

THE PAPER

VOL. 39, NO. 7

222

THURSDAY, APRIL 25, 1974

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

—Langston Hughes

Research Reveals Pathetic Facts; College's Actions Non-Affirmative

By ELY A. DORSEY

At mid-January of this year City College published a list of fifty-eight faculty members to be recommended to the Board of Higher Education for promotion to the ranks ranging from Assistant Professor to Full Professor.

Of the fifty-eight individuals, less than 3% were people of color; of the remaining 97+% who were white, 85% were Jewish. The Board of Higher Education passed on the recommended list approving fifty-five. One of the individuals rejected for promotion was Associate Professor Federico Aquino-Bermudez (Puerto Rican Studies), and the two other individuals were white. The approved list brought the percentage of people of color to almost zero.

An investigation of the origins of this white-weighted promotion list reveals that all fifty-eight persons were approved for promotion by the appropriate departmental and college-wide committees (except the Affirmative Action

Committee) and by Robert Marshak. It was also discovered that City College has a mechanism for "insuring" the equal representation of all minorities in employment and promotion. This lauded panacea is called the Affirmative Action Program.

The Affirmative Action Program is a standard authorized by federal law (Title VII of the Civil Rights Act) that strongly suggests to all those institutions doing business with the help of public monies (federal, state or local) that they put their best foot forward in the hiring and employment of minorities, particularly Black, Latin and Asian.

The teeth of the Program is in the withdrawal of these public monies if the institutions in question don't make nice.

Making nice means, at least, apparent compliance with the law.

At City College this may mean the Affirmative Action Committee sitting around a table having a drink and telling civil rights war stories, hoping perhaps some of the humanity of affirmative action will spread.

These meetings are usually called by Mr. Robert Carroll, our brand new, \$39,500 Colored Problem Manager, and sometimes by his \$45,000 plus bwana, President Marshak. It really doesn't seem to matter who calls the meetings, as long as the ethics of the profession of bartending are upheld.

And, of course, these meetings are always called after the fact, since just everybody knows that it's better to undo what's been done, signed, sealed and delivered.

On occasion there is some revelation, namely, that City College employs a substantial number of Blacks, Latins, and Asians in its Ethnic Studies' departments, and as a result complies with the federal mandates of employment and promotion of minorities.

Can no one argue with this since everybody



President Marshak. Affirmative or non-affirmative? The Paper / Thomas L. Holmes

knows that people of color are battle tested in the field of civil rights while being somewhat deprived in the areas of science, mathematics, education, medicine, history, physics, etc.???

Was Dr. Mack Thaxton a figment of everyone's imagination? Is Professor Melvin Bye just plain uppity while Professor Cheng (physics) is really an American and Dr. Hunt (mathematics) a Republican? And all the rest of the thousands of other Black, Latin, and Asian scientists, mathematicians, doctors, nurses, historians, lawyers, and educators, are they just creations of the Communist conspiracy?

At this present moment in time, Blacks, Latins, and Asians comprise less than 1% of the total of the full-time faculty in the following departments: Mathematics, History, Jewish Studies, Physics, Classical Languages, Philosophy, All Engineering, Earth and Planetary Science, Bio-Medical Program, Technology Program, Architecture, Art and Music, Library Program, English, Chemistry, Biology, Political Science, Student Services (outside of SEEK), School of Education, Graduate Division (all departments), Psychology, Sociology, Center for Performing Arts Program.

(Continued on Page 6)



The Paper/Robert Knight The Paper / Norris Alford
Professors Bye and Tseng. Men of distinction, but not tenure.

Dance Theatre of Harlem Excels at the ANTA

By ADRIENNE WILSON

The most exuberant group of young ballet dancers that I have ever seen is now appearing at the Anta Theatre on West 52nd Street. The company that I refer to, the Dance Theatre of Harlem, is nothing short of superb. I had the pleasure of seeing them the week of April 9th, Arts Exposure Week.

Their performance dazzled and delighted an audience unfamiliar with the refreshing sight of Black ballet dancers on stage.

The cast consists of twenty-six members of which three, Susan Louvelle, Virginia Johnson, and Paul Russell, are truly outstanding.

The company originated in 1969 with Arthur Mitchell as director, founder, and producer. He then taught a handful of students, and now trains over 1,500 weekly. Mr. Mitchell was the first Black to join the New York City Ballet under George Balanchine, and the first Black premier dancer with a major institution.

Karel Shook, the other producer-director of the D.T.H., and former associate of the Nether-

lands Dance Theatre, describes the dance company as being about, "Blacks and Blacks in classical ballet. It's about Black girls 'sur les pointes.' It's about the aristocracy of man, the marriage of the uncontested nobility of the Watusi with the rarified aristocracy of the court of Louis the fourteenth. It's about its first exclusive N.Y.C. season at the Anta theatre."

The Dance Theatre of Harlem offers extensive courses in dancing, theatre arts, and music, and there are now prerequisites for registering. The purpose of the DTH, is not just to instruct. There is a constant flow of ideas student to teacher, teacher to student. It is a collective organization that welcomes new concepts.

