

THE PAPER

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March 15, 1979

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.

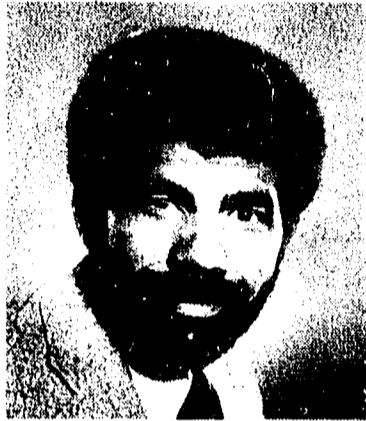
—Langston Hughes.

Minority Day Journalism Conference Speakers Stress Good Points

by Haydee Hernandez

There is a critical need for more Blacks and Hispanics within the media and a pressing demand for more minority publications. These are some of the major concerns voiced by minority representatives of the media at the Minority Day Journalism Conference held at the Columbia University Graduate School of Journalism, Wednesday, February 28, 1979.

The purpose of the conference, according to Dean Christopher G. Trump, Dean of the Graduate School of Journalism, was to reach out to Blacks and Hispanics and point out that journalism is a field worth considering. In the past year, minority applications to the school have fallen off by 30 per cent. Dean Trump attributed the drop to the fact that, "recently there has been a greater attraction to the business and law professions and subsequently an increase in minority applications to these schools at Columbia." In addition, Trump stated that the effects of the recent Bakke



Ed Bradley—anchorman for CBS Sunday Evening News.



Carol Martin—reporter for CBS local New York news.



Tom Johnson—national correspondent for the New York Times.

decision and the withdrawal of funding from such corporations as the Ford Foundation have played a role in the drop-off.

Trump worked with representatives of The Daily News, The New York Times, CBS and ABC. He worked with them in order to invite minority journalists to the four-hour conference to answer student queries about the profession and relate their own personal experiences within the field.

Present were Miguel Perez, general assignment reporter for the Daily News, Cheryl McCarthy, education reporter for the Daily News, Craig Dellimore, news writer for WCBS news radio, Tom Johnson, national correspondent for The New York Times, Carol Martin, reporter for CBS local television news, Bob Herbert, reporter for the Daily News, John Johnson, reporter for ABC's Eyewitness News, Winston Williams, business reporter

for The New York Times, and Ed Bradley, anchorman for the CBS Sunday network news.

In describing how they entered the field and relating their personal experiences, all commented upon racial and sexual prejudice within the media and a general mistrust of Blacks and Hispanics.

John Johnson, a City College graduate of 1962 and former associate professor of Fine Arts at Lincoln University, began working at ABC in 1969 as a

Tribute to Professor Osborne Scott

by Al-Jamil Abdula

For those of you who were not in attendance this Wednesday evening, March 7th, Finley Ballroom for the Testimonial Honoring Prof. Osborne Scott, you surely MISSED an enlightening and entertaining affair. Wilton George, the coordinator of the program (and executive vice-president of the Evening Student Senate) told me before the program that it is the intention of the Senate to, "commemorate outstanding achievers at the School, whether they be Students, Administrators or Faculty . . . we hope to stimulate the interest of the Evening Student, we hope to stimulate awareness." And stimulate they did for if anyone came to the program meagerly informed about the contributions of Prof. Scott, you were guaranteed to leave an authority.

Born some 63 years ago, Osborne attended Hampton Institute, where according to Attorney McNatt (a dear friend and former school chumb) that early on in his career Prof. Scott demonstrated a "concern for



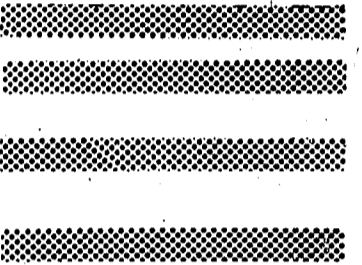
Prof. Osborne Scott, center, at an honorary ceremony on his behalf.

humanity, and Black History." He wrote as editor for the Hampton Script, was a member of the Student Christian Association and served as chaplain during world war two. From the Vice Provost of C.C.N.Y., Alice Chandler, we learned of his *quiet dignity and deep sense of compassion and concern for other people . . . his high sense of principle*, and that Prof. Scott, *serves as a model for the faculty and academic community*. Professor Jeffries of the

Black Studies Dept. spoke of Scott's military experiences and his work in the Brooklyn community to "keep Trinity Church going." He said that he continues to marvel at the growth of the man and that in reference to the African-descendent population in particular, "we need to look at our experiences and understand our history." Prof. Jeffries further stated that, "the larger than life tribute we have for Prof. Scott is to sit at his feet and learn from his experiences."

LIFT EVERY VOICE AND SING

But the accolades for Scott were not enough to flow solely from members of the faculty and academic community, for there were many present from the larger community of Black souls whose lives have been touched. The Asst. Director of the National Council of African Churches (New York), during his address, said that "there are many people around the world who know Osborne Scott because



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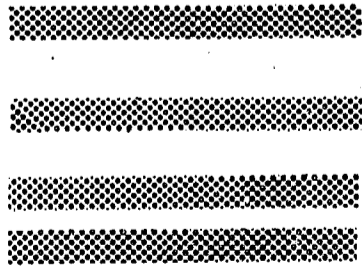
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Coming next issue:

Numerology—
An Introduction

by Pamela Momis

Photo Pedro Delphir

Discussion On Roots II

by Andrew Watt

An enlightening and interesting discussion of *Roots II* was held in Harris Auditorium on March 7. The panelists were Haywood Burns of the Urban Legal Studies Department, Judith Stein of the History Department, Allan Ballard of the Political Science Department and Leonard Jeffries of the Black Studies Department.

The panelists generally agreed with Professor Burns about the good aspects of *Roots II*. He said, "Roots II was significant for what it tells us about our past and ourselves. It gives a relatively accurate portrayal of the black struggle since slavery." As a qualification he added that *Roots II* was a portrayal of the black experience through the prism of one family's experience, and towards the end *it becomes the story of a middle class black family, which doesn't tell the story of the larger black society*. From that point the panelists had differing criticisms of *Roots II*. Professor Stein seemed to feel that one of the major flaws in *Roots II* was that it ignored the major part of Reconstruction and



Prof. Allan A. Ballard of the Political Science Dept.

gave an inaccurate view of the black militant, who she thought was made to look too compromising.

Professor Ballard pointed to an understanding of the nature of history, as a key point in understanding the framework in which *Roots II* was presented. He emphasized that there are and have always been few black historians in any period of time. Therefore American historians are a practically all white group. They view black history as something that happened "over there" or "down there". They refuse to recognize the system of



Dr. Leonard Jeffries, Chairman of Black Studies Dept.

massive terror, perpetuated on blacks to the benefit of whites.

Ballard said, "The truth is so bad that not many people could stand to look at it. In every county of the South, barbarism took place that could not be shown." In that respect he felt *Roots* failed since it didn't give an accurate presentation of the savagery inflicted on the black race by the white man. He also said that the black experience was at least parallel to that of victims of Nazi Germany and the U.S.S.R., and in view of that there is a strong case for reparation.

Professor Jeffries of the Black Studies Department, who knows Alex Haley personally, made many interesting points. He said, "Whatever good aspects that came out of television's *Roots*, we were lucky to get." He made the distinction between *Roots* the book and *Roots* the television serial lucidly clear. "*Roots* the book was one of the first examples of the Afrocentric perspective, in the Afrocentric perspective the African is the center of the world and views the world through his values and ideas. In the Eurocentric perspective, the European is the center of the world" commented Jeffries. Television's *Roots* was seen from the Eurocentric perspective. It was therefore completely different from *Roots* the book. That point is reinforced when one discovers that of the twelve writers of *Roots II* only one was black.

