

BLACK PRESS

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To You And Yours A Wish For A Peaceful Kwanza, Bring The Unity Back In The Spring.

The Editorial
Board of the Black
Press

Brotherhood

by ONYEABO UMEKWE
OKORO

RECENTLY I was conversing with some "brothers". Incidentally, our topic was brotherhood and the laxity that has befallen it. This casual exercise has so much preoccupied me that I decided to further it in this article. A definite idea of this word could be a starting point; thus the questions: Who is a brother? What has happened to brotherhood?

In principle, brother denotes a male relation at child of the same parents. In a wider scope, it includes people with identical creed or calling. Religious greatly boosted this sense of the word and later on, groups of individuals in secular life borrowed it, using the binding theme to symbolize their affinity of purpose. Thus the organizations or cult that are either brotherhood or fraternity. Brotherhood signifying similarity of purpose, has crossed many lines. Social units, starting from the simplest, to the most complex were found on this principle. So brothers exist at very long distances from each other. Yet the biggest fraternity is mankind.

This is so because of common biological identity. Also, human beings share basically common aspirations and characteristics. The man at Peking is working towards world peace. His counterpart in Washington has a similar objective. The difference is only that of means, and this is not big enough to nullify the case for brotherhood. The peasant in the Sahel is exhausting his flesh. The tycoon in a New York corporate office is straining away his head. But both are engaged in the same exercise; the incessant struggle for survival; the disparity in scope and means notwithstanding. Both modes are identical and imply brotherhood. A sample of the peoples of the world readily discloses such an array of skin pigmentation that could be usually confusing or misleading. But this kaleidoscope is that of people—people with the collective responsibility. The task of living together in the face

Continued on Page 7

See Col. 2

WHAT'S IT ALL COMING TO?

What's it all coming to?

That is the question? And now more than ever, what is needed is a good answer. In these more recent days at S.I.C.C. I find myself asking this question more and more. With very good cause I might say. I came to S.I.C.C. with the hope of obtaining a degree; and that of course can only be done by obtaining some knowledge!

Yet, at this point I felt as if someone is throwing a Monkey-Wrench into mechanics of the learning tree. My hope now is that all Brother and Sisters have knowledge of this fact. Don't be fooled by the new speakers in the students lounge playing those Sho-Nuff—Out-of-Sight Sides. Don't be played with by those Pin-Ball machines, right next to the students lounge.

Hey Brothers & Sisters we better get hip to what's happening here; and get back on the track. S.I.C.C. could be our asset, or it could be a game we will never win. It's in your hands, so use it Wisely. PEACE!!!

James Golden

POETRY

by Louis Ewing

If you can keep your head? When all about you are losing theirs
Maybe you just don't know
what's going on.

Damn fool

Where can you run, where can
you hide, You're Black and you
must pay the price. . . In your
cadillacs, 40 dollar gators and 150
dollar suit. . . In your white world
that don't care. . . Wake up and
Give, but no, not of yourself.

You're scared to realize What
you are. . . Look at you
Trying to hide in your cadillac
and your clothes

Damn Fool

It is a strange man who seeks
relief from an oppression by
enslaving a group of people
whom he later condemns for
seeking relief. . . Dick
Gregory. . .

VALUES

"A man without values is a man that is unpredictable". This revealing quote from Maulana Ron Karenga, provides the answer to many of the questions plaguing the Black communities, eg. what's happening to our Black men (purses, high heels, unisex); and our women; why do they walk around in micro-minnies wearing blond wigs, lipstick and rouge. Why do they try to be white?) Of course the answer is that they lack a Black value system. A value system serves three functions: It gives predictability of behavior; It acts as an ultimate authority and serves as a means of security.

1. Predictability of Behavior: In studying the Black value system, one finds that there are prescribed roles and concomitant responsibilities for Black men and women. The man's role is to be responsible for the women. That responsibility most include the satisfaction of her emotional, financial and physical needs. The role of the woman is to act as a source of inspiration to her man. In doing so she maximizes the good and minimizes the bad; educate their children and participate in social development.

Adherence to a positive set of roles and responsibilities (Value System) eliminates any questions or doubt should either man or woman be called out of town to do some revolutionary kazi (work). For with predictability of behavior, each knows what the other is doing.

2. Means of Security: Of course when people see this new breed of Black men and women exhibiting the African personality they will challenge your beliefs. But with a coherent, rationally arranged body of beliefs and ideas we will have no problem defending them.

3. Ultimate Authority: A value system answers such questions, as am I doing the correct things? For the answer do not go to strangers. Look to the value system.

So if we raise our values, we find it not only has a beautiful and beneficial effect on us, but our brothers and sister will soon see the benefits and raise theirs.

Introduction To "Cooperative Community Planning"

This semester, dated Fall, 1974, is the opening of the "Activities Program", a function of the Black Businessmen's Club of S.I.C.C. Our interests in business-orientated projects will revolve around laying plans for a food cooperative which would be located in one of the local communities of S.I.C.C.

Under the "Activities Program" of the B.B.C., a community of S.I.C.C., Parkhill-Fairview Apartments, has been chosen as a starting point for "Cooperative Community Planning," a program through which congruity with the community is attained and problems are resolved through incorporation. Our vehicle or means of finding a common interest with the community is discounted food. Thus, we have as mentioned a food cooperative destined to move towards tenant control and incorporation of their dwellings.

More specifically, cooperative community planning is a program by which a community may become economically stable and somewhat independent of surrounding non-residential commercial interests. This function, approved by the administration office of B.B.C., is scheduled for the Spring semester of 1975.

Inflation has driven the prices of commodities higher than ever recorded in the U.S. history. Those with fixed incomes (public assistance, educational aides, etc.) are faced with the realities of having much less for more of the dollar. Inflation, in other words, not only effects everybody in a broad sense of the population, it also is stratified by the various income levels; what is less for the middle income wage earner might put the Welfare client in the state of poverty. Under the Cooperative Community Planning Program, Parkhill-Fairview Apt. will be able to partially, if not entirely, unbridge itself from non-rechanneling commercial interests concluding two advantages. They are:

BBC - Continued on Page 6

Nguzo Saba The Principle Of Blackness

1. UMOJA (Unity) To Strive for and maintain unity in the family, community, nation, and race.

2. KUJICHAGULIA (Self-determination) To define ourselves, and speak for ourselves, instead of being defined and spoken for by others.

3. UJIMA (Collective work and responsibility) To build and maintain our community together and to make our brothers and sisters problems our problems and to solve them together.

4. UJAMAA (Co-operative economics) To build and maintain our stores, shops and other businesses and to profit together from them.

5. NIA (Purpose) To make as our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

6. KUUMBA (Creativity) To do always as much as we can, in the way we can in order to leave our community more beautiful and beneficial than when we inherited it.

7. IMANI (Faith) To believe with all our heart in our parents, our teachers, our leaders, our people, and the righteousness and victory of our struggle.

A people without values are doomed to self destruction!!!

The community is not a question of geographical boundaries, it is a quest of color. Whether we are in Harlem or in Greensboro, Conakry or Dar Es Salaam, we are African people and wherever African people are so is our community!!

Little Letters

by Walt Gholsen

THE CIA AND THE FBI AND THE NYPD AND THE SLA AND THE BLA AND THE SDS AND THE PLP AND THE GOP AND THE DEM'S and all the little jive letters cannot put the USA back together again,

I wonder if S.I.C.C. can if you can, can why don't cha if you can can.

Col. 3

We looks like men a marchin' on, We looks like men of war.

THE GAME CALLED, PSYCHOLOGICAL HERDING

by Walt Gholsor.

New York City's system of human correlation, i.e. the Social Services Department, when applied to the mass of people who reside in the "House In" projects that dot the Brooklyn's, Bronx's, Manhattan's of the country, is an unreasonable yardstick to welfare agencies, a yardstick that measure the worth of a human element. When the measurements of a particular group are taken, the element is rendered in one of three categories. The first stage is Stabilization.

This stabilized condition is in reality the state of dependency. Dependency on the Welfare Check. The second phase of this systems syndrome is the stage of Non-Functional Movement, the resident is confined to that environment by lack of motivation, motivation removed by the securing of survival funds in the form of welfare. The third and most crucial stage of this measurement is the last stage, the manner of Disposal, disposal of the stagnant element, the non-functional citizens, extermination.

I have been cautioned about this inference of genocide, and I realize the implications of this writing, but in light of the current trends in America, the possibility of a technologically advanced countries use of an advanced form of genocide, would seem to be a rather logical hypothesis to arrive at, in this an era of overpopulation, and increasing economic depletion of this country's natural resources.

The residents of the communities in question, do not (for the most part) realize the overall implications of these controlled environments, they are much too busy getting "the money" as I was told by many of the people, "we've got to eat". When the logic of this system became apparent, i.e. That the welfare citizen was a controlled citizen, the concepts of Pavlovian and Orwellian psychology became my personal yardsticks for measuring the depth of this new form of slavery. The psychological bondage of mass numbers of human beings. On a specific day of each week the bell (or in this case the welfare check) rings, to the person in question, this stimulates the element to the position of hunger (or in this case the hunger for the material possession of our society). At any time the Social Services Department wants to stimulate a particular citizen, they simply refer to the computerized data on:

J.C. DOE 1175398 SSN 334-78-5678

File 567 Case 98564321B
NYPD 13
154 BLUE ST. BROOKLYN
N.Y. 11205 ADC

As long as the check is sent to 154 Blue Street, J. C. DOE will be at 154 Blue Street.

In my attempt to understand the basic scope and philosophy of this fellowship of public excess, the propaganda of "Black Mafia" became the cry of the "Ghetto". Residents started acting out their new found roles of gangster, the new crime syndicate of NYC.

When in the course of time one has seen the Black image in America go from one of Civil Right demonstrator to criminal gangster, we would wonder at the forces behind the drastic change in image projection. It is my opinion that the stimulus for this change, is the increase amounts of garbage ("Black movies.

books, styles) depicting the Black Nation as criminal, low moraled and quick to kill. Surely these are not images we want as models for "Blackness". It is also completely ignorant and irrelevant to assume that all Blacks act in this set pattern, unless the projection of these patterns has some basic function in the future plans for those who would identify with the programed characters of the "explosive Black media". I would additionally suggest that the Hollywood projections of patterned identity, and those patterns psychological effect on those who choose to identify, is the culprit of this question of crime in the inner-city community. The "Times Square" scene, is in essence the new school of thought for the percent of identity hungry masses of modified citizens, welfare citizens. So, as the well dressed Hollywood actor would act on the stages of these I.D. Programs the action is taken back to the camps of concentration and simulated as daily life styles in the ghetto. When the check is delivered, the citizen is activated, the costumes, or clothing of the actors seen in the movies, posters, magazines is purchased along with a supply of food, alcohol and other drugs, and the "side show begins". The elements under control, now completely programed, drugged, and fed go through the controlled death trap as his-her heroes have done in the Black Mafia for Modification.

People who can only exist in the syndrome or die.

The availability of handguns, rifles and even machine or automatic weapons in the inner-city, has continued to increase at an alarming rate. If a comparable increase was sought, you would find the rate of deaths from assaults, homicide to be on the rise also. Coupled with the rate of cases of hypertension among children of this environment the death rate is very high.

On the date of activation of the stimulus (the welfare check) the mental and physical struggle for the symbol of escape, i.e. the "money", signals the start of this neo-genocide of self-destruction. These "check day sprees" usually last from two to four days, twice a month. The controlled element seeks out the haunts and dives (clubs) of the street hustlers, there the roles learned just last week in the movie house or "Black Media" is acted out in exchange for the symbol of escape. Money the escape to the world of fantasy. Mixing all the previous conditions with a health sprinkle of, Neo-Black Music. "(For the love of money, people will steal from their brother, For the love of money people will rob their own mother)" or "(Digging the scene with a gangster lean," psychology). The "Dye is Cast", the syndrome of death completed.

To link these insights let us focus our attention to the pragmatic details of this tale of genocide.

1. The implications of institutional type housing projects as concentration camps for citizens of low socio-economic levels.

2. The programs of Patterned Identity or for lack of a better term "flick", and the trend toward citizen identification with paid performances of Criminals, Thugs, Negative patterns of life.

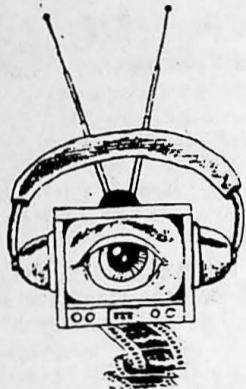
3. The continued increase of Drugs in the inner-city and the lax control of these substances by the Police Departments.

4. The availability of firearms, in the hands of Drugged, Programmed and Controlled citizens.

I must admit that this description does not fit all the elements residing in these environments. The exceptions are certain church organizations and the members of the Nation of Islam. Only those elements that fit the category of Young, Neo-Black, Welfare recipient who identifies with the current style of Hippiness are to be considered An Endangered Species.

It is a very well-known fact that, one of the most serious illnesses affecting the members of the inner-city community is the hypertensive condition of High Blood Pressure. It is also known that most of the residents have roots that attach them to the rural concepts of the South or some other remote, peaceful environment. Basically peaceful people cannot deal with the constant emotional strains of these controlled concentration complexes, they break up into physical and psychological fragments, part people, part program. A program of herding the element into a nonfunctional, non-essential human product, the excess of a highly advanced cultures strive for "progress."

Grossly misinformed, partially educated, hopelessly lost to the implications of New America, the element of control destroy themselves as they have been



In this an age of advanced theory and practice (most of which is kept highly classified from public opinion), it is neither paranoid nor presumptuous to look at the present pattern of behavior germane to the inner-city communities, and to label that pattern Neo-genocide. My findings are based on the term "Psychological Genocide", and the implications of that term as it is used by the Howard University School of Communications (in reference to) the effect of the media on certain groups of people.

This hypothesis was submitted by Tony Brown, Dean of the Howard Communication Department in March '74 during the Communications for freedom week held that year. To look objectively at the current life styles of any group here in the mixing bowl of New York City, it is to look at the dichotomous thought that is presently transforming our inner-city community into neo-concentration camps, multi-storied complexes of concrete and steel.

