

THE

PAPER

So we stand here
On the edge of Hell
In Harlem
And Look out on the world
And Wonder
What we're gonna do
In the face of
What we remember.
Langston Hughes.



CITY COLLEGE OF THE CITY UNIVERSITY OF NEW YORK IN HARLEM

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A Medium For All Peoples Of African Descent

December 17, 1990

Haiti and Democracy

by Jean Charles



Board, and scheduled another election for January 17, 1988, under the auspices of his own Board that had selected its candidate for president, Leslie Francois Manigat. A brilliant intellectual with recognized credentials, Manigat thought that he could cut a deal with the military by maintaining the status quo of perks, oligarchy, and corruption; in return, he was promised that he would have the freedom to bring about incremental changes towards democracy in Haiti through his lectures entitled "Cause en bas Tonnelles," (Lectures Under the Porch).

Manigat soon received the cold shoulder, some say he received shots to his shoulder, and was pushed into exile when he tried to consolidate his power by pitting General Namphy against General Jean Claude Paul, a well-known drug cartel chieftain who had been indicted in Miami by the United States Government.

The second government of General Namphy was a replica of the dark hours of the Duvalier era: the TonTon Macoutes, now renamed the "Attaches," had complete license to terrorize,

mutilate, and harass the population. The culmination of that terror occurred on Sunday September 11, 1988, on the outskirts of Port-au-Prince, the Haitian capital. A gang of TonTon Macoutes, allegedly under the leadership of the mayor of the city, Franck Romain, attacked the Saint Jean Bosco Church as Father Aristide was conducting mass. They set fire to the church. Father Aristide escaped through the diligence of some of his supporters but dozens of men, women, and children were brutally murdered with machetes inside the church. The impunity was so high that the assailants pursued their victims into the general hospital for a final butchery, later appearing on

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Excluded Genius

by Tammie Lacewell

"Some of the finest literature of the century has been written by Africans of African-Americans. African Wole Soyinka won a Nobel Prize (1986) for literature because of his wonderful plays and we've had a number of Pulitzer prizes (winners)...an indication that Black people are leaders in the field...these people (Great Books editors) are ignorant. They do not want to face the fact that the world is not purely White. The world is brown, black, yellow and red. (They do not want to face the fact that) Whites are in the minority not the majority."
--Margaret Walker Alexander

It seems that as we struggle to build and maintain Africana Studies departments across the nation, as we fight to implement a curriculum of inclusion in our public schools, as we encourage our youth to go to college, White academia is working twice as hard to exclude African-Americans, to impede our progress, to dispute our intelligence and our worth.

According to the November 19, 1990 issue of *Jet* magazine, the editors of *Great Books of the Western World*--a 37,000-page, 60-volume collection of classics published by Encyclopedia Britannica--could

not find any reputable writings by authors of African descent to include in their compilation. *Great Books* is supposed to be a vehicle for readers without college training to gain a liberal arts education. The criteria for judging which works to include are: a) The work must be contemporary and international; b) the writing must be worth re-reading; c) the ideas must transcend the ages. The series was first published in 1952, but how many Black books can you think of that fit these criteria and have been published since then?

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No Freedom In Harlem: It's Only an Illusion

by Keith A. Mayes

Everything that glitters is definitely not gold, and unfortunately for Freedom National Bank not even a pot of gold could have saved it from the diabolical downfall it experienced as a result of an illusion. The illusion of something being "Black" in this country is a very real issue, for the illusion itself always seems to heal wounds in our communities temporarily, and then somewhere down the line, open them back up again. For Black people, having the illusion used against us as a weapon is as old as the pyramids, for that same weapon is still just as effective today against a people who always fall victim to their own innocence.

In the last issue of *The Paper*, I reported a few things inaccurately that I must clear up. First of all, Freedom National Bank was not the oldest bank in Harlem as I reported but Carver Federal Savings is actually the oldest with a lifespan of over 50 years and counting (1947). Secondly, the money that was needed to bail out Freedom was obtained through commitments from various persons including some of our entertainers, but nevertheless the time factor had been the real issue. Lastly, most importantly, and most shockingly was that Freedom National Bank wasn't even a Black owned bank.

I reported last issue that Freedom was founded in 1964 by a group of investors that included Jackie Robinson and Dunbar McLaurin which is correct. But the key phrase here is "a group of investors that included Jackie and Dunbar." The group of investors that actually included Jackie and Dunbar was a group of Whites and Blacks that Dunbar McLaurin had to recruit in order to obtain a bank charter from the Office of Comptroller of the Currency (O.C.C.) in 1963. As Clinton Cox of *The City Sun* reported in the November 21-27 issue, "in 1963, they applied for a bank charter to the comptroller of the currency, James J. Saxon. Mr. Saxon quickly let it be known he did not want McLaurin to be given the bank's presidency, which McLaurin had assumed would be his as the organizer.

The interracial group McLaurin had recruited then shunted him aside. Saxon never publicly gave his reason for rejecting McLaurin, but it would be reasonable to assume that the comptroller and others in power wanted someone more tied to the White establishment than to the Black community." As a result of this interracial group being formed the illusion of a Black owned bank had grown.

The first step in the creation of this illusion was that it would never technically be a black owned bank. Since we (the White establishment) will control it, and its headquarters would be in Harlem, let's give it the appearance of being Black. But how can we go about doing such a thing? Simple, just keep the majority of Freedom's Board of Directors Black over the years, and we, the White establishment will colonize the stock. *The City Sun* reported, an examination of the bank records filed with the O.C.C. in Washington, DC showed that although Freedom consistently described itself as "Black-owned", more than two-thirds of the value of its stock was owned by large white firms, who were Citicorp, Chase Manhattan, Equitable Life Assurance Society of the United States, Manufacturers Hanover Trust Corp., Bankers Trust N.Y. Corp., and Chemical N.Y. Corporation.

The total value of the outstanding stock was \$1,465,824 in which \$1,000,000 was Cumulative preferred stock; \$11,125 was Convertible preferred stock; and \$454,699 was Common stock. These major white firms I just listed owned stocks worth more than twice as much as all those owned by Black people which was about \$1,000,000 between the six of them. In the years leading up to the collapse of Freedom, when the institution was in deep financial trouble and small investors were getting little or no return on the common stock they owned, major white banks were given \$200,000 a year in dividends on their "preferred" stock. In 1988 when the bank lost over two million dollars and

declared a net loss of \$11.38 for each share of common stock (the kind the average Harlem investor owned), Citicorp, Chase Manhattan and the four other financial institutions were still voted \$200,000 by Freedom's Board of Directors.

To add insult to injury, the same banks also reportedly refused to help save Freedom when contacted by officials of the Federal Deposit Insurance Corporation (FDIC). But as soon as Freedom folded, they undoubtedly were first in line with their paws extended. The reality of the bank is that it was more hype than hope, and we as Black people no more controlled it, than we control Harlem, or any other Black community. I personally will never deny any of the deeds that Freedom performed on behalf of the Black community, but those deeds ultimately were at the expense of the thousands of depositors, small Black businesses, and a community as a whole who continues to struggle for economic independency.

