

THE PAPER

Vol. 46 No. 4

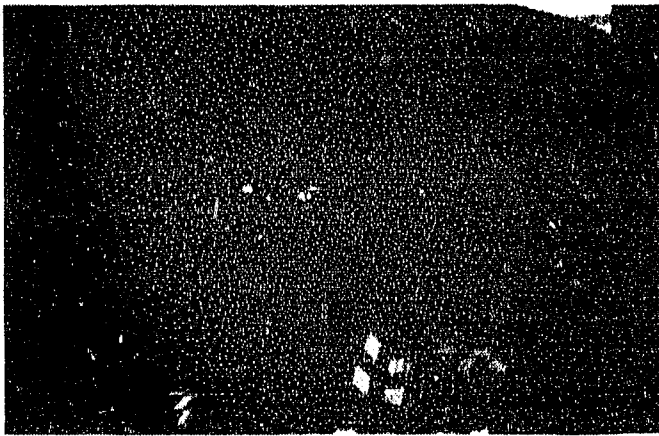
© 1977 Published at City College, New York, N.Y. 10031

Thursday, November 3, 1977

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

Black Pre-Law Society— Alive And Well



Marcus McKant, Vice President, Black Pre-Law Society

by Ken Jones

Marcus McKant, Vice President of the Black Pre-Law Society, said that after a brief period of obscurity, blood is again flowing in the organization. The reason for the organization's deterioration was internal, according to Mr. McKant. Many of the organization's members were guilty of gross negligence regarding familiarizing new members.

But there is little likelihood that negligence of any kind will

occur again, according to the club's Vice President. Apathy was quite malignant within the Black Pre-Law Society. "But our goal now, is to instill in the members a sense of unity and responsibility in themselves and others," Mr. McKant said. "What happened should not have happened."

Another factor which abetted in the organization's downward plight was "word of mouth" among City College students; indicating the organization as being inept and not functioning.

continued on page 3

Invisible People: Representation Of Blacks In Media

by Sheila James

On a scale from one to ten, where do you rate television and radio shows? Where does television news and newspaper content register? Are you satisfied with the final product?

These are just a few of the questions Gil Noble and Jane Tillman Irving discussed at a recent presentation of the Black Alumni Series. Both Mr. Noble, staff reporter for ABC Television News and co-producer of the Black talk show "Like It Is," and Ms. Irving, staff reporter for WCBS News Radio, are alumni of City College.

Immediately the discussion centered upon treatment of Blacks in the mass media. Citing the city-wide news coverage of the blackout last July, Mr. Noble stated, "the impact of television news is devastating." Radio, television and newspaper accounts made certain the rest of the world viewed the Black and Hispanic population of New York city as "animals." The fact is, news as we view it every night at 6:00PM, is chosen by those who do not have an interest in airing those news items which depict the positive side of Black and Hispanic life.

Mr. Noble said of the establishment news coverage of the blackout, "America was founded

on looting, Bushwick was mild. Down through the years we've witnessed looting."

If you or I decide to view television further into the evening, we see that anything other than Public Television or educational programming will inevitably defuse, convulse, act as narcotic, alter our values and quite simply cause us to lust for things which are not apart of our value system. Mr. Noble reminded us that we have proven to the world that we can sing and dance." To an informed viewership, it seems intentional that prime-time programming rarely, if ever presents the positive Black male and female images Black youth so desperately need to aspire to.

These statements against the establishment media do not end with the actual visual delivery. When we consider Black ownership and employment of Black professionals in the print and electronic media, the statistics are astounding. As of August of this year, a mere 56 are Black owned in a field of 2,000. And even more deplorable is a lone (1) Black owned television station. Employment figures in the print media (in this instance newspapers) further indicate the purposeful exclusion of Blacks in the ranks as

by Selwyn Carter

On the weekend of October 21-23, 1977, the New York Citizens Review Commission On The FBI held public hearings on the extra-legal activities of the FBI and other law enforcement agencies. The testimony, held in CCNY's Finley Ballroom, was heard by a panel representing the viewpoints of religious, labor, minority, educational and political communities.

The first of these hearings was held in Minnesota, February 3-6, 1977. Residents of Indian reservations in South Dakota and Minnesota, attorneys, and a labor union official were among those who testified. The FBI, which had been publicly and privately invited to testify, refused to appear before the board. In addition to oral testimony, the Board received a large volume of written material, viewed news films and heard taped news broadcasts pertaining to FBI misconduct. In March of this year the Minnesota Citizens Review Commission released a report outlining its findings.

The New York Citizens Review Commission opened on Friday, October 21st, at 7 P.M. This

session presented an historical overview of the FBI's harassment of different peoples' struggles. Among the opening speakers were Muntu Matsimela, speaking for the Citizens Review Commission and Morton Halpern of the Campaign To End Government Spying.

Liz Young, one of the four testifiers for the evening, spoke of her arrest by the FBI for allegedly plotting to kill Japanese Emperor Hirohito.

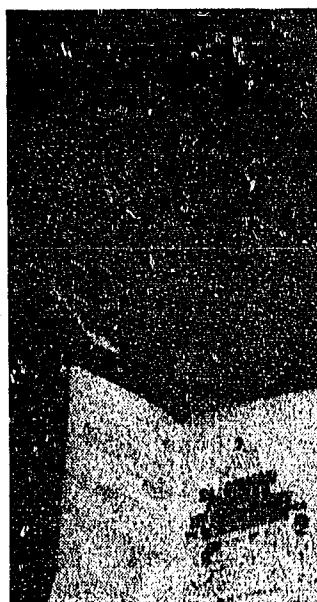
The heart of the following day's testimony came between 2 and 6 P.M. when representatives from the Native American, Black and Puerto Rican National Liberation Struggles testified. Afeni Shakur, former member of the Black Panther Party, a spokesperson for The National Task Force for Cointelpro Litigation And Research, and an employee of Bronx Legal Services, gave an overview of COINTELPRO (Counter-Intelligence Program) and how it was used against the Black Liberation Movement. The above mentioned was an FBI conducted and coordinated program of infiltration, disruption and propaganda, which was mandated and directed by some of the highest officials in the

agency. A 1968 J. Edgar Hoover directive expanded COINTELPRO by outlining five specific goals. (1) Prevent coalitions of Black groups; (2) Prevent the rise of a Black "Messiah." (3) Prevent violence on the part of Black Groups. (4) Prevent Black groups and leaders from gaining respectability by discrediting them in the Black community, the "responsible" as well as "liberal" white community, and the followers of Black groups; (5) Prevent the long-range growth of Black groups, especially among youths.

