

THE PAPER

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184

Friday, December 20, 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.

Politicians and Activists Stand with Students

Sea of Color Marches for Busing

by Kwame Karikari

By noon, on dreary, chilly, wet Saturday, thousands of marchers gathered in The Roberto Clemente Park behind the Museum of Fine Arts. Contingents of trade unions, Civil Rights, Third World and other political organizations with varying orientations continued milling in and around the park. Soon, the swish-swash of the boots, sneakers and shoes, turned the baseball field into a mesh of mud.

On August 2, this year, the Massachusetts Department of Education approved a \$3.86 million budget for busing Black high school students from Boston's Roxbury to the city's suburbs, and Springfield. At the beginning of September, Judge W. Arthur Garrity ordered desegregation of Boston's schools, even though the Federal Supreme Court had ruled thus two decades ago.

A week later, three days before the busing plan would take effect, parents and residents of South Boston's Irish community protested against the judge's ruling. When school began for the Fall term, police had to escort the Black students who were being bused to the high schools in that area. "Sporadic violence," according to



The Paper/Stewart Jackson

Demonstrators voice concern over busing tactics

The New York Times of Sept. 14, broke out in two days. The week following that, more violent activity went on in which members of a neo-Nazi party and the KKK participated. Similar events occurred in the weeks thereafter.

In the last week of November, Mass. State Senator William Owens and leaders of Civil Rights Movements, trade unions, and a coalition of student gov-

ernments planned a Teach-in "to educate people on the degenerate situation in Boston," and a Freedom March that occurred in the city which previously boasted of being the seat of liberty and American freedom.

Chanting "Same struggle, same fight . . .", "Fight racism" and other slogans,

(Continued on Page 3)

Author and Students Speak at Rally

by Dennis E. Mack

Organizers said it was going to be "the rebirth of the civil rights movement," and it was. Boston, a city of revolutionary beginnings two hundred years ago, became the center of racist violence in America. How two hundred years changes a city. Two hundred years ago Boston citizens chanted, "No taxation without representation," and today they are chanting "Send the niggers back to Africa."

Last weekend 20,000 people came to Boston to say "no" to racist violence and "yes" to quality education for Black children. As I arrived at Harvard University for the national student teach-in against racism, a feeling of numbness pervaded my soul.

I was numb because I knew that just as students and workers took to the streets during the civil rights and anti-war movements, they were taking to the streets once more: this time to protest racist violence in Boston.

Friday night Jonathan Kozol told the 900 people at Harvard's Burden Auditorium that, "For the past eighteen hours since I spoke out on TV last night I have been threatened every other time the phone rang."

(Kozol is the author of 'Death At an
(Continued on Page 6)

CCNY Report:

'Progressive'

Asian

Instructors

Fired

by Dennis E. Mack

In recent weeks Spring Wang and Dennis Torigoe, two instructors in the Asian Studies department, have been fired.

The Committee to Defend Asian American Studies claims that these firings are a "continuation of the attacks by the administration, and Professor Winberg Chai (Chairman of Asian Studies Department) in particular, on Asian American Studies and progressive Asian faculty."

The committee feels that Ms. Wang and Mr. Torigoe were fired because they are progressive teachers. Both instructors were hired after the student takeover and the establishment of the

Asian Studies department in 1971-72.

I spoke to Professor Chai about the firings. He termed the firings "non-reappointments" and gave numerous reasons why the two instructors will no longer be teaching at CCNY.

Initially Professor Chai asserted that "Both Spring and Dennis are not working for their PhD's. He claims that they were given three years to obtain their doctorates and that time period is now up.

When I pointed out that there are no PhD programs in Asian Studies in this country, Chai replied that Wang and Torigoe should try to get them in another field, such as Anthropology.

I asked the Asian Studies head why Professor Betty Lee Sung (Mrs. Sung sits on the executive committee that made the decision to fire the two instructors) was not fired as well since she doesn't have a PhD. He replied that she was "given an exemption by the Board of Higher Education in 1972 because of publication and research."

Professor Chai reiterated that the other reasons the two faculty members were fired have to do with Article 18 of the PSC-BHE contract. He declared that due to the nature of this contract he could not disclose the reasons under Article 18 for which they were fired.

When told that his critics feel

Wang and Torigoe were fired because they are progressive faculty members, Professor Chai replied, "That's a political interpretation."

He went on to say, "I don't know what they mean by progressive teachers" since he feels that all his teachers are "progressive," because they are all "from the same minority."

Professor Chai asserted that Spring and Dennis will be replaced after "due process." He also contends that a national search will be conducted to find replacements. "In such a search," he stated, "Ms. Wang and Mr. Torigoe will be eligible to reapply for their jobs."

(Continued on Page 2, Col. 1)

CUNY Budget

Protest Cutbacks at City Hall

by Philip Emanuel

With their ranks 2,000 strong, their chant, "They say cutback, we say fight back," students and faculty met on a cold and gloomy day to protest an even gloomier situation: CUNY cutbacks.

At about 12:45 p.m. on Thursday, December 12, the demonstrators were diverted from City Hall property to Murray Street where the mass demonstration was held.

Many college political leaders were there. This reporter spoke to Pat Holloman, Vice President of the student body at Queens College. She referred to proposed budget cuts of over \$800,000 that are anticipated at Queens College. Ms. Holloman related that the president of the College said primary cuts will come from sup-

plies and equipment. Then if further cuts must be made, they will be made in the form of dismissal of student aides and then the staff.

Other speakers included National Student Association head Kathy Kelly, who expressed support of the rally. She told the crowd that New Yorkers are fortunate to have Open Admissions and free tuition, and that "they are only a dream" in many parts of this country. If the budget cuts go through, she warned, that will be the "go" signal for mayors in San Francisco, Pittsburgh, and other places to do the same.

Pablo Martinez of Hostos Community College, one of the poorest in CUNY, complained to the sympathetic crowd that they have

little space in their reconverted factory building, and with cuts \$114,000 from Hostos), the situation is likely to worsen.

Jose Pasea of Bronx Community College added that everyone should be concerned. "It isn't just the Black and Puerto Rican Studies that will be closed, but all studies will."

At the end of the speeches the people dispersed peacefully, just as they had arrived. Hopefully, those who went back to their campuses relayed the message to those that could not come.

A breakdown of the budget cuts of CUNY:

Baruch, \$434,000
Bronx Community, \$387,000
Brooklyn, \$1,066,000
City, \$867,000



The Paper/Phil Emanuel

Protesters at City Hall, under the watchful eyes of police.

Hostos Community, \$114,000
Hunter, \$747,000
John Jay, \$257,000
Kingsborough Comm., \$259,000
LaGuardia Comm., \$167,000
Lehman, \$524,000
Manhattan Comm., \$272,000

Medgar Evers, \$127,000
N. Y. C. Community, \$408,000
Queens, \$870,000
Q'nborough Comm. \$373,000
Richmond, \$160,000
Staten Island Comm. \$284,000
York, \$201,000

Sonia Sanchez Lectures: 'Black Writer As Activist'

by Paula M. Parker

"Consciousness is the root of culture and the sustainer of it, for the elements of a people's culture are only the outgrowth of their consciousness. To destroy the consciousness is to destroy the culture and to alter consciousness is to alter culture."

With these words Sister Sonia Sanchez opened what proved to be a lively and informative talk on "The Black Writer As Activist." The lecture, which was held at The American Museum of Natural History on Dec. 2 was the last of a three-part series sponsored by the African Studies Section of the Museum.

Sister Sanchez, currently the Director of Black Studies at Amherst College in Massachusetts, emphasized throughout her talk her belief that Black people in America must confront what she termed "The Reality of America." She noted that young Blacks are acquiring a "Soul Train mentality," becoming serious about dancing at a time when "a famine is about to hit America." "The reality is that we deal with nonsense," she added.

Many people in the audience nodded their agreement as Sister Sanchez observed that Black people are immersed in realities that White America presents them with; the Soap Operas, the Good Times, Sanford and Son, and Soul Train all too often serve as our realities, rather than hunger, dope, survival and love.

