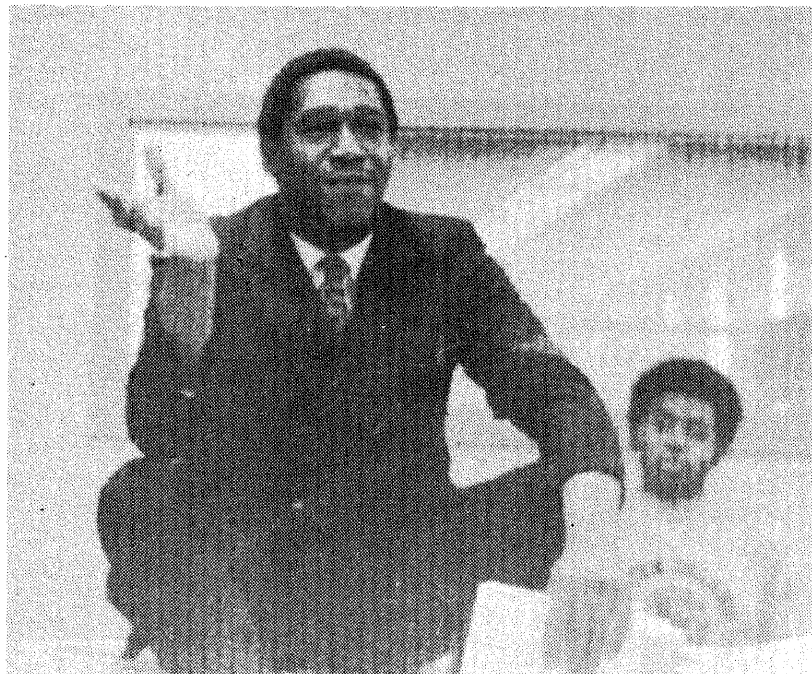


Black Students Express Anti-War Sentiments



By Shannon Jones

Throughout the world there has been much opposition to the involvement of the United States in Southeast Asia. The United States is presently divided on the issue of the government's policy in Vietnam. For many black people Vietnam is merely the extension of the colonization and oppression that we feel here, at home.

On October 15, 1969, a nationwide moratorium was echoed at Staten Island Community College. A workshop sponsored by the Afro American Society of the college was conducted to present and discuss the parallel issues of United States imperialist policy abroad and at home.

The Political Education Committee planned and directed the workshop which began with the

presentation of a record of Malcolm X's speeches and a film which presented Malcolm's views on colonization and American imperialism and the international scope of the struggle for freedom from all forms of oppression by all of the peoples of the world. Malcolm X had moved from a cultural nationalist position to a radical, revolutionary form of ideology before his death.

There were a number of speakers from the Political Education Committee of the Afro American Society and the Black Administration at Staten Island Community College.

The first speaker, Ted Malino spoke on American policy at home. He made an attempt to illustrate the similarity of the Black man's position within the

armed forces of the nation with that of a paid mercenary and supported his contention with the history of the Black man in the United States. From Slavery—To Reconstruction—to the present day, the Black man has never had a stake in this nation's survival which was commensurate with the price he had to pay to exist here in blood, in dignity, and in sweat.

Mr. Wooten, a Black administrator here at Staten Island Community College outlined a history of Vietnam, reflecting the nationalist character of the people and their long struggle, beginning with the Japanese during World War II, for national independence.

Michael Fane spoke on the selective service system and the various ways in which people are dealing with the inequitable sys-

tem of choosing men who will serve in wars.

Harvey Noble, a Black member of the present Student Government, gave a talk on the Black soldier in Vietnam, his attitudes, and the manner in which the people view his participation in a war in which his interests do not appear to be best served. Harvey spoke of the unanimous support of the Vietnam by the people of South Vietnam and the racism that exists even while the bullets are flying over the heads of the white and black soldiers in South Vietnam.

Larry Grant, the chairman of the Political Education Committee ended the list of speakers with a declaration that equated the Racism of America with Capitalism. Larry asserted that all people in this country have a

struggle to maintain human rights and that the struggle would eventually evolve into a determination to rid the people of the system which oppresses us all.

From the standpoint of participation, the workshop was a success because there were students from other colleges and high schools within the New York Area in attendance. The workshop was also a success because it addressed itself in no uncertain terms to the problems of the entire Black community in this nation and paralleled the struggle of Black Americans with the struggles all over the globe for independence and human dignity by all of the people of the world from Czechoslovakia to Vietnam, from Hungary to Peru, from the United States to Angola.

