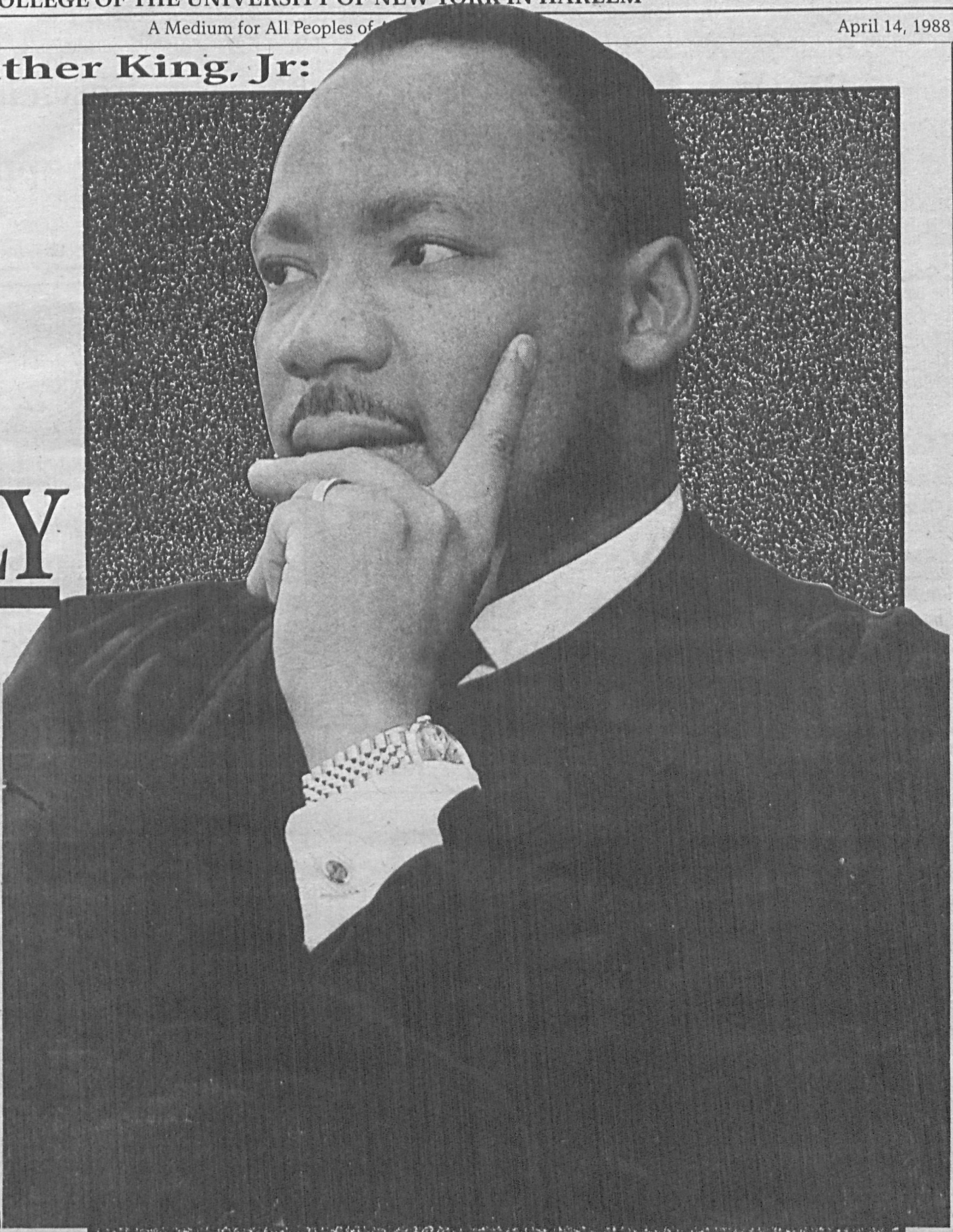


Dr. Martin Luther King, Jr:

DID  
YOU  
REALLY  
KNOW  
HIM?



By William Strong

Inside

|                                                                                              |             |
|----------------------------------------------------------------------------------------------|-------------|
| A Student's Report on:<br>Dr. Frances Cress Welsing's<br>Cress Theory of Color Confrontation | page 12     |
| History of Harlem                                                                            | page 10     |
| Historía De La Santería                                                                      | page 7      |
| Student Clubs                                                                                | Center-page |
| Campus Affairs                                                                               | page 4      |
| Community Affairs                                                                            | page 10     |

I remember so clearly being apart of my fourth grade class expedition to the library. As I would do repeatedly throughout my youth, I drifted off from the teacher and the class to a secluded spot in a corner of this maze of books. There my fingers followed my mind and my spirit stopped at a sixteen page book with a picture of Dr. Martin Luther King as he was delivering his now famous speech, "I Have A Dream."

This was a great day yet a very painful one in retrospect. It was great in that I was just beginning to walk through the thorny jungle of white liberal and negro integrationist, distorted interpretations of history. Why is that great one might ask? Simply because the sooner a person walks through a thorny jungle and is able to identify beautiful looking and smelling flowers as being equally as poisonous as the deadly night shade, the

continued on page 3





# CONTENTS

## Cover Page

Martin Luther King, Jr.  
Do you really know him?

## News

Dr. Frances Cress Welsing's  
Cress Theory of Colour Confrontation

Page 12

## Campus Affairs

"Tastyvend Blues"  
Adelaide Sanford

Page 4

## For Your Information

Nutrition Column  
Melanin Conference

Page 5

## Cultural Manifestations

Historia del la Santeria  
Black Africa (Book Review)

Page 7

Page 13

## Student Clubs

Centerfold

## Community Affairs

History of Harlem

Page 10

## Student Affairs

Education of Liberation  
Auxiliary Fund Announcement

Page 11

Page 4

Page 14

## Expressions

The Bridge  
In the Street  
My African Lover  
Hell is not Hot

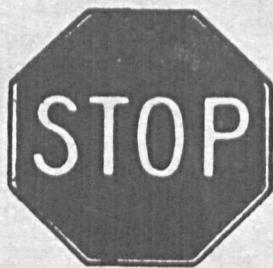
## Editorial and Forum

Page 15

## Advertisement Plan

Page 16

# Union Driving School

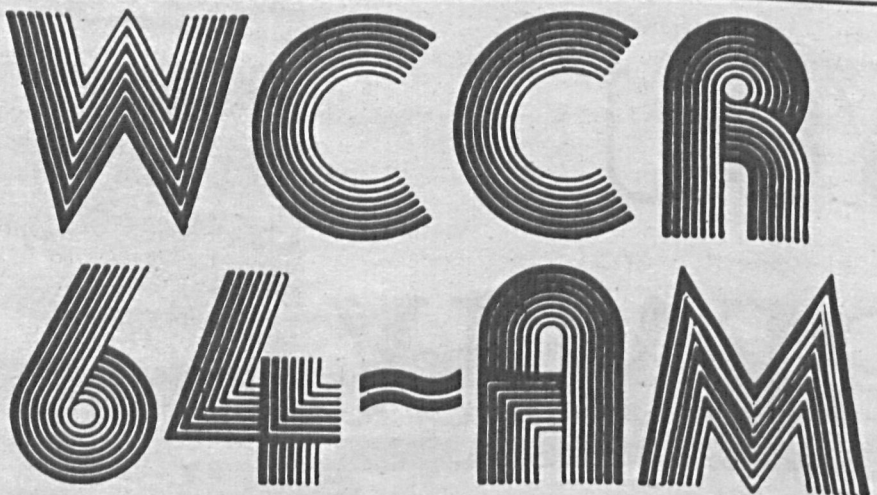


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## King

Continued from page 1

*This poison made me think that all Dr. King wanted was for us to be beaten and killed just so we could eat with White people in the same restaurant, live with them in their neighborhoods and hold hands with little White boys and girls. I could not understand this and really worst of all this poison made me think that Dr. King loved White people, more than he loved me.*

earlier he/she learns to stay away from them both.

While travelling through this jungle I saw a pale complexioned man, who must have been a foreigner and a dark skinned native, both wanted to be my guide through the jungle. Not far away, behind a tree I saw two men who looked exactly like these. They were kneeling over an unconscious person who looked like myself, and they were both carnivorously devouring his brain. As quickly as my feet could carry me I ran away from them both.

This scenario I hope will lend itself to interpretations on many levels, personal, local, national and global. My interpretation is that the earlier one takes this personal and dangerous journey towards self-identify, self-definition, and self-love, in a world whose very objective is to produce self-hate, and you survive with your own culture, morality and sanity intact, the greater chance you will have for cultural, mental and spiritual happiness.

The painful aspect of the whole thing was that unknowingly I was stuck by one of the poisonous thorns. The poison from this thorn was so deadly that for nearly eight years, from the fourth grade to the twelfth grade it turned me away in disgust, disillusion and dislike for Dr. Martin Luther King Jr.

This poison made me think that all Dr. King wanted was for us to be beaten and killed just so that we could eat with white people in the same restaurant, live with them in their neighborhoods and hold hands with little white boys and girls. I could not understand this and really worst of all this poison made me think that Dr. King loved white people more than he loved his own people, more than he loved me.

When Dr. King made statements like, "If they beat me, drag me out in the night I'm going to love them! If they kill my children, yes I'm going to love them! My love is going to overpower their hatred until we make a change in them!" Statements like these caused the poison to retain its potency.

After days, months and years of reading, yearning and searching for knowledge of self, in a world that tries to historically, scientifically, economically, politically and in fact physically annihilate me, my only resistance against this deadly poison strengthened. My consciousness arose, as it grew and expanded its breast, my cultural heart grew stronger and ever more steady. As my understanding of the complex problems which face peoples of African descent living in America solidified, I could say as the scripture states, "When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things."

I now understand some things that the white liberal and negro integrationist would never clearly state. But yet I still do not agree with many of Dr. King's statements and actions, for this seemed only to leave our people open to greater physical, mental, and emotional abuse. I have come to realize that Dr. King's whole life was a spectacular play designed to dramatize deplorable situations and circumstances. Using this as a foundation for understanding a complex man, the rough spots became smoother.

I never felt that Dr. King had a realistic understanding of the nature of the enemy or the racist minds he was trying to conform. Perhaps this was due to Dr. King's great advancement in the American educational system. He received his B.A. from Morehouse a very prominent negro college. He continued at Boston University, and The Crozer Theological Seminary (oh, I meant Seminary) in Boston, Massachusetts. Gaining his Ph.D in 1957, he received a D.D. from the Chicago Theological Seminary. It has been stated that "Education is no better than the philosophy that guides it." Western education is guided by the philosophy of white supremacy, therefore it seeks to unfold the gifts of the creator in the caucasians for the glory of themselves and their civilization, while at the same time inflicting upon Black people who come under its sway, the mentality of inferiority and service to white civilization.

Dr. King did not appear to understand the diabolic root upon which the racist mind suppurates. For if he had, he would have realized as I believe he eventually did, the futility of pleading, pacifying and presenting a humane proposition to a mind that does not understand humanity. I sadly think Dr. King wasted precious time and energies that might have been spent elsewhere. (But who am I to judge whether this was a waste of time or not?) But it will have been if *We The People* who he suffered and ultimately died for did not learn from this profound example. Their are so many things for us to have learned.

