

THE PAPER

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



CITY COLLEGE OF THE CITY UNIVERSITY OF NEW YORK IN HARLEM

Specila Issue

A Medium For All People Of African Descent

February 22, 1993

How We Got To Where We Be: A Brief History

Introduction

Suppose.

Just suppose that the end of this coming semester also marked the end of this here, "alleged" newspaper.

Assume for a moment the possibility of such a thing taking place.

Then,...imagine.

Imagine the consequences to follow.

First, consider that a whole lotta administrators and maybe just as many faculty are, at this reading, actually wondering if that could be so blessed. Add to them an indeterminate number of students who, for their politics, would also favor this happening.

And then, mix in more than one third the number of students of color at this campus who don't even know what we are.

Conclusion???

We would not be missed.

Second, take into account the fact that this newspaper, like all other organizations claiming to represent the interests of our people, is usually a direct benefit only to its membership:

those who work here

those who learn here

those who pass through the office door; and, of course those who take it seriously enough to want to read it—want to pass it on for others to read—or want to place a paid advertisement in it.

The key difference between this organization and others is simply that our membership is larger, and what we produce is more constant.

Again, the conclusion could be: we can be done without!

Third don't forget that when we are forced to criticize those who are supposed to have the interests of our people in their hearts and in their actions—don't forget that we come down harder on them than we do those we know to clearly be

enemies of our people. And every time we insinuate or attempt to prove there are those among us who compromise and threaten our people's livelihoods and small victories, these same "compatriots" be wishing we don't be.

Finally, do not omit the image we carry. Whatever else others have said of us, we have been branded:

elitist—being above our own;

snobbish—thinking we're so much better;

close-knit—seldom allowing others to join and feel welcomed;

pompous—swearing we know all there is to know;

pimp-like—using what we have to get more for ourselves.

Accordingly, it is safe to say that we are not necessary. If so, the question becomes, then why bother? Why not just simply give it up??

Aren't we, insofar as the above is concerned, a living contradiction to

what we claim to be???

The answers to these questions is what this issue is about. What is presented here is a reminder of what we really be and what it cost to get here.

What We Are

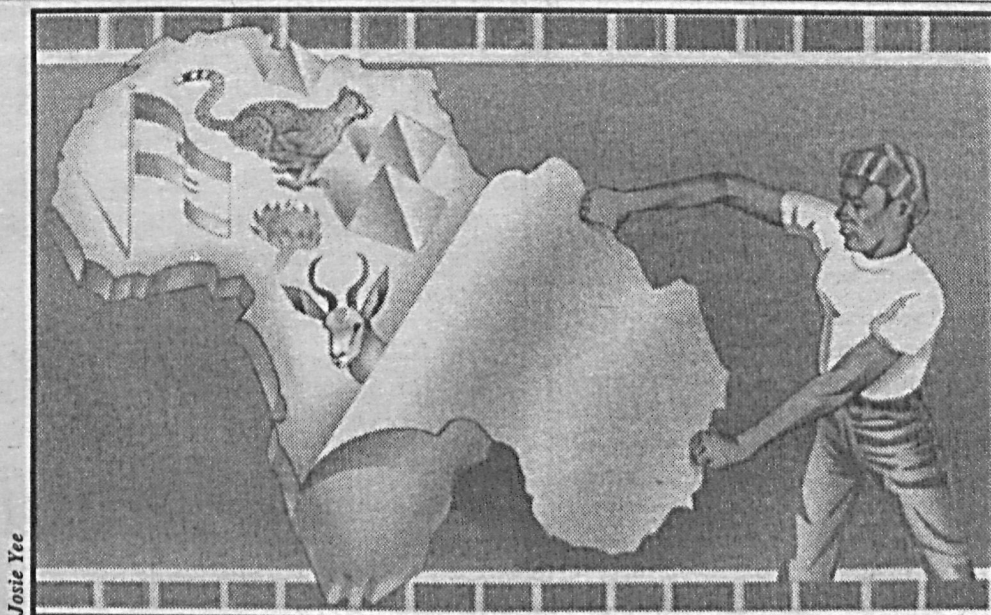
If we did fold up at the end of the semester there would be no vehicle whereby students of color interested in some form of journalism could feel comfortable enough with themselves to develop their interests.

The fact of the matter is: when ever a person of color is in a color-less setting that person is always in need of showing and proving to others how human and capable he actually he is. Talent is not as important as approval — and this is why our people usually prefer their own vehicles as opposed to an "integrated" one.

Because another looks at the world through white eyes, because he can only see himself as being

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Special Issue
Black
History Month
February 1993



The Paper

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Editor's Note

In celebration of the rich history of people of African descent, we thought that we would share a little bit of our history with you, thus the production of this issue.

We have filled the following pages with interesting pieces that have appeared in *The Paper* during the past twenty-three years.

As you read them we hope that you'll not only be entertained,

but that you'll reflect on where we've come from and what we're doing to acknowledge those roots.

But we're not only looking back, we're also looking forward. In the spirit of what's to come we're inviting you to help us create the history of the next twenty-three years. It is imperative that we keep this publication alive so that the future Africans on this campus will be able to acknowledge a history

made richer by our contributions. Peace.

desa philadelphia

Editor-in-chief

P.S. As you read the articles, make sure you note the date. Compare with your reality. Some things have changed. SOME HAVEN'T.

History ... continued from page 1

white, the rest of us are forced to see ourselves as less than white — less than real — less than human. We find ourselves in a situation where, in order to defend what we are, we have to reverse the process — make white less than Black — less than human — and, less than real.

Both situations cheat us out of developing our only resource: our true potential.

Does this sound racist???

Will this analysis be used to show how unfair or racist-oriented we are???

In the world in which we live — in the history out of which we have evolved — one fact stands out above all the others:

There are things which stand against us; there are things which, by their nature, we must stand against.

As long as there are those who look at themselves as white there will be others who will be looked upon and measured by them as being less than white. Franz Fanon has shown us the pitfall here. He explains that as long as a person of color measures the world — and, therefore, his individual worth — through white values, that person's destiny will always remain a white destiny.

Fanon concludes that what is necessary is for the person of color to constantly be about re-creating himself. And that's what we

have been about: RE-CREATING OURSELVES.

We help each other learn about each other and about communicating to one another. People who never thought to pick up a camera and create through its lenses have come in here, picked up a camera, fulfilled their assignments, and later, left here to learn about cinema, film editing, video taping and the like.

There have been many others who joined us at a time when they were not secure enough about themselves to want to pursue their interests in writing. And they left here composed enough in themselves, ready to face that other world,

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Big up to all the positive brothers & sisters who have kept The Paper alive for the past twenty three plus years.

*This issue is dedicated to the memory of
Ida B. Wells Barnett
wielder of the pen.*

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IDA B. WELLS BARNETT: Wielder Of The Pen

Frequently we hear the phrase "the pen is mightier than the sword". And to prove that this is true we only have to look at the example of one of the premier wielders of the pen — Ida Bell Wells. Wells was a journalist, but not an ordinary one, for she used her work to expose truth, to institute justice, and to fight for the freedom of a people.

Born in 1862 to slave parents, Ida B. Wells' intent was not to become a journalist. At the death of her parents, she became a school teacher in order to support her six younger brothers and sisters. A move from Mississippi to Memphis in 1880 was to be the first stepping stone for Wells towards her role as the first lady of journalism.

In Memphis, Wells was not only invited to join the Black literary clubs but was also asked by the editor of the Negro Press Association to write for his paper. Using the pen name of Iola, Ida B. Wells had made the transformation from teacher to journalist. As a journalist she fought major battles to uplift the colored/"negro" community. To say that she accomplished much is to make a major understatement.

Exposing truth was a major priority for Ida B. Wells. She used her column "Iola's Letter" to expose corruption in the Memphis school system. As editor and co-owner of the Memphis Free Speech, she made society so aware of the horror and frequency of lynching in the south that her office and press were burned by an angry mob (fortunately she was in New York when this happened and remained there). She continued to expose the truth about the South in New York, Europe and Chicago through writing, speeches, and lectures and made the issue of mobs and lynchings one of world public debate. Through writing to expose the truth she stopped lynchings in the South for twenty years.

In her quest to make sure that the law was equal for both the white and colored populations, Ida B. Wells used her writings to uncover the injustices of the legal system. Her stories about the lynching of three black grocers, the ban on the sale of guns to colored people, the false accusations of rape that colored men had to endure and the fact that colored people did not enjoy the "luxury" of a trial, made the society aware of the double stan-

dard that existed. Her story about the beatings, electric shocks and terror that twelve colored soldiers had to face because they would not falsely confess that their union was



Ida B. Wells Barnett, editor, women's rights leader and co-founder of the NAACP (1862-1931).

established to harm white people, led to their release and was a major victory for Ida B. Wells' mission to expose the corruption of the legal system. Her attack on the injustices that women had to endure made her a major player in the fight for female suffrage.

FREEDOM. With emancipation the colored people thought that they were finally free, but soon realized that this was another "luxury" that the white society was not willing to relinquish. Ida B. Wells

used her writing to make colored people aware of the power that they held and that they could attain freedom by practicing their freedom. She told them that they had the freedom to boycott the railroad system if they were not treated as well as the white patrons; they had the freedom to move from Memphis if the governors of the city did not consider their interests; and they had the freedom to protest anything that they considered unfair or unjust. Ida B. Wells encouraged her readers to take their freedom if it was not being given to them.

For the latter part of her life, Ida B. Wells lived in Chicago. There she met and married her husband Ferdinand Barnett. Together they continued to fight for black rights in Chicago. She was one of the founders of the National Association for the Advancement of Colored People in 1909. She died in Chicago in 1931. Ida B. Wells had lived sixty-nine years.

Knights wielded their swords to win respect and to correct injustices. Ida B. Wells made all aware that the pen was mightier than the sword, the rope, the fire, and the gun.

History ... continued from page 2

outside the college, where income is made through writing.

The publication of a poem has always been the most significant ingredient which adds to the aspiring poet's will to continue in his development. And the sad reality is: had this newspaper never been, there would be that many poets, that many writers and non-writers, that many photographers cheated out of their own awareness.

Prior to the spring of 1970, there was no way students of color on this campus could in any significant number, join a campus newspaper and develop their potential freely and at their own designated pace.

There were never more than three or four who would, from year to year, actually join one of the existing newspapers who actually try to conform their experience to a white setting, under a white point of reference, within a white framework.

The only other outlet for writing (excluding photography, business, production, lay-out, editing, investigative reporting, and editorial columns) — was the few courses taught in the English Department which, besides being severely inadequate to differences in culture, could not allow for practical experience to be gained. (Practical experience always comes from constant and consistent practice.)

Administrators who exercised control over the guidelines for establishing a newspaper would argue that an **ethnic** newspaper was against the by-laws governing the college.

It must be noted here that this argument was not used by these same administrators when Jewish students demanded a referendum for the establishment of their newspaper, **The Source**.

Well, anyway, at least Jewish students understand the importance of communications.

However, we were faced with the problem of ethnic identity despite the fact that the world and the campus is divided into two identities: those who are white and those who aren't.