One startling fact brought to light by Jeffries was that when Alex Haley sold the film rights to ABC, he lost all control of the film. As an example of the result of this, Jeffries cited a scene in

the hold of the slaveship in *Roots I* where Kunta Kinte was told by a fellow African to eat the food given to him so he would be strong to fight his captors, and return to Africa. This scene was cut out because the film's producers did not want the theme of return to Africa in the film. Alex Haley was a consultant and could not exercise control over the film or force its white producers to be faithful to the book since that was not their objective to begin with. That was the major quarrel about *Roots II*. What was its lesson?

One fiery speaker from the audience expressed the general feeling of the audience about *Roots II* when he stated that *Roots II* was saying to the black race from the white power structure: *Sure for 400 years we enslaved you, tortured you, lynched you, raped your women, raped your culture; but Roots II shows that we are changing*. Then they turn around and throw increased tuition, the Bakke decision and support for racist regimes right back in the faces of the Third World peoples.

Minority Journalism con't. from page 1

producer and described the early years there as "neanderthal." "There was quite a bit of racial strife because some of the whites were upset that a Black was a producer and had some input into the decision-making process and was in charge of money," he said. He added, however, that since then attitudes towards Blacks and minorities at ABC have improved.

Craig Dellimor, who has been with CBS radio since June of 1977 remarked that he got the job as writer because "they needed a nigger." "I would be fooling myself if I said it any other way." Of eight reporters in the newsroom only two are Black. Mr. Dellimore pointed out, however, that this is a significant percentage for radio.

Mr. Tom Johnson began his association there as "an interesting case of mutual exploitations." What he found most distressing about his experience at

The Times was that he was made an editor "for their convenience." For a period of two years, Mr. Johnson was an assistant metropolitan editor, a job, he said, which mainly entailed matching corresponding slips of paper. "The most exciting thing I did all day was plan my lunch," he said.

Carol Martin and Cheryl McCarthy addressed the double handicap of being a Black woman in a white, male dominated profession. "Whites basically think you are inferior and feel you are not to be trusted. Editors feel you have to be supervised," said Daily News reporter Cheryl McCarthy. "There are very few women in this profession and even fewer Black women," she continued. "Not only are you not one of the boys, you are not one of the white boys." Carol Martin added that is difficult for women to do a good job at times without being condemned as too

aggressive or unfeminine, when the same type of behavior exhibited by men is deemed acceptable.

Many of the panelists expressed concern with the established media's lack of coverage about the needs of minority communities and their focus, instead, on the crime aspects within these communities. Miguel Perez expressed his wish of having the Hispanic community which at present receives no significant coverage in the Daily News, reported on, on a regular basis in the future.

Minority publications were, therefore, viewed as a vital force in reflecting the cultural, social and educational needs of these communities. Mr. Tom Johnson's own interest in this aspect of journalism is demonstrated by his involvement with "Black Enterprise," a publication about Black businesses. A member of the publication's Board of Ad-

visers, Mr. Johnson planned the first six editions of "Black Enterprise" in 1971 and currently contributes articles on a part-time basis.

John Johnson expressed his view that the media is looked upon as a powerful tool and as part of the white establishment that affects the lives and minds of Americans. One of the goals of journalism, therefore, should be to get minority concerns into the mainstream of reporting and for more Blacks and Hispanics to enter the field of television journalism to "show people what we are really like"; "we don't always sing or play basketball."

Opinions on the best way to get started in the journalism field varied with some panelists opting for work experience directly after college, while others preferred continued education. Cheryl McCarthy offered advice from both sides of the coin: "If you

have some paid experience under your belt and you have had work published, then a masters degree is something additional you will have. If, on the other hand, you need a job and don't have experience than a masters degree in journalism will open doors for you."

And what are the traits an aspiring journalist should possess? A key trait, according to Carol Martin, is resiliency. "You have to know how much you can take and how much you are willing to make a fool of yourself to get it." Ed Bradley felt a young journalist doesn't just have luck, he makes his own luck. "If you're not willing to take advantage of an opportunity you won't have luck." Miguel Perez, on the other hand, was more blunt and frank about his view on getting ahead. "The best way to move up on journalism is to be tough and be able to tell people to go to hell."

Tribute to Prof. Scott con't. from page 1

he has cared to reach out . . ." Ms. Lorraine Lenard paid tribute to Scott by her lead in the opening song, sung by a quartet with Sylvester Cole—Lift Every Voice And Sing. Ms. Leneard is a member of the Trinity Baptist Church that Scott is affiliated with, as is the singer Julia Stitch who sang, *Come Ye Blessed*, and *Give Me Jesus*. There was a wonderful dance performance by Martella Turner, Soverly Jones, Doreen Jones, and Sheryl Byron of the Jess Oliver Dance Co., and the Tawana Dance Co. who rocked the house with "Mama Leye, Mama Leye Iwa".

"The Dimensions of Scott continue to grow", in the words

Professor Barbara Wheller-Obaji of the Black Studies Dept. We hear from Prof. Weber (Director of the Center for Open Education) that he "has contributed to the revitalization of the City's schools," and has taught her that a person, "cannot have revitalization of education without emotion, commitment, or involvement of their personal self." She went on to say that Scott represents to her the personalization of history, and that, "I hope there will be many more years of calling upon him for assistance and to add to the growth of my own wisdom." Among those present were Prof. W. Haywood Burns (U.L.S.), Day Student Pres., Roger Rhoss,

former Pres. Day Student Senate James Smalls, and Prof. Laraque, of the Black Studies Department.

The Award of Achievement was made to Scott on behalf of the Evening Student Senate—Louise Allen, Diedra Brown, Anne Johnson, Azalia Aragon, Gladys White, Elouis Ashe, George Hylizer, Annur Ahbjor, and Alfred Bradshaw, Robert Dolphin and Wilton George—by the Pres. of the E.S.S. Upon receipt of the Award Scott said in closing: *Our life has to account for something; IX. LOVE ALL OF YOU AND I appreciate this tribute, thank you.*

Dionne Warwick thought Red Cross was only about hurricanes.



"True, I always thought of Red Cross as a kind of rescue force in times of disaster and little more.

"Then I learned that in towns and cities across America, Red Cross gives the kind of help to individuals that you rarely hear about, because it doesn't make headlines in the newspaper.

"Red Cross, for instance, helps elderly people get to doc-

A Public Service of This Newspaper & The Advertising Council

tors' appointments . . . and even to the store. They help veterans get back on the track. They teach kids to swim . . . and how to save lives.

"I found out that if you added up all the different humanitarian jobs Red Cross does in different towns, the number comes to over 100!

"That's why I'm helping to keep Red Cross ready. And why I hope you do, too."



Mental Genocide in a CCNY Classroom

Editor's Note

by Mike Edwards

Attention students and faculty of CCNY, the Harlem Community and the entire academia at large. I recently brought to your attention an incident which I termed an "Academic Military Request". The incident took place on Friday, February 9, 1979 in a Philosophy Department class (S.S. 102C) headed by a Professor James E. Bayley, Ph.D. Columbia University, 1968. The whole thing sparked off when the "well educated" and "scholarly" Professor Bayley made an erroneous, mental-genocidal statement concerning African (Black) people and their contribution to world culture and civilization. In essence he said: Ancient Africa had no civilizations and Egypt is not part of Africa because it's above, to the North of the Sahara Desert. Can you believe this at this day and age!?!? Anyway, at the request of a certain member of the class, who reflected the general feeling of all the students, I went to the next session on Friday, February 9, 1979 and politely asked Professor Bayley if he would allow me to say a few words to the class in rebuttal to his earlier remark. Upon his refusal, I put the case before the students and they unanimously decided in favor of me making the presentation. Amidst Professor Bayley's barking and shouting, I immediately began my lecture which dealt with the fact that the genesis of Europeans' enlightenment began when the North African peoples, (the Egyptians) allowed the then barbaric, uncivilized culturally deprived, warlike inhabitants (the Greeks) of what is now called Southern Europe, into their Mystery (Wisdom) School to be educated into the Arts, Sciences and Religious Doctrines.