The DTH is not an entity unto itself, but a vital part of the

community. On the first Sunday of every month the DTH sponsors an open house at 3:00 p.m., where the admission is only a dollar. June 20th the DTH plans a Street Fair on

152nd Street between Amsterdam and St. Nicholas, and a boat ride up the Hudson for the following day, June 21. In the summer the Dance Theatre of Harlem starts its third tour of

Europe with performances in London. If you can't wait until Sunday, May the 5th, I strongly suggest you see their dynamic performances now thru April 28 at the Anta Theatre.



The members of the company demonstrate the flowing grace of Black ballet. Photo courtesy of Martha Swape

Mr. Jones

Black Publisher Lectures

By CLAUDIA FRANCES

Clarence B. Jones, editor and publisher of the New York *Amsterdam News*, confirmed recently that the all-black group which he heads along with Manhattan Borough President Percy E. Sutton has signed an agreement to purchase radio station WBLN-FM and Harlem's Apollo Theatre in the very near future.

He said that it was time for the development of a significant black communications network. "The most important factor in the developing of Black progress in the decade," said the 44-year-old media executive, "is the communications system. Black and other minority persons must control elements in the news media in order to liberate themselves."

In a speech to the "Introduction to Communications Class," conducted by Mr. Ernest B. Boynton, Mr. Jones said "no dramatic changes" were intended in the management or staff of the radio station, and then noted how the image of the Apollo Theatre would be enlarged by reviving the Amateurs' Night, a Jazz-at-Midnight show, an Afro-American show, and a Latin American show possibly hosted by Felipe Luciano.

Mr. Jones is also chairman of the Board of Inner-City Broadcasting Corporation, which

owns and operates radio station WLIB-AM.

In a wide-ranging speech, he said that estimates indicate that cable television will be a \$5-billion industry and will create almost two million new jobs by 1980.

In an age of technology, CATV is a super technology — a synthesis of radio wave electronics and computer technology. "Because the audio and video signals are transmitted over a wire instead of through the air," he explained, "the signal carrying capacity of cable systems can easily provide forty to sixty channels."

Noting how Blacks own less than one percent of the thousands of radio stations and absolutely none of the more than 900 television stations in the United States, he said cable offers great potential for those minority groups who have been denied access to and ownership of the other media.

In addition, Mr. Jones said that cable television has the capacity to simplify and speed up the process of buying and selling retail items. He briefly explained the exciting Anaheim, California, project which enables consumers to purchase food and clothing direct from their homes, through a two-way channel access process.

After the class period, Mr. Jones met with one of *The Paper's* reporters in the North Cam-

pus Faculty Dining Room and spoke about *The Amsterdam* — as many of its readers call it — which, he said, enjoys a larger circulation than most of the country's 175 or so other Black weekly newspapers.

The Amsterdam News's influence is hard to measure. It has been criticized for failing to crusade and for what is regarded by some as the generally poor quality of its coverage.

A critic once said: "You know, they never go below the gossip level."

Mr. Jones said that the newspaper is attempting to meet more fully and adequately the needs of the community. He noted the success of the new entertainment section, a pull-out magazine, has enjoyed, and said that plans have been made to further improve the newspaper.

On a matter of concern to students, he strongly recommended that they strive for a "substantial mastering of the written language, read literature, learn American political and economic history, and develop some mastering of a foreign language." In addition, he said that the current Newspaper Guild contract, which is scheduled to be renewed this year, prohibits him from fulfilling his wish to hire student interns to work in the editorial and business section of the newspaper. However, he expressed optimism that once the new contract is signed a student internship might be instituted.

Started in 1909, the newspaper is located at 2340 Eighth Avenue, near 125th Street — a

(Continued on Page 6)

Sharpeville, Massacre Commemorated

By AYAD MOHAMED

Did you ever hear about the Sharpeville massacre?, when in 1961 several thousand South African brothers and sisters went to the police station in Sharpeville, South Africa to protest their oppressive conditions, resulting in 69 of them being murdered in cold blood?

Well, the New York Citywide African Liberation Support Committee, in cooperation with Bronx Community College's Black Student Union recently presented a program there, to commemorate the Sharpeville massacre. Approximately 150 brothers and sisters filled two-thirds of the Gould Library Auditorium.

Among the speakers were brothers: Nelson Johnson, National ALSC Executive Committee Member, representatives from different African Liberation movements, and Judge William Boothe.

Nelson Johnson mentioned that May is African Liberation month and May 25, African Liberation Day, ALSC will sponsor a rally in Washington, D.C. Buses will leave from New York City, but the exact places of departure haven't as yet been decided.

The next speaker, William Boothe, a judge in a Brooklyn court, and recently returned from South Africa and Namibia, said:

"The South African government, which is run by a white minority, has a Master Plan which says the majority of the brothers and sisters will live in 13% of the land and the European minority will live in 87% of the land."

