

THE PAPER

VOL. 39, NO. 3

222

THURSDAY, FEBRUARY 21, 1974

—Langston Hughes

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

New Senators For SEEK

By PAULA M. PARKER

The Student Senate has four brand new senators to fill the four newly created SEEK seats as a result of a 50% turnout by SEEK students voting at a special election held during this past Spring registration week, Jan. 24 thru Feb. 1st.

Of a total 1,924 registered day and evening, matriculated and non-matric SEEK students at the College, 1,017 ballots were received by the Office of Student Ombudsman, according to Ed Lake, the Ombudsman.

Calculations indicate that the percentage of SEEK students voting in this election totals slightly more than half of the program's student population as compared to the figures provided by Bernard Sohmer, Vice-Provost for Student Affairs, who indicated that approximately 12-15% of the registered day student population voting in Student Senate elections since 1969.

For Evening Students voting in their election during the same-time period, the percentage of students voting was figured at 25%, according to City PM, while the ballpark figure given by the Office for Student Affairs was 20%.

A comparison of these estimates would seem to refute the popular notion of "student apathy," at least among SEEK students.

The election was the first bi-election held for SEEK senators in the college's history. The Senators-elect who are filling seats which were supposed to be filled last June, for the '73-'74 academic year, will serve until the end of this semester; and their presence serves to compensate for a reported underrepresentation of SEEK students in the Student Senate.

The four newly elected senators to serve are Ken Carrington, Harold Hill, Alfred James, and Samuel Green.

Excerpts from campaign literature distributed to voters during the election period enabled voting students to become familiar with their candidates' objectives.

Ken Carrington: Believes that "SEEK students at this time need to have a serious input into student activities and the quality of student life in general."

Harold Hill: "My position will enable me to get a first hand look at the music players and the reasons we are pushed aside. For, if our ears receive the melodies late, we are one step behind the people running our lives."

Alfred James: "We need as many people to attend and help make the program a success."

"The registration must be done in a better way without the long struggle for the book vouchers. Now we are planning to fight for a better way of doing it."

Samuel Green: "I think it's about time the Student Senate started dealing with some of

our problems; and support us in the struggle for the survival of the SEEK program."

This election is considered by many to be a "first" in several ways.

It marks the first time SEEK students voted for their own constituency in a separate election, and, produced the highest turnout at a student election held on campus in the past five years.

The fact that the election was held during Spring registration when most students are sure to be present; and the fact that the students were given literature presenting them with some idea of the people they were voting for, were important factors influencing the heavy balloting which took place.

It should be noted, however, that the Evening Student Senate election was also held dur-



From l. to r.: Senators-elect Alfred James, Harold Hill, Ken Carrington, and Samuel Green.
The Paper / Norris Alford

ing registration week and yet produced only about one-half the turnout as that of the SEEK bi-election.

Thus, a rise in political sophistication on the part of SEEK students at this campus may very well prove to be a decisive factor attributable to the large numbers of SEEK students turning out.

In any case, an organized, well-conducted election, as this one appears to have been, is almost certain to produce a good turn-out — if the constituency cares enough to vote.

The apathy that is so characteristic of student elections held on this campus has been challenged by the outcome of the Bi-election of SEEK Sen-

ators for the Student Senate.

In April, elections will be held again for SEEK Senators, as well as for the entire Senate, to serve during the '74-'75 academic year.

At that time, it will become clear if this election denotes a new trend in student participation or was simply a one-time experience.

New Lines for Racial Balance

By SHERRY LYONS

A federal district court in Washington recently found that the congressional and state legislative districts in the Bronx, Brooklyn, and Manhattan had to subject themselves to scrutiny under the justice department to determine 'racial fairness' as provided in the Voting Rights Act of 1970.

In a nutshell, the Voting Rights Act of 1970 states that if less than half of the population's voting age in congressional and state legislative districts was registered or voting in 1968, those districts would be subject to investigation by the Justice Department.

Originally this act was used for protecting the voting rights for Blacks in the South.

However, the fact that it's now applied to the north demonstrates that gerrymandering has indeed taken place in northern areas.

Gerrymandering involves a process whereby the dominant political powers structure the voting districts in such a way as to disenfranchise the voting facilities of the Black and Puerto Rican communities. The result is that it becomes virtually impossible for Black and Puerto Rican representatives to get into office.

To insure that future gerrymandering be obliterated, the

NAACP Legal Defense and Education Fund has issued an injunction which could mean additional Black and Puerto Rican candidates to Washington and Albany. This injunction involves redistricting the congressional and state legislative districts in the Bronx, Brooklyn, and Manhattan.

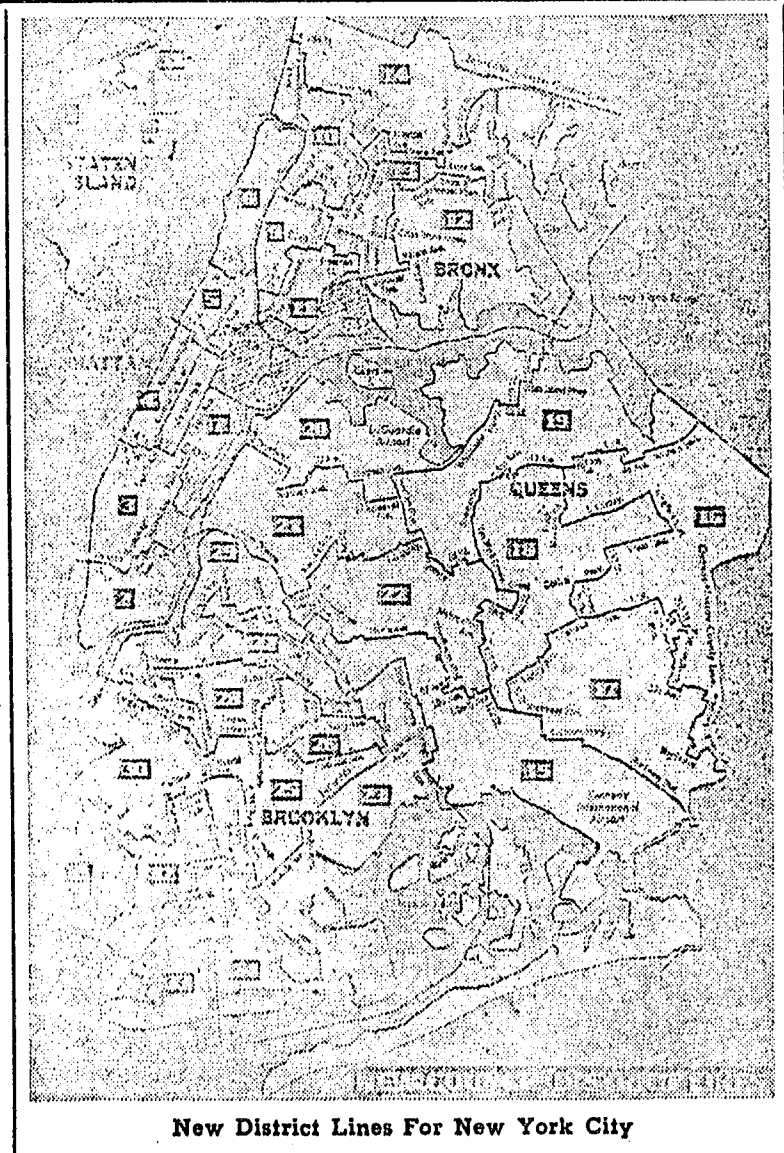
The injunction charged that districts in these three boroughs were drawn in such a way as to reduce the number of representatives from Black and Puerto Rican communities.