In the fall of 1969, a handful of our student emerged in such a setting — a publication serving students in the School of Engineering, called **Tech News**. The ingredients were all there for what took place. Most of the staff of **Tech News** was comprised of Liberal Arts students. Those who knew how to run a newspaper were either preparing to graduate in the coming spring, or, were devoting time to their own political organ, the Jewish Student's Union publication.

Those who did not know what to do were not taught. This left us with a wide margin for direction. We recruited help, and learned all we could. By the end of the spring, '70 semester **Tech News** was run by students of color on their way to

becoming an established and legitimate organ.

But it wasn't easy. Every step of the way was marked by sabotage, investigation, innuendo, inference and fear. No one was sure of what we were trying to do and most were afraid of what we might do. But we were legal. And we were building a constituency and a reputation.

The one area we had to be very sensitive about was accepting new staffers. Unlike the other newspapers, which had very tricky ways of making sure a new staffer found it difficult to adjust, we had to be double sure that no one could bring us up on charges of discrimination on the basis of race, color, or creed.

Every semester, every time we hit on issues which made readers uncomfortable, a group of white students would come into our office en masse, demanding that we let them join. We would welcome them,

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Our Shining Black Prince

Eulogy delivered by Ossie Davis at the funeral of Malcolm X; Faith Temple Church of God, Harlem.

Here, at this final hour, in this quiet place, Harlem has come to bid farewell to one of its brightest hopes - extinguished now, and gone from us forever.

For Harlem was where he worked, where he struggled, and fought - his home of homes; where his heart was and where his people are. And it is, therefore, most fitting

I say the word again, as he would want me to: Afro-American, Afro-American Malcolm, a master, who was most meticulous in his use of words. Nobody knew better than he, the power of words over the minds of men. Malcolm had stopped being "Negro" years ago.

It had become too small, too puny, too weak a word for him. Malcolm was bigger than that. Malcolm had become an Afro-American, and he wanted, too desperately, that we, all his people, would become Afro-Americans too.

of his memory, to save ourselves by writing him out of the memory of our turbulent times.

They will say that he is of hate, a fanatic, a racist who can only bring evil to the cause for which you struggle!

new life and dimension to our struggle for freedom, honor, and dignity in the States. I am writing these things so that you will know for a fact the tremendous sympathy and support we have among the African States for our Human Rights struggle. The main thing is that we



Police have roped off this chair littered ballroom in Uptown Manhattan, New York City, where Negro leader Malcolm X was assassinated Feb. 21 as he addressed a rally, in background are New York City uniformed policemen.



Thomas Hagan, 22, struggles with police who take him from scene outside a ballroom in uptown New York City, Feb. 21, after Malcolm X, rebel Black nationalist leader, was shot and killed. Police charge Hagan fired the shots that took Malcolm X's life...

that we meet once again, in Harlem, to share these last moments with him.

For Harlem has been ever gracious to those who loved her, fought for her, and defended her honor to death. It is not in the memory of man that this beleaguered, unfortunate, but nonetheless proud community had found a braver, more gallant young champion than this Afro-American who lies before us, unconquered still.

Many will ask what Harlem finds to honor in this stormy, controversial, bold, young captain, and we will smile.

Many will say turn away, away from this man, for he is not a man but a demon, a monster, a subverter and an enemy of the Black man, and we will smile.

There are those who will consider it their duty, as friends of the Negro people, to tell us to revile him, to flee, even from the presence

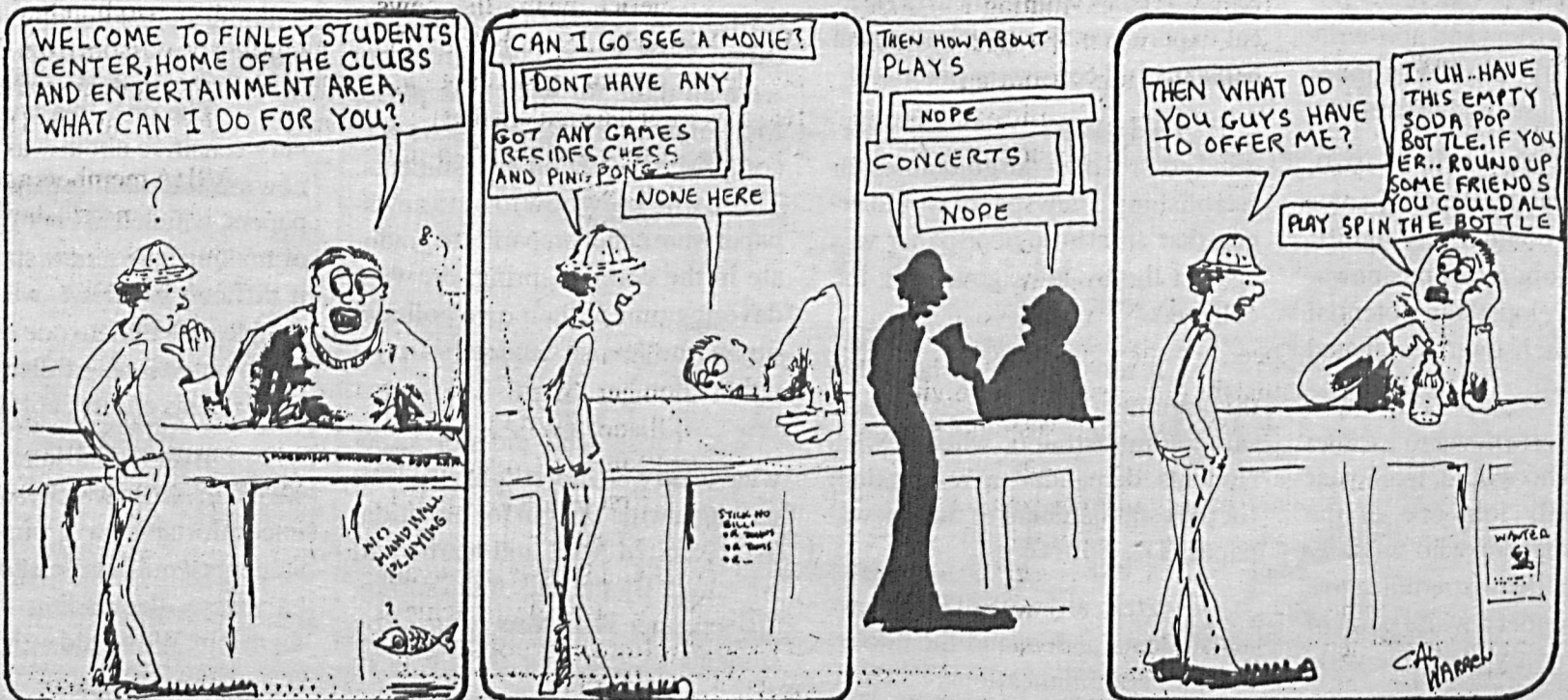
And we will answer and say unto them. Did you ever talk to Brother Malcolm? Did you ever touch him, or have him smile at you? Did you ever really listen to him? Did he ever do a mean thing? Was he ever himself associated with violence or any public disturbance? For if you knew him you would know why we must honor him: Malcolm was our manhood. Our living Black manhood! This was his meaning to his people, and in honoring him we honor the best in ourselves.

Last year, from Africa, he wrote these words to a friend; "My journey is almost ended, and I have a much broader scope than when I started out which I believe will add

keep a United Front, wherein our most valuable time and energy will not be wasted fighting each other."

However much we may have differed with him, or with each other about him and his value as a man, let his going from us serve only to bring us together now. Consigning these mortal remains to earth, the common mother of all, secure in the knowledge that what we place in the ground is no more now a man, but a seed which, after the winter of our discontent, will forth again to meet us. And we will know him then for what he was and is, a Prince, our own shining Black Prince! who didn't hesitate to die, because he loved us so.

February 23, 1979



CUNY Being Squeezed

by Edwin B. Lake

Trying to intelligently look at the decisions affecting CUNY, and the City College specifically is becoming increasingly more difficult. With the release of the college's report of the "Select Faculty Committee on Retrenchment," there is now a dormant plan which is activated will eliminate up to 5 million dollars in additional supportive services, personnel and educational programs here at the college.

Tuition or Cutbacks

The much maligned proposal for the restructuring of CUNY, authored by Chancellor Robert J. Kibbee has not quelled the cry for more blood of the university. Despite the fact, it is unquestionably a plan which will cause serious problems for Black and Third world students who now attend and plan to attend CUNY. The plan still leaves the university with an expected budgetary need of 505 million dollars for next year.

Board of Higher Education Chairman, Alfred A. Giardino stated on a Public Broadcasting program this past Monday that the state has appropriated 195 million to the university so far for the 76-77 academic year and the city under Mayor Beames' 3 year austerity plan will provide 188.5 million for operating purposes. In addition, 63 million dollars should be for the coming in fees paid by students attending the university.

The difference between the total of the state, city and fee income and the 505 million dollar level which is said to be the stage the university is at now, after the institution of the Kibbee's plan leaves a gap of 58 million dollars.

The city and the state have both ordered the university to erase the 589 million dollar gap, and the two alternatives by which this can be achieved would be the charging of tuition or further cuts in the university.

Chairman Giardino expressed the opinion, also on that program, that the state "...has to come up with increased funds," because they have the overall responsibility for higher education. The CUNY chairman stated he doesn't actually know what the budget is and will not know until probably some time in June.

Since last summer and the beginning of the fiscal onslaught upon the university by the state and the city, the university has lost 1151 million dollars of its original 1975-76 budget or 28 percent. Losing over one quarter of its budget and specifically how it has been lost has created a sense of budgetary phobia throughout the university. It must seem to most administrators, personnel and students that any new talk about a firmer picture of CUNY budget will be more curare than cure-all.

Chairman Giardino is still reiterating his argument about the system of funding by the state which gives the CUNY senior college student 1 dollar for every 3 dollars at SUNY student get from the state. This inequity plus the 60 million in windfall matching money withheld by the state when the city chose to cut its funding of the university are questions which should be answered or now, the chancellor and the chairman are unified on the position that the BHE has fulfilled their obligation by passing a plan that makes "academic Sense" and also causes a serious reduction the operational function of the university.

Students Suffer

But, by standing firm now the board has turned its back on a large segment of its students population. Open Admissions has gone the proverbial way of the baby in the bath water. The new requirements of an 80 percent average or top

third ranking in one's high school class to gain admittance into senior colleges will effect large numbers of Black and Third World students. It will have the effect of tracking underprivileged students into either community colleges or "Opportunity Centers" which will be designed to improve student skills.

Students from Medgar Evers and Hostos have been forced along a path that many other minority students will have to go. Hostos students will have to go. Hostos was merged with Bronx Community and Medgar Evers lost its 4 year liberal arts curriculum and was relegated to a 33 year community college status. Ex-Vice Chancellor Franklin Williams has warned that the CUNY will become a segregated university due to the effects of the chancellors plans and serious thought should make this premonition evident in any logical mind.

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Chocolate Chip

*Sometimes I feel like a chocolate chip
Kind of obvious, you know
Blatantly contrasting with the white dough
But I don't think I have to worry
They did name the cookie for the chips*

Sadie Mills

November 18, 1976

Tribute to Rodney

by Jennifer Purnell

"Don't mourn — organize," said members of the New York Branch, African Heritage Studies Association (ASHA), when they paid tribute to the late Dr. Walter Rodney at their annual book party on Saturday, November 15th at the Abyssinian baptist Church in Harlem.

