

Third Rail

The Award-Winning Political Arts Magazine of the College of Staten Island/CUNY

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FOURTIETH OPEN ADMISSIONS ANNIVERSARY

CSI
CUNY

COLLEGE OF STATEN ISLAND

A Toast to Third Rail



on being conferred the

2008
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MEDALIST**

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Graduate School of Journalism's prestigious
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2009**

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Religion /Evolution

Brian Kateman explores the politics, science, reason and belief on evolution, creationism, & intelligent design



Comrade X

Comrade X explores the perils of the modern-day police state

CSI's *only*
award-winning
student publication



Third Rail

THE COLLECTIVE
(in revolving order)

- ALI SHAH
Student Government Liaison
- NIKKI SAINT BAUTISTA
Ponderer of All Things
- ANTHONY VIVIRITO
Armed Security Detail
- MICHAEL ABROMOVICH
Veteran Affairs
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awards



2008
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LAYOUT & DESIGN

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DEVON THE CONSPIRACY THEORIST
& ATHEIST MIKE

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MEMBER



WHY HAVE THOUSANDS OF STUDENTS ATTENDED THE COLLEGE OF STATEN ISLAND ?

The answer lies in the events surrounded a student strike at City College of New York in 1969 which ushered in the Open Admissions policy at the City University of New York. While CUNY's Open Admissions policy was partially intended to aid students of color, the policy greatly benefitted caucasian students on Staten Island and throughout the five boroughs. Although Open Admissions was fazed out almost a decade ago, the circumstances surrounding its implmentation provides a significant lesson about student activism and the power of change for CSI student today! The following is an exxcerpt from Professor Conrad Dyer's (York College) doctoral dissertation entitled, *Protest and the Politics of Open Admissions: The Impact of the Black and Puerto Rican Students' Community (of City College)*. 2009 marks the 40th Anniverasry of the Open Admission strikes.

ON APRIL 22ND 1969, ON THE CAMPUS OF THE CITY COLLEGE OF THE CITY UNIVERSITY OF NEW YORK. ONE OF THE LARGEST AND LONGEST STUDENT OCCUPATIONS OF AN AMERICAN UNIVERSITY CAMPUS BEGAN. James Small, a member of the leadership committee recalls that, "No one was told of the date of the takeover until the night before. We were all called to a big meeting in the Bronx at the home of a Black professor. People were told to come to spend the night as a security measure. (Then) we came down in three groups. We came at 5 a.m. ...caught the guards with their pants down. It was raining bloody murder. We took seventeen buildings—the largest takeover in the history of American campus takeovers..."

Soon the daily occupying force would grow to a number variously estimated to average two to three hundred persons primarily of Blacks and Puerto Ricans. The leadership group was called the Black and Puerto Rican Student's Community and comprised ten individuals of varying ideological persuasions and prior organizational involvement in movements such as the Nation of Islam, the Black Panther Party, Student Non-Violent Coordinating Committee, and the Puerto Rican Nationalist Movement.

The insurgents had come to dramatize their unity and

commitment to a document which by then had come to be referred to simply as "THE FIVE DEMANDS". But it was mainly around the fourth demand for dramatic increases in Black and Puerto Rican admission, that opposition and hence controversy crystallized. The occupation ended two weeks later on May 5th, 1969, but for the next several weeks the City College campus became a virtual war zone as wrangles over the '5 demands' continued. Two months after the occupation ended, the Board of Higher Education of the City University of New York (BHE) announced a decision taken at its July 9 meeting, renouncing virtually all prior existing barriers to entrance to the City University. On the face of it, the BHE by its decision eclipsed what had heretofore been regarded as the far too radical demand by the students for a more inclusive admissions policy.

What was the nature and significance of this precipitous decision? The text of the BHE decision offered six explicit criteria or guidelines for the development of a new admissions policy to the university:

1. It shall guarantee admission to some university program to all high school graduates of the city.
2. It shall provide for remedial and other supportive services for all students requiring them.
3. It shall maintain and enhance the standards of academic

excellence of the colleges of the university.

4. It shall result in the ethnic integration of the colleges.

5. It shall provide for mobility for students between various programs and units of the university.

6. It shall assure that all students who have been admitted to specific community or senior colleges under the admissions criteria which we have used in the past shall be admitted.

The guidelines were of course, just guidelines, but of utmost significance nevertheless. For, at a stroke, the BHE brought to conclusion a tradition of exclusion and elitism that had at once brought great distinction to the university, and widened the gulf which separated substantial and increasing numbers of Black and Puerto Rican communities from the economic benefits of free public higher education.

One gains a sense of the scope and significance of this shift in policy in the sheer numbers involved. For instance, when the open admissions policy took effect in September 1970, the freshman class entering CUNY was increased by 75% from the previous year to

over 35,000. In 1964, by one earlier estimate, less than two percent of the black undergraduates in CUNY were matriculated in a degree program at the senior college level. Yet, by the fall of 1971 the percentage of Black and Puerto Rican student enrollment within the senior college stood at over twenty four percent of a total senior college population in excess of 91,000. And by 1980 fully thirty percent of CUNY's undergraduates and graduate students were Black. Taken together, minorities in 1980 comprised fifty percent of the senior college population, and seventy percent of the community college population. More recently it was reported that some 13,800 students have graduated through the SEEK and College Discovery programs over the twenty years of their existence. These programs were first introduced in 1964-1966 and subsequently became the major institutional channels through which some 97,000 Black and Puerto Rican students entered the university. And while the number of graduates may seem small compared to the total number of entering students, it is a quantum leap by comparison to the 330 Blacks

that graduated from the City College between 1924-54, or the approximately 600 graduated between 1954 to 1969, the year of the BHE decision. Such then, in brief, was the scope and impact of this dramatic shift in admissions policy.

Yet numbers alone are insufficient to convey the full sense of what this change meant. **The Free Academy**, which would later emerge as the College of the City of New York, was first proposed in 1847, by Townsend Harris, and reflected the interests of a group of merchants led by him. The Free Academy was to provide business-related education to the children of the working class. This was no simple act of altruism however, for, as noted by Sherry Gorelick, Harris' proposal was designed to preempt and foil popular working class demands: "In 1829, the Working Men's Party of New York had advocated the ten-hour day, the periodic re-distribution of property, and the education of all young citizens under eighteen. The good merchants found educational reform more acceptable than restrictions on property..."

Although fired initially by proletarian and egalitarian impulses, the Academy

"All the News That's Fit to Print"

The New York Times

LATE CITY
Weather: Chanc
tonight: Variab
Temp. range: to
50-47. Full U.S.

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NEW YORK, WEDNESDAY, APRIL 23, 1969

C.C.N.Y. SHUT DOWN AFTER A BLOCKADE BY 150 STUDENTS

Negroes and Puerto Ricans Bar Way to 8 Buildings Before Gallagher Acts

CLOSING IS FOR ONE DAY

Podium at Brooklyn College Is Seized by Protesters, Breaking Up Meeting

By MURRAY SCHEUMACH
City College was ordered closed for today by its president, Dr. Buell G. Gallagher, after more than 150 Negro and Puerto Rican students locked themselves inside the gates to the south campus yesterday, blocking access to eight of the school's 22 buildings.

Although City College has had a long history of student protest, Dr. Gallagher said it was the first time during his 17 years as president that he had ordered the school closed. He said that he did not recall that any of his predecessors had done so.



PRESIDENT WEIGHS FLOOR ON INCOME AS RELIEF REFORM

Congress to Get Alternative Plans to End Inequities in Welfare Systems

By JOHN HERBERS
Special to The New York Times
WASHINGTON, April 22 — The Nixon Administration has decided to give welfare reform a high priority in its domestic programs and is at work on alternative plans to submit to Congress, probably within the next month or so. One idea that is being considered, along with other basic reforms, is a form of income maintenance for a specified group of individuals that would be a step toward a nationally guaranteed minimum income for all poor persons.

That is why the Nixon budget calls for more money for experimental income maintenance projects than did the Johnson budget—more than \$9-million, compared with \$4-million. Administration sources said that the matter was likely to be before Congress in the next few months and that it would be important to move as quickly as possible.

Nixon Tax Reforms Praised in House; Mills Urges Action

By EILEEN SHANAHAN
Special to The New York Times
WASHINGTON, April 22 — The Nixon Administration received a friendly response from the top-ranking members of the House Ways and Means Committee today when it unveiled the details of its interim tax reform plan.

The key members of the committee wondered aloud, however, whether the Administration should not have gone further than it did.

Representative Wilbur D. Mills, Democrat of Arkansas, the committee chairman, told Treasury witnesses on the reform proposal that he felt "a momentum" in the country pushing for tax reform. "And I want us to act while the momentum exists."

Both Mr. Mills and the committee's ranking Republican, John W. Byrnes of Wisconsin, congratulated Under Secretary of the Treasury Charles E. Walker and Assistant Secretary Edwin S. Cohen on the number of reforms.

Continued on Page 32, Column 1

LOCK-IN: Black and Puerto Rican students close south campus of City College by locking themselves inside gates

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swiftly embraced a strong classics-oriented curriculum to the detriment of more commercially-oriented programs. The rigorous five-year program of classical studies -- including stringent requirements in such areas as Greek and Latin -- meant that only a very few of those for whom the Academy was intended, would actually benefit. Hence, quite early in its history a tradition of elitism was established.

Nevertheless, change was inevitable. The first major reform of public higher education in New York came about as a result of the so-called Progressive reform movement. Some important results were: the creation of a centralized system of public elementary and secondary education; and extensive reform of the City College curriculum to include such fields as engineering, teaching, and business. Another result was that the City College would be fed primarily from the pool of graduates of New York City's high schools.

But even as the balance scale of history drifted once more toward a leveling of access opportunity, other profound influences were being exerted. A major one was the massive influx of immigrants into the city, which by 1900 counted foreigners and their off-springs as some 76% of its population. By the early 1900's the largely middle class clientele of the City College was being supplemented by an expanding pool of poor and working class students, a disproportionate number of whom were of Russian-Jewish ancestry. This expansion meant that the competition, and hence the requirements for entry in the programs of the College would become more stringent. This was reinforced by the fact that the College leadership from early on seemed to view its working class origins as a stigma to be overcome. The way to compensate it seemed was to try to outdo the Ivy League schools. Hence the obsession with the classics; hence the need to establish stratospheric levels of achievement. This need to compensate probably intensified as City College changed from being mainly protestant middle class to being predominantly Jewish. For, as Gorelick observed, this change earned the epithet: "the Jewish University of America". Propelled by this heritage (and the need to compensate for it) and the influx in particular of many gifted Jewish students barred from entering the Ivy Leagues, the City College went on to establish

a singular reputation as an educational institution of the first order. The College numbered among its alumni luminaries such as Supreme Court Justice Felix Frankfurter, Nobel Laureate Robert Hofstadler, and numerous other individuals who excelled in public service, science, and the humanities. Moreover, the College soon led the nation in terms of graduates who went on to complete a doctorate degree. Alumni "had pride in the academic achievements of the institution and an almost fanatical attachment that promised every graduate of a city high school with an average of 82, entrance to a college where he could receive a quality education without the payment of tuition fees."

It should come as no surprise then, given this tradition, that when the specter of radical reform reared its head at City College on the morning of April 22nd, 1969, that it provoked shocked and angry responses from many quarters, including alumni and faculty. These visceral reactions began to find expression when the negotiations at City College produced a proposal which many perceived as a "dual admission" system for Blacks and Puerto Ricans and synonymous with the destruction of the university. Hence Jonas Salk (class of '34), immortalized in science for his discovery of the polio vaccine, had this to say: "Let us create community colleges for all who desire to grow ... Let City College continue to deserve its place among the great institutions of the nation ..."

Dr. Robert Hofstadler (class of '35), winner of the Nobel Prize for Physics in 1961, thought that "dual admission" would create two schools, which would somehow foment conflict and thus destroy the university, as would the accompanying desertion of the best faculty from the College. And Charles Orenstein (class of '24), who was then incoming president of the 25,000 strong CUNY Alumni Association, declared, "We are violently opposed to breaking down the standards of the school ... open admissions would destroy the school rather than build it up." Similar views were expressed by David Kosh (class of '28) who, as president of the City College Fund had raised \$500,000 for the College during 1968. Not surprisingly, in the wake of the BHE's July '69 decision, alumni funding support of City College plunged precipitously, even as mass resignations from the City College Alumni's Association reached new heights.

