



# BLACK PERSPECTIVE

## El Faro Latino

By HARRY COOPER

On Wed., Nov. 15, 1972 members of a newly formulated organization, El Faro Latino, gave a reception in West Lounge of Student Hall. This reception was openly extended to the whole Lehman campus. Everyone was invited to partake in a festival of Latin sounds, art exhibitions, and for the hungry and connoisseurs alike some low-down together Latin food.

El Faro Latino was organized by some Latin students on campus who are very concerned with the working class of Puerto Ricans who desire an education, but because of factors in which we members of the Third World are all aware of, are inhibited from obtaining one. The organization's leadership is mainly sisters. The majority of members are for the most Latin sisters who have come from the working class to pursue a meaningful education relevant to the needs of the Puerto Rican community. The President of the club is Lillian Gonzalez.

The purpose of the club as stated by Raymond Martinez, better known to the people as "Pee Wee," is threefold. First, to show the Lehman Community that Puerto Ricans on and off campus do have a prevalent culture. Secondly, to reach the Puerto Rican working class. Thirdly, to bridge the gap between Latins on campus and then Latins and Blacks on campus.

Presently existing on campus

is another Puerto Rican organization — Frente Unido Latino. Taking this into account I asked Bro. Pete Wee was there really a need for another P.R. organization, and if so, how will the two organizations function together on campus, being that one of Faro's purposes is to bring Latins together. Bro. Pee Wee responded to this very positively. His reply followed along the line that not all people are the same, thus different ideas of doing things. However, he also pointed out that Faro in no way intends to, or will be competitive towards Frente Unido. He jokingly pointed out that for a social Frente Unido had allowed them the use of their band. Faro intends to be a more political organization. Pee Wee went on to say that being political does not necessitate violence, but more important, knowing where the power is and how to use it. Faro believes that they, Puerto Ricans in the U.S., are the vanguard for the revolution in Puerto Rico.

One of Faro Latino's immediate aims is to reach the working class of Puerto Ricans. They plan on doing this by reaching out to community groups. By establishing a rapport with organizations in the Puerto Rican Community they hope to establish relevant means by which they can get their people educated. It is also their desire to get Latin professors with tenure for the Lehman Campus in an effort to accomplish more within the Lehman structure.

## On The Good Foot

By HELENA FULLER

The "Dance for Finance," sponsored by Ujamaa Weusi, the Black Students Majors and Minors Club can be termed a success. The dance was given on Thursday, November 23, at El Hippocompo's Act I in the Bronx. It accomplished what it set out to do, raise money for various causes.

There were approximately 170 brothers and sisters present, both Black and Latin. The atmosphere was vibrant and every one seemed to have a good time. The physical appearance of El Hippocompo's was what the doctor ordered, flashing lights, much dancing area, and adequate seating space.

However, there were two "minor" details which could have been improved. First, the music. The music was loud and clear, but monotonous, as it should not be. There was too much repetition, and too few new records.

Second, the "poor" showing of

Lehman students. Where were all the brothers and sisters of Ujamaa Weusi, the B.S.U., the S. E. E. K. program. Although it was a holiday (Thanksgiving Night), the "Lehmanites" turnout could have been larger, since this was a benefit to raise money to help us.

One factor which might have contributed to this "unusually" small turnout was the fact that WWRL, up until Tuesday, December 21 was announcing the wrong date for the dance (December 22). It is a possibility that this might have drawn many out on the wrong night, only to be disappointed, thus discouraging them from coming out again.

The turnout was "unusually" small because there was no question that this dance was well prepared for in advance and well publicized. All in all the dance was "beautiful," in that money was raised and people did show. Next time, how about us Lehman students lending a little more support!

## THE SEARCH FOR SEEK

Courtesy of John Pyatt, Acting Director, SEEK

In order to clarify the apparent confusion regarding the eligibility and requirements for the SEEK program (over and above the financial aid aspect which is only one facet of the supportive nature of the SEEK program), we are here reprinting selections of the SEEK and College Discovery description as printed in *The City University of New York, Introduction to the Colleges/1972* (August 1971, Office of Admissions, CUNY).

