

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

They Paved the Way for the Students of Today

by David Wade

The emergence of the Student Non-violent Coordinating Committee (SNCC) in 1961 institutionalized student participation in the Black Liberation Movement.

It was to have a profound effect on the Black movement and United States society and policy in general. The "prophetic minority" or the young Black college student was the "shock troop" that helped propel the Civil Rights movement to success, sparked the Black power movement, gave impetus to the organization of the machinery for Black politics and in part provided the model for the "Free Speech" and anti-war movements at U.S. colleges and universities.

SNCC was formed as a result of the Black college student sit-ins that started in Greensboro, North Carolina on February 1, 1960. Although there had been sit-ins before, the Greensboro incident sparked a chain reaction that led to similar acts of protest throughout the South and demonstrations of support in scores of northern cities.

Factors, such as, Blacks being drafted and killed disproportionately in Vietnam; rioting for jobs and bread in the urban ghettos, and the influence of Malcolm X led to the growth of the philosophy of Black nationalism.

Beginning in 1967, there was a wave of strikes and demonstrations at U.S. colleges and universities. The strikes varied from the five month siege at San Francisco State College to the thirty-six hour shotgun display at Cornell University.

Black protest demands were generally reformist, specific and programmatic in character involving such things as the admission of more Black students, the hiring of more Black faculty, the development of a curriculum in Black studies and the establishment of separate residential and cultural facilities for Black collegians.

We may say, that Black students from 1960-69 were the cutting edge of the Black liberation movement in the United States, often playing an innovative vanguard role in developing movement style, tactics and philosophy.

College students were beginning to clearly see that to achieve their needs they would have to organize and unify in a collective manner to best serve their interests.

This student movement was left no alternative but to move on City College of N.Y. in 1969 as well. Student demands in 1969 helped change City College after it closed for two and a half weeks.

School uprisings were taking place all over the nation. College students - Black and Puerto Rican - staged sit-ins, lock-ins and general closing of the City College for 18 days, in order to bring their problems to the college presidents and other faculty members.

City College was born as the Free Academy in 1847. It was the first free municipal institution of higher education in the United States. However, it is highly known in America by many of its citizens that the word free can mean many, many different things. As it refers to City College however it did not, at all, mean free for Blacks and Puerto Ricans.

Black and Puerto Rican students knew that the environment which they were being educated in was very hostile to them both intellectually and in a human sense. These Black and Puerto Rican students of the late 1960's felt that City College was being totally ridiculous in its efforts to both hire more Black and Puerto Rican faculty members and in their attempts to bring more Black and Puerto Rican students into the institution that was at the time virtually lily white, even though it is situated in between the Harlem community that was heavily populated by Black and Hispanic people. "It should not be so hard to believe that City College would close their doors in the face of Black and Puerto Rican students' faces because the U.S.A. has always had such a closed door policy when it related to people of African descent or color because of racism and discrimination," says David Marshall, a Black studies major.

On February 6, 1969 a group of Black and Puerto Rican students left a letter on the desk of President Gallagher while he was on vacation. The letter advised the President of conditions and issues that the students considered vital to their survival at City College.

Stated in the letter were five demands that required immediate attention. They were as follows:

1. A separate school of Black and Puerto Rican studies.
2. Separate orientation for incoming Black and Puerto Rican students.
3. A voice for students in the SEEK program, including hiring and dismissal of personnel.
4. A racial composition for all entering classes to reflect the City's high school Black and Puerto Rican population.
5. All education majors must take Black and Puerto Rican studies courses and study the Spanish language.



VIOLENCE AT C.C.N.Y.: Policemen grappling with a student in front of Townsend Hall.

FIRST ADVISORY BOARD MEETING ON COMMUNICATIONS

by Tyrone Guiden

"Black American Empowerment in the Communications Industry - The Community's Role," is the theme of the first quarterly community advisory board meeting scheduled by the Greater New York Black Media Coalition on Thursday at the Harlem State Office Building.

Dennis Taylor, vice-president of GNYBMC, said that the community advisory board was organized to address issues and to develop and implement plans for Black American empowerment in mass media.

"An examination of who controls the media, reveals that the messages to, and the images of, Black Americans are in the hands of a relatively small but potent force of white Americans. As a result, America receives a distorted image of Black Americans - when they receive any image at all.

Lionel Wilson, president of GNYBMC, said the meeting will include discussions on the communications industry, the importance of marketing and advertising to the Black consumer, and international communications in the Third World.

"It is imperative that we as Black Americans, draft an agenda reflecting our needs as consumers, and producers of existing and emerging communications models," Taylor said.

GNYBMC is an affiliate of the National Black Media Coalition (NBMC), founded in 1973.

Wilson said that NBMC and its affiliates work to increase Black America's access to one of the nations most powerful industry.

"The organization has been able to make strong new strides in Black employment and

ownership by putting into place elements that will ensure greater Black participation in each of those categories," said Wilson.

He pointed out that GNYBMC is charged with carrying out locally the mission of the parent organization.

Which includes: equal employment opportunities for Blacks at level of the industry, especially decision-making positions; quality programming in the public interest, with special emphasis on programming that meets the needs and expectations of the Black community; increasing the utilization of the Black creative community in the production of this programming; and increasing the knowledge of Black entrepreneurs seeking ownership of communications properties.

Says Wilson: "the organization has also established programs to monitor and document the practices of media in the Greater New York market, especially in the areas of employment and programming.

Panelists included: Leslie Fleuranges, product manager, American Home Food Products; Karl Jackson, general sales manager, Amalgamated Publishers; Patricia Laufon, market and research coordinator, Essence Magazine; Edna Edwards, media director, Uni-World Group; Wayne Brown, account executive, WCBS-AM; Ain Ashwood, creative director, J.P. Martin Associates; Cheryl Wright, vice-president, UNESCO; Narinder Aggarwala, UN Development Program; Djibrand Diallo, information officer for Africa, UN Development Program; Hubrey Bonnet, department of sociology, Hunter College; Carol Taylor, Institute of Racial Harmony.

Students Get Slim Gym Time

by Andre Martin

After the biggest event of the day, the election, other events highlighted the evening of May 4th. One particularly rather unusual event to notice was that Mahoney Gymnasium was open to students for free play. We'll not quite! - for free play but not free of pay. This was well paid for by the Government and Law Society and a host of basketball teams formulated by student clubs. Responsibilities, leading to the big event were carried out by Jean Claude F. Dugue who, speaking of elections was elected to Vice President of Campus Affairs of the Day Student Government, in a vote that was tallied that very same day. The price for the gym was \$90.00 from 5 PM - 9:30 PM, irregardless of the fact that \$10.00 of each student's activity fee goes to inter-collegiate athletics.

"It wasn't easy," said Jean Dugue, "In order to get something accomplished students are put thru too much red tape!"

Dugue was referring to his being given the "run around," but the materialization of the event itself was quite an accomplishment and nutritionally enhances campus socialization by adding spice and variety to how and where we meet.

In the early 70's when the Mahoney gym first opened, the facility was accessible at least two nights per week to students and community patrons. Now, 11 years later, accessibility has tightened to the point that students must pay to use it.

Vice President of Campus Affairs Jean Claude F. Dugue says he will work towards increasing facility accessibility



Jean Claude F. Dugue
Vice President of Campus Affairs

Commentary

by Tyrone A. Guiden

Hopefully the conclusion of this semester will bring satisfying accomplishments to many of us. It seems like it was only a few weeks ago, that we stood in Great Hall for what seemed like days, waiting to register for our classes.

Now that the semester is over each of us can recall different events that occurred on and off campus that made many of us media watchers listen and take note.

Without being too detailed in description, I wish to take this opportunity to reflect back on the past for a brief moment and also provide my hopes for CCNY in the future semester.

I hope that the differences between some student organizations and the responsible segments of the administration can be resolved before this fall semester.

When the elected student government begins to function the questions of student fees and how they will be disbursed, funds for day-care and a permanent operating space for S.A.M.E. (Students for Arts & Media Education) will not just be answered, but adequately solved.

The many activities held for our entertainment this past semester, proved to both culturally and intellectually informative.

Some of the highlights of this semester that I can vividly remember are: the lectures of Gil Noble, host of ABC's Like It Is, reflecting on El Hajj Malik El-Shabazz (Malcolm X); Dr. Norman Girvan, a United Nations economist, specializing in transnational corporations; Donald McHenry, former United States Am-

bassador to the UN; Anthony Alvarado, former Chancellor of New York City's Public Schools; Dr. Nathan Shamuyaria, Minister of Information for Zimbabwe; Ben Magubane, a professor at the University of Connecticut, speaking on the struggles of our brothers and sisters under the vile and oppressive government in South Africa.

