

THE PAPER

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222

FRIDAY, DECEMBER 8, 1972

So we stand here
on the edge of hell
in Harlem
and look out
on the world
and wonder
what we're gonna do
in the face of
what we remember.

—Langston Hughes



H. Rap Brown (arrow) with Harry Edwards and Co. at '68 Olympic boycott rally.

H. Rap Brown:

Trial By Press

By GWEN NEW

The article by Robert Daley, Former Deputy Police Commissioner, printed in the October 23 issue of *New York Magazine*, has caused much commotion in the criminal courts of New York. "The Man Who Shot Rap Brown" is considered by many an overdramatization of the facts leading to Rap Brown's arrest, and William Kunstler, Brown's defense attorney, fears that it will be impossible for Rap Brown to receive a fair trial here in New York State.

Why H. Rap Brown was involved in a hold-up has become obscured by the issue of maintaining his right to a fair trial; a trial that is not shrouded by prejudicial reports which create misconceptions.

Because of the bias of the article, and the potential harm it may do to Rap's defense, the District Attorney sought to prevent its initial publication. He too, feared that it would affect his right to "due process of law."

Most of Daley's article deals with emotions which, real or imaginary, have little to do with the facts surrounding the incident. The story, published just a week before the trial was to begin, takes great pains to show its readers what "good guys" the police "really" are. Patrolman Manna, who made the arrest, is portrayed as an innocent young cop who was forced into a situation over which he had no control — Manna only did his duty by shooting and arresting the perpetrator.

Daley states, "He has been a cop for four years. Since leaving the Police Academy it has never been necessary for him to fire his revolver."

This story could greatly influence those who might someday be called upon to be jurors in the trials of any person whose activities have been classified as "subversive."

Mass media plays an enormous role in shaping the ideas of the average American; these people are potential jurors, and most of them cannot help being influenced by what they may read. A "reliable" newspaper or periodical can make or destroy a person's reputation

within the course of a single day. It is the media's veritable power to influence men's thinking which gives the factual report, and not "story-telling," its import.

A close examination of "The Man Who Shot Rap Brown," reveals criticism of Mayor Lindsay, Commissioner Murphy and the organization of the Police Department in general. Patrolman Manna is a link in this

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Three-Fifths Compromise

Kibbee Meets SUBR Demands

By GWEN NEW and QADRI ABDUL-WAHAB

Representatives of the CUNY Third World Coalition met with Chancellor Robert J. Kibbee last Thursday to discuss five demands drawn up by the Coalition.

Only four representatives were allowed to meet with the Chancellor. The meeting lasted about four hours during which time students who had marched in support of SUBR students gathered and picketed the BHE headquarters at 535 East 80th street. There were about ten supporters who had arrived with the Coalition and managed to gain entry into the building. However, those outside were unable to because a Ms. Zalkin, who is in charge of "facilities," which includes building security, refused to allow those outside in. Her reason was that there had been a "pre-planned" arrangement to admit only four representatives of the Coalition to meet with the Chancellor and that the rest would have to leave.

The request was ignored by those already in the building and Ms. Zalkin called for the police. No attempt was made by the officers to remove those who were in the building, but they would not let anyone else in.

At approximately 1:30 PM the representatives came downstairs from Kibbee's office with three of their five demands agreed to and signed by the Chancellor:

- An Open Letter to the University Community condemning the murders at Orangeburg

State S. C., Jackson State Miss., Kent State Ohio, and Southern University.

- Endorsement of a "designation of a day on which the academic community can express its solidarity against the killings of students on campuses throughout the country."

- "Support of the rights of students to present their demands to university authorities on all issues affecting students and to

struggle for the achievement of those rights through constitutionally acceptable procedures."

The two demands that he did not agree to were signing a statement which would prevent law enforcement authorities and the National Guard to enter on the campuses of CUNY, and a donation of money from the City University to aid the students and workers at SUBR.

SEEK Money Withheld

By DENISE MITCHELL

For the first time since 1966, stipend checks, the integral form of financial aid to SEEK Students here at the college, will not be distributed during intersession.

Regular checks are scheduled to be distributed during the week of January 9th, but the next check date is February 7th.

What this means is that students who depend upon stipend checks to pay rent or buy food, will be forced to stretch a semi-monthly stipend over a full month. This distribution process is particularly hard on the many independent students and those who have families to support.

The consensus of a poll taken by this newspaper indicates that students feel, as one put it, that, "once again, we are being victimized by an administrative system that is insensitive to our needs as Black and Puerto Rican students."

Bob Grant, Student Ombuds-

man and a SEEK student, said, "Bills must be paid, whether there is intersession or not."

"This is just another attempt to eliminate the SEEK Program," added the Ombudsman.

According to Mrs. Isom, the SEEK Financial Aid Officer, "the reason checks will not be distributed, is because the pay period comes between intersession."

Intersession is from January 4th until February 5th during which Mrs. Isom explains, "Students will not be officially registered, and therefore we have no way of knowing who is and who isn't an official student."

Stipend checks are made up through a computer center, and the financial aid officers state, that checks "may not be ready for distribution by the week of January 25th."

