

The Paper

Medium For People Of African Descent

Vol. 127 No. 4 May 2009

"So We Stand Here On The Edge Of Hell In Harlem And Look Out On The World And Wonder What We're Gonna Do In The Face Of What We Remember"
-Langston Hughes

*El-Hajj Malik El-Shabazz
Harlem's Black Shining Prince
Celebrated and Remembered
(page 8-9)*

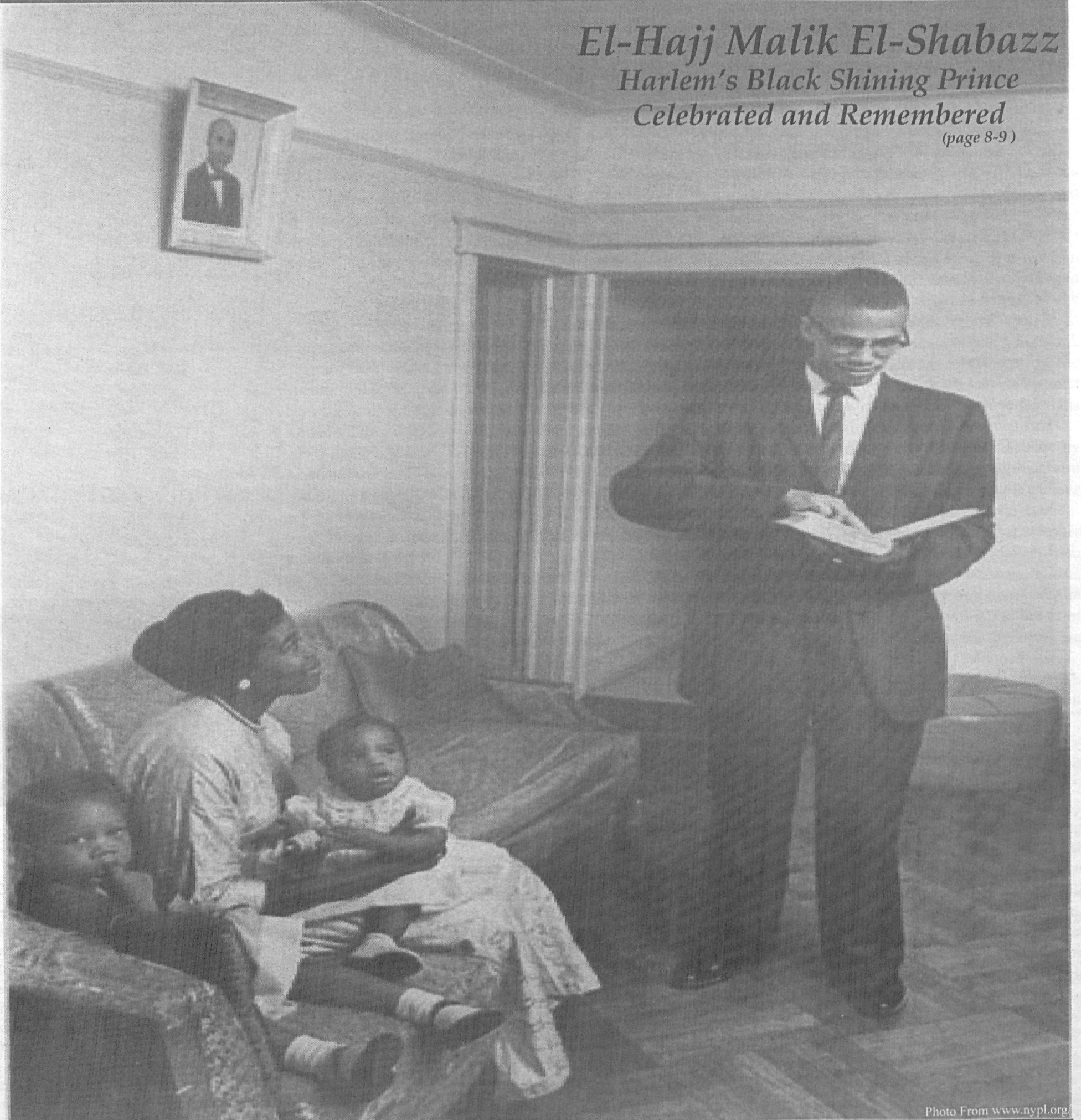


Photo From www.nypl.org

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When Departments Become Programs: The Devaluation of Ethnic Studies at City College

By Mitchell B. Robinson-Ramirez

Where is my School of Ethnic Studies? It seems that the 1969 protest and its demands for a department dedicated to ethnic studies are fading into the dark corners of City College, where faculty and administrators have brushed aside the necessity of ethnic and cultural studies at the university level. As entire ethnic and cultural studies departments, such as the Black Studies Department, the Latin American and Latino/a Studies Department, and the Jewish Studies Department, become undermined and underdeveloped, resulting in the newly established "programs," essential education is being discouraged and disrupted. CUNY has systematically downgraded our departments at City College, through administrative process and faculty shuffling. The weakening of the respective departments expresses itself in the evidence put forth: the number of faculty members in ethnic studies has steadily declined, the number and diversity of courses offered per semester are dwindling (in the fall 2009 semester there are three courses being offered under the Latin American and Latino/a Studies Program—most likely due to overextended faculty and lack of resources), and the available support for independent study and research seem to be nonexistent.

The current state of ethnic studies should alarm this campus, and the surrounding community, because it illustrates the fact that City College has disengaged itself from the ongoing discourse of ethnic studies, a discourse that has active participants at such schools as Columbia University and New York University. City College has eliminated us from this conversation in academia by allocating funds to develop other departments while strategically removing the capital needed to support ethnic studies. Not only is there a need to rebuild our deteriorating departments, but there is also a growing concern about the lack of overall cultural education in our institution. How is it that there is not one course on Indigenous Peoples of the United

States? Of the Americas? Better yet, of New York State, as City College is built on sacred indigenous grounds? The lack of cultural studies should appall anyone that comes to City to gain a well-rounded, thorough education in the humanities and sciences.

As well as providing the student body with history, language, and cultural studies that reflect our diverse backgrounds, a School of Ethnic Studies Research would serve as a portal for symposiums, conferences, and exhibits concerning the specific needs of our people. This is the revolution—recording, writing, editing, and publishing works that bring cultural studies to the brim of reality, encompassing the experience of Blacks, Latinos, Asians. We need these research centers because we need to actualize our dreams of being treated as human! We need written personal histories, testimonios and manifestos, language courses that connect us to our pre-colonial languages, music classes that teach Chinese harmony, and Yoruba percussion! We need a center so that Black American "folk tales" can be realized as Classical African children's stories! We need the center because it is deplorable hearing thoughtless comments about Mexican "handicraft," when in actuality, textile art is being formed in the hands of Mexican women! Reflected in the article "The Revolution as Revelation," Eduardo Galeano writes, "Often we call popular culture *folklore* in order to nullify it or reduce it... as we tend to call our popular art *handicraft* to deny it the possibility..." The goal is to re-evaluate the need for ethnic studies, and to draw certain conclusions about how we can re-establish ethnic studies departments, and create these institutes of research.

The need for such a school not only serves in the best interest of students of color, but also serves the entire student body and society at large. We want this institute for the present, but also for the future; we want to start a legacy that includes a high standard of academic excellence and scholarship; we want to reinforce to students that knowledge is key to empowerment and freedom.

Let us dedicate our time and ethics to creating a degree-granting institute within City College that upholds the second demand of 1969.

The School of Ethnic Studies would also serve as the host to freshman orientation for Black and Latino students, allocating resources for a thorough program that maintains the goals of the first demand. By working with the existing resources here at City, such as our Black Alumni Association and the Dominican Studies Institute, there would be no shortages in the funding department. This orientation program would serve the incoming freshman body, reflecting the ethnic and economic composition of exiting senior high school classes. Securing this orientation is important, because there is an increasing need for a supportive center for Black and Latino students in an increasingly hostile academic environment. Freshman orientation would cover areas such as study habits, positive professor-student relationships, and time management. Students of color need these services because enrollment and student retention seem to be affected by the unsupportive environment that new students encounter. If we can create an environment that engenders learning, communication, and cooperation between students of color and The City College of New York, student retention would increase, and not so many scholastic individuals would be forced to drop out of the higher education race.

If education majors need to have basic proficiency in Spanish, can that level be attained after taking only two semesters of the Spanish language? According to the Education Department's webpage, the current requirements are that an individual must take two semesters of Spanish. It's time to raise the standards and let the original intention of the fifth demand of the 1969 protest be set to the level it intended—to enable teachers with the ability to understand and communicate with their Spanish speaking students. A teacher cannot do this with a 100 level

The Paper

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The Paper

Wants to Hear from YOU!!

Articles and letters to the Editor are welcomed and can be submitted to *The Paper* for consideration. All submissions should be between 300-500 words. We look forward to reading what you have to say!

OUR MISSION

For over thirty years *The Paper* has served as a medium through which students, faculty and members of the local community can communicate. As a publication for people of African descent, *The Paper* focuses on pertinent issues facing the Black and Latino community as well as issues that are of relevance to people of all races and ethnicities. In addition, this publication is a valuable resource for CCNY students and faculty for information on everything from scholarships to job opportunities. With increased membership and support from the student body, *The Paper* will continue to serve CCNY and the surrounding community.

Continued on page 13

Remembering Emmett Louis Till

By Lindsie Augustin

In the March issue of *The Paper*, a student felt compelled to write a poem about the tragic death of Emmett Louis Till after her first time of hearing his story. We printed the poem because of the importance of remembering, embracing and learning from our history. Emmett Till was a 14 year old boy who lost his life to the ignorance, hatred, and cruelty of White racists in Money, Mississippi in the summer of 1955.

The biased and unjust legal system set his murderers free and since then numerous individuals from different generations have fought and continue to fight to ensure Emmett Till's death was not in vain.

Early in this academic year *The Paper* was privileged with the opportunity to interview one of these champion individuals, filmmaker Keith Beauchamp. In 2005 Beauchamp released a documentary titled *The Untold Story of Emmett Till*. In a series of interviews from family, friends, witnesses and others involved or knowledgeable of the case, along with historical footage and images, Beauchamp reveals the heart wrenching truth behind what really happen on that late August night and since then.

What prompted you to dedicate your life to doing this project and others like it?

I learned about the case when I was 10 years old. I came across a Jet Magazine photograph of Emmett Till when I was in my parents study and they basically walked through and told me the story right then and there. But Emmett Till's name kept resurfacing throughout my family's household and it became an educational tool to teach me about the racism that still existed in the Deep South.

How did you meet his mother?

When I decided to take on this project as documentary and even as a feature film, I said to myself 'I need to go to the people who lived it.' I didn't want it to be a fictional type of story that you see all the time; especially in the African American community we always complain about our stories being told in the right light. I realized that some of the family members were still alive. The first thing I did was go online and found out Ms. Mobley was still alive and she was still fighting after all these years, trying to get her son's case reopened. I ended up getting her telephone number and called; [and] basically the first time I called, she picked up the phone and said hello and I hung up in her face. I was like damn. I got to call this woman. Before I even move, I wanted to just at least have her blessing. [I] ended up calling her the following day and she picked up the phone. I can remember me say 'Ms. Mobley, my name is Keith Beauchamp' and I was so nervous and she sensed it, that I was nervous and she said 'take a breath and just talk to me' I apologized for hanging up on her the night before and we

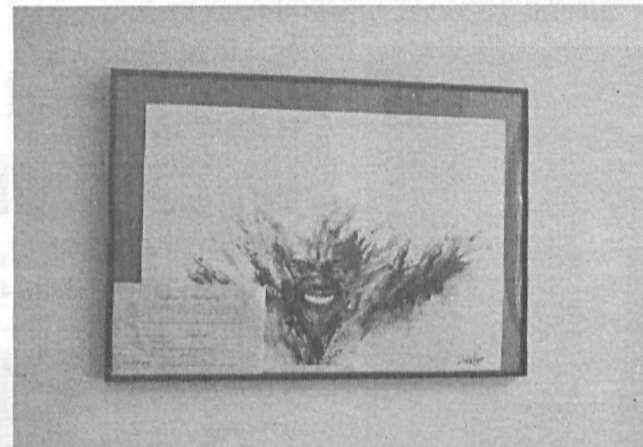
just started talking. I told her that story just became a part of me. Ms. Mobley, I mean she was one of the most prolific people I would ever meet in my life time. She felt strongly about my involvement with this project and often said to me, that she thought I was preordained to tell this story.

