

Expose — CCNY Racism And Dr. Thaxton the man, the myth and the truth

By TAWALA MICELL KWELI

There are people who want to believe that America and its public institutions are meccas for integration and for justice.

Dr. Hubert Mack Thaxton, Ph.D., M.A., M.S., B.S., died on January 3, 1974 from an alleged cardiac arrest(?) resulting from his long and arduous attempts to realize his beliefs in America and its public institutions.

Dr. Thaxton is survived by his wife and two children and an international list of admirers who only consider Dr. Thaxton as the most profound scientist and mathematician of the Twentieth Century.

This man made it possible for people to see television (as it is seen today) and for astronauts to ride on the moon.

In tribute, his family and friends started the Dr. Hubert Mack Thaxton Scholarship Fund (contributions to Caribbean House, Inc., 485 Fifth Ave., N.Y.C. 10017).

However, in memoriam, the students and admirers of Dr. Thaxton support the creation of a Dr. Hubert M. Thaxton Fellowship, the tenureship of (at least three) Black mathematicians and the chairmanship (within the next three years) of the Mathematics Department to a Black man.

The Man

Dr. Hubert Mack Thaxton was born March 20, 1909 in Lynchburg, Va.

He later graduated from Howard University with a B.S. in Mathematics-Physics-Chemistry and with a M.S. in Mathematics-Physics and graduated from the University of Wisconsin with a M.A. in Mathematics and with a Ph.D. in Mathematical Physics.

During this era, he received many Academic Honors including a Fellowship at Howard University, Washington D.C., a Teaching Fellowship at Howard also, a Sigma Psi from the University of Wisconsin, a Fellow at Forest Products Laboratories (connected with the University of Wisconsin).

Dr. Thaxton worked industrially with Solar Manufacturing Company; with Sylvania Electrical Company; with Sperry-Gyroscope Company; with Balco Research Laboratories; with Curtis-Wright Corporation; with Astron Corporation; with Englehard Industries Inc.; with Kollsman Instrument Company. In these companies, Dr. Thaxton worked on computers, lasers and new discoveries.

Dr. H. M. Thaxton created many books dealing with the **Pure and Applied Sciences**:

(1) Manipulative Mathematics (published);

(2) Fundamentals of Physics (published);

(3) The Slide Rule (published);

(4) The Circular Slide Rule (published);



(5) Calculus For Junior Colleges (unpublished);

(6) Experiments in Physics (unpublished);

(7) Mathematics 91 (unpublished);

(8) Mathematics 92 (unpublished).

Dr. Thaxton started and participated in many organizations (incorporated and established for business).

To take a few, the Cycloid Corporation (President and Chairman of the Board), the Harlem Engineering Corporation (President) and the Three R Schools (President) are an example of his business orientation.

However, Dr. H. M. Thaxton was in the final analysis a creator, an innovator and a theorist.

He discovered the Ergodic Theorem used in Television systems.

He found the solution of equations in four level laser transitions.

Then, he uncovered the **Spin Quantum Number** in the explanation of the nuclear phenomena.

He investigated (successfully) a unique method for nuclear fusion.

He developed a high power laser beam.

He experimented with new applications for the Quantum Theorem.

Later, he uncovered several solutions to problems in Celestial Mechanics.

He defined a non-relativistic explanation of the shift in the Perihelion of Mercury.

He developed a system for transmission of fingerprints by radio signals.

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THE PAPER

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MONDAY, FEBRUARY 11, 1974

—Langston Hughes

Black VP: Mr. Robert Carroll

The new '74 spring semester has commenced at City College and with it has arrived a new vice president to the college. Thirty-eight year old Mr. Robert Carroll, a native of Bartow Florida, is the first Black to hold such a high administrative office in this college's history.

He will be the first Vice President for Communications and Public Affairs, supervise the Affirmative Action Program, be in charge of the College Development Programs, all Ethnic Affairs offices, and he'll be the planning person for the new Board of Visitors.

Carroll, the former Deputy Administrator of HRA (Human Resources Administration), expressed having mixed emotions about being the first Black Vice President. He stated, "It has all sorts of implications of **tokenism** which I don't like. I would like to think that I was hired because I was Bob Carroll, and that I had certain experiences that relate to the college."

He then went on to say that if he had been hired because he was Black that fact was kept from him.

As Carroll reflects back on the Civil Rights Movement and relates it to his appointment, he sees the movement as being a challenge on the moral fiber of the country.

He feels the white population's response to the Civil Rights Movement was tokenism.

"Obviously," says Carroll, "one Black vice president in 126 years is tokenism."

He sees himself looking for a means of energizing the momentum that he believes was present during the Civil Rights Movement; perhaps getting past tokenism.

Carroll describes himself as a mediated person. "I tend to use confrontation selectively and I'm not prone toward confrontation," explains Carroll. "This is out of my character, my personality, and probably out of some experiences in the past."



The Paper / Bill Robinson
"I tend to use confrontation selectively."

He explains, though, that he hasn't any plans for being on the outside looking in on anything. "I do not think I can be effective," he said, "in what I have to do unless I have a part in the decision making process at the college."

As of present Carroll claims to have only preliminary judgments of the college. "I don't know much about City College. I

would assume that my first several months at City will be a learning experience."

Carroll doesn't expect to get involved in specific changes at City and he is doubtful as to whether he'll be able to bring about any changes. "I approach any institute of bureaucracy as something that is self perpetuating. It fights change. It almost refuses to change. Very seldom does it change unless it is probed by an external force," states Carroll. "Institutions that can change without being kicked, generally we find a unique and enlightened leadership at the top. It has a tendency to look ahead and anticipate those changes. I would like to hope that City College is like that. I have not made up my mind, but I am very much impressed by president Marshak."

