

STONY BROOK BLACKWORLD

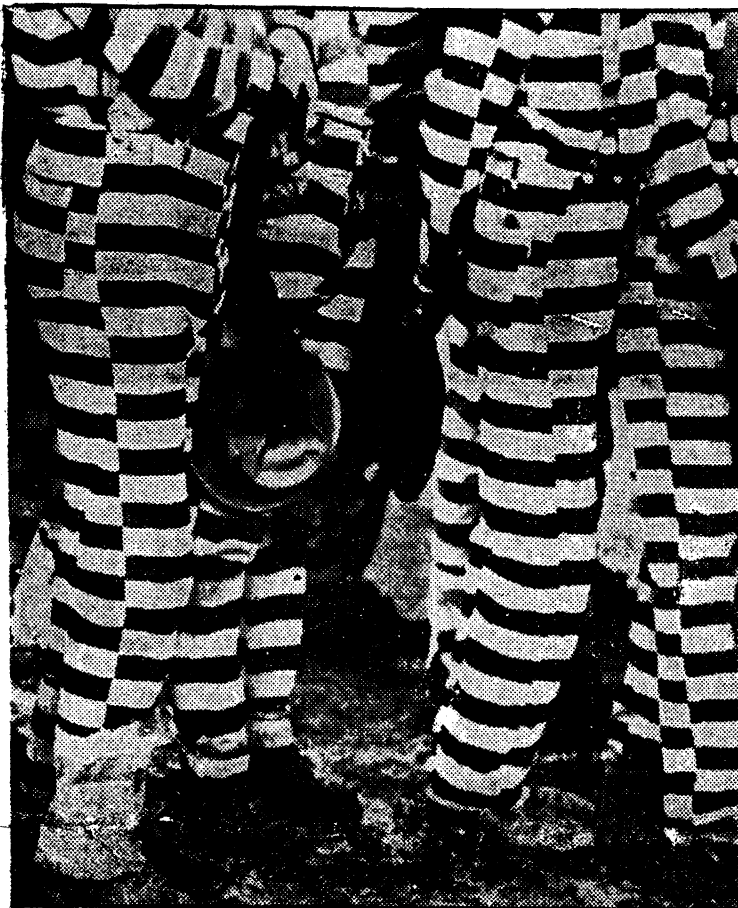


VOLUME ONE : NUMBER THREE

OCTOBER 1974

BLACK SOLIDARITY WEEKEND NOV. 1-4 Theme: Political Prisoners

EDITORIAL



Come to the B.S.U. sponsored Black Solidarity Weekend on Nov 1-4. The Black Student Union and its Satellites will pay homage to the thousands of Political Prisoners incarcerated in prisons around the nation.

Special tribute will be given to the Brothers now facing imminent trials resulting from the Attica uprising.

The performances of the Black Choir and Black Gold will be focused around the

Political prisoner theme, and will be held on Saturday night in the Gymnasium.

There will be two dances on Saturday after the concert, one in Roth, and the other in Tabler. One ticket will be valid for both dances, where music will be provided by the favorite campus D.J.'s Kim Watson and Scorpio.

Here is a full schedule of events for this greatest of all Black Solidarity Weekends at Stony Brook:

Friday, Nov. 1:

- a) Film "Wattstax". Lecture Hall. \$25.00 & \$3.
- b) Jazz Concert at the Union. Free.

Saturday, Nov. 2:

- a) Campus Tour. Free.
By the Soul Vibrations, Black Magic, Soul Apple, and Eternal Essence.
- b) Concert. Gym. Bohanon plus Donald Byrd & the Blackbirds. \$2.50 and \$3.00.
- c) Dances. Roth & Tabler Halls. \$2, \$3.

Sunday, Nov. 3:

- a) Black Gold
 - b) Black Theater
 - c) Black choir
- Guest Speaker Imamu Baraka. Plus Movie. Auditorium. Free.

Monday, Nov. 4:

- a) Educational Workshops presented by students in Aud. between 1 and 6. Malcolm-King Ed. students will perform. Admission is free.
 - b) A Black Supper Pan African Cultural Center. \$2.
- Note: Student package for all Black Weekend activities only \$8 for SU students. \$12.50 all others.
- TICKETS are on sale at the Black World's publication office in Rm. 175, Social Science Building, or

contact:

Bobby Houston, Calvin Brown, Inca Mohammed, or Kenny Hawkins, all officers of the BSU.

Howard Univ. Oct. 25

Hey Man! Dig This!

Howard University is having another one of its famous Homecoming Weekends in Washington, D.C. and Stony Brook has been invited to attend. The date is: Friday, Oct. 25th thru Sunday Oct. 27th.

Get a load of this dy-O-mite agenda:

Friday, Oct. 25. The Pre-Victory Ball on Howard's campus.

Saturday, Oct. 26. Football game, Howard vs. North Carolina A. & T. University.

Sunday Oct. 27. Blues nite with Albert (B.B.) King and Muddy Waters.

So come one and all, and let's have a ball! Contact the B.S.U. and the Satellites at the Social Science Bldg, Rm. 175 to order bus tickets in advance. Also contact: Calvin Brown or Bob Houston.

Soul Food

Pan African Culture Center

Attention, all you sisters and brothers! Be on the lookout for the soon to be opened Pan-African Culture Center which will be located in the Tabler Cafeteria.

Soul cuisine will be in style on a daily basis, with the kind of food that sticks to your ribs. Watch for the Grand Opening notice.

Basketball: New Faces

Stony Brook head coach Dr. Ron Bash has announced that several top flight basketball prospects have chosen Stony Brook to further their education and are now attending classes.

In the short time since he was appointed to his new position, Coach Bash has actively recruited over 130 prospects on the Stony Brook campus.

"October 15th, the first day of basketball practice, should prove to be quite an interesting session as the returning players from last year's (12-10) squad battle to maintain their positions and the new recruits seek to show their talents. Overall depth would seem to be the main strength of the Patriots this season," said Bash. "Provided that

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The Black World was launched to establish a definite means of communication in and around the Black Stony Brook Community. The paper will serve as a herald in the intricate network of news and events relative to our people. It reflects the continuing awareness on the part of the Black community. People learn not only in response to their immediate environment, but also from the communications media to which they have access. Thus we present the Black World as one small alternative to the lies and distortions that the white mother country's news media has continuously presented to Black people as the truth.

We will report the news with an emphasis on Blackness, for this is our newspaper. Pan-Africanism will be one continuously underlying theme of the paper in an effort to increase the communication and unification among brothers and sisters. We will cover not only the University, but also the local Long Island community, the United States, and the world. Where ever Black people live and work.

But while we seek to inform and educate our brothers and sisters on campus with hard news that is factual and truthfully reported, we would be remiss in our mission if we did not present our editorial opinion and the columns of others. At all times we will strive to be short on rhetoric, of which we all have had enough, and long on information of the kind which affects our lives here at Stony Brook, and in our communities.

We welcome all criticisms, and as far as space will allow, we will print your letters to the editor. We hope to solicit wider participation from the entire Black community in publishing their articles, notices, letters, opinions, and poetry.

The Black World newspaper is being supported by the Black students, and the Black Studies Program at Stony Brook University.

The production of Black World is a credit course listed as BLS 299 03 349 Section 2. Prerequisite: EGL 100 or EGL 101. After completion of prerequisite, the student may apply for positions as writers, reporters, and typists for the paper.

The Editors of Black World are Michele Mohammed and Robert Parker. Professor Donald Blackman is the Faculty Advisor.

