

Attica Reps Speaking At Harris

By BOB FEASTER and LOUIS R. RIVERA

Hassan Sharif El Shabazz, a former inmate at Attica, and Tom Soto, a member of the Prisoners Solidarity Committee for the inmates at Attica, are expected to speak today in Harris Hall Auditorium.

Sharif, who is accused of leading the rebellion at Auburn Penitentiary last year and who has served time at Attica, will relate his personal experience with the prison conditions at both institutions.

Soto, who is remembered for participating in the Spring, 1969 takeover of the South Campus by the Black and Puerto Rican Student Community here at the college, was the only member on the team of observers who was permitted to spend the night and tour the block which was held by the inmates at Attica.

Having worked with the Prisoners Solidarity Committee during the protest at Auburn, Soto will direct his comments to the realities of prison life.

Charging that "the Presidential Cabinet was fully aware of the situation (at Attica), and since the President does not

move without the advice of his cabinet," Soto asserts that the White House was "in complete agreement and collaboration with Rockefeller" in the decision ordering state troopers to "raid the liberated cell block."

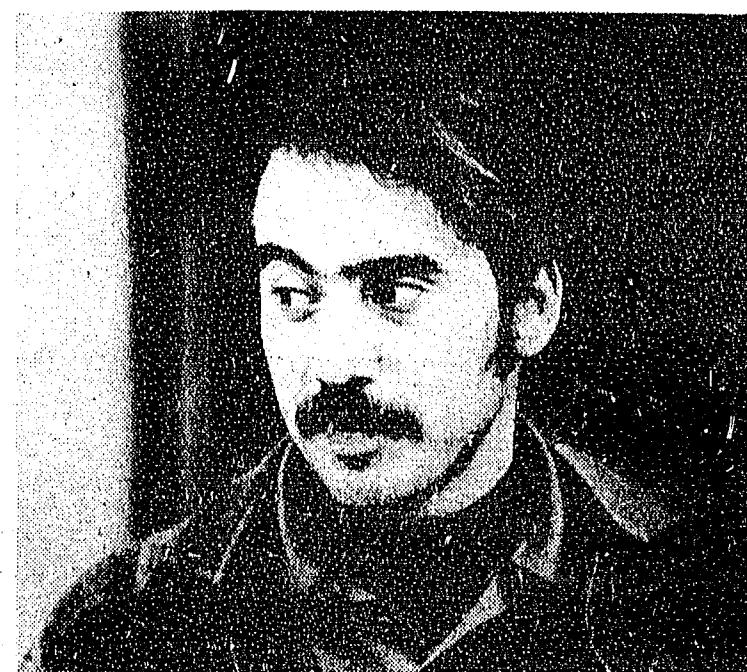
He added that he has reason to believe that "the massacre at Attica was pre-planned by Oswald (Commissioner of Corrections), Nixon, Rockefeller, and Agnew."

Asked about the reports that the rebellion was led only by Black and Puerto Rican inmates, Soto retorted: "There was full solidarity. Whites, Blacks and Puerto Ricans were all on the central committee. They are oppressed together (under the penal system), and therefore, they were willing to die together, if necessary."

With regards to the mysteries surrounding alleged negotiations and the decision to take back the cell block, he explained that "there were no negotiations."

"The massacre was pre-planned, and the so-called negotiating committee was a smokescreen, used to buy time to arm the troopers, instruct them, and get the plans together."

The meeting in Harris Hall auditorium at which Tom Soto will speak is scheduled to take place between the club hours of twelve and two (12:00-2:00 PM).



Tom Soto to speak today at Harris Hall, Noon.

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THURSDAY, SEPTEMBER 30, 1971

*So here we stand,
on the edge of Hell,
in Harlem, and wonder
what we will do, in
the face of all that
we remember.*

—Langston Hughes

Catalog Omits UES

By JAIME H. RIVERA

The department of Urban and Ethnic Studies since its inception has been beset with problems; this semester is no exception. As registration time neared, prospective students of Ethnic Studies found, to their surprise, that courses for the various newly formed departments of Ethnic Studies were not listed in the schedule of classes.

Students were presented with the problem of having to seek the list of courses to be offered. As a result, the chairman for the newly created department of Puerto Rican Studies, Prof. Frederico Acquino stated that, "we lost a number of students at registration."

Nevertheless, to make up for this loss, the registrar has agreed, according to departmental spokesmen, to extend registration for Ethnic Studies without charging a late registration fee.

"The problem," said Prof. Acquino, "was not caused by inefficiency but by a genuine lack of time, in preparing and having the courses approved."

Early last year, a great deal of attention was given to the idea of creating a separate school of Ethnic Studies. This superstructure would then incorporate all the new departments such as Black, Puerto Rican and Asian Studies under one body headed by a dean.

Although this idea is still being studied, the former department of Urban and Ethnic Studies has been dissolved and separate departments have been instituted in its place.

As would be expected, problems arose over the selection procedure of chairmen for the various departments. The Puer-

to Rican Studies department was the first to have a chairman. He was chosen by a committee formed last semester consisting of students, faculty and members of the community which was chaired by a student, Aixa Santiago. According to Miss Santiago, as many as twenty candidates were carefully screened by the committee until Prof. Acquino was chosen. One important criterion imposed by the committee, for both the chairman and faculty, was that "they should not only be familiar with the problems of Puerto Ricans in New York, but also with those of Puerto Ricans on the island." Most welcome were those candidates for teaching positions who were raised in New York City and show promise in their ability to "relate their experiences to the students."

Prof. Acquino accepted the post of chairman on June 21, 1971 and "immediately began to consult" with such prominent members of the Puerto Rican community as Dr. Frank Bonilla of Stanford, Manuel Diaz, Vice President of the New York Urban Coalition, and Prof. Edwardo Irlanda of CCNY. They were searching for ways to improve the department as well as the courses offered.

Due to the City's freeze on hiring, it wasn't until late summer that the faculty was secured, although the searching process was continual from the time of Prof. Acquino's acceptance.

Late in August all courses were handed over to Dean Echevarria of Liberal Arts and to the college's curriculum com-

Senate Elections Coming, Slates Being Formed

By ANGELA SMITH
and A. V. DeLEON

Within the next two weeks students at City College will be taking time out from their hectic lives to vote for candidates for the Student Senate.

