

THE PAPER

VOL. 36, NO. 5

222

WEDNESDAY, NOVEMBER 8, 1972

—Langston Hughes

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.

Black Solidarity At City

By DENNIS MACK and
DIANE ANDERSON

Black Community activism has marked this past week's events at the college with a November 4th demonstration in Lewisohn Stadium against the war, and a commemoration of Black Solidarity Day held last Monday.

Black Solidarity Day

Sponsored by the Black Action Council, the Black Studies Department, and the SEEK Student Government, the fourth annual observance of Black Solidarity Day, which is based on the idea of a "Day of (Black) Absence" from consuming and working for white business interests, was commemorated here through a mass rally and six workshops.

Black people from the Harlem community and students at the college attempted to discuss and define their roles as members of the community and this educational institution.

The workshops dealt with everything from campus-community relationships to the need for a Black action organization. The purpose of the workshops was best put by Professor Leonard Jeffries.

"We are here to develop mechanisms that will get us to things on time; a mechanism to pull us together to get us to take care of business; to prepare us for the struggle ahead." Resolutions arrived at included:

That Black people must recognize their responsibility to the community, to its development and to the education of its people;

That Blacks must help each other, study together and tutor each other in their educational pursuits;

That a Black organ must be established to unite the different elements and pool resources together so that collective work can begin.

Although the events held in Finley last Monday were at-

tended by only about 150 people, it proved to be a step in the right direction leading to the development of independent values and thinking in this society.

Anti-War Rally

It was on this note that the first major anti-war demonstration was held in Lewisohn Stadium this past Saturday.

The demonstration was organized by Third World community groups, around the support for the National Liberation Front's Seven Point Peace Plan, opposition to attacks on working people, and the fighting against racial discrimination.

Speaking at the rally, Mary Toshiami, from the Asian Coalition, reminded the crowd that more bombs have been dropped on Vietnam than the combined total dropped in W.W. I and W.W. II.

"For the people of Vietnam in the jungle, in the rice fields, the war never stops."

William Kunstler, activist

lawyer, read "the names of our brothers and sisters, many who are dead, some who are in prison, are the history of our times."

Among the others who spoke was Carlos Feliciano who was recently vindicated of charges of conspiracy to bomb. Feliciano, a member of the Puerto Rican Nationalist Party, spoke in Spanish, stating that, "the only way we will be able to defeat imperialism is through a united front."

He added that in Puerto Rico oppression is even heavier than in the United States.

A partial list of sponsors for the event included: Asian Coalition, El Comité, FightBack; Puerto Rican Socialist Party, Movimiento Popular Dominicano, Black Workers Congress, Puerto Rican Revolutionary Workers Organization, Congress Del Pueblo, Revolutionary Union Peoples Council, Attica Brigade, On The Move, Outlaw, and Harlem Tenants Union.



Clearing the way to Brazil (See pages 3, 4, 5, 6)

The Rage In Brooklyn

By VIRGINIA FORE

Controversy surrounding the admission of thirty-one Black children to JHS 211 in the Canarsie section of Brooklyn has been raging since the beginning of classes in September.

The children, from the Brownsville section, were assigned to JHS 211 by the Central Board of Education but were denied entrance to the school by protesting parents. These parents staged a sleep-in at the school which resulted in its closing.

In a compromise move, Chancellor Harvey Scribner assigned the Brownsville children to JHS 68, also in Canarsie. This ruling was overturned by State Education Commissioner Ewald Nyquist and the children were

re-assigned to JHS 211. Determined to bar the admission of the Black children, angry parents of District 18 boycotted all of the district's junior high schools.

"The issue is not one of race," insist the protesting parents, "it is an issue of community control. If the thirty-one children moved into the area, they would be accepted into the schools." To emphasize the relative unimportance of race, Canarsie parents point to the 400 Black pupils already enrolled at JHS 211 and the 3% at JHS 68.

In order to assess the situation one has to actually mingle with the people. At 7:45 a.m. on Monday, this reporter attempted to enter the block surrounding JHS 211. Although the press was permitted beyond the po-

lice barricade, my student press-card was not recognized. After being denied admission, I talked to two Black parents at 99th Street and Flatlands Avenue.

"I have been living here sixteen years," said the woman who wished to remain anonymous. "I have four children all who went to this school. So what's the hang-up now? Race! As long as I've been here, Black kids have been going to this school and nothing happened. But this year? I don't know. Maybe it's Nixon."

Debra Williams, a 14 year-old Black girl who has attended JHS 211 since seventh grade, sums up the feelings of the neighborhood.

"Of course it's racial. They are afraid that thirty-one

Blacks this year mean seventy-five Blacks next year. Pretty soon the school will be a ghetto. If that happens then the people will start moving out. Then the neighborhood will be a ghetto."

I asked Debra what high school she planned to attend.

"I don't know. We've missed so much work that my main class teacher doesn't know if we will graduate in June."

"Doesn't it bother you that those thirty-one children aren't getting any education?" I asked.

"Yes," she answered, "but what can I do about it?"

As I approached one of the spokesmen for the protesting parents, she raised a megaphone and spoke to the crowd.

"If those colored people go past this barricade, I'm going too. They can't go anywhere I can't go."

Still wandering through the crowd, I heard the following exchange.