Black World's Editor



THIS IS MICHELE MOHAMMED, THE EDITOR OF THE STONY BROOK BLACK WORLD NEWSPAPER FOR THE CURRENT SCHOOL YEAR. MICHELE IS A SENIOR AT SUNY-SB. SHE GIVES ALL THE CREDIT FOR THIS ISSUE TO A HARD WORKING AND HIGHLY MOTIVATED STAFF OF ASSISTANTS. THE EDITOR CALLS HUNTINGTON HOME.

News Capsules

IS IT BOSTON OR SOUTH AFRICA?

BOSTON- It's not the year 1954, but 1974, and Black children are still having a rough time trying to achieve a decent education. Black youngsters being bussed into Boston's public school's in order to implement integration orders of a Federal court, are being attacked daily by members of the white South Boston neighborhoods where the schools are located. Buses carrying Black children have been pelted with rocks and bottles daily since the new plan has been put into effect. Nine out of thirteen pupils injured on the first day of school were black. Black parents have demanded the presence of Federal troops to insure the safety of all the pupils here. There has been no response to this request to date by Ford.

RIOTING IN MOZAMBIQUE

MOZAMBIQUE-DEATHS - At least 50 civilians died in a night of rioting and looting in Lourenco Margues, the capital of Mozambique. Police feared that the death toll would reach 200. It was estimated that 400 people were wounded. Most of the dead and wounded were Africans.

The violence began Saturday when Portugal signed an agreement in Lusaka, Zambia promising to grant immediate administrative powers in Mozambique to the Frelimo Black Guerilla Movement and full independence in 1975. Some white settlers revolted and seized the Lourenco Marques radio station and other installations in an abortive attempt to prevent the change in government.

PARDON EQUAL JUSTICE?

PRESIDENTIAL PARDON- President Ford has pardoned the former President of the United States, Richard M. Nixon, freeing him from prosecution for any federal crimes he may have committed while president. This action set off a storm of controversy concerning the possibilities that more "Watergaters" may be set free and pardoned.

Since we are all "equal" under the law, should'nt all people convicted of political crimes be entitled to the same justice as any other private citizen of these United States?

HAILE SELASSIE DEPOSED

ADDIS ABABA - Haile Selassie, Deposed - Emperor Haile Selassie, the last absolute ruler of Ethiopia has been removed. The military regime which began a gradual takeover in Ethiopia six months ago. Soldiers removed Selassie age 82, from his palace to a "special place for his personal safety." Lt. General Amhar Michael Adom, 51, was named head of the provisional government.

GUINEA-BISSAU GAINS FREEDOM

GUINEA-BISSAU - The Portuguese Colony of Guinea became the free nation of Guinea-Bissau with the signing of independence papers on September 10th.

MALCOLM-KING CENTER "Moving On Up"

Jambo Sisters and Brothers!

In planning for the future of Black People, the education of little brothers and sisters will play a vital role. The Malcolm King Educational Center was established specifically for the education of preschool youth within a Black framework. The program is designed to instill Black identity and self pride in the children. It emphasizes formal academic training. Values such as roles and functions of the individual members of the extended family lifestyle, are exercised so that there will be no schism between school life and family life, despite the pre-school experience. The other goals and values practiced in the center are Unity, Roles and Responsibilities, Respect and what Blackness is all about.

The center stresses that the ideas which we call rhetoric are projected on to our young children to bring the children into an ideal state of being.

A consistent strict disciplinary approach is taken to reinforce the child learning practices.

The children learn that to "Jive around" is wasting precious time and there is no time to waste. For beessing is not being progressive and that is not what they are about.

The program is open to sisters and brothers from age 18 months to 5 years of age. The children are divided into three groups: Imani- 18 months through 2 years; Tacuma- 2 to 3 years; and Akili- 4 to 5 years. The morning curriculum consists of Health and Hygiene, Math, including numbers, geometric figures, and the use of the Cuisenaire Rods; Language Skills, Black History, and Kiswahili. The afternoon curriculum entails a variety of events including music, arts and crafts, poetry, and free play. Some field trips both on and off the campus are planned according to their relevancy to what the children are learning.

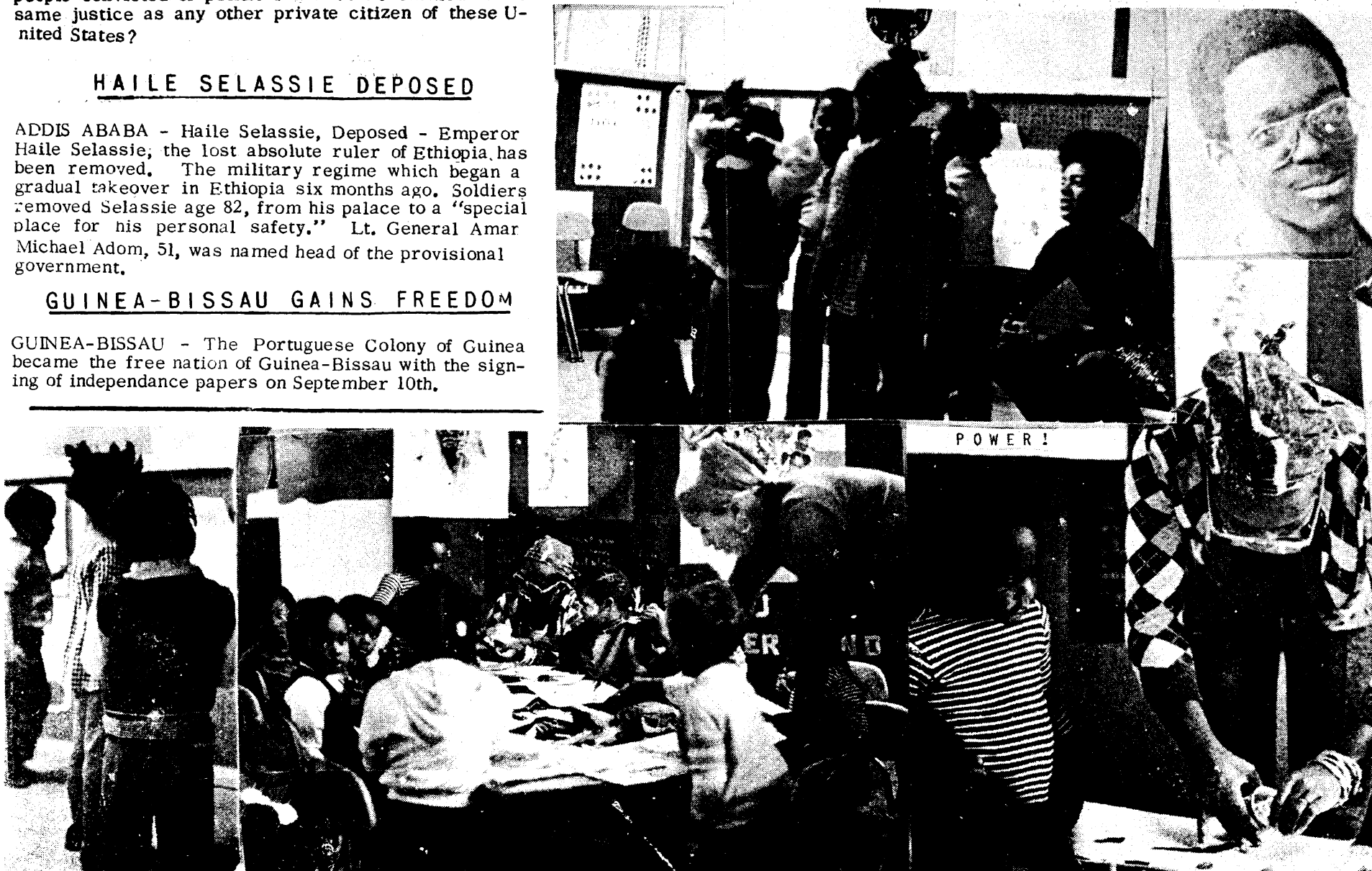
A hot lunch is prepared for the students at noon each day. Two snacks are also given. One in the morning and another in the afternoon.