He also said that in South Africa, it is illegal for Blacks to hold public meetings. A "public meeting" consists of three or four people congregating on the street.

Describing the political situation in Namibia, Judge Boothe asserted, "Namibia, which is next to South Africa, is governed illegally by its neighbor."

"In 1945, South Africa was

told by the United Nations to leave Namibia, for Namibia is recognized as an independent nation."

Boothe also pointed out that the people in Namibia are being paid by their government to dig gold for the European and American imperialistic nations.

"The Blacks are being paid \$2.21 per week, and the whites, who work side-by-side with them, are being paid \$2.00 per day for the same labor."

"Forty-two percent of Namibia's gold mines are owned by American companies. Within the next fifteen years Namibia will be barren. By that time, maybe the European powers will finally leave the land."

Brother Boothe also said that the US engages in illegal business with Rhodesia by importing chrome from this African nation. In addition, according to this brother, Representative

Charles Diggs (D-Michigan) has proposed a bill to stop the US from doing illegal business with Rhodesia. "We should support Representative Charles Diggs' bill."

The next speaker was a brother from Zimbabwe (the African name for Rhodesia), Forbes Cariquenda, who read a poem called "Sharpeville Poem." An excerpt of the poem that stuck to this reporter's mind was, "... Sharpeville is when the blood of any Black man or woman is shed ..."

The evening culminated with a film called "End Of the Dialogue," which illustrated the socio-political and economic situation in South Africa.

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DuBois Center Salutes Charlene Mitchell

By SHERRY LYONS

The question of the Black women's role in the struggle has been a subject of much debate. Either her role was relegated to being a secretary or simply to ensure that the brothers in combat were well fed. Whatever her role was considered to be, she is unquestionably the backbone of the Black race and thus instrumental in obtaining and securing freedom for her people.

On March 31, at I.S. 201 auditorium, between 127 and 128 Sts., The W.E.B. DuBOIS community center presented "A SALUTE TO BLACK WOMEN IN THE STRUGGLE." The center devoted this special program in saluting Charlene Mitchell, executive secretary of the National Alliance Against Racist and Political Repression as a way of recognizing the achievements of Black Women in the struggle.

The W.E.B. DuBOIS community center is devoted to the on-going struggle of Black and

Third-World people as advanced by W.E.B. DuBois himself.

Nearly 250-300 persons assembled to honor the occasion. Guest speakers included were: Margaret Burnham, lawyer; David Garcia, Chairman of the committee to defend Carlos Feliciano; and Angela Davis, co-chairperson of the National Alliance against racist and political repression. They spoke on the contributions Charlene Mitchell has offered to the struggle. Included, also on the itinerary were poetry readings, singing and dancing.

Like Harriet Tubman, Sojourner Truth, Phyllis Wheatley, and countless other outstanding Black women, Charlene Mitchell has also been in the forefront in a relentless battle in fighting for Black liberation. Among her most distinguished accomplishments was organizing a massive two year campaign to free Angela Davis from prison. It was her unrelinquished efforts that made it



Angela Davis and Charlene Mitchell at the ceremonies, in honor of Mr. Mitchell.

qualities to the utmost. He concluded by contending that every Black woman should emulate Mrs. Mitchell's and Miss Davis' qualities. "I challenge every one Black woman to emulate and surpass these two women in their pursuit for liberation, until you do we'll know that our struggle will be what all of us want, namely — freedom," ended Garcia.

Angela Davis, who was well received by the audience also expressed her sincere gratification to Charlene Mitchell. She told us how she's indebted to Mrs. Mitchell for being responsible for her freedom. She said, "Charlene is one of those rare individuals whose compassion and unyielding devotion should serve as a beacon to the struggle." "I owe my very life to her. When I was under attack, Charlene immediately came to my aid, risking her own life to save mine. Her life has been spent in such extraordinary deeds." She went on to reveal Charlene's political career.

Mrs. Mitchell has been active in the struggle since the age of thirteen. At this age, she was involved in all kinds of rallies and demonstrations. In the early 40's she participated in the picket lines for steel workers. At sixteen she decided that Marxist-Leninism was the only scientific socialist program to follow. As the years progressed, her political activities became more intense, and in the 50's when the FBI established a committee to check on her activities she had to live a clandestine existence, living underground for four years. Presently, her activities include fighting racist and political repression.

In finalizing the event Mrs. Mitchell vociferously declared, "My struggle is for all oppressed and exploited people. I don't have a commitment to an idea that's not real, but to people of all colors, because people are very precious. Without struggling for all people, this world would be meaningless." Dividing people is not about getting it together, if we're not about struggling together, we're not about ever getting it done."

possible to free Miss Davis. She's also responsible for freeing political prisoners internationally. In fact, her whole life has been devoted to establishing justice and freedom for all oppressed people.

