

THE PAPER

Vol. 46 No. 5

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Thursday, November 17, 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

Prominent Women Speak Out With Chisholm At The Helm



The Paper/Ronald Moore

A Dynamic, Stoic, Beautiful and an Altogether Black Woman

by P. Lee Lang

In an evangelistic styled speech, Congresswoman Shirley Chisholm, with the power, tone and forcefulness like that of a religious orator, brought the audience in the Finley Grand Ballroom to their feet last Thursday with the sound of applause and cheers as she, the last of four keynote speakers, addressed herself to the problems of Black and Latin Women in art and politics. The program was sponsored by CCNY's Black and Latin Women's Organization.

In an appeal for unity among Black and Latin women, the Congresswoman told the male and female audience: "the same forces are keeping us at the bottom of the heap. The same forces that are keeping the black women down are keeping the Latin women down. Nobody is going to give us anything because we are at the bottom of the ladder. We have got to come together."

"It is necessary to get involved," Ms. Chisholm continued. "We can't just stand on the outside but we have got to get on the inside."

Ms. Chisholm further went on to say that the Black woman has been "misinterpreted . . . considered matriarchs and Sa phire's" (ref. to the wife of King Fish, in the "famed" Amos 'n Andy Program). In light of these labels, and alluding to her own political career, she went on to say that the Black woman "is placed in double

jeopardy in this society."

Aside from Ms. Chisholm, the other keynote speakers—all of whom are well known figures in their respective fields—were: Ms. June Jordan, poetess; Ms. Ruby Dee, actress; and Dr. Helen Rodriguez, pediatrician.

The fiery programs momentum was ignited by Ms. June Jordan, who read a series of poems pertaining directly and indirectly to women and their plight.

Ms. Ruby Dee added more flammable material when she addressed the subject of images in the media. "After twenty years," Ms. Dee said, "little has changed in the area of images."

"There is nothing positive with which to identify," she uttered in reference to television and movies. "T.V. has a great deal of responsibility it hasn't begun to meet. And we too passively accept that which is negative about ourselves."

With the flames already high, Dr. Rodriguez added to the tenor with statistics about the health care of the "super exploited," stating fact and figures that depicted deplorable conditions for Black and Hispanic people.

After the speakers presentations, the audience was at liberty to ask questions and make comments. Following, a series of workshops were held throughout the day on the topics: women in arts, daycare, politics and communications.

Where
Were
You?



The Paper/Ronald Moore

... a gracious lady

by Ken Jones

What might've appeared to many astonished onlookers and passersby to be a somewhat micro-WattStax happening, perhaps not quite as large in size, but equally as large in significance, the program held here last Friday, in Finley's Grand Ballroom, sponsored by the Black and Latin Women's Organization, was just that . . . and indeed more. Yet, unfortunately in spite of the event being highly publicized, the turnout was mediocre. And the needle's-point, scratching out this same old song, is beginning to bleed now.

The distinguished and honored guest speakers on the dais were: Congresswoman Shirley Chisholm, Ms. Ruby Dee, noted Black author and poet June Jordan, and Doctor Helen Rodriguez of the CCNY Bio-Med Program. Their speeches were dynamic and inspiring. However, their vitamins for the mind should have been distributed among more Black and Hispanic students than were there. The cries of these old warriors, old not in terms of age but rather in terms of deeds, and their words of wisdom should have been heard by a multitude of ears. But they were not.

Perhaps a finger can be pointed at the three day weekend. Undoubtedly, the weekend was a lovely sight from a distance, say about Monday or Tuesday. But if that is to stand as the reason why many ethnic students ignored the program (idealistically wearing blinders), then God we are in

trouble. A million and one three-day weekends will always, in the final analysis, *total zero*, for us.

As the speakers' portion of the program approached its end, with Ms. Chisholm receiving a standing ovation for a most inspiring speech (to which soon afterwards came a reception for workshop participants in Buittenweiser Lounge), like small tots gathering around some favorite grandparent who would tell them many wondrous stories, students clustered about the guest of their choice with Congresswoman Shirley Chisholm and Mrs. Ruby Dee receiving the most attention. Ms. Chisholm and the others seemed just as delighted with their young admirers as they were of them.

Watching the four separate huddles one might have thought . . . how majestic and powerful were the presence of these old warriors, who must one day leave this place (life) and pass on to Valhalla. They came here to prepare the young ones who must take their places, continuing to build what they have labored through most of their lives. But enough for passing thoughts.

Where were you? And just when is this malignant apathy among Black and Hispanic students going to end? Is this perhaps the only effective antibiotic: "I told you so . . . now maybe next time. . ."? Brothers and sisters, there are not enough "next times" to go around.

SPECIAL IN THIS ISSUE:

**AFRICANS AND WORLD REVOLUTION
PART 1**

For Your Information

Black Alumni Tutorial Program

The Black Alumni Association has conducted a Tutorial Program for several years here at the College. In the past, this program, which was conducted on weekends, focused on elementary grade community children and was staffed, primarily, by Black Alumni volunteers.

Given the development of the City College-YMCA's Mini-Academy program, which adequately services this group of youngsters, The Black Alumni Association has decided to shift the emphasis of their tutorial to service the City College's student body. In their attempt to develop this new program, they have discovered that many other groups have planned or implemented such programs.

To create a more comprehensive and effective service, the Black Alumni is requesting a meeting of all students with a similar ambition, to coordinate resources and ideas.

Location: Finley Center-Rm. 104
Date: November 15, 1977
Time: 4:00 P.M.