Dick Gregory Raps to S. I. C. C. Students

By James Samuels

Unlike many of the events held at S.I.C.C., Dick Gregory's lecture was a success, particularly if success is measured by the amount of laughs, clenched fist power signs, or the number of middle class whites who walk out. Brother Gregory is a fantastic satirist whose biting wit helps to innumerate the problems of oppressed peoples. Although Mr. Gregory was successful in one aspect, i.e., effectively rapping to the people, he was a failure in another, offering concrete proposals for alleviating these problems. Just rapping is not enough; black people have always been noted for their ability to rap and also for their inability to put that rapping into practice. At this point in the struggle, if only a small portion of all this rapping and theory were placed into practice most of the problems of the exploited people would be eliminated. This

is where Dick Gregory fails, first in just rapping and secondly in shrouding his only attempt to place his rapping beyond the rhetoric stage.

There were a few specific points that disturbed me during Mr. Gregory's lecture. One was: he stated that he did not advocate the overthrow of the capitalistic system and that capitalists should be placed behind the Constitution rather than in front of it. When one sees the way capitalistic exploitation is bleeding this country and half the world, you wonder why Mr. Gregory does not advocate its overthrow! As for putting capitalists behind the Constitution, whether in front, behind, over or under the Constitution as long as capitalism is allowed to exist there will be exploitation of working class people. Capitalism is analogous to cancer; putting capitalists behind the Constitution is like treating cancer by

administering pain killers, just because you do not feel the pain and you suffer peacefully it does not negate the fact that you are being destroyed. Hiding capitalism does not render it harmless; it must be isolated and then completely eradicated.

Mr. Gregory's lecture contained quite a few contradictions. He spoke about bringing this country to her knees, yet he does not believe in violence. To bring America to her knees violence will definitely have to be a factor. To wrestle the reins of power away from the corporate rich an armed confrontation will be inevitable. "Political power grows from the barrel of a gun" and Mr. Gregory tells us that he can't even kill a chicken. Brother Gregory also states that this country has to develop a new morality where the people are as disturbed about George Lincoln Rockwell's (late neo-Fuehrer of the American Nazi Party)

assassination as Martin Luther King's, J.F.K., or Bobby Kennedy. When pigs like Rockwell are killed all I or the people should say is "all power to the people" and "blood to the pork chop's ass."

I fail to see the immorality in eliminating parasites like H. L. Hunt, J. P. Getty, Hughes, Mellon, Rockefeller, the DuPonts or the heads of the United Fruit Co. who supply cocaine to the Brazilian Indians in order to make them work longer and harder. These polluters of American society must be eliminated "by any means necessary."

Mr. Gregory's only valid suggestion for improving conditions in America was an economic boycott. He stated that if young people refused to get haircuts, shave, buy records, or Christmas gifts and fast rather than purchase any food for Thanksgiving, that barbers, razor manufacturers, record pro-

ducers, turkey growers and other elements of the capitalistic economy would move to end the war or give 18 year old's the vote.

It must be realized that economic boycotts are not bad; however they are not an end in themselves nor are they the panacea Mr. Gregory is seeking. His view of the boycott as the omnipotent weapon points out Dick Gregory's basic problem; he is a performer rather than a revolutionary. He speaks about reforming the system and patching it up. The system as it exists today is beyond repair—it must be scuttled in favor of a more equitable system void of exploitation.

Dick Gregory is a beautiful brother but until he exhibits the revolutionary zeal of brothers like Huey P. Newton, Bobby Seale, Elridge Cleaver, The N.Y. 21, Che, and Mao, his is a hollow beauty lacking any real utilitarian value.

BLACK AWAKENING

Co-Editors

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Published monthly by the Afro-American Society of Staten Island Community College.

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PREPARATION

Historically the struggle in the educational arena, in terms of black people, has been waged from, on the one hand the slavemaster not even wanting black people to learn how to read and write, to black people, on the other hand learning how to read and write, and then the struggle transposed itself over into what black people were allowed to read and write, until today black people have reached a point where they want to control totally what they read and write, and this has been a steady struggle against the opposition of the slave master. It's been defeat after defeat for the slavemaster, until now we have burst into consciousness, until now we have realized the necessity of taking control over our education, and when you see this long line of progression from the struggle to become literate to the struggle today to control totally the education, we can see the true nature of the opposition we face, so that all of these racist and liberals who are opposing our moves today to gain control of our education. They are nothing but the descendants of the outright racist slavemaster who opposed us in our attempts to learn how to read and write on the plantation during the days of slavery.

So that all of their rhetoric, all of their arguments, all of the changes that they go through, in the last analysis are a continuation of the desire and the necessity of the slavemaster, of keeping us ignorant and unable to manipulate ideas; because in order to organize a revolutionary struggle, we must be able to do this. We must have knowledge of ourselves and our enemy, and of the situations that we find ourselves in, in order to organize a true revolution to move against them." (Excerpt from "Revolution and Education," by Eldridge Cleaver, Minister of Education for the Black Panther Party, Author of "Soul On Ice.")