In Dr. King, white America had the reincarnation of all their false notions, and interpretations of what they taught us (original people) that Jesus stood for. Fortunately we know that our brother Jesus taught none other than Freedom, Justice and Equality. But just like Jesus, Dr. King was also killed by the ruling class of his day. In Dr. King you could not have found a better Prince of Peace, a greater Lover of Humanity, but they killed him anyway. This should teach us that this society does not respect any form of pleading or humility, this world respects what they fear! They fear economic power, political unity, cultural strength, most of all this world fears the **TRUTH**.

Dr. Martin Luther King Jr. is dead today because he was feared. His speaking out against the Vietnam war sent fear waves through the United States government and shock waves throughout the world. His greatest supporters, white liberals and negro integrationists condemned him calling him anti American and Communist. Dr. King answered his critics in his profound sermon on the morning of May 16, 1966. "Why are you joining the voice of dissent Dr. King, peace and civil rights don't mix they say. And so this morning I seek to speak to you on this issue because I intend to take the gospel seriously." He also stated, "We were taking the Black young men who were crippled by society and sending them eight thousand miles away to guarantee liberties in Southeast Asia which they had not found southwest Georgia and East Harlem." But how come we do not hear this speech? Why is it that all we hear is "I have a Dream" and then they want to make you think that the man just

PHOTO: REPRINTED/RISE OF THE AMERICAN NATION, THIRD EDITION, 1972



Dr. Martin Luther King, Jr., the most influential of all black leaders and staunch advocate of nonviolence, is shown above speaking in support of Civil Rights.

kept on dreaming. Dr. King stated "The time has come for America to hear the truth about this tragic war. In international circles the truth is hard to come by, because most nations are deceived about themselves." He went on to answer his critics and give his motivating reasons for speaking out against the war. "I knew that I could never again raise my voice against the violence of the oppressed in the ghettos without first having spoken clearly to the greatest pervayor of violence in the world today, my own government." This was a major turning point in his own development, maybe he too was beginning to face up to some very harsh, yet unavoidable realities." The day has passed for superficial patriotism, he who lives in untruth, lives in spiritual slavery."

Let us not live in untruths, let's break the chains of spiritual, mental and cultural slavery. When we teach our children about this giant of a man, let's tell them the truth. Spare them some of the long journey that they will inevitably take through the liberal and integrationist jungle of distorted history. Tell them that the same government that finally gave you a holiday to honor Dr. King was the same government that

killed him. Tell them that those same Kennedys who praised Dr. King and called his wife on the phone in her emotional time of need also tapped his phones daily, nightly, monthly, trying to find some dirt to discredit this symbol of morality. Then tell them that when they could find none they made up lies and wrote false letters to Dr. King's wife trying to make her believe that he was having affairs with another woman.

Say to your child, "Sweetheart Dr. King wanted to see you living in harmony with white people in a brotherhood of humanity, but all of humanity did not want this." Tell them Dr. King lived, suffered and was assassinated because he loved you so!

In the words of another drum major for justice brother Louis Farrakhan, "Dear Dr. King you will see Black and white together but not in this world's life. That you will see after the power of this world is destroyed. Because this world's life is geared to make Black inferior and white superior. And this world's life has to be destroyed in order that the kingdom of God may come in where color will not be something men or women think about, unfortunately in this world, we've got to think about it."♦



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21 — 30 • 1 Week  
**LADY SINGS THE BLUES**  
(1972, 144 min.) Dianna Ross, Billie Dee Williams and Richard Pryor at their best reliving the complex life of blues singer Billie Holiday.

**MAY**

3 — 11 • 1 Week  
**BODY AND SOUL**  
(1981, 100 min.) Leon Isaac Kennedy, Jayne Kennedy and Muhammad Ali in a sports drama.

12 — 21 • 1 Week  
**SHE'S GOTTA HAVE IT**  
(1986, 84 min.) A Spike Lee film. Fresh, sexy, earnest young black woman expressing her needs for more than one man at a time.








# TASTYVEND BLUES

By Marcus Allison

During the Fall Semester 1987, the Day Student Government conducted a survey with approximately 250 students. The purpose of the evaluation was to find out how the students felt about the prices, the services and the food quality in the NAC cafeterias operated by Tastyvend.

The answers to the questionnaire were summarized statistically. Here we present the results (see next page). The statistics are percentages of the total number of students who responded to the different questions.

If there are any questions, please direct them to Mr. Chris Job, Vice-President of Campus Affairs of the Day Student Government located on the first floor of the Nac Building (Rm 109 & 111), phone 690-8175/8176.

We thank all the students who made this possible.

1. a) Do you buy food from the cafeterias?  
Yes (81.7) No (18.3)

b) If so, how often?

Not Often (45.8) Daily (33.3)  
Weekly (20.85)

2. Are there enough selections available?

Yes (31.3) No (68.7)

3. Are the prices reasonable?

Yes (8.7) No (91.3)

4. What item(s) do you usually buy?

Soda (25) Sandwich (17.2) French Fries (16.1)  
Hamburger (12.4) Coffee-Tea (12.3) Pastry (2.6)  
Juice (1.9) Salad (1.9) Hot Dog (1.1) Soup (.7)  
Fruits (.4) Toast (.4) Bacon (.4)  
Yogurt (.4) Milk (.4)

5. a) Are you aware that food plans are available?

Yes (24.5) No (74.5)

b) If yes, did you try any of them?

Yes (22.6) No (77.4)

6. How do you rate the plans?

Excellent (1.4) Good (40.5)  
Poor (58.1)

## SERVICE

1. How do you rate the service?  
Excellent (3.6) Good (59.4)  
Poor (37)

2. How do you rate the attitudes of the workers?

Good (78.5) Bad (21.5)

3. How do you rate the cafeterias in terms of cleanliness?

Excellent (4.7) Good (66.7)  
Poor (28.6)

4. a) Did you know that there is a dining room on the 3rd Fl?

Yes (58) No (32)

b) Did you know that it is open to students?

Yes (35.3) No (64.7)

5. Now that you know will you use it?

Yes (70) No (30)

## VENDING MACHINES

1. Do you use the vending machines?  
Yes (89) No (11)

2. Do you consider the items over-

priced?

Yes (86) No (14)

3. Please list suggestions for improvement.

Lower prices (42.3)

More variety (13.6)

Cleaner Areas (11.8)

Better Food (11.4)

Music (2.3) More Chairs (10.4)

Faster Service (.5)

Fresher Fruits (.5)

Should the Contract be renewed or should another company be brought in to run the cafeterias?

Renew Contract (22.8)

New Company (77.2)

*Are you proud of  
where you eat?*

# Adelaide Sanford as Chancellor: What Happened?

By Laquasia Dodson

Soon after Nathan Quinones, former chancellor of New York City public school system, announced his retirement from the post, the Black community began a search to find a qualified candidate for the position.

Mrs. Sanford, an educator with thirty years of experience in city schools, and present member of the New York State Board of Regents, had been publicly nominated for the position at a press conference held by the New York Alliance of Black Educators. Following the nomination of Mrs. Sanford, parents, educators, parent and student advocacy groups, and other concerned with the present state of N.Y.C. public schools began to show full support for her candidacy. They began in September

following the process by which a candidate would be selected. Every member of the Board of Education was visited by a member of the support group for Mrs. Sanford. Borough presidents were also visited. There were over 2,000 letters, and a number of petitions, including one from City College, that were sent to the board of education in support of Mrs. Sanford. All of these efforts made by the people was to make certain that the board would view Mrs. Sanford as a serious candidate. What Happened? The B.O.E. began to change the process by which the chancellor would be selected.

According to Mrs. Sanford, in an interview on Gil Nobel's "Like It Is," all the criteria's by which a chancellor

would be appointed were investigated very carefully before she submitted her name as a candidate. She said there was no mention of the criteria that the person selected would have to have served as a superintendent. The first time that information was made known to the public was through the newspaper. Mrs. Sanford also explains that it is very difficult to be selected chancellor without minimally the benediction of the mayor, even though he supposedly has no say so over whose selected.

As parents, students, educators, and concerned citizens we must question the validity of the processes that effects the education of our children. Mrs. Sanford explains, "It is necessary when a system that is failing perpetuates itself by using the same process to select chancellors and other people of positions that produced people that have been part of the failure, it is necessary to look at the validity of revising the process." It is

obvious that the Board of Education does not respect the justifiable involvement of parents in a process as important as this one. Mrs. Sanford also made it clear that there are no legal channels for parental involvement in the selection of a chancellor.

It is important that we understand the deceitfulness of the system pretending to want parents to be more involved with the educational process. It is a lie, members of the board when you say more parental involvement is needed. Parents, educators, and others concerned let's not forget that integration into the school system meant that we were coming into a system designed to cultivate white children. It is no wonder our children have not been as successful as other children. We must revise the system so that our children are able to grow spiritually, culturally, and morally. This is what Mrs. Sanford stands for, and this is what the system is against.

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**BLACK STUDENTS COMMUNICATION ORGANIZING NETWORK**

## The Auxiliary Fund

The City College Auxiliary Enterprises Corporation was established in 1985 primarily to allocate the revenues from Auxiliary Enterprises, which now consist of commissions paid by the food service vendor. The revenues are to be allocated to help develop, improve and increase the programs, resources and facilities of the College and enable it to provide more extensive educational opportunities and services to students, faculty and staff. In 1987-88, some \$60,000 was allocated to nineteen projects.

The Corporation is soliciting written proposals from the College community for projects to be undertaken in 1988-89. Proposals must be submitted by April 29 to Mr. Bruce Baron, Treasurer, Auxiliary Enterprises Corporation, Administration 211B. Proposals should briefly describe the project to be undertaken, should include a detailed budget and an indication of all other current sources of funding, and should describe how it will benefit the College. Priority in funding will be given to projects with a College-wide benefit to students, faculty and staff. Decisions will be made by the end of May.

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Nutrition Column

Meat: Do We Still Need to Eat it?

By Ventura Simmons

No, we no longer need to be carnivorous to survive the harshness of nature or the lack of a variety of vegetation in our local area. Through the cooperation of the world market and concerned governments even the most remote part of the world could have access to the variety of vegetation important to human survival. Technology has made it possible to irrigate all of the worlds deserts. Science has brought us Hydroponics (the growing of food in water not soil) and Aeroponics (the growing of food in air or mist). Now we can also put a whole farm inside of a building to protect the crops from an adverse environment and insects.

The reasons that these technologies are not being implemented are due to the economical and political injustices perpetrated by the world powers for the sake of their supremacy. The super-rich through their manipulation of the multinational corporations and the control over the worlds governments, have created a situation for death worldwide. Why do Black people living in the worlds most powerful country, U.S.A., have a mortality rate grossly higher and a life expectancy drastically lower than the white people of the same country? Why is the U.S. Government paying farmers not to grow food while there is famine throughout the world? There is a very strong network of organizations that are trying to keep the world population from increasing. Read the U.S. Government's Global 2000 Report.

Aside from the political and economic

battles to feed ourselves, there is still the war of our mental liberation. Many people continue to believe that they must eat meat in order to be healthy and strong. They are under the incorrect assumption that there is something in the flesh not needed of an animal that is necessary for survival. Others argue that the way we cook and what we cook is part of our tradition and therefore should be honored and continued. I however contend that the creativity in which we prepared the non-nutritional food scraps along with the unhealthy so-called food should be discarded. This thing that we call "soul food" or "Black/African cuisine" is nothing more than slave food or a colonized people's food. It should be understood that during those times of exploitation this food helped many of our people to minimally survive. However, with the technology and education of our era we need to realize that we can fight for a better life, mentally and physically.

