



Queen Mother Moore: Special guest at conference concluding that since there are 50 Black women for every Black man, polygamy may have to be considered as viable.

African Congress at CCNY

Workshops Stress Unity and Nationalism

The Black Studies Department of City College, in conjunction with The East, hosted the 2nd North Eastern Regional Conference of the Congress of Afrikan People during October 19, 20, 21.

City College's north and south campuses were the sites of a historic assemblage of Black people from different parts of the country and various phases of the national liberation movement.

The conference consisted of a number of workshops conducted by such prominent figures as Don L. Lee, Imamu Amiri Baraka, Dr. John Henrik Clark, Ben Jochannan and Leonard Jeffries, chairman of the Black Studies Department at City College.

The following are synopses of several of the workshops covered by this newspaper.

The opening speaker was Queen Mother Moore, one of the oldest

active Black revolutionaries. Mother Moore's talk dealt with the denegro-fication of Black Americans, which is very much needed before Black people will ever be really able to achieve anything. She also expressed her deas on the Black Man, Black Woman relationship.

Liberation Workshop

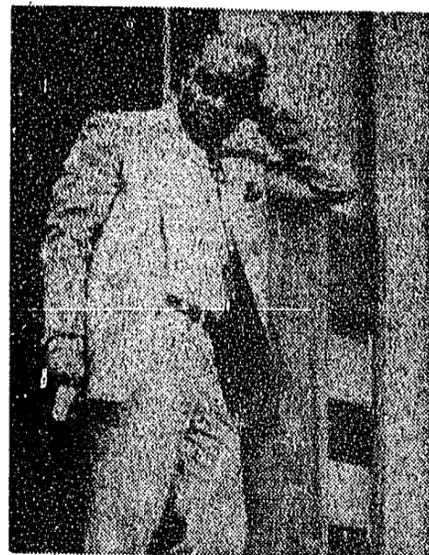
Imamu Baraka, Chairman and Political Liberation Minister of the Congress of Afrikan People, conducted the workshop "Positive Directions in the Struggle for National Liberation" on the second day of the conference.

In the workshop, Bro. Baraka explained why the conference was held.

"We are here to try and organize around Black people. We are not here to talk about the enemy, we know who he is. If one or more organizations haven't been set up as a result of this conference, we haven't done anything."

In explaining the purpose and or-

ganization of the Congress of Afrikan People, Bro. Baraka said, "CAP ideology is drawn from the Kawa-ida religion. It is not a religion based on spookism or mysticism, but is in fact an ideology or phil-
(Continued on Page 2)



John Henrik Clark

**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

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Tanzanian Trip Beset By Problems

By CYNTHIA VALENTIN

In December of the year nineteen hundred and sixty one, Tanganyika, an east African country, received its independence, and subsequently merged with an east African island called Zanzibar, creating the nation of Tanzania. Before and after the union, the Tanganyika African National Union was committed to socialism, a commitment hitherto retained.

Tanzania is headed by president Julius K. Nyerere, and the National constitution is the Arusha Declaration, which was adopted by the country early in 1967. TANU is its sole political party.

In keeping with the socialistic structure of the country, the guiding ideology is Ujamaa. Nyerere makes it clear in a synopsis of his speeches and writings, that Tanzania is not yet a socialist country, but a country whose people are solemnly committed to the goal of developing a socialist ethic. Many of its problems make this goal not so easy to attain, particularly the independent statuses of what were once Zanzibar and Tanzania, as well as other neo-colonialist rooted problems.

Ujamaa is described as African socialism, a carefully chosen word meaning "familyhood," in Swahili. According to *Freedom and Socialism*, by Nyerere, Ujamaa emphasizes the African nature of a collective policy. Socialism is described as a universal concept with basic rules. According to Nyerere, the beliefs of a socialist country are that man should be the center and purpose for activity, thus disregarding all other prestigious glorifications.

No discrimination of race, color, parentage, birth-place or religion can be allowed to exist in behavior of the individual in accordance with the socialist beliefs of the country. Nyerere's account does not imply a uniform structure for socialism, but says that account should be taken of the universal differences of man.

In view of the political history of Tanzania, the country is still in a critical period, headed toward a climactic evolutionary point, which is socialism.

It is now experiencing economic difficulty as well as internal stress because of neocolonialist attitudes and prevailing neocolonialist practices. Caught between the transitional stage of neo-colonialism and self-reliance, Tanzania is undergoing this stress partly because many of its citizens have not yet been instructed in socialist society.

The colonizer's influence induces Tanzanians to a more capitalist structured mode. Many Africans educated in Britain and the U.S. are still conditioned to individual gains.

While socialism definitively precludes capitalist exploitation of the people, entrepreneurship is allowed, which contributes to the total economy of the country. The entrepreneur is permitted as long as he presents no major threat to the country's political policy.

When colonial forces left Tanzania, they left an Asian aristocracy in their place. These Asians were managerially skilled and served as the business element of Tanzania. The vested interests of the Asian however, did not lie in Africa, but in Asia, to where he would send his profits for investments at home.

What in effect is happening, is that working capital leaves Tanzania, developing elsewhere. What sometimes happens because of these entrepreneurs is that class distinction is promoted.

Instead of the white colonizer father-figure, there is the Asian elitist class, and also, as a result of the colonizer, the delineations of the Black African. These delineations manifest in government officials, the militia, the workers, peasants and finally, the remaining tribesmen.

The major port of entry for christian missionaries was old Zanzibar, and christianity is still prevalent in Tanzania. While a large number of Tanzanians still relate to European christianity, it is mostly young Africans who are devoted to Ujamaa, and working for the growth and development of the village.

The political, economic, and social circumstances of Tanzania are subject to tremendous internal pressures as well as externally.

CCNY In Tanzania

In the summer of 1973, Tanzania's government granted visas to a group of City College students and faculty. On the journey were 25 students and two members of the Black Studies department who coordinated the trip, Margarita Mathias and Max Manigat. The Director of Program Planning and Development for Blacks, Marjorie Henderson, accompanied them.

Why Tanzania?

There are many questions posed when 28 members of a college leave to visit a country such as Tanzania.

Is the trip for academic exploration? A learning process perhaps? Or merely of personal significance to the participants?

(Continued on Page 8)



Jeffries holds 'rap' prior to trip.