It also charged that the numbers of representatives were kept down by dividing up Black and Puerto Rican communities and forcing these representatives to run in predominantly white communities. Consequently, when a person of color did win an election, he had to succumb to the will of his white constituents, thereby, to some extent, forsaking his own people.

It is estimated that some 2.2 million Black and Puerto Ricans in the Bronx, Brooklyn, and Manhattan districts have been affected by this gross mishap.

The point then, is that the courts have to determine whether or not the NAACP allegations are true. If they are, the result would be more Blacks and Puerto Ricans in

(Continued on Page 7)



New District Lines For New York City

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

EDITORIAL COLLECTIVE

Diane Anderson, Sheryl Bernier, Gwen Dixon, Vicky Hunter, Denise Mitchell, Ayad Mohamed, Louis R. Rivera, William E. Robinson, Cynthia Valentin.

Photo: Chief Photographer — Archie Lynum
Jeff Morgan, Robert A. Brooks

Business Staff: William Ballinger, Kim Bröland, Doris Stewart.

Contributing Editors: Ted Fleming, Robert Knight, Gwen New, Chris Newton, Qadri Abdul Wahhab.

Staff: Dab Collymore, Kalon Cruse, Ann Doris, Debbie Edwards, Kwame Karikari, Marianita Lopez, Sherry Lyons, Dennis Mack, Sandra McNeil, Paula Parker, Loris Primus, Eve Roche, Michael Smith, Jocelyne Sojous, Robert Spindel.

Oscar Lumpkin — Faculty Advisor

Graffiti:

In Word And In Action

By TAWALA MICELL KWELI

Years ago, I had the fortune to meet "Taki 183."

She, a Black "ethnic," went to Cathedral High. Her situation was oppressive; inspiring the action of placing her nom de guerre on every train and in the Statue of Liberty.

Classic graffiti. . . .

Archeologists found graffiti in buried palatios in Pompeii. Black Panthers found it an effective tool in distributing their current political agendas throughout the "community."

Hitler used it against the "jude."

And, the underground resistance effectively used it opposing the Third Reich.

Presently, one can see the nom de plume of many ghetto residents on walls and on trains. Names such as Black Jack and Prince of Harlem flourish on and in universities within the ghetto areas.

Many of these youngsters who live (and die) around CCNY have decided to make themselves felt in word and action. One group is called Legends Are Writers (LAW).

Last school year, a group of ghetto teenagers seized Goethals Hall because they needed a place to play basketball. Even in small ways, they were proclaiming their human rights from an oppressive state.

Mostly, the cultural nationalist campers at CCNY did nothing but hinder this development. Those who went to the rallies, to the bazaars, and to the marches, defied the positive acquisitions of ghetto children.

Fortunately, the children prevailed. The enlightened Black intelligencia at

CCNY must not become another "paper" bourgeoisie, self fulfilling and self promoting. The ghetto does not lie under the awe of collegiate wisdom. Inversely, it is they who back and force our efforts.

Without an overwhelmingly potent community, Black Studies would not have come into existence.

Without the contributions of our "folks" (science and humanities), many of the things we promote and praise would not exist.

Without ghetto rage to racism, Open Admissions would be more of a farce.

Without ghetto backing, the Black intelligencia are impotent.

Historically, when the masses aren't properly represented, they become even more discontent.

Whence comes the riots, the aggression, the graffiti. Ditto: the writing showing identity and expressing survival.

The youth's future and the adult's future is entirely one future.

It is not up to us to write on walls to be relevant. Or to take over a campus closet just to be relevant.

However, it is important to understand that Black power is collective, not individual.

One can decipher the graffiti as wasted energy. It is energy though that must be exerted. Once transcending educational barriers, problems, employment, and survival are the same.

Mass causes change or causes havoc and so does intelligence.

The proper combination can be very powerful.

The writing is on the wall. And, it is there for us to read. We must make sure that it is ours.

The Source:

A Time For Support

Is there ever a time when a non-Jew can criticize a Jew and not be labeled anti-Semitic?

Is there ever a time when the label of Jew does not ring of protection because of holocaust?

Is there ever a time when a people so distorted by contradiction stop distorting others not interested in playing a game?

In recent times, City College has become the last refuge for the "chosen people."

These people are chosen because they said they were, wrote the BOOK that said they were and, on any Saturday night in any beauty parlor on the Grand Concourse, they prove they are.

The question of refuge or last standism has taken on many forms from the justification of mediocrity by keeping Jewish dead weight on the faculty just because they're Jewish to the imposition by the administration's coalition that all people are equal but, some people are more equal than others.

The tragedy of it all lies not in the apparent racism that this zealous movement for Jewish self interest creates, but, in the psychological genocide that it perpetuates on the beings of Jewish young people.

How can any civilized educated person demand of his youth that they be so imbedded with paranoia about any other human entity, not Jewish, that they see the world as nothing but a contest of survival between that which is Jewish and that which is not?

How can civilized educated people close the fields of knowledge and wisdom by demanding that all means of understanding be first examined for Jewish self interest and, then transmitted to controllable Gentiles?