Stating that Black people should not allow themselves to be fooled by these and other tricks of the media, she noted that "America is trying to turn us around because we are a force. We are the most educated Black people in the world."

What is needed by Black people in the face of such confusion and misdirection is a culture that is constructive and creative, with the Black writer as a "guardian against the forces of white society that seek to undermine us" said the world-famous poet. "Black art must have a direction and Black writers must have visions, seek new horizons that will elevate the consciousness of Black people."

'Progressive' Teacher Fired

(Continued from Page 1)

The Asian Studies head feels that Ms. Wang and Mr. Torigoe's involvement in the Chinatown project is "very limited." We want somebody to be involved with areas other than Chinatown," he asserted. He cited Tokyo as an example of an area other than Chinatown.

The Chairman also contends that "Spring Wang and Dennis cannot speak the language (Cantonese) of Chinatown."

Representatives of the Committee to Defend Asian American Studies claim that all of Professor Chal's reasons for dismissing the two instructors cited in this article are false.

As The Paper went to press Ms. Wang and Mr. Torigoe could not be reached for comment.

The Committee to Defend Asian American Studies will continue to hold demonstrations and picket classes, according to a spokesman for the group.



The Paper/Ronald Gray
Sonia Sanchez speaking on "the root of culture."

Sister Sanchez noted that she felt that Black people have to understand their blackness as a common denominator, to use that to work for unity and overcome division that stratifies us as a people. In this respect she feels Black writers could be instrumental.

"Black America is the cradle of American civilization" she said, "just as Egypt once was." She observed that Blacks must understand how to come together as a people. "In the sixties Black people did not accept the name 'Black', and did not believe they were oppressed" she said. Now that these are recognized truths the time for action is at hand. This action must deal with another of America's realities, as expressed by Sister Sanchez, the fact that "Recession for America is Depression for Black people."

"After all," she smiled ironically, "do we actually expect America to solve our problems?"

Sister Sanchez enriched her discussion with a reading of poems from several of her books, including selections from *Homecoming*, *We A BaddDDD People* and her latest collection of poems titled *A Blues Book For Blue Black Magical Women*, published

by Broadside Press. She also has an album of her poetry titled *A Sun Lady For All Seasons Reads Her Poetry*, on Folkways Records.

As Sister Sanchez spoke she seemed to literally infuse the atmosphere of the auditorium with hope; a hope for the cultural solidarity and loving unification of Black people. One member of the audience was moved to remark at the end of her talk, "She made me feel like there is something to live for again."

Seek Responsible Volunteers

The Office of Curricular Guidance and the Student Senate are seeking responsible volunteers, preferred Upperclassmen and Psychology or Sociology majors to assist in freshman registration and counseling during registration for the spring term. Any necessary instruction will be provided by Prof. Philip Baumel, Director of the Office of Curricular Guidance.

For further information, leave your name and phone at the Student Senate office (Finley 331, Tel. 690-8175/6.

Classifieds

Ralph: I'd like to see Dennis in action.

Dennis: What do you mean by that?
Ralph: Wait a minute, let me re-word that.

Will Hugh Foster please report to the office so we can know who he is?

Bob, are you a Sagittarius?

— Gall.
"Well, yes, my grandfather on my mother's side."

— Robert K.

"I don't understand classifieds."

— Gall.
"Well, there's the reason why. (Pointing to Ayad.)"

— Tawala.

"Ayad is a product of what goes on in this office."

— Louis R.
Diane (Delicious Anderson) is having phase three of "The Bump."
"Who is Greg Lewis Gaynor?"

— Ayad.
"The guy who makes dog food."

— Manny.
"You never start a story with the date."

— Ted.
"The only time you start a story with the date line is when you are out of town."

— Ayad.

"I guess that also goes if you're out of this world."

— Manny.

"Imitating the master, himself. 'You are entitled to your own opinion.'"

— Ronald

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NBSSO Conference, Part II

by Ayad Mohamed
WORKSHOPS

Nursing

"There are different fields of nursing: namely, the Practical Nurse (PN), the Diploma Registered Nurse, and the BS Degree Registered Nurse. The PN which is the bottom ladder of nursing, is where most of the Blacks in the field are employed," said Vicky Motley, who chaired this conference.

"It's better to go to a regular four-year college and get the courses there," said this visiting nurse who works in the community.

Mathematics

"Mathematics has been used as an oppressor. It can also be used as a tool for liberation," said Don McIntyre, coordinator of this workshop.

Leon Johnson, an instructor at Borough of Manhattan Community College, described the main difficulties in the process of learning math:

"There is a lack of community control of mathematical education. The difficulties in learning math came from the teaching side. Some teaching methods and personnel are inadequate," the brother continued, who is also writing a thesis on Brans-Dickie Alternative Theory to Relativity.

Demba Traore of Guinea, who is an economist with a strong mathematical background, talked

Karen Johnson, an NYU student, who also helped put this conference together, coordinated this workshop.

Leadership & Chapter Building
Some of the objectives of any NBSSO Chapter include:

— Academic reinforcement — the priority objective; which is something to attract the students.

"It's human nature that people will go out of their way if there is something in it for them," said Larry Wilderson, chairman of this workshop.

"So the safe technique to follow is use what you've learned from psychology, life experiences, or wherever to get people to relate," he continued. Examples of this cited were: tutoring, problem sessions, and chapter libraries; including information provided by labor. "In other words," as Larry puts it, "work is involved."

— Building a Black Science Community on Campuses. The main thing for NBSSO, as a national organization, hopes to achieve includes: establishing points of organization, namely:

— Communication;
— Willingness to contribute;
— Common purpose; all of which are required if an organization is to come into being.

For an organization to continue to exist, either effectiveness (accomplishing a common purpose) or efficiency (satisfy-



The Paper/Norris Alford
The Psychology workshop — one of the many at the conference.

about the use of mathematics in nation building.

"Many Black people have skills that could be beneficial to developing African countries. They should travel there and participate in these developments."

Natural Science

"It is important that we get the basic facts and through pure research and then start applying principles to the problems of the Black people," said Dr. Robert Carmichael, who teaches Biology at Lehman College.

Guillilat Gebeyehu, who is a graduate student at NYU, and also teaches Organic Chemistry there, felt by teaching, he could relate Chemistry to Black people.

ing the motives of individual contribution) is necessary.

— To form a bond among Black people; including a commitment to building a unified organization of chapters aimed at furthering the goals of the Black in science.

Commentary

I would say that this conference has been worth the sacrifice of sleeping in our warm beds to come out in such cold weather to learn knowledge that may, if applied, make our lives a bit easier. This is especially true since this nation is in dire need of more Black doctors in a racist society which tries to make it hard for us to qualify.

from THE PAPER

HAVE A HAPPY KWANZA AND A

FURAHA KWA MWAKA MPYA Swahili
AFENHYIA PA

Twi (a dialect of Ghana)

Spanish

Indian

French

Thai

Italian

FELIZ NAVIDAD

NAYA SAAZ MUBARIK

BONNE ANNEE

SAWA DE BE MAI

BUON NATALE

HAPPY NEW YEAR

Black Nostalgia

by E. M. Leftwich

I'm sure the early seventies won't be remembered for anything but their boredom. Nothing of real interest is happening any place in the country. Everyone is about fed-up with Watergate. Nixon and his . . . are . . . um . . . never mind, I was about to expound but the only thing left to say about Watergate is that enough is enough.

Even the fuel crisis was a bomber. It wasn't enough of a shortage to make any real difference in our life styles. I mean when it was first announced we had visions of America going back to nature; gathering wood for the fireplace, cooking in an open hearth, walking or riding bikes to work. But the fuel shortage just sort of faded out the way it faded in, inconsequentially.

Although streaking, the latest attempt to bring the Seventies to life, is catching on all over the country it still has its limitations. The limits being that past the boundaries of a college campus or past the age of body beautiful, it ceases to be streaking and turns into just plain lewd, lascivious, indecent exposure.

"For us as Black people to relate to this white nostalgia would be like a drowning man having someone else's life flash before his eyes."