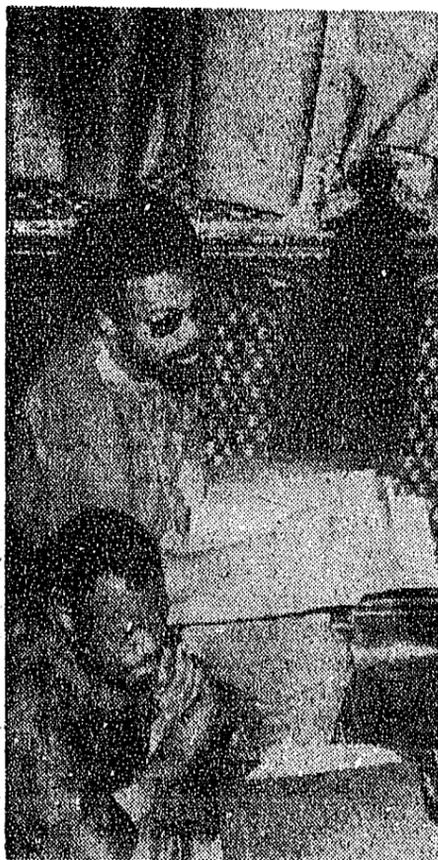
photo by Joe Thompson

Afrikan Congress:

Unity Thru Nationalism

(Continued from Page 1)
 osophy that gives you direction, purpose and identity."

The basic tenets of the organization are Nguzo Saba, sometimes referred to as the Seven Principles of Blackness: Unity, Self Determination, Collective Work and Responsibility, Cooperative Economics,



Baraka listening in Harris

Purpose, Creativity, and, Faith.

According to Bro. Baraka, "Our history, politics, economy and social organizations must be dealt with according to these seven principles."

"Kawaida," continued Baraka, "relates to the dual nature of Black people, Africans in America, and supplies them with a cultural framework."

The stated goal of the Congress of African People is national liberation via nationalism and Pan Africanism. Bro. Baraka explained national liberation as, "liberation from all foreign domination; liberation of all productive forces of our people; and the restoration of our history."

He further stated, "Nationalism means separation from whites in this country, but we are not racists. Racists have the power to impose their values on others. Black people do not have this power."

"Pan Africanism is the liberation of the continent of Africa under a united socialist government," he said. It is also "the unity of Africans to destroy oppression wherever it is."

The type of socialism envisioned by Bro. Baraka and the Congress of African People, is the "cooperative management and pooling of resources."

The Congress of African People consists of local cadres who organize within the stated framework of

Ideology, Organization, Communications, and Resources.

It was Bro. Baraka's hope that at the conclusion of the conference, the attendees would in some way become involved in the National Liberation Movement under the umbrella of the Congress.

Communications Workshop

About 50 people crammed into a Harris Hall classroom on Friday, the 19th, to participate in a communications workshop chaired by author, poet Don L. Lee.

The Congress of African People's conference agenda promised resource persons from various areas

of the media, including **Black News, All African News Service, Black NewArk** (a publication), **New York Times**, and, radio station **WINS**. But as it turned out only Salik Mwando, editor of **Black News**, was in attendance along with Lee. Others who were invited but had not confirmed their attendance were representatives from radio station **WLIB, Muhammad Speaks** and **WABS-TV**.

Salik spoke on the origin of **Black News**, the problems encountered in its development and where the weekly paper stands today.

"When you don't have your own



Front of room, (l. to r.) Bro. Lance (Trinidad), Tim Hector (Antigua), and Gerard Price (Trinidad) in workshop on Caribbean Struggle.

The Way We Were

By LINDA JEWELL

With this movie we may be getting back to old-fashioned love stories. I mean old-fashioned love stories around real people and believable plots.

The Way We Were is such a movie. With Barbra Streisand and Robert Redford in the starring roles as lovers, the movie deals with their experiencing each other. No mysterious di-

sease, no far away husband or wife to interfere with their relationship, just the intensity and drive put into anything real.

Robert Redford plays Hubbel Gardiner, an All-American college boy from the thirties whose main goal in life is to be comfortable and have fun without being involved or giving too much of himself.

He achieves this easily, even the right girlfriend, played by Lois Chiles, a newcomer to the screen who has caught Redford's trick of underplaying a role, contrasting well to Streisand's overacting.

Streisand plays, essentially, herself in this movie. She is a poor Jewish girl and the campus radical. The role is intense, showing a girl trying to be accepted by the 'right people.' The emphasis is on how she doesn't do it.

Streisand adds many nuances

to the role making it credible, but her touches of lightness add up to occasional glimpses of 'Funny Girl' residue and becomes corny.

The movie is clearly a Streisand-Redford vehicle. There is a certain amount of strain in the scenes where the two stars play with other members of the cast, making this viewer feel like the movie should have had Streisand and Redford playing all the parts, and just add token names on the billboard.

When they relaxed, you saw two people who couldn't deal with each other's problems. Where Katie (Streisand) is gung-ho with life, Hubbel is reluctant.

I kept hoping they would get out of the way of rhetoric and well-meaning friends and move on to strengthening their own relationship, but unfortunately for me, but fortunately for the realism of the movie, they do not.

The other members of the cast include Bradford Dillman as J.J. Hubbell's best friend and Viveca Lindfors, playing a non-descript role as a persecuted actress of the McCarthy era.

The movie also focuses on the late thirties into the early fifties, the effect of World War II and McCarthyism on people.

What came out of that era was paranoia and the beginning of people insulating themselves against the corruption of the government. These attitudes really come to light in the fifties. If they had been checked then perhaps we might not have Watergate.

Pink Filth

By EVE ROCHE

The **Pink Flamingos** was billed as an exercise in poor taste and lives up to its claim. This is truly a sick flick!

Shown in Finley recently, the plot revolves around a contest between a Drag Queen and a husband-wife duo for the title, "The Filthiest Person Alive."

As an exercise in human debasement, the "Pink Flamingos" does not miss a cue. Where else can you see a grown woman (or was it a man?) eat freshly deposited dog, you know what? Or get a lesson in how to do it with chickens?

Besides its inherent sickness this film suffers certain maladies peculiar to all bad movies.

The acting is horrendous. I have not seen such poor theatrics since grammar school. But what the actors lack in talent they make up for in exuberance.

Any film maker would consider the flick a ritual in overly simplistic, unimaginative and tasteless cinematography.

Yet despite the films' obvious shortcomings, a record 1500 students turned out to see it.

I asked Jeff Klokois, chairman of the Finley Program Agency which sponsored the show, why this horrible little film was shown here in the first place.

"There is a demand for it," he stated.

Last semester a survey was allegedly conducted by the agency's Film Committee. The **Pink Flamingos** and several other porno flicks will be shown here as a result of that survey.

The survey was not conducted among a random selection of students, but was conducted at a showing which was poorly attended. Since Third World students generally do not attend the movies our tastes were not represented.

"The purpose of the (agency's) Film Committee," according to its chairman, Henry Villafuana, "is to serve the needs of the students." Yet with the exception of "Soul to Soul" which will be shown this Friday, very few movies of interest to Third World students have been presented or scheduled.