Further Black Testimony came from Lumumba Shakur, a former member of the Black Panther Party and defendant in the famous Panther 21 trial, Kwando Kinshasa, also a former member of the Black Panther Party as well as a defendant in the Panther 21 trial and Ahmed Obafemi, of the Republic of New Africa. Mr. Kinshasa relayed an experience in which, at the funeral of a comrade in 1973, in New Jersey, the FBI came out from behind tombstones brandishing shotguns and automatic rifles and proceeded to

continued on page 3

Student Authored & Published Book On Martial Arts



The Paper/Ronald Moore

Yusef Abdul Salaam, student, author and publisher

by Angie Nelson-Jones

"Africans at home and abroad have to recognize that they have contributed heavily to the origin and development of world culture," said Yusef Abdul Salaam, a City College graduate and author of *The African/Bilalian and the Martial Arts: The Black Man's Contribution to the Fighting Arts*. Mr. Salaam was specifically referring to Blacks'

contributions to karate, kung-fu, judo, etc.

"The Asians and Orientals have done a fantastic job telling the world about their involvement with the fighting arts," Salaam, a student of Jui Jitsu for five years, declared.

"Ninety per cent of the martial arts books are written by and about Orientals. Even Caucasians have written 'classics.' Africans and African-Americans have remained followers, admirers and readers of other people's accomplishments."

According to Salaam, the martial arts are as old as the ancient societies of Egypt, Ethiopia and Kush. His book illustrated by Mustafa Nasir, depicts figures on the interior walls of an Egyptian pyramid, blocking punches and executing karate and judo techniques.

He further contends that Black Nubian priests who migrated from Egypt to India provided the principles and ideologies that Buddhism is based upon. Buddhism gave the martial arts its spiritual and

continued on page 3

continued on page 3

SHOW OFF YOUR TALENT

"The Paper" is now accepting photos, short stories, poems and critiques for our "Creative Arts Supplement." Copy must be typewritten, double-spaced. Maximum length is 6 pages. Deadline is Thursday, December 1, 1977. Send material to the Paper's mailbox in Finley 152 or bring to "The Paper" office, Finley 337.

We are not responsible for material submitted.

Today's Magazine
SELF EXPOSURE
P.O. Box 399, Village Station 201 Varick Street, N.Y., N.Y. 10014

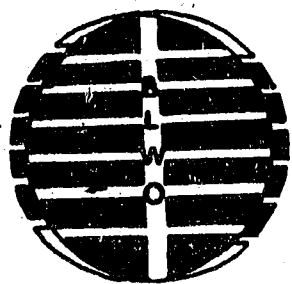
Other magazines give you the stars; we give you the rising stars. Self Exposure magazine is for you... the free-lance artists, the innovative individual the world is waiting for.

Self Exposure will be highlighting fashion, entertainment, film, decorating, creative writing and urban affairs. Self Exposure is the magazine of the people and we want to hear from you.

Assert yourself... Express yourself... Expose yourself.

Self Exposure is for the creativity in you. Watch for our premiere November issue.

rold ground productions 1977



BLACK AND LATIN WOMEN'S ORGANIZATION
ORGANIZACIÓN DE LAS MUJERES
LATINAS Y AFRO-AMERICANAS

IN CONJUNCTION WITH THE WOMEN'S CENTER
THE WOMEN'S STUDIES PROGRAM AND THE GLOBUS FUND*
PRESENTS

BLACK & LATIN WOMEN IN ART & POLITICS

SPEAKERS: CONGRESSWOMAN SHIRLEY CHISHOLM MS RUBY DEE

MS JUNE JORDAN DR HELEN RODRIGUEZ

THURSDAY, NOVEMBER 10, 1977

FINLEY GRAND BALLROOM*

133 CONVENT AVENUE NEW YORK CITY 10031

10 AM - 4 PM

ART EXHIBIT

MUSIC

DANCE

WORKSHOPS ON POLITICS, ART, HEALTH, LABOR, AND DAYCARE

ADDITIONAL INFORMATION: 663-5243

850-2794

* CITY COLLEGE, CUNY

FBI

continued from page 1

interrogate and search the dead man's family and friends.

Vincente Alba (Panama) a representative of the Committee To Free The Five Puerto Rican Nationalist Prisoners, testified on FBI attempts to link him to FALN bombings. Panama also spoke of grand jury harassment and imprisonment of several members of the Puerto Rican Independence Movement.

Pauline Haynes, an Eastern Band Cherokee, read testimony about Anna Mae Aquash. Anna Mae, a former member of the American Indian Movement, was murdered in February of 1976. The FBI claimed she had died from exposure. AIM requested that her body be excavated, which revealed that the only exposure she had died of was exposure to a bullet from a small caliber hand-gun.

The key speaker on Saturday night was Saladine Muhammad, spokesperson for the African Peoples Party, who gave an analysis of repression. He pointed out that repression must be linked to the historical evolution of the U.S. imperialist state, which saw Africans colonized and subjugated as a nation. He made it clear that government repression was targeted at curbing and redirecting the National Liberation struggle of Black people. He emphasized that the Black Panther exposure of COINTELPRO did not stop government repression; it only served to change its form. Part of this new post-Watergate approach was the criminalization of Freedom Fighters; of which the Black Liberation Army is a noted victim. The thrust behind Brother Saladine's speech was that government repression, coupled with "ideological imperialism" from the white Left, put the national liberation movements on the defensive while focusing attention on some of the internal

contradictions of the movements. He stressed the task of the various national liberation movements as that of building strategic unity among themselves so as to mount an effective offensive. A fine example of this strategic unity, which is geared towards putting the system on the defensive, is the Citizens Review Commission (CRC).

Shafeia Umbalia earlier spoke on the FBI attacks against the African Peoples Party in Philadelphia.