The learning experience in the Malcolm King Center is not limited to the children, but it also a learning process for the counselors. This two way exchange benefits the counselors because they receive valuable experience in teaching while learning to relate and communicate with children on a one-to-one basis intellectually and socially. The eagerness and enthusiasm of the children makes the relationship between the counselor and

the child a beautiful encounter. Only positive values are taught in the Educational Center, and these values are taught to the children by example. The slogan "Practice What You Preach" is kept in the minds of the counselors at all times.

The Malcolm King opened on June 3, 1974 in the basement lounge of O'Neil College. On June 26th, the Center held its Open House. The program began with an informal tour of the Center area which dealt with the educational and cultural aspects. Following the tour, the counselors engaged in panel discussions covering the topics of Black Day Care, Health, and the Afram Conference. The guest speakers were Dr. Ruppert Evans, Director of the A.I.M. Program; Prof. Donald Blackman, Chm. of the Black Studies Dept.; and Queen Mary Palmer MacDonald, the Director of the Children's Educational Communications and Cultural Institute. At the conclusion of the Open House ceremonies, chicken dinners were sold. The proceeds of this meal went to the Center.

The Center was scheduled to move to the Tabler Cafeteria in the latter part of August, but due to a few technical difficulties and red tape, the Center will be unable to relocate.



Black World staffers Bob Parker and Keith White are responsible for these interesting photos of the many activities taking place at the Malcolm-King Day Care Center at SUNY-Stony Brook. The little sisters and brothers just love it.

BLACK PANTHER PARTY REPORT

WHERE IS HUEY?

After the assassination of El Haj Malik El Shabazz, better known as Malcolm X, in 1965, the most militant and effective leadership in the black community has been that provided by the Black Panther Party.

The Black Panther as a name and symbol was chosen by the organization because the sleek and gracious panther is reputed to never make an unprovoked attack, but to defend itself ferociously whenever it is attacked.

The Black Panther Party for Self Defense, the official title, was organized in Oakland, California in the fall of 1966 by two brothers, namely, Huey P. Newton and Bobby Seale. Huey was the Minister of Defense, and Bobby Seale was the Party Chairman.

Newton was born in Louisiana in 1942, and when he was a year old, his family moved to California. Although, Newton graduated from high school, he became exceptionally literate through sheer self determination. He also attended Merrit Junior College, and law school for about six months. Newton has mastered the concert piano, and has studied extensively at a music conservatory.

Bobby Seale and Huey Newton met while both were students at Merrit Junior College. They worked together to initiate courses in Black Studies, and laid the groundwork for a plan that led to the subsequent hiring of more Black instructors at the school.

Since both of the brothers were not content to remain classroom theoreticians, they soon began working in the surrounding black community, knocking on doors and asking the residents of Oakland's black areas about their needs and concerns. From the answers they received from the people, Bobby and Huey developed the well known ten point platform of the Black Panther Party.

Modeling after Malcolm's philosophy, Newton viewed himself as the slain leader's heir apparent, and the Black Panther Party was looked upon as the logical successor to the late Malcolm's Organization of African Unity. Thus, the founders of the Black Panther Party expressed the belief that their group would be able to foster the growth and interest in Black Nationalism and Black culture, they did not fully believe that it would ultimately lead to Black Liberation.

As the Black Panthers grew in power and scope, so too, did the pattern of mass exterminations, -ruled "justifiable homicides" of members of the party. In a television interview in 1970, Congressman John Conyers, Jr. of Detroit, one of the nine Black Congressmen at the time who were investigating the infamous police raid of the Chicago Panther headquarters, said on WTOP-TV in Washington, D.C., that a high US Justice Department official had admitted to him that it was their intention to "exterminate the Black Panther Party "by whatever means necessary."

Activists, such as those in the Black Panthers, had become fair game in the minds of many citizens who rationalized that the Black Panthers were troublemakers, and that atrocities such as the murder of Fred Hampton, etc. were justified because of their threat to society. The "system succeeded in breaking up totally, he back of a new direction for Black people momentarily.

Today, there is a new worry. Huey P. Newton is missing. Newton failed to show up recently for arraignment proceedings on assault charges at a court in Oakland, California. The court revoked his \$42,000 bail in the case and has issued a bench warrant for his arrest.

Newton's attorney, Charles P. Garry, states that Huey may have fled the country because "he has had a bellyful of this." Garry has also publicly expressed deep fears for Huey Newton's life. This has been echoed by Sister Elaine Brown, BP information officer. She thinks that Huey may be the victim of a Mafia type rub-out. And according to a statement in a recent issue of Jet magazine, Sister Brown scotched rumors that Bobby Seale has quit the Panthers. She says "that Seale is resting up from an illness".

So the question is now ringing out in the many Black communities in the U.S.: "Where is Huey P. Newton?"



HUEY P. NEWTON

Gordon Heights

by Elsie Owens

Gordon Heights is a fast growing black community located midways out into Suffolk County, New York. A part of Brookhaven Town, it is beginning to have a great many opportunities for black people.

Gordon Heights has two main civic organizations: the Progressive Assn., and the Coram Civic League.

Gordon Heights recently opened its first and only low income rental units to date, the Homestead Village which has 182 family units.

For entertainment, there is the Park Lounge Bar on Granny Road. This place has two bands on weekends for dancing and other live entertainment.

Creative endeavors for the young black children of the Gordon Heights community are provided by a variety of local dance and musical groups. One popular dance troupe is called "The Chosen Few". They have performed and entertained on shows many times in the community. The band working in this group is already a big hit here.

There are at least seven different black churches in Gordon Heights. There is also a shop on Wilson Ave. called Pattie's Boutique. It has been open now for several months and is serving the community with all the latest in records, fashions, cosmetics, etc.

A Head Start Center has also been serving the Gordon Heights community by helping the little ones to start out life with a good opportunity for education. This center has been active for the past several years, and is now undergoing renovations.

RIGHT ON!**Jamaica Reflections**

by Keith A. Selby

The impact Jamaica had on my perceptions wasn't fully noticeable until my arrival back in America. I knew before I left that the country I was about to visit was predominantly black, and that many of the high offices were held by peoples of African ancestry, but after being there for a few weeks, the presence of these black men and women was escalating in my day to day activities.

But I wasn't to realize the significance of these important black figures (in the world struggle of people of African Ancestry) until after I was to return to America and face the harsh reality that many of the Afro-American brothers and sisters placed in so-called positions of authority were for the most part ceremonial. Each day it seems I can draw a solution to a direct or indirect problem by reminding myself of a basic fact "all that glitters is not gold."

One of the options that students have who participated in the West Indies Project is volunteer teaching in the Jamaican National Literacy Campaign. Jamaica has a serious reading problem within its population. Figures have been published indicating that five hundred thousand Jamaican citizens are functional non-readers and writers. Jamaica as a nation is making an attempt to deal with this problem head on by establishing a National Literacy Board which coordinates literacy classes on a nationwide scale. And if a student wishes to become a part of the solution, he or she can choose this as an assignment. This is the path that I chose.