### Program Description

SEEK and College Discovery are the two major programs offering supportive services and financial aid to students entering the colleges of City University. SEEK (Search for Education, Evaluation and Knowledge), funded by New York State and New York City, is based in the senior colleges, and serves students who live in designated poverty areas. College Discovery, funded by New York City, is a program for students from low income families, and is based in the community colleges.

Both programs may provide weekly stipends in amounts adjusted to the student's financial need, and pay for college fees and textbooks. They also provide academic and guidance services, supervised by the SEEK or College Discovery director on each campus. These services include small sections of remedial and high school level courses, tutorial services, and close personal contact with special counselors whose case load permits them to give each counselee individualized attention. The aim of these special services is to help student participants move into the regular flow of college work as rapidly as possible.

In the 1970-71 academic year there were over 6,000 students in SEEK and more than 2,700 students in College Discovery. Many additional students meet the eligibility standards for these special programs. Among incoming freshmen admitted for September 1971, three times as many students met eligibility standards as could be admitted to SEEK and College Discovery due to limitations of funding.

### Eligibility

Admission policies for these special programs are determined by the SEEK and College Discovery policy boards. Present eligibility standards are as follows:

Applicants for SEEK or College Discovery must:

1. Have a high school diploma or possess an equivalency diploma (academic diploma or Regents credits not required);
2. Be under 30 years old;
3. Not have previously attended college, with the exception of veterans, who may have up to 18 college credits, not counting courses taken under United States Armed Forces Institute, or special University of Maryland courses for military person-

nel. (Attendance at high school level courses in Schools of General Studies affiliated with colleges does not constitute prior college experience . . .)

4. Be a bona fide resident of New York City. (Applicants who are in the U.S. on a student visa are not eligible.)

5. Live in an officially designated poverty area, for SEEK;

6. Meet financial aid criteria, for both SEEK and College Discovery.

It is possible to be eligible for . . . both (programs), depending on family income and residence.

The fact of eligibility for regular admission to City University does not disqualify an applicant for admission to SEEK or College

or from the Office of Admission Services.

Applicants not presently in New York City high schools may secure the form from the Office of Admission Services or from more than 200 community and public agencies that cooperate with the Office of Admission Services.

Students who are eligible for SEEK or College Discovery do not have to pay the \$10 application fee. Completed applications are due on January 15th for fall admission, on October 15th for spring admission.

### Selection Process

Since the number of students who can be accepted into the special programs is limited by the amount of money made available to the city and state, the selection of students to be accepted has used a process of random choice, a form of lottery.

Applicants eligible for SEEK are placed in senior colleges in accordance with their stated choices, in so far as possible.



John Pyatt invites all students to come rap with him on any matter of concern.

Discovery. Applicants who are not accepted into these special programs because of limitations in funding but are eligible for admission under Open Admissions or prior standards will automatically be admitted into a college and program according to University-wide procedures, without submitting another application. They will be provided with the supportive services offered by the individual colleges along with other students in need of such help.

### Application Procedure

A senior in a New York City high school . . . will file only one application to cover both his admission to City University and to the special program for which he may be eligible. The special form can be obtained from the college advisor in his high school

Applicants eligible for College Discovery are placed in community colleges either in transfer or career programs depending on their stated choices, in so far as possible.

An unsuccessful applicant to SEEK or College Discovery may be considered for a later semester only if:

1. He does not accept his admission to City University as a regular student;
2. He notifies the Special Programs Admissions Office, University Application Processing Center, that he wishes his application included in the "pool" of new applications;
3. He continues to meet eligibility standards.

Once a student accepts admission to college as a regular stu-

(Continued on Page 3)

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## Population Crisis

Black Studies courses have started feeling the strain of black student's apathy on campus. Due to the seeming disinterest on our part, certain courses are in danger of being dissolved completely, or are in danger of becoming White Studies of Black People.

Black Perspective feels that it is up to the black students to support the Black Studies Department by registering and showing positive interest in these courses.

## Guest Editorial: Harlem Prep

Dear parents,

Our young people are about to fall harder than they have ever fallen. Harlem Preparatory School may have to further reduce staff and students enrollment by December 15, 1972 unless \$150,000 can be raised.

This is the school that has brought our children out of frustration, indifference, delinquency and self destruction to a sense of self worth, and a dedication to self development and community service. Four or five of the first graduates having completed their college work and have returned to teach at the school.