Carroll's assistant at City was brought from HRA. He is Mr. Jared Ledow. Ledow is understood to have been a former editor at LOOK Magazine, and worked at TIME and other magazines.

Most of the personnel, though, that Carroll will have at City will be as he calls it, "inherited." "The staff I inherit at City all start with a clean slate and, I hope they will give me that courtesy, also."

He has been told that he'll be consulted on all matters and decisions which relate to the college and are made by the president.

Carroll will be paid thirty-nine thousand a year.

When questioned as to whether he was actually going to be given this amount, Carroll responded, "They're not giving me anything. I think they're getting a bargain. You can't drive Cadillacs with Volkswagon money."

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**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.**

Carroll

(Continued from Page 1)

Carroll sees communications as a management tool and as a means toward institutional change. He feels that one gets better productivity when people know what their responsibilities are and, what is expected.

"If there is one thing," asserts Carroll, "that I would like to see happen at City College as a result of my being there, that would be that there be improved communication and that these channels would open up between the administration and faculty, administration and the students, faculty and the students."

He went on to say that it would be just as important in opening up the channels of communication between all of the interest groups at City with the larger community.

Carroll stated, "I think that City College has a responsibility because of its geographical location. I think that it has to find a way to blend its old tradition with its newer responsibility, both to the community in which it sits and its new kind of students."

Carroll used the Bio Medical Program as an example of a program which he feels could work to create jobs for people and help improve the health care of the surrounding community. Carroll feels that it is important that the Bio Medical Program expand and train lab technicians, X-ray technicians, and other paraprofessional careers in medicine.

He, then, assumes that some people (trained at City) from outside the community, could feel motivated to return to that community and, serve it. This would, according to Carroll, put trained people in the community, increase health care facilities and, create jobs.

When asked about the tenure system, Carroll explained that he felt that considerable judgment should be exercised when granting tenure and this according to Carroll is on any level. "I am not sure one should be promoted solely because one put time into the job.

"I think one ought to look at what happened during that time. Good teachers, like good lawyers, good shoemakers, good doctors, like good baseball players don't have to worry much about their jobs."

Carroll refers to the Black Colleges in the South and says that they play an important role because they provide people, that cannot get into a white college, with an education. But, at the same time, he says that he believes in an integrated education for this country. According to Carroll, a multi-ethnic institution is what prepares you to be competitive in this country.

"I think if you're going to educate a person," contended Carroll, "to be functional and competitive in production in America you need an American education. That is not to say that a person in that multi-ethnic education does not need only to learn about Blacks but, Blacks ought to learn about themselves and, about other ethnic groups; just like whites ought to learn about Blacks and Puerto Ricans because that's what this country is about. That's how you make it, and that's how you become competitive."

He said, "I think whites need a good foundation of Black heritage. If you set up an all Black education and don't teach anything but Swahili, I mean, they don't print the New York Stock Exchange in Swahili, yet."

Carroll's first job was that of a teacher in Bartow, Florida. During the day he

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Expose

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He created the Digital Air Computer. And finally, he designed the Lunar Exploration Module (LEM) which went to the moon. Further discoveries remain (at present) classified top secret information.

Dr. Thaxton worked on the Cyclotron, on Quantum Statistics, and on the Betatron (the people worked with on these projects received Nobel Prizes).

Many of Dr. Thaxton's friends, admirers and students stated that the Doctor (more than most great thinkers) was a business manager.

Dr Thaxton was reviewed and published (over 200 publications in 14 languages to his credit in pure and applied mathematics, physics and engineering) in international periodicals, newspapers and scientific journals.

He has worked with the most astute and renowned engineers and scientists.

Yet, Dr. Thaxton worked with the children of IS 201 to develop Black youth towards an awareness of the Pure and Applied Sciences.

A senior at New York University, Mr. V. Cole remembered how his junior high school honors class slowly learned to honor and respect the intelligence of a "reticent" Dr. Thaxton.

As a professional, his experience was diversified. His first position was Student-Teacher at Howard University.

Then, he became Professor and the Chairman of the Department of Mathematics, Engineering and Science at North Carolina A&T, Greensboro, N.C.

Later, he became a Professor and the Chairman of the Department of Mathematics and Natural Science at the Delaware State College, Dover, Delaware.

And, he spent some time as a Professor and head of the Department of Mathematics at Walter Hervey College, New York City.

However, it was at his last position,

City College of New York (CCNY) where he spent a sum total of 27 years without receiving tenure(?).

The Doctor, called "Mack" by his friends and admirers, was not a leader or a joiner, but he was a helper. In short, that was his ideology — helping.

THE MYTH

A young Black female math major knew Dr. Thaxton as a quiet instructor teaching Math 0.1 (CCNY had also appointed him to teach that remedial math course). And, a male mathematics major from the National Black Science Students Organization (NBSSO) only knew of Dr. "Mack's" demise by this inquiry.

Consequently, it was discovered that the CCNY Mathematics Department had not announced notice of Dr. Thaxton's death.

The secretaries and staff of the Mathematics Complex claimed very little knowledge of Dr. Thaxton. The secretaries even declared lack of knowledge of his home phone number and address.

Dr. H. M. Thaxton became a complainant-appellant on June 27, 1968, when he started litigation for his right to receive tenure after over sixteen years of lecturing and teaching night and day students at CCNY.

After two years (by August 28, 1970), the State Human Rights Appeal Board and the court therein decided in support of the complainant-appellant.

As to the court order (from the Brief in Support of the Divisions Order): "... After extended investigation, the Division found probable cause to credit the allegations of the complainant as to the College. . . ."