Did you agree?

I never believed it, when she was telling me this stuff; it went in one ear and out of the other. It



Keith Beauchamp in his Brooklyn Office



Painting by Nolan Lee, inspired by the documentary, *The Untold Story of Emmett Louis Till*

took some time; it was a nine year project. But Ms. Mobley was my inspiration for this. I mean she was a woman who fought for 47 years until her passing. When we got close, I became her surrogate son in a sense, I mean she looked at me as her child, and often told my parents, I mean you may have given birth to Keith, but he is my child and he has a job to do.

Are you ever surprised to learn that many people are unaware of the story of Emmett Till?

I'm always surprised about it.

What would you say to young adults today, who haven't been exposed to the truth about their history and yet still see no point in reopening unsolved cases from the Civil Rights Era?

History has proven itself – I mean it's important to know history, especially our dark civil rights past in order to move forward to the future because you know without any history we live in a vacuum. We often wonder why we continue to go back and deal with these race issues in America, now with a number of these murders still happening, racial killings, and things of that nature, the Jena 6, police brutality, we wonder why all of these things are happening, these are

new forms of racism. I mean when you have Jena 6, that echoes our dark civil rights past, but you have sleeper cell towns like that all over the country and not just in the south, but all over. Learning about the past will teach us to learn racial reconciliation, racial tolerance, something that is desperately needed now. I just honestly feel like collectively as a people we have to understand each other, we will never be able to eliminate racism, that's just impossible, because the foundation of racism is prejudice and you're always going to have prejudice against someone, so you can never do away with racism but we can learn how to have racial tolerance and understand the differences that we have.

Have you thought of writing a book?

Herb [Boyd] and I were supposed to write a book a few years ago. I just stepped away from it because my story continues. Everything comes with time and I don't think that this is the right season and time for me so I stepped away from the initial book that Herb and I were going to write and I stepped away from it to open the door for Simeon Wright, Emmett's cousin to write his book and Herb is finishing his book now with Emmett Till's cousin. Simeon was the cousin who was sharing the bed with Emmett Till at the time he was abducted, so I think his voice needs to be heard.

How do you deal with being surrounded by all this difficult and tragic information and history, which many people would sooner forget then volunteer to relive?

I haven't dealt with it yet. You understand there is no one doing the work that I am doing. I am dealing with death and it's a dark cloud that hovers around me all the time; especially in my personal life because my work is a part of my personal life. It makes me tick, it makes me breathe, and it becomes a part of you.

You often said in other interviews that it's your obligation to tell this story, why do you feel like that is true?

I feel like I'm obligated to tell these stories especially after you look into the eyes of these victims families. It's like they don't have hope, people come to me who have gone all the way up to the legal realm and they can't do anything on the legal level, they come to me. So what we're doing is basically giving them a sense of closure in a way. A lot of the families all they really want is a historic recorded record, something recorded that says this is what happen to my loved ones, so that generations down the line will understand the sacrifices that their loved ones have given in order for us to live in this free society.

You kind of touched on the race issue, but do you think the racism that existed then still somewhat exists now and we're just not dealing with it? Yeah it exists now, because we haven't dealt

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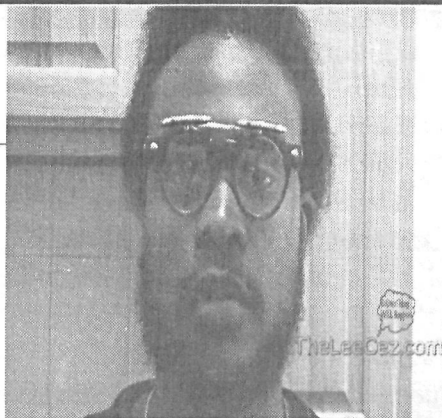


photo by Jeff

CUNY's LaGuardia Community College recently celebrated African Heritage Month by hosting a three day event, honoring African Americans who have contributed/worked to improve people of color's position in the United States of America and abroad. Kazembe Batts (Founder, Universal Hip Hop Parade) organized the event, with appearances by Wyclef Jean, Al Sharpton, Ron Daniels and Dr. Adelaide Sanford. As I observed and listened to these individuals, I learned the importance of giving back—not just giving money, but also time and dedication. To say I was enlightened would be an understatement; I gained a newfound confidence that no book or television program could provide. I heard from the mouths of Dr. Sanford, Reverend Sharpton, and artist Wyclef Jean, the importance of dedication, contribution, and education to human history.

Staff Photo



Dr. Adelaide Sanford, and Writer for The Paper Jeff Delices

The celebration of African Heritage featured individuals whom are wealthy and those who are not. However, every speaker I observed and met dedicates time to help those in need—whether it be the local business in Bedford-Stuyvesant, Brooklyn or schools in Gonaïves, Haiti. Since I've come to know Kazembe Batts (Kaz), he remains constantly active in events in Brooklyn, political rallies and raising money for Haiti. I never understood his reason for working seemingly effortlessly to raise money for Haiti—since he's not famous like Wyclef Jean—until I heard Wyclef explain how influential one can be to an individual, people and community. "We are all are held accountable," whether a celebrity or not, we must use our skills to uplift and change our world.

As kids we are told we are the future, we have the power to change the world, yet as I matured and progressed in American society, I realized much of my community remained idle; people whom I looked to and wanted to respect were nothing other than products of the environment—high school dropouts, drug dealers, or worse. I thought only the worse of these individuals until hearing Wyclef and Dr. Sanford speak. Now I realize there are disadvantages these

individuals face, such as poverty, lack of mentorship and no proper education.

Wyclef discussed his previous plans, as a youth, to create "the largest criminal enterprise" in America, however he learned from his mother to take that same energy and focus on something positive, and to be an asset to society rather than a menace. For many it is easier and more enticing to destroy a community, rather than build a new one.

One of the more important moments of the African Heritage Celebration was the check presented to the Yele Haiti Foundation—founded by Jean, as a way of helping the country of his birth—a country that faces constant hardships. The Events Chairperson, as well as LaGuardia Students, helped to raise over \$2,000.00

dollars for the foundation. It was interesting, as Wyclef is a multi-millionaire and the amount of money raised, Wyclef can donate without hesitation. However, the fact it came from students, showed the dedication of today's youth and that, one does not have to be rich to change a community or country.

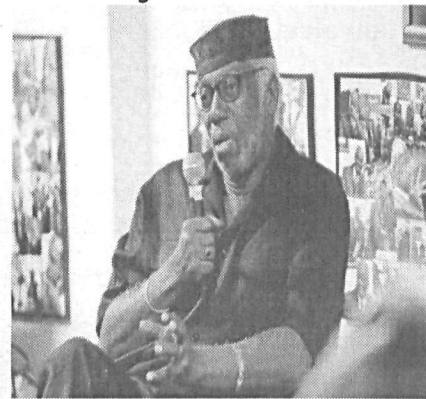
The art of giving back, paying it forward, and working for change does not warrant a lot of money or celebrity. One does need money, but that need should not delay effort. It does not guarantee acknowledgement from mainstream media or peers. From what I could gather through metacognition and the actions of the speakers at the African Heritage Celebration, giving back and working for change is necessary, as the world we live in will never be kind to everyone, but people can always work and dedicate time to help the less fortunate.

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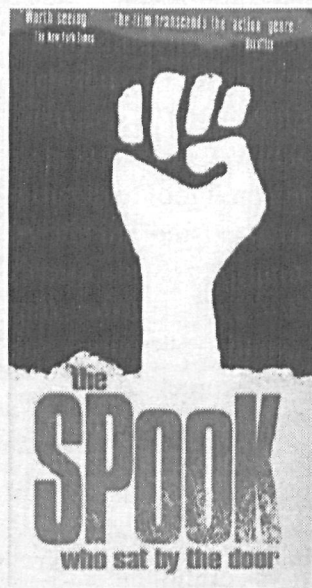
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Why We Should Still Talk About Slavery

By Naeema Jamilah Muhammad

Decades later, we are still talking about slavery. It's a very sensitive topic to bring up for people of any race; some try to dismiss it as something in the past, while others delve into any chance to talk about the subject. Regardless of your attitude towards discussing slavery, everyone should come to a consensus of an unfortunate fact: our beloved country was built on the backs of slaves.

When one pictures slavery, there are images of sprawling plantations in the antebellum south, where people of African descent toil in the fields picking cotton. The American Civil War of 1861 was fought between Northern and Southern states (the Union and the Confederacy), which abolished the forced bondage of people of color in the South. But slavery wasn't a "Southern" thing. It existed all throughout the colonies, and the later states, including the northern ones.

Yes, there was slavery in New York, in case anyone was wondering. In fact, brutal forced labor is what built this very city (including the five boroughs and Long Island), from the ground up. When the Dutch arrived in what they called "New Amsterdam" in the 1600s, they brought Africans with them. These enslaved Africans did not pick cotton, but they cleared the woods to make way for the Dutch settlement. Slaves also unloaded and loaded ships at the docks, built what are now the Bowery and Broadway, and every other task that the colony needed. The colony had many setbacks and early struggles; without the slaves, New Amsterdam would not have made it.

Depending on the time of year, slaves

worked within the city, or in "manors" (which was just another name for plantations) located on Long Island. About half the slaves were owned by the Dutch West India Company and the rest were privately owned. Prominent New York families owned slaves, such as Martin Van Buren, Peter Stuyvesant and Pierre Van Cortland (do these names sound familiar?). The slaves came to New York from various places. Depending on the time period, there were slaves that came from Europe, Africa, South America and what is now the Caribbean. The British arrived and took New York from the Dutch in the early 18th Century; from the time of their arrival until the American Revolution, the British brought nearly 7,000 slaves directly from Africa to the colony.

There were some differences with the way the slave system worked under the Dutch and the British: for instance, Black slaves were able to bring a case to their court of law under the Dutch, eventually buy their freedom, be baptized in the church, and wear Dutch clothing. The British had stricter rules for slaves, making certain that they knew their place as simple commodities. It was difficult to simply be a free person of color. Both systems however, were the same because of the fact that they did not value the life of a slave.