The administration has already been forced to reduce its staff and to reduce all salaries by ten percent. Parents are now being asked to shoulder their share in the school's continuance. We, as a people have been gifted with a capacity for survival against the terrible odds.

Yours in faith, hope, and love  
The Parent's Association  
Harlem Preparatory School  
Harold Dicks, President  
2535 Eighth Avenue,  
New York 10030

## SOUNDER

By BOLANLE ROBINSON  
On Thursday, November 16, 1972, I managed to fight my way through the downtown crowd and into the Embassy Theatre to see the new Broadway movie "Sounder."

This movie was a breath-taking piece of work which was true to life of many Black people in the South as well as in the North. Unlike the Hollywood dream flicks "Superfly" and "Shaft," "Sounder" dealt with real problems affecting Black people as a whole. This picture has earned its title "Sounder." I interpret the word sounder as the group sounds of Black people in the struggle, and I interpret the movie in this respect. "Sounder" also showed the unity that Black people have for one another through strong family

ties. Out of all the pictures I have seen this year I rate "Sounder" as the most heart-warming story involving Black people. All Black people who are or should I say those who claim to be involved in the struggle should definitely see this picture. Black people must realize how whitey has messed around us, through us and up us (up our asses that is) and this picture, definitely shows us exactly that. So instead of spending your money to see shit, like "Sweet-back," "Superfly" and "Shaft" (which by the way is so unrealistic, after all who ever heard of a Black policeman who even fits the character of "Shaft"), please go see "Sounder." It is worth your while; I found it worth my while and time.

## Lynching: 1972 Style

By CORDIA BOGUES

The murder of two black students in Baton Rouge, Louisiana, caused hardly a ripple of indignation in the black community. These two deaths were accepted with almost no form of protest from black people; their deaths were placed on our list of black casualties without so much as a show of outrage from black masses throughout the nation. There was no occurrences of shock because we expect no other treatment. Only one black committee was organized to research the incidents leading to the shooting; otherwise it would have gone virtually unknown in the communities. Ignoring the murder of our bretheren has helped to strengthen the bonds of oppression. Our apathy represents a congratulations for a job well done. Rather than speak out and condemn the administration for their actions, we have condoned the lynching of two brothers, and the attempted hanging of others.

Killing us on the campus is no different than dragging us from our homes and hanging us from a tree. However, the aforementioned way is much simpler because it is done indirectly, and the administrative prestige isn't badly damaged. The maintenance of prestige is a powerful motive to keep the truth hidden; that is, that black people are systematically oppressed, and forms of elimination must be indirect, subtle and explainable. Campus shootings can be attributed to nerves, undisciplined responses, non-communication, etc., whereas the physical act of hanging cannot be so easily rationalized. What better way is there to show blacks that the power structure will not tolerate them taking action to control their resources?

As long as we are content to receive superficial tokens and through non-participation and lack of interest allow it to disintegrate, "everything is everything." It is only when

we grasp for real power (self-determination) that the man becomes afraid and he destroys to keep the status quo. Our silence reinforces his actions "to kill a few 'niggers'" to "keep them in their place."

Most of us like to think that we can make it if we just get that degree; that is, however, the American dream and it is not for us. You better remember that just as easily as those two brothers were killed, you could be next. Unity not individuality is our means for survival. Stop thinking of it as some unfortunate accident; it was an educational lesson from the administration. And from the Black reaction or lack of action it has taken root.

The Governor of Louisiana boldly testified the students brought the tragedy on themselves as a result of campus unrest and taking over the building; his testimony in itself is a justification of the state's right to kill.

## CAMPUS & COMMUNITY

"A Night of Soul and Drums," a benefit for Harlem Children's Theatre Co., will take place on Dec. 19, 1972, at I.S. 136 (135th Street and Edgecombe Ave.) The show will take place from 7-9 p.m. There is a \$2.00 donation.

Ujamaa Weusi and the Black Studies Department present a lecture on "Education and the

Colonial Situation" by Dr. Kamiti Kiteme, an assistant professor at City College and an author of note. Wed., Dec. 6, at 3:30 p.m. in Carmeu Hall 333.