More testimony followed on Sunday, to be supplemented by a keynote speaker named Vernon Bellecourt Ojibwa, a member of the American Indian Movement. After giving the true history of the land of his great-grandfathers, Brother Vernon went on to speak about repression against the American Indian Movement. It became quite evident that, commencing with the Trial Of Broken Treaties in 1972, and intensifying dramatically after Wounded-Knee, the FBI, by any means necessary, attempted to "neutralize" AIM, its leaders and its followers among Native Americans. He struck an important note for unity when he said, "speaking directly to my comrades of African Descent," that the Black-belt South, while being "the land of my grandfathers" is the land which Blacks call the Republic Of New Africa."

The hearing board will, after examining and deliberating the evidence, publish a report. Among other things, they intend to present a copy of this report to the United Nations, to document Jimmy Carter's gross violations of HUMAN RIGHTS here in the U.S. The Citizens Review Commission clearly demonstrated that, contrary to government and media persuasions, the extra-legal activities of the CIA, FBI and other law enforcement agencies has not stopped. In fact, it is present right here on the campus of CCNY.

A full account of the proceedings of the hearings will appear in a later issue of The Paper.

Black Pre-Law

continued from page 1

But it's functioning now, very much so. "Our administration," Mr. McKant pointed out, "is quite excellent, composed of students interested in learning and helping others learn." "We've even adopted a motto from the Harlem Basketball clinic," he added, "which is 'each one teach one.'"

The organization originated during the late 1960's with the sub-heading: BLACK PRE-LAW SOCIETY. But the recent attempt to inject the structure with adrenalin had included changing it's name to "Student Legal-Aid Society." According to the Vice President, this was done in order to obtain a "more diversified" membership. Random criticism had it that the prior heading implied exclusiveness. But the revised heading was short lived; only one month in effect. It was decided by the club's hierarchy that the name tag shouldn't matter to a person truly interested in pre-law.

The question most asked, however is why "Black Pre-Law Society" if, in fact, it wasn't meant to be an exclusive organization? According to Marcus McKant, the assumption was always that the Black Pre-Law Society was exclusive. "But we checked the Black Pre-Law constitution and it stated that no one interested in pre-law could be discriminated against. And if . . . I were approached by white students, as well I have been, who questioned the organization, my

argument would be as it has always been: that they are welcome to go over the charter with me and if they notice something which seems discriminatory...I am more than welcome to turn myself over to the Assistant to the Vice-Provost, Edward Evans, for disciplinary action." Mr. Evans has all the constitutions of all clubs in his office.



An Analysis

Mr. McKant emphasized the importance of maintaining their original title. The fact that the organization originally started out as the Black Pre-Law Society is only a mild percentage of the reason. The arms and legs of the explanation lies within the Black Students' inward desire to have a BLACK PRE-LAW SOCIETY. Regardless of whether or not that particular five letter word in the heading pleases everyone, it must be maintained that a BLACK anything, whether it be a Black Pre-Law Society or a Child Day-Care Program for Black children, indicates that there are a people seeking to make certain for themselves that various needs for growth are provided for. The BLACK in the Black Pre-Law Society is just an indicator that it is guaranteed that Black people won't have a door shut in their faces this time around. But all are welcome.

In the club there are study groups dealing with certain problems. Study hours, each day, are 2-5 P.M. Also, one of the principle aims is to find internships for students.

Invisible People

continued from page 1

Ms. Irving agreed with Mr. Noble. "Look at the way Blacks are portrayed in media, she said. This immediately blunts progression she continued. Ms. Irving related a conversation between herself and another newsperson at WCBS—she quoted her colleague as saying, "the only people you have to worry about in New York City are the 'three I's . . . the Irish, Italians and Israelies."

Ostensibly, it is necessary for Black students to reevaluate and reassess the news. Moreover, it is imperative that we seek alternate forms of news information. Though, if there are some that can not sever ties with the tube, do however look at it with a jaundiced eye.

How can we, as Black students, end the proliferation of nonsense aired to our communities? Mr. Noble suggests organizing selective buying campaigns, whereby, consumers withhold patronage to those companies who advertise their products on programs they find distasteful. This can be most influential as a nationwide movement. There are already several Black media organizations who wage protests against the Television networks and their affiliates. Nonetheless, the advertisers as well as the programmers will only acknowledge the absence of a \$50 billion Black market.

Ironically, student activism to improve media takes place within the media. With the proper utilization of on campus sources, it will be possible to gear oneself toward a solid comprehension of the establishment media, while building a foundation to form viable news and entertainment alternatives.

Martial Arts

continued from page 1

philosophical foundation. Before Buddhism, the martial arts were almost totally physical.

The compact book also covers Africans' contributions to martial art weaponry and medicine. The most revealing chapter tells of how Africans in Brazil used Capoeira, a fighting/dancing system that they brought with them from Angola, to battle against slavery. These Africans carved a nation in the mountains and jungles of Brazil that took the Portuguese twelve years to destroy.

"I got a thousand books printed and I have less than a hundred left. The bookstores, libraries, interested readers—all have been very receptive. I paid for everything myself—the printing, art work, typesetting—everything." Salaam said. He paid for it all with

money borrowed from a student loan.

Of course not everybody has been receptive. Black Belt, a leading martial arts magazine, refused to accept an ad that Salaam wanted them to print.

Salaam, whose numerous articles has appeared in various newspapers and magazines, is already planning a second printing of his book.

"I will be graduating this semester," he said, "I'm trying to get into law school. I've finished a manuscript for a children's book on capoeira. It has already been turned down by two commercial publishers. I'll probably publish it myself."

Mariboro Tours is looking for students to work P/T on campus for the 1977-78 college year.

Escalating pay, scale and free bonus trips for industrious travel representatives. Call Jeff: 934-1822, 986-0840.