So what are we doing about our present state of boredom? The only alternative we have left, we're taking that sentimental journey back to the good old days. The good old days, according to the media, seem to be the Fifties, our teenage years. Lately there's been a big nostalgia awakening. The cinema, records, television, even the latest fashions are reminiscent of the Fifties.

Do you remember the malt shop, senior prom, drag races, the guys with the D.A. haircuts, high school hops, American Bandstand, James Dean movies? Think about it for a minute. You're right, I don't either. I've been so caught up in this nostalgia bit that it never occurred to me that I really don't have a point of reference here.

For us as Black people to relate to this white nostalgia would be like a drowning man having someone else's life flash before his eyes. Or like having Ralph Edwards walk up to you and say, "So and so this is your life," then proceed to show you film clips from "Gidget Goes Hawaiian."

I didn't realize all this until last night when I heard a remark on the television that really hit home. (First I'd like to say that I seldom watch the idiot box and secondly, I never watch the Merv Griffin Show; but last night I was guilty of doing both.)

Griffin had as one of his guests Jimmy Walker, the scene-stealing teenager, from



Can you still smell the curling irons in the fire and the aroma of melted "Dixie Peach" hair dressing?

that all Black comedy show, "Good Times." Griffin asked him what he thought about the new nostalgia movies and if he wanted to star in one. Walker answered in his prominent New York ghetto accent, "I tested for that movie American Graffiti but the man told me that they didn't have no Black folks back in those days."

I laughed as everyone did at this absurd remark. But the more I thought about it the more unfunny it became. Then it hit me that Walker was right. Observing the media, one could conclude that Black people just didn't exist in the Fifties.

O.K., now that we've admitted to ourselves that malt shops and senior proms were not really part of our teenage years, and we do insist that we existed in the Fifties, the next question is obvious. What were we doing in the Fifties? If you have as much trouble remembering as I had, let me refresh your memory with a little research I did . . .

Getting back to Walker's statement that there weren't any Black people in those days, that is Black people as we are today, he's right. In those days there were just a lot of dark-skinned white people, going under the guise of Negroes or Colored People. To be called Black was an insult. I use the terminology dark-skinned white people because in the Fifties we were trying to emulate the life style of the whites, so we naturally tried to do the things they did and act the way they acted. But for all our efforts, no matter how vigorous and persistent . . . it all led to more frustration.

One of the more painstaking and frustrating rituals we went through was straightening our hair. Do you remember every Saturday night meeting with other girls in a friend's or relative's kitchen and literally cooking your hair? You'd sit there and talk and straighten hair until the wee hours of the morning. Can you still smell the curling irons in the fire and the aroma of melted Dixie Peach hair dressing? (If you couldn't afford Dixie Peach just plain Vaseline; did as well.) Remember how your mother made curls on your younger sister's head until she looked like Shirley Temple in black face. In the end our hair would break off or

be burnt out as a result of too much straightening.

If there are any guys laughing at us, remind them of what they did to their hair. They may have called it Mureel or Conk, but it's universally known as a Process. I can remember my brother all week long, wearing a do-rag so Friday night he could 'play the block' in style. But their efforts proved to be just as futile as ours or in some extreme cases caused an infection on the scalp that made sores.

What about our home life? I'm sure you can remember it being anything but that of the wholesome average American family. If you lived in the government projects and your father worked for the Post Office you had it made.

But nine times out of ten you weren't lucky enough to live in the projects. And your father didn't have any job at all. It was our mother who saw us through these hardtimes. They'd work as domestics or nurse's aids all day and still have to come home and cook dinner and clean the house. You never helped her because you were glued to the television all day. That is if you were fortunate enough to have a television.

Social life in those days began to slack when your mother started keeping you in the house because all your girlfriends became pregnant one by one. If she did let you go out it was with your brother and



"I tested for that movie 'American Graffiti' but the man told me that they didn't have no Black folks back in those days."

she's say something ridiculous like he home before dark.

But mother was right. There just weren't any 'nice' places for a 'nice' girl to go. They had stopped giving hops in the school basement because somebody would always end up getting knifed, or beat up or killed. The troublemakers even managed to break up the church teen canteen. So social life consisted of a few house parties where they served potato chips and Kool Aid. If the parents weren't home they'd turn the lights down low and play Frankie Lymon's "Why Do Fools Fall In Love?"

If you were lucky some guy would ask you to dance then proceed to try and grind you into the wall. Remember the grind? That's when the guy got you up against the wall and tried to . . . a . . . well never mind, I'm sure you remember it.

On the national scene Blacks were beginning to be recognized in the field of sports. Jackie Robinson, 'Sugar' Ray Robinson and Roy Campanella were reaching the peaks of their careers and were respected in their fields.

Although politics past the local level was still closed for the Blacks, we found our leaders in a few Hollywood idols. A young dancer impressionist named Sammy Davis Jr. was doing a nightclub act. Lena Horne had broken the color line in movies. A young ill-fated starlet named Dorothy Dandridge appear on the scene. I think I must have seen Carmen Jones a thousand times. And we all ran out to buy the recordings by "the boy with the golden voice," Johnny Mathis. In the mid 1950's an almost unknown churchman began to write newspaper columns and articles in nationally distributed Black periodicals, Rev. Martin Luther King.

It really wasn't difficult to become famous in those days; you just had to be the first Negro to . . . to do anything, the first Negro to attend Notre Dame, to become an airplane pilot, anything!

These are just a few of the memories that we have as Black teenagers of the Fifties. We can see how different our Fifties were from the Fifties that the middle class white is trying to recapture. As we look back in retrospect can we truly say that these were our good old days? I think not. Even skimming over the Sixties which weren't much better, we at least see a beginning of a change. We really don't have any good old days.

man was arrested for carrying a gun and two other people were arrested confronting the police.

The march was an important step forward in turning the tide against racist violence. Students and workers must demonstrate until there is a quality education for all of Boston's school children.



Jackie Robinson, "Sugar" Ray Robinson, and Roy Campanella were reaching the peaks of their careers and were respected in their fields.

Author and Student Speak at Rally

(Continued from Page 1)

Early Age, which deals with his days as a teacher in Boston's school system. The book won the 1968 National Book Award).

Kozol then quoted William Lloyd Garrison, the noted abolitionist who said, "I will not be silent and I will speak out."

Kozol, who has been on a fast since Thanksgiving, looked frail and weak. He said that he feels "broken by these events." Kozol reminded the crowd that, "We cannot forget our brothers and sisters who have struggled for ten years; the soil of the 1970's is filled with the blood of the 1960's."

Kozol concluded by stating that "It's getting colder and colder and colder every day, brothers and sisters, Black and

white, we need each other." The crowd gave him a tremendous ovation.

As great as the crowd's reaction to Kozol was, it was nothing compared to the reaction to Richard Wallace, a McCarthy Junior High School student who is a victim of South Boston's racist schools.

As soon as Wallace's name was read the crowd gave him a standing ovation. "I don't think they care if we learn at all," Wallace told his supporters. He then noted that "You can't get a good education if you don't know what's going on behind your back."

Wallace declared that "We (Black children) have the right to go to any school in Boston." He received another standing ovation for that statement.

Young Wallace concluded by telling the crowd that "Everyone here should go to the march tomorrow, the Black students of Boston must have your support." At

this point the young Black student received another standing ovation.

I awoke the following morning and arrived at the rally site at about 10 A.M. Representatives from the Emergency Committee for the December Fourteenth National March Against Racism were advising the crowd that they shouldn't march along Commonwealth Avenue (the official march route according to the Student Committee for the march), and should instead march along Boylston Street.

Three hours later three quarters of the crowd listened to the advice of the Student Committee and marched down Commonwealth Avenue. The remainder of the crowd stayed behind and marched along Boylston Street. Their plan was to confront the police and engage in civil disobedience.

After a pushing and shoving match the demonstrators were pushed back. One

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**JUSTICE:
The American Myth!**

by Paula M. Parker

The situation in Boston at present is one more illustration of the fact that justice in America is a myth. America creates laws by which to govern the people but the enforcement of these laws is a highly selective process; a process which places priorities on such things as "law and order" but chooses to negate human considerations.