All hell broke loose! Professor Bayley dismissed the class, called the security guards (3), threatened me with legal action, disrupted nearby classes and alerted a whole bunch of neighboring professors who swarmed the hallway outside the classroom trying to find out what was going on. Bedlam was all over the place! However, things were well handled and after the uproar, myself and an enthusiastic class (10-15 students), which remained in spite of Professor Bayley's dismissal, settled down to an enjoyable hour discussing Ancient African History and Civilizations.

Now, I'm going to bring you up to date as to what's been going on since the Academic Military Conquest.

The special contribution to The Paper "Foul Play in Academia," by Mike Edwards was presented in Vol. 44 #2 issue on February 23.

We are again pleased to bring you the second session of this incident entitled "Mental Genocide in CCNY Classrooms:" Professor Bayley/Philosophy Department. Here Mr. Edwards has expounded upon the general thirst nature of the American educational system and its tactics.

I mention that you pay close attention to Mr. Edwards remarks that, "The

issue here is not ME but WE." Mr. Edwards is in need of our support because to support him is to support ourselves.

We also extend an open invitation to Professor Bayley in order that he may submit a statement to be published in reference to the nature of his comment before his philosophy class.

We therefore suggest that this issue be followed by an open forum discussion on the "Greatness of Ancient African Civilization and Culture"

Professor Bayley and the entire Philosophy Department of CCNY are bringing legal proceedings (disciplinary actions) against me . . . something about obstruction to academic freedom. Something like that. The incident has given rise to heated debate throughout the entire City College campus. The school Provost Alice Chandler, Dean Ann Rees, the whole administration, and I've heard even President Marshak, are all very upset and worried about the effects of the Academic Military Conquest. They do not want it to receive any publicity. Thus there is a move to squash the whole thing behind closed doors! Provost Alice Chandler, Dean Ann Rees and other Administrative officials have assigned a Mr. Frederick J. Kogut, Director of Administrative Affairs (office in Baskerville 208), to negotiate with me behind the scenes to reach an agreement to squash the whole thing. Nothing Doing!! Elements of the likes of Professor Bayley/Philosophy Department in the American Educational System must be dealt with! They are an insult and a slap in the face to all Black people, educational endeavors, lovers and seekers of truth, knowledge and understanding!

It is understandable why Provost Alice Chandler would want something of this nature to be settled behind closed doors: President Marshak is about to resign at the end of the Summer session and she is one of the prime candidates the Board of Higher Education has in mind to replace Marshak come Fall '79. She and the Administration don't want another 'Ted Gross' on their hands!

I want the student and faculty of CCNY and the Harlem Community to be aware of the fact that this incident (Professor Bayley's remarks) is not an isolated event. The same thing goes on on a daily basis in the Psychology Department, Education Department,

Political Science Department, Sociology Department, History Department and throughout the entire City College—minus the Black Studies Department. It's part of the whole systematic attempt of the American Educational System to keep real meaningful knowledge relating to the schools. It's part of a systematic trend which brought us a chain of doctrines, individuals and events over the years. The likes of William Schokley and Arthur Jensen, who claim that Blacks are genetically inferior to white . . . until it was discovered that their "scientific facts" and "experimental data" were all fabricated by William Burt and his famous twins experiments; Edward C. Banfield, who claims that Blacks and other poor peoples are hopeless, they're poor because they want to be, they are the cause of their poverty, thus, all the education in the world along with countless opportunities given to them will not enable them to bridge the gap between white and Black, rich and poor; Daniel P. Moynihan, who claims that the Black woman dominates and castrates her man, and that the Blackman is unmanly, lazy and highly irresponsible; and our very own Ted Gross (former Dean of the Humanities Department here at City College), who just over a year ago claimed that the influx of Blacks and Puerto Ricans into the City University System (cuny) through Open Admission is the direct cause of the lowering of its academic standard and quality of education, and that the system (City College in particular) is producing nothing but functional illiterates.

Due to the tremendous heat and pressure brought to bare by the students and faculty of the City College, Ted Gross was forced to resign . . . kicked out is more like it. While I'm on Ol' Teddy . . . there are rumors around to the effect that he has been rehired and is

back on the City College campus serving in a teaching capacity. Now, aint that somethin'?? We definitely have to look into this!

To remain on target . . . the Professor Bayley/Philosophy Department incident is not an isolated event. The foundation of all the above mentioned individuals' doctrines and arguments is based on exactly the same lie that Professor Bayley is claiming: that Africa and its peoples have not developed any civilization, made not contribution to mankind and human progress. It all adds up to the Colonialist Complex; it's the traditional practice of the colonizer to impose his language, history, culture and values on the colonized, and at the same time systematically begin to belittle, destroy, and finally outrightly claim that the colonized, conquered people had no history, language, culture and values of their own prior to their contact with him . . . and if they did, it was barbaric, savage, cannibalistic, primitive, uncivilized, etc., etc. The sole purpose of this process and lie is to legitimize the barbaric, terroristic, murderous acts of the colonizer and create a pseudo-scientific justification for the conquest and domination of the colonized. As Mr. David Chanaiwa put it, "All colonizers harbor some mythical ideas about themselves, their roles and their destiny. Without exception all colonizers portray themselves as ordained superior beings, as peacemakers and lawgivers, and thereby propagandize colonialism as a legitimately humanitarian duty—for the 'noble' purpose of 'pacifying' (conquering) 'developing'—exploiting) and 'civilizing' (dominating) the so-called 'inferior and backward natives'."

Professor Bayley, the Philosophy Department, Ted Gross and all the others are very much part of the Colonial Scheme against Africans and other colonized peoples in the United States and throughout the world. Its main objective: MENTAL GENOCIDE. When you multiply the Professor Bayleys, Ted Grosses, William Schokleys, William Burts, Arthur Jensens, and the Philosophy, History, Education, Sociology, Psychology, Political Science Departments, etc., etc., across the land, then you'll begin to see the many victim's, minds, which fall prey to this kind of MENTAL—GENOCIDAL REMARKS. ALL IN THE NAME OF ACADEMIC FREEDOM IN THE CLASSROOM!!!

cont. pg 5

Harlem Renaissance is Coming

It's Coming

May 10th-11th

I Am Not A Racist Or A Liar

by Ruth Manuel

I have been accused of being a racist, and above all a liar. It seems that whenever a black brother or sister tries to point out, all of the dehumanizing and oppressive things that the white man has done, and is doing to us, there always seems to be some "white intellectual asinines," who cannot accept the reality of the facts that are unveiled about themselves. They refuse to read or hear about the perpetuated wrongs committed against my people, by them.

Once and for all, let me say this, I AM NOT A RACIST! I react to the behavior of whites towards my people, and myself, NOT TO THE COLOR OF

THEIR SKIN! Unfortunately, I cannot say the same for the majority of the white race. Many of whom are indeed worthy of the "brand" RACIST. The white man has "assumed" that superiority was based upon race, so therefore they have placed this myth into practice for hundreds of years, inflicting acts of barbarism upon the black man. **These are racist practices!!**

As far as the second allegation is concerned, my being called a liar; Those of you who feel that I have been lying about the persecution of blacks by whites, "I suggest that you go right back to sleep for another 400 years"

Stand Together for Quality Education

Dear Fellow Students:

Good Evening! How are you feeling? Yes, we know; angry, upset, discouraged and frustrated. Well, the time is ripe to begin to settle all your gripes; make them become a reality.

How long are you going to rack your brains about obtaining a degree at night? Not long! Unite and demand pre-registration and longer library hours so that graduates, evening and day students, and the community can complete their research needs and learn how to go about fulfilling their needs. Demand that all required courses, listed in the City College bulletin of 1978-79, be made available by the summer of 1979! Demand that a tutorial program for all majors be instituted by March 28th 1979. Demand that finals be given before the Christmas recess.