There are many films by independent Black and Puerto Rican artists to be viewed. Why haven't they been shown?

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Yusef Iman
from The East

presses you are at the mercy of printers. We change printers frequently because of their lack of consistency. Mailing is another thing that makes or breaks a publication," he said.

The **Black News** publication, though extremely popular, is not able to pay for itself and is underwritten by the **East**, co-sponsor of the conference. However, the last issue, October 15th, did "break even," he said.

Don L. Lee categorized aspects of the media and their relevance to the communications process for Blacks. He emphasized the need for commitment on the part of Blacks in the field.

Explaining that the "money making" concept from a purely profit motive point of view has to be de-emphasized. Lee, himself a member of a collective called the **Institute of Positive Education**, receives a sustenance salary of \$50.00 a week.

It was learned that a **Combined Black Publishers** firm was formed in the fall of 1972, which comprises Broadside Press; Third World Press; Jihad Publications; the Institute of Positive Education; and, Drum and Spear Press. Since that time, the list of publishers, distributors, and other affiliate organizations has grown to 18 with national and international hookups reaching as far away as Tanzania and Jamaica.

An organizing manual with input from all the workshops will be sent to each individual who participated in the Congress of African People's Conference.

Black Education

Another of the workshops, **The Black Educational Institution**, explored different forms of education for Black people on all levels.

There were representatives from the Committee For Unified NewArk (CFUN), Malcolm X Liberation University in Greensboro, N.C., the New York City public school system, and, the Council of Independent Black Institutions (CIBI).

CFUN was represented by Muminina Jalia, a teacher from the African Free School in NewArk.

Their ideology being Revolutionary Kawaida, a philosophy of Nationalism, Pan-Afrikanism and Ujamaa, they stress a close relationship between the school and the family; the school being considered as part of an extended family.

They also follow the principle of Ujima, (Collective Work and Responsibility) whereby all staff members must work together, whether it is to plan the curriculum or to clean the school.

The representative from Malcolm X Liberation University was Sister Khadijah. She discussed some of the reasons for the college's demise. The basic failure was due to conflicts among the students as well as the administration.

The student population at the university was mainly made up of college drop-outs who had to adjust to this different type structure. There wasn't a clearly defined ideology of purpose. Students were giving more time to political organizations than to their classwork. Sister Khadijah explained, "People were not totally committed to the survival of the institution."

Alton Rison, a representative of the N.Y.C. public school system, and the first Black principal of Junior High School 117, in Brooklyn, has disproved the myth of Black students in ghetto schools.

Using charts and statistics based on the productiveness of teachers,



Don L. Lee
Writer/Poet

assistant principals and deans, he was able to make a correlation between students not wanting to study and learn during the months of May and June, and the fact that teachers do not teach during the months of May and June.

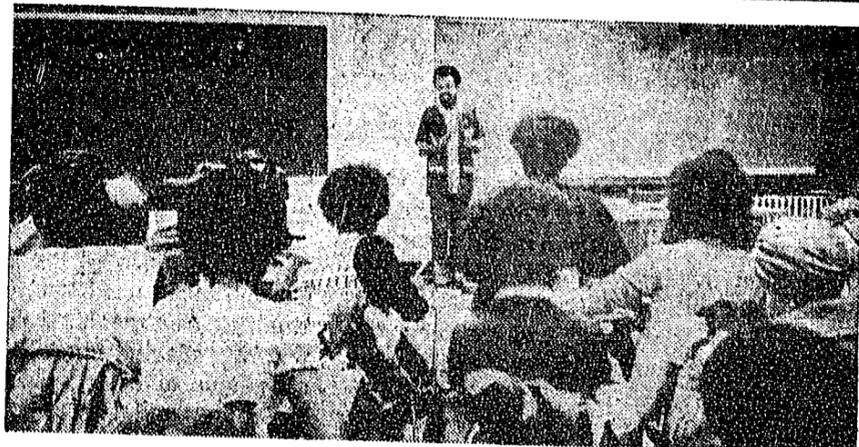
Also, he contested the myth that it is the student's fault for having low reading and math levels when in fact the teachers at this particular school averaged about twenty-five absences per person for the school year.

Principal Rison also instituted programs to elevate all the students. Some of these programs are medical cadets, nurses corps., the ministers brigade, project advisory committee, and, The House of Patrons of the Arts and Sciences.

The CIBI was represented by Kasisi Jitu Weusi, Chairman of the Central Committee. The council consists of fourteen Independent schools across the country, and their purpose is to organize Black educational institutions into a uniform pattern of educational achievement.

The local CIBI's come together every two weeks to discuss what's happening in each institution and how they may help each other with ideas or supplies.

The whole workshop proved to be worthwhile. One thing noted was the large number of brothers



Imamu Amiri Baraka heading Liberation workshop.

who attended this one. If these brothers decide to follow through with the idea of education, it will be a positive sign for younger brothers and sisters. It will give them a totally different outlook on the roles of teachers.

CARIBBEAN STRUGGLE

The purpose of this workshop was to discuss the problems of the Caribbean and to show how this area is an aspect of the present Black liberation struggle against imperialism.

The workshop included brother Jitu Weusi of The East, who chaired, and three other speakers.

Gerrard Price, of the National Joint Activists Committee (NJAC) in Trinidad, was the first speaker. He read from a booklet that was put out by NJAC of Trinidad and Tobago which explained the struggle in Trinidad between East Indians and Blacks.

The two races do not get along as a result of the British effort of dividing them. There are separate schools for each race; one for Blacks, one for Indians, and one for the few whites there.

Brother Lance, also from Trinidad, was the second speaker, who said that he was, "A product of the two races." His Indian father and Black mother, although married, lived in separate homes until after Lance was born.

Some members of each race were becoming aware of the fact that the British were the main instigators of friction between the two peoples.

The 1970 uprising in Trinidad was an effort to unit the two ethnic groups against this imperialist and the puppet regime of Prime Minister Eric Williams.

Although Trinidad is an independent nation like many other Caribbean presidents, Williams still has the colonial mentality, protecting the values of the "mother country."

One example is when Trinidad placed a ban on any "revolutionary" literature such as the **Autobiography of Malcolm X**, and **Muhammad Speaks** newspaper.

This nation was recently engaged in another riot. For the first time in West Indian history, women were instrumental in their struggle. Beverly Jones, a Trinidadian, was recently killed as a result of Williams' "highest expression of Caribbean reactionary policy." She was involved in organizing and educating people.

Others started making their voices heard and as a result, the Prime Minister will resign in December.

Kirpilani, who owns a chain of department stores in Trinidad and Guyana, is a citizen of India. All products sold in the stores are made

in India and the bulk of the money goes back there. Thus, Kirpilani's prices are too high for the average Trinidadian, whose monthly income averages \$37.