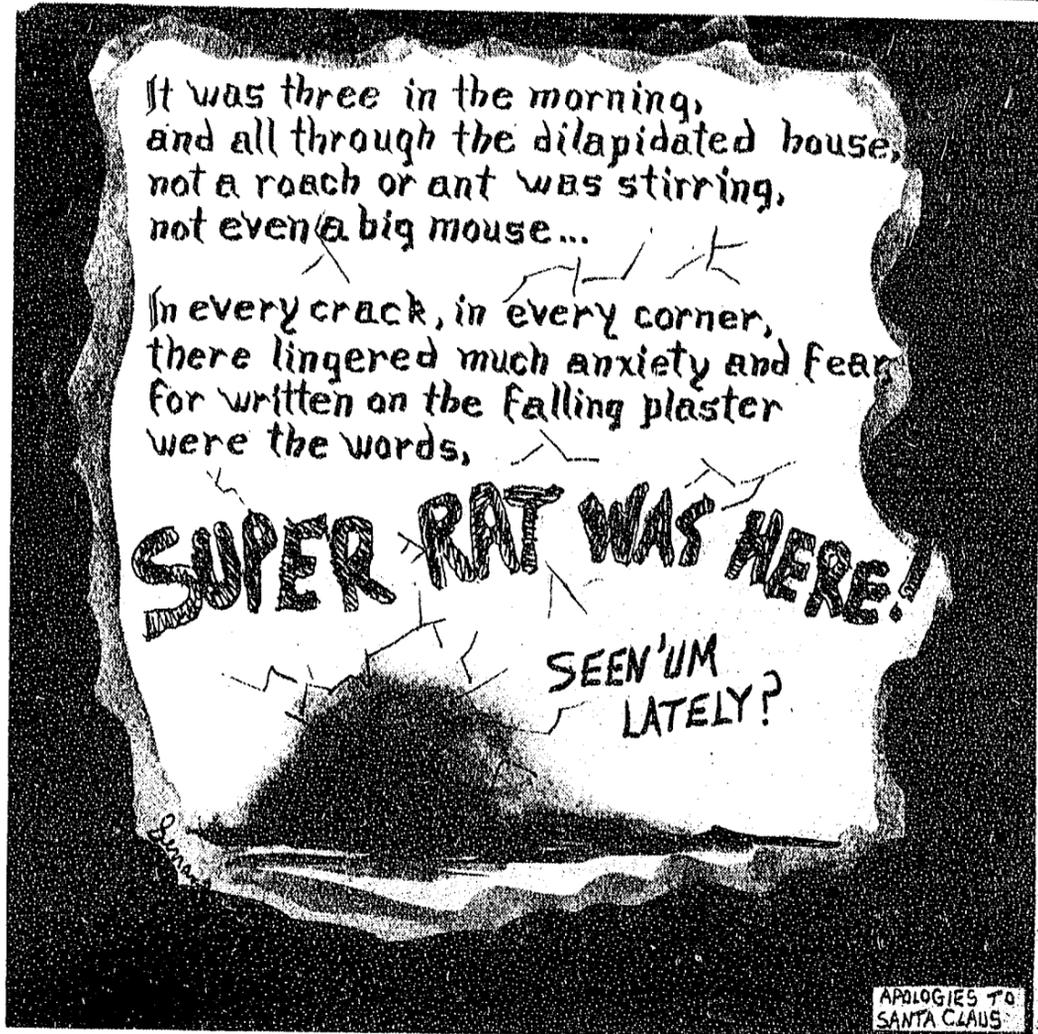
It should come as no surprise to Black Americans that there is opposition to busing Black children in 1974, for the demons of overt prejudice and bigotry have once again risen from their dormant state to manifest themselves. This manifestation takes part of well-planned, intentional violence, a violence that knows nothing but its own wants and needs. The violence is largely indiscriminate, whether it is a rotten egg splattering against Ted Kennedy's suit, a blood-lusting lynch mob attacking a lone Black man, or a crowd of 5,000 surrounding 150 helpless Black children with the intent to murder.

Manipulation is at work in Boston. Once again petty, opportunistic politicians see their chance to bring back the "good old days" when Blacks were forced to bow down and knew their "place." Gerald Ford has openly sanctioned their actions by his denouncement of busing. He has fanned the flames of violence and it would be folly to doubt that the fire will remain well tended.

America sinks deeper into the mire of depression and famine; but she sinks quietly. It is a deadly quiet, a harbinger of calm before the storm that cries out desperately to be heard. The cries will go unheeded as long as the games continue to be played. The players may ultimately checkmate America.

**A Political Poem
For Stanley Page**

| | |
|------------------------|-------------------------|
| If Stanley Page's | On Third World views |
| Life should end | He swung an axe. |
| I can not say | He acted through |
| He was a friend. | One main ambition: |
| He said a lot of | Throwing stones |
| Ugly things | At Open Admission. |
| And reaped the fruits | I think he hates |
| Which hatred brings. | All things new |
| In history of our | But that's not |
| Ancient world | Cause he's a Jew. |
| His accurate mind | It's just because |
| Could cause a twirl. | He's so afraid |
| But on the | Cause now the campus |
| Faculty Senate's floor | Is full of spades. |
| His verbosity made | I hope someday |
| You seek the door. | That he'll repent |
| He didn't seem | And praise Prez Marshak |
| To care for Blacks; | As heaven sent. |



APLOGIES TO SANTA CLAUS

Sports Commentary

Enough Is Enough!

by Guy Sands-Pingot

"Three down, eighteen more to go." This apparently is the view the CCNY basketball team is taking now that its 1974-75 season has gotten underway. After several years of mediocre game playing, and indeed almost a quarter century of unspectacular seasons, it's beginning to look as though something different is happening with the Beavers.

In the first three games, (the latest a 83-71 walk over Brooklyn College) the team has shown itself to be a tough competitor to even the sternest of opponents. Credit for this new image of competent ball playing must, of course, center on the coach, Floyd Layne, but one would do well

sometimes to see to it that credit is also given to the soldiers, as well as the general in any situation.

It is the feeling of this writer that there is something very different about this season, however, made ever the more so by coach Layne himself. Now that the new season has started we must all realize that the human interest side of "The Floyd Layne Story" has long ago worn off. In my opinion the goody two-shoe gloating over Dr. Layne's apparent transformation into the epitome of social standing and good manners, from the "big, bad boy" of yesteryear holds little more credence than being a footnote for his professional collegiate career. And

from what we've seen so far this year, what a career that'll be.

Coach Layne has, from all indications, trained his team well. It might even be accurate to say that it reflects the man who plays its moves. Like its coach, the team has the tightness (no, not uptightness) required for precision, and yet the flexibility to bring about a free-flowing series of events and actions in its favor.

Finally we must, above all, look at things objectively now since the season is under way. I, for one think that Floyd Layne became CCNY basketball coach because of his superior ability in the field of prudent basketball theory and practice; not because of his past personal record.

— IMAGE —

by Darryl Alladice

I am standing on this miserable corner on a miserable night, watching the people come and go wherever they please to satisfy themselves and rest their minds. The night is cold and dark, and it seems as if the brightness of the next day will never come.

The people are rushing in and out of stores and houses to go home, or wherever home is, only to come back out again and rush some more. The people are cold, too. And nobody seems as if they're warm or trying to thaw themselves of their mishaps. There is a mixture of ideas, hatreds, and fears in the air.

The people are in a hurry to get away from each other. Such a hopeless feat. They've been fucked with fear: the fear of what to do if they ever do get away from each other. All they have is each other.

It's starting to rain and the people rush some more: some pushing, some shoving even harder until some chain is broken to set them free. Free from what? From themselves?

The rain is cold and its thrashes are stinging to the mind. The rain is pouring down on every homeless individual who is afraid to live with himself and take on meaning for their exist-

ence. The night is getting colder, much colder, and a wind is coming. Yes, a strong wind from the East, is coming. It turns into a storm and the people become terrorized of others and everything around them.