The Student Senate elections were originally scheduled to take place last term, but were postponed for a number of reasons. They have now been scheduled for October 13th thru October 18th.

Among the reasons for the delay was the opportunity to give incoming freshmen the chance to vote. One of the problems of past elections was, according to administration spokesmen, the lack of student participation in the elections via the ballot.

Another reason for postponement was the fact that it is difficult to schedule student elections in the spring because of the conflict with final exams.

The elections this fall will be under the direction of the elections committee, composed of four student and four faculty members. Deadline for potential candidates to file applications is October 5th.

At this stage in the "campaign" there are not many slates vying for student senate positions.

One slate that has been in the making since last spring is the one headed by Lee Slonimsky. Slonimsky is running for President with Bill Robinson as

his Executive Vice President. The official title for the slate is "Coalition for a New Campus."

The most interesting aspect of this slate is the fact that it reflects a racial diversity, a carry over from the last stu-



Lee Slonimsky
Presidential Candidate

dent senate. Its candidates comprise a multi-racial make-up, with participants from many racial groups represented.

The platform of the Coalition includes proposals for:

- an expansion of the day-care center
- an improvement in health facilities (to be included in this is a Venereal Disease prevention clinic)
- an expansion of and more funds allocated for the SEEK

program and the College Discovery program.

d) a freeze on current tuition and fee costs

e) a modernization of the book store to make it more efficient

f) an attempt to increase the college emphasis on environmental programs

Another slate still in the stages of organization is the one headed by Walter Castle.

There have been rumors regarding the possibility of Steve Simon, former editor of the Observation Post, and Louis Lumenick of Campus, uniting to organize a slate. However, there have been no formal announcements of such an event.

The methods by which voting will be accomplished for the election are still being considered. It will either be the standard method of setting up polling booths around the campus or there is the possibility of a mail ballot.

If polling booths were used students would vote upon presentation of their student ID cards.

Under the mail ballot, each student would be mailed a ballot which he or she would return to the school with their choice.

The main objective of each method is to insure a large student voter turnout. According to the Board of Higher Education bylaws for student governance, 30% of the student body must cast votes in an election in order for that government to be legally recognized.

(Continued on Page 2)

The African Community

By BOB FEASTER

As our struggle for liberation has intensified over the years, the need for studying, analyzing, and defining has become more apparent. First, we now recognize thoroughly that revolutionary struggle is scientific and that revolution is based on history. Second, we understand that the primary step towards the acquisition of power is self-determination; that is, the ability to define and interpret for ourselves instead of having it done by others. I want to address our attention to these two points: the importance of historical analysis and the need to define and to interpret for ourselves.

We are an African people. While "Black" is a sufficient term, it is vital to our struggle to understand that when we say Black, we mean African. Many of us are Africans who were relocated all around the planet, placed in a burning house.

Take a look at Brother Stokely Carmichael, "There are some people who say, 'Well, we're black Americans.' Junk. You ain't nothing but an African, and you ain't had nothing to say about where you were born, when you would be born, and how you would be born. . . . We're Africans. We happened to be born in America because the white man needed us there, and that's the only reason why. That does not make you an American, incidentally. It makes you a tool of America."

This cannot be dismissed as a matter of semantics. The assertion of being African gives us a clear historical link, a perspective from which to analyze our situation historically.

This is what Marx is doing in the very beginning of the Communist Manifesto, "The history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed . . ." He is giving

a historical link to the working class, a point of analysis.

The fact that we are an African people unravels a great deal of mythology (propaganda) as it separates the truth from the waste, the lies. Example.

As Blacks here in Amerikkka, we are educated to believe that we are a minority. This may be true if we restrict ourselves to

Now if we view ourselves as an isolated entity, a confused minority group, then we will act as a minority group. We will move from a position of weakness.

But a clear analysis will bring forth the proper concept with which to arm ourselves. Malcolm X wrote in a letter

tory." It is as plain as day, we are not a minority.

An observation of history reveals that our struggle is historically and inseparably connected with the other Colored Peoples of the world: the Latin people, the Asian people, the Third World Community.

Today the principal oppressor of the Third World is the

their fathers. When Lenin calls imperialism the highest stage of capitalism at a time when, as he states, ". . . the world is completely divided up, so that in the future only redi- vision is possible; territories can only pass from one 'owner' to another . . ." he is talking about some imperialistic europeans that have divided the planet among themselves.

When Dr. Kwame Nkrumah says that imperialism and neo-colonialism is the last stage of capitalism, he is relating to the work of the European extensions and their henchmen.

So, it becomes apparent that the Third World Community has faced a common enemy throughout history, and we still face that enemy today. We have reached a time when the liberation struggles (positive action in the world society) have become an opposing force to the oppression and repression (negative action in the world society) of the Amerikkkan empire.

Our position as the African Community must be with our brothers of the Third World; our enemy is the same and the clash is inevitable. (The inevitability of the clash is given more evidence each day as we approach the "Dialectical Moment," when the lines are distinct and the two opposing forces meet head on: the positive action in the world society vs. the negative action in the world society.)

We must define for ourselves the concept of community. Briefly, the community is the expression of our historical struggle. It is the common point from which we unify, it is the embodiment of our cultural, political, and historical integrity.

The African Community, as denied as it may be, is us; it is history. We must determine the direction of that community; we must make it into a revolutionary force for liberation.

Throughout time there have been several corrosive forces which operated to destroy our community, our humanity. As

(Continued on Page 8)



African villagers with little to be pleased about.

the confines of Babylon, but it limits our perception, it keeps us from recognizing the international significance of our struggle. I believe that Brother Malcolm X spoke on this in very vivid terms: "You cannot understand what is going on in Mississippi if you don't understand what is going on in the Congo. . . . They're both the same. The same interests are at stake. The same ideas drawn up. The same schemes are at work in the Congo that are at work in Mississippi. The same stake — no difference whatsoever."

from Accra on May 11, 1964, "Upon close study one can easily see a gigantic design to keep Africans here and the African-American from getting together. An African official told me, 'when one combines the number of people of African descent in South, Central, and North American, they total well over 80,000,000. One can easily understand the attempts to keep the Africans from ever uniting with the African-Americans.' Unity between Africans of the West and Africans of the Fatherland will well change the course of his-

amerikkkan empire which is the prime embodiment of capitalism. Amerikkans are nothing more than some Europeans that stole some land and committed genocide against the Indians. But they had the power to define this robbery and murder as a revolution and to have it documented as such.