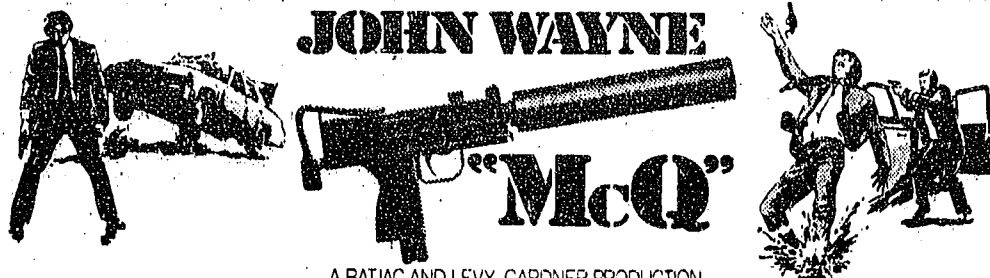
"Probable cause" can be defined to the layman (in this instance) as the inability of CCNY to prove it was not guilty.

In Dr. Thaxton's relationship to Form C (the application for consideration of tenureship), the court brief stated,

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Unity

(Continued from Page 5)

perialism. This legacy of imperialism, pitching one victim against the other, is the same design resulting in Arabs and Jews tearing at each other's throat, or India and Pakistan fighting each other.

Africa has been dragged in the mud for too long. Africa is still bound in chains so intricately woven and manipulated that its understanding doesn't begin with myopic and unscientific observations such as David Ascher makes.

For the Jew, the Arab, the African, the Asian, Seminole or Eskimo — to quote Césaire again — "... it was our misfortune to encounter that particular Europe on our path, and that Europe is responsible before the human community for the highest eap of corpses in history" — a heap predominantly containing the bones and ashes of Jews, Africans and other men of color.

Comfortable near campus furnished room with desk and cooking facilities available for students. Please call 234-2381 between 7am-9am and 3pm-11pm. 772 St. Nicholas Ave. and 149 Street.

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Naturally

By DARRYL ALLADICE

Of course I love you,
and
I'll always love you
because
you are my Queen;
and I'll never
see you hurt
hurting me
I cannot hurt you,
Blackwoman,
because you'll leave
me;
and then I'll really be
hurt
but please stay with me
because I have
discovered what it really means
to be alive
and well,
and of course,
a Blackman.

Sun-Set

By CEIKO SUNDIATA

What scientific lyric bestowed the sunset
precise against horizons
& balanced the skyspace
sweet astral rhythms
emptying thru my veins?

What whispering/thunderous zephyr
possessed the earth, blessed the wretched
& called my mother
Africa?

SEEK Secretary: Marcia Henderson

By DEB

For the last two weeks, I had hoped to acquaint those less familiar with the methods of madness existing within the functional processes of the Financial Aid Office — that is, those functions directly related to the SEEK Program.

For you who have some smattering knowledge of this office due to your own personal involvement, I had hoped to enlighten you as to the personal involvement of those four fascinating women who have so much control over our financial and personal requirements while here at City College.

There is one more lady who has not been mentioned up until now. She also plays an important role in the continued operation of the SEEK Department of the Financial Aid Office. This person is one Ms. Marcia Henderson—the receptionist/secretary for the powerful quad. Among her many duties as secretary, some of which are: screening the students for the Officers, pulling files, and typing and re-typing messages from the Higher Education Officers to counselors at Mott Hall.

Marcia continually finds strength to maintain and display her pleasant even-humorous good nature.

Even though Ms. Henderson has only been with the Office for one year and three months, she too, is



The Paper/Archie Lynum

a necessary integral part of this office. Before coming to City College, she worked as a receptionist/secretary, therefore she easily filled the bill of requirements for her present position. "This is my first job working for an all-woman supervisory staff," she commented, "and I find it generally quite pleasant." In this denim microcosm of dungarees, rather "flashy trash" of various styles

and designs, Marcia helps to enhance the visual atmosphere by her extensive wardrobe, which ranges from boyish bow-tied knit suits to maxi-length puritan dresses.

Ms. Henderson enjoys her job, also. Meeting, greeting and helping the students is her forte for she is, most times, the first person the students see upon entering the small office. She finds out exactly what the nature of the business is, and in many cases, can take care of quite a few minor problems, to name a few, such as: releasing checks with holds on them, issuing the papers for loss of I.D. and check cashing cards plus calming frenzied nerves by explaining what procedures students must complete before presenting their completed Student Financial Statements (SFS), to the Officers.

At 33 Cancerian years old, Mr. Henderson is the lone Guardian for her nephew, Derrick (presently 8). He's been in her custody since he was one year and three days old. She is single so the added responsibility of a child can be trying, but somehow she manages and is on campus (bright-eyed and bushy-tailed) each day to smooth ruffled edges of our hectic college pace when we reach the F.A.O.

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R**

The City College of New York
Room 337, Finley Student Center
133rd Street & Convent Avenue
New York City 10031
621-7186-7187 / 234-6500

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Oscar Lumpkin — Faculty Advisor

News In Brief

By AYAD MOHAMED

Mystery Of A Kidnapped Owl

On Monday January 21, 1974, 4,500 copies of CCNY's evening student newspaper City PM's first issue, which called for new staff members, vanished from the Administration Building between 9:30 pm that night and 8:30 am the following morning.

We wonder who could have done such a thing.

Africans and Latinos:

Interested in a rewarding writing experience in journalism, in improving the quality of your term papers or simply raising your standard of writing?

How? Join **The Paper** in room 337 Finley, Mondays through Fridays. Call 621-7186 or -7187.