"We're already integrated. Let them go to 68. We have 70% colored and they only have 98%. Next thing you know people will be moving out and they'll be moving in."

An hour spent among the crowd gave a greater insight into the situation than information provided by the news media. More than the issue of race relations or race discrimination is at stake here.

The Canarsie parents are afraid. They are afraid their property will be devalued and they fear the press. But the basic fear is that somehow the press will inform the public that the Canarsie parents value property over children — their own, and the Brownsville children.

Sanchez: Link To Community

By CYNTHIE VALENTIN

Spring '69 has remarkably and indubitably been the most effective era in the history of City College. Buell G. Gallagher, then-president of the school, was unable to endure the pressures that came with the newly blossoming flowers and green trees of that particular spring.

It was during this semester that the Black and Puerto Rican Student Community (BPRSC) took over and held the South Campus for two weeks. Gallagher could not obey his superiors and authorize police units to move onto the campus to remove the student-rebels. Allegedly, he resigned in protest.

Prior to his resignation, community pressure forced him to create budget lines for community rela-

tions officials. These positions were originally for vice-provosts, but were somehow cut down to directorial levels. They were, nevertheless, left unfilled when Gallagher fled.

When BPRSC leaders recognized that these slots were available and left unfilled, they pressured the formation of a search committee to find one Black, and one Puerto Rican to fill the slots.

Reportedly, after intensive screening took place, (for there was speculation that the one chosen was in view from the very start), Yolanda Sanchez was appointed to the appropriate slot.

Yolanda Sanchez

Puerto Rican, and born in Manhattan, Yolanda Sanchez is a City

College alumnus. Ms. Sanchez, originally an education major was dissuaded from pursuing a career in that field because of her deviant linguistic pattern. As an alternate to education, she continued her studies, and attained a B.A. in Sociology.

Upon graduation from City College she went onto graduate study at Columbia University and received an M.S. degree with a specialization in what is termed 'Community Organization.'

When Ms. Sanchez came to City College again in '71, and was offered her present position as a Community Relations official. Thinking the title limiting, she has suggested it be changed to "Program Planning

(Continued on Page 8)

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Special Report:

A Lesson In Self-Help

EDITOR'S NOTE:

This past summer a group of thirty-two Black City College students enrolled in a Work-Study trip to the Co-operative Republic of Guyana. The trip was for approximately six weeks.

The following special report to THE PAPER is a brief account of their experiences in the only English speaking South American nation.

The Guyana Trip Committee plans to publish a magazine which will further document the first study-abroad course to be sponsored by the Black Studies Department.

Bob Feaster, a member of THE PAPER, who also participated in the trip, helped to edit and put these next four pages together.

Before we left for Guyana, there were a number of seminars held at City College on the geography, politics, and economic development of the country of Guyana, a former British colony.

For more than a week's time after reaching the small country, we attended other lectures sponsored by the Guyanese government, which seized the opportunity to illustrate their peoples struggles and programs to a group of Black students from the United States. These lectures provided a wealth of information through many officials and experts.

In spite of the seemingly endless barrage of classroom instructions, we were able to gain something of an intellectual comprehension of the manner in which the Guyanese government views itself as a developing nation.

But, at this point there was really nothing new to add to our experiences. As victims of American education, we were over-familiar with seminars and lectures coupled with the usual question and answer periods.

Meanwhile, we were becoming well versed in the general political and socio-economic aspects of Guyanese society. In fact, we could have probably written several acceptable papers or gone through whatever intellectual gymnastics that a grade of A, B, or C would have required.

We were faced with an acute problem: what did it all mean? What did all of these lectures have to do with the hot, tropical sun and the rolling clouds hanging low over the peoples heads?

How does capitalism, socialism, and collectivism relate to the intoxicating scent of sugar cane turning into rum and pitch black South American nights studded with stars radiating like spotlights? Where is this theory demonstrated? Where is post-colonial Guyana?

