

THE PAPER

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.

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Friday, February 25, 1977

—Langston Hughes

Campus Media Conference Held

By Sadie Mills

A press conference was held this past Wednesday to discuss present and possible future methods for funding the campus newspapers and the radio station. Ann Rees, Vice Provost for Student Affairs, chaired the conference which she called to find out if the publications and the radio station were having problems with their current allocations.

Representatives from *The Paper*, *The Campus*, *Observation Post*, *The Source*, and the Day Student Senate were all present. There were also representatives from WCCR and City PM, the college's evening paper.

Representing the Administration and Faculty, in addition to Ms. Rees were Robert Carroll, Vice President of Campus Communications and Public Affairs; Israel Levine, Director of Public Relations for the College; Gerald Kauvar, from the office of President Marshak and Bernard Soher.

Each of the representatives were asked to state the objectives of their organization. They were also given the opportunity to express whether or not they were satisfied with their current budgets. Based on the ob-



Ann Rees

jectives stated as well as the past presentations of the various publications, all present agreed that each publication serves a distinctly diversified interest group on campus. It was also speculated that one or more of these interest groups might go unrepresented in the press if one of the publications were to be eliminated.

The unique problem of WCCR, concerning their current inability to obtain air-time on the FM radio band and thus widen their broadcast range to more of the city was also pointed out by Robert Carroll.

Another major issue discussed concerning present funding methods was that the Day Student Senate currently allocates approximately 50% of its budget (obtained through student activity fees) to campus publications and the radio station. Mr. Levine made several suggestions of alternate funding methods to allow possible larger percentage of the Day Student Senate budget to be allocated to other student organizations. One suggestion was to perhaps base the budgeting of the papers on the number of issues and pages they produce. Another suggestion was the possibility of an open-ended budgeting program under which the papers would receive on-going allocations during the semester instead of one fixed budget allocation. Currently four of the college's newspapers receive equal allocations of \$5,300.00 per semester while City PM receives \$5,000.00 per semester.

A second conference is being planned to further discuss the suggestions made and to consider new suggestions. In addition, Ann Rees has related that she is personally exploring additional alternate funding methods to equalize if not lessen the financial burden of the Day Student Senate.



Gil Noble, the prominent Black journalist and producer of ABC-TV's "Like It Is," appeared at the College on Wednesday. The Black Studies Student Collective and the Student Senate sponsored the event. An in-depth analysis will appear in the next issue of *The Paper*.



Trial Update

Special to *The Paper*

The following article deals with current information on the trial of Assata Shakur (Sn. Joanne Chesimard), a former City College student who had been active in student politics.

Despite earlier rulings ordering her transferred, Assata is still the only woman in Middlesex County jail, totally isolated, under 24-hour supervision. In a cowardly ruling, a federal judge affirmed that her jail conditions are illegal. He ruled that she should have light and exercise but stopped short of ordering her removal. Joe De Marino, the Middlesex sheriff, has complete control over the conditions of Assata's confinement. He has taken the position that no matter what any court says, Assata will stay right where she is. So we see that when one tentacle of the state (the court) gives a little, another (the sheriff) tightens its grip.

All-White Jury Selected

On February 14 a jury of ten white women and five white men was seated in New Brunswick for Assata's trial. This was the end result of nearly a month of the Judge's and prosecution's efforts to exclude all potential Black jurors and to make sure she didn't get a fair-minded jury, let alone a jury of her peers.

The majority of the jurors are under thirty. While this is reason to hope that they will be open, we can't forget that the jurors come from communities which have been saturated with negative images of Assata and where there is a high presumption of her guilt.

Assata Denied The Right To Make Opening Statement

In another attempt to deny Assata a proper defense, Judge Appleby ruled that Assata could not read her opening statement to the jury. When Lewis Myers, one of her lawyers, attempted to read it for her, the Judge threatened to remove him from the case. Clearly, the Judge doesn't want the jurors to find out who Assata really is, in contrast to the way she is portrayed by the prosecution and the media.

The Week In Court

Following the opening statements on February 14th, the prosecution opened its case with a series of state police and on passer-by, none of whom saw or connected Assata to anything that occurred.

On the first day, Judge Appleby ordered the removal of a copy of "Roots" from the defense table. When lawyer Bill Kunstler asked one of the prosecution witnesses something about Assata Shakur, prosecutor Barone objected. He demanded that the Judge force the defense to use Assata's slave name, Joanne Chesimard. Appleby did so. The defense, refusing to use Assata's slave name, simply chose to refer to her as "the defendant." This moment in the courtroom was a test of both Assata and her legal team to resist yet another racist denial of Assata's identity and her African roots.