Today, we know better. Revolution, by definition, means a total change from one political system to another. They did not replace any political system; they stole some land and started a new political structure. So, there was never any amerikkkan revolution; indeed, it is yet to come!

Now, these Amerikkans, who are only European extensions, followed the same patterns as

ATTENTION! Candidates For Student Office

All Candidates for Student Senate Executive and Senatorial Positions, The Finley Board of Advisors, and the Discipline Committee Must File Declarations of Intent NO LATER THAN MONDAY, OCTOBER 4, 1971 AT 10 P.M.

These Declarations may be obtained and returned at the following locations and to the individuals named below:

Room 152 Finley (Mrs. DeBel or Mr. Davis)
9 AM - 10 PM

Room 208 Finley (Mr. Grant)
10 AM - 10 PM

Room 100 Shepard (Mrs. Thomas or Mr. Kogut)
9 AM - 5 PM

Catalog Omits UES

(Continued from Page 1)
mittee for final approval. The committee accepted all the courses, including three new ones:

PRS 46 The Contemporary Puerto Rican Family.

PRS 48 Puerto Rican Political and Economic Development Under the U.S.

PRS 61 The Sociological and Psychological Impact of Colonialism on Puerto Rico.

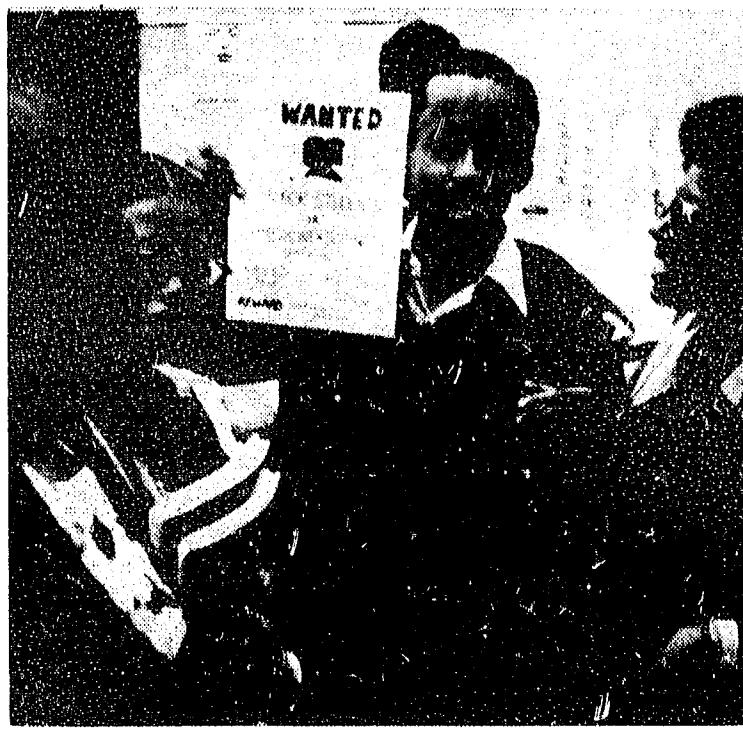
"Due to the fact that course outlines and schedules have to be turned in three months prior to registration so as to have them printed and reviewed," stated Prof. Acuino, "we were not able to have them printed in the schedule of classes."

In reference to the formation of a department of Puerto Rican Studies, Miss Santiago stated that "there was an urgent need for a separate depart-

ment due to the racism and prejudice we have been subjected to. Puerto Ricans, for example, have assimilated into the Anglo-Saxon culture and have been made to forget their own." "We are trying to present something productive and realistic to all students," she went on to say, "but when something of this magnitude gets started, we can't always start at the top."

The chairman added that all are working hard to make this department one of the best and that the outlook for the future is indeed bright.

Nevertheless, one major and immediate problem remaining is a library. It seems that Cohen Library is "terribly ill equipped" to handle courses in Ethnic Studies but according to Miss Santiago, "the struggle goes on."



President James Fleishman of Black Scientists.

Wanted:**Black Scientists**

By BLANCHE OLIVER

Of the 250,000 practicing physicians in the United States, Black doctors number slightly above 6,000, or 2%. Thus, the Black community is dependent upon the larger society for its medical services. What the Black community urgently needs are Black doctors, biochemists, nurses, and people in the medical fields, who will care and are willing to dedicate a portion of their skills to aiding, curing and generally caring for the Black community.

The National Black Science Students Organization at City College is dealing with the problem. Already the organization has been able to have an impact on the pattern and success of medical school acceptances for Black students throughout the country.

In the past two years, 26 members have gone on to graduate studies. There are currently 8 Blacks at the Columbia School of Medicine. The objectives of NBSSO are to arouse interest among Black students to enter the sciences.

For those who feel they have inadequacies, tutorial services are given under the supervision of Ina Jones.

Members of the NBSSO urge all Freshmen who are interested in entering a medical or scientific career to go by their office. The office is open during all school hours and the NBSSO would be very willing to advise interested persons on how to go about pursuing technical careers. The NBSSO phone number is 690-1950(1), and their location is Finley Student Center, room 332.

By DORIS MIMS

The proposed new building for Boys' High School, located in the Fulton Street section of Brooklyn is quickly becoming a reality. Contracts and architectural planning are in the stages of finalization.

The original opening date of September 1973 is doubtful, however. According to Victor Knight, director of the Housing and Development Action (HDA), a more feasible span of 2½ years is to be expected.

The new school will be constructed at a cost of \$23 million with the present student capacity to be doubled to 4,000. It will also include a comprehensive design to accommodate both academic and vocational curriculums.

HDA is responsible for developing the project, along with the already prevalent efforts of the community. HDA is also instrumental in buying land, relocating tenants (there are only two families still on the site), and in the clearing of the expected renovated areas.

A gymnasium and an auditorium will be conveniently located on the first floor, thus allowing comfortable access for the community, which will also have freedom to utilize the facilities.

An athletic field, including a field house for football, track, soccer, and baseball is also planned. The field will have a seating capacity for 1,500 people.

Ernest Chircikow, coordinator of the Art Program, will provide the school with decorative art such as paintings, sculptures, mosaics, and murals. The dome construction of the art studio

will provide it with natural light.