In examining the Black women's role in the struggle, David Garcia affirmed that the Black-

woman should consider three important factors. They are: 1) To fully analyze her struggle; 2) Begin to organize collectively, and 3) Realize that the struggle is not a one year affair, but more importantly, a lifetime goal. He further expounded on how Charlene Mitchell had fulfilled the above

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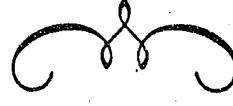
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Editorial:

We Need to Communicate

"Black Is Beautiful," Right On!; and "Power to the People!" These and other themes of Black identity became prevalent and indeed, relevant in the late sixties.

It is now 1974 and Black people (some of them anyway) have come to realize that they are beautiful, righteous and powerful. We need something more.

But what do we need?

Perhaps what we need on this campus is better communications between Black and Latin faculty and administering members of Black and Latin students. The need is not a new one; yet at a time when the gap point steadily grows wider and wider, it is an urgent, demanding need.

When an ex-President of an important

Black organization has to publish his comment on the "Black Problem" in a white paper, completely ignoring (or forgetting?) the existence of a publication serving the interests of the third-world population on campus, then there must be a "Failure To Communicate" somewhere. . . .

When Black administrators no longer desire to inform us about events of interest or news that could be valuable to the Black student population and that could be passed on to them by us, then we as students truly suffer.

We need inter-communication and intra-communication amongst all levels of Black/Latin folk on campus; and we need unity . . . now!

Editorial:

Open Letter to President Marshak

Dear President Marshak:

We, the editors and staff of *The Paper*, respectfully request that you, as chief executive officer of CCNY, to initiate and immediate investigation of the hiring and promotion policies and practices of the following departments: Mathematics, History, Jewish Studies, Physics, Classical Languages, Philosophy, Engineering, Earth and Planetary Science, Bio-Medical Program, Technology Program, Architecture, Art and Music, Library Program, English, Chemistry, Biology, Political Science, Student Services (outside SEEK), School of Education, Graduate Division (all Departments), Psychology, Sociology Center for the Performing Arts Program.

Our analyses and research indicate that of the total number of full-time faculty for all the above departments, less than 1% are Black, Latin or Asian. Our data also indicates that for tenured personnel in the above departments, less than 1/10th of 1% are Black, Latin or Asian. The same data reveals that for the white faculty the same statistics are applicable or similar for the Black, Puerto Rican and Asian Studies Departments and for the SEEK Program.

These facts indicate a clear violation of the federal instructions specified in Title VII of the Civil Rights Act as amended, and questions the sincerity of the Affirmative Action Program so lauded at the City University.

At this time, we prefer to keep this request an in-house affair. In order to insure your sincerity in this endeavor, we request that all hiring, reappointment, non-reappointment, firing, and promotional activities be immediately suspended until your investigation has been completed. A public statement to this effect will suffice.

We feel the data from your resulting investigation will support our claim that the above named departments, divisions and programs have been engaging in intentional or unintentional racist employment practices and that it is in the best interest of CCNY that these practices cease and desist.

We do not wish to be involved in any discussion, committee or policy body that will institute relief in these cases of obvious racial discrimination.

We feel that this matter is strictly an administrative matter and that we should give the administration an opportunity to show its maturity by cleaning up its own dirty laundry.

Respectfully Yours,
The Members and Editorial Collective of *The Paper*

Classifieds

Friday, April 26 & Saturday, April 27 at 8:00 p.m. Rod Rodgers Dance Company. All seats \$3.00
Wednesday, May 8 at 8:00 p.m. Poetry Concert. Seats \$1.00
Saturday, May 11 at 8:00 p.m. Diniulu & His African Drummers and Dancers. Special Guest: George Edward Tait. All seats \$3.50

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Letters

To the Editorial Collective:

With reference to your feature article, "Chinese Gets the Axe; Dept. Racism A Barrier" in *The Paper*, Thursday, April 4, I appreciate your support in my behalf. There are, however, some inaccuracies that I would like to point out.

1. The faculty of the Chinese program consists of Dr. Diana Kao, Associate Professor, Mr. Kwang-wei Liu and myself, both full time lecturers, instead of "three full time lecturers" as reported in the article.

2. One of the three courses I teach this term is Elementary Mandarin Chinese, not "Elementary Cantonese" as reported.

3. There seems to be some error in computing the ratio between the number of students taking Chinese and the total number of students in the Department of Classical Languages and Hebrew.

4. I would also like to point out that during our interview, I did not use such words as "Dept. racism."

5. I also indicated that the Chairman was unable to give any reason for my non-reappointment "except for budgetary constraints."

I would appreciate your having this letter printed in the next issue of *The Paper*.

Very truly yours,
Pao-chien Tseng
Lecturer in Chinese

To The Collective:

In reference to your article of March 21st: (Who Is God?) God (Our Lord) has only one name: that is God.

Just because man has given him many other names in the religious sects, doesn't mean that Rasikananda Das has to go off on tangents and say that Islam is the most important of the Religions, next to that of Hari-Krishna.

In true life, only one (uno) stands out to be one and only one, and that is Christianity.

Whether we, as people, (if we want to call ourselves that) refer to people or races, God is the Answer to saving America with the present state that it is in.