"The Little Junkie" is coming to Lehman College's Little Theatre on Dec. 18, 20, 21 and 22. This rock opera was created by O'sai Belaka (A.K.A. Charles Bell) who teaches "Music in the

Elementary School" in Lehman's Education Department.

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"Vibrations" the literary magazine of the minority student, will be published again in December. Due to the strain of the budget crisis, there will be a small price set. The money gathered will go to the aid of the magazine. Support our publications!

## The Readers Rap

To the Editor:

I was moved by the article "Black Church" 11/20/72 so much so that I had to complement you on your choice of articles.

Right on to Dennis Mallory for writing the article with a powerful message.

Always a reader  
Therese Smith

To the Editor:

As a sequence to your article on the FCS majors and their concerns about the Claremont Village community, I'd like to inform you of our most recent, and totally fruitless, search for a solution.

Meridian published a letter from me that listed the street addresses of the Claremont Village houses, and asked that Lehman students living in them please drop by to see me. My idea was to have those students meet with the other FCS students who signed the petition, in an attempt to bring understanding of the fears of one group to the residents, and understanding of life in the Claremont Village to the outsiders. I had hoped, too, that we might, as a result of these meetings, establish some permanent group that would use the apartment as a meeting place for activities such as assisting youngsters in their educational problems, parent groups,

and in any number of other ways.

I still think establishing such a dialogue and program would be of great value to all who participate, and if you find any students willing to try the idea, the department is ready to offer all possible assistance.

Norma L. Newmark  
Chairman

To the Editor:

I read sister Abeke's feature article in reference to this college's Black Studies Department, and the decline in student participation. I found the article to be of great interest. But the article only brought light to one half of the shadow.

Yes, there are brothers and sisters who sit quietly and listen to sister Morgan and brother Awobuluyi rap to them about Mother Africa; but are we in full perception of it's meaning as well as it's lecture; do we listen carefully with intentions not merely to obtain a degree, but to apply such knowledge in every day life? I say this on all due respect to Garvey, Dubois, Malcolm, King and Jackie Robinson. But the student must not just sit there in his seat with a pen and pad only to lead him to ask questions and make "black and beautiful" statements. He must leave that lecture with an objectivity that commands him to

say to himself—why the hell did I abandon Dorothy Height's or Roy Wilkins register and vote statements aired over last night's 6 o'clock news report. Such after thoughts will further the student's interest in Black Studies.

Quite the contrary, there is a shadow that exists within the Black Studies Department; that shadow is waiving back and forth as students drop out of the course becoming weary after taking three or four lectures and saying—I don't want to major in it, I know it all! Therefore classes become smaller and the instructor is shocked to find that he is no longer needed. But this can be prevented if more students become interested as the course becomes more relevant. There must be a regard for what is relevant and pertinent to Black people.

With due respect to the late Rev. Dr. James H. Robinson who lead many of Harlem's youth out of poverty and into the explorations of the African continent that brought them to further heights; I say that Black students need to register and participate in courses of cultural and political advancement as is self determined to gain prosperity. THERE is no past without a present.

Silas T. Pawley  
Academic Freedom Comm.  
Student Senate

# Scoping: Student Legislative Government

By JAMES BURTON



This is the second of a regular column appearing in this paper which will attempt to report on and examine the Senate and Student Conference.

Unfortunately I'll have to start this column out on a sour note. Sens. Walter Roberts and Jimi Olu Kogbe have missed the first three Senate meetings of this academic year, not to mention varied Conference meetings. Since there is a rule in the Senate that you can't miss three meetings these gentlemen are in danger of expulsion. I don't exactly know what the problem is with Sens. Kogbe and Roberts but they aren't serving the people that elected them into these positions. Let's ask these two guys to start serving us legislatively. I personally want them to remain Senators. So to Sens. Roberts and Kogbe, let's ask them to "get on the good foot." In regard to this column, I welcome any input from Black Senators.

Student Conference stationery has been down at the printers since the start of this semester. It was finally picked up November 20th thru the efforts of myself and Sen. Don March. I wouldn't want to wonder how long the stationery might have just stayed downtown if we had relied on the present and past Conference leadership. It's apparent to me that there wasn't a mobilization of the Conference Steering Committee around this problem. Conference stationery is in Stu. H. 203 locked into our file cabinet. Conservative allocations can be picked up in that room by contacting a Conference Steering Committee member, mainly Sens. March, Steiner, Burton or Warren. Anyone of them will have the filing cabinet key.