The atmospheres of these controlled environments, resembles too much the mood of the institutions for correction, rehabilitation, and incarceration. The same death-like air of doom. The people of these environments resemble slightly the human species, but due to the emotional intensity of this environment, consume large quantities of chemical substances to ease the tension and relax. This process in turn produces a robot-like representation of a functional population growing and living in these neighborhoods. What is seen as "life" here is in reality, the death of an endangered species, MAN.

The science of control, here in the United States of America, has with the evolution of time, itself evolved into a technical series of scientific behavioral implementations, psychological conditioning, and programed drug use. This control formula acts as social order mechanism as well as disposal unit, for the nations excess material, the "dead weight" of the working class, the welfare citizen. The label welfare can be, if the basic concept of the definition is applied, become an adequate description of most of us citizens, in one way or another.

As to focus some light on the root of this subject, we will look at the inner-city welfare client as elementary experimental matter for this collection of fact.

Join the Black Student Union

WE
need
WRITERS

Black
Press

"THE ONLY
PROBLEM WITH
BEING BLACK
IS THINKING
IT'S A
PROBLEM"

instructed to do by "What Black Is" in America. The psychology provided of course by the images of Black performers, Black books, etc. What the system determines is hip for the socially miseducated element of the concentration camps of the Inner-City communities.

"The Ghetto" is in fact the destructive force, self-destruction, psychological neo-genocide.

It was reported by journalist of that era, that by controlling the flow of public information, the Nazi empire was able to exterminate some six (6) million Jewish citizens. How long will the information relevant to the systematic extermination of millions of Black and third world peoples, be controlled? Before the world realizes the inference of sickness in this society's quest for progress.

"INDEPENDENCE THROUGH SELF-RELIANCE"

The Honorable Elijah Muhammad

California Fact Finding Tour

by Calvin King

*The
Struggle
Continues*



Before attention is given to the main focus of this report (California fact-finding tour) some historical information concerning the idea of student cooperatives at Staten Island Community College needs to be discussed. Several years ago, efforts were made to plan and eventually implement a student bookstore and cafeteria cooperative. This was to come about by converting these two operations in such legal and technical ways that students would have had major input in them.

An expert on cooperatives was hired as a consultant to work along with students, faculty members and administrators of this college in a collective effort to bring about this idea. The Business Department worked to set up courses and internships (limited amount) to generally provide: 1) a sound understanding of the philosophy of cooperative ventures, and 2) teaching which focused on managerial procedures. Student apathy as well as abundance of organizational and technical problems caused the many efforts towards the establishment of the student cooperative program to be successful.

The most ascertainable information gathered to date has shown that the whole question of student cooperatives at Staten Island Community College did not resurface until the spring semester of 1974. At that time, the Black Student Union (B.S.U.) presented as one of its demands to the administration that "studentization" be implemented at Staten Island Community College. Very few individuals knew the meaning of this term. Often times, a narrow definition was outlined whereby it was articulated to express that students should have control of the bookstore and cafeteria operations on campus. It was further expressed that "studentization" envisions students operating all services which depend largely on students as clientele.

Wrongly so, some individuals may find the issue of "studentization" as being something which should entirely be addressed by the administration. However, if this concept is to come to reality at Staten Island Community College

it must be forcefully dealt with by students. Recognizing this fact, the Day Session Student Government last spring placed the question of whether students should own and operate the bookstore and cafeteria as a referendum item on the ballot in last year's student government election.

As a result of this act, students overwhelmingly voted for such an idea. Shortly thereafter, a task force on student cooperatives was established to: 1) gather information on existing student cooperatives; 2) develop a plan of action for creating a workable student cooperative program, and 3) aid in the establishment of a body which would implement and operate the program.

At this time, the air should be cleared about what appears to be a controversy surrounding "studentization." First, the newly formed Task Force on Student Cooperatives strongly feels that in its efforts to establish cooperatives at Staten Island Community College that the term "studentization" will not be used as a means of describing its plans and goals of obtaining control of the bookstore and cafeteria operations. This body sees that student cooperatives are merely an entity or part of the "studentization" concept. It sees "Studentization" as being broad in scope and as such being a positive feat for all students. Specifically, the Task Force on Student Cooperatives recommends that any student group concerned with "studentization" or student welfare address the other aspects of this concept such as: students on college-wide committees, the quality of education at S.I.C.C., financial aid problems, etc. Essentially, "studentization" should be looked upon to encompass the eventual achievement of good qualitative and quantitative curricular and extra-curricular services and programs for students.

Therefore, the Task Force on Student Cooperatives sees itself in a non-conflictive position. This group's first charge was-is to gather information about existing successful student cooperatives operating at other colleges. Contact was established with several colleges—University of California at Berkeley and Antioch and College. A fact-finding tour was planned whereby the Task Force (one faculty advisor, four students) would seek to collect information relating to the following specific areas of these two college's cooperatives; a) managerial b) operational c) developmental d) attitudinal, and 3) administrative. Each Task Force member was given one of these areas as an assignment. However, in meeting with the Executive Director of the Associated Students of the University of California at Berkeley, it was determined that answers to key questions would not be obtained if the group sought information in such a fashion. This was clearly understandable, in that great amount of overlap existed in these five areas which the Task Force had planned to focus on.

Continued on Page 14 Col. 2

The discovery of the imported HEALTH FOOD



Muhammad Imports Whiting H&G Fish.

The Honorable Elijah Muhammad knows of your need for food that tastes good and makes you feel good when you eat it.

Muhammad's Imports has imported Whiting H&G Fish from the clean and fresh waters of Peru, South America to satisfy this need.

Whiting H&G Fish is caught, cleaned and quick frozen at sea. This fish has a high protein content that contains vitamins and minerals which is good for

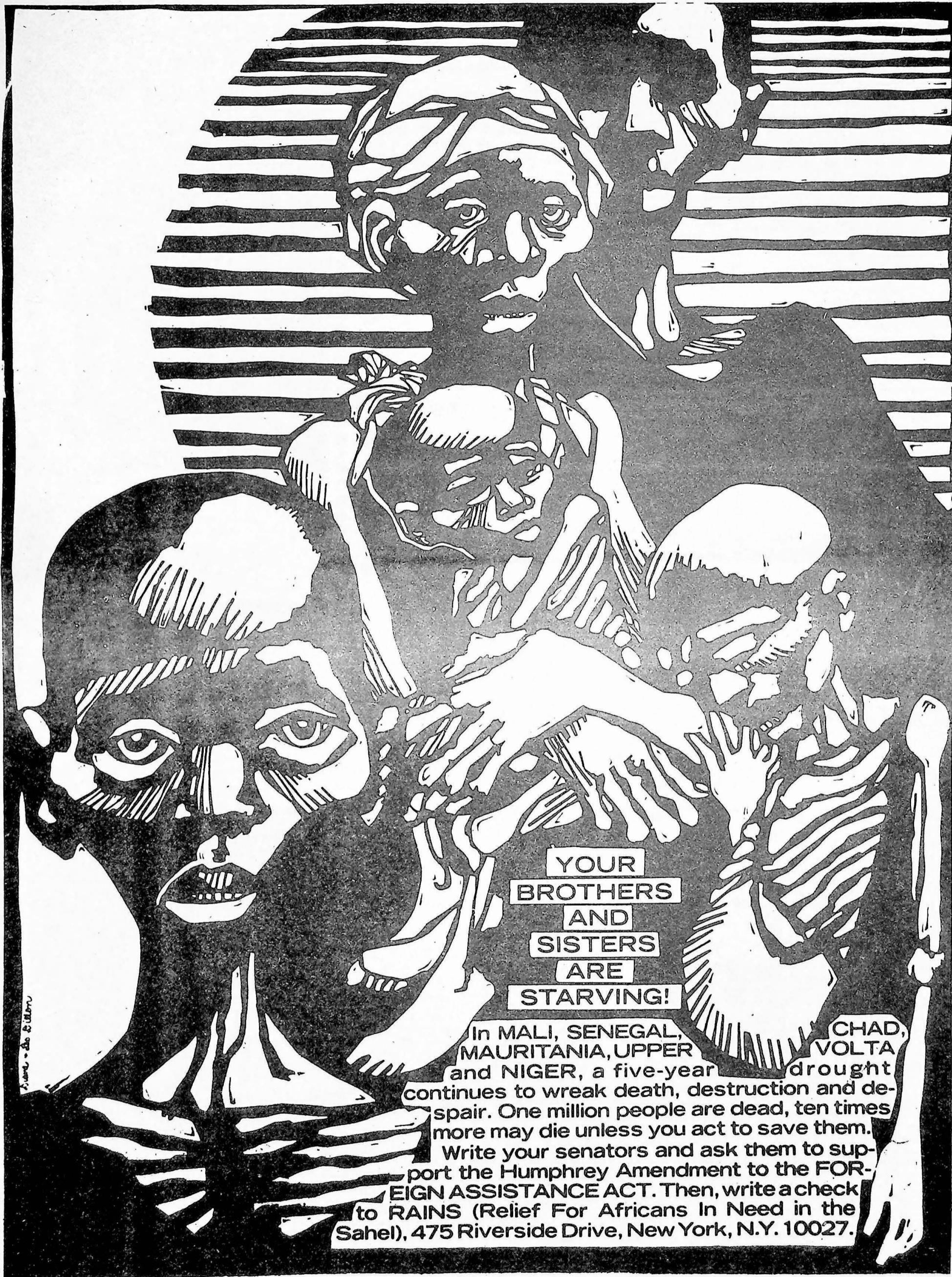
growing children and maintaining adults health and well-being.

It is fast replacing meat in many family's diets because the protein content is higher than any beef or lamb meats on the market.

You can prepare many tasty dishes from Whiting H&G baked fish, fish steak, fish salad, hot fish soup and fish rolls for a beginning.

Eat this delicious fish. It's imported health food.

Muhammad's Imports



**YOUR
BROTHERS
AND
SISTERS
ARE
STARVING!**

In MALI, SENEGAL, CHAD, MAURITANIA, UPPER VOLTA and NIGER, a five-year drought continues to wreak death, destruction and despair. One million people are dead, ten times more may die unless you act to save them. Write your senators and ask them to support the Humphrey Amendment to the FOREIGN ASSISTANCE ACT. Then, write a check to RAINS (Relief For Africans In Need in the Sahel), 475 Riverside Drive, New York, N.Y. 10027.

Shaw - do to Ullmann

TOWARDS A RADICAL APPROACH TO PUBLIC EDUCATION

We view the resignation of Dr. John Middleton as a member of the Atlanta Board of Education as a serious and critical matter. It presents an opportunity and a challenge for the so-called progressive forces in this city to mount and begin to sustain organized efforts to bring about fundamental and meaningful changes for the masses of our people. In this particular case—in the field of education—to begin to form and consolidate a team on the Board of Education which is serious about struggle and change and which is prepared to pose and enact radical policy alternatives for our public school system.

There can be no question about the fact that the public school system, like American society in general, is corrupt and bankrupt to its core; corrupt and bankrupt at the least with regards to its philosophy of and approach to education. The schools have become prisons and baby-sitting institutions rather than centers of learning. Students go from one grade level to another or graduate unable to read, write or think adequately. They leave as Zombies, unable to use the reflective parts of their brains, having developed no critical capacities for thinking and judgement, having no true concept of themselves as human beings, of this society, or of the larger world community.

Teachers have become masters, tyrants and disciplinarians rather than educators. They impose their thoughts and the values and ideas of a decadent society, instead of posing questions which would allow students to become educated persons and develop critical and analytical skills. Teachers and administrators make objects of students, dominating and manipulating them; this can only serve to strifle the learning process and to limit creativity. With superiority complexes and condescending attitudes, teachers help to program students into thinking that everything in American society is all right and that all they need to do is to understand and obtain skills to "get a larger piece of the pie," rather than helping them to understand that this society is rotten to its core and must be transformed top to bottom.

It is within that context that we shall attempt to develop issues and judge those being proposed by other organizations and individuals. We may decide to put forth a candidate, but are unlikely to do so unless those running appear to be totally inadequate for the task at hand. We will want to know from any prospective candidate what their position is on challenging the Board to change its overall philosophy of education, on community control of schools and the participation of parents in the selection of administrators, teachers, and educational materials. History has demonstrated quite vividly how black elected officials have forgotten from whence they came and ran for public office only to perpetuate their own narrow self-interests. We will want to know what candidates propose to do to advance the interests of the masses of our people and to remain accountable to them. What a candidate's position is on APEG (Adequate Program for Education in Georgia), and how we might go beyond the M&M Plan and the Atlanta Compromise Plan to more comprehensive programs which

address themselves to the interests of large numbers of people, rather than benefit, a few "power brokers," administrators, and a small number of children will be of great concern to us.

We will be looking at candidates who are serious and have a deep sense of dedication and commitment. Those who are perpetual runners, mere talkers or show-people must stand aside. This is serious business. Those who expect to be declared the "right person for the position and to get over with endorsements from the usual few people ought to think twice. Larger groupings, dedicated workers and voters who are seriously concerned about the education of our children will decide this election. Besides, the predictors and usual endorsement tickets were beaten so badly during the Primary Election this year that they could not yet have recovered! And since most are out for their own personal interests, candidates should make a conscious effort to shun them.

We expect candidates to have courage, principles and vision. What preparations must be made now to prevent a situation like that still occurring in Boston from occurring in Atlanta? What will be the physical and fiscal needs of the Atlanta Public School System in the year 2000? To what extent are progressive black firms being contracted to provide services needed by the school system? We can say now that we categorically reject behavior modification programs in the schools. What is the position of candidates on this question and do they have any sense of the possible long range effects of such programs? How can students who attend the public schools be involved now in the planning and decision making processes which affect their lives? What can be done to develop or strengthen continuing educational programs for adults? What effect do the presence of drugs and policemen in the schools have? What is an ideal student-teacher ratio and how can it best be achieved.