Although a notice to students was handed out when checks were last distributed on November 28th and 29th, most students did not know there would be a month between checks during intersession.

One student indicated that she "was not aware of the distribution schedule and the notice. Another student, who is independent and has a family to support said "I didn't know about the check dates, but I do know that I will have to buy food for my family as usual."

It is probably safe to assume that there will be many brothers and sisters who will face a similar problem in the coming weeks.

Not only are most students seemingly unaware of the impending financial bind they will be placed in, but SEEK counselors also appear uninformed about this problem and

(Continued on Page 3)



1970 rally protesting SEEK cuts. Will his tory repeat itself? See editorial on page 4.

Al Camp

'The Original' Released From WCCR

By AYAD MOHAMED

(WCCR Station Manager Paul Girello recently told how he'd sent a letter to Vice-Provost Bernard P. Sohmer concerning unregistered students working on the station, two of whom were also members of the Student Senate.

Sohmer then did a spot check on senators, disclosing that in addition to the two Black students in question, three others were listed as unregistered. The following focuses on one of the 'CCR members and how he interprets these moves. —Ed.)

It seems that the administration, along with elements of campus media, are hung up on isolating certain individuals on campus — particularly Blacks. Everytime a 'blood' makes a 'false move' the whole campus seems to know about it.

Recently, WCCR's Chief Announcer, Al Camp, was approached and asked, "Are you Al Camp?", to which he responded in the affirmative. The inquirer continued, "I just wanna make sure because if you're not a registered student you should not be on the station."

The person identified himself as George Schwartz of *The Campus*, who reported that Camp was one of a group of unregistered students.

About a week ago the station manager of WCCR received a letter from Dean Sohmer stating that Al Camp should be relieved from the station because "... he is not a registered student." On the other hand, Camp says that he is registered but that "I don't want to get into it, because it's personal."

Last Wednesday Camp was relieved of his position at the station.

Al feels that he should remain at the station for the remainder of the term since he has been there for three years and the term will end in three weeks.

However, he plans to take a leave of absence after which he will return to CCNY. But he says he will "never return to 'CCR." One reason for the leave is his possible acceptance at radio WLOX in Memphis, Tennessee. He also plans to "work his way back to New York — to radio station WWRL."

Personal Observations

"After working at WCCR for

sent a notice to the station manager to ban such commercials. On December 4, at exactly 11:22 A.M. on one of the shows there was a commercial for an off-campus record club.

"When I got the news from the station manager about my release from WCCR last Wednesday, I saw nothing but ugly smiling ofay faces. These are some of the people I

should have been done by the people responsible for them.

"WCCR has helped me get over in the radio field. I have nobody to thank but a few Black people. Everybody else was a pain in the behind. A lot of people in the past left WCCR for the same reason — racial tension.

"Before I was released there was a radio training class held on Thursday nights by one of the WCCR members with non-students of City College. The managing board knew about it and allowed it to continue. There was nothing said until the situation with me and the station manager stopped the class 'due to present situations.'

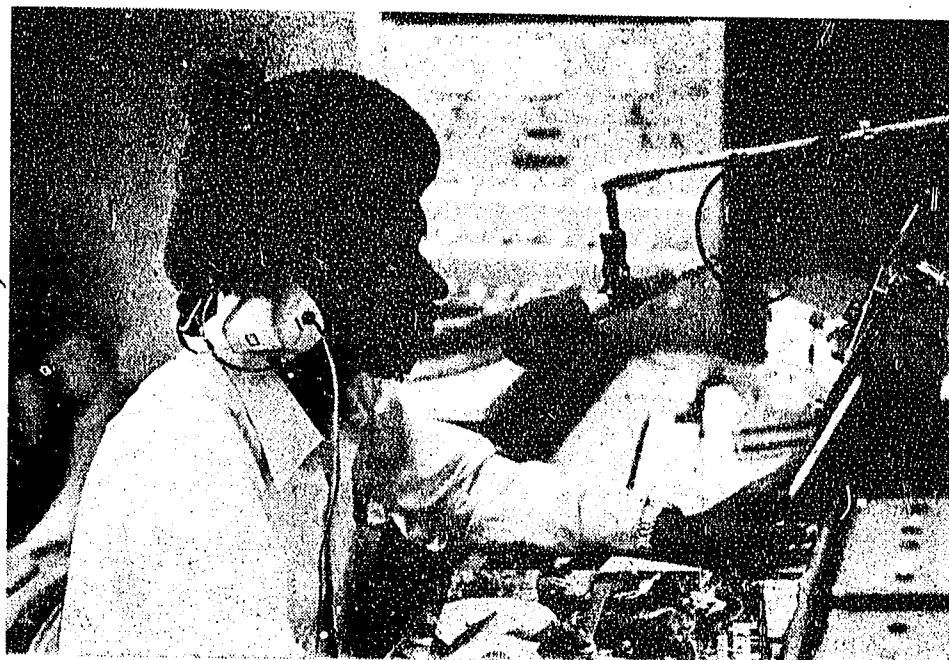
"They said that the only way I could come back to the station is for a visit, but never to touch the equipment.