The insanity of it all is overwhelming.

When you see young Jewish kids in class addressing themselves to knowledge with an arrogance reminiscent of Hitler's supermen, you can almost cry. It's one of the most pitiful sights to behold.

It is in this context then that we at The Paper hereby endorse The Source.

We feel that it is time for an organ of Jewish thought and feeling to be welcomed on campus.

For too long have these Jewish young people been without something that they can relate to as strictly for them, by them and to them.

For too long have these Jewish young people been without a means of expressing their ethnic pride.

For too long have these young Jewish people been forced to perform political acrobatics with themselves in an imitation of life.

Welcome Source, may you be a credit to the race.

Confessions Of A
3rd Yr. Journalist

By DENNIS EMMET MACK

Unlike the endless stream of pseudo-students who wander through endless years in college not knowing what they want to major in, I have known I wanted to study Journalism since my junior year at high school.

However, because of the summer of '73, I learned much about life and people who are a lot different than myself; and these lessons have brought a change in me.

I worked in a camp for retarded and disturbed children in Accord, New York. I had come there with no compelling need to help these unique individuals. I wanted the job because my girl friend worked there and I wanted to be with her.

Very shortly I discovered that the task I undertook was the most difficult I had ever attempted.

But it was also the most rewarding.

Living with three retarded people for two months changed my life and now I no longer have that burning desire to be the next Jack Anderson.

George is a twenty two year old mongoloid who loves people and life with a passion I have not seen anywhere. Before the summer was over I had cried with him and shared in his accomplishments. George filled a void in my life in a way I can't forget.

Since the time I was thirteen, when people asked me what I wanted to do in

life I always responded with, "I want to help people."

Three years later I expanded that answer and claimed, "I want to make a contribution to society."

Because of George, Joe and Ellis (my two other campers) I found direction in my life. I can now, actually, help people; which is something I have desperately wanted for the past seven years.

Writing was only helping myself, and expanding my own ego as I'd see my name in print.

Incidentally, the girl I went to Lymelight (the name of the camp) for, passed out of my life two months before I ever arrived at camp.

Lymelight also gave me my present girl friend whom I have been going out with ever since. Ours is one of the most beautiful relationships two people can have.

I still keep in close touch with George.

This summer I'm going off to Honesdale, Pennsylvania (I certainly hope Honesdale is bigger than Accord, New York) to work at Summit Camp to try and help more special kids. Eventually if things work out right for me I'll wind up in Graduate school for Special Education.

This column has been only a small confession. Maybe someday you'll be able to read the rest of them in a book entitled, "The true story of someone who wasn't supposed to make it."

Black History Week

February 10th-16th

Commemorating The Past For The Future

OBEAH Luncheon Focuses Need For Expressing Community Contributions

By W. E. ROBINSON

Last week, February 10th through the 16th, marked a time of celebration nationally designated as Black History week. This period does not preclude what is preferred by some as Black History Month, or, a celebration of Black History as it happens and as it is made.

The celebration of Black History is a commemoration to the ancestors from infinity; to millions of years in the past; and, to the infinite dimensions of both the present and the future.

In celebrating our history from ancient times to what we anticipate in the future, we learn from our victories as well as from our defeats; the happiness we encounter as well as the sorrow; the greatness as well as the underdevelopment.

We translate our past in light of our present experiences. We transmute the translations through foreign forces in our history from an African heritage. We do this for those who identify with their African Heritage and Pan-African future; and especially for those who are making an attempt to build the transition. Black History is African History transplanted but not isolated from its ancient roots.

It is toward these concepts that the Obeah Communications Collective Sponsored a Black History celebration, last Friday, in Finley Student Center's Lewisohn Lounge.

The program consisted of some very elegant poetry readings by Sister Lana Turner which was followed by a lecture on **Traditional African Medicine and Spiritualism**, presented by Dr. Kamuti Kiteme, Associate Professor in the Black Studies Department at City.

Professor Kiteme dispelled a lot of the myths concerning traditional medicine which is practiced in Africa.

Kiteme immediately dismissed the term, "witchdoctor," as a negative word having nothing to do with the curative and helpful aspects of African traditional medicine as practiced by doctors — which, by the way, includes his father.

In addition, a yoga demonstration was presented by Sister Maxine Quander, of Aquarius Health Center, who also prepared and catered the natural Organic food buffet served at the luncheon.

The early connection and mutual
(Continued on Page 5)



Students participating in luncheon last Friday, courtesy Obeah Communications.
The Paper / Bill Robinson

New Program In African Studies

By KWAME KARIKARI

Starting next Fall, the Black Studies Department, here at the college, will introduce in concert with other units of CUNY, a graduate program in African Studies.

This program will also involve exchange of students, faculty and research works with the Universities of Ife (Nigeria), Cape Coast (Ghana) and another (as yet unknown) in the Caribbean.

Already two scholars have arrived here from West Africa, Prof. Akinjogbin of the Univ. of Ife, an undisputed authority on the history of Dahomey; and Mr. R. Nunoo, the Director of Ghana's Museum and Monuments Board.

The program, leading first to a Master's degree (and, later, to the doctoral level), is, according to Prof. Osborne E. Scott of Black Studies, a necessary outgrowth of the undergraduate program in BLST. In addition, however, students and faculty at City have voiced the need for it over the past few years.

According to Dr. F. A. Botchway,



"Program is a necessary outgrowth . . ."
The Paper / Jeff Morgan

restrictions and obstacles to normal academic inquiry.

"In the US a domestic tradition of serious scholarship in Africana," says Botchway, "is only in the process of evolution."

The aim of the program is to upgrade the quality and content of African Studies by "maximizing efforts at the graduate level where intensive research and experimentation will occur," according to the professor.

To enrich the contents thereof, Dr. Botchway added, courses will be provided to yield "a more profound understanding of the worlds of Africana and the African Diaspora."

These interdisciplinary courses will boost the general preparation of students towards professional careers in journalism, education, Diplomacy, Administration, and Social Work.

Both professors Scott and Botchway were certain that in these fields there was an encouraging labor demand for graduates.