So the illusion of Freedom National is indicative of our freedom in America. We must realize that the illusion is widespread. As quickly as Freedom vanished right before us, so can the so-called Black colleges and universities and all

the other things we really think are ours. The only way to assure the survival of something "Black" is to keep the European out of it, and to use it to serve that which will out live us. That which will out live us is the masses of our people who will always be here. We have all come, and we all will soon go, but what exactly will our contribution be to our people? Hopefully not an existence of illusions.

In the words of the Honorable Marcus Garvey - A race that is solely dependent upon another for its economic existence sooner or later dies. As we have in the past been living upon the mercies shown upon us by others, and by the chances obtainable, and have suffered therefrom, so will we in the future suffer if an effort is not made now to adjust our own affairs.

Part of this essay was based on the research of Clinton Cox, columnist for *The City Sun*.

Let the measure
of our days
be, at least,
equal
to the value
that is placed on it
by others.

The Paper

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21st Century Opportunities: Which Way African-American Man

by Dr. Jawanza Kunjufu, Contributing Writer



churches, coaches, statewide task forces, and the African-American male. Black males have an excellent opportunity to take advantage of these organizations that offer mentors, wisdom, academics, culture, entertainment, retreats, internships, college tuition, and employment. Unfortunately, most of these programs are structured so that the "client" has to contact the "agency." Most of the programs are excellent, but they require the initiative and often the follow-up from the African-American male; seldom do they include outreach.

Ironically, many parents acknowledge a shortage of quality programs for male youth, while giving their sons an option between choosing the "Rites of Passage" programs or hanging on corners making up songs or making trouble. These programs assume youth involvement and parental support. A male youth today has an opportunity to become a scout, join Rites of Passage, Upward Bound, Inroads, and take advantage of many opportunities desirous of employing African-American males.

Megatrends 2000, by John Naisbit and Patricia Abundene, and *Workforce 2000*, by the Hudson Institute, are long-term projections predicting a new workforce predominantly consisting of African-American, Hispanics, Asian-Americans, women, and immigrants. Popular estimates project an upward trend of 85 percent of the new entrants to the labor force will be people of color, women, and immigrants. This could be an excellent opportunity for African-Americans, especially males, to position and prepare themselves accordingly. A possible scenario

could be personnel recruiters seeking male teachers, engineers, accountants, computer programmers, etc. Another scenario would be a heightening of robotics and a mass influx of immigrants from Eastern Europe.

These scenarios can best be evaluated by placing them under a historical microscope. Immigrants from Europe were used in the early 1900's as the industrialists, concerned about short-term profits, used capital and exploited labor, as they always do. African-American males must learn a very complex lesson: becoming chief executive officer or vice-president of a *Fortune 500* corporation may not be on the horizon, for most of us, nor will a safe retirement from selling drugs, starting in the NBA, or securing a record contract. **African-American males must prepare themselves with critical thinking and communication skills, and also be willing to start their own businesses.** (Editor's emphasis) This should be the first option rather than the last resort when corporate America employs white male high school graduates over people of color with college degrees.

Presently, there are 210,000 more African-American females than males in college, and there are 609,000 African-American males in prison. Women, both Black and white, are fighting over this rare breed—an educated, responsible, Afro-centric, God-fearing Black man. Even when the ratio was more equitable, many males had a difficult time being monogamous and loyal to the race, and now some find it impossible. Remember, African-American

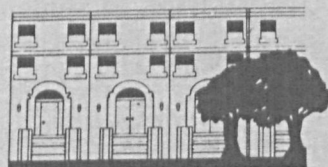
male, the issue is quality and variety. An honest man would tell you that being involved with a woman respectfully requires almost all of your time. The remaining time should be spent developing a relationship with God, liberating your race, identifying and developing your talents, getting exercise and nutrition, and starting your own business.

These are perilous times, African-American man, but you can look to Cinque, Nat Turner, Frederick Douglass, Marcus Garvey, Elijah Muhammad, Malcolm X, Martin Luther King, Jr., Jesse Jackson, Louis Farrakhan, and Nelson Mandela for inspiration. Which way African-American Man?

We hear so much about the negative statistics concerning the African-American male. He is in the unenviable position of leading the nation in homicide, lung cancer, incarceration, unemployment, dropouts, suspensions, and alcoholism. The above circumstances are the result of a racist, patriarchal, and capitalistic society, further exacerbated by teachers who possess low expectations of their African-American male students and disproportionately place them in special education. This "conspiracy" is compounded by "sperm donors" who are supposed to be fathers but do not stay in the home; by some mothers who "raise" their daughters and "love" their sons; and by a very influential peer group that entices many youth into premature sex, gangs, and drugs.

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It does not look picturesque for the African-American male. But, to the rescue are the "Rites of Passage" programs, 100 Black Men, fraternities, role model programs, civil rights organizations,



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Your Struggle Is Our Struggle

by Dr. Lenora Fulani
Contributing Writer.

On Friday, November 16, a very important international conference on the "Prospects for Democracy in Zaire" was held on the Howard University campus in Washington, DC. The conference brought together leaders of the democratic opposition to Mobutu Sese Seko, the fascist dictator of Zaire, with journalists, scholars, members of the clergy and other supporters of the democracy movement from all over the world. It was sponsored by the Center for Research of Zaire (CEREZ), the department of African Studies at Howard, the Washington, DC-based Rainbow Lobby, a grassroots citizens lobby that advocates for democracy in this country and around the world.

Zaire is the former Belgian colony that used to be known as the Congo. Our Congolese sisters and brothers have never been allowed to know what democracy is; the Mobutu dictatorship destroyed the roads and the bridges and everything else that would have facilitated communication among the people of this huge country, while starvation and fear tore apart the fabric of Congolese society--all aided and abetted by Washington DC. (which has been used by Mobutu ever since he came to power in a coup after lending his services to the CIA-orchestrated assassination of Patrice Lumumba in 1961).

The first keynote talk of the conference was given by Etienne Tshisekedi wa Mulumba, a former member of the Mobutu cabinet who has been repeatedly imprisoned, tortured and condemned to internal exile since he turned against the dictatorship ten years ago. Now leader of the opposition Union for Democracy and Social Progress. "Our party, faithful to the deepest aspirations of the people, demands that Mr. Mobutu leave as a precondition for any process of democratization in the country," Mr. Tshisekedi told the 300 conference participants. At a reception which I hosted for the Zairean democrats the evening before the conference--some of them were seeing each other again after many years of not knowing whether their comrades had died in Mobutu's prisons--I thanked Mr. Tshisekedi, Lambert Mende Omalanga and the others for allowing me to contribute to their struggle. I have made it my mission to link the Zairean struggle against fascism with the Black-led and multi-racial struggle



for democracy that I have been building in this country for the last ten years (I am very proud to have led a march from Harlem to the United Nations last year along the route taken in 1961 to protest the assassination of Lumumba, and to have stood up with other activists in the visitors' gallery at the UN to interrupt Mobutu's address to the General Assembly by calling out, "Mobutu is a murderer! Long live the spirit of Patrice Lumumba!"). But Mr. Tshisekedi, saying that he was speaking for all the Zaireans present, graciously refused my thanks. "On the contrary," he said "it is we who should be thanking the New Alliance and the Rainbow Lobby for all you have done."