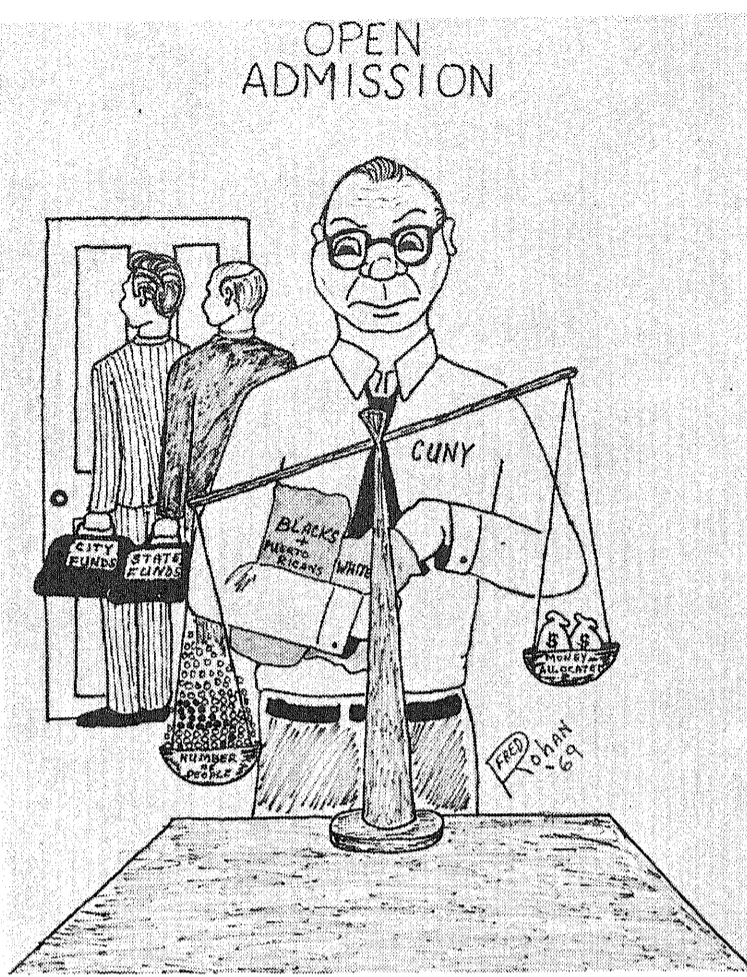
Student leaders from SICC spent the weekend of Oct. 31 at Deerpark Farm Lodge in Upstate, N.Y., investigating ideas and formulating plans which would better enable Staten Island Community College to serve the community. I would, at this time, like to express my gratitude to the students and to the faculty at SICC for considering me worthy of participating at this conference. The students and the attending faculty deserve thanks from the entire

student body and the entire community for sacrificing their valuable study time, their free time, and their entire weekend to search for more effective methods of extending educational, recreational, and informative services to the people of Staten Island and the surrounding boroughs.

Many topics were discussed and evaluated, from day care centers to student enrollment. One of the more important issues acted upon was open enrollment. Everyone in attendance agreed that open enrollment would be conducive to higher educational opportunity for the economically disadvantaged and the so called "culturally deprived" youth. It is true that open enrollment will be advantageous to many who would otherwise be lost in the "administrative shuffle" of grade point averages; however, we must all consider one very important factor when discussing ways and means to better educate our younger Brothers and Sisters. It is a known fact that the economically disadvantaged, the Blacks and the Puerto Ricans in particular are discriminated against from their very first day in school.

The tracking system is used to force these minority group children into the lower, into the lowest, and most crowded classrooms. Once these children are forced into this type of situation it is nearly impossible for them to be advanced or replaced into less crowded classrooms where the teacher has more time to work with the individual student. By placing children into this type of educational environment, the school system continues to make defacto segregation a legality. The school principals and the school boards then use the statistics, the figures, to show that Blacks and Puerto Ricans are slow learners.

Mr. Wollin, Superintendent of Schools of Staten Island District 30, has added insult to this injury by refusing to release publicly the Ethnic Census Study of the 1968 school year. By publicly releasing these figures Wollin would be making a public admission as to his true concern for Blacks and Puerto Ricans. He would be publicly admitting his failure as a public administrator to correct the deplorable teaching techniques employed in Staten Island's Public Schools.



LOCK KEY
Mincuffed minds
Handcuffed hands
Footcuffed feet
And eyeecuffed eyes
Minds can't think
Hands can't build
Feet can't walk
And eyes can't see
Who prevents these processes?
Who is in possession of these keys?
Cleaver had the mind key
Huey had the hand key
And Malcolm had the eye key
But the "man" with the cuffs
won't let my people free
And the "man" won't let them turn each key
By Brother Nick Taylor

TRIBUTE TO A BROTHER

"If you knew him you would know why we must honor him: Malcolm was our manhood, our living Black manhood." This quote taken from The Autobiography of Malcolm "X" best describes the man, Nicky Taylor who was tragically killed in a car accident over the Labor Day weekend.