Slavery was what made New York City the prosperous place that it is today. At one point, it had the largest amount of slaves than any other city on the continent. The full emancipation for Black slaves in New York was not official until about 1827, but it was a long, difficult and complicated process. But even then, New York's hands were not completely clean. While the

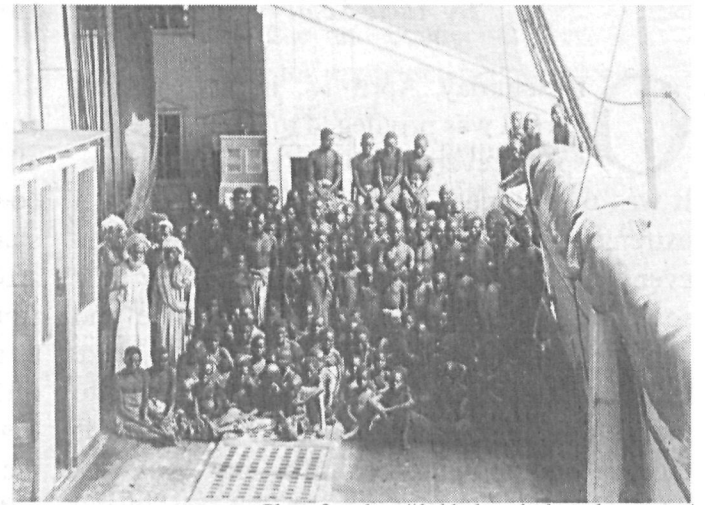


Photo from <http://theblacksentinel.wordpress.com/>

"evil" South continued to use slave labor, New Yorkers assured Southern plantation owners the loyalty of working with the Southern economy, from shipping the cotton the slaves picked to England to manufacturing the very whips used by the overseers to keep the slaves "in line."

New Yorkers have done a good job of building over this past, quite literally. In 1991, while making way for building a new skyscraper in lower Manhattan, the African Burial Ground was discovered. It is said to be about five or six city blocks, but the buildings have been created over the burials. It truly is a wonder why people seem so tired of hearing about a subject, when they don't truly know the whole story, and the same goes for people who hold onto the baggage of slavery from their ancestors. Slavery has played a huge part in the development of the New World. The enslavement of people of color wasn't a Southern thing, or even an American thing; it was a global phenomenon. Once people understand this, maybe we can give our history a proper reckoning. For more information, please visit www.slaveryinnewyork.org

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- Roland Rogers foresees an administration with a bottom-up versus a top-down organizational model of governance. Yet, there is a quotient of input that must come from other voices necessary to effect change. Simultaneously, NYC's shareholders, who are its residents, will have a participatory and requisite role in the Rogers administration in order for it to remain grounded.
- Roland Rogers' mission is not so much to revitalize City Hall but to revitalize NYC's communities, its new leaders, its legislators and its business owners to foster a renewed sense of accountability a necessary promise along with a fresh look at urban planning, controlled development and sound management practices.
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A Day in the Park

By Adele Scott

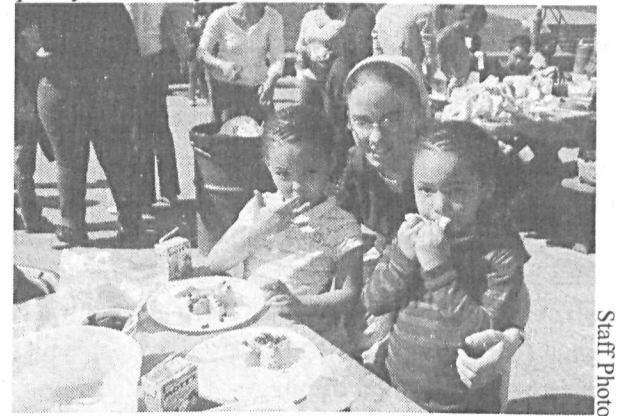
On Saturday, April 18, in St. Nicholas Park, I was privileged to participate in a special event for the children of Harlem. It was their annual Easter festival and, though extremely simple, was one of the happiest little events that I have experienced. There was something about it that was so genuine and uncomplicated. I was helping the children make Easter egg cookies. They would walk over to the table and just stand there for several seconds looking and looking, beautiful, big eyes just amazed at the simple little gift that they would be allowed to create and then take home. I can't explain the beauty of watching those children as they picked their favorite color of icing, the little girls just beaming at the popular pink colors and the boys having the time of their life with the

M&M's and gummy worms.

A shy 6 year-old approaches and asks for a paper towel or a napkin, cookie crumbs covering her face and hands and underneath it all, a shining face, so proud of the egg-shaped cookie that she had spent several minutes studiously decorating before daring to put her artwork into her mouth. An excited yell comes from somewhere and the children turn to watch as an Easter Bunny bounds up the hill. A flow of little arms and legs chase after the pink-suited figure, as if the Pied-Piper had returned to take the children of Harlem next. Shouts of joy mingle with cries of explanations as the first ones come back down the hill again, their arms laden with colored eggs they had found hidden among the grass and the daffodils. What a sight! When a child was asked what was inside the eggs, the beaming face, all wet with sweat from running

up and down the hill, exclaimed "I don't even know!"

It doesn't take much to make children happy! They are a good example to us students who like to accomplish things and get lots of work done. These children sure helped me overcome all the worries about the future! Just sit and watch them for a while. They will brighten up anyone's day!



Staff Photo

The Hip Hop Generation Gap: Moving Beyond Lamentation



By Marc W. Polite
A Brief Opinion Piece

Photo from rollingout.com/blog/index.php/tag/hip-hop

Hip-Hop and its influence on the Black community is a topic that often polarizes those who engage in discussion about it. There are those who believe that the music we know as hip-hop has declined since its inception, and that it has been transformed from an innovative creation to merely another way for corporations to make billions. Others argue that hip-hop has to grow and change, and that to expect hip-hop music to be and sound the same way it did when it was created is a narrow outlook that limits the art form and does not allow it to flourish. Many who grew up on hip-hop will make the distinction between the music of yesterday and contemporary rap and point to the glaring differences in content, sound and purpose. The issue with many of these assessments is that it is often done in the spirit of lament without a careful look at the scene in its entirety.

Recently, hip-hop music was the subject of the 4th Great Harlem Debate, with the lead question being: "Is Hip-Hop good for Black People?" This four hour discussion was divided between those who argued "Yes" and "No." While it is impossible to capture the entire

forum in this medium, I want to point to some key things that were raised by the "No" side. I feel as though those arguing on the "No" side expressed an overall tone of disgust with what has happened to rap music and some made it clear that they believed that it has nothing to offer in terms of substance. In hearing all of this, I couldn't help but come away with the sense that our way of viewing hip-hop needs to be reworked. While what transpired is a great starting point, there is a need to discuss these matters; however it is time to go a bit further in our assessment of the music.

One of the first things that have to be understood is there is more than one hip-hop generation. There are at least three: The generation that started it in the 1970's and pioneered the first artists in the early 80's. Then there is the generation who were listeners in the golden era 1985-1995, and the era of hip-hop that we are in currently, which some argue began in 1996-1997 with the passing of Tupac Shakur and the Notorious B.I.G. It is necessary to note this in order to see that what transpired at the 4th Great Harlem debate was essentially an all out verbal assault from the older fans of hip-hop against the current generation.

Now, most would consider a statement such as this an inflammatory generalization, but in the context of the overall dismissive tone of contemporary rap music, I feel as though it is warranted. If you are going to talk about how some of the rap music can be a bad influence then fine, but its not productive to just act as if somehow everyone under a certain age is being hopelessly misled by gangsta rappers and the major companies that finance their careers.

This is just another representation of an ageist outlook in much of the analyses done on hip-hop music; however some of these views were presented by younger people as well. Unfortunately, it also mirrors the contempt that

folks who grew up on 1960's and 70's music had about hip-hop when it first began, saying that it wasn't "real music." Why repeat the same patterns of division? When the civil rights generation resorted to protesting individual rappers and stomping on records in the streets, it lost the ear of those younger, and the elders of the hip-hop generation are at risk of doing the same.

Some went so far as to say that there is nothing good going on in hip-hop today. While there is no shortage of bad examples of what has been done with hip-hop music, it is an overstatement to say that nothing is good about it currently. The only thing that results from older fans of hip-hop lambasting everything that came out after 2000, without open ears is mutual disrespect. The younger hip-hop fans will not take to the argument well that everything that came before is superior to today's music. There is an emerging disdain by contemporary hip-hop fans for the music of the 80's and 90's.

These views also do not take into account the role that the music industry plays in marginalizing and in some cases outright suppressing the more conscious artists. The independent acts and the underground circuits are just as much a part of the hip-hop scene as the mainstream acts are. One does have to have the patience to wade through most of what is presented to find those hip-hop records which are meaningful.

It is important that there be open ears on both sides, whether or not the music is from the new or old eras. If we don't change our outlook, then we stand to just reinforce the gap between different generations, and contribute to us not being able to understand one another. At a time when things are changing around us, it is not progressive to recapitulate the generational divisions, but we should struggle to move past blatant ageism and wholesale condemnation.

AUTHORIZED USE OF THE N WORD!

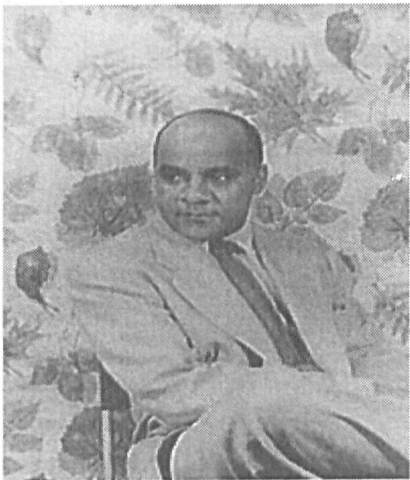


Photo From www.george...pedia.org/

other colored peoples of the world is that we have all felt the cruel and ruthless heel of white supremacy. We have all been "niggerized" on one level or another. And all of us are determined to "deniggerize" the earth. To rid the world of "niggers" is the Black Man's Burden, human reconstructive is the grand objective."

-John Oliver Killens Black Man's Burden (A collection of essays published in 1965)

The elders still sometimes use the phrase "choice words" to describe vulgar language or someone cursing another out; these words may not qualify for their purpose but they seem fitting: these are CHOICE words. Authorized use is all about choice words, highlighting that the specific words are chosen, and there are all kinds to choose from, so why not be deliberate?

I wish I could say that I serve as an African American bridge between the West and Africa-Asian, but I can at least say I am a bridge, in writing and participating in a paper that can reach at least 1000 of our students and community members a month, from around the

world. I write and encourage articles that I hope will create dialogue and connection between people, especially the oppressed people of color in this country and abroad.

I want us to become "deniggerized." I want Black people to not feel so comfortable insulting each other and calling each other by the name given by an oppressor who continues to benefit from our disadvantages. I want us to stop paying money to companies for clothes we really cannot afford in efforts to feel valuable. I want us to start relying on our character and not brand names to display our worth. I want us to put our integrity ahead of our paycheck and sexual urges. These are to be deniggerized.

I want us to stop being oversexed, over worked and underappreciated. I want us to start paying attention to those kids we just call "bad" when they pass us on the street. I want to learn about all the cultures of all the countries and islands my people have traveled to, without hearing the argument about whose culture is "better" or what people are "nicer" or "most beautiful." This to me is to be deniggerized.

My ambitions for us may seem like something that will never manifest on a large scale but I have faith that as we learn and grow as a collective and individuals, change is inevitable; hopefully, the changes will be made with intention to develop and not decay. This to me is to begin my own deniggerization, I hereby deem this authorized use of the term.