Dr. Rodney, a historian, author and Black leader, was killed last June in a car explosion in his homeland, Guyana, South America, where he lived and worked.

At the time of his death, the 38-year-old Rodney and his brother were sitting in his brother's car.

Rodney was examining a walkie-talkie set which he had received earlier that night from an ex-regiment officer, when it exploded in his lap, killing him and injuring his brother.

Miss Shukuro Copeland, an associate of the late Walter Rodney, said that the Black leader's life had been threatened several times and that the circumstances involving his death were quite suspicious. The historian's corpse was kept without refrigeration for a week and was already decomposed by the time it was released. During the week-long period, no one was allowed to view Rodney's corpse.

"America heard the news about Walter's death before the people of Guyana. It was not until two days after the incident that Guyanese radio reported that 'an unidentified man was killed in a car explosion,' Copeland went on to say.

Rodney, a revolutionary Pan-Africanist and socialist was a leading member of the Working People's Alliance (WPA), a growing political force in Guyana. The WPA is the first political group in this decade to successfully unite East Indians and Blacks in Guyana in a common struggle to achieve true socialism, according to Rodney's supporters.

Over two hundred persons, including professors from City College and other colleges in New York and New Jersey, attended the event.

ASHA members agreed that they should not mourn the deaths of leaders such as Rodney, Marcus Garvey and Malcolm X. Instead, they should organize themselves and carry on the late leaders' works.

"We have lost another great leader, but we can't give up now. The struggle must continue," said Jean Bain, professor of CCNY's Black Studies Department.

December 2, 1980

Global Acclaim For Black Human Rights

by Ian Carter

The gathering was large and the delegates were international. The day was Black Solidarity Day, Nov. 5th, and representatives came from as far as the Mother Land, as far as Palestine, as far as Tupelo, Mississippi. These and many others came to join the National Black Human Rights Coalition, NBHRC, in bringing the gross violations of Black peoples' human rights before the world court, the U.N.

U.N. Ambassador Kenneth Raddix from the revolutionary government of Grenada portrayed the international context of our struggle. He stated that, "We are with you because you are under attack, and we have been under attack ever since our revolution on March 13th." Raddix also claimed that everyone is squawking about the six million Jews lost in the holocaust, but the holocaust of Black people has consumed over two hundred million. Like many others Raddix the black masses that we must fight on.

Also from the international arena was a deputy representative from the PLO. His words were few but he emphasized his point. "We fight against racism and for national liberation and self determination. Our enemies are the same and our destinies are the same." The NBHRC chairman Muntu Matsimela then assured us that the Black Liberation Movement has been sup-

porting the PLO for many years. The gathering then began a zealous chant, "Long live the PLO."

The brother Mantu outlined the form the coalition has been taking for the last year and a half of organizing. He claimed that the Black Liberation Movement is re-emerging and fighting against oppressive conditions that have been the basis for our existence. The needs were there because the gains that blacks wrestled from the U.S. in the sixties are being taken back. He later emphasized that because of these repressions many mass movements have re-emerged around the country; The United League of Tupelo, Mississippi, and the Black United Front of Philadelphia are two of the movements in the forefront.

To place the struggle in proper historical perspective Muntu also stated that: "We see our program as an extension of the doctrine of our shining Black Prince, Brother Malcolm X, and this is to build international support for the Black Liberation Movement."

A general overview was presented to show how blacks through slavery have been made the basis for the economic growth of this country; how the white man ripped-off and practiced genocide on the Native American Indian while stealing their land; and the white man also ripped-off the Chicano peoples

of Southwest for their land. He dated historical roles of the U.S. in the oppression of colored and progressive peoples of the world.

However the triumph came when brother Muntu announced that he, Chokwe Lumumba and Queen Mother Moore were going to meet with the President of the General Assembly, Salim Sailem, to present a documentation of the historical oppression of Black people by the U.S. government. This document engulfs a period from 1892 when David Walker wrote his appeal to the colored citizens of the world, to Fredrick Douglass and his international travels, to Marcus Garvey bringing 54 points of Human Rights to the League of Nations, to Paul Robeson and William Patterson 1951—"We charge genocide," to Queen Mother Moore and the Ethiopian Women 1959 going to the U.N., plus countless others who documented human rights violations within the U.S.

Coming from other platforms on the national scene was Brother Chokwe Lumumba of the N.C.B.L., and previously an attorney for the recently liberated Assata Shaku, had these points to make in reference to Assata's escape: "I think that it is a tremendous tribute to the resilience of Black people and the resilience of our struggles. I think that our people have really felt miserable for many years, and for ten years have seen people thrown in jail. People become discouraged and the struggle has been still." Lumumba also explained that we are not going to be stopped, don't care how hard they try in reference to Assata he claimed that she is one of the 'souls' of the Black Liberation Movement, and deserves to be let out of jail just like how Jimmy Carter let the White girl Patty Hearst out of jail, because she wasn't freed he was glad that she got out herself.

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Black is when they say "...one nation indivisible with liberty and justice for all..." and you wonder what nation they're talking about. Black is being accused of causing trouble but always winding up as one of the casualties.

TURNER BROWN JR.

from Black Is

April 6, 1970

Don't Mouth-Off With Complaints If You Don't Get Involved!

Academic excellence seems like the key to success, but some substance is needed to relate it to today's educational experience and lifestyle.

To many, the locks allegedly tumble through the ability of merely getting good grades and receiving congratulations from professors, while others feel that social involvements are as important as the display of intellectual prowess.

Recently, at the DSG welcoming ceremony, Ombudsman Mitchell hinted that he thought academic excellence should encompass a degree of social activism.

Since ability should be shared rather than merely displayed, this statement requires elucidation

and elaboration.

A student should not only be responsible to his/her needs alone, but also to the ones of the society which funds the institutions that make education and research possible through taxation, allocations and public spending.

Tuition does not pay for the cost of running this institution, rather it is an added tax to the user much like the toll paid when crossing the Triboro Bridge. Taxpayers are responsible for the existence and running of the college.

Those taxpayers should expect something for their investment, and now the concept of social responsibility starts to take definite shape.

Aside from this materialistic, but necessary approach, let us not forget that we are the sum total of all the knowledge handed down from previous generations to take fruit, and develop further with our efforts to understand nature and its processes.

Social responsibility and academic excellence are interwoven to form the moral fiber of young adults; so that society will change and prosper for the better with its new leaders prepared for the task ahead.

Without the former, merely excelling in tests of skill becomes a hollow achievement because it is alienated from our daily experiences of coping with down to earth prob-

lems.

It is much like owning a beautiful wardrobe, and having no place to go to wear it whence the nice artifacts remain locked away, slowly losing their original luster.

Culture is an important part of social responsibility, and the more we learn about ourselves, the more we can begin to understand the reason for not only excelling in all facets of schoolwork, but also going beyond to adapt our newly acquired knowledge to the world we live in.

Let us make this year one of academic, social, political and successful advancement toward the goals we all desire.

October 9, 1986

Jeffries: A Paid Buffer?

by Gwendolyn Dixon

"I've been brought to College as a buffer," said the mild-looking, yet positive sounding doctor. "But that's not what I'm about."

For the first time in the history of City College we have a new departmental head for Black Studies, Dr. Leonard Jeffries, who speaks enthusiastically about moves to make Black Studies a viable program.

Jeffries states emphatically that, "Black Studies should be made relevant to the needs of the students."

"Black Studies has to be made a component to the Black community because Black people need to know what plans the city has for Harlem."

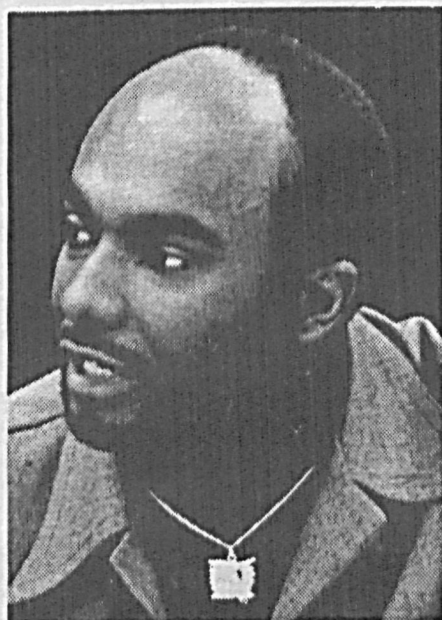
"We need to rewrite, re-analyze and produce materials created relating to the Black World. We need Third World materials created for and by Third World people for all public institutions."

"We should produce materials on Neo-colonialism in the Caribbean and America, defining our positions and resolutions."

In the Black Studies department, Dr. Jeffries would like to de-

velop disciplines in Social Science; Chemistry, Physics which relate directly to Black people.

As part of his program, he proposes to institute a research center as a means of creating a liaison between the students and the com-



Dr. Leonard Jeffries

munity. Field trips to African lands will be a part of the program, as well as other special projects relating to the community.

He emphasizes Black development of self.

"We must develop a hidden

agenda. If we didn't believe in white institutions we wouldn't be here subjecting ourselves to this bureaucracy. Instead we are caught up into something else. The Black experience, no matter where it is, is a struggle in the context of game playing."

Born 1936 in Newark, where he lived until beginning his college career, Jeffries seems to be fully aware of what the true struggle for survival is about.

Receiving his B.A. from Lafayette College, he continued his education at Columbia University where he was awarded his M.A. in Political Science as well as his Ph.D. in International Politics.

Jeffries taught and helped to establish the Black Studies Department at San Jose State College in California.

The swift walking chairman first came to City College in the spring of '69 where he taught Political Science 26, Politics and Race. He did further studies in International Politics and expects to have a book published this spring analyzing sub-national politics in the Ivory Coast.

He has published articles in

the Pan African journal and other journals and worked for the Social Science Research Council in the area of African political development and sub national policy.

While completing his dissertations, he traveled throughout the Ivory coast, Guinea, Ghana and Nigeria. this summer he visited Guyana, as a result of the student field trip sponsored by the department.

"I'm not a white man's controlled agent," said Jeffries.

"The Black revolution opened things up in the last few years and we have learned from experience that power concedes nothing without demand."

"It is definitely that time in history for Black people to exert their expertise and knowledge in establishing positive directions for economics and political liberation. Too long have we been satisfied with half of the pie and mickey mouse programs."

Jeffries advocates a collective spirit among the students and the community.

"This is a new day."

Sept. 26, 1972

AFRICAN AMERICAN HISTORY QUIZ

1) Who was the first African American woman to be named bishop of a major religious organization?

2) Who was the first African American person to hold a seat on the New York Stock Exchange?

3) Who was the first African American physician in the United States?

4) Who was the first African American general in the U.S Air Force?

5) Who was the first African American to compete in the Olympics?

6) What is the earliest large city—state of West Africa called? (Give past and present name)

7) Who was the African American to receive a doctorate degree at an American University (Yale)?

8) What was the first general institution organized and managed by African Americans?

9) Who was the first African American to be named to an executive position in the White House?