MONKEY'S PAW DREAM

A quiet dream of an escape
from the academic world
One step down into life
A solid airy room to create and build
Coming together of society's leaders of different faith
A sad place of joy and sharing of thoughts
A place where burdens can relax for an hour of inter-peace
Forgetting of classroom dreams until the hours are up
Asking questions of this alien environment of what makes
this monkey's paw dream so understanding at this time
Taking of the mind out of the bookworm mentality
into a tender sweet talk over coffee, tea and things
With ones seen each day and will never completely know
Monkey's Paw dream
open your hearts to all who are a little forgotten
this year
Give all of the students and faculty a better image of the
total future
Asking them to experience the exceptional cares
of these radiant images flowing within the tableless chairs
of those fans that glow so realistically above this
complex air we consider to be life

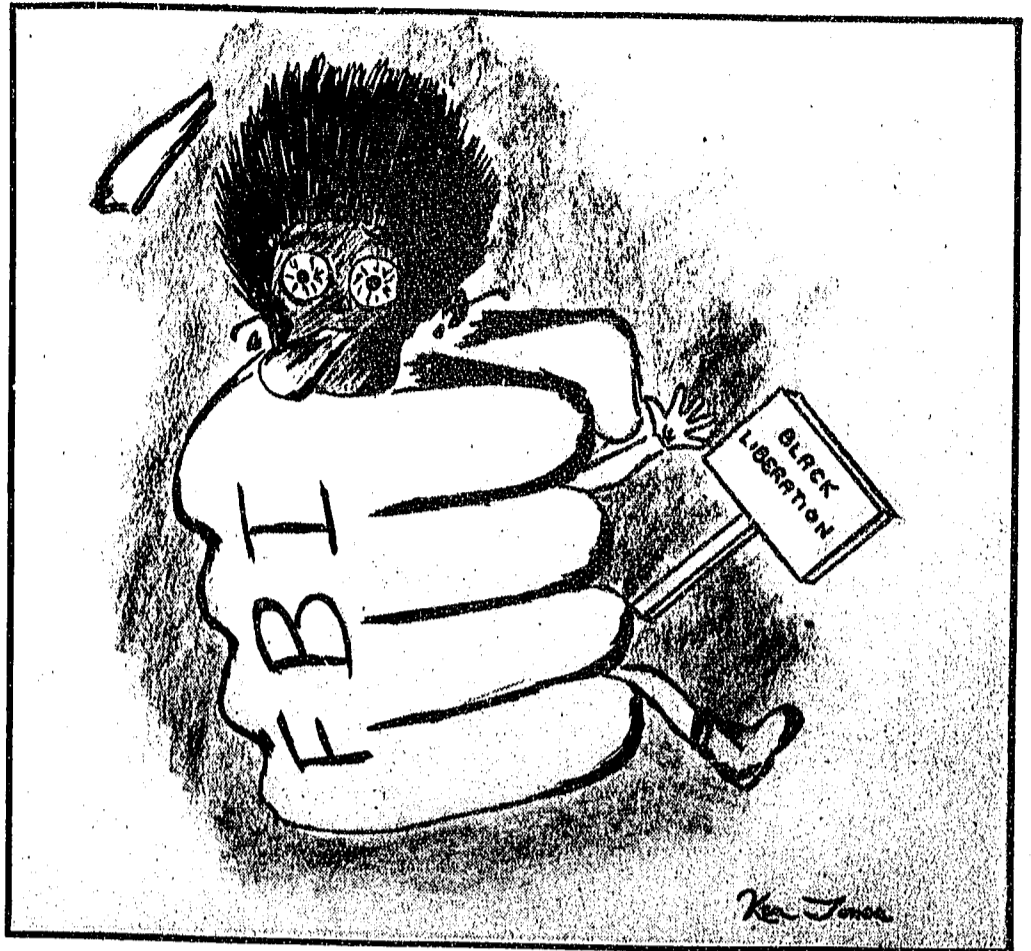
ROY BARDON

THE PAPER

The City College of New York
Room 337, Finley Student Center
133rd Street & Convent Avenue
New York City 10031
690-8100,7

EDITORIAL COLLECTIVE

Executive Editor: Theodore Fleming
Editor-in-Chief: Angela Henderson
Managing Editor: B.R. Brown
Photography Editor: Rynard Moore
Photography Staff: Pedro Delpin, Selu Orondo, Christopher Quinlan
Business: Magalie Louis, Darnell Parks
Staff: Chris Burton, Selwyn Carter, Eleanor English, Benny James, Sheila James, Joanne Sille-Jihaji, Ken Jones, Timothy Schermerhorn
Faculty Advisor: Edward Evans



A Call to the Puerto Rican Student Body at CCNY

by FRANKLIN VELAZQUEZ

Within the confines of the college in which we are studying, there exists a vast reservoir of talented Puerto Rican students who belong to no organization which can protect their distinguished qualities in such areas as theatre, art, culture and leadership abilities. Since no organization exists, many students who are not experienced with the problems of Puerto Ricans tend to believe and classify us as apathetic.

Those who are not familiar with Puerto Rican history and the great barriers set up against our people, will undoubtedly arrive at a fallacious conclusion: Puerto Rican history and the great barriers set up against our people, will undoubtedly arrive at a fallacious conclusion: Puerto Ricans simply don't care about each other. As concerned Puerto Ricans we must put a stop to this bad mouthing about our people and insidious remarks of a racist nature which are daily being made by those who wish us external poverty and stagnation.

With the extreme forms of economic deprivation which face our communities and working people, the Puerto Rican college student should seek to better him/herself, and to give something to the noble cause of uplifting our economic and social conditions. These hard times impose upon us an obligation based on the exigencies of a difficult reality.

All around us are indications that things are getting worse. Puerto Rican youth has an 80% unemployment rate in New York City. Our work force receives wages far below those of most other ethnic groups in the United States. In college, we face ascending and spiraling educational costs with attempts by some to reduce financial aid. For example, the notorious Emergency Financial Control Board (EFCB) which is dominated by

banking interests. We must therefore return to the initial question and seek to throw some light on it.

If we cannot organize at City College we will gradually be eliminated from this institution. If we don't fight for any of our democratic rights, we will gradually lose Puerto Rican Studies and Bi-lingual Education. If we don't make others respect our inalienable rights to progress, we will not be able to be effective doctors, lawyers, artists, athletes and workers.

We can infer from historical experience which has been documented, that whenever any people on this globe did not struggle, they lost not only their dignity but their nation and culture as well. Perhaps some people fear the implications of the word "struggle." These fears or phobias are most likely based on false notions which have been inculcated by traditional education, which is dominated not by us but by interest contrary to ours; corporations and government subservient to these monopolies. In the interest of our people we must be willing to give a little of ourselves in order to obtain something. The sum of these individual sacrifices, no matter how small they may be, will be qualitatively more powerful than individual acts taken separately.