Nicky, affectionately known as "Bullet" was Wagner College's dynamic basketball player who did his thing on and off the court.

As an active member of Wagner's Black Concern, Nicky always spoke fearlessly and vehemently concerning the Black man's life and struggle here in white America and abroad.

He served as mediator, diplomat, and spokesman not only for the Black students at Wagner and Notre Dame Colleges but also for the Black people in his community of Bedford Stuyvesant.

Nicky had been active in a project to eliminate drugs and to help rehabilitate the addicts of Bedford Stuyvesant. He had planned to teach school in his neighborhood in the fall.

Nicky was a strong beautiful Black man "and we will know him then for what he was and is — a prince — our own Black shining Prince."

Nicky was an admirer of Brother Malcolm "X" and it is only appropriate that the words, which Ossie Davis so eloquently spoke at the funeral of Brother Malcolm's be quoted here: "However much we may have differed with him or with each other about him and his virtue as a man, let his going from us serve only to bring us together, now."

Judith Gough
Notre Dame College

(Continued on Page 4)

Dean Poses Questions on Open Admissions

I went to see Dean Harris to get his opinions on open enrollment.

My questions brilliantly prepared as they were, were forgotten, my pen laid aside and my mind set to catching and absorbing everything the gentleman said.

Dean Harris began by saying that the whole question of open enrollment was confused and that the University Commission Report did not deal with the real issues at all.

The basic question he said, "should not be how to deal with the vast number of black and Puerto Rican High School graduates but rather how to provide equal access to higher education for "all" high school graduates in New York City."

"With this idea in mind," continued Mr. Harris, "the City University would be acting in the best interests of the city as a whole in providing higher and better education for the general masses—the purpose for which it was originally intended."

Says Harris, "Black and Puerto Rican students don't want any special favors." According to Mr. Harris the tast of New York City's higher educational system has until recently, been the selection and success of that discrete number of high school students who have been able to cope with the grading system.

The real test, however, will come when a student with a 75 average will be able to enter into and graduate from the City University along with those heretofore renowned and celebrated City College graduates who go on to pursue their Doctoral degrees.

"The question of open enrollment then," says Joe Harris, "provides an adequate opportunity for the City University to make adjustments and possible corrections in its educational system."

In so doing, it would be fashioning its curriculums according to its new student body and providing for new and better approaches to learning.

These new approaches may include a pre-college counseling service in the freshman year. That is, a basic course schedule for all freshmen, and an intensive tutorial remediation program. Also professional programs in fields where Negroes and Puerto Ricans are insufficiently represented such as in City Planning and Government.

Service in the community, says Mr. Harris, should be given academic credit because of its academic values in providing students with an opportunity to apply practice to theory.

—Earline Williams

PLAY
my son plays in the sandbox
smiling at me, throwing sand
with his shovel at little girls

LOVE
its hard to wake up in the morning
w. you hate the job you do
and you love the woman you slept with

— by Tem

THE FINANCIAL AID SYSTEM

By Fred Rohan

From the beginning of the fall semester, the Financial Aid Office has been overcrowded with students looking for financial assistance in employment and loans. The way the financial aid system is presently operating, there is only one person authorized to make decisions and to give financial assistance to a day session student body of 3,500, one tenth of whom are black students who are attempting to break a cycle of poverty that has plagued the black community since reconstruction. It is evident to the Black Awakening and the Afro American Society that the present procedure is inadequate to meet the needs of the black students here at Staten Island Community College. It is also a fact that one man is not capable of handling the large input of applications, interviews and emergency cases which come before the financial aid office.

There have been a great number of complaints by Black students who feel threatened by the possibility that eventually they will be forced to quit school and thereby frustrate the purpose of their entering college in the first instance. Many black students feel that the financial aid system has not met its obligations up to now. The black students have prepared a memorandum listing the problems unresolved in Staten Island Community College's Financial Aid System and the alternatives that should be used in order to meet the needs of the student body. It has been asserted in the memorandum that the problems of the F. A. office must be resolved immediately, so as to ensure that the purposes of such programs such as College Discovery will not be frustrated by insensitive bureaucracy.