"One non-member visited the station because he wanted to see one of his friends do a show. He went to a sister on the station and asked if he could do her show for her. She refused and he persisted. This led to an argument with that non-Black boy.

"I was asked to return to the station after the situation boiled over. But, no thank you! I'll have to give it some deep thought. I even went to the managing board and asked if they'd back me up. They said that it would be best for me to do it myself. After three years of devotion, if they can't even help me — screw them!!!

"From what I understand, one of the disc jockeys who is from Jamaica was ejected from the station because 'West Indian music is not relevant.' The same program director who fired him only comes in once a week for his show.

"WCCR should serve the college community which has many different kinds of people."



THE PAPER/Jeff Morgan

Al Camp: "... leaving behind a bunch of kids!"

three years I thought I'd gain some priority. People were asking me whether I'd return to the station. During the three years at 'CCR I felt people treated me unfairly.

"When I first started, there were 5 to 7 Blacks on the station. Some of them got treated pretty rugged. Why, after paying club dues, I still had to seek permission to use some of the facilities there."

WCCR is not a commercial station and is restricted to certain guidelines. On one of his shows Camp advertised a dance for an off campus organization. One of the deans heard this advertisement and

thought despised me during my three years there.

"The reason I'm leaving 'CCR is because of my possible acceptance at WLOX. I won't be having the same problems I had with 'CCR. It's not to say that I'll be leaving any racial tensions, but I will be leaving behind a bunch of kids!"

"I think they should have carried that investigation of 'CCR through, because there were a lot of record and tape 'rip-offs.'

"I feel I've contributed a lot to the station, especially this semester. I've been doing a lot of production and a number of other things which

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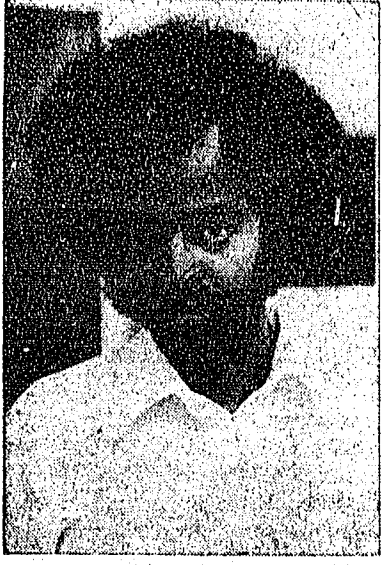
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SEEK Money Withheld

(Continued from Page 1)

are unable to counsel their students about financial problems that may arise during inter-session.

The Financial Aid Office has announced there will be no emergency funding during this period and Mr. Washington, a SEEK counselor, said he felt "students were being penalized." Washington also stated,



THE PAPER/Jeff Morgan
OMBUDSMAN GRANT:
"... end of SEEK."

"something must be done at the administrative level about this matter."

According to another counselor, Mrs. Torres, "Counselors function only as a liaison to the Financial Aid Office and have no real input in terms of policy making."

Malcolm Robinson, the acting director of the SEEK Program at City, was "just recently apprised of the problem," and said, "the only way I find things out is from the feedback I get from students."

"Money matters should be brought to the attention of SEEK," stressed Robinson, "so that they can be dealt with and arguments can be put up before procedure is instituted."

Robinson, who is currently in the process of trying to get the check date in question moved up to January 25th, emphasized that, "if checks are being distributed in other units of the City University, then checks can be distributed here."

He also said that he would bring this matter up at a SEEK directors meeting on December 4th. As the situation now stands, however, checks will still be given out as scheduled.

Narcotic Center Haven For Youth

By SANDRA McNEILL

Having started in 1965 under the HARYOU Act, the Narcotic Institute, Inc. is one of the few agencies which has grown steadily since its inception.

The Narcotic Institute is a three-center combination serving both community youth and drug addicts. Of the three centers, only one, the Intake Center, located at 500 West 141 Street, is for drug rehabilitation. The other two outlets, the Inwood Youth Clubhouse and the 126th Street Center, serve the community youth.

Reasons for the steady growth of the Narcotic Institute are many. Miss Thomasina Bushby, one of the Institute's directors who has worked with the agency throughout its seven years' existence, cited some of them, principal among which was the dedication of each of the community workers. Because of this the level of involvement on the part of staffers is extremely high. Accordingly, the work done in each of the centers directly reflects the high level of involvement.

Of the many programs started under the HARYOU Act, the Narcotics Institute is one of the few which has survived. Its creation of a sound program stresses the involvement of youth through constructive activity and has contributed heavily to its survival and subsequent growth. The result has been a magnetic attraction for youths.

For many participants, whose ages range from 12-19, the centers offer outlets they've been unable to get elsewhere. To the 700 youngsters enrolled at the Inwood Clubhouse and the 250 registered at the 126th Street Center, the leadership, activities and counseling services both centers provide have become most attractive. For these youths, the center is far more

than "just a place to go." It is a place to learn, grow and develop.

The ethnic breakdown of children in the two centers does differ greatly. While the ethnic composition of the 126th Street youth is all Black, the Inwood Center comprises a mixing of 70% Spanish, 20% Irish, and 5% Chinese.