NAACP Spokesman Blasts Board Of Education

By Kenneth D. Williams

Civil Rights, an issue in the public educational system, was discussed by James Meyerson, an NAACP spokesman, during a lecture that was sponsored by the Workshop Center for Open Education last Wednesday, in Shepard Hall.

James Meyerson, Assistant General Legal Counsel of the NAACP, condemned the Board of Education for their policies in integration and their failure to provide adequate educational opportunities for minority students.

"The problem is that the people who run the system do not send their children to these schools. There is a 70% minority student population, with a staff of less than 1% minority, and this amounts to neo-colonialism," he charged.

An area that drew the criticism of Mr. Meyerson was the policy of classifying students as "socially maladjusted." Students that are described as such are taken out of the regular school system and sent to special, 600 type schools. Mr.

Meyerson takes issue with this practice because, the 600 schools are just warehouses. "It's a place to keep young people off the streets for a few hours, instead of making any serious attempt to educate the students."

The NAACP is currently sponsoring a class action suit, *Lora v. the Board of Education*, which challenges this practice as a denial of the right to an education of students sent to these schools.

Integration, that fading dream of the 1960's, was the favored subject of Mr. Meyerson's criticisms. He claims that the Board of Education's policy is that they consider a school integrated, only when whites are distinctly in the majority. "A school that has a population of 60% white and 40% black is considered integrated, but if these percentages were reversed the Board then considers integration to be 'non-viable'."

According to Mr. Meyerson, schools that are categorized as integrated, receive more funds which enables them to maintain a better curriculum. "Where the

white students are, money will be."

Mr. Meyerson cited as an example Andrew Jackson High School in Queens, where the number of foreign languages offered in the curriculum were reduced from 5 to 2, as the proportion of Black student population increased. These policies are being challenged as a violation of the right to an education in the *Andrew Jackson Parent's Association v. Neiquist*, a class action suit supported by the NAACP.

Mr. Meyerson characterized the Board of Education as "reactionaries". He also accused them of acting in bad faith. "They expose a policy of integration, for the purposes of maintaining segregation."

"I feel that the Board of Education is in fact guilty of maintaining a policy of only supporting schools where whites are in the majority, this jeopardizes the survival of the entire educational system which is only 30% white."

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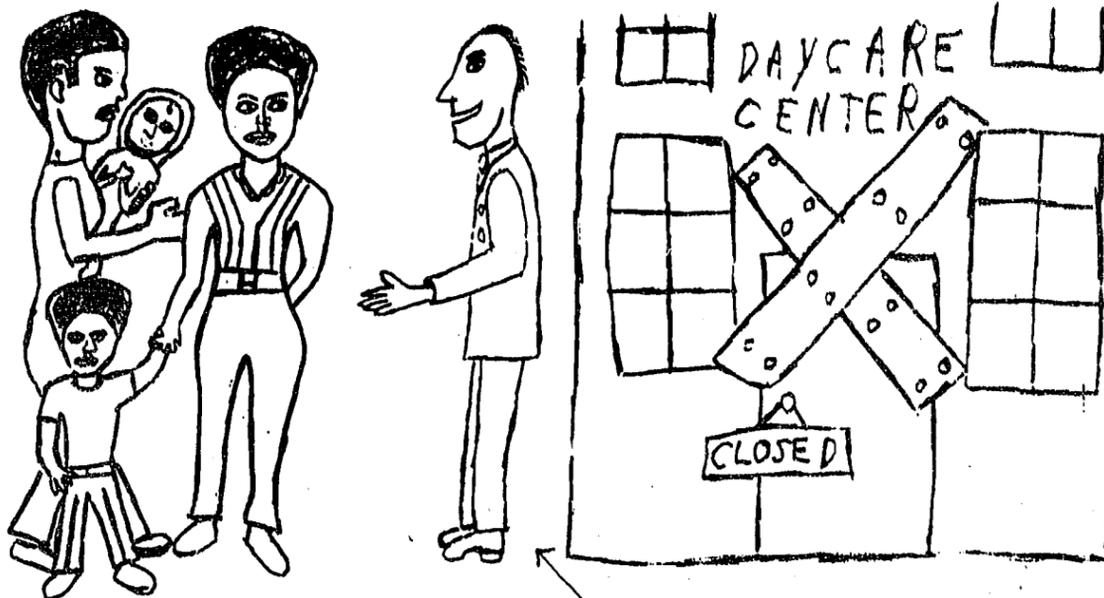
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You can always go
on Welfare. . .