(Continued on Page 5)

present co-ordinator of the program, the need for such a program was also stimulated by the fact that "access to African Studies in recent years has been difficult, or impossible for many American students; knowledge in Africana has been obscured by a variety of re-

Knowledge

By TAWALA MICELL KWELI

comn to mornin
from
a blak coffe nite
stayn on
workn hard
a top spun out
clunk

comn the mornin
as sbes asleep
turnin
then reachn out
to the early
star

comn to a mornin
no wite or blac
just grayr and
grayr
a pretty thing
may not seem the same

comn to anothr mornin
throug a longr day and nite
childrn approach the scholr
i luv you daddy
it sounds lik a gypsy rythm and,
its to the park latr

ystrday
comn to the mornin
wasnt as it is today
because
the childrn, the famiili, the nation
because.

To E. J.

Sometime when you feel down
and the world won't let you stretch your wings
and those around
chain you to the ground —
Call me . . .
I'll be there to set you free.

Sometime when the Sun won't shine
and the Moon is dark and the Stars disappear
and the day lies heavily upon you
and won't let you breathe —
Call me . . .
I'll be there to set you free.

Sometime, eventho' tears don't fall
and love is gone and you're all alone . . .
Sometime when the songs have died
and you feel like leaving and can't say why —
Call me . . .
I'll set you free.

Sometime — some where in time
when you are gone and I'm alone;
Somehow — though pain will come
and hearts will die
and I will cry . . .
Someway — I'll find my peace
and sleep my dream.

But — until sometime
I'll be yours and you'll be mine
and softly cling to sunny days
and sleep the night in tender love
and never speak of this to come
and live our lives together.

Epigram

Life is such an easy game
to play,
but others make it
so hard
only to belittle themselves
and praise others . . .
Isn't a man judged
by the
decisions he's able to
make
and for the promises
he keeps?
But what about the ones
who are already
out of the
game? Are they lost,
forgotten,
or are they given another
chance?
Life is like a seed in the
earth,
ready to be watered
for growth,
for beauty,
and then for picking . . .
Isn't there a choice
of which
game
to play,
or are there
any more . . . games?

— Darryl Alladice

400 Years

About this time of year, several of us take a few moments to reflect on where we are. Sometimes, especially around February 21st, we search back far enough to remember what happened in the Audubon Ballroom in 1965.

We remember Malcolm. We recall the times before, when this paper took issue with those who would do his memory honor, yet continue their hypocrisy; would march to the grave-sight one day and yet continue in their self-indulgence and opportunism the day after; and instead of confronting their slavery, would lean on those many avenues of escape which only give the illusion of easing its misery.

Because it is a hard pill to swallow, we refuse to see that the slave, though his rusty set of chains has been replaced with another more glittering pair, is still not free.

Malcolm is remembered, not because of his oratory, nor because we suffer from lack of leaders. Not because of what he said, nor because of the few things he did.

But because a man confronted his existence and lived with the need to end four hundred years. Here was Malcolm, who cut loose the chains; cut loose pimping, and gettin' high, and hustlin'; cut loose being a part of another more complex con game, and then served as a crystallization of who and what we are.

And on a clear and sunny day, February 21, 1965, before an audience of more than 500, this man stood behind a podium preparing to speak to us again as a further reminder of what he, in himself, had put an end to.

A shot rang out and the audience, becoming a mob, began to disperse — hiding and ducking and running for cover. As the first bullet penetrated his back, making its way to his heart, this man gripping the podium, fell forward.

Three assassins, two armed with revolvers, the other with a double-barreled shotgun, stood before the falling corpse, and emptied the contents of their weapons into the already lifeless form.

One, having been caught and beaten by remnants of the multitude, was taken away by police — never to be seen again. The others got away. None were tried.

But on that sunny afternoon, four hundred years of one man's suffering ended with that one man. And the rest of us have continued dragging our silver-shackled feet.

It is our hope that the programs being planned for this week will not be filled with useless rhetoric, but instead, help to serve as a guidepost to our freedom — that we may end four hundred years within and among ourselves.

Black History Luncheon

(Continued from Page 3)

influence between Africa and the rest of the east, due to the widespread religious system encompassing all of the ancient world, lent itself to significant religious features with distinct African traits.

As history unfolded, the indigenous inhabitants of the land south and east of the Mediterranean Sea were called Egyptians, Ethiopians, Kushites, Semites, Hamites, Nubians, et al, all with dark skin and wooly hair.

Most of the self styled names of

the indigenous inhabitants were and are constantly disregarded by establishment academia. Thus the interconnection among the ancient origins of an old and well-grained religious system is obscured.

The panel discussion which followed the Yoga presentation dealt with the subject of "African Civilization's influence on Modern Civilization." The discussion helped to accentuate the direct contributions and influences ancient and traditional civilizations made toward the foundation upon which most of

modern science and religious institutions are based.

The panel consisted of Dr. I. A. Akinjogbin, professor of History with the Black Studies and History departments; Bill Robinson, editorial member of **The Paper**, and student representative on the executive committee of the Davis Center of Performing Arts; and, James Small, President of the Student Senate.

The panel approached its interchange through informal dialogue shared between the panelists and guests. The overall sentiment of the group was stated as a need to express in a consistent and organized manner African contributions made and which continue to be made to



City College Student Lana Turner reciting at luncheon.

The Paper / Bill Robinson

Offer African Studies

(Continued from Page 3)

Premises in the 27 year-old Africa House, located at 549 W. 140th St., will be used for classes. The House is, itself, a center for many academic, cultural, and media activities under the auspices of Africa Academy of Arts and Research, Inc.

According to Dr. Botchway, use of these facilities helps the program become more "unique, not only in the New York metropolis, but in the whole nation.

"The only equivalent is the program in African Studies in London University's School of Oriental and African Studies."

Other African Studies programs in the US and Africa, he said, are limited in scope.

With the exchange deal between City and the universities in Africa and the Caribbean, Dr. Scott explained that he hoped the African colleges, in particular, will be influenced into developing in-depth

courses on Africans in the Diaspora, as part of their existing curricula.

Minimum admission requirements into the program will be a "B" average in the student's undergraduate area of specialization.

No particular specialization areas will be favored above others. But deficiencies in background will be removed through additional courses to aid the student.

Internship positions with city and community organizations involved in school counseling, research, banking, and industry will be available for students to earn while they learn.

Scanning the list of courses proposed, a student may find NO topic specifically dealing with the peculiar political phenomenon of Apartheid in South Africa and Zimbabwe. Also missing are courses on Africans in Asia, and, more importantly, on those Africans in Australia which could make the program more global.