There is a dispute with the Board of Education concerning the swimming pool because of a law prohibiting pools in city high schools. This is expected to be overcome since the community and the political elements in the area are strongly in favor of the pool.

Possible friction may arise over the renaming of the school. The suggested names are Boys' and Girls' High (because of the transition to co-education) and Charles Drew High.

Boys' High is an integral part of a massive urban renewal complex for the Fulton Park area of Bedford Stuyvesant, under the direction of HDA. The outline includes:

1. an expansion of St. John's Hospital which will double its present 250 rooms to 500 rooms.
2. an extension of P.S. 21 and a reinstatement of the school park.
3. 2250 new apartment units, 750 more than there are presently; renovation of older brownstones which are salvageable; new housing interspersed with rehabilitated frame houses; a community demand of having no building higher than 6 stories — to preserve a residential appearance.
4. reshaping streets in an effort to decongest the influx of traffic;
5. present community space of 250,000 sq. feet will be consolidated to 75,000 sq. feet to eliminate marginal and failing businesses

which the community can't support.

It has been assured by HDA that new housing will not mean the removal or displacement of Black residents due to staggered construction.

The housing units will be low to middle income. This is essential for the general make-up of the community produces a welfare roll of 33%. Many rents will be subsidized by the federal government to decrease the costs.

New NDP and Urban Development laws from HUD mandate community participation thus giving the Fulton Park Community Committee (FPCC) the power to halt the project at any point in question.

FPCC is the neighborhood ingredient within the Fulton Park Urban Renewal Project (FPURP). These residents play a major role in expressing the needs and desires of the community. They work hand in hand with HDA in the resurrection of the Fulton Park area. HDA selects sponsors from the FPCC; they subsequently become owners after the project is completed. The sponsors in turn pick architects and consultants.

The actual bidding on contracts will begin this month, with a guarantee that a significant minority employment will be maintained by having surveys throughout the entire construction period. Construction costs will run approximately \$50,000 a month. The federal government is also supplying special funds for hiring community residents.

The overall planning for FPURP is being done by Raymond & May Associates.

Funeral Procession:**If There Is No Struggle, There Is No Progress**

"Moving outside of these walls is like going from maximum security to minimum security prisons."

BROTHER GEORGE JACKSON

By GREG HOLDER

It was Saturday afternoon, sunny, a day perfect for basketball; warm yet cool.

The kind of day on which you could take your girl to the park, walk to a friend's house, hang over a fence and rap, sit on a stoop and read the papers, play touch tackle or hang out in front of a bar on Fulton Street and talk shit with the fellows over some wine or beer. Most of all it was not a day for funerals.

On Monroe between Bedford and Franklin a three man basketball tournament was underway in the playground. Going down Fulton to Lafayette, the junkies could still be seen nodding on the corners. On Jefferson Street, around the corner from Cornerstone Baptist Church, the kids were playing touch-football.

A crowd had been gathering outside of the church since ten in the morning, and by mid-afternoon had grown anxious in anticipation of the long delayed memorial procession. Discussion revolved around the funeral, the memorial and the mysteries surrounding the slaughter at

Attica. One woman, almost sixty, engaged in the denunciation of Rockefeller; others spoke of the atrocity and unrevealed horrors of Attica. Panthers and Lords, garbed in blue dungarees and denim jackets, with walkie-talkies and walking sticks, were dispersed throughout the vicinity, acting as security. One sister spoke to me of her brother, now in Attica, who'd been beaten by the guards, denied medical care and placed in maximum security. "I'm just glad," she said, "that he wasn't blown away." More brothers in dungarees and blue denim jackets, security bands on their arms.

Moving through the crowd, I could feel the tension and the bitterness. "I wish they'd get these damn honky cops out of here."

"One of the bodies wasn't claimed till last night."

"They should've been here by now."

"Who's winnin' the game?"

"They could only open up one of the caskets."

"I hear there's going to be some action tonight."

About half a dozen cops chatted, while sitting on their motorcycles, at Lewis and Putnam Streets. There was, throughout the area, a noticeable absence of police. I wondered how far away the unmarked city buses were, with the tactical patrol

force waiting inside and what other security measures had been taken. Some unkempt looking white youths, radicals in dungarees with long hair and "Free Angela" buttons were leaning on a car next to the church. I thought about the sister in solitary confinement, at the Women's House of Detention. Someone gave me a copy of her "Open Letter to Sister Erika Huggins" Ronald Reagan.

Finally, the procession appeared. The police escort was noticeably almost unnoticeable. Some brothers and sisters forged a human chain around the coffins. I remembered when they shackled Bobby in the courtroom and George Jackson. Inside the church the Panthers and Lords performed security; (walkie-talkies and cameras). Three brothers with shotguns were stationed around the pulpit. Many speakers; much rhetoric, much applause. For awhile, the doors were closed. Security, I presume. Outside on Madison St., there were a few cops, a lot of them with gold braid.

I never did like funerals, so I left after about an hour. Going down Madison, a wedding was just ending at the next corner. On the next block some kids were playing touch; At Red Ave. a dope fiend was shooting baskets at a stop light and on Broadway, shoppers went about their business as usual. I thought about the

students still attending classes at Orangeburg, Jackson State and Kent State, and about the engineers who wanted to open Steinman Hall during the takeover. Everywhere on my route home, people proceeded about their business as usual. When I got home from the memorial for the six brothers who woke up and died one morning (Sept. 20) in a massacre at a place I never knew existed, my father was watching a football game. It was a typical Saturday afternoon.

I guess maximum security in a prison is necessitated by the anticipated potential for trouble, which in turn is contingent upon the awareness of its inmates and/or their bitterness. I guess that's why they fear Bobby, Huey, and Angela. I guess that's also why George Jackson was shot in the back, Fred Hampton in his sleep and Malcolm at a pulpit. One day the memorials, the rhetoric, the basketball, the touch, the nodding and skelly will stop; one day the sun will peek out from behind the clouds to brighten up the blood which will flow through the streets, and the chains will shatter and the concrete of Attica and Babylon will crumble. It must happen, because, after all, nobody can sleep forever! Or can they?