These are just some of the questions which we would pose. We await the serious candidates—coming forth, accepting the challenge and dealing with the issues.

UNIVERSITY MOVEMENT FOR BLACK UNITY

**The Black
Businessman's
Club**

Keith Walker
c/o SICC 715
Ocean Terrace S.I.,
N.Y. N.Y. 10301

BBC

Continued from Page 1 Col. 4

Introduction To Coop Plan

1) The opening of a "Food Store of Basic Commodities." The projected date is January 1975. This is a project under the program described as "Cooperative Community Planning."

2) Negotiations with a newly formed corporation sponsored by Capital Formation (a non-profit minority business counseling and funding conglomerate based in New York City) for the purpose of promoting a new product soon to be seen on the commercial market.

3) A rally within the boundaries of the Fox Hill Plaza Shopping Center. Its projection date being June 1975.

4) An all expense paid trip to the Black Expo (pending location) in September 1975 for club members and guests.

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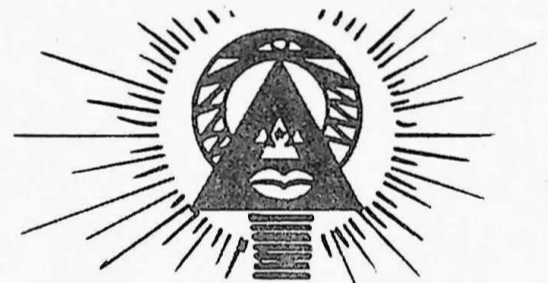
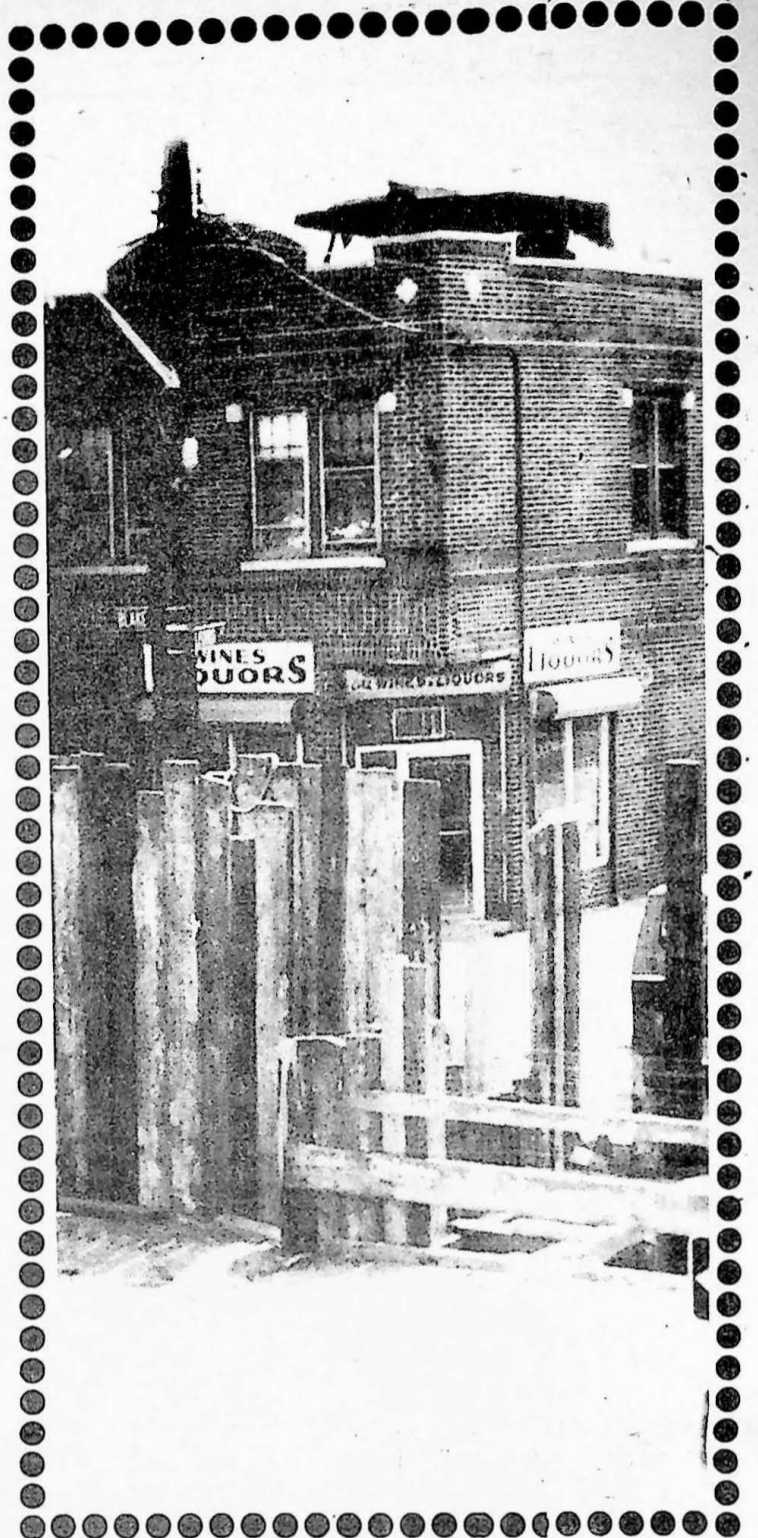
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WE

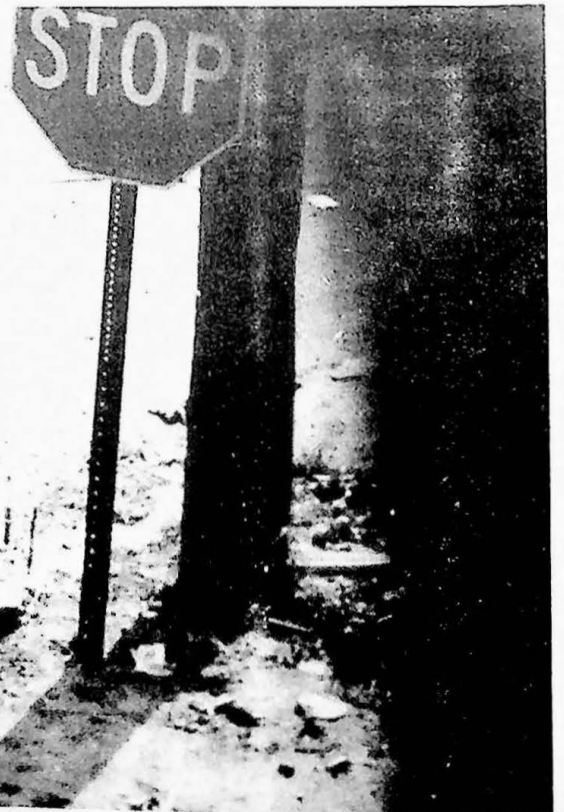
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WRITERS

C-128



UJAMAA (Co-operative Economics) To build and maintain our own stores, shops and other businesses and to profit together from them.



Medical Careers For Minority Students

by Jose A. Martinez

One of the hopes of white, middle-class, America is that its sons or daughters will choose to become doctors or other professionals. But the average minority parent and student don't even see any reason on which to base such a hope. Minority students have long been conditioned to education which prepares them for trades or provides some sort of industrial skills. We are quite used to accepting a place near the bottom of the educational and career ladder.

It is a matter of grave concern that as a whole, the minority populations of this country are not receiving quality health care services. Equate this, if you will, to the fact that although Blacks, Chicanos, American Indians and Puerto Ricans make up 17 percent of the U.S. population, they have less than 3 percent of the more than 305,000 physicians. These ethnic groups are generally concentrated in the densely populated urban areas, and it is here that the health care problem is most acute.

WELCOME CHANGES

Somewhat belatedly perhaps, the government and other groups in a position to effect some changes have recognized this problem and have taken steps which, hopefully, will discover, develop and sustain an interest in medicine among minority students. The medical associations, medical schools, colleges and government agencies have set up or funded programs designed to meet this need. A noteworthy example is the City College of New York's Center for Biomedical Education. This innovative program seeks to recruit qualified minority group students right out of high school for a six-year training period leading to the M.D. degree. The first four years are spent in City College's medical program, after which the students transfer to one of the cooperating medical schools for the remaining two years. The six-year accelerated program is based on an intensive science core curriculum, therefore, students with an aptitude in science stand the best chance of admission. Further information can be obtained by contacting:

Ms. Marjorie Henderson
The City College of New York
Center for Biomedical Education
Rm. 110A, Administration
Building
138th Street and Convent Ave.
New York, N.Y. 10031

A further example of the new attitude are these excerpts from a policy statement on minority group medical education adopted December 16, 1970, by the Executive Council of the Association of American Medical Colleges: "Medical schools, working with cooperating preprofessional colleges, are urged to help increase minority student awareness of the opportunities for professional education and the specific preparation necessary for medical school." And "... medical schools are urged to identify a faculty member or administrator who can be specifically charged with responsibility for minority student affairs."

FINANCIAL AID

The question of finances remains a formidable obstacle to minority students considering the medical profession. Again we quote from the aforementioned statement of the AAMC: "Financial assistance for minority students must be maximized and medical schools are urged to pursue actively the expansion of minority student support funds at the local, state, and federal levels."

The Health Professions Educational Assistance Act of 1963, as amended, provides loans and scholarships of up to \$3,500 annually to help medical students in need. Also, the National Medical Fellowships, Inc. is an excellent source of financial aid to medical students from minority groups. Still another source is the American Medical Association Education and

Research Foundation which makes loans up to \$1,500 per year. Detailed information on these and other financial aid programs can be had by contacting:

Minority Student Information Clearinghouse
Association of American Medical Colleges
Suite 200, One Dupont Circle, N.W.

Washington, D.C. 20036

PROJECT 75

Perhaps the most ambitious program is the one developed by the National Medical Association and known as PROJECT 75. Its name derives from its stated goal of achieving a 12 percent minority student enrollment in the nation's medical schools by 1975. The program was originally funded July 1, 1970 by the Office of Health Affairs, U.S. Office of

Economic Opportunity. This initial funding was to cover administrative costs incurred in that first year.

The project's aims are implemented through five regional offices, with the Chicago, Illinois facility serving as a national office. These regional offices, or opportunity centers, as they are called, serve to:

1. Develop a pool of potential medical students by registering candidates in their National Data Bank.
2. Coordinate the efforts of professional and other persons to help minorities along their chosen path.
3. Act as a site for information dissemination concerning medical careers.
4. Coordinate efforts of related programs.

Additionally, PROJECT 75 provides counseling and tutorial services and locates the sources of financial assistance for their registrants. They also encourage the formation of on-campus pre-med clubs by the registered students at the schools they attend.

If you are interested in this program, write to:

PROJECT 75
901 First Street, N.W.
Washington, D.C. 20001

The Black Press

"We Do It
Ourselves."

This semester \$10,000 of that allocation went to the Womens Center. Breaking it down to per capita allocation, it comes to one dollar from every student on this campus day and evening.

The proposal that was put forth by the Women's Center for this year was approved during the past summer semester. The budget of the Womens Center originally allocated one-third of these funds to salaries for students to advise women on abortion counseling, health care, and referral service. This is commendable that a group of students are interested enough to VOLUNTEER time to help women who might need these services.

One of the interesting points of the Womens Center budget was a program to implement a Third World Womens Program within the Womens Center. The concept in itself is sound as the needs of Third World Women are different from their counterparts, but implementation and design of such a program should be prepared by the people the program is to service. Not until five Third World Clubs petitioned the Student Government not to support the Womens Center did action replace verbal manipulation.

As people of color too long have we allowed ourselves to be used by various white pressure groups to further their own political and economic goals. Students on this campus have been used by various political organizations to further propagandize their interest in this community. Within the past two years we have seen Blacks become pawns in the hands of faculty-student coalitions dealing with issues related to this campus and outside politics. The Shockley is the first case in point. Certain faculty and students enticed the Black Student Union and other clubs to take a position knowing that it would split their membership in half. Groups that claim to want unity amongst students and yet force issues on the various groups that will divide their membership must be dealt with. As Malcolm always stated, "A house divided cannot be unified."

I do not wish to touch upon issues that are dead, but I do want to deal with the present and the future. People of color can and will decide what their needs are and how they should be met. We do not need martyrs or saviours to lead us to pursuit of happiness and enlightenment. We do not need a white radical leadership to tell us how to deal with the issue of chrome. We have our African brothers here who are more familiar with Chrome and revolution than our



Brotherhood

Continued from Page 1 Col. 1

of the challenge that is the world. If the world is to make any sense, it is going to make a complete sense. If humanity is a factor to be reckoned with to make a sense—a complete one, out of the world, then a durable norm is going to be necessary to harness a force that can cope with this heavy charge—a norm that transcends whims and caprice, interests and ill-construed ego, a norm that will do without man made boundaries. This sounds fantastic, but the answer is around, and has been with us all the time. It is brotherhood. Universal acceptance of the above idea could be taken for granted. Yet it is the extent of the commitment that should attend it which remains in question.

Biblical notions of man as his brother's keeper is still popular, and should receive more attention in our days while we build our towers of Babel. Just like Abel, people have often tended to flout fraternal responsibilities. Who ever dreamt that such events as the Vietnam war, or other such man-made calamities, would not end as routs. Why do people have to confront each other with olive branches after viewing them as targets of a weapon. If these came to pass, then there must be a power that has not been subdued, and this

power, sacred, and durable. A trust that should claim priority over priorities—like the shadow which cannot be abandoned. What makes this trust more biding is that it is logical. Imagine a world with individuals living by the dictates of their respective whims without the facilities of organized society. A world where the caprice is supreme. It would be, or it actually was, a jungle of the worst order, since each individual would be a sure target to the shallow discretion of this neighbors. This instinct of self-preservation proved enough motive for mutual deterrence. As the file wears away the knife, so does the knife wear away the file. What necessarily prevents A from killing B even when he thinks he has enough reasons to do so? It is first, this instinct before any other consideration. Even without legal system as a check, A is aware that he is no more capable of killing B than B is, of killing him, and that even if he kills B, a similar fate can easily be his, should C or D choose it. Thinking this way, he controls his instinct, opting for better accommodation and by so doing, he establishes the first moral order—that of fraternity.