10) Who was the first African American to graduate from the U.S. Naval Academy?

11) Who was the African American to patent the traffic light?

12) What was the first bank to be organized by African Americans?

13) Who was the African American to patent the elevator?

14) Who was African leader to win the Nobel Peace Prize in the 1980's?

15) Who was the most famous Moslem ruler in the history of western Sudan?

16) Who was the first and only woman to have ever been the Supreme ruler of the country she lived?

17) Who was the world famous physician who specialized in surgery and diseases of the stomach?

18) Who was the first king of Ghana?

19) What were the three key materials that was based on

the kingdom of Ghana's economy and prosperity?

20) What was the name of the system which ensured purity of the royal blood?

21) What is the name of the country which has the meaning, where the kings live?

Fill in the blanks:

* _____ the genesis of science and technology.

* _____ the birth place of mankind.

* _____ the cradle of civilization.

* _____ our homeland!!!!!!

Quiz by Anita Lynch. Answers will appear in issue 1

Black, No Sugar

by Maxine Alexander

Plans for on-campus child care facilities are picking up speed with the promise of assistance from the newly elected Student Senate. The establishment of a child care center was one of the goals which the New World Coalition and the Evening Students' Coalition set for themselves and used as a campaign issue. James Small, President and Sandra Small, Community Affairs Vice President, have already contributed much information, as well as numerous suggestions, for organizational approaches. An ad-hoc committee of parents and concerned students numbering approximately fifty, has been formed to work towards establishment of the center. A number of faculty and Administrative staff members have also expressed willingness to cooperate in the project. Students who are willing to work in the development of the center may leave their names in Finley 331, the Student Senate Office.

Whenever I'm in a group situation with the folks I'm struck by the absence of unity and the thick presence of animosity. Yet I hear the constant exhortation to "relate

to the community." But let's examine that. One of the truest statements to come out of the Black Science Students Conference in October (aside from an hour and a half monologue of the truth from Minister Farakhan of the Nation of Islam) was the reminder by a fellow student that community implies oneness, communal spirit and unity of purpose and effort. From that definition we must recognize that we live in neighborhoods, not communities. We need to act on turning our neighborhoods into communities and our communities into a nation. But such a task requires a lot of hard work, some very obvious overlooking of personal desires and conflicts and recognition of a common goal.

One overworked phrase I'd like to see eliminated, just because of the decisiveness it implies is Uncle Tom. Now there's one for you. Cliched and trited out before this century even began. If anybody bothered to read Miss Stowe, the bleeding heart liberal of the 19th Century, they'd realize that using one of her characters for a stereotype is like legitimizing the Moynihan report. Labels like this, and that means bourgeois, oreo, etc., are al-

ways quicker to spread; not necessarily because there's any truth to them but because they're uncomplicated and condemning. Just remember that whenever you say something about someone, it's always more of a reflection of your character and personality than on the person you're discussing. And if it's negative...well, just check it out.

Worth remembering is one of those TV panel shows where Malcolm was a guest along with what was then called some of the more "responsible Negro leadership" of the day. They were all firing on Malcolm so hard and heavy and incessantly it was like a southern filibuster. He finally faced them with an expression heavier than words and asked, "Don't we have anything in common?" Now. Here. How many years later, all you Black Historians? It's time to ask that question again. Are our differences so great and our personal goals so diverse, that we have to spend our time together debating them instead of working on mutually beneficial plans? Have death and imprisonment become so commonplace that they no longer arouse our concern? Or have they served their purpose

and paralyzed meaningful action? Is all this rapping and throat cutting and backbiting just so much stalling to keep our own lives out of jeopardy by giving us excuses for apathy and acting as deterrents to unity? I wonder, are we a nation of sheep?

Last semester, in an attempt to unify African American students on campus, a coalition was formed to develop a working union of all Black student organizations so that we would have one voice. Summer came, some of the more enthusiastic participants graduated, and all the beautifully laid plans were just laid aside. One of the main reasons that the plans have not been initiated is that most of the organizations which sprang up in 1968 and 1969 are no longer functioning. Recently, however, interest seems to have been aroused in structuring a unified organization which will serve the needs of the African American student body. Towards this end, interested students are asked to sign up in room 332 Finley Student Center and you will be notified when a plenary session date is established.

November 12, 1970

Human Rights ... continued from page 6

Other National leaders demonstrated some very important points. Rev. Charles Koen, Black United Front, Cairo, Illinois, reminded us that, "We are no longer in the integration movement, but we are in the movement of power. We are at the threshold of freedom." State Rep. Dave Richardson, Black United Front Philadelphia, reminded us that, "We have to fight for what we want; don't beg take it." Skip Robinson of the United League off Tupelo, Mississippi demonstrated some real life stories which basically stated that we must reclaim the land and that we need strong men. His two highlights emerged when he stated, in reference to the KKK (those in sheets and those without), that, "I will pray and ask my lord to help me shoot straight. I am from a family of 23 and I have 7 kids with some grands. I tell my girls too, 'Go ye and multiply because I need some young warriors.'"

Dr. Betty Shabazz, wife of the late slain Black Prince Malcolm X, also added these words of support, "We have the benediction of the world. Now we must seek their active support to make this process a workable reality, and if they don't, to Hell with them, and right on we will forge."

Reverend Herbert Daughtry of the Black United Front, New York City, gave a presentation detailing the triumph of over forty African Nations gaining independence within a decade, and paralleled this to the coming triumph of the Black masses in the U.S. However, his key point came when he stated that, "We must not play the numbers game. They fool us with that all the time claiming that our rallies are not well attended. I tell you that it is quality that counts not quantity."

The list of speakers seemed infinite; some of them included a representative from the Pan African

Congress of Azania, Barry Parker of the Residents Coalition of Philadelphia, Judge Bruce Wright, Dara Abubakari, President of the Provisional Government of the Republic of New Africa, and many others.

The day was filled with enthusiasm, and the international support cheered it on. It would seem that the NBHRC has made a step towards bringing the U.S. before 'The World Court' on the charge

of gross violations of the human rights of Black people. In concluding, Brother Muntu stated that, "I think that Brother Salim clearly shows that he is objectively in line with all oppressed peoples of the world. I think that the march was a success and that it shows Black people the strategy that we must develop internationally and domestically."

November 8, 1979



March at UN, National Black Human Rights Coalition November, 1979

Gut Reactions To Televised Roots

The following are quotes resulting from a random survey of black and latin people on City College's campus and around the community. The question was "What did you think of Roots?"

"I don't have too much to say. It made me mad as hell! Makes you feel like you wanna' do something to them (The whites). They been doing it to all this time! Now, relations on the job are tough because I know that's the way those bastards feel in their hearts, even now."

Male Bus Driver, 30's

"I thought it was pretty good. It wasn't a documentary, I can say that, but it got the point across."

Female CCNY Student, 20's

Why did they never show the slaves working? It was the usual T.V. junk,, artistically speaking. It was hard too get over seeing white people from Hollywood squares starring in it. It wasn't hip or honest the way the Black people were always losing to the whites. But really, "Roots was made to sell the sponsors' products, not to be revolutionary."

Male CCNY Graduate, 20's

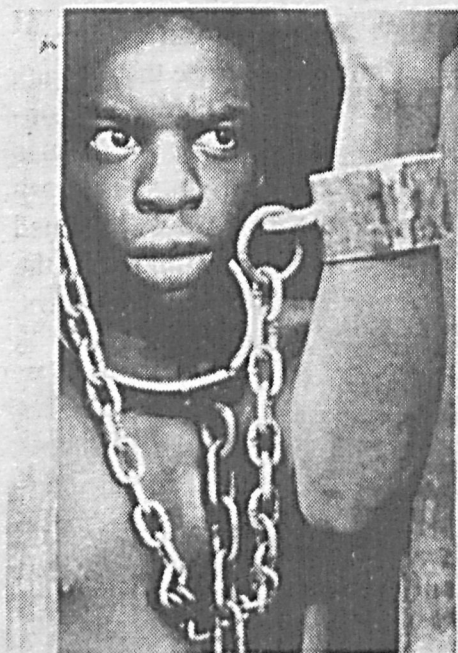
"Very good. Except a lot of whites thought it wasn't true because it was too much for them to face."

Female CCNY Faculty Member, 40's

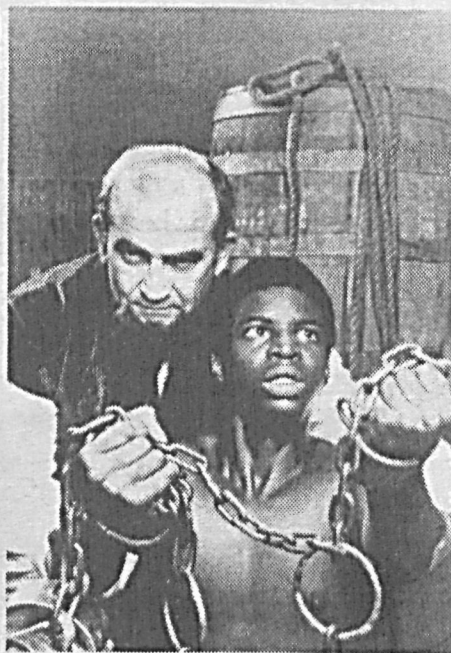
"Roots was about something I was aware of, that I knew existed, so it came as no surprise to me that the systems set up like that. It's always been that way and it still is. There will never be any change unless there's concrete revolutionary action on the part of Blacks."

Male CCNY Graduate, 30's

"I enjoyed it for what it was, an attempt to impart knowledge. Overall though, I was restless with it, especially toward the end. I



In one of the most emotionally shattering scenes of the gripping drama, *ROOTS*, the young African Kunta Kinte (LeVar Burton) is chained in the hold of the slave ship, Lord Ligonier, bound for America under the command of the conscience-stricken Captain Davies (right photo).



didn't agree with most of the cliches, though even today I'd probably try to dissuade my man from violence- I thought that was a real portrayal of women's survival instinct."

Woman worker, 20's

"It was really good. An eye opener because it was from a black point of view. I didn't like the Black man not whipping the slavemaster in the end. That was showing how "good natured"" white people think we are."

Male CCNY Student, 20's

"I liked the program, the acting was really good. It was a little bit too propagandistic from the black point of view. If it had been less so it would've gotten over better with the white folks."

Male CCNY Student, 20's

"I don't think it expressed what really used to happen. They (the white writers of Roots) were pretty easy on the white people."

Female CCNY Student, 20's

"It was bullshit. It looked as though the black people were too docile to run off, and that's pure lies. According to Roots, being a

slave wasn't too bad."

Male CCNY Student, 20's

"I think it great! It showed many things, what happened and how, blacks came to be free."

Male CCNY Student, 20's

"I thought it was rather fictitious. It was assured seeing Kunta Kinte, a slave, having time to court his future wife, also a slave. When

I heard O.J. Simpson would be in it, I started laughing. His afro was all blow out and shaped, just like people now. I didn't watch it after the first couple of nights.

Female CCNY Graduate, 20's

It gave the impression that the overall factor in the length of slavery's duration was mental intimidation, and that's just not true."