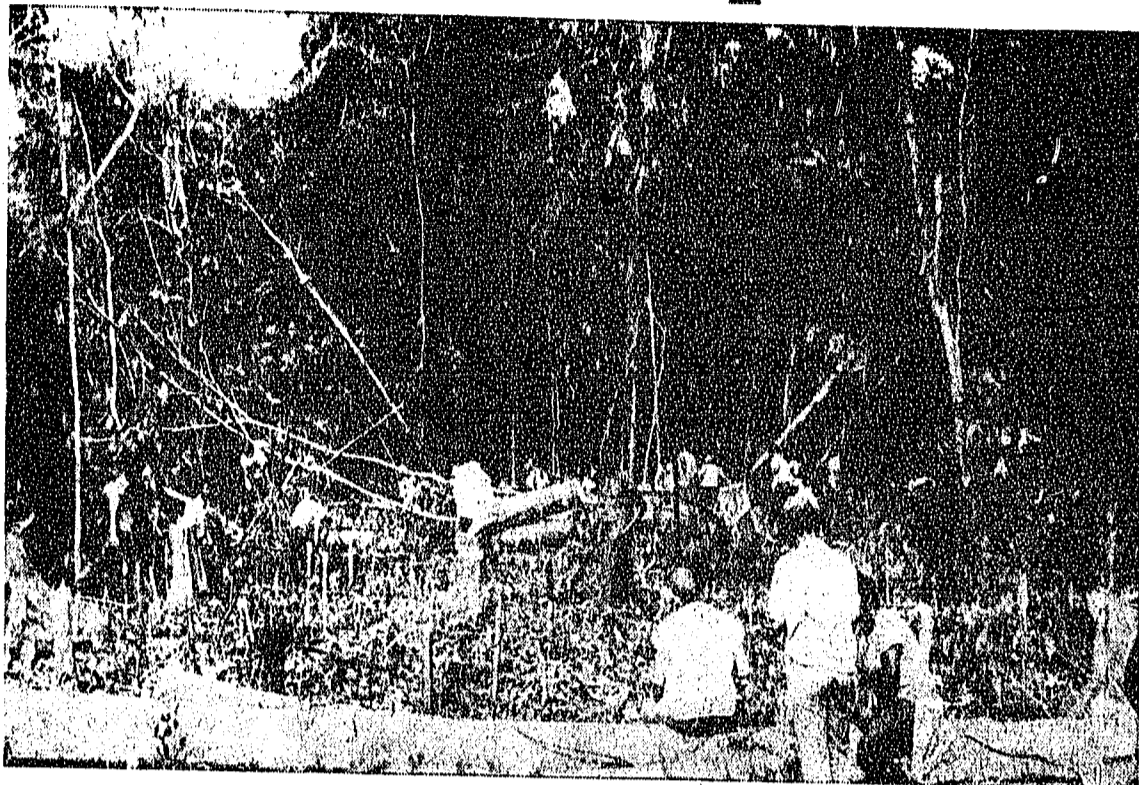
What followed turned out to be the crucial learning experiences in the "work-study trip" to Guyana: namely, the work.

Our first activity in this area was involvement in a Community Development Project. Under the supervision of local village leaders, we joined in a few community self-help projects.

Along with the community people, we put our backs and sweat to the tasks of building fences around playgrounds, clearing roads, painting a school, weeding irrigation trenches, building a bridge across canals and trenches, and drinking the national beverage, rum.

For most of us, it was the first contact with any sincere collective effort to meet the needs of the people. We began to learn the importance of self-reliance for survival. These people were not playing. They were trying to construct a new society.

Our involvement in this project enabled us to experience as well as contradict some of the theories outlined in the lectures. It further pro-



Putting our backs and sweat to the task

all fotos by Eric White

vided another dimension to an objective view of our own educational background.

That is to say, the problems, conditions and realities that we faced in the collective work experience forced us to examine the effectiveness and usefulness of our training and education. The project represented a triple edged instruction: we learned something about the people, they learned something about us, and we uncovered something about ourselves.

The development of Guyana's Interior is organically bound to the growth and success of the nation as a whole. This area of the country is being prepared for settlement and the development of its natural resources.

The ability to transport people, materials, goods and services throughout the nation and to neighboring countries depends upon the construction of extensive roadways.

The National Self-Help Road Project is an aspect of this hinterland planning. It entails building a road from Guyana to Brazil. Much of the work, in terms of leveling the forest, has already been done on one side of the large, dangerous Essequibo River. In the four days that we worked on this project, nearly two miles of thick forestry was cleared away.

We lived at a work camp, called Rockstone, far into the Interior. Our workload was shared with another group from Washington, D.C., along with Guyanese workers and volunteers. We had to rely on volunteer labor, a few power saws, machetes, and a collective work spirit.

There we were, deep into the Interior, waking up 4:30 every morning and taking on the job of cutting down trees and clearing the land. And we worked.

The sisters on the trip deserve a special mention here. They were definitely on the case, in the field every day. In fact, a few of the women organized a first aid cadre at the work site. The responsibilities they assumed goes a long way toward a clear understanding of the potential role of women in progressive struggle. All praises due, check it out!

In the evenings we sat in the mess hall, in the tents or on the white sand rapping about our experiences. The Guyanese comrades (everyone was called comrade) exchanged notes with us and we questioned them endlessly about the country, the government, and again, the rum.

The camp manager permitted us the "run of the camp" to celebrate the birthday of one of our brothers. We partied and drank and partied some more until early in the morning.

The Guyanese brothers celebrated with us until the party dissipated and everyone finally went to bed.

That same morning we returned to the work site wielding machetes against the sunlight and felling trees to the ground.

The night before we left, we organized a concert to express our appreciation for and solidarity with the brothers. We sang, danced, read poetry, clowned and performed. And they, not to be out done, performed for us. In the morning we rode the trucks and jeeps back to Georgetown.

The consensus among our group is that Rockstone afforded us the most profound experience of the entire trip. In spite of the hard work and sacrifices of the Guyanese workers, they were still able to relax and convey their warmest sentiments. They demonstrated that nation-building is no game.

The Guyanese government sponsored a cultural festival during the final three weeks of our stay. Carifesta is the Caribbean Festival of the Creative Arts. Festival City was constructed to house over 1,000 artists from 31 Caribbean and Latin American countries.