Off hand, it is probably difficult to realize what it is like to be a non-reader in today's modern world. But if you don't speak Spanish, for instance, I suggest you pick up a novel written in Spanish and try to read it. Then imagine yourself trying to fill out a job application in the same language. Teaching a non-reader the basic skills can be done by anyone who can read. What takes the most time to learn is not the basics of teaching techniques, but the patience needed to teach an adult person who is already impatient.

Each time I went out on an assignment, I knew what I was to be confronted with, -the responsibility of trying to teach a non-reader how to read; or exposing another volunteer teacher to whatever techniques that I had to offer.

When I remind myself of some of the basic problems Jamaican brothers and sisters have as a people, I cannot help but acknowledge the main attribute they have as a nation which helps psychological growth. It's the power they have to make decisions. Bearing the symbols of leadership, strength, and wisdom are Jamaican, or more directly the blacks, and you would be surprised to see what a positive effect it has on the children there.

Regardless of my location, when I reflect in my mind's eye and tell myself that I'm free; my soul reflects, I have felt the pain of shackles, the torment of mental degradation, and the pain of being torn away from my Motherland and scattered across the globe.

I capture myself from this inner thought and look deeper into myself, my home, my people, and find that in the society in which I exist has tried to teach me to be ashamed and has failed.

To tell myself that I'm not a victim of the American Mass Machine is to torment me even more. The crippled educational facilities in our own communities is evidence enough that an advanced technology exists to prove our inferiority makes matters even more of a challenge.

The questions I cannot answer have arisen within me a need to be knowledgeable.

What has happened? In the effort to teach non-readers and writers to become literate, this effort has disciplined me to redefine my own struggle, my own presence, and the endless work of becoming a part of the solution.

Being Black

By Pam Jackson

Black I am and I'll always be.
So will my kids and their kids you see.
Being Black is not shameful to me.
I am mighty greatful at the beautiful color I seem to be.
If I could die and be born again I would beg to be Black and grow up and I wouldn't let the white man think that they built this world and can boss me.

Chek-O-Rama

BLACK WORLD STUDENT OPINION POLL:

1. Who are your enemies?
2. Are you going to leave SBU with a Degree or a piece of paper?
3. Are you being negative toward your brothers and sisters?
4. Are you educating your mind?
5. What was your purpose for coming to Stony Brook?

Forward Your Answers To These Most Important Questions To The Black World.



POWER!

AIM NEWS

Until a very short time ago, a college education was an impossible dream for young New Yorkers who came from poor families and did not excel in high school. During the latter part of the 1960's Educational Opportunity Programs (EOP) were authorized by the legislature. The programs were designed to serve two purposes:

1) To provide access to college for promising New York State residents in spite of previous academic deficiencies and income level.

2) To provide the remedial and tutorial support (along with financial assistance) to assure academic success once the student gains acceptance to an institution of higher learning.

The AIM Program is an Educational Opportunity Program. The Advancement on Individual Merit (AIM) Program was started at Stony Brook in 1968 with a class of less than 100 students.

The number of students who have been served by the Program since that time has been encouraging. In the 1972-73 academic year, 450 students were enrolled in the Program and 67 of them received the B.A. or B.S. Degree.

AIM students are majoring in most of the disciplines offered on the campus. Our graduates have been accepted to, and are attending professional schools in all parts of the country. Many students who are accepted into AIM are expected to need some academic support. Two types of support are required and offered—

- 1) Remedial support (The Institutional Year) and
- 2) In order to be accepted into the AIM Program a student must be both educationally and economically disadvantaged. These disadvantages operate in all settings and render the individual ineffective in a number of important ways. The following steps have been taken to assist these new AIM students in getting through the University.

1. diagnostic testing
2. analysis of test scores.
3. assignment to appropriate courses.

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BLACK TRANSITION AT STONY BROOK

by G.G. Greenhouse
First of Two Parts

September 1974.

Black student enrollment at white and black colleges and universities has climbed from 434,000 in 1968 to 727,000 in 1972, and now in 1974 the numbers continue to rise.

Realizing that the black community needs the skills that these institutions represent or offer, one also realizes that the attainment of these skills is not without its difficulties.

Black students on predominantly white campuses are naturally in the minority and the result has been problems between themselves and the administrative processes, and between themselves and white classmates.

These problems must be dealt with and overcome by the minority student if he or she is to achieve success. Success in the form of completing studies in one's chosen field. Success depends in part on one's goals, one's value systems and one's own individual self concept - but - it also depends on how one is able to make the transition from the "many, varied community experience" into the "institutional university experience."

What does this transitional process entail for the minority student? To find an answer to this question, one must look closely at the varied aspects of university community life. Consideration must be given to academics, administration, social and personal areas in trying to understand the transitional processes involved.

To examine closely what the problems are from a wide and broad perspective, we have taken questions directly to the Black community at Stony Brook. A black community made up of educators, administrators, counselors, new and transfer students; from freshmen to graduate students. Through having access to such a broad range of individuals, we uncover the fact that each person approaches this process with different attitudes, even though the experience may be essentially the same. One receives wide and varied insights into what the transitional experiences are depending upon to whom one speaks.

For the freshman and transfer student there are the problems faced by new students everywhere, but experiences which are made unique by the fact that one is a black student in a white institution.

Freshman, Diane Harris, on campus for two weeks, was approached with the question: Are there any problems you have faced, either academically, socially, or on a personal level which you would like to discuss, or any suggestions or questions you might have about Stony Brook per se? She responded "Overall the atmosphere that exists here, especially among blacks, seems to be very positive. I find that blacks are willing to respond to each other with at least a sign of greeting and I welcome this. I find it friendly and warm. Academically, many of my courses are the AIM courses and I feel very positive about them. I am on the food plan, however, and one thing I notice about the meals is that they seem to be lacking nutritionally. However, overall I have a very positive feeling about being here at Stony Brook."

Debbie Givens, a transfer student from Buffalo University, responded to the same questions by saying, "I am glad for any response of greeting from other Black students. Overall, I find people open and friendly. One positive aspect of academic life is that any black student seems to be able to go to AIM counselors and get academic advisement. This is very important when you're not sure of who to turn to for help on a large campus."

Hawk - an incoming freshman, and a new recruit for the Basketball team has very positive feelings for blacks on campus. Any signs of greeting are welcomed. He does ask the question: How long have they been trying to get this place together? Everything around here appears to be a mess. Also for this to be an institution of higher learning, it seems to me they could at least check out what foods are of nutritional value in our diet. I think that nutritionally most of what is offered lacks value. It seems really to early to evaluate my experiences here, but at the moment things are adequate.

Robin Davis, a transfer student from Old Westbury, finds that overall the living arrangements are campus are fair. I also get a good feeling from brothers and sisters greeting each other. "Academically, I am pleased with the courses offered here at Stony Brook. My field of interest is Speech Pathology and overall I find a wide range of courses to choose from. I think that so far the experience has been positive."

upper classmen, students here for two or more



G.G. GREENHOUSE

years, responded to these same questions with a little more depth.

Linda Humes, a second year student, feels a personal responsibility to help black students on campus in making their adjustment to a new situation, especially to the new sisters. Academically, she feels that since she has been here for a year already, she can share whatever knowledge she's gained about finding solutions to problems, about courses and professors. Socially, she says, "There are sisters on campus who feel a real necessity for 'hipping' the new sisters to what's happening socially." Something that was done more by brothers in her incoming year than by sisters. "Men like to feel that there is a five to one ratio

existing between sisters and brothers; that there is a rivalry for black men and naturally this is going to influence how they can clue you into what is or is not coming down here. Black women need to stick together and overlook this attempt, or at least, be aware of the attempt on the part of Black men to perpetuate this myth. Over all I feel that the new and incoming students have a very good attitude, and so far have positive feelings towards those of us who were here a little longer. this is very necessary when everyone lives so close to each other.