On the entertainment end, my musical buds were stimulated by the superb performances of The Kou, Noel Pointer, Freddie Hubbard and D-Train.

A word of thanks is due to the actors, actresses and those behind the scenes responsible for the many plays that occupied the stage of Aronow Theatre.

As I look back on all many diversified rewarding programs offered for the students' entertainment and intellectual awareness, I have only one regret.

The attendance of many of the plays, concerts, lectures and conferences was pathetically poor.

At one point I began to realize that many people knew more about - how many shots Bernard King made, whether Angie and Jesse would keep baby Frankie or what Michael Jackson said and did everytime he accepted an award - than what was happening on campus. This is sad.

Our awareness can be better nourished by being up on what's happening on our campus than knowing what's happening on "Dallas" and "Dynasty."

June 16th, Dr. Yosef Ben-Jochannan - African Egypt.

June 23rd, Dr. John H. Clarke - Towards African Fulfillment.

June 30th, Dr. Amos Wilson - An African Centered Psychology of Liberation.

Says Sister Kefa Nephys, chairwoman: "the seminars will illuminate our real African History to clarify our African Present, to brilliantly project our African Future."

All seminars take place at the Mount Zion Lutheran Church, corner of 145th St. and Convent Ave. Donation is \$2.00.

135 St. To Be Blockaded

When you come back to school in September or if you come back this summer, you are sure to stumble on, as you try to walk-a-thon, a startling new obstacle to traffic; foot traffic and traffic traffic. 135th Street will be forbidden turf from Convent Ave to Amsterdam Ave.

All flesh and metal shall be prohibited upon these premises as civil engineers, a number of

them City College grads work their way from 184th St. Harlem River Drive to 119th and Amsterdam constructing a massive water tunnel 650 feet underground, that will house N.Y.C.'s water supply. The NAC parking lot will be entered and exited from the Convent Ave end. The construction will block passage for the next two years.



massive water tunnel 650 feet underground

LETTER TO THE EDITOR

Dear Editor:

I am responding to the letter sent to the Paper by Sonny Rocco and I am also responding to the Editor's note printed by the same medium, on May 11, 1984. I must emphatically say at the outset that the International Cultural Festival at City College has not been organized for the benefit of one ethnic group above or against another one. The International Festival has been instituted since the past five years for the very reason of celebrating and promoting the rich cultural assets of the many ethnic groups that comprise the City College student population and at the same time, encourage the promotion of cultural diversity.

1. The process for the participation of All the groups started with a letter to All the clubs indicating early in January the date of the Festival which usually arrives on the second Thursday in the month of May.

2. A second letter was sent in March requesting All the groups to submit a proposal for their participation to the Festival. To facilitate the planning of the program a deadline for proposal submission was indicated in the request for proposal.

3. The Grant Committee has been made in the past of members of the Student Government and Student Media - This year two student organizations, The Caribbean Student Association and Aspira Club took a valuable leadership role in canvassing, soliciting, and encouraging all groups to participate in the festival.

4. In a meeting open to all student organiza-

tions, after proper notice has been sent to all the groups, the participating student organizations agreed on a budget allocation for the festival.

5. The Festival has been a success in spite of the small funding \$1500.00 this year as opposed to \$5000.00 to \$3000.00 in the past years. The rain forced the festival to take place in Aronow Theater. There was participation and contributions from the following ethnic groups: Italian, Nigerian, Ghanaian, Jamaican, Haitian, Arabic, Chinese, Puerto-Rican, Lebanese, Afro-American, Cuban and Latino American student organizations.

6. It has been the policy of the Division of Student Affairs in general, my policy in particular to give the utmost respect to each culture when dealing with the student organizations. Cultural diversity along with the search for excellence has been two of the most cherished assets of City College. The Division of Student Affairs intends to be a champion in preserving those assets for future generations of students.

7. In promoting the Festival, the Committee has tried to be as flexible as possible. In spite of financial restraints, we tried to accommodate at the very last hour, all those that wanted to participate including the Indo-Pak Society, which sponsored a travelling museum of Indian artifacts that turned out to be Hara Krishna devotees.

8. I am welcoming on behalf of the Division of Student Affairs the contribution of Mr. Rocco in the next year's International Festival.

Jean H. Charles
Student Organization Coordinator

MANAGING BOARD

Andre Martin Cheryl Brown
Richard Summers

Francis Butler Luis Cordero

BUSINESS MANAGER

Andre Martin

FACULTY ADVISOR

Olga Taylor

NEWS DEPARTMENT

Robert Seaborn - Editor

Fred Kennedy

Francis Butler

Andre Martin

Denise Merritt

Bernadette Sampson

Adrian Coard

Tyrone Guiden

Herb Wright

David Wade

Denroy Curwen

Jean Claude F. Dugue

SPORTS DEPARTMENT

Reginald Howard - Editor

Richard Summers

Tyrone Guiden

Jean Claude F. Dugue

FEATURES DEPARTMENT

Judith Cohall/Francis Butler - Editors

Marthe Larosiliere

Fred Kennedy

Robert Seaborn

Cheryl Brown

DiAnna Jones

Winston Majette

David Wade

PHOTOGRAPHER

Winston Majette

Michelle Dunkley

Pamela Johnstone

Collins Yearwood

Burnell Vigne

ILLUSTRATIONS

Cal Warren

LITERARY DEPARTMENT

Cheryl Brown/Judith Cohall - Editors

Priscilla Williams

Fred Kennedy

Pamela Avis Johnstone

George Christopher

Denroy Curwen

LAYOUT & DESIGN

Richard Summers

Luis Cordero

Robert Seaborn

Winston Majette

Buffrell Vigne

Fred Kennedy

Reggie Howard

Judith Cohall

POLITICAL ANALYSIS

Winston Smith - Director

Judith Cohall

David Wade

Denise Merritt

Denroy Curwen

Ernest Alan Hannah

Tangela Mingo

COPY EDITOR

Andre Martin

TYPESETTING

Kells Typography, Inc.

719-4886

All work, with the exception of typesetting and printing is done by students affiliated with The Paper. We welcome all contributions as well as criticisms that are typed and signed. Our address is: The Paper, City College of N.Y., 138th Street and Convent Avenue, N.A.C., Room 1/118, Finley Student Center, New York, NY 10031. By telephone, we can be reached at 690-8186/7.

The Paper Commemorates Malcolm X Part II

Happy Birthday

by David Wade

The American system had failed Malcolm X, but while he was locked up in prison he educated himself to read and write. First by copying words he felt he could use and then by studying and remembering them. In addition to becoming a champion with words of the English language he also became quite adept in the art of debate. He was placed in the jail house to fail but decided to become a new man to better serve his people and help them attain true understanding and freedom.

In the words of Malcolm X, "We're not afraid to go to jail, and we surely will not hesitate to take the life of the one who is trying to take our life." In addition, the streets are too filled with brothers and sisters who want a piece of the U.S.A., and who plan to eventually get their share at all costs. The correct understanding of the succinct philosophy that was being espoused by Malcolm X can be learned from one of his statements in which he talked about non violence. Malcolm X says, "If the leaders of the nonviolent movement can go into the white community and teach nonviolence, good. I'd go along with that. We believe in equality, and equality means that you have to put the same thing over here that you put over there. and if Black people alone are going to be the ones who are nonviolent, then it's not fair. We throw ourselves off guard. In fact, we disarm ourselves and make ourselves defenseless. . . The oppressed people all over the world have the same problems. . . and all they have to do to get the oppressor off their back is to unite."

I believe that there will ultimately be a clash between the oppressed and those who do the oppressing. I believe that there will be a clash between those who want freedom, justice and equality for everyone and those who want to continue the system of exploitation. I believe that there will be that kind of clash, but I don't think it will be based on the color of the skin. . .

Malcolm X has his own definition about leadership, he says, "I, for one, believe that if you give people a thorough understanding of what it is that confronts them, and the basic causes that produce them, they'll create their own program; and when the people create a program, you get action. When these 'leaders' create programs, you get no action. The only

time you see them is when the people are exploding. Then the leaders are shot into the situation and told to control things. You can't show me a leader that has set off an explosion. No, they come and contain the explosion. They say, 'Don't get rough, you know, do the smart thing.' This is the role - they're there just to restrain you and me, to restrain the struggle, to keep it in a certain groove, and not let it get out of control; whereas you and I don't want anybody to keep us from getting out of control. We want to get out of control. We want to smash anything that gets in our way that doesn't belong there."