By Taqiyya Haden

"I believe furthermore that the American Negro can be the bridge between the West and Africa-Asian. We black Americans can serve as a bridge to mutual understanding. The one thing we black Americans have in common with the

Events @ City

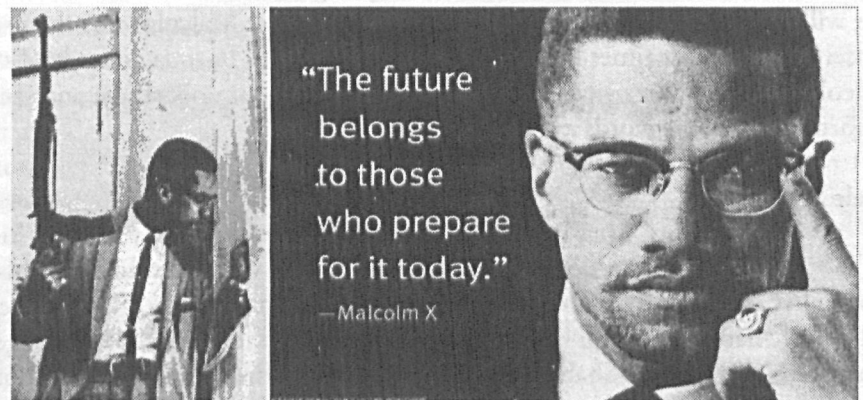
Event The Five Demands:
The Student Protest and Takeover of 1969
Date Mon, May 4 - Fri, Jul 24
Phone 212-650-7271
Address 160 Convent Avenue / NAC Building Cohen Library Exhibition
Description On April 22, 1969, a group of CCNY students, whose demands included greater minority enrollment, occupied the South Campus and Klapper Hall. They did not vacate the buildings until May 4, two weeks later. The protest led to implementation of The City University of New York's (CUNY) controversial open enrollment policy and resulted in the resignation of City College's seventh president, Dr. Buell Gallagher.
Admissions Free

Event Truthful Myth: A Group Photography Show
Date Wed, May 6 - Thu, May 28
Time 9:00am - 5:00pm
Address Gallery Space at Reality House/ 637 West 125th, New York, NY 10027
Phone 212-650-5646
Description Exhibition Opening: May 6th, 6:00pm
A Group Photography show by the students of Digital Photography 2 class.
The way we view the world is shaped by the innumerable interactions we are confronted within everyday life. The people we encounter, the places we go, the things we see all contribute to the formation of our own personal mythology. The exhibition, "Truthful Myth", will offer up images that interpret, explore, and exemplify our own viewpoints and mythologies.
Admissions Free

Event 3rd Annual Advances in Biomolecular Engineering:
Protein Design Symposium
Date Fri, Jun 12
Time 8:30am - 6:00pm
Address The New York Academy of Sciences / 7 World Trade Center/ 250 Greenwich St. at Barclay St. ROOM 40th fl.
Phone 212-298-3725
Description Symposium focusing on protein design, a subject that lies at the interface of chemistry, biology, engineering and computer science.
Admissions Members Free, Nonmembers: \$20
URL <http://www.nyas.org/events/>

To Commemorate The 84th Birthday Of El Hajj "Malcolm X" Malik Shabazz, The Coalition To Restore The Black Student Union & Black Studies Department @ City College Presents:

Malcolm X Day



Tuesday, May 19, 2009

(8:30am- 12:00pm)
Annual Pilgrimage & Memorial Ceremony At The Burial Site Of El Hajj "Malcolm X" Malik el Shabazz
The Buses Will Load & Depart From 125th Street/Adam Clayton Powell Jr. Blvd In Front Of The Harlem State Office Building . PLEASE COME EARLY To Secure Your Seat(s)

(2:00pm- 6:00pm)
Malcolm X Film Screenings & Audio Speeches At The Guillermo Morales-Assata Shakur Community & Student Center

Come To Room 3-201 In The NAC Building; To Build And Network With Other Sistah's & Brothas As We Begin The Struggle To Restore Both The Black Student Union and The Black Studies Department @ City College In Harlem! "Free" Refreshments Will Be Served

Contact Bro. Naheem or Bro. Shep at: morales.shakur@yahoo.com (212) 650-5008

The Black Student Union @ City College Restoration Coalition Is: The Malcolm X Grassroots Movement; The Peoples Democratic Uhuru Movement; The All African Peoples Revolutionary Party; The New Black Panther Party; The Universal Zulu Nation; The East Coast Black Panther Party Commemoration Committee and; Alumni Of The BSU & The CCNY Black Studies Department

El-Hajj Malik El-Shabazz: Harlem's

Eulogy delivered by Ossie Davis at the funeral of El Hajj Malik El Shabazz (Malcolm X)

February 27, 1965

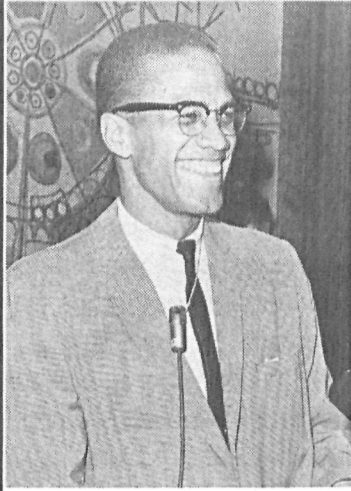


Photo From upload.wikimedia.org

"Here - at this final hour, in this quiet place - Harlem has come to bid farewell to one of its brightest hopes - extinguished now, and gone from us forever. For Harlem is where he worked and where he struggled and fought - his home of homes, where his heart was, and where his people are - and it is, therefore, most fitting that we meet once again - in Harlem - to share these last moments with him. For

Harlem has ever been gracious to those who have loved her, have fought her, and have defended her honor even to the death. It is not in the memory of man that this beleaguered, unfortunate, but nonetheless proud community has found a braver, more gallant young champion than this Afro-American who lies before us - unconquered still. I say the word again, as he would want me to: Afro-American - Afro-American Malcolm, who was a master, was most meticulous in his use of words. Nobody knew better than he the power words have over minds of men. Malcolm had stopped being a 'Negro' years ago. It had become too small, too puny, too weak a word for him. Malcolm was bigger than that. Malcolm had become an Afro-American and he wanted - so desperately - that we, that all his people, would become Afro-Americans too.

There are those who will consider it their duty, as friends of the Negro people, to tell us to revile him, to flee, even from the presence of his memory, to save ourselves by writing him out of the history of our turbulent times. Many will ask what Harlem finds to honor in this stormy, controversial and bold young captain - and we will smile. Many will say turn away - away from this man, for he is not a man but a demon, a monster, a subverter and an enemy of the Black man - and we will smile. They will say that he is of hate - a fanatic, a racist - who can only bring evil to the cause for which you struggle! And we will answer and say to them: Did you ever talk to Brother Malcolm? Did you ever touch him, or have him smile at you? Did you ever really listen to him? Did he ever do a mean thing? Was he ever himself associated with violence or any public disturbance? For if you did you would know him. And if you knew him you would know why we must honor him.

Malcolm was our manhood, our living, black manhood! This was his meaning to his people. And, in honoring him, we honor the best in ourselves. Last year, from Africa, he wrote these words to a friend: 'My journey', he says, 'is almost ended, and I have a much broader scope than when I started out, which I believe will add new life and dimension to our struggle for freedom and honor and dignity in the States. I am writing these things so that you will know for a fact the tremendous sympathy and support we have among the African States for our Human Rights struggle. The main thing is that we keep a United Front wherein our most valuable time and energy will not be wasted fighting each other.'

However we may have differed with him - or with each other about him and his value as a man - let his going from us serve only to bring us together, now. Consigning these mortal remains to earth, the common mother of all, secure in the knowledge that what we place in the ground is no more now a man - but a seed - which, after the winter of our discontent, will come forth again to meet us. And we will know him then for what he was and is - a Prince - our own Black Shining Prince! - who didn't hesitate to die, because he loved us so."

Writers and Students Thoughts on El Hajj Malik El Shabazz (Malcolm X)

Charles Hopkins

As we commemorate the 84th birthday of Malcolm X, or as Ossie Davis so eloquently and most appropriately designated him, our "Black Shining Prince," we will once again approach the behemoth task of describing in words the impact he made on us. I could travel this daunting route, instead, however, I wondered what I would say to Malcolm if we were face to face...in 2009? I would probably say, "Minister Malcolm I would like to apologize on behalf of the citizens of the world, because we have grossly failed you!"

I believe we have forgotten what Malcolm stood for and who he was. One of the many attributes that resonated so voluminously from Brother Malcolm was his brutal honesty. This honesty began within; in fact, he often explained that "truth... is like a two-edged sword.... if you can take the truth ... it will cure you." In addition to his honesty, Minister Malcolm was the personification of humility and altruism. He always placed his fellow man before himself, and at most times before his wife and children. In today's mode of mass consumption and get-over-on-others by any means necessary mentality, Malcolm's spiritual presence is critically needed. Let's not only study, analyze, and cherish the words of this civil and human rights icon; let's, more importantly, live the words as he lived them.

Adele Scott

Malcolm X has been an inspiration to me for many years and his life will always stand out in my mind as a life fought for a true manly purpose. What I appreciate most about him was what he told about his visit to Mecca. Malcolm realized through this journey that it is possible for all men to live in harmony with each other, no matter what race, ethnicity or religion. A quote that has always struck me in the past from Malcolm is: "If you really live what you say you believe it's almost impossible you'll die of old age." This quote, though quite a challenge to live up to, best describes what kind of a man El Hajj Malik El Shabazz must have been. He is an inspiration to thousands of youth today to stand up for what we believe is right.

Jeff Delices

I read the *Autobiography of Malcolm X: As Told to Alex Haley*, for the first time, one year ago, and its impact was Historical. Prior to completing the autobiography I asked many people, in relation to its content as well its influence, and I consistently heard: "It changed my life." I realized the change everyone spoke of was not an instant change, but rather a gradual change, which one may or may not notice. I noticed the change as I worried less about brand names, popular culture, and more about self. Minister Malcolm spoke on "Knowledge of Self" and that became my primary interest. In addition, I became more active in my community, studies, and I began to thoroughly analyze mainstream media, rather than accepting information because it is on a television screen. El Hajj Malik El Shabazz spoke words that help form individual opinion.

Our Black Shining Prince's (King to me) "blunt speaking and frank talking" educated Africans in America, as well as others in search of understanding the Black person's plight.

Conor Tomás Reed

To my recollection, Malcolm X was the first person I had ever heard of who was called a "revolutionary." After hearing this, I would turn the concept over again and again in my young head. What does it mean to be a revolutionary? What kind of life do they lead? Do they eat cereal for breakfast like everyone else? What thoughts keep them up at night? What does it mean that revolutionary can't be spelled without evolution? When I learned more and more about the short but spectacularly vibrant life of Malcolm— what arguments he consistently made about society needing

Black Shining Prince Celebrated and Remembered

fundamental change, how he was uncompromising about the limits of pacifism when fighting oppression, how he called out capitalism for being a “blood sucking vulture” and both U.S. Parties for harboring racists and hypocrites—I was electrified by how much this revolutionary was concerned with transforming the world for the better... and willing to dedicate his life to it.

In the last speech he gave before being killed, Malcolm X argued for social movements to “take our problem out of the civil rights context and place it at the international level, of human rights, so that the entire world can have a voice in our struggle.” Reading these words now, I think of a growing massive shift in society right now that is linking up around the city, country, world—a growing confidence and imagination for a new world unchained by racism, sexism, war, poverty, and hopelessness. We still have Malcolm’s memory here with us in this fight, and I know he is ready to join us one day in forcing open the gates to a brilliant new world.

Clarice Jones

Believe me when I say the Minister Malcolm X is the focal point of human implementation within society. However, according to governmental standards he was an outcast that vocally resided outside the community.

I was taught to tell time, read literature but never did I link the knowledge, grasp its grass roots and embrace its maturity, until adulthood.

My voice is an instrument that plays a tune that can be heard if you sit on the moon or chill on a summer afternoon in your living room.

Embryos benefit from the self dedication and commitment of their parents who pay homage to the Minister in the appreciation of his life embrace.

If ever given the opportunity to have spoken with the Minister, I would have to say, “Please excuse me for wanting to just remain silent and just feel your spiritual energy and tolerance.”

Political prisoners have to remain silent in wanting to highlight your strengths and wisdom amongst the least intelligent individuals, only to be pigeon holed in to allowing the appreciation to exude from their souls in the shortest month of the year, February, oh how I wish the celebration could last, now that would be marvelous!