PACE Exams

The U.S. Civil Service Commission has announced the 1978 testing schedule for the Professional and Administrative Career Examination (PACE). The PACE written test will be given during January and April 1978. The filing period for January testing will be from November 1 through November 30, 1977. The filing period for April testing will extend from February 1 through February 28, 1978.

Competition for positions filled from the PACE examination is keen. Because of the large number of competitors and the limited number of job opportunities, applicants must score highly to have a reasonable chance for consideration.

Interested persons should contact their college placement office or a Federal Job Information Center for copies of the announcement. The locations and telephone numbers of Federal Job Information Centers are listed in telephone directories under "U.S. Government."

Resume Bank Available

The Black Alumni Association Resume Bank is alive and waiting for you. Send your resume to the Black Alumni Association, P.O. Box 177, New York, NY 10027.

Black Students Unite

by Selwyn Carter

On the weekend of November 4th, 5th and 6th, the National Black Students Association held a successful congress in Atlanta, Georgia. The Congress, which was held in Dean Sage Hall of Atlanta University, was the culmination of a series of meetings and conferences held throughout the last eighteen months.

The first one, held February 17 through 23, 1976, in Medford, Massachusetts, was called by the Afro-American Society at Tufts University. In attendance were two hundred students from across the country along with several persons prominent in the Black liberation struggle. Participants there agreed to work towards the building of a National Black Students Association. In September of that year a Southeastern Regional NBSA conference was held to be supplemented by a national planning conference, both in Atlanta. Because contacts or units were established in most parts of the country, the congress organizers were "preparing for national consolidation of the organization." As such the purpose of the November 4-6 Congress was to ".....Bring together Black students from across the country to effect national consolidation of the National Black Students Association (NBSA) by establishing national structure and policies, electing leadership, and setting national priorities for the next twelve to eighteen months."

At 9 A.M. Saturday November 5, Brother Kojo M. Owusu, the Southern Regional coordinator, delivered a welcoming address. He was followed by a special presentation from Akbar Muhammad Ahmed and a Keynote address by Brother E.H. Akinshogun.

Brother Akbar, who defined Black peoples' condition within the United States as a domestically colonized, captive nation, addressed himself to the past and present state of the Black Student Movement. His presentation spoke to the need for ideological clarity in the Black Liberation Movement upon coming out of a nine year lull. "We have to be very clear as to how our liberation will be ac-

complished." Because a correct historical perspective is so necessary for ideological clarity he outlined a series of books and pamphlets recommended for students to read. Among them are Black Nationalism in America by John Bracey Jr., Black Political Parties by Haynes Walton Jr., Black Activism by Brisbane, The U.S. Imperialist State And The Black Nation by Saladin Muhammad and a Critical Analysis Of The Black Liberation by Umar Rahman. (These can all be purchased at Liberation Bookstore.)

The keynote speaker, E.H. Akinshogun, defined a student as an "...individual engaged in the conscious process of analyzing, evaluating and contemplation of material and abstract phenomena and ideas" whether enrolled in an institution or engaged in personal study. He pointed out that the correct historical perspective comes from first studying the elders who are struggling among us to then gain inspiration from those who have struggled before them, like Gabriel Prosser, Denmark Vesey, Harriet Tubman, and Nat Turner. In preparing congress participants for the ensuing workshops he stressed the importance of struggling with one another for clarity; however, he cautioned individuals that "...once an agreement is made on a particular program, do not hold oneself out from participation." Before closing, Brother Akinshogun told those assembled that the challenge of the Twenty-first century for Black youth is the challenge of ORGANIZATION. "Organization," he said, "is the key to productivity."

The main section of the congress was the three workshops: Purpose And Goals, Programs And Issues and the Code Of Operations workshop. The first of these began with an explanation of the Black Student Movement and education in an attempt to answer certain questions: "What role must the Black Student Movement and NBSA play in the overall Black Liberation Struggle in the United States in the late 1970's? What type of Black student organization is needed to best promote the progress of the Black Student

Movement? What type of long and short range goals can we set to move NBSA closer to fulfilling its role in the present struggle? Can existing Black and white institutions be used as tools for liberation?"

The second workshop outlined a series of programs and methods for implementing them. The Code Of Operations workshop was primarily concerned with developing a structure for the organization and definition of criteria for membership.

The weekend, which was a totally productive and enlightening one, sent Black students back to their respective campuses with lots of enthusiasm, energy and direction. For those who did not know it before, an NBSA press release analyzed that "...the current educational crisis facing Black students can be conceptualized in the following manner: Dramatic cutbacks in scholarships and financial aid, plus inflated tuition costs, equal dramatic decreases in Black enrollment." For us here at City College, that is certainly true.

For those of us who did not attend the weekend, the title of NBSA's newsletter, UJIMA (Collective Work And Responsibility) illustrates what they're about.

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CORRECTION

In the October 20, 1977 issue of *The Paper*, it was incorrectly reported that for the first time, CCNY had its own booth, apart from other CUNY colleges, at the New York College Fair. In fact, CCNY was the first and only CUNY college to participate in the fair in 1973 and succeeding fairs up to the present. Also, Ms. Jane Margulis is employed at CUNY's Central Admissions Office. She is not executive administrator in the Office of Admissions Services at CCNY. *The Paper* apologizes for the errors.

by Muhammad Ahmad

The formation of the Pan African movement was born from the realities of African peoples having been subjected to the sinister exploitation of the Western world through its social, political, cultural and economic system.