Anyway, I went to this badddd party Saturday night,

"Those who profess to favor freedom and yet deprecate agitation are men who want crops without plowing the ground, rain without thunder and lightning, the ocean without the roar of its many waters." — Frederick Douglas

"The Governor himself was described as 'deeply disturbed' by the rebellion and by the threat to the hostages particularly."

(New York Times, Monday, Sept. 13)

By DAVID FRIEDLANDER

On Monday, September 13th, the state troopers and police moved into Attica Prison with Thompson submachine guns, AR-15 rifles and shotguns. They did their job quickly and efficiently. They killed 42 men.

The purpose of the invasion was to take control of cellblock D out of the hands of prisoners and return it to their jailers.

The prisoners had taken control of the cell-block on Thursday, September 9th. "The entire incident that has erupted here at Attica is a result . . . of the unmitigated oppression wrought by the racist administration network of the prison," the prisoners said. "We are men. We are not beasts, and we do not intend to be beaten or driven as such. What has happened here is but the sound before the fury of those who are oppressed. We will not compromise on any terms except those that are acceptable to us. We call upon all the conscientious citizens of America to assist us in putting an end to this situation that threatens the life of not only us, but of each and every person in the United States as well."

The revolt was not the first expression of inmate outrage. In May the prisoners had sent the State administration a petition listing their complaints. When it did not respond, they sent another one in June, and yet another in July. One prisoner was put in solitary for 60 days because he had a copy of the petition. Finally

"To oppressed people all over the world; We got the solution!"

(N.Y. Times, Sept. 15, quoted from a prisoner)

the prisoners received an answer in July, saying that the State was happy that they had decided to go about things peacefully. The letter also said that the demands could not be instituted at once, but were being studied. Almost two months later the prisoners decided that they had waited long enough.

There is no dispute about the abysmal conditions at the Attica prison. Even the State officials who ordered the shooting have never disputed the truth of prisoner allegations about the prison. From various sources, including an interview with Al Cruz, an exconvict just released from Attica prison, some of the realities behind the prisoners demands emerged.

Medical Care — There is one doctor serving 2,200 men. He inspects his patients through a screen, with a tape recorder going. Any patient who needs special care or diagnosis such as a GI series, X-ray, or needs to see a specialist is told to go away. If the prisoner gets angry, the doctor locks him in his cell for a period of days, and can use the tape recording as evidence against him. The doctor does not speak Spanish, and has sent Latin inmates away, telling them to come back when they speak English. Sometimes, if a patient is "half-dead," they take him to a hospital.

Food — The prison authorities feed prisoners an alternating diet of hamburgers and

frankfurters. Desserts and milk are set out long before meals so that they are warm, and the flies crawl over them. There are potatoes every day. One day will feature hamburgers, the next Salisbury steak; "Look at the menu, you think we lived like kings, but look at the food . . ." Muslims are not able to eat a great deal of the food, since it contains pork, and there is no provision made for them.

Physical Treatment — Prisoners are beaten "all the time," says Cruz, for minor infractions or even for just looking at a guard the wrong way. The guards are not secretive about this; and, in fact, do it quite openly. Prisoners are put into solitary confinement for long periods,

"The animals are not in here, but out there running the governmental system."

(Quoted from Champ by Assemblyman Eve)

often because of their political beliefs. Even in the hottest summer, prisoners are allowed only one shower a week.

Rehabilitation — There is no prison in New York State that has a drug rehabilitation program, in spite of the fact that many prisoners have been addicted to drugs. Prisoners released from jail soon go back to their old ways and end up in jail again. The prisoners demanded a rehabilitation program.

Communications — Attica prison is "centrally located in the middle of nowhere," says Cruz. A prison that is overwhelmingly urban and third world is staffed entirely by white farmboys who do not even understand the language spoken by the prisoners. The guards come from the same families; where the father was a guard, the son is one now. Prisoners feel that Black or Puerto Rican guards, while not necessarily superior as individuals, could at least understand what they said. They argue that such guards could be bused from Buffalo or Rochester, each of which is only 40 miles away. Furthermore, inmates are further kept from communications with the outside world by a constant censorship of all mail. It is difficult to communicate with lawyers and next to impossible to transmit grievances. Prisoners demanded the appointment of three full time

"In this worst of recent American prison revolts, several of the hostages — prison guards and civilian workers — died when convicts slashed their throats with knives. Others were stabbed and beaten with clubs and lengths of pipe."

"Late today deputy director of corrections, Walter Dunbar said that two of the hostages had been killed 'before today' and that one had been stabbed and emasculated."

(New York Times, Tues., Sept. 14)

lawyers to provide legal help to prisoners and to carry complaints from prisoners to administration, in addition to an end to censorship.

These demands echoed complaints that have been heard in many prisons. However, the Attica prisoners made several additional demands of a new kind, dealing with their rights as workers and political matters.

Worker's Rights — The State forces prisoners to work at jobs which have no value as work experience outside of prison walls; at an average rate of 40 cents a day, while their families remain on welfare and have to send them money to survive. They receive no compensation for injuries sustained on the job. The prisoners demanded the minimum wage, the right to form unions, workmen's compensation, jobs in regular industries, and unionized training programs.

Subscription Rights — The jailers deny prisoners the right to receive periodicals and books that they want to read. Prisoners who send for books have them screened by a small group of censors that includes the head of the prison school, the Protestant Chaplain and the Catholic priest.