What we have done is to force the struggle for democracy in Zaire-- against the will of Mobutu's partners in crime, some of them (such as California Congressman Mervyn Dymally) in very high places--onto the American political agenda.

The second keynote talk of the conference was given by Dr. Fred Newman, my dear friend and political mentor (not my "guru" or "brainwasher," as some have accused him of being) and a master builder of the independent organizations-- such as NAP and the Lobby-- which are the crucial tools of the democracy "trade."

The purpose of Dr. Newman's talk was to ask the Zairean people to support the struggle for democracy in the United States.

"As an American, I don't want to be insensitive by suggesting that America doesn't have a lot, materially and otherwise, that people the world over are still struggling for," Dr. Newman said. "But I think it is fair to say that American democracy is more the product of a good public relations firm than of hard reality. There are masses of people in America who support the struggle for democracy in Zaire and elsewhere in the world, but their views don't get expressed. If this country continues to move further and further away from democracy and economic advancement for our people, then US foreign policy will stand in the way of democracy the world over-- because American foreign policy and American domestic policy are two sides of the same coin."

"Just as there is no such thing as economic self-sufficiency in the modern world, there is no such thing as political self-sufficiency," Dr. Newman taught. "While it takes different shapes in different places-- in Central Africa, in Eastern Europe, in Latin America and in Harlem, USA--there is only one international democracy movement. We support you

because your struggle for democracy is our struggle for democracy!

"The American democracy movement is, as always, way behind," Dr. Newman said. "You have to teach us. This country is very politically backward, very self-satisfied. Just as we will work hour after hour for your struggle against Mobutu, we need your help in our struggle While you are getting all that you can from the powers that be in this country, I ask that you support those of us who are struggling to build the democracy here."

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Kuwait Takes Care of Its Own

by Alethea Lodge.
Staff Writer

The Embassy of Kuwait in Washington has guaranteed all Kuwait nationals who are full-time students in the United States provisions for all school fees, medical insurance and living allowances. Aid will be available to every citizen of Kuwait who is studying in the United States. However, assistance is not being extended to students who hold Kuwaiti resident status. Kuwaiti students who can prove that their educational funds are derived from Kuwait will receive preference.

Mr. James McGovern, Acting Director of Foreign Students and Scholars and Services, said that this new measure will not benefit Pakistani and Indian students who are residents of Kuwait and have dependents residing there. These sponsors have not been able to send money to students in the United States since the Iraqi invasion. There is a possibility that these students will eventually get permission to work in the United States.

African-Americans In Communications

An Interview With Gasby Greely

T.V. Personality And Entrepreneur

by Keith A. Mayes
Staff-writer

Some of the most promising and rewarding occupations today for the African-American student are in the field of Communications. The field of Communications seems to encompass many areas of discipline, as the term Mass Communications serves only as an umbrella for such avenues as Broadcast and Print Journalism, Advertising and Public Relations. To give the Communications and non-Communications students a better understanding of this ever changing business and the many opportunities one can pursue in the business, I spent some time with Ms. Gasby Greely, who many may know as the "Money Matters" correspondent for Fox Channel Five's The McCreary Report; the New York correspondent for Black Entertainment Television (B.E.T); host of "Stars Talk" on the Sheridan Broadcasting Network; and host of "Black Viewpoint" on WNYC Channel 31.

Mayes: How do you personally define yourself? Do you define yourself as a Broadcast Journalist?

Greely: I define myself as an entrepreneur, a business person, because my company is called Gasby Greely Enterprises, and under that umbrella I do television work, television reporting, and I also produce videos for Fortune 500 Companies as well as for non-profit institutions.

Mayes: In terms of education, what kind of background do you have?

Greely: Well, I went to Wayne County Community College, which was an open door college in Detroit. That is why I know that if a person has a burning desire to succeed and wants to make something in life better than what they have, its all do-able based on my own experience. I started at Wayne County Community College, then transferred from that two-year college to Wayne State University in Detroit which is a four-year college, worked for awhile and then I decided that I wanted to obtain a higher degree. I had earned some masters hours in Communications at Wayne State

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Gibran: On Reason and Passion

And the priestess spoke again and said:

Speak to us of Reason and Passion.

And he answered, saying:

Your soul is oftentimes a battlefield upon which your reason and your judgment wage war against your passion and your appetite.

Would that I could be the peacemaker in your soul, that I might turn the discord and the rivalry of your elements into oneness and melody.

But how shall I, unless you yourselves be also the peacemakers, nay, the lovers of all your elements?

Your reason and your passion are the rudder and the sails of your seafaring soul.

If either your sails or your rudder be broken, you can but toss and drift, or else be held at a standstill in mid-seas.

For reason, ruling alone, is a force confining; and passion, unattended, is a flame that burns to its own destruction.

Therefore let your soul exalt your reason to the height of passion, that it may sing;

And let it direct your passion with reason, that your passion may live through its own daily resurrection, and like the phoenix rise above its own ashes.

I would have you consider your judgment and your appetite even as you would two loved guests in your house.

Surely you would not honour one guest above the other; for he who is more mindful of one loses the love and the faith of both.

Among the hills, when you sit in the cool shade of the white poplars sharing the peace and serenity of distant fields and meadows--- then let your heart say in silence, "God rests in reason."

And when the storm comes, and the mighty wind shakes the forest, and thunder and lightning proclaim the majesty of the sky---then let your heart say in awe, "God moves in passion."

And since you are a breath in God's sphere, and a leaf in God's forest, you too should rest in reason and move in passion.



Beating The Odds

Beating the odds is the story of my life. I have had to overcome so many obstacles. That's why I am so proud of my accomplishments.

I remember my childhood years. I was fragile and afraid during my young life; I learned at an early age that life can be very cruel. I was born with an eye problem. My left was crossed. At school, I was the clown of the class; my classmates fun of my eye. I hated recess because the children called me "crossed-eyed." When I heard these words, I went to a corner and cried.

But when I turned eight, the sun started to shine for me. My mother managed to save enough money to have my left eye corrected. Little by little, my eye started to look normal. Neither adults nor children could tell that my eye was once crossed. Thanks to God and my mother, today my eyes are one of my most beautiful features.

Another obstacle I overcame was coming to the United States. I had to adjust to a new environment. I was taken from a quiet and reserved country and placed in a completely foreign land--New York. Here, I had to be locked up in an apartment when I was used to the freedom of my country. I felt like a wild lion in a cage; but, little by little, I got used to the new environment. Another trial was the language. I was placed in a monolingual class. I did not know a word of English, and I had to rely on other children in order to understand what was going on. At first, they were very pleasant and



wanted to help out; but, after a while, they got tired and did not want to translate for me anymore. I was forced to learn English within a matter of months. Well, at least I learned some survival words like: "Teacher, he/she hit me"; "I want to go to the bathroom"; and, "I feel sick."

During the later years, I still had to beat the odds. At the age of twenty, I found myself pregnant and single. Again, with god's help, and my mother, I survived. I had a beautiful baby girl, Maria Cristina. She is the apple of my eye. I give my daughter

the most important things in her life: love, shelter, food, and care. I definitely beat the odds against me.