Since the beginning of the 16th century, when Europe began to engage itself in the international rape of Africa, ripping African society to shreds, kidnapping more than 100 million Africans; binding them as cattle, enslaving them and exposing them to rape, genocide and the abuse of slavery through an international trade which reaped billions in profits for all of European society; Africans have been subjected to the worst kind of abuse and crimes of inhumanity the world has ever known.

For over 400 years the European has attempted to impose his will on the dark majority of the world. As his society developed from the international trade of African men, women and children as chattel slaves, i.e., stealing families, tribes from their homes, the European uprooted society in Africa and brought slavery to the "New World," North, South and Central America and the Caribbean.

The European bourgeois, in order to pacify its own contradictions, developed the concept of racism, exploitation and enslavement on the basis of race; enslaved people were considered less than human beings. This was done in order to justify their international system of exploitation of man, by mankind. The system of capitalism which developed to a large extent from the slave trader, later developed into imperialism, capitalism's highest stage of development. Imperialism developed into neo-colonialism, the last stage of imperialism. The imperialists have spread the system of racism to Asia and have developed an international racial class of which the European is on top (white is right) and has developed an international curtain based on color, limiting the areas of peaceful communication between the haves and the have nots.

The Pan African movement developed as a result of white colonial rule in the Black world: It struggled in an era in which black people were manipulated and used as pawns by all forces of the white world, by white internationalists both from the left and the right.

The Pan African movement began as a movement of bourgeois nationalist intellectuals before being transformed into a revolutionary force for African liberation.

In July 1900, H. Sylvester Williams, a West Indian lawyer practicing in London, founded the first Pan African Conference. Dr. DuBois was elected vice-president of the first Pan African Conference. DuBois said that the problem of the 20th Century is the problem of the color line.¹ The Pan African conference did not receive support from the masses of Africans at that time because, for a large part, the movement was in the hands of alienated Black intellectuals who, though brilliant, had basically severed their roots with the mass of Black people. In its early years, the Niagra Movement's Pan African department, corresponded with African intellectuals. Even Thomas Fortune and Booker T. Washington were interested in the concept of Pan Africanism.² But the main organizational development of Pan Africanism was maintained by the efforts of Dr. DuBois and Marcus Garvey. In 1919 DuBois organized the

Editors Comment

I am honored to introduce "Africans and World Revolution." This article will appear in three parts, the first will be under the main title. The second will be subtitled 'The Principle Contradiction in the World & the Line of Revolutionary Internationalists. The conclusion, including the footnotes, will be called, the Underclass & Revolutionary Internationalists.

To emphasize certain phrases and/or sentences, I have added italics. I highly recommend Don L. Lee's book From Plan to Planet, as a complement to this feature. Peace.

BIR BROWN

Africans And World Revolution (Pt. 1)

first Pan African Congress which was held in Paris. The congress consisted of fifty-seven delegates, of whom sixteen were African-Americans, twenty-one West Indians, twelve Africans and the remainder Europeans. The congress was a mild one in terms of formulating a program of social action for the liberation of Africa, but it went a long way towards laying the groundwork for international black organization and communication. During this time Duse Muhammad Ali, editor of the African Times and Orient Review, worked very closely with Marcus Garvey and other Pan Africanists.

In 1920 Marcus Garvey, the most significant international mass leader of the twentieth century, organized the International Convention of the Negro People of the World. Unlike DuBois, Garvey was not an alienated intellectual, but was a mass leader who organized thousands to support the concept of Pan African Nationalism (Black Internationalism) and the immediate liberation of Africa. One of the most severe blows to the cause of Pan Africanism was the clash that occurred between DuBois and Garvey in the 1920's. DuBois in his later years admitted it was one of his biggest mistakes. Garvey was a master organizer, propagandist and agitator. Within five years he had formed the nucleus for an international Black movement that had millions of followers. But the white colonial powers were well aware of the potential of an international Black nationalist movement and they immediately organized to stop Garvey. They formed an international white power conspiracy to keep Garvey from the shores of Africa, banned the Negro World, Garvey's weekly newspaper in African colonies, and with the help of the United States government, caused division within his ranks; used the Negro intelligentsia to wage a character assassination campaign against him, framed, jailed, and exiled him.

The second Pan African Congress was held in London and Brussels in 1921. There were 113 official delegates, 25 from the United States and 41 from Africa. In Brussels a split occurred among the Pan Africanists. Diagne, then the chairman of the congress, led the moderate faction and DuBois led the militant faction. The militant faction of the congress was still considered moderate according to Garvey.

The Third Pan African Congress was held in London and Lisbon in 1923. Because of DuBois' conflicts with Garvey, the congress was not well attended.

The Fourth Pan African Congress

was held in New York in 1927. It was the last congress held directly under DuBois' leadership. Again because of DuBois' historical conflict with Garvey, the congress did not receive mass support from the Black World.⁴

The 1930's depression, the opportunist moves by the left and the impending war years hindered further development of the Pan African movement until the mid 1940's. A personality that began to become the spark for Pan Africanism was George Padmore. Making his residence in London, he came in contact with other brilliant black men, such as his childhood friends, C.L.R. James, Wallace Johnson and Jomo Kenyatta. In 1944 various Black organizations united to form the Pan African Federation under the leadership of the International Service Bureau.⁵

Padmore became the main organizer for another Pan African Congress which was to become the turning point for the Pan African movement. Padmore corresponded with DuBois and DuBois gave all the encouragement to the Pan African Federation to hold the Fifth Pan African Congress. The Fifth Pan African Congress held in Manchester, England in 1945 was the turning point of the Pan African movement. For the first time in the development of the African International movement, Africans drafted a scientific program for immediate liberation of the motherland.⁶ Some notable African leaders who played a major role were Nkrumah, who organized the West African National Secretariat from the Congress and Jomo Kenyatta, later to become known as the "Burning Spear."

