

# THE PAPER



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CITY COLLEGE

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CITY COLLEGE OF THE UNIVERSITY OF NEW YORK IN HARLEM

Volume 88 Number 3

A Medium for All Peoples of African Descent

October 12, 1988

## Student Activity Fees

By Devin A. Roberson

**H**ave you ever wondered where your Student Activity Fees are going? Looking at a breakdown of the current fee allocation, you will notice that they go to support a number of activities including the operation of Finley Student Center.

According to Edward Evans, Director of Co-Curricular Life, Finley's Center operation includes the operation of Aronow Theatre, the Game Room, five lounges, the Ballroom, the Information Desk, seven conference rooms, a video studio, a radio station, TV viewing room, three campus newspapers, the yearbook office, all Student Government facilities, the Business Office, the Copy Centre, Reproduction and Duplicating facility, Ombudsman office, the Legal Aid Centre, and the administration offices.

Within the Finley Student Center's

budget, 70% of the money allocated to the center goes toward supporting staff (eight permanent personnel) and an average of 60 part-time student aides. The Budget Committee of the Student Service Corporation has projected that the Center faces a growing deficit. After examining costs and fee income over the next three years, the Committee concluded that by 1990, the Finley Student Center would require an additional 60% of the current fee income.

Therefore, a proposal has been made

to increase the Student Activity Fee rather than reduce services. With implementation of this proposal, \$20.80 will be allocated, from each student's fee to Finley Student Center, a \$7.80 increase. This would bring each Student Activity Fee to \$55.15. Since this increase will not be needed until 1990, the additional monies obtained in the first year, will be used to establish auxiliary income for the Center, hypothetically limiting a need for additional fee increases in the future. This recommendation was unani-

mously approved by the Board of Student Service Corporation and has the approval of the Administration. However for this increase to become effective, the final decision must be made by the student body through a vote scheduled for early October.

Consideration of this new proposal raises troubling questions. According to a random poll of some students by The Paper most students we questioned are asking if the money was allocated is being wisely spent. ♦

### The Black Studies Dept. of City College Honors Professor Ed Scobie

On October 15, the Black Studies Department will honor the presence of Professor Edward Scobie. Professor Scobie is retiring this semester, so the Black Studies department and the Harlem community plan to honor Professor Scobie for his giving of himself in times when others would not have given at all.

Edward Scobie - was born in Roseau, Dominica. As a youth he distinguished himself in the regional sports of cricket and soccer as well as in his studies.

During World War Two he served in the royal air force receiving numerous citations and awards. Following the war he became a broadcaster and radio journalist on international service of the BBC. He first became known to Caribbean audiences through the popular program "This is London Calling The Caribbean" which he hosted with Andrew Salkey.

In London, Edward Scobie was part of the literary-political circle of Caribbeanists which included C.L.R. James, Jan Carew, Andrew Salkey, George Lamming and Eric Williams. This group was actively involved in the struggle against racism in England and



for the independence of the Commonwealth African and Caribbean countries.

Prof. Scobie authored numerous plays, biographies and essays while in London, many of which were used in BBC programming. His longstanding interest in Black History is expressed in his research on "The Black Pope" and on "Francis Barber."

In London Edward Scobie was an important force in the establishment of the West Indian press. He was editor of *Tropics* and *Flamingo*, two Caribbean magazines of this period.

Prof. Scobie returned to Dominica and founded the Dominica Freedom Party, one of the nationalist parties which was established to oppose legislation curbing freedom of the press and press censorship. In Dominica he became a popular orator who addressed historical, political and philosophical issues. In Dominica his interest in journalism continued and he established and edited the *Dominica Herald* for many years. His tireless participation in the movement for the independence of Dominica and the other Eastern Caribbean

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## Finley Center

To: All Student Organizations

From: Ed Evans, Director, Co-Curricular Life

On occasion it may be necessary for some students to remain in their offices or to utilize some other Finley facility after the Center's closing time. Policy for such emergency after hour use requires the justification of such use and the prior approval of either myself or the Center's Operation Manager, Mr. Small.