Administration

ANALYSIS:

Dollars Before Children?

by Jill Nelson

Under the guise of a fiscal crisis and its concomitant austerity programs and budget cuts, the bankers, politicians, and bureaucrats of New York are slowly, stealthily, making it virtually impossible to survive in this city.

The new budget cuts which Governor Carey proposes, if approved, will set into motion a sweeping program of governmental neglect, of slow moving but far reaching genocide towards the poor, Black, and Latin inhabitants of New York.

Governor Carey's budget proposes to eliminate 90 to 135 daycare centers, at a savings of between 18 and 43 million dollars. In the process, between 1700 and 2600 staff and teachers would lose their jobs.

The cuts would deprive between seven and eleven thousand pre-school children of the conceptual, intellectual, and socializing experiences that daycare centers offer. These children would no longer interact and learn from each other and their teachers on a daily basis. They would be forced, by the closing of their centers, to stay home.

Most children are in centers because their parents, or a parent, works, attends school, or both. Without daycare facilities, these parents would be unable to continue working or going to school. Their unemployment would result in a loss of tax dollars for the State. It would also force a number of people to go on welfare or unemployment compensation.

As students, many of us with

children, this issue is one that cannot be ignored. The cuts in daycare funding and the ensuing impossibility of school or work are the beginnings of a spiral of immobility and destruction that will eventually effect all of us. Welfare and unemployment rolls will swell, as will the mood of hopelessness and despair already pervasive among the poor of this city.

Without the concrete skills taught in daycare centers, skills parents are often incapable of providing, many children will enter first grade inadequately prepared for growth and learning. It is a reasonable speculation that the dropout and absentee rates will rise. Unable to grasp basic concepts, to adjust to a group situation after years of being alone, our children will have little chance to survive in school. Many will turn to the streets for affirmation and survival, to various illegal hustles, to drugs, to the violent and deadening life of predator in search of prey. Higher Education will no longer be a possibility, eliminated by our children's *lifelong* existence as victims of the State and its bureaucracy, of neglect, fraud, and inefficiency.

It is a fallacy that there is nowhere else for money to come from. Three hundred and sixty five million dollars a year in State Medicaid funds are wasted as a result of fraud and abuse by Medicaid providers. 1.3 billion dollars in real estate taxes and water and sewer rates remains uncollected in New York State. Between fifty and seventy-five million dollars are wasted in ex-

cessive payments for "direct leases" for property the city rents from private landlords. This is only the tip of the rats nest.

Why should the young, poor and disadvantaged sustain the loss of basic human services?

Until the vote on the proposed budget, in late March, the effect of this day of protest remains unknown; though the response of the legislators *who were present* was informed and affirmative. What is needed now is the application of constant and continued pressure by the various communities these legislators represent.

Carey's proposed budget cuts are an issue that effects us all as people, as students and particularly as parents. The proposed cuts are not invulnerable if we are united and involved. We urge students to educate themselves on the issue of cuts in human services, to support local daycare centers, to join with the metropolitan daycare community at large in active resistance to the cuts.

Certainly the time has come to stand up, protest, and resist the bureaucratic genocide being run on students, workers, the poor and their children in this city.

People interested in becoming involved with the issue of daycare cuts should contact their local daycare centers or Millie McGriff or Tony Ward at the Bank Street Daycare Consultation Service (663-7200). If you would like to contact your legislators about this issue, but don't know who they are, call The League of Women Voters at 674-8484, between 10 and 4.

South Campus Creeping Toms

by Ken La'Mar Jones

When entering the Park Gymnasium on the South campus to see some of my friends from the Leonard Davis Center for Performing Arts choreographically exercising in class, for a minute I thought I had taken a wrong turn somewhere and ended up on a subway platform at 135th and Lenox. Loud and miniature **Dead End Kids** were schoolyard jostling in the building's lobby, the more economy sizes were getting their tongues dirty from dragging them against the floor while drooling over leotard-clad young women, and I just happened to conveniently step into the suspicious beam of one of the instructors surveying the grounds.

I kept asking myself, where are the security guards? They should have at least one here. A girl had been raped in this same building a year ago and now the script was reading the same. I walked over to a classroom gym window to watch a class working out, but I could still feel the watchful glare of that instructor crawling up my back like an insect. This made me extremely uptight and I decided to leave. However, I was approached by a girl named Jackie, a friend of mine and a Davis student, who told me that if I wanted to watch the class I could get a better view from the mezzanine.