From this rudimentary order, the different social units developed. But every process has its own exceptions. When individuals allow their whims to

Continued on Page 8 Col. 3



The Red Badge of Courage

Geoffrey Atkins

During the past month as we have all settled into regular school activities, the crises have come. As per usual, we are faced with the budgetary crisis for the CUNY system, and we are faced with the deterioration of monies available for student proposals in the SICC Association.

The Association allocates approximately \$70,000 per semester of monies derived through the student activity fee.

Continued on Page 9 Col. 5

**Black Press
Bits And Pieces**

Frank Clark
Joseph Washington

Here are some candid tidbits for y'all. If we stomp on any toes, we hope we step hard enough.

Student Government abandoned plans to hold a one-day moratorium on "getting-high" in the lounge. Fear was raised over the scandal which would result from too many students "ODing" on fresh air.

Does the school administration really want practical solutions to its budget crunch? It can start by abolishing most of the Math I courses and installing more pinball machines around the campus. In the past few weeks, the machines have been more instrumental in teaching students to count than have two years of Math I and tutoring classes.

Well it had to happen sooner or later. Charlie Brown has grown up and has been appointed President of the United States by default.

Tell a sister you love her and add an original twist as a change of pace. Try to mean it this time.

I attended an Association board meeting in late October. Until the student board members had finished performing the "Follies '74" over the proposed Women's center budget I had wondered where the Little Rascals had gone.

The '74-75 Catalog has kept alive rumors which report the existence of a "dining hall... (that) offers a variety of hot foods, sandwiches and refreshments at reasonable prices..." After a two-year search for this facility we can only conclude that its real location must be one of the best kept secrets in New York.

Finally we are cognizant of the spelling, grammatical (what's that?) and typographical (a dinosaur for the unknowledgeable) errors in our publication. We are also aware of those who read student publications to point out these errors. The aforementioned errors are included in the Black Press so that we may satisfy all our readers.

**"AWARDS"
GIVEN TO ANYONE
WHO CAN WRITE
WELL. DON'T WAIT,
SUBMIT YOUR
WRITINGS TO BLACK
PRESS C-128!**

**W.V.S.I.
NEWS
COMING
SOON
TO
YOU
889 F.M.**

Brotherhood
Continued from Page 7 Col. 3

override the mutual principle, breach of fraternal bonds occur. The order being self-efficient, it easily neutralizes this extrusion, and runs its normal course. In small units, this is simple enough to attain since individuals can afford more time for each other, adding to the advantage of proximity and common environment which helps acquaintance. When number and, or environment varies, the bond is difficult to achieve. It is after a show of whims that the instinct prevails, creating a wider brotherhood. B group recognizes the capabilities of C group, and C, that of B. Mutual order is based on this appreciation. Also, ample understanding of one another is achieved. This process often necessitated sacrifices, but the dividend usually compensated commensurately. However, developments have tipped this balance, and this natural process is greatly imperiled.

Developments in science and technology have revolutionized the world. Every one in all corners of the globe share the advantages which are innumerable. They also equally share the rampant abuse of this otherwise good advance. For one reason or the other, this revolution was not well spread, and so, an incredible disparity resulted. This situation did not fail to take its expected toll—that of tickling the ego of those on the favored side, or rather making them monsters. Monstrousity being analogous with excess, this excess had to be vented; and the strength of the titan being in the weak, which is still abundant, the stage was set for the activities that ensued, which leave us in doubt of the efficiency of brotherhood.

I insist that the world and life are cycles. The occurrence of any anomaly is an open invitation to its eradication. The eruption of a volcano is at the same time the beginning of activities, both natural and artificial, to neutralize it. So is the outbreak of an epidemic the beginning of its end. This postulation is compatible with the quest for resoration of brotherhood. The results of monstrous rampage is not only disastrous, it also generated its own rout. Human nature is first resistant, then adaptable, and the weak is reacting, even though slowly, along this line working out different strategies within his resources to salvage what he can to be able to cling to life which necessarily, is coping with the monster. This process is painful, slow, but progressive. Also the monster has had time to retrospect, but not without the help of developments which albeit negligible, are portentuous enough to reactivate the animal instinct—that of self-preservation which stimulates brotherhood. This at last will be inevitable since the writing on the wall is clear.

Superficial attitudes not withstanding, actions towards the right solution are already underway, and despite resistance which the relative inflexibility of human nature can account for, the general direction is the right one. Efforts to reduce others have failed. Efforts to rub off others have equally failed. All excesses have discovered that they can't be absolute. If they can be neither reduced, subjugated for good, nor eliminated, then the lesson is that the weak is entitled to a place in the world, as much as his neighbor, the titan. Then someone has go to face it. The monster has smelt monstrous potentiality where he saw none before. A critical review of

Continued on Page 10 Col. 3

The Negation Continued
from Page 11 Col. 4

was being used for. These millions spent, are in reality the minority programs set up each year as a token recognition of the presence of "color" in this school system. The question, how much is the physical and psychological presence of color worth in this system, and what is the expected rate of interest from the millions spent on the speculative ventures of "minority education"? If the millions spent on open admissions is the investment? and the product or interest accumulated, are the decaying neighborhoods of the inner-city, the increasing death rate in the inner-city communities, the influx of hard drugs in the inner-city, the madness of our youth as they die mentally of trying to be themselves? Then this is another corporate venture designed to fail, fail the student who were miseducated in the inner-city public school systems before "open admissions," and WE who know, are caught in the middle, with the answer to this problem.

**What Is This
Animal ?**

1. The layer upon layer of bureaucratic sub stations labeled "self help programs are but a mockery of the intelligence of the minority student of this time zone, furthermore, the scope, goals and projected ambitions of the directors and-or administrators of these programs badly need updating. The representatives of programs must step down from their ivory towers in "academe" and take a good look at the raw student material that must be educated to the understandings of our time. Perhaps this mingle with the people will instruct these "educators to the best possible solution to the needs of the student of 1974-75, the present and the future."

2. The degree is the only stimulus offered to motivate the student. This is another sad state of educational confusion. When one hears the rumblings from the halls of our educational institutions, concerning the non-availability of corporate and academic slots for the holders of the B.A.'s, M.A.'s and even some holders of the Ph.D., one wonders at the worth of the "degree." In the light of this realization, the question is asked? Just what is to be accomplished by the ascertaining of that "piece of paper." Only the recognition?

3. To most students of this system this recognition is of service, and far from the original concept of "degree of knowledge", as it is very seldom that any minority member gains this recognition without losing their "soul" and in the process, their ability to communicate and teach the minority student the pragmatic information of his or her environment. This degree of recognition for services rendered would seem, to stain the moral fiber of those students who just want to be for real, once in their life.

4. I have been cautioned that the following may border on segregationist views, and that it may reek of racism. But in the objective realism of truth, the facts, must be told. THE SEPARATION OF THE CREAM FROM THE MILK DOES NOT ENDANGER THE MILK NOR THE CREAM'S NATURAL TASTE which is to say when the process of separation is manifested for the survival of both elements of the original substance, then the process of saving the lives of all factors concerned is overtly, superior intelligence.

5. The neo-colonization of the minorities here in America seems to be the apex of colonial rule known in the world today. This is not to say that the system of colonization is positive, on the contrary, it only serves as a reminder of the game we have been cast to play in the script of "America the Beautiful."

6. TO RECREATE FROM THE ASHES DEGRADATION, the positive image of self in the building of a nation, is the only intelligent, logical, educational motivation that has ever existed. When, and only when the minority student has the freedom to design, and build educational programs in the images of the understandings, the wisdoms, and the knowledge's of one race. Then and only then will the constant, bickering, violence, and confusion cease to be a major problem of this education of the "Minority Student." These Negations of Intelligent Ideas, have wasted much valuable time, and time is running out. When will time be utilized for LIFE, LIFE IS A POSITIVE, DEATH IS A NEGATIVE, and so goes the process of INTELLIGENCE, LIFE-DEATH-LIFE. DIE NEGATIONS, SO THAT WE ALL MAY LIVE.

Conclusion

**"AWARDS"
WE
NEED MORE
BLACK
WRITERS!
C-128**

**EDITORIAL
You And Me Brother**

You have participated in the educational processes of the last weeks will understand what is being said, those of you who haven't please try to understand for it affects you also.

The mere fact of your presence in this educational process is indication of some positive purpose for your existence in our society. But I want you to realize how important the continuation of your presence in all forms of higher education really is to the future of us all.

I remember, in the years leading up to the present, many negative adult images of myself. Those images of parasites and exploiters are images reflected even in our present society and even by some of us. Now the misdirected lives of those younger than us are being misdirected by the negative images of the adults they seek to emulate—we must realize that we are those images. The hungry minds of our young are craving for some alternate style of life, some alternate image. One of the most important duties of the seekers of education is the projection of the positive image of the student as an alternative to the image of the neighborhood hustler-pusher-crook. In the past we have been content to float on the clouds of our checks without considering who watches us float.

See You & Me Page 9 Col. 4

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WILL MARRIAGE SPOIL NANCY WILSON?

New York, N.Y... Nancy Wilson's hasty, unexpected marriage earlier this year to Wiley Burton, an ordained minister in the Universal Life Church, left her public, and most of her friends, quite speechless. The new Mrs. Burton, however, is not.

In an exclusive interview featured in the December issue of Essence magazine, Nancy and Wiley reveal their deep commitment and love for one another, and discuss frankly their slightly more than six month old marriage. Says Wiley, "it's a miracle of love". She adds, "to say we love doesn't begin to cover what we feel for each other. Wiley and I have a love that encompasses more than I have ever known to be possible". Having the last word, Wiley remarks, "I can't imagine there being any more love than our love, or any more love in our love." Pretty heady stuff for two people who have known one another a mere seven months; but said with such conviction that you just gotta believe!

How did their storybook romance begin? A chance meeting in Pittsburgh sparked the flame. Nancy recalls, they were never introduced, but "I can remember his expression as he watched me walk out of the room". Wiley remembers thinking at the time, "that woman sure can walk... she sure was sexy"; then, adds with a grin, "that's fine talk for a preacher, now isn't it?" But, preachers are human, too. A whirlwind courtship ensued and 32 days after their initial meeting Nancy and Wiley were wed.

Why marriage? "Why not marriage", the new Mrs. Burton responds. "At my age (3) there is no such thing as just hanging out. I enjoyed being single, enjoyed the aloneness and the privacy, but marriage was always in mind. Not in the back either, but right up front. It has been since childhood, and no matter what relationship I have been involved in, I've thought of marriage. It may not be everyone's thing, but is mine."

This is the second time around for Nancy. The first, to drummer Kenny Dennis, produced a much-loved son Kacy, and little animosity. "We just didn't communicate", she says. In between there were rumors of involvements—some serious, including a Venezuelan millionaire and actor, Robert Hooks. Of a totally different character is new husband, Wiley, a handsome 32-year old evangelist who says he was 'asked into' the ministry spiritually, and whose overall aim is to "administer to people—all people." Nancy describes him as "warm, sensitive and spiritual."

They share an interest in religion and are seemingly sharing an idyllic relationship that Nancy is determined will not fail. "No matter what, I am first Nancy Wilson Burton. I enjoy performing, but I don't need it. I love to sing, but there are places other than a stage where I can do that. My need is to be in my home, with my man and my kids, not out front." And, since this is the season for sharing, Nancy has chosen a gift of life for their first Christmas together—she wants only one thing, a baby. "Having Wiley's baby would be a lovely way of showing how much he loves me." A lovechild, for sure... it will be conceived and born of love and definitely spoiled by it as is the newlywed, happy and radiant Nancy Wilson Burton.

CONCLUSION



Black Art

by Vince Graham

On Saturday, September 21, 1974, students of Psych. 505, Course No. 831—"Psychology of Blackness", participated in a field trip extension of that class to the National Gallery of Art in Washington, D.C., to view the exhibit of "African Art in motion."

The purpose of the trip was to examine through the spectre of "Black Art," the Black man's history and his contribution to the development of the human race. We learned through art form how black culture influenced other cultures and peoples, and how significantly it has effected the social and religious concepts of the present day African-American.

The trip itself afforded a deep sense of personal gratitude that was shared by the students as they digested the great richness of their forefathers, who were—and for that matter still are—highly creative.

Through an intimate interrelation of African music, dance, sculpture and song, we absorbed the aesthetic ideals shared by the peoples of West and Central Africa, in a very unique and comprehensive manner.

African art, itself, relatively unknown to many of us of African-American decent, was exhibited in an attempt to reflect the level of consciousness shared by the African people. This attempt I am sure has generated a new quest for many of the lay-students of "The Psychology of Blackness," toward a quest to understand the significance that Africa has made on the cultural heritage of mankind, and its importance to understanding of the survival of the Black race.

One of the varied segments of African art is sculpture, which was scarcely known outside its own continent until late in the nineteenth century; it has been recognized as a highly developed and extremely sophisticated art form, with thousands of years of history behind it.

During the present century its liberating and refreshing effect on Western art has been immeasurable, yet it is still sometimes discussed as a subdivision of "primitive art," a concept which derives from Darwinian evolutionary theory.

The term "primitive art" is a legacy from the anthropologists of the nineteenth century who saw Europe of their day as the apex of social evolution. As the term is currently used, it is a negative, not a positive concept. African art should be defined as a significant art form just as is the Oriental tradition of art.

African art has been projected by Western critics to be exclusively sculpture and to have no tangible, historical significance. In fact, the earliest art we know from Africa is glyptic, not plastic—paintings and engravings on exposures of smooth stone—although by the beginning of the present century painting seems to have become much less important than sculpture.

We students who viewed the exhibit do not agree with that assumption. Through feedback in our class discussion of what we saw, felt and heard, we unanimously agreed upon the richness of the experience of the various segments of African art that were comprised of paintings, sculpture, music (instrumental and vocal), dance and traditional African dress, which were eloquently expressed.