We still have the problem of people remaining in the Conference office Stu. H. 203 B. Since Chm. Steiner is responsible for relocating these people she should pick up the pace. I'm positive she has the support of the Steering Committee and the Conference at large. Chm. Steiner should also start to think seriously about the activation of the Conference By-laws Revision Committee. This committee was established at the Conference meeting of Nov. 1, 1972.

The Conference now has ten Black Senators with the leave of Sen. Burnett. These Senators are April Adams, James Burton, Avis Cunningham, Steve Fowle, Greg Height, Reginald Jones, Jimi Olu Kogbe, Silas Pawley, Walter Roberts and Paul Thompson.

Sarah Steiner and Don March are the Conference Chairman and Vice-Chairman, respectively. With the leave of Sen. Burnett, the Conference Steering Committee members are Sens. Burton, Steiner, March and Warren. With the election of Sen. Debbie Gottfried to CASA Mass Communication Officer the Conference representation to the CASA Executive Board and now stand as Sens. Burton, Cunningham

and Jones. These developments now leave openings for a Conference Steering Committee member and a Conference Representative to the CASA Executive Board. Hopefully these positions will be filled very shortly.

Once a month the Lehman Senate meets in CB-04 at 3:15 P.M. The remaining academic year's meetings are Dec. 20, Jan. 24, Feb. 28, Mar. 28, Apr. 25 and May 16. The next probable Student Conference meeting will be held Dec. 13.

There was a Conference meeting Wed., November 22, 1972 at 3:00 P.M. in G-226. The highlight of the meeting was a Dual Service motion by Sen. Brian Lobel. The thrust of the motion would be to stop a Student Senator from serving on both the Conference Steering Committee and the CASA Executive Board effective 1973-1974 and on. A feature of the motion was to call on currently offending people to comply with the "provision of the motion." The offending parties in this case were Chm. Steiner and Sen. Burton. I stated that I intended to comply with the motion and Chm. Steiner refrained. The motion incidentally was carried by a vote of 13 to 5 with 4 abstentions. After this lengthy discourse, a motion to adjourn to Dec. 13 at 3:00 P.M. was defeated. A following motion to simply adjourn was passed. After adjournment Sen. Cunningham called upon students to boycott classes Monday for the walk for the Southern University slayings in Harlem.

The Black Senators in attendance for this Conference meeting were Sens. James Burton, Avis Cunningham, April Adams, Greg Height, Reginald Jones and Paul Thompson.

There was also a Lehman Senate meeting Wed., November 29, 1972 at 3:15 P.M. in CB-04. The highlights of the Senate meeting was a motion from the Senate Academic Standards Committee to raise the maximum credit number you can take from 17 1/2 to 18 which was passed. A motion by the Curriculum Committee to suspend the requirement of 40 credits of 300/400 courses was passed. A motion to shift the "Wednesday 3-5" free-hour to "12-2" was defeated because of the ultimate hardship it would place on working students basically. Sen. Schneider had a motion for a "Modified Registration for courses. The motions main point were the start of a registration card in each pocket for up to five courses the person would like for the following semester. The thrust of the motion was to give departments on ideas about how many future courses and sections would be demanded. The motion was passed and the effective date is for the Spring 1973 registration. The oppressed

people are numerous, "We must run while they walk."

The Black Senators in attendance at this Senate meeting were Sens. April Adams, James Burton, Greg Height, Reginald Jones, Silas Pawley and Paul Thompson.

## Search...

(Continued from Page 1)

dent he is no longer eligible for SEEK or College Discovery. Transfer Policy—SEEK to Career Programs.

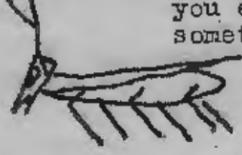
Hereafter, all SEEK students interested in transferring to community college career programs will be eligible for such transfers if they have completed no more than three semesters.

For students with averages of 1.5 or above transfer will be automatic. Those with 1.0 to 1.5 average can transfer provisionally, and would be required to make substantial progress during the first semester in the career program. Once transfer has taken place, only those courses in which passing grades were received will be computed in the community college grade point average.