My struggle was not over yet. I needed to tackle another challenge--school. I decided to attend Borough of Manhattan Community college, where I received my Associate's Degree in Early Childhood Education. I felt very special and proud that day. Accompanied by my daughter and mother, I attended my college graduation at the Lincoln Center Fisher Hall. What a marvelous day that was.

Now I am here at City College, and I am still facing challenges. I passed my English Proficiency exam, Thank God! I consider *that* a major victory. I feel that I still have to surpass many more hurdles, but I know I will definitely make it. I am a person full of hope and courage.

In writing this story, I wanted to share my story with my fellow students, to tell them that they should never give up. Life is too precious, and we have the power within us to make it in this world. Please, lets use this power for the benefit of mankind. Let's keep away from things that will hurt us. Lets make this a better place for our future. I think that we should all try together to *beat the odds*.

---Petra Rivera

Indeed there have come to you clear proofs from your Lord: whoever will therefore see, it is for his own soul ... I am not a keeper over you. (Holy Quran)

EXPRESSIONS

VOYAGE OF A NIGGER'S HISTORY

What's In A Name

White
Free
Blemishless
Moral and pure
Outstandingly righteous
Innocent
Not marked by malignant
influence
Notably pleasing or
Auspicious
Fortunate
Notably ardent
Decent
In a fair upright manner
A sterling
Man

What's in a name
Black
Outrageously wicked
Villain
Dishonorable
Expressing or indicating
Disgrace
Menace
Sullen
Hostile
Unqualified
Commenting violations of
Public regulations
Illicit
Illegal
Affected by some
Undesirable
Condition
Malignant
Boy
What's in a name

---Jason Fitz-Gerald

One day, over four hundred years ago
I was sold
Chains gripped my legs
Lead has bitten into me
more than once

One day, my wife and I jumped
the broom
The next she was sold

One day, I was told I was free
My house was burned by men
in white sheets

That's when I understood--
Nigger!
Is all I ever heard or been
called

For centuries my people
have strived, spoken out,
died so I can have semblance
of pride

One day, I was given a gun
to save another man's son
"My country tis"—not
for me

One day, a Man said,
nigger is not my name
Told me to stop playing
the other man's game
Then he was shot

Confused, I did not know
what to do—SO

Today, I shoot my brothers
Rape my sisters
Hit my mothers
Smoke my drugs and peddle
them to children

One day I heard a child call to his
friend, "YO nigga! What's up
nigga!"

It occurred to me that
Our ancestors who fought
and died
endured a hell---which to this
day hasn't relinquished it's
hold---to strip us of our
heritage and souls

Died, so we can call each
other Nigger

Tell me--is this the voyage
of our nigger history?

---James F. Gallishaw

EXPRESSIONS

Cloudy day

Refracted rays of hope
Brighten a different day

Enthrall another lover
Squelch a kindred spirit

Strengthen a pallid force
A cognizant, duplicitous enemy

Incite a riot

---by Tammie V. Lacewell
(10/9/90)

DURYEA

I met him at the dance.
He was sweet and kind.
Every time I took a glance
I wished he was mine.
So tonight when he called
I did not know what to say.
So, confused, I stalled.
Then he asked if everything
was okay. I said yeah, sure,
how was your day.
Then I remembered looking in
his eyes, so I swallowed my fears,
and took back my lies.
No, no, everything is not all right.
In fact, I think I fell in love with
you tonight. But if we can't work
things out, and we have some hurt,
I will always be your friend, till
the very end.

---copyright c 1990 NICKEY

Afro angels moaned
when pink skies glowed
and elephants barked for
pot marked sons who go
limber in new suits that
punctuate their mortality

fathers pound fists
dressed in dreams of yesterday
toy soldiers retire like
toasted marshmallows drinking
the heat of the sand and
children cry taps

mothers sisters grandmothers aunts
form celebratous huddle in
Wellingtons standing in tears
of sorrows contaminated by
fears of joy jeers upon fathers

No more pimples, no more zits

---Jason Fitz-Gerald

I walked along the path gazing at the beautiful full moon
yet I did not see its beauty.
Instead I saw part of a vast countenance,
a sight that made me shiver.

It brought to me the realization of a chilled wind
blowing against my face.
Fear then became a companion of my blood,
racing to the seat of my soul.
I bent my head and pulled my scarf hoping
to prevent this palpation from reaching its destination.
But as beams of light from the frost covered meadow
Intruded my consciousness,
A chilled trembling overcame me.

Out of the silence of the night
I heard a sound reverberating through the air.
In response my feet began to lift
Higher and swifter off the ground
and landed further apart.
The intensity of the sound grew
till it ceased to be a sound and became a vibration
that traveled the length of my body.

My will submitted to this mighty oscillation,
pulling my knees and hands to the ground.
Blood spilled onto silvery blades,
releasing them from their icy imprisonment.
In gratitude
they enticed mother earth
to carry me across the threshold
from pain
to a numbed sense of pleasure.

Once there, the vibration became
a familiar throbbing,
Resonating through my body.

---Lennard George



con't from pg. 5 Greeley

University, but not with the thought of getting a degree there from a masters point of view. So I went to Harvard University and got my Masters in Public Administration, but while I was there I cross registered at the Business School, and I also did extensive research at the Massachusetts Institute of Technology (M.I.T) in Communications Technology. So that is my educational background.

Mayes: How and when did you decide to pursue more than one interest in the field of communications and ultimately start your own business in the process?

Greeley: Well, I was recruited by American Express out of Harvard to be an internal consultant to them in their Corporate Communications Department. And after working there, I still had this need to do something with all of this information that I had obtained at M.I.T and Harvard. The information and the networking with people all around the world indicated to me that something powerful needed to be done with that. That, coupled with a real sense of the direction that I felt the African-American community needed to take--starting with myself--was the belief that entrepreneurship is one the saving graces of the African-American community today because that is where our power base should lie. So, based on that and liking it, I have a real internal sense of making decisions and setting directions for a company. So I set out my shingle as a consultant since at that time I had specialized in Communications Technology at M.I.T. I began to consult various municipalities on franchises for cable television and evaluated a lot of the proposals that had been taking place in major cities across this country, as well as designing the institutional and educational network for the city of Cincinnati. So when I began the whole entrepreneur part of what I do, that just grew into other things. But at one point, most of the franchises had been let out by the cities around the country, so there was not as much need for the service that I started out doing. One of the things that people must understand when they go into business is that if people don't want what you are selling, then sell them what they want. So that is why there has been a metamorphosis of services under my company along the line.

Mayes: How large is Gasby Greeley Enterprises?

Greeley: I have 5 employees, and we are getting ready to relocate to Brooklyn.

Mayes: Staying on the communications side of the equation, How did you get the ball rolling in regards to that?