In the words of Malcolm X, "I have a great respect and admiration for one who has the nerve to tie his own hands and then walk out and let a brute brutalize him. I have to respect him because he is doing something that I don't understand." He also points out, "Any time you find a person who goes along with the government, to the degree that Dr. King does, and still Dr. King's followers, children, are made to run down the road by brute policemen who are nothing but Klansmen, and the Federal government can step in and do nothing about it, I will guarantee you that you are producing extremists by the thousands." Plus, "It is criminal to teach a man not to defend himself when he is the constant victim of brutality. . . When our people are being bitten by dogs, they are within their rights to kill those dogs. We should be peaceful, law abiding - but the time has come for the American Negro to fight back in self-defense whenever and where-ever he is being unjustly and unlawfully attacked." Malcolm X also stressed here that he was a Negro fighter, "I'm not out to fight other Negro leaders or organizations. We must find a common approach, a common solution, to a common problem."

"I am going to organize and head a new mosque. . . Our political philosophy will be Black Nationalism. Our economic and social philosophy will be Black Nationalism. Our cultural emphasis will be Black Nationalism. The political philosophy of Black Nationalism means we must control the politics and the politicians of our community."

In March, 1954, Malcolm X announced that

he was going to leave the Nation of Islam that was under the leadership of Elijah Muhammad. Malcolm X felt he could better serve the needs and aims of his race by working outside of the confines of the Nation of Islam. Malcolm X says, "I decided to enter the mainstream of Negro life because I realized that as a Muslim I could not hope to exert any real influence on the great masses of Negro people." Explaining further Malcolm X says, "I shall endeavor to teach the Negro that his salvation lies in gaining control of his own economy - not by attempting to integrate."

Elijah Muhammad, leader of the Black Muslims and Malcolm X's former teacher, told reporters he was "surprised and disappointed" saying Malcolm X had deviated from the teachings of Islam. Everyone in the Nation of Islam loved and respected him," says Elijah Muhammad. When Malcolm broke with the movement he hinted to the point that Elijah's children were poisoning their father's mind against Malcolm X for fear that should Elijah die he would turn the Muslim leadership over to Malcolm, who was his second in command. In addition, Elijah's sons and daughters simply resented the closeness which existed between the two men. Malcolm X's departure was to have a divisive effect upon the muslims as thousands of members left with him to begin his work as an African nationalist and head of his new organization.

There may be many reasons why Malcolm X left the Black Muslims, but only one man truly and fully understands the reasons why. Unfortunately, he is not here to tell us today, but he did answer this question during an interview with the editorial board of the Young Socialist organization in 1965.

Why did Malcolm X break with the Black Muslims? "I didn't break, there was a split. The split came about primarily because they put me out, and they put me out because of my uncompromising approach to problems I thought should be solved and the movement could solve."

"I felt the movement was dragging its feet in many areas. It didn't involve itself in the civil or civic or political struggles our people were confronted by. All it did was stress importance of moral reformation - don't drink, don't

smoke, don't commit fornication and adultery. When I found that the hierarchy itself wasn't practicing what it preached, it was clear that this part of its program was bankrupt."

"So the only way it could function and be meaningful in the community was to take part in the political and economic facets of the Negro struggle. And the organization wouldn't do that because the stand it would take would have been too militant, uncompromising and activist, and the hierarchy had gotten conservative. It was motivated mainly by protecting its own self interests. I might also point out that although the Black Muslim movement professed to be a religious group, the religion they had adopted - Islam - didn't recognize them. So, religiously it was in a vacuum. And it didn't take part in politics, so it was not a political group. When you have an organization that's neither political nor religious and doesn't take part in the Civil Rights struggle, what can it call itself? It's in a vacuum. So, all of these factors led to my splitting from the organization."

When Malcolm X made his trip to Egypt, land of the Pharaohs, he first made a stop in Cairo, where he attended a meeting with 33 African heads of independent states. Along with asking their support of the Afro-American he also asked them to support the Afro-Americans at the U.N. where their voices could be raised and debates made. His second reason for the trip was to make a pilgrimage to the Holy City of Mecca (better known as Sacred City of Mecca). While there Malcolm X told the Arab officials that his new organization wanted to establish new and better relationships with them. He told them his group would be divided into two segments; the first would be political and consist basically of non-believers, and the other would be dedicated to the teaching and propagating of the religious doctrines. Malcolm X says further, "I realize now that Muhammad offers no program, only pronouncements." He adds, "I have concluded that the Negro's only salvation is positive, constructive action rather than mere reaction. The white man likes it when Negroes react. It places them at his mercy."

Malcolm X's trips to Africa were significant because it was the first time that an Afro-

continued on page 6

Working for a Better New York

by Dianna L. Jones

Forum'84 - a conference intended to promote community spirit, a cooperative effort and a need for friendliness. Community involvement, by constructive means, was the theme of this conference which highlighted Block and Neighborhood Association Week, by Mayoral Proclamation.

A joint effort for a "balancing of interest" was the point that Mayor Koch conveyed, rejoined by the majority of all participating block associations - from all five boroughs.

The conference was complete with workshops as specific as fighting drugs, establishing food co-ops, fundraising and proposal writing, developing an effective newsletter and as general as how we all can take advantage of the uniqueness of New York City and add a positive dimension to the slogan, "Only in New York!"

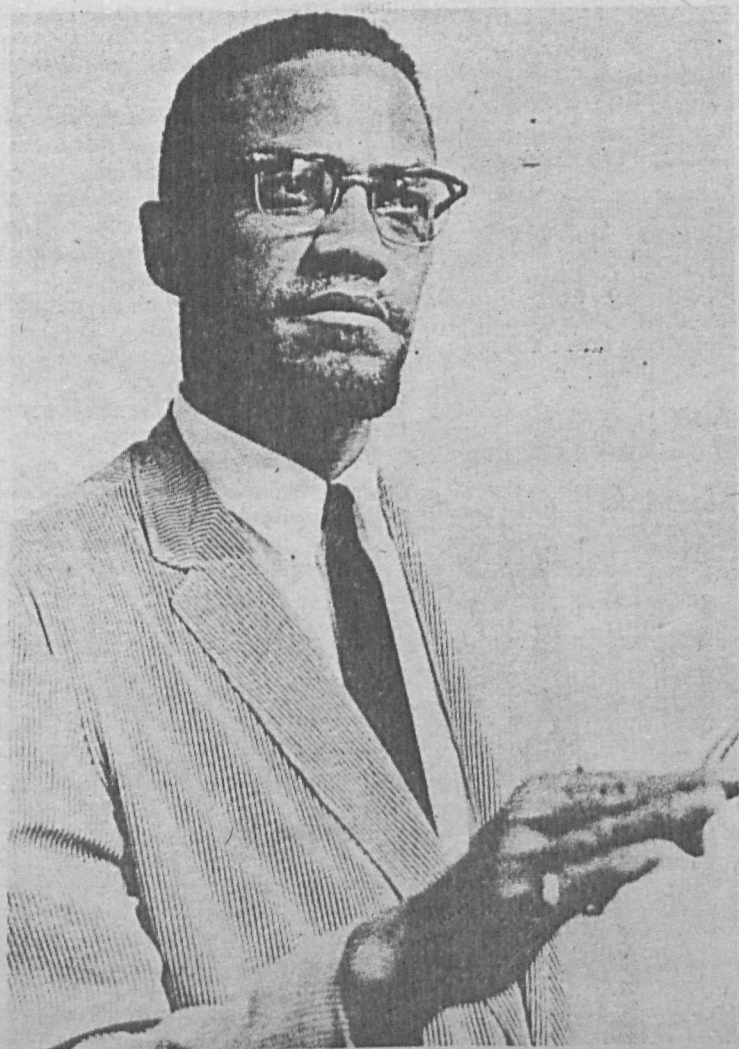
Building Block Awards were awarded to block associations from all boroughs based upon the criteria of outstanding efforts to improve and develop their community through good organization, pride in their neighborhood using unilateral involvement.

The conference was held at Norman Tho-

mas High School at 33rd and Park, starting at 10 A.M., and block associations that participated in the immediate vicinity of City College were West 141st Street and West 129th Street. The resounding feeling was "we are doing good," as Mayor Koch expressed in his usual style. The predominant feeling was that New York City is not the kind of city that should go broke, and that in order for it not to happen again, New York must be a place to provide for all its diverse citizens. Therefore, it is quite understandable that there was a healthy cross-section of groups participating.

A comprehensive publication entitled "Youthbook" was developed especially for the conference, and since the development of youth is the answer for future leaders, in any culture, this within itself would have been enough of a forum in most cities, although senior citizens were by no means left out. As emphasized by Andrew Stein, an "organized community is a better community."

