

Certainly Penn's sit-in was about real problems that concerned students. Yet it was also the quintessential college experience of the times, the mortar of reminiscence that then, and now, holds the classes of 1969 and 1970 together. In that, the sit-in is just another memory, a special occasion like a Jimi Hendrix concert or a freshman's first experience with marijuana. It makes for great storytelling at class reunions. It does not mean change is happening in Philadelphia in the year 1994.

After graduation, students involved in the sit-in dispersed to all parts of the country, most of them leaving Philadelphia and the problems of their college environment behind. Still, there were those who continued to live here and who tried to maintain the sit-in's ideals.

"I still have some hope. I definitely have some hope that things are getting better. I think I believed that things could change much more rapidly back then. I understand a lot better why things are the way they are," says Lynne Mikuliak. "I'm still aware of the uneasy mingling of the community.

Indeed, not much is left of the College Hall Sit-in of February, 1969.

"What has happened is that we have lost people in the community, [just like] you have lost radicals on campus," notes Palmer. "We've lost a lot of good people. Maybe they decided to move on or move out, and not reach back, died, got sick, or just got tired."

March 17, 1995

Daily Pennsylvanian

"Against Racism"

A Guest Column by **Walter Palmer**

On Wednesday, March 1, 1995 an article appeared in The Daily Pennsylvanian called "White Women Against Racism excludes blacks from event." The event was sponsored by the Women's Center as a part of their historical mission, i.e., to identify white women who have the interest, sensitivity, caring and courage to sit down with other white women to not only discuss but confront individual and institutional bigotry, discrimination and racism in all of its insidious forms.

The center also hosts such meetings with African-American women and other women of color exclusive of white women. Further, the Women's Center has taken the lead on Penn's campus to bring white women and women of color together once they have engaged in dialogue; both around the history of "White American Racism" and all of its institutional practices; as well as having these women look at themselves and how they may be perpetuating the myths or practices of this learned evil behavior.

“White American Racism” has and continues to leave mental and emotional scars on white and black Americans as well as others within and outside the country.

I think that Elie DiLapi, Gloria Gay and the Women's Center are to be commended and applauded for filling a void on this campus. White women must meet in a support group by themselves to discuss themselves and these human psychological and emotional issues that are painful, frustrating and scary. They don't need to emerge from these sessions with a sense of guilt, shame, blame or righteous indignation. They should be angry that after 500 years (1492-1995) we have not resolved the issue of racism in America. In fact, the balanced budget, the military and preference for the rich are a higher priority. They need to take that anger and harness it into energy for action to recruit and train hundreds like themselves on and off campus and to develop solutions for change.

It is about time that administrators, faculty and students stop thinking of the Women's Center as artsy, craftsy, touchie, feelie do gooders trying to be “politically correct.”

For your readers' information, blacks and whites committed to the elimination of racism have historically struggled since colonial times with the questions of how whites and blacks could best work to eliminate this problem in their respective communities.

In 1950, the Black People's University of Philadelphia was established to combat discrimination and racism, while teaching the principles of self help to black Philadelphia residents. In 1955, the civil rights movement led by African Americans and supported by many whites, spread out across the South to break down racial barriers. By 1960 the civil rights movement focused on racism in the North.

In 1965, black activists asked their white counterparts to return to the white communities of America to confront their families, neighbors, communities and institutions on the question of individual and institutional racism. In 1970, the Black People's University of Philadelphia along with a number of its white friends and allies created the White People's University or Learning Center; where young and older white Americans could come together to deal with psychological trauma that white people endured as a result of American white racism.

By the 1970's a new paradigm had been created in the battle against racism; which called for white people and black people to become introspective and confront their own contradictions amongst themselves, to the exclusion of other groups and then commit themselves to pro-action to do something about it. Then, they would have a common frame of reference in which to come together in dialogue.

I would respectfully suggest that Janali Davis contact Elie DiLapi and join one of the African-American womens' groups against racism or in the alternative create one of her own. On the other hand, I suggest that Bah-Bai Makenta create an African-American male group to deal with black on black crime within the community or, in the alternative, deal with how black males help to perpetuate many racist myths and stereotypes; or he could set up self help programs in

the community. I would further encourage the DP to put out a clarion call for a white males against racism support group and not try to recreate the wheel by feeling that you have to do it alone. Call on the Women's Center or other groups that have a history of not just bitching, moaning, complaining and blaming; but who have a history of pro-activism and who fight for meaningful social change for all Americans.

Nov 14, 1997

Philadelphia Tribune

"Coalition charges state police, LCB with racism"

Kendall Wilson

The newly formed Coalition Against Racism, convened by complainants who work on the Pennsylvania State Police force and with the Liquor Control Board (LCB), announced Thursday that a number of charges have been filed against the State Police, alleging racial and sexual discrimination.

The charges include allegations of racial harassment on behalf of several state employees.

These charges and one of alleged ethnic discrimination have also been filed with the U.S. Equal Employment Opportunity Commission (EEOC) and the Pennsylvania Human Relations Commission.

The announcement was made in the Center City law offices of longtime civil rights activist Dr. **Walter Palmer**, founder of the **Palmer** Foundation -- a research and training institute on social justice -- who serves as an adviser and consultant to the group. The Coalition was joined by attorneys for the plaintiffs, as well as representatives of several civil rights organizations, community advocates, political representatives, and an observer from EEOC.

Palmer said that one attorney, Brian Puricelli, is representing eight of the complainants, who work in Philadelphia, Allentown, Harrisburg, and Scranton. Puricelli said six of the right plaintiffs are women, including one Hispanic and one white woman. The other two plaintiffs are one Black and one Hispanic trooper.

Puricelli identified three of the plaintiffs, now part of public record, after having filed with EEOC's Eastern District, as Crystal Rogers, an African-American female trooper; Kathy Kidd, a white female in Allentown, and Raymond Rivera, an Hispanic trooper in Scranton.

"We have learned of other incidents across the state," he said describing on in Pittsburgh. "The State Police's Internal Affairs people are advised of these problems, but just refuse to discipline the