The main argument that "animal eaters" use in opposition to vegetarianism is the fallacy that meat contain something that vegetation does not. In the remainder of this article I will put forth information to disspell this myth. The lack of protein is usually the major concern of carnivores about eating only vegetables. Many people mistakenly believe that one can not obtain the necessary proteins and some 8 essential amino acids.

The facts are that you can live without consuming flesh/meat animals and have all the protein that your body needs

without the excess fat and cholesterol found in meat and dairy products. A few extremely powerful sources of protein are Quinoa, Amaranth, Soy beans and Wheat.

The next question that the sceptical person asks is "what about the essential amino acids?" This is a very good question and is well taken. There are some 23 amino acids found in different proteins of which 8-10 of them are necessary for our growth and maintenance. It is true that all vegetation does not contain the complete set of essential amino acids. It is therefore justified for a person living in an area where access

to complete proteins is non-existent, to resort to eating the flesh not needed of animals which do contain sufficient amino acids and protein but unfortunately also contain many other things that retard healthy growth, promote deviation of cells and normal bodily functions as well as inject toxins and poisons into the body.

However, there are many foods that contain all the amino acids. We call them complete proteins. Along with the proteins previously mentioned are peanuts and dried beans of which there are a variety. Some other proteins that are not as complete are barley, buckwheat, corn, millet, oats, natural or brown rice (not bleached/enriched), rye and nuts. Note that even these proteins are not fully complete, a combination of one or two of them together in one serving can give you a meal containing all of the necessary amino acids.

In my opinion people still eat meat out of one of three reasons. The first reason is simply one of the ignorance that one has when one believes there is not anything more healthy to eat than not needed meat. The second reason is that people are caught in a habitual mental addiction and dependency. The third reason is due to the powerlessness of poor people and nations to control their own economic destiny in cooperation with the rest of the world.

In the liberation of ourselves we must look at that which gives us our life to be liberated - our food.

Aside from the political and economic battles to feed ourselves, there is still the war of our mental liberation.

MELANIN AND THE NEXT MILLENNIUM

This year the Melanin scholars and researchers have been charged with the task of exploring, examining and sharing their on-going research, scholarship and theories relative to Melanin and "the benefits" as well as "the dangers" it holds for African people during the next millennium (1,000 years).

The Black Studies Department of The City College of New York, in conjunction with The Institute for the Advanced Study of Black Family Life and Culture, Inc and The First World Alliance are proud to sponsor The Second Annual Conference of Melanin Scholars and Researchers.

Preliminary Schedule

Friday April 15, 1988

|                     |                     |
|---------------------|---------------------|
| 8:00 a.m.           | Registration        |
| 9:00 a.m.-9:30 a.m. | Opening Session     |
| 9:30 a.m.-12 noon   | Concurrent Sessions |
| 12 noon-1:30 p.m.   | Lunch               |
| 1:45 p.m.-5:00 p.m. | Concurrent Sessions |
| 5:00 p.m.-7:00 p.m. | Plenary Session     |

Saturday April 16, 1988

|                     |                     |
|---------------------|---------------------|
| 8:00 a.m.           | Registration        |
| 9:00 a.m.-12 noon   | Concurrent Sessions |
| 12 noon-1:30 p.m.   | Lunch               |
| 1:45 p.m.-5:00 p.m. | Concurrent Sessions |
| 7:00 p.m.-1:00 a.m. | Banquet/Ball*       |

\* Banquet tickets: \$25.00 Traditional African Dress

Sunday April 17, 1988

|                      |                     |
|----------------------|---------------------|
| 9:00 a.m.-11:00 a.m. | Concurrent Sessions |
| 11:00 a.m.-12 noon   | Closing Session     |

Partial List of Presenters

|                        |                           |
|------------------------|---------------------------|
| Dr. Ben Jochanan       | Dr. Frances Cress Welsing |
| Dr. Carol Barnes       | Dr. Richard King          |
| Dr. John Henrik Clarke | Dr. Hunter Adams          |
| Dr. Rosalind Jeffries  | Dr. Malachi Andrews       |
| Dr. Wade Nobles        | Dr. Marcella Steward      |
| Dr. Rkhty Wmby         | Dr. Leonard Jeffries      |
| and others             |                           |

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## BLACK PUBLISHING SEMINAR

City College's Morris Raphael Cohen Library has received a \$150,000 grant from the National Endowment for the Humanities to sponsor a series of public programs focusing on Black-owned publishing companies.

The program series will be entitled: "We Wish to Plead Our Own Cause: Black-Owned Book Publishing in the United States 1817-1987." It will take place in April and May 1988 and will include exhibits on Black book publishing drawn from the collections of the Schomburg Center for Research

in Black Culture and Cohen Library.

There will also be a book fair; an all-day conference on Black book publishing for children and an all day conference on contemporary Black publishing. The series will be conducted in cooperation with the Schomburg Center for Research in Black Culture and City College's Humanities Division.

For more information contact: Mrs. Julia Hutton, Director of Education and Cultural Programs at the Schomburg Center (212) 862-4000.

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Saturday April 16, 1988 7p.m.—12 a.m.

Dress: Semi-formal Tickets: \$25.00 advance; \$35 at door

Checks payable to: **New Yorkers for Jesse Jackson '88**

Ticket Hotlines: 307-7350; 989-8885; 547-2434

Authorized by **New Yorkers for Jesse Jackson '88**, 310 West 43rd Street, New York, NY 10036. 212-307-7350. J. Wesley Parker, Treasurer. Labor donated.

## To CCNY Student Body

Two years ago, the Unity Party was founded by concerned students from various backgrounds and departments in City College with the aim of providing a stronger body which will advocate student rights and create a better atmosphere on campus for all.

We of the Unity Party have been serving the Student population throughout D.S.G. for the past two years. We are not here to linger on the past, but rather to fix the course of the future based on our reality. For one thing, we need your support on all issues concerning students. When the need arises, you can take part in demonstrations, write letters, go to meetings, distribute flyers. . . . More important though, you owe it to yourself to be part of the decision making machinery. If you don't exercise your rights, not only are you cheating yourself but also you are distorting the true picture.

By being more actively involved, you can make our efforts more effective. For instance, if any student should have a problem and remains passive about it then this defeats our purpose. Chances are that other students have the same problem. So presenting your case to us not only helps individually but also collectively.

Moreover, if students disagree on a course of action taken by us, it is not enough to simply criticize. Everyone is welcome to make constructive suggestions which will help us, and consequently help all students at City College.

We are truly inspired when our efforts are appreciated by the students. This appreciation is reflected in your loyal support. You should be willing to work with us to help improve students life on campus and in the community. Remember these words from Frederick Douglass:

"If there is no struggle there is no progress. . . . Power concedes nothing without demands. . . ."

**United we stand, Divided we fall.  
Support UNITY on the Campus.**

## MART 125

260 West 125 St  
Opposite the Apollo

•gold •silver  
•chains  
•baby rings  
•watches &  
repairs  
•handcrafted  
in suede

**Jewelry**

•Black dolls  
•games

**Toys**

•greeting cards  
•reggae pins, t-shirts, etc.

•herbs  
•vitamins

**Health &  
Beauty**

•manicure  
•pedicure  
•facials

•Timberland

•customized sweaters & scarfs

•Vuitton

•Designer

•clothing for men & women

•Nikes

•African prints & designs

(bobos, dashikis, hats)

•Axel

**Clothing**

**Arts &  
Crafts**

•bronze  
sculptures

•batik &  
kente fabrics

•baskets  
•chess sets

•incense

**Food**

•African •reggae

•urban contemporary

•mind building tapes

(King, Farrakan, X)

•nuts •dried fruits •burgers & sloppy joes

•soup •candy •homemade cookies

WE  
SPECIALIZE  
IN  
QUALITY  
GOOD AND  
SERVICES

HOURS  
OPEN  
MON-FRI  
10-6:00 PM  
THUR-SAT  
10-7:30 PM

## Free Your Mind, Return to the Source: African Origins





# Historía De La Santería

*To inform our Spanish-speaking Sisters  
and Brothers of our African Heritage.*

Por Carlos Canet

**La** Santería nació en Cuba en la época cuando por primera vez los esclavos fueron, llevados desde Africa a la Isla Antillana. Los esclavos, por presiones políticas y sociales del nuevo medio ambiente, se vieron obligados a peformar su vieja religión. La reforma produjo la reducción en las funciones de los sacerdotes africanos y otros cambios importantes que más tarde dieron caracteres propios a la nueva religión Lucumí, también llamada Santería. Las ceremonias del matrimonio y las del nacimiento fueron eliminadas, dando por resultado que estas dos importantes funciones religiosas en la vida de la persona, llegaron a ser del dominio exclusivo de la nueva religión de los esclavos, la religión católica.

Como en la Cuba de entonces era obligatorio ser bautizado en la religión católica, los creyentes en la Santería, o los santeros, no pudiendo burlar la ley, se vieron en la necesidad de abandonar ciertas costumbres antiguas para poder salvar el resto de la religión de sus antepasados. Entonces, adaptaron la religión Lucumí a la Católica por medio de las llamadas "semejanzas". Todo eso lo hicieron con la esperanza de venerar de nuevo sus antiguos dioses: Elegguá, Ogún, Ochosi, Obatalá, Changó, Yemayá, Ochún, Oyá y otros.

El lucumí, buscando la simpatía o ayuda del amo, trató por todos los medios de conquistar su afecto, y uno de los mejores procedimientos consistió en aceptar la religión católica que era de decisiva influencia en todos los aspectos.

Es fácil de comprender que el esclavo que llegaba a las costas de Cuba, tenía que ser por obligación, un desdichado pobre, ya que los ricos no eran vendidos como esclavos. Hay que aclarar que en la mayoría de los casos, los propios jefes de las tribus africanas eran los que traficaban con este vergonzoso comercio.

Sabemos que la mayoría de los que llegaban a Cuba eran pobres y anteriormente en su propia tierra habían tenido que renunciar a ciertos ritos debido a sus altos costos. Fueron ellos precisamente los que hicieron la reforma y eliminaron dichos ritos. La religión Lucumí (Santería) está hecha a medias y el esclavo reformó su propia religión en una adaptación general al medio ambiente. De ese modo salvó sus dioses y salvó sus creencias.

## La Santería: La Fe Y Esperanza

Si analizamos la Santería, encontramos que uno de los principales factores de la misma es la influencia que ejerce el sacerdote sobre los creyentes, contándose con él para todo lo relacionado con el sistema en que viven.

Estos sacerdotes efectúan ritos y

ceremonias, según las necesidades de los concurrentes, dirigiendo todos los movimientos, cuidando además de la salud y bienestar de los protegidos. Pero, ¿qué hace que tan primitiva religión mantenga tanto entusiasmo entre un pueblo tan educado?

Los grandes misterios de todas las religiones están contruados con la Fe y la Esperanza. La Santería no escapa a esta regla. La Fe es el producto de la seguridad con que amamos a Dios, logrando con ello la creencia de que existe lo sobrenatural, que puede guiarnos y decidir por nosotros. La Fe de que Dios con sus poderes nos hará justicia, al igual que a todos y al final nos recibirá en el Cielo, siempre y cuando hayamos cumplido con nuestros deberes en la Tierra. Confiar en todo lo religioso tiene su nacimiento en la Fe y la Esperanza. Y es precisamente la Fe quien nos da la Esperanza de que todo puede ser realizado felizmente como deseamos.