Tim Hector, of Antigua, spoke of some problems in his homeland; which he said are shared by other islands in the area.

Antigua has the largest tourist industry in the West Indies; 87% of her Gross National Product comes from this industry, and 60% of each Antiguan dollar earned from this goes back to the U.S.

The main farming method here is small acre plot farming, but Britain controls much of that farmland.

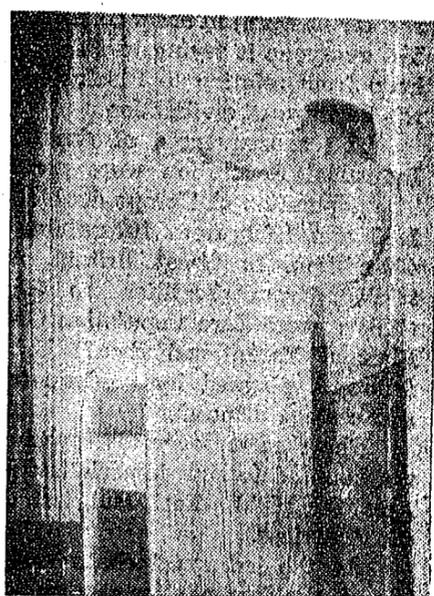
The Antiguan Premier's brothers are engaged in the neo-colonialist chicken industry. A special hormone from England is bought by them and the chickens are each given shots of it to produce unusually large legs, known locally as, **mut-ton legs**. The process may cause negative side effects in humans, such as cancer and other diseases.

There is also a problem of land ownership by foreign nations. However, Jamaican Prime Minister Michael Manley intends to chase the imperialist powers off the island and to have more Blacks (from anywhere) own some of that land.

Another problem is that many West Indians have to depend on foreign nations for their education and jobs. In Canada, for example, there are more Haitian doctors than in all of Haiti (according to a N.Y. Times statistics).

The main problem facing the Caribbean area is that of imperialist control and ownership of their land and resources.

All photos of conference by Joe Thompson. Articles by Denise Mitchell, A. V. Hunter, Kim Breland, and Ayad Mohammed.



Yosef Ben Jochannan,
African Scholar

Crises of Identity

By WILLIAM E. ROBINSON

The identity crisis which, upon first glance, seems to be a feature of modern industrial societies, really has an historical background that predates the so-called Industrial Revolution. This revolution, with its racist, sexist, cultural and military expansion into the non-European countries commonly known as the "Third World," is usually characterized from a Eurocentric point of view. In point of fact, the "Industrial Revolution" only marks the centralization of scientific knowledge looted from historic centers of knowledge such as Egypt, the near East, far East, and other parts of Afrika. Alexander's invasion of Egypt opened the knowledge of Egypt to the world, and opened the way for subsequent conquests for exploitation of the world.

There was no Europe at the time of Egyptian civilization. There was only Greece, whose philosophers gleaned their knowledge from Egypt and the near East. Later came Rome, another culturally migratory phenomenon. The first wave of immigrants clustered around what would be known as Greece about two thousand years after Egypt's development.

Who is the "European?" The ethnic groups such as the Saxons (English), Franks (French), Visigoths (Spanish), and Ostrogoths (Italy); among others, were barbarian invaders into Roman boundaries around 450 A.D., according to many high school text books written by whites. So the folks who now call themselves "white" and "European" didn't even arrive on the scene until three to five thousand years after the rise of Afrikan and Eastern civilization.

Why white supremacy, then? In the European context, we progress from barbaric invasion, tribal wars and then to poverty, disease, and an ignorance-ridden period before the Middle Ages (typically called the "dark ages").

The scientific legacy of the Middle Ages and the Renaissance was taken directly from the knowledge of Afrika's Egypt and the East. Medieval scholars plagiarized the Greeks, who plagiarized the Egyptians, who represented a culmination of knowledge from central Afrika and the near East. Additional knowledge of mathematics and science was later derived from contact with the Black Moors from North Afrika who civilized Spain. Thus the foundation for development of the Industrial Revolution was laid by non-European sources. Medieval philosophers tried to integrate knowledge of the ancient world with Christian philosophy (Afrika, near and far Eastern) in order to civilize Europe. Yet everyone is trying to do everything to keep from relating to Blackness, which is the heritage of civilization.

The consequences of the eurocentric Industrial Revolution were grave indeed. The population of Europe doubled between 1800 and 1900, from 187-million to about 400-million. In Great Britain, population tripled, from 9-million to 32.5-million. (Where were Zero Population Growth and Planned Parenthood then?) Urbanization followed, plagued by inadequate housing and sewage disposal.

The race for overseas investments and markets led to new imperialism in Afrika, Asia, the Middle East, and, lest we forget, the Americas.

As the industrial chain reaction continued, the demands for raw materials such as oil, to power and feed the machines, in-

creased more and more under the rationale of expansion, growth, and profit.

The identity crisis and schizophrenia which accompanied the industrialization of Europe manifested itself in the European's thinking as a machine; fighting mechanized warfare; placing himself above nature (and all people of color); placing himself above his mate; and exploiting any and everything that had weight or substance. He proceeded to perform frontal lobotomy upon the geopolitical balance of the self determination of people of color. He gouged out the Suez and Panama for canal access to more markets and raw materials. He dug craters where there used to be villages for gold, diamonds, and other natural resources.

The supply and demand quotas were set in the formation of the multi-national corporations which control the market place, government, communication, and armies, and which poison us slowly with polluted air and water.

The multi-national corporate businessman does not care about any country or anyone because the name of the game is profit. They will protect their investments in many different countries by murder if necessary. The murderers are hired and armed in the form of mercenaries, agents or even entire governments. Rather than living in degenerate luxury at the expense of the world and its future, there must be some humility and humanity, or else the willingness to be drowned in destruction.

Russia and the United States have blown their cover, from wheat to oil, and the world is bearing witness. The energy crisis is an oil crisis, which is an industrial crisis that has destroyed our humanity, robbed us of our sanity, rendered species of living things extinct, and which now threatens our very survival. Do you know who you are, or what in this hell day you thin you are doing?

He who brags about uninhibited industrial overproduction brags of his own destruction. The Middle East is caught in the industrial vise, trapped and set up in between the oil and bloodthirsty polluting machines which it powers. Is "waste" the final epitaph.

Psyched Course ???