We hope as a class project in the near future to present a mini-exhibition of our experience in Washington, D.C. and our interpretation of "African Art in Motion", and how it relates to the "Psychology of Blackness", which will be presented through the UMOJA (Unity) Club to which many College Discovery students belong.

The club will work in close cohesion with the class in dissecting the various segments of black psychology, and its impact upon the black community here at S.I.C.C., and its individual and collective advancement within the world at large.

On behalf of the student body of Psych. 505, I would like to extend very warm appreciation and thanks to all those who assisted in making this a meaningful and memorable experience, and also to thank Prof. Kenshasha Shabaka and Dr. Roberta Vogel, who accompanied us as academic consultants and advisors to the class.

CONCLUSION

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You And Me Brother

Continued from Page 8 Col 5 never realizing that our younger brother or sister, our son or daughter will eventually try to float also. Can you find the courage to tell them you're only imitating your idea of "making it"—picked up through the years of watching the projections of that negative adult. Please remember the hardships you encountered in your struggle this far and think of your brother, sister, son, or daughter. In the struggle to re-create from the ashes of degradation some structure of pride, we must begin by eliminating those negative forces that plague us. But let us start with our own house first. Let us create within us a positive image to project.

We have stumbled too long with the weight of purpose on our backs. To project this purpose positively is to lighten this weight and steady our feet for the journey into the future.

Editor-in-Chief TBP Walt Gholson

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LONELY DEATH

by Melinda Howard

HI THERE! REMEMBER? THE FUN WE HAD WE GOT OUR "KICKS" OUT OF BEING BAD REMEMBER THE DAY WE PLAYED "HOOKIE" AND IN THE LIBRARY SHARED A COOKIE? I REMEMBER THE LAST SUMMER, LET NOTHING TAKE THE DAY. WE MADE OUT IN THE BARN ON THE HAY. REMEMBER THE KISSES WE ONCE SHARED? AND THE DAY YOU SAID YOU'D ALWAYS CARE? REMEMBER THE TIME WE WENT ALL THE WAY? YOU CAN FORGET, BUT NOW I MUST PAY... IN A HOME OF UNWED MOTHERS, BUT WHAT DO YOU CARE YOU'VE GOT OTHERS WHILE I'M WRITING THIS LETTER, I'M FIGHTING THE PAIN. I'M BEARING A CHILD THAT STILL NEEDS A NAME. THE DOCTOR CAME IN A FEW MINUTES AGO—HE SAID THERE'LL BE TROUBLE, OH PLEASE GOD NO!!! I SOON FOUND OUT HE WASN'T LYING. THE NURSE JUST TOLD ME I WAS DYING. THE BABY, THEY SAID, WOULD BE ALRIGHT—BUT I'LL BE SOMEWHERE ELSE TONIGHT. BEFORE I GO—BEFORE I DIE—I LOVE YOU BABE TAKE CARE (GOOD-BYE)

Red Badge of Courage

Continued from Page 7 Col. 4

rhetoric spouting radical white revolutionaries of the non-revolution. What we need is our own brothers and sisters to wake up and deal with their immediate problems. Such as high unemployment in our communities, lack of low cost quality housing, poor transportation and sanitation, and quality education in our communities. We need relevancy of this college's curriculum to our immediate and future needs. We need representation in the planning of a Learning Town or on any committee dealing with student problems and concerns.

It is time for us to improve the communications of the drum on this campus so that all brothers and sisters can take advantage of the opportunities that are here. It is time for us to establish our own peer counselors here to deal with our legitimate problems and needs in this institution. Until these things come about, we will be groping for identity, unity, and purpose in our existence here. Let's begin to express those vibes that we felt so strongly in the 60's. When you see a brother speak; when we all communicate with each other daily, then we will not be bothered by political opportunists. We can ignore then as we should, and deal with them collectively at one time.

I leave you with this wish and hope for a spiritual accommodation to those desires of us all to see unity become a physical reality in our time!

"Few people have a sense of societies as mechanisms, as collections of going institutions. Accustomed to thinking of social problems in terms of simple moral indignation, we denounce the wickedness of labor unions (or capitalist) we denounce the wickedness of those who clamor for Negro rights (or those who persecute the Negro,) we denounce Russia (or, if we are Russian, we denounce "American Imperialism"). In so doing we miss entirely the basic requirement of "mapping" social problems, namely, the initial task of describing the established patterns of group behavior (i.e. the insitutions that constitute a society and its social problems".)

S.I. Hayakawa
Language Thought & Action

TO: The Student Elected Leadership of S.I.C.C.
FROM: The Editorial Board Of The Black Press

Your ignorance is only surpassed by your inability to see the current trend towards the utilization of your student body by the agent provocateurs, of the various colleges around the island, to impliment their distaste for the recent budget cut.

During the mock stage of the Teach-in sponsored by the Peoples' Group here on campus, we witnessed the agitation of a significant number of your student body by a faction of student radicals, who for the most part do not benefit from the educational processes here at the college, with the exception of utilization of their collective budgets to finance these out dated demonstrations.

Be it far from the journalistic goals of the publication committee to go entirely against the grain of dissemination of the relevant information. But it would seem that your disregard for the communications from the President of your College in reference to Tele-communications tape Cherry Hill, N.J. The Consolidation of Day and Evening Session student governments-S.I.C.C. Student Federation.

This is not to say that you should have completely believed every word that came out of the mouth of your President, for politicians are not to be taken for their words; actors not being responsible for the content of the scripts they play. We will say that it is impossible to set strategies for positive action if the main communication network has been clouded before the issues are clear.

Militant action is dead, mass demonstrations cause overt injuries, covert psychological injuries and anxiety that does not dictate a realistic learning atmosphere. When will the leadership of these halls of higher education realize that the student who is not a student of 1974-75 but a throw-back of the 1967-68 student leadership can not lead the people you are supposed to lead? When will this "old ass" student leadership realize what year this is? For your information, the year is 1974, the last of 1974.

To conform to the dogma of no master.

The Editorial Board of the Black Press

S.I.C.C.

IS THIS REALLY ME?

By: Gregory Evans

I'm a Man,
Full of Riches.
Cadillacs... Royces...;
A Flock Of Bitches.
Money, Money, Money,
Million Dollar Wine
Some Fucker In The Street Said;
"Damn His Life Is Fine."
The Fashion of all Fashions,
My Big Wide Hat
Shit, I Know I'm A, C-0000-L
CAT.
But Yet I'm A Lonely Man...!
Man This Life
Is Really A Drag.
Got No Time For Myself,
Just Bucks, Bitches, AN SCAG.
No Food, No Sleep,
Running All Day Long
Mama Said To ME,
"Son Your Life Is Wrong."
Gotta Get A Hold ON MYSELF,
Am I To Blind To See?
Gonna Find Out Soon,
IS THIS REALLY ME!!!!

??????????????

by Deborah Joseph

Pills and drugs in your veins
I believe that's the name of the game
Circling around entering your brain, sending you insane.
Junkie, is the name of your game, you smothered in your tranquility, of heroin and cocaine; not feeling the emotions of love or pain.
You say you've found your world, and you say you've lost your frustrations, but maybe you've entered another phase
look at your hands, your face, your legs
your veins are broken and your mind is flying away.
You sleep in the dirt and the slums,
Isn't this the world, you were trying to escape from?
But you're HOOKED, HOOKED on your junk
so where can you run, there's no one to run to, no one to call. So you crawl up to die in the dirt of a filthy hall.
The pusher comes by and crosses you off his list, your mother comes by and you call her a bitch, the city comes by to toss you in a ditch.
And there you lie, stone cold dead.
the worms crawl into your side, while the world lies by and sighs
GET HIGH AND DIE.

The Black Press
BROTHERHOOD

Continued from Page 8 Col 3

monstrously shows that competition in this idiotic calling would not pay. So it has to turn in it's stocks for mutual settlement—all the way back to brotherhood. It has also found out that it is not really a part of him, that it is an attribute whose offensive capacity is not only capable of working for him, but can as well backfire. Why die a monster when the titan can come down and live by only being natural? The monster can no longer contain his caprice or the dwarf is coping with his gat better than was anticipated. The consensus indicates a "pas arriere" to mutual restraint—to brotherhood.

Yet one is not to be carried away. We have taken a long way and time into decadence. It is going to take quite a time to disabuse our systems of notions and practices thus acquired. Things promise to get a lot worse before they will get better. Many people can look back to a heritage of costly sacrifices and abuses

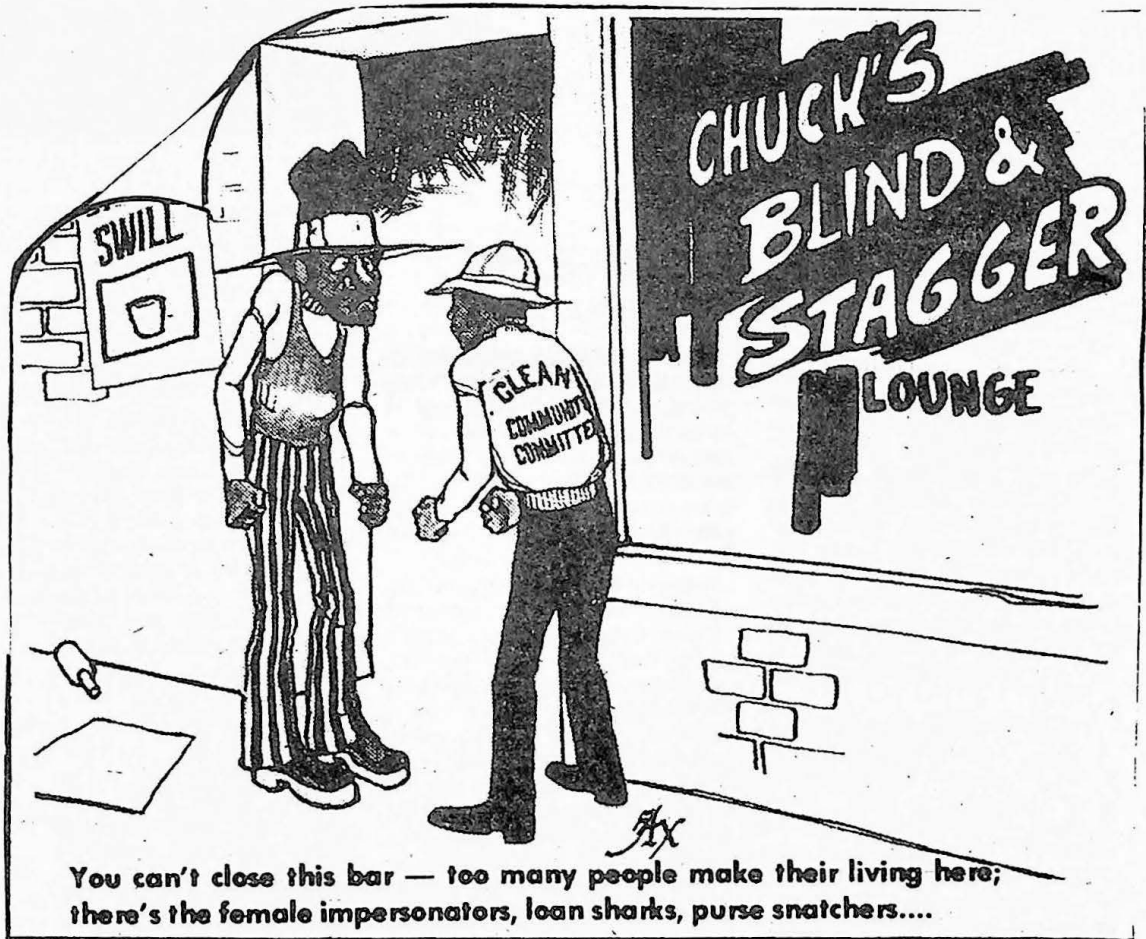
STAND UP! STUDENTS

which invoke painful memories. What use is there to weep over spilt milk? Others can boast of a record of monstrosity, which in most cases might have yielded material rewards. What is the future of an edifice whose substratum is coping very badly with realities? Or harboring a petrel no matter the material value. For how long can he cling to it without being scorched by history? Suicide is not natural, and I will not be persuaded that people will not get off this

moribund train. It can be odd, but my confidence in the world and it's people has never been as at now.

Brother, be my brother. Lend me a hand, and I will lend you a hand. We will only be natural of course. We are supposed to be so. We are supposed to be brothers and our brothers keepers. Let us restore dignity to brotherhood. Long live our brothers keepers. Let us restore dignity to brotherhood. Long live universal brotherhood!

CONCLUSION

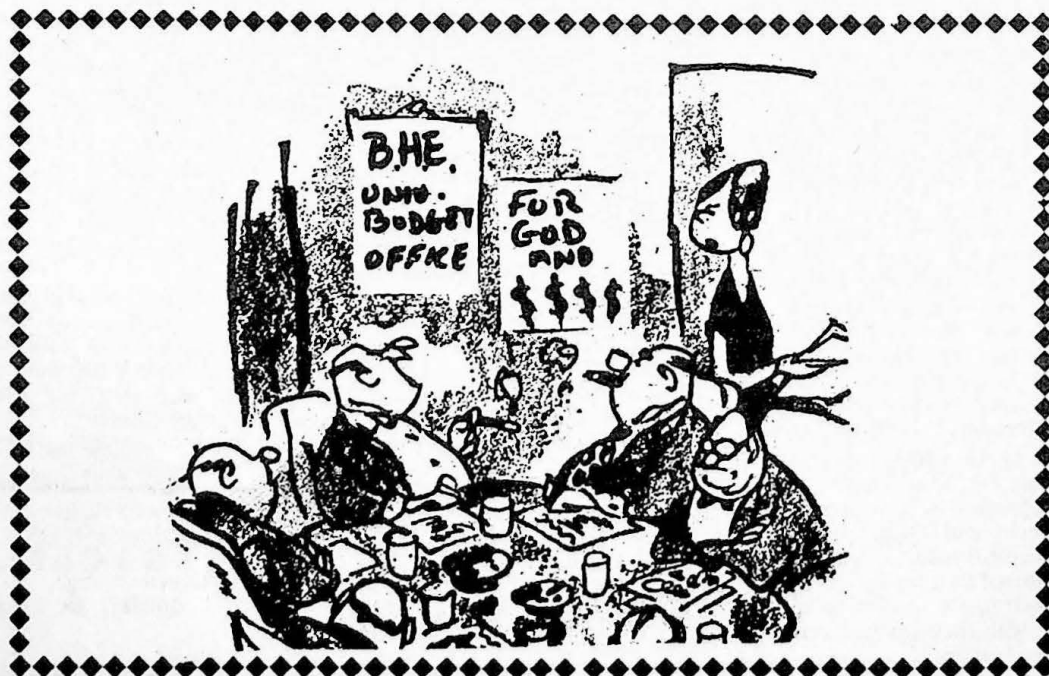


USE ME UP "NIGGERS"

by Felix Robertson

Use me up niggers, they smile in your face, pat you on the back, say right on, say power to the people
But if you check it out, it's only a plot of deceit.
Their smiles are as transparent as a glassine envelope.
they claim to be your friend, as long as the money keeps coming in.