Black Studies Prof. Kiteme speaking on "African Medicine & Spiritualism."

The Paper / Bill Robinson

the civilization of man as well as to the Black community and its future.

Sister Marjorie Henderson, Director of Black Programs, stated that, "This is the kind of thing that should be done more often."

In relating our pre-colonial heritage with our colonial condition, James Small and Prof. Akinjogbin confirmed that the Black man was chosen as a slave not just because of his physical endurance and stamina; but, also for his knowledge of the growing of cotton from the west coast of Africa.

It was an effect of slavery rather than the cause that the Black man became valued and subjugated into becoming merely a physical laborer rather than a man whose mental achievements have laid much of the groundwork for modern civilization.

To The Paper Staff:
*Toni softly whispered
 to me her gratitude as
 she slowly fell asleep
 while strolling
 through the park.*
 Thanks

 A SPECIAL POETRY ISSUE
 OF
THE PAPER
 IS CURRENTLY BEING PLANNED
 FOR EARLY APRIL
 ALL STUDENTS ARE WELCOMED
 TO SUBMIT NEW POETRY WORKS
 TO F 337
 THE PAPER
 c/o KALON CRUSE
 DEADLINE — APRIL 1st, 1974

The Last Frontier

The chronology of the world's history and evolution of its civilizations shows us that the United States' two hundred years are but fleeting moments measured against 6,000 years and more of recorded African history. It shows us, too, that there has never been a time when every Black person has been enslaved and all the knowledge has been lost.

There have always been free Blacks in Africa, in the Americas, in Europe, and in Asia. But because of distance and other geopolitical barriers, they could not transmit their awareness and knowledge to the masses of Black people everywhere.

Consequently, the mental tradition of knowledge was stagnated until such time that travelers, or messengers, could awaken those who have been lost from their heritage.

The first recorded date in history was marked in Africa; the year was 4236 B.C., based on the Solar Celandar. It not only marked the earliest fixed date in history but also the earliest date in the intellectual history of mankind.

At a time when the mind is the most important medium through which one can attempt to understand and perceive scientific development, it becomes imperative that the mental tradition remains a constant reminder of what has and can be achieved by people of color.

Combined with the debate around the genetic inferiority of Blacks; more intensive brain research coming closer and closer to manipulating the actions of the brain; and the current satanic trend into the "forces beyond," we can safely assume that the mind is among the very last frontiers by which Black people can maintain the most possible promise for liberation.

Let us never, for once, forget that we are being studied and analyzed and predicted by others, constantly, consistently, and systematically. And our need to study ourselves, as well as "the other," becomes all the more imperative to survival. Our need to recall where we evolved from is necessary for our own determined projections. In this light we recall the logo on our front page, taken from Langston's Hughes' poetry: **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 . . .**

Don't Be An Ass!

On the first day of this spring semester's classes, as I entered my Bio. 9 lecture session, I saw and heard a sort of middle-aged gentleman with an amiable smile lecturing on the quality of human life in the world today.

His zealous discourse was delivered with apparent spontaneous enthusiasm.

The subject, discussing how man should live, left me quite disturbed. Here was a Biology professor saying things like:

"That non-perishable part of man is biological as well as not biological."

"Science and technology have helped man become independent of nature."

"The universe is becoming aware of itself through man."

"Science deals with complete things."

"We should follow the example of the animals who are living a full busy life (eating, mating, defending)."

Well, no doubt the professor had extended himself beyond his domain.

The problem was, though, that in discussing such a broad and complex topic as man, the professor had failed to broaden his point of reference.

So for the sake of filling a spiritual vacuum, here on the campus, it is my humble desire to present that expanding reference point — Krishna!

Krishna means GOD!

So in the future, on campus and off, wherever "broadminded" people are discussing the broadest of subject matters they will be able to take advantage of the broadest reference point.

In Sri Krishna's opinion, "Those who are seers of the truth have concluded that of the non-existent there is no endurance, and of the existent there is no cessation. This

seers have concluded by studying the nature of both." B.G. 2:16.

Therefore, in as much as it is possible for me, I will offer a series of articles to give assistance in the study of the spiritual nature of the situation as an adjunct to our normal course of study.

Krishna gives his opinion on the spiritual nature of Vedante. **Veda** means Knowledge; and, **Vedante** means the end of knowledge. Books that are included in Vedanta are:

- Srimad Bhagavad Gita;
- the four Vedas;
- the Holy Quran;
- the Upanishads;
- The Puranas;
- the Holy Bible;
- the Srimad Bhagavatam, and many others which I will decline to mention here.

It is in these books that God Himself, His Avatar, Incarnation, or other personal representatives delivered His point of view which is non-different from the Absolute Truth Himself. (It may be said that one who knows God [Krishna] knows Vedanta.

Above we mentioned the opinion of the professor who may have some reputation in the Biology department.

Now we shall discuss the opinion of the Supreme Personality Krishna who is known everywhere.

*As to the first matter, what biological aspect does not perish when the body dies?

Can you say?

No! You can't!

That non-perishable part of man is certainly not biological.

Krishna says, "For the soul there is never birth nor death. Nor having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain." B.G. 2:20.

*As to the second statement: Who is independent of the Sun or Moon?

Swami A. C. Bhaktivedante, a world renowned vedic scholar says: "The scientist cannot even produce one single grain of rice."

*In regard to the professor's third assumption, about the awareness of the universe: should he give consideration to Sri Isopanisad, he may find that man (the conditioned soul) has four kinds of defects:

- he must commit mistakes;
- he is subject to be illusioned;
- he has a propensity for cheating;
- his senses are imperfect.

We cannot even see our own eyelids. We don't know what's happening in the next room.

And when the Sun rises we cannot see the brightest stars. So his reference to the universe is simply an example of cheating. He is cheating us out of any real knowledge he may have.

*Point four: we have already discussed the fact that one's studies cannot be considered complete (B.G. 2:16) unless he has given serious scientific consideration to the spiritual nature of a given situation.

*And lastly, should man, in his search for a higher quality of life, follow the example of the other animals?

* * * * *

One of the biggest problems of society today, is that man is trying to negate his advanced human position in order to engage in unrestricted sense gratification; like the animals with less developed consciousness.

However, this human form is meant for some restriction. So, if a man crosses the street against the light he may receive a ticket for jaywalking.