No request for transfer will be accepted from SEEK students wishing to enter the liberal arts programs at the community colleges.

## Welcome Habari Sasa!

Cocky Cockroach Dec 1972 #2

<p>① Man, I feel something. I feel funny. I been out of egg for 10 hours. All of a sudden, I feel funny in my... I guess you would call it a stomach. I think this is called hunger. That's it. - I'm hungry.</p> 	<p>② What do roaches eat?</p> 
<p>③ I feel even funnier than before.</p>  <p>Something happening to me.</p>	<p>④ I wonder what is it?</p>  <p>Whatever it is, it feels good just to get rid of it.</p>
<p>⑤ Look at that. It's black, small and has a peculiar smell. I think it's what humans call do-do or bo-bo or sh--t.</p> 	<p>⑥ Maybe I made it to eat. It tastes nasty, but it's the only thing I have to eat.</p>  <p>Craig Phillips.</p>



## Muslim's Corner

### Where Should The Black Man Seek Refuge?

Jeanette X Kirkpatrick

Recently on the news media it was stated that some black men had hijacked a plane to Cuba and demanded money from the U.S. Government. It was stated that when these men arrived in Cuba they were refused sanctuary; the money was confiscated and they, along with the money, were handed back over to the U.S. Government officials for prosecution (persecution).

During that same week it was said over the news that a handful of Black people from the United States tried to enter Israel to reclaim their heritage in what they believed to be their motherland. They were asking that government to give them recognition. Here again black people were refused entrance and told to return to America.

The question that came to my mind was, "Can these governments be condemned for their conduct?"

Can one condemn Castro for not recognizing the attempt of these blacks to flee from the oppression here in America??? Well, let us examine this. Castro did not get his nation to become a functioning entity for the betterment of the Cuban people by laying around like Lazzarus at the rich man's door begging for crumbs. Should he believe that these blackmen would come to Cuba and be more of an asset to the Cubans than they were to their own people (SELF)? Should he believe that these blackmen would respect all that he has done in the name of his people, when blackmen ignore here in their own midst the end-

less effort of The Honorable Elijah Muhammad to elevate the condition of the so called American Negro?

No, my black brother; no nation will ever respect you until you respect yourself. If it is work you are fleeing to then certainly Harlem, Bedford St., South Bronx, El Barrio, Watts, Southside Chicago and places of this sort throughout North America bear witness that there is much work to be done right here. If you will not take care of yourself there is no one who will. For is not the first law of nature SELF PRESERVATION?

When will the blackman realize that here in his presence there is one to seek refuge with? Wouldn't you say that a black man who has been working for over 40 years for his people is one who surely loves them? WAKE UP!!! you sleeping giant of a black man, stop making a fool of yourself before the eyes of the civilized world. Stop flying all over the world seeking refuge from those who do not love you. Fly to Allah and his Messenger and seek refuge with them. As-Salaam-Alaikum

# Portrait: Brother Edwards

Brother Edwards, one of the new instructors in the Black Studies Department, has taken on the reputation amongst his students, as being the most dynamic instructor in the Black Studies department as of yet. He has worn this reputation well, inside the classroom as well as without, and because of this, he has been chosen as the first instructor to be interviewed, in a series of interviews which will attempt to gain insight into the personalities of Black Instructors, counselors, and administrative staff members at Lehman by Black Perspective.

The following interview is concerned with some of the questions which Black Perspective feels would come into the minds of its readers if they knew Brother Edwards personally and desired to know something about his thoughts and background.

**1. What are some of the determining influences which have brought you to Lehman in general and the Black Studies department in particular?**

**Ans.** I've been involved in Black Studies in one way or another for 10 years, actually 1962 was the time I first started taking Black Studies courses. At the time it was difficult to find schools or courses dealing with Black History. I've continued my interest in Black Studies ever since then and that is why I wanted to teach.

I came to Lehman, because some of my friends informed me that it had a growing and expanding department, that was not already set and was willing to accept suggestions in terms of its growth. Under Makin, this is exactly what I found.

**2. What have you found to be the outstanding advantages of working within this institution?**

**Ans.** As I said before, mainly the fact that the department is dynamic and growing, in terms of increasing faculty, courses, and content, which you may not find in other places to the same extent. The fact that it offers a degree, and the emphasis on independent research, which is very important makes it good.