Now our fellow students, we the Evening Student Government, are ready to fight! We feel that your right to QUALITY EDUCATION cannot be ignored any longer. We are armed with the ammunition to have our demands met. You, our fellow students, are the only ones that can pull the trigger and we sense your willingness to do so. Please let us not fire blanks. The state educational system will not yield unless

we STAND TOGETHER, in majority, for the rights of all students.

We will first concentrate on the amount of monies raised by President Marshak. Examine those areas where monies were distributed, and then demand, immediately, that all such monies be re-directed to those areas where all students will benefit most. Such as obtaining more instructors, longer library hours, and establishing an evening administrative staff.

All we ask is that you must be aware that the city educational system plans to raise tuition (which we all know must be free) and raise your student activity fee.

Enough is enough! Things must change! Let us stop being passive! We do not need a war to motivate us. We will win most of our demands. You must be the fighting force behind our victory!!! WE URGE YOU NOW TO PLEDGE YOUR SUPPORT! CALL 690-4205 or 690-8176 for further information:

Fraternally yours,
Wilton A. George
Vice President
Evening Student Senate

Protest the proposed CUNY tuition increase Now!

Mayor Koch, Governor Carey, and the CUNY Board of Trustees are planning to raise our tuition \$100.00 a year beginning in September 1979.

DON'T LET THEM DO IT! INCREASED TUITION WOULD AFFECT US ALL!

How will the increase affect us?

Enrollment will drop drastically if we allow this increase to be implemented.

Why?

—Part-time students (including all evening students), who are not eligible for TAP, will be squeezed out.

—Financial aid to other students will be diverted to cover tuition costs rather than the other expenses it is meant to help with; aid won't be increased.

When CUNY tuition was first imposed in 1976, CCNY lost 70,000 students.

CCNY was founded as a free college for the poor of N.Y.C. Over the years, our gains have been ripped out from under us.

DON'T LET THEM DENY YOU YOUR RIGHT TO AN EDUCATION!

Tuition at CUNY is now \$750.00 a year for lower freshmen and \$900.00 a year for upper classmen. Koch and Carey (as in cash and carry) proposed raising both SUNY and CUNY \$100.00 a year all around. They argue that CUNY's tuition should remain the same as SUNY's for reasons of "equity and parity." Why "parity?" We can't figure it out. Who do they think they're fooling, anyway? SUNY receives more state aid than CUNY, and CUNY still won't be on economic parity with SUNY because none of these politicians

has proposed increased state aid for us. **NOW THEY WANT MORE THAN \$100 A YEAR!**

On March 3, 1979, the SUNY Board of Trustees approved a \$150.00 per year tuition increase for lower classmen, bringing their tuition up to \$900.00 a year. Is CUNY going to go along with this? Chancellor Kibbee thinks so.

After the imposition of this increase, will they ask us for \$100.00 more per year?

WHERE WILL THE INCREASES STOP?

WHAT WILL HAPPEN TO US AND OUR SCHOOL?

If these tuition increases go through, the decline in enrollment will offset any profit that the school thinks it's going to make.

DON'T LET THEM SQUEEZE US OUT!

START NOW. PROTEST THE INCREASE BY PETITIONING THE STATE LEGISLATURE, KOCH, CAREY, AND THE BOARD OF HIGHER EDUCATION.

DON'T PUT IT OFF; IT MAY SOON BE TOO LATE TO DO ANYTHING ABOUT IT!

ACT NOW! PROTEST THE PROPOSED CUNY TUITION INCREASE!

SIGN THE PETITION! FIGHT FOR YOUR RIGHT TO AN EDUCATION!

Centro Hispano Estudiantil
Finley 318,
City College of New York
Telephone: 281-1660

Opinions Wanted

The Paper is seeking submissions for this page from members of the college community. Readers are welcome to submit either a campus comment or a letter to the editor on any subject that pertains to the college and, to a lesser extent, any other topic. It is suggested that letters be limited to 200 words to increase their likelihood of being printed. Comments, Questions, Criticisms, Cusswords should be either 30 or 800 words in length. All letters should be signed, although names, will be withheld upon request. "Cusswords" will not be used unless signed, and the writer's telephone number should be included. All submissions should be addressed to Editor-in-Chief, The Paper, Finley 337. The deadline is the Thursday prior to each issue. No submitted material can be returned.

The Paper

THE PAPER

Formerly Tech News. *The Paper* as of 1969.
Serving the student population
and local community.

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Statement On Prisons—Community Relations

On behalf of the Black Anti-Repression Task Force, I am greatly, but humbly glad to be here on this fourteenth memorial day of one of our most significant leaders and inspirers—Bro. Malcolm or Malik Shabaz Al-Hajj.

Among many of the vital things that he'll be remembered for is his position and posture to present the case of Black America and Black Americans to the international arena and body in the personage of the United Nations, to clarify that our struggle was one of Human Rights, as opposed to Civil Rights.

This move served as the renewed impetus for the various levels of struggle waged by Blacks in America. For those of us behind the prison, slave, and concentration camps, it was too.

The prisons of Amerikka are replete with Blacks, Latino and Native Americans predominantly.

One of the tasks of the Anti-Repression Task Force is to take the case of Black America to the U.N. in November, 1979 around the issue of our National Black Human Rights. One of the primary focus will be the case of political prisoners and prisoners of war in the United States.

The U.S. government blatantly and acutely ignores the issue of Human Rights and Political Prisoners at home; however, there are those of us here who will do all within our power to see that it does not get obliterated or dismissed. Furthermore functional definitions presented here are not presented as absolutes or representative of every sector of the Prison Movement.

One definition given is that of activists who have been involved in political work in our communities, and who get framed by the various law enforcement agencies. They are framed because the government (local, state or federal level) deems them as being serious threats, to the government's program and existence.

A second definition reflects the case of comrades (Brothers and Sisters) who, before they were confined, had not been politicized but since their imprisonment have developed a correct analysis of the capitalist system and act concordantly to that analysis. Having developed such, they expose their political convictions

and are framed while in prison, beaten, maimed, denied parole, killed, etc. Furthermore, there are the innumerable Brothers and Sisters who are behind the prison walls who clearly are victims of "Class, Racial and National Oppression."

There is the definition of Prisoners of War (P.O.W.) which is comrades captured while fighting a war of National Liberation against U.S. Imperialism.

U.S. Imperialism is at home and abroad. When the struggle is waged on the domestic front, the comrades are domestic prisoners of war.

Some examples of these Brothers and Sisters who serve as paragons of the above definitions are: Sister Assata Shakur, Anthony Bottom, Sundiata Acoli, Richard Dhoruba Moore, Attica Brother Dacajeweah, the 5 Puerto Rican Nationalists (Lolita Lebron, Oscar Collazo, Adres Figueroa Cordero, Rafael Cancel Miranda and Irvin Flores), the RNA 11 including the President of the Provisional Government of the Republic of New Africa, Imari Obadele, Russell Means, Leonard Peltier, Gabriel Torres, Francisco Torres, Herman Bell, Albert Washington, Hamboa (Lorenzo Ervin), the Bedford Hills Sisters, Atmore-Holman Brother Imani (Johnny Harris), the Marion Prison Brothers, the August Eighth Brigade Brothers, the Statesville Brothers, the Pontiac Brothers, Gary Tyler, the Fountain Valley Five, Geronimo Pratt, Salvador Agron, and countless other Brothers and Sisters.

Support and work around political prisoners and prisoners of war aids in the overall struggle against Racism, Repression, Exploitation, Colonialism, and U.S. imperialism.

Out here, we struggle to overcome or vanquish the five mentioned social, political, and economic evils, while prisoners inside fight similarly against them. There are certain distinctions, but the struggles are the same.