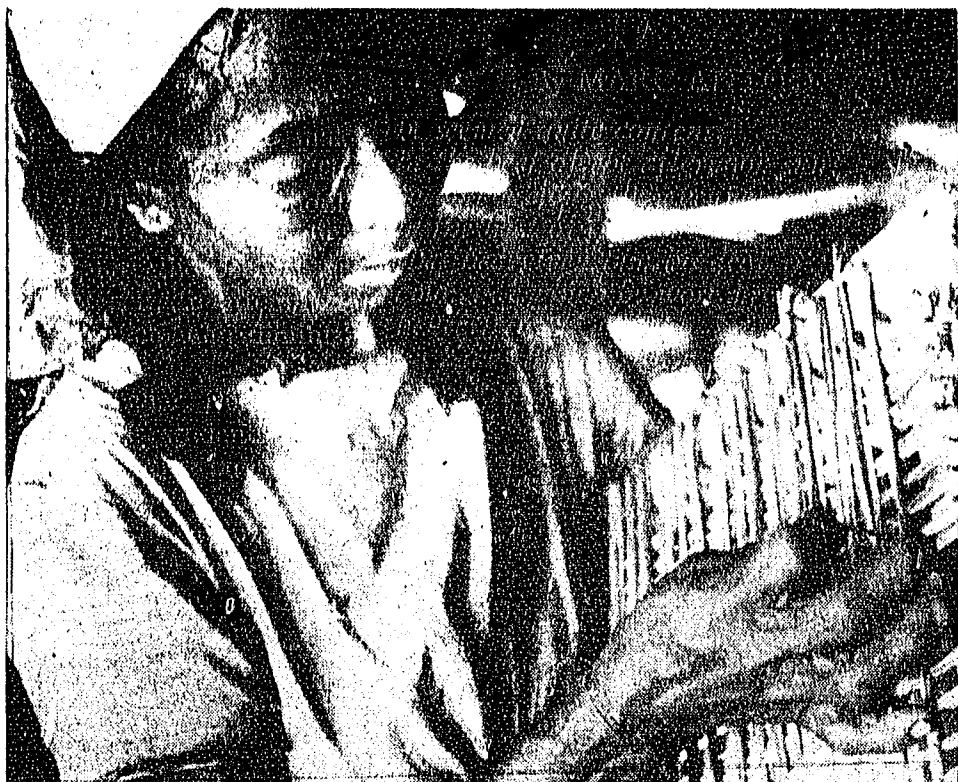
Throughout the city of Georgetown over 100 shows were presented: folk singers, dancers, poetry readings and dramatic presentations. There were numerous exhibits of paintings, sculpture, photography, and literature.

Our participation in Carifesta was mainly as an audience. However, two people from our group had exhibits in the festival. During this time, we were able to meet cultural representatives from nearly all of the Caribbean, including Cuba.

Planned as an annual event, this Carifesta was the first of such a venture. Fortunately, we were able to check out a good deal of Caribbean culture in a very short period of time. Most people have to make several trips over a long period of time in order to see, hear and feel such a wide range of cultural fulfillment.

There is much more to be said about the trip to Guyana. So much more, in fact, that we have decided to publish a magazine on a collective basis.

This decision illustrates what is probably the greatest gain from our experience: that we can pool our talents, our concern, and our efforts for the benefit of the many. If we understand that our educational experience in the United States is not one that encourages such efforts, then we must see that the undertaking of a collective venture represents a significant turn in our education.



Hand weaving garments in an Amerindian village



Our co-workers going to work site



sharpening the machete's edge



Guyana is a multi-racial society

I Come From

I come from the nigger yard of yesterday
leaping from the oppressors hate
and the scorn of myself;
from the agony of the dark hut in the shadows
and the hurt of things;
from the long days of cruelty and the long nights of pain
down to the wide streets of to-morrow, of the next day
leaping I come, who cannot see will hear.

In the nigger yard I was naked like the new born
naked like a stone or a star.
It was a cradle of blind days racking in time
torn like the skin from the back of a slave.
It was an aching floor on which I crept
on my hands and knees
searching the dust for the trace of a root
or the mark of a leaf or the shape of a flower.

It was me always walking with bare feet,
meeting strange facts like those in dreams or fever
when the whole world turns upside down
and no one knows which is the sky or the land
which heart is his among the torn or wounded
which race is his among the strange and terrible
walking about, groaning between the wind.

And there was always sad music somewhere in the
land
like a bugle and a drum between the houses
voices of women singing far away
pauses of silence, then a flood of sound.
But these were things like ghosts of spirits of wind.
It was only a big world spinning outside
and men, born in agony, torn in torture, twisted and
broken like a leaf
and the uncomfortable morning, the beds of hunger stained and sordid
like the world, bitter and cruel, spinning outside

Sitting sometimes in the twilight near the forest
where all the light is gone and every bird
I notice a tiny star neighboring a leaf
a little drop of light a piece of glass
straining over heaven tiny bright
like a spark seed in the destiny of gloom

O it was the heart like this tiny star near to the
sorrows
straining against the whole world and the long
twilight
spark of man's dream conquering the night
moving in darkness stubborn and fierce
till leaves of sunset change from green to blue
and shadows grow like giants of everywhere.



Guyanese worker on Road Project



captivated by the camera lens

The Nigger Yard

So was I born again stubborn and fierce
screaming in a slum.

It was a city and a coffin space for home
a river running, prisons, hospitals
men drunk and dying, judges full of scorn
priests and parsons fooling gods with words
and me, like a dog tangled in rags
spotted with sores powdered with dust
screaming with hunger, angry with life and men.