Brothers and sisters, let us be creative and unite in flexible but efficient ways. Let us work together in order to create cultural programs which are reflective of Puerto Rican culture. In this way set the record straight as to the real nature of our peoples' abilities and culture, and counterpose the truth, to the tergiversated and distorted version which appears on television and which portrays our people as lazy and criminal. Let us create an effective and powerful organizational instrument which can adequately defend a student

Unity From Disunity

The Citizens Review Commission on the FBI has clearly demonstrated that the most severe forms of government repression have been focused on Black, Native American, Chicano and Puerto Rican liberation struggles. Those of us who were ignorant of it before, learned that the colonial, subjugated, Black nation, was the target of the FBI COINTELPRO program.

Five specific goals of the COINTELPRO were (1) Prevent coalitions of Black Groups. (2) Prevent the rise of a Black Messiah, such as Martin Luther King, Jr., and Malcolm (X) Shabazz. (3) Prevent violence on the part of Black groups. (4) Prevent Black groups and leaders "from gaining respectability by discrediting them" in the Black community, the "responsible" as well as the "liberal" white community and the followers of Black groups. (5) Prevent the long-range growth of Black groups, especially among youth.

It is pathetic that very few students, in general, and even fewer Black students, in particular, saw fit to attend the hearings.

In the face of mounting government repression, it is us who must support the activities, campaigns and programs of Black student and community organizations. By doing so we will be supporting and strengthening ourselves as a nation of people.

Help to build unity.

Help reactivate the Black student movement. Aid in the unification of Black people on campus.

We owe it to the Black students of the 1960's and those of the 1980's.

against the arbitrary and unjust bureaucracy and racism of CCNY's administration.

If a Puerto Rican brother or sister has a problem with financial aid or a racist teacher, a Puerto Rican organization of concerned students should exist which can effectively defend that student's rights. This organization cannot hope to solve all the problems in existence at this present moment. However, it should be able to provide security, brotherhood and sisterhood to our

large community of Latins at City College. By being an organization geared to the different problems and needs of the Latin student body we should be able to incorporate students of diverse interests and talents. Any type of help and collaboration will be accepted, no matter how small it may be.

In the near future we will announce a time and place for a meeting in order to get this important endeavour off the ground.

New Africa

continued from page 8

refused to review them. The U.S. Supreme Court has also refused to hear the appeals of the federal convictions.

After Imari's last release from jail in late October 1973 he was leading an increasingly successful drive to organize the plebiscite. The first National Black Elections occurred in September 1975 and gave Imari 3,000 votes and reelection. The second National Black Election is scheduled for October, 1978. Imari was reincarcerated in December of 1976 after the Supreme Court refused to hear the RNA-11 appeal.

On March 19th 1976 the U.S. Fifth Circuit Court of Appeals freed Ms. Tamu Sana but confirmed the long federal sentences of six others and, by inference, confirmed four other state convictions. The present status of the convictions are, Hekima Ana—life (state) and 12 years federal; Offogga Quduus—(state) and 12 years federal; Karim Njabafudi—life (state); Addis Ababa—10 years (state) and 12 years federal; Chumaimari Askadi—5 years federal; Imari Obadele—12 years federal, and Njeri Quduus—3 years federal.

Who Is Benny Martinez?

Special To "The Paper"

Benny Martinez is an inmate of Green Haven Prison, an active member of Puente de Unidad Latina (P.U.L.) a Latin organization that has done consistent constructive work on prisoners' issues, Black-Puerto Rican unity, and multinational outreach. Because of Benny's militant activism, he has always been under close scrutiny of the prison administration; and recently has been the target of violent harassment.

On Friday, April 29, 1977, around 3 p.m. a spontaneous scuffle took place in the crowded hallway of the prison (specifically, Hallway B of G and H Block) which resulted in the alleged stabbing of one guard and one inmate. The guard was immediately rushed to a hospital. The inmate was left in the corner of the hall profusely bleeding while correction officers rushed in to close the sector and immobilize whatever action was taking place.

Benny Martinez was one of several inmates caught in the hallway enclosure. He was pounced on by several guards and forced to the floor and handcuffed. The injured inmate was later taken to the prison hospital

where he died. However, it was not until August 2 that Benny was indicted for 1st degree murder of the inmate and 1st degree assault on the guard.

But this case is not solely about the April 29th incident alone. The April 29th incident is the culmination of many of the ills of the prison—the over-crowding of the institution; the inadequate medical care and much less of health concern; hushed up prison brutalities; administrative coercion in using informers; behavior modification programs; use of drugs; arbitrary punitive actions against prisoners—especially political prisoners; inhumane conditions in segregation; questionable substances used in prison food; almost wageless slave labor; high prices in the commissary; confiscating of reading material (political books and newspapers), and general violations of human rights.

Benny is the only inmate indicted in the alleged stabbing although there were many inmates in the hallway when the eruption occurred. He has also been a prime target for harassment by prison authorities.

On September 5, right after a lawyer's visit, his legal papers were

taken away and a rectal search was demanded. Because Benny righteously fought for his papers and also resisted the rectal search, he was beaten to the ground and stomped on by over a dozen guards. His arms, legs, ribs, and jaw were badly bruised, but no outside doctor was allowed to see him. His injured finger was sewn up but the stitches were removed too early, not allowing the incision to adhere, causing infection. He was beaten again at the hospital with a rubber hose. Finally after a court order, his own doctor was allowed to see him 3½ weeks later.

To safeguard Benny from further brutalities, a strong, vocal/visible support must be organized from both outside and inside the prison. Funds for legal defense must also be raised. His case will expose many of the serious problems of Green Haven Prison. Anyone wishing to help or work with the Benny Martinez Defense Committee in any way, please contact: Gwen, 865-5721; Che, 674-0688; Gail, 662-2325; Yuri, WA 6-7412; Susan, 691-1846; or Jose (G.I.) Paris, 75A-2119, Drawer B. Stormville, N.Y. 12582.

Announcements

Minorities In Media

The New York Times reporter, Ruddy Johnson and WCBS radio reporter, Jane Tillman Irving, will be guest speakers in Shephard 105, on Friday, November 4, 1PM. "Minorities in the Media" will be discussed.

The program is an outgrowth of professor Michael Keating's "News and Society" class. Everyone is welcome to attend.

"In A Safe Place" On Campus

The City College YMCA Mini Academy will present Emmanuel Westbrook's *In A Safe Place* on November 16, 17, 18, and 19 in the Finley Ballroom at the City College of New York, Convent Avenue at 133rd Street. Performances will begin at 7:30pm. Tickets are two dollars for students with I.D. and Senior Citizens and four dollars for the general public.