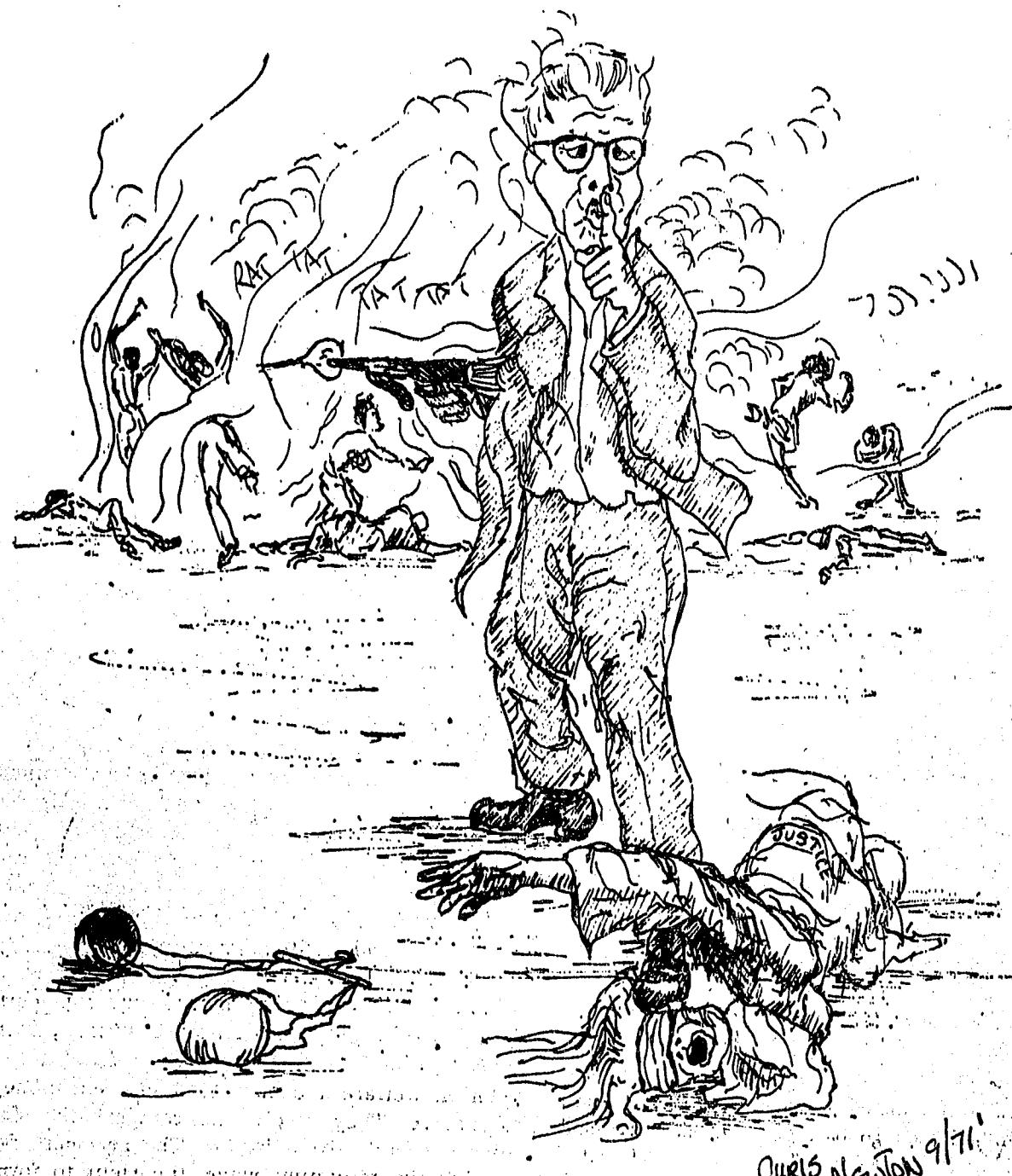
Race Relations — Probably for the first time in prison history, prisoners demanded "an immediate end to the agitation of race relations by the prison administration of this state." They also demanded an end to discrimination against Black and Brown people in parole decisions and the establishment of special services meeting the needs of Black and Brown prisoners.

Parole — The parole boards operate secret-



Funeral of Attica Inmate, "L. D." in Rochester, N.Y.

Attica? Justice? Ssshhh!



"We feel that Carl was killed not by the prisoners but by a bullet that had the name Rockefeller on it."

(A member of the family of a hostage)

Most important, the Commissioner did not offer amnesty. One major reason given was the death of a guard, Quinn, who had allegedly been thrown from a second story window. People acquainted with the prison found this hard to believe, since all the windows have bars and none can be opened wide. Since no autopsy was made, the truth will probably never be known.

Also on Sunday prison officials denied Bobby Seale admission to the prison because he would not agree to support their demands on the prisoners.

On Monday morning all the committee was excluded from the prison, and in the afternoon, the guards moved in and mowed down prisoners and hostages alike.

After the invasion, according to Assemblyman Eve, Deputy Commissioner Walter Dunbar took committee members and visiting State assemblymen to a spot in the prison and told them that the troops had moved in when prisoners responded to their pleas by slitting the throats of several hostages and castrating one. He claimed to have seen it himself. He also said that they had dug out a guard who had been dead for two days. Later autopsies showed that all had been killed by the bullets of the invading forces.

The injured hostages were taken to a hospital while prisoners were treated in the jail. Groups of doctors and nurses who came to help were turned away at the door; at the present time, three more prisoners have died, one of them on Sunday, the 26th.

During the brief occupation, the organization of the prisoners impressed most who saw it. The solidarity among prisoners transcended racial and national lines. Tom Wicker reports that "That kind of organization, not to mention the unity displayed by the prisoners, would have been impossible if there had been racial discord in Block D. None was apparent to the observers. The human security chains were inter-racial; the leadership committee featured at least three white men, although the rebelling inmates must have been at least 85 per cent Black and Puerto Rican." A white inmate, Bleasie Montgomery, a Southerner, was quoted as saying "Man, there's people in here we treated like dogs down home . . . but I want everyone to know we gon stick together, we gon' get what we want or we gon' die together."

Assemblyman Eve, who has spent some years at the State Assembly said that "Those men had the most democratic and free society I've ever seen." While the leaders had the trust of the prisoners, every decision was made by vote, and all negotiations were held out in the open, where they could be seen by all.

All observers agreed that the hostages were better treated than the prisoners themselves. As one leader, Champ, said, "They're sleeping on mattresses, but I ain't sleeping on no mattress. They treat us like animals, we take care of them. Well, I ask you, does animals take care of people, or does people take care of animals?"

Each hostage was assigned one prisoner to insure his safety.

In the end, the prisoners did not kill their hostages — the guards shot them.

(The shooting was the bloodiest incident in American prison history. In other countries, rubber bullets, which do not kill easily, are used to put down rebellions. Here dum-dum bullets were used, which expand on contact, and are so deadly and brutal that they are prohibited by international law.)

Will Attica be repeated? It seems clear that the answer is in the hands of those who create the conditions responsible for Attica.

"They all died of gunshot wounds . . . Some were shot once, some as many as five, ten twelve times . . . with two types of missiles, buckshot AND LARGE CALIBER missiles."

(Dr. John Edland, after autopsy)

ly and without accountability to the people they are supposed to serve. Prisoners demanded popularly elected parole boards.