Marc Polite

The life work of Malcolm X for liberation, and his commitment to bettering Black America in particular, and the sons and daughters of Africa overall, is an important thing that should be remembered about him. It is important not to forget about Minister Malcolm at a time we are encouraged to not “see race.” In an environment where post-racial attitudes are the norm and the larger society increasingly views issues that affect the Black community as passé, it is important to honor our most dedicated leaders. As he famously cautioned us, in dealing with the political process there is always the danger of being put last when we are interacting with mainstream society. We should not be so quick to forget the ones who gave their lives for the well-being of our people.

Asumini Mwajuma

Malcolm X strongly influenced the ideology of the Black Panther Party. Huey Newton and Bobby Seale listened to the speeches of Malcolm X and passionately agreed with him. So much that they based the *Political Education Lessons* and the *Ten Point Program* all Black Panthers had to learn on teachings that Malcolm X himself would be proud of.

1. WE WANT freedom. We want power to determine the destiny of our Black Community.
2. WE WANT full employment for our people.
3. WE WANT an end to the robbery by the CAPITALIST of our Black Community.
4. WE WANT decent housing, fit for the shelter of human beings.
5. WE WANT education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.
6. WE WANT all Black men to be exempt from military service.
7. WE WANT an immediate end to POLICE BRUTALITY and MURDER of Black people.
8. WE WANT freedom for all Black men held in federal, state, county and city prisons and jails.
9. WE WANT all Black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.
10. WE WANT land, bread, housing, education, clothing, justice and peace.

These ten points and the lessons they were derived from have been the foundation of my activism. With this foundation, I continue to study and serve my community as Minister Malcolm X requested of us all.

Mitchell B. Robinson-Ramirez

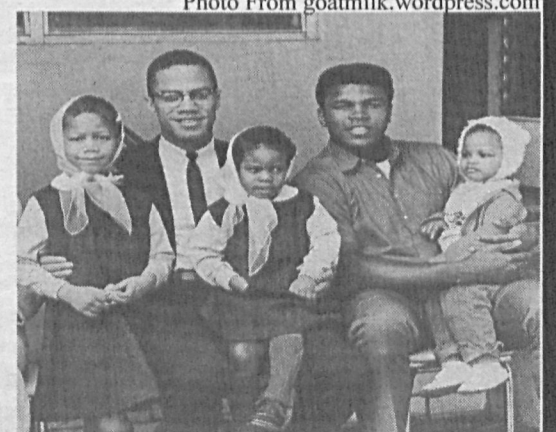
While I grew up around the lectures, speeches and writings of El Hajj Malik El-Shabazz, I read the words: “We think of things worldly...we look upon ourselves not as a dark minority on the white American stage, but rather we look upon ourselves as part of the dark majority who now prevail on the world stage.” Reading those words in his book *Malcolm X on Afro American History* made my existence real—something about reading yourself between words on the published page actualizes your reality, its not imaginary, existing only in the realm of the mind. El Hajj Malik El-Shabazz gave me a certain existence, filled an open space, and he affirmed my positioning on the world’s stage: I am a majority, and I define myself not in relation to White America, but in relation to the people different shades of sunset and night—as El Hajj Malik El Shabazz said: “You see the nations of the earth that are black, brown, red and yellow...and when you see them, you find you look more like them than you look like [uncle] Sam...when you relate to them, you’re related to the majority.” Where I had been isolated within these White American borders as a minority, I then became closer to my Black brothers and sisters beyond national walls; El Hajj Malik El-Shabazz gave us the internationalist approach to Liberation, and I thank him for that. He encouraged us to consider things not only local, here in Harlem, but also those oppressions and liberations in Africa, Latin America, and Asia, because the diaspora is large, and the revolution continues. I consider his words, and seek his knowledge to empower the daily work of Liberation.

Nicole Caldwell

Here are two of my favorite timely quotes from Brother Malcolm:

“The only way we’ll get freedom for ourselves is to identify ourselves with every oppressed people in the world. We are blood brothers to the people of Brazil, Venezuela, Haiti, ... Cuba - yes Cuba too.” Malcolm X

“I believe that there will ultimately be a clash between the oppressed and those that do the oppressing. I believe that there will be a clash between those who want freedom, justice and equality for everyone and those who want to continue the systems of exploitation.” Malcolm X



R.O.A.R.

Read - Observe - Apply - Repeat

By *Maalik Abdul Rasheed*
Wealth Activist

Blogger www.whyihatethejoneses.com

People of African descent have initiated and sustained a rich economic history for the last 4000 years. Our creativity and willingness to reinvent ourselves in times of economic adversity is a legacy. Let me be clear on this issue, people of African descent in America generate a lot of income and spend a lot of money. Currently, our GDP (Gross Domestic Product) is somewhere around 1 trillion dollars. When I say “people of African descent” in America, I’m talking about Native Africans, African-Latin, African-American, African-Arab, etc. We need to understand that the African Diaspora goes beyond the geographic location where you rest your head every night. I touched on a philosophy in a previous article, called **R.O.A.R.:** Read | Observe | Apply | Repeat.

One of the most important steps in R.O.A.R is the first step, “**Read.**” The fact that you are reading this article right now leads me to believe that you are ready to put R.O.A.R into practice. If you type the word “personal finance books” in Google, there are over 57 million results. I suggest starting with a magazine like *Black Enterprise* and reading books like *The Millionaire Next Door: The Surprising Secrets of America’s Wealthy* by Thomas J. Stanley and *Naked Economics: Undressing the Dismal Science* by Charles Wheelan. Also, a website like www.dollarsandsense.org (Dollars and Sense) can serve as a teaching tool. There is no end to the amount of resources you have access to. When we talk about finance, we are talking about preserving wealth, let’s talk about some of the myths related to personal finance:

1. I need to make X amount of money to start saving. One of the biggest misconceptions is assuming that people who make tons of money are the only people that save. People tend to put a magic number on how much they need to earn yearly before they start saving. Whether you make 10 dollars a year or 10 million a year, wealth is about how much you keep and not about how much

you make.

- 2. Economic theory and personal wealth building practices are too hard to understand.** I’ve spent the last 10 years reading just about every finance book I could get my hands on, hundreds of finance articles, dozens of economic magazines and I teach personal finance seminars. Guess what? I am still learning. I say this not to discourage you, but to let you know that making the effort to understand a particular subject is part of the learning process. The key

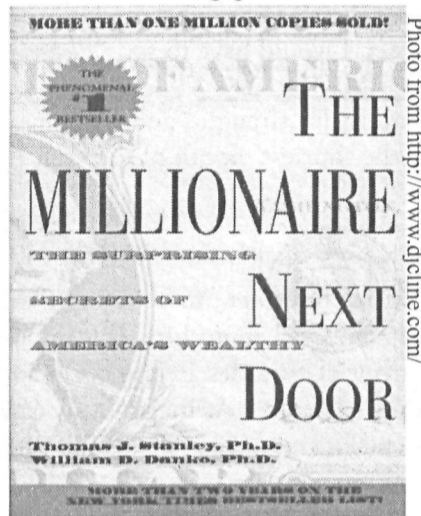


Photo from <http://www.djcline.com/>

to understanding any area of finance is practice, practice, practice a.k.a. read, read, read, consistently.

- 3. People who look rich are wealthy.** Wrong! Contrary to popular belief, people who look like they have a lot of money don’t necessarily have a lot of money. Let’s rewind a couple paragraphs to two words I wrote earlier, “preserving wealth.” By far, the first word is more important than the second. To preserve is to maintain, to free from destruction, to keep intact, or to save. In other words, to spend wisely.

The second step in the R.O.A.R process is to **Observe.** As we soak in information from the first step, we must be aware of how this data impacts our personal life and the environment around us. Presently, we have reached a moment in history where the world is experiencing one of the deadliest economic downturns since the 1930s Great Depression; if you want to understand what is happening

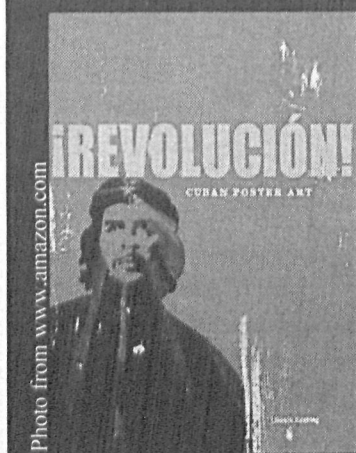
today, it’s imperative that you read up on what has happened in the past. Although bittersweet, now is the opportunity to understand how the global economy collapsed over the last 3 years. As a seeker of knowledge, you now have a unique opportunity to understand an event that you are actually living through.

Let us spend a little bit more time in **Observe** land and try to dig into the current economic collapse. If there is one lesson you should pull away from the 2008 Economic Collapse it is this: Having no liquidity (cash), and borrowing (debt) beyond what you are able to pay back to someone else (bank, investment institution, etc.) are two of the main reasons for the global economic instability. Banks, governments, investment firms, and millions of individuals over-leveraged themselves with so much debt that they could not service (pay back) their current debt obligations. These debt issues dried up the credit market, which then left many financial organizations cash-less (because no one was paying back their debts owed to these financial firms), which then meant there was no cash to lend out, thus bringing the economy to a halt. This is a very simplistic explanation, and there are a host of very complex events that happened which led to this outcome, but we are more or less seeing our global economy being saturated with too much debt. We now are in the “capitalization” phase and financial markets are building up their cash reserves to go back to business as usual.

The last two steps of R.O.A.R are the easiest of the 4 steps. **Apply** what you’ve learned in the first two steps and **Repeat** the process. Without the proper initiative to take action, you are a lumber Jack/Jane not willing to swing an ax, a drummer not willing to beat a drum, or a leader not willing to lead. All the books and observations will not serve you well, if you are unwilling to put this information into an action plan. You can apply R.O.A.R to any area, but without the right intention, vision, and future goal setting, your “R.O.A.R” could turn into a **W.H.I.S.P.E.R.:** WASTE | HASTE | INDECISIVENESS | STAGNATION | PROCRASTINATION | ERROR | REGRET. I wish you all well on your information journey.

Books on Our Minds:

-compiled by Taqiyya Haden and Mitchell B. Robinson-Ramirez



¡Revolución!: Cuban Poster Art, compiled by Lincoln Cushing.

It’s a most interesting relationship between art and revolution—where there is art, revolution exists in the hands. In the revolution, art must exist: to record, to write, to picture, and to imagine. Where the two intersect, there is a culmination of several points, creating exquisite beauty. This energy of revolutionary fervor and artistic creation breathes from Lincoln Cushing’s collection of Cuban poster art from the 1960s to the 1980s. Displaying the radical changes that swept through the country following the onset of revolution in 1959 Cuba, these posters not only record history in stunning graphic form, but are also to be looked at as primary sources from the Cuban Revolution. From an historical perspective and also from an artistic appreciation, this compilation soothes the beast in me that wants revolution and art to be created in a single stroke, juntos, together.

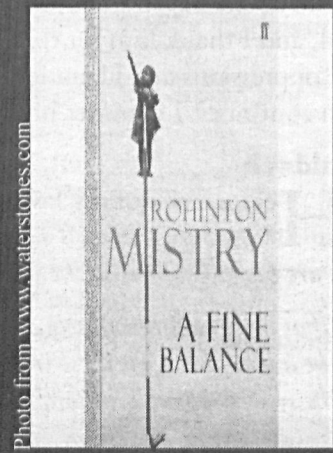


Photo from www.watersstones.com

A Voice from a Cell in Texas Federal State Penitentiary

This letter has been transcribed and edited for grammar only. The letter was written by a 30 year old man, originally from Togo, Africa and had lived in the United States for over 15 years before imprisonment. He is sentenced to 11 years time and expects to be deported once the time is served. An editor of *The Paper* does prison ministry and this is a letter from ongoing correspondence with this young man who is also a reader of *The Paper*. "If I have anything to boast of it is that I sincerely love and seek truth with indifference whom it pleases or displeases." - John Locke

I will begin by saying the views about the Rotunda are quite similar to what I see going on around correctional institutions every day. As usual, I spend most of my time in the library or Education Department, taking classes; from dorm, recreation, to dining room areas, inmates hang together based on different backgrounds, concepts and cultural ethnics. African Americans don't consider me part of them. My guess is this is due to a southern African American backward mind set toward Africans. The few Africans, from the continent, (only Nigerians) rarely interact with themselves. The old man, my former cellmate, who was my only friend is an open minded person who shared some of my views toward African Americans, unfortunately he is no longer here.