Proceeds will provide aid for the Mini Academy's free afterschool remedial and tutorial program for children from public and private elementary schools in the West Harlem area.

For further information contact Gilbert Dyer or Cheryl Francis at 862-2828/2705/2881.

African Lecture Series Begins

An African Lecture Series will be presented at the Abyssinian Baptist Church at 132 West 138th Street, between 7th & Lenox Avenues, on November 14, 7:30 P.M. "A New Look At African History" will be discussed by Dr. John Henrik Clarke, professor in the African History Department of Hunter College. Admission is free.

Muslim Television Program

Islamic Press International, a weekly program dealing with issues concerning all Muslims worldwide, comes on Saturdays, 4pm-5pm on Channel 68.

The hosts of this program are Hishan Jaber and Ghazzi Khankan. Channel 68, a UHF station, can be picked up throughout the metropolitan area.

Muslim Students Organization

The Muslim Students Organization of City College holds meetings on campus every Thursday, 12-2PM.

The next two meetings will be held in room 428 Finley.

The Muslim Students Organization of CCNY, formed three years ago, has recently re-organized.

Frank Silvera Writer's Workshop Presents Play

The Frank Silvera Writer's Workshop will present "Run'ers," written by Ivey McCray and directed by Bette Howard, from Wednesday, November 9 thru Sunday, November 13, 1977. Productions will be held at 316 East 88th Street, between 1st and 2nd Avenues. Call JU2-4240 for more information.

ATTENTION ALL STUDENTS

Students who received a letter from the CUNY business office saying that they owe the administration up to \$325.00 should immediately contact the Day Student Senate.

The letter claims that the 1976-77 TAP award estimate by the UAPC University Application Processing Center, was much less than the actual award made by New York State. The letter goes on to threaten debarment from classes as well as putting a hold on the records of the student if payment is not received by a certain date.

Because the office of the Vice-Provost has refused to forward the list of those students who received the letter to us, we are asking those of you who received this letter to contact us so that we may plan and executive effective action.

We can be reached by calling 690-8175/6 or by visiting room 331 Finley Student Center. Leave your name, address, phone number and I. D. number with the secretary, BJ Ashanti.

Nominees are needed to fill the student seats on Departmental Executive Committees (Plan A) in the following departments:

Anthropology	Mathematics
Asian Studies	Philosophy
Biology	Physics
Black Studies	Puerto Rican Studies
Germanic and Slavic Languages	School Services

Nominees are also needed to fill the seats on Departmental Advisory Committees (Plan B) in the following departments:

Art	History
Chemical Engineering	Jewish Studies
Chemistry	Mechanical Engineering
Civil Engineering	Political Science
Classical Languages	Psychology
Computer Sciences	Secondary and Continuing Ed.
Earth and Planetary Sciences	Social and Psychological Fndts.
Economics	Sociology
Elementary Education	Technology

You must be at least a junior and a major in the department in order to be eligible to run. Nominating petitions are available in Admin. 201, Finley 152 or Finley 104. Pick up one today.

DEADLINE for filing petition: November 14

File in room 201 Administration. There must be at least 6 nominations before a departmental election is held.

FINLEY STUDENT CENTER

One building shunned out of the academic world
 A place where friends meet and lovers eat
 where life's forces encounter until
 the days have end
 A structure where dreamers and pretenders thrive
 An environment where images of society form
 to attack the qualities
 Substances of merriment from the pressures of time
 Herb minds of the future that no one can ever
 predict their ending past
 Communicating informally and free for the struggles to come
 Asking questions of others, why?
 Life is so confusing?
 Things are spoken and seen so simple
 yet the meanings are interpreted abstractions
 Escaping the invisible elements of being conformed
 For the little time that remains
 The universe must accept these considered fallacies
 of an unrealistic age
 Out of these unpure walls little women and men
 of heartbreaks and disappointment and constant dreams
 will form separate worlds within this total outlook
 Hoping but not really wishing for something real and natural

ROY BARDON

Book Review: "Song of Solomon"



Toni Morrison

by P. Lee Lang

To be familiar with the name and prose of Toni Morrison is to be witness to the evolution in writing. To be unfamiliar with her name, let alone her works, is to be ignorant of one of the greatest writers of contemporary times.

"Songs of Solomon," Ms. Morrison's most recent novel, is predecessor to only two: "Sula" and "The Bluest Eye," both of which were acclaimed by notable critics to be works of a "major talent." And without benefit of her first two novels, "Song of Solomon" stands on its own merit.

Hesitantly, one might suggest, it is a novel written by a Black woman, about Black people and for Black people. And if that is the case, so be it. However, the pain embedded in the print can be felt by everyone; the ecstasy transmitted from each line is universal; and the insight into human nature—if typed in braille—can be seen even by the blind.

Although it is fictitious by classification, I dare say, a more true extension of Black history has seldom been written and read.

With a roots-like format (referring to Alex Haley's prize winning bestseller, "Roots"), the

novel centers around a family in Detroit whose sir name is Dead. There is Macon, Sr., the father and prosperous self-made slumlord, his wife, the prestigious doctor's daughter, who visits her father religiously even though he is dead; there is Macon, Jr., known as milkman, the first Black child born at the famed "No Mercy Hospital"; there is Pilate, the tall, Black, no navel aunt of Milkman, who saved his life before he was born. And there are others, the family's extention is not small.

For sure, each character in the novel has their own interesting story. But when combined as is, the intermingling and overlapping of the characters' lives, as Ms. Morrison would have it, it can do nothing less than overwhelm.

The success of most writers depends on their ability to compose something new and different or to make the familiar new. Ms. Morrison succeeds at the latter.

She has taken what now appears to be a subject nearing retirement—the tracing of one's ancestry—and pumped new blood into it with her precise prose.

To read "Song of Solomon" is to know, "what Shalimar knew: If you surrendered to the air, you can ride it."

"TAPS"

Played on

Education

Commentary, Special to
"The Paper"

Last year, when tuition was imposed, CCNY students were asked to believe that the Tuition Assistance Program would cover their tuition and allow them to continue their education. If it wasn't clear before, the events between last fall and now, have made it quite clear that we have been lied to.