Women Worker, 30's

I felt it was very together and gave us an opportunity to see our culture. Things are really changing. The white man knows in this day, and age that we're human beings, and he's sorry for what he's done. T.V made Roots accessible, Alex Haley was very successful."

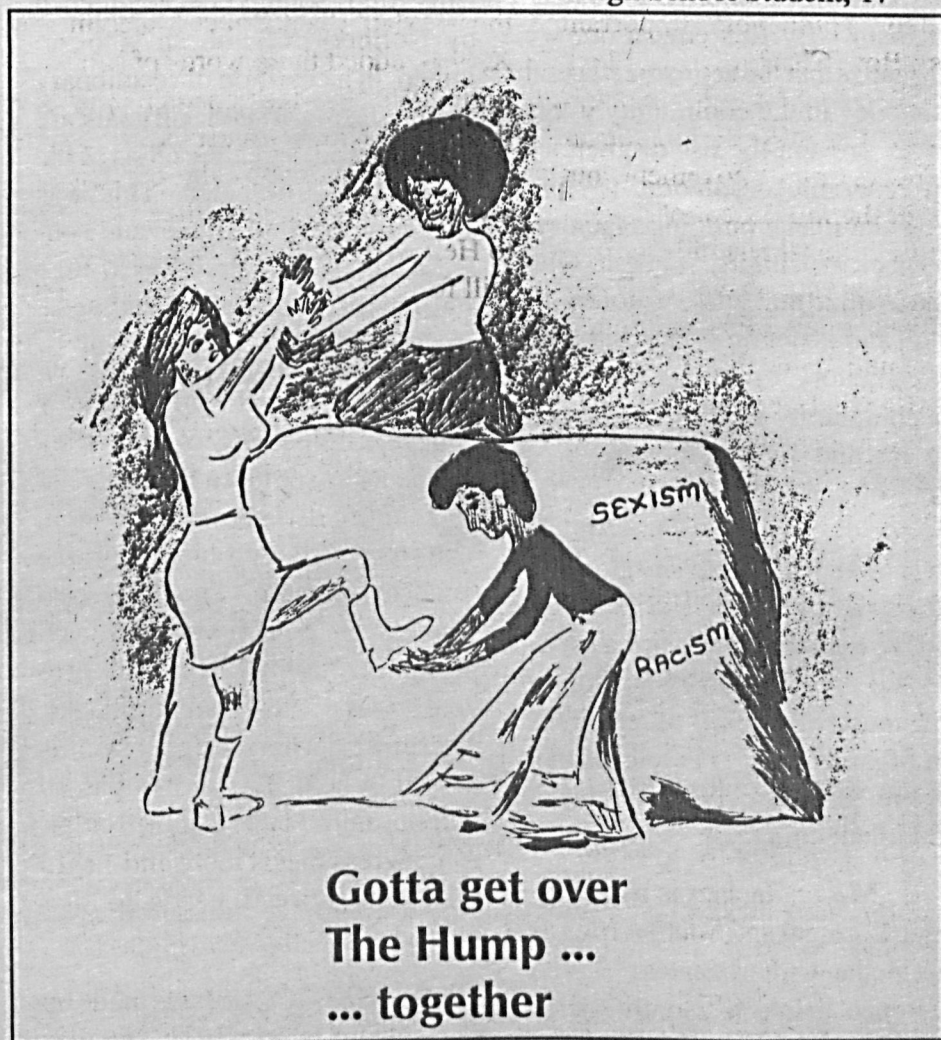
Male High School student, 16

"I thought it was very moving and helped in the sense that it showed, visually, almost a real depiction of what went on."

Female CCNY Student, 20's

"It was pretty good. It opened up my eyes."

Male High School Student, 17



Martin & Malcolm

by Veronique Pluviose

As African-Americans celebrate Black History Month, many heroes come to mind. Perhaps the two most outstanding are the Reverend Martin Luther King Jr. and Malcolm X. To most, these figures represent the dichotomy of the Civil Rights Movement. But various speeches in the later part of Dr. King's life and Malcolm X's reflect quite similar views.

Economics

MLK: "The Southern Christian Leadership Association realizes the urgency of saving our communities from poverty and chaos. We have enacted a program called 'Operation Breadbasket.' This program acts to serve our communities by creating a sense of development and economic stability. The problem of economic deprivation in our communities is a problem of underemployment and unemployment. We must continue to negotiate with businesses in our communities so that job resources are not taken unless the profit returns to the ghetto."

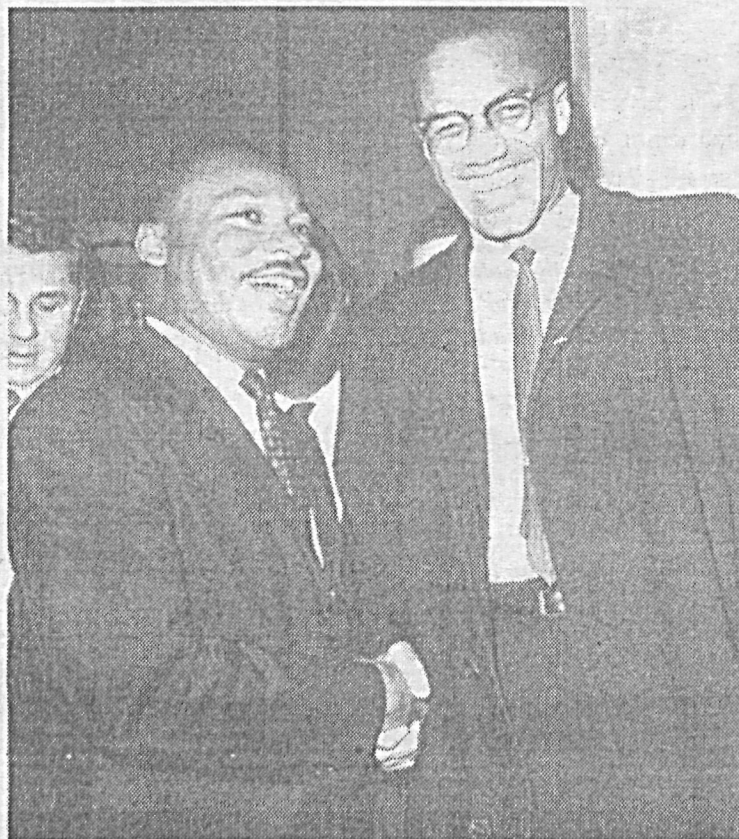
MX: We should own and operate the economy of our communities. We need a political-economical education of Black nationalism. By this education, we will realize that the negro must spend his money in the community in order to prevent the rise of ghettos and economic desolation. While the White man is building a factory, the Black man builds a church. One must realize that it takes money to set up and maintain a church than it does a factory. "spend your money in a community where a man looks like you and lives with you."

Racism

MLK: "Racism is alive and on the throne of U.S. society. And we are moving toward a separate and unequal society." Something must be done, through effective organization, to eradicate this eyesore from this blatantly racist and violent country.

MX: Racism is as pervasive in Portugal and South Africa as it is in the United States. "The difference between South Africa

and America is that South Africa preaches segregation and practices it, But America preaches integration and practices segregation. I have more respect for a man who lets me know where he stands, even if he is wrong, than the man who comes like an angel but is a devil in disguise."



Martin Luther King Jr. & Malcolm X in Washington D.C.

Congress

MLK: "Congress is basically rural Southerners heightened by Northern Republican who are joined in a coalition of reactionary force. These elected officials are unconcerned about the cities of the poor and discriminated. This was present prior to Memphis and congress that is more anti-Negro than anti-rational needs to be dismissed."

MX: Congress is made up of Southern racists who in no way believe in the equality of man. They are men who see that a Black person will never rise above oppression. The root of the problem is in the seniority system." The very men who are in power were in such position at the time when the right to vote was deprived to Blacks. Therefore, when legislation is passed to help Blacks, it is passed without any all other troubled cities. A congress that is more anti-negro than anti-rational needs to be dismissed."

MX: "Congress is made up of Southern racist who in no way

believe in the equality of man. They are men who see that a Black person will never rise above oppression. the root of the problem is in the seniority system. "The very men who are in power were gained such positions at the time when the right to vote was deprived of Blacks. Therefore, when legislation is

was asked to expound on that, he replied, "If white people want that love then they must do something to warrant that love. The deed of the white man is what had inflamed Black people, not the doctrine of hatred and super race." Furthermore, he added, "when a Black man says something that white people don't like, then white America gets a compromising Negro to offset him."

Global Revolution

MLK: "This is a revolutionary time when people are rising like never before. Here in the West, we must rise to support these group.. Don't let anyone make you think that God has made America as his messianic force. God has a judgment to break America."

MX: "This is a time for change, with an extreme method. The talks of African nations with the United Nations and the international community has only gotten sympathetic responses. We must come to realize that our problem is theirs. The revolt will be against the power structure that is inherently Western."

Confrontation

MLK: Something must be done immediately, but with precaution. We must begin by training individuals in small demonstrations and then rise for the change. The basic problem to be attacked is that of poverty and neglect.

MX: There must be a global scale attack against the United States. Organizations such as the First Congress of the African Nations and others must unite to fight this cause.

It should be pointed out that although the two men differed in there means to reach liberation, these heroes were, among others, the catalysts that accelerated the Civil Rights Movement and the Black Nationalist movement. Unfortunately, neither if these men were able to survive their attacks to witness the outcome of their commitment. Hence, the baton is then passed on to the young to continue the great race.

NOTE: The above was presented on Gil Noble's "Like It Is."

February 22, 1990

Media

MLK: The media employs to praise non-violence when Negroes accept blows without retaliation such as Memphis, Birmingham, and Selma. "There is something strongly inconsistent about a nation of oppressed that praises non-violence against Jim Crow laws and Bull Connor but will damn you when you ask it to be non-violent toward little brown people and Vietnamese."

MX: "The media in America can teach you to love or hate what they will. Hence, the media can teach the white man to love the Black man and teach Black people to do something for themselves. The Black man does not have to be taught to love the white man, it is the white man that have to be taught to love the Black man." Malcolm went further to describe white people as devils. When he

A Call to the Puerto Rican Student Body at CCNY

by Franklin Velazquez

Within the confines of the college in which we are studying, there exists a vast reservoir of talented Puerto Rican students who belong to no organization which can protect their distinguished qualities in such areas as theatre, art, culture and leadership abilities. Since no organization exists, many students who are not experienced with the problems of Puerto Ricans tend to believe and classify us as apathetic.

Those who are not familiar with Puerto Rican history and the great barriers set up against our people, will undoubtedly arrive at a fallacious conclusion: Puerto Ricans simply don't care about each other. As concerned Puerto Ricans we must put a stop to this bad mouthing about our people and insidious remarks of a racist nature which are daily being made by those who wish us external poverty and stagnation.

With the extreme forms of economic deprivation which face our communities and working people, the Puerto Rican college student should seek to better him/herself, and to give something to the

noble cause of uplifting our economic and social conditions. These hard times impose upon us an obligation based on the exigencies of a difficult reality.

All around us are indications that things are getting worse. Puerto Rican youth has an 80% unemployment rate in New York City. Our work force receives wages far below those of most other ethnic groups in the United States. In college, we face ascending and spiraling educational costs with attempts by some to reduce financial aid. For example, the notorious Emergency Financial Control Board (EFCB) which is dominated by banking interest. We must therefore return to the initial question and seek to throw some light on it.