I start getting mad, very mad, with myself and the crazy situation I have let myself get into. I run out of the storm with force to get away. This is no place to be somebody. I am somebody. I run away from the "nothings".

I see the sun desperately rising above the ocean crest. It is at its highest point. Beauty! I'm home. I am somebody.

Who Put the Stake in the Heart of Count Marxy?

BLACK STUDENTS BEWARE, there is a disease going around campus. The symptoms are as follows:

- 1) **Intellectual Diarrhea.** Victims can usually be seen stumbling around South Campus mumbling strange phrases (sometimes in Russian) like multi-national corporation and workers of the world unite. Don't attempt to touch them. If they are foaming from the mouth, induce reality (Harlem).
- 2) **White Values Constipation.** These victims can be recognized by their look of having something in their systems that they can't get out. Often they go for days without sleep or thinking (sometimes years), and will eat anything — as long as it is white. Give them a strong dose of reality (Historical) and the courage to be Black.
- 3) **Obsessive, compulsive self-hatred.** Because of their hatred for Black people, these victims are rarely seen in the community. Many have been seen demonstrating at the United Nations in favor of Israel. Others are busy pushing white (Marxist) supremacy in our communities. These victims often fantasize about being colorless or that they are oppressed because they are workers. Caution: These people can be dangerous, if cornered, they will attempt to "scientifically" explain (in an hour or more) their love for white people.
- 4) **Chronic Defeatism.** These poor creatures are said to be hopeless; once a person shows the aforementioned symptoms, they are said to be beyond help — they show signs of tiredness and will not struggle long without falling. Often, their minds are on uniting with the white working class, while the Black unemployed suffer and die in their own community. They will run to unite with their revolutionary white "sisters," while the real Sisters are left unprotected and unloved on their block. Their mouths are full of nice sounding long

words, but not long enough to cover the ultimate reality, our Blackness. You will know them by their shakiness.

Cures: (particularly for No. 3)

- 1) A few days of walking in the Black community.
- 2) A few years of having to work with or under white workers.
- 3) A few years of work.

There are many theories as to the genesis of this disease. Some people say it is a virus brought here by a blood, a former student who studied under a Moyshe Dayan fellowship for creative writing. The Village Voice made him a spokesman, and then later attacked him when he began to write and speak for Black people (and believe in it).

This organization was taking the lead in the struggle for Black Liberation when he was stricken. Another theory some people subscribe to is the "Legend of Count Marxy." Who is this Count Marxy?

At this point, I am still trying to separate fact from legend, however, this much is known: The Count thrives on college-trained Blood(s). For this reason, he rarely ventures off campus. For some strange reason, the people in the community are hip to him. He usually has a "fingerman," a white girl who will understand your suffering. Historically, the Count shows up every ten years or so to bite hell out of any positive Black movement or organization (See Marcus Garvey and ALSC).

He gave Marcus Garvey a lot of trouble attacking many of his members. Garvey called his victims "red toms," (as opposed to red, white and blue toms). Some legends hold that the Count took out an insurance policy that states, in case he gets staked, the policy offers opportunity and a good salary to any Black leader who pulls the stake out. In any event, the problem is here (again), so here is some preventative medicine (for virus):

1. Think — define from an Afrikan-Centric point of view — be careful of the words "Univarsal" and

- "Scientific," they are codewords for Europe.
2. Love for Black People — we college students and instructors must search ourselves and realize that we have taken in the bulk of miseducation handed out by the oppressor, thus our reluctance to believe in anything that is not European-recommended including ourselves. Struggle against elitism.
3. IMPORTANT — Work for Black people — find an organization that has as its first priority the liberation of all Afrikan people wherever they may be.

You will need more than a turtle neck to foil "Count Marxy." Here is some definitive book medicine:

Madhubuti Haki (Don L. Lee), "Enemy: From the White Left, White Right and In-Between," Black World, Johnson Publishing Company, Chicago, October, 1974.

Madhubuti Haki (Don L. Lee), "The Latest Purge: The Attack on Black Nationalism and Pan-Afrikanism by the New Left, the Sons and Daughters of the Old Left," The Black Scholar, the Black World Foundation, Sausalito, California, September 1974.

Salaam Kalumu, "Tell no Lies, Claim no Easy Victories," Black World, Johnson Publishing Company, Chicago, October, 1974.

Harold Cruse, "The Crisis of the Negro Intellectual."

Cheikh Anta Diop, "The African Origin of Civilization: Myth or Reality."

Garvey, Lumumba, Malcolm: Black Nationalist Separatists by Shawna Maglangbayan, Third World Press, Chicago.

Carlos Moore, "Were Marx and Engels White Racists?: The Proletarian Outlook of Marx and Engels," Institute of Positive Education, Chicago, 1972.

— Michael Johnson

Intimate Notes

A Sensuous Man

Fantasia
Degree Five

by T. Micell Kwel

Everybody has fantasies. I had mine. One of my biggest was that one guy, a friend of mine, met one gal, a friend of mine, and started a perfect relationship.

I really liked the way they did that. I always knew I would do something similar someday. Well, another friend has since told me that they were no longer together: divorce.

I heard my fantasies fall and crack.

Since it behooves me to repair it, I guess I will try to revamp it and go on.

The fantasies we all have got are sometimes the only thread we have to a continuing existence. To fantasize is to live existentially, watching your desires from the outside of the store.

I have a friend who wants to be a lawyer and he is therefore undergoing changes of character and lifestyles that no sane man would undergo. Yet, he lewdly desires with intents to ravish his goals. When he finally arrives, he will not be the friend he was, or the person he is.

Still knowing this, he feels that the time and length of his wanting the position, the honors and the cash has made him deserving of it. He would do anything to anybody to achieve it.

This Blackman . . . , as he calls himself . . . , will be deserving of the synthetic pleasures that service to this nation derives from our bodies. He plans to collaborate: to become a pawn.

Fantasies can destroy in that they are created by the mind and can eventually dominate the mind.

I remember telling my brother that some women could curl my hair up, put a permanent smile on my face, and fry my soul. He told me that everybody met a woman who could make him gro-

vel for some more. And, I told him that if he met her before I did to show me the opposite direction. Although I might be curious of someone who could be dominating, I don't need that . . . , not if that's all she's going to do.

Fantasies have a tendency to exist in the extremes wherein very few people really exist.

In your fantasies are you mildly wealthy, or unlimitedly rich?

But, many times fantasies are not only the things which are unreachable; they are the things which are forbidden . . .

I try to keep my fantasies positive to the degree that I don't want to needlessly destroy anybody, especially myself.

Many female fantasies incur dreams of security in the forms of SUCCESS. These are fantasies that we can all taste. To protect their fantasies, many people would do things that would go against a logically decided lifestyle. Some people are not really evil (or bad people); it's just that reality is sometimes subverted by lust and by fantasies displayed through avarice.

The negative power of fantasies is that it can destroy the mind and personality of people by manifesting its resolution

through our weaknesses.

Fanatics want their goals. They will be ruthless and barbarous in achieving it. Such ruthlessness may be disguised by a business suit or by a smile. Everybody knows just who became too obsessed with his/her ideas and . . . , as they say . . . went off.

The fact that some people are in a bad way in America is the product of somebody's sick fantasies. Yet, when the consumers and dreamers of great dreams are asked to conserve our energies (people are out of work) for someone else's fantasies, many people's dreams go astray.

The only method by which we can achieve some modicum of realization of our desires is to approach them with moderation. The world will not be changed in a day, however, in using moderation, we must also not become stuck to it.

Fantasies are created to raise spirits. When fantasies start to destroy the spirit it was supposed to raise, I don't need it. And when fantasies otherwise pull me towards the goals I believe in, right on.

(Editor's Note: This is the fifth installment of a series, which will run in nine segments.)

SEEK Counselor Terminated

by Ayad Mohamed

Ethel Watson, a SEEK counselor who lectures in the Department of Sociology and CCNY alumnus will be fired after the Spring, 1975 semester.