First, only \$35,000,000 was allocated to the TAP program during the 1976-77 academic year. This figure, which had to be shared among 170,000 students, meant that TAP was, initially, drastically underfunded.

Secondly, earlier this year, Governor Carey tried to eliminate \$11.8 million from the CUNY TAP program.

Now, after one school year, 1200 CCNY students received a letter from the CCNY business office telling them that they owe the administration \$325. According to the letter, the 1976-77 TAP award estimate by the University Application Processing Center (UAPC) was much less than the actual award made by the New York State Higher Education Services Corporation. The letter goes on to state, that "payment is due by November 10, 1977. Because of the budgets constraints placed upon the college by the City and the State, this has to be a firm date. If payment is not received by then, you will be debarred from class, hold placed on your records, you will not be allowed to register next semester, and you will be charged a reinstatement fee of \$15 to clear your records and gain readmission to class." (Due to student pressure the date was changed to December 31, which doesn't help the students any.)

The letter was dated September 26, 1977 while the mailing envelopes were dated October 7, 1977.

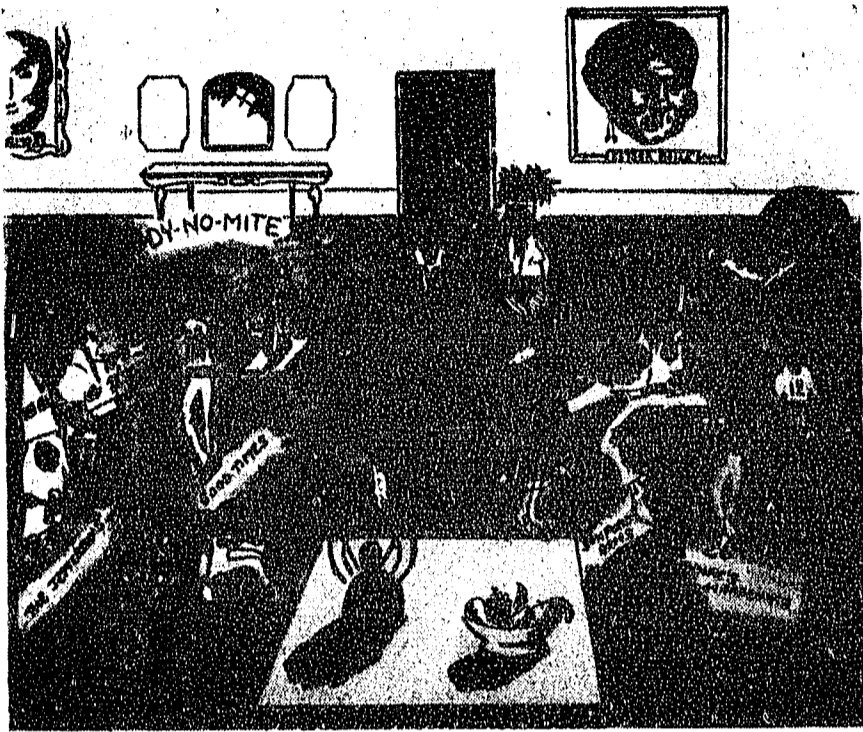
This development, if looked at in the context of the other TAP problems, makes it quite clear that the problem is not TAP, but TUITION.

Traditionally, outside CUNY, higher education was restricted to those who had enough money to attend schools like NYU and Columbia. City University was to be the exception; It was supposed to give working people and their children the opportunity to receive a college education. The policy of NO TUITION was to be the guarantee ensuring that the university would not just be the domain of the elite. Despite the NO TUITION policy, CUNY catered to a relatively high degree of elitism up until 1969.

Blacks, Puerto Ricans and Asians came into CUNY in significant numbers as a result of the struggles of Black and Puerto Ricans at CCNY in 1969. The fact is that this was not given willingly but granted after a hard fight in which students and community people sacrificed many weeks of hard struggle.

Sorry, but as Black students we must reject the TAP program as another fraud. We are forced to reject it. We do not want to hear TAPS played on our education. We, of WEUSI UJIMA (BLACK COLLECTIVE WORK AND RESPONSIBILITY) believe that the first step in the struggle to re-open access to the University is to effect a higher degree of unity among the students of City College, in particularly Black Students. The task now is to struggle for an education for all who wish it. It is a task that requires unity of thought and action. It is a protracted struggle, and will not be successful overnight. NO TWO YEAR TEST. NO TUITION. OPEN ACCESS.

Black Television and its Adverse Effects on the Black Child



by KEN JONES

Today's Black programs are so identical that there would be little point in recognizing what meager dissimilarities there are. Whether it be the silly jive-filled jargon and "a bunch of Black folk going nowhere" type atmosphere of "Sanford Arms"; the Archie Bunkeritis and dollar sign gluttony of George Jefferson in "The Jeffersons"; the often outrageously costumed, finger poppin', smooth talkin', "the Hell with the establishment" characterization of J.J. in "Good Times"; or the non-example setting foolishness and clowning around of "What's Happening," Black programs of today convey images which have been coating the shell of Black stereotype with enamel.

Another typical aspect of Black television is the "fatherless home image." In "What's Happening," the father occasionally "drops in" from time to time. "Good Times" is now depicting a parent-less home. Certainly there is no denying the fact that fatherless Black homes do exist. But I see no need in advertising this sad fact on the screen to inflict psychological scars on the minds of young Black viewers. Are only programs like "Family," "The Fitzpatricks," and "The Waltons" to typify the well-bred home?

In the beginning of the year, "ROOTS" came to television; a major motion picture adapted from Alex Haley's acclaimed book tracing the author's lineage. And quite some time prior to "ROOTS," of equal spirited elegance, was "The Autobiography of Miss Jane Pittman."

During Miss Pittman's visit into our homes, "That's My Mama," "Sanford and Son," and "Good Times" were out in the backyard playing with our children. So preoccupied were the children that they were hardly aware of Miss Pittman's presence. Then much later, Mr. Haley dropped in on us. This time the children took a greater interest in their visitor because they had often overheard their parents speaking of his coming. And unlike Miss Pittman, who stayed but one day, Mr. Haley would stay a whole week. But again, "What's Happening,"

"Sanford Arms," "The Jeffersons," and "Good Times," would own the bulk of their attention. The two distinguished visitors aroused the curiosities of many a young Black child. But that unfortunately was all.