No experience is necessary. There are brothers and sisters that are more than willing to help.

Black Universal Conscience is back and has a baaaddd program!

B.U.C. is sponsoring a tutorial drive for elementary school children at P.S. 129, located around the corner from Hott Hall — 129 Street and Convent Avenue.

In the past, Black Universal Conscience sponsored various benefit dances for Sickel Cell Anemia research.

Anyone interested or haave any further questions go to room 346 Finley or 152 Finley.

Black Studies Students, establish a voice in the Black Studies Department.

Do you plan to major or minor in Black Studies. or just take courses in the department?

Join the **Black Studies Student Collective**.

For "info" contact the Black Studies Department in rooms 105, 106, 107, or 113 Goethals or call 621-7117, 7118 or 7119.

Free Student Tax Service

Free tax service is being offered to City College students by the CCNY School of Business Alumni Society.

Their office is room 434 Finley and the hours are 6:00-9:00 pm on the following days:

February 21 and 28th, March 7, 13, 18, 19, and 27. April 2 and 4.

Any student wishing to obtain this free tax service should present his I.D. card and is recommended to bring his W-2 forms and other important documents needed by the tax consultant to help in preparing for his tax return.

Students are urged to visit the tax office in February and early March to avoid the rush of last minute filing.

The earlier you file, the earlier you'll receive your tax return!

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SEX And Politics

By TAWALA MICELL KWELI

When I was out West, instead of staying at the staid Holiday Inn, I went into a small and out-of-the-way hotel.

Walking in, I found myself surrounded by thin to tall, deep Black and light bright prostitutes.

I wheeled heading off the other conventioners and stammered, "... I think this is the wrong place."

For years, white doctors, lawyers, preachers, sheriffs, drunkards, and judges had their "manly" fun creating the bastards that so evidently are of us.

Miscegenation horrifies imperialists and conquerers in public while it intrigues them in private.

The children of slaves and the slave children of masters are in bondage and in opposition together.

Coloration is no transplant for culture and for nationalization.

White masters were such because they were culturally slavemasters. Otherwise, they might have been scientists or boat-builders.

If pigmentation is the only criterion for African identification, African-Americans are in deep crisis.

Some men and some women are in love. Their love transcends the seasons of skin; but their lovers are of them culturally and nationalistically. Black to Black. Black to light. And light come back to Black. Culturally and nationalistically, we

owe a debt to each other for Black escapism into illusory games.

African is a difficult gene to outbreed. Matched with white, it generally predominates in some fashion. Its appearance does not make one inately inferior; but it gives one an inheritance to a history subjugated by the might of the imperialists. For What?

If our knowledge from cotton planting to iron work had been genetic, it could not have been stolen. But it was not and was, respectively.

The exotic nature of African men and women entitled us to some most prestigious boudoirs. However, it did not entitle us to any other rights and/or powers.

The imperialist's mind is quick. It is content to let other cultures (Puerto-riquenos; Cubanos; and even Jews), who have had historical occasion to be very "familiar" with African genes, to act as buffers between Blacks and whites.

By inter-union, we weaken their cultures and they weaken ours. This does not go unheeded by the controlling factors. They, Anglo-Saxon (Germanic) Protestants, would rather have other cultures believe that they are independent, free, and white.

Good men have always taken responsibility for their actions and ideals while good women have always built upon that foundation.

Creative is the key word from the cultural past to the nationalist future; transcending the sexual web is fundamental to our growth as a power.

To My Women, All My Women

Dedicated to Miss Olga Taylor

Black Love, confuse me not with that nigger you knew.
Give me strength to meet you in that so heavenly peace
My Fathers once knew.
Get down on your knees and bring forth my seed woman;
and bless the earth with the fruits of your labor.
Can I, Black Soul, find in you; Love, Affinity,
Reaper of the heaven against this hell, the chastisement
of that Mother Fucker!
Swallow in your bosom the essence of the timely
machinery of wisdom and bring forth a Nation once
removed from
6,000 years.

— Marvin Benjamin

Announcements

The Mayor's New York City Urban Fellowship is now accepting applications for the 1974-75 academic year.

The program spans the entire academic year, from September through June. During this time, students work with a City agency four days a week and participate in a seminar on the fifth day. Speakers from all areas of the City government

and also interested persons that live in the New York City area are invited to direct these seminars.

A stipend of \$4,000 and transportation to and from New York City are provided by the City of New York. In addition, participating universities contribute in addition \$500 to the stipend and grant academic credit.

All students who are seniors or graduate students may apply.

Applications can be obtained from the Financial Aid or Fellowship office at your respective universities or write to:

Dr. Leonore Loft, Director
New York City Urban Fellowship
250 Broadway
New York, N.Y. 10007.

The past five years have shown that the Urban Fellows learned much from their experiences and have also contributed to the improvement of City government.

African versus European Perspective: African Unity

The following two articles discuss much of the relationship between Israel and Africa. The first, reprinted here, was written by David Ascher, a member of THE SOURCE, Jan. 24, in response to an earlier article in THE PAPER.

The second, by Kwame Karikari, a staff writer, is in reaction to Ascher's, which, the writer claims, is out of perspective.

By DAVID ASCHER

Have you heard of the Sahel? It is a three thousand mile long dividing line between Arab and black Africa. Sahel means 'shore' in Arabic. The Sahel runs from St. Louis in Senegal to Massawa in Ethiopia. It passes through Timbuktu and Khartoum. The differences along the opposite sides of this border are immense, and vague claims of "brotherhood" between the peoples on opposite sides of it are incorrect. The styles of life are different; the economies are different; the religions are, for the most part different; the languages are different; the racial stocks of the people are different. About all there is in common is the fact that they inhabit the same continent; if this makes them brothers, then so are the Seminoles of Florida and the Eskimos of Alaska.