When prisoners fight for minimum wages, establishment of a prisoner's union, and against hazardous working conditions, we can see that these are part of our same struggle against exploitation.



Akil A-Jundi

When prisoners fight to combat the presence of the Ku Klux Klan from behind the prison walls, or fight against the Klan's and other right-wing forces repressive and clandestine activities that struggle is in conjunction with struggles on the outside.

The relationship between the struggle of political prisoners, community struggles, and the overall struggle for liberation and self-determination is that each addresses itself to the issue of struggle against the racist, oppressive, repressive, and imperialist forces and conditions that affect us on the various levels. These struggles are interconnected. As a result of their interconnections, they lead us closer to our ultimate goal—the toppling of U.S. imperialism.

The Black Anti-Repression Task Force urges you our people, friends, comrades and allies to adopt a prisoner, political prisoner or prisoner of war in each of the prisons in the U.S. which would enable the Brothers and Sisters behind the prison walls to gain the necessary community and national support.

It is from our communities they leave, and it is to them that they'll return, therefore, we do have a vested interest.

Some concrete areas of work that should and could come forth seriously and effectively are the following:

a) A concerted fight against institutionalized racism, racist attacks,

and racist organizations inside the prisons and jails.

b) Adequate medical care for all prisoners, including gynecological and pre-natal care for women behind the prison walls.

c) A concerted fight against the reinstatement of the death penalty.

d) A concerted fight against behavior modification and longterm punitive segregation.

e) A concerted fight for the minimum wage inside prisons, including prisoners' rights to self-determination and the right to not work, plus the right to form unions, assurance of disability credit for prisoners hurt on the job, plus provisions for jobs for prisoners when they are released from prisons.

f) An end to long term sentences which are punitive and are not rehabilitative.

g) Demand the right of prisoners to hold political beliefs and to organize inside prisons.

Taking the case of Human Rights for Prisoners, Political Prisoners and Prisoners of War in conjunction with the case of the government's violation against our human rights out here will take us to a higher political struggle in the U.S. But because of our justness and righteousness, we will help deal the necessary death blow against U.S. imperialism.

Thank you. Attica means all of us.

Akil Al-Jundi

On Coming Together

by Kim Yancey

There is a need for the North and South campuses of City College to unite. The students of City College should get to know one another and be informed of what their fellow classmates are into.

Many of us stick to one part of campus and don't venture to the other half except for the shuffle back and forth between classes. Around the time you reach the Science building, you've seen the friends who frequent the other side of campus. In a few minutes, you try to hook them up with what's going on with you and what you may be doing in school. How many times have you missed a program at Finley because no posters were plastered on the walls, or missed a jazz concert by your favorite group at Great Hall in Shephard because you didn't know a Leonard Davis Center existed until now?

There is a need for the students of City to be introduced to one another. For those who are too busy, too shy, too tired, or just don't know quite the

solution to learning more about the people they go to school with, a solution does emerge! THE PAPER wishes to help you to introduce yourself to your fellow classmates on campus. We rush to publish interviews with students on campus. It's not necessary to be a class president, student government leader, or straight A student. We are interested in finding out your views, dreams, gripes, and complaints you have while here at City!

If you're a musician who wants to let fellow students know about your dreams in the music field, you may find some friends who share the same dreams you do. If you're an art major who wants to talk to other students on campus about your experiences in college you may find that you share similar experiences with others.

It's all about people and human experiences. Our interviews do not seek to parade your personal life in the eyes of others. We do seek to share you and your activities and thoughts as you attend City College. We hope to provide

two interviews per issue, accompanied with photographs of that week's interviewee! These interviews may be useful to you for resumes in future jobs.

If you are interested in sharing your observations and reflections as a student and as a human being at City College, we would like to hear your story and share it with other students. Feel free to come to our office, introduce yourself, and let us know what's going on with you.

Mental Genocide cont. from page 2

Students and faculty of CCNY, residents of the Harlem Community and the whole of academia, we have to take a serious look at the situation. I will not be silenced, appeased or pacified into a settlement behind closed doors. First of all, it's not up to me to settle this matter but US; it's not just me that's insulted by Professor Bayley/Philosophy Department's ignorant, demeaning, mind-injuring remarks but every Black person and lovers of truth! Professor Bayley/Philosophy Department, on with it! On with your litigation! I don't care what happens to me; what happens

to me is unimportant! The worst that can come of this is that I can be kicked out of City College; in that event I'll just go to another college or university. The issue here is not 'me' but 'we'!

Furthermore, this war is not against Michael Edwards per se. Michael Edwards is just a symbolized, personified target. Its true attack is against an intelligent, conscious Black mind, any conscious Black mind, irrespective of the owner, who dares to speak out against the foul intent of this Educational System U.S. of A. Its main objective is again MENTAL GENOCIDE: destruction of truly conscious Black minds; to foster and compound the seeds of self-hatred and the myth of inferiority complexes of Black and other colonized peoples; and bolster the feeling (an equal myth) of superiority among whites.

Thus, the question is not what's going to happen to me (as I've been asked by countless students) but what's going to happen to us and what are we going to do about it... This crime of mental genocide in the classrooms of CCNY????!!!!

Reflections

I saw nothing
 It was only after I had crushed the mirror
 Did I realize I had also crushed my mind,
 And there was so much pain
 The mirror had given me a reciprocal of myself . . . nothing
 How could I? How could I ever expect the mirror to reflect
 someone warm
 and gentle, knowing that it was me in front of the mirror
 I stood there, hesitant to pick up the pieces,
 what would become of me, would I also be defined as garbage.
 no.
 I tried carefully to pick up the pieces and place them exactly as
 they
 were to be. Only to reveal a distortion of glue and broken glass
 As for myself, could the neighbors tell
 Could they see the crushed pieces that were poorly put together
 again
 I bought a new mirror.
 And would you believe, it hadn't been the mirror that deceived
 me
 But that Sheena herself had done a good job of blocking herself
 out
 My eyes were closed when I approached the mirror
 I finally realized that there had to be a change
**BBTHE OLD MIRROR WOULD NEVER BE THE SAME
 AND NEITHER WOULD I**
 I was finally free
 There I was faced with life
 Filled with anticipation as I expressed my new ideas
 I realized I had to be my own friend
 And now when I smile in the mirror . . . it reciprocates
 Sheena Bouchet Simmons



Photo Victor Souzales

Song of Truth

And what shall be said of another Blackout
 Like the one's we've had before
 Administered by the hands of truth
 To even up the score.
 To those who sit within their ivory towers.
 Who without the humble earth and the Meek would not be.
 Free to administer powers given in trust turned abusive,
 To try to trap these FREE.
 Oh no! I feel mother earth shall not let this happen
 For when they're convinced their the reason for it all
 The love they were given in trust and abuse.
 The MEEK shall from afar watch these towers fall
 Has the candle burns
 The fires shall be bright
 To call forth the LOVE they've lost
 Through all the Darkness shall be seen truths eternal Light,
 Once again all shall stand on Equal Grounds,
 The differences being cast aside BY DEATH,
 Who stands has a soldier and awaits the Queens words
 With which her lifewind issue forth DEVINE BREATH.

Jose Fittipaldi

Reflections on Bakke

America?
 A-mer-ica!!!
 Reverse your discrimination, america;
 We've come too far to turn back now,
 We will not return,
 We will not go back!!!

We will not return to the days of lynching
 Nor to the nights of terror:
 We will not go back!

We will not return to the days of Jim Crow,
 Nor to the nights of learning to read by candle-light—
 aa--afraid to peruse a book in violation of your law
 We will not go back!

We will not return to the rear of the bus,
 We will not go back to the master/boy relationship of
 yesteryear,
 We will not go back!

We will not return to the backways and low roads of travel
 Along the highway to our Freedom
 And we steadfastly refuse to detour,
 We will not go back!