A brother, second year student here, who prefers not to have his name used spoke candidly about the black experience here at Stony Brook. he states that there is an atmosphere of resentment in existence in the black community here. New students appear rather paranoid, probably because of the hassles from the administrative processes and the hassles from AIM. New students feel that AIM is really messed up. There is also a feeling of resentment from old students toward new students according to him. The brother states that old students feel that new students are a threat to any stronghold they may have in female and male relationships . . . mainly female. Brothers don't seem to feel quite as threatened as sisters. Over all there seems to be a real lack of communication among blacks. The new students look for and need some positive response from those of us already here, but they in turn have to be willing to give the responses, sometimes first, or at least to return it. Over all I think it's rough, really rough." Brothers overall speak sisters or to other brothers readily, but sisters don't always respond to the brothers greetings and even less to the sister's greeting. I feel that this is directly due to the fact that they feel in competition with each other."

Here I interjected - "Don't you feel that this response or lack of response on the part of the sisters could be due to the fact that they're in a new situation unsure and a little frightened - more so than directly attributing it to a feeling of competition?" His response was "it could be, but I feel that the sisters realize that there are more of them (sisters) here than brothers and its not to their advantage to speak to other females.

Academically, the question asked was: Do you feel that the students have easy access to advisors or guidance in transferring their desired goals into concrete courses of study. The response: "First of all, speaking only of Aim - there are fifty students to a counselor. Students not on Aim have no black counselors to go to they really can't turn to white administrators for adequate consideration. A solution to this would be the development of some kind of guide advising who or where

to turn to for help in the campus community, and especially in the black community, - for whatever situations that might arise on campus. As a matter of fact, some of us on campus are in the process of trying to assemble a black student directory now. This should at least be a beginning in aiding black students in adjusting at Stony Brook.

Isaac Green, an Instructor in the English Department, expounded on the Black experience here in answer to the previous questions of what the transitional process required of students here. - "Making the transition is one of the main problems. One has to make so many adjustments in a new situation, and there is usu-

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ally not enough adequate guidance or advisory personnel available. In many instances the students are on their own for the first time. They're unsure of themselves and of those around them. At times there appears to be a complete lack of understanding on the part of the students towards the faculty. Many blacks feel that black professors automatically owe them a passing grade.

There exists a tense atmosphere between students and administrators or staff. It is, in many cases, unnecessary tension created by the rampant disorganization in existence on this campus, from the highest areas of administration to the lowest levels. Consequently, the students and staff become tense and frustrated.

The black attitude toward education here must be dealt with. The purpose of coming to this institution is to be educated. There is a necessity for the institutions to look at the manner in which it goes about educating those here. It requires a seriousness on the part of the educators, and on the part of those being educated. Black staff must realize that there is a necessity on their part to provide an atmosphere the students want to learn and is able to learn. Even in myself I see the necessity for more flexibility, more elasticity. There is a need for a less paternalistic and slightly dictatorial attitude to one of openness and understanding. Of course, even with this awareness, the transforming of ideals into action is not always that easy. But the awareness must come about before any socially, it is necessary for people to recognize other people's existence. Mainly because, they, the people, are meaningful and to also encourage a sense of community. Every Black person here at Stony Brook is more or less isolated; individually, everyone has a need to feel close to some one, so that it is very necessary for black people to reach out and to respond to each other. In a political sense a greeting or response can be the sign of unity - in a social sense it make a person feel a sense of worth.

Given the pressures one has to deal with here at Stony Brook, it is very necessary for black people to be aware of each other's existence and give recognition to each other. Over all I feel that we are striving towards a community of openness and unity.

Professor Blackman, Chairman of the Black Studies Department, expounded on the transitional processes by saying, "Over all, the freshmen and the new transfer students don't have problems which are essentially unique to their class or position here in this institution, but rather, the problems appear unique because in many cases they are new problems to them; problems with respect to finances; isolation which results in nostalgia; mystification as to what courses to take; bewilderment over the university bureaucracy. This institution is not geared to cater to minority students who have special needs, and the kind of changes to be effected to bring about an amelioration to the black student would involve institutional changes which Stony Brook is not ready to make.

As regards their personal or social adjustment, take eating, - the most basic and rudimentary task necessary to survival. Freshmen are required to eat whatever food is available on this campus. Even if they had the means to leave the campus to eat, --the kind of food they find appetizing would be unavailable in the surrounding restaurants.

The Black Students Assistance Fund has proposed a remedy to this, --recommending to the university the establishment of facilities which could provide a soul cuisine.

The problem of isolation which many Black students feel in strange surroundings could be alleviated by the establishment of the cultural center for Afro-American students, where an ambiance could be created that is congenial, and where students could enjoy the benefits of black cultural activities. Such a center would go a long way toward lessening the trauma experienced by the Black students at Stony Brook".

Lee Jackson, Coordinator of Lower Division students in the Aim Program speaks of problems he sees in dealings with young, incoming students, "One of the main problems for freshmen is learning to deal with their new found independence. How to basically deal with a college situation, with administration, and with both the positive and negative aspects of the institution which must be faced by students. Minority students here are isolated by the administration. An administration which automatically assumes that all black students are on Aim, an administration which misinforms black students as to what is available to them or for them financially as well as academically. Academically, the students come up against instructors who don't expect very much of them and allow them to slide through. Students who have done poorly still come out with high grades, which in no way prepares them to achieve their goals.

Looking at the social and personal aspects of the incoming students life let me say that first of all I feel that incoming students seem to be unduly influenced by upper classmen with regards to various negative aspects of the program. They are not made to feel that

being a part of the program here will take hard work. In regards to the atmosphere among black peoples here, there seems to be a kind of invisible bond of unity, a warm friendly feeling.

In closing let me say that in looking at this program realistically, one must face the fact that the Aim student is one of the most powerless students on this campus. He has very little, if any, power in affecting change, in influencing policy, - policy which directly affects their lives. The system seems to have designed this program, in many instances, for failure. There is improper funding, inadequate staff, - poor communication between everyone affiliated with the program. In short, it comes off in most instances as a crises oriented type of program. One has constantly to deal with frustrations: (1) one's own frustrations (2) other people's frustrations and (3) Administrative frustrations. One of the fallacies of the program is the fact that people haven't been doing their jobs. This is not a 9 to 5 job. It is the kind of program where, in order to succeed, one has to be prepared to be dedicated, as far as trying to certain ideals, without expecting compensation other than the fact that you've helped a student in achieving his goals or at least helped guide him onto a path towards the achievement of these goals.

Students have the natural ability to do what they have to do to get by. The Black professionals here are committed to helping the Black student. The students will have to make the commitment to using their time efficiently and they will find that they are able to achieve a meaningful and academic social life. It is my firm conviction that you can study and still have a good time socially. The skills the students are trying to become proficient in are the skills that will be of value not only to themselves but to the larger black community outside of Stony Brook. What they do here will reflect on how productive a member they will become in the end of Lee Jackson copy

Willard Grant, an Aim counselor taking care of mainly the freshmen and transfer students, reflected on the problems faced by his students in making a successful adjustment to campus life-

"The student on Aim is hampered from the beginning by the attitude that prevails in the administrative level and the attitudes promoted by some professors about black people. The administration treats Aim or black students in general as if they were on some type of welfare program; the professors promote the idea that if you're an Aim student automatically you can't learn. The overall design of the university creates an atmosphere of alienation in the sense that most of the introductory courses are designed to flunk out at least 50% of the students. The atmosphere of extreme competition causes frustrations which further hinders the performance of students. For the freshmen and incoming transfer students, for the first time they have no real supervision, so quite often the students have problems in knowing how to regulate their time. They don't know when to study, they fall behind in their studies and end up doing poorly.