Nor were these Alumni views isolated. Arguably, they represented the preponderant opinion not only of the Alumni Association but also that of other influential groups in the City. *The New York Times* editorial of May 26, 1969 titled "Bad Bargain at City College" synthesized the feelings expressed above. This "idealistic" plan, it said, betrayed "unrealistic faith, (a belief) in educational magic." Moreover, said the *Times* editorial, "apart from the ethics of such reverse discrimination, it would almost certainly turn City College into a de facto segregated, predominantly Negro and Puerto Rican institution."

It was not the case that those in opposition were prepared to denounce all proposed changes to the admission requirements. Most seemed to agree that some change was necessary, even

The New York Times

NEW YORK, THURSDAY, APRIL 24, 1969

C.C.N.Y. to Close Again; Negroes Agree to Talks

By M. A. FARBER

City College was ordered closed again today by its president, Dr. Buell G. Gallagher, following an agreement to discuss the "non-negotiable" demands of Negro and Puerto

Rican students who are blockading the south campus.

The president, addressing a prolonged, often emotional faculty meeting, announced at 4:40 P.M. that the demonstrators "are ready for a small group of their leaders to talk with me tomorrow at noon." "I am more than ready to talk with them," he added.

KEY AIDE SCORES VOTE AT HARVARD

Celebrating the Fortieth Anniversary of the Open Admission Student Strikes

perhaps inevitable. The question was, how much change? and how fast? *The New York Times* editorial referred to above, questioned why a new "dual admissions" plan was being entertained when "successful" special admission programs [SEEK] already existed which integrated the minorities without jeopardizing the standards of the College. Even among many who strongly supported change, a sense of caution seemed to pervade with respect to the scope and rate of change. Hence, the central message from some critical communities tended to support some version of gradual, orderly change. Nevertheless, in face of this apparently reasonable alternative, the Board of Higher Education chose on July 9, 1969 to take the university into a far more radical experiment and in the process jeopardized (in the eyes of many) the reputation, the support base, and possibly the very existence of what had been evolving as a great university.

CAMPUS ACTIVISM AT CCNY

The campus of the City College of New York has been, historically speaking, no stranger to strife....By the time the Black and Puerto Rican students Community seized its fleeting moment in higher education history in New York City in April 1969, powerful societal forces were creating issues that were to be contested in every corner of the society. In no arena was this contest to be more fierce than on the campuses of the nation's colleges and universities. This was equally

true of the City College, which even in the early sixties was considered to be very much a white institution -- despite the proximity of Harlem, the 'Negro Mecca'. The activism among the white students formed an important backdrop to the introduction and rise of Black and Puerto Rican student radicalism. Moreover, as will be seen, white activists claim some significant role in the later success of the newcomers.

[Anti-Vietnam War] sentiments, though powerful, were only one among a variety of issues which preoccupied students. There was for instance, a growing concern among activists with the notion of 'campus democracy', a concern with students having a legitimate role in the decisions affecting campus life. There was also concern with the lifestyle and values of the growing youth counterculture. Finally, there were those who were concerned with the broad issues of civil rights. The most visible activist student organizations on the [political] Left at City College were the DuBois Club, later implicated in the preliminary activities which led to the "5 demands"; the Students for a Democratic Society (which included two splinter groups, the Progressive Labor Party, and the SDS - Labor Committee); and City College Commune [headed by present-day CUNY activist attorney, Ronald B. McGuire].

In the fall of 1968, the student left accelerated its activities with respect to the war in Vietnam. [This] picture would be incomplete, without a sense

of the opposition to their activities. This opposition came from two sources, primarily the organized 'Right', and the administration, as personified in [CCNY] President Gallagher.

A feature article in *The Campus* [student newspaper] of November 26, 1968, identified six major campus groups whose organizational impetus came from a felt need to counteract the activities of SDS and the City College Commune. The largest and most vociferous of those was the Young Republicans Club, led by Steve Schlesinger, and claiming to have 115 members....They were also to play a role later, as the drama of the South Campus seizure unfolded. Young Republicans were opposed to any kind of proposal for significant power-sharing by students in a governance structure. The students for an Open Campus, a more moderate group, viewed itself as a "non-partisan" alternative to SDS. The City College Coalition developed as an offshoot of Students for an Open Campus. As a coalition of non-left groups, they hoped to exert effective influence on the administration and the student body in such a way as to undercut the influence of SDS. The Young Americans for Freedom, a group long dormant, had by late 1968 begun to reactivate in direct opposition to SDS. The group described itself as "non-partisan", although it was strongly opposed to the *Observation Post*, a campus newspaper generally associated with the student Left. Other groups included Objectivism (associated with the Ayn Rand Society), Young Conservatives, and Students for an Open University. All expressed opposition to the philosophy and tactics of SDS and Commune. The organized membership of these groups according to *the Campus* article numbered approximately 150. This indicates that besides the Young Republicans, membership in conservative campus organizations was marginal.

The rise of extreme conservative feeling among students on the City College campus in the fall of 1968 may be gauged from the following observations. First, the article

"All the News That's Fit to Print"

The New York Times

LATE CITY EDITION

Weather: Chances of showers through tonight. High 60, low 40. Wind: S.W. 10-15. Temp: 50-60. Humidity: 60-70. High: 60. Low: 40. Wind: S.W. 10-15. Temp: 50-60. Humidity: 60-70. High: 60. Low: 40. Wind: S.W. 10-15. Temp: 50-60. Humidity: 60-70.

C.C.N.Y. President Orders That the Closing Be Continued Until Next Tuesday

Gallagher Terms Talks With Dissidents 'Useful'

By M.A. FARBER
City College was ordered to close today by its president, Dr. Robert C. Gallagher, in response to a demand by the Black and Puerto Rican students community that the closing be continued until next Tuesday. Dr. Gallagher said that he had received a letter from the community which stated that the closing would be continued until next Tuesday. He said that he had received a letter from the community which stated that the closing would be continued until next Tuesday. He said that he had received a letter from the community which stated that the closing would be continued until next Tuesday.



Members of the University of Oklahoma's Army Reserve Officers Training Corps taking part in the weekly meeting on the Vietnam campus program, here in the 10th year, has provided more than 4,000 combat-trained officers to the Army.

Sit-In at Fordham Ends But Protest Is Continued

By THOMAS F. BRADY
Dissident Fordham students ended a three-day sit-in at the university today, but they continued their protest by occupying the campus quad. The sit-in was held to protest the university's decision to accept a contract with the U.S. Army Reserve Officers Training Corps (ROTC) program. The students said that the contract would allow the ROTC program to recruit students from the campus and to use the campus facilities for training. They said that the contract would also allow the ROTC program to use the campus facilities for training.

R. O. T. C. Taken for Granted at Oklahoma U.

By MARTY WALDRON
The ROTC program at the University of Oklahoma is now in its 10th year. The program has provided more than 4,000 combat-trained officers to the Army. The program has provided more than 4,000 combat-trained officers to the Army. The program has provided more than 4,000 combat-trained officers to the Army.

cited above was titled, "The Campus Right: A New-Found Militancy", indicating there was a quite noticeable phenomenon in the making. Secondly, the student government elections of November 1968 was swept by a slate of explicitly conservative candidates. What made this victory particularly significant, was the fact that just a few months prior, an avowedly conservative incumbent candidate for student government president had been overwhelming defeated. This swing to the Right, occurring on the eve of the turbulent spring months of 1969, is thus an important piece of the equation of tension and conflict on the white side of campus political life in that academic year.

Another side of that equation was expressed in the attitude of the college leadership in the person of President Gallagher toward the student Left. This attitude appears to have been one of definite antagonism and perhaps even contempt for the philosophy, objectives and tactics of the Left. That he distrusted the Left leadership was made clear on repeated occasions.

In terms of Left campus institutions, the *Observation Post* repeatedly incurred the President's ire. The *Observation Post* was an activist paper which supported issues of student rights and power, anti-war protests, and similar activities. It regularly ran editorials critical of the administration's stance on these issues. According to Steve Simon, a former member of the editorial staff, "often rallies and demonstrations were timed according to the publication deadlines of the *Observation Post*,

since it covered these events sympathetically". Not surprisingly, the paper was not viewed with great favor by the administration, and, consequently, "they looked for any small reason to shut us down", recalls Simon. In fact the paper was suspended on a number of occasions - the only campus paper so treated.

THE NEW ARRIVALS AND THE ONVX SOCIETY

In its March 3rd, 1968 issue, *The Campus* featured a vignette titled: "Small White Island, Vast Black Sea". The article described an old Black derelict who had wandered into the campus and found himself invited to sit in a classroom. He sat through a discussion of Sir Thomas Moore's Utopia, and "...now and then the old man nodded, like one attending a sermon. The class ended. The man was completely ignored. It was as if he wasn't even there. He did not exist..."

The writer's aim in publishing this vignette was stated clearly - in italics - at the end: it was an attempt to explain why "a gulf existed between the College and Harlem". Nor was this sense of the College's reclusiveness (not to mention its exclusiveness) unfamiliar to Harlem intellectuals "such as John Killiens, James Baldwin, and John Williams [who had frequently referred in their writings to the 'white citadel' on the hill...inaccessible to the Black population in whose midst it stood...]" Indeed, the state of affairs prompted *Amsterdam News* editor James Hicks to charge in a February 1965 editorial that City College was "almost as lily white during the day as the campus of the University of Mississippi." He also found President Galagher to be quite culpable in the perpetuation of the situation.

Although their numbers were very small, there were of course Blacks and Puerto Ricans among the City College day students prior to 1965. According to the City College records, between 1960-1965, there were 196 Black graduates of the College. This averages out to roughly 33 Black graduates per year produced a total of 17,613 baccalaureate graduates, an average of nearly 3000 per year. These figures do not reflect what percentage of the Blacks came out of the School of General Studies, which carried a very large percentage of non-white students. Professor Leslie Berger, founder and director of the City College Pre-Baccalaureate program (the pre-cursor of the **SEEK** program) estimates that no more than 3% of day students were Blacks, compared to some 30% in the evening school. The census of the City University of New York, done at the request of the State Education Department, reveals that in 1967 Blacks represented 4.2%, while Puerto Ricans were 4.9% of the matriculated students at City College. Those in non-matriculated status were 28% and 8.4% respectively. It is important to note that these matriculation figures included, by 1967, Black and Puerto Rican students who originally entered City College in 1965 and 1966 in non-matriculated status. Based on the foregoing, it is a reasonable conclusion that, statistically speaking, the pre-1965 Black and Puerto Rican presence in the City College day session was close to being insignificant. *The Campus'* reaction to the sudden burst of Black student interest in the newly founded (1966) Onyx Society is however, worth noting: it said, "to the almost total absence of Negroes in clubs, house plans and fraternities".

The New York Times

NEW YORK, THURSDAY, APRIL 24, 1969

C.C.N.Y. ORDERED TO REOPEN TODAY IN FACE OF WRITS

Board of Higher Education
Calls on the Protesters to
Leave Campus Peacefully

WILL TALK IF THEY GO

'Policy of Injunction' Rather
Than Police Use Planned
if Occupation Continues

Board's texts and Gallagher
statement on Page 28.

The Board of Higher Educa-
tion directed that
City College be reopened

Celebrating the Fortieth Anniversary of the Open Admission Student Strikes

It was not until April 1966, almost a year after the arrival of the first 110 students who comprised the first affirmative action program at City College, that the Onyx Society emerged, thus presaging the emergence of a new ethnic sensibility among the Blacks on campus.

“Although the society has been chartered for little more than two weeks,” *The Campus* observed, “it has amassed over 200 members...[to become] probably the largest club on campus”. One primary target for change [which the Onyx Club hoped to bring about] would be the college curriculum much of which it was felt, had “no real relevance for Black students”. Another issue was the lack of “meaningful attempts to secure Black professors”. [Black and Puerto Rican] students were becoming a self-conscious, group, capable and willing to act in their own interests (which they often identified with the interests of the Black and Puerto Rican communities). They awaited a spark to launch them into action.