The memorandum states in part: 1. The Financial Aid Officer is the only administrator of the fund from which his office draws money to meet student financial needs. The Financial Aid Officer is frequently absent from his office, thereby creating a vacuum, for there is no one left who has the authority to make decisions or issue funds. 2. There exists a

waiting list of individuals who have not been interviewed so their needs, their immediate needs go unfilled. There is a need for a larger office and a larger staff of individuals with the authority to make fiscal decisions. 3. The Black students, represented by the members of the Black Awakening newspaper staff have made repeated appointments with the Financial Aid Officer. 4. Black students have been faced with the possibility of having to leave SICC because of financial needs which might be met with the aid of the Financial Aid Office." The Black students here at Staten Island Community College will not allow a condition to exist which has proven itself to be harmful to our fellow students without addressing ourselves to its correction. A demand was made for a restructuring of the Financial Aid Office to allow for competent assistance on a decision making level.

A further demand has been made that larger office facilities be provided. Lastly, a demand has been made that students who express needs to be counselled on a follow up basis so as to eliminate the possibility of emergency crisis situations.

Mr. Harold W. Stamps, Director of the Financial Aid Program here at Staten Island Community College indicates that the program is another part of the counselling service on campus. Mr. Stamps asserts that when a student comes for an interview, he looks at the student's total problem and on the basis of his total problem, then Mr. Stamps devises a package to take care of the student's needs. The Financial Aid Program consists of EOG Funds, Nursing Student Loan Funds, Nursing Student Scholarships, National Student Defense Loans, Work Study Grants and College Discovery.

A package would include one or more of the different resource funds mentioned above. Under the Work Study Program, the student is allowed to work fifteen hours a week. The number of hours worked depends upon the academic average of the stu-

S.I. AAA Committee Formed

By Fred Rohan

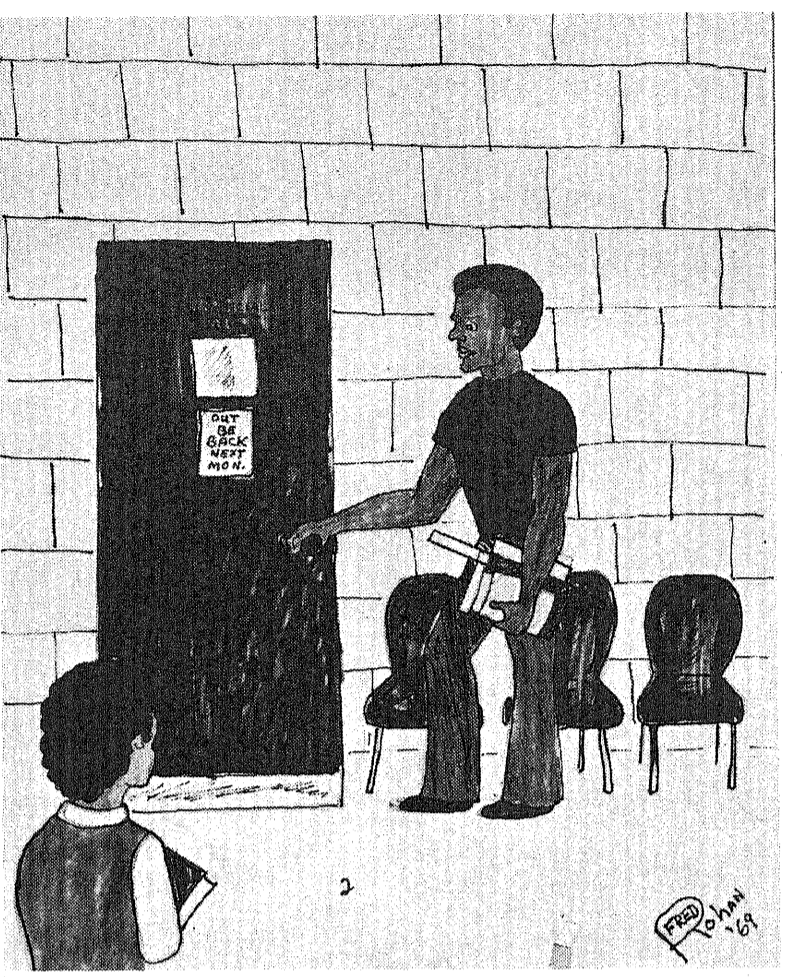
This year, Staten Island Community College has received a large enrollment of Black students, faculty, administration and staff members. The Black administrative staff, faculty and staff positions have formed a united front in order to attack the problems that affect the Black educational community. This united

front is called the African-American Affairs.

Mr. James P. Wooten, Director of Community Relations, Staten Island Community College, is the Chairman of the AAA Committee. Mr. Wooten believes that there should be a sound and stable unit within the educational complex on Staten Island and eventually within the entire New York area.

DAWN
what makes the sun come to the top of a mountain
and smile on the earth in the morning light
breaking early frost with maternal warmth?