"How could a person, who worked for four successive years, suddenly not fulfill the requirements of the college on the fifth year, which is the year that grants you continuous employment with the Certificate of Continuous Employment," said Miss Watson.

Miss Watson, who is a alumnus

of City, claimed she received a letter dated October 2, terminating her employment at City as of Spring, 1975.

"I was really shocked after four years of contributing what I thought was valuable. They didn't give any clarification for my being fired," said the lecturer in the Sociology Department.

In the same interview, Cleveland Parker, another SEEK counselor and lecturer, reacted:

"I feel this jeopardizes future credibility on any job because it

(Continued on Page 7)

Protest Budget Cuts!

by Dennis E. Mack

Once again the annual budget cuts are upon us. However this time they are for real. Mayor Beame has slashed the CUNY budget by eight million dollars.

This budget cut has already resulted in the elimination of 500 courses at Queens College, the termination of the entire Nursing Program at John Jay, the elimination of the Night Division at New York City Community College, and the announcement that there will be no incoming freshman class at Staten Island Community College this Spring.

In recent weeks two demonstrations attempted to focus attention on this issue. Two weeks ago a crowd of about six hundred

rallied in front of City Hall in a demonstration called by the Revolutionary Student Brigade.

Last Thursday 1500 students demonstrated their disapproval over the budget cuts at City Hall. This action was called by the Professional Staff Congress and the University Student Senate. It is no accident that the latter demonstration attracted more people. The reason for this is that it was organized by more conservative elements.

We should separate our friends from our enemies. The Professional Staff Congress is selling the laid-off adjuncts down the river. The University Student Senate in a recent issue of The (Continued on Page 7)

'Tom Who?' at Sing-Sing

by Sharon Moore

Twelve faculty members had the honor this past Monday night to attend a one-act play at the Ossining-Tappan Correctional facility, more commonly known as Sing-Sing. The production, Tom Who?, written and conceived by prison inmates, James Harris and Clinton Hill, was an outgrowth of a class taught by Ms. Vanessa Hymen, who is a SEEK student here at City College.

Ms. Hymen is a student in Speech 319Q, a special field project class in which those stu-

dents enrolled in the class teach communication skills to inmates at Sing-Sing, Bedford Hills, Essex County, and Bronx Correctional facilities. Ms. Lynn Sage, lecturer in the Department of Speech and Theater is the guiding light of the project.

The play, which runs about 40 minutes, portrays the experience of three inmates who are up for parole. The natural acting ability of the brothers coupled with the enthusiastic assistance of Ms. Lestante Barnes, Linda Jewell, Kenneth McDonald and Lynn Sage were the main ingredients for a successful presentation.

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Photographs by Norris Alford and Stewart Jackson

On December 14, They Marched Against Racism

Sea of Color Marches for Busing

(Continued from Page 1)

waving banners and placards condemning racism, and some damning some political figures and social institutions, the over ten thousand marchers forming a big sea of colors, moved along Boylston Street. Sometimes the pace was slow, other times it became faster. Those holding hands and leading the procession included veteran Civil Rights activists as Rev. Ralph Abernathy (SCLC), Mass. State Senator William Owens, Imamu Baraka (CAP), and entertainer activist Dick Gregory.

At Newbury Square, the march was halted for about half an hour. Some contingents wanted to divert the route from its originally planned one. The police barricaded the course with their cars and horses. A short scuffle ensued and resulted in the arrest of one man allegedly possessing a gun. Another man was badly injured and bled from his head till he was taken off by an ambulance.

Meanwhile, as a State police helicopter hovered above the scene, Senator Owens and Baraka confronted the police insisting on going down the street.

"We have a right to go down the street," demanded Baraka.

"We are going to go down the street at any cost," said the Senator.

The procession resumed with one group marching along Commonwealth Avenue, while another section had already gone on Boylston, to the Boston Commons where speaker after speaker were to address the assembled protesters. Rev. Abernathy,

successor to the late Dr. Martin Luther King, expressed satisfaction at the sight of the "sea of colors" participating in the march.

"We've all come to Boston to say: get it together . . . Black, White, Yellow, Brown. We are all together. We may not have come in the same ship, but we may all sink in the same boat," the leader of SCLC told the applauding crowd.

Dick Gregory, who once stood for Presidential election, looking rather thin from his recent fast against hunger, warned white folks "from getting tricked." They should "beware of the Duponts and Rockefellers who manipulate white folks." Taking an international stance, Mr. Gregory said, "what's happening here is going on in South Africa too."

Similarly, a representative of the Political Commission of the Puerto Rican Socialist Party, lashed out against international capitalism and declared his people's "solidarity with the struggle against oppression." In a militant tone, Mr. Lopez further warned that "the people must oppose reactionary violence of the few with the revolutionary violence of the many."

Imamu Baraka did not sound too different from the Puerto Rican socialist. For him, the day's activity seemed like a recreation of the Civil Rights activities in the sixties. "But," he said, "that is over." We need people who are ready to fight. Racism is a by-product of capitalism," and then repeated Dick Gregory's warning to white folks "not to get tricked. For the system uses all tricks to confuse the working class."

An American Indian representative from the Pan Ridge Reservation, who was

also at Wounded Knee when it flared up last year, was there to declare her people's solidarity, saying that "unity is what is to be done now, here and today." John Boone, Chairman of the National Campaign Against Prisons, analyzed the annual economic costs involved in maintaining a single convict (\$10,000). This, he said, "is often ten times bigger than what a man may have stolen . . . or, more than what most Blacks received in a year."

A few more speakers went beyond the question of racism in Boston's schools system and protested against inflation, unemployment and other allied problems all of which, alluded to the failures of capitalism.

More than two speakers revealed that some wealthy men instigated the South Bostonians with money to perpetrate what was happening in Boston. There were claims at both the Teach-in the night before and at the rally after the march that pamphlets had been distributed earlier, showing people's tactics on how to commit violence against the Black children.

Senator Owens, exclaiming "I have made up my mind," was greeted with massive applause as he began his somewhat longer oration. "America owes us back wages. We demand our back salaries. We have had enough, we demand social justice now," he said and was greeted with louder applause.

Like the Teach-in, some speakers asked the whereabouts of the mayor of Boston. "Where is Kennedy today?" one of them asked. But other people who could not make it on December 14th, including actor Harry Belafonte, Stokely Carmichael,

Ossie Davis, Ramsey Clark, sent messages of solidarity which were read to the crowd.

As it got darker and the cameramen rolled and packed their equipment, the crowd began to thin down. Contingents from out-of-state — some came from as far away as Hawaii, Texas, and even Nova Scotia, Canada — began to get back to their buses and cars. Fifty bus loads of people had come from New York alone.

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'Spider' Man Spins His Musical 'Webb'

by Nadine Johnson

Who is he? He comes into your home each morning, gets you dressed and out of the house on time (at least almost always). He not only gets you dressed, he tells you what to wear and in what colors. Who is he?, your father, husband, the man you live with? No. He is Ken "Spider" Webb, of WBLS radio station and he comes into your home each morning from six a.m. until bonus hours at 10 a.m., at least if your radio is locked into 107.5 F.M. like mine is.

Ken Webb knew at the age of ten, when he began playing with "ham" radios, that he wanted to get into radio. At the time he was more interested in the technical aspects of broadcasting. In his college years Ken worked in various electronics companies where he made computers, video-switches and audio-visual aids. There, he got used to the same type of equipment that he would be working with later on as an engineer and announcer.

Ken worked part-time in a radio station in Florida where he also attended school.

In New York Ken worked with the Television Production Program at Brooklyn College. He had become very popular as an engineer and announcer there and he had a lot of experience in the field. At the time WBLS was looking for a morning radio announcer. Frankie Crocker was taking the load of a morning and afternoon show and the burden



The Paper/Norris Alford
Kenn Webb

was becoming too heavy. WBLS sought out Ken Webb. Webb thought that he could work at WBLS and still maintain his part-time job at the college. Brooklyn College would hear none of it, so Ken Webb subsequently left for the higher pay of WBLS.