That spark came on April 4, 1968 with the assassination of Martin Luther King, Jr. One cannot overestimate the electrifying impact of that event upon Blacks in urban ghettos, on college campuses, in high schools. The riots in dozens of burning cities across the nation, is perhaps all that one needs to recall to measure the depth and passion of the communities’ response. At City College, [Assistant Dean of the College, Dr. Allen] Ballard observed, “The assassination of Martin Luther King, Jr. in 1968 brought into existence an even more militant leadership...and by the spring of 1969, the Onyx Society had become almost completely submerged by a radical coalition of special and regularly admitted students, who spearheaded the occupation of the campus for three weeks, and became the force that led to the open admission system”

As we have seen, this radicalization of Onyx had been occurring gradually and was not nearly as precipitous as Ballard for instance suggests, although he is clearly right in his characterization of the impact of King’s assassination. How did this radicalization process reach its climax?

With Black and Puerto Rican consciousness on the rise, a student group known as the Committee of Ten was formed and produced the famous “five demands”.

THE FIVE DEMANDS

The opening paragraph of text of the policy on open admissions which was adapted by the Board of Higher Education on July 9, 1969 reads as follows: “Perhaps no issue at the City University has ever received as much attention as the ‘Five Demands’ at City College. Negotiations at City College were followed by lengthy and intensive review and analysis by the City College Faculty Senate and the City College Administration. The Student Senate at the College developed a position after careful study, and polls were taken of the entire faculty to gain more insight into the issues. The Board itself has devoted five special meetings to these issues, in addition to discussions at regular Board Meetings and meetings of the Executive Committee.”

Clearly, if nothing else, one impact of the five demands was to suspend ‘business-as-usual’ at every level of the university.

The five demands were as follows:

- 1) Establishment of a separate school of Black and Puerto Rican Studies;
- 2) A separate orientation for Black and Puerto Rican freshmen;
- 3) A voice for students in the setting of all guidelines for the SEEK program, including the hiring and firing of all personnel;
- 4) The racial composition of all entering classes should reflect the Black and Puerto Rican population of the New York City high schools;
- 5) Black and Puerto Rican history and the Spanish language should be a requirement for all education majors.

The five demands defined both the



ills, and a program to cure the ills of City College (and by extension—the United States) from the viewpoint of the Committee of Ten. At the core of those ills, in their view, was a systemic condition called racism, or more precisely, institutional racism. In part because their ‘special status’ simultaneously isolated them from so-called ‘regular students’ and unified them; in part because their few numbers contributed to the sense of being ‘outsiders’ on a predominantly white campus; in part because of the radicalizing influence of the Black Power movement, the student activists seemed predisposed to interpret their specific grievances in the context of racism. Moreover, the ideologues of the movement seemed at some pains to make clear that what they had in mind in terms of racism was not bigotry. Thus Paul Simms, an Onyx member and supporter of the Committee of Ten—and the only Black student on the all white campus newspaper *TechNew*—argued that in the context of American society, racism was a ‘whites only’ disease: “For to be a racist

means one is involved in the predication of decisions and policies on considerations of race for the purpose of subordinating a racist group and maintaining control over that group.”

Simms was careful to specify the source of his definition (*Black Power* by Carmichael and Hamilton), a clear indication that he was firmly rooted in the ideological tradition of that perspective: thus, if few Blacks and Puerto Ricans graced the hallowed halls of City College, it was not accidental: If the faces and stories of the Black and Puerto Rican peoples were absent from the syllabi and libraries, it was not from mere oversight or bad taste; if the special programs were designed to keep control in white hands and deny influence to their prime beneficiaries, all this was part of an institutional blueprint which had as its aim (whether conscious or unconscious) to perpetuate white dominance in the society.

HIT AND RUN

On Thursday February 6, 1969 the Committee [of Ten] held a rally at which “the Black and Puerto Rican students filled the Grand Ballroom [of Finley Student Center] to capacity with standing room only.” The meeting had been called to discuss the demands which were to be presented later that day to President Gallagher. The demands by this time were becoming fairly well publicized on campus since they essentially formed the platform of the New World Coalition, which sought to gain a voice for the Black and Puerto Rican student community through the channel of student politics. Following the meeting, [the Committee] led the students on a march to the Administration Building to deliver the demands to President Gallagher’s office. Students urged Gallagher (who was reportedly on vacation) to “utilize whatever means necessary to meet the demands”, and announced that they would reassemble the next Thursday at noon at the Administration Building to hear his reply. It was the first stage in the protracted strategy of ‘hit and run’ which the Committee had worked out in the fall.

In due course, the next Thursday, February 13th, the Committee of Ten and its supporters reconvened in front of the two-storey Administration Building to hear President Gallagher’s reply. “Standing in a cold wind, and on a colder snow-covered lawn, Dr. Gallagher answered each of the demands.” But apparently not to the satisfaction of the gathered throng, which challenged him to give a definite “yes” response to any of the

demands. *Observation Post* reporter, Jonathan Penzer recorded the following exchange: “Dr. Gallagher would not say ‘yes’ but said instead, ‘you will find my answer affirmative throughout’. ‘Did you say yes?’ one girl shouted out. ‘On not one of the five demands can anyone leave here today and say they’ve gotten a “no” answer.’ An angry shout and several vociferous voices responded to his answer.”

Clearly dissatisfied with Gallagher’s “half-assed answer” the crowd of reportedly 300 Black and Puerto Rican students, by now augmented with many whites, swarmed into the Administration Building, expelled its occupants and proceeded to occupy the building. “Within a half hour,” wrote the *Observation Post* witness, “the building was closed to whites and all administrative activities inside began to cease.” Gallagher, shaken by the turn of events refused to say whether he planned any action against the students. Inside, the students plastered the demands prominently on the walls and ceilings, and brandished a sign reading ‘Free Che Guevara, Malcolm X University’. Outside groups of Left affiliated students clashed with more conservative elements who spoke of raising ‘an army of students’ to expel the Blacks and Puerto Ricans. At four-thirty, three and a half hours into the takeover, the students slipped out of the building through a rear exit, purportedly to avoid the news media, as well as “to keep the College in doubt as to how many students were involved in the takeover.”

If the temporary occupation of the Administration Building was any indication, Gallagher’s response was perceived as a transparent, ‘tongue in cheek’ attempt to trick the students. Moreover, developments soon showed that the five demands were not about to be shunted aside as minor issues of the college. Clearly the Committee of Ten seemed determined to maintain the focus as the primary issues of the day. Hence the hit and run tactic moved to another level, and on Monday, February 17th the college was rocked by an apparently synchronized attack on eight buildings, including Steinman Hall, the engineering building, where “vandals set fire to a stack of old newspapers ... causing fire alarms to go off, ... broke one of the large glass windows.”

In addition paint was spread over walls, clocks and bulletin boards on the second floor; display cases were broken throughout the building. Classrooms were emptied by smoke bombs and other devices.

Beyond the vague description that the attacks were



Celebrating the Fortieth Anniversary of the Open Admission Student Strikes

carried out by "a group of Black and white young men and women", no positive identification was made by the Administration regarding the individuals or groups responsible for the acts.

A prolonged boycott of classes was [soon] announced, which would take place starting Monday April 21st. Dr. Gallagher, no doubt fearing the disruptive impact of such an event, hastily drafted a "Memorandum to the Members of the Black and Puerto Rican Community" which was distributed on the morning of April 16th. The Memorandum read in part as follows: "Since the year is fast drawing to a close, I want to restate and clarify my position in language which can be better understood. For this purpose, I would like to invite members of the community to meet with me at today, Wednesday, April 16, 1969 in the Aronow Auditorium at Finley Center..."

Accordingly, close to 300 students assembled at the appointed place and time. "I came here to tell it like it is," Gallagher stated as the meeting began, "I am committed to the whole thrust of these demands."

To bolster this contention the President proceeded to cite "my own personal life long commitment to justice and equality." He also distributed copies of his letter of resignation to the Board of Higher Education, by which act my whole career on the line".

Moving to the five demands: with regards to the demand for a separate school of Black and Puerto Rican Studies, Dr. Gallagher declared that "If CCNY is open in September, there will be a Black and Puerto Rican studies program here." Dr. Wilfred Cartey had been imported from Columbia University back in February to develop such a program. The President said he expected to see Dr. Cartey's report shortly. On the question of a separate orientation for Black and Puerto Rican freshmen, he saw no reason why such a program could not be implemented that fall "if upperclass men ... are willing to run it." He declared, in reference to the demand for a voice the administration of the SEEK program, that the newly appointed director,

Dean Young "is ready to work with any SEEK students". On the fourth demand -for proportional representation in freshman admission -the President "pointed to the budget cut in Albany". He was happy to report, on the final demand, that the School of Education had recently voted to make Spanish a requirement for all entering students wishing to major in education. Moreover, he reported, the School of Education was working on a plan for the implementation of the requirement of Black and Puerto Rican History for education majors.

Predictably, the students' response to the presentation was a mixture of sarcasm and disbelief. For instance, one questioner wanted to know why the President had not chosen to address them on the issues "two weeks ago" before what Gallagher himself perceived to be 'a communications gap' developed. Joined now by SDS and other Left oriented student groups, the plans went forward for a general boycott in protest said one protester, of "the barrage of administrative bullshit" on the five demands.

At approximately 11 a.m. on Monday April 21, 1969 several hundred students assembled on a lawn next to the Cohen Library (renamed 'Liberation Hill'). Shortly after, the protestors started off—joined by some 400 students from Music and Arts high school—in a procession that took them through several classroom buildings "chanting slogans and singing ... On Strike; Shut it Down". Some of the

The New York Times

NEW YORK, WEDNESDAY, MAY 7, 1969

U.S. URGES LATINIS TO CLARIFY RULES FOR INVESTMENT

New Official, Without Citing Peru, Asks Foreigners Seek Stable Conditions

By BERNARD KELLER

WASHINGTON, May 6—Charles A. Meyer, the new Assistant Secretary of State for Latin American economic affairs, today in a speech called for Latin American governments to clarify their rules for foreign investment.

Meyer said that the United States would not make a commitment to invest in a country unless it had a clear set of rules governing foreign investment. He said that the United States would not invest in a country unless it had a clear set of rules governing foreign investment.

NAVY'S HEAD BARS AC AGAINST BUCHER OR C PUEBLO BOARD OVER

By JOHN H. HARRIS

WASHINGTON, May 6—Under the leadership of Admiral James H. Doolittle, the Navy today announced that it would not accept a proposal to set up a board to investigate the actions of the late Admiral James H. Doolittle.

100 Students Bar Firemen At Brooklyn College Blaze

Police Disperse Militant

By BERNARD KELLER

BROOKLYN, May 6—A group of about 100 students today barred firemen from entering the campus of Brooklyn College after a fire broke out in a building on the campus.

HARVARD TO BUILD HOUSING IN BOSTON

By BERNARD KELLER

BOSTON, May 6—Harvard University today announced that it would build a new housing project in Boston.

Kenedy-Sponsored Study Of ABM Upsets Pentagon

By JOHN H. HARRIS

WASHINGTON, May 6—Under the leadership of Senator Edward Kennedy, a group of scientists and engineers today issued a report that the Pentagon's anti-ballistic missile program was flawed.

PORTAS' OLD FIRM PAGES U.S. INQUIRY

By JOHN H. HARRIS

WASHINGTON, May 6—The Federal Bureau of Investigation today announced that it was investigating the activities of a firm that had been accused of espionage.

Indonesia Sends Troops To Quell Papan Revolt

By JOHN H. HARRIS

INDONESIA, May 6—The Indonesian government today announced that it had sent troops to quell a revolt in the Papan region.

Negro Voted Mayor Of Chapel Hill, N.C.

By JOHN H. HARRIS

CHAPEL HILL, N.C., May 6—A Negro was elected mayor of Chapel Hill, N.C., today.

Navy Aide Finds Spending Waste

By JOHN H. HARRIS

WASHINGTON, May 6—A Navy aide today announced that he had found waste in the Navy's spending.