To correct these conditions, the prisoners took over part of the prison and took their guards hostage.

During the rebellion, the prisoners added the demands to fire the warden, Vincent Manuscusi, and for complete amnesty for those involved. A final demand, for free passage to a non-imperialist country was added, then dropped again.

The prisoners demanded a group of observers, including the entire spectrum of political opinion. Almost all of the people they requested came; from State senator Herman Badillo to Juan Ortiz of the Young Lords; from William Gaiter of BUILD, a Buffalo anti-poverty organization to Bobby Seale of the Panthers; from State Senator John R. Dunne to Attorney William Kunstler. Members of both the Black and white press were there too; Tom Wicker of the New York Times and Clarence Jones of the Amsterdam News.

The observer committee's role was to carry messages back and forth. The prisoners made it clear to the Committee that they could not speak for them, but could only act as a go-between.

Most had arrived by Saturday, and talks began. Members of the committee now say that they were making some progress, and in the process of coming to a conclusion. But on Sunday, the prison administration took several actions that brought talks to a standstill. On Sun-

"One released hostage ran out of the door shouting 'White Power!'"

(N. Y. Times, Sept. 14)

We interrupt this regularly scheduled program
to bring you this special report:

George Jackson, one of the Soledad Brothers, was killed today in San Quentin Prison.

George Jackson and 3 other inmates and 3 prison guards are dead.

Repeat:

George Jackson is dead

George Jackson is dead

George Jackson is dead.

Another news item that just came in:

A white doctor decided to write a letter of apology to the Black woman that he spit on in the hospital's cafeteria

Repeat:

George Jackson is dead

George Jackson is dead

George Jackson is dead.

Another news item that just came in:

Eleven members of the Republic of New Africa have been arrested and charged with killing a policeman.

Repeat:

George Jackson is dead

George Jackson is dead

one by one

I

two by two

you

three by three

you and me

we see

our Liberators die with FREEDOM NOW

on their hushed lips

FREEDOM NOW

UHURU SASA

UHURU SASA

What it gon be

what it gon be

what do it look like

black people?

Do it look like justice

When will it come?

When we git down
to see justice done
said

justice will come
when we git down
to see justice done
oh

justice will come
when we git down
to see justice done
cause

Justice is Peace &

Peace is All Ah

I do
I do not
we do
we do not
know you personally
we know/love your Collective Self
we know you

Pathfinder Pioneer Vanguard-
Man.

GET OUT AND REGISTER

If you are 18-21, you have 3 days left

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we understand your death
as we
understood your life.
lost here
we are
to die each day
until we
like you
Comrade Brother
choose to

live.

Why Revolution
Why Liberation
from this burning house
you did 11 years in jail
for seventy dollars
& 29 years in hell
for being Black.

Why Revolution
Why Liberation
from slave-death
subway cemeteries
moving on underground veins
from
machines and ideas that are
foreign and
vulgar to our
dreams/life.

We read your letter
Comrade Brother
heard you when you said

"I love the simple things of life; good food,
good wine, an expressive book, music, pretty
black women.
. . . it is not important o me how long I live.
I think only of how I live, how well, how
nobly."

we heard you
can you
bear us
before they
took your life?

They still do not understand
that the physical
thing called life
is unimportant when
we fight-love-build
about survival of the
Black
Spirit/Force/Energy/Life
People.

You know
Black Revolutionary Scientist
that each attack
is a compliment to
our struggle.
The would not have
touched you
if you were not
righteous
if you were not
a true
Black Lover-Liberator.

We will not mourn
your death-day
Comrade Brother
we will take that part of you
that can never die.
We will take your
Spirit
your Spirit
your Spirit to
your Spirit to Struggle
& your Black Love.

We will take it
& be something special
like FREEDOM NOW,
like
FREEDOM NOW!

— BOB FEASTER

Notes On Cinema

The release of "Skin Game" marks something of an anniversary for Warner Bros. It is, I believe, the 3500th release of theirs, and it is pretty much like the other movies before it. A fresh new package but essentially the same old stuff.

This time around our protagonists are two affable con men. Quincy (James Garner) sells Black partner Jason (Lou Gossett) to the highest bidder. Later he breaks him out, and they split the money. Pulling this little con game from Kentucky to Kansas proves quite lucrative for them; since everything is running smoothly, naturally, a crisis must develop. Jason winds up being sold into slavery for real, which can really wreck your day if you happen to have been born free in the glorious state of New Jersey.

It all turns out in the end, of course. Jason gets to blow that nasty ol' slave-trader Plunkett's brains out, and both Jason and Quincy recover their woman Brenda Sykes, who's kinda fine, and Susan Clark, a con woman they pick up along the way.

As a movie which exhibits a commercially liberal mindedness "Skin Game" is never dull, but it's never uplifting either.

For more serious-minded film viewers there's "The Go-Between," a lush and elegant study of the events which lead to a child's traumatic experience and his subsequent asexual existence.

It is enhanced greatly by the performances of Dominic Guard, as the young boy, and Julie Christie. "The Go-Between" is an impressive piece of film-

making, a work of art, but I was more impressed with it than enthused since it represents a time and place that is particularly alien to my sensitivity. England at the turn of this century perfectly defines what is meant by a stiff upper lip.

For the art house crowd are two offerings. First is Emile de Antonio's "Millhouse," which illustrates (although not to a "T") the essential emptiness of Richard Nixon or why he turns one's stomach. Second is John Korty's "Funnyman," a story about a disgruntled actor.

"Millhouse" sports many pieces of Nixon footage, particularly the now (in-)famous "Checkers Speech" and another one in which he calls Hubert Humphrey "a dedicated radical." It is a documentary of merit, but the subject of Richard Nixon, no matter how humorously presented, can only induce a lasting state of depression.

"Funnyman," by contrast, exhibits a wittier and much more cheerful mood than "Millhouse." Lead player Peter Bonerz, who collaborated with Korty on the script, plays Perry, an actor-comedian, who after working for three years in a San Francisco coffee house and sleeping with the same woman, one day decides he is bored with what he's doing.

He dumps his ol' lady and embarks on a program which is designed to give new life to his creative instincts. He fashions a one man show which he performs at the coffee house, but the response to it is less than enthusiastic. Some ideas for a TV commercial also go flat, so he leaves the city if only for a change of scenery.