**3. Many of your students seem to feel you are the most dynamic instructor within the department. To what would you attribute this?**

**Ans.** I really don't know, I try to make my lectures as interesting as possible, by bringing in correlating factors of today and updating it. But I really didn't know students felt like that. It's very hard to tell what's on their minds sometimes.

**4. How do you feel about basic student faculty relationships as they occur in the Black Studies Department at Lehman?**

**Ans.** I think they're good, but I would like to see them improve, because Black students need more help in terms of problems on the outside, and the instructor must always be readily available to help in which ever way he can. I would like to see, students come to the department in larger numbers whether they are taking Black Studies courses or not, because we're all the same, and we're here to help everybody.

**5. What role do you feel Black Studies can play within the concept of Nationhood?**

**Ans.** Overall I think Black Studies can provide those Blacks who are going to do research in the Black experience on the national and international level, with the proper tools necessary to complete that task. I feel they should acquire all the necessary tools from all other disciplines within the college in working towards this goal, and then use this knowledge for the betterment of his own condition and that of the community. There is an old saying "education for what," meaning that you don't become educated for the sake of education, you must use it for something, what Black students must do is take that knowledge and skills and bring them back to the community.

**6. What role do you think the individual must play?**

**Ans.** Outside of providing the tools and the understanding, the instructor must define for the student his role in this whole thing. Students can't afford to use education for its own sake, because we need them too much not only here, but in Africa and the West Indies as well, and we must continuously point this out to them.

**7. What overall purpose, goal or ideology, underlines or pervades all of your classes?**

**Ans.** I would say that it is to give the student as precise an idea as possible of what the Black experience in the United States has been, as well as some understanding of the Black experience in Africa and the West Indies. Showing the relationship

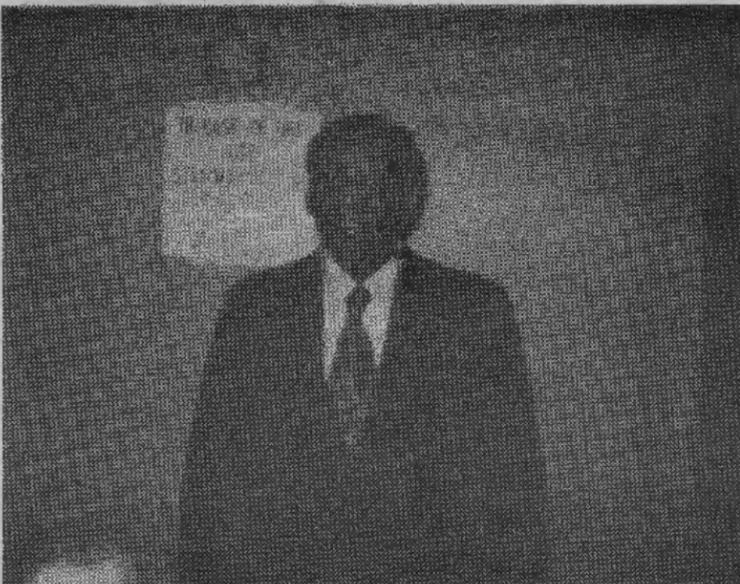
between them in terms of the oppressor being the same, not only in terms of the community, but in the world. Getting the students to understand the relationship is very important to me.

**8. Your actual interest lies in Black Music, how would you explain your proficiency in Afro-American, African, and West Indian History?**

**Ans.** My background is that of a Musician by training, but ten years ago, because I had more time of my own, I began taking courses in Black Studies. I began to read books, and I started a library, and it has been a continuous thing. My real motivation came after visiting Africa in 1963, when I realized I didn't know too much about Africa or about Afro-American History. I spent most of my time after that doing independent research, and starting my own library. I bought books in Africa, England and the West Indies.

**9. Would you perceive yourself as a model for other students in light of what you've done.**

**Ans.** We're in a bag in the U.S. in terms of courses, I can say that I give better courses than I actually received, because of my contact and visits in Africa. From traveling I learned things that I couldn't get in the class. There is a lot of good learning outside of the structure. The knowledge you receive in class should be used as a jumping off point. And in terms of Black History, studying should be a life long affair.