European Ministers Warn Greek Regime

By JOHN H. HARRIS

LONDON, May 6—The European Ministers today warned the Greek government that it was in violation of international law.

demonstrators opened doors and urged the occupants to join in. The highlight of the protest came when the students finally arrived in front of the Administration Building. A mock trial was held, "... in which 'the man' [presumably Gallagher] was accused of a host of crimes including denying Black and Puerto Rican students a separate school of studies and a separate freshman orientation program ... Convicted, the dummy was set aflame amid shouts of 'Burn him! Kill the pig! As the dummy burned, the crowd sang, 'Time to pick up the gun; the revolution has come...."

The *Campus* observers estimate the Monday boycott to be 30% effective. Significantly, *The Campus* also added that 60% of the demonstrators were white

students! This indicates that, beyond those directly involved in Leftist politics at City College, a fairly large core of white students were sympathetic—at least to the spirit of—the five demands. They, like nearly everyone else on campus that day, could have no idea how different tomorrow was going to be.

THE UNIVERSITY OF HARLEM

When, the next morning, members of the Committee assembled at the gates of the main entrance (on Convent Avenue) of the South Campus to initiate the next level of action, little did they know how their plans would change. They had come to implement another stage of the plans which had been worked out in the latter part of the fall.

Although the recollections of the various participants vary somewhat, there is general agreement that at least thirty-five individuals arrived at the South Campus at some time between 5 and 7 a.m. The students carried new padlocks, heavy chains and tools to remove the existing locks. Since there were several entrances to be secured, they broke into groups. At the main entrance, a pivotal confrontation took place between the students and the Burns security guards. Again, accounts of this confrontation vary. According to one version, the guards were caught “with their pants down”, implying that the students’ action quickly became a feat accompli. Another version saw the Burns guards advancing resolutely upon the students, who on their part exhorted them in the name of ‘the people’, since “our demands were gonna affect their children”. According to this version the guards’ resolve was broken when one member broke rank and refused to attack the students, reportedly saying “I’m not going to hurt these folks because they’re fighting for me.”

By perhaps 11 a.m. it was fully apparent to a stunned campus that business, as it was usually conducted, especially on the South Campus of the City College, had been suspended. “It was a event” said Prof. Bernard Bellush recalling the moment when news of the ‘lockup’ first reached him. The decision by the insurgents to prolong the occupation came some time during that morning: “Gallagher sent a delegation to talk with us. I think he had been impressed by the ‘hit and run’—which had committed some vandalism. Later that morning by eleven or so it became clear they were not going to attempt to take back the campus, so we had a meeting and decided -the take-over was on.”

Over the next several hours the core of students who had carried out the morning action, was joined by several hundred people. Newspaper and eyewitness estimates suggest that for the two weeks of the occupation, close to two hundred students occupied the premises on a twenty four hour basis. This number fluctuated considerably during the daylight hours when often, as the *The New York Times* observed “some residents and sympathetic high school students responded by visiting the South Campus and participated in classes and tutorial lessons held by the dissidents”.

The Times reported that during the course of the occupation several heavily attended rallies were held; speakers included

Betty Shabazz, Kathleen Cleaver, James Foreman and Adam Powell.

One of the first decisions [made by the student activists] was to rename the College—The University of Harlem. This symbolic opening up of the City College campus had profound connotations. It was the first time, noted student-activist Barbara Christian, that many of the residents who lived directly across from Finley Hall, had ever set foot on the campus.

The students developed a daily agenda which included, whenever possible, tutorials “to keep students in touch with their lessons”. They set up a “walk in clinic” where pre-med students (including activist Barbara Justice) took blood pressures and referred individuals to Harlem Hospital. Perhaps the *most* important activity was the nightly “community meeting”. Besides discussing the issues raised by the ongoing negotiations, the community meetings aired complaints “about food, security, not being able to swim or play basketball.”

Meanwhile a group of approximately fifty white radicals associated mainly with the City College Commune, had seized and occupied Klapper Hall on the North Campus in sympathy with the actions of the Committee. Mel Friedman, one of the occupiers recalls that several assaults had been made on the group by conservative white students.

Immediate reactions to the takeover varied as we have indicated, from shock and surprise on the one hand to outrage on the other. Yet when the outraged Student Senate leadership called for a rally in Great Hall at which 1,000 (predominantly white) students showed up, the meeting quickly turned to a support rally for the South Campus occupiers -to the consternation of the Senate leadership, who had called the meeting with precisely the opposite n mind. The next day the Faculty Senate met and voted to oppose the use of force on campus to remove the insurgents, or to use injunctions “as long as negotiations are going forward”. President Gallagher meanwhile declared that the college would remain closed while negotiations with representatives of the Black and Puerto Rican students were ongoing.

By this time too, some 40-50 Black and Puerto Rican faculty (including adjunct and tenured) announced the formation of a group called Black and Puerto Rican Faculty of City College. They issued a statement supporting the five demands, and argued that the college should remain closed during the negotiations. Two days into the occupation, negotiations began. The process and composition of the faculty participants to the negotiations, affords a glimpse into the nature of faculty politics at the time.

Besides the administration, three people were chosen to represent the faculty: Arthur Bierman and Joseph Copeland, and sociologist Jay Schulman. The latter had played a leading role back in February organizing a group called Faculty for Action. This group, which eventually grew to include about twenty-five members, had come out quite early in support of the five demands. The Faculty for Action argued for greater control of the university, and included among its adherents both tenured and untenured faculty, although it appears the latter were in

Celebrating the Fortieth Anniversary of the Open Admission Student Strikes

greater abundance.

On the student side, the negotiators were Rick Reed, Charles Powell and Serge Mullery.

The negotiations were thus proceeding under increasing pressures of time. By Sunday May 4th, under pressure from alumni, students and the threat of court action, the BHE decided that the college should be reopened for business the next day, and that a new negotiating instrument would be developed. At 7:30 am the next day the students were served with a court order directing them to vacate the campus. Two hours later they left.

A VIOLENT INTERLUDE

The court sponsored re-opening of the College did not mean that things were back to normal. The first full day of school was almost normal, reported the *Observation Post*, except for “a rally at Cohen Library at 11 a.m. (which) drew about 350 students to support the five demands ... but the campus was quiet and the demonstrations peaceful.” The next morning “a group of 20 Blacks and Puerto Ricans, armed with clubs, came into Steinman Plaza and ordered the students to leave.” A pitched battle ensued as the engineering students grabbed “sticks and golf clubs”. Similar episodes were enacted across the campus -at times involving white radicals, who along with the Black and Puerto radicals were now agitating the resumption of the severed negotiations (and the reclosing of the college). Gallagher, perhaps with a foreboding of worse things to come, ordered the college closed once more.

All through the morning and into early afternoon skirmishings continued between large groups of students around the reclosing of the campus. When “rocks, clods of earth and ... bottles” began to fly, the police charged in with clubs swinging. Eight students -all Black -were ultimately arrested and by 2 pm the police were once again closing the gates to the South Campus. A few minutes later smoke was observed “pouring out of the shattered windows of Aronow Auditorium.” The auditorium was gutted by fire as hundreds of students watched.

The temporarily closed campus was reopened. Later the Faculty Senate voted 36-20 to request Gallagher and the BHE to close the campus for safety reasons. The latter refused, citing their unwillingness to knuckle under coercion. The next day President Gallagher informed the BHE that he wished to be relieved of his duties by 9:00 a.m. Monday.

THE NEGOTIATED SETTLEMENT

“They were long, exhausting, drawn out”, recalls Dean Robert Young, “to the extreme that some faculty negotiators were replaced or withdrew due to emotional and intellectual exhaustions.

[Settlement] Sessions typically began at 9 a.m. and went on with minimum breaks to 8:00 or 9:00 pm. It was not uncommon for sessions to go to 2:00 a.m. the next day, only to begin on schedule again.

Some recollections focused on the level of sophistication exhibited by the students: “You must understand”, said Young, “these students were organized, they were deliberate, and sometimes -politically speaking -intimidating, they knew when to raise questions, when to insist on going into caucus, or to place the administration in a position that could best be described as ‘ill at ease”. Prof. Bell concurring with this judgement, observed that “faculty are not trained to face up to organized students who feel they are right, who in the process of the negotiations are making clear they are not acting in the role of subservient students . . . faculty were terribly shaken -psychologically, educationally, whichever way you put it.”

A lot went on in the so-called negotiations. There were some wonderful, creative models that were built for the establishment of a first class Black and Hispanic college that would serve...poor whites as well.

[FROM THESE NEGOTIATIONS CAME THE OPEN ADMISSIONS POLICY]

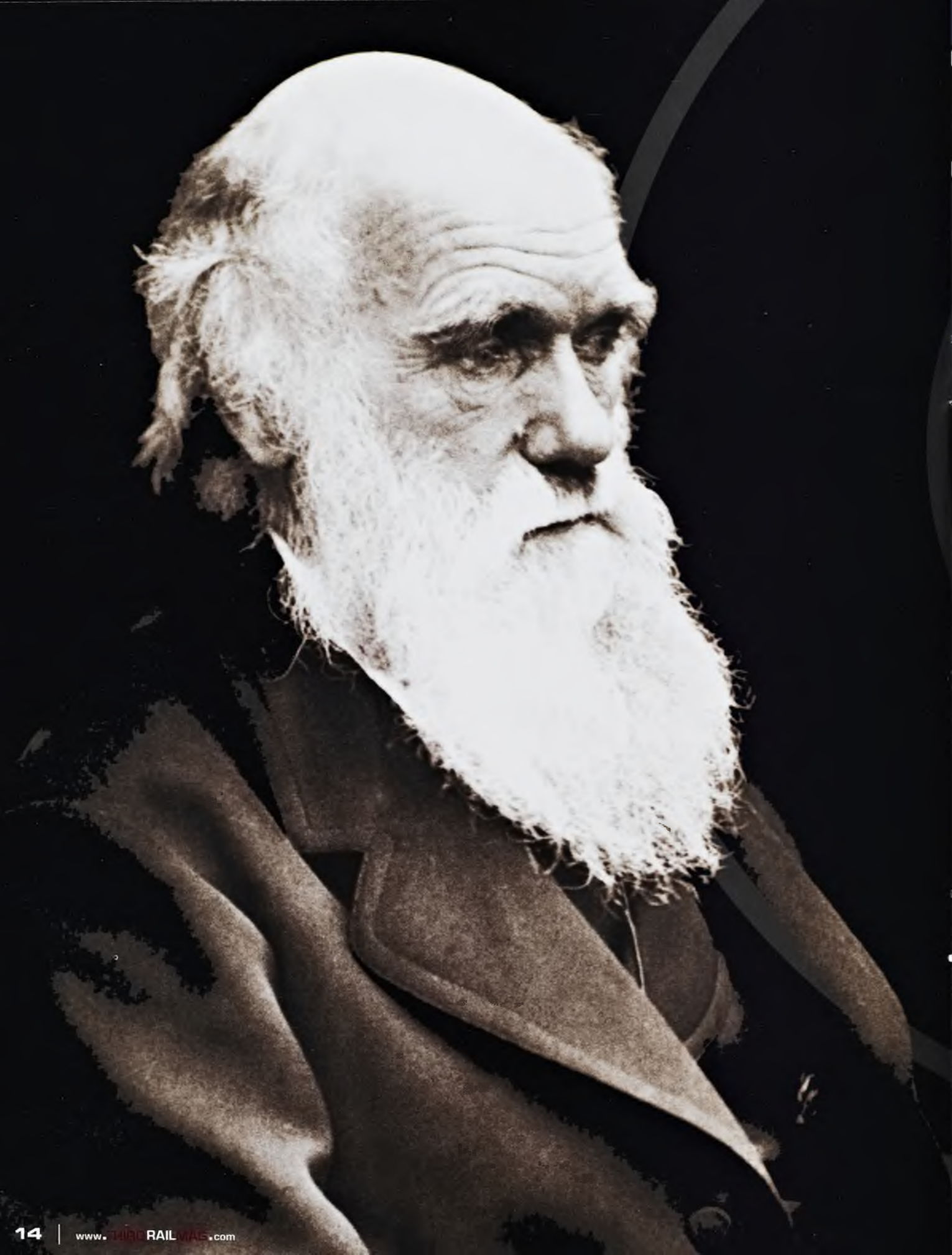
As an experiment in public higher education, the open admissions policy of the City University of New York was

unmatched and unprecedented, for its apparent precipitous timing, and its vast scale. Commenting on the phenomenal nature of the change, one group of researchers were moved to observe how “... striking was the abruptness of the change: no major university system had ever moved, almost overnight, from a rigorously selective admissions standard to a policy of guaranteed admission for all high school graduates.”