The primary reason for such a policy is the maintenance of the security of both the facility and of the individuals. To this end, the prior approval alerts our Security force of an identifiable presence after hours and permits them to monitor the safety of the user. College policy requires that, when requested, a member of the College community identify themselves to Security staff. This is particularly important when facilities are being used after hours.

Security has been advised that any student without the noted approval found after hours in any facility other than the 1/103 lounge should be reported to Mr. F. Kogut or to me for some action. ♦

# THE PAPER

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## Essence Magazine: For Today's Black Woman?

By Naasira Davis

In a society that is so eurocentric, we African-Americans who have not forgotten where the roots of our trees are buried, tend to grasp frantically at anything that resembles us. Unfortunately, there are many facades that seem to be very much in our line, but have no relationship to our reality.

The magazine *Essence*, in my own opinion is an example of one of those decoys "planted" in our society for us to fashion our lives by. Before the title, there is a phrase on the upper left corner of every issue that reads: FOR TODAY'S BLACK WOMAN. What kind of Black woman is being enticed through its advertisements and articles? *Essence* is more geared towards the woman who not only has forgotten where the roots of the trees are, but also where the tree itself is. This is most evident by the type of advertising this magazine accepts. It advertises, in abundance, beauty products such as T.C.B. Relaxer, Wave Nouveau, Soft n' Free, fade creams, hair waving, and face paints galore. All of which makes the Black woman fit the eurocentric definition of beautiful, as closely as she can possibly become without having to go through a whole skin grafting process. In an average issue of this magazine, hair-care products rank number one in advertising, with most of them being "perms" and "curls". Next in ranking are cosmetics, alcohol, and cigarettes respectively. What *Essence* advertises is just as bad as the way it advertises. In the case of hair care products, the "perfect" family is often

shown. This family always consists of a mother, father and one child. One can't help but speculate on the notion that *Essence* is trying to sell the myth that today's Black woman only has one child, and everyone else should get with the times.

The magazine's articles are just as useless as its advertisements are for the True Black woman. Topics such as: The Changing Trend of Fragrance, Better Orgasms, and Black Woman, White-Man-The Love Connection, are just a few examples *Essence* feels are necessary for the growth and survival of Black women in today's society. Little of which deals with some of the real problems faced by Black women in today's world.

*Essence* does not reflect the accurate expectations, needs, and desires of the True Black woman. Perfumes, orgasms, and White men are the very least, of our concerns. Black women I come in contact with are not trying to make themselves over by painting, perming, and weaving. Most are extremely proud of their God-given beauty and only try to enhance that by the most natural means. *Essence* should gear itself more towards the idea of Self Love, Self Satisfaction, and Self Preservation. Instead of advertising all those "hair sheen" products and skin toners, *Essence* should teach people how to restructure their diets and ways of living which will give them the shiny hair and clear skin that *Essence* says they are looking for. ♦

The Paper makes space available for the airing of a variety of views from CCNY students, faculty and members of the Harlem community. The views expressed in the community section are not necessarily the views of the staff of *The Paper*.

## Black Leadership: Some Reflections

By John Pugh

Leadership means being in touch with the needs, and desires of those of who you proclaim to follow you. Good organizing skills with a strong sense of purpose is usually the mark of an able leader. A leader must be a warrior, a healer, and a sage. 1. As a warrior the leader acts with dynamic power, and firm decision. 2. As a healer a leader should be open, receptive and nurturing to his group. 3. Finally as a sage leader should withdraw from the group and commune with God in silence.

Great leaders inspire men to new heights. They change with the times, and survive. They know when to take it easy, and when to push forward. Flashy leaders lack stability. Insecure leaders try to promote themselves. Leaders who lack integrity try to capitalize on their position. We must remember that it is not very holy to point out how holy you are. Again great leaders inspire self-improvement in others. They hold a mirror to you and challenge you to go beyond your limitations, self discipline is usually a tool of great leaders.