Forum '84 is a unique happening in a unique city where dreams can be realized. Participation in your community is the best vehicle for improvement and interested parties should contact the Citizens Committee for New York City at (212) 684-6767.



If you read only one
newspaper this
year - then make it
The Paper!

Get Up, Blues

Blues
Never climb a hill
Or sit on a roof
In starlight.

Blues
Just bend low
And moan in the street
And shake a borrowed cup.

Blues
Just sit around
Sipping,
Hatching yesterdays.

Get up, Blues.
Fly.
Learn what it means
To be up high.

James A. Emanuel
from "A Chisel in the Dark"

Hard To Get
(at a loud party)

He: hard to, too hard
to get to to/get/her
girl, are you playing hardy-har-hard to
get? to gotta get to---

She: no, playing games is not my speed,
speak
to me! me too
to me tomb to me speak

or else I have nothing to say,

He: well, wail, we-el, ifn, ifn
that's the way you feel, fail foul,
about bout? fight
fail
well---
wail
play

say, are you playing harde- har-hard to
get?

Judith Cohall

What Else To Say?...

what else to say?
after so many...
do we still have to talk?
"How long? Not long!"
but still we talkin' plannin'
and could you please give me somethin'
tangible?
"what have you got in your hand little
boy?"
"what hav eyou got in your hand?"
A Dream.
"I have a dream."
but I asked you for somethin'
tangible...
"Revolution will not be televised
not be televised...
The Revolution will be no re-run,
brother,
The Revolution will be live..."
Like in South Africa?
"What's the word? Johannesburg!"
so far away...
but blood is on your doorstep
dripping every time you deposit your
svaings into
Chase Manhattan...
"Down with dope! Up with hope"
realize that there is dope in your
tee-vee,
at the disco, in your 45s
and on the silver screen.
if the pen is mightier than the sword,
then the battle would have been
over...
Some of us have gotta keep writin'
but all of us haye gotta keep fightin'

PERVERT

the man
whose hand
remains below

stares
and glares
straight
at you

the dirty kind
complete with dirty mind
his eyes never off target
(you)

you sense
his defense
a trench coat
over his arm

slight
fright
his delight
he's found you

what a sick
dick
is what you think

he's not gay
he's just that way
and you put up with him

you wonder
and ponder
on what made him
that way

a bold
perhaps cold
spouse?

too much to drink?
you may think...
he's a souse

he moves again

souse becomes
louse
as you get up
to call
a cop

his belt

While looking for a Prince
I stumbled on a God
Didn't know that's what
He was, so I played the
Game, as if he were an
Ordinary Dude
Cause I can be so cool
Til ice is hot compared to me
Didn't know he was an
African God.

I thought, he thought
Himself one terrible dude
They all think that
He opened his arms
The sun shined
Snapped his fingers
Stars appeared
Requested my company
Into his temple
I attended gratefully
My only concern
How can I please him.
I am sure that's been attended
African Gods will have their way.

Priscilla Williams
copyright 1984

Unc'a Robe't

Your own special little girl
ponytails and satin ribbons
lace socks
patent leather shoes

You always lifted me

to touch the sky
next to my little brown noxzema'd
face, your glasses smeared
Donkey rides, donkey bites, tickles and
little sally saucer.
The day you sang at church;
everyone clapped,
slapped on your back,
kissed your cheeks
and mobbed you.
You didn't have time to look

down
at what the hell was tugging on your pants
leg—
red and white straw hat with chewed-up
elastic.
Red hearts, superimposed
on white chiffon
little-girl voice—"Unc'a didn't even
look at me,
mommy, why?
Doesn't he love me anymore?"

Judith Cohall

Downing It.

I'm downing it every step of the way,
I feel helpless and out of it, this is not
my day.

Where upon I don't want to carry on
much longer,
With my weakness here I know I was
much stronger.

I'm losing my touch with reality
I feel sorry for myself, which is not
what I want to do
I want so many things out of life
I only have one chance, but have to
think twice

Think twice about what I really need
Think twice about what I really want
Do I want to help myself, or should I
go on feeling sorry,

I'm downing it every step of the way,
I feel nothing good is making my day.
I see other people doing so good with
themselves

I see other people having other things
that I used to pray for myself
I've given up on praying which I
shouldn't do,

I want to start praying again to God
because he said, "I'm the one who
can give you."

I'm in a cross bow situation
I want to wait to see what will
happen,

Like, let nature be my fashion.
Or start praying for God's guidance
Let him lead my way down the road,
And ask him to, "please lift this
heavy load."

A load I can't bare any longer
It's weighing me down of every breath
I take,
It's like having the world down me for
every move I make.
I can't bare this load no more.

Avis.

The New & Improved Recipe

I tried to bake you love,
but I lost the recipe...
And then I tried to bake happiness,
but the batter was too sweet,
I tried to bake some joy,
but the joy wouldn't rise... It fell
twice, flopped on side, then sort of
died.

I tried to bake you love,
but I lost the recipe...
I thought of baking inner peace,
but the ingredients were too rare, I
looked and probed but couldn't
find them anywhere.

I tried to bak you truth,
the recipe said "foolproof" because
it contained artificial
additives&color&taste

Until the truth (Fool-proof)
Became Untrue
And resembled nothing known by me or
you.

I said,

I tried to bake you love,
but I lost the recipe...
I tried to bake you brilliance, but I
couldn't decipher

the abbreviations used... the
measurements were in code, and I
became confused.

I tried to bake you faith, but the mixture
wouldn't gell, Instead
it was like water, and so evaporated into
thin air

NOTHING THERE.

WHAT'S A WOMAN TO DO??? I
tried to bake you love, but I lost the
recipe...

Finally,
I thought I knew what to do, I'd bake
hopes and dreams for

YOU—that way things would turn out
like you wanted them to.

So I was very careful and sure... I put
just enough of Everything
NO less & No more. I stirred w/so
much grace & style,

A world-famous chef could only sit back
& smile.

I timed it exactly right & made the oven
air-tight. and then it was
DONE.

I

cut a piece for you to taste and what did
you say?

too creamy, too rich, and after one bite,
you were filled-
you couldn't digest it right. BUT,

I tasted it and it tasted fine to me,
I devoured the dreams and
metabolized perfectly.

AND SO in conclusion, I'd like to
say, when I bake for myself, things turn
out o.k.

but when I try to bake for you things
that ought to be good,
just don't turn out like they should

IN THE FUTURE,
the recipes are on the shelf you bake for
you

I'll bake for myself.
but listen now, we can keep each other
company while we bake together, and
keep our ovens warm

Forever & Ever.

Would you like to write, edit
copy, proof read, dig for facts or
learn the ins and outs of
newspaper publishing, then
come to us at the PAPER.

Judith Cohall

Dry Your Weepin' Eyes

being a black girl... i can write about
such things
jumpin' off the stoop
pretending to be batman (i wanna be
batman too)
'cause batgirl had no
life of her own.
Miss Mary Mack saw the elephant
jump the fence
into the bathtub of Miss Greene
upstairs — causing
considerable damage and
falling plaster.
Down
Down
Baby, down by the roller-coaster
your baby—love put you
DOWN for the chick
with the lubricated bra-straps
Do you remember that?
being a black girl i know you do...
A sailor went to sea sea see
to see what he could Vietnam
he cam back inaplastic bag
they gave to you afoldedflag
see, sister, see?
See Dick run. See Jane run.
Why do they run?
They run so as not to sit next to
Emma Lee in school,
and cause they momma tole them to.

turn to the east
turn to the west
turn to the one that you love the best
turn to see his 9-5
turn him around and
toss him a broken man
into you bed.
Miss Lucy's baby
didn't need to be eatin' no soap
not with Sydenham closed down.
Strawberry Shortcake
Cream On Top tellme the names of
your sweethearts
jonnie,david,greg,mark...when's it
gonna stop?
Mother Goose didn't have no part in
HARLEM play
contrary to popular white opinion
black girls learn veryquickly
the things they need to know.
GRANMA GRANMA YOU AINT
SICK
all you need is ABIGFATSTICK to
thrash
those niggers takin your money
inthe street.
inthe hospital
or in the guise of your favorite
polotician.
i'm going on a-a picnic
a-and i'm bringing some a-apples
because that's a-all i can a-afford.
when you have your daughter
teach them our old songs,
our funny-sad songs
let her have her fun...
because soon enough
reality creeps in, and playtime is
over. and she'll see. little sally
ucer,sittin' in a corner
dry yer weepin' eyes...and go
eadon girl.