It was a child born from a mother full of her blood
weaving her features, bleeding her life in clots.
It was a pain lasting from hours to months and to
years
weaving a pattern telling a tale leaving a mark
on the face and the brow.

Until there came the iron days cast in a foundry
where men make hammers, things that cannot break
and anvils heavy hard and cold like ice.

And so again I became one of the ten thousands
one of the uncountable miseries owning the land.
When the moon rose up only the whores could
dance
the brazen jazz of music throbbed and groaned
filling the night air full of rhythmic questions.
It was the husk and the seed challenging fire
birth and the grave challenging life.

Until to-day in the middle of the tumult
when the land changes and the world's all
convulsed
when different voices join to say the same
and different hearts beat out in unison
where on the aching floor of where I live
the shifting earth is twisting into shape
I take again my nigger life, my scorn
and fling it in the face of those who hate me
It is me the nigger boy turning into manhood
linking my fingers, welding my flesh to freedom.

I come from the nigger yard of yesterday
leaping from the oppressor's hate
and the scorn of myself.
I come to the world with scars upon my soul
wounds on my body, fury on my hands.
I turn to the histories of men and the lives of the
people's
I examine the shower of sparks, the wealth of the dreams
I am pleased with the glories and sad with the
sorrows
rich with the riches, poor with the loss.
From the nigger yard of yesterday I come with my burden.
To the world of tomorrow I turn with my strength.

By MARTIN CARTER
From a book entitled, CO-OP REPUBLIC, Guyana 1970



Amerindian family . . . original inhabitants



repairing the power saw . . .

Notes On Cooperative Nation Building

By MATASHE

Guyana, formerly British Guiana, is a multi-racial society composed of five groups. The Amerindians are the original inhabitants of the country. This segment of the population, once the largest, has diminished greatly over the past centuries.

One of the reasons for their near-extinction is due to the Spanish conquest in the sixteenth century; an onslaught which destroyed a large portion of the population through continual warfare. At present, the Amerindian population is scattered throughout the Interior, and is one of the smaller national groups.

As a result of slavery the African population became the second largest group, preceded by the East Indians who came to the South American colony as indentured servants. The remainder of the population is comprised of Chinese and Portuguese settlers.

Post-Colonial Guyana

As we examine a particular country, whether developed or undeveloped, we are bound to come in contact with all sorts of contradictions, some good and some bad. Nevertheless, the contradictions we seek out and heighten are usually those found within the country's political-economic structure.

In the case of Guyana, the ruling party, the People's National Congress headed by Prime Minister Forbes Burnham is the target of negative and positive criticism, both at home and abroad.

Guyana received her independence from England in 1966. Burnham came to power in 1964. One of the most significant changes made by the Burnham Administration was the transformation of the country from a capitalist government to a Cooperative Republic. A major portion of Guyana's development is based on the notion of self-help.

Even though the country is viewed by many as a Cooperative Republic, there are certain political and economic realities which prevent her complete development along these lines.

There are two Guyanas: urban and rural. Urban Guyana is still operated along capitalist lines. In Georgetown, the nation's capital and the largest urban center, capitalist investments continue to own and control the means of production. The capitalists are engaged in continuous growth and reinvestment for profit.

In fact, one can detect a few bourgeois and petty bourgeois elements in urban Guyana. However, the government has made several positive moves to eradicate the private ownership of large corporations and to diminish the control foreign investors hold over the economy.

For example, in 1971 the government was forced to nationalize the bauxite industry after it was "unable to obtain Alcan's agreement on terms which were satisfactory to the government."

Alcan, a Canadian based company, had a negative response to the government's non-negotiable proposal to gain a majority interest (51%) of the corporation. But the company was nationalized for the purpose of gaining greater self-determination over the economy of the country. A similar pattern was pursued by the government when the Demba Bauxite Company (another enterprise owned and controlled by foreign interests) was nationalized.

In addition to these efforts, the government also established the National Cooperative Bank. The purpose of this endeavor is to minimize the role of foreign banks, and to develop the Cooperative Bank as the monetary conduit of the Republic.

In rural Guyana, the natural resources are just beginning to be tapped. However, a great influx to the cities poses a serious roadblock to the development of the Interior. Programs are being established to redirect this migration by



Contemplating the Co-operative Republic?

making the hinterland suitable for settlement, industrial development, and employment.

One aspect of this objective is the National Self-Help Road Project. This is an effort to build a road from Guyana to Brazil; it is being done according to the principle of self-reliance and collective work.

The Five-Year Plan

The Five Year Plan represents the first attempt to plan and coordinate the socialist development of the Guyanese society.

Prior to independence, the policy of the colonial power was one of exploitation and neglect. Because of this, the people's basic needs were not met. All of the wealth that came out of the country went directly into the hands of the colonial powers. Thus the slogan of the Five Year Plan became "Feed, House, and Clothe Ourselves by 1976."

Feeding the entire population depends upon increasing the agricultural output. Presently, experiments are being carried out by the Ministry of Agriculture to implement scientific approaches to soil development, food production, and methods of better utilizing indigenous crops.

In the past Guyana relied on the outside world for a great portion of her food. Golden apples and codfish are among the imported food stuffs. Recently the Guyanese government banned all importation of these two items.