TIME
clocks are deceitful things
they move slow in summer
while people pass my window
and swiftly in winter
when icy winds roam lonely streets.



dent and the overall schedule of the students. Students on academic probation or who are having difficulty in their courses of study will not get a full work study assignment. Mr. Stamps explains that this is done for the protection of the student and gives the chance to the student to do the studying he has to do. The remainder of that student's package might include a grant or loan.

The Financial Aid Program has a Scholarship Committee. It consists of people from various departments of the college. The Committee sits with the Financial Aid Director after he makes interviews and determines the needs of the student. The Financial Aid Officer presents the case; the Scholarship Committee has to approve each case before a stipend can be given or granted. After the case is presented to the Scholarship Committee, the President of the College has to approve the stipend before the Financial Aid Director brings it to his office and notifies the student.

The purposes for the Scholarship Committee, Mr. Stamps explains, is that there are students who come to his office with the intent of taking advantage of his not knowing them. The professor in the classroom would know how the student is doing and because of this, he is sitting there, he could pass judgment you have representation from each area. The Dean of Students can talk authoritatively about the student and his problems "but they usually accept my recommendations." Mr. Stamps asserts that the function of the Financial Aid Officer is to be in charge of each source of funding within the college, for instance, Educational Opportunity Grants and College Work Study Programs.

The Financial Aid Office consists of one secretary, one financial aid officer and four student helpers who assist in the clerical details. The Financial Aid Director has the only authority to make fiscal decisions. Mr. Stamps

explains that the reasons for his absences from his office during school hours has been the necessity to attend meetings in order to obtain more funds. He further explains that in order to have a larger staff, more money has to be allocated in the budget; and as it holds now, there is no money in the present budget until next semester. The only time Mr. Stamps is absent is when he has to attend meetings. He alleges that he works 14 hours, sometimes 16 hours a day—Saturdays and Sundays by special appointment, Mr. Stamps reports that he has seen 877 students since July 22. Mr. Stamps feels that the Scholarship Committee meetings are necessary. "If you just interview and you never sit down to summarize data—to present it to the Scholarship Committee it means that nobody would get anything."

Mr. Stamps specifies that he cannot hire any personnel on an emergency basis this semester. "The way it works is this, there is a budget involved. You just can't move people around most of these jobs work at a secretarial level which are Civil Service jobs."

In the case of a person seeking employment, in the Financial Aid Office, there has to be a line for an instructor or professor which means faculty. Mr. Stamps explains that he may receive temporary assistance from another counseling department, in respect to staff work but not a person who would aid Mr. Stamps in matters of financial aid. That person, in so doing has to have a line as an instructor or a professor, under an official appointment.

In the case of an emergency, the Financial Aid Program could receive a person to review applications along with the Director. Mr. Stamps indicates that such a person would have to be trained. "You just can't walk into this office and take over and start interviewing. The student's application is governed by Fed-

(Continued on Page 4)

Urban Studies Proposed for Fall 1970

By Miriam Hernandez

At a recent interview with Mr. Mr. William Demby, head of the Ethnic Studies Department and his colleague Mr. Edward Margolles discussed a program on Black Culture at length which if approved will be introduced next fall. The program will appear in the catalog under the heading of Urban studies and it will be a minor under the Liberal Arts curriculum comprising some 3 to 32 credits.

The main part of the program will be a two semester communication skills workshop. This workshop will take the place of English 21, English 22 and Speech. The classes will meet for 2 hours, 3 times a week.

Each semester will be divided into four parts. Each of these will be dealing with contemporary topics such as Black Nationalism and the Philosophy of Revolution. There will be lecturers coming in, Shirley Chisholm, for example, and other community leaders. The students will hold panel discussions and write papers. The students will be getting the required material, and they will hopefully become interested and involved in what is going on in their communities.

Some of the other courses planned for the program are an Economics class which will be related to the poverty of the ghettos. A philosophy class will stress the philosophies of our time. The students taking art may choose African or European Art. Another course which will be offered will be Ethnic Urban Cultures which will deal with ethnic experiences from the inside and the interaction of ethnic groups. Students will be able to take this course in place of English 31. These credits will be transferable unless the student's plans to major in English, in which case he will need to take English Literature. The program leaves room for electives. Some of these will be Black Literature, Sociology 5 (which is a course in problems of the minorities).

English 59 — contemporary Literature (in this course there will be readings of South American, Black and Asian writers).

The students in this program will be offered a course in Radio and Television. Its aim will be to prepare black students for the leadership positions they may eventually be called on to assume within the communications field. "We want to offer courses relevant to minority experience and urban contacts. We'd like to prepare the students for leadership in urban situations" said Mr. Demby. With these words he summed up the purpose of the proposed Urban Studies Program.

JOKE
Obviously, the joke of the year is our new rabbit hutch bus shelter. But, now that we're stuck with it, why can't we have a path made that leads to it? A path certainly isn't going to mar its esthetic beauty and would serve the bussers well... even though the hutch won't.