Greeley: I was working for Channel 13, and throughout this entrepreneurial task there are times when you need to come under an umbrella. I felt that I needed to broaden my base and I took a job with Channel 13 as a Marketing Director for their education division. My responsibility there was to sell the products such as books and tapes that were attached to many of the programs that were on Channel 13. There were books and other things that had been written or produced in line with that. And the idea was to set up an 800 number where it can be ordered. In other words, the whole thing was an extension of what I was already doing. It was just coming inside of someone else's auspices to do it, and then eventually that direction changed. I began to raise money for some of the programs that Channel 13 was doing. One of them happened to be "In Remembrance of Martin," a documentary about the life of Dr. Martin Luther King Jr. So the producer of what was called then Black News came and interviewed me and the producer of this special, and then he let someone else know that he knew some people because there was going to be a brand new show. And even before that, I had my own show called "Black Viewpoint" on Channel 31, which was a 15-minute lead in to the news on 31. So that first show gave me an opportunity to make every possible mistake that a beginner can make on television without paying major penalties for it, because if a Joan Lunden or others had made the same mistakes that I had made, they would have been off the air. Not only did it give me a chance to make mistakes, it gave me the confidence to know that it could be done. What I would do was scrutinize every single show and look at what I thought was wrong, and look at what I thought was right, and try to improve on each of the things I thought was wrong on the next time out. I am very critical of myself when I see myself on television because I always want to do better and be the absolute best that I can be.

Mayes: So you didn't start out wanting to be a television personality. It seems that it just so happen an opportunity arose...

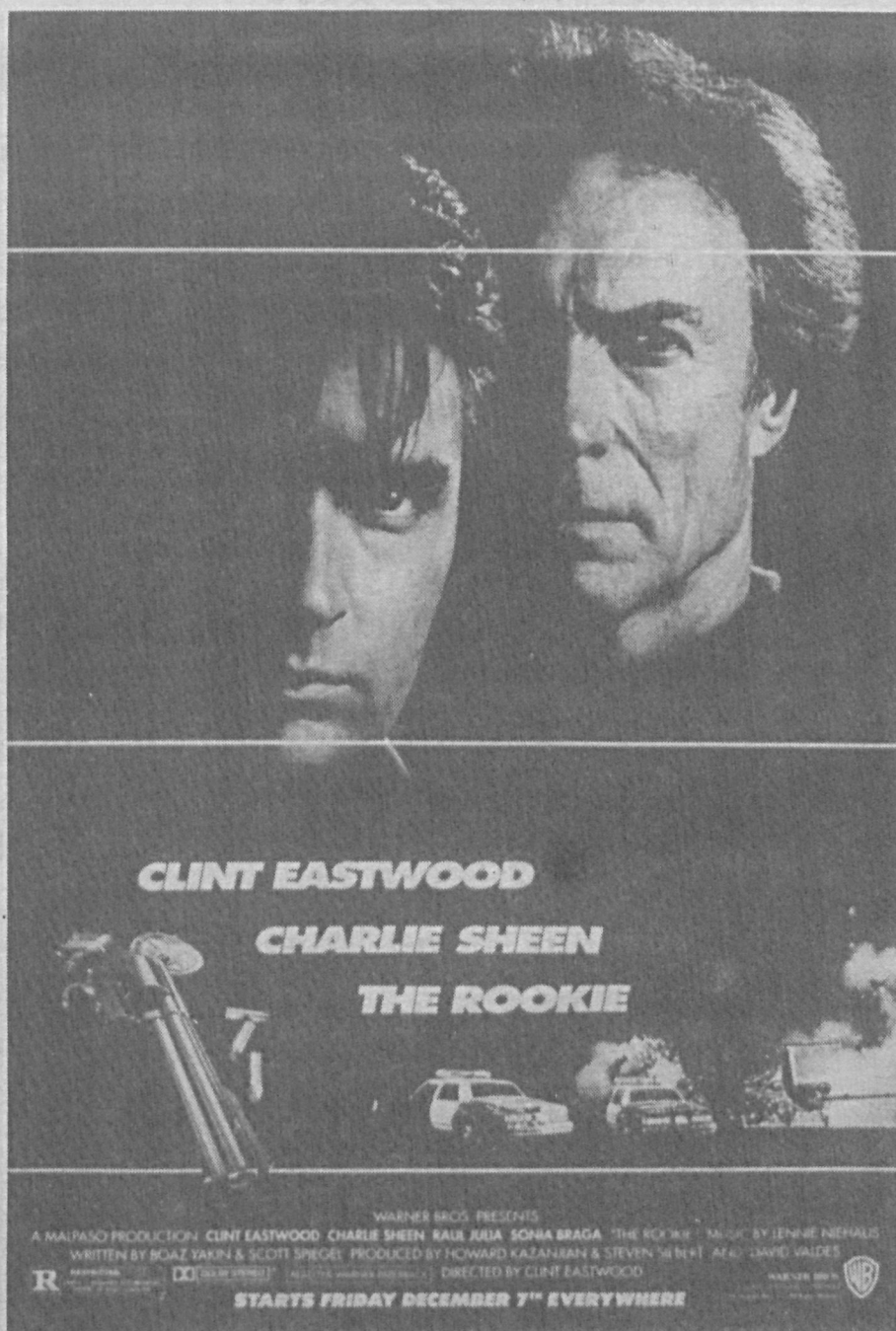
Greeley: Right! Right! My thought was to be behind the scenes. I didn't think being on air was cerebral enough because I wanted to think a lot and make things happen and be the power broker behind what was going on. But then this opportunity presented itself, thanks to God, and not only that opportunity, but many other opportunities presented themselves. People who had studied Journalism for years who wanted to be in the number one market, which is New York, were not able to break ground, and here I was, someone who was actively taking a different direction, and there I was confronted with the opportunity, so I took it.

Mayes: What are the strongest skills that you would personally advise any aspiring journalism student to acquire?

Greeley: To be able to read, and to be able to write because even those anchors who are making megabucks, and many of them are

not rocket scientist by any stretch of the imagination, but they know how to read because they are reading that teleprompter and making those words flow, which is the key. But unless you can have your words flow, and if its not the correct words that are on there, that is where your problems are going to begin to arise. So, reading and writing for sure because before you get to the anchor chair; writing is an essential part of all that you do. Even if you are producing, you should be able to write.

Because of the length of this interview, we were not able to print it in this issue in its entirety. Part two of Gasby Greeley shall be published in the first issue of next semester. The McCreary Report airs Sunday mornings from 11:00-12:00 on WNYW-Fox Channel 5. Also Ms. Greeley is an Adjunct Professor here at City College in the Speech Department,





**HOPES AND IMPEDIMENTS:
A CONFERENCE ON RACE AND OTHER DIFFERENCES
APRIL 11-12, 1990
A CALL FOR PROPOSALS**

On April 11-12, 1991, The City College will convene a College-wide conference entitled **Hopes and Impediments: A Conference on Race and Other Differences**. Including among the critically important issues that will be addressed are: race, gender, social class, ethnicity, sexual orientation, religion, disability, multiculturalism, pluralism and their impact on our College and the larger community.