But if a dog does the same he is automatically excused.

Similarly, the Holy scriptures of the world are meant for human beings; not for dogs. The dogs and cats are not expected to read

Srimad Bhagavad Gita, Holy Quran, Holy Bible, etc.

Such discourse is directed towards the most intelligent in society.

In conjunction with an authorized teacher, these books instruct man how best to take advantage of his human form of life. They tell man how to avoid the pitfalls of having to sleep in the mud and stool like a pig. These activities are very enjoyable for pigs. However, the Supreme Authority (God) knows that this will not make man happiest.

Let us examine the life of the jackass, of whom the professor may want to imitate.

Sometimes the farmer ties a carrot on a stick and holds it out in front of the jackass. The jackass, trying to reach the carrot, will plow the farmer's field, row after row, in the hot sun, all day long for most of his life.

At the end of the day the farmer may offer the jackass some hay which the latter would enjoy very much. Later the jackass may indulge in some sex with the she ass under the threat of being kicked by her (sometimes the she ass kicks her mate during intercourse).

All in all the jackass has a very happy life.

My dear fellow students, you have an obligation to your instructors, but they also have some obligation to you.

See that they do their homework, or they might tell you anything.

Let us be first to ask the basic questions of life.

Let us be first to ask: who am I?

Let us be first to ask: what is this material nature?

Let us be first to ask: what is God?

Let us be first because the ass is last.

Don't be an ass!
Glories to Lord Sri Guru;
Rasikananda das Brahmachari.

AfroAmerican Book Center
CHILDREN'S BOOKS OUR SPECIALTY
Hours — 10-7, Mon., Wed., Fri., Sat.
532 W. 145th St. (near Broadway)
Tel. 234-3369

JET SAVE TRAVEL
11 WEST 42nd STREET, NEW YORK, N. Y. 10036
"The Budget Travel Experts"
CALL 221-7230
For Low Cost, Reliable Europe, Asia, Africa, Australia, the World.
ALSO STUDENT and YOUTH FARES

F P A PRESENTS
FRI. - FEB. 22
FINLEY BALLROOM

ALFRED HITCHCOCK'S DEVIL ON THE CROSS

(Psycho) Time: 12 & 4

"AN ABSOLUTE KNOCKOUT OF A MOVIE! Prepare to be demolished when you see it, and go you must! To miss it will be worse than missing 'Psycho'!"

—Bosley Crowther, N.Y. Times

A Michael Klinger-Tony Tenser Production
ROMAN POLANSKI'S REPULSION

A ROYAL FILMS INTERNATIONAL PRESENTATION

2 & 6

(Repulsion) Time: 2 & 6

The
BLACK PRE-LAW SOCIETY
Will Meet
THURS., FEB. 28
at
12 NOON
FINLEY 121
— ALL INVITED —
—BP-LS

Notes On Cinema

The tag-line for Mel Brook's new movie, **Blazing Saddles**, for advertising purposes, is "never give a saga an even break." In an early Warner Bros. press release that warned it was coming, Brooks was quoted as saying that he wanted to take every Western convention and destroy it. He's succeeded, but probably not the way he thinks. **Blazing Saddles** is a big, sprawling, and rather expensive mess. Although I believe it will be a modest success, it shouldn't be a big hit; and I'd like to get into some of the basic reasons why.

Quite a few of the sequences are gut-busters, but they're essentially "bits" strung together with scotch tape. The experience doesn't last, because there is no real continuity, except maybe for the running gag about Harvey Korman's character, Hedley Lamarr, whom everyone quite predictably calls Hedy. The evil Lamarr, corrupt government official that he is, replaces the deceased sheriff of Rock Ridge with a Black Bart (get it?) in an attempt to empty the town so he can capitalize on the incoming railroad. If

you're starting to smell television comedy, the point is made.

Brooks and a slew of writers (one of them Richard Pryor) keep the gags coming, and the use of assorted profanity constitutes a comic exorcism. This characteristically Jewish-boy humor is carried to a kind of catharsis. Almost everyone white gets to say "nigger" although the word is best served when the pronunciation is not quite completed. It is a liberation, but once you've escaped the stockade, you still have to negotiate the prison-yard. I don't believe Brooks can, because he apparently has no talent as a director. His work in this area is stagily clumsy, and none of the camera sequences in the whole movie have any continuity at all. And the bright color requires sunglasses.

There are, however, some bright contributions from the cast although Brooks himself isn't one of them — too much ham, and that's irony. Cleavon Little, as Bart, has a good turn in a Daffy Duck routine (now we know the truth about that little black duck), and Alex Karras comes off well; but the only truly inspired performer is Gene Wilder. He plays the Waco Kid, whom Bart has retrieved from the drunk pile. One hardly expects Western authenticity to be generated by a pint-sized Jewish Sundaance, but Wilder coolly delivers his lines and steals every scene he's in. He must have realized he was the best feature of this three-ring circus.

— Ted Fleming

New Districts For Voters

(Continued from Page 1)

Washington and Albany. Also, new and fairer district lines would be called for.

Differing Views

Mixed emotions have been expressed over the redistricting case. Some Black and Puerto Rican legislators have viewed redistricting as something positive while others are uncertain. Still, most feel that it is long overdue.

Manhattan Borough President Percy Sutton, in a recent interview with the **Amsterdam News**, stated that he felt "the effect of the court ruling on redistricting will be to gain additional representation from the minority community."

He inferred that the ruling will be one of the most important rulings affecting the Black and Puerto Rican community.

Bronx Congressman Herman Badillo told the **Amsterdam News**, "For the first time in recent history, New Yorkers of all minority groups will have an opportunity for fair and full

representation in the legislative bodies of the state and the nation."

He further explains, "For New York City this decision means that the outrageous gerrymandering of district lines which divided the city's minority population in order to reduce their representation will be overturned."

"It will mean that the State Legislature can no longer be assured that Blacks and Puerto Ricans will be absent from voting on crucial issues affecting their communities."

Yolando Sanchez, who works here at City College in the Puerto Rican Studies Department, as the Director of Program Development, and who is presently running for a district council, regards redistricting as necessary.

"We need more Blacks and Puerto Ricans in office. Applying the Voting Rights Act to the North is good and it does show that it's not as liberal as some people think it is," she asserts.

She also agrees that gerry-

mandering must be done away with.