In 1946, the West African National Secretariat held its own conference announcing its dedication to the concept of a West African Federation and the ultimate achievement of a United States of Africa. The significance of the Manchester congress was that it seemed to transplant Pan Africanism from a vague concept of ideas among bourgeois intellectuals to a scientific ideology welded by a developing African intelligentsia; into organizational form to serve as an instrument for a national liberation revolution.⁷

Colin Legun in his Pan Africanism describes the historical need and development of Pan Africanism when he says: "Recognition of the unique historical position of Black peoples as the universal bottom dog lead to a revolt against passive submission to this situation. The emotions associated with Blackness were intellectualized; analysis of Pan Africanism became a vehicle for the

struggle of Black people to regain their pride."

Pan Africanism became an ever growing force in the 1950's with the emergence of the Mau Mau revolt in Kenya, the success of the anticolonial revolution, obtaining independence for Ghana and then the chain of events that led to decolonialization and the emergence of seemingly independent political African states. Padmore's book Pan Africanism or Communism, is a theoretical classic in the definition of historical experiences leading to the development of Pan Africanism. While Pan Africanism won many victories in the late 1950's and early 1960's its leaders made serious errors and the course of true African liberation suffered many setbacks in the late 1960's. The early 1960's created the illusion that true independence had at last been won. But to the contrary **only the method of colonialization was changed.**

In 1963 and 1964 efforts to build a strong Organization of African Unity was misdirected with the emphasis being placed on leaders of African governments. This limited the flexibility of the Pan African movement.

Brother Malcolm X saw the great need for international Black Unity and organization and attempted to fulfill the gap left by the Manchester Congress. But the power structure once again well aware that the international African organization would mean death to colonialism, imperialism, and neo-colonialism; assassinated Brother Malcolm before he could organize an international Congress.

The overthrow of Kwame Nkrumah, late president of Ghana in 1966 shows us that the racist monopoly capitalists are changing their tactics.

Africans the world over must understand that the white colonialists have changed their strategy; they have seen that the African masses have awakened, developed an African nationalist consciousness and realize they cannot rule Africa in the same way they did before. To cover up their sinister design of world domination and super-exploitation of Africa, they do not seek overt political control of African states any longer. They did this in the stage of imperialism and colonialism, but they had consolidated (changed) their base of operations in order to deceive and trick us and as Nkrumah has brilliantly described in Neo-Colonialism (the last stage of Imperialism), the imperialists have changed their tactics. Through trade agreements, bribes, economic investments and peace corps projects, they plan to re-colonialize Africa in a manner that will take us **another 100 years to recover from.** Their latest moves have been to cause division within the ranks of African Governments by buying off whole African armies, assassinating progressive African leaders or overthrowing them. The attempted invasion and coup by the Portuguese mercenaries against the Republic of Guinea in 1972 and the assassination of Amilcar Cabral in 1973 shows us how **desperate the imperialists are.**

Africans worldwide must understand the dynamics that divide the world, created and fortified by the system of neo-colonialism.

African people must realize that the present period calls for a re-evaluation of all positions and **above everything else African people the world over must realize that we are engaged in a world (international) protracted war of liberation.**

Continued on pg. 8

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**Gotta get over
The Hump . . .
. . . together**

We Must Organize To Combat Common Problems

There are not many Black and Latin women in the feminist movement and less Black and Latin women in the "white" feminist movement. (We differentiate because the women's liberation movement is predominately white.) But there are Black and Latin feminists who feel it is necessary to have their own group, in sympathy, yet apart from "white" women's liberation.

The duality of being non-white and female makes organizing around those issues that effect Black and Latin women necessary.

The white feminist movement, predominantly middle class, does not and cannot address itself to the problems facing poor and Third World women.

The most important goal for Black and Latin feminists is the freedom of their people. They are not fighting their men as are white feminist. (White feminists are fighting the power structure, which is controlled by white men, therefore, indirectly, they are fighting their men.)

Latin and Black women desire respect and dignity. They want the right to insist on it from society and their men. They want the right to fight for what they believe in. Black and Latin women want to fight side by side with their men in the struggle for liberation.

Many Black women say that the Black woman has always been liberated because she has always had to work. This myth must be destroyed. This myth equates work with freedom. Has the Black woman the power to decide not to work? Black women aren't in decision making positions. They have no power. They are exploited. Black men and women don't have absolute control over their destiny.

Third World women can and must work together to address those issues that affect them most:

- Free community-controlled day care centers
- Community controlled schools
- Minimum wage for domestic workers
- Safeguarding poor women from unnecessary hysterectomies and other surgery
- Decision making positions in employment for her people

An end to the subtle, psychological control and slavery evident in every facet of our lives. Advertising and the media are important vehicles in this control.

Let us hope that more women, on and off campus, will get involved in the Black and Latin Women's Organization. We can build a stronger bond between Third World women. Women can work to make the necessary changes on this campus and in our communities.

THIS ISSUE IS DEDICATED TO A.H.