Great leaders have always led by example. Paul Robeson is an example of a good leader who would not sell out. He had a great show business career that he was unable to pursue, because he showed America that he had pride in being an African at a time when it was not popular (1930s-50s). He also put Africa's culture on a pedestal. The power structure tried to silence him, but he said "I must speak the truth, because that's the way I was raised." So they labeled him a communist, and no one would give him work within the country. The U.S. government revoked his passport so that he couldn't travel around the world where he had loyal supporters. Paul Robeson stood on principle. FOLLOW HIS EXAMPLE!

In 1984 when Jesse Jackson announced that he would run for President, Minister Louis Farrakhan wrote an article in *Essence* magazine (Feb 84). In that article, Minister Farrakhan showed strong support of Jesse Jackson's run for President. While not agreeing with all of Jesse's views Minister Farrakhan did not want Jackson harmed by the power structure. This was a surprise to many people, and especially those in the Nationalist movement because generally it is not the Nation of Islam's policy to get involved with politics.

Minister Farrakhan wanted to warn moderate Black leaders not to abandon Jesse. Here are some of the reasons why from the *Essence* article of February 1984.

"May I remind you that whenever a strong Black Leader made a revolutionary stand, the moderate Black Leaders condemned that revolutionary leader, giving the signal that it was alright to move against him. This is how we lost brilliant leaders. The moderate Black Leadership opposed Malcolm X and... the Honorable Elijah Muhammad and... gave the government the signal that it could destroy these leaders and their organizations. When Dr. King spoke out against Vietnam the moderate leadership stood against him... the signal was clear to the forces that wanted to destroy him that the moment was right."

This urging of unity among Black leadership was important because the Nationalist element of the Black

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## Tribute to College Struggle

At the May 1988, Honors Ceremony, I stood there with my beautiful black African robe from Senegal next to Dr. Leonard Jeffries, Chair of the Black Studies Department. We were among the many candidates and chairmen who were dressed in their academic graduation gowns.

All of us in the Great Hall faced that large embarrassing mural. Yes, the mural that pictures the poor, the middle class, and the aristocratic European descendants receiving the gifts of a university education. Yet, there were no Black faces in that mural. There are no people of color. It seemed ironic to me that President Harleston, a man of African descent, in May 1988 was the one bestowing the gifts of a college education, in the presence of that embarrassing racist mural.

It seemed more puzzling to me as I reflected on one of the president's speeches. The speech that talked about City College's long history of providing an education to the working class, the immigrant, the so called "minorities". The speech that talked about City College being pluralistic and diverse. Yet, there were no Black or Asian faces in the mural that the founding fathers of this college had commissioned.

I glanced at the mural once more and

looked at the population of African descendants receiving Honors awards. It was clear to me that City College may have a history of providing an education to the immigrant and the working class, but not necessarily to the children of non white immigrants, former slaves, sharecroppers and railroad workers (people of color). The thoughts of my own family struggles and other black families reminded me that it was struggle, bloodshed, and sacrifice that earned me and others the opportunity for education and social movement. It was not because of City College's so called history of being "Pluralistic" and "Diverse".

The City College does sit on sacred ground. The ground has not been made sacred because of the passing echoes of Noble Peace Prize winners and echoes of City College being "Pluralistic" and "Diverse". The ground on City College has been made sacred because of the battles that have been fought by ethnic groups struggling and grasping for social, economical, political rights so that their children can benefit from their struggles.

The ground is sacred because it is Part of the Harlem community. A community that has emerged itself in the

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# Commentary

## Which Voice is Which?

By Abdullah

On invitation by the Day Student Government (DSG), some of the clubs and societies of CCNY attended a meeting in the NAC ballroom, on September 8. The 8-item agenda for this meeting included issues ranging from the proposed moving of the student clubs from the Math Hut to Baskerville, to the disbursement of funds to the 120 clubs in the college.