One fourth more of them should turn to the Lord and church for the necessary advice, so that they may see a change in their future; and this, by just spending a couple of hours serving and praying to the Lord.

Sincerely yours,
Rob D. Nicholson Jr.

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Brothers, as much as your head is full of ego, you surely don't need to over-swell your head by running around in the nude to show how built or how potent you are. Sister know, and we should be the only ones who do!

This is just another game for us to play. The whites start, we finish and only we get caught. What a God-damned lousy game!

Sisters and brothers, we got to wake up and stay awake. The game will soon end because we didn't want to play This game is not for us.

Can I say once and hope that the vibrations of my words go out beyond time to grasp you by the mind and turn off the switch.

The switch from Humans to an-i-mal.

— Sis Linda

THE PAPER

VOLUME 39

NUMBER 7

ISSUE EDITORS

Ted Fleming

Nadine Johnson

Ely Dorsey

NEWS EDITOR

Rafaela Travesier

PRODUCTION MANAGER

Loris Primus

Thoughts on White Reality

The Naturalness of Racial Discrimination at The City College

By ELY A. DORSEY

We, people of Color, are in an institution commonly referred to as a college of higher learning.

We have been here for some time; our numbers have varied from a few to some to a bunch.

We have participated in the process of education in various ways.

We have learned what we wished and engaged in what we considered important.

We have defined value and we have accepted structure.

We have complained, supported, argued, and perpetuated that which is the institution.

We have done all those things necessary to be at this place called City College.

Now let us reflect on what we have learned.

White people exist; they are real. They are different from people of color. They look different, act different, think different, and place value on different things.

They are not white as white goes, but white because white is something in and of itself.

There is a difference between them and us: perception of reality.

White people perceive power as a goal to be strived for since their conception of power is that power is good. Power to them is the capacity to do things in the manner that induces the most humans to their will.

To them control of humans is not inconsistent with the common good. For to them the common good is always defined not by the mass, but by those who strive for power.

Capitulation to the will of a few, by the mass is quite acceptable to the mass. This is because the process of power achievement is the promise of individuality for all brought under the will of the few.

Individuality is defined in common with the common good, that is, that they can be their own persons since being their own persons is what all of them are. And if there is any doubt as to a member of the mass being not his person; the common good reforms itself to allow rebellion for the common good, in the manner most beneficial for the common good, as defined by the common good who have capitulated to the will of the few for the common good. Then in this manner neighbor reforms neighbor for the common good, by the common good and to the common good.

And the few do not exist, but are imaginary heroes or villains created for the common good so that the mass may have insight into the validity of power.

About a few. According to the latest data over 750,000 people earn more than \$100,000 per year. These seven hundred fifty thousand control over 70% of all land use, employ over 60% of the labor force and generate about 90% of all commercial capital in the money market.

750,000 is not a few.

Further, the social behavior industry (professional definition industry); psychology, social work, advertising, communication media (visual) and education, employs over ten million people in professional categories.

Then million is not a few.

About villains and heroes. The Mafia is estimated to earn over 50 billion per annum, while Wall Street generates the Gross National Product; approximately one trillion or a thousand million or twenty times as much as the Mafia.

Who's the thief?

Nixon has been deemed not in the interest of the white common good yet 35 million voted for him while 25 million did not.

Who's the hero and who's the villain?

And change is bigness and stasis is smallness and

bigness is money, houses, cars, missiles, wars, armies, buildings, girl friends, boy friends, movies, trains, buses, cops, paper, status, leather chairs, meeting tables, private ozices, titles, television, operas, pretty books, subordinates, problems, tenure.

And smallness is people.

And everything that is, is defined so that it may have place. Thoughts, words, deeds, actions, behavior reactions, sensations, reforms, feelings, emotions, spirits, gods, life, death, soul, and of course, freedom.

The common good is the good for all so if what is, is in the common good, then this must be freedom. And it is the common good since it is. For freedom is of all men because the common good says it works. And it works because there are houses, cars, missiles, armies . . .

White people define their existence in circular fashion. Since everything that is, is given a name and anything that happens is given a name and whatever happens or whatever is has a name that white people give it. So all that is comes from them. And this is natural since to them power is good and the power to define all that is is the greatest power of all. . . .

And white is defined for the purpose: to define all that is.

For example in any curriculum, the world comes into being as something created only by white people and maintained by them for the benefit of all.

Textbooks are used that are written in a manner that only reinforces the white method of education: dehumanization of the author and what he has written.

The dehumanization is necessary for the common good and its bigness to be maintained. For if the personage of the writer were given importance to the common good would have individuals-not defined by the common good but by themselves. And this would be outside the common good for people are defined not as persons but as people, a collective noun.

Collective according to white perception is group following not group being. The most common example is the 'corporation,' an artificial person born of legal papers.

In the white collective the mass is one unreal, unfeeling, unbeing 'person.' The common good is exemplified by the goal, the purpose, the ideology, the profit, the power, the interest. This is the 'person' of the collective.

The only rule is the adherence to the 'person.' Purity of being or total divorce from the humanness of existence is the code of behavior.