Angela Henderson, former editor in chief of the Paper has left us to pursue her own interests. This is her last editorial in this position. Angela, we thank you for the service and guidance that you have given in the past and we wish you well in your future endeavors, whatever they may be. **PEACE AND LOVE**

B R BROWN

An Obligation Betrayed

by Robert Williams

The struggle for Black Liberation faltered during the Reconstruction era because of the lack of disciplined unity, specific direction and well-trained leadership. It is a most fatal error for those who fight for social change to accept initial and token success as a conclusive and permanent victory. No revolutionary victory can ever be thought of as being secure until all active opposition and adverse reactions are forcefully liquidated or staunchly contained.

We stand besieged in almost the same position today. Do we learn nothing from history? We won some significant victories during the recent civil rights movement. We experienced certain success because of unity of purpose, specific direction and skilled and deliberate leadership. Again we have become victims of an apparition of an illusive freedom. We have deserted the standard of struggle in order to prematurely partake of the captured bounty of an opposition not yet rendered incapable of a devastating counter attack.

We are now being rolled back. We are in danger of losing many hard-earned gains. Are those who sacrificed for these gains to be betrayed? Have they passed the standard of struggle to hands that are hell-bent on squandering the heritage of Black People? The movement is scattered and in disarray. Many youth who should have

a profound commitment to continue the battle to total victory have succumbed to the fabianism of a neo-Black credit-consumer society. **Finger popping and drugs** freely flowing from the fountainhead of the racist liquidationists have become the master's new chains for the Black man's bondage.

CONSPICUOUS consumption and out of this world flights are not the hallmark of greatness and success but forebode a rampaging misery, degeneracy and enslavement. There is no possession on this earth more precious than **freedom. Proud people will fight and die for it.** Only those who so value it deserve it. The movement now is still coasting on the thrust of those whose numbers are being thinned by time and the enemy. The thrust is waning. Unless youth take up the standard and move to the beaches, another dark night of desolation and emasculation will descend upon us. All the wheels and threads and sensual hipness and junk will come to naught. **Freedom is not a commodity of dole. It cannot be dispensed through social services.** It cannot be imagined into being. Freedom like human life is born in labor and nurtured in growing pains. Let us **entertain no illusions.** Cast the BS aside and let's get back to the serious business of survival. Youth have an obligation. **Fulfill it or perish.**

Lemme Pull Your Coat

By B.R. Brown

There are some who believe that everyday is a holiday—and perhaps they're right. For them, or those who would just like to have bits of information for those intimate moments when conversation lags, here are a few reasons to observe or celebrate during the month of November:

The first has been claimed as **BLACK SOLIDARITY DAY.** On the second, in 1939, Speaker of The House (Miss.) Major Lynch, died. James Weldon Johnson became the secretary of the NAACP on the third, in 1920. Adam Clayton Powell was elected to Congress in 1941, on the fourth. On the fifth, we find Theo. S. Wright, the 1st black to get a theology degree in the U.S., in 1836.

Actress Juanita Hall was born on the 6th, in 1914. Carl Stokes was elected Mayor of Cleveland, in 1967 on the 7th. On the eighth, Edw. Brooke was elected Senator from Mass. in 1966. Benjamin Banneker, astronomer/mathematician, was born on the 9th, in 1731. Charles Sifford, the first Black to win a pro golf tournament, was born on the tenth, in 1927.

Comedian Bert Williams was born on the twelfth in 1876. Segregation in transportation was

decreed illegal on the 13th, in 1956. Booker T. Washington died on the 14th, in 1929. J. M. Langston, lawyer/educator, died on the 15th, in 1897. The "Father of the Blues," W. C. Handy, was born on the 16th, in 1873. Judge William H. Hastie was born in 1904, on the 17th. The American Convention of Abolition Society was founded on the 18th, in 1829. Lincoln delivered his Gettysburg Address in 1863, on the 19th. On the 20th, President Kennedy issued his anti-discrimination order.

Laurence C. Jones, educator, was born on the 21st, in 1884. President Kennedy was killed in Dallas on the 22nd, in 1963. In 1897, on the 23rd, A.J. Beard invented the "Jenny Coupler" to connect railroad cars. Racial segregation was banned on interstate trains on the 25th, in 1955. Sojourner Truth, a great fighter for freedom, died on the 26th, in 1883. On the 27th, Hosea Richardson became the first Black jockey in modern times, 1951. Richard Wright, author of Invisible Man, etc., died in 1908 on the 29th. Floyd Patterson won the heavyweight championship in 1956, on the 30th.

There is much more but that is another story for another time, so enjoy your celebration.

Black & Latin Women's Group Deals With Common Problems

by Angela Henderson

The Black and Latin Women's Organization (BLWO) or Organizacion De Las Mujeres Latinas Y Afro-Americanas, was established in the spring of this year to deal specifically with problems faced by Black and Latin women.

Cynthia Edwards, publicity manager for the organization, said that some white women's groups are not supportive of Black and Latin women's problems. "Some (white) women are just looking for a place in the system," Ms. Edwards said, referring specifically to the National Organization For Women. "They are not looking to change the system."

BLWO is comprised of fifteen young women, both students and non-students. The publicity manager said that no

problems between Latin and Black women had to be overcome when forming the group. "Both are oppressed by the same thing. Most of the time we live in the same community. The same problems arise in housing, schools. . ."

The organization doesn't exclude men. It "deals with problems of Black and Latin men, too," Ms. Edwards said. "It is a collective struggle."

The feedback from Latin and Black women has been positive. Many have seen a need for such an organization. But there has been no response from Latin and Black men, she added.