Judith Cohall

FROM THE WORLD

If I could keep us from the world
Prolong the precious moments

If I could keep our
Fingers caressing
searching
Arms entwined
Breast nude against your
Hairy chest
firm
muscular
Your lips upon mine
warm sweet
moist yearning
Our love flowing together
Demanding
Consuming
Fire overwhelming,
Embers—cooling

If I could just keep us in our arms
Shielding us
Protecting us from the world.

Priscilla Williams
copyright 1984

I Was A Ballet Dancer

Gliding through the air feeling free as a
bird,
There was applause and exchanging of
words.
I felt I was accomplishing something
Being on stage alone
I didn't want to stop,no,I didn't want to
stop.
I jumped,I leaped,I floated
There was no one to stop me
People said,"this is her dream,let her be."
I was dressed in pink,my body filled with
ambition,
When I was through,I said,"this is not just
another premonition."
This is true,this is what I want to do,
Do for me,and do for you.
I walked off stage,hanging on my shoulders
the world;
Someone said,"your now a woman-no
more a little girl.
Yes my friends,I was a Ballet dancer.

AVIS.

Its Thursday August 11th
Time 11 PM.
Ive committed a crime.
The charge, violation of self
14 Amendment
Denial of right to life, love
and pursuit of happiness
Verdict guilty
I await sentencing
Because you see
Ive committed the most hidious act
Ive love you all and not myself
Judith Freeman
copyright 1984

When someone die

Funny, when someone die,
You can't cry,
You don't know why-WHAT
THE F---K?
They just died, right? ...
You know?

The newspaper. . .They never
cry, They just supply—YEAH!
YOU KNOW WHAT—BULLSHIT!
That's all they f---g print
when someone die—BULLSHIT!

Because it's alla'bout money—
WHAT THE HELL YOUR LAUGHING
FOR? THIS SHIT AIN'T FUNNY!
You don't see me laughing. . .
WELL DO YOU?

It's serious, look, 'am for real,
man. . . I AIN'T BULLSHITING! I
won't be writing this SHIT IF'AWAS. . .
Now would I?

Just so happen, the other day I
was standing on the corner around—
DAMN! What's the name of that street?
F---K IT! some-street, Anyway, I say this
old lay get hit by a car—YEAH! I SAID
GET-HIT-BY-A-CAR. . . What do you
think 'am kidding? I WAS STANDING
THEEEERRE—READING IT! THE PIC-
TURE AND-ALL THAT SHIT? . . .
You know what's funny? I didn't even know
the old lady's name, or what color she
was—not that it matter—but 'am reading
about this old lady—DAMN! . . . lady?
. . . LADY! . . . Please, Please don't make
me cry? . . . I can't. . . I just can't. . . who-
who-WHO IS THIS LADY? . . . WILL
SOMEONE PLEASE TELL
MEEEEE? . . . But everyone just kept on
reading-reading-READING DOES GOD-
DAMN, BULLSHIT-ASS F---G
LIES! . . . THEY'RE LOST,
MAN. . . Lost. . . Yeah. . . ME? . . . 'AM
FREEEE. . . YEAH! . . . Free.

written by George Christopher
5-11-84

April 6, 1984

Everyone Has Their Own

Everyone has their own
They've planted whatever they've
grown
People should learn to share
No matter what the case may be
I have news for them—you see?
Sharing takes someone special
Because no one does their best
They'll think twice when before they are
at rest.
So don't close your eyes and be blind
It'll only take a few prayers to unwind.
Like I said before, everyone has their
own
There's nothing here that I haven't
shown.

Avis.

Ouch!

the very first thing that happened this
early mornin'
stubbed my toe, toothbrush fell down the
toilet,
shit!

but as I got dressed to meet the day,
a funny thing happened on my way to
Small's Paridise.

a lady I saw outside of the A train
had she on a gentleman's shirt and I
thought that was all. . .

but underneath the shortest of shorts
covered her behind

and as I watched she performed a
two-step
goin' to the chapel and I'm goin' to get
married. . .

an imaginary bouquet in her hand
baby breath, roses, carnations. . .

but short shorts? hot pants?
outside of the A train?

I thought about this woman so hard,
I fell down the goddamn stairs.

hence the cane and the ace-bandage

Am I so different than she?

She and I thinkin' about the same thing
She with her broken mind, and me with
my injured foot. . .

With any luck this problem of mine
will not spread upward to my cerebrum ,
like it did to

hers,
but just the same, love is on my
mind. . .

OUCH!!!
Judith Cohall

Just Thinking

Just thinking how my days are going to be,
Not to see if I'm to be somebody or not,
Just got to do my job and do a lot.
Just thinking; Thinking if I'll get somewhere,
And just float around in my pride,
How hard it is for me to laugh inside.
Just thinking; who am I?
Am I somebody special?
Or am I somebody unknown.
Just thinking; who is it that doesn't like me
so much,
To tell me that I'm nobody.
Just thinking; forget who likes me not,
It will be I that one day I'll forget them not.
Just thinking; If I'm whom they say I am?
Just thinking; Why don't I give a damn?
Just thinking.

Avis

Paving the Way

One week after the letter had been sent to President Gallagher outlining the students' needs, on February 14, 1969, 100 organized Black and Puerto Rican students staged a takeover of the Administration building because of what they called a rejection of President Gallagher's reply to their demands. The occupation lasted 4 hours and students left on their own. There was a meeting held at Buttenweiser Lounge-Finley Hall where protesting students reaffirmed their initial intentions. At the meeting the school was charged with allowing racist conditions to exist at City College.

In April 1969, an organized body of 150-200 Black and Puerto Rican students locked themselves inside the gate of South Campus blocking access to 8 of 22 buildings. President Gallagher ordered City College closed.

City College had a history of student protests; it was the first time in the office held by President Gallagher that he had to order the college closed. In point of fact, he had to because the students who had taken over the campus were not playing games. They were as serious as death itself and were not going to allow anyone contrary to their interest through the gates despite the costs.

The actions taken by students at City College in 1969 were going on all around the country. Most "prestigious" institutions of higher learning had to be told what to do by Black and Puerto Rican students. These students used methods such as, demonstrations, protesting, marching and armed take overs. There were also many clashes between Black and Puerto Rican students who were truly a minority in comparison to the amount of white students on campus who they clashed with. Although

continued from page 1

City College sympathetic community members brought food and encouragement to the Black and Puerto Rican students.

The Honorable Representative Adam Clayton Powell of Harlem U.S.A., visited the occupied south campus at City College and emerged to tell the Black and Puerto Rican students who stood at the sidewalk on the opposite side of the closed gate, "Don't give up the struggle. Keep the faith baby and to hell with the injunction of Mario Procaccino. I have fought the courts for eight years. I have fought 100 judges; they said I was wrong but I won."

Blacks and Puerto Ricans were fighting for human respect and a fairer, improved and decent education they were always met with massive retaliation by the white students but more particularly by the police, etc.

At Cornell University students were prepared for anything. In 1969 the Black and Puerto Rican students at City College were prepared as well. At Cornell, as other places, they were armed with rifles, shotguns, knives, steel pipes, etc. This was to ensure that they got what they wanted. With the thousands and thousands of Black and Puerto Rican students in colleges today I suppose they got what they wanted.

As a Black or Puerto Rican student throughout history you had to be very fortunate to graduate in itself, not to mention get a job. Evidence of this can be shown today, whereas, you're either lucky to get a summer job or any job. But in the 1960's and throughout history Black and Puerto Rican youth or students have always had to suffer as victims from the abuse of others. Amazingly the wrong doers are given the permission of the law to misbehave or act negligently unprofessionally.

continued on page 8

Malcolm

continued from page 3

American has made serious attempts to take the Afro-American struggled outside the confines of America.

Malcolm X was dedicated to the cause of ridding his people of enslavement and oppression, both mentally and physically. He was uncompromising in his words, deeds and actions. That is the reason why he was shot down.

Malcolm X's critics were against every move he made and everything he advocated. In the words of Malcolm X, "if you try to move next to them they despise you, if you try to move away from them they despise you, if you roll over on the streets for the white man, he still is not satisfied, he'll say roll over on the other side, Negro. You just can't please him."

The press was as busy as Malcolm X's critics in denouncing him. In the words of Malcolm X, "Well, the press has purposely and skillfully projected me in the image of a racist, a race supremacist, and an extremist." In answer to these beliefs sneezed by all of those who were really addressing themselves Malcolm X had these words, "First, I'm not a racist. I'm against every form of racism and segregation, every form of discrimination. I believe in human beings, and that all human beings should be respected as such, regardless of their color."

A major emphasis that was laid down by Malcolm was his position on land. He believed, "Revolution is based on land. Land is the basis of all independence. Land is the basis of freedom, justice, and equality."