By far the most controversial issue however, was item number 3 on the agenda, briefly entitled "Leadership Club." In a transparent and not so eloquent manner, Mark Torres, a DSG senator officially informed the other clubs of the proposed formation of an organization called "The Voice," which, according to Article II, Section I of the DSG proposed constitution, is... "to represent all student organizations and in particular to act as an intermediary between the many student organizations and The Day Student Government..."

It is interesting to note that ever since they have been clubs at CCNY, these clubs have always represented themselves before the student government without the need of an intermediary. However, in 1988, the DSG has apparently unilaterally decided that the clubs are incapable of doing what they have done effectively for so many years.

Alternatively, the DSG may have decided that they need to be insulated from the very people who elected them to office. Indeed, some of the expressed functions of "The Voice" as stated in Article II, section 1 of its constitution, are the very duties of the DSG.

Article IV Section 2A of the same proposed constitution states that "all member organizations shall pay a ten dollar (\$10.00), membership fee each Fall and Spring semesters." This is ludicrous! Not only did the CCNY clubs not ask for the formation of "The Voice" but neither did they request the services of this redundant and pointless organization. By continuing to represent themselves as they always have, the clubs can enjoy the benefits of direct conference with their government, eliminate the risk of misrepresentation that a third party poses, and of course, save themselves the ten dollar fee.

Since "The Voice" Does not fulfill any need for the student body at CCNY, then should it be formed? This question was asked in various ways and at various times at the September 8 meeting, but the executive members of DSG which proposed forming the organization, were either unable or willing to provide plausible answers. What it appears they thought they had succeeded in doing was to convince students of the necessity and usefulness of a "Leadership Club."

While requesting that they remain unidentified, valuable and reliable sources near to DSG, however, have revealed that there is a "sinister plot afoot." To unravel this plot, one has to first reflect on the elections for Day Student Government during the spring semester of 1988 in which the incumbent "Unity" party was ousted by the "Voice", which subsequently formed the present government.

That "Voice" is not the same "Voice" as the new leadership club; at least that is what the DSG would like to have us

believe. In an effort to convince us of this, Mark A. Torres, a founding member of "The Voice" club, has intimated that the club is considering a change of name in order to distinguish it from the political party.

It is appropriate to note here, that Mr. Torres, along with Georges Vilson, another founding member, serves, both as executive member of "Voice", the political party, and as senator in DSG, of which the latter is president. Apart from this, other members of DSG, like Executive Vice-president, Rafiah Amaefule, will also be active in the new club, "The Voice".

Now the question: Which "voice" is which? Since the members of "Voice" political party won the elections and formed the DSG [along with 2 "Unity members"], one might expect the DSG to project and reflect the views and ideas of that party. Then, since "The Voice" club was conceived by members of DSG, one might expect the club to promote the interests of that student government, or more distinctly, the interests of the members of the DSG.

It is regrettable that such a distinction has to be made, especially as the DSG, appears not to have been unanimous in its decision to form "The Voice". In fact, one source said that a number of DSG executives saw no need at all for such an organization. When contacted, one member confirmed our information, but requested to remain anonymous. That member declined to comment further.

Nevertheless, it is easy for one to speculate how the "The Voice" might foster the interests of the select members of the DSG. In the short run, the members of the DSG, being members of the "The Voice", the intermediary club, will have the opportunity to decide whether the DSG would hear club grievances, even before an issue officially reaches the government.

Vastly more important, is the possible long term purpose of the "The Voice". If the "The Voice" political party were to lose the next election, the same people, through "The Voice" club would still be in control of all student organizations! As such, they would be in positions to make heavy demands on, and effectively control the government they would have officially lost.

Clearly, by assuming all of the DSG's responsibilities and duties to the student organizations, "The Voice" has rendered the DSG redundant in some ways, and ineffective in others. At the moment, since both executives overlap so broadly, the effects are not so dangerous. If this DSG loses office, however, the resulting situation could be chaotic. "The Voice" would simply activate the constitutional coup d'etat that has already been put into place, and the same people would still be in control. Concisely, the DSG executive has established the machinery to set itself up as a dictatorship regardless to who wins the election!