And, although it is quite true that voices were already long at work pushing CUNY towards a form of open enrollment (1975 was the target date), researchers have failed to explain adequately not only the decision to accelerate the target date, but also why the decision was made at the time it was.

Dr. Allan Ballard (second SEEK director at CCNY, later University Dean for Academic Development) assessed that “Without the student protest, there would have been no open admissions.” Ballard noted that the overall context of change in the society had to be considered, as well as the fact that the university had already moved toward a more open university with the introduction of SEEK and the College Discovery program. He added, however, that “it was the students who forced the issue of open admissions”. In his early (1976) analysis of the decision Ballard had noted the Board’s acknowledgement of the Black and Puerto Rican students movements at City College as “the prime impetus for change in the approach to the matter of enrollment policy”. He criticized the Board then on the grounds that it “diverted the thrust of the Black and Puerto Rican demands and gained a white middle-class constituency for the program”.

Although there is evidence that other factors were pushing the university toward more changes, the protests at the City College were the precipitating factor. The reform of the admissions policy of the City University in July 1969 changed abruptly, and forever, the character and some of the established traditions of that institution. 🍌



PUT YOUR BELIEF
IN RELIGION
NOT
EVOLUTION,
BUT...



Brian Kateman
explores the politics, science,
reason and belief on evolution,
creationism, intelligent design,
as well as the theories of
Charles Darwin's (pictured
left) monumental epitome,
The Origin of the Species,
and Richard Dawkins' Blind
Watchmaker.



As the HMS Beagle set sail in 1838, Charles Darwin had already begun to seriously question leading contemporary naturalists' explanations for how life had developed into its current forms.

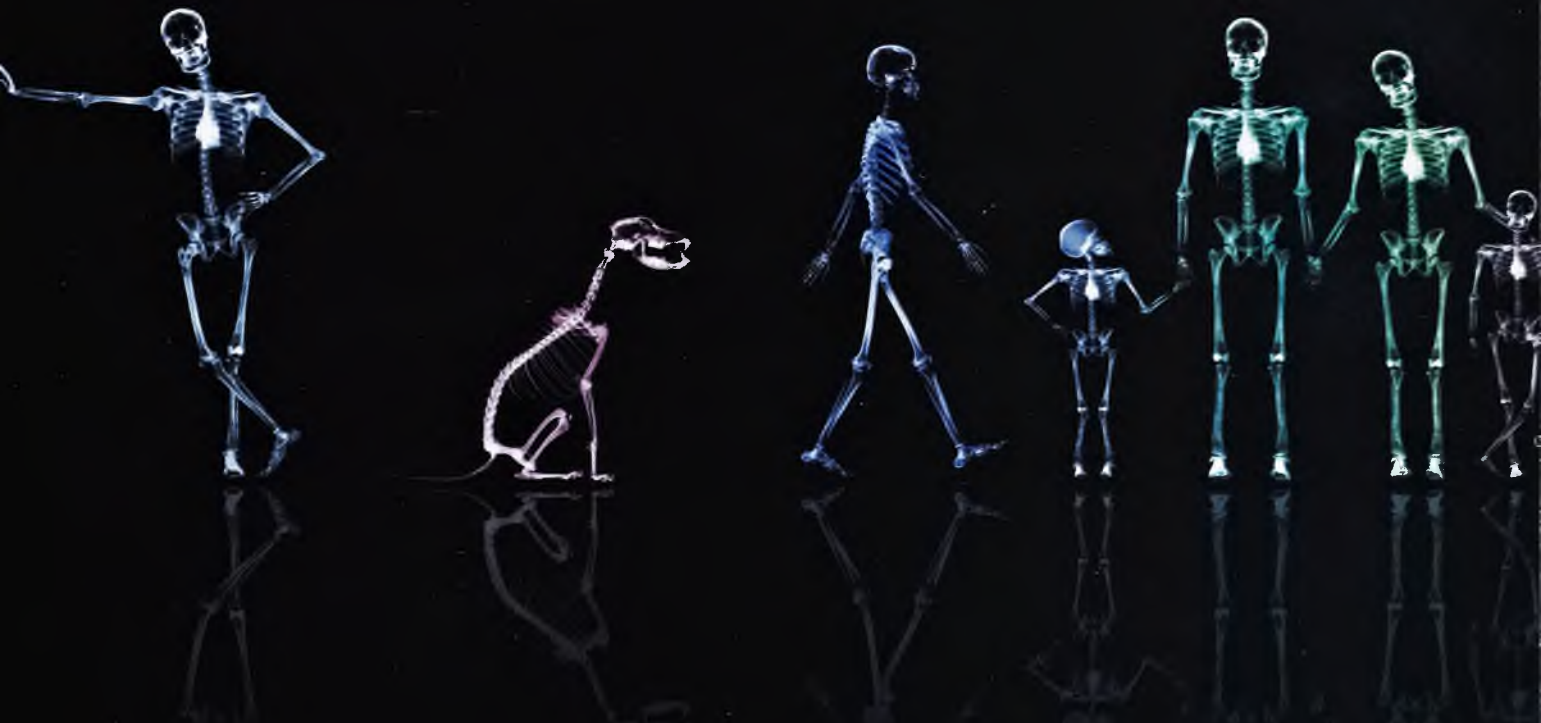
Darwin became increasingly convinced that various species had evolved from a common ancestor and slowly diverged from each other over time, rather than being divinely created at the beginning of the world. Darwin formally introduced his idea of natural selection as the mechanism that drove evolution in his book, *The Origin of Species*, published in 1859. While it took nearly a century for scientists to confirm Charles Darwin's extraordinary insight, his ideas now revolutionize how we perceive the massive biodiversity of the world, influencing many areas of thought, including among the most controversial, religion.

When analyzing evolution, the process by which species have diverged or converged over an extended period of time through a common ancestor, it is evident that many believe science and religion cannot coexist with one another. Indeed, this is easy to understand when examining the fundamental differences between creationism and evolution. Unlike creationism or any intelligent design, evolution by natural selection, the notion that favorable, heritable traits become more common



Charles Darwin

in successive generations of a population, and unfavorable heritable traits become less common, is a counter intuitive process because it assumes that complexity can form from simplicity. Richard Dawkins, in his brilliant book entitled *The Blind Watchmaker*, helps explain this concept by offering an interesting comparison between a watchmaker and evolution.





Richard Dawkins

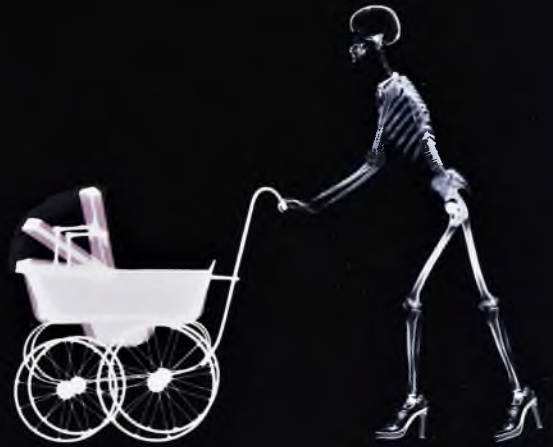
A watchmaker has a systematic recipe on how to assemble a functioning watch, with the creator's (the watchmaker's) purpose in mind—telling time. Natural selection yields a vast variety of species if you give it the right conditions, including variation within the population in terms of fecundity and survivorship, heritability, and an ample amount of time. These

conditions are analogous to the parts of a watch, which are necessary for making the hands move in a uniform, systematic manner. Evolution by natural selection is therefore coined a blind process because it has no intent on making descended species more or less sophisticated than their ancestors, or even making them at all!

This view, one that complexity arises from simplicity, I imagine would seem silly to a religious person,

PUT YOUR BELIEF
IN RELIGION
NOT
EVOLUTION,
BUT...

by Brian Kateman





who envisions his or her savior to be an omniscient and omnipotent divine spirit who has an equally impressive divine plan. As the fairytale narrates, one version of this divine plan entails the creation of Eve, who was constructed from the ribs of a lonely Adam, who yearned for a friend. Now while this story surely illustrates the impact of feeling lonely when isolated from others, as well as the author's wonderful imagination, this story, is not only improbable, it is fundamentally illogical. While I acknowledge the pervasive nature of religion can readily be explained by its comforting nature and ability to convince otherwise intelligent people to embrace the notion that a higher power created all the species that are extinct and living today, evolution offers a far more compelling story.

As scientists continue to explore genetic, fossil, and archeological evidence to help scientists recreate the story of our evolutionary past, it seems as though the theory of evolution is slowly transcending into a fact. I encourage students here at CSI to reflect upon their biology classes, when they perhaps dissected a species of fish that had fins, which were synonymous with their own limbs, or sequenced a human strand of DNA that belongs to a human who shares 99 percent of its genes with the chimpanzee. Why then, one might ask do people find evolution a difficult concept in which to "believe?"

Besides the fact that it is often grossly misunderstood, the simple process of evolution by natural selection is sometimes a disturbing concept for people to accept. I, along with Richard Dawkins sympathize with those who are unconformable with Neo-Darwinism because their initial resistance is understandable. Often people find themselves in awe at the complexity of the human body, marveling at the notion that complexity can result from simplicity; after all, it is as counter intuitive as previously discussed, and admittedly an incredibly amazing and beautiful process. No evolutionary biologist would argue that! Reflecting upon any human body part, the eye for example, with all its intricate rods and cones, working together to filter light, yields an incredulous response when scientists proclaim that it "evolved." For many, this may mean an organism "randomly" sprouted an eye out of thin air a million years ago; they find themselves proclaiming: "certainly some intelligent being must have created this magnificent, useful eye!" Evolution is by no means a "random" process. It is instead a result of processes, such as natural selection, that accumulate into very large observable differences over time. No spontaneous generation here.

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by Brian Kateman

Often people ask where are the intermediate species? Why is there no half-bird-half reptilian species walking or perhaps slithering around? The fact is scientists don't expect to see living intermediates because species that share similar resources within the same environment eventually become extinct. The famous saying, "survival of the fittest," eliminates the immediate intermediates and consequently creates what seem to be gaps. So then, people postulate an intuitive rebuttal: why are there no intermediate fossils in the geologic record?

Well, for one thing, there are thousands and thousands of extinct organisms found in the fossil record, which are intermediates to species living today. Without the conodonts that have little structures homologous with the gnathostome jaw and perhaps dinosaurs who are perhaps more familiar and share countless similarities with birds, we would indeed have difficulty understanding the relatedness of many species. Luckily for scientists, countless intermediate fossils do exist. Indeed, no matter the argument presented to the theory of evolution, many of which are prominent in one of my favorite books (for strengthening my belief in evolution) called the "Icons of Evolution: Science or Myth," by Jonathon Wells, scientists have an answer.