The Conference is being planned and implemented by and for the faculty, students and staff of CCNY. It will be a participatory event aimed at facilitating interaction and discussion among all segments of the CCNY community. The Conference's planning Committee invites proposals for papers, presentations, workshops and other activities to be shared at the conference. Faculty, students and staff are encouraged to participate as individuals and through joint presentations. **WE WELCOME ALL VARIETIES OF PROPOSALS.**

Please submit your proposals as soon as possible. Proposals received by January 11, 1991 will have the best chance for consideration and inclusion. **PROPOSAL FORMS** are available at the Finley Center Information Desk and the Provost's Office, A-232.

It is our hope that the Conference will improve intergroup communication, enhance mutual understanding and stimulate a genuine awareness and appreciation of the richness and diversity of the culture on our campus. We urge faculty, students and staff to take part in this important event.

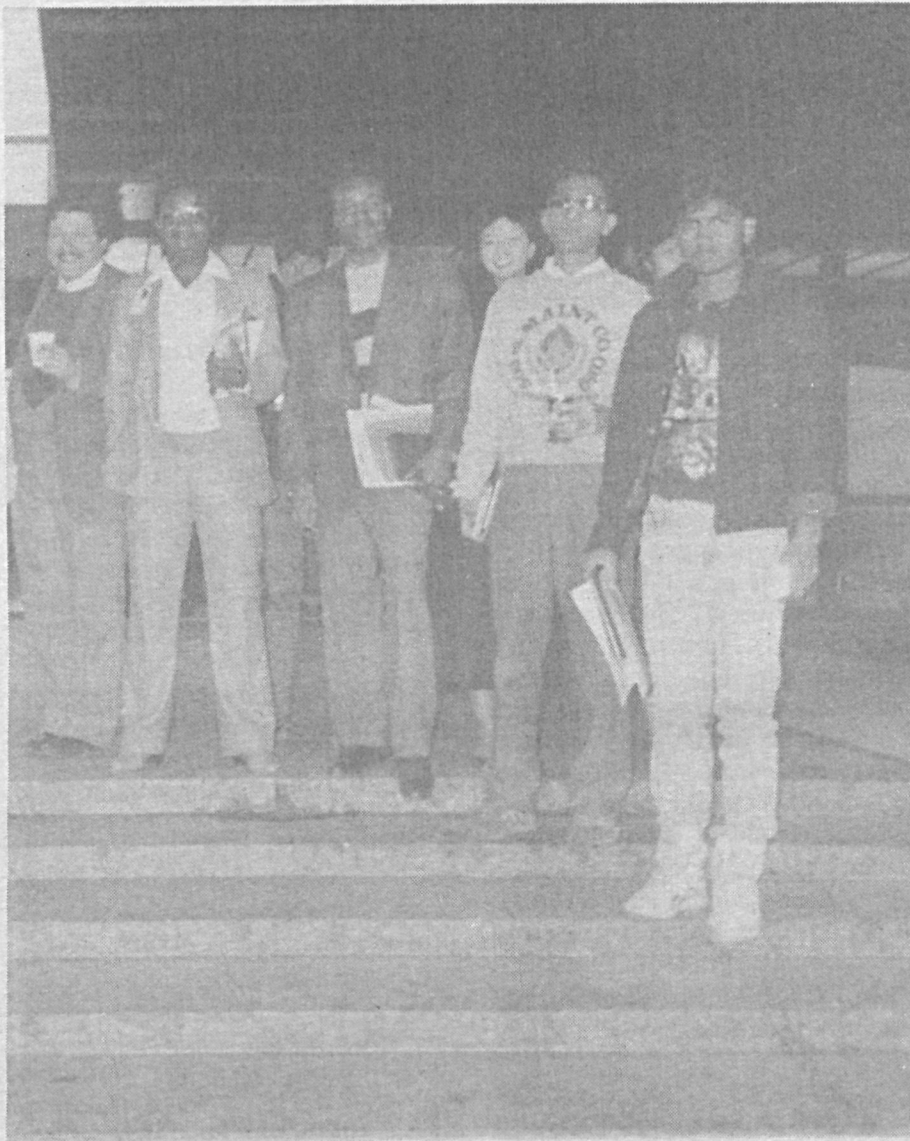
For further information, please contact Professor Jean Wiles, Planning Committee, NAC 5/226, Ext. 7225.

CCNY's Cultural Diversity At Stake?

by Alethea Lodge
Staff Writer

Three hundred and ninety-one new foreign students were admitted to the City College of New York this semester. Students from the People's Republic of China constituted the largest group of new students, but all five continents are represented. There has also been a significant increase in the number of students from Eastern Europe, reflecting the new opportunities for travel and education that the political changes of the last year have afforded.

However, the increase in tuition fees will definitely affect the foreign students who are presently paying \$2025 per semester at City College. Hopefully, the increased tuition will not force foreign students to leave CCNY, because the foreign students contribute to the cultural diversity that CCNY so often boasts about.



Good Food At CCNY!

by Alethea Lodge
Staff Writer

On Thursday, November 15, the staff and faculty dining room was bustling with activity. People were heading towards the buffet table loaded with baked ham, turkey, candied yams, mashed potatoes, vegetables and stuffing. Not to forget the desert table that had a constant supply of apple and pecan pie, plus chocolate and vanilla ice cream. Everything tasted *delicious*, and the cost... only \$5.95but these delicacies were only for staff and faculty.

Students are only admitted if accompanied by a member of staff or faculty.

Students are tired of complaining about the monotonous, greasy lunches sold in their cafeteria, at exorbitant prices, but no one listens to our complaints and pleas for a better menu. The cafeteria should have occasional lunch treats, similar to the Faculty Dining Room, where students can pay one price for a complete, healthy lunch. We are all aware that the economy is in a recession, but the students should not suffer both financially and nutritionally.

con't from pg.1 Genius

Henry Louis Gates, Jr., historian and professor of English literature at Duke University, told *Jet*: "It is astonishing to me that with all of the advances in Afro-American studies in the academy that these people could ignore the great thinkers of the race, particularly Frederick Douglass, W.E.B. DuBois...just to name a few. Segregation may have ended in the admissions office of the American academy but not intellectually. Intellectually, we are still represented in this society as not being smart enough and that is just an undeniable remnant of racism." Dr. Oba T'Shaka, chairman of the Black Studies Department at San Francisco State University and national vice-chair of the National Black United Front declared: "There is no way you can talk about great Western books of the world without talking about the contributions Africans made. *Great Books* considers classics of Aristotle and Plato to be great books, but much of the ideas Plato had come out of the mystery teachings of ancient Egypt."

The Editor-In-Chief of *Great Books*, Mortimer Adler, stated: "I think probably in the next century there will be some Black that writes a great book, but

there hasn't been so far." In response to this comment, Executive Editor of *Ebony* magazine, historian Lerone Bennett, Jr., said: "I'm not surprised that Adler and his colleagues expressed their views, which express the basic Eurocentric bias of the whole American educational system, including White universities."