At the age of 39 Malcolm X was as fiery as he was controversial. Malcolm X left behind a wife and family. Mrs. Shabazz, Malikan Sadan and Malaak Saban, who were born seven months after their father's death (assassination on February 21, 1965) Qubilah, and Ilyasah, Camilah Lamumbah, and Attallah. Seven beautiful women in all.

Because we have Africans in our midst who walk around so far in between that they can not be seen, they can only hamper or hinder our strides towards asserting our true personalities. Furthermore, most people only criticize Malcolm X but never engage in any meaningful activity (collectively) to speedily harness change. They are the ones who yell after the game has ended but did not actively take part to ensure that they will have anything to yell about.

In addition they look different or seem to change with the seasons. On Mondays they behave like sandwich brains doing everything wrong. On Tuesdays they walk around like handkerchief-head Negroes. Not knowing and just blowing air. On Wednesdays they try be-

ing pale-faced. On Thursdays they look as though kool-aid is in their brains and on Fridays they act like everybody else but themselves. It's not easy to tell who I'm talking about, you know the ones who have a lot to say and nothing to do.

By 1960, C. Eric Lincoln had completed his book, Black Muslims in America, which he started in 1957. After the lion in urban America had been uncovered, journalists labelled them (Black Muslims) as being "Black segregationists," "Black supremacists," "Black racists" and "Black fascists," who were only preaching the doctrine of hating white people. That was when the "Old Uncle Tom," blow nose, penguin toed, handkerchief hat wearing Negro crept out of the woodworks calling the Muslims, "Irresponsible cults... an unfortunate image, just when the racial picture has been improving." In the first place, we have had the Urban League and the National Association for the Advancement of Colored People for more than half a century, but today African people own less land than before, are in jail more than before and are strung out on drugs and dope more than ever before. We do not need groups that are going to play golf alongside the powers that be as they are set up while we go down the hill for another ride. But, no sooner had they referred to progress in race relations, when, on Feb. 2nd, 1960, North Carolina A&T students sat in the Woolworth lunch counter in Greensboro demanding service and issuing a new level of resistance against racial segregation and oppression.

One person was not responsible for the death of Malcolm X. Everyone who opposed him, stood in his way and tried to verbally chastise him were as guilty as the devilist system that produced and introduced Malcolm X into this system.

Whatever the ruling elements or forces do here in America they had better keep an eye on their steps to make sure they do not step upon the wrong toe(s) ever again. The armed services are too filled with African men and women for them to be messed around with, especially considering they are the descendants of slaves right here in America and deserve to be paid before they are forced to revolt, as they should if the situation does not change. Also, the jail cells are too populated with your and my brothers and sisters for them to take a chance on a hundred of them mastering the science of their mind, along with reading, writing and talking as effectively as Malcolm X had done.

HERE ARE OUR ADVERTISING RATES

National Rates - \$5.00 per col. in.

Full: \$280.00 Half: \$140.00 Quarter: \$70.00 Eighth: \$35.00

Local Rates - \$4.00 per col. in.

Full: \$224.00 Half: \$112.00 Quarter: \$66.00 Eighth: \$33.00

Campus Rates - \$2.25 per col. in.

Full: \$168.00 Half: \$84.00 Quarter: \$42.00 Eighth: \$24.00

Classified Local - 25¢ per line

Commercial - 50¢ per line

(Three line Minimum)

Administration - \$5.00 per col. in.

Full: \$280.00 Half: \$140.00 Quarter: \$70.00 Eighth: \$35.00

There is an additional charge for late payments.

For Ads please contact **THE PAPER** at
690-8186 or 87

INVOLVEMENT, AWARENESS AND COOPERATION: KEYS TO DISSEMINATING POSTIVE-INFLUENTIAL INFORMATION

by Tyrone Guiden

"The impact of Black Talk Radio" was the topic of a panel discussion sponsored by the New York Chapter of the Public Relations Society of America.

Panelists were: Dr. Roscoe C. Brown, Jr., president of Bronx Community College of the City University of New York; Dr. Gwendolyn Goldsby Grant, host-producer of her own morning call-in radio talk show on WJMR-1430 AM; Bob Law, host of "Night Talk", the first nationally broadcast Black-oriented telephone talk show; and Pat Prescott, co-host of "Morning Magazine", on WBLS.

These highly active and achieving individuals emphasized communicating, involvement and more promotion as ways help create positive Black programming.

"Networks should be set up lending itself to communicating," said Prescott.

Dr. Brown, also a host of a weekly radio program, said that we also must be aware that there is a network among Black people to talk about Black concerns.

Law, noted for his innovative approach to broadcasting and participation in community-oriented groups that deals with issues affecting the Black community, said that Black radio should concern itself with exchanging ideas and information that can be positively digested.

"Black ownership is fine if it has a relationship to the Black community, for Black programming to exist there must be promotion and people willing to produce, for it to exist," he said.

Says Dr. Grant, host of a radio program that provides a community call-in counseling service for the listening audience: "Programming should help provide networks for discovering solutions to problems."

Prescott, also heard every weekend on "Nightflight," the USA Cable Network's award-winning music video/entertainment show, said that their should be a need to communication on a working level. "The spirit of cooperation is the first and most important step to accomplish this," she added.

Art Dep't Displays Grad. Art Work

by Scott Bronstein

The City College Art Department presented a series of exhibitions over the last few weeks, providing a chance to observe graduate students' art before they leave the college and pursue their careers.

Originating in many geographic areas, these exhibits reflect an array of talents. Seven students receiving their MFA's this Spring Commencement, presented their Graduate Thesis Exhibitions - or one-person shows - in Eisner Hall to fulfill the requirements for degree.

The series began April 25 with a show by Dana M. Cibulski, a painter from New Orleans. Ms. Cibulski has been using pastels as a painter uses oil paints, layering colors on top of another with unique imagery.

The following week, shows were held by four other MFA students. Malcom Sweet is a New York artist whose exhibit included photo collages and geometrically-carved wood or stone sculptures.

A number of paintings on canvas by Martha Ketselas, an artist from Ethiopia, filled the Eisner Hall Gallery. Based on images from her

homeland, one feature work included shapes derived from her African alphabet.

Yuan Chin-Taa, an artist from Taiwan, exhibited his transparent water colors on rice paper later in the week. Sana Musasama, another New York born artist, displayed her large, four-foot high fired and glazed clay sculptures at the week's end.

John Affolter, a painter from Seattle, Washington, displayed works with acrylics on canvas the third and final week of these MFA shows. Painting on unframed canvas, he tackled his finished pieces to the walls.

On the last show date, May 10, another Asian artist, Chang Cheng-Jen hung his brightly-colored paintings depicting mythological creatures and landscapes.

These graduate shows are held during the last three weeks of each Fall and Spring semester. Each candidate is given one entire day to present his or her works and the receptions are scheduled in the afternoon for convenient campus viewing. For further or future information about the shows or the artists, please call the Art Department 690-4201/4202.

CITYSPORTS

Highlights of Our Track Record

by Tyrone A. Guiden

Here are the highlights of track meets that CCNY's men's track team participated in during the 1984 season.

On March 24th, the team ran in the Bishop Ford Invitational held at the Midwood High School Field.

The 4 x 400 meter relay team took first place with a time of 3:24.70

The team consisted of Robert Rogers (50.95), Terence Samuel (51.06), Andrew Clarke (50.62) and Earl Burgess (52.11).

On April 7th which also proved to be a cold and windy day, the team participated in the Stonybrook Invitational at State University of New York in Stonybrook.

CCNY took first in the sprint medley relay and third place in the 4 x 400 meter relay.

In the sprint medley, the first member runs 400 meters, the second and third members run

200 meters and the fourth member of the relay team runs 800 meters.

CCNY's men took first place with a combined time of 3:40.95.

The team was made up of Oral Selkridge (51.20), Alex Pinnock (22.95), Rohan Marshall (24.26) and Carlos Tamayo (2:02.54).

The 4 x 400 meter team consisting of Robert Rogers (52.21), Oral Selkridge (50.91), Andrew Clarke (50.55) and Earl Burgess (51.43) took third place with a combined time of 3:25.10.

On a cold and rainy April 15th, CCNY participated in the Redmen Invitational held at St. John's University.

At this very competitive meet, the team managed only a third place in the triple jump.

Oral Selkridge was the only bright spot of the day. His leap of 39' 2 3/4" provided the only place showing for CCNY.

COACH ERROL ANDERSON—MAN BEHIND TRACK TEAM'S ACCOMPLISHMENTS

by Tyrone Guiden

The men's track team of CCNY has added the CUNY outdoor title to their lists of victories.

They also won the CUNY indoor title.