With this collection of supporting evidence, as my idol Richard Dawkins speaks about, my goal in writing this article is to sway the probability to a certain, more mathematically sound direction. Does it seem more likely that Zeus and his godly accompaniments are bowling and this explains why we hear such loud noise after an extremely visible bolt flashes through the sky? Or is there a scientific process going on here? Use this logic against the Greeks who lived centuries ago and they would call

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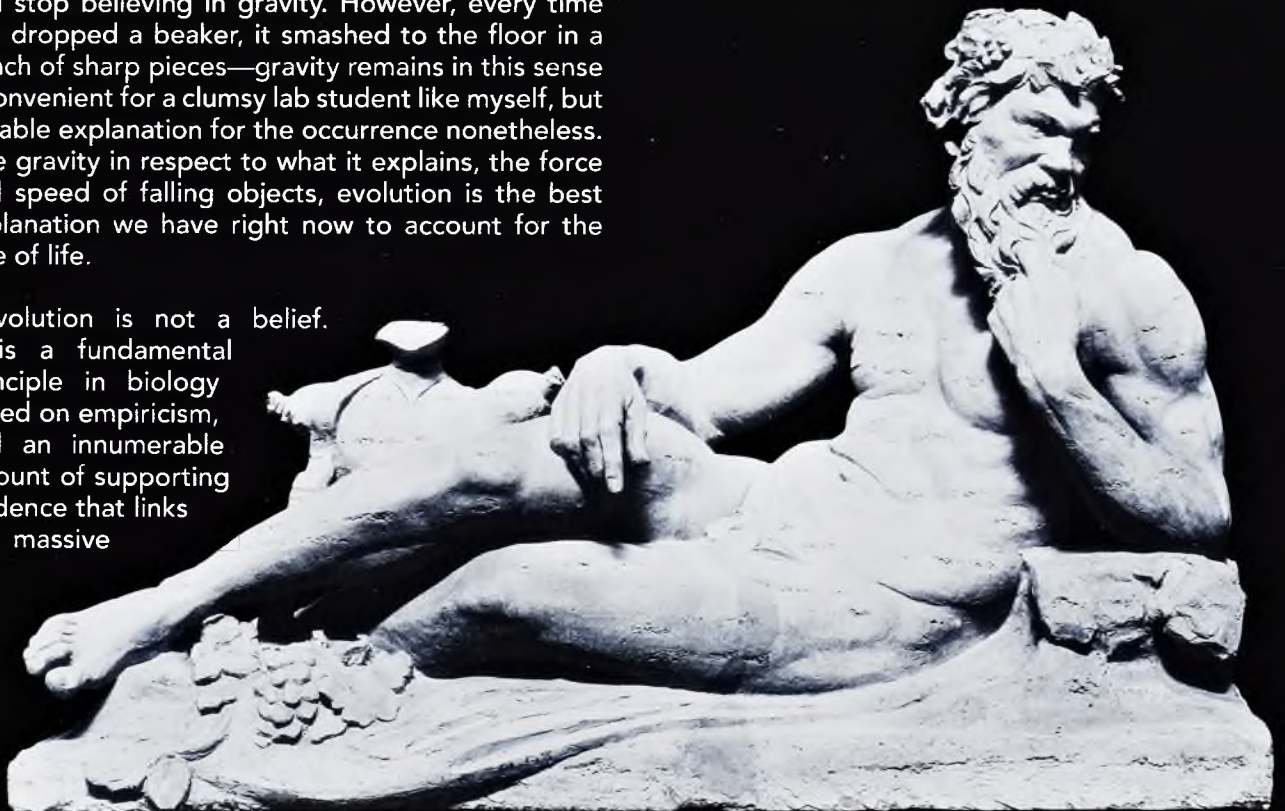
by Brian Kateman

you crazy! Did a higher power create each unique species, from the Emperor Penguin in the Arctic to the amoebas, too small to see with the naked eye? Or did these species evolve from a common ancestor? I suppose neither the existence of Zeus, nor a higher power creating the initial steps of evolution can ever be "proven," but we can certainly move the plausibility lever in a certain direction. I encourage professors to teach evolution in this manner and present the evidence that supports the theory, rather than as an irrefutable fact. I mean, if I was in the lab in the academic building of 6S and I dropped a ball and it levitated long enough for me to call my peers over to collectively glance at this mystifying occurrence, I'm sure we'd all reach a consensus and stop believing in gravity. However, every time I've dropped a beaker, it smashed to the floor in a bunch of sharp pieces—gravity remains in this sense inconvenient for a clumsy lab student like myself, but a viable explanation for the occurrence nonetheless. Like gravity in respect to what it explains, the force and speed of falling objects, evolution is the best explanation we have right now to account for the tree of life.

Evolution is not a belief. It is a fundamental principle in biology based on empiricism, and an innumerable amount of supporting evidence that links the massive

biodiversity of the world with a single common ancestor. While religion and evolution both teach us to use our critical eye when analyzing interpretations on how the world began, the persistence of the former is based on belief and the latter on logic. Does this mean that a religious person cannot believe in evolution? Absolutely not! It certainly takes blind faith to believe in a higher power because it lacks empiricism and falsifiability. However, embracing the logic of the theory of evolution as an imperfect fact, and one's unfounded belief in a higher power is entirely possible. If it provides you comfort, who am I to protest! I just employ you to acknowledge it is a belief and not a theory; thus the reoccurring distinction between religion and evolution. For those struggling to believe in a higher power and evolution, just postulate a divine figure that created the world and its building blocks for the pre-biotic soup and even the big bang, but sat back on perhaps the seventh day to rest and let nature and the simplicity of evolution by natural selection take its course. With this beautiful image, one could imagine a unification of worlds that seemed to once conflict with one another. Religion and evolution, can harmoniously coincide and illuminate each other, satisfying one's desire to not only believe that there is "something" out there, but also one's passion for the logical nature of science. 🙏

Brian Kateman is a student at the College of Staten Island's Honors College.





BANNED BY

Official Newspaper of the College of Staten Island

THE BANNER

American Democracy Project

WANTED: An Obama Supporter

BY THOMAS MORRISSEY
CONTRIBUTOR

Last semester, *THE BANNER's* American Democracy Project published a column by their right-wing conservative columnist, Thomas Morrissey entitled, *Wanted: An Obama Supporter*. Morrissey, a reluctant McCain supporter called for pro-Obama responses to his column challenging his assertion that there were no reasons to vote for Obama in the upcoming U.S. Presidential contest. Grasping at the chance for a public debate within the pages of *THE BANNER* on the merits of a McCain or Obama presidency, Student Government Elections Commissioner, Michael Gultieri responded with an Op/Ed piece in support of Obama. *THE BANNER's* Editor in Chief, Billy Kline, had informed Gultieri that the winning response to Morrissey's column would be published in *THE BANNER*, telling him in an email, "The challenge is supposed to be more of an 'on page' debate where the challenger would argue for Obama in an article format." After Morrissey received all the submissions he declared that Gultieri's submission was the winner. Surprisingly, Morrissey took the liberty of responding to Gultieri's winning submission WITHOUT publishing Gultieri's submission and in contradistinction to *THE BANNER's* Editor in Chief, Billy Kline's email to Gultieri! Subsequently, *THE BANNER* admitted that they made a "mistake" in not printing the winning submission by Student Government Elections Commissioner, Michael Gultieri. This "mistake" is both unfortunate and decidedly anti-Democratic; so much for *THE BANNER's* so-called "Democracy Project". Due to *THE BANNER's* seemingly right-wing bias against the winner of their own contest, *THIRD RAIL* is printing the winning submission.

Greetings Thomas Morrissey:

I'll respond to the issues raised in the article—foreign and drilling. Foreign policy is an area where I strongly favor Obama's position. He wants to meet with foreign leaders, even those who don't like us, and be cautious about deploying our troops. It is good to meet with bad leaders. When Ahmadinejad calls Israel "counterfeit and illegitimate" the correct response is to sit him down and explain why Israel is as legitimate as any other state, not to resolve that you won't speak to him until he agrees with you. I have heard it argued that an American president meeting with such a leader would legitimize him as a political figure; the Iranian people legitimized him when they elected him. Any democratically elected leader IS legitimate whether you meet with them or not. McCain would not even agree to meet with the leadership of Spain, which has troops helping us in Afghanistan.



BANNED BY

Official Newspaper of the College of Staten Island

THE BANNER

American Democracy Project

WANTED: An Obama Supporter

BY THOMAS MORRISSEY
CONTRIBUTOR

At one of John McCain's town hall meetings, a woman talked about the poor treatment of our veterans and concluded by saying, "If we don't re-instate the draft, I don't think we'll have anyone to chase Bin Laden to the gates of hell." John McCain replied, "I don't disagree with anything you said." At a separate town hall meeting McCain said: "I don't know what would make a draft happen unless we were in an all-out World War III." Add this to his constant saber rattling about foreign powers, "threats from rogue states like Iran and North Korea, and the rise of potential strategic competitors like China and Russia mean that America requires a larger and more capable military," (JohnMcCain.com) and you have a candidate I don't support. I do not want to die in Iraq, Afghanistan, Iran, North Korea, Russia, or China. The man still thinks that invading Iraq was a good idea. I don't think that our military or economy could sustain the aggressive foreign policy of John McCain.

We have already succeeded in Iraq. Saddam's government was dissolved, he was hung, and the country has a new constitution and new leaders. Leaving now would not be "waving the white flag of surrender" as Palin would call it. The fact is that the Iraqi government had a seventy-nine billion dollar surplus in its budget due to high oil prices. Why are we still paying for their law enforcement? Why are we still paying for their community development programs? We're the ones whose government is deep in debt. I think it's getting time for this young democracy to start paying its own bills.

Obama calls for a sixteen month "timeline" for troop withdrawal. McCain has come to support a sixteen month "time-horizon" for troop withdrawal. These views may sound the same, but remember that a line has a specific beginning and end. The "horizon" is something that can never be reached because as you approach it, it



will continue to move way from you. I prefer Barak Obama's "time-line".

Al-Qaeda is the group that actually attacked us. Their leadership is in Afghanistan and Pakistan. Why does John McCain keep ranting about all these other countries? We need to focus on Afghanistan and working with the Pakistani military to break Al-Qaeda's leadership. I respect John McCain for his courageous service but Obama is the one who understands foreign policy

As far as drilling goes, Obama is not dead set against it. He just wants to use it as a bargaining chip, only agreeing to it if it comes with funding for green energy. Besides, the oil isn't going to go bad down there. Even if we don't pump it in the next thundered years it'll still be there. Oil isn't like wind or solar power where not harnessing it means that it's wasted forever. I think it might be shrewd for us to let the other countries drill their oil while we hold on to our own. Then as they run out of oil, our oil will become more valuable.

Even if people stop using gas to power their cars, there are still lots of petroleum based products the oil could be used for.

By the way, when you say: "Everything I've learned about Obama paints a particular picture of who and what he is, and what he intends to do", would I be correct in assuming you get the bulk of your information from Fox News? Mike Savage? Rush Limbaugh? Either way you should check out a site called mediamatters.org; it's about checking for false or inappropriate things said in the media. You should also look at politifact.com, a site that fact checks politicians. Anyway, if you have more arguments I'd be happy to respond to them.

Michael Gualtieri
Elections Commissioner,
CSI Student Government Senator

IRAQ WAR IN DIA

FACTS ABOUT THE GENOCIDE IN IRAQ THAT YOU REALLY DON'T WANT TO READ ABOUT BUT NEED TO KNOW



American soldiers killed:
4,316



Soldiers seriously injured:
31,354
Does not include psychological impairments



Private Contractors (Mercenaries)
in Iraq working for the U.S. Army
180,000



Iraqi civilian war casualties:
1,200,000
(Source: Opinion Research Business (ORB), an independent polling agency located in London)



Estimated Cost of War:
\$700,000,000,000
That's 700 BILLION for those who can't count. Nobel economics laureate, Joseph Stiglitz estimates the war will cost over 5 trillion by its conclusion.



Iraqi unemployment rate
when curfew is not in effect:
27%–60%



Third Rail will be updating this page every issue until this cruel & illegal war is over.

Don't Shoot The Pharmacist!

Don't Shoot The Pharmacist!

By Anthony Vivirito

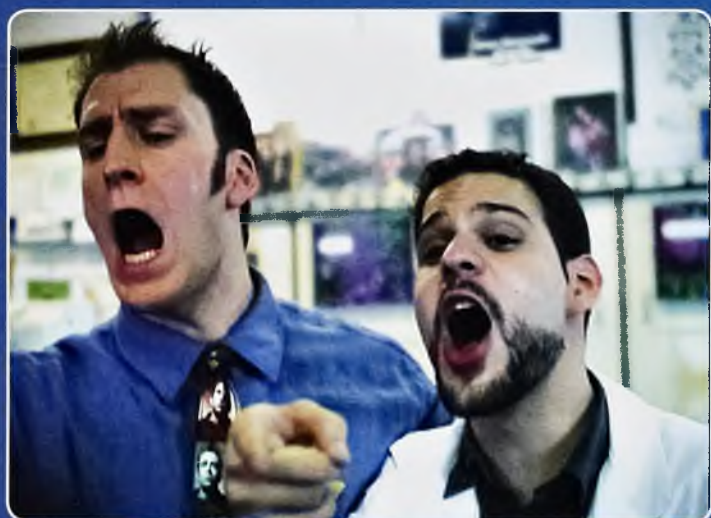
Can one night in a Brooklyn pharmacy show us a knock down flat out crazy romp through a world of comedic mishaps and crazy happenings? Of course it can! Hookers, potheads, junkies, adulterers, and one very manic OCD patient are ready to make this store unbearable for those who work it. Comedic newcomer Dave Broitman's film, Don't Shoot The Pharmacist!, helps to reintroduce the world to a commonly known fact of how crazy customers can be, and to truly feel sorry for the guys who have to deal with the lot of them!