Esto es lo que la Santería representa para el que ha caído en una desgracia por una razón y otra, grande o pequeña. Cuando todos los caminos se han cerrado y busca desesperadamente una solución, encuentra la Fe y la Esperanza como compañeras de la Santería. La respuesta muchos la buscan en lo espiritual; otros no se conforman con el espiritismo y al ofrecerse la oportunidad de ver la fe materializada en ritos impresionantes, buscan por este medio el milagro de remediar lo que hasta el momento no se ha remediado.

## Las Semejanzas

Volviendo a la reforma, ésta tenía que ser clara y bien organizada; todos los africanos de la isla de Cuba debían estar de acuerdo con esta solución, de lo contrario no tendría éxito. Así se hizo, buscándose la semejanza más perfecta para cada dios Lucumí entre los santos Católicos, representando para todos los santeros dentro de sus creencias, el mismo significado de amor y fe.

Elegguá, es el Niño de Atocha; Ogún es San Pedro; Ochosi, es San Norberto; Babalú-Ayé, es San Lázaro; Orummila es San Francisco; Oyá es La Candelaria; Obatalá, es Las Mercedes; Yemayá es la Virgen de Regla; Ochún es La Caridad del Cobre y muchos otros que también tienen sus semejanzas con los Santos Católicos.

La religión Lucumí, en el exilio ha tenido que hacer también sus reformas, reteniendo siempre el mismo amor, fe y devoción de siempre, pero adaptándose a las leyes y circunstancias que ha enfrentado el cubano en los Estados Unidos.

## Los Ofrecimientos Y Ceremonias

Los cocos, las velas, maneteca de corajo, manteca de cacao, algodón, harina, mariquitas de plátano, chicharrones y frutas de todas clases,

son continuos ofrecimientos que el Santero hace a sus dioses. Siempre trata por todos los medios, de encontrar y comprar lo mejor para los ofrecimientos.

Los rituales en la Santería son simbólicos, bellos y sobre todo, naturales. La Santería jamás usa la brujería. Muchas veces se ha confundido la Santería con otras creencias africanas, y eso es erróneo.

La santería jamás ha sacrificado niños, ni ha usado sangre humana en sus ritos, porque la religión Lucumí tiene un alto sentido de respeto hacia la vida humana. Nunca la Santería ha permitido a santero alguno cometer hechos criminales y repudiados por la sociedad.

Los sacrificios de gallos, gallinas, palomas, guineas, chivos, carneros, chivas, jicoteas, y otros animales, en cierto forma quedan justificados, porque más tarde son consumidos por los invitados a los rituales, ¡y qué más dá que sean sacrificados en casa del santero o en el matadero!

El respeto que se conserva en estos ceremoniales es digno de admiración y está a la altura de cualquier otra religión. Aunque, justo es reconocerlo, siempre se puede encontrar un desconsiderado que cometa errores. En ese caso se llama la atención y se obliga a comportarse como es debido.

## El Caracol

El caracol es el centro de atracción de la Santería. Todos desean conocer el futuro, pero para comprobar las condiciones del santero, también desean saber el pasado. Si el santero adivina correctamente el pasado, el consultado confiará en lo que le vaticine para el futuro. A veces el santero no responde a ciertas preguntas del consultante y esto ocurre porque el creyente no sabe valorizar lo que es más importante en su vida. Por ejemplo, a veces el consultado trata de conocer acerca de sus asuntos

amorosos y los caracoles no le responden. Esto ocurre porque los santos, a través de los caracoles avisan al santero, que la salud es lo que el consultante debe atender rápidamente.

Los caracoles hablan según la posición en que caigan. El santero es el único capacitado para descifrarlos. Santero sólo puede serlo aquél que fue iniciado en la religión Lucumí, a través de otros santeros.

## La Iniciación

Como identificación con los dioses, antes de llegar a la iniciación de un santero, se usan los collares que representan los colores alegóricos a la deidad a que pertenecen, siendo los mismos, como banderas y resguardos, contra las fuerzas malignas que puedan hacer daño.

Además de los collares, se usan otros tipos de resguardos y para casos especiales de "extra-consideración," se les entregan los "guerreros," que son los primeros dioses que recibe el creyente de la religión. Estos dioses son Elegguá, Ogún, Ochosi. La iniciación y protección de estos dioses, está envuelta en ritos ceremoniales, sacrificios de animales y otros secretos que sólo el santero conoce. Estos dioses al entrar en las casas de los que los reciben, aseguran la protección del hogar, contra los malos espíritus y influencias, por lo que en realidad, resultan ser guardianes de la misma.

Como se habrá notado a través de esta breve explicación de lo que es la Santería, esta religión no puede ser usada jamás para ningún propósito maligno y solamente para hacer el bien a todo el que a ella acude, buscando amparo. ♦

Reproducción con cortecia al la revista  
Horoscopo.

# AFRICAN LIBERATION DAY '88

IS COMING

**FRI. MAY 27  
SAT. MAY 28**



The A-APRP is organizing ALD activities in Los Angeles, Sacramento, Dallas, Cincinnati, Washington, D.C., St. Thomas, Virgin Islands, Paris France, and in coalition with other groups in New York, Toronto, Canada, and London, England.

The theme for all ALD's organized by the A-APRP is:  
**Thirty Years of African Liberation Day:  
Africa Will Be Free, Unified, and Socialist!**

For information about ALD in your area contact:  
NEW JERSEY: Newark (201) 923-9515  
NEW YORK: New York (212) 671-0142/Binghamton (607) 771-0771  
Buffalo (716) 834-0469





## Student Clubs: An Introduction

During our research of the practices of student media, past and present, we found that many times the media did not relate to, and work with the student organizations. In many cases, the student media simply became an educational toy for those students interested in journalism. This is not our purpose and does not fall in line with our ideology.

The purpose of the Student Clubs section is to cater to the needs of the students through our relations to the various clubs, societies and organizations. In the first issue we are listing most of the student clubs so that the students may become aware of the clubs available to them.

In the following issues we will print information important and relative to the student clubs. We invite all student organizations, all of the activities they wish to publically announce to the student body and community. We are not charging expensive fees for the students who we are representing.

## Graduate Student Council

This organization shall be the sole student representative of the graduate students at the City College of New York. It shall; secure channels of communication between students, faculty and administration; Participate in the decision making bodies within the academic community. Organize and hold activities which affect the interests of graduate students. Coordinate Graduate Student Organizations. Promote and ensure responsible self government and management of student activity fees.

The GSC maintains a Graduate Student Lounge 6/201 Stocked with coffee or tea and snack.

Evening child care available to Grad students from 4:00 to 8:00, Mon-Thurs. Publishes a newsletter with items of interest to graduate students.

Provides a source of funding for clubs to fund any project they wish.

Represents Graduate students at the University Student Senate, which is a major lobbying force at Albany and the board of trustees.

## Evening Student Senate

What is the Evening Student Government?

Surprisingly five out of every eight students approached with this question have never heard of the government, or knew of its location.

Are you one of the five?

Evening students are well aware of the problems that plague the evening division of THIS school. Problems such as the drastic reduction of courses offered after 6:00 pm., though the school promises the availability of several majors at night, or the lack of tutoring facilities for the evening students; and the inadequate library hours that presently exists. Also, there is NO proper parking spaces for our 'after 5:00 pm drivers'. These are merely a few of the problems evening students encounter daily while attending City College.

But there is help!

There is The Evening Student Government, a government comprising of evening students who share these very same problems. We, your government, work closely with your Dean, The Dean of the School of General Studies, Mr. Manuel de la Nuez, to try to improve the campus life for evening students. However, this fight MUST also include your active participation for there to be any success.

We have started by ensuring early registration for ALL evening students, prior to regular student registration. And during the next scheduled club hour, April 14th, 6:00-8:00pm sections KM, KN & LN, and May 2nd, 6:00-8:00pm.

sections AC, AD & BD, there will be Special Counseling Services available for ONLY evening students, in all majors. In addition, there will be informative speakers to help answer many of your troubling questions.

This information will of course be posted, but why wait! Come now and visit your government; come and help us, help you. We are located in the NAC 1/112, with office hours from 3:00-9:00pm.

Executive Staff

Denise Hines President

Frantz Gadet Vice President

Barbara Burns Treasurer

Geovanny Joseph Secretary

## Ombudsman

The Office of the Ombudsman is not intended to replace the normal channels of administration process. It is an exceptional procedure, to be used only when the normal channels do not adequately respond.

The areas of responsibility of the Ombudsman are:

1. to help individuals in specific cases to seek just and equitable treatment;

2. to help administrative functionaries (whether connected with student government organizations or with the officers of the Faculty or the administration) to improve their processes and procedures, not only to correct a particular inequity or injustice, but also to prevent its recurrence; and

3. to recommend such changes in procedure and practice as may be appropriate, and to make final, public report on his actions.

The primary task of the Ombudsman is to serve as a confidential investigator in any specific case of alleged inequity, unfairness or maladministration, and therein to be the impartial spokesman, both to the person or persons making the complaint and to the person(s) against whose performance the allegation is brought. The Ombudsman is to have access to all relevant facts in the case. He is to enjoy the complete cooperation of the individual officer(s) of instruction or administration against whom complaints have been brought. He is to receive cooperation from any complainant. He is to carry out his work in privacy and with full respect for the rights and immunities of all parties.



## LAESA

Our purpose is to enhance the technical and professional education of both science oriented and engineering students of City College.

It is going to be achieved by offering the Engineering students the opportunity to get practical experience in their respective fields of studies (Civil,

Chemical, Electrical, Mechanical, Computer Science, and applied Sciences) and through the design and implementation of general purpose devices.

Also, we offer tutorial services at all levels and cultural exchanges as well as conferences and presentation given by members and faculties.

In addition, LAESA will offer a well balanced sport program for its members only which will be combined together with their progress in the school.

It's our challenge to you-to make the most of tomorrow. Join Tomorrow's Study Challenge Today!

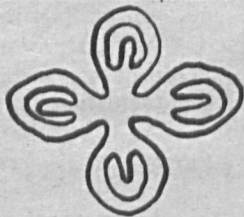
**ALL WELCOME**  
Sincerely yours,  
LAESA



## Caribbean Students Association

The Caribbean Students Association is pleased to present their annual Caribbean Extravaganza on April 29, 1988 in the Arronow Theatre. This program is in fact an introduction of our Caribbean week which is in effect from May 2nd thru May 5th. This will be a week filled with educational and exciting programs involving the Afro-Caribbean culture.

For further information contact the Math Hut room 919. The week will be brought to grand finale with a party on May 6th. Come One and Come All and Enjoy.

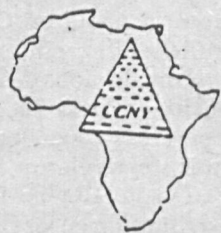


## Daughters of Africa

Purpose: To promote study, service, spirituality and socialization among students and lead them in a positive, progressive way of life.