I couldn't really enjoy the choreographic exercises. My mind had been preoccupied with thoughts of why so many intruders were allowed to intrude. I grew terribly fearful of what might happen to one of these girls during one of those shaded parts of the day when no one else is around except the lurking rapist.

After twenty or so minutes I decided to go back downstairs to the lobby, and for sure there was the instructor, ol' mantis eyes. But I suppose I couldn't blame the old girl for being a bit leery. After all, I was a male. Yet it seemed as though I was getting the most stares of suspicion, not only from the instructor but now from a few of the students who would peek out every now and then at me from the other side of the classrooms' door window. Now, I became very uncomfortable, but I refused to let it bother me and casually sat down on a bench.

Then two security guards appeared on the scene. I felt relieved somewhat but didn't exactly like the way they were staring at me! It made me wonder what the hell was going on. I began to feel as though my very presence was being frisked.

One of the female students approached the two security guards and I could remember her describing someone to them. Apparently there was some suspicious looking character that often strayed into the building bothering the girls, and had been spotted hanging around again. My eyebrows were lifted when I heard her telling them that this guy had a brown coat because I, at that time, also wore a brown coat. But the person she was referring to obviously had gone.

After awhile I left, but I was completely disgusted with the lack of security in a building where so many women are vulnerable to being victimized by rape.

I witnessed a kid sneaking a glance at a girl undressing in a bathroom and many other outsiders parading in and out of the building.

Outsiders should not and cannot be permitted to nonchalantly stroll in at any time they so pleased as if they were browsing at Ohrbach's. Security guards are paid to secure. I suggest they strengthen security especially around Park gymnasium.

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February 25, 1977

The Paper

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News Briefs

Protesters Support Daycare

by Jill Nelson

Several thousand daycare staff workers, parents and activists went to Albany earlier this month to protest Governor Hugh Carey's proposed cuts in daycare services.

There was no picketing and active demonstrating as such. The protesters, mostly Black and Puerto Rican women, spent the day visiting legislators to urge them to support daycare. Petitions were circulated and the protesters also participated in hearings organized by the Black and Puerto Rican

Caucus.

The Caucus is composed of members of the State Assembly and the Senate.

The mood of the daycare activists was positive. Of the legislators present, their response was positive also — though some of the legislators thought that the protest would not have much of an effect.

The protest was organized by a coalition of daycare centers.

Workshop

A workshop will be held at Citibank Headquarters (53rd St. and Park Ave), Thursday, March 3rd from 11:00 to 2:30 P.M. sponsored by the Mayor's Task Force on College Volunteering, to answer the question: "Is voluntary action dead on college campuses in New York City?" Students, Faculty, and other interested parties should contact the Voluntary Action Center at 566-5950 to reserve a seat.

Latin American Week

The Latin American Area Studies Program is planning a Latin American Week at the college to run March 14th-March 18th. The week will include a lecture (in Spanish), by the distinguished Peruvian novelist, Mario Vargas Llosa. Anyone interested in helping with the planning should contact Joseph A. Ellis at 690-4176 or Raquel Chang-Rodriguez at 690-6731.

Information Center Planned

by Angela Henderson

A City College Action and Information Center is in the works. Jacot Aftel, a City College student, is in the process of planning it. The idea for the Information Center came to him last term when he realized that there really was no central place for students at City College to get information on the services available to them.

According to Mr. Aftel, the Information Center would centralize sources of information on clubs and various subject departments. It would provide information on their activities so that interested students or those students with problems would be able to find out where to go for help.

In order to get students to participate and become involved in the proposed center, Mr. Aftel had a meeting. This first meeting was

sparsely attended. He thinks this could have been because of inadequate advertising.

Mr. Aftel said that he has gotten more compliments from students on his idea for the center than offers of help. He said that this is to be a center run entirely by students, for students. He thinks that the center has the potential to become a "viable and effective" organization.

In order for the proposed center to be established, students must get together to work on such things as the Information Center's constitution and its charter.

Mr. Aftel will have another recruitment meeting in the near future.

Basketball

The 12th annual City University of New York Basketball Tournament has begun here. All games are held in the Mahoney gymnasium at 138th St. and Convent Avenue. The next scheduled game is The semi-finals today February 25th, at 5:30 and 7:30 p.m. The championship game will be Monday February 28th at 7:30 p.m. All games have free admission.

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March 3rd (12-2)

Forum On A Black Political Prisoner Who Is A Former City College Student.