As different as these ethnic groupings are, the temperaments of the youths are just as contrasting at the two centers. While the Inwood youth are more responsive to authoritarian leadership, tending to be more passive, those at the 126th Street Center are almost defiant to any type of authority, and react explosively to the slightest stimulus.

As one might expect, there is also a marked difference in the family background of youth at the two centers. The Inwood youth are generally lower class, first or second generation children, from large families and are receiving some type of public assistance.

The 126th Street youth, on the other hand, are from a relatively stable family structure. Many of their parents are of Southern origin. These parents provide for their children and are among those "scuffling to make it." In their battle to provide for their family's well-being, they often lack either the energy or the know-how to provide them with the guidance and emotional fortitude the children need.

Though there are many differences, the two centers are similar in many ways: for instance, both centers have gang membership. However, while both gang members and leaders regularly attend the centers, there is no "gang" leadership.

THE NIGHT BLACK POETS CRIED

By PAULA MARIE PARKER

Ob Yes, I was there the night Black poets cried . . .

*I heard their tearful sighs,
long painful moans, powerful lamentations,
Saw their tears of liquid agony roll down smooth brown cheeks.*

Leroi cried cause Crow Jane died

Langston cried cause his dream was deferred . . .

Dunbar cried (his caged bird stopped singing and flew the coop)

Nikki tried to cry for Aretha but . . .

she didn't have any tears left.

And Don L. Lee just sat back and laughed.

*He knew Niggers would never, ever,
change, change, change*

B.H.E.

Invests In Oppression

By WILLIAM E. ROBINSON

It is generally known that Black folks in the U.S. are Africans and that the struggle for liberation is fought on local, national, and international levels. African-Americans at City College of the City University of New York centralized at the Board of Higher Education, are visible yet not equally represented.

The B.H.E. is resisting affirmative action in employment and enrollment on its campuses which is synonymous to their combined, campuses investment pool, through which corporations are aided in their cooperation with Portuguese terrorism in Angola, Mozambique, Guinea-Bissau, and South Africa. This investment fund is made available through private trusts and funds handled by the B.H.E., and are used to buy stocks in these corporations who are operating in Portuguese militarily held colonies in Africa.

As of April 30, 1972, the investment fund of the Board of Higher Education totaled approximately \$22,284,416. Common stocks added up to 63% of the total investment pool, with 22% going to U.S. Government

Bonds and notes, 3% to preferred stock, and 12% to "other" bonds and notes. The City College share of the funds is 13.5% which totals approximately \$2,909,332. These investments have an annual income yield of \$907,600, or 4.25%.

Among the many corporations in which there are stocks owned by the B.H.E. investment pool, are corporations which are supporting the terrorist Portuguese and South African regimes; such as: General Electric totaling \$77,625,000, Sun Oil Co. totaling \$66,923,86, Standard Oil of California totaling \$33,723,48, Standard Oil of New Jersey totaling \$70,312,50, and Gulf Oil totaling \$211,028,92.

The Gulf Oil Corporation, recipient of the largest B.H.E. investment sum of the above mentioned corporations, is the largest oil operator and profiteer in Portuguese colonialism.

In the private sector, Harvard University is a major investor in Gulf Oil. Harvard's investment in Gulf Oil was at \$15,437,301 as of 1971.

In the Fall of 1971, 35 students demonstrated against this investment, which culminated in a 6-day occupation of Massa-

chusetts Hall.

The administration refused to relinquish their stock, and instead sent a representative of the Harvard Corporation, to Africa, not to consult with groups critical of Harvard investments or any liberation organizations, but with their business partners.

Portugal runs its colonies as a terrorist secret police state, with censorship, prohibition of trade unions, and requirement of passbooks to be carried at all times by the Black Africans.

The university is not an isolated enclave with a high moral code but is as much a part of the system of finance capital, profits, and markets, as the corporations which are a dominant factor in the governmental processes of nations.

The apathy of administrators, faculty, and students accommodate terrorist oppression of people of color here and abroad. Some Black folks have investments in their own slavery.

Our action or inaction has international ramifications. We are responsible for the direction in which this country is going and how it affects the rest of the world whether we want to be or not.

BLACK UNIVERSAL CONSCIENCE

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The Moja Logo singers and musicians have to be one of the most sensational groups to emerge from any educational institution in the last decade. Don't miss their extraordinary performance on Dec. 14.

Another similarity lies in the academic records of both groups. The grade average of 80% shows that the problem does not lie in the youngsters' ability to learn. It is, instead, their disinterest in school, or the school's inability to relate to these students.

Perhaps the area in which the youth are most similar is in their needs. There is a great need in the youth of both centers for warm, meaningful, relationships. For most, this need has been satisfied only at the centers. Fortunately, for these youths, such relationships were made.

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Stipend Issue Questioned

The reasons given by the Financial Aid office as to why students will not receive stipends is a manifestation of their lack of interest in SEEK Students.

The claim is that since approximately 10% of the currently enrolled number of SEEK Students are expected to drop out prior to the spring term, moves have to be made to protect 10% of the disbursed stipends.

But what is jeopardized by this grade-school bullshit — "since some of you will drop out, none of you can have any money" — is the financial survival of 90% of the SEEK students.