"ROOTS" and "The Autobiography of Miss Jane Pittman" could never have held their own against the weekly dosage of Black television shows. To a Black child, Black films like "ROOTS" and "Miss Pittman" are like the relative never head about. And when he or she visits for the first time, smiling and bearing gifts, always the same thing is said: "Hi, I don't know if you remember me but I'm your Aunt Sally (or Uncle Lou)." Both the child and this "new" relative seek to become more acquainted with each other. But there is always so little time.

Often I have asked myself why aren't there Black programs with positive and encouraging messages brought forth? Why aren't there programs about a "Black Quincy," or a "Black Perry Mason," or a "Black Kojak"? Programs giving Black people occupational roles. I, for one, am sick and tired of Black shows depicting Blacks as being an idle people spending most of their time slapping each other five, jive talking, or just plain acting a fool.

Why, also, have the great majority of Black programs been comedy oriented? This question does not imply that Black comedy is bad. In fact, comedy is one of the best prescribed thresholds to escapism. But keep in mind, however, that escapism of this type, while alleviating us of certain anxieties, mustn't remind us of something else negative. It would be nice to have Black programs of a more dramatic contour. Black programs could have been spawned from intelligent and meaningful Black films, i.e., "Sounder," "Green Eyes," and "Ceremonies in Dark Old Men."

Black television needn't only play the role of minstrel; making people laugh or perhaps being laughed at. There are new and different things to be said to Black people through television. But instead, television is nourishing negative stereotypes and harming our children.

Government Terror Against The Republic of New Africa

Special to "The Paper"

On March 31, 1968, five hundred Black Nationalists from throughout the U.S. met in Detroit, Michigan, and issued a Declaration of Independence for the Black Nation. The subjugated Black nation—the New Africa Nation—in North America dates back to the anti-Black colonial laws of the 1660's. The first land under Black New African governments was in the Mississippi Valley and the South Carolina-Georgia Sea Islands during and just after the Civil War, 1862-1866.

The Republic of New Africa claims sovereignty from the U.S. and seeks to establish an independent country in the Black majority counties of what is now Mississippi, Louisiana, Georgia, South Carolina and Alabama. The RNA bases its claim on the 13th and 14th amendments, contending ex-slaves were never given a choice to accept or reject U.S. citizenship, thus depriving them of their right to self-determination.

The 1968 Detroit Convention; (1) named the nation "The Republic of New Africa," (2) designated the five states of the Deep South as the subjugated "National Territory," and (3) created basic law and a formal provisional government, with officials elected in convention under a mandate to "free the land."

As with all nations, RNA citizens are born into it: all Blacks, descendants of slaves, born in America are citizens of the Republic Of New Africa. Blacks may choose to give up their New African citizenship, or they may choose to have exclusive RNA or USA citizenship. But New African citizenship is a right of birth; and the right of choice in the matter lies at the heart of the independence struggle.

In 1970, Imari Abubakari Obadele, I—elected second President of the conventions—moved the center of the struggle to the Deep-South, seeking to organize an open plebiscite—a popular vote—on the question of RNA vs. USA citizenship and on the right of the Black Nation; the RNA, to sovereignty over the Kush District, the 20,000 square miles of Black counties and parishes lying 350 miles along the Mississippi River from Memphis to New Orleans.

Six weeks after the RNA Provisional Government held a successful reparations convention at Mt. Calvary Baptist Church in Jackson, the police and FBI attacked. Jackson's white mayor, Rullell Davis, was quoted in the press as saying the attack occurred after white officials had "explored all legal means for driving the RNA out."

At 6:30 on the morning of Wednesday, 18 August 1971, a force of heavily armed, and bullet-proof-vested Jackson, Mississippi, policemen and FBI agents surrounded the official residence of President Imari Abubakari Obadele, I, of the RNA. Inside were seven persons: 15-year-old Karim, who lived there, and Offogga and Njeri Quduss, who was pregnant,

and Brother Chuma, 19; and three visitors—Vice President Hekima Ana of Milwaukee and his wife Tamu Sana, recently returned from the University of Ghana, and Addis Ababa of Detroit. The three had arrived less than forty-eight hours earlier. Tamu and Hekima were starting their vacation and on their way to Georgia. They occupied Brother Imari's bedroom the windows of which, like the windows of Brother Offogga's and Njeri's bedroom, looked out onto the spacious backyard.

Brother Imari, a young woman and two young men—somehow unknown to the usually vigilant FBI—were spending the night at the new RNA office some blocks away. Nevertheless, a smaller force of police and FBI agents also surrounded this building.

At the residence, following a predetermined plan, the police and agents, supposedly seeking a fugitive, who was not there, gave the sleeping occupants 90 seconds to come out and then opened fire into the back bedroom windows with lethal rockets carrying gas charges. In the general firing that followed, a police lieutenant was killed, and a policeman and FBI agent were wounded.

At the new RNA office Brother Imari walked out and challenged the policemen and agents as they moved in. All four here were arrested, as were the seven at the house, who suffered no injuries in the heavy firing and gassing but were beaten and trussed afterwards. All eleven were originally charged with murder and logged at Parchman Prison Farm. Nine were also indicted by the U.S. for 'conspiracy' to assault federal officers and for having assaulted them.

In 1972, in three separate trials for murder, held in racially charged atmospheres: Vice President Hekima was sentenced to life; Offogga Quduss was sentenced to life; Karim Njabafudi was sentenced to life, and Addis Ababa received two ten-year terms.

The three people at the office with Imari were released by habeas corpus action after two months. Sister Njeri was released after three months because she was pregnant; Brother Chuma, after 14 months, and Imari after 20 months.

But the month after Imari's release on \$25,000 federal bond, the U.S. government moved to take the nine whom they had indicted to trial. Seven were found guilty of everything charged, by a racist jury in Biloxi, Mississippi—the home of the trial judge, Walter I. Nixon, who had moved the trial there (the site with the least Blacks, in the division) over the objections of defense attorneys. The one elderly Black man on the jury was obviously terrorized by the other jurors. The convictions were appealed and argued before a three-judge Fifth Circuit panel in New Orleans on 16 October, 1974. On March 19, 1976, the Fifth Circuit freed Tamu but confirmed all the life sentences, and the U.S. Supreme Court has already

continued on page 5