We will not return to the Bakke stop signs then proceed
 With caution for two blocks then
 Turn right at the next corner,
 We will not go back!

We will not return to the mornings of ignorance
 Nor to the evenings of despair,
 We will not go back!

We will not return to fugitive slave laws,
 Enacted Feb. 12th, 1973;
 We will not return to the black-codes of 1865,
 Enacted just two short years after the signing
 Of the Emancipation Proclamation;
 We will not return to Plessy versus Ferguson,
 Where separate but equal gained institutional form:
 Supreme Court decision, 18th of May, 1896;
 We will not go back!

We will not return, america;
 We will not go back!

We will not surrender the King-Malcolm dream,
 We will not be deterred by your anti-Black Bakke Scheme:
 Naah! Reverse your discrimination, america;
 We've come too far to turn back now,
WE WILL NOT RETURN; WE WILL NOT GO BACK!!

WE WILL NOT RETURN; WE WILL NOT GO BACK!!!

(NDUGU AL-JAMIL)



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The Love I Lost Dedicated to Charlotte Brown

Life is such an awkward thing
It lends the utmost of beautiful things
But as easily as they are acquired
We come to realize
These gifts are only hired

For a special purpose
For none we know, we lose these gifts we've come to know

That pain of loss that loss so dear
That loss of love was ever so near
As the pendulum swings
As time sweeps by
It seems at such a loss, no time to try.
Time is precious, love is sweet
But time and love don't ever seem to meet

Love gives and life takes it's share
It steals the breath but love will bear
For life sustains but body alone
What's left is love and love alone
Ashattered soul who survives despair
In midst of all we've had our share

Oh why not stop this swinging devil and quit this life that's so deshevelled
We need no time this life, . . . why should we fear?
For us our love is ever so dear.
So why you lifeless thing . . . Why take such a precious thing

So we stop . . . we wait
There is no escape from this lifes evil shadow
We are but victims of life's sweet treat
Under the power of the killer elite.
By Pamela Morris

Malcolm/King Legacy

They slew
Two GIANTS
Three years
Apart;
And upon
Their coffins,
We yowed: REDEDICATION,
A fresh start

Committed
To FREEDOM
& JUSTICE
For All Our
Noble
PEOPLE
Standing
TALL!!

Some facing
The Cross
Others
To the EAST
But
All of Us-----TOGETHER
Opposing
This BEAST!!

Such was the
Dream
Of MALCOLM/KING:
Struggling, UNITED
Against
This thing

King graciously
Attempted to morally
Arouse
The white;

While Malcolm
Fore-seeing
The Direction
Of our fight

Sought untiringly
-----without rest
To NATIONALIZE,
Seeing
Merit
In King's efforts
To neutralize!!

However
For Us,
They're
FOREVER GONE
But the Valour
Courage & Wisdom
Of their Lives
Linger-On;

And a Message
Remains
-----Clear
For Us All:
RESIST
Racist-Colonization
Til its
Final Downfall

Even if it
Means
amerikka
Our FREEDOM,
WE WILL HAVE
-----Whomever
The FOE!!!!
(NDUGU AL-JAMIL)



Whatever happened to TCB

Whatever happened to T.C.B.
not T.H.C.
but T.C.B.
it died away so fast
like a closet secret in the past
gave lieu way to disco,
panhandling, and smoking grass
whatever happened to T.C.B.
take care black bloods'
once mobilizing concept,
that X'd the beginning
of our end
why couldn't it continue happening,
ebony my friend
why is it important
that we tear down the gates
that closes us off from heaven

and allows us to be called black waste,
why is it important,
that we take care of business,
so our sons and daughters can grow up to
be business people,
why is it important
that we take care of business
so our son's son's son
and our duahgter's daughter's daughter,
will one day be happier people.
Hayden D. Ince



Crashing the Gates

NYPIRG Challenges the Testers

by Ben Blakney

Every year thousands of Black and Hispanic students in New York City and throughout the country are forced to cancel their plans as a direct result of their encounters with the Educational Testing Service, etc. If you are a junior or a senior with post-graduate plans chances are you have already had or will soon make an appointment with ETS. The LSAT-law school entrance exam, the GMAT-business school exam, the MCAT-medical school entrance exam, the GRE-general graduate studies exam, and other tests that it administers have allowed ETS to establish itself in the words of one ETS executive, as the "nation's gatekeeper".

If the executive's claim to fame is correct, the logical question to ask is "Who is ETS kicking out and who is it letting in?" Since likes attract, we can safely assume that if we expose the true nature of the "gatekeeper" we can accurately determine the kind of people he lets in. In going to the roots of ETS's history, we find that the first test was developed 30 years ago by a man named Carl Brigham. Brigham is also noted for a work entitled, "A Study of American Intelligence", in which he pushed the theory that whites were intellectually superior to other ethnic groups. Consequently, racist Carl Brigham-the father of ETS-has been acclaimed as the forerunner of a sick group of social scientists known as "racial geneticists". Remembering that good things can never come from bad beginnings, anything else I say about ETS given its historical foundation, should come as no surprise to you.

Mounting attacks against ETS are currently being leveled against the racial and cultural biases that dominate the tests. Recent statistics show that of the Black students with a 3.2 grade point average who take the LSAT's, only 3 per cent scored 600 or better on a scale of 200 to 800. In comparison, of white with a 3.2 gpa, 80 percent scored over 600 . . . In the wake of the Bakke decision, these tests are being used to tighten the death grip that continues to choke off the professional aspirations of Black and Hispanic students.

Objectively the tests do place a major emphasis on vocabulary, speed and reading comprehension, all of which can improve with practice. This fact has given rise to the development of the preparatory course racket. These courses range in price from 150 to 275 dollars. This means that even without the racial and cultural biases, low income students would still be at a disadvantage when compared to middle and upper class students who can afford such courses. The most important thing to remember however is the fact that even with preparatory course experience minority students still score noticeably lower on the standardized tests than their white counterparts. The reason for this phenomenon lies within the subjective nature of the tests. What the tests really measure is the acquisition of white middle to upper class values and skills that are the underpinnings of the American mainstream. Culture cannot be learned in a preparatory course, it must be lived to be fully understood. If Blacks and Hispanics had their own standardized tests whites who had no understanding of our "mainstream" skills would score considerably lower on such a test.

ETS is about guaranteeing the mainstream for mainstream members and their children. Experts have stated that if not for the standardized tests, twice as many Black and Hispanic students would be in graduate schools now. The system wouldn't know what to do with that many of us muddying up mainstream waters so they try to keep us out. This is the function of the gatekeeper.

In the New York State Legislature, the showdown between test-takers and test-makers will be coming to a head. Eventually the whole gate will have to come down. But for practice we can start on the gatekeeper and work our way up from there. As a first step towards dismantling the empire that ETS has built, the New York Public Interest Research Group has mounted a strong lobbying effort with other groups in support of the Truth-In-Testing

cont. on page 9



Hey,
what's
happenin'?



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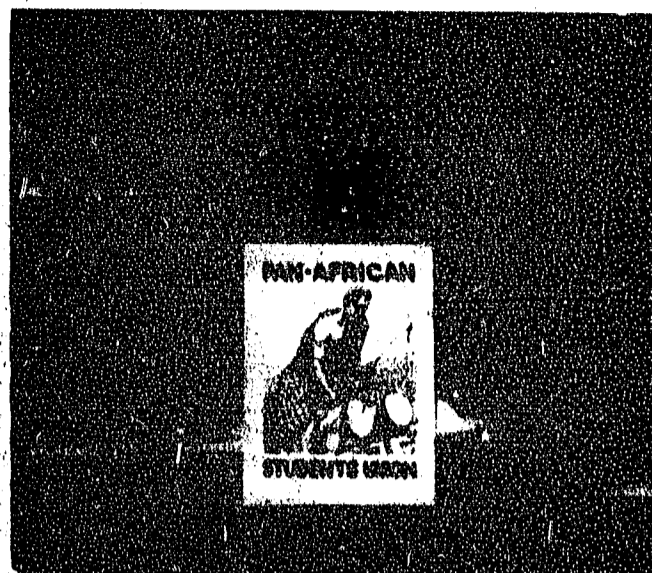
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Pan African Student Union— Call For Unity



by Rick R. Fields

On Thursday, Feb. 15, 1979 one month ago, in room 330 Finley, the Pan African Student Union held their first election. After the last vote had been cast, a roar of applause echoed throughout the hallway, which followed with a toast of sparkling champagne. The two strenuous weeks of deliberating and soliciting brothers and sisters had finally come to an end.