All student organizations are advised to boycott "The Voice", and preserve their right to always express their opinions to the DSG, and to elect who they want to handle student's affairs. That is what the Day Student Government is for. We don't need "The Voice" to do it! Also, we don't need to pay some presumptuous

organization to do for us, what we can do more effectively for ourselves. Because history teaches that greater gains are achieved through unified efforts, we the

students of the City College of New York, must hereby silence "The Voice" and retain the integrity of all student organizations. ♦

## L E T T E R S

Dear Editor:

This past weekend I had the pleasure to see City College had rented out the Ballroom to a couple to be married. The family and friends who came were very well dressed. The black limos which pulled up dropped off one impressive couple after another. I was very proud to be a member of the City community. However, my pride soon turned to embarrassment when the people had to pick their way through the throngs of children spawled on the sidewalk in military fatigues. The children, some who looked about six years of age, were laying face down on the bird "fecal encrusted" ground doing what appeared to be hip gyrations and body convulsions. Poor kids. Who makes these children carry rifles and do assorted exercises in humiliation? Poor kids. Without testosterone hormone number one, these little kids are asked to do 200 push-up on any weekend. No, not asked but TOLD. And the way they are told. They have kids a little bigger who bark orders at the smaller ones, they're called sargents I think.

Once and for all, please explain to this student who allowed this noisy "military unit" onto the campus. I mean, I know that City is a feeding ground for military recruiters, but really six years olds? And while your at it, tell me who is making money off this. I for one don't believe we "donated" our space to the U.S. government. Aside from the ethical question of juvenile conscription, their must be some group student consensus that we are aware of and agree with the goals of this training camp.

Poor kids. As I watched the procession from the wedding leave the grounds, I noticed a little boy grown fat on twinkies and ice cream. He appeared to be choking and he was being guided to one of the "commanding officers". I overheard another boy tell the officer that the kid was running and suddenly started wheezing for air. The officer yelled at the kid, "What, do you have asthma?" The kid nodded yes, which made the officer even more mad, "Shut up and go wash your face!" Poor kid. He couldn't stick it out in this man's army.

Gabriel Pulgar

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## Black Leadership

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struggle for human rights and freedom and now lays "Under-developed" with very few social economic programs aimed from the City College or other institutions to develop it. Yet, they claim the community when they want government funds on the basis of providing a minority education. The academicians block out the echoes of Marcus Garvey, Elijah Muhammad, Zora Neal Hurston, Adam Clayton Powell Jr., Malcolm X and others in the past and in the present.

The so-called academicians never

mention the Black and Hispanic youngsters that took over the campus in 1969. They never mentioned that these youngsters risked all they had so that others like them could get the great City College education that others talk about. The so called academicians never mention that these student demands were the basis for the Seek Programs, the Open Admissions Policy, and the Ethnic Studies Departments. Yet, they always claim these advances as part of some natural event. These advances were because of struggle. By the way, it is the

20th anniversary since the council of Ten was formed and the organizing of the students take over of City College began.

I wonder why these academicians leave this out of their speeches? I wish to thank the ethnic studies departments particularly the Black Studies Department for reminding us of the true history of City College, and not a glorified story. We call it the "Ali-Mazuri Syndrome" which means distorting the truth by omission of data. However, The Black Studies Department drills in the heads of

their students that Black studies teaches students the proper use of power. An education that does not is not an education at all. Further, Black Studies is World Studies and one cannot begin to talk about World history without a proper consideration of African studies. By the Way, I received the Black Studies Department award for Outstanding Leadership in the Community and wish to thank Dr. Leonard Jeffries (Dr. J) and the staff for the support and a true education. Alluta continua.  
Reggie Mabry

## College Struggle

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community agreed not to criticize Jesse, and also encouraged the moderates to do likewise. What did Jackson want? He wanted Unity within the Black Community.

Minister Farrakhan showed a marked growth of support in 1984. All the negative press that he received from the establishment press drew him closer to the Black community. In every state that Minister Farrakhan went into the public eye, he drew large numbers of Black people.