CCNY's women's track team, runner-ups in both the CUNY indoor and outdoor championship, also set a few track records during the year.

Errol Anderson, head coach of both men's and women's teams, is the major catalyst behind the marked improvement of CCNY's track program.

Anderson, in only four years of coaching at CCNY, has produced nine All-Americans.

cessibility to adequate indoor and outdoor training facilities as many other Division III schools in the city and across the country.

CCNY's indoor and outdoor tracks are just not the best to train on.

Despite this, Anderson continues to bring out the best in his athletes.

Evidence of this can be drawn from the performances of stand-outs Stacey Williams, Trena Marshall, Andrew Clarke and Terence Samuel.

Williams is a two-time All-American and Marshall, a freshman, has broken more than one school record.

Clarke, a sophomore, proved highly com-

SportsPeople

He has also made both track teams highly respectable in CUNY competition.

Since taking over the coaching responsibilities, neither team has ever finished lower than third place in indoor and outdoor CUNY track championships.

Anderson is worthy of accolades if you consider the conditions he works under.

First, he, like all coaches operating at Division III colleges, must recruit athletes without having the luxury of offering athletic scholarships.

This discourages many blue-chippers from low-income families from attending Division III schools like CCNY.

Second, CCNY does not have the ac-

petitive by placing in the top three spots in at least six different events in both indoor and outdoor championships.

Samuel, graduating senior and editor of the *Campus*, also set a few school records while establishing his dominance in the longer dashes.

Anderson, an All-American during his college days, has provided a bright spot for CCNY's athletic department.

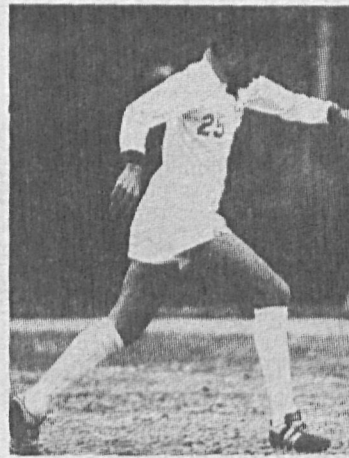
Many memorable moments of past teams performances can be vividly remembered by Anderson.

However, he insists that even more productive days for CCNY's men and women track team lie in upcoming seasons.



Coach Errol Anderson

Highlights of 1983-84 Athletics at CCNY



CUNY MVP Peter Diana



Coach Gus Naclerio

by Richard Summers

The 1983-84 season has been an interesting one for the City College athletic teams. The soccer, men's indoor and outdoor track, and women's basketball squads all captured City University Championships, while the swimming and men's gymnastics teams both finished undefeated in regular season competition. The women's indoor and outdoor track teams also had fine seasons, both finishing 2nd in the CUNY Conference and setting many CCNY records.

The soccer team, under CUNY Coach of the Year Gus Naclerio, finished with a school record 12 victories and captured their second consecutive CUNY title. Freshman Peter Diana paced the team's attack with 16 goals and was named the Conference's M.V.P. He and four other players, Garry Sablon, Juan Giraldo, Frantz Gregoire, and Hector Escobar were named to the All-CUNY team. In addition, Diana, and Sablon both made the All-New York State team for Division I.

Under Coach Errol Anderson, the men's track team successfully defended their CUNY indoor track championship. Senior Terence Samuel and Sophomore Andrew Clarke were the pacesetters for the team.

The women's indoor team established new school records in the 55 meter hurdles, 600 yard dash, 1500 meter run, 3000 meter run, and the 1600 meter relay. Forsh Trena Marshall and Andress Chase, along with sophomore Marion Bobb and senior Stacey Williams, led the women's team.

The women's basketball team won its second CUNY Championship under Coach Gary Smith and received a bid to the Eastern Collegiate Athletic Conference (E.C.A.C.) women's basketball tournament. The team finished with a 20-9 record. This team also had no juniors or seniors on its roster. Freshman sensation Tracey Lewis was named Rookie of the Year in the CUNY conference, in addition to being tabbed as a first team All-conference performer. She was also MVP in the CUNY tournament.

Led by Coach Marcelino Rodriguez and All-American Pablo Valedon, the swimmers finished with a 9-0 record and won the Met Conference Division III Daul Meet Championship. CCNY has thoroughly dominated CUNY and Met Conference competition during the reign

of Coach Rodriguez and throughout the four years that Valedon has competed at City College.

The men's gymnastics team finished its finest season ever with a record of 7-0, including wins over Princeton and L.I.U. Under the guidance of Coach David Jacobs, the team also finished undefeated in dual meet competition for the first time in school history and 3rd in the North Atlantic Gymnastics League (N.A.G.L.) Championships. Junior Marvin Autrey finished 19th overall in the country in the high bar event and narrowly missed being named an All-American. The job that Coach Jacobs has done with team can't be measured in just wins and losses, but can be measured in miracles.

The men's outdoor track team captured the CUNY championship, making it two out of three championships for men's track this year.

Led by captain Paul Cannon, the cross-country team finished second in CUNY competition this season. Cannon was once again MVP of the team, coming in among the top five runners in each meet.

The City College Women's Outdoor track team continued its winning ways at the Penn Relays.

In the 1600 meter relay, the combination of Stacey Williams, Jackie Ventour, Sharon Mason, and Trena Marshall finished in first place with a time of 3:55.50. That was good enough to break the previous school record, set by this same team at the Rutgers Relays on April 21, by almost three full seconds. It also marked the first time that the City College women have ever won this event at the Penn Relays.

In the 400 meter relay, the team of Williams, Mason, Marshall, and Icoma John established a new City College record with a time of 50.01 seconds. The previous record was set earlier this year at the Lady Gator Relays in Florida by this same unit. They also qualified for the Division III Outdoor Nationals, in Minnesota on May 22-26, in the 400 meter relay.

Six members of the CCNY women's squad have qualified for the Division III Nationals: Seniors Stacey Williams and Jackie Ventour; Frosh Trena Marshall, Icoma John and Sharon Mason; and Sophomore Marion Bobb. This is the largest number ever to qualify for the Nationals from the CCNY women's track team.



MEN'S VARSITY GYMNASTICS 1983-1984

(Left to Right)

Mr. David Jacobs, Coach, A. Wallace, A. Sulton, M. Autry, V. Caballero

Dilemma

by Judith Cohall

She wondered how she'd tell them. She could hardly believe it herself. For weeks she had had a strangeness within herself; not knowing what to attribute it to. He noticed a certain change in the way her body moved to music. Sharp pains in her breasts caused her to gasp and cringe whenever winter winds blew. She moved slower. She was nonchalant about these symptoms at first; but as they became more prevalent, she began to get worried.

But she had seen a doctor in early October! A stranger had handed her a leaflet with a calendar and free pregnancy test offer. She was then told by the gynecologist that she was NOT pregnant. She was very much relieved. In fact, the doctor was sure that any day now she would begin her period. She was glad not to be faced with an ultimatum of either childbirth or abortion. Having had an abortion two years earlier, she understood the gravity of the situation. She wondered why God had arranged the reproductive system in such a haphazard way. Shouldn't a woman be able to plan her own pregnancy? Why did there have to be "accidents"? She was aware of all the contraceptive devices on the market. She was also aware that the pill caused cancer, that an IUD could perforate her uterus, that foams and jellies were of little assurance. No man that she knew would consider using prophylactics. She also knew that they tore. She was left with an item called the diaphragm. This was what she had been using when she became pregnant the second time.

The first time it happened she was six-

teen years old and had been sexually active for two months. Her boyfriend did not want her to abort, but that had been previously agreed upon as soon as her virginity had been taken. He cried, she cried, she got on the table, he waited outside. She told the nurses that she was twenty-one; but she knew they did not believe her. She thought about her parents as they propped her heels in the stirrups. She knew how ashamed they'd be to see her in that situation. She considered the consequences of remaining pregnant. Ostracization from her beloved family (she hadn't realized that she cared), no high-school diploma, marriage at sixteen to an uneducated kitchen worker—she could only see heartache and despair. She imagined herself in need of medical treatment, in need of food for herself and her child, in need of so many things. She closed her eyes and gritted her teeth as they told her to relax. She could not help but to stare at the vacuum bag filled with her blood and the blood of her unborn. Self-preservation instincts asserted themselves as she realized that it was too late to do anything to stop the process anyway. Besides what choice did she have?

Time has a way of healing some wounds. By the beginning of freshman year, her first pregnancy was a distant memory. She looked forward to the day when adulthood would be hers with all of it's independence and freedom. For the first time in many years she was happy to be in school. She was starting to understand her family, and to love for the way they had loved her. Her pro-

fessors were appreciative of her naive kind of knowledge and desire to learn. Her social calendar was filled with exciting activities. How easy life was for her! Too easy?