Pan-Africanism was first suggested seriously by the late Kwame Nkrumah of Ghana. Nasser crossed the Sahelian divide in support of pan-Africanism in exchange for Nkrumah's

support of Nasser's own pan-Arabic policies. That has been roughly the only type of link between the Arabic and black nations.

It was the Egyptians and the Sudanese who first dealt with the black Africans in an unbrotherly manner. They sold them into slavery. (Of course, at that time they weren't so specifically divided by country — they were just Moslem slave dealers.) In the Arabic language of today, it is interesting to note, the word for slave, 'abd, can also mean a black person (Both J. G. Hava and E. A. Elias list this in their dictionaries). Since the slavedealing, the Arabs have continued to harass the black Africans.

Northern and central Chad: Arab guerrilla bands, working for FROLINAT (the Chad National Liberation Front) and directed by Libyan sources, have been and still are to a small extent fighting government forces representing the black populations in the southern part of the country.

The Sudan: from 1955 until 1972, the Arab government in Khartoum was at war with black African secessionists in the country's three southern provinces — Bahr El Ghazal, Upper Nile, and Equatoria. Hundreds of thousands were estimated to have been killed.

Eritrea, a former province of Ethiopia set free by the Ethiopian government, has been waging guerrilla warfare through the Eritrean Liberation Front against the government of Ethiopia. The Eritrean Liberation

Front has had the full support of Syria, Libya, and South Yemen, all Arab countries. I fear what will happen to Ethiopia when Haile Selassie is no longer around. Ethiopia is almost completely surrounded by Arabs (Somaliland is Arabic).

How can one hope for a completely unified Africa when so few African governments themselves are stable? How can black Africa ever expect to join forces with Arab Africa when the two factions agree on so little? The Olympic massacres in Munich, for example. The Zambia Daily Mail had this to say about the Arab terrorists: "They are just a disgusting bunch of international criminals who deserve the unreserved condemnation of the whole world." Radio Libya said that the commandos had been "martyred by bullets of treachery and treason." How can one have a unified Africa when many Arab countries are now hostile to the USSR and quite a few black African nations (especially Uganda) are openly pro-Soviet? How can one have a unified Africa when one has incidents like this one of Sept. 1972 — Uganda and Tanzania clashed; Libya sent in men, planes, and officers to aid Uganda; and as a result, Sudan has cooled noticeably towards Libya. Then we hear how Israel interferes in Africa. How can one have a unified Africa when the recent plan to unify Libya and Tunisia is so vague? And what about all the repeated attempts that have failed to unify all of the Arab nations? If this is brother-

hood, there appears to be sibling rivalry about.

Many complaints have been levelled against Israel. I will not defend Israel — those who know, know how many of the complaints are valid and how many of them are empty. I would like to say a few things about some of the African countries who have broken relations with Israel or who have been actively fighting her.

Egypt: they say that Israel discriminates against the Arabs. What about the 32 members of the Baha'i sect who were arrested for practicing their religion in Egypt? (The Baha'i religion was officially banned in Egypt in 1971.) The Chief Rabbi of Egypt, Haim Doueck, has been expelled from that country. And what about the fighting between the Copts and Muslims in Egypt that still persists — the churches of the minority of Copts that are burned? On November 28, 1972, the Egyptian government okayed the censorship of religious books and sermons. Less than a year and a half ago, more than 500 Egyptian writers, artists and intellectuals signed a petition protesting stagnation and corruption in cultural life. A big complaint was censorship. Libya, of course, has no censorship. It is merely required that all news reporters be bona fide socialists. Of course, I mustn't exclude the black African countries. The People's Republic of the Congo, held a model developing African nation, has a government censorship committee created in 1972.

All news reports printed must pass through the hands of this committee before they are printed. Freedom of the press is practically unheard of in Nigeria (reasons of national instability are given — nothing alarming is allowed to be printed). Ghana has found a new way to help solve internal problems. The NRC (Niger River Commission) has decided to abolish tribalism by decree. The very word "tribe" and all of its derivatives are banned from official documents. The Ghanaian government allows freedom of the press thusly: "We will 'allow the freedom of the press to operate in this country as far as it is consistent with a Military Government.'" Maybe the one thing the African countries have in common is restrictive governments. Compare those governments with that of Israel, and you will find that the Israeli government, with all of its faults, is much less oppressive than most African countries.

It makes no difference, we hear. The oppressed third world peoples must unite. Explain why, then, President Idi Amin of Uganda so recently, threw out all of the Asians in his country.

If the black African nation leaders could 'get it all together,' they would work together to throw out European colonialism; not band together against a country who has only given them assistance with money, with education, and with planning to help set these countries on their feet.

Retort to Response

By KWAME KARIKARI

David Ascher's *A False Brotherhood* is a typical example of the numerous warped views on Africa. He begins highlighting Africa's geographic, economic, ethnic, religious and other differences as if nobody knew these; or, as if they were peculiar only to the continent that has been and continues to be the source of nourishment for other continents.

For these differences, then, Ascher would suggest further division of present African states into pocket-sized ones based on ethnic identity. So would he be expected to advocate the disintegration of Israel into Arab, Jewish (migrants from varying European countries), Christian and Moslem quarters.

The Sahel, he must know, has always been a highway of economic and cultural relationship between the peoples on either side of it; even before Semitic (Arab) invaders ran over the indigenous peoples from across the bloody Red Sea.