The Origin of Gospel Music

by Jamette Spencer

One night while sitting in the kitchen, I happened to hear some soul music on T.V. Not knowing what the program was all about I sat down and started to dig on what was happening. Buddy Franklin, M.C. of the Swan Silvertine Gospel group, was conducting the program and every thing was jumping. He was giving a documentary of Gospel music, and of the Swan Silvertine Gospel group, I decided to enlighten myself to more Black potential, so I grabbed a pad and wrote a few notes.

Gospel Music is a combination of rhythm, jazz, and blues stressing phrases of the Bible. Spirituals are a subdivision of Gospel music. This music developed out of the efforts of Black people to communicate with God by soul. During the unforgotten period, slavery, Black people used Gospel music for worship, for freedom, and for misery.

The main instruments of Gospel music started with the banjo and the tamberine. Then the guitar, the organ and many other instruments moved into the sphere. Gospel music as a hue became the past time for every Black church in the south.

Caucasians at one point viewed Gospel music with vexation and uncertainty because of a possible fear submerged in the negligent doctrine of this music. In Europe Gospel music came in like a storm; a small tidal wave that swept the entire continent. Claude Greer is one of the many Black churches, colleges, and a variety of places in Los Angeles. Mahalia Jackson, as one of the greatest Gospel singers of all time, conducted a Gospel concert at Carnegie Hall. Shirley Ceasar, while making a name for herself in all rhythm and blues decided to spread the Gospel (music). Carl Davis, leader of the Swan Silvertine believes that in order to sing Gospel music one must have the divine gift, "soul."

NO PLACE SAFE

White man, white man, telling your lie.
Sending overseas your C.I.A. spy.
Look me in the eye and tell me I'm a fool.
Take me by the hand to your whitewashed school.
Teach me to hate black and to love white.
Show me how to wage a non-violent fight.
Call me a Negro and make Black bad.
Never let me know what my people once had.
As soon as I learn the truth and what's right.
White man, white man, it's you I'll fight.
As soon as I take control over my mind.
There will be no place safe for you and your kind.

By Brother Nick Taylor

SUMMER

the first day of summer is here
i go to the garden and pick the strawberries
and sweat under the heat of the noonday sun

LOVE

Love, where are you when I need you so desperately?

I have ben like a Jr. Walker's Road Runner, in search of you.

I have been like a Stevie Wonder's Travelin' man; yet I have not seen you

Where are you, Love, when I am in Harlem, in Watts, in Detroit, and yes! in the "buttermilk bottom?"

Where are you, Love, when I am in Mississippi, in Alabama, in Louisiana?

Where are you, Love, when I am at Columbia, Cornwall, C.C.N.Y., San Francisco State?

Love, I am the Black brother, the Black sister, the masses of Black people, and

Much counts on my finding you.

Love, I have, we have, searched for you; where are you, why have I not found you?

Am I the one Love forgot?

—Diane Felton

Preparation . . .

(Continued from Page 2)

to expose the true nature of this inadequate educational system. Let us begin to show by example that we are not at all satisfied, and that we are prepared to carry on a struggle to end mis-education in our classrooms. Let us show the people how New York's educational policy effects them; how per capita school tax dollars are misused; how jobs and industry are affected because the school system practices discrimination; how potential leaders are lost because the school system practices discrimination; let us show the public how summer schools could be utilized for advanced education rather than remedial education if the teachers done a proper job during the normal school season.

Everyone is affected because our school administrators are relating to racism, and to summer jobs, instead of educating our children. Let us show the need for qualified educators to replace apathetic teachers. Open enrollment can then be a reality and an asset to our Brothers and Sisters.

"In the old days, human genius, the brain of man created only to give some the benefits of technology and culture, and to deprive others of the bare necessities, education and development. From now on all the marvels of science and the gains of culture belong to the nation as a whole, and never again will mans brain and human genius be used for oppression and exploitation. . . The working people will perform this titanic historical feat, for in them lie dormant the great forces of revolution, renaissance and renovation."

V. I. LENIN
Collected Works
Vol. 26, Page 284

'ALL POWER TO THE PEOPLE'
SONNY COLLINS

IMPACT

when a man jumps into the ocean
it goes plop
when a bee falls into the water
it goes plop too

ALIENATION

The Alienation of the Human Family
Within the Context of Social and Political Things
Which Makes Me Know that Something is Wrong
But Leaves me Just as Confused as Before!

we all bleed don't we, when we're cut or hurt?

we all cry don't we?

there is a force that works to divide us;

alienate and isolate us.

that tears the strength of righteous indignation (righteous indignation?)

and rips the threads of revolution (saps the essence of us, man and woman).

man, woman, black, white, jew, gentile, southerner, northerner, farmer, city boy.

somehow the people are lost within the wrapping and the label and we become the uniform that we wear such as it may be — grey buildings called schools, and placid, staid teachers destined to create (create?)

conformity to the society (whose society?) and its values and mores grind us all into one blob of grated human flesh unidentifiable except for

the label that our neighbor gives us to simplify, to justify, to pacify, to mortify, to terrify

leaving us quivering, leaving us unknowing, leaving us uncaring, leaving us unfeeling, leaving us . . .

and where are we and who are we and who am i? (or WHO AM I?)