Besides, the calendar period for the check in question falls within the fall term, and students (cutting out or not) are only getting what is rightfully theirs.

Meanwhile, our so-called concerned faculty happens to be the highest paid in the country, while the SEEK Counselors who have remained uninformed in this important matter do not make less than \$13,000 per annum despite yearly budget cuts.

In 1968, SEEK students received \$7.00 for supplies. Four years later the allowance was cut to \$4.00 although the cost of supplies and everything else has increased. But we're used to that, aren't we?

It seems that the only time Black and Puerto Rican students are taken seriously on this campus is when they strike, boycott or rally. If it is true that history always repeats itself, maybe another Spring '69 type event is in the offing.

Graduating Students

When a Black person graduates, it is a big-to-do. Mama's proud, Papa's proud, Aunt Rosie and Uncle Jim are proud, even li'l bro and sis are proud.

"Mah boy graduatin' from college, ya know."

"Oh, that's so nice. He's such a nice boy."

Yeah, everybody in the family's proud. After all, the majority of us did not have the educational background and professional guidance whites did. So when we entered college, we had a lot of catching-up to do. And it sure wasn't easy.

So THE PAPER is going to help your families to make it a big-to-do, too. Starting in the Spring '73 semester, we are going to begin to compile a photo collage of graduates for us folks, which should be completed before the end of the spring term.

Not only do we want to make moms and everybody else proud of you, it's also a good idea to be aware of who "made it." Many times, when we don't see our schoolmates around, we're inclined to think "he must've dropped out. I haven't see'm around lately."

So if you are graduating in June and would like to be included in this collage, come up to our office — F337 — and make an appointment to be photographed. (See Tylie S. Waters — and be sure to bring along a paragraph or so stating your major and your post graduate plans.)

So why not make your family prouder and help inspire other students — we can do it!

Misplaced

Enforcement of Policy

November 21, 1972

TO: Deans, Department Chairmen, Directors of Programs, Office Heads

FROM: President R. E. Marshak

RE: Memorial Day for Students of Southern University

Monday, November 27, 1972 is being designated as a memorial day for the slain students of Southern University in Louisiana.

If any students absent themselves from classes for this day, the absence should be an excused one and the student should not therefore be penalized.

Instructors planning to be absent should notify their chairman in advance so that provisions can be made with respect to their classes.

REM:mr

The following letter is reprinted here so that all students know the distinction between "Policy" and "Enforcement of Policy."

We have heard, and are presently investigating, rumors to the effect that several professors scheduled mid-term examinations on Monday, November 27, in spite of instructions to the contrary.

One such incident was furthered by the fact that no make-up examination was allowed for those students who were absent. Many students will, as a result, be unnecessarily hassled with the threat of no mid-term mark, which will affect their preparation for the finals.

Presently, we are looking into specific cases. We ask all student who were out of class that day and who have been penalized for not showing in class to drop by THE PAPER's office, and we will help you get it straight. Contact: L. R. Rivera.

Caught in the Middle

By VICKY HUNTER

Kawaida (Ka-wa-ee-da) Towers, the proposed project whose construction has been hampered by white pickets led by Anthony Imperiale, is being funded by Imamu Baraka's Temple of Kawaida along with governmental subsidy.

The people who chose the North Ward section of Newark (which houses some of the city's white, middle class residents) as a building site did so not because they necessarily want to live next to white folks but because they know that somewhere there is an unwritten law which guarantees better services to white communities, all the way from better teachers in local schools to regular garbage collections.

I can understand why the folks in Newark desire low and middle income housing outside of the Black-compressed Central Ward section, especially when I compare where I live, Harlem, with the white-dominated Eastside.

The contrast between the Eastside and West 110th Street always knocks me out. I mean, talk about inequities in the system!

For one thing, the streets on the East side are spanking clean. Every garbage can has a lid on it and there's no overflow of garbage.

In my neighborhood it al-

ways looks like the garbage is spiraling to reach the top of first floor windows because it sits uncollected day after day.

On the Eastside there are no screaming sirens all hours of the night, and if white folks really have a drug problem you sure can't tell it by walking their streets. I know we have a drug problem in Harlem; I can see it on every corner.

The Eastside streets are lit up like its daytime while Harlem streets are crouched in darkness by comparison.

Their apartment buildings are alive with occupants while more and more buildings in Harlem are being cemented shut and cleared away, leaving vacant lots looking like they were targets of a "smart bomb."

Now we're forced to pay the same taxes white folks pay. Yet we've got to beg for the same services the city gives so generously to other sections of town: regular garbage collections; lights illuminating the streets rather than those which cast them into some kind of eerie semi-darkness.

Taking all these things into account and knowing how the same inequities exist wherever there's a white section of town distinct from a Black one, it is so bad that Black folks want the same things for themselves as white people have? I mean

we wear the same clothes white folks wear, and speak the same language they speak.

Shit! Even have to be identified by some dead slavemaster's name!

Yet the white folks who live near the proposed site for Kawaida Houses are acting as if an onrushing Black horde is about to rape their daughter, castrate their sons, and break up their families. Somebody needs to tell them that already happened to us. All we want is a decent place to live where the garbage is collected regularly, where the streets are well lit, where the teachers in the schools are the best money can buy. Is that too much to ask?