His luck starts to change when he meets Sue (Sandra Archer), a strikingly beautiful woman, who appreciates him

Why Attica cont'd

(Continued from Page 8)

If we were organized and politicized we would not let Attica happen without maximum retaliation. Attica shows that it has become urgent for Black and other third world people to be politically aware of Amerikka and of what's really going on around them and to be organized. This is necessary because there have been a lot of mass murders lately and a lot of talk about concentration camps.

What's going to happen Now?

It is clear to everyone that Rockefeller's storm troopers didn't solve the problem; they only killed 42 people and delayed the issue of dealing with the system. That's why other battles will have to be waged. Other Atticas will happen, but let's be sure that we solve the problem.

Only through learning the lesson of Attica will we be ready to deal with the real problem, the capitalist system. Either we organize as human beings or we die as slaves.

Attica is, on final analysis, a phenomenon characteristic of a changing society. It is the stupid attempt of a dying system to preserve itself. The Rockefellers and Nixons are going crazy because they feel that their time is up. But they are doomed because it is the people who make history and not a minority of individuals.

for what he is, something which Perry has been unable to do. Sue doesn't bring about a miraculous change in Perry's career, but she does make him feel a hell of a lot better. Besides, the man really does have talent.

"Funnyman" does have a few

drawbacks to it, namely an excess of improvised dialogue and some laxity in its basic structure and pacing. At least one's being patient with this film does result in the experience of something wholly worthwhile.

— Ted Fleming

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Why Attica?

By BERNARD HUGHES

Now that the smokescreen of lies and misinformation spread by the power structure medias — T.V., radios and newspapers is gone, we can really think about what happened in Attica State Prison as only one battle of our 400 year war against Amerikka.

What Happened?

We can understand why the majority of the inmates in Attica were Black and Puerto Rican because, in this society, third world people are the most exploited and deprived. Therefore, they are most likely to commit what this society considers a "crime" in their struggle to survive. The only real crime of the Attica inmates is that they are Black and Puerto Rican in a White Capitalist society.

We can easily guess what it is like in the prison because we know what it is like in our communities. Police walk around like they own our communities. They tell us what we can and can't do. They have no respect for us, our homes or our children. As far as they are concerned we are all potential criminals.

At Attica guards call their nightsticks "niggersticks." What do the police in our communities call theirs?

The brothers at Attica understand that the sickness of this country, Amerikka, was capitalism, i.e., the exploitation and degradation of man by man. They understood that no Black or any other third world person could expect to have justice under such a system whose first institution is racism. That is why they asked to be taken to a non-imperialist country.

What does it Mean?

We have to be aware that Rockefeller and Nixon understand very clearly what the Attica brothers were standing for, which is why their only answer was to send their mad dogs storming into the prison to massacre forty-two people. The Rockefellers and Nixons saw the attitude of the Attica brothers as a threat to their capitalist system. In fact it shows that at least part of the Black community (the ones living in maximum security) have no illusions about the system which rules this country, have no intentions of being victims of it, and have even decided to stop it by any means necessary.

This is the same attitude that George Jackson had. That is why he was murdered at San Quentin. He constituted the same threat to the capitalist system. He let the capitalists know, without a doubt, that he would die before he compromised the peoples' struggle. Therefore their only alternative was to create a so called "escape attempt" to murder him.

The Marin County court house shoot-out was another occasion where the peoples' struggle against capitalist exploitation erupted into full view of the public. Jonathan Jackson was determined to free the brothers on trial. Again the Rockefellers and the Nixons realized this incident as a threat and moved to put it down with bullets, regardless of the fact that there was a judge's life and hostages involved. They were only thinking about the threat and what it meant to the capitalist system.

How Could it Have Happened?

Attica's, San Quentin's and Marin County Court House incidents occur because of the confusion that the capitalist system has caused in third world communities. This confusion exists purposely because in order for the capitalist system to continue to exist it has to keep third world communities confused, non-organized and non-politicized.

(Continued on Page 7)

The African Community

(Continued from Page 2)

an African people, we find ourselves in a twofold dilemma which contributes to the destruction of the community concept: we were either taken from the land (slavery) or the land was taken from us (colonialism and neo-colonialism).

Thus, we must understand that the African Community is all over the world. The principle self-defeating characteristic of the community is what I call the Neighborhood. When one refers to himself as a West Indian or American he is laboring under the idea that his history did not begin until there was in fact an America or West Indies; he is involved in the Neighborhood Mentality.

This means that he did not exist until the white boy came along. The capitalist-imperialist educational institutions would have us believe this, but it is not true. The neighborhood concept does not allow us to see beyond our immediate physical surroundings, and therefore it removes us from the true nature of our struggle. The neighborhood is a manifestation of self hatred and divisionary propaganda.

In Amerikka, the neighborhood concept had us shooting zip guns at each other during the gang war days. Today, it assumes its most brutal character on Friday and Saturday

night in any Black Community. The neighborhood had us divided into color-classes. A prime example of this is the Howard University of a few years ago when it was reserved for "high yellow" knee-growns.

The neighborhood had James Brown singing that song about how much he loved Amerikka. In the West Indies, this divisive concept was also at work. Franz Fanon speaks about the situation before 1939, "There were also civil servants working in Africa. Through them one saw a country of savages, of barbarians, of natives, of servants . . . The metropolitan civil servant returning from Africa has accustomed us to stereotypes: scroffers, makers of fetishes, toni-toms . . . faithfulness, respect for the white man, backwardness . . . at every level of West Indian society an inescapable feeling of superiority over the African develops, becomes systematic, hardens. The African was a Negro and the West Indian a European." Today, around the world, we are still

faced with the vestiges of such reactionary concepts. They must be destroyed.

The concept of the African Community must become greater than the neighborhood. We must advance the community in order to understand ourselves, to unify ourselves.

Many people will criticize this concept as being reactionary because it speaks about the African Community. Many have already said, "Well, what should we do, wear African clothes and learn to speak Swahili?" No, that is not the point. The point is that we must be able to develop the proper theory, be able to understand that revolutions are based on history and that we represent the rise of historical forces.

This is not an attempt to grasp the purely cultural relationship that we have to Africa; we must grasp the political meaning and consequences of the historical fact that we belong to the African Community . . .

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