IMPRESSION

like an iceberg
that glares in the sun
and yet refuses to melt
cold, frigid, and slow—very, very slow

too hard to break
cracks only when hit by a hard blow

dead like a corpse
immobile, stagnant
white with a few black specks
maybe a cluster here and there
backwards—built that way
thinks that way—why?

—Winifred Neblett

Financial Aid . . .

(Continued from Page 3)

eral Guide lines which are in compliance to the Federal laws. There is no point in having a person who doesn't know the Federal laws to come in and try to interpret the laws to the students or for the students because if he does he is going to defeat the purpose of the office."

The interview with M. Stamps, conducted by the Black Awakening Staff and other concerned students did not answer all questions concerning Financial Aid and the problems which the Black students feel are inherent within the structure of the Financial Aid system itself. None of the demands listed within the memorandum mentioned above were satisfied and there still is a problem in that Mr. Stamps is still required to attend meetings which take him out of his office a considerable amount of time.

With Open Admissions or expanded admissions becoming operable next year, it will be imperative that the supportive roles played by the Financial Aid Office be expanded. The Black Awakening is aware of no such planned expansion. If Black students and Puerto Rican students and poor white students are going to be able to attend college and remain in school, the proper supportive facilities will have to be made available. The present system of Financial Aid appears inflexible at best and underfunded, and understaffed.

"TIME"

By Sam Spencer

At times, time go to fast

At times, time go to slow

At times, it goes just right

At times, I wish it wouldn't go

What is time isn't it just

A mixture of months weeks

and days

or is it just another way of death

laughing at you and saying

from me

you just can't get away

Death is waiting around the

corner

it does not try to hide

So what I can't figure out is how

You can say time is on my side

Is it good or is it bad

Why is it that at times you

are happy

and at times your sad

Maybe its a cruel punishment

or maybe its for the best

Maybe its God's way of saying

You must experience life

before you rest

If its so life must be a

punishment

and death must be a rest

Which means time starts out as a

punishment

And ends up for the best

LOVE

love is the press of heated bodies
flesh rubbing flesh in swift
rhythm

MAN

the typewriter sounds fast and
efficient
but it wouldn't be anything
without a man

JOHN DOE

john doe is my friend
john doe is a white man
i am not a white man
john doe gives me a ride home
but never invites me in
i stand at john doe's window,
tippy toe
and looking in see nothing.
i cry salty tears for my friend
my lost friend john doe

a poem

i wanted to write
a poem
that rhymes
but revolution doesn't lend
itself to boogalooing
then my cousin
who thinks i hate
asked—don't you ever write
tree poems—i like trees
so i figured o.k.
i'll write a tree poem
a big beautiful green tree poem
peeking out of the window
(just to check the image)
i see asphalt
no green—no trees
in the ghetto
still peeking out of the window
i figured
the birds—yes that's it
i'll do a big wonderful
peaceful
bird poem
but shit man
the birds fly so goddamed low
since no-Dick was elected
so i figured again
and it occurred to me
that maybe i shouldn't write
at all
but clean my gun
and check my kerosene supply
perhaps these are not
poetic times
at all

bill
'69

I BLACKNESS

Deep cavern of meditation
Realization of inner nation,
Rest in Soul—Blackness

Revolution, Distribution
Freedom—Blackness

II LOVE

Candle lite the street,
Mind the Desolate thought
Heart of Hell—
Love Fantasy

III ALONE

Closed four walls on inner war,
Social concentration camp,
Puts you home,
Alone

Me and them
Them and Me.
Hypocrites eternally—
Alone

IV STATEN ISLAND

Diluted in urine
Chained to a tree
Death without knowledge
Staten Island without life

—Linda Nelson

MELLOW

mellow is my love for my woman
swift is the beat of my heart in
passion
gut deep is my love
and tender, listening to my baby
cry
mother is my woman
lover and confessor
like blood to me.
without her i would die
balls and sasparilla
two smells so dissimilar
can easily be found
in any high school malt shop
heroin and koolaid
cussin and churchgoin'
screwin' and hot dogs
america to russian
teenage dreams don't linger
on mundane hopes or doin's
they don't believe that stuff they
say
they've nothing to believe
adults grieve and mourn, their
falseness to bequeath