If we cannot organize at City College we will gradually be eliminated from institution. If we don't fight for any of our democratic rights, we will gradually lose Puerto Rican Studies and Bi-lingual Education. If we don't make others respect our inalienable rights to progress, we will not be able to be effective doctors, lawyers, artists, athletes and workers.

We can infer from historical experience which has been documented, that whenever any people on this globe did not struggle, they lost not only their dignity but their nation and culture as well. Perhaps some people fear the implications of the word "struggle." These fears of phobias are most likely based on false notion which have been inculcated by traditional education, which dominated not by us but by interest contrary to our; corporations and government subservient to these monopolies. In the interest of our people we must be willing to give a willing to give a little of ourselves in order to obtain something. The sum of these individual sacrifices, no matter how small their may be, will be qualitatively more powerful than individual acts taken separately.

Brothers and sisters, let us be creative and unite in flexible but efficient ways. Let us work together in order to create cultural programs which are reflective of Puerto Rican culture. In this way set the record straight as to the real nature of our peoples' abilities and culture, and replace the distorted television version that portrays our

people as lazy and criminal with the truth. Let us create an effective and powerful organizational instrument which can adequately defend a student against the arbitrary and unjust bureaucraticism and racism of CCNY's administration.

If a Puerto Rican brother or sister has a problem with financial aid or a racist teacher, a Puerto Rican organization of concerned students should exist which can effectively defend that student's rights. This organization cannot hope to solve all the problems in existence at this present moment. However, it should be able to provide security, brotherhood and sisterhood to our large community of Latins at City College. By being an organization geared to the different problems and needs of the Latin student body we should be able to incorporate all talents. Any type of help and collaboration will be accepted, no matter how small it may be.

In the near future we will announce a time and place for a meeting in order to get this important endeavor off the ground.

November 3, 1977

"I ain't seen no poems stop a .38

I ain't seen no stanzas break a honkey's head

I ain't seen no metaphors stop a tank

I ain't seen no words kill

& if the word was mightier than the sword

Pushkin wouldn't be fertilizing Russian soil

& until my smiles can protect me from a nightstick

I guess I'll keep my razor

& buy me some more bullets"

DON LEE

from *Two Poems*

April 6, 1970



WCCR Fashion Show - Disco entire group of models November 1976.

Photo by Rynard Moore

Reagan's "Colored" Man Comes To City College

by Frederick Kennedy

A standing room only crowd turned-out to hear Clarence Pendleton, the Chairman of the Civil Rights Commission, in a debate sponsored by the political science department. Pendleton is the black man in the Reagan administration who said that affirmative action is racist and that Reagan is the best president that blacks ever had.

Pendleton spoke before an audience full of students, faculty and staff as he debated Professor Drew Davis from Yale University. The two debated the effectiveness of governmental programs like affirmative action, quotas and comparable worth as means to balance out the racism and sexism inherent in society.

The debate was temporarily disrupted by two members of the communist student club, Incar. They presented Pendleton with a paper

swastika, labeling him "racist of the year." The two guys hindered the progress of the debate more than ten minutes to the objections of the audience. Security was eventually called to escort them out.

Pendleton stated his dissatisfaction with the many affirmative action programs designed to balance the inequities in the job market. He said that these mechanisms falsely manipulate the market value and ultimately hurt the economy. He also said that these jobs stipulations allow for unqualified workers and discrimination against any individual white person.

Davis rebutted Pendleton noting the many achievements that affirmative action has brought about and how it is a necessity in trying to balance a discriminatory society. Davis also stated that the reason the system appears inefficient is because the government is not invest-

ing the funds necessary for the enforcement of the rules.

Pendleton's statement stirred a great deal of emotion among the audience, especially the black faculty in attendance. Professor Hayward Burns, Chairman of the Urban Legal Studies Department, stood and read a detailed condemnation of Pendleton's views and appearance on campus. Burns followed the speech by reading the names of the co-signers of the document. Pendleton replied that he respected the difference of opinion.

Professor Al Ballard of the political science department challenged Pendleton during the question and answer period. Ballard said that Pendleton had benefitted from black "nurturing" throughout his life, including his college days at Howard University and that he also benefitted from many of the pro-

grams that he sought to abolish. Professor Ballard asked if this was not a contradiction. Ballard also quoted Pendleton on his statement that Reagan is the best president that blacks have ever had. When Pendleton questioned this quote Ballard quoted the newspaper and the date, much to the amusement of the crowd.

As Pendleton began to respond to Ballard's comments, Professor Norment interrupted him, stating that he was not answering the question. Norment, a professor in the English department, asked Pendleton if he believed the rhetoric that he was saying and that if he did, there was something wrong with him. He concluded by calling him a "comic book hero" and walked out of the lecture hall on the first floor of NAC.

May 17, 1985

CUNY Being Squeezed ... continued from page 5

Tuition

State Senator Ronald Stafford, Chairman of the Higher Education committee, was also a key speaker on that recent Public Broadcasting program on the CUNY crisis. His reasoning for CUNY to charge tuition to its students was not very eloquent. Senator Stafford said because the people upstate pay tuition, so conversely city university students should pay.

As the Report of the Ad Hoc Committee of Funding Alternatives to the University Faculty Senate states, "Free tuition is a service for which city residents pay through their taxes." Local taxes paid by residents of the city are used specifically for the purpose of funding CUNY and other services the city provides for its residents.

If students had to pay tuition the existing programs such as the Tuition Assistance Program (TAP) for the state and the federal governments Basic Educational Opportunity Grants are questionable alternatives for poor students who need money to pay for their education. TAP was underfunded 18 million dollars in 1975-76 and Governor Carey recently cut the program and additional 10 percent. BEOG ran out of money prior to the meddle of

this semester and needed congressional action to obtain more funding resources. Next year BEOG is expected to receive an increase in eligible applicants, because of a requirement redefinition.

According to a statement compiled by the Black Council, on Higher Education, all part-time students (estimated 58,000 in CUNY) are ineligible for full BEOG assistance. All seniors and all students who attended college prior to April 1973 are also in this category along with all veterans and all self-supporting students who had an income last year, but may be attending

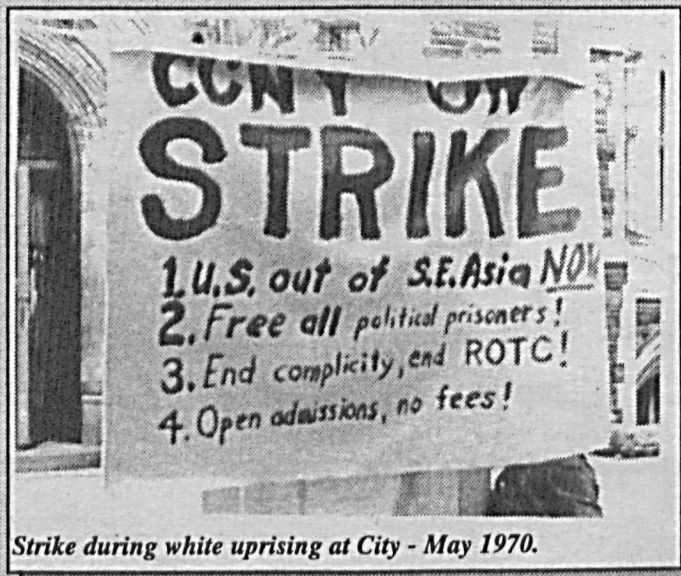
school instead of working this year. All social security recipients, survivors or disability recipients and all welfare recipients are also ineligible for full BEOG assistance. All part-time students are also ineligible for TAP. Students who now receive financial aid to defer fees and expenses lose this assistance, dollar for dollar, if they become ineligible for TAP or BEOG.

The next step is not certain as of yet. Whether or not CUNY cuts further or charges tuition is the stage that we are at now. Tuition will certainly force a significant number of students out of the uni-

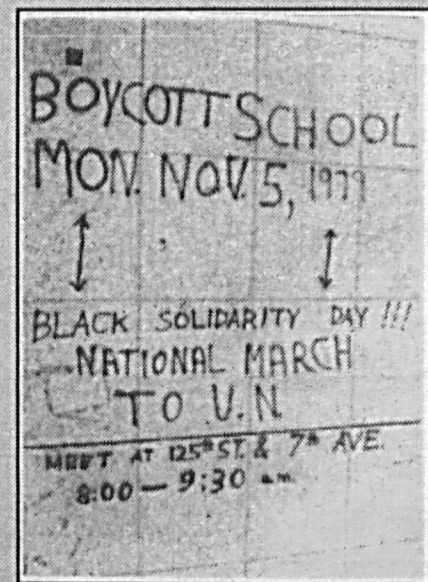
versity and if more cuts are made the university will have to undergo drastic new changes. The chancellor is opposed to the elimination of the Graduate program, or major alterations of the senior college's curriculum or function.

He feels that the totality of the university is wedged into these structures. What is needed now is that the state and the city should get together and try to absorb the deficit of the university. If this doesn't and more cuts are mandated, the most progressive thrust in modern education will be stemmed.

April 19, 1976



Strike during white uprising at City - May 1970.



Women's Caucus Makes Demands

by Ron Feaster

City College's Women's caucus (temporarily in Finley rm. 345), has made its prodigious mark on the history of the City College campus.

The organization, primarily made up of undergraduates and CCNY employees, boast an impressive range of personalities from clericals to feminist political activists.

Demand Women's Center

Though the Women's Caucus has formerly met with Dean Ed. Sarfaty (Director of the Finley Student Center) many times in the past, and has submitted a letter of request to his Board of Advisors, the request for a "Women's Center" has been grossly ignored, according to Ms. Hill, a Caucus representative.

Through the ignorance, on the part of the administration, of Women's needs, the requests have become urgent demands, centering around the establishment of a larger child care facility and a suitable space for the Women's Center.

The Issues

The mandate, which subscribes to the urgent needs of at least 50% of the student population (women), is supported by over 1,000 petitioners. The issues are clear

- The establishment or allocation of

an adequate facility for the "Women's Center." In this facility important features (such as gynecological services) which would focus on the problems specifically related to women at City will be offered.

This facility will also offer advisory services for mothers, students, workers, and all women on campus.

- An equally prevalent matter of concern for the Women's Caucus is that of the badly needed "expanded child care facilities"

Ms. Hill said that our present facility has a capacity of only 35 children and a waiting list that is unreasonably long.

- Ms Hill has already announced the upcoming formation of a special committee to deal with the special problems of Third World Women. Third World Women are enthusiastically encouraged to participate (with a RIGHT ON).

- The Women's Center will also serve as a vehicle for redress in the matter of ever present sexual discrimination on the part of some of the faculty members here at City College.

The adamant sister Hill points an accusing finger at the Administration, and Dean Sarfaty in particular, for their collective lack of consciousness and shameful ne-

glect, in assigning priorities to the pool tables and pin ball machines over our own children.