I asked Ken how he developed the themes for his show? He said that within the context of the show he could do what he wanted, he has the freedom with which to experiment. First he tried giving out information about different countries; that move didn't work. Then

he got an idea from his daughter Felicia, who said, "Daddy why don't you tell people what to wear." This is how the idea of colors came about which proved to be more popular than that of the countries.

"Ken," I said "how do you get this enthusiasm in the morning to wake up other people?" "Well," he said, "when I was a kid, my father woke us up very early in the morning, and he gave us some specific chore to do like shoveling snow."

I could tell that Ken Webb was truly a family man just by the way he talked about his father and childhood life. He says that his father is a "clown," and has a whole bunch of whimsical sayings. He thinks his father would have become a good disc jockey. In fact, much of the material he uses on his show comes from his father.

"Get up out of that bed," you have to say like you mean it, like you're actually in someone's house trying to wake him up. This is how Ken's show is geared.

As for partying, Ken ties that in with his work because much of what he does is disc jockeying and being master of ceremonies for various discos and dances.

Webb says that he doesn't party per se as being "part of the crowd," but he loves people and likes to know what is going on. Being that he has three young daughters he feels that he should keep

in touch with the changing trends. "You must know how people live and what they do, a lot can be learned from kids."

Ken Webb was born under the sign of Pisces. He has five children, the famous twins everyone's heard about, Kevin and Keith, who are called "Spinner" and "Spider," and his three daughters Felicia, Tracy, and Gloria.

On the subject of salary Ken declined to say how much he was making (as I knew he would), but he did say that a disc jockey's basic salary is \$18,000 per year, this is so for most radio stations, after that each person negotiates his own contract.

Ken Webb commented on the future possibilities of more Blacks getting into the field of communications. He said that the field is calling more and more for highly skilled persons that can do more than one thing dealing with communications. Even though air people receive more fanfare, for every disc jockey there are twenty people behind him.

He feels that people should look into other aspects of communications other than being "up front." Being a lawyer in the field of communications is one way, utilizing and knowing the English language is another. The two major points about being an announcer are #1) you must know how to read well, and #2) you must be able to write clearly in order to ensure that people understand what is being said.



The Paper/Norris Alford

Students study electronic problem.

SEEK Students Tour Engineering School

by Edwin B. Lake

Acting Dean Paul Karmel of the School of Engineering and a few of that school's professors and instructors played host to a group of SEEK students, who were interested in the various fields of engineering.

The tour was held last Thursday between the club hours of 12-2 p.m. The tour gave some SEEK students a chance to become aware of the fields of engineering that are offered as majors at the College and also revealed the importance and chal-

lenges within the engineering field. The students were guided through five different sets of experiments during the tour.

In the basement of the building, Professor Paleosky gave an explanation of a civil engineering project on water pressure. The experiment which is conducted by engineering juniors and seniors is concerned with water characteristics. Professor Paleosky showed what effect different pressures have upon water and also how the flow of water can be controlled so that it can be directed to run uphill.

In an electrical engineering laboratory the students were given an explanation of Position and Velocity control systems. These systems are designed to adjust and to control electrical current as it moves within a system for a specific amount of time. Students within the School of Engineering learn the theories behind such apparatus and learn how to design them and solve

problems that are presented in their operation.

The last stop on the tour was in the communications laboratory. In this laboratory, students were given an electronic problem to solve. Each student had to operate a panel of switches connected to fifteen colored lights on the panel in order to turn on a group of numbers in succession. The panel, wired to a computer, responded to the student turning on the lights. The object of the game was not to let the computer make you turn on the last light in the series.

A little joke was played on the computer when one of the SEEK counselors stepped up and solved the problem on the first try after an explanation by an instructor.

The tour, which was the first of its kind, was organized by Ms. Millicent Roth, who is the SEEK coordinator of engineering studies, and Dean Karmel of the School of Engineering.

Protest Budget Cuts!

(Continued from Page 5)

Village Voice urged that the budget cuts are coming and we should prepare ourselves so that they can be absorbed with as little damage to our education as possible.

The only way we can fight the budget cuts is through the united action of students and adjuncts.

Lecture Series:

'Is the Black Man Really God?'

The Mosque of Islamic Brotherhood is holding a weekly series of lectures on "Is the Black man really God?"

The lectures will be held on Sundays at the Bermuda Hotel, 402 W. 146 Street, near St. Nicholas Avenue, New York City, 7:30-9:30 p.m.

Refreshments will be served. Donations will be accepted.

SEEK Counselor Terminated

(Continued from Page 5)

gives no reason."

The letter that these two counselors received stated: "You have ten days to appeal." However, Miss Watson claimed she received the letter on October 17.

Mr. Parker, whose letter was also dated October 2, claimed he received his letter October 14.

Merry Christmas Happy New Year!

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Reaching That Higher Plane

(Continued from Page 8)

and that if we eat naturally we'll "see the difference . . ."

The feet are a traditional symbol of the spiritual wisdom Kool and The Gang seek, but feet were made for dancing too, so there is ample rhythm on the album, with "Street Corner Symphony," "Rhyme-Time People," or "Higher Plane."

The latter song characterizes the medium of Kool's message as well as any: a furious beat up front, but underneath they "got to keep on liftin' you up, higher, higher, higher."

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Black Theatre Alliance

Theatre As A Cultural Entity



BTA Executive Director
Joan Sandler

by Sherry Lyons

The struggle to make Black theatre a cultural entity has been a subject of immense concern and curiosity. With the visible emergence of the Black artist in the 60's, an institution was necessary in order to oversee and allow for the creative release of this vital energy. A place where the Black artist could feel at home; one where the Black artist could freely exercise his or her talent without its being treated in an insensitive manner or looked upon with contempt or disdain. This institution would thus act as a central agency so that it could make these things possible through funding, special events, and advertising. The quest to fulfill this desire has certainly been met by The Black Theatre Alliance (BTA).

The BTA is a non-profit organization. Its membership includes Black theatre companies mainly concentrated in the metropolitan area. Some of its affil-

iates are located in regional areas. All applicants for membership are considered through a screening process by the Alliance.

The BTA came into existence in 1969 as a derivative of the Black Power Movement in the 60's. Black artists were demanding that a cultural institution be established to be responsive to the community theatres in terms of funds, technical training, emergency loan programs, etc.

Executive director Joan Sandler is in the forefront in establishing developmental programs for Black playwrights, directors, technicians, and actors. A native New Yorker and a former nursery school teacher and director, Mrs. Sandler has been with the organization since 1971. Her original training was in visual arts. She then became involved with cultural research. In 1968 she worked for the Department of Cultural Affairs of New York as a consultant. "I always had an interest in the theatre," she recalls.

When Black artists were demanding to be recognized, she became involved with the Black Theatre Alliance as a preliminary consultant which led to a permanent relationship with the Alliance.

Among the services the BTA provides are:

- Development of new theatre programs and funds,

- Publication of a quarterly newsletter, promotional brochures, and a national Black directory,

- An annual theatre festival,

- Workshops in theatre management and technical training,

- Coordinated tasks with the Theatre Development Fund for subsidized tickets, and various other services.

The BTA is funded by National Endowment for the Arts, New York State Council on the Arts, Urban Coalition, Department of Cultural Affairs, the Rockefeller Brothers, and numerous other foundations. In terms of the availability of funds, Mrs. Sandler asserts that they are gradually diminishing. She largely

attributes this to the "conservative attitude of the 70's". She believes this is to be highly contradictory in light of the wealth of Black talent that must be exposed. She says, "... at a time when we need the money most we're gradually losing it. Black talent is fully deserving; Black artists have expanded their talents and management is more professional. It's a contradictory situation."

Mrs. Sandler also feels that the role of the Black critic should certainly be realized. "Our organization has formulated clear ideas revolving around the role of the Black critic. It's unfortunate that it's not adequately dealt with in the white press. The white critic is highly sensitive to his culture, which consequently makes for good reviews. However, he's not turned in to the Black culture or life style and his reviews reflect that lack of sensitivity."