Announcements

SOUL LIBERATION IS COMING

"Soul Liberation," an Afro-American singing and instrumental group which performs at colleges and other popular entertainment spots, is coming to the West Side. They will give a performance Friday, December 8th at 8:15 p.m. at West End Presbyterian Church, 105th Street and Amsterdam Avenue. FREE admission.

SEYMOUR MELMAN TO SPEAK AT CCNY

Seymour Melman of Columbia University, renowned economist, industrial engineer, and analyst of the war economy, will speak at City College Dec. 14, at 6 PM in Finley 121. The occasion is Evening Club Hour, and most classes are dismissed. The event is the third in a series on PEACE RESEARCH sponsored this semester by the Economics, History, and Political Science Societies of the Evening Division.

The title of the lecture will be "The Economic Consequences of a War Economy." All students are invited to attend and refreshments will be served.

NOTICE

The Student Senate Concert Committee will have POLLS for The Concert in the following offices: Student Senate Office, 331F; THE PAPER, 337F; OP, 336F; WCCR, outside 152F, and outside Room 100 Shepard.

My Love Is Black

by
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Free Time

Letter From Prison

November 23, 1972

The reason for this effort at bringing about correspondence between those in prison and those elements in the communities that are active is to close an existing gap. This particular gap is brought about by more than just miles and walls. One of the principal reasons for this gap is that very few seem to realize that those imprisoned and those in the communities are part of one another.

If we see that we are one and the same, the next step is to see that our problems are one and the same. However, the vast majority of our brothers and sisters out there see their reality as being very remote from ours. Additional problems spring out for the communities that overlook this fact.

The Black communities are presently engaged in Nation building. This concept is most readily seen in the push to control all the vital institutions in the community which affect our people's struggle for daily survival. This effort is being pushed in the schools, in housing, in the police department, etc., but it isn't being pushed in one of the most important areas there is: **community control of the prisons.** This might at first glance appear to be a far-fetched idea, but let us examine it a bit more closely.

One of the most pressing problems in our communities is crime. These are predominant-

ly Black-against-Black crimes. The prisons, which are state prisons, are populated predominantly by Blacks and Latins.

Sometimes up to 80% of the state population of prisoners comes from specific areas of the state. These areas are predominately the larger urban areas of the state, such as New York City, Buffalo, Rochester, and Albany. Furthermore, we can easily pinpoint the areas in these cities that we come from, such as Harlem, Bed-Stuy, South Bronx, South Jamaica, and others.

That we can pinpoint where the majority of prisoners in New York institutions come from allows us to determine something else as well: that these are also the areas which are gripped in the claws of social denial and extreme deprivation. This is one reason why this country's prisons and concentration camps are filled with the have-nots.

But not to be side-tracked, it should be evident to us by now that state prisons are not serving the state, but isolated areas and communities within the state. At one time prisons were serving the state, as they had an inmate population that was largely white, coming from every area in the state. As the prison population changed from predominately white to predominately Black, prison programs, which had been inclined to a white majority, did not change.

The active and progressive elements in the communities have not educated the communities that the relation exists between them and the prisons — which the State, with its vast sense of humor, has renamed "Correctional Facilities." They correct nothing and aggravate everything.

This is why the communities must begin to recognize the oneness of our concern and interest. The community must begin to demand greater access to the warehouses which hold their sons and daughters. The community must start demanding greater participation in prison programs and processes. For who but our own can deal realistically with us?

The community must begin to understand that the state has no interest or real concern for how we leave these institutions, because it is not to their communities we go. In fact, all our people must do to realize that the state means none of us anything but hard times, is to look at their very surroundings!

Yours in struggle,
As-Allah
Chester Gibson

(Chester Gibson is an inmate at Greenhaven State Prison, and Editor of the INSIDER. Those wishing to establish a communication link with the brothers at this prison should contact Gloria Robinson c/o THE PAPER. — Ed.)

News In Brief

By AYAD MOHAMED

Terror of Five Virgin Islands Scapegoats

St. Croix, Virgin Islands: It may be a shock to many of us that five Blacks were murdered on Rockefeller's property on this island!

Muhammad Speaks (December 1, 1972) reports that five hooded assailants were involved in a massive brutalizing of Black men and women.

Afterwards, five young Blacks were picked up by the authorities and charged with murder despite a lack of evidence.

Aisa LaBeet, a sister of one of the five men, traveled all the way from "home" to Chicago and told MS what happened:

"They were hung upside down from trees and water was thrown in their noses, plastic bags were put over their faces until they passed out. They were also tortured with electrical prods and continuous beating for hours. They (the authorities) were trying to force them to sign confessions — which they never signed! Every day they are in jeopardy from the sadistic so-called law enforcement officers."

She also went on to say that the eye-witnesses were unable to identify the Black men saying that their voices were wrong. They also declared that the men responsible for the killing did not speak with the Virgin Island accent, but with an American accent.

The amazing part is a Mississippi Judge lives on the island.

Miss Black Staten Island

The Staten Island Branch of the Urban League sponsored the Third Annual Miss Black Staten Island Pageant November 25 at "The Armory."