You must be a good party member or a good organization man or a good christian.

It's all the same: complete separation from yourself, and capitulation to the artificial model of 'person' of the collective.

On occasion there is deviation from this collectiveness of 'person.'

At City College, some of the professional definers, the Psychology department, were distraught over the non-defined gods of Freud. They allowed this rebellion by reinstituting a new person, not before incorporated: behaviorism. This allowed Freud to be defined and his birth records destroyed.

Under the cover of religion or collective persons you can kill God, if it is in the white common good .

Success is measured only by the capacity of the student to depersonalize what he is reading and writing and who he is listening to.

Testing is used only as a means of determining the success of this important conditioning.

An A in Physics for example means only that the student has complied with the requirements of the 'difficulty' of the subject not that the student understands anything.

An F in calculus means that the student failed to

answer the problems on the examinations correctly, not that the student has not learned the subject matter.

'Growth and development' are other areas of white rationale.

Quality means a brand new science building that makes it possible for two hundred students to listen to one instructor and never get to know his name.

Educational development means a brand new center across from the brand new science building with brand new equipment and the same old faculty.

Progress means money for special programs, calling the students in the special programs not students but special.

Intellectual maturity is also an area of white reality.

Thinking means rational thought. Rational thought means axioms and propositions that are logically determined to substantiate a conclusion. Logical means rational. Conclusion means acceptance. Acceptance means truth of definition. And truth of definition means acceptance.

All of these processes are for the common good so that there be order in the method of living.

If white people to exist to define all, there must be some who exist not to define anything: people of color.

A recent example of this white perception is the actions, taken by The Source, a Jewish newspaper, relative to the editorial of The Paper.

The Paper endorsed The Source, meaning The Paper had the power to endorse. The Source welcomed the "support" of The Paper, meaning The Paper did not have the power to endorse.

Thus the whites of The Source redefined the actions of people of color of The Paper, in order to perpetuate the myth of the powerlessness of people of color.

Another example of this insistence on definition is the recent statement by Robert Marshak that Bernard Sohmer was being replaced as Vice-Provost of Student Affairs, because people of color insisted on having a person of color at this position.

But everyone understands that this public position is inconsistent with the mind of Robert Marshak since people of color have no power to define anything; for definition is a pervue of white people only. Thus the white mind of Robert Marshak defined the replacement, Bernard Sohmer as an act in the comon good of white people. People of color had nothing to do with the decision.

It began with white people, was sustained by white people and will be finalized by white people.

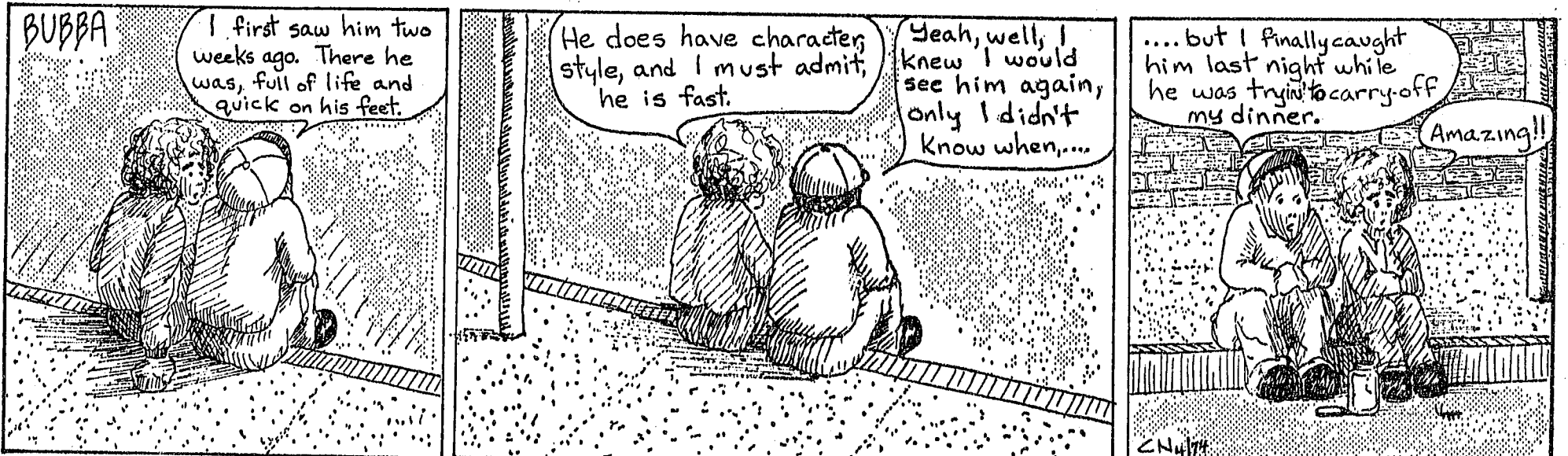
A person of color may be appointed to the position of Vice Provost, but this will be a white decision and a white decision only.