BLWO works closely with the Women's Center and the Women's Studies Department here at City College.

Meetings are held off campus to attract non-students.

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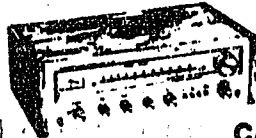


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Who's Doin' It To Whom

(Forced Sterilization: The Future of Population Control!)

by T.J. Schermerhorn

A campaign of invasion and mutilation has been initiated by the United States against Third World people, under the banner of population control. Since the late 1960's, fertility has been a major scapegoat for the capitalist induced sufferings of Third World people. While feigning an altruistic concern for the world's impoverished masses, the U.S. corporate elite, through aid and research institutions, has launched a campaign of demographic repression on Third World people to maximize profits. Population control has proved to be a dismal failure in relieving conditions of poverty. However it is still pushed as a remedy because of the political role it has come to play. Much has been written in the last decade in connection with the poverty of much of the world being a result of too many people procreating too rapidly, rather than poverty being a function of the means by which resources are utilized and distributed. This neo Malthusian view of the world provides the philosophical background for the population policies of the U.S.

Third World Genocide

Fertility control is introduced to many Third World people through coercion. There has been an intensive campaign of forced sterilization conducted against Third World women, within U.S. borders for close to a decade. The imperialist character of this campaign is indicated in the large numbers of women of oppressed nationalities who have been sterilized. While seven percent of the married white women have been sterilized, twenty percent of the married Black women have been sterilized. It is estimated that one third of the women of Puerto Rico have been sterilized, Chicana and Native American women have also been sterilized in large numbers. While overseas many un-

derdeveloped nations in the capitalist camp have not yet reached the stage of massive forced sterilizations, they are moving in that direction. In India, legislation has been introduced calling for the rounding up and sterilization of men who have fathered more than three children. And there are systematically funded programs encouraging contraception in other nations; e.g., A.I.D. (Agency for International Development; A federally controlled agency which administers foreign aid).

Misdirected Effort

Population control efforts, in general, have failed to materially improve people's condition because they do not confront the contradictions that cause poverty. The rationalization of crimes committed for the purpose of population control, is that available resources are static, and large numbers of people simply put too great a strain on these resources, thus poverty exists because hordes of people must rely on scarce resources to survive. The commission on population and the American future put it this way, "... Slowing the rate of population growth would ease the problems facing the American government in the years ahead. Demand for government services would be less than it would be otherwise, and resources available for support of education, health, and other services would be greater." In line with this it is asserted that in Third World areas, where technology is stagnant, an increased labor supply leads to decreased productivity. (Law of diminishing returns: With capital and land remaining constant, an increasing number of workers must utilize these resources, so individual productivity and per capita income decrease). Though this argument is developed logically, it is incorrect, because, it begins in delusion with the first assumption. The problem is not the availability of technology or resources but, distribution and

utilization. U.S. corporations use technology for capitalist penetration and market creation in Third World areas. The green revolution is a good example; by developing high yield grains and introducing them into underdeveloped areas they were supposedly solving the world's hunger problem. However, due to the high costs of the inputs necessary for growing the new grains (they were hybrids that needed fertilizers, irrigation, and machinery to grow) smaller, poorer farmers could not afford the new technology. In many cases they were forced or bought off their land and joined the ranks of the unemployed. So even though there was more food, the newly unemployed farmers could not afford to buy any. U.S. multinational corporations enjoyed new markets but the problem of hunger was increased. The problem is not the lack of technology, but the profit motive perverting its use.

The fact that resources are there, is indicated by sudden availability during times of political unrest. During the sixties many services were made available—the poverty programs, day care, affirmative action, open admissions (at C.U.N.Y. and other schools around the United States) and other social services—to pacify and divert the militant struggles of that time (Black and other Third World liberation struggles, the anti-war movement, etc.). Using repression along with pacification, the establishment bought itself some time. Now many of those services have been retrenched. The present effort is to reduce services even further by reducing the number of people to provide services for. The only way that this assault can be answered, is again, with struggle. Not only for the restoration of services, or to end sterilization abuse, but the struggles for liberation that won the pacification efforts in the first place. Mahmood Mamdani (in his book, The Myth of Population Control) points out that fertility rates only change when the social conditions and structures in people's lives change, qualitatively.

Hence birth rates can't be lowered to alter lifestyles—indeed—lifestyles must be changed to lower birth rates.

Sterilization Abuse

H.E.W. pays 90 percent of the cost of sterilizing poor women. While other services were cut, federal allocations for family planning, was increased from 11 million dollars in 1969, to 250 million dollars in 1974. Fertility control is as much a priority inside U.S. borders as it is with Third World puppets overseas. Spending priorities make this clear.

Surgeons also have a vested interest in federally funded mutilation. A medical student in Boston said, "The name of the game is surgery—Bring the patient in, cut her open and practice, and move her out. While she is there she is treated coldly, patronizingly." Highly insidious methods of deceit and coercion are concomitant with these operations. Through a federally funded family planning program two Black teenagers, ages 12 and 14, were sterilized in 1973. Their mother marked the consent form—which she could not read—with an x, without knowledge that the operation was permanent. Many women have reported having their tubes tied involuntarily, after giving birth, and being present consent forms afterward. Some receive no consent forms at all. Other report being given consent forms while in labor. Still others are threatened with a cutoff of welfare payments if they don't comply. The same Boston medical student mentioned earlier said, "It is jokingly said that the only needed prerequisite for a hysterectomy is not to speak English." It isn't much of a joke.

Many organizations in different areas are responding to this facistic violation of human rights. Two of the local organizations that you can contact for information about sterilization abuse are, the Latin Womens Collective, P.O. Box 659 Cathedral Station, N.Y.C. 10025, and the Committee to End Sterilization Abuse (C.E.S.A.) P.O. Box 839 Cooper Station, N.Y., N.Y. 10003.



URGENT:

BLACK AND HISPANIC BROTHERS AND SISTERS, FOR THE PAST COUPLE OF YEARS WE HAVE BEEN APPEALING TO THOSE OF YOU WITH WRITING ABILITY OR DESIRE TO JOIN US. BUT FOR THE MOST PART WE'VE RECEIVED A MINIMAL RESPONSE. SO CONSEQUENTLY WE'VE BEEN DYING, YES THE PAPER IS DYING. WE CAN'T WHIP UP A BATCH OF ETHNIC WRITERS LIKE A BETTY CROCKER CAKE MIX. THEY HAVE TO COME FROM SOMEWHERE . . . YOU! IF WE DIE, IN A SENSE A PART OF YOU ALSO DIES. SOUNDS HEAVY? YEAH, WELL WE ARE LIVING IN HEAVY TIMES. AND THEY WILL DEFINITELY GET HEAVIER. CHECK US OUT AT LEAST. TO MAKE IT EASY FOR YA WE'RE LOCATED IN FINLEY.

Continued from pg. 3

World African Liberation and Protracted War

No African person is free until all African people are free. True African liberation is impossible until there is World African Liberation and all vestiges of white power are destroyed. **The African revolution in America and the revolution inside Africa are interdependent upon one another.**

Brother Owusu Sadaukla, former National Chairman of ALSC presented a clear analysis in his speech at the University of Dar Es Salaam in August 1973.

The Role of Afro-Americans to the African Revolution and the World Revolution: "... There are, it seems to me, two parts to this question. The struggle is against racism and imperialism. Racism and Imperialism are worldwide phenomena that express themselves in many different forms in most nations of the world. Black workers, particularly those at the point of production, are the key to real struggle against monopoly Capitalism because (a) the advancement of their political posture vis-a-vis white workers, (b) **it is from workers that surplus labor value is extracted which remains the fundamental cornerstone of capitalist development.** In summary then, our **national responsibility** or our **main responsibility** is to **wage war in the USA.** To do this we must develop the correct organizational form to bring about the destruction of racism and monopoly capitalism and to transform the American State. That struggle can only be waged if revolutionary ideas and practice are rooted in the Black working class who along with other people of color will be the vanguard of any organization that truly engages in struggle to establish a Socialist State."

In order to achieve power, the Underclass (black peoples of the world) must realize their plight, oppression is of an international order and they must organize to destroy and overthrow it **internationally.** The Underclass cannot achieve peace, justice, and world harmony until the existing white power forces world wide area completely removed from political, economic, social and cultural positions of power.

Peoples of Africa, Asia, South and Central America will remain under the yoke of neo-colonialism until they organize independently, internationally forming an **international United Front.**

The African in America holds the key to breaking white imperialist, neo-colonialists holdings and maneuverings in Africa by engaging in a massive Pan African revolutionary action movement inside the United States. The strategic residing of Africans the world over could give Africa a balance of world power, more so than if it had a hundred atomic or hydrogen bombs; it appealed to the nationalist-internationalist feelings of the vast masses of the Black world. If Africa does not do this, it and all Africans abroad face neo-colonialist rule and possible extermination soon.

The white man is a white internationalist. When the Black world becomes internationalist, no coup could be pulled on progressive African nationalist leaders. When it comes to racism we must destroy it by any means necessary.

The underclass must make the **decisions for themselves.** The Black Revolutionary must become more aggressive and bold in terms of

national liberation and self-determination.

African revolutionaries must create a condition which will force all African people the world over to support the world African revolution.

National liberation, control, of a nation state in the present era is an isolated base in an era of neo-colonialism and will be usurped, set back or destroyed if not surrounded by other bases of revolutionary action that are constantly harrasing the enemy, not allowing him to focus on the particular liberation force. The whole world must be seen as one large battlefield in the world African revolution, and given land areas viewed as liberated or colonized zones in a worldwide protracted war to out maneuver the enemy. Control of nation states becomes part of world liberation tactics rather than ends in themselves, in the strategy of the Underclass to free itself of world racism.

Pan Africanism or Black Nationalism obtains a new dynamism, that of international consciousness, that of achieving international, world power for the people. Control of the formation of a world state that represents and works for the benefit of the world's majority, the underclass, becomes the ultimate focus of Pan Africanism, Black Nationalism or Black Power. National liberation of nation states is an intermediate period for the creation of a world union of people's republics.

African and other oppressed people of the world are beginning to conceive the concept of **world peoples war, and International Unity.** **African people of the world lose your colonialized brainwashing, that we are different because we live in different geographic locations and were colonialized by different Europeans from different nation states. Black people of the world, wake up and realize that we were colonialized and are being neo-colonialized by Europeans. Black people of the world realize that the European white American U.S. Government, is the world counter-revolutionary force.**

It becomes evident that African people must organize for power internationally. In order for the Black world to win, it must develop a **battery of thinkers who develop revolutionary ways of re-educating and training the millions of African youth world-wide for international power.** The Black world must have a power base; that base must be outside of governmental structure so that its base cannot be zeroed in on. Pan African socialists must form Pan African Socialist parties that are part of a **Pan African Congress.** The International African Congress must be a mass movement, organizing national, regional and local congresses servicing as non-governmental international means of African people communicating with one another.

All Africans at home and abroad must realize their fate is interconnected with the fate of Mother Africa. All Africans at home and abroad must become Revolutionary Internationalists in their approach, taking their technical skills gained in the oppressor's world to build a People's Republic of Africa.

Our methods of struggle must be based from the overall interests of our people. Pan African Socialists must work with the masses of our people everyday and be involved in the ac-

tivities of the people. Pan African Socialists must show African workers in the west who work for businesses and government that they support racists colonial powers that it is in their interest to boycott and strike against their employers because they are helping to support the exploitation of our brothers and sisters in Africa without even knowing it. **The essence of world African liberation can only come from African workers worldwide realizing their power and moving into world revolutionary action.**

African workers hold the imperialist system up by the super exploitation of their labor. The highest form of struggle African people wage in this period, is the Pan African strike; African workers worldwide going on general strike in support of African liberation will **shake the world.**

The mass general strike is the base of ultimate tactics for Pan African nationalists.

The African liberation day demonstrations, of 60,000 in 1972 and 90,000 in 1973, were the beginnings of the type of mass actions needed.

Multi-national corporations reap more from the backs of Africans in Afrika because of cheap labor and operating expenses. At the same time, these same corporations reap super profits from African workers in Amerikkka; who are the last hired and the first fired, who have the hardest and worst jobs, are forced to produce more in work time and are paid less than white workers. If we analyze the capitalist system from a race (national) and class perspective, we will see the super-exploitation of African workers on the basis of class and race produce a **dual contradiction.**

Resistance by African workers through a general strike is the antithesis or main contradiction of the international racist' monopoly capitalist system, because in the final analysis, national struggle is a question of class struggle. But, what does this mean? It means that when 50,000 African and Asian workers go on strike in the Union of South Afrika, that helps all Afrikans the world over and vice versa. What do we mean by race and class analysis, inflation, recession, depression and the citadel of imperialism?

We say that as inflation increases in the capitalist world, particularly Amerikka, that the material base between white and Black workers widens. Even though for the entire working class in general prices of commercial items are higher, because of racism, the African worker, having less is thus thrown into an economic depression just barely able to maintain material existence of food, clothing, and shelter, while the white worker, who gets paid more for doing less work, though pinched, is still better off than the African. The economic gap or dialectical material conditions of unification as a single working class between black and white workers widens. This dialectical and historical materialist reality must be understood by all revolutionaries.

The Sweeping World Revolution

All over Africa, Asia, South, Afro and Central America, a revolution is haunting and sweeping. The ruling circles of U.S. imperialism and its lackeys have united in a "white united front" in order to try and stop this revolution of non-white peoples in fear of being swept out of power and of losing control of their domination of the world.

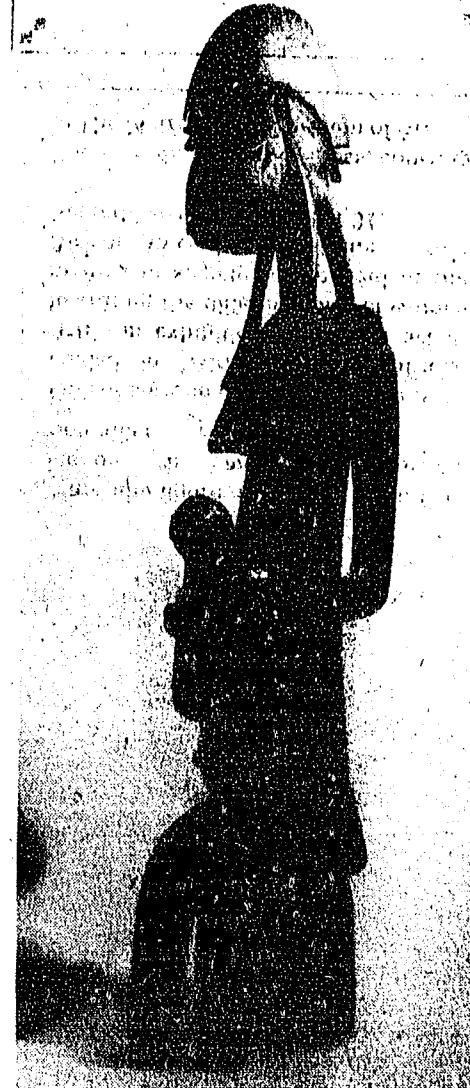
The United States is leader of this counter-revolutionary alliance of

Britain, France, Germany and other European countries. Though on the surface they appear disunited, underground, behind closed doors, in secret conferences, the pack of their "White Un-Holy Alliance" is **"never let the World Revolution succeed."**

1. In order for the World Black Revolution to be successful, all non-white peoples must unite to destroy the existing white powers.

2. Revolutionary Internationalists must begin to prepare for a final showdown with the white imperialist oppressors and must begin to organize for a World Revolution which will create a "New World" which they will rule and master.

Continued next issue



Maternity figure. Bambara, Mali. Collection Mr. and Mrs. Gustave Schindler

One of a group of maternity figures included in "African Women/African Art," an exhibition of African art illustrating the different roles of women in African society, to be held at the African-American Institute from September 13 to December 31.

Photo credit: Robert S. Moss, courtesy of The Metropolitan Museum of Art

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