One day I fell ill and was so weak that I could not care for myself; everyone passing by ignored me like an enemy on a battlefield. Long story short, I see what self segregation can do to someone especially in negative environments such as prison.

"Most of the greatest evils that man has inflicted upon man have come through people quite certain about something which in fact was false." Bertrand Russell

I deeply believe that every word we use to communicate among us can generate either positive or negative energies. The true of the matter is some peoples use "nigga" in order to make their point or simply show acknowledgement to each other. There is a constant denigrating energy that circulates this place. When you speak without using those words automatically something is wrong with you, you are considered slow, weak, crazy, etc.

I so pity that some will die in ignorance, and how much some are afraid of change. As far as African Americans go, there are some that don't like Africans, they are mad at us because they learned some of our past parents sold them into slavery. The pain has made them hateful toward other races and their own.

Black people are hateful towards the White man, and talk about them behind closed door. But at the work site they quickly answer "Yes Boss." Whenever some go down they are the first to tell on the next "nigga." They love being the center of attention, often loud, fighting over worthless things, and going



Photo From www.sodahead.com/

through sexual identity crisis. They take pride in narrow intelligence, and the "nigga" spirit that is designed to keep them in total darkness. It seems they cannot think outside the small cell they live in.

An uneducated child and a trained astronomer, both relying on the naked eye and their twenty-twenty vision will literally see a different sky. A man can earn all the degrees available and graduate the top of his class, yet remain totally ignorant. Many conscious people are puritanical about the language and have a problem with the use of word. From my perspective "nigga" is very inflammatory and describes someone who is ignorant and hates him/herself. They say "my nigga" at the beginning and end of each sentence, yet get offended when people outside the race call them that.

Why would I want to proudly call my brothers and sisters something so disgraceful? In order to develop strong Black families and communities, we must break the "nigga" spirit out of all our actions, out of Hip Hop culture, out

of the schools and homes especially. We must become conscious beings, for a conscious being to exist is to change, to change is to mature, to mature is to go on creating oneself endlessly. We can look to El Hajj Malik El Shabazz as an example of endlessly creating oneself. Not to adopt any act or culture that has been used in the past to disgrace our Ancestors. How would the Ancestors feel these days? White people would not dare auction themselves and make such actions part of their already evil culture. We should never adopt actions that degrade our Ancestors in modern day behaviors; no one can convince me that it is a natural part of culture.

The system has in fact designed core belief systems to create a gap between African Americans and Africans' indigenous culture, to hold all of us down mentally. Those who are weak minded or have been victims of it can be seen revolving through these prison doors. Here you are forced to work for 12 hours daily, the powers that be make millions and have shares and stocks. They list you as a property of states and federal government. They have the nerve to call it *correctional* institution. Sure! They may as well call it Modern Day Slavery with life insurance over you, the property. In the event of a *casualty* (inmates killing each other) they collect their monetary claims. As I'm waiting for release prisons continue to be built by private corporations which are owned by judges, congressman and other big players. They turn around contracted to the government and sentence you for ten, twenty years in a trap they set for you the moment you were born in dysfunctional communities. And so on.

We need change that begins within, culture that reveals who we are. In order to know who we are we must know who our Ancestors, how they lived their lives and their core belief systems. What is important is not liberation of the body but liberation of the mind. Our real journey in life is interior; it is a matter of growth, deepening and of an ever greater surrender to the creative action of love and grace in our hearts. Thomas Merton said: "Every moment and every event of every man's life on earth plants something in the soul...Most of these unnumbered seeds perish and are lost, because men are not prepared to receive them."

A Fine Balance, written by Rohinton Mistry

With the success of *Slumdog Millionaire*, a groundbreaking film that catapults the viewer into contemporary Indian culture, one might assume that chance and luck may be an everyday occurrence in one town or another—allowing for social mobility, happiness, and love. Yet in the novel *A Fine Balance*, written by Rohinton Mistry, life in Mumbai, India, consists of poverty, oppressive caste systeming, and small survivals. A deeply provocative piece, Mistry writes about the daily struggle for survival among the different interconnected social castes of 1970s India, and the resulting human suffering. What must seem a depressing read is in actuality a necessary illustration of the human condition, and is ultimately important in teaching us about the fragility of our existence, but also the strength of our fortitude.

Photo from barnesandnoble.com

NATIONAL BESTSELLER



BEVERLY DANIEL TATUM, PH.D.

Why Are all the Black Kids Sitting Together in the Cafeteria? And other conversations about Race. Written by Beverly Daniel Tatum, Ph.D.

This book deals with the anatomy of race, defining the terms, and allows for people to evaluate unique perspectives in the interest of achieving greater understanding in the complexity of race. Dr. Tatum thoroughly and concisely evaluates when and why students begin to self segregate in the school system. The subject matter would be of interest to every student, in particular, education or child psychology majors.

To Educate is to Further the Liberation: Remembering the 1969 Student Protest

By Mitchell B. Robinson-Ramirez

1969 may seem to evoke images of dashikis and afros for some, others may find themselves identifying 1969 with parents and elders—but the 1969 protest at The City College of New York is more than images—it consists of facts, rebellion, reactions, and ensuing change. The two-week long student occupation began on April 22nd, 1969, when approximately 250 Black and Puerto Rican students organized to shut down the college, gaining control of seventeen campus buildings. The gates to City College's south campus were padlocked shut, barring entrance as protesters assumed station and control across the pathways and entrances. Before you assume that this protest was a hodgepodge of scrawny student activists passing around a sole clunky megaphone, the 1969 Movement was controversial not only on a local level, but on the national student protest scene it was considered revolutionary, and internationally, the City College student occupation gained coverage from the British Broadcasting Corporation (BBC). According to the BBC reports, "slogans in red paint on the side of buildings read: "Malcolm [X] lives" and "Long Live Che Guevara." A personal narrative of the event written by Ron McGuire, a White student activist at the time, reveals that Black and Puerto Rican students occupied the South Campus, while White student supporters claimed Harris Hall, renaming the building the "Huey P. Newton Hall for Political Action." Imagine the campus locked up, completely under the control of students, demanding with force that the five demands be implemented, while risking it all—

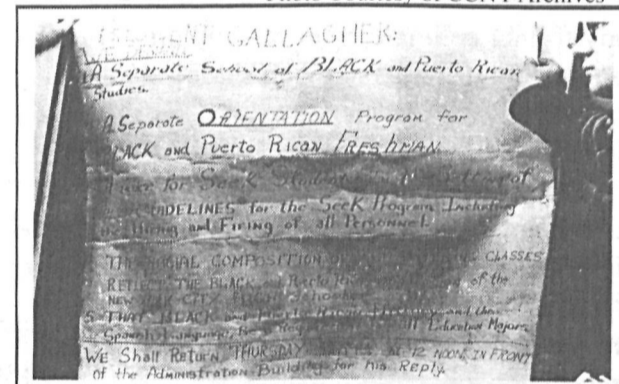
their grades, academic standing, tuition expenses, and most importantly, freedom. Was it worth the risk? Was the need so great that students felt it necessary to take forceful, assertive action? What could've been so important to a campus, a student body of color, to take such action? This was not a superficial struggle—the 1969 protest was fought with real human emotion, the raw kind that fuels the Liberation Struggle in society, furthermore, in education.

Central to the student occupation was the list of five demands, presented to then President Gallagher, which asserted that imperative changes be met, specifically:

- 1.) The establishment of a separate Black and Puerto Rican freshmen orientation program controlled by minority upperclassmen.
- 2.) The creation of a separate, degree granting School of Black and Puerto Rican Studies.
- 3.) The matriculation of SEEK students and the control of the SEEK program, with the demand that those working in the SEEK program be given equal status with other degree-holding faculty, and that the director of SEEK be given Dean status.
- 4.) That the composition of the student body at City University reflect the composition of the racial and economic make-up of the public high school system of the City of New York. (40% Black and Hispanic at the time)
- 5.) That all majors in the School of Education attain basic proficiency in Spanish and in Black and Puerto Rican Heritage.

The demands presented then, in 1969, and the current state of our college, in 2009, reveal that we are caught in the midst of a process—one that is not nearly completed, but

rather existing, waiting for the next vehicle of change. What will precipitate the event that revolutionizes everything? I use the word revolutionize consciously, because the overhaul of racist practice at our institution cannot result in mere amendment of policy, but rather, must eradicate the very policies that create the inequities on campus. It seems that we have gone in reverse, as students self segregate instead of working collectively to improve our condition. The five demands laid the groundwork for positive change, but inherent in that foundation is the imperative effort of the people who challenge the existing system, and provide workable solutions in support of positive growth, here at City College. I appreciate the work of campus activists, rallying and protesting against policy change, tuition hikes, and budget cuts, while others apathetically look on from the classroom. What will be the catalyst that wakes the people? These zombies walk my campus and I can't figure it out—is dull ignorance a true bliss? I refuse to believe that; instead, I believe that change exists, waiting to surface in bursts of collectivity and action. The 1969 protest lies before us, providing the framework, and I excitedly look forward to building atop our revolutionary predecessors' guidance. Photo Courtesy of CCNY Archives



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Remembering Emmett Louis Till

with it in the past. And were going to continue to have these sleeper cells cities and towns come up and hear these stories. It's just we're a private people now; everyone is to themselves and private, not a community anymore that's about getting together. I mean even our elders who went through this; a lot of them don't want to discuss

this. But we don't understand that there is a trans-generational pain that keeps being trickled down, because we have never dealt with it. We truly don't understand slavery, we truly don't understand oppression, we truly don't understand the effects of slavery and how that plays with your mind generations down the line. Racism - it's not as out there in the public light like it was back then, when you saw the racism, but it's still here.

Why do you think you're the only one still doing this kind of work?

You know what, I don't know. There are people, I mean Spike Lee did *Four Little Girls* and I was inspired by that, but that's all he did. I don't know why no one else is tackling these

stories, it bothers me, I don't know why. But I just feel like God has put me in a position to tell these stories and I'm going to just keep moving. I don't want to touch anything that's not going to have a profound effect on the community or change lives. I could easily go out and do booty shaking movie and just move on and make a little bit of money, but I want to do something that's going to contribute not only to this generation but generations to come.

After the completion of *The Untold Story of Emmett Till* documentary, the airing of *Murder in Black and White* on the TV One network, and the passing of the Till Bill – what's next for you?