By JOHN TUNGATE

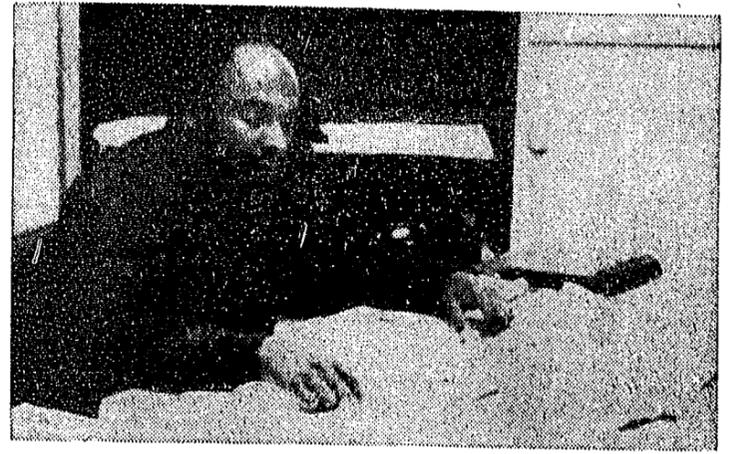
Beyond Freedom and Dignity, is not the course description of Psychology I at City College, but is rather the title of B. F. Skinner's recent book.

One might indeed be excused for such confusion if listening to the twice weekly Psychology I lectures by Dr. Heller of the Psychology Department, for there, "Behaviorism" a la B. F. Skinner is Psychology, or so it seems.

Dr. Heller's psychology lecture is relevant to what is to be said here, in that how he conducts his class, how the values and morals implicit in what he says, are evidence of the kind of outlook one would begin to assume when believing, along with the behaviorists, that there were no important differences worthy of recognition and study between the behavior of laboratory rats and that of human beings.

When a professor of psychology feels no obligation to point out, let alone justify his assumption that all people (and we — his students included) have no freedom or

(Continued on Page 5)



Prof. Leonard Jeffries

BLST Cutbacks

By SHERRY LYONS and ANN DORIS

Over two hundred Black students met several weeks ago in response to recently proposed cutbacks in the Black Studies faculty by the CCNY administration.

Prior to this meeting administration officials had informed the department that they were

NEWS no longer going to allocate funds for part-time instructors. A cutback such as this

ANALYSIS could ultimately result in the demise of Black Studies, since the part-time faculty represents over half the total staff.

The administrative proposal was based on grounds that Black Studies had over-expended their budget by hiring additional part-time personnel, and that the budget needed to be balanced.

But according to the FTE (Full Time Equivalent) status — a ratio of students to teachers — there should be more full-time positions based on the student enrollment. Enrollment in BLST has increased from 500 to 1500 between 1972-73. This is the largest student enrollment in-

crease of any department, making it necessary for more money to be allocated, rather than cut back.

Dr. Leonard Jeffries, Chairman of the Black Studies Department, stated that, "the crisis is not yet over, only this particular skirmish." He later continued, declaring that administrators had told him that they would try to resolve the problems relating to Black Studies and Black Education on the campus. But, Jeffries is still awaiting results.

One student commented that, "students immediately respond at the first outbreak of a crisis," but as soon as that situation is resolved students would retain their normal routine, "until a new crisis threatens our existence at City College."

The general feeling among students present was of a need

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Black Pre-Law

By ED LAKE

The Black Pre-Law Society — Looking at the Legal Profession

On October 19 Professor Frank Laraque (Black Studies) spoke to the members of the Black Pre-Law Society about the possibility of creating courses in the Black Studies Department, which would interpret the legal relationship American Society has with Black People.

The meeting was an extension of some talks Pre-Law members have had with Laraque about his department's courses. Professor Laraque is a member of BLST's Curriculum and Teaching Committee and he holds a degree in Law from the University of Haiti.

The discussion proved interesting, the students voiced some of the mistakes they had made choosing a major and courses at the college, and discussed the direction in which they were now headed.

The Black Pre-Law Society is trying to provide a supportive base for students interested in entering the legal profession and our discussions provide a sound forum for students to realize what they want from their academic classes while still keeping in mind the basic essentials, such as mature writing and speaking skills, necessary to anyone who wants to become a lawyer.

The meeting ended with a

promise by Professor Laraque that he would come back and formulate a concrete proposal with the Society and invitations were also extended to Professor Leonard Jeffries, the Black Studies Chairman, Professor Francis A. Botchway and Professor Moyibi J. Amoda, all are Black Political Scientists teaching here.

The Society has planned on the development of several programs for the Fall semester, a schedule of some things to look for in the future are:

On October 31 — Napoleon B. Williams, Professor at N.Y.U. Law School will speak at 3 p.m. in Bittenweiser Lounge, Finley Hall. His topic will be "New Opportunities for Minority Youth in the New Legal Services."

On November 8 — Haywood Burns, Chairman of the National Conference of Black Lawyers will speak on "Political Uses of the Law" from 12-2 p.m. in Finley Room 330.

Also of interest, the Black American Law Students Association will hold a "Law Day" at Fordham University Law School at 141 West 62nd Street on October 27 from 9 a.m. to 5 p.m. Speakers include the Honorable Constance Baker Motley and others.

For further information on the above events contact Edwin Lake, Student Ombudsman in Finley 208.

Confused Course

(Continued from Page 4)

dignity, before teaching a course laden with that hidden assumption; then it seems time to open up to public view the unproven and hidden factors which underlie the behaviorist viewpoint.

It will not be possible in this article, which continues in the next issue, to do any more than ask a few pertinent questions. Hopefully this will lead to more questions for all of us.

In his opening lecture this semester, Dr. Heller told his students that since there were multiple schools and various conclusions in the field of psychology, he was going to give them the "facts" and let them make up their own minds.

This is a very interesting statement. If what he presented were indeed unslanted, unbiased "facts," then it must be assumed that there indeed are no "multiple schools" or "various conclusions" possible. There is no contention: behaviorism is psychology, or rather, the one true psychology.

Secondly, if he, as a behaviorist, really believes all aspects of human behavior are a function of genetics and environmental conditions such that prior conditioning makes none of our choices "free," but rather, "determined," then he cannot possibly believe that any of the students can "make up their minds" about anything. For this amounts to a "free choice" which behaviorism says is impossible.

If Dr. Heller's presentation of the facts is to be anything more than an exercise of his vocal cords — that is, if it is to change us or "modify our behavior" — then it must be a "reinforcer." It must increase the probability of the behavior that led to students listening to a "presentation of facts" in the first place.

S — R — reinforcement?

(culmination of all past conditioning and genetic makeup) (listening to "facts" in psychology lecture) (facts about psychology)

If this model of instrumental conditioning seems nonsensical and foolish, then perhaps the other alternative will appeal to us.

If the "facts of psychology" do not reinforce any behavior, then Dr. Heller seems to be not changing or modifying any behavior and perhaps should cancel the remaining lectures as a complete waste of time.