City College professors had their own opinions about Mr. Adler's remarks. Professor Jerome Brooks, a former chairman of the English Department stated: "I have known Mortimer Adler and his work for years...even in high school (in St. Louis) I went to some of his lectures....He was a brilliant scholar *in his day* but he has refused to grow....I am appalled at the level of intellectual vulgarity that his present position on *Great Books* represents. This position shows how much racism can outlast and outwit even a great educator like Mortimer Adler. It shows that he has not kept up with scholarship even in his own area...in this light, his ignorance of Black authors ought not to be surprising." Professor James de Jongh approached the uproar from a different angle: "It's a futile and sad attempt to hold on to the way things were. It's not terribly important in the long run....The problem isn't what is on his list. The problem is what isn't on his list....His publication

has been discredited by his remarks....He's trying to hold back the tide (of Black scholarship). If he had read his own *Great Books* list, he should remind himself about the story of the king who tries to hold back the tide."

For the last 400 years, various European groups have revised the history books to exclude our civilizations, inventors and great thinkers; to defame our monarchs and heroes. I thought that the university was supposed to encourage innovation and expression; to broaden the universal body of intellectual studies and literature. But how can institutions whose curricula are so exclusive and racially biased be liberal, or grant "Liberal Arts" degrees? Our omission from *Great Books of The Western World* is just another example of White Supremacy at work.

Adler and his staff are ignorant, myopic, and racist. How long do bigoted White scholars think that the Black intelligentsia is going to continue to allow its literature and history to be judged by narrow minds? Professor Brooks summarized this view best when he said, "It is a very fortunate turn of events that Blacks no longer go to authors like Adler or books like his *Great Books* series to validate ourselves. I think we (not just Blacks) make our own realizations of what makes books

great....There are other sources of literature we can turn to. We don't need the validation of Mortimer Adler."

The various authors, educators, and historians interviewed in the *Jet* article, including Dr. Andrew Brimmer, acting executive director of the Association for the Study of Afro-American Life and History; Leon Forrest, chairman of the Department of African-American Studies at the University of Illinois, Champaign-Urbana; and, Ann Allen Shockley, an author and professor at Fisk University, were all asked what works they would include in the *Great Books* collection. Their list consisted of the following:

Go Tell It On The Mountain by James Baldwin

My Bondage and My Freedom by Frederick Douglass

The Souls of Black Folk and *The Philadelphia Negro* by W.E.B. DuBois

The Invisible Man by Ralph Ellison

The Wretched by Franz Fanon

Beloved by Toni Morrison

Death and the King's Horseman by Wole Soyinka

Native Son and *Black Boy* by Richard Wright

Jubilee by Margaret Walker Alexander

Collected Poems by Robert Hayden

con't from pg.1 Haiti

national television taunting the populace.

The conscience and confidence of the nation was badly shaken. A few days later, Henry Namphy was exiled by the soldiers of the National Palace who proclaimed Avril Prosper, a political advisor from the Duvalier era, President of the country. Dressed in the clothing of the new converts of Democracy, the beginning of the Avril regime inspired some confidence. That atmosphere soon became clouded as Prosper allowed the alleged leader of the church massacre to exit the country, arrested the young soldier that brought him to power, and consolidated the Duvalier bureaucracy into the state administrative system. While several mutinies took place during his regime, it was the concerted effort of the Haitian opposition and the American embassy that forced Avril into exile on September 19, 1989. A junior member of the Haitian Supreme Court, Ertha Pascal Trouillot, was chosen over the President of the

Higher Court, Gilbert Austin, as prescribed by the Constitution because, Gilbert Austin was a friend and a protege of Avril Prosper.

During these three traumatic years, the country completely lost its tourism industry, and the production of exports was at a standstill. The constant strikes by workers demanding higher wages and better working conditions have chased dozens of manufacturers into the neighboring Dominican Republic. The perpetual stream of political candidates has crisscrossed the country and the Diaspora promising a better Haiti through their paper "Project de Societe" (Plan of Government). But the Haitian populace has given the cold shoulder to the four notable candidates.

Marc Bazin, for better or worse, has been stigmatized as the American candidate because of his extensive experience as an officer with the World Bank.

Louis Dejoie II, the son of Louis Dejoie I the opposing candidate of Francois Duvalier, is a businessman and has a strong industrial base in the south of the

country where his father was an exporter of perfume fragrance.

Sylvio Claude, a Baptist minister who suffered imprisonment and torture under the Jean Claude Duvalier regime claims that he deserves the office because he is a martyr.

Hubert de Ronceray, a sociologist who was a late critic of the Duvalier regime after serving as his Social Service Minister.

Haiti has acquired the California initiated revolt of throwing "the rascals out." After the recent announcement of the candidacy of Jean Bertrand Aristide, an activist priest who was abolished from his congregation by his superior for his advocacy of Liberation Theology, almost 1.5 million of the Haitian electorate have rushed to obtain their voter registration permits before the cut off date.

Wherever Aristide appears, whether at Cite Soleil, a slum of Port-au-Prince, or in Cap Haitien, the second largest city in Haiti, he has an immense following who seem to place their hope and confidence in him for a better Haiti. His movement, Tet Ansamm Por Lavalas" (Heads Together for the Flood), wants to bring "Food on the table of all Haitians."

Indeed, there are two Haitis: The Haiti of the countryside, where 85% of the population live in complete destitute without running water,

electricity, roads, adequate health care and financial support from the government; and the Haiti of the coastal cities where 15% of the population reside and are the beneficiaries of the support of the government. The rallying cry of Jean Jacques Dessalines, the founding father of Haiti, that those of the countryside must also share in the bounty of the Republic has never been heard or practiced by successive generations of governments. From Alexandre Petion (the second President) to the present government, there has not been any participatory democracy in Haiti. The revolutions that liberated Blacks from slavery were soon gobbled up by the elite class of Black generals and the mulatto class for their own benefit. Under the guise of "La classe" (the class), the consortium of the aristocracy has succeeded in maintaining the most promising democracy in the world in a state of kleptomania, that exists for itself and prostitutes all attempts at real development.

Whether Haiti will focus its sights towards a real participatory democracy or whether it will be "plus ca change plus c'est la meme chose" (the more things change, the more things stay the same), the election on December 16, 1990 will be a crucial and determining test.

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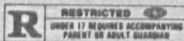
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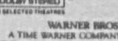
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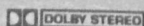


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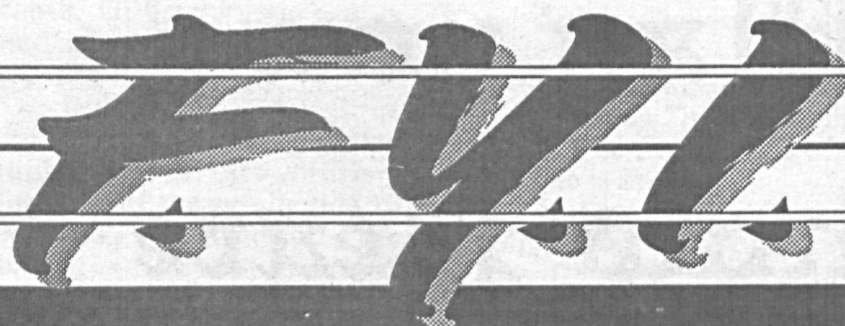
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in Fullness,
Happiness
to light the sun,
and love.