In doing so it hopes to promote locally grown foods. Along with foods already grown,

new types of agricultural produce will also be introduced.

The production of livestock, such as beef and other small stock, is also on the increase and is being handled at a low cost. Once national needs are met, Guyana can use whatever surplus available to export to the Caribbean and other markets. Efficiency in this area, will permit the country to earn enough foreign exchange credit to purchase goods and equipment.

The second goal of the Five Year Plan is housing. Traditionally, Guyanese homes are made of wood, which is becoming scarce. As an alternative, the government is introducing new techniques to meet the demands of housing.

In the meantime, builders have been turning more and more to cement, an imported item. In keeping with the principle of self-reliance, the government intends to regulate its importation of cement and to refine the natural resources to meet housing needs.

A current project stressed by the government is one which establishes the production of mud-clay as a building material. Cooperative clay-block groups, organized to make blocks from mud-clay, have been springing up throughout the local communities. The government claims that mud-clay is one of the best building materials available.

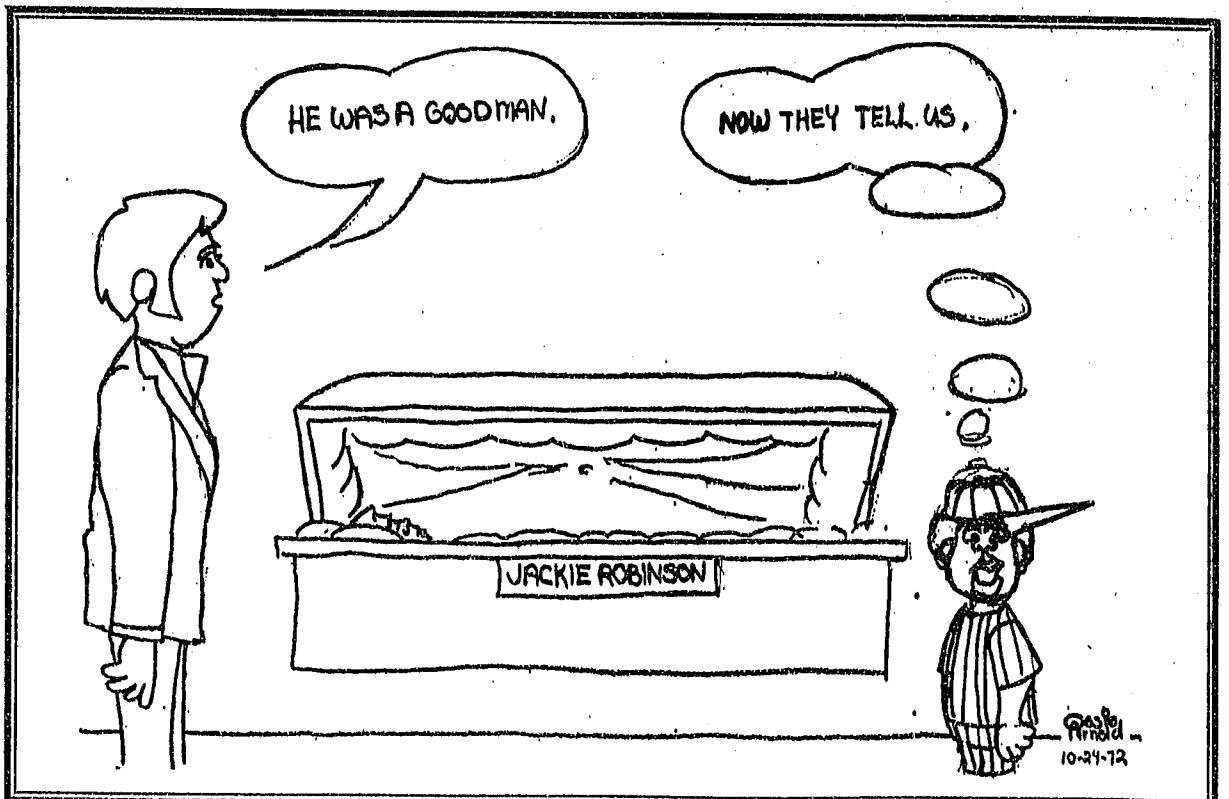
Building with mud-clay is less expensive than wood or cement, whereby the normal cost of building homes for the average Guyanese family will be lessened. When the Cooperative block production groups are fully experienced with the techniques of making the blocks, an average of 4,000 to 5,000 blocks of clay are expected to be produced daily by each group.

As mentioned earlier, in many instances Guyana must look outside its boundaries for materials that it cannot yet produce, textiles being one of the major imported materials. The government plans to continue importation of textiles on a temporary basis. Moves are being made to initiate growing cotton on a large enough scale to produce yarn. Meanwhile, the chlorine from a caustic soda plant will serve as the basis for synthetic fabric and material.

Having the opportunity to visit two clothing factories in operation, we saw how one factory mass produced ready made shoes and the other produced ready made clothes for local and foreign markets.

Plans are also being made to utilize several indigenous straws to produce shoes. Cow and other animal hides will also be used in this effort.

The Five Year Plan appears to be a concrete effort to meet the basic needs of the Guyanese people. It should serve as an inspirational base for the entire development of the Cooperative Republic.