When she returned to the gynecologist that winter, the new doctor was astonished to hear that she had been told that she was not pregnant. "Not pregnant?" "Young lady, you are eighteen weeks pregnant!" "After twenty weeks, no self-respecting, law-abiding doctor will touch you, you'd better decide soon!" Her boyfriend told her that whatever her decision, he'd stand by her. The days dragged on. She contemplated suicide. She imagined flight to some unknown land. At night she whispered to herself. Yes. No. YES! NO! What would she do? She tried to be rational, but that was impossible. She considered her options. She was more mature than two years before, her boyfriend was in college and he had a good job. She had finished high school. Her parents? She knew her parents would still hate her. She asked herself again and again, probing her emotions, did she really want to have a baby? Yes. No. Yes? No! Oh God, there were no maybes afforded her. Was she being precocious in deciding to have an abortion? Or was she too immature to take responsibility for her own actions? Either way she would be risking her life.

She looked at her naked, slightly swelled body and remembered her first examination that October. Could it be possible that this child wanted to be born so badly that he could escape detection? Could it be fate? Or was the gynecologist (the first one) merely in-

competent? At any rate, she would have to make a decision soon.

It snowed that Christmas Eve, and she watched the kids play at war with each other. She found a deserted area in the playground and sat herself down in the snow. She made an ice-angel, waving her arms from her sides. The stars did seem to twinkle as her childhood songs repeated themselves over and over in her heart. Her tears froze down her cheeks. What to do? What to do? The silence that enveloped her became so loud that it pierced her consciousness. Could Alpha become Omega? And negative become positive? Can hate become love, and evil turn out to be good? She remembered hearing about the principles of Yin and Yang. Silence had become overpowering loud; night would become day once more. She thought that perhaps people made all the difference in the world, and maybe by letting herself be vulnerable for a time, she could emerge strong, stronger, strongest! The supreme test!

She stared into the sky searching for the God she had heard so much about. She prayed for guidance as her foremothers had many times. She spoke to the God within her isolated spirit, and felt the answer—"My will be done!" She exhaled her will into the atmosphere of the universe, and she smiled and was happy to be alive. She rose, brushed the snow from her coat, feeling more glorious than ever before. She began making plans for the weeks, months and years that lay ahead.

Her son arrived, was delivered to this world on the longest day of the year. As day broke, he experienced his first breath of life. Peace.

Paving

continued from page 6

These Black and Puerto Rican students across the country were organized. Other students should take heed and learn by their example. These students decided to pay the ultimate price (their lives) so that students in college today could be respected and treated as young adults who wish to learn and become the best they can be.

These Black and Puerto Rican students were not afraid. They knew that their communities were aware of what they were doing and applauded their efforts.

During the two week lock in (take over) at

When the college realized that this organized unit of Black and Puerto Rican Students were dedicated and as serious as hell to continue this struggle if it meant either death or the closing of City College's campus for years. The college then decided they had better get serious about listening to the demands and needs of these students.

A board that was set up asked the Black and Puerto Rican students of City College to voluntarily vacate the south campus in an orderly manner consistent with their conduct up to this time. The Black and Puerto Rican students were also asked to appoint two negotiators who together would choose and appoint a fifth person who would be the chairman and report back to the board in no event later than two weeks following the first meeting of the negotiators.

Two hundred and fifty Black and Puerto Rican students marched peacefully out of the highwalled south campus at City College that night, ending an occupation that shut down 20,000 students for the last two weeks.

Classes were to resume that same day students released the eight buildings if the buildings were still in good condition. But Black and Puerto Rican faculty members said yesterday they would not teach until negotiations resumed between Dr. Gallagher and the Black and Puerto Rican students over admissions policies and Black and Puerto Rican studies programs.

After the college was opened following the issuance of a court order, violence erupted between Blacks and Puerto Ricans against whites and policemen.

Hundreds of students armed with bats, sticks, knives and cans filled with liquids conducted a massive battle on Convent Avenue.

Fires were set to many of the buildings while police set upon the Black and Puerto Rican students and clubbed them unmercifully, sending many to Logan Hospital emergency ward for treatment.

After a few days of opening and closing the college police were assigned on campus which gave it the look of an armed camp instead of a college campus.

President Gallagher submitted his resignation. President Gallagher asked the Board of Education to relieve him of his duties as president of City College as early as they possibly could, saying, "certainly not later than May 12, 1969 - Monday morning 9 A.M." President Gallagher stated that he no longer wanted to be held responsible for conditions which he had no control over and which were dangerous.

"I had hoped to see the college to the year's end but the frustrations spawned by a society which has inverted its values and reversed its priorities putting war ahead of human well being and preferring privilege to justice, these frustrations pushed the oncoming college generation into an activism which over-reaches immediately attainable goals. The resultant strains on the academic community are evident throughout the nation and at CCNY. A man of peace - a reconciler, a man of compassion must stand aside for a time and await the moment when sanity returns and brotherhood based on justice becomes a possibility."

The Board of Higher Education selected Joseph J. Copeland as the acting President to replace Dr. Gallagher. Given the power to supercede any of the faculty senate's actions, President Copeland had no valid negotiations with Black and Puerto Rican students. Faculty and students agreed that the police should be removed from campus because it was difficult to study with them breathing down their neck. But, Copeland instead directed the police to remain on campus as long as it remained open.

Workshops were set up to facilitate resumption of negotiations with the Black and Puerto Rican students and faculty members. Workshops dealt with student and college problems.

On account of demands made by Black and Puerto Rican students City College will have a separate Black and Puerto Rican studies program. The idea was endorsed by (some) faculty.

Faculty members also called for another major demand made by the Black and Puerto Rican students which was a new admissions policy that would stimulate the recruitment of students from poor areas of the city. Students also wanted this recruitment to reflect the ethnic make-up of the city's high schools. The Board of Higher Education rejected ethnic ratio and dual admissions. They moved the master plan up five years to provide a place for every N.Y.C. high school graduate, in September 1970, to some unit of the University. Both demands (later recommendations) had to be given the acceptance by the Board of Higher Education.

In 1969 Black and Puerto Rican students placed demands on the City College of N.Y. and acted with dedicated courage to bring into existence those demands which they felt were crucial as it pertained to their survival.

When people are young they are often told that if you want something ask for it and if you're not given it settle without. In a recent interview held with a student at City College, David Marshall, he expressed some thoughts that he had about this situation. Mr. Marshall says, "If people around the world waited for their oppressors to stop oppressing them they would be as dead as a door nail before long. And if Africans who were enslaved for over four hundred years did not lead slave revolts, insurrections and rebellions the Africans would not be free today. The same is the case with City College. If students felt the way many feel today that as long as they graduate everything is alright the situation would never have changed. Because if we think that we have few professionals today, what would it look like if we did not struggle at City College? Not only would there not have been a Black Studies department and a Black president but there would have been no significant SEEK program, not the meaningful representation of the City of New York that the college now exhibits."

"The reality of this situation is that students are not being told what they should know despite the class and despite the professor. In many instances students are not being taught to even think. The reason why that statement is true is because a student can only be taught the truth and there is but one truth. If a student is Puerto Rican what is he/she doing in an American college? The same goes for an African, Chinese, African Haitian, etc. If that is the case they should be told the truth. What is

America's true role in their countries? What is its foreign policy? Why can't they even mention conditions or problems of their country or country folk as it pertains to or relates to their understanding or any course lecture?

Maybe certain officials just do not want "minority" students (people) to become in any meaningful way apart of this country. If that be the case then students at the college should study together and meet together to better understand what is mutually good for each other.

In 1969 the Black and Puerto Rican students understood that united we stand and divided we fall. In 1984 do students want to stand together or fall alone? The choice should be easy.

Students were able to come together in the past and strategically take appropriate action to meaningfully secure their interests. This was done in the past and must continually be done in the near future because our gains are slowly being taken away.

This article can be considered to be part 1 of a two part series. The next article will appear early September in the first or second edition of the Paper newspaper.

The second part shall include an in-depth interview with five, six or even more people who were directly involved in the City College takeover. They organized it, took part in it, and were seriously instrumental in guiding and supporting the student's movement.

Stay tuned next September for an in-depth, inside view and analysis from participants who made and saw the whole movement take place.

If there is no struggle there is no progress. Those who profess to favor freedom yet deprecate agitation, are men who want crops without plowing the ground; they want rain without thunder and lightning. They want the ocean without the awful roar of its many waters. Power concedes nothing without demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are resisted with either words or blow, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress.

Frederick Douglass