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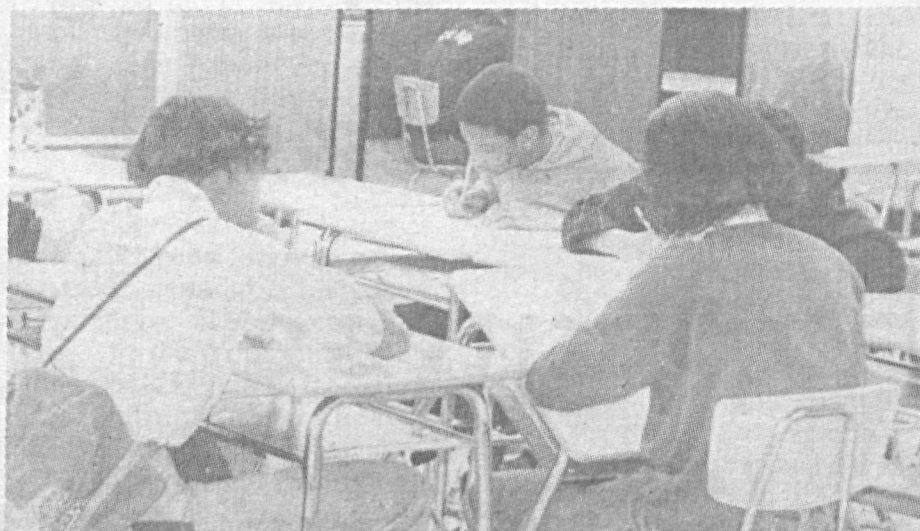
For Your Information

IMPROVE YOUR WORK ENOUGH TO OBTAIN GRANTS

AMTEX Productions presents a lecture and writing workshop on Grantwriting For Individual Artists (Playwrights, Screenwriters, Fiction Writers, Poets, Composers, Video and Filmmakers), to be conducted by playwright/producer Karmyn Lott. Karmyn is the recipient of several grants, including New York State Martin Luther King, Jr. commission Award, Playwriting and Producing, 1986-87 and the Ragdale Foundation Artists & Writers Colony Award, Screenwriting, 1985. The workshop will take place on Saturday, December 15th, at the Playquest Theatre, 343 West 46th Street (bet. 8th & 9th, above Don't Tell Mama), 12 Noon-3p.m. Workshop fee is \$50. For more information and to R.S.V.P., call Karmyn Lott at (212) 244-3429. Bring an idea or grant application with you.

CUNY-TV PREMIERE

Beginning Monday, December 10, 1990, CUNY-TV will present the New York television premiere of *A Dream of Red Mansions*, a 36-part epic drama of love, passion, jealousy, power, intrigue, adultery, suicide and death. It is based on an autobiographical novel by Cao Xueqin (1715-1763), a young man who lived to see his wealthy family lose position and disintegrate during the Qing dynasty in the early 1700s. Xueqin lived out his final years in poverty in the mountains outside of Beijing, writing this novel, which is recognized as a classic of Chinese literature. *A Dream of Red Mansions* will be shown weekly on CUNY-TV from December 10, 1990 to August 12, 1991, on Mondays at 10:00 a.m., 2:00 p.m., 6:00 p.m., and 10:00 p.m. with a repeat on Sundays at 2:00 p.m. The entire series will be shown in Mandarin Chinese with English subtitles. A program will be available for viewers. In conjunction with the broadcast,



the China Institute will be offering a 4-session course on the novel in March 1991. For information on the course, call 744-8181. CUNY-TV is the cable television station of the City University of New York and is seen on cable Channels 14 (Manhattan), 33 (Brooklyn, Queens, Staten Island) and 66 (The Bronx).

CCNY DRUG/ALCOHOL EDUCATION PROGRAM

Dr. Stephen Thayer, Professor of Psychology at CCNY, has been awarded a \$160,000 grant from the U.S. Department of Education's Fund for the Improvement of Post-Secondary Education to establish and serve as director of the CCNY Drug and Alcohol Education, Prevention and Referral Program.

"This grant is part of the U.S. Congress' response to the need to focus more on education, prevention and referral for treatment, rather than the over-emphasis on law enforcement," explained Dr. Thayer.

The program will be based in NAC 7/217, and the services rendered are FREE for every student, staff and faculty member. It does not focus on treatment but on education, prevention and referral. Training sessions will cover a wide variety of topics, including "How to Help a Friend Who Has Gotten Hooked on Drugs," "How to Get Yourself Unhooked from Drugs or Alcohol," as well as a workshop on "The Early Detection of Drug or Alcohol Problems." Starting next semester, members of the program will write a regular

column which will be published in this newspaper every two weeks. For more information call (212) 650-5719.

ATTENTION COLLEGE JOURNAL CARTOONISTS!

The Scripps Howard Foundation National Journalism Awards is sponsoring the Charles M. Schultz Award to honor outstanding college cartoonists and to encourage them to launch post-graduate professional careers. The award was created in 1980 to honor Schultz on the thirtieth anniversary of his classic comic strip, *PEANUTS*. A cash prize of \$2,000 and a plaque goes to the winner and a citation to the college publication. Finalists will receive special recognition for excellence. The work of the cartoonist must have been published in the college newspaper/magazine in 1990. Do not send originals! Entries must be received by January 7, 1991. Entries will not be returned. Address entries to The Charles M. Schulz Award, c/o United Media, 200 Park Avenue, New York, N.Y. 10166-0079. For more information, and entry blanks, see Tammie V. Lacewell, NAC 1/118.

TRAVEL THE ROAD TO A BLESSING TWICE A WEEK

Tune into "The Road to Glory Show" every Sunday morning 8:00 a.m.-12:00 noon on WHCR 90.3 FM; and, every Wednesday

morning 7:15-7:45 a.m. on WNWK 105.9 FM to hear "some of the best in Gospel Music." The program is hosted by Deacon S. Watts and Brother Maurice A. Watts. The request line number is (212) 650-7486. For more information, address all inquiries to P.O. Box 289, Bronx, N.Y. 10475; or, call (212) 379-3884.

ATTENTION EDUCATION MAJORS! GOOD NEWS!

Six years after the Scholastic Aptitude Test (SAT) was made optional at Bates College, of Lewiston, Maine, its faculty has voted to make all standardized testing optional for admission. Starting in September of 1991, applicants may choose whether or not they want to submit the scores from any standardized test for admission to the liberal arts college. The decision comes at the conclusion of a five-year study conducted by a Bates faculty and student committee chaired by Drake Bradley, Dana Professor of Psychology that found the following: a) The college's optional SAT policy has had no visible negative impact on the quality of enrollees and seems in fact to have had a positive impact. b) None of the standardized tests predict grade-point average very well at Bates. "Standardized tests are simply occupying too much emotional space in the middle of the entire national system of admissions," said William C. Hiss, Dean of Admissions. "They are producing in hundreds of thousands of teenagers a kind of mass hysteria, an unholy amalgam of passive surrender and frantic coaching."

If you have any information that you wish to share with the CCNY and Harlem communities, please submit it to Tammie V. Lacewell, Features Editor of *The Paper*, NAC Building Room 1/118, 138th Street and Convent Avenue, New York, N.Y. 10031, at least two weeks before the scheduled event.