"We plan to go on the registration floor and help freshman, and sophomore students in selecting those courses which would fit into their trend of academic studies," stated secretary, Peter Mesah. "Here in City College, by and large, freshman and sophomore students are unaware of how to select subjects which relate to their academic major." Mr. Mesah also urged students to participate in any of the union's upcoming meetings, and to voice their opinions on the world wide development of black culture. He also explained that city College is unique in the sense that we study with black students from Africa, the Caribbean, South America, and here in the United States. The organization's aim is to blend and harmonize the existing array of cultural differences, and to reach out and unite the above groups of students into one student body.

The president of the newly

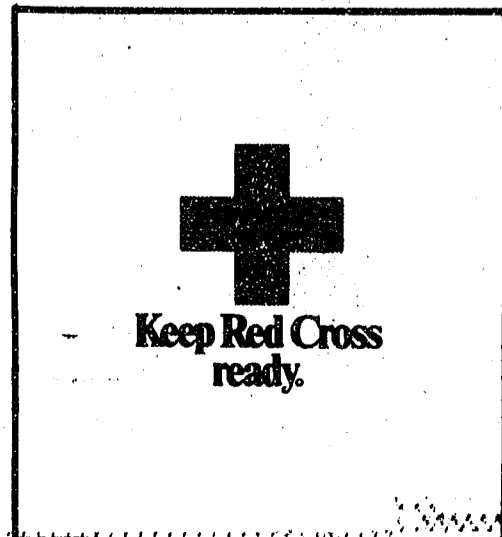
founded student organization commented that the purpose of this collective is to unite and culturally interact people of predominantly african descent.

During the meeting, a free election was conducted in collaboration with faculty advisor, Professor Mbatha. He assured everyone that the voting procedures adhered to stipulations in the student union constitution. Those students who received majority votes were for the following positions: President, Vice President, treasury, Secretary, assistant secretary, Organizing Secretary, and Assistant organizing secretary. The assembled students acquainted themselves, and pledged to assist each other in all academic difficulties.

The Pan African Student Union plans to have cultural shows, and to exhibit cultural regalias from around the world. The Union also plans to carry on lectures on notable black leaders, of the past and present. The Secretary then concluded by saying, "Although the black condition around the world provokes political response, The Pan African Student Union will not involve itself in the political arena. We plan to continue recruiting new members, and introducing them into the organization in our oncoming meetings."

Crashing cont. from page 8

legislation. If passed this bill would make ETS and other testing services more accountable to the consumer that it serves, yourself. The NYPIRG chapter here at City College will be initiating support-work around the Truth-In-Testing legislation under the leadership of student coordinator Mary Yeung. NYPIRG will be calling on all interested students and faculty to participate in the legislative correspondence and petitioning campaigns. Individuals interested in contributing to the effort can leave their name and number in the NYPIRG mailbox in Finley rm. 152. Also comments, suggestions, and questions are always greatly appreciated. The New York Public Interest Research Group: Downer 203, 234-1628.



Corrections

We would like to pause here to redress some unfair deeds to our staff.

In our Vol. 49 No. 2 issue, Friday Feb. 23, a line was omitted from the column entitled, "Come and Let Me Hip Ya!" by our own Ruth Mamuel. On page four second column from the right, following the statement (you know who you are) the sentence should have read— "In addition, each issue of the Paper will feature a black figure in history."

Also in that issue in page two is paragraph the story entitled, "Possible \$100 Tuition Hike; Look Out Folk" by Ian Carter, there is a necessary correction. In place of the question marks (??), the article should have read, "Though promulgated as harmless budget balancing any raise in tuition would place greater barriers in the way of black and poor people seeking access to higher education."

We also give credit to Ms. Sheila Simmons for her poem entitled "Our Male Children Are Dying," page 7, in our Vol. 49 No. 3 issue.

One further correction for the record goes back to Vol. 48 No. 1 of last semester. The byline on the front page should be Ian Carter instead of "Jan Carter."

What's Happening

by Kim Yancey

Series of Silent Films featuring Charlie Chaplin, Buster Keaton, Harold Lloyd at the Eighth St. Playhouse through March 31. 674-6515 for details.

Series of Movies at the Regency Theatre: Murder, Mystery, and Mayhem. Broadway and 67 Street. 724-3700.

Bejart Ballet of the Twentieth Century. Minskoff Theatre West 45 Street. Through March 25.

"Julius Caesar" and "Coriolanus." Public Theatre, 425 Lafayette St. Presented by the Black and Hispanic Repertory Company.

Chuck Mangione in concert at Avery Fisher Hall. April 18 through April 21. Lincoln Center, 66 St. and Broadway.

"Chic" in concert at the Palladium. Sat. April 7. One show only. 14 St. between 3rd and 4th Ave.

"An Evening with Nikki Giovanni" Wed. March 28. 6-10 p.m. Finley Center Ballroom. 690-8176. Tickets Room 152.

Watch for the Leonard Davis Production of blues for Mister Charlie, coming in April.

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12 TO 1	B-105	B-105	E-105		E-105
1 TO 2	ENGINEERING EE 357 EE 341 B-105	MATH 50.1 M1 GRAPHICS B-105	B-105	B-105	B-105
2 TO 3	EE 306 EE 357 EE 341 B-01	B-01	EE 306 B-01	B-01	MATH 50.1 54 WRITING SKILL E-105
3 TO 4	EE 306 EE 357 EE 341 B-01	MATH 1 B-01	EE 306 EE 304 M 50.1 B-01	MATH 1 PHYSICS 7.1E E-01	M 50.1-54 WRITING SKILLS B-105
4 TO 5	B-01	E-01	M 56, 2, 50.1 EE 304 B-01	B-01	B-105
5 TO 6	MATH 56 MATH 2 B-01	B-01	B-01	B-01	B-105

To Malcolm X—Struggle for Human Rights

by Debbie Edwards

On Wednesday, February 21, the fourteenth anniversary of his assassination, 350 people united at the Audobon Theater to commemorate El Hajj Malik el Shabazz—Malcolm X. As Sister Afeni Shakur, the moderator, stated, "In honoring Malcolm X, we give testimony to the struggle for human dignity." The program reflected a reunification of forces in the Black Liberation movement. The Bakkes, the Webers, the police brutality and murders, and the racist policies of Mayor Koch, are all summoning a response from our people of unity and struggle against a common enemy. From progressive black lawyers and politicians, to brothers and sisters on welfare, all are awakening to the need to stand united.

Brother Victor Goode spoke from the National Conference of Black Lawyers on the struggle for human rights, and elaborated on why so much effort is being focused on bringing the case of American racism before the United Nations: "This is one more step in the struggle that Malcolm began . . . it will internationalize our struggle . . . provide an alternative to the dialogue of American propaganda that denies the daily reality of violations of human rights . . . and the racism and economic exploitation prevalent in the U.S. today . . . it will be a vehicle between the struggle against oppression here and in Southern Africa and everywhere dominated by American neocolonialism."