It is an unpardonable historical blunder for him to say that Kwame Nkrumah was the first to suggest Pan-Africanism seriously. But it's not unexpected, since only a few on this side of the Atlantic care to know Africa and to see it as bright, and not the *Dark Continent* of western myths.

To say that Nkrumah supported Nasser's Pan-Arabism is to further distort the truth about intra-African politics during the era of these two men. After all, "Israel's Designs in Africa" were first courted by Nkrumah's Ghana.

Nobody has ever denied that Arabs bought Black African slaves. Who did or didn't buy slaves isn't so much an issue as the system that perpetrates slavery, and we know that some Africans collaborated with foreign slave dealers. The same as today. Some leaders condoned external forces to the detriment of their own peoples.

The issue is that slavery in its most dastardly form was propelled by, and nurtured,

Renaissance European mercantilism and its resultant western-type capitalism.

Ascher further exhibits his misunderstanding of Africa by picturing the people's revolt in Chad as imposed on the peasants by Libyans and Arabs: just as he thinks Africans must always need an outsider to lead them to get what they want.

He can't be allowed by his kind of thinking to refrain from falsely assuming that Africans have no minds of their own, capable of rejecting what is obnoxious. The government forces there are French Legionnaires who force the people to accept an independence that, with the backing of a puppet regime, enslaves them.

The Sudan civil war was the direct result of British imperialism. As Ascher can refer to the history of that country for the truth. To remind him and his like: at the same time that the Romans were sacking Jerusalem, precipitating the Jewish diaspora, the imperialists were also destroying the Meroe empire that flourished in present southern Sudan.

Eritrea, according to Ascher, "a former province of Ethiopia set free by the Ethiopian government" is presently trying to overthrow the latter. What fallacy! Have you ever heard of a free people revolting?

Ethiopians would be better off without the Feudalism of Haile Selassie — an emperor who doesn't see the starvation of millions of his own subjects; an emperor who is propped on his own throne by another empire; one who is nothing less than a stooge: the pawless "Lion Of Judah" who can't feed his own cubs.

Yet, for Africans, Ascher says, obsolete, exploitative, inhuman institutions are fitting. This same kind of paternal mentality breeds neo-colonialist advocations.

When he touches on why he cannot "hope for a completely united Africa" there he portrays most perfectly his ignorance of Africa and of its relations to the outside world.

What people have united without problems? Unification of Italy, of Germany, Switzerland, and elsewhere all came after years of bloody wars. With the U.S., for instance, the

weaknesses in the Union came to the fore when the Civil War erupted; a war which, according to Lincoln, was not meant purposely to free the African slave.

Just as Europe didn't fight Hitler to save the Jew;

for, before Europeans were "its victims, they were its accomplices; that they tolerated Nazism before it was inflicted on them, that they absolved it, closed their eyes to it, legitimized it, because until then it was applied to non-European people" (Aime Cesaire, *Discourse on Colonialism*).

David meant to respond to my previous article on the relations between Africa and Israel (Vol. 38, no. 7). Nothing suggests this, though, in his. But he can't go scot free with waterless assertions.

He talks about press freedom, but does he know how many papers in Africa are foreign owned and therefore do everything to subvert the host states?

Nigeria is under marshal rule, and who expects freedom under such a regime?

The People's Republic of Congo is the only state in Africa which has proclaimed communism as its objective. Knowing how communism is hounded all over the world, and to ensure stability, who wonders why there is censorship to weed out potential sources of instability which, Ascher admits, is unfavorable for development.

Who holds the Congo "a model developing African nation"? That's the same kind of flattery that swelled Nigeria's head till it exploded in the civil war whose flames Israel helped to fan.

"Ghana has found a new way to help solve internal problems." Another loose statement. He even calls the military government of Ghana, the NRC (National Redemption Council), the Niger River Commission to prove his utter lack of knowledge of what he so boldly set out to explore.

The expulsion of Asians from Uganda — Kenya had done the same in the '60s — is not unexpectedly the direct result of British im-

(Continued on Page 3)

LEAVE NAME, ADDRESS, PHONE IN FINLEY 332
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Inside Kalon

By SHERRY LYONS

Anyone who reads *The Paper* probably has noticed that from time to time we devote a section exclusively to poetry.

Then perhaps, you're probably familiar with the prolific works of Kalon Cruse.

Well, on Saturday January 19th, at the YWCA located on 125th, I had the pleasure of not only being entertained but of also being deeply enthralled by the performances of this talented young man.

The show was called "From My Mind," in which Kalon read and performed his own poems. What was profoundly different about the show was that it embraced the performances of the Joyce Harrigan Dancers.

I felt this was brilliantly conceived and well performed. The poems were on love, life, and on being Black.

The first half of the show greeted us with a rendition of the multifaceted styles in reading poetry.

In other words, an audience can be bombarded with the readings of poem after poem in a repetitious tone and mood; however, Kalon didn't limit his reading to just one particular style, but rather many.

Among the poems he read were: "From My Mind"; "The World We Live In (Hell)"; "The Worlds Vulgarities"; "Heaven"; "Tomorrow's Promise"; "Allegations (to my male)"; and "Life Is."

Listening to him read these poems was surely an exuberant experience.

The Joyce Harrigan Dancers captured the total mood and theme of his poetry. Their dancing was intense and provoking.

Miss Harrigan, an extremely talented dancer, choreographed all the dance numbers. Indeed, this enchanting sister is master of her art.