When asked what she would advise students who are largely apathetic towards voting, she implied she considered their participation in the upcoming elections as important.

She commented, though, that students have a justifiable reason to be apathetic towards government because of the outrageous maneuvering which takes place in the political process.

On the other hand, she concurs that "we must realize the importance of working with the system to possibly work towards" eradicating dirty politics.

She concedes that revolution should be dealt with in system in terms of Black and Puerto Ricans gaining access to political power.

For the most part, redistricting is viewed to be the most encouraging outlet for more Black and Puerto Rican representation in the history of our time.

It is thus up to the people to realize that redistricting can be what they make it.

Letters

January 30, 1974

To The Editor:

As a recent arrival on the City College scene I was most favorably impressed with the January 25 issue of **The Paper**. Learning about the history and purpose of your publication made for highly informative and, indeed, fascinating reading.

I was also impressed with the high quality of the photographs taken by current and former staff members of your newspaper.

I look forward to working with you in the future in a joint effort to make City College a more informed and responsive institution.

Sincerely yours,
Robert F. Carroll
Vice President for Communications

Revolutionary Communist Youth
(Youth Section of the Spartacus League)
will hold
OPEN FORUM
on "Britain's Winter of Class War"
Speaker/ Joseph Seymour
(SL Central Comm.)
Wagner 111 at 12 noon
Thurs., February 28

Sofa and chair both for \$60.00. Call 923-7488.

1968 Cutlass for sale. Call 923-7488 for info.

Ride wanted to Syracuse any weekend. I will share expenses. Call Dave 721-4633.

Bring your Classified ad to The Paper's office F 337. The damage is 25 cents a line with a two line minimum.

Turn on WCCR Tues. at 5 pm for Ayad.

Experienced male singer wanted. Call Don 529-7642 Tues. or Thurs. 11-5.

Calculator for sale. Call Julie RA 8-1401 evenings.

Wanted: Lionel trains. Call 423-5149.

NEEDED . . . Sharp Typists, Writers, Photographers, Ad Salesmen. If you're not there yet, come in anyway. You'll be there before long. The Paper, Finley 337.

Question: How does William know that Sherry Bites? I don't know. Ask him.

The Billie Holiday Theatre
1368 Fulton Street, Bk.
Presents
The Past is the Past
and
Going Thru Changes
Now thru Feb. 23rd,
Wed., Thurs., Fri., Sat., 8 pm
Wed., matinee . . . 3 pm.
Information — 636-1100
Student Discount . . .

CAMPORIFIC

Wanted: Camp Counselors

INTERVIEWS ON MARCH 1st, 1974
FOR CO-ED CAMPS
GOOD SALARY
PLUS UP TO 10 CITY COLLEGE CREDITS



Needed: Athletic Counselors

KARATE — MUSIC — DANCE
ARTS & CRAFTS — GROUP LEADERS
KITCHEN HELP & MAINTENANCE

Apply: Placement Office
Finley 423

A DEBATE ON:

Free Speech For Racists?

(Concerning the Shouting Down of Wm. Shockley at Staten Island Community College Last November.)

Speakers:

NAT HENTOFF,
Writer, Village Voice

FINLEY CAMPBELL,
Chairman, Afro-American Studies Dept., U. of Wisconsin;
National Co-Chairman, Committee Against Racism (CAR)