Assata Shakur Aka (Jo Anne Chessimard.)

Why should we understand the struggle of Assata Shakur? How is the struggle of Assata Shakur and all political prisoners in the U.S. relevant to Black people?

Come to the forum in
Finley Ballroom.

Speakers:

- 1) Prof. Laraque (Black Studies)
- 2) Reps. from National Committee for the Defense of Political Prisoners.
- 3) National Coalition for the Defense of Assata Shakur.

Donations will be collected for Assata's defense.

Sponsored by Day Student Senate.

Have you bought all your books?
Can't afford it? Maybe the Senate's *Book Grant Program* can help. Come and apply for a book grant from:

The Day Student Senate

It won't be much (Max. \$35)

But it will help. Apply before March 4th.

Forms available in Finley 331.

Sponsored by:

Day Student Senate To Help Students.

When tuition was imposed, students were opposed, yet we were not organized enough to defeat it.

Many of us gave up the fight upon the promise that TAP would cover our tuition.

Governor Carey's recent budget proposal prove that the TAP Program is a fraud. Students must renew the fight for no tuition and open access to the university.

Come to a forum on *Thurs., March 10 (12-2)* on TAP and related issues.

Sponsored by Day Student Senate.

Room 330 Finley

BLACK HISTORY

Langston Hughes

by Ken La'mar Jones

The Long Journey of Sojourner Truth

by Kenneth D. Williams

The life of Sojourner Truth is a study in brainwashing and loss of identity. Born into slavery in the state of New York sometime in the late eighteenth century, Sojourner never even knew for certain the year of her birth. Her eleven brothers and sisters were all sold off while still young, by their owners the Ardinburghs, so that Sojourner never met most of her siblings. Her aging fathers and mother, Bomfree and Mau-mau Bett, were rather abruptly put out to pasture after the death of their master. They themselves soon died as a result of the decimation their bodies had suffered in their lives as slaves.

Nine year old Isabella, as Sojourner was known in her early life, was to suffer a much more brutal decimation of her psyche, in the hands of the slaveowners. Sojourner had been taught by her mother to hold onto faith in God as an anchor to surmount the storms she would face in life. Her religious convictions proved to be both a chain with which her masters held her in bondage and a rope with which she pulled herself from under the pit of slavery.

Religion, as Sojourner understood it, taught that God created white people to be masters and black people to be slaves. At the same time, Mau-mau Bett taught young Isabella that God would protect her from the violent excesses of cruel masters. She was told to hope for mercy and pray when she received a whipping. Young Isabella accepted these ideas, and perhaps more importantly, she embraced the traditional Christian concepts of honesty, humility, brotherhood, and resignation to her station in life.

All of these values blended in Sojourner's mind in such a way that she believed it was morally just that white people use her as a slave. She came to obey her masters, not out of fear, but out of a belief that God was on their side. She would confess her petty "crimes", before she was asked about them because she believed that the master was omniscient and knew what she had done anyway.

Sojourner identified with the values of a system which used her as a beast of burden. She became a slave who believed in slavery. Nothing expressed the success of this perversion of morality as an agent of subjugation, than its effect on Sojourner as a mother. She prided herself on the children she gave birth to, not as a mother, but as someone who was performing an important task for the master. Rather than break a commandment and steal,

Sojourner would let her hungry children cry.

It would be a misconception to conclude that Sojourner was an Uncle Tom or a deliberate betrayer of Black people. She was not an informer or an opportunist, but a victim of psychological brainwashing. Here we have a basically good woman who did what she thought was right according to the value system her environment taught her. She was the kind of person who was hardworking by temperament and was highly valued by her masters. This devoutly ethical woman was as efficient a servant of slavery, as she would prove to be a relentless voice against it.

It was this ethical core which enabled Sojourner to survive the dehumanizing process of slavery. The slaveholders would find to their woe, that religion was a sword that cut two ways. It was only gradually that Sojourner came to perceive slavery itself as a sin and an abomination against God.

The first stage in her awakening came as a result of the relative kindness of her last master, Mr. Dumont. As Frederick Douglass said "If a slave has a bad master he wants a good master, but if he has a good master he wants to be his own master." She was promised freedom within a year by her master in 1826.

Upon the appointed day of freedom, however, Dumont coolly broke his promise and insisted Sojourner continue her wageless labor. The honest Sojourner was shocked and embittered by her master's deception. Sojourner came to think more in terms of her own interests. The yearning for freedom had grown in her heart to the point that servitude was no longer tolerable. She began to conceive of herself as a human being.