Faculty Advisor: Prof. E. Bain (BLST)  
4/135 690-8118

Room: 915 (Math hut)



## Black Engineers

The CCNY chapter of the National Society of Black Engineers is a nationwide campus based organization. The Society of Black Engineers is the local chapter of CCNY. In order for society to advance, technological advancements must go hand in hand with social awareness. Therefore, our main goals are the pursuit of academic excellence coupled with self esteem, black awareness and peer support.

Our tutoring program provides help in many engineering courses. We also provide the opportunity for students to gain co-op experience and permanent jobs through many of our job fairs and company contacts. The chapter offers students the opportunity to utilize our personal computers and to implement them in their everyday work.

Engineering is a tough major but the end rewards are more than worth the years spent disciplining oneself. Join us and together we can help make our time at City College an academic and socially fulfilling experience.

Meeting location: Baskerville 104  
Time: Fridays at 3:30 pm

## Indian Cultural Club

The aims and objectives of the club is to propagate the Indian Culture as has been practiced in various Indian communities in the world and to engage in any other activities which may be beneficial to members.

Any person who has a valid City College identification card is eligible for membership.

Meetings shall be held from time to time and members shall be notified by flyers and posters posted at conspicuous places on campus.





B.S

## Editor's Note:

The Paper is not responsible for the length of each article, nor the views expressed in this section.



## Aspira Hispanic

The club is affiliated with Aspira of New York Incorporated.

The purpose of the club is to:

- Facilitate and improve interaction between faculty and students.
- Inform minority groups and the community about the Aspira Hispanic Club of C.C.N.Y. and higher education.
- To involve its members in the over-all aspects of the college community.
- To provide the members of the Aspira Hispanic Club of C.C.N.Y. with a meeting ground whereby they can enhance their educational, cultural, and social opportunities.
- To participate in the decision-making process of the Aspira Hispanic Club of C.C.N.Y. and the College at large.
- All the activities of the club are legal and non-profit in nature.

## Nursing

Purpose of Club—To provide a meeting ground whereby students majoring in Nursing can enhance their educational, social and medical opportunities.



## African Dance and Drama

The AFRICAN DANCE AND DRAMA was formed to allow students

of different cultures to attain a sense of African awareness. The main goal of this club is to allow students to freely speak their thoughts about their culture and also to feel a sense of kinship with fellow students. This organization will thus adhere to such beliefs as togetherness and assisting each other (personally or otherwise) unconditionally. This is strictly an on campus organization, and it has no external dealings otherwise. The purpose of this organization shall be to accept and be proud of the fact that we're all Africans.

The members of this organization are all students of The City College of New York. No one shall be denied membership because of race, color or sex. Although the club's priority is an awareness of the African Experience, all races are welcome in our search for unity. We require no specific qualifications, we do ask though, that students enter the group with an open mind, willing to learn and share as one with fellow members.

Director Camille Yarborough  
Black Studies Department  
Office 4/120  
690-8117, 8118  
Home number (212) 491-9503  
President AnnMarie Brown  
(718) 949-4553  
Vice Pres. Rafiah Amaefule  
(212) 923-5977  
Treasurer Jackie Pointdujour  
(718) 287-5397

## Arts & Crafts

Free Classes!

Monday thru Thursday 12-6  
PHOTOGRAPHY  
CROCHET  
KNITTING  
SEWING  
PAINTING  
CERAMICS  
SAND TERRARIUMS  
BOWS PILLOW PALS  
AIRPLANE MODELS  
LATCH HOOK  
PARTY FLOWERS  
STENCILED STATIONARY  
CALLIGRAPHY  
CANDLE DECORATIONS  
SILK-SCREENING  
BATIKING



## International Students

This organization, has been created to promote good will and friendship among all students from all nations who are enrolled at City College.

The purpose of this organization is to enhance educational, social and cultural opportunities in the City College community.

- to form a recognized cross-cultural body of open-minded students who pride themselves on friendliness, acceptance of cultural differences and cooperation,
- to generate common interests among students of: all nationalities and to assist the administration, if need be,
- to enhance channels of solid communication and interaction among the international student community at City College.
- to dispel stereotypes and all apprehensions exhibited by students toward unfamiliar culture.

## Alpha Phi Alpha

Alpha Phi Alpha Fraternity, Inc., the first intercollegiate Greek-letter fraternity established for Black college students, was organized at Cornell University, Ithaca, New York, in 1906. The first unit of this national fraternity, organized by college men of Afro-American descent, was called "Alpha Chapter." Alpha Phi Alpha Fraternity was born out of the desire for maintaining close association and unified support for members of this small minority group, inasmuch as they were denied, for the most part, the mutual helpfulness which the majority of students attending their university regularly enjoyed. The seven visionary founders at Cornell, Henry Arthur Callis, Charles H. Chapman, Eugene K. Jones, George B. Kelley, Nathaniel A. Murray, Robert H. Ogle, and Vertner W. Tandy, labored in the years of severe economic struggle and racial conflict in the United States. Despite their difficulties of organization in this untried field of student life, the early fraternity pioneers succeeded in laying a firm foundation and remained steadfast in their goals pointing toward development of the Fraternity's membership that is the espousing of the principles of good character, sound scholarship, fellowship, and the uplifting of humanity, especially the struggle Black minority in the United States.



## Phi Beta Sigma

Phi Beta Sigma Fraternity, an international organization of college and professional men, was founded in 1914 at Howard University. As one of the eight predominantly Black Greek Letter Organizations, Phi Beta Sigma has a membership of over 300,000 with 500 campus and alumni chapters throughout the United States, Africa, Switzerland and the Bahamas.

Being both a social service organization, Phi Beta Sigma has three major programs; Education, Bigger and Better Business, and Social Action. In order to implement these and other programs, the fraternity works with other organizations such as: The Pan Hellenic Council (local and national), NAACP, Urban League, National Foundation-March of Dimes, National Boys Club of America, etc.

Phi Beta Sigma Fraternity, Inc. is an organization that believes and practices in meeting the needs of our communities. The chapter at City College is called Alpha Delta. They have been at City College since 1929.

## R.O.U.S.E. HOUSE

House Plan Association is a democratic, non-profit college organization which draws into common fellowship, the student body, the faculty, and the alumni of City College in a social, cultural, athletic and educational communal affairs.

H.P.A. is now composed of only three houses:

- R.O.U.S.E. - Recreational Organization Utilized for Student Enhancement.
- C.C.S.O.S. - City College Students Organized for Students
- CITY BEAVERS-Advertising Athletic Activities on Campus

All of these houses strive to live up to the hold House Plan concept and they serve the students according to H.P.A. tradition. However, each of these club-not derived from House Plan itself, follows its own program and operates on its own budget; for each club has already established its own history.

Together, these houses have been included in house plan to keep the student body, the faculty, alumni and the community of Harlem in a common fellowship to participate in social, cultural, and athletic communal programs.

We invite your participation.





A public housing development in Harlem.

In 1626, The Dutch were the first people to settle in New York City. They later called their out post New Amsterdam. With them they brought eleven Africans who were to serve as laborers. These African laborers built a wagon road to the upper part of the settlement. It was in 1658 that Peter Stuyvesant named this zone New Harlem. After the eleven Africans gained their freedom they went on to settle in a swampy area which is now called Greenwich Village. By 1664 control of New Amsterdam had changed to the hands of the British. With this change came the introduction of chattel slavery.

An African named Caesar led New York's first slave uprising. It was not until after that a bill was passed, in 1799, which began New York's emancipation process.

Africans in New York City played an active role in the American Revolutionary War. Many times their involvement was as substitutes for their masters who would not fight.

In 1809 Black slaves in New York broke away from the Methodist Episcopal Church to form the African Methodist Church and the Baptist Abyssinian Church. The first Black church was built by Black Architect Verther Tandy.

In the 1900's, Harlem was composed of broad streets, brownstone dwellings and large apartment houses. New Yorkers actually held Polo Matches at the Polo Grounds located in Harlem. Real estate interests considered this part of Manhattan one of prime value mainly because of Harlem's geographic location. The migration of Blacks to this exclusive neighborhood proved to be a long and difficult fight. The Afro American Realty Company was at the forefront of the struggle waged against local politicians and white controlled real estate companies. Many of the officers in the company were protégés of Booker T. Washington's National Negro Business League located in Washington D.C. By 1910 the residents of this formerly all white community were in full flight.

The coming of the first World War saw the economy prosper and Harlem become the focal point of artistic and intellectual activity. This set the stage for two events that literally put Harlem on the map. The literary movement known as the Harlem Renaissance and the

biggest mass based nationalistic movement among Afro Americans-the Garvey Movement.

Marcus Garvey founded the Universal Negro Improvement Association (UNIA) in 1914, but by 1916 he had transplanted his organization from Jamaica to New York City. Marcus Garvey's program advocated for the return of Africa to Afrocans and people of African descent. He organized, the Black Star Line, a company to transport Afro Americans back to their homeland Africa. By 1921 the U.N.I.A. had really taken shape. It was in the years after that tragedy would strike a horrible blow to the movement.

The bad business practices of Garvey's chief officers would lead to his conviction and imprisonment for mail fraud. Marcus Garvey would later be deported back to Jamaica without ever making the trip to Africa. Garvey's movement helped to spark a greater interest and appreciation for the history and culture of Black people.

The Harlem Renaissance was the richest and most productive period of Afro American writing in the United States. Writers such as Jean Toomer, Langston Hughes, Zora Neal Hurston, Randolph Fisher, and Countee Cullen wrote and published many great literary works.

The Stock Market Crash of 1929 marked the beginning of the depression and the end of the renaissance.

In the following years Harlem became the land of opportunity for religious cults. Father Divine's Peach Mission Movement was a good example of one such cult. His organization found a way to feed hungry people at a price that they could afford. The depression years spawned widespread discouragement and apathy in Harlem. The people began to search for new leaders and found one in Joe Louis, who was one of the greatest prize fighters of the century. Joe Louis, the brown bomber, lifted the spirit of Blacks in America and gave them a sense of hope and importance.

The rising tide of African Consciousness prompted many scholars to search for their lost African Heritage. It was at this time that J.A. Rogers became the most widely read pamphleteer in black America.

Continued on page 11

# History of Harlem

By Tariq Sales

*Harlem has been referred to as the Black Metropolis, the first black cultural capital of the world and the Black Paris. It was from this community located in the center of Manhattan, that many of our most noted Black artist, actors, musicians, and intellectuals have emerged. While we have heard many wonderful and colorful descriptions of Harlem, few of us are actually familiar with the history of the area.*

*"To illuminate our real African History, to clarify our African present, to brilliantly project our African Future . . ."*

—Sister Kefa Nephthys

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Dr. James Turner  
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## What the Community Affairs Section is All About

The purpose of the Community Affairs Section in The Paper is to fuse a closer and more positive working relationship between the students and members of the community. Through the education of the former and the latter we hope to expose the need for greater study, understanding and activism on the part of the students and the community.

Community Affairs will be a permanent section in The Paper. We invite people from the community, faculty,

staff and students to submit their ideas, stories, articles and organizational advertisements. You may also send us a schedule of all upcoming functions, events or presentations that you may be involved in. We will put this information in our Calendar of Events section. We especially incite all students who are currently involved in the community to submit articles about their experiences and showing other students how to get involved. At the same time we wish to receive letters from community groups informing students on how they can become active in that particular organization.