When your money runs out, Those use me up niggers will scout, until they find another some new sucker to use up. Use me up niggers come in all disguises, they may be black, brown, yellow or red, but if you are not careful enough, these use me up niggers will drain you until you're dead. When you deal with a USE ME UP NIGGER, the only analysis is to be quick on the TRIGGER, BEWARE OF THESE USE ME UP NIGGERS.



Africare
On The Case

By Shirley Thigpen

Sometimes the best leaders work in the background, dedicated to helping their fellowmen, with little fanfare. So it has been with the leaders of Africare, an organization whose time has come.

Headquartered in Washington, D.C. since 1971, Africare has diligently furthered its long-range program of development embraces five broad areas; Maternal and child health; water resource development; nutrition and food production; training of paramedical personnel; and consultation for long-range planning. During the past year, Africare has largely concentrated its experience and resources on efforts to assist the victims of the drought in West Africa.

As most people are now probably aware, several African countries in the Sahel—the Arabic word for “border” referring to the area on the southern edge of the Sahara Desert—are deep into a seventh year of drought. The resulting devastation is already considerably worse than it was in this country during the Dust Bowl years. The Sahara is constantly encroaching on more and more arable land. As much as 250,000 miles of the Sahel have been taken over by the desert in this century.

Today the Sahara is the largest desert in the world, covering an area larger than the continental United States. More than three million square miles of desolated land make up the Sahara, an area whose productivity astonished men of old. The countries in the Sahel—Chad, Mali, Mauritania, Niger, Senegal, and Upper Volta—all face a constant threat of desertification as the Sahara continues to expand its boundaries.

The people of the Sahel have traditionally provided for a few years of drought by setting aside foodstuffs, but this time their provisions have been completely depleted.

Samuel C. Adams of the Agency for International Development has described the effects of the drought in terms of crop and livestock losses.

“Throughout the six-state area, the grain deficit compared to normal years was estimated as high as one million metric tons, almost double what the world community could provide in relief.”

Ironically, there is abundant water under the Sahara which could be exploited. PLAIN TRUTH Magazine has reported: “It is a paradox that above the sands of the world’s largest desert a hundred million people are experiencing a severe drought, yet below the same sands exists a huge natural reservoir of water five times that of the world’s fresh water lakes. Most of the water is trapped in seven major aquifers or underground reservoirs which consist of the sandwiching of sandstone aquifer between layers of limestone marl or shale which are impervious to water. In some layers there is tremendous pressure from the overlying rock strata. Any well that reaches the sandstone layer becomes artesian, shooting water high into the air. According to the U. S. Geological Survey, 150,000 cubic miles of water are under an area of the Sahara covering 2.5 million square miles.

Africare brought itself into the relief picture in June of 1973 when the severity of the drought was not yet widely known. Since then, the organization has raised more than \$300,000 in contributions for short and medium-term relief projects. Most heartening is the fact that approximately 70 percent of these contributions have come from those Black Americans who can afford to send only a few dollars. The money has been used to fund a variety of relief projects in the six countries, ranging from the purchase and distribution of food to the construction of a nutrition center for the treatment of infant drought victims.

Longer term programs for the Sahel include a large scale well construction project funded by a grant of \$250,000 from the Lilly Endowment of Indianapolis. The project involves the construction and deepening of wells to provide water for domestic and agricultural use. According to C. Payne Lucas, Africare’s executive director, forty to fifty wells are currently being constructed in Mali, Niger, and Chad. The work is carried out by Africare’s with supervision by African and American technicians. Africare’s policy is to make the construction a local effort, thus stimulating interest in subsequent maintenance of the wells.

These wells, however, are only seen as a beginning by Mr. Lucas. They will supply drinking water and some water for irrigation, but the Sahel also needs land management programs. Mr. Lucas stated, “The people cannot rely on their land to produce unless the land is managed. Even if there is a water hole, poor usage and overgrazing will turn the land into desert. According to African leaders, areas will need fencing which will give rise to controlled grazing. More rational commercial exploitation of herds must also be instituted.

Africare’s assistance to the Sahel goes far beyond the relief and well construction projects described above. During the past year, the organization also administered a cloud-seeding program in Niger, conducted and completed an assessment of health service needs in the Lake Chad Basin, and directed a field study for the creation of a 700,000 acre ranching—mixed agriculture project in the Sahel. Major efforts to further increase Africare’s assistance are currently underway.

The great needs in Africa today have made Africare an organization for its time. Under the leadership of Mr. Lucas, Africare is rapidly becoming a major force for development in rural Africa. Its small staff is composed of dedicated persons of various expertise, including Dr. Joseph C. Kennedy, Director of Overseas Program Development, and John Grey, Attorney and Program Officer. Staff persons are black and white, which illustrates another goal of Africare — the integration of people and resources for developmental assistance.

See Africare Page 15 Col. 1



A Negation of
A Negation of
S.I.C.C. by
Walt Gholson

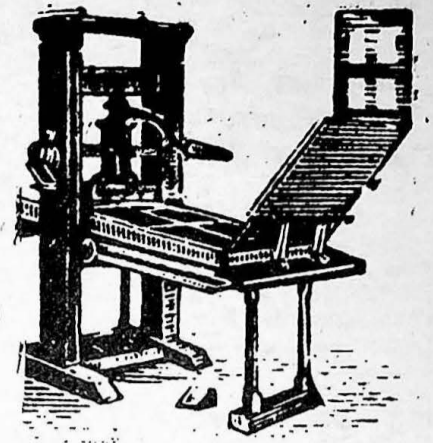


“The failure of the Traditional mode of education, presupposed the creation of an alternative system. The obvious negation of the original or ancient concept gave the American school system its second concept and its second negation. We now find ourselves on the threshold of “The Negation of a Negation. I shall address the following to some of the Pragmatic insights of those who are the most miseducated, and based on these insights, arrive at some probable solutions to the problems existing in these negative educational concepts.

The civil rights protest of the early sixties and the era of student unrest of the late sixties, marked the dawning of the age of Innovative Education. The novelty of this type system evolved into an abstract form of instruction which completed the quest for a new process of producing the “educated laborer”. The side effects of this mode produced more than the dead flower people (the Kent States) it produced disunified fragments of militant nationalist groups, looking for responsible leadership, as “nation time” fast approached. This new school produced the apathetic, stagnant, nonfunctional student, confused about just who they were or what they were being educated for. To understand the nature of these negations of positive educational aspects, various “educational experiments” were set up, under the name of new schools, “learning towns” etc. dedicated to finding the solutions to this problem.

The need of the miseducated minorities to be realistically educated, is the answer to the question of “what is WE are looking for” this quest for responsible leadership? When one accepts the task of providing the stimulus to educate a particular ethnic group, the pragmatic reference to the word intelligence must first be taken into consideration. (The mental ability to retain, at a normal rate of accumulation, the relevant data of a particular environment. Suggesting at this point, that the manner in which this data is collected and manner by which it is applied, should (from a human prospective) indicate that intelligence’s Superiority or Inferiority. The deciding factor

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whether this data is used to destroy or save human life. Life being the apex of our need for this informational data.

**NEWS
and OPINIONS
ON “RUFUS”**

Reporter, June Jacobs

- William Blue—I thought it was beautiful! Extra Ordinary!
- Louie—Out of sight! But coverage on the Midnite Movers was lousy, speakers etc.
- Ron Foy—Smokin! I feel as far as the Midnite Movers turning the show on, Opened up the show!
- Bill Jackson—Pretty nice! The Midnite Movers on the verge of going either way!
- Derrick Gamble—Rufus O.K. I lost a lot of enthusiasm.
- Richard Best—I didn’t like the show, poorly done, lighting, sounds, and most of all, it wasn’t worth my money!
- Tyrone—The show was great, actually the best thing that ever happened at S.I.C.C. Wish it could happen again.
- Mike Smith—Unorganized waiting, Midnite Movers were fair, Rufus was Smoking!
- Mary Peterson—Very Good! I think Charkan was a very together sister. I think the organization was very good.
- Sara—The best thing that ever happened here, since I had been here. Well organized. Rufus aroused the crowd. The Midnite Movers got better and better at the end. Very together thing, when the D.J.’s from W.W.R.L. were able to devote their time in coming to S.I.C.C.
- Tyrone Booker—Was alright. Except for the waiting in the lobby. This was uncalled for. Midnite Movers were beautiful. Charkan can stop by me anytime.
- Gruselda Brown—Very, Very Good.
- Allan Jenkins—I felt it could have been even better, if she had did some of her sides from 2 years ago. (Charkan)
- Grace Roper—Rufus was very nice. The Midnite Movers were half & half. Charkan and the band were O.K. I liked everything about Rufus.
- M.S.—I enjoyed myself with problems and all. I would like to see to some more.
- Willie—Pure chaos! People didn’t get paid. There was no organization at the door, and the show was late!
- Bob Ethridge—Show was alright, would like to see more shows here at S.I.C.C. The organization was different. It was a first for the Veterans and it got over, but we still have a lot to learn!
- Leslie Glenn—The show went on in spite of the manipulation by the so-called together D.J.’s from W.W.R.L. They should take the Funky curls out of their hair so that their brains can breathe! Right on to Mr. Steven Walker, for standing his ground!

Continued on Page 8
Col. 4

W.V.S.I.
88.9 F.M.
Stereo
Coming
Soon
To Your
Neighborhood

Blackman, Are You A Product Of Mental Slavery?

By Sister, Olga Dejuana

We the so-called "Negroes" are a people who have been enslaved for generations. When our slavemasters finally decided to break the bonds of physical slavery he left a chain unbroken and that chain represents the impression that slavery has left on our minds. You may say "Well, that was a long time ago, that impression is long gone." But it's not.

The fear and humiliation that our slavemasters instill in us is reinforced everytime we hear the sirens of the police cars in our community. We wonder what brother or sister will be carted off to prison where they will be cruelly punished for a crime they had no control over. Or everytime our jobs are threatened. The white man can barely employ his own with the state his economy is in.

Mental Slavery is ruthless in that it draws no lines. Did you know that an unborn child in its mother's womb experiences the same emotional trauma that its mother does. Yes, which means that if fear and humiliation is instilled in a pregnant woman her unborn child will be affected.

You may say "I'm not a product of mental slavery", but think about that next time you pick up a cigarette. Ask yourself the same questions when you get high smoking pot, snorting coke, shooting stuff, or blowing a "j".

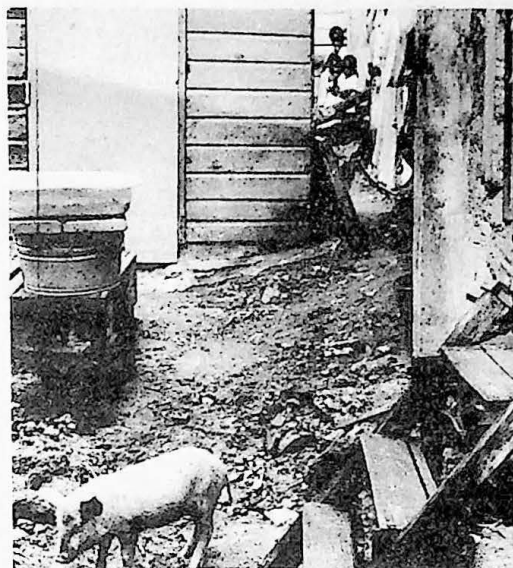
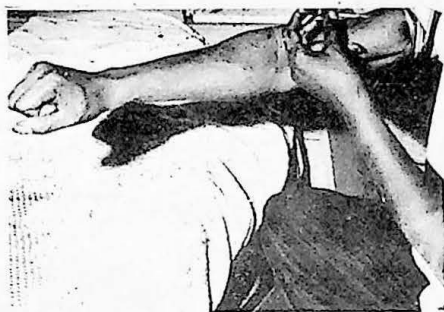
Ask yourself "Isn't a natural high good enough for me?" A high produced from peace of mind. Who deprives me of this high and why must I resort to a high that destroys my body and mind? And when you party, ask yourself why? Ask yourself why am I partying when all around me my people are suffering? Ask yourself why am I not helping my brothers and sisters? Why am I not helping to build a nation for my people?

The answer to all those questions is because you are in a state of mental slavery. Don't be a product of Mental Slavery. Put down that cigarette, put down that reefer, that heroin, that coke, that partying and take a serious look at yourself.

Brothers and Sisters, the Nation of Islam is taking a serious look at the condition of the Blackman in America today and so should you. So join us at your nearest 'Muhammad's Temple of Islam'.