From Right to Left: The blurred Edwin Matos Jr. as Ty Jackman, with Ben Bailey as Zack Wright, RPh.

Don't Shoot The Pharmacist!

After a fellow coworker calls out for another night of work, it's up to pharmacist Zack Wright (played by Ben Bailey, the hilarious host of the game show *Cash Cab*) to pick up the slack and work the overnight shift once again at the Goodyear Pharmacy in Brooklyn. Along with his trusty pharmacy technician, Ty Jackman (played by Edwin Matos Jr.), they both help to entertain each other and deal with annoying people through the night. At the same time of helping the weirdest and most annoying customers



in the borough, his overactive imagination helps to keep him (partially) awake. While daydreaming about fulfilling his goal of becoming a Vegas Roulette dealer or any which way he can please his female customers, he's struggling to figure out why he's stuck dealing with this job and why he hasn't already left. These two characters are not alone, as they are joined by an OCD patient in denial named Phil (played by Jayson Simba), whose only reason for waiting all night within the pharmacy is to wait on his Zolofit refills. He's joined by Kevin the pothead (who's played by the famous comedian, Godfrey) who shows us all

how to appreciate all things in this world, big or small, with a little help from some marijuana. And rounding off this fruitful list of characters is Zack's roommate Alex, who is played by comedian Steve Byrne, who ironically plays a (bad) comedian in the movie.

The movie seems to pay much homage to *Clerks* and the Kevin Smith defined genre of comedy, taking it's cues when it can, but at the same time mixing in a unique style all the director's own. Broitman exposes the viewer to a plethora of customer types that we have all seen (or experienced) at least once through the glory of retail service or life itself.

They range from a Spanish man (Shaun Taylor-Corbett) with severe incontinence and no English vocabulary, to a tall man (Bruce Ross) with a mysterious odor which he chooses to deny, a local prostitute (Gretchen Dematera) complaining on the size of the pills she must swallow (though she has no problem swallowing other things of a questionable nature), to my personal favorite, a hard of hearing, senile, bald, slightly stupid old man (Myles MacVane), who has a wife and a girlfriend, and proceeds to try on condoms within the pharmacy itself without any warning to others! My hat is off to Dave Broitman for this character's creation (which makes me wonder if he was based off a person he came across in his daily life...). The comedy is further enhanced in the lucid daydreams that come across Zack's brain as he



ABOVE: Zack (played by Ben Bailey) & Ty (played by Edwin Matos) open wide!

RIGHT: Zac (Ben Bailey) punches Alex (Steve Byrne).



ABOVE: Emily Sproch playing the role of Janet from the film *Don't Shoot the Pharmacist!*

struggles to make it through the shift. Many of them involve pleasing many of the female customers (such as Janet, played by Emily Sproch) who frequent the shop, as well as making himself believe he is a sexual dynamo. One of the films truly entertaining daydreams is when he becomes a karate master to help a local junkie "kick" his drug habit... literally.

While offering an insight of how horrifying retail can be, no matter what the job may be, Dave Broitman brings comedy to a new level and beyond, penning an interesting tale, and using his characters to their full potential on screen. All in all, this movie deserves a generous amount of praise for both the creator and his cast. So check it out while you can and check out www.dontshootthepharmacist.com for show times and places where you can check it out. And please, whatever you do, don't shoot the pharmacist (or Dave Broitman)! 🚫



ABOVE: Kevin (as portrayed by "Godfrey" on the floor of the pharmacist.



Don't Shoot The Pharmacist!

Don't Shoot The Pharmacist! is recognized as one of the top 4 films in Staten Island Film Festival's history. It's going to be screened again on Friday, June 5 at CSI at the Williamson Theater in Staten Island for those who missed it last time.

Tix at:

<http://www.ticketweb.com/t3/sale/SaleEventDetail?dispatch=loadSelectionData&eventId=1230194>

Directed by David Broitman
Writing by David Broitman

CAST

Ben Bailey.....Zack Wright
Edwin Matos.....Ty Jackman
Jayson Simba.....Phil Freeman
Godfrey.....Kevin
Myles MacVane.....Johnson
Shaun Taylor-Corbett.....Pico the Shitter

Original Music by Quentin Chiappetta
Cinematography by Erika Silverstein
Film Editing by David Broitman, Rick Engelsher, Guy Shahaar & Jayson Simba





THE POLICE

To start off I would like to express my regrets from my lack of being in the last edition of *Third Rail Magazine*. I hope whatever loyal readers I may have gained will forgive me, but I do on the occasion have a lot on my plate and so many things to write about that it becomes hard to pick just one thing and run with it. Also I have been busy organizing students into the new Armed Students Revolutionary Council (A.S.R.C.) as well as several consultations with the local Politburo, as well as planning for this coming November. So I hope all of you can forgive me in my lateness, but now onward and forward into this issue's edition of Comrade X.

One of the scariest things I have noticed about America is the extent that many members of our society will go to to enforce the status quo. Making sure that everyone steps in line, rank file in the way they are suppose to. Independent thought is almost totally discouraged in our society creating an almost (I hate to use this damnable cliché) sheep like society which has begot the phrase "Sheeple". The problem with

this is that it is both very far off the mark, and yet at the same time isn't; its sort of a Schroeder's analogy both applying to the situation and yet not. But the paradox of the American people with their inability to think and yet not think for themselves is not the subject of this article. As you may have already guessed from the title, this column is about your local agents of fascism, terror and oppression—The Police!

Now some will take offense to my calling our friendly neighborhood policeman a tool of terror, oppression and possibly Nazism. It's understandable that some people would be taken aback or outright offended, but this is a criticism people must face; a majority of

people do not look favorably upon the police. I for one have long complained about those who police Staten Island as among the most deplorable cops in the entire city, and given New York City's track record of police incidents over the last 15 years that is an astounding conclusion to make. And I say that because damn near every person I have talked to has admitted to me that the only reason they want to

"A person in uniform is merely an extension of another persons will"

— PHILIP SLATER

"If you have to wear a uniform its not worth doing"

— GEORGE CARLIN

join the NYPD is so that they (or at least they perceive they) can break the law and get away with it. Now mind you, these are students who seek to be cops on Staten Island. Furthermore, I have said for years that a majority of Staten Island cops, are, well—remember those jocks and bullies from high school who were crappy students but still passed anyway because they were on the football team, the baseball team, etc, etc, who loved to pick on the “lesser” students because they could get away with it? Well most of those kids go on to become police officers. Why do a majority of these, for lack of a better word, bullies go on to be cops? The answer is simple so that they can be bullies with badges and guns and you can't do anything about it.

That's the sad fact. Most people that go on to be police officers don't do so out of some idea of civic duty and wanting to give back to society, instead they do it for power, to be better than an everyday citizen. And as Byron said power corrupts. And Police corruption is one of the most disgusting things around, a “dirty” cop goes against everything a police officer is suppose to stand for. Instead of helping the people, he harms them. He is charged to uphold the law, be not only does he help others break it, but he breaks it himself. This is another problem we face when we

discuss the police, and that's the “Thin Blue Line”. Any man that would tell you that the Thin Blue Line is a myth is either a liar, a fool or both. The Thin Blue Line is packaged to us today as “professional courtesy”. All the proof you need of that is how officers who are under investigation, especially those who are suspected of committing a major offense, are defended by their fellow officers as “good cops”. One of the more obvious is the “Mafia Cop case” which found three cops innocent of being hit-men for the mob. In my humble opinion this is bullshit of the highest order and stinks to high heaven.

There are other incidents that also come to mind, of officers both retired and active defending the actions of officers accused of criminal activities, whether it's an actual crime or misconduct of some sort. Another prominent example is the oft mentioned Sean Bell shooting case. Now many people have mixed reactions and feelings about whether the cops were right in doing what they did. But remember that at least one of the officers stopped and reloaded to continue firing.

Let that sink in for a moment... he stopped and reloaded; he reloaded and emptied the second magazine for Gods sake! I don't care what any court in the world says—at that point, you're not panicking. As a professor on this campus whom I admire has told me, “Justice means sometimes guilty people go free.” It is a mockery of the ideal of justice and what is right, but yet this happens time and time again. Some have made a case that the Sean



★ COMRADE X

Bell shooting was racially motivated and others have made the case that it isn't. I don't know if it was or it wasn't, but the N.Y.P.D. has very poor race relations—Amadou Diallo and the shooting of Ousmane Zongo. With what amounts to the rape of Abner Louisma back in 1997, the N.Y.P.D. shows just how poor the track record is when it comes to minorities. And even more recently there was the shooting of a Black officer by their fellow officers.

There was also the incident in which two Black NYPD officers complained to a superior (who himself was Black) that, another

officer had referred to them as “Niggers”. The superior in question then told them to “deal with it” and he himself tossed out a healthy dose of “niggers” and other such hate speech. The insensitivity shown by the police towards minorities among their own ranks can only be indicative of how they treat minorities out on the street. We see time and time again that the “stop and frisk” policy of the police is racist in its targeting of minorities. Now some have said this is because minorities are more likely to carry illegal weapons and commit crimes. But why is that? Conservatives will tell you it's because they don't work hard enough and they rely on welfare. In reality that explanation is so racist, that it borders on the absurd that in this day and age it is even accepted by any number of people. In reality the major cause of crime among minorities is what they all have in common—a majority of crime committed by either whites or minorities is carried out by people from the lower economic classes; the poor, undereducated and those lacking real opportunities. In short—the disenfranchised. But for the most part that is a topic for another day and another time. So how do we deal with crime among the lower class? We lock them up in prison for (in some cases) insane amounts of time. We treat the symptom of the disease but we leave the root cause uncured; it's like putting a band-aid on a paper cut while leaving a sucking chest wound wide open. Now I don't want to get into the root causes of crime among the lower and working classes since that's a topic for another edition of Comrade X, but it is common sense that the inequity inherent in our system causes mass disenfranchisement, not only of minorities, but of the working class in general. This is a driving factor behind crime which is evident in the fact that crimes are disproportionately high among the poor (or, at least, non-white collar crimes).

There is a culture of corruption among the “Boys in Blue” at the N.Y.P.D.. Now, yes, at this point I sound like a broken record, but some people just don't understand. When we say there is a culture of corruption they think a few bad apples, but all of the cases of police brutality have not convinced some people that the whole barrel is rotten—not just the apples. The fact is that over 51% of complaints brought before the Civilian Complaint Review Board (CCRB) are ignored by Police Commissioner Ray Kelly. Because of this, more of the police become disconnected with the public and the easier it becomes to commit crimes. Police as enforcers of the law need to be held accountable to the law even more than us “Civvies”. It's a very common sight to witness an officer get away with things that would have ended with a ticket or a night





or two in jail, but as stated, the thin blue line stops that. Now, yes—I know I’ve said this before, but its true—our society is based around the principal of the rule of law in which the law is supreme and all live under it; no man is above it. But it’s bad enough we had our President George W. Bush, the man who is suppose to uphold the laws, break them time and time again and put himself above the law. So is it any surprise that our local SS boys in blue break the law? Yes, I know that’s hyperbole and maybe even libel, but there are people, not just us “crazy left-wing nut jobs”, but everyday people who believe that policemen disregard the law. We have the paradox of if a fellow “civilian” breaks the law we call the police on them, but if the police break the law who do we call on the police? The ideal answer is the CCRB, but as noted, the Commissioner can just refuse to punish the officers in a manner befitting what they have done and instead receive barely a slap on the wrist. A slap on the wrist? The U.N. hands out stricter punishments to rouge nations more often than the N.Y.P.D. punishes bad cops who think they are the stars of their own personal TV crime drama.