There is a great need for the community and the educational institutions to work together. We feel that people are stronger and better able to live richer lives when they work in unison, have a mutual understanding of one another, and have each others best interests at heart. This sounds nice, but in reality it is very hard to achieve. This is why we feel that it is important to first create a better understanding of each other and the situation at hand by forging a strong working relationship that will lead to the enlightenment of us all.

**Don't go  
through  
college  
without  
getting  
involved**

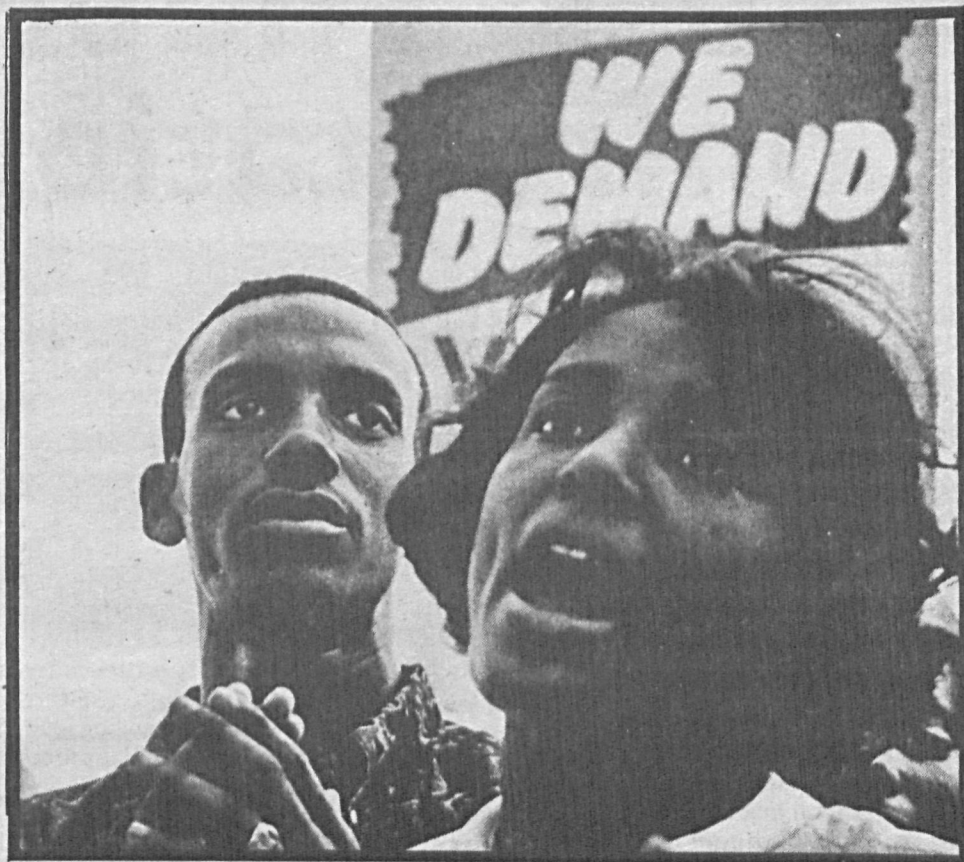


# Student Power for an Education of Liberation

By Rudolf Gedeon

*"The only meaningful education is the education that leads you to the responsible handling of power. Any other education is indoctrination and a waste of your time. You can be formally educated and still be a fool. Because you will not know how to handle yourself in relationship to the power that controls you."*

—Dr. John Henrik Clarke... (1976)



What do students think of City College, this educational institution in which they spend an important part of their lives? The most heart-breaking fact is that they don't think about it. Such young men and women make up the apathetic majority. While the past year (86-87) has shown a marked growth in the struggle for student power and better education, we should not forget that the apathetic and the cynical among the student population are still in majority. The question we ought to ask ourselves now is the following; What makes students apathetic?

First of all, the educational system is designed in such a way that students are forced to refrain themselves from any extracurricular activities. Secondly, our feeling is that apathy is the false recognition students make thinking that they are powerless. Despite all the fights and the major changes made by several past student governments, particularly in 1969 and 1986, many students still believe that nothing has changed. On one hand, it is sad for them to feel that way, and on the other hand it is a fallacy

for them to believe that when changes do occur they have no input in the process. We have come to believe that this attitude is wanted by the administrators. The apathetic students are correct as far as they are concerned. However, we would be pessimistic only if all the students really accepted the illusion of their lack of power. Fortunately, a growing group of students make it their priority to wage war against any obstacle on their path toward student power. If students knew a little of their history or even the history of CCNY (1969 for instance), they would understand that it takes only a few students to initiate a movement that can significantly shake the power structure of an institution. What happened in 1969 was that ten (10) African students (by African students I don't mean these students only from the continent, but also from the Diaspora: Caribbean,

South and North America) in City College started a movement which reformed the entire system. Blacks, Hispanics and others would come to City College not because the administration (at the time) and the faculty thought they were capable enough, not because they thought that these students had a right of being in CCNY, but rather because they were compelled to establish open admission.

It is important to understand that students generally are alienated from much more than the social and extracurricular (practically in-existent) aspect of their education. In fact, the deepest alienation is directed at the educational process itself. The excerpts that follow are from a letter written to a newspaper by a young student (not in City College):

*"I came to this school not thinking I would even keep up with the work, I*

*was wrong. I can keep up. I can even come out on top. In the beginning, the first few weeks or so, I'm fine. Then I begin to wonder just what this is all about. Am I educating myself? I have that answered... I'm educating myself the way they want. So I convince myself that the reason I'm doing all this is to prepare myself. But then again for what purpose? I'm not learning what I want. I don't really want to know about Shakespeare, Mozart, Voltaire, Washington. I want to know about my people, my history, my reality. I want to have the knowledge which can help my world and not help the U.S. and European powers in maintaining their hegemony over the world. My life is a*

Continued on page 13

## Harlem

continued from page 10

The Rev. Adam Clayton Powell Jr. dominated Harlem's political arena as a self-proclaimed "disciple of protest." As congressman for the eighteenth district he became teacher and spokesman for the oppressed people of Harlem.

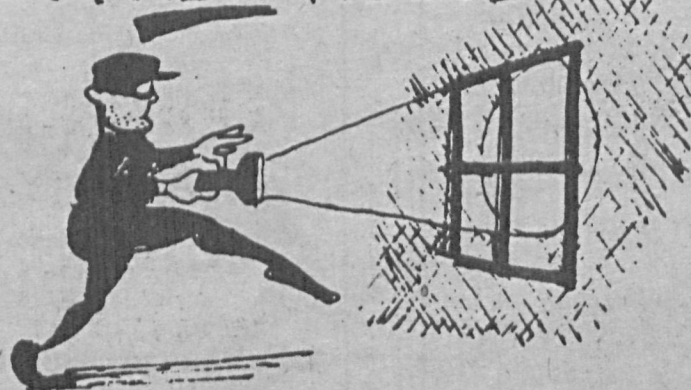
The Harlem community began to decline after World War Two. Many of Harlem's successful residents moved to suburbs like Long Island and Westchester. Only a few of Harlem's leaders decided to stay in the place of their roots. Noted leaders such as Langston Hughes, Duke Ellington, and Lional Hampton remained.

While Harlem's history is both a rich and colorful one, it to has not had the insulation against the effects of time and the exploitive policies of the "Slum Lords." As a result we live and attend school in a community that is rapidly deteriorating. So as youth it is our job to once again capture and rekindle Harlem's flame of old. While a mind is a terrible thing to waste, our culture is something we can not afford to lose. ♦

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A student's report on the

# Cress Theory of Colour Confrontation and Racism

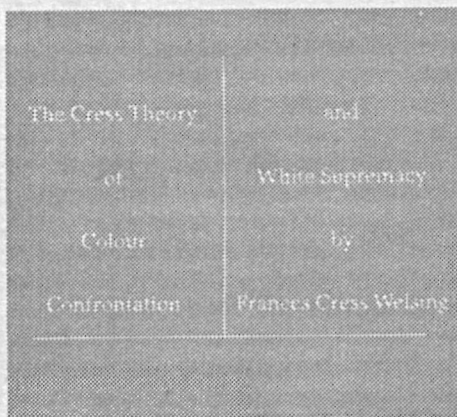
By A. Nony. Mous

According to the Cress theory, racism is a reaction of white people to an inferiority complex felt by white people. White supremacy, as is theorized by Dr. Francis Cress Welsing, is the systemic manifestation of white racism, which is in actuality the only kind of racism there is. All other forms of "racism" being a reaction and defense to white racism. Dr. Welsing states that, when there is an overriding and obsessive need to prove oneself superior or greater than another, there is usually a deeprooted sense of inferiority or inadequacy. These feelings sometimes being so implanted into the psyche of the sufferer that it is not even noticed, although these feelings are acted out daily.

In relationship to racism and white supremacy, on one level this condition manifests itself in the necessity of whites to label and categorize all people of color into distinct minorities. They do this even though at the most liberal of counts, white people number no more than one-tenth of the world's population. Dr. Welsing goes on to state that white or "whiteness", is in itself a state of deficiency. She also notes that white is not even a color, but in actuality the total absence of color. Also, since the majority of the world's population have melanin producing capabilities, or skin pigmentation, white can be seen as abnormal and in fact, a mutation from the norm. To take this a step further, one can even look at nature and see that the state of being white is indeed very rare. Nearly everything in nature has its own form of melanin, for example, the melanin of green plants and vegetables would be chlorophyll. So, the state of being "white" is not only unusual on the human level, but on all levels.

As the above evidence would indicate being that the possession of skin pigmentation is the norm, not only for human beings but for nature as a whole, the state of color production would be a genetically dominant quality. Conversely, the state of color absence would be the genetic recessive quality. So one can see that any combining or integrating of these two traits would result in the cancelling out of the "white" gene. It is these and similar observations that Dr. Welsing uses as the genetic and psychological basis for the Cress Theory of Color-Confrontation and Racism.

Until the European emerged from the cave, he had no inclination whatsoever of his biological deficiency nor of his



numerical inadequacy. This is because he had no one to compare himself to. However, when the European began to form some semblance of a civilization and began to explore, he saw multitudes of people who, although they varied in complexion to each other, were significantly darker than the whites. This revelation of realization did great damage to the psyche of the culturally infantile European. This made the European feel insecure about his physical make-up, which is the basic foundation of one's existence.

As a result of their sense of inferiority, the white Europeans reacted in a hostile and aggressive manner toward the "non-white" peoples of the world. These hostilities are still continuing to this day. The most extreme and pronounced of these actions have been directed toward the Black end of the "non-white" color spectrum. It is interesting to note that Black people also possess the greatest amount of melanin, the color producing chemical. Consequently, on the psychological level the whites developed a sophisticated system of defense mechanisms so as to cope with this apparent and actual state of deficiency.

The first and most basic of these defense mechanisms is that of "repression." What is meant by repression is that the whites held inside their deeprooted feelings of biological inferiority and numerical inequality, and the subsequent feelings of jealousy and envy that soon followed. This defense mechanism is for the most part ego related. Meaning, that the person or persons by whom this strategy is utilized, their ego does not allow them to see their deficiencies; therefore, their cultural and psychological growth is stunted. This defense mechanism was followed and supported by a series of other defense mechanisms.