The membership list of the BTA includes the Afro American Total Theatre, Bed-Stuy Theatre Inc., New Federal Theatre, New Heritage Repertory Theatre, Billie Holiday Theatre, Urban Arts Corps, Harlem Children's Theatre, and these are just a few of the New York Black Theatre companies associated with the BTA.

Recently, the BTA sponsored their fourth Annual Festival. This eventful program recognized the plays produced by Black companies. Twenty-one New York-based theatre groups were represented, including Vinnette Carroll's Urban Arts, Joseph Walker's Demi-Gods, the Cornbread Players, and countless other theatre companies.

Mrs. Sandler urges students to take part in supporting the plays that these theatre companies sponsor. She says "the future of the BTA is contingent upon support from the students and the community." TDF vouchers are available to students, and at discount for groups. For further information on the BTA and TDF vouchers call 245-8125 or 757-4883.

Kool and The Gang

Reaching That Higher Plane

by Robert Knight

What is it that allows Kool and The Gang to endure so well in an industry based on instant disco hits that seem to vanish just as instantly?

They've been making music for nine years, and although they've attained commercial success with their "funky thing," they are originally — and primarily — jazz musicians. In the mid-sixties (when they were known as the "Jazziaes"), they played jazz sets in local East Coast clubs, but the greater popularity of R&B forced them to include a taste of rhythm in their act.

"We had to get into that funky thing because we had to live," says Kool. "We had to learn to adjust our musical ideas, and make sure our jazz roots didn't overpower the funk."

One of the results of that readjustment is a string of thirteen chart records since 1969, among them "Kool and the Gang," "Let the Music Take Your Mind," "Funky Man," "Who's Gonna

Take the Weight," "Jungle Boogie," and "Hollywood Swingers." But their success is not simply due to a capitulation to the funky beat. As Kool says, "We had to get 'em with the party to really say what we want to say, to give them all we have to offer. We know it's good 'cause it makes them happy on the lower plane. Now we want to make 'em happy on the higher plane."

That "higher plane" is something they attempt to describe further on their ninth album, *Light of Worlds*. Last time around, in *Wild and Peaceful*, they spoke of themselves as "scientists of sound," seeking knowledge through music to "raise people up through vibrations to a unity." The verbal description of that place remains broad and visionary: In "Hereafter," a production which comes complete with flying saucers and temple gongs, they speak of a place where "freedom, justice, and equality will ring in the hearts and minds of all men." Some may find it difficult to ingest those

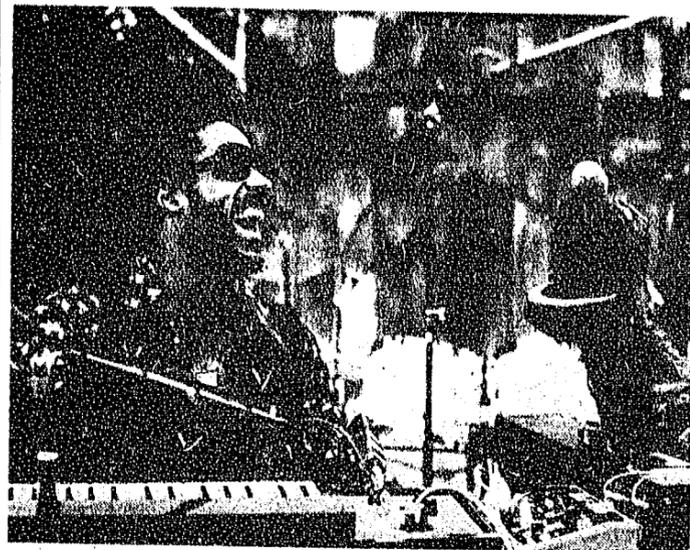
words immediately after "Summer Madness," a gentle instrumental which lets the music speak quite eloquently for itself.

But to dwell solely on the metaphysical intentions of Kool and The Gang is to lose an equally important aspect of their work: the wonderful ability to isolate the subliminal elements of our lives and transfigure them into testaments to our struggles, joy and growth. It is this talent to capture our moods and habits which makes their work, taken collectively, a progressive history of our life and times.

For instance, anyone who has answered the door some Saturday morning to deal with the well-dressed "fish-man" will appreciate the meaning of "Whiting H&G." And are there many of us left who have not given some thought to the various types of garbage disguised as food we eat (or don't eat) daily? Along comes "Fruit Man," which tells us we "gotta eat to live so your body can give you more to give,"

(Continued on Page 7)

Fulfilling Finale



Stevie Wonder and Friend.

by Paula M. Parker

Madison Square Garden literally burst at the seams with crowds of excited, impatient young folk on Friday the 6th, all anxiously awaiting the arrival of "El Toro Negro." One of the bonafide musical geniuses of our time, he is perhaps better known to aficionados as Stevie Wonder. Stevie's appearance at the Garden marked his first major New York performance since March of this year after he copped five Grammy awards in various categories.

The New York City Community Choir was on hand to open the benefit concert with songs that deeply stirred the soul. Then, Stevie came on stage in a gold-studded red suit and matching cap that seemed the embodiment of Christmas itself. The audience appeared to catch the holiday spirit, cheering and applauding long and loud through the Wonderman and Wonderlove's rendition of "Bird Of Beauty," from his latest gold album, *Fulfillingness' First Finale*. Also immensely enjoyed by all was a medley of past gold album hits including "My Cherie Amour," "Signed, Sealed, Delivered" and a touchingly humorous version of "Three Blind Mice."

One can only marvel at the strength of a man who was able to survive a head-on automobile collision in North Carolina in August 1973 and come back even stronger, reflecting this spiritual strengthening in songs that truly give one a sense of fulfillment.

Stevie Wonder remembers Christmas as a time when he'd be given toy tin drums with cardboard tops, which he would pound on until they broke. Ironically, years later, he makes Christmas richer for hundreds of elderly, needy and disabled.

The proceeds from this benefit concert went to buy equipment and supplies for Day Care Centers, the Meals-On-Wheels Program in Central Harlem, the Isabella Geriatric Center, the Louis Braille Foundation For Blind Musicians, and the Brownsville Community Action Association.

The Rating Game

Brief summary of current films (with my own rating). Rating system goes from 1-10, with 1 being the lowest, 10 the highest.

LENNY — Dustin Hoffman as the late, infamous Lenny Bruce. The movie covers his rise, marriage to a stripper, his many obscenity busts and O.D. from drugs. In black and white. Movie tries hard to be a escape from the traditional Hollywood biography, but doesn't make it. 6 for effort.

ODESSA FILE — Jon Voight as a counter spy-reporter hunting down Nazi war criminals. The movie has nothing going for it. 2 because there must be something worse.

SCENES FROM A MARRIAGE — Bergman directed this four hour movie originally for TV. It is cut down to a 2½ hour movie. The movie concerns a middle class couple's marriage and love affairs during a one year period. Critics all loved this movie, I was bored. 5 take it or leave it.

MURDER ON THE ORIENT EXPRESS — Old style murder mystery set aboard luxurious train, with lots of stars. Directed by Sidney Lumet (*Serpico*) and shot in beautiful color. Strictly escapist en-

tertainment, but as such it rates 8. Besides, it is fun guessing whodunit.

TRIAL OF BILLY JACK — Billy Jack returns for more of the same. If you liked the last one you'll love this, if you don't, well... 4

THE PHANTOM OF LIBERTE — Luis Buñuel's latest plunge into a surrealistic stream which has spanned forty years. Some great moments in the film, still, Buñuel remains a mystery. Recommended for fans only, and those who know what to expect. 5

DEATH WISH — Charles Bronson as a crusading vigilante. If you've seen the TV commercial you've seen the film. The movie makes up for its lack of plot with plenty of action. The film would get a 0 if we were rating it as a social commentary. As a film 4.

THE HARDER THEY COME — This plays Friday and Saturday nights at midnight at the Elgin Cinema, 19th St. & 8th Ave. A great Black movie, makes its statement in color, with music. If you haven't seen it once you must see it. Well worth the trip. A hearty 9.

— Stanley Nelson