The seven contestants were presented in a talent contest (African Dance, poetry, singing), a swim suit contest, and a Black Awareness competition, which included answering questions.

Bill Franklin of WNJR radio was the Master of Ceremonies, and Timothy Wilson and his band were also there.

Karen Turner (18), who attends Wagner College (Staten Island) won the title of Miss Black Staten Island. Gail Carrington of Brooklyn College was First Runner-up.

Infertility And Woman

For those of you who are victims of infertility there is hope. Mildred I. Clarke, in the latest issue of *Essence*, describes the process involved in arresting certain unfavorable conditions.

Here are some tips:

"If after 16 to 18 months of unprotected intercourse, conception has not occurred, you should consult a physician. When talking with you, your doctor will ask about the frequency of intercourse, such as a "once-a-month," or "weekends-only" basis, the likelihood of conception is greatly diminished."

Conception means being able to have a successful birth delivery.

In trying to find the cause and determining how to correct it, your medical history and general health play an extremely important role.

A very important factor is age, especially the woman's. After 35, a woman's ability to reproduce tremendously decreases because of disease (partly the cause), organic malfunction and menopause. However, this is not to say that a woman cannot have a baby after 35.

Women with sickle cell anemia (not those who have the trait), diabetes, certain endocrine disorders and thyroid disease have a high incidence of infertility and miscarriage.

Men with venereal disease or mumps are also in danger of infertility.

To be continued in the next News in Brief series of THE PAPER (next week).

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'Trade' Union Doors Still Closed

By EVE ROCHE

For at least ten years, minority groups have tried many methods in an attempt to open the doors of the building trade unions, which bar minority membership. All efforts have been in vain.

In a recent series of articles, the *New York Post* candidly discussed this heated issue.

According to the *Post* the non-white population in New York City has risen from 22 percent to 33 percent since 1960, yet, the total percentage of minority group people holding Class A journeyman books — which entitle workers to union wages of nearly \$12.00 per hour — hovers between 1.2 percent and 4.4 percent.

Civil rights groups, court battles and apprenticeship programs have been utilized in an effort to combat the exclusion of Third World People. One organization fighting discrimination in the construction trades is Harlem Fight Back, headed by James Haughton.

Fight Back organizes demonstrations by Blacks and Puerto Ricans at various sites across New York City. This method has

resulted in arrests, but also in the securing of jobs.

Recently, members of Harlem Fight Back demonstrated at the construction site of the Woodhull Hospital in Brooklyn. Five demonstrators were arrested, but nine positions for minority iron workers were secured. Later, negotiations yielded ten more jobs.

Many of the unions have been taken to court by civil rights attorneys who claim that some unions such as Locals 14 and 15 of the Operating Engineers Union, Local 46 of Wire Lathers, Local 28 of the Sheet Metal Workers and Local 40 and 580 of the Iron Workers, among others have violated Title VII of the 1964 Civil Rights Act which guarantees fair employment opportunities. The Wire Lathers have been forced to hire 250 Black and Puerto Ricans, and the Steamfitters 175 as a result of attorneys' efforts.

In order to eradicate the construction dilemma Mayor Lindsay and Governor Rockefeller have implemented what is officially called the New York Plan. In this apprenticeship program 800 men were to be trained and by June 30, 1971 all

were to be placed at construction sites. Upon completion of the program they would be issued Class A Journeyman Books. By that date, however, only 297 were working, and of these, 22 were admitted to unions.

Stronger action must be taken to force the unions to open their doors to anyone qualified. The Clinger-Taylor Bill, proposed for New York City offers the strongest statement regarding the City's construction trades to date. If the bill becomes law in its present form all contractors who work on public and private construction will be required to hire minority workers, with the Human Rights Commission reviewing their actions. A ratio of one minority trainee for every four journeymen must be maintained on each job site. Finally, minority persons will have the right to sue.

We have been fighting these unions for ten years and our brothers will not wait any longer! A conscientious effort must be made to rectify the longstanding injustices imposed on Blacks. Laws will not suffice by themselves; aggressive action is needed.

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— KWANZA — Family Thanksgiving

By GLORIA ROBINSON

Can you remember the tales of Santa Claus bringing you something? Of course you can. I bet you can also remember the heartache of discovering that there was no Santa Claus except your parents. Christmas trees, Christmas shopping, parties and everything else that went with the holidays can bring warm memories. All of these things are and were beautiful in themselves, but unfortunately we all know that we have been exploited because of the holiday celebrations. Every year three billion dollars are taken out of our community so that we can celebrate Christmas. That means that one can easily spend two months' pay for one day.

A recent visit to the East, at 10 Claver Place in Brooklyn, turned out to be not only inspiring but also very educational. The East is a Cultural and Educational center for people of African descent. The brothers and sisters at the East provided with facts about our holiday, which I'd like to share. Before we used to hear "Christmas is just around the corner, but how many of us will be telling our children that Kwanza is just around the corner.

answers for the seven days are Umoja (unity), Kujichagulia (self determination), Ujima (collective work and responsibility), Ujamaa (co-operative economics), Nia (purpose), Kuumba (creativity), and, for the final day, is Imani (faith).