CLARK WHELTON,
Writer, Village Voice

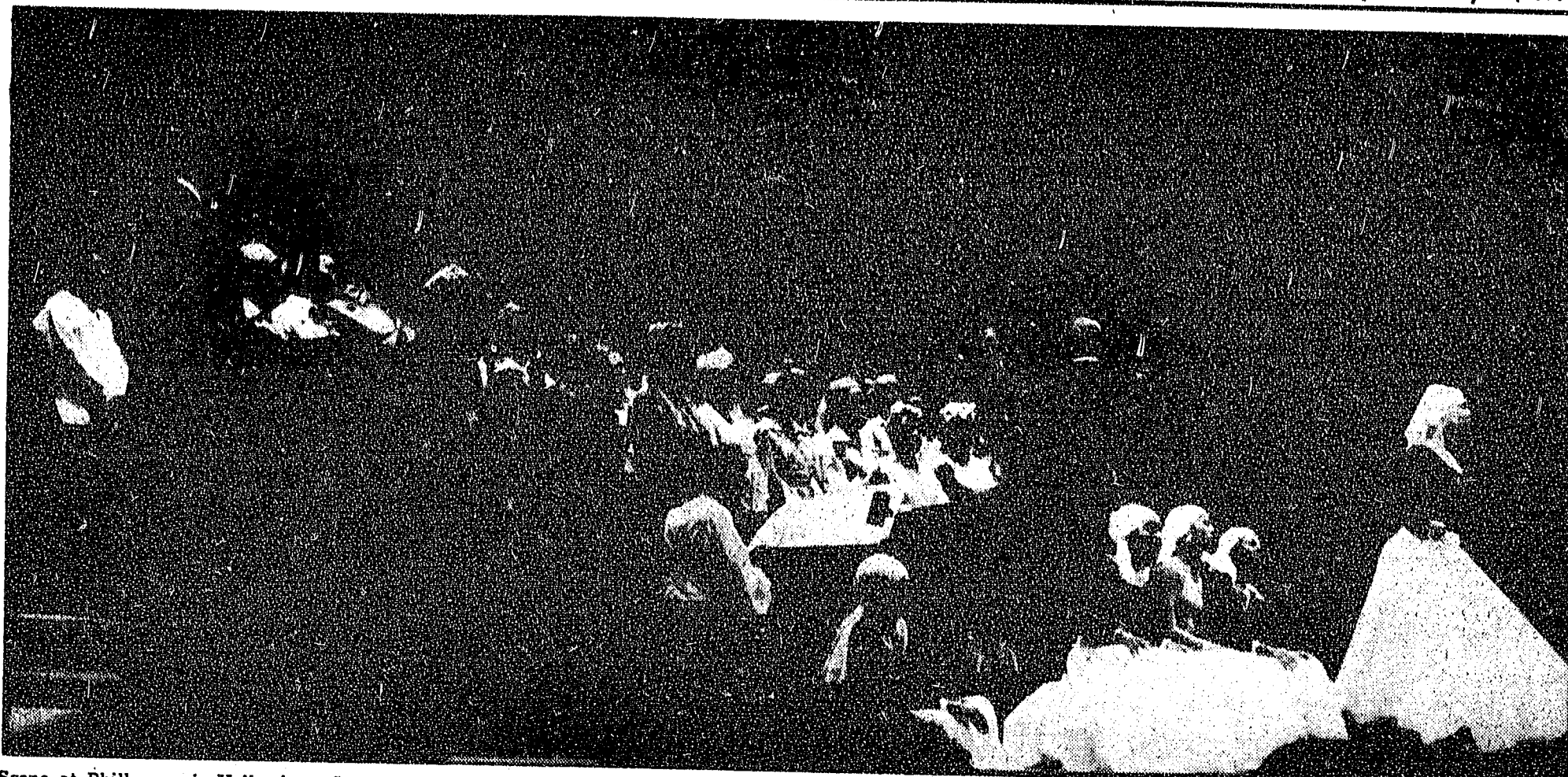
BOB LEONHARDT,
Progressive Labor Party

MONDAY, FEB. 25, 8:00 P.M.
COLUMBIA UNIVERSITY
FERRIS BOOTH HALL
(Center W. 116th St. & Broadway)

ADMISSION FREE

For More Information — 726-6963

— SDS



Scene at Philharmonic Hall where Jesse Oliver Dancers perform (foreground, right) before public during Martin Luther King festivities. Featured in program are the Edward Boatner Chorale (Boatner conducting), and Ossie Davis (foreground, left) reciting.

City's Dancers Go Philharmonic

By DEB

Sunday, the 13th of January was an extremely cold day. The dry wind was sharp and biting.

Along with inclement weather, transportation problems always arise. But inside the reverently packed auditorium of Lincoln Center at Philharmonic Hall, there was no evidence of the inconveniences bitter winter days cause. Throngs of religious people from all sectors of our society gathered together to commemorate the birth date of the late Dr. Martin Luther King.

As has been the ritual since his death in 1968, various groups and organizations dedicate some time during the month of January to let the nation and world know they remember and will not forget him. (Sorry, we did not listen more closely when you were with us.)

On this particular Sunday, the memorial concert had a more specific meaning that warrants individual attention. The theme: "Lest We Forget." Stage and screen stars, such as Ossie Davis and Ruby Dee, were among the many notables gathered for the occasion at the Philharmonic. Newly-elected Mayor Abraham Beame and Congressman Walter E. Fauntroy of Washington, D.C. were also in attendance.

Peoples, Black and white, were enraptured at the featured performance by the Edward Boatner Choral which sang to the lithe, graceful choreography of the Jesse Oliver Dancers, who are from our very own City College. Mr. Jesse Oliver is employed under the auspices of professor of the Black Studies Department, located in Goethals Hall, Room 105, as Professor of Dance.

This is the second year City College students of Dance have participated in the commemoration ceremonies honoring Dr. King.

Religiously-oriented, Jesse Oliver produced, directed and choreographed another fabulous production last Easter, in which students of his

class were exposed to the thrilling experience of performing for a select audience.

The Musical production, entitled "The Man From Nazareth," was marked by the harmonious 44-voice Choral conducted and directed by Mr. Boatner.

To the delight of all involved, excerpts of the all-Black eleganza were televised on Channel 11 on the same Sunday evening.

Oliver, The Man

Mr. Jesse Oliver, actor-singer-dancer-model-teacher-choreographer, is a graduate of Tuskegee Institute in Alabama, his home state. His devout religious Southern training is displayed in his every manner and movement. What is especially striking is the slow Southern drawl which most distinctly flavors Oliver's speech.

Running through swamps and dodging ditches was his first form of exercise as a young man. There were no indoor gymnasiums; only outside athletic fields on which he was quite active, first as a basketball player and, later as a track and field man.

As a chemistry major with a minor in nutrition at Tuskegee, Mr. Oliver was always interested and aware of health education. Not until his arrival in New York, though, did his interest peak and then directed toward the Art of Dance.

Having left Alabama over a quarter of a century ago, Mr. Oliver has accumulated a long list of credits from the many shows, movies, TV soaps, and commercials in which he was featured.

Before coming to City in '71, to share his talents with us, he received a commendation from New York critics as one of the most promising actors. His role in "Mr. Montage" was rated superb.

The program also comprised alternating narratives by the flamboyant Ruby Dee and her famous husband, Ossie Davis, delicately setting the mood for the agile entrances of the azure-blue clad nymph-like dancers.

The dance group was made up of all City College students, including: Myrna Braithwaite, Leslie Hope, Chris Snead, Tanya Hackett, Sylvia Moultrie and Ramona Candy (not

pictured).

Lasting more than three hours, the religious musical depicted the life of Christ as interpreted through a series of Afro-American slave spirituals.

This production reflected the life of Christ from his birth to his ascension and was highlighted with fancifully pious solo renditions which then moved into concerted harmony. It was truly glorious!



Jesse Oliver

ing different studios of famous choreographers are a part of Mr. Oliver's private schedule.

"There's always room for innovative improvement," he states. "One needs only to relax and release oneself, just let go. It helps remove the hostilities."

I had enrolled in his class to personally check the veracity of his statements. There I have witnessed many students who have come to him and told him how good they feel after one of his body-bending and mind-bending dance exercise sessions.

"We need more males in the classes," he contends.

I agree! Dancing is a form of dynamic spiritual expression that could benefit us all.

A solo dancer at the Metropolitan Opera, the multi-faceted Jesse Oliver says he is "a born actor."

An avid promoter of the philosophy of discipline and rigorous training, he studied for quite a number of years at the American Theatre Wing (to which school he won a scholarship), then continued with Pearl Primus, Syvilla Fort, Martha Graham, and Katherine Dunham.

Western Europe was among the many foreign places the Dunham Company travelled with Jesse Oliver as one of its featured artists.

Since relieving Pearl Primus, here at City, his present involvement is truly a rewarding one.

"Dancing is a form of beautiful exercise," he beams "I work my students hard to produce in them either a promising, budding artist or a graceful housewife."

He trains daily.

His youthfully slim, muscular, tight yet graceful sinews deceive everyone as to his real age. But he won't tell!

The source of this ecstatic energy continues to amaze his students. He considers himself a "very sensitive artist and a person who wants his work to be appreciated."

Jesse envisions beginning a whole department for Dance, inclusive of all styles, for the near future. Visit-