A final example of white reality is the Bio-Medical Program that was sold by the mind of Robert Marshak to the funding fathers as a means of attracting higher quality white students back to City College. It was sold to the community of color, Harlem, as a means of getting more doctors into the inner city.

The support of Harlem was necessary for the funding to be finalized. (In the definition of the common good for white people it is necessary to include powerless people as benefactors of the common good, since in this manner the power of definition is reinforced. It is impossible to justify white in the interest of white without non-white contrast to justify white common good.)

The white common good will be safeguarded even with the fifty-fifty admissions quota system since the dehumanizing educational process will drive out many students of color.

Thus by the junior and senior years the Bio-Medi- (Continued on Page 6)



White Realism??

(Continued from Page 5)

cal Program will be a white program for all intents and purposes.

Thus the power to define is the greatest power of all and power is good; therefore not to define is bad.

Then those who do not define are not good but bad. And since to define is white and that is good and good is better than bad then it must be that those who define are better than those who do not. And since everything is in the common good then it must be that white people are better than non-white people.

Thus it is natural for people of color to be where they are since they are bad because they do not define.

For those of you who feel the definition of white people presented here is somewhat vague; be assured that white people will give it a name for they must define everything.

And the definition they give will be probably be

Mr. Jones

(Continued from Page 2)

four-story brick building without an elevator.

Cited as "Businessman of the Month" twice by Fortune Magazine, Mr. Jones attended Columbia University, and received a law degree from Boston University Law School.

For several years he engaged in the practice of law, specializing in entertainment and copyright law. In 1971 he resigned as vice president at CBWL-Hayden, Stone, Inc., members of the New York Stock Exchange, to become the publisher of the Amsterdam News.

prefaced by 'that's what everyone wants to do, be they red, green, orange or purple.' And since white people believe that theirs is the only reality, it will never occur to them that there is another god, an unknown god, a non-defined god.

Pathetic

(Continued from Page 1)

In terms of tenured full-time personnel, people of color comprise a grand total of less than 1/10th of 1% in all of these areas combined. Furthermore, as a reflection of these lily white departments, the above statistics unsurprisingly are applicable also for the white faculty in these departments: Black Studies, Asian Studies, Puerto Rican Studies.

At present the Affirmative Action Committee could still be drinking, but we've yet to hear of their "new frontier."

After scrutinizing these statistics and assessing the Affirmative Action Program, the aims of these forces as suggested by that recent promotion list become clear: white control of the academic process.



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Focus

What It Be

By SHERRY LYONS

"Like It Is," a news-related program, was first aired in 1967 as a response to the Commissioner's report that, among other things, advocated educational / informative programming for Blacks. Thus, the program attempts to deal with news from a Black perspective. The hosts are Melba Tolliver and Gil Noble, and the program appears every Saturday from 2:00-3:00 PM.

The program was basically conceived to examine and discuss rather formally the needs and concerns of the Black community. Moreover, it is politically oriented. However, it does from time to time focus on social issues of Black concern.

The guests are generally community leaders and organizers who are equipped with sophisticated political orientation and consequently contribute in combatting oppression for Black and Third World people. Topics include: Black: family, mayors, veterans, performers, educators, etc. Each subject is carefully developed and carried out succinctly. The questions are also very pertinent to the issues. On the whole, the program is informative, educational, and even entertaining.

Marquita Pool, producer of the show, describes her role:

"It's the producer's job to more or less oversee everything that occurs during the course of the program preparation. Also, the producer has the final say so of the program. I also write the scripts and



Marquita Pool

am in charge of filming. Further, I direct the film crew."

The intricacies involved in producing a program like, "Like It Is," entails a lot of work affirms Marquita.

When questioned, "how do you feel your program is servicing the Black community?" she asserted:

"We have to set out standards and maintain them. The program becomes our life. Everything we do, people we talk to, all inter-relates with the type of programming we have. We're constantly watching out for something to do."

She went on to say: "We find that Blacks can't depend on the white media to determine what is news

for us. As a result, we have to set out standards and decide what's important for us.

"We try to examine some of the issues of the Black community that are also vital for the survival of the community. We further try to present information, solutions, and alternatives. It's hard because we have to try and present this in an educational/entertaining fashion in what is an entertaining media. This is extremely hard."

"Getting back to your original question, yes, I feel 'Like It Is' is servicing the Black community in numerous positive ways."

Speaking about educating the Black populace, I asked her, "how do you feel about other Black programming, particularly the entertaining ones? Do you feel that in any positive way they are educating society at large about the Black experience?" She stated:

"There is some accuracy in all of them. All of these programs have one thing in mind — and that's selling the products. They only serve as a basis for advertising. This is their primary function. They don't care who or what they're appealing to in terms of education. Their major concern is who is buying the products. Television has a profound effect on people's lives. It is an image-maker. Thus, there is little if any interest in educating and informing the public.

"Flip Wilson is just one minor aspect of the Black experience. He is the aspect that the media finds less threatening. Because of this he sells their products and everything is fine. The same applies to 'Sanford and Son.' We should gain some per-

spective on the essence of these shows. It's simply no accident that they can't find Black writers."