The Take Over

Distraught by the issues and "outraged" by the lack of positive response Caucus members took over Dean Sarfaty's office. At a high-noon meeting, Thursday, March 21st, a group of Caucus representatives came to the unanimous decision that some critical action had to be taken. About 30 minutes later, having no other recourse, a vanguard of 30 to 40 women assaulted the office of Dean Sarfaty (at Finley rm. 1123). The Dean again pleaded his inability to satisfy the minimal demands of the Caucus for the Women's Center. Then he offered the women a room "about the size of a toilet." The women, being thusly affronted, took over every available chair and couch, and all available floor space.

The Caucus took this opportunity to conduct an orientation meeting for the new women who had responded to leaflets circulated by the Caucus. The meeting was so loud that the Dean, (who reportedly lacked a certain enthusiasm), vacated the premises. He returned after about 30 minutes with a new proposal.

The New Deal

The new proposal was that the woman relocate in an available

room that had materialized in his absence. The delegation, dispatched to inspect the new room, found only a cubby-hole sized office already occupied by the Indian Students Association, who were reluctant to give up their valued space.

The New Deal II

Ms. Hill reports that: "It was only necessary to make a short tour of the top floor, of the Student Center, to discover six large rooms, totally unoccupied, and half of them locked due to being unused." Confronted with the fact that his earlier statements, (about the total unavailability of rooms at Finley), were in error, the harassed Dean accepted the list of six rooms that Caucus members had found suitable. The Dean agreed to meet with Caucus members Thursday, March 26th at 6 p.m., when the Finley Planning Board (a sub-committee to the Dean's Board of Advisors) makes decisions about allocation of rooms at the Student Center.

Tactical Retreat

With the parting reminder that a Women's Center "can better promote education at the university than the pinball machines that occupy several rooms" the group picked up their assorted gear and left.

April 4, 1974

The police are the armed guardians of the social order. The blacks are the chief domestic victims of the American social order. A conflict of interest exists, therefore, between the blacks and the police. It is not solely a matter of trigger-happy cops, of brutal cops who love to crack black heads. Mostly it's a job to them. It pays good. And there are numerous fringe benefits. The real problem is a trigger-happy social order.

ELDRIDGE CLEAVER

from *Soul on Ice*

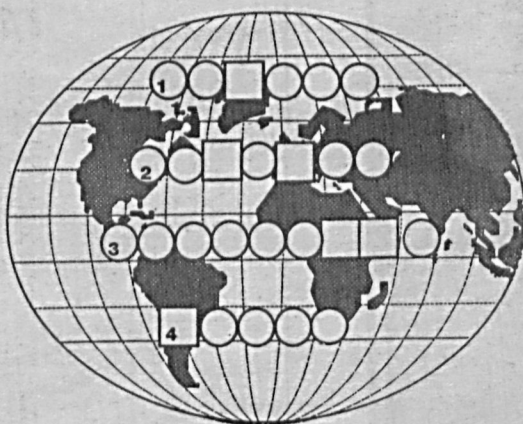
April 6, 1970

PEACE CORPS WORLD WISE PUZZLE

For further information about Peace Corps, write Box 896, Washington DC 20526

INSTRUCTIONS: The Peace Corps has volunteers serving in nearly 90 nations around the world. By solving this puzzle, you will learn about one of these countries.

Solve the four numbered puzzle words and then unscramble the letters in the squares to produce the name of the country darkened on the map at the right.



The largest of the republics in the former Union of Soviet Socialist Republics

□ □ □ □ □ □ □ □

1. Until the breakup of the U.S.S.R., the capital of that nation.
2. Completely landlocked sea on the eastern edge of the southern portion of this nation.
3. Former name for the city now called St. Petersburg.
4. A long, low mountain range in this nation which divides Europe from Asia.



Solution: 1. Moscow 2. Caspian 3. Leningrad 4. Urals = Russia

What South Africa Means

With his callous veto of the Congressional bill calling for economic sanctions against South Africa, President Reagan once again demonstrated that he would rather side with evil, and buy more time for the embattled usurpers who are holding the people of South Africa captive under the bondage of apartheid.

Reagan has always sought to avoid any effective pressure on Botha and his gang; rather he has always buffered the efforts of conscientious lawmakers trying to help the people gain their freedom.

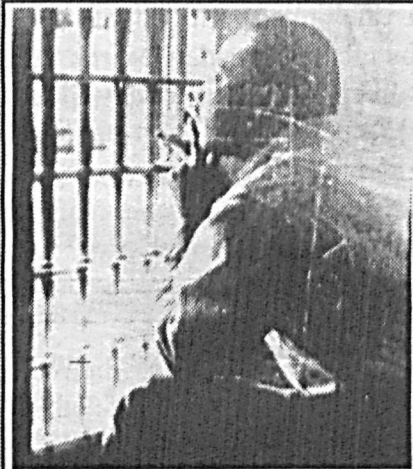
The president did not even mention the South African problem

in his address to the United Nations, although he mentioned a host of other problem spots in the world.

Reagan always sides with conservatives who only want to keep people in bondage. The time has come for a turn in the attitude of these conservatives so the world can become a better place.

THE PAPER demands the release of NELSON MANDELA, and the beginning of sincere negotiations for a peaceful transfer of power in AZANIA (South Africa).

October 9, 1986



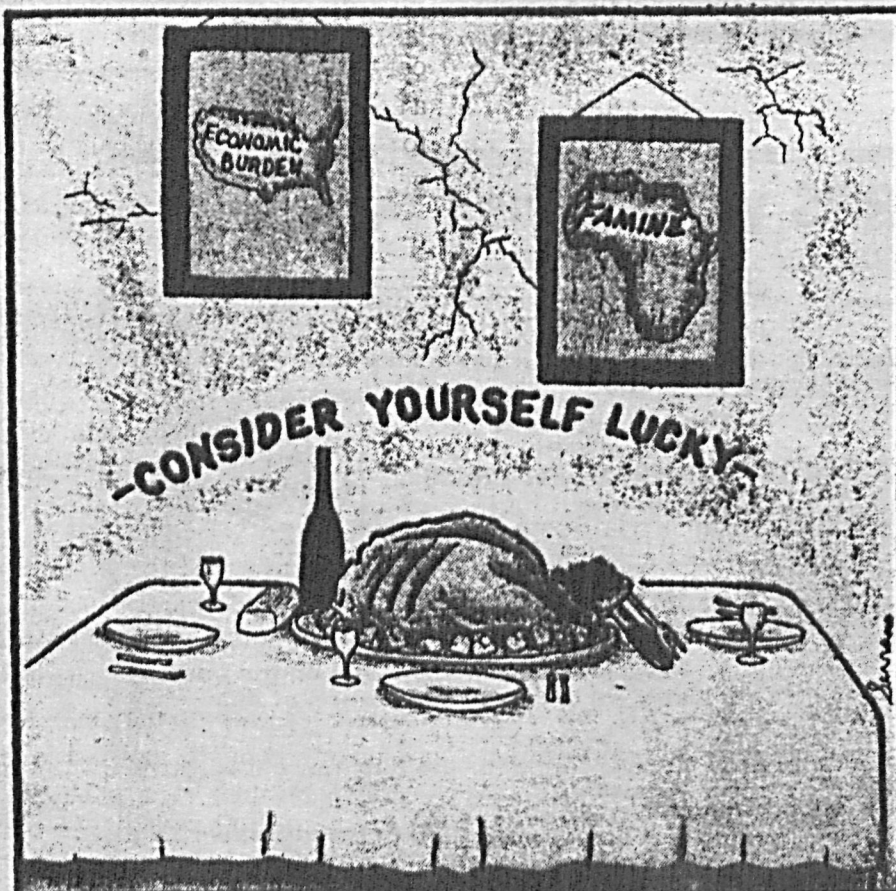
Dr. Martin Luther king, Jr. is shown in the Jefferson County Jail in Birmingham, Ala.

Racist minds create racist institutions. Therefore you must move against racism, not institutions. For even if you tear down the institution, that same mind will build them again.

RON KARENGA

from *The Quotable Karenga*

April 6, 1970



TO MY SON'S TEACHER (FOR BEING ABSENT FROM HIS NIGGER HISTORY CLASS)

to whom
it may concern:
it has been
brought
to my attention
that my son/
your boy
has not been
attending regularly
his history class

i ask you
would you
have your children
attend a class
whose intent
means to slap
them in the face

would your childrens
teachers be the very
ones who have
raped their mother
& told her
to worship her
defiler

to whom
it may concern
it has been
brought
to my attention
that your boy/
my son
has not been
regularly attending
his history class

my belly swelled
& burst
...came forth
my son hannibal
my son Askia
cleopatra...
nefertiti...

& you
would say to me
that i am barren

i
whose sons
built your nation
whose daughters
birthed your might

my son
my son
i have birthed you
.....watched you go from me
i watched your childlike
progression
i heard you cry out to me
in a strange tongue
i prayed...
that as you grew to manhood
you would remember me
my son hannibal
my son Askia
cleopatra...
nefertiti...
i would
that you would
...remember me
my son
my son

BRB 1970

March 30, 1978

History ... continued from page 3

explain our policies and procedures, and then, three days later they would go back to whatever else they were doing before testing us.

In the meantime, we were developing our organ in every conceivable area.

In **News**writing, we hit on community issues, both local and city-wide, at the college and in Harlem; growing in expertise. Several times we, ourselves, have "broken" stories before commercial newspapers did.

Our Features, ranged from promoting faculty members; to evaluating different programs at the college and in the community; to criticize current movies and plays, books and records. Over a period of time we developed a reputation in two significant areas.

Politically, we have gained much respect for our detailed, and sometimes well-researched, analyses of issues of world-wide and national interest.

Our Arts section has acquired recognition for our willingness to go beyond the usual "commercial" track of reviewing Broadway-based entertainment. Community and small-group enterprises have many times taken priority over the usual commercial products.

The **Columns** found on our editorial pages represent the area where free-flowing, more creative forms of expression have taken place. Political positions, ideological persuasions, and philosophical leanings have tended to almost naturally complement each other.

since the fall of 1970, the only college publication of its kind in the entire Northeastern Seaboard. This does not say, however, that we feel comfortable in our position. It would be to all our benefit if there were more publications similar to ours. There is just too much talent which gets distorted, or goes wasted wherever we be. And we recognize the desperate need to push the talent we do catch.