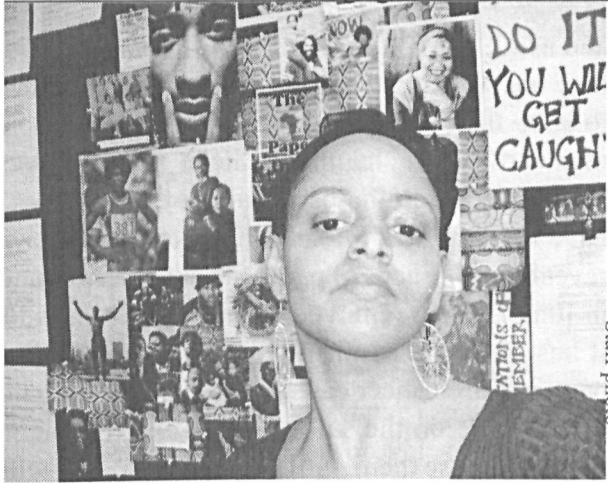
I'm going to do the feature film. I got to do the Emmett Till feature film. I have to tell that story because I feel like now this is going to be the only way I will be able to bring the points that I want to make across. But Emmett Till was just the tip of the iceberg, especially with these cases. I believe what I am doing is good and it's going to better man [kind] and educate a whole generations down the line, so it has to happen

for me.

Emmett Till's death catapulted much of the events that have been engrained in our minds in reference to the Civil Rights Movement; but yet he is constantly overlooked. His brutal murder exposed the ugliness of Americas past indiscretions towards African Americans and should no sooner be forgotten. It is one thing to hear about the horrors of slavery, oppression and racism, but it is another thing to see it. Readers are challenged to conduct a google image search of Emmett Louis Till, but do so with caution, as the image is not one everyone can handle.

As a country we have progressed a great deal since the time of Emmett Till however the progression is not complete. Younger generations are disconnected from history and are in danger of losing it. While certain events are painful to discuss it is necessary that they are spoken about and spoken about often. Emmett Louis Till's death is one aspect of our history that should be known by all, and there are many more. It is up to us to fill in all the missing points of our history.

Taqiyya Talks Truth: On Harlem's Black Shining Prince



Staff photo

Malcolm X raised my consciousness about myself and my people and other people more than any person I know. I knew him before he became Malcolm X.

-Lena Horne

El Hajj Malik El Shabazz is someone whose name alone can start or end passionate conversations. Personally, I cannot speak rationally of him, and am always looking to learn more about him. Despite hours of reading about him, listening to his speeches, and attending forums hosted by his close friends and relatives, I continue to feel inadequate to speak intelligently about who Malcolm X was and is. I always advise that people listen to his words, as that is the best way to truly learn who he was without interference of stereotypes and media influence on his image. The speeches and interviews of 1965 are particularly important. To me, he is first an ancestor to be honored, and second a man that was able to educate and move masses of people around the globe. When I look upon his face I want to work smarter, love harder and always use the fire in me for positive change.

Somehow Minister Malcolm continues to be seen as aggressive by too many people, and even the word "violent" has been used to excuse the distaste people have towards him. For them, I ask the questions elders have asked

many times: "What violent act has he ever been associated with?" and "Other than the photo taken after his home was bombed with his family inside, when have you seen or heard about him toting a weapon?" They will be forced to answer "never," to both questions even with the media's lies and so called educator's exaggerations—they cannot back up their analysis of him with evidence.

The messages I have heard most often from people that knew him personally: that he LOVED us, his people, that he was a gentle man with everyone especially his family, that he could look into your eyes and see the truth and he had a way of expressing truth in the same calm manner with an "enemy" as much as with a friend. They tell me he never lost his cool and was as humorous as he was serious.

His plight in his last days included the legal charging of the United States of America with crimes against humanity during the African Holocaust more commonly called the Trans Atlantic Slave Trade. He continued to be a Black Nationalist, something very different from being the separatist that he is still erroneously referred to as. He was stressing the importance of studying our history and addressing our current social conditions.

In light of the recent activity on campus I began to write *Taqiyya Talks Truth* about student activism, but I believe El Hajj Malik El Shabazz should be given as much acknowledgement as possible by students, especially if we consider ourselves activist to any degree. I love him and know that without knowing me he also loved me. I expect that he would tell me to work hard and be disciplined, he taught me to love myself and my people so much that I wish to know everything I can about us and our history.

To share what we know of him is activism, along with being critically thinking students of not only this institution but life itself. When I read his autobiography, the nerd in me was inspired to begin reading entire texts; King

James Version of The Holy Bible, The Holy Quran, and yes, the dictionary which I continue to carry with me most places, aiming to learn new and exciting words to express myself with. His life inspired me to love my people with ferocity, to be disciplined in my behaviors, to change when I found I was wrong instead of stubbornly sticking to my first ideas about anything. Perhaps most importantly, to put my Creator first and the oppression of my people second in my life, forsaking my personal and flawed human ideas of success. El Hajj Malik El Shabazz serves as a Godfather to me and if you let him into your life you may find he is a father to our community the human race.

With all the wars abroad and police brutality at home I wonder if he would discourage Black people from joining the armed forces. I wonder what advice he would give our 44th President in private and what he would state publicly about Obama's election. I wonder how he would respond to our modern use of "nigga" and the unclenching of our community, especially the pants all the way off your butt style. He often focused on men and felt the brothers were lacking in education on self care and respect. I wonder if the youth would ignore him and disrespect him in his face, the way they do when they wear his t shirt and show their underwear or behinds to everyone, simultaneously. These things I may never know but my personal experience with our social issues are influenced by this man. As I go out into the world and face the injustice and ignorance I am reminded to love and respect by reflecting on his life.

I love you Minister Malcolm X and pray that we may honor you not only in this month that marks your birth, but in our daily interactions with each other. May you rest in peace and may your family know that you will always be honored justly. So "we stand here on the edge of hell in Harlem" and what do I do? Never forget!

continued from page 2

The Devaluation of Ethnic Studies at City College

understanding of Spanish, and education majors should be encouraged to take at minimum two years of the language. It is time to shift from *sufficiency* to *proficiency*. In addition to the language requirement, where are the mandatory Black and Latino/a Studies courses? The fifth demand of the 1969 protest reveals the need for basic proficiency in Black and Puerto Rican heritage, which should include, but is not limited to, the understanding of African continental history, African diasporic studies, Latin American and Latino history and culture, and current community issues.

It now seems that a grim picture has been painted, because none of these suggestions have been taken seriously by the current academic faculty and administration. As our departments become reduced to programs, what will serve as our catalyst for change? It must be participation on the

part of students, holding our institution accountable for its lack of dedication to the study of our collective histories and cultures. Without demand and consequence, the degradation of our ethnic studies will continue into oblivion, where these interests will cease to exist in City College's academic arena. Does the college understand what is at stake, what is implied, in the disappearance of these departments? It sends the message that we will not count, we will not be recognized, we will be assimilated into a nameless history lesson, where too often our people have been the voiceless. City College must resist the leap towards hegemony and reactionism, and instead lead towards the diversification of academic study, ensuring the reinstatement of its ethnic studies departments, yet the reclamation of our cultural importance does not end with this reinstatement, it begins there.

Malcolm X Presents...

Malcolm X & Fatherhood: Lost, Stolen and Found
His Impact On Rebuilding Black Fatherhood Today

Tuesday May 19, 2009 • from 6 pm to 9 pm

Langston Hughes Auditorium
Schomburg Center for Research in Black Culture,
Malcolm X Boulevard & 135th Street
Harlem, NY

This event is free and open to the public.

-The Malcolm X Museum is Chartered by the NY State Board of Regents-

For more information, please contact The Malcolm X Museum at 212-340-9502

What is *that* in your Shampoo?

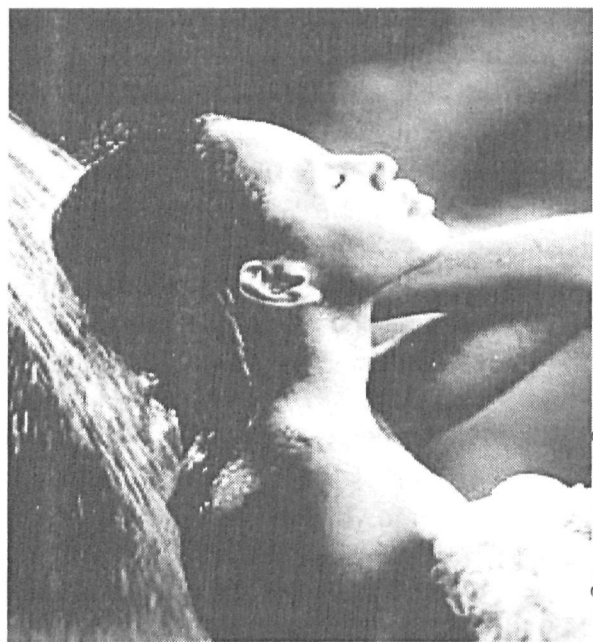


Photo from www.growafrohairlong.com

By Nicole Caldwell

Have you ever read the ingredients on your favorite shampoo? And if you have were you, first, able to pronounce any of the words, and if so, did you know what each ingredient was for? I have also been a victim of not knowing what was in my shampoo until recently; after going natural I became more aware of what the ingredients are and what they are doing to my hair. In a typical shampoo, let's take *Herbal Essences Hello Hydration* for example: *Water, Ammonium Lauryl Sulfate, Ammonium Laureth Sulfate, Sodium Chloride, Cocoamide MEA, Glycol Distearate, Dimethicone, Ammonium Xylenesulfonate, Vanilla Planifolia Fruit Extract, Cocos Nucifera Milk Coconut, Fragrance, Cetyl Alcohol, Polyquaternium-10, Sodium Citrate, Sodium Benzoate, Disodium EDTA, PEG 7M, Citric Acid, Propylene Glycol, Methylchloroisothiazolinone, Methylisothiazolinone, and Blue 1.* The list of ingredients reads like a chemistry formula that has no inclination that it should be used in our hair; now let's break down a few of the ingredients and their purpose in the shampoo.

Water- usually the base for all shampoos. For naturals, water is our best friend, we don't have to run inside when it rains, we don't have to avoid the beach (sometimes the pool but that's only because of the chemicals that they put in the pool, but if we put conditioner in first and leave it in while in the pool, we're fine) we can work out without worrying about sweat, we are free from the terrors that water may bring to some. On the other hand all of these activities would make a relaxed girl run for cover.

Ammonium Lauryl Sulfate, Ammonium Laureth Sulfate, Sodium Laurel Sulfate and Sodium Laureth Sulfates are all detergents (isn't detergent used for stripping grease and dirt out of our clothes?) they are skin irritants and that is why it is so harmful if they get into our eyes (not mentioning how badly it burns). These ingredients are commonly found either second or third on the list of ingredients on the back of the bottle, which means that there is a higher concentration of this particular

ingredient. Usually the first five ingredients are the ones used more abundantly and as the list grows the following ingredients are used less. These ingredients will strip you hair of its natural oil leaving that squeaky clean feeling, which isn't a good sign because it means that your hair is bare and will need to be replenished with mucho moisture. For relaxed girls this is a horrible ingredient because as we all know our hair is its most fragile after a fresh relaxer and it shows because of how much shedding takes place, so to then wash our hair with a shampoo that has a harsh detergent is doing a major disservice to your hair. Now for naturals, run, run far away from these ingredients! They are our nemesis because our hair needs moisture as much as we can possibly get, we can never have too much of it, and this ingredient will never allow our hair to retain the moisture it needs if we are constantly stripping it of its "natural" sebum— hair oil that our hair makes on its own.

Dimethicone, Amodimethicones, Cyclomethicones – these are all silicones (yes, silicone is a plastic), and they usually end with -cone but also can end in -xane and -conol. Silicones are used to provide a conditioning agent to the hair; they are also found in rinse-off conditioners, intensive treatment conditioners and leave-in conditioners, where they reduce combing friction. In styling products, their primary role is to add a softening effect (called plasticization) to hold the style. Some forms are used to aid in color retention, boost foaming of shampoos and to enhance curl retention. The unproductive part of these -cones is that they cause buildup on the hair and scalp which reduces the growth of hair AND they can only be removed by a shampoo that has sulfates OR a natural clarifying shampoo that will be strong enough to remove the buildup. Here are some water soluble silicones that can be removed with conditioner and water:

Lauryl methicone copolyol
Hydrolyzed Wheat Protein
Hydroxypropyl Polysiloxane
Dimethicone Copolyol
Bisaminopropyl dimethicone
-Cones that start with PEG-

Methylchloroisothiazolinone, Methylisothiazolinone- are preservatives and are usually found together at the end of the ingredient list, one after another. An ingredient ending in -one is not necessarily a silicone, for example the above are two preservatives that are commonly mistaken as silicones.