Jim Houghton of Fightback, an organization of black construction workers, followed. He spoke on how the heart of the struggle for human rights, was the struggle against the exploitation of black workers and all working people, "Under a system based on the exploitation of workers, and people of color, it is impossible to get human rights." Malcolm, he said, understood this fact and increasingly saw the need to struggle for socialism, a system based on the needs and interests of the masses of working people, not the exploiters. Brother Houghton went on to speak about the centrality of organizing black workers as the key to building any serious political movement in this country, and the importance of involving black women in the struggle.

Cenie D. Williams, President of the National Association of Black Social Workers, spoke on the conditions facing black people in N.Y.C.: "We are living in critical times . . . there's a whirlwind of conservatism, Bakke-ism, and Proposition 13-ism . . . there are movements trying to take away not only our constitutional rights, but our human rights." He went on to say that, "We, here, this evening, have a special responsibility . . . more than analyzing, we need to move forward with some kind of program . . . we need to bring the Mayor down to

his knees because he is not serving the needs of the Black and poor in N.Y.C." Brother Williams stressed the need for Black people to organize, to use the vote to get rid of sellout politicians who don't give a damn about our needs.

The highlight of the evening was a brother from Chicago who experienced firsthand, the racist brutality of the system's trigger-happy police. Three years ago, Wallace Davis was a successful young businessman in Chicago's West Side black community. One night he and a friend, surprised two robbers burglarizing his business. He caught the robbers and called the police, but the robbers escaped, and when the police arrived, Davis was chased at gunpoint, thrown up against a car and *shot point blank in the back with a 357 Magnum*, "That of course, wasn't enough." Davis, who somehow managed to remain standing, had his legs kicked from under him, and as he lay dying on the ground, with his life's blood oozing out of him, one of those blue-garbed Klansmen stood over him uttering, "Die, nigger, die," and emptied his pockets of \$300.00. Davis was charged by the City of Chicago, with the attempted murder of the robbers. He is suing the city of Chicago for \$15,000,000. They offered him \$300,000 in hush money, but he refused, because he is determined to receive justice from the system. Davis stated, "I have handed over my case to my people . . ." Impassioned, he spoke of the treachery, of certain so-called black leaders, who refused to lift a finger in his defense—"pop-up niggers," he called them—He also felt that there is a need for us to stop depending on bourgeois leaders, and start choosing our leaders. He brought the audience to its feet with this vow: "I only have two more years to live, but it will be two more years of hell for their white injustice!"

Other speakers were Muntu Matsimela, representing the National Black Human Rights Coalition, which is calling for a national black march on the United Nations on Black Solidarity Day (Nov. 6, 1979); Sam Anderson of the Black New York Action Committee, a Harlem based community organization; Representative Dave Richardson, a black elected official from Philadelphia, and Sonia Sanchez, who is one of the baddest sisters, wielding her pen in poetry. An African dance and drum troupe, graced the stage with a dance memorializing Steve Biko.

The program was about the struggles against the oppression we face every day as a people. This is what made it a true memorial to Malcolm X. For he would have condemned anything, or anybody who sought to keep his words, and deeds as museum pieces, to be dusted off once a year. Malcolm was a great leader,

because he came from his people, stood with his people, and never stopped fighting for his people. Only by continuing on this path, and organizing our people against the injustices of this oppressive system, can we consider ourselves the true inheritors of his legacy.

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Muntu-Matsimela of National Human Rights Coalition



At center, Wallace Davis speaking at Memorial.



Jim Houghton of Fight Back.



Lonnie Williams of the National Association of Black Social Workers.

Parliament Funkadelic in Concert

by Andrew Watt

"P-Funk!" "P-Funk!" "P-Funk!" chants the crowd. On stage a huge bone white skull emerges and red smoke gushes to the top of the Garden, the mouth of the skull opens, and out steps a guitar carrying figure clad in a silver body suit complemented by Amerindian headdress. Right behind him emerges a weirder sight. Another figure in a silver suit, this one sporting a waist length blond wig and a wild set of shades. It's the Long Haired Sucker alias Dr. Funkenstein, otherwise known as George Clinton, the main producer, composer, vocalist and storyteller of the beautiful musical madness known to its faithful fans as the Parliafunkadelicment Thang. The best musical showmen around, black or white, are about to make the audience "give up the funk". Parliament-Funkadelic, the only group that can claim to play pure unadulterated funk, were in concert on February 28 at Madison Square Garden.

Before the emergence of the Funkadelic skull, there was an uninspiring opening performance by the sexy female arm of the Parliafunkadelicment Thang, the Brides of Dr. Funkenstein and Parlet. By the time Clinton and the rest of the U.S. Funk Mob (P-Funk to the confused) had assembled and gone into one of their biggest hits, "Tear the Roof Off The Sucker", it was obvious



that the show was to be plagued with technical problems. Unfortunately the quality of the sound system was poor for the most part.

As if that wasn't enough, after trying to get the crowd to, "give up the funk" with many old favorites like Shit, _____damn, Get Off Your Ass and Jam and Up For the Downstroke, the show had to be halted for 20 minutes because of violence in the crowd.

At one-point the M.C., Frankie Crocker threatened that the show would not continue unless people returned to their seats. To ensure peace, the police had to forcibly remove a few of the more violent patrons.

Despite this, the show did continue but not nearly with the tempo of former P-Funk concerts. The myth told by each Parliament album seemed very real. The story goes something

like this. Dr. Funkenstein found upon his return to earth from another galaxy, that the planet had fallen prey to the Placebo Syndrome and had lost the beat of Funkentelechy. The Syndrome-drugs, television commercials, pre-packaged disco and fast foods-could only be overcome by pure funk. The Doctor then sent the Starchild to do battle with Sir Nose D'Voidoffunk, who is the embodiment of the Syndrome. Sir Nose would prove the power of the Syndrome by not dancing. Most of the crowd seemed to be clones of Sir Nose, for they wouldn't get up, dance and "give up the funk".

The crowd showed signs of life when the group went into their latest hit "Aqua Boogie" and the bird made famous by that album cover appeared flying over the

crowd, chanting its unique sound. When they swung into "One nation Under A Groove" and "Flashlight" back to back, there was no doubt that Funkentelechy had overcome with everyone's hips swinging and the lips singing. The Garden was rocking and everyone was getting down just for the funk of it, the night had been saved. P-Funk had overcome.

As for what to expect from P-Funk in the future, there is the movie "Motor Booty Affair", a tour of Europe and a possible team up with James Brown, Sly Stone, Bootsy and P-Funk all on the same album! The creators of seven platinum albums will definitely be spreading the funk all over the world. Like the lyrics say, we are "One Nation Under A Groove and Nothing Can Stop Us Now."

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Action Speaks Louder Than Words

by Kim Yancey

At the Eighth Street Playhouse between fifth and sixth avenue, a wonderful series of silent films are being projected on the silver screen through the end of March. March 31, to be exact, is the closing date for the series run of some of the greatest silent films ever made by the "Silent Clowns."

Charlie Chaplin, Buster Keaton, and Harold Lloyd are the three comic geniuses who are featured in such films as "The Bond", "The General" (1926), and "Grandma's Boy" (1922). A special treat is the live organ music provided by organist Lee Erwin during each movie. The films are in excellent condition. The films are sharp, clear, and in focus. These films would seem to be in better condition than the movies of our technicolor twentieth century.

movies are not your forte, I urge you to reconsider. You will be entertained by some of the funniest actions and movements by the human body. These silent actors were masters of the timed gags, pratfalls, and double takes. They seize human emotions and extract the essence of joy, anger, and frustration; transforming these concepts into physical action, proving that actions do speak louder than words. Try to catch "The General" featuring Buster Keaton and pay special attention to his scenes on the railroad scene. Look for the sequence where he removes the logs of wood from the tracks.

After a couple of visits to these films, you'll automatically begin to look for the scenes which support the movies, and labels them as being classics. So allow yourself to sit back and be entertained, by a very special kind of comedy.

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