Many Jewish organizations such as the

Anti-Defamation League have accused Minister Farrakhan with hate and reverse racism. They also put great pressure on Jesse Jackson to apologize for his friendship with Farrakhan. Minister Farrakhan had stood strong then and is standing even stronger today.

According to a Newsweek article from July 1987... Farrakhan is pushing for economic empowerment in the Black community. The project is called POWER! The program started a couple of years ago and its still going strong. POWER stands for People Organized

and Working for Economic Rebirth, and their line of products includes Clean & Fresh personal health and beauty aid products. Minister Farrakhan, felt that political victories will be hollow until Black politicians have a constituency with financial power, he also stated that we must not just have the symbol of politics, but the substance of economics. One mark of a good leader is to be able to read into a situation and understand what are the peoples most urgent needs. But this is not new to the Nation of Islam, under the Honorable Elijah Muhammad

the Nation of Islam had businesses all over the country. The Nation of Islam has always pushed an economic self-help program. One of their main slogans was "Black man do for self." The general feeling is that this country will never do anything for Black people, so it is our duty to get POWER ourselves. Effective leadership must change with the times. Power concedes nothing with out demand it never did and it never will! ♦

## A n n o u n c e m e n t s

The Black Studies Department presents an All-Day Conference on **The Dynamica of Africans in the Caribbean: A Tribute to the Works of Professor Edward Scobie.** Oct. 14, 9 a.m.-9 p.m., NAC Building - Room 1/202.

The African National Science presents the film **The Autobiography of Malcom X.** The film will be shown on Thursday, October 13, 1988 at 12:00 noon, (Club Hours) in the NAC Building in Room 1/209.

## Scobie Honored

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commonwealth countries was a continuation of his commitment to Caribbean sovereignty. During this period he found time to serve as mayor of Roseau, Dominica.

In 1970, Edward Scobie came to the United States and entered academia. He was professor of Caribbean and Afro American literature, history and politics at Rutgers - The State University of New Jersey, and at Princeton University.

In 1973 he began his tenure at The City College of New York where he has served as Deputy Chairman of the Black Studies Department for several years. At City College he has been advocate of Caribbean Studies and a mentor for Caribbean students. He has served as adviser to the Caribbean Students Association, and has the reputation of being available for students. He has supervised the dissertations of a number

of graduate students with interest in the Caribbean.

In the United States Professor Scobie's research in Caribbean Studies continued. He is the author of *Black Britannia* - the definitive study of the history of blacks in Great Britain. He also authored a series in *The Amsterdam News* on the history of blacks in Africa, the Caribbean and Afro-America. He has received many awards and presented numerous lectures at universities and in the Caribbean and broader communities. ♦

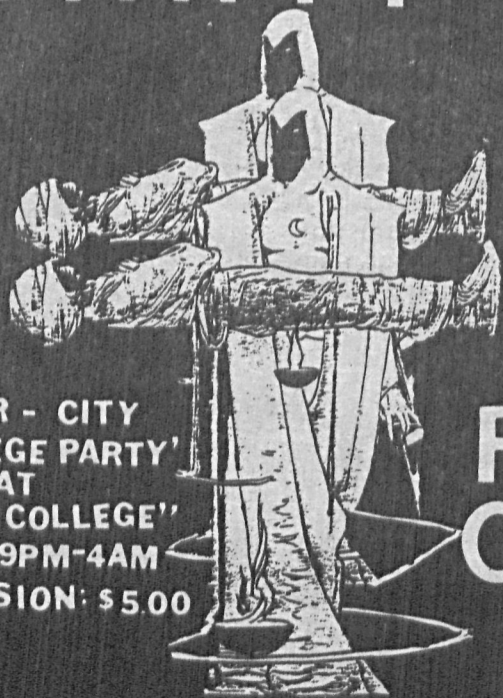
For further information about the event on October 15, contact the Black Studies Department located in NAC Room 4/150, the telephone number is (212) 690-8117.

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