The symbolic colors for Kwanza are Red, Black and Green. All gifts for Kwanza are placed on a mat which is called the Mkeka. This in turn is put on a low table or floor which represents the foundation in which all things rest. The Kinara is a candle holder for the seven candles. Each candle symbolizes a principle. On the first day one candle is lit, on the second two candles, until on the seventh day (Imani) all the candles are lit.

Kwanza, which means "First" in Swahili is an African Celebration for the joys and blessings of the year. It is a time when people come together to make joyful noises and to give thanks for a successful harvest, good health, educational accomplishments of the young and the blessings of living and working together for our Nation.

Lighting candles, saying something inspirational about Kwanza, singing songs, enjoying meals and taking a drink from the unity cup are some of the things done during Kwanza.

One part of the celebration is the traditional lighting of seven candles one for each of the "Nguzo Saba," or the seven principles of Blackness.

If you may have further questions about Kwanza, please call the East at 636-9400 and your questions will be answered. So whether you will celebrate Christmas, Kwanza, both or neither, have a happy holiday!

Kwanza starts on December 26th and ends on January 1st. During this time our people are giving thanks; it is a time for "thanksgiving."

The East describes Kwanza as a family affair. In Africa it is traditional for families to unite, to express love and respect for each other through soulful song and dance and, of course, food. During Kwanza everyone is greeted with "Habrani Gani" which means "What's happening." Your reply would depend on what day it is, in accordance with the seven principles. The

Notice

The New York-New Jersey African Liberation Support Committee is announcing a one-day fund-raising Liberation Benefit on Saturday, December 9, 1972, at West End Presbyterian Church on 105th Street and Amsterdam Avenue. All of the proceeds from that evening will be used to support and expand liberation movements on the African continent.

"Breaking the Chains of Oppression Through Black Unity," a film featuring Owusu Sadaukai of Malcolm X Liberation University Don L. Lee and Imamu Baraka will have its first official New York City showing at the benefit, along with the film, "West Africa — Another Vietnam."

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Rap Brown

(Continued from Page 1)

chain of bureaucracy who, until he shot Rap Brown, was a virtual nobody, the proverbial underdog. The play on words in this suspense thriller of an article also reveals how Robert Daley feels about people like Rap Brown. By painting such a sorrowful picture of a young policeman, he portrays Rap and his comrades as hoodlums: "a stick up man is a stick up man." Before one finishes reading the article, one has been to the trial, heard the verdict — guilty — and has witnessed the execution of the defendant. The many implications herein may or may not be challenged, or even seen by the reader, for Robert Daley has skillfully constructed a melodrama about the hold-up and capture of these men.

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Norma (Gloria Edwards) threatens Netta (Leslie Uggams) as Ruth Ann (Loretta Green) watches in horror.

Black Girl

By GWEN DIXON

"Black Girl" is a worthy Black film that ranks alongside of "Sounder" in relation to the Black mentality. It is a realistic and honest look at where some of us are and where some of us have come from.

This is the first screenplay written by Ms. E. J. Franklin, a sister, small in stature, but a giant contributor of talent and energy to the Black Arts. And of course there is the versatile and artistic direction of Ossie Davis.

"Black Girl" appeared off Broadway last year and was highly acclaimed by the critics. The film deals with those same negative images which have helped keep Blacks in mental slavery. The aim is to destroy the one who is struggling to rise above his immediate environment, a circumstance ruled by fear. The ones who remain at the bottom are afraid to emerge from their degradation and dehumanized state, afraid of failure. This fear turns to jealousy and hostility as revealed in one of the climactic scenes.

The main thrust of Norma's individual insecurities are projected onto Billy Jean, the youngest girl. Billy Jean wants to be a dancer, but Norma, who seeks to destroy her as-

pirations, convinces Mama Rosie that Billy Jean is heading towards being a stripper.

Totally disillusioned, and believing that none of her children would ever be anything, Mama Rosie has already resorted to showing concern and affection to girls outside of her family who were striving towards educating themselves. Norma's jealousy explodes when Netta comes to visit Mama Rosie's. The scene is quite brutal; Norma pulls a switchblade knife forcing Netta to leave the house.

The brief relationship between Mama Rosie and her estranged husband is prevalent in Black relationships. The Black woman sets her goals too high for the Black man, not understanding the extent to which he has been castrated and systematically oppressed through the labor force. Earl has become a pimp because this was his only option, but Black woman can not accept this, intellectually or socially.

This antagonism is evidence of the internal conflicts which affect Blacks enveloped by their oppressive situation. The analogy drawn is when the "house niggers" inform the master of what the "field niggers" do.

and the smoke just
carried her away
she feels her youth again,
it hasn't gone
just grown up.
oh, she's
just had a little
too much wine,
and the smoke
was very
potent, soothing . . .
but she did work hard
all day,
so why can't
the night and
its memories
calm her now
when she needs to
re-feel herself so
badly . . .
so when she came
home i gave her
some wine, and her
hardness just melted, slipped
away
and her soul
came bubbling up, smiling and
giggling,
cause the wine was very
good . . . but,
the smoke
just carried
her away . . .
— fred henry