Because of the way the counseling situation is set up in Aim, the advisory situation is at best inadequate. To get meaningful academic advising you need money. The way it is now there's just enough to say there is a program. The amount of staff in relation to the amount of students is frustrating. There are 100 students to a counselor, a ratio set up according to state guidelines. Aim tries to ease the difficulties the students face in making their initial adjustment to this campus, but overall, the upper class black students should take the lead in helping Freshmen and transfer students to adjust.

The Black attitude that one finds here is, for the most part, one of mutual respect and a sense of responsibility. At this point there appears to be a very positive attitude prevailing. Positive and warm. Anything warm will foster positive social and group consciousness. I'm glad that Black World is in existence. It should prove to be one of the most important tools in promoting warth and social consciousness among blacks. We can only look to ourselves and each other for our support and our survival. At this point there appears to be a real pulling together towards unity among blacks on campus."

Terrel Conner, a foreign student from Guatemala in his second semester here at Stony Brook, spoke about his problems in adjusting to life here.

"In my country there is no obvious difference made between blacks and whites. Here blacks tend not to associate with me because many of my friends are white. I am unused to being treated as other than a person. I do welcome being greeted by black students because they associate my color with being a part of them. This I find very positive. Academically, I have met with a few problems. I found very good, very wise advisors who helped me in getting my courses together and my financial aid is adequate. My problems are mainly of a social and personal nature. Certain groups here on campus - if you don't identify directly with any one group, - you're really treated as an outsider.

To Be Concluded Next Issue

INTERVIEW

PROFILE IN BLACK

Rupert D. Vaughan

by Wendell-Peter-A. Dottin
aka
mas seku lumumba

Rupert D. Vaughan received his BA Degree from Brooklyn College and his Master's from Stony Brook

While at Brooklyn, his major was Philosophy. This he describes as his "first love." History and Chemistry were other areas of major concern.

In graduate school, Prof. Vaughan concentrated on History, with a special emphasis on the Islamic World.

Rupert D. Vaughan, prior to coming to Stony Brook as a member of the Black Studies Program, was

the founder of the largest early childhood training center in New York State. This pioneer program was instrumental in influencing the establishment of laws which made such centers legal.

In discussing his experiences at Stony Brook both as a student and a member of the faculty, Bro. Vaughan states that this transformation afforded him the opportunity to see "the deepest racism in the so-called liberal quarters of this University. Professor Vaughan warned Black students of the paternalism of liberal professors, and as he states "paternalism is not help".

When asked about the relevance of the discipline of Philosophy to Black students, he states that the academic disciplines have been debased by being too methodical. This stress on methods kills good intellectual investigations which are so necessary if one is to develop a proper perspective.

The black position, according to Prof. Vaughan, necessitates that black people be able to conceptualize, and true conceptualization allows one to develop a program within the proper perspective.

When questioned about his impressions about the Black Studies Program at Stony Brook, Prof. Vaughan remarked that he was "happily surprised to find the calibre of people such as those in Black Studies situated in one place.

In closing, Vaughan urged black students here to set their own standards and set them high as possible, always bearing in mind the condition of black people today.



Promotion? Black Prof. Fights BHS

By Lincoln Lynch

The School of Basic Health Sciences in general, and the Department of Anatomical Sciences in particular are continuing their efforts to deny qualified Black Faculty, promotions or tenure in the Health Sciences Center.

Last year, Professor Vera King Farris, an eminent and nationally known Black Parasitologist, was forced to leave the University because of repeated rebuffs on promotion, failure of the School of Basic Health Sciences to grant tenure, and failure of the University to recognize the recommendations of its own Screening Committee, that Dr. Farris be considered for the Chancellor's Distinguished Teaching Professorship Award.

Despite the fact that Dr. Farris had received five professional and service awards, had carried out original research in her field, had published fourteen or more books or papers of scientific importance and seven non scientific papers, was well liked and respected by her colleagues and students for her teaching ability and her capacity to respond to the academic and other needs of her students, the School of Basic Health Sciences blinded itself to her outstanding attributes and created such difficulties that her Black pride and professional self respect compelled her to seek another institution in which to work with professional dignity and ethnic pride.

History in all its malevolence is repeating itself. The same problems faced by Dr. Farris in April 1973, now confronted Dr. Brown in October 1974.

Dr. Leroy T. Brown, a Black Assistant Professor of Anatomy in the School of Basic Health Sciences since 1970, has applied for promotion to Associate Professor and Tenure in rank. Dr. Brown graduated from the University of California, Los Angeles in 1956 where he majored in Microbiology; he received his Masters in Zoology from UCLA in 1956 and his Doctorate in Anatomy from Stanford in 1970. His teaching experience at the college level dates from Foothill College in California in 1965, through Stanford University to the present time at SUNY at Stony Brook.

Professor Brown has satisfied all the stated requirements as set forth in the Policies of the Board of Trustees-1974, edition.

He has published over eight treatises in leading recognized scientific journals, carried out research under Grants from the National Science Foundation and The National Institute of Health among others, and is one of the most active Black professors in the area of University Service. He has developed a national reputation for his efforts to recruit and assist Black students in the field of the Sciences and to recruit Black faculty at this and other institutions of higher learning. Additionally, he has been highly recommended for promotion and tenure by colleagues with national and international reputation in the field of Anatomy, such as Dr. Horace Magoun, Dean of the Graduate Division of UCLA and Dr. David Slaughter, Chairman of the Department of Anatomy University of Wisconsin among others.

In his research Dr. Brown has developed a Neuroanatomical research laboratory recognized as equal to the best in the country in this specialized field.

Original findings of the Mammalian Nervous System have been demonstrated in Dr. Brown's laboratory with the aid of the Electron Microscope.

Black Pre-Medical students at Stony Brook have been trained in Dr. Brown's laboratory in Neuroanatomical techniques. One student is now in his second year at the Down State Medical School.

The School is reluctant to promote him and disinclined to grant him tenure. Department support is lacking although the same department was prepared to recommend a white Assistant Professor for Promotion and Tenure despite the fact that this professor had been "unable to initiate his proposed behavioral studies" and also that he "clearly...has been slow to publish".....

Dr. Brown has been asked by Dr. M. Dewey, Chairman of the Department to accept an Adjunct non-tenure generating appointment, and by Dr. A. Upton, Dean of the School to waive his two years teaching in Foothill College in California as tenure generating college teaching experience. Both these requests have been declined.

On Monday, September 30, an ad hoc committee of three on-campus, two off-campus faculty members and one student made a decision on Dr. Brown's application. The nature of this decision is not known at this writing but the procedure calls for communication to the BHS Standing Committee, the Dean of BHS, the HSC APT, Vice President Oaks of HSC, before continuing up the line through the President's office to the Chancellor.

The Brown matter was raised at the most recent meeting of HSC Equal Employment Opportunity Committee on Thursday 3rd but was unceremoniously

(Continued from Page 4)

A I M

4. strong and continuous Utilizing the procedures outlined above, a good number of incoming AIM students will be identified as unprepared to handle introductory level college courses. For these students, the major portion of their initial work at the University, for the first year, will be devoted to remedial courses in crucial areas. The first year, The Institutional Year, places the student in the five year program. That is, under normal circumstances, he or she will be expected to remain in the program at the University for at least five school years while at work on the BA or BS degree. A series of AIM Courses have been designed for The Institutional Year.