One of the more important of these mechanisms is that of, "reaction formation." This thought pattern takes something that is desired and envied, yet cannot be obtained, and makes the object into something that is deplorable and altogether evil. In respect to whites, the object of their desire was, and still is, skin color; however, permanent skin color will never be a reality for them. Because of this they have made Blackness their devil, to which they apply the necessary attributes, i.e. BLACKmajiC, BLACKmail, BLACKballing, etc. The proof that whites desire to be Black is seen in the fact that, every summer they flock to the beaches and literally burn themselves in an effort to get darker.

Another defense mechanism that is used by white people is, "projection." Projection, in terms of psychology, is the act of a person or persons taking attitudes and viewpoints they hold as their own, and attributing them to another person or group. Whites, although they deny it, have historically proven they hate people of color, Blacks in particular. However, in order to alleviate some measure of guilt they may feel, and more importantly, to justify their barbaric treatment of the "non-white" populus, they state that the "non-whites" actually hate them. Another example of how whites use projection is in regards to their sexual desire for people of color. This desire is then placed onto Blacks and other people of color, Black men in particular. According to the Cress Theory, the reason whites desire "non-whites" is, through having relations with darker peoples they can delude themselves into believing they can produce color. Although Black men are projected as having deep sexual desires for the white woman, this relationship is the worst possible nightmare for the white man.

That is because the white man fears the Black man's capacity to fulfill the greatest want of the white women, which he himself cannot do, and that is for her to conceive and deliver a Black baby. We know this to be true because white women like their men to be, "tall, DARK, and handsome."

"Displacement", when fear of, or concern about, a certain object is redirected to a less threatening object or symbol, is also a defense mechanism used by white people. In this case their concern is, the genetic color producing capacity within the testicles of the Black man. On this level the "less threatening object of symbol" is, the size of the Black man's penis.

Sex, the medium through which people recreate their own image, is made a disgusting and vile thing in the system of white supremacy. When looked beyond the actual physical experience, sex can never truly be enjoyable for white people, or any people for that matter, who do not like or are dissatisfied with their own appearance. The process of sex degradation manifests itself all throughout the avarious aspects of white supremacy culture.

To conclude, racism, or white world supremacy, is not only a phenomenon here in the United States, it is a worldwide social, political, and economic, system. It is this way not because of economic reasons, as many of us believe, but because of genetics. White people are genetically recessive, as well as being the numerical minority. "Non-white" or darker peoples of the world are genetically dominant, that dominance being in direct correlation to the darkness of the skin. The darker you are the more genetically dominant you are. White supremacy is in essence, a global system based on the genetic survival of white people.

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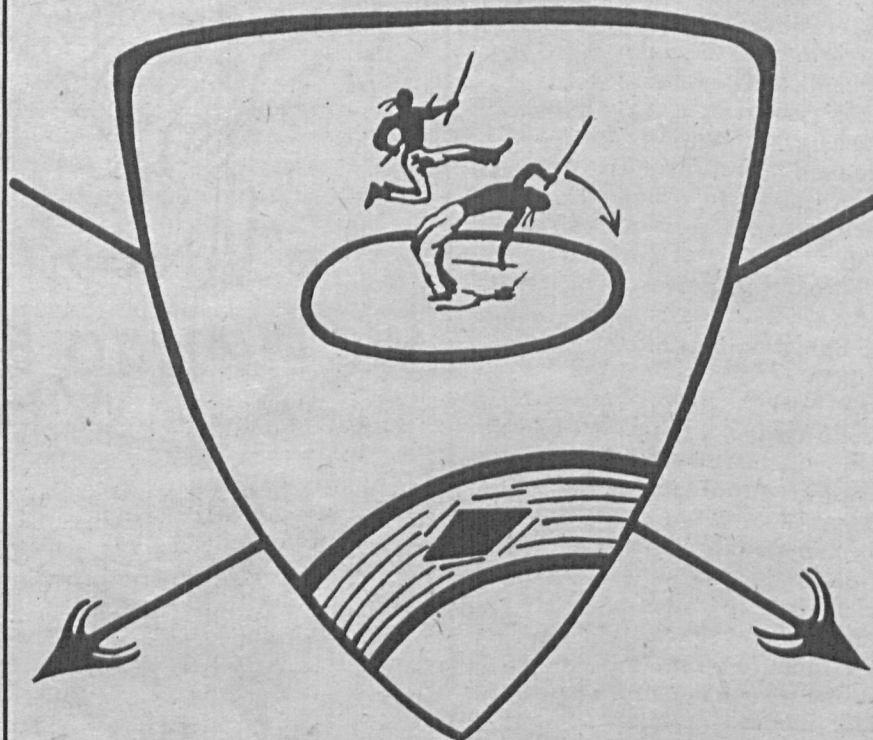
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## Book Review

## BLACK AFRICA

By Reggie Mabry

*Black Africa—the Economic and Cultural Basis for a Federated State* by Cheikh Anta Diop is a must read for the student, who seriously thinks about the development of Africa. Also the book's analysis of Africa gives the revolutionary thinker a sense of time and place. This method of analysis include the entire developing Black world: The Caribbean, South Pacific, South America.

*Black Africa* is divided into three sections: "Historical Unity," "The Restoration of African Historical Consciousness"; "Compendium of Energy Sources"; "The Industrialization of Black Africa". The author using these concepts developed a methodology that takes the African World straight into the 21st century. Diop introduces the book with this statement:

Our ideologists have not succeeded in moving revolutionary theory forward by one step in Black Africa. Indeed, though one be armed with so facund a scientific method of analysis as Marxist dialectics (assuming it had been sufficiently assimilated), it would be hopeless to try

to apply it to a reality of which one is totally ignorant. For a long time many of our compatriots have thought they could get by without any deep knowledge of African Society and Africa in all aspects; history, language, ethnicities, energy potential, raw materials, and the like. The conclusions reached have often been abysmally banal, when not plain and simply wrong. They have thought they could make up for the lack of ideas, breadth, and revolutionary quality perspectives by the use of offensive, excessive, and murky vocabulary. They forgot that the truly revolutionary power of language is its demonstrative clarity based on the objectives use of facts and their dialectical relationships which results in irresistibly convincing the intelligent reader."

The above introduction puts the author's three part thesis in proper perspective. In Part I, "Historical Unity—The Restoration of African Historical Consciousness", Diop states his discussion in six chapters. They are 1) Origins and History of the Black World, 2) Linguistic Unity, 3) Political Unity and

## THE CULTURAL UNITY OF BLACK AFRICA

CHEIKH ANTA DIOP



One of the many works of Cheikh Anta Diop.

4) The privileged position of West Africa, 5) The human development and from that systematically forms a process for developing a modern Continental Federation based on historical consciousness and cultural unity.

Part II, "Compendium of Energy Sources" is ten sections. The sections are: Hydraulic Energy, Solar Energy, Atomic Energy, Thermonuclear Energy, Wind Energy, Thermal Energy of the Seas, Tidal Energy, Global Heat, Volcanic Thermal Energy, and Geothermal Energy. In this part the author uses scientific knowledge as the basis for connecting modern energy sources to a developing African continent.

The last part, "The Industrialization of Black Africa" is 15 parts which are: The Zaire River Basin; The Gulf of Benin Region; Ghana and the Ivory Coast; Guinea; Sierra Leone; Liberia; Tropical Zone (Senegal, Mali, Niger); Nilotic Sudan; Great Lakes; Ethiopia; Zambezi River Basin; Union of South Africa; Transport; Training Key Personnel. Diop boldly, and scientifically erases old borders defined by colonialism and draws new ones based on needs, potential growth, militarily strategic positions, and resources. This model Dr. Cheikh Anta Diop states should be the foundation to declare autonomy for the African Continent in the 21st century. ♦

## Student Power

continued from page 11

*whirlpool. I'm caught up in it, but not totally conscious of it. . . . So maybe I got an "A". . . but I find that it doesn't mean anything. It's a letter they use to help me going. . . .*

Every student knows that is the way it is. Even our administration recognizes what is going on. The depersonalization is more than apparent. Incoming freshmen scratch their heads, trying to understand any possible relevance of many of the courses in the bulletin. What is worse is that, even if a course seems as though it might be relevant to our lives, when one gets in a classroom, one receives that type of knowledge and direction which will benefit only the European world including the U.S. in maintaining their supremacy, detrimentally to one's own people. We are told that the highest form of civilization is western. Everything is taught from a Eurocentric perspective. With this type of education, to paraphrase Dr. Asa Hilliard, not only will students fail to challenge beliefs and thought patterns which control them, they will also defend and protect those beliefs and patterns of thought virtually with their last dying effort. The result is dramatic: Students fighting each other in order to get a job in a big company, without even understanding that the same company is oppressing and exploiting their families all over the world. Take Haiti for instance, people always hurry to say that Haiti is the poorest country in the western hemisphere, but always fail to wonder and understand why it is so. The same corporations which come to the campus to recruit students, (GE, GTE, Motorola, SEARS. . . ) and that we are so eager to work for, all are in Haiti now paying \$2 a day to the workers. They don't pay taxes and don't reinvest in the country in any way. In addition, they were the significant force behind a dictator such as Jean Claude Duvalier, and has been in the past. Like an author said, "students often get souped-up in believing that the Americans and others are the beneficent and generous saviors of the world. They fail to understand that relation of expansion and exploitation between Haiti and the US and European powers are designed to make the latest European powers richer." In the African Continent, the Caribbeans, South and North America, the situation is similar.

And this is a clear result of our socialization process. A student sums it up nicely:

"By the time we graduate, we have been painstakingly trained in separating facts from their meanings, in being used for the interest of all, except ours. We notice that our courses, with few exceptions, are irrelevant to our lives. No wonder they are so boring. . . ."

Irrelevance, meaningless are the kinds of attributes that are becoming more applicable to education in here. In short, we are miseducated. We find that day to day practice is individualistic, self-interested, eurocentric, and almost entirely status oriented. We also find that the relationship between professor and student generally takes the form of dominance and subordination. The system is as racist now as it was back in the 60's and before. It is worse for it is being practiced at a level other than physical. There is a clear division in City College. Within the first year, certain "types of students" are quickly channelled—usually according to their background (ethnicity)—either into chosen programs or out of school. The system is designed to fail about 80 to 90% of these same students. The trick is that 10% of them are favored so that the risk of the system being charged as discriminatory and racist is nil. It seems to us that rather than enabling an individual to initiate and engage him/herself in a continual and coherent life-long educational process, the programs are of the sort where an individual is merely subjected to a system as the mechanistic process of homogenous, uncritical absorption of "data" and development of job skills. The socialization and acculturation that goes on within here attempt to mold and shape everybody. City College as any other educational institution ends up with the job of maintaining, modifying and transmitting the dominant themes of the bankrupt established social and moral order.

Hence we ask ourselves this question: What should our education be all about? The official rhetoric seems to offer an answer: education should be the process of developing the free, autonomous, creative and responsible individual. A student might be a creative and responsible individual. A student might be creative and responsible, but in

whose interest? From whose point of view? Education ought to encourage and enable the individual to use his/her knowledge and experience for the liberation of his/her people. Our education should be more relevant to our needs. As Julius Nyerere said, "education has to prepare the students to play a dynamic and constructive part in the development of their society in which progress should be measured not in terms of car or buildings, but rather in terms of human well-being". Our education must therefore inculcate a sense of commitment and accountability to our community.