So what are some ways we can fix this? My personal favorite and the one that makes the most sense to me is by increasing the power of the CCRB. Currently only the N.Y.P.D. can investigate complaints brought to the CCRB. That needs to be changed since that enables police the option of killing an investigation before it can even start. So barring that solution, we need a completely independent investigative bureau to advise the CCRB. It’s not

perfect, and there are more well thought-out plans out there, but I believe it’s a start. We need to remind officers as well as politicians that they work for US, the people! The simplest answer is just oversight—we need oversight and to limit police power. For Gods sake, back in 2004 at the RNC convention the N.Y.P.D. were running Cointellpro-like operations just like they were the FBI and this was the Goddamn 60s for Christs sake! It’s wrong, just no other way to say it, but just morally wrong. And if you have never heard of Cointellpro (no it’s not a video game system from the 80s) then either you didn’t pay attention in U.S. history classes or you had bad teachers, so look it up. But for far too long the police have had free reign to do as they please to treat the public in any manner they see fit. Another thing I would like to see is police, just every day officers, who are *trained* to shoot responsibly. These men and women are allowed to carry guns and can discharge them at members of the public if they deem it necessary—are only required to go to a firing rage once a year, ONCE A YEAR! So these men and women who have guns, who can shoot at people and that may sometimes happen around people not involved are put in danger. No cop wants to fire their gun or so I have been told, but they should know how to fire it accurately and maybe then instead of more dead people you would get people who are just wounded but will live. Why pump 17 rounds into a guy’s chest when a shot to the leg would take him down and let him live to stand trial?

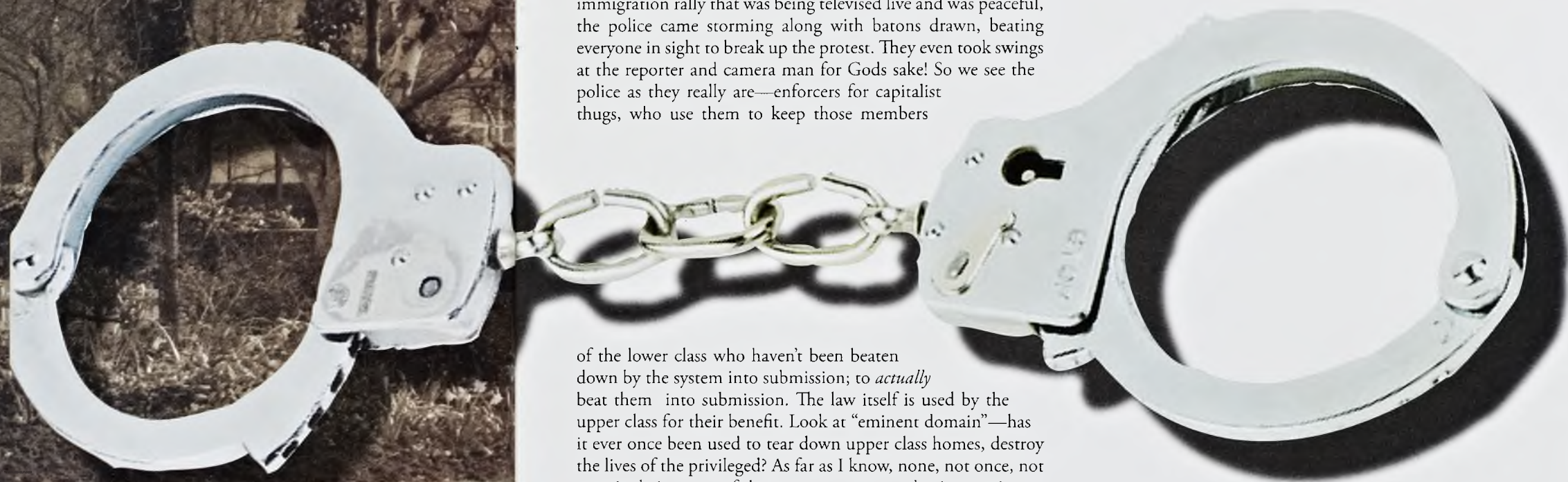


But what of the police themselves? They are of the working class, now part of the lower middle class, but yet they enforce the laws that protect the upper class? They suppress free speech whenever possible, at rallies and protests. To go off on another tangent for a moment, what kind of nation says you have the right to free speech, then says you have the right to free speech only in our special “Free Speech Zones” which are out of the way and ignored? China is one nation that does that, and they tend to arrest anyone that shows up at one of those. But even here we have those. In the U.S. protesters are caged in and it is in essence an encouragement not to protest since the people you are protesting against or about won't be able to see you. Even worse is how police break up a protest. A year or so ago at a pro-immigration rally that was being televised live and was peaceful, the police came storming along with batons drawn, beating everyone in sight to break up the protest. They even took swings at the reporter and camera man for Gods sake! So we see the police as they really are—enforcers for capitalist thugs, who use them to keep those members

of the lower class who haven't been beaten down by the system into submission; to *actually* beat them into submission. The law itself is used by the upper class for their benefit. Look at “eminent domain”—has it ever once been used to tear down upper class homes, destroy the lives of the privileged? As far as I know, none, not once, not one single instance of the upper one percent having to give up their homes so that someone else could make money. Those that are dismantling public housing around the country are the upper class they want to build offices, condos and housing that is beyond the reach of the majority of the population so that they can turn a profit. And when people refuse to have their property taken away from them, who want to stay in their homes and business they may have built and they need to live, what happens to them? Well the police get called to force them away, to beat them and drag them off—that's what happens.

So what will happen to the police when the revolution comes? Now I'm not saying the revolution is right around the corner, as much as I wish it were, but things in this country are going

to get worse and worse, so the revolution is going to happen; maybe not soon, but possibly within the lifetime of the students that come to CSI. So what will we do with the police? Well, the police will be among the first to try and stop us to keep us down, but there might be some who will see the righteousness of our cause and join us—but they will be in the minority. The majority will fight on to stop us, to sever the liberation of the working and middle class and by extension they will be working against their own liberation. And when all is said and done and we the people have defeated the fascists, there will come a reconciliation and I do not know how it will come about, but I



do not believe it will bode well for those who sought to keep us down. For just as swiftly as one cop would pump an innocent man with 31 rounds of ammunition, we the people who have been oppressed for so long, we will be as swift to see that justice is finally done. 🇺🇸

*'Internationale
Sera le genre
humain.*



An "Abandoned" REBELLION



On the night of Saturday, December 6th, 2008, two Special Guards of the Greek police clashed with a small group of young men. One of the Guards fired three shots, and one of those bullets caused the death of 15-year-old Alexander Grigoropoulos—whether the injury was made by an accidental ricochet or deliberate shot remains to be determined. The two Guards are now in jail awaiting trial, the shooter charged with homicide. This incident sparked an immediate and widespread response in the form of angry demonstrations and riots in many Greek cities. Alexander's death appears to have been a catalyst, unleashing widespread Greek anger towards many issues—policemistreatmentofprotesters, unwelcome education reforms, economic stagnation, government corruption and more.

STORY BY THOMAS TASOS.

A policeman looks toward burning barricades during riots in Athens



People in all the major cities and more than a few small ones in Greece have risen. They have been marching and protesting for these past six days. The cause is the assassination in cold blood of a 15 year old child, named Alexandros Grigoropulos by the special police forces but one has to dig deeper in order to unravel the whole situation.

This incident, although tragic, was only the wake up call that the people needed in order to express their despair that has been accumulating during the past years. The death of Grigoropoulos is one of the 81 similar incidents of a civilian's death to the hands of a police officer, in the past 12 years. This proves that it is neither an accident nor the isolated actions of a deranged individual, it is the product of the method that the police is taught to treat people, who are part of a protest, people, who are immigrants or people who happen to be at the wrong place at the wrong time. It is part of the permanent modus operandi of suppression against the demonstrations and rallies of both the youth and the workers. It is part of the organized plan to shatter the social resistances that have intensified due to the tremendous attack the capital has unleashed, against the working people, trying to overcome its economic crisis.



Mourners carry the coffin of Alexandros Grigoropoulos, 15, during his funeral in Athens December 9, 2008. In the outskirts of Athens, more than 5,000 people dressed in black gathered at a funeral for the 15-year-old boy whose shooting by police on Saturday has triggered Greece's worst riots in decades.



Young students offer flowers to riot police while others blocked off Syntagma (Parliament) Square on December 13, 2008, following more than a week of clashes over the police killing of a 15-year-old.

Protesters march during a demonstration in the northern Greek city of Thessaloniki on December 10, 2008. Protesters hurled rocks today at security forces in Greece's second city of Thessaloniki and were fought off with tear gas, police said. The clashes occurred as around 2,000 demonstrators made their way towards a regional government ministry office protected by a police cordon.



A protester holds a molotov cocktail next to a burning barricade in Athens on December 8, 2008. Fury at the fatal police shooting of a schoolboy, 15-year-old Alexandros Grigoropoulos, erupted in a third day of rioting across Greece on Monday, with youths burning banks and shops, attacking hotels and clashing with the security forces.



A riot policeman in flames runs to escape - the flames soon extinguished - during a riot in Athens December 12, 2008.

Throughout the protesting of the people there have been major catastrophes of social institutions, banks and property. This has given the media the excuse they needed in order to focus on the catastrophes rather than the analysis of the reason behind the great number of people participating in marches and protests against the political, social and economic situation in Greece.

The motive for this turn of direction by the Greek media is obvious. The objective is to turn the attention of the public opinion away from the healthy reaction of the people and towards the destructions that they allegedly cause. It is part of the continuous efforts to take away the credibility of the actions of the protesters, who oppose to a government that has abandoned them.



14Greek riot police spray tear gas to keep protesters of the parliament building during a demonstration in Athens, Greece, Friday Dec. 12, 2008.

However, the media are the Trojan horse used in this effort to distort the public attention. The major catastrophes that have occurred in many parts of Greece are certainly not a result of the actions of the protesters. The ones responsible are parts of a group, labeled by the media as “hooded men” and common criminals. There have been a lot of videos showing the police working hand in hand with the notorious “hooded men”. Furthermore, it was the government’s slow reactions that left the cities abandoned to the actions of common criminals. The media are a part of the propaganda meant to convince people that the protesters are the ones destroying their property while the government legalizes the use of fire arms against all protests. Certainly, there have been destructions from the protesters but their anger is not towards the property of their fellow citizens but banks.

But these protesters are students, high school students that don’t see a reason to go to college as a degree cannot grand them a salary that is enough to make a dignified living. They are college students that are aware that their bachelor degree is useless without a Master. They are college students, taking their Master’s degree whilst realizing that when they finish it, all that they will have established is a place in the long line of unemployment. But they are the poor that the media and government whip for. They are the ones living below or just on the poverty line. They are the ones that the government abandoned and has remembered them now in its time of need.

Students demonstrate in front of the police headquarters of Athens, on December 15 2008. Riot squads ringed Athens police headquarters as Greek protesters targeted state institutions, while the right-wing government faced new headaches with the re-emergence of a landswap scandal.



Another major concern of the Media these past 6 days has been the fact that Greece is being ridiculed in the eyes of foreign countries. The hypocrites that are concerned for what foreigners think of Greece. They care not for the fact that Greece is being ridiculed in the eyes of our children, in the eyes of social justice, in the eyes of equality and freedom, in the eyes of human dignity on an every day basis.

Politicians and Media spokesmen have been using expressions like “destruction of democracy”. My question is to what democracy they are referring to? Are they referring to a democracy that rapes our values, our freedom and our lives daily? Are they referring to a democracy that has the power and the will to kill 81 people because they were protesting? Are they referring to a democracy that kills a 15

year old boy? Are they referring to a democracy that enables anyone with a badge to violate a person’s vital human rights? Are they referring to a democracy of poverty; a democracy of unemployment? Are they referring to a democracy of marginalized people because of race, ethnicity, religion or bank accounts? Well, if this is the democracy that they are referring to then I don’t see any reason for it not to be destroyed.

The people in power have barricaded themselves behind statements saying that this cannot be inferred to as a social revolution. The reason they give is that the people that take part in it are not politically organized. However, is it not a political action to march the street shouting against the sociopolitical and economic situation? Actually, is it not the utmost political action?

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