At least one semester of the Institutional Year is mandatory for all AIM students who are admitted with diagnosed academic deficiencies. Test out procedures are designed to release the student from the Institutional Year's format. An Institutional Year student may request retesting at the end of the first semester of the Institutional Year. If the student performs satisfactorily on the tests, then he or she can exit the Institutional Year. A release, or early exit could be accomplished at the end of the first semester only. At the end of the Institutional Year, the AIM office will recommend those Institutional Year students who should continue in the program. These recommendations are based on academic performance, diagnostic test scores, and counselor evaluations.

Notice: Aim 101 Cancelled

Aim 101, Basic Reading, has been cancelled until November 8, 1974. It will resume via module scheduling to complete the semesters work. The course is for 3 credits and will be for six weeks. No add-drop cards are necessary.

we have the personnel to play this type of basketball, my pre-season philosophy is to run the fast break and play full court pressure defense the entire game."

The following incoming student athletes are 6'3" Kevin Allen; 6'5" Earl Davis; 6'0" Mike Hawkins; 6'5" Earl Keith; 6'2" Earl Malone; 6'1" Kenny Middleton; 6'3" Russell Mobley; 6'7" Gerald Parker; 6'7" Joel Ransom; 6'0" Thur-

(Continued on Page 8)

shunted aside.

At a meeting with Dean A. Upton of BHS, and Dr. D. Fox, Assistant Vice President for Academic Affairs on Monday, October 7th, Dr. Brown was informed that although a decision was taken with respect to his promotion and tenure, he could not at this time be formally advised what the discussion was.

While due weight is given to prior reviews and recommendations, the "final decision" on the question of Promotion and Tenure rests with the President who "shall be guided by the best interest of the University" according to the Board of Trustees.

Dr. Brown is one of two Black Professors on the Faculty of the School of Basic Health Sciences.

Malcolm-King Tots



BLACKNESS IS WHAT BLACKNESS DOES

By Iya Olabunmi
(Mae Walker)

BLACKNESS is a product of the Sun
It was Created by the Sun's Rays.
Every living thing - - Plant, Animal, and especially
Non-Black People
Depend upon the Sun's Rays for COLORING matter!

BLACKNESS is a Product of the Sun
It was Created by the Sun's Rays.
Every living thing - Plant, Animal, and especially
Non-Black People
Depend upon the Sun's Rays for COLORING matter!

BLACKNESS received
Its COLOR
Its Vitality
Its Exuberance
Its Beauty
And, Its Unmatchable Properties and Exceptional Qualities
From the Sun.

BLACKNESS Sheds Its Enticing and Envious Gleam
Upon millions of non-Black People: Because
They spend thousands of exploited Black-dollars
Traveling to distant places
To BASK in the SUN
To get Blessed with Blackness!

But, Sun-Baskers don't know the Secret of BLACKNESS.

BLACKNESS, like a RIVER, is Three-Dimensional
It is Still, Gentle, Warm, and Inviting;
It is Dignified, Though Temperamental;

It is Arrogant and Determined to Follow
Its Own Course Regardless of Obstacles in Its Path;

It can be Rough, Tough, Turbulent and Uncontrollable - -
It can Devour Its Would-Be Obstructors!

BLACKNESS, like a RIVER,
Is That Impressive and Immovable Force
Endowed and Commissioned by the Sun
To be A Partner
In Giving
Substance for COLORING Living and Growing
Persons and Things

BLACKNESS Is The Source From Whence Comes
Love, Passion, Beauty, Creativity, And,
All Spiritual Vibrations

FOR THE PLANET EARTH!

IN THE NEXT ISSUE OF B.W.

Lloyd Sargeant's Great Column
"LOUD AND CLEAR"

Keith Selby on "POVERTY"

Part 2 of BLACK TRANSITION
G.G. Greenhouse

A Rap between "DA" & "UBA"

Campus Events

SUPPORT THE B.S.U.

This B.S.U. belongs to you. We can only survive if you participate in order for all of us to reach our goals. We will have to come together as a team and help carry the ball.

Participate, don't let others carry your weight if you can help the organization come to our B.S.U. Headquarters at the Social Science Building, room 175 (Dr. Blackmans office and fill out an application to belong to any one of the B.S.U. or Sattelite Committees. Don't forget, get involved Participate it's for you.

CAREERS DEVELOPMENT MEETINGS

Careers Development will sponsor a series of group discussions at 2 p.m. every Thursday this semester in its offices located in Room 335 of the Administration Building.

This is an informal service and registration sheets may be signed in the CD office.

Seniors interested in identifying existing careers, the techniques of resume writing, and making career plans are invited to participate in these sessions. For additional information, please contact Ms. Audrey Williams at 6-7024.

MINORITY GRADUATE STUDENTS

There will be a Minority Graduate Student meeting held on Wednesday, October 16 at 4:30 p.m. in the Union, Room 231. The topic for discussion will be: "Survival at Stony Brook." All minority graduate students are urged to attend. For further information, please contact: Chester Nash of the Sociology Department at 698-6208, or Ms. Audrey Williams at 6-7024.

MALCOLM-KING CENTER MEETING

There will be a meeting for all students and for participants who were involved in the Malcolm-King Educational Center during the summer of 1974. Date, Monday the 21st of October, Time: 7:00 p.m. Location: Rm. 165 Soc. Sci. B.

BAHA'AI FIRESIDES

The Baha'i community at Stony Brook cordially invites you to a Baha'i Fireside informal get together and discussion to be held every Wednesday evening from 8 to 10 p.m. in Room 248 of the Union.

JOIN THE BLACK WORLD STAFF

We need secretaries, reporters, expert typists, etc. to help produce the growing campus newspaper, Black World. Come see us if you want help. Room 177, Soc. Science Building.

FORD-SINCE YOU PARDONED NIXON, . . . TURN OUT ALL THE JAILS!!

A Short Story By Janette Cox

Rainbows

Times ago, when I was a young girl, there was a dark and thundering storm, and I was frightened. After its passing, my mother told me to never be afraid of a storm. She said there would always be a rainbow after the hardest storm. Its' colors would be brilliant across a newly washed sky. Each rainbow, as love, would be the brightest in my life, -at least until I saw another after a new storm.

After I was older, but still a young girl, I saw what I believed to be the longest and brightest rainbow. It was brilliant, sparkling, gleaming, shimmering, and truly magnificent against a dull grey sky. Nothing could be as beautiful as my rainbow.

Other storms passed, but never rainbows as wonderful as mine. There was just my rainbow. One day came when my rainbow disappeared. It could not be seen. And what then seemed like endless sorrow, unyielding pain, and everlasting emptiness set upon my young being.

Now as an even older young girl, I've found a new and brighter rainbow. It was right there after a storm like always. It is more brilliant and colorful than my first, but both are still rainbows. I know now that all my rainbows will be precious to me. What is important is that rainbows are only seen when one takes the time to look after the storm. I can only imagine and wonder with dread and curiosity the coming of a new storm.

BLACK GOLD

by Norma Jean McDow

Diamonds, rubies, and emeralds are treasures to behold, but Black Gold is the jewel of the dance world here at Stony Brook.

What is Black Gold? I'll tell you. It is people, Black People, expressing themselves through their dance.