Brother Edwards

*i had found me  
me was kind of raggedy  
after being stepped on  
dozened  
beat up  
and  
dehumanized  
but i dusted me off  
cleaned up  
thought  
and was  
liberated — Kola Hadhari*

### A REVELATION

When I was TEN  
You told me a Black man invented the COTTON GIN  
Then as I progressed a little FARTHER  
You told about GEORGE WASHINGTON CARVER  
When I was sixteen and very ALOOF  
You told me about SOJOURNER TRUTH  
But now my eyes are open and I see at LAST  
That you're not really qualified to tell me of my PAST  
SALAAM

Jeanette X Kirkpatrick

# Nature of a Capitalist State

By VINCENT SIMMONS

As a result of the re-election of President Nixon, brothers and sisters are increasingly being ripped off in our so-called "Black Universities." Students were recently shot to death in Louisiana. The authorities presently can't seem to produce evidence or possible reasons for these slayings. In Southeast Asia, brothers against the continuation of the murdering and senseless bombing aren't permitted to return from the Indo-China War, save when the President is forced to withdraw as a method to promote his credibility.



Technology has enabled the puppets to advance the war to a much more abstract level; the manipulation of machine power is used rather than manpower. Man is needed less and less each day; workers of the world are constantly being eliminated.

To attempt to analyze the nature of a capitalist state one must begin to realize and accept

that a class struggle does exist. People are exploited around the globe; oppression is an immediate result of this exploitation; and Black people are the super-oppressed.

As a reward for our four hundred years of service, we accept Flip Wilson and WBLS. We allow this racist society to humiliate thirty Black and Puerto Rican children for the sake of integration. We allow brothers and sisters to be tucked in a cell and remain there for years and years.

Each time one of us is found murdered or strung out, we grant the profiteers permission to continue to control our lives. Each time we allow the police to stop and harass us without due cause, we are violating our own constitutional rights.

To begin to guarantee our rights we must do away with the concept of "individuality." The people's struggle cannot be successful with individuals struggling for their own opportunistic reasons. Our struggle is common because of conditions. We forced to live not according to our will, but according to the way our oppressors deem necessary.

We must begin to analyze concepts such as constitutional rights and self determination. In order for one to become a mathematician, one must first understand the concept of oppression. Workers of the world are oppressed. Black people of the world are super-oppressed. People promote and carry out a revolution, and a revolution promotes change.

# The Leader as Lackey

By EUGENE JONES

The black liberation movement is in a crucial epoch. Repression from the government has put away most of our progressive leadership. This leaves the black masses with people who mislead and confuse them.

In the black community the athlete and entertainer have always been respected, loved and supported. Yet the athlete and entertainer work against the community when it is economically profitable for them to do so. They are used by the power structure to pacify and confuse the people. In the colonial period when France, England, the U.S. and Germany along with their other white power allies held colonies in Africa and Asia, many times they need not use their full barbaric ways to repress the people. All they did was hire local lackeys within the country to make sure conditions remained the same.

This year when Nixon was running for re-election and he wanted to court the black vote, he went to James Brown, Ray Charles, Jimmy Brown, Sammy Davis and other unaware black people to get help. Thanks to these people and millions of racists across the country, Nixon was re-elected.

The schools and the media encourage and promote athletes

and entertainers so that the poor black masses will not identify with a Huey Newton or a George Jackson. This is to be expected. The schools and the media have always worked for the power structure. Their friends, the Nixon/Agnew/Wall Street regime are our enemies—their enemies—the Black Panther Party, S.D.S., the Young Lords, Angela Davis, H. Rap Brown, etc., are our friends.

In order to tell if a "liberator" supposedly represents his people, see if he agrees with the illegitimacy of this System. Is he for a complete transformation of this evil economic/social order? Does he believe in working with white liberals like Kennedy, McGovern and Lindsay, or does he work with "John Browns"? These are some of the questions that black people should ask themselves everytime they see some new person expounding black philosophy and belief in the pursuit of blackness.

The best party to place in the black liberation movement is the People's Party. The party that serves the people with concrete programs that can be seen. The party which gives the people social awareness of their conditions. This party also would try to neutralize internal enemies—then organize the masses in an attempt to Seize the Time!