There is an additional ingredient that isn't listed in the above shampoo, but I believe that I should highlight also:

Parabens- which are preservatives, and the most commonly used is formaldehyde (yes, that is what is used to preserve corpses until they are buried). This is used because many shampoos can sit on a shelf for several months

and as we learned from the above ingredient list they are a mostly water based product. In order to keep the bacteria from forming a nice home inside of your shampoos these preservatives are used to keep the bacteria away. Now there have been studies (mostly in Europe) that have revealed that traces of parabens have been found in tumors once removed from a person's body. It has **not** been confirmed in the US that these parabens are cancer causing agents, but I would prefer to be on the safe side and not use them, rather than use them until the "government" tells me they do actually cause cancer. Of course, that "discovery" would impinge on a major source of capitol—the cosmetic industry (and we know how much the US loves their money so that confirmation may never come about). Just as an aside, some of these ingredients are found in many foundations and moisturizers that we place on our faces, so begin to read your ingredients and question what each is used for and if it can be harmful.

There are many natural based shampoos on the market that work just as well as the ones that have the harsh ingredients. While you have to be careful, once again, when buying "natural" items of any sort because companies use this word to persuade the buyer into believing that the product is natural, but it may have some of these said harsh ingredients in them also. **READ THE INGREDIENTS!**

Here are some names of products that are without the harsh chemicals:

- **Giovanni 50/50 Shampoo** Ingredients: Water, Extracts of Rosemary Oil, Nettle Oil, Thyme Oil, Birch Leaf Oil, Chamomile Oil, Clary, Lavender, Coltsfoot Leaf, Yarrow Oil, Mallow, Horsetail, Oil, Soybean Protein, C12-14 Oletin Sulfonate (coconut derived), Cocamidopropyl Betaine, Vitamin E, Trace Minerals, Citric Acid, Sodium Hydroxymethyl glycinate, Sodium Chloride (sea Salt) And Grapefruit seed * Certified Organic
- **Organic Shikakai Peppermint Shampoo** Ingredients: Organic Acacia Concinna (Shikakai) Extract, Organic Sucrose*, Organic Grape (Vitis Vinifera) Juice, Saponified Organic Coconut Oil*, Saponified Organic Olive Oil*, Organic Glycerin, Organic Cannabis Sativa (Hemp) Seed Oil, Organic Simmondsia Chinensis (Jojoba) Seed Oil, Organic Mentha Peperita (Peppermint) Oil, Organic Mentha Viridis (Spearmint) Leaf Oil, Organic Zea Mays (Corn) Starch, Citric Acid, Tocopherol (Vit. E)
- **Karens Body Beautiful Bodacious Beauty Bar** Ingredients: Purified Water, Saponified Olive, Coconut and Safflower Oils, Jojoba Oil, Shikakai & Amla Herbs, Apple Cider Vinegar & Panthenol

Is "Black Love" in the Movies Played Out?

By Courtney James

With the new millennium not seeming so new anymore, current discussions between my friends and I have tended to drift back in time. They say "remember when the East coast blackout hit in 2003?" And "you remember how you knew it was summer whenever you either saw guys flashing their motorcycles, or heard high-minded folk blasting the music in their cars—most of the time being reggae?" We have begun the New Year reminiscing on things we don't see anymore, but one discussion we have held numerous times involves something you all may find familiar.

I find it funny to think about how easily we tend to forget mesmerizing moments. Now I'm not really talking about your-first-kiss moments, but I *am* talking about a commonality that the media allowed various citizens to have back in the day. Do you recall movies everyone used to hold dear to their heart, like *Coming to America* (1988)? Almost considered chick flicks, these movies would also capture the attention of men, thus giving its main topic a worldwide interest. What is that topic you may ask? Black Love. Even though you may shake your head from this response, you must think about it.

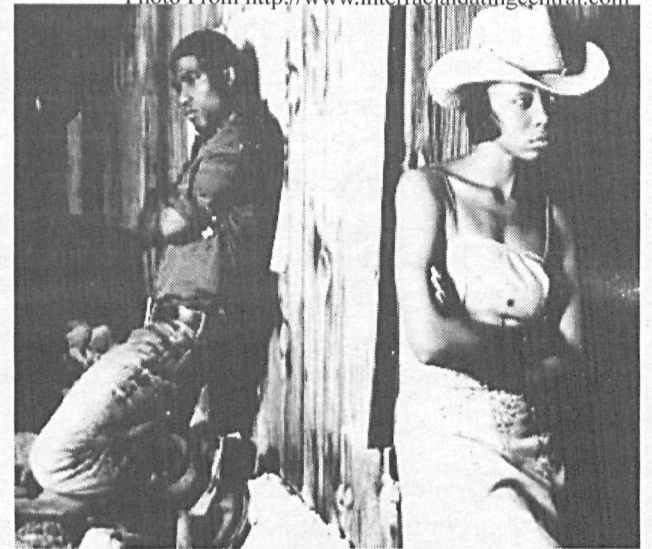
Now many may be wondering, what is

Black Love exactly? While being discussed, my friends and I agreed that it is the attraction and mutual love between two Black people. Black Love can be taken in many connotations. One being the love of family members when reunions take place, and another being the love of a significant other. Many of the movies that came out in the mid and late 1990's usually dealt with the latter. In 1994 a movie entitled *Jason's Lyric* spread the word on what such Black Love was, and after its premiere many other flicks followed. *Thin Line between Love and Hate* (1996), starring Martin Lawrence and Lynn Whitfield, displayed the "fatal-attraction-esque" aspect of Black Love, and then more classics followed. *Love Jones* starring Larenz Tate and Nia Long graced movie theatres in 1997, while *Love and Basketball* starring Sanaa Lathan and Omar Epps, finalized the vast statement being made about Black Love in 2000.

But the real purpose being presented here is a simple question that you too can think about. Is Black Love now just a played out factor of life? Some people say with the vast interracial dating network it is. On the other hand, I've heard that it's not that it's played out, but that it's just surpassed, or overlooked, these days. Black Love for me will never die out, but for others, the meaning seems highly ambiguous and contorted. Now that the media has found various means to accommodate the

change of the times, we rarely see these movies anymore. However, one man has begun to bring back this interest. Tyler Perry has found a way to rejuvenate the dying remains of Black Love through his highly rated movies, and even though many feminists may disagree with his plots, I have finally found the Black Love of the new millennium. There should be no question in the matter when watching a Tyler Perry film. He brings the essence of Black Love, whether it deals with dysfunctional elements or not, and it still holds what we have been missing for sometime—the truth of Black Love. So played out or not! Black Love will always stick around!

Photo From <http://www.interracialdatingcentral.com>



Why are Today's Women Walking Backwards Through Life?

By Nicole Caldwell

"Whoever controls the images controls the self-esteem."

--Dr. Leonard Jeffries

This phrase, and many others similar to it, is used constantly by Professor Leonard Jeffries a.k.a. Dr. J, when he explains the connection between media image and the self esteem of the individual, as well as the community. What does this mean to me and the future generation of women? A lot— this one phrase explains why there are music videos, reality television shows, hair commercials, and auction blocks held at a college university, that denigrate and keep women in a perpetual cycle that insists we are only as good as our looks can carry us. Lil Wayne, 50 Cent, Nelly, David Banner and any other rapper in the music industry as of recent, have perpetuated the image of women that concludes their #1 attribute before anything else is their ASS, not even their face, but their behind! Not only are we as women supposed to be okay with being seen as an object, but now we don't even get our face seen half of the time! Are we ok with this? We have women who turn on these music videos and want to learn the latest dances, such as the "stanky leg." Yet the problem is

not just *learning* the dance, because the dance could be performed with much innocence, but young girls, aged 15 to 18, want to make this dance as enticing as possible by looking like strippers and seeing how long they can make their behind roll. Now don't get me wrong, there is a time and place for everything, but for these young girls to be on YouTube showcasing these sexual moves is absurd to me. You should reserve yourself for behind closed doors, for your man, and so on, but don't let everybody see what you can do because then you will be sought after in only that capacity. This example leads back to the "whoever controls the images controls the self esteem": these young girls see certain music videos and *aspire* to be a video girl, even if they are in school, they *aspire* to be in these videos not realizing that this image is the reason why they never feel good enough, while thirsting to have the freshest outfit or the longest weave. These images are killing their self-esteem!

The newest phenomenon in the entertainment industry are *WHOOTYS*, White chicks with booty, so now my growing complaint is also concerned with what happens to the black girls with booty. Are they now too "dark," too "Black," and not exotic enough for the industry? And are they played out? What will they do now to compete with these

Whootys? Now black girls will believe they have to do more, and offer more, to be a part of an industry that just last year they were on top of, because they had the biggest *assets*. I don't even think these women realize that this cycle is damaging their self-esteem. Young women watching the videos don't have the chance to see the behind-the-scenes and the real emotional drama that video girls have to subscribe to, just to be reduced to an *ASS*, literally and figuratively. It's not worth it; we can have so much more and be so much better if we use our best asset— education —to get ahead. There is nothing wrong with having serious curves, because for most of us it's a god-given gift, and wanting to showcase your body is natural, but make sure that you are respecting yourself. Set an example for the younger girls who are watching, because we are showing them how to carry themselves.

Expressions

"Come & Go"

Sometimes I wonder
Was I just a good time
or bad timing...F#(Ker?

City College of New York Walk-Out and Rally Against Tuition Hikes a Success!

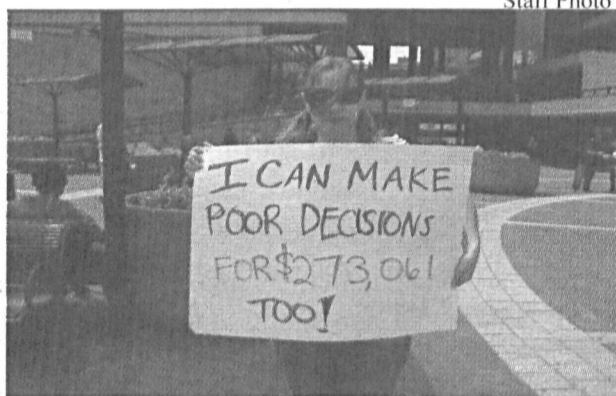
By *Conor Tomás Reed*
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On April 22 at The City College of New York in Harlem, about 250 students and faculty walked out of our classes at 2pm to protest the tuition increases—up to \$1,500 a year—that the New York state government and the City University of New York administration have since imposed on students at 23 public colleges city-wide.

We walk-out participants presented a list of demands that were the result of a survey conducted of CCNY students—including no tuition hikes and budget cuts, a pay cut and salary cap for the administration, free childcare for the CCNY community, making curriculum and departments reflect the student body's composition, creating student and faculty referendums to weigh in on decisions about CCNY's policies, and a campus free from police presence. These demands were forged as a way to pressure the school on specific political issues while providing space for a broader student campaign advocating a total overhaul on the campus, which right now we see as increasingly unaffordable and undemocratic in its operations.

At the walk-out's spirited rally outside the North Academic Center (NAC), our main campus building, the participants were joined by several dozen supporters from the community. Most notably, workers on strike from the Stella D'oro Factory in the Bronx brought a large