Since by now it's quite obvious that "Like It Is" does a tremendous job in serving the Black community, I was curious to know the response from the audience.

"We get some surprising results. It never ceases to amaze me. We encourage people to respond. We want people to feel that the program is their program and not the advertisers'.

"We get lots of calls, but we need letters. It's through the letters that we get viable ground to stand on when it comes time for license renewal. However, they still have to make it visible and auditory that they appreciate what we're doing." Even a post card is a lot asserted Marquita.

"We're only here because of the F.C.C. requirements. If it changes, then we're off the air. It's the people to see to it that we don't get off the air. Unless the F.C.C. knows there's a need and demand for our show, we're just isolated here and powerless and really can't say anything."

What are some of the future aspirations "Like It Is" will be attempting to explore?, I finally asked her.

"We have a lot of things we hope to cover for the future. People wonder how we do what we do on such a little budget. We definitely want to have a clear purpose on what it is we hope to do. Our focus and concept is unique. Personally, I want to help Blacks get into the position of doing something on the ownership level. We must begin making our decisions."

"Like It Is," is a unique concept in Black programming. Not only does it seek to embrace vital concerns of the Black community, but does it successfully on an essentially commercially oriented station.



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Can I Get A Witness Dept.

The Seduction, Grade Reduction, and the Eruption

By ALFIE MARTINEZ

Attention all seniors: especially those in the SEEK Program — Chances seem great that you may find yourself on the verge of dropping out of CCNY if not killing someone like a teacher, a guidance counselor, a secretary, or, the head of a department, because of the rhetorical bullshit you are smacked with from these people who make up the administration.

My attitude is not as a result of being a senior, supposedly graduating, who has a poor academic standing. On the contrary, I have been on the dean's list for the last three semesters.

But, even being on the deans list is a lot of crap: It doesn't give anyone more privilege than someone who isn't on it, although privilege is not what I'm looking for out of this school.

What I'm asking for is a little consideration for students from the administration. This request evolves from, for the sake of the virgin-minded instructors here,

a sexually depressing situation, or, in other words, a fucked up situation!

Last semester I took a research course in my major. Halfway before the term was over, the instructor told me that my completed research paper, the only requirement for the course, was a fantastic A paper.

What a beautiful feeling to be in love with. However, the instructor, after seducing heavenly joys from me, with his dormant penis (figuratively speaking) raped me.

He gave me a B.

For the past two months I have been following up the grade change, from a B to an A. With the grade change being sent to the administration building, where such matters are taken care of, and after I gave a secretary a copy of the supplemental grade card, along with a memo from the department of my major, she, unable to find the original card, was stuck with the buck, which she naturally passed on to me.

"It's your responsibility," she told me. But to top things off, she said that I wouldn't be able to graduate because, all of a sudden, I was short three credits. She then said she was also going to have to remove three other credits from my records.

Boy! Did she bring out the sadist in me! But she was too fat for sexual fantasies, so I fucked up the files on her desk by sensually knocking them off of it.

I got feelings of physical relief after the climax behind this situation, which gave the macho in my student-self a calm satisfaction; especially after hearing various high pitch screams of shock from the ladies in the administration building. My aggravations were not over.

I went to see a dean over at the student curriculum office about keeping the three credits and about making up the three other credits I'm missing.

Frustration must have been in the air because from the start this man's nasty attitude prevailed. I sure didn't want to have a sadistic confrontation with him. It would have only given the administration some reason to castrate me.

When I explained my situation to him, he went to get my records from the secretary whose files I messed up.

I was certain he would return with a whip. He returned sweeter and more understanding. It seems as though aggressiveness separates the real student from a plastic administration.

The next person to see was my SEEK counselor. Together, in the past, we had worked out my schedule semester after semester. Not once did we miscalculate my credit accumulation.

Although we never had an up to date record of my grades, we requested transcripts several times, but we never did receive any. The dean told me that not having the transcript in front of us was the reason for miscalculations; and that if my counselor really cared, he would have got one.

My counselor blames the administration. And sandwiched in between them, getting banged all over the place, am I, like other students, as if we were the intermediaries between a pimp and a trick, or, better yet, two pimps.

Finally, I am trying to enter another research course in my major so that I can graduate this semester. I spoke to the director of the department, and he is trying to get me in. And although he says he likes to help students, he also says that he knows we are stabbing him in the back.

I've gotten more satisfaction from women who have told me that all I wanted to do is screw them; and they give it to me any way.

But quoting one of my colleagues regarding the director's paranoia, she said, "If you can't take criticism as an opportunity for growth then you will view criticism as an attack."

Thank you sister!

Maybe, I said, finally, too soon!

I finally may be accepted into the course but with the same instructor who screwed up my grade from the start.

For those seniors thinking of dropping out in the last semester, I'm sure you'll agree with me that if you're not careful; or, even if you are careful at City, the administration will very efficiently say, **Up Yours, Students...**

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