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FACT OR FICTION?

1
You should avoid exercise during your period.

Fiction! The simple rules of good health are always important, especially during your period. Exercise, a proper diet and a good night's sleep go a long way toward relieving menstrual cramps or preventing them altogether. And remember, you're not "sick." So there's no reason not to follow your normal routine.

2
There's no odor when you use Tampax tampons.

Fact. With Tampax tampons, odor can't form. Odor is noticeable only when the fluid is exposed to air. With Tampax tampons, fluid is absorbed before it comes in contact with air; therefore, odor cannot form.

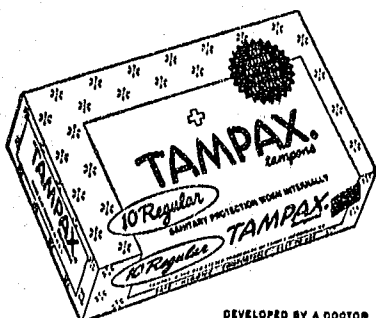
3
You should not bathe during your period.

Fiction! Contrary to superstition, water can't hurt you. Daily baths or showers are a must throughout your period. Shampoo your hair, too. And don't deny yourself the chance to go swimming. Tampax tampons are worn internally, so you can swim anytime.

4
Single girls can use Tampax tampons.

Fact. Any girl of menstrual age who can insert them easily and without discomfort, can use Tampax tampons with complete confidence. Follow the easy directions in every package.

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The Latin America Area Studies Program and the Latin American Students Association will celebrate the 479th anniversary of the discovery of Puerto Rico on November 16, 1972 with a poetry contest.

Students interested should submit entries (in Spanish) to Prof. Diana Ramire in Downer Hall, room 105, immediately. Poems should be double spaced with a copy and a brief biographical sketch including name, address, telephone number and your program of studies.

Time and location of celebration will be announced shortly.

Anyone interested in the committee to make changes in the Apollo Theatre please contact Gloria Robinson at room 332, National Black Science office.

A group of concerned Black and Puerto Rican students from Columbia's Teachers College, and the Urban Center are volunteering their services to tutoring the Canarsie students until the present situation is rectified.

Fifteen teachers are needed to volunteer services to teach courses. The hours range from 4:00-5:00 and 5:00-6:00 in the following courses: History, Science, Math, Reading, Creative

In interested please contact Writing, and Black values. **The Paper** at 234-6500 or Ronda Laveist at 280-3521.

On Monday, November 13, the College will host chairmen from the following programs or departments at Stonybrook Graduate School of SUNY:

Basic Health Sciences, Biology, Chemistry, Computer Science, Earth and Planetary Sciences, Electrical Sciences, Mathematics, Material Sciences, Mechanical Engineering, Marine Sciences and Physics.

The Stonybrook people will be here to recruit graduating senior students, especially minority students for their graduate programs. Nobel Prize winner, C. N. Yang will be among the group of recruiters. Interested graduating seniors are invited to come to Shepard 116 at 1:30 p.m. to meet with recruiters. Please sign up in Shepard 117 for an appointment.

Free services in Math are being offered in Shepard Hall — hours ranging as follows:

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This will be a great opportunity for you (especially if you're graduating soon) to learn what types of questions are asked by company interviewers and the best (or worst) way of responding to these questions.

This "live" interview will take place on NOV. 16 at 12 Noon in STEINMAN HALL ROOM 123. The Office of Career Planning and Placement invites all students to attend.

Announcements

Wednesday and Thursday — 9 a.m. to 5 p.m.
Friday — 9 a.m. to 2 p.m.
For information call 208-209.

As representatives of the Black and Puerto Rican community of Columbia University, we are outraged at the systematic and insidious racism being perpetrated against our young brothers and sisters in Canarsie as they seek to exercise their fundamental right to an education.

But we are not here to dwell upon much repeated epithets. We are here as Black and Spanish speaking students who are concerned about saving our children — our children, who during the past two months have been educationally deprived, emotionally scarred, spiritually traumatized, and physically endangered.

We are here, specifically, to offer our skills, our services, our time and our energies in any way which can best fulfill the immediate needs of these children and further the ultimate process of learning.

Students and faculty volunteers from the School of Architecture will provide the labor, materials, and technical counsel required to renovate a space which has been designated by the parents of Brownsville. This space will be used to provide

tutorial services to compensate the child for the eight weeks of education denied him by this unnecessary dispute. Tutorial services will be offered by staff and faculty of Teachers College and the Urban Center. Legal services, if required, will be supplied by staff and faculty of the Law School.

The Basketball season will open here at City College on December 2. CCNY plays Columbia here in Bannan Gymnasium at 8 p.m. The freshman team will begin their game at 6 p.m.

Captain Jack Kaminer and Ralph Bacote, the freshman coach, expressed their confidence in the team by stating, "the team will be stronger than last's years finishers."

There was a Sports Towards game October 7 to open the new arena which cost \$4 million. It looks similar to the Hofstra University gym in Long Island.

History wise, the team of '52 which was coached by Red Holman won convincingly by a score of 33-18 over a team that was coached by Nat Holman (1940).

Ralph Bacote the freshman coach at City was coaching the "60" team and Dave Polansky was chief of the "64" team. The Polansky team won by a score of 26-20.