As-Salaam-Alaikum

Before Islam



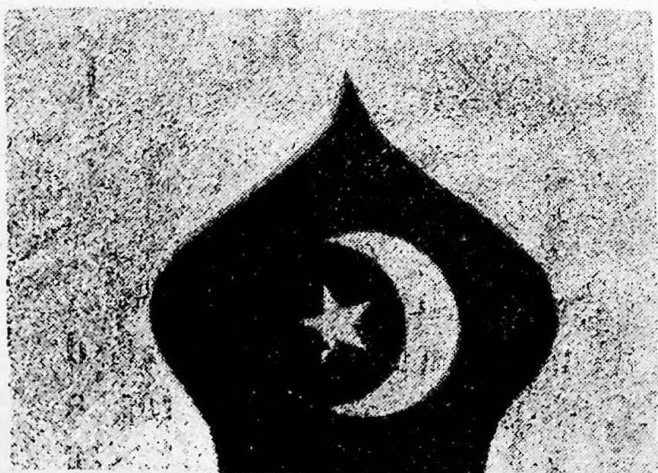
Today



Messenger Muhammad says "It is clear...that the American Black Man is showing signs of taking an interest in self, the security of self, and the desire to be self." Islam brings the Black Man and Woman out of a very hopeless state and makes all things new.

We have been degraded as a people and adopted narcotics, liquor and false hope as a way out. Our condition has been one of a wandering beggar. We cannot escape the slums, crime and the desire to take the life of our unborn children.

Islam is the only key. Messenger Muhammad says "The awakening, or rising, of the Black Man in America must come first because he is the choice of Allah (God)...For building a new heaven on earth. This is our PROGRESS."



Visit Muhammad's Temple No. 7-F Every Wed. and Fri. at 8 p.m. Sunday at 2 p.m. Read Muhammad Speaks Newspaper.

IS THERE LIFE IN DEATH VALLEY

Geoffrey Atkins

Having been here at SICC for approximately three years I have come to learn the hip names given to various parts of the campus.

If you are located in the trailers, you are in the ghetto. The cafeteria is known as the dung heap. The C Building is called the Battleground. The mailroom is the basement, the Registrar's office is the pit, the A Building is the Big House, and the Computer Center is known as Big Brothers Closet, the hallway near the cafeteria is the Market Place.

Since the past semester we have acquired a new name to add to our list. This one is called Death Valley. Death Valley is one area that is always crowded from 9 A.M. to 6 P.M. I wondered why this area should be designated Death Valley. There are many people in Death Valley and they all appear to be very much alive. Why in Death Valley you can find all the entertainment you possibly can see in one day. I've seen fights occur here people actually look like they were being typecast for a Kung Fu Series. There are plenty of card games going on. If you don't play Whisk, you can play Ping Pong or smoke a j

The music from the Radio Station will definitely mellow out your head if a card game doesn't. Why anyone would call this area Death Valley really amazes me. Maybe its because we have seen this phenomem of creative energy channeled into other areas of our community besides Death Valley at SICC.

One interesting thing is that our faculty steers clear of Death Valley. Tis a shame since some of those empty classrooms we see could be filled by the residents of Death Valley. Or maybe we should move the classrooms into Death Valley. In my head there is a definite reason why Death Valley is always crowded. If we can find out that reason, maybe we would'nt have to move the classes to Death Valley. Death Valley might become a monument to the living.

Regardless of whether you dig dope or not, ask the question as to whether Death Valley is relevant to your educational goals. Whatever your answer, take action, or as they say in the streets, "either shit or get off the pot." Then and only then, will we know if there is life in Death Valley. Peace and Understanding, and Don't Do Your Holiday to Death.

No. 1 Gun Cleared Sir

A Tribute To Veteran
Robert Weiss

The Student Government celebrates her Christmas with the death of her Devoted servant Bob Weiss. Bob was so devoted to the Pinch-Pocket Race of the Student Government that he finished first and fast. And his price was one he'll never remember - death! He extracted enough and just in time to buy himself the last TINCA - TINCA. But what a last TINCA!!

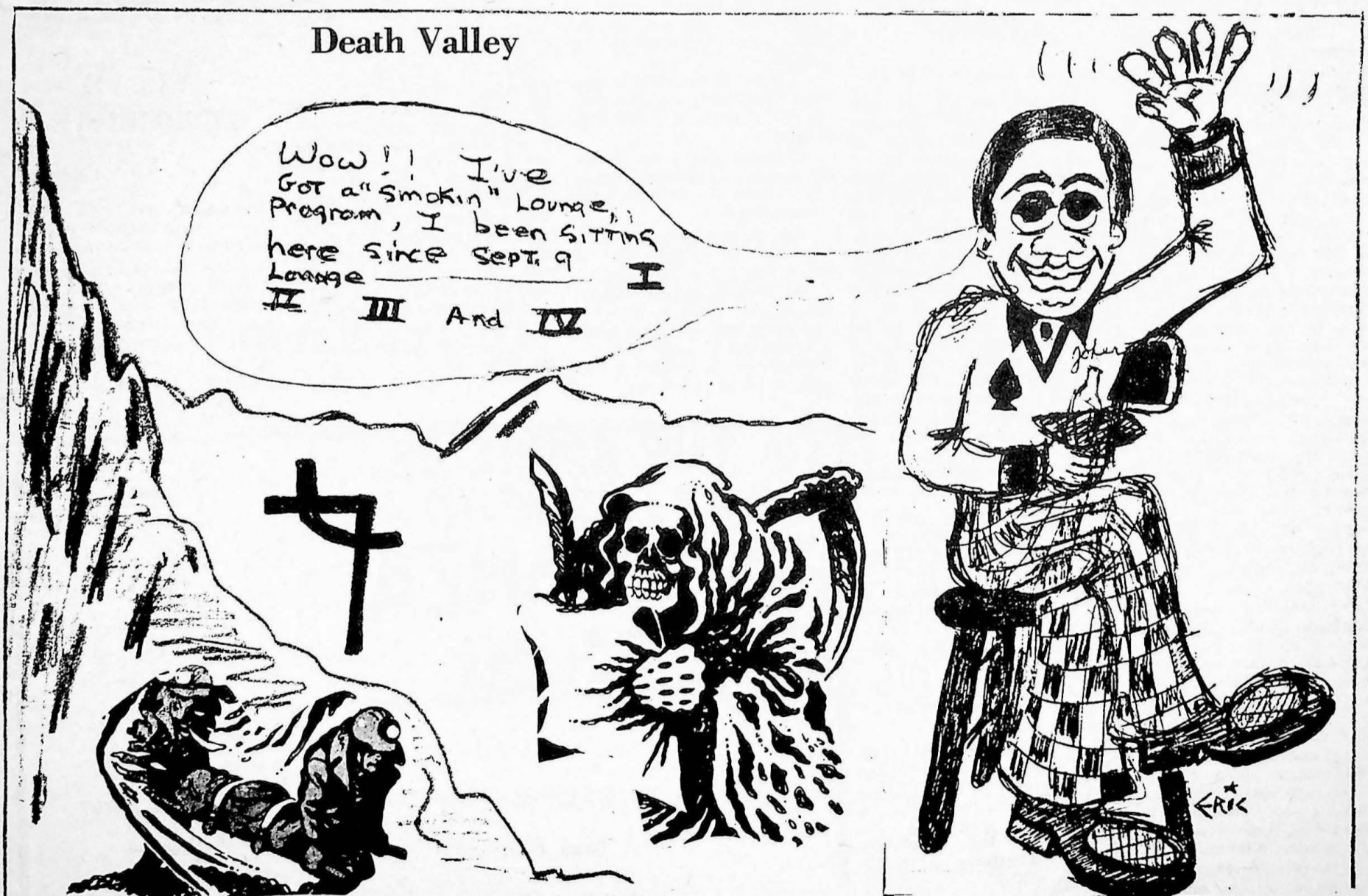
Many a man has an inclination to praise the dead. I have not, especially when the dead was a let - down.

As those who find some pleasure in mourning the dead, mourn Bob, they may well prepare for another series of such a show. The Student Government is a pack of Bob Weisses.

To those members who are still on thier tracks to the RED RIBBON it is good luck. The irony of it all is that at the tape, you'll drop over, and forget.

INMANKO.

Comments Accepted
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Press c/o SICC



Unliberated and Unchanged

The Women's Liberation Movement has been the focus of tremendous amount of attention in recent years. It has been praised, denounced, analyzed, criticized, nationalized and widely publicized. It cannot be denied that this movement has aroused and united many American women. Yet, amidst all the clamor, a large segment of American women remain quietly in the background. This segment is composed of American Black Women.

In the aftermath of the liberation turbulence, I feel that the Black Woman's position in American society remains virtually unchanged. Black women, to a certain degree will reap the same basic benefits resulting from the liberation movement that are realized by their white counterparts. Certainly the receipt of equal pay for equal work would be more than welcome. However, the Black Woman's primary concern is initially being considered for the job. Therefore, her problem isn't merely sexual equality.

The Black Women with whom I have discussed Women's Liberation have stated that they find it hard to relate to the feminist doctrine. I too, find it difficult to find a direct correlation between feminist ideals and the roll Black Women have been forced to play. I believe that two major factors almost completely remove Black Women from the liberation movement.

First, historically, the role of Black women and white women have been distinct and separate. The Black woman in America has not been completely "dominated" by the Black man and confined to the home as a wife and mother. She has always been accepted in white dominated society more readily than the Black Men, thereby easily removing her from the home. This acceptance served a twofold purpose in that it enabled her to provide needed income for the family through employment and, she gained first hand knowledge of the white society. Statistics show that Black women continuously constituted a large portion of the national labor force. Although relegated to remain within specific categories of employment, Black Women have proportionately outnumbered White women in the labor force. Therefore the feminist cry of "fulfill yourself with meaningful work" does not arouse the Black woman. Not necessarily by chance but prompted by circumstances, Black women were sexually liberated long before it became popular.

The second and most compelling factor that removes Black women from the liberation movement is the fact that Blacks, both men and women are still involved in the struggle for human liberation. It would be ironic that a woman would strive for acceptance as a sexual equal when she has not been accepted as a human equal. Her basic rights as a human being must be recognized and accepted by all before gender differences are considered.

The Black women may be liberated in the sense that her activities have not been confined to the home. But her activities outside the home have been restricted solely because of her

color. When these restrictions are removed and she and the Black Man can freely compete on an equal bases will all members of American society, only then can she consider active participation in the Women's Liberation Movement.

Until such time she will remain unliberated, unchanged, and invalued in her own struggle for human liberation.

The Natural Counterpart of Man

- Leslie Glenn

The natural counterpart of a Black Man, is composed of an Atom, with one Nucleus. The Atom has many particles surrounding its nucleus. Particles consisting of; environment, housing, food, clothing, children, personality, ego, superego, education, life experience, etc. Then we get to the nucleus, the center and the center, of the Natural counterpart of a Black Man is a

"Natural Black Woman".
Sisters check it out!

It is time to start to Loving your Black Man, stop castrating him, because you are his "Natural Counterpart".



TASK FORCE REPORT

Continued from page 3 col. 5

Therefore, the S.I.C.C. fact-finding group altered its itinerary by deleting Antioch College and adding the University of California at Los Angeles. There were two reasons for this switch in plans. The first one was that Antioch College was not officially reopened for the fall semester during the time of our scheduled visit. The second reason was that U.C.L.A., unlike Berkeley, operates with some ties with the California Board of Regents. This fact, has political as well as economical implications which will be discussed later in this report. Nevertheless, given the change in plans and focus, the information provided in this report will demonstrate that all of the areas were covered adequately.

There is a tremendous amount of similarly comparative facts which exist among the cooperatives at the University of California at Los Angeles and at the University of California at Berkeley. Both of these units are a part of the California University System and as such began cooperatives many decades ago.

One additional factor enters this question concerning autonomy and that is that most student facilities, programs and services are situated on the grounds of the University System. Similarly, at SICC,

students are now supposed to be in control of the "C" Building. However, the college still voices disenchantment with some of the proposed programs, i.e. Penny Lane. The whole question of autonomy and independence to operate is a significant problem which has to be resolved before students can strongly move towards the establishment of cooperatives at SICC.

Recommendations by the Task Force on Student Cooperatives will be supplied to the Day Session Student Government and to the permanent body to be established for student cooperatives.

The following recommendations are being put forth by the Task Force on Student Cooperatives:

—Create a permanent Task Force on student cooperatives with students, faculty and administrators making up the composition.

—Explore the feasibility and legality of the day and evening session governments becoming incorporated.

—Seek to reconstitute the Board of Directors of the Staten Island Community College Association, Inc.

—Develop proposals for pilot student cooperative ventures.

—Review and evaluate all proposals and resolutions regarding student cooperatives at S.I.C.C.

—Seek to increase the "student activity fee" by \$2.00 through a referendum.

—Hold campus hearings regarding the entire question of cooperatives at S.I.C.C.

—Seek additional first-hand information and hard-core data on cooperatives at colleges-universities in the New York metropolitan area.

The following commonalities exist with the Associated Students of the University of California at Berkeley, and the University of California at Los Angeles:

—A board of directors with a student majority governs and set the policy for each cooperative program.

—Students pay a mandatory fee specifically geared towards the students cooperatives—"Associated Fee."

—All students are eligible to vote for the consideration of paying the "Associated Fee."

—All students at both of these institutions receive benefits beyond the high quality of goods and services in such ways as discount prices (Berkeley 12.5 percent) on all purchases.

—A rebate system exists whereby students can obtain at the end of a given period of time a 10 percent to 15 percent refund on all receipts presented for items purchased at the bookstore(s).

—Profits are reinvested in the cooperatives to develop, maintain, and improve services and programs.

—The entire college community (faculty, staff and students) are allowed to utilize and purchase whatever goods and services that are available.

—Provides employment for 500 to 750 students.

—Each cooperative does a multi-million dollar business each year (10.5 million—UCLA).

—The student-controlled board of directors hires professional managerial personnel to oversee the operations.

—No internships or academic credits are extended to students working in the cooperatives.

—Wages paid to student workers are comparable to other workers holding similar positions both on and off campus.

—A multitude of goods and services are offered (books, food, travel programs, theatre tickets, etc.) at these cooperatives.