With the mental shackles loosened, if not broken, Sojourner ran away and gained her freedom. The life she had lived, and the attitudes she had come to accept, now appalled her. She became insistent on regaining the children that had been taken from her and sold as slaves.

Her courage and sincerity, impressed people so much that she eventually became a favorite speaker at abolitionist meetings. The moral force that was the mainstay of her character, was turned unerringly against the "peculiar institution". Sojourner truth stands out as a most unusual example of the limits to which the person's mind, body, and spirit, can be pushed to while still remaining a human being.

Langston Hughes, the most productive and perhaps best known of contemporary Black American writers, contributed a prominently unique talent to the Black Renaissance. Sustained from adolescence by the national poetic renewal, Hughes learned of Walt Whitman, the prophet and spiritual leader behind the Renaissance movement. Paul Laurence Dunbar, whose noteworthy attainments in the traditional contour of Black Poetry rooted a kinship, that was cherished by the youthful Hughes.

But this remarkable youthful spirit, who long awaited to be independent and follow the path of this own brilliance, could not be kept under the tutelage of Whitman nor Dunbar for very long. The essential literary influences Hughes experienced, as he later stated in a story entitled, "Twentieth Century Authors, were indeed those of Whitman Dunbar and also the well known poet, Sandburg. For these influences he was abundantly grateful. However, being such an ambitious young lad, Hughes embarked out on his own. Before the age of twenty, Hughes revealed his eminently individualistic creative attributes, which were to become even more unmistakable as he became older.

Hughes emerged from a certain racially inspired literary, artistic, and philosophical movement that basically oriented to the past in which the Black Renaissance had, at a time, seemed settled in keeping perdurant.

Langston Hughes soon discovered the implement of defiant expression of a whole people. Hughes opened the way to realism and honesty in Black Literature. Around the world he was heard of as the voice of the American Negro, as he portrayed Negro life and interpreted it for myriads of people, both home and abroad.

A Flower Story-Growing

A flower
is a beautiful
image to see
among others of equal beauty
Standing far away
carmel coated ideas forming
at each glancing location
Winds blowing
through these tense fibers
holding my mind
Asking of this flower total existence
Coming closer to the middle of those forbidden
of peace
As I sit meditating in the small space
which was unoccupied
by this outer image of a flower
The sun enveloped to the sky
leaves began to fall
as the wind grew tight and thin
Water and mud covering my head and
Watching beautiful things waste away
because of nature
A flower of substance
dying only to be reincarnated
in others thoughts
again.

Roy Bardon

RY SUPPLEMENT

Reconnaissance

for June Jordan

this pen, held between my skull-lips,
mutters now. Insect wings
strude like ghosts across the carpet,
lamplight fidgety in its seat,
and evening, sagging upon the rough breast
of my remembrance, hardens like gelatin
against the window's clumsy nose, as I
have been making poems for those unseen
and unborn.

my day has been full,
for I have walked the streets of Harlem;
cologned vehicles, max factor wrappers
swirling in gust.
having journeyed through dark infinite corridors
in the minds of the unfulfilled.

I've seen the white of a blindman's eye
wrapped around the neck of his cane,
seeped through the turret cleft of a hooker's eyes,
looked into the sudden-awakened eyes
of a jaded drunk astonished by a switchblade's screaming
venetian blind.

I've come upon the Georgian landscape,
the land of sugarcane and cotton,
I've relived the aqua-noose eclipse
of a negro slaves' dawn.
have watched beneath an autumn twilight my gaze-
fingers pressed against the back of a glass ceiling
where clouds slide,
mirrored beneath the subdued scintillate of water.

I've been in Black schools and Black churches
and at Black mass meetings and in the midst of
Black rebellion.
I've scissored through knots of flame and squeezed
the thomed pulp of hatred.
beheld rotted mindflesh like flowers that have been
wilted by the urine of bumblebees.

In ghettos of synthetic darkness,
I've seen cancers of despair
chewing away the fingers of constricting fists.
I've seen arbitrary murder offspring
sprout like vegetation from dank and fetid spots
of semen upon dawn sheets.

I've seen a negro slave woman of the old south,
her dark eyes layered with dust from wheatfields
and cornfields and oatfields,
soiled and bruised russet skin peeping
through rags.
I watched her enraptured stare beyond the winnowing
earth from her unclenching hand.

she moans: "banana cullud sunrise
ain't no fer'rend o mine,
keep leavin' its peel
against ma' spine.

horizon been bleeden
on ma' winda' sill,
an' seem lak nah ma'feah
jus caint stay still."