Black Gold's audiences are in for a treat. Under the watchful and experienced eyes of their talented director, Sister Adzlyne English and her helpers, these dancers really "get down!"

Black Gold's warmup for the current school year was held on Wednesday, September 25, in the O'Neill Lounge. The dancers were getting down to the music of Bohannon's South African Band.

Black Gold will be dealing with all facets of the rhythmic dance including jazz, modern, and African. As has been explained to me, the dance class will be composed of two groups, beginners and advanced.

The beginners will have to attend dance and exercise classes until they acquire the necessary proficiency to keep up with the more complex routines of the advanced members of the Black Gold students. And from this they go on to join the Dance Troupe.

There are exciting future plans for Black Gold. . . a show in November that will be a highlight of Black Solidarity Weekend. And as a finale in June, there will be a musical in which Black Gold is hoping to combine talents with the Black Cho-

(Continued on Page 8)



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I ART AN

AFRICAN



I art an African
I art an African in
Chains on my hands -
Lord I'm so oress -

They took I away
Make I slave for the
Rape I sister I cannot
Why the white man took

Now I know I can understand,
Now I know I can understand,
Why these pigs
But Ah! now I'm big
I know where I belong,

by Ras. Gyua Kankam Ofori Odoi.
to Ras. Barry Odoi.

POWER

Caribbean Students

There is an attempt being made by Caribbean Students on campus to form a Caribbean Students Organization. The first meeting was held on Wednesday October 2, 1974, and compared to other meetings which were held in previous semesters, this one was very well attended and informative.

During the meeting most of the discussion centered around establishing better relationships among African-Caribbean and Afro-American students on campus. It is an established fact that the relationships among Blacks from the three areas is only superficial and that attempts must be made to bridge the existing gaps. The consensus of those present was that the exist'g

(Continued on Page 8)

Black Studies

by Professor Donald Blackman

The establishment of Black Studies Programs throughout the U.S.A. brought in its train of problems rooted in ignorance or misunderstanding of what is involved in doing Black Studies. In fact, experience has taught this writer that in any discussion of Black Studies, it is useful, though tedious, to start with an explanation of the conventional meaning of Black Studies since it can mean different things to different people. His article treats the question of the meaning of Black Studies and it is hoped that the entire Stony Brook administration reads it for general information.

In June, 1972 a group of Black Studies Directors met in Washington to take a long, objective look and assessment of the direction in which Black Studies Programs were going. One of the imperatives this group felt impelled to act upon without any delay was the formation of a body of Black Studies scholars who would be mandated to achieve some uniformity in Black Studies curricular offerings throughout the U.S.A. Thus, the National Africaner Accreditation and Review Council was formed to achieve this and other annual objectives.

The N.A.A.R.C. released a document how a Black Studies Curriculum should look and most Black Studies Depts. in the U.S.A. try as far as their resources would permit to conform to the proposed model. Black Studies is that domain of human knowledge which concerns itself with the experiences of Africans and persons of African descent throughout the world. In the world this collection of black communities is referred to as the Black Diaspora. For the purposes of Black Studies, the Black Diaspora is divided into three major geographical areas namely Africa, North America and the Carribeans (including Central and South America). An interdisciplinary approach is employed in the organization of this experience and this course in Black Studies reflects varying emphasis, for example:

education, political science, cultural anthropology, religion, law etc. An essential element in any Black Studies Program is the community development components. The concept of community development in Black Studies requires that field work within a Black community be conducted in some courses in conjunction with the class-room experience. Traditionalists tend to look askance at community development and they question its academic value.

In a future issue, the case for community development in Black Studies will be stitched together with an outline of what our Program is doing in this aspect of education. At this point, it will suffice to let the late Kwame Nkrumah pronounce upon the educational goals for black people, which is the basic philosophy of community development. Nkrumah argues that our schools should endeavor to produce persons who "think like men of action and act like men of thought".

Every Black Studies Program should be supported by a Research Center where students may conduct their research efforts. The necessity for a Research Center becomes obvious if you picture a Black Studies Program existing with the resources to carry out the above mentioned objectives. Such a Black Studies Program might be more appropriately called an Institute. This concept of a Research Institute to buttress the work of Black Studies will be elaborated upon in a later issue as it has been the aim of this article to define what constitutes the area of Black Studies.

GET IT OFF YOUR CHEST! WRITE A LETTER TO THE EDITOR

B. S. U. SATELLITES

MALCOLM - KING	Jerry Morgan Melvin Sheriff
BLACK WORLD	Michele Mohammed Robert Parker
WIDER HORIZONS	Randolph Williams
POLITICAL PRISONERS	Franklin Anderson
BLACK GOLD	Adzlyne English
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BLACK FORUM	Inca Mohamed Herdy Micou
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CARIBBEAN STUDENTS (Continued from Page 7)

BLACK GOLD

(Continued from Page 7)

rus in a joint venture.

Anyone interested in getting more information on how to join Black Gold may do so by contacting:

Adzlyne English
Kelly E 212

or

Carolyn Middleton
O'Neill College
#5393

Black Gold's studio is located in the rear of the girl's locker room in the gymnasium.

Much Success To Black Gold !!

MALCOLM-KING CENTER

(Continued from Page 2)

until November.

The Center is now functioning on a full time basis and if you are interested in enrolling your child there, you may pick up an application form in the office of the Black Studies Program (Soc. Sci B-Rm 175). Fill it out and return it. If you are interested in working with the brothers and sisters in the Center, you may also fill out an application in the Black Studies office, or visit the Center and talk with the Director or the Assistant.

BAKI NA HERI

BASKETBALL

(Continued from Page 6)

man Ransom; 6'5" Larry Tilzer; 5'8" George White; and 6'3" James Wilson.

The 1974-75 schedule is highlighted by the Long Island Rotary Tournament to be held at the Stony Brook campus December 2-5; and the Patriots will also represent the U.S., along with powerful Northeastern University, against hosts, Dalhousie University and Acadia University in the Acadia Invitational Tournament on January 5 and 6.

gaps have to be bridged and that the students from the various areas must begin to organize, not only on an individual level, but on an organizational level, to organize various educational and cultural activities to bring about some form of unity.

Some people are of the opinion that any effort to form a Caribbean Student Union would be an attempt to segregate Caribbean students from the larger Black Student Body. To this however, I answer that it will not. The formation of a Caribbean Students Union is a recognition of the cultural heritage of the region and once this cultural heritage is restored then and only then can Caribbean people begin to advance on a political level on this campus.

The Caribbean Student Organization is not only open to students from the Caribbean but open to all Brothers and Sisters who are interested in learning about the Caribbean.

In summing up, the Caribbean Students Organization is interested in working closely with other Black Organizations on campus because we recognize that only by working together, can Black people on campus make any concrete advances.

The next meeting will be formulated October 16, 1974, at Stage XII Cafeteria at 9 P.M. Sharp. If concerned please come.

Jennifer Clare O'Neil F213 6-5275
or:
Wendell Dottin StageXIIA 6-7048
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A MESSAGE FROM THE EDITORS

The Black World reflects the continuing awareness on the part of the Black Community of the importance in having lines of communication. People learn not only in response to their immediate environment but also from the communications media to which they have access. Thus we present the Black World as one small alternative to lies and distortions, the white mother countries news media has continuously presented to Black people as truth.

We hope to solicit wider participation from the entire Black Student community. To contribute articles notices or criticisms contact Robert Parker, Michele Mohammed or leave a form of communication in the Black World mailbox, in the Black Studies office, Social Science B, Room 175.

BLACK STUDENTS UNION

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