Now it's 25 games for the varsity to play and 17 games for the freshmen.

—Bobby Nicholson

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Link To Community

(Continued from Page 1)

and Development." She now holds the title of the 'Director of the Office of Program Planning and Development (P.P.D.).

Functions

The Director of PPD has very neatly subdivided her functions into four major parts:

- administrative assignments
- Puerto Rican faculty and students
- community at large
- program planning and development

The work for this office is by no means simple, and this does not or should not summarize her activity. Ms. Sanchez' work may begin very simply at an administration meeting, and end very hectically listening to the sounds of restless children at a day care center.

Community Organization

When asked how she viewed the community in relation to the college, Miss Sanchez immodestly conceded that, "Part of the virtue I brought with me was a sense of the community. No, there is no difference between the community and the college."

She states that she is very involved in community affairs and that some of her affiliations are as follows: Chairman of Puerto Rican Interagency Council for New Jersey and New York. The council brings Puerto Rican businesses to-



gether from the two states. She was also former chairman of the East Harlem Tenants Council, and acted for a time as chairman of the City College Day Care Center. In reference to the day care center a student contributed that, "she remained uninvolved with internal conflict."

Although her position relates di-

rectly to the Spanish speaking body of City College, she points out that "any student will be serviced," and none turned away.

There is presently someone Black functioning in an equivalent office, and Yolanda expresses hope that soon there will be an Oriental.

Future

"I think I gave the last attention to Program Planning and Development last year" says Miss Sanchez. When asked what she thought of bi-lingual instruction, so as to give uni-lingual Spanish speaking students 'equal time,' she replied that, "it was a good idea."

"We are working on the possibility of funding for an arts and culture program in conjunction with bi-lingual/bi-cultural education. I hope I termed that right."

The Spanish speaking population, she says, is often times "educationally deprived," which is a term she later described as one she "hates to use." It is her opinion that the Open Admissions Program has had no major impact on the Puerto Rican Community.

"Although there has been no in depth study on Open Admissions," she says, "the percentage of Puerto Ricans at City College has not risen."

Yolanda does not think that her administrative position has hampered her relationship with her stu-

dents. She says, "Students are more aware today than to allow this to happen. It is the person functioning in the position, and not the title."

When asked whether or not she thinks she has affected a change on the campus, her reply was that she "hopes that (she) has made the administration more sensitive to the existence of the Spanish speaking student body."

"There has been only dramatic pieces of social change in America. This is evident by the Nixon administration."

The U.F.T. and housing structures are other examples which Yolanda cited as needing change. Her closing statement was, "My responsibility is not to Marshak, but to the Puerto Rican Community."

Analysis

Dramatic as the preceding statement may seem, we must all come to realize that we are not going to affect changes in this society by hopes, plans, or quotes; but through hard core organization and gut work.

To say that one hopes one has made another more sensitive is dealing in mystics. By now we know that this will not work. Yolanda Sanchez, herself being a victim of a system where there was supposedly hope, should know that the road is even rougher, and the burden even heavier; and for the short time we are here, we must deal within this realm.

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Review:

Lady Sings The Blues

By ANGELA E. SMITH

There was applause after the feature, a rarity in movie theatres. The applause was for Diana Ross and the dazzling, gripping performance she gave as Billie Holiday in "Lady Sings the Blues." Miss Ross' performance was highly professional, exciting, and comical at some points. It was quite evident that she tried very hard to project the bitterness and tragedy that plagued the life of the late jazz singer.

The film highlights Miss Holiday's rise from poverty, her gaining recognition as a jazz singer, her arrest as a narcotics user, and the difficulties she experienced in getting a cabaret license despite a triumphant performance at Carnegie Hall.

Although Miss Ross merits recognition for her performance, the tragedy that was so a part of Miss Holiday's life was not effectively projected on the screen. There were many gaps left unfilled, and if one were to compare the book to the screen version (which was supposedly adapted from the book), it would clearly be seen that the film did not meet the standards of the book.

Instead, we are given a series of quick cuts, giving one the impression of viewing color slides. "CLICK" — Miss Holiday at age 15 working in a Baltimore brothel as a cleaning girl, later we see her being raped by a drunk, to the ironic melody of a Bessie Smith record, "Ain't Nothing I Can Do."

The screen version would have us believe that she saw a lynching and became so depressed that she had to turn to drugs. Surely there were far more tragic elements in her life, and by listening to Billie's actual recordings, the loneliness and despair projected in her songs, tell the real story.

Billy Dee Williams gave a warm and sensitive portrayal of Lewis McKay, the man who loved her and stood by her side. Richard Pryor (the "Piano Man"), mumbles his way through the picture using hip, slangish terms so identifiable with today.

In the final analysis, "Lady Sings the Blues" attempts to portray the life of the late jazz singer, but would probably have been more effective if an unknown Black actress with physical similarities to Miss

Holiday had been chosen. With her actual recordings dubbed in, the film would then have given the viewer more of a sense of realism.

It was extremely difficult visualizing the slim Miss Ross (hair style and all) as the heavier-set Miss Holiday. Although she tried to capture the singing style of Miss Holiday, she gives only a passable imitation, and in retrospect this film is merely an imitation of the life that Billie Holiday lived.

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