If Dr. Heller should decide that he is simply "persuading" or helping to 'change our minds,' and that this is some weak form of reinforcement, it would be instruc-

tive for him to see just where such a line of argument necessarily leads by referring to Noam Chomsky's argument against its use by B. F. Skinner in **Beyond Freedom and Dignity**.

It would not hurt anyone else with even the slightest bit of free will to also examine the arguments contained in that article (**The Case Against B. F. Skinner**, N.Y. Review of Books, Dec. 1971).

It would be misleading to assume that the problem disappears even though it is possible to refute point by point the behaviorist claim to having generated a scientific theory of human behavior. There seems to be a widespread attitude that, "I am opposed to behaviorism on moral grounds, but I can't dispute its scientific facts. I mean, it works, doesn't it?"

This reveals that behaviorism owes its credibility to the prestige of science.

Also, the false connection between the truth of the results of the behaviorist experimental method used with rats, and the so-called "truth" of their theories of human behavior, is the source of the confused belief that the validity of the experimental conditioning somehow also validates the speculations on human behavior and social engineering. It does not.

The point of contention is not that methods of conditioning rats can be applied effectively to at least some human behavior. We all can affirm that we have been subjected to conditioning in some form by our parents and society. The fact that it does work does not in any way prove it is a true explanation of human behavior.

The fact that killing people who disagree with you works to modify their behavior with even greater probability (100%), does not prove that it, in itself, is a truer explanation of human behavior.

Giving statistics for this case, based on scientific experiments showing factual proof that 100% of the experimental group ceased all unwanted behavior, and invoking biology and physics to explain the changes in terms of body chemistry and physiology (death, in this case) — would not be taken seriously by any intelligent person.

Yet we only judge the behaviorist claim to "explain" behavior by its effectiveness — that it works, and very well too.

Further, if the fact that behaviorism "really works effectively" compels us therefore to use it because it is true, then why do we not use killing — which is a much simpler, easier, and more effective way to modify unwanted behavior?

(End of Part I)

THE PAPER

The City College of New York
Room 337, Finley Student Center
133rd Street & Convent Avenue
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621-7186-7187 / 234-6500

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Retarded Hustle

The Telethon for Retarded Children, held on Oct. 13-14th made only an estimated \$680,000. I use the word, "only," because the annual Muscular Dystrophy telethon in New York usually garners one million dollars.

What happened to cause the financial failure of this event? Geraldo Rivera's Willowbrook expose was intended to cause increased public awareness of the plight of the mentally retarded.

Do New Yorkers feel it is somehow worse to be physically handicapped than mentally handicapped?

Several immediate factors contributed to the telethon's dismal financial showing.

- 1 — The Middle East War diverted people's money into that cause.
- 2 — The sponsors of the telethon, The Association for the Help of Retarded Children,

were not allowed the original time allotted for the event.

The telethon was originally scheduled to start at 10:00 o'clock Saturday night. It didn't get on the air until 10:20 due to Channel 9's telecast of the New York Knicks - Houston Rockets basketball game.

The charitable event was originally supposed to run until 5:30 or 6:00 P.M. on Sunday. Our Amazin' Mets fouled things up there. The World Series game went on at 4:30, albeit it was supposed to air at 4:00. Channel 9 yielded the telethon a half hour.

The Hotel Commodore, located at 42nd St. & Park Avenue, actually had the gall to charge the AHRC to rent the ballroom where the telephone operators were. It would have been a nice gesture if the plush hotel would have given the ballroom up free.

—Dennis E. Mack

Corrections and Notes

CORRECTIONS

The photo appearing at the top of page three in the October 3 issue of THE PAPER (Vol. 38, No. 1) was taken by Philip Danzig.

The story appearing in the same issue, "700 Suffer Financial Cuts" reported that the Guaranteed Student Loan Program coming out of The New York Higher Education Assistance Corporation "charges an interest rate of 6% ... Our Mistake. It is 7%."

HOT FLASH

The government of Egypt has awarded a contract worth \$345 million to an American construction firm, Bechtel Corp., for the building of an oil pipeline across the Egyptian desert. According to the Oct. 15 issue of Newsweek Magazine, this event marks "the first major American economic involvement in Egypt since the U.S. withdrew financial aid to the Aswan Dam project in 1956."

Further, the deal would help by-pass use of the Canal Zone, unless as a passage way for oil transports since the 1967 War in which Israel took and held the eastern side of the Suez. Completion of the pipeline, nicknamed AMERICA'S ASWAN by Newsweek, is expected before 1976 and will begin this coming January.

In other developments, Iraq,

another Arab country, recently awarded a \$128 million contract to Brown & Root, a construction firm out of Houston, Texas, to "build a deepwater oil terminal," there.

Letters

The following is a commentary on a story appearing on page 3 of Vol. 38, issue no. 1, dated Wed., Oct. 3, 1973, entitled, "Rebirth of A Tomb."

— Ed.

To the Editor:

Credit should be given where it is due. Pedro Silva's program shows bold initiative and imagination, especially if one considers the "sacred resting place" of someone like U. S. Grant.

But the reader was uninformed as to whose original design the mosaics belong to, if "belong" is the correct word. I visited the Tomb to check out the "unique cycle of mosaics" to be sure, and indeed, my suspicions were correct.

They are the creation of Antonio Gaudi, who lived and created in Spain around the turn of the century. Notable are his designs in El Pargue Guell, and Ya Sagrada Familla, both employing his unique cycle of mosaics.