Beauty

By KALON

*There are beauties in all,
beauties of flowers,
of glitter,
or fame.
Beauties of character,
of faith,
and of course love
Yet,
primarily beauties in women —
for without that beauty all others
would be naught.
This woman portrays the beauties of grace
of whim
of feminine flair.
All from whence radiates sunshine, good
times and children and in detail
that which is opposite to, yet
cooperatively with and
definitely a part of the
male experience
Her beauty lies amidst skin color,
hair texture and by a
face shaped by the knowledge of the
toils of our nation, obscured by
white self-proclaimed supremacy
yes, that knowledge which is
solemnly instilled in the face of a
true black woman.
Flowers bloom at peak time,
Fruit ripens at proper point
Women, as she has and will continue to,
become richer women by a
good man and Mama
With that aid she'll proceed to mushroom
into darker shades of Blackness
those shades concerned with
self-respect,
fidelity,
and undistorted femininity
Knowledge of character, at this point, is no more
important than
a bat rack and no bats,
an oven and no food or
a BIG Head and no brain —
Her importance dwells throughout her carriage
That carriage that when in Black women
spins our old Black world to
heights of extreme consistency,
positive relations between its parts,
and a united outlook towards
our Black faces, which the world frowns
upon.*

The second half of the show centered more on the entertainment side, yet it still maintained the integrity of the messages implicit in his poetry.

For example, Kalon impersonated the so-called revolutionary brother who is so engulfed in his own rhetoric that he fails to delineate the true essence of what liberation fully entails. This poem was called "Talkin loud and sayin' nothin'."

His performances on this particular number was reminiscent of the early 60's when brothers were into preaching rather than practicing.

Another poem the audience identified with was, "Bad Assin." Here, Kalon displayed how a brother was so rapped up in becoming the slickest dude around.

The saddest thing was that he was so lonely in the pursuit of becoming so bad, no one really knew him — not even his name. Kalon's performance was exceptional in this one.

Following "Bad Assin," Joyce Harrigan did a dance number off "Lean on Me," by Melba Moore, which I particularly thought was simply captivating.

Her moves were so expressive and definitely in tune with the lyrics of the song. One can decipher that the "sister" poured her heart into this particular number. She was unquestionably electrifying.

I noticed at the beginning, the audience was semi-responsive. Perhaps this can be attributed to the fact that it took some time before getting into the depth of Kalon's messages.

However, when they did respond, it certainly was overwhelming.

Overall, the show was simply an experience. It portrayed the uniqueness of Black love, joy, sorrow, and hardships. Words simply cannot exhaust the warmth, glow, and fire Kalon and the Joyce Harrigan Dancers exhibited.

They just belong together.

Thaxton

(Continued from Page 2)

"... No evidence was introduced which showed that Dr. Thaxton's filing a Form C was followed by any evaluation of his qualifications, any departmental or committee action, or any communication with Dr. Thaxton."

And it further states, "... It would appear from the record that the earlier applications were simply disregarded."

The brief goes on to investigate as to why his applications were simply disregarded. "... Dr. Schwartz testified that the Committee needed further information concerning Dr. Thaxton. Yet, no attempt was made to question Dr. Thaxton himself as to his mathematical training, research record or other qualifications (S.M. pp. 362,370). Dr. Thaxton was simply urged to file yet another application (S.M. Galager p.435; Schwartz p. 370; Freilich p. 604)."

Accordingly, when someone wins a court litigation, the respondent-appellant (CCNY) must(?) abide by the court decision.

However, there was an immediate loophole, section 6206.3.b of the Education Law, as amended L. 1968 ch. 736.2,

effective June 16, 1968, includes the rank of Assistant Professor among those carrying tenure after five full years.

Dr. Thaxton was promoted to the rank of Assistant Professor in September 1973 and, he was expecting tenure every year since the trial. It was thought that he might get tenure in January 1974.

Other benefits (derived from the Law Against Discrimination in 1945 antedating the compensatory damage provisions added to the LAW in 1968 required CCNY to pay the difference from his new to old salary retroactive to the filing of his original complaint in 1968) came to 1,000 dollars, environs.

When Professor Fritz Steinhardt, the Chairman of the Department of Mathematics (as interviewed by an Observation Post reporter in September of 1970), was interviewed, he stated, "... Thaxton fails to meet departmental standards in several ways." "First," he says, "his Ph.D. is not relevant in pure mathematics but, in applied mathematics which the department appointments committee feels is not relevant to a department of pure mathematics."

And Fritz goes on to further detail, "... Thaxton's publications were in engineering and physics and, could not

be considered by a mathematics department."

A glance at the list of achievements by Dr. Thaxton shows Professor Fritz Steinhardt to have been either misinformed or lying.

Dr. Thaxton's research into the Quantum Theorem with other projects

(including research and developmental publications/articles; dissertations and reviews) incorporated much pure mathematics.

Mrs. Lydia Thaxton said, "My husband was dedicated to his work and to opening up the CCNY Mathematics Department."

The late Dr. Thaxton replied (when questioned by OP), "I have never wanted a knockdown, dragout fight, I've always gotten along well with everyone but, I just haven't gotten anywhere doing it."

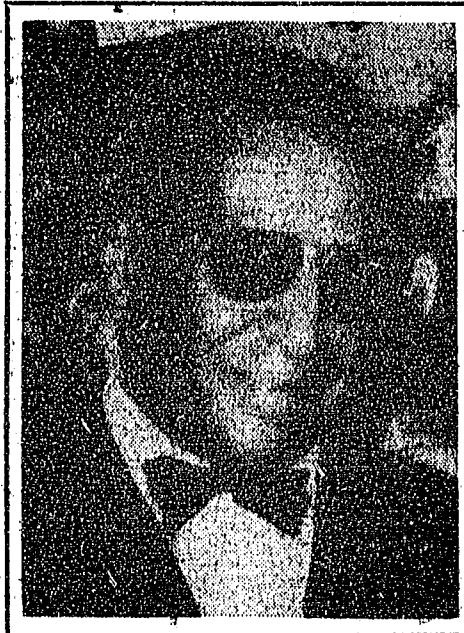
THE TRUTH

The letter of the law was dutifully obeyed but, the spirit of the law was pitifully prostituted. Dr. Thaxton never, never received his tenure.