We therefore feel that new directions are required. It is of the greatest importance that these new directions be chartered by students and others committed enough for a more appropriate type of education. We say no to miseducation. Our education should be based upon our history and our reality. There is no education without a purpose: either it serves to the domestication or the liberation of people. Ours will be an education for self-determination and total liberation. ♦

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## In the Street

There are children in the street  
 And nobody cares  
 Playing cricket in the street  
 And nobody cares  
 Children even having children in the street  
 And nobody cares  
 Children having dinner in the street  
 And nobody cares  
 Women going naked in the street  
 And nobody cares  
 A next mad man comes in the street  
 And nobody cares  
 Preacher, preaching in the street  
 And nobody cares  
 Lovers loving in the street  
 And nobody cares  
 So I start crying in the street  
 And nobody cares.

—Andrew Brown

## Hell is not Hot

Even Cold itself  
 was freezing,  
 as we hid from life.  
 Ice had just consumed  
 a baby-child  
 ripe with the  
 heat from the womb.  
 Frozen gray  
 we lose our limbs  
 to the devil.  
 Subzero temperatures,  
 surely hell;  
 evils playground.  
 Heaven is life.  
 Winter is in  
 opposition to life.  
 Angels of the sun,  
 Deliver me!

—Ventura Simmons

## The Bridge

Go Now  
 And on your way out  
 Close the door  
 And close all other doors  
 That might lead this way again  
 The Bridge  
 This small bridge  
 That leads us to where we now stand  
 Must be burnt  
 And my day be cursed  
 Go Now And on your way out  
 Close all doors  
 That might lead  
 This way again.

—Andrew Brown

## My African Lover

Cascading waterfalls and breath taking valleys  
 within the landscape of your inner space.

Diamond glittered moonlight shines through  
 the windows of your soul, illuminating the  
 rosebud of your heart.

A tranquil setting of inner harmony, each time  
 I see your smile or experience the soothing  
 caresses of your voice, for the moment, my  
 troubles disappear, and I remember the true  
 meaning of life.

—Leticia Cardenas

### Expressions Intro

Here we simply want to have a place that we can all display the creativity of students, for the education of us all. Art can be a tool for education, miseducation or sedation. We at The Paper will present you with the works of students, faculty/staff, children and anyone who has a positive message and a desire to share it with others. The art may be in the form of a short story, poem, painting, picture, photograph or anything artistic and printable.

We require that the work be thought provoking and have meaning. We at The Paper are not of the modern view that the purpose of art is to portray beauty alone. Colors, shapes and words have an impact on our minds and bodies that cannot be ignored. In our opinion if artists are not aware of the implications of their work they are not artists. If they are aware of their influence but portray images harmful to our psyche they are destructive artists.

We want artists to take their positions as educators and not as anesthesiologists.



# Purpose for Forum

The purposes of our editorial and forum section are threefold. First, we want to clearly state on a continuous basis what The Paper's stand on important issues that will effect the City College community. Second, we want to be able to receive constructive criticism encouraging comments from our readership. Through the culmination of these goals, we hope to educate our readers and ourselves so that we all may be better able to serve and liberate our people.

We welcome the participation of all African people. Anyone on-campus or off-campus may submit opinion articles or letters to the editor. People need to take charge of their media and make it accountable to them.

In a country such as this, the hypocrisy of free media and its "freedom of the press" are all too glaring. We have the largest media networks in the world yet we receive little reporting and news coverage. The television news shows have become soap operas that broadcast sensationalism. The magazines and newspapers in this country seem to have a self-censorship program when it comes to reporting powerful local, national and world news.

Lets find a solution together. We are asking you to get involved with your media. We need writers, reporters, photographers, and concerned readers who will submit their ideas and show a commitment to act on them. ♦

## Racism – Discrimination – Prejudice Are These Words Interchangable?

By Ventura Simmons

Many times in the course of communicating with other people one finds that racism, discrimination and prejudice are three words that are perceived as synonymous. For the sake of clarity and the ability to cut through confusion and rhetoric, and as to enable one to better address an issue, these three words need to be well defined and used in their proper context.

What does a person mean when they use the word racism? Do they mean pro one race or anti another? There is a difference between being for the advancement of one's own race and being against the advancement of another race.

To find out the true meaning of racism, let us break the word down to its root. The root word is race. Race is commonly defined as "The collective group of the descendants of a common ancestor; a division of mankind possessing traits that are transmissible by descent and sufficient to characterize it as a distinct human type." The suffix -ism characterizes something as "a distinctive doctrine; an act, practice or process; or a manner of action or behavior characteristic of a (specified) person or thing."

If we combine the root race with the suffix-ism we have racism. If we use the definitions of each part as well, the result is something totally different than is commonly believed. According to these definitions the definition for racism should read: the act of making race a distinctive doctrine. This could be understood to mean simply the act of helping or dedicating oneself to the betterment of one's own people. It could also mean being fiercely opposed to the betterment of other races. This also brings up the question: Does being pro-Black mean that one is anti-white? If not then why are groups involved with helping Black people labeled racist or anti-white?

What does discrimination mean? Basically it means the act of discriminating. Discriminating is the making or perceiving of a distinction or difference. This definition in itself is not bad or negative. The ability to recognize differences in one's environment and

those around us is a skill necessary for survival. The negative connotations placed on the word come about when someone feels that they are not receiving fair or equal treatment due to a difference between themselves and another party, i.e. racial, sexual, religious etc. Discrimination is therefore bad in the case where one lives under a system that professes equality and the lack of discrimination but practices the exact opposite. If people agree ideologically that there is nothing wrong with favoritism or distinguishing between those that one prefers and those that one doesn't then discrimination is not negative it is the accepted norm. Depending on your views discrimination can be either good or bad. So when one talks of discrimination one needs to examine the politics of the situation in which it occurs.

What is prejudice? Prejudice is simply pre-conceived judgement or opinion. Prejudice is the product of prejudging. What does it mean therefore to prejudge? To pre-judge means "to judge before hearing full and sufficient examination; to decide or sentence by anticipation;" This word is not negative. We prejudge to learn new things. When one sees something totally new one makes a mental comparison to something similar seen in the past. During this comparison one notices certain similarities and certain differences. Usually a person will assume or prejudge, if you will, that the characteristics that are seemingly similar in the new object are related to the respective qualities of the old object. An example is a child eating a red sweet candy at one time and then upon seeing another red object the child assumes it to be another sweet candy. The red object could be sweet, nonedible or a hot red pepper. Eventually the child will learn that all red things are not alike.

That was an example of how prejudice can mislead you. Here is an example of how it can help you. A person once bitten by a dog sees another dog approaching him. The person crosses the street out of caution and avoids being bitten by the dog. In this case the person used his prejudice as a survival skill.

# Self-Analysis

By Marcus Allison

As a student of African descent, I try to make it a priority that I utilize those resources that will enhance my knowledge of African history. I think every Black person should make an effort to learn more about the history of the African continent and the history of African descendants throughout the world. I urge all Black students to question their existence; Why am I here? Where do my ancestors come from? How did my ancestors get here? What is my religion?

Too many Black students have entered and exited City College without studying the history of their people. Too many students have come into City College and not realized the many pools of information that they could benefit from. To think that great African minds are available to teach students but are unfortunately overlooked by them. How many of us dare to take a Black Studies class? It is almost sacrilegious that in a college that consists of a majority of individuals who are of African descent, so few of them take advantage of the Black Studies department. City College has some of the greatest minds that exist in the field of Black Studies, one of the best Black Studies departments in the country and it is so ironic that it isn't fully utilized by those who attend the school.

I ask all Black students to seriously question themselves. So much has

happened to us as a race, and yet so many of us remain oblivious to resources that could liberate us. Instead of us reading the sports page, why don't we read the books so painfully researched by our great African leaders? Instead of faithfully watching Dallas and Dynasty, why don't we tune into WLIB on our radios? Instead of ingesting the propaganda that many of the larger newspapers print, why don't we read the news that our people print?

I can say from experience that what knowledge I have gained from either reading or attending a Black Studies class, has led to a change in my character. I no longer ask my place in society, for I now know that it was MY ANCESTORS who created the arts, the sciences and the many cultures that the world embraces. I no longer have doubts about what Black people can do. I can actually feel pride surging within my frame when I learn about the many great things that have been accomplished by Africans.

I walk more like a soldier of truth and less like a prisoner of lies. I urge you my African brothers and sisters to find out more about our history. Attend functions that will be held this semester pertaining to our struggle. Not only will you find African history interesting, but it will make you a better African being. PEACE. ♦

## Unity: A Key to Success

By Laquasia Dodson

African people in America have become a special kind of people. We are the only people in the world who were forcefully taken from our homeland and totally stripped of the knowledge of self. One may ask why white America chose to rape the African of the knowledge of who and what we are. The answer is simply that Africans were not preachers of religion but rather practioners of righteousness. Europeans were astonished by the highly respectable manner in which Africans dealt with one another. They undersood that the only way to control the African was to integrate dilute, and change the standards established by the African. Europeans began a process of "divide and conquer" among the African.

Those Africans brought to the shores of North America in 1555 would be victimized by this process of "divide and conquer." It was a necessity for Europeans to strip the African of his culture. This would enable Europeans to reshape and control the mind, body, and soul of our people. Remember, America was not made to adapt to the civilized way of the African, therefore, the African was forced to submit to the uncivilized way of white America.

Today we must show 100% dissatisfaciton to the white establishment, and create an army, educational, and governing system of our own.

Africans in America and all over the world, we must remember the way of Garvey, Elijah, and others who acknowledged unity as a key to success.

Unity implies that we educate our people into one mindset. For it is the oneness of our thoughts that would allow true unity to be expressed. We must continue to organize our priorities and methodologies by which we, as a race of people, will be successful. The countless number of demonstrations, protests, and marches all play a role in creating a frame that fosters unity. We are able to see the hypocrisy of the governing powers when our people stand together in struggle.

The following are examples of what has been accomplished through unity:

1) Sept. 20, 1830; Forty Black Leaders from

eight states met in Philadelphia, "to devise ways and means for the bettering of our conditions." The first national convention, presided by AME bishop Richard Allen, was the first of a series of national convention in which, over the next five years, Black delegates issued addresses to the nation condemning the dehumanizing plight of Black Americans, and calling for local and national action. Delegates debated strategies and tactics to attain the objectives of Black advancement.

2) May 25, 1963: Representatives of thirty African states met in Addis Ababa, Ethiopia, and signed a charter which established the Organization of African Unity (OAU). One of the successes of the OAU was the vote by its members to force South Africa, and Portugal out of a number of important international bodies. In the U.N., for example, South Africa was forced to give up its membership in the International Labor Organization, and the Food and Agricultural Organization. The OAU also set up the African Liberation Committee to assist African liberation struggles against European minority rule in Southern Africa. The important fact about the OAU is that despite shifting interest, the organization of African Unity still remains a potentially powerful force for diplomatic action resulting in continental harmony and Pan African unity.

3) Sept. 22, 1961; Freedom Riders had been traveling through the South, testing segregation laws governing public transportation regularly crossing state lines. When they encountered trouble with hostile segregationist, Attorney General Robert F. Kennedy intervened, dispatching federal troops to protect the safety of all concerned.

Finally, this day in history, the Interstate Commerce Commission ruled that passengers on interstate commercial carriers were to be seated without regard to race. In addition, such carriers were forbidden to use segregated terminals.

All of the above events were cited from the City Sun's section titled This Week in History.

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