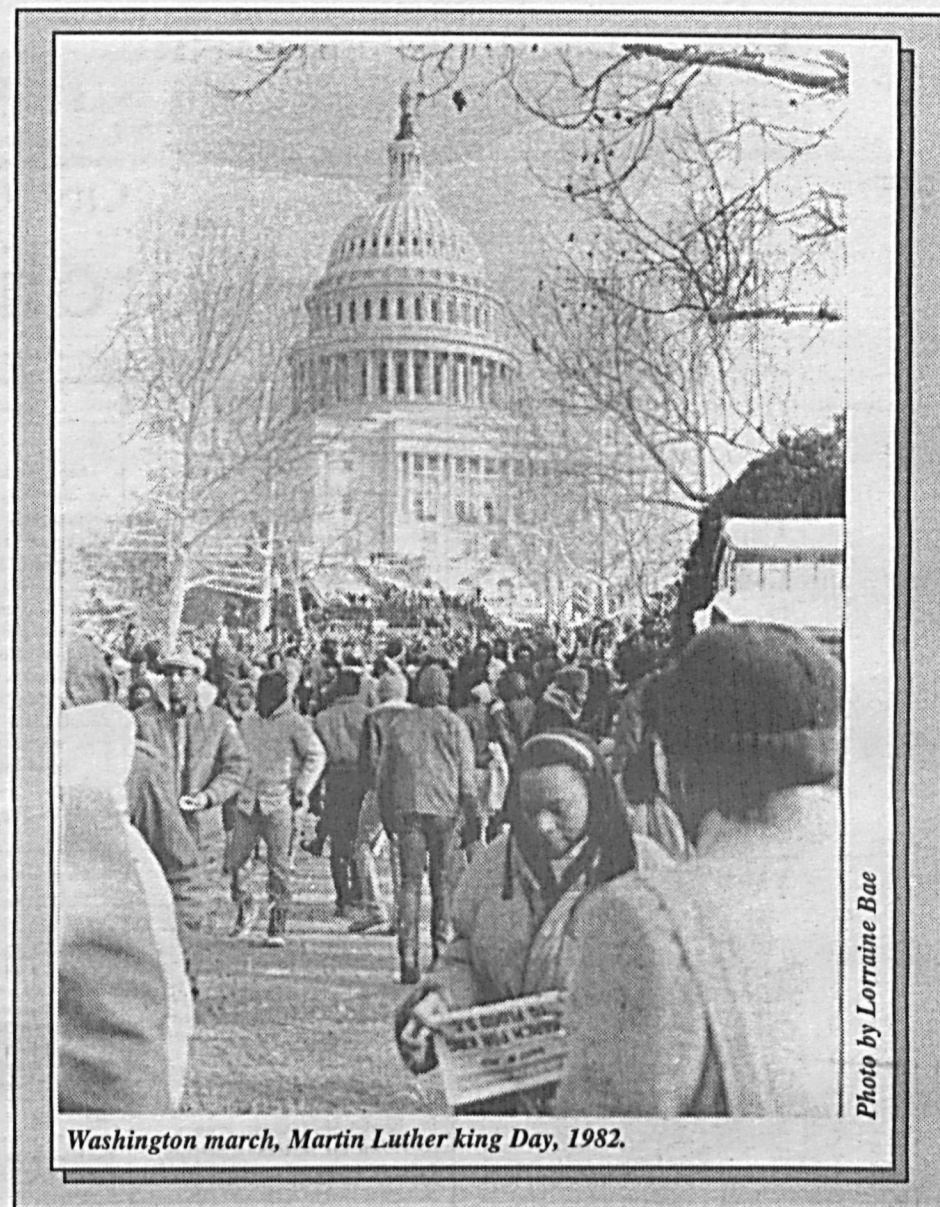
Nor do we deny the problems we've had within us. Those forces which are most destructive are always internal. And there have been many moments when we, ourselves, were on the edge of destroying what we had fought for.

We have been fortunate, though, to have among us individuals who've had a fantastic way of reminding us what criticism is really about. And while criticism is often difficult to take, many of us have learned to thrive on it.

We've learned that criticism is not so much "negative," or "positive," as much as it is "motivational." There is the motive, the reason for, for criticism. Whenever any one of us individually, took the time to search for the reason behind a statement, we have learned to appreciate its value.

Aside from the internal, personal and organizational, problems we are continuously faced with, the other destructive element that we have had to overcome was that of advertisement.

We depend on ad solicitation to help pay our costs. When we initially started out, and companies



Washington march, Martin Luther king Day, 1982.

Photo by Lorraine Bae

and advertising agencies found out that there was a change in our makeup, they immediately changed in their soliciting practices. We lost a lot of our regularly dependable revenue, and by this condition, were forced to seek out other outlets.

Interestingly enough, we became business people, finding out what the "true hustle" entails. Turning into instant experts, we tapped a resource not usually catering to the college market: our community. Reporters become ad hustlers, pho-

tographers became distributors, and editors, campaign coordinators.

So far, the response has been correct. We did not go bankrupt. We're still here.

But, here, is relative, constantly dependent on the given factors. And the biggest factor, which had always marked our ability to continue has been our ability to keep a transition going from staff to staff to staff. We need all the help we can get. And you do, too!

January 25, 1974



African Heritage Month Celebrations

City College African Celebration & Perspectives

Published By The Day Student Government with the Overwhelming Participation of the many African Student Organizations on Campus.

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Monday	Tuesday	Wednesday	Thursday	Friday
8 "Truth crushed to the earth will rise again, stronger than before." - Dr. Leonard Jeffries Dedicated to: Leonard Jeffries, Jr. and Rosalind Jeffries	9 "The only meaningful education is an 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 Dedicated to: John Henrik Clarke and Mother Franklin	10 "They have had to believe for many years, and for innumerable reasons, that black men are inferior to white men. Many of them, indeed, know better, but as you will discover, people find it to be committed, and to be committed is to be in danger. In this case the danger, in the minds of most white Americans, is the loss of their identity." - James Baldwin, <u>The Fire Next Time</u> Dedicated to: Yusef Salaam and James Baldwin	11 12pm - 2pm, <u>NAC Ballroom</u> NSBE Pyramid - 1st Annual Film Festival <i>donation</i> National Society of Black Engineers 8pm - 1am, <u>NAC Ballroom</u> Party/Fund Raiser for The Sickle Cell Anemia Foundation. Alpha Phi Alpha/Male Mentorship Organization Dedicated to: Charles Richard Drew and Queen Tye	12 College Closed "A little bit of food is filling to one who hasn't ate, and you truly know what love is after experiencing an abundance of hate." - Bama, The village poet Dedicated to: Martin Luther King, Jr. and Rosa Parks
15 College Closed So we stand here On the edge of Hell And Look out on world And Wonder What we're gonna do In the face of What we remember -Langston Hughes Dedicated to: Mother Hale and Langston Hughes	16 12pm - 2pm, <u>NAC Ballroom</u> NSBE Pyramid - 1st Annual Film Festival <i>donation</i> National Society of Black Engineers 4pm - 7pm, <u>Location - TBA</u> Dr. Khalid Al-Mansour, Who speaks for the African-American Crisis in the Black Leadership? and what Blacks throughout the world can expect from the Clinton Administration? - <i>donation</i> - Young Black Republicans / Sisters of KMT Dedicated to: Zumbi Palmares and Queen Hepzibah	17 "Power concedes nothing without a demand, it never did it never will. Find out just what any people will quietly submit to and you have found the exact measure of injustice and wrong which will be imposed upon them and these will continue until they are reeled with either words or blow or both. The limits of tyrants are prescribed by the endurance of the those whom they oppress." - Frederick Douglass Dedicated to: Frederick Douglass and Sojourner Truth	18 6pm - 8pm, <u>NAC Ballroom</u> "Celebrating Afrikan Women" <i>admission TBA</i> - Daughters of Afrika Time: TBA, <u>NAC 0/201</u> "In Memory of BOB MARLEY" <i>admission Free</i> - Caribbean Students Association Dedicated to: Bob Marley and Nani	19 8pm - 1am, <u>NAC Ballroom</u> PARTY - "Do you know what it is to have a Revolution?!" <i>Admission: TBA</i> Caribbean Students Association Dedicated to: Kwame Nkrumah and Aasta Shukur
22 6pm - 8pm, <u>NAC 0/201</u> The Afro-Latino (lecture) <i>admission free</i> - The Statewide Africana Studies Movement / 500 Years of Resistance Dedicated to: Antonio Maceo and Mary McCloud Bethune	23 12pm - 2pm, <u>NAC Ballroom</u> NSBE Pyramid - 1st Annual Film Festival <i>donation</i> National Society of Black Engineers Dedicated to: Marcus Garvey and Harriet Tubman	24 6pm - 10pm, <u>NAC 0/201</u> Lecture on "The AFRICAN HOLOCAUST - the truth and who was involved". <i>Speakers:</i> Dr. Leonard Jeffries, Dr. Edward Scobie & Bro. James Small <i>admission free</i> - The Statewide Africana Studies Movement Dedicated to: Queen Nzinga and Yusef ben-Jochannan	25 6pm - 8pm, <u>NAC Ballroom</u> African Martial Arts Workshop and Lecture featuring Black Dragon System - Bro. Woza Vega - <i>admission free</i> - The Statewide Africana Studies Movement Dedicated to: Salome Ureña de Henriquez and Che Guevara	26 2pm - 10pm, <u>NAC 1/211</u> Black History Festival "Blacks in Progress" - featuring Handcrafted Items, Food, Lecturer - <i>admission free</i> - Evening Student Government 4pm - 7pm, <u>NAC Ballroom</u> Lecture & Exhibition on Garifuna culture and dance, <i>admission-free</i> - Libana Baba Garifuna Association 7pm - 10pm, <u>NAC Ballroom</u> Tribute to African Writers and Poets <i>admission-\$2</i> - Alpha Phi Alpha/Male Mentorship Organization Dedicated to: Walter Rodney and Sonia Sanchez
March	March	March	March	March
1 5pm - 8pm, <u>NAC 1/201</u> "Get To Know Your Roots" Part 1 - Documentary <i>admission free</i> - Nigerian Student Organization	2 5pm - 8pm, <u>NAC 1/201</u> "Get To Know Your Roots" Part 2 - Lecture featuring speakers from Nigeria <i>admission free</i> - Nigerian Student Organization	3 5pm - 8pm, <u>NAC 1/211</u> "Get To Know Your Roots" Part 3 - Dinner and Cocktails <i>admission TBA</i> - Nigerian Student Organization	4 12pm - 4pm, <u>NAC 1/211</u> "Get To Know Your Roots" Part 4 - featuring THE GREAT DEBATE - African & African American <i>admission TBA</i> - Nigerian Student Organization	5 12pm - 7pm, <u>NAC Rotunda</u> Kujichagulia Expo - featuring vendors, entertainment, and foods - <i>admission free</i> - Sisters of KMT 7pm - 10pm, <u>Aronow Theater</u> Miss Black & Gold Pageant <i>admission-\$10</i> - Alpha Phi Alpha/Male Mentorship Organization 8pm - 1am, <u>NAC Ballroom</u> NSBE/Alpha Phi Alpha Party <i>admission-\$5</i> - National Society of Black Engineers/ Alpha Phi Alpha

All functions will be held at City College, 138th @ Convent Ave. A,B,C,D Trains to 145th Street; 1,9 Trains to 137th Street; or M101, M100 to 138th Street & Amsterdam Ave. For further information regarding any of these programs call the Day Student Government at 212.650-5452 or 212.650-5024.
Special Thank To: All participating clubs and organizations, Filers By Mousetrap, WCCR - City College Radio, S.A.M.E.-TV, The Paper, Anita Lynch, Hipolito Marguer, N. Christopher Comma, Bongl Doughty, Andre Neplett, Oswald Willis, Henry Simons, Andrew McEachin, Wale Bastanu, Jeffrey Reid, Obi Nwogugu, Tammy Pate, Frank Slaco, Tyson Gaines, Jose Guevara, Craig Spencer, Carl Busby, Mahale Masifeka, Ricardo Parker, Jahmal Hartley.
We hope that you enjoy yourself. Look forward to other calendars like this in the future. HOTEPI