Rumblings of the time state that the Mathematics Administration had used political clout over the judge in order to restrain this Black man, who chaired every department where he had had a professorship (therefore maintaining a white and Jewish control of mathematics).

However, the fact that there were rumblings or rumors prove conclusively that there was some dissatisfaction (90

(Continued on Page 8)



Expose*(Continued from Page 7)*

the part of Dr. Thaxton's supporters) with the court's enforcement of the law.

Within the June 1968 that Dr. Thaxton had filed his suit complaining racist practices, the Department of Mathematics hired its second Negro. This was coincidental?

The judge presiding the case has gone on to increase his political and social prowess (getting the judgeship he was vying for). But, any dislevelment with the judge cannot be proved conclusively beyond that empirical data (at this time).

Still, Dr. Thaxton died on the afternoon of the third of January without CCNY acknowledging his merit by giving him tenure.

The court brief declares again and again that Dr. Thaxton was one of the most profound if not the greatest) member of the Mathematics Department at CCNY.

In the Christ Chapel of the Riverside Church, a Professor Shwartz from the Mathematics Department stated that, "we of the Mathematics Department are really sorry that Dr. Thaxton died . . . but, we didn't quite understand why Dr. Thaxton worked so strenuously."

Above that Chapel is the inscription, ". . . And the Truth Shall Set You Free." The truth was that Dr. Thaxton was a genius and a scholar who was never acknowledged.

At those services, Dr. Archie Hargraves, President of Shaw University, Raleigh, North Carolina, thanked God

for his servant "Mack" and for all his conceptual forbearing. He thought that "Mack's integrity deserved justice."

He also founded a Dr. H. M. Thaxton collection at Shaw University Library.

Mrs. Thelma B. Moore, President of the Central Harlem Mothers, felt that Dr. Thaxton's computer and mathematics program from IS 201 should be adopted by the New York City Public School Administration.

She followed, "We will get 1,000 mothers, and 1,000 more and, 1,000 more parents and family until Dr. Thaxton, God bless his soul, receives his due."

It should be duly noted that many mathematics professors whose credentials are not as good as Dr. Thaxton's receive more than twice the salary of Dr. Thaxton (whose many industrial

and government contracts kept him solid). This great genius was compensated approximately 18,000 dollars per annum.

If CCNY is a public institution paid for and sanctioned by the taxes and the representatives of tax paying citizens, then any institutional racism, sectionalism or partisanism is a violation of Federal and State law.

In life, Dr. Thaxton was a quiet, reticent man who loved his work for humankind.

He was a threat only to the ignorant. In death, Dr. Hubert Mack Thaxton will get an honorarium (at whatever price) of ongoing justice for faculty of color in public institutions.

Those who were not responsive to the man must now be accountable to his goals.

Carroll*(Continued from Page 2)*

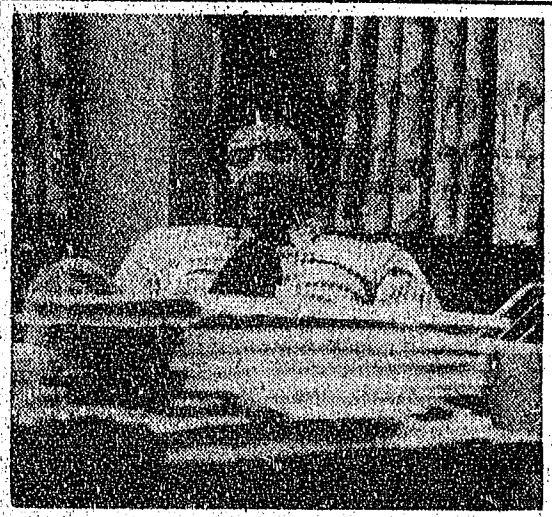
taught Biology, Chemistry, and General Science. In the evening, he taught a course in Problems of Marriage in adult school.

During this time Carroll said that he did some writing for the Baltimore Afro American and other newspapers.

Carroll, then, went and bought half interest in a newspaper in Saratoga. Through the newspaper Carroll says that he met different politicians and went to work with them.

Carroll worked as Director of Minority Relations for the Democratic Executive Committee and, his job there was to get Blacks interested in politics.

He says, though, that once the Blacks have attained the vote, they must be given a role to play.



The Paper / Bill Robinson

"... I think that City College has a responsibility because of its geographical location . . . its old tradition with its newer responsibility."

Carroll later held a position with the America Council for Nationalities Services. This organization had involved itself in the past, says Carroll, with immigrant adjustment and when he worked for it they were involved in Immigrant and Black Relations.

Carroll later came to New York and began working for John Lindsay. During the six years which followed ('68-'74).

Carroll held various positions. He served as Assistant Commissioner of Social Services where his job was to build the communications system in the Department of Social Services. He was in charge of public affairs, press releases, speaking engagements and other such functions.

He worked as Administrator of Model Cities and says he was there to help in leadership because the agency was not receiving cooperation from other established agencies.

In '72, Carroll went with Mayor Lindsay to Florida as assistant coordinator of Lindsay's Presidential Campaign.

When Carroll returned to New York, he was appointed Deputy Administrator of HRA, the post which he held until coming to City.

The hands of he who eats of the lamb may not be as bloody as the hands of he who slays the lamb; but in all probability, his mouth is just as greasy.

— Nichodemus Benjamin

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