I've voyaged the deep stillwarm
crimson sea of blood
of Martin, Marcus, Medgar & Malcom,
using my pen as my oar
and beholding a huge Black Rushmore
whose likeness silhouettes upon the vast-ness-sweep
of infinity
against a setting sun.

Ken La'mar Jones

Benjamin Banneker

"Sir, I freely and cheerfully acknowledge that I am of the African race, and in that colour which is natural to them of the deepest dye. . . . I suppose it is a truth too well attested to you, to need a proof here, that we are a race of beings who have long labored under the abuse and censure of the world; that we have long been looked upon with an eye of contempt; and that we have long been considered rather as brutish than human, and scarcely capable of mental endowments."

—Banneker's letter
to Jefferson, 1792

With the initiation of a new presidential administration, there is the inevitable selection of Blacks and other minorities to cabinet level positions. The first Black man to be appointed to such a position was not selected as an attempt to display any particular degree of liberalism on the part of the bureaucracy; he was appointed solely on the basis of his scholarly merit. He was noted as one of the most significant Black men of eighteenth-century America, the eminent astronomer, surveyor, mathematician and political philosopher, Benjamin Banneker.

Banneker was born in Ellicott Mills, Maryland on November 9th, 1731. His mother was an English indentured servant named Molly Walsh who had purchased two slaves from a slave ship after her period of servitude. She bought the slaves to cultivate the land she acquired in Maryland.

Banneker's father, whose name was Bannky, was the son of an African chieftain and at first refused to perform any menial labor at all because of his former status. In adherence to an African custom, one day, Bannky presented Molly with a deer he had killed in the woods. Subsequently, Bannky and Molly were married, the African siring four children, who at an early age were taught to assist in the cultivation of the family's tobacco crop.

At a neighboring farm, a Quaker schoolteacher took a liking to young Benjamin, allowing him to attend the school he had established in the region. After the death of his father, Benjamin inherited the farm and divided his interests between the management of the farm and his studies with the Quaker schoolmaster. The Quaker lent him books on astronomy and mathematics, two subjects Banneker particularly excelled in.

While traveling on business, the befriended an Englishman who, surprised by the young man's manner and intelligence, gave Banneker a pocketwatch as a gift. Amazed by the intricate workings of the timepiece, he painstakingly dissected the pocketwatch.

After two years of studying watchworks, and after using mostly wooden components, he built what is reputed to be one of the first clocks in the United States. It

chimed at the hours of six and twelve o'clocks and astonished everyone. People throughout the countryside visited the talented farmer and inventor, as much to catch a glimpse of Banneker in person, as to marvel at his clock. With the fame he gained through his clockmaking ability, he was sought after by many of the townspeople to repair their imported clocks.

Banneker's knowledge of astronomy was phenomenal, and he often wrote to the publishers of almanacs, correcting their errors. He accurately predicted a solar eclipse in 1789.

In the 1790's Banneker published his own almanac up until the time of his death in 1806, and besides such intricate statistical information, such as the positions of the planets and tide charts, he created a character similar to Benjamin Franklin's Poor Richard, whose advice and anecdotes were quoted far and wide.

Banneker sent a copy of his first almanac along with a letter, to the then-Secretary of State, Thomas Jefferson. Jefferson was so impressed with Banneker's genius that he sent a copy of Banneker's letter to the Academy of Sciences in Paris as an affirmation of the Black race's equality with the rest of mankind.

Banneker was elected to the Capitol Commission in 1790 as a surveyor under the employ of a Major L'Enfant of France, the Chief Surveyor of the District of Columbia project. After working for a short period on the plans for the city destined to become the capital of the United States, L'Enfant grew disgusted with the entire affair and returned to France, taking the plans with him. Within three days, Banneker duplicated the complicated document, with only his keen memory to serve as a guide.

So, it is one of the little-known facts of the history of this nation that a Black man, possessing only eight years of formal education is responsible for the planning and surveying of the city of Washington, D.C., and the building of the first clock ever made in the colonies. Once again the history books of our time have been guilty of omitting the accomplishments of the Black people who were largely responsible for the establishment and continued prosperity of the United States of America.

by Edward Butler

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Makin' It Funky

by Jill Nelson

This article is the first of a series dealing with the complete body of James Brown's work, from a musical historical, and political perspective.