The most significant difference between the two campus cooperative programs—the Associated Students of the University of California at Berkeley (ASUC) and the Associated Students of the University of California at Los Angeles (ASUCLA) is in terms of their respective political philosophies. Historically, Berkeley has been an institution with a large radical student population. Occasionally, worldwide attention has been given to that campus because of this fact. However, at UCLA the situation is quite different. The campus is surrounded by a middle and upper middle income community. Perhaps this is an influential factor in contributing to UCLA's Liberal-to-Conservative political stance.

One key political question which confronts Berkeley concerns the autonomy of ASUC. The California State Board of Regents would like to see the Chancellor and the University have greater control of the Student Association. This same problem confronted the other units of the California University System by UCLA and Berkeley were long time hold-outs against such an idea. However, last year UCLA gave in to the wishes of the Board of Regents. What is the connection between this problem and cooperatives?

MEDIUM OF EXCHANGE

Following the guidelines of internship, a student-resident of Parkhill will be dispatched to oversee the collection of monies from consenting tenants in exchange for coupons to be held by the consumer for a designated period of time to be used on a specified date in C.C.P. over-the-counter trading operations. Monies will be collected through the renting office located at 260 Parkhill Ave. and transferred to an account of expenses at a bank so agreed upon by the Board of Directors (the ruling body of C.C.P.)

STORE HOURS:

For the sake of manpower, practicality, and security, the store will be in operation for two to three hours three times a week. Its hours, however, are susceptible to change.

STAFF:

Many students of S.I.C.C. are also tenants of the general location. Being a student-resident would reward the internship program at S.C.C. In conjunction with this program, C.C.P. would provide more avenues for experience credits in areas of managements, retailing, receiving and shipping and accounting. All departments mentioned are subject to reporting as a means of proper supervision for academic standing, and availability to changing schedules. The entire operation would have the resources of the business department of S.I.C.C. to supplement any lack of professionalism on the part of the B.B.C. as well as a personal commitment by Dr. Pagano (Business Dept. Head) to aid in our endeavors. In addition, the facility has been leased to B.B.C. free of rent for one year, on a trial period.

I LOVE MY CHILDREN

by Deborah Joseph

I love my children, because, they put the peanut butter in the jelly and the jelly in the peanut butter. I love my children because, they drop the crumbs from their peanut butter and jelly sandwiches on my clean waxed floor. I love my children because they say "may I please have a peanut butter and jelly sandwich and "I'm sorry I spilled crumbs on your floor. I love my children.

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With Drums, Karamu

& Kwanza Ceremony!

Presented

by
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Psy. 505

An
Invitation
For You

Dec. 21, 1974

7-12 p.m.

One Of Them Colonial Jokes

Professor Ology was one of the first white men to visit an African village. His real name was Dr. Jackson, but you'll soon see why he's remembered as Professor Ology. When he arrived at Olodi, there weren't many roads and bridges, so he asked a young African boy to take him across the river in a canoe. Halfway over, he asked if the boy knew any marine biology. The boy said he knew nothing of that kind. The white man exploded into laughter and said that without this knowledge, the boy was hardly alive. "By Jove!" he cried, "One fifth of your life is gone." Then he said to the boy: "Since you don't know any biology, do you know any geology?" The boy said no. "By Jove!", the white man exclaimed, laughing, "two-fifths of your life gone. Then perhaps you've read some anthropology". The boy shook his head. The doctor laughed so loudly that people on the other side of the river wondered what was the matter. "By Jove!", he screamed, holding his two sides, "Three-fifths of your life gone, and you know that. Surely," he continued, "since you've not spent all your life idling, you must have read elementary pathology, or even physiology. The boy hadn't heard of that before. The whiteman could no longer contain the ignorance of the poor boy. He threw himself at the bottom of the boat, rocking with laughter. By Jove!" he bawailed "Four-fifths of your life gone!" He laughed and laughed till his shirt was torn and all the monkeys in the surrounding jungle fled in fear. His helmet fell off his head and hit the side of the boat. The boat rocked and capsized. The poor African boy, well aware that only one-fifth of his life was left, swam desperately to the shore. He turned round, and to his amazement, the whiteman was still struggling in the river and crying to him for help. The Professor who knew all did not know how to swim and he was drowning. The African youth shouted from the shore: "Tell me, Professor, do you know swimmingology?" The white man cried helplessly, "No, I don't." "No?" replied the young man, "then all your life is gone!"

BY NWANKWO OTUWA

AFRICARE

Continued from Page 11 Col. 3

Africare's Board of Trustees is composed of distinguished concerned individuals, including singer Roberta Flack. Ms. Flack is currently planning a concert tour of seven African cities to help Africare. A film will be made of the tour, and will subsequently be released in this country to raise funds for African development.

Now Americans, don't you think it's time that you got on the case to help Africare relieve the suffering in Africa? Your contributions, large or small, can support projects already in operation, and help to initiate new ones. Please send your tax-deductible contributions to: Africare, 1424 Sixteenth Street, N. W., Washington, D. C., 20036.

CHUCK FRUIT and VEGETABLES

1199 YORK RD., S.I. N.Y.

Continued from Page 14 Col. 4

Berkeley's associated students feel that with a certain amount of autonomy it can rightfully disburse monies for whatever causes and programs it chooses and at the same time not be susceptible to interference from the University or the Board of Regents. Perhaps one of the key reasons for the Board of Regents stepping in and stripping these student associations of their independence has a lot to do with student politics i.e., "radical press."

It is clear that since the Regents-University cannot control the purse strings that they will attempt to stifle the activities of students associations in California.

Conclusion

SOME SERVICE PLEASE

by Melvin Nicholas

Sure I'm a student, so are the hundreds of other persons gathered around. Take a look at me, in fact take a look at all of us students, except for varying degrees of skin pigmentation and various oddities in shapes and sizes, wouldn't you say we all look reasonably alike? Or at least we're not much different from other human beings one comes in contact with in their day to day travels when off campus.

Well assuming you agree that we're reasonably alike, how do you explain the grotesque, deplorable situation we are forced to contend within the food services system here at S.I.C.C. Personally I can't recall ever being subjected to such a farce, even while serving my country under the auspices of the United States Navy. Admittedly the food service system there wasn't to be commended for it's efforts, except perhaps when compared to a system such as the one currently in operation here at S.I.C.C. It at least showed signs of care.

Take just a minute to think about it. Who ever heard of buying a cup of coffee and then cannot find any sugar for it? or better yet nothing to stir it with? And what about a napkin to remove the remnants of the stale pastry from your lips? Certainly one would consider it practical to expect an occasional change of menu, just for the sake of variety, mind you. Do you think maybe it would be possible to find an occasional clean tray? The system here certainly does it's part to promote the conservation of resources, too. Plastic forks are rationed: One might be led to consider the aforementioned items trivial, particularly upon arriving at the cash register to find that the garbage you have chosen will deplete your meager weekly salary by approximately one fifth, it's ridiculous.

Consider the fact that students are generally shown a disgree of financial consideration in other areas, such as airline tickets, even some restaurants lend a helping hand, and even IRS makes amends for students, one would consider it only practical to expect some consideration from a concession operating at the hub of student activity, the school campus.

Sure we're student, but is that any reason to subject us to these atrocities. Will somebody please help us? PLEASE.

BBC Continued from Page 6 Col. 3

Even though we are beyond the middle of the semester, a great deal of work has already been accomplished by several members within the Black Businessmen's Club of SICC. (Those of you who filled out a questionnaire for the Third World Commercial Business Club of SICC will please refer to the club as designated by the initials B.B.C. until a decision as to the best name can be agreed upon.) Some of that work such as typing memos, making phone calls, etc. is indicative to the substance of what follows in printed form.

The policy to manage the initial objectives of the club without a meeting and the input of the general membership is due primarily to a lack of meeting space; we share C-115 with the radio station across from the Bookstore. I think, too, it would be worthwhile to state that the predetermined objectives have given us a base to become one of the strongest clubs on campus. Despite the fact we only number twenty-one members, we do, as you will see have the potential to influence more than most clubs on campus have or ever will. An outline of the year's agenda is as follows:

A brief description of each:

The first objective is introduced and proposed on pages 1-2, 1-6. In summary, internships amounting to one academic credit and-or cash credit will be available to any student participating in this program. Although we cannot expect at this point any revenues from the non-profit venture of a food store in the business of selling a very limited variety of foodstuffs commonly used by most people, it must be understood that the store is only part of the program captioned by Cooperative Community Planning. Our ultimate goal is to convert Park Hill Apts. into a cooperative owned and operated by the tenants. Since many students who attend SICC are also residents of Park Hill, it will be convenient for the B.B.C. to achieve a certain interest level of motivation amongst student-residents to complete the program.

Let me emphasize that we have the contacts already established to achieve the first goal thereby swinging us into the full program of Cooperative Community Planning. What is absolutely essential here is participation.

THE BLACK BUSINESSMAN'S CLUB

Keith Walker
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N.Y. N.Y. 10301

Black Press

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The Editorial Board and Staff of The Black Press, would like to take SPACE to wish you & yours our fondest wishes for a peaceful KWANZA!!!!

The Editor.



'KEEP AN EYE ON THOSE AYRABS, BOY'

i kin hear u talkin brother
 bout yo new GE in-tegrated sir kit tee vee
 wired inside the long short
 u bought on borrowed time
 as some crackuh's warlord mind
 is makin napałm off yo last payments.
 i kin hear u talkin brother
 bout yo mean jumpsuit
 x pensive kangaroo kicks (for leapin niggúhs)
 or yo knockout boots that cost 3 figures
 & helped put the goon on the moon.
 i kin hear u talkin brother
 bout the crime in the streets
 while u over look the crime in yo mind
 & talk about gettin a gun permit
 to keep some junky from takin yo shit
 to pawn or sell & buy the dope u deal in,
 i kin hear u talkin brother
 as u carry over z-rows to multiplied mistakes
 & yo fake & fatal arithmetic
 adds to a failin class of knee-grow-ness
 where the major subject is total death to Blackness.
 i kin hear u talkin brother
 like uh negative missile misplaced in space
 with uh no impact non-warhead
 guided by dead signals from sum outta control
 that turns u away from Malcolm & Fanon
 cause it be known that they voices will propel
 u toward sum positive changes.
 i kin hear u talkin brother
 as u hustle down to where u shack up
 & rough con some strugglin sistuh
 for all her glow as u blow yo soul behind uh \$100
 & sum odd change welfare see-my survival check
 which done conditioned her to live by uh mailbox
 for one day every month.
 i kin hear u talkin brother
 as u grab the green & split for the dough
 leavin her to go
 through several kinds uh odd changes
 like the hunger pains or the mental strain
 she has to survive by kissin
 or kickin some social workers computerized ass.
 i kin hear u talkin brother
 as u help turn the clock of Blackness
 back another revolution from liberation



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CAUTION!!

COLORED PEOPLE OF BOSTON, ONE & ALL,

You are hereby respectfully CAUTIONED and advised, to avoid conversing with the Watchmen and Police Officers of Boston,

For since the recent ORDER OF THE MAYOR & ALDERMEN, they are empowered to act as

KIDNAPPERS AND Slave Catchers,

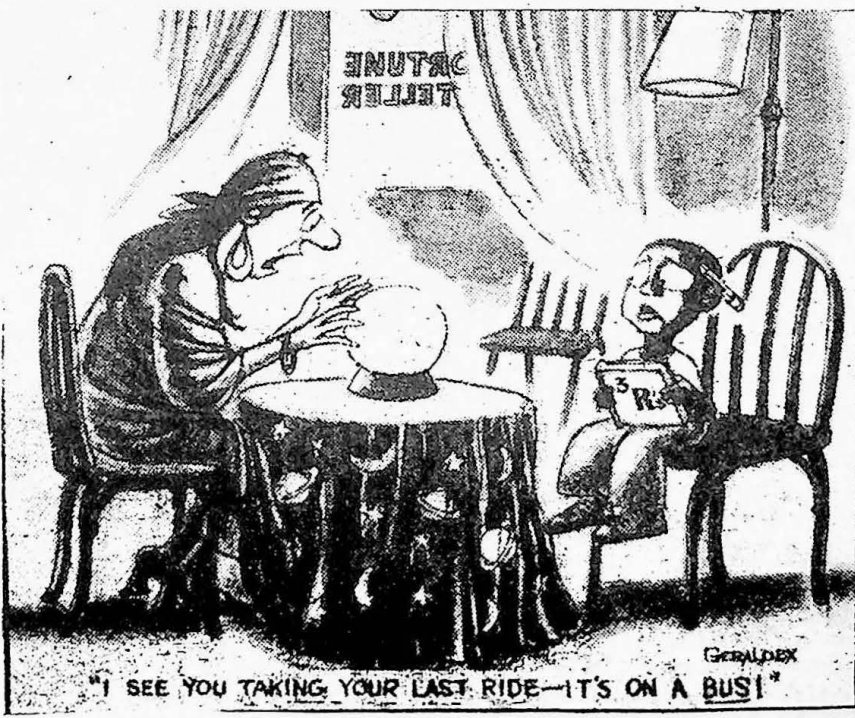
And they have already been actually employed in KIDNAPPING, CATCHING, AND KEEPING SLAVES. Therefore, if you value your LIBERTY, and the Welfare of the Fugitives among you, Show them in every possible manner, as so many HOUNDS on the track of the most unfortunate of your race.

Keep a Sharp Look Out for KIDNAPPERS, and have TOP EYE open.


APRIL 24, 1851.

THE DODGE JEWELER'S LEAVARD
 Printed and published by the Author, Committee of Boston, and the London
 Thomas Sims to slavery in April 1851

History Repeats Itself



"I cannot submit to injustices, even minor ones. Once one starts submitting to minor injustices and rationalizing them away, their accumulation creates a major oppression. That is how entire peoples fell into slavery." ---
 Martin Sostre



"In order to understand where they are going, they want to know where they have been."

THE BLACK MAN AND THE SEA

Feb. 3-28, 74

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WE DO IT OURSELVES