Joan Gerstenzang

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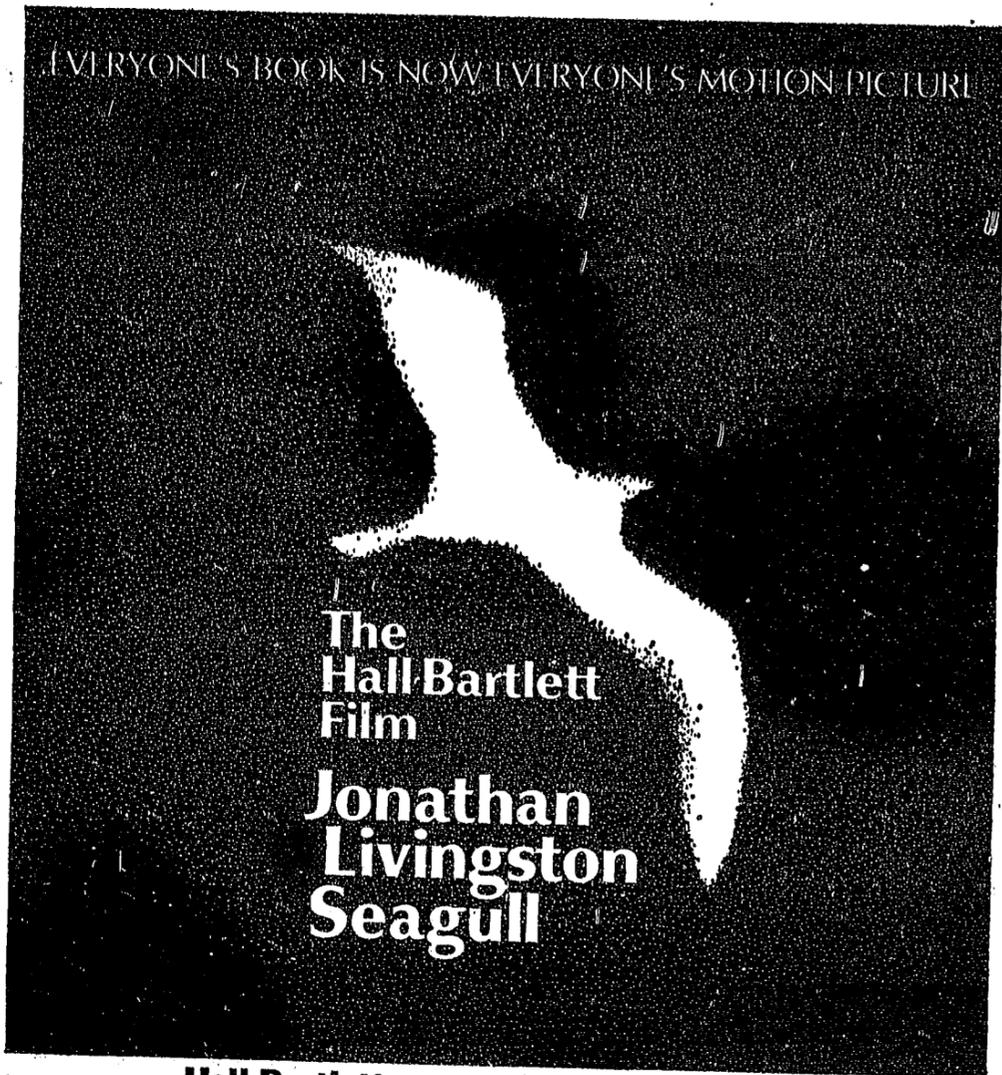
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Black Theatre Alliance

BLST Jam Cleared

(Continued from Page 4)

for a vigilant on-going Black student group, with a strong organizational structure. A group which will become institutionalized, and remain for as long as Black people were present on this campus, and to have the strength to prevent a crisis before it actually occurs.

According to Nate Singletary, a student from the Black Studies Collective, the budget cut was the primary reason to restructure the Black Studies Collective.

Bro. Nate said, "The Black

Studies Collective has existed as long as the Black Studies Dept. has. Now there has been a concerted attempt to expand and enlarge the collective. There is a strong need for us to deal with ourselves, and to define the role of such a collective, and make it meaningful to students throughout their college years." It was also indicated that strong community mobilization efforts were being made by the Collective.

Black students must be the ones to define the purpose and goals of the Black Collective. Whether it should be a community of Black people working together in the spirit of collectivism, or individuals involved in rhetorical statements.

The Collective should be concerned with getting meaningful and quality education for Black students, and enlarging that concern to include the universal Black struggle.

In the course of a subsequent meeting it was pointed out that Black students did not come together when Black South African miners were killed for demanding a 50-cent pay raise, or when Mozambique celebrated its revolution day, but that we came together over budget cuts within Black Studies. It was not meant that the Black Studies situation was unimportant, but that we must stop coming off as students first and Blacks second, that we should address ourselves to the universal Black colonial experience.

Threats of cutbacks will recur from time to time, as Black Studies becomes stronger. The administration is attempting to weaken the department, and talk about cutbacks will continue so that Black Studies does not expand.

The administration is upset over the quality of education being introduced in Black Studies

by instructors such as Prof. Edward Scobie, formerly of Rutgers University and author of *Black Britannica*, a history of the Caribbean people in Great Britain; Prof. Bill Rivers, formerly of the University of the West Indies; Dr. Barbara Wheeler, formerly of Columbia University; Dr. John Jackson, who wrote *Introductions to African Civilization*, and Dr. Wilfred Cartey, formerly holding a chair position as distinguished Martin Luther King Scholar at Brooklyn College, and author of *Whispers from a Continent*.

According to Dr. Jeffries there are not adequate office facilities available for these five distinguished Professors. The department does not have resources to function properly, and there is doubt as to whether the school will support the planned developments of the department.

The question arises as to whether the department will be able to grow and develop new areas such as the Masters Program and the Research Center in African and Caribbean Studies. The administration must be dealt with collectively, therefore the Black Student Collective must be enlarged.

When asked about the concept of the Student Collective, Dr. Jeffries replied, "Every Black Studies department should have a special relationship between students and the department, a mutual relationship between the faculty, students and community."

"With the student collective, they can participate as a body in the development of the Black Studies program, mutually supporting themselves and the institution that services them. The collective should be student run, and should not be antagonistic to the department, and there will always be an understanding between the two."

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Tanzanian Trip:

Reviewed In Full

(Continued from Page 1)

In view of the country chosen, it may be concluded that the matter is inevitably a political one. From Tanzania's view, any entry into a country by persons not directly attuned to the policies of that government, or supportive of those policies, may become a threat to the well being of that country.

Therefore, anyone entering into the country should be well aware of the political nature of the situation there, as well as the usual personal and academic considerations. Not only should those in charge prepare their participants for the cultural shock, they must also make the participants aware that any inappropriate move may be interpreted as an international explosion.

What criteria would be used for selecting those involved in the development and participation of such a program?

There must be close scrutinization of all involved. It is necessary not only to study cultural and linguistic differences, but also some *do's and don'ts* while on the trip. For all actions, especially those of foreigners, have political consequences.

The visiting group must be as closely knit as possible, for shocks will be experienced on all levels. This requires intra-familiarity among the other participants, not only on political and academic levels, but on a personal one as well. Personalities and leadership qualities should be firmly established.

The question becomes one in which the emotional stability of the group members falls into the hands of his co-participants, especially his leaders. Persons leaving their familiar social configurations, and entering a completely different one will need constant reinforcement from members of their own culture to replace missing physical and psychological comforts.

Tanzania's Effect On the Students

The encounter with Tanzania, as reported by students, was an extremely positive experience. The Ujamaa philosophy in practice, was encouraging and enlightening to the students, who lived for the most part in villages with the peasants. There were few modern conveniences such as running water, electricity, or modern facilities for waste disposal in the villages.

Education was described as adequate, and techniques used in teaching mathematics were described as comparable to those used in New York Schools.

Although Tanzania has not yet developed all the basic necessities for self-reliance, there seemed to be an in depth awareness on the part of the government of what those necessities are.

Ujamaa

It was the general feeling of the students interviewed, that self determination was evident, as manifested in the Ujamaa spirit, and that the philosophy of self determination was fully pervasive in the villages.

Ahmed Yates, one of the students on the trip, stated that Tanzania was a very positive learning experience, and that it demonstrated the direct relationship to the liberation movement.

He recognized that Ujamaa was in its infant stage, but there was, as he put it, "A spirit of cooperativeness." The trip seemed to reinforce Ahmed's previous views. His final statement was that "Tanzania is a beautiful model, not yet perfect."

Another student, Thomas Bell, referred to his village stay by saying "The political life is extremely sophisticated in the villages."

All of the students interviewed reflected positive attitudes of their experiences in Tanzania, but the group and leadership experience was alluded to by some of the students as a completely different trip.

Away From Home, Away From Home

While the Tanzanians did a commendable job in



Tanzanian villagers prepare for festivities.

making our American brothers and sisters feel at home, some students felt that not as good a job was done by their own American brothers and sisters. It was also asserted that the leadership of the trip was entirely questionable. In one student's opinion, the group did not function as a democratic unit. The same student said that even knowing who she was, the student did not know where she was. The faculty leader was Margarita Mathias and Max Manigat co-directed the expedition.

Although Ms. Mathias was not recognized by some students as the faculty leader, she was directly responsible to the students, and was held directly accountable for their welfare.

When asked why Ms. Mathias' leadership capability was doubted, it was explained that students had very little contact with her; Mathias remained "aloof from the group," and mostly maintained separate living quarters in the capital of Dar Es Salaam with a select group of students.

The bulk of the student group lived in huts on the Kivukoni Island, which is a militarized zone. The Island had few conveniences.

"We felt as if we were left alone," remarked another student. Max Manigat and Marjorie Henderson, who lived on the Island, were seen by some students as the binding forces; others were seen to have "good intentions." But more than this is needed in a situation where many emergencies arise.

It was stated that Mathias laid down basic rules, but "did not practice what she preached." According to students, she bade that they attend lectures, and be prompt, but she herself was often late, and sometimes absent.

"She just did not have leader qualities" was another response. She was said to have used tactics such as undermining an issue by directly attacking the person in question rather than analyzing the issue at hand. A few of the participants felt there existed a select group of people who impinged their personal interests upon others in the group.

Mr. Mathias also allegedly engaged herself in a series of masquerades, wearing varied costumeries.

"One day she was a Hindu, the next day she was a Moslem, we really didn't know who she wanted to be."

Welfare Not Fared Well

During the trip, other difficulties were encountered. One student was arrested and detained overnight because he was found loitering in a military zone. No formal charges were pressed, and it was reported that Henderson and Manigat took charge of this affair.

Another student was reportedly arrested on a charge of narcotics possession, and one female student required emergency medical attention not readily obtainable. It was also alleged that a young male student experienced emotional difficulty.

One other student was left in Africa for two weeks without money or any other provisions because of passport difficulties.

According to Prof. Mathias, the aim of the trip was to study aspects of nationbuilding. "Tanzania was a good choice," she says, "because it is not so tourist oriented, and it has a good University."

Stating she wanted students to see how combat on neo-colonialism is practiced toward nationbuilding (the end goal), Mathias added that she had previously gone to Tanzania, and saw it as a progressive country.

Max Manigat thought it was important for everyone "to learn about humility and how leaders of the country actually live close to the people."

When questioned about their functions, both

agreed they did not feel that "leader," was an appropriate title for their roles. "This was one of the downfalls of the trip," said Manigat.

"People want leaders," was Mathias' response, "They want others to make decisions for them." The two considered themselves, "faculty advisors."

"After one week, the differences disappeared between faculty and students," continued Manigat, "and conflict arises when people want decisions made for them."

Responsibilities were divided according to ability between Mathias, Manigat and three to four of the students. Mathias also remarked that some students displayed a lack of understanding of Tanzania through questions raised during lecture sessions.

"It was also very difficult to convince people that what they did on free time affects everyone."

In response to questions about emergencies and other problems encountered on the trip, Manigat referred to them as "benign, minor things," "There were those who did not like each other or members of the faculty."

Mathias said she knew of no one who was actually arrested, and that "the program went surprisingly well." The biggest problem she saw was the impossibility of changing "an individual's orientation in six weeks."

Manigat referred to most differences in the group as emotionally based. "They say something today, and something different the next."

Budget

The budget was yet another area in which discrepancies arose. Certain figures given students in Tanzania did not coincide with those given here at home. Some think there was an unnecessary amount of economizing on the trip. There sometimes should have been ample money where there was not. It was also alleged that money was accounted for in the budget, when it should not have been.

"When students are asked to bring personal money, they have to," explained Manigat.

"It was difficult," according to Mathias, "to coordinate the budget, and Olga Perez (who was in charge of financial matters) had a very difficult job. Yet essentials were definitely met."

On Guinea

In an interview with Leonard Jeffries, chairman of the Black Studies department, the interviewers relived many vicarious experiences of his trips to Guinea; but for some reason very little time was spent on discussing specific problems of this most recent trip. What he did say, however, was, "I was not personally involved enough. The program developed autonomously under Mathias. I should have had more contact" with the program, and that he questioned the quality of leadership exercised.

According to Jeffries, Tanzania was chosen because it is a progressive country and the contacts with it were good. He regarded the alleged budget discrepancies as something that occurs on every group trip due mostly to misunderstandings and lack of communication.

Grades

One third of the total grade distribution is for Social Science courses; one third for language classes (Swahili); and the last for actual group participation.

Students are required to submit a research paper, or an analytical diary on activities in Tanzania.

"Some people haven't yet turned this in," said Mathias. In order for grades to be given, material must be submitted.

Commentary

The questions posed here should not be so passively dismissed. The prime interest is the welfare of the students. Anyone having other primary interests in this academic realm, should keep them divorced from this area.

Any people who could be so ruthless as to sacrifice the physical and emotional well being of others for personal gain or otherwise should have their own emotional stability questioned, along with those who condone such occurrences. Structure and functions must be defined before a trip such as this is taken and understanding of these functions must be displayed by all involved.

Moreover we should look at those who allow their own exploitation, in a situation which could be corrected, provided the victims have the initiative to stand by their own convictions without engaging in other petty fooleries.

The Black Studies Department is an important and vital force in the African American community, only if it serves the interests of its communities and not those of individuals. Instead of spending energies using cover-up tactics, there should be concentration on forming inextricably entwined alliances.

So we say, set your house in order, or more plainly, excrete, or excult.



Shy smiles of greeting.