As Black people without control of media, television, newspapers, and radio, lacking direct channels of power in American Society, often our social, political, and personal realities and fantasies are voiced through various modes of culture, specifically music. The music of the late thirties and early forties, of Nat King Cole, Duke Ellington, and Fatha' Hines gave voice to the condition of Black people, showing our need to celebrate life. Musicians today often give voice to and make tangible, contemporary attitudes and aspirations. For musical artists, the duration of time over which they are popular is to some extent a reflection of how accurately they perceive the public sentiment, give it music and voice, and exploit it. James Brown is a master of this musical articulation and exploitation of contemporary attitudes and needs.

From the outset of his career Brown has acknowledged our need as a people to dance, to give physical expression to our feelings. Dancing is for us, in James Brown's words, a means to "release the pressure," to celebrate. He has consistently responded to that need.

Surrounding himself with excellent R & B Funk Musicians Fred Wesley, Maceo Parker, and the JB's, Brown has provided himself with an insistent, tight rhythm section over which to lay his vocals. His use of cross rhythms, rhythms laid on top of each other, is the basis of his musical style. This fundamental respect and support for Black people's historical need to dance; dance as celebration, is the philosophical and musical foundation of much of what we know as Funk today. Groups such as the Commodores, Parliament, Funkadelic, and the Ohio Players, are lucid examples of musicians using these musical foundations laid by James Brown and his band as cornerstones in the evolution of their own styles.

Vocally, Brown uses his voice as an instrument; sometimes short, rasping, guttural, and other times fluid and melodic. Each sound he makes, whether guttural or verbal, is a shout, a scream, an exhortation. He uses his voice to enchant, mock, and remind. Through the twenty year span of his career Brown has assumed the role of preacher to his listeners position as congregation. His vocals, reinforced and punctuated by the JB's pounding rhythm section, cajole, testify, suggest. Asking us to "wait a minute," "watch me work," and "lissen heah," The Reverend James Brown calls out to us, his congregation. This method of call and response is the essence of the relationship between Black congregation and preacher. James Brown has incorporated this relationship in his music.

Uniting these elements is James Brown himself, Soul Brother Number One, Mr. Dynamite. He leads his band with an intimacy, a down home feeling that relaxes and excites, compelling us to respond to his call. He introduces us to the members of his band, coaxing from them a bit of their history and personalities, together they weave a tapestry of music around the central power of his voice, creating a mood of spontaneous celebration.

For well over a decade James Brown has produced the essential music and created the style of what is now known as funk. At the same time he has proven an able and astute lyricist and cultural historian, variously illuminating, commenting on, or mocking our experience as urban Black people. As a man apart from his music he has often appeared opportunistic or simplistic, but musically he is unassailable. Instrumentally and vocally, James Brown is the king of dance music. A master of rhythm, of sparse, precise lyrics, he is indeed Mr. Dynamite. The Godfather of Soul: James Brown, Ladies and Gentlemen, JAMES BROWN!

AUTUMN EPIPHANY

... and sometimes during the night,
startled by the gelid talons of gossamer aging
culling amongst my torpid calm
like an inquisitive primate among some
meager elements of earth,
I'd awaken a small distance from the evenings' cliff
where beyond its talus days' vague baptism
suspended by the shoulders of
a streetlamp,
and black lightning coiling like a serpent
around the gaunt neck of the windowpane doing
silent genuflections to the aluminum sphinx
of moon.

ken la'mar jones

Student Voices

by Christopher Quinlan

QUESTION: How do you feel now, after the imposition of tuition?



Paula Haughton, Junior, Psychology major: "It hasn't affected me personally, fortunately, but I truly feel that there were other underlying reasons for the imposing of tuition, than merely the budget crisis. For instance, have you noticed the decline of black students since this imposition?"



Barry Lee, freshman, Engineering major: "I feel that I've been quite taken advantage of. Although you didn't need an outstanding average to attend, I feel if I mess up now I lose twice, one for time and another for money."



Gregory Kortright, sophomore, Phys. Ed major: "I think tuition should not have been imposed because the minority students are the ones being affected by its imposition. These students even though they have TAP & BEOG, still have to take money from their own personal funds for school expenses."



Cindy Ellis, Sophomore, Art major: "I think it's unfair. I can afford it, but my friends can't and a couple had to leave."



Eleanor English, Sophomore, Journalism major: "I think tuition is terrible. If you take into account book fees and the various other monies you had to take care of before the tuition was imposed. Well, \$800 is too much!



Lawrence O. Rowland, Sophomore, Special Ed. major: "I think that tuition was instituted to affect a great portion of minority students. I think it's a shame that an education can't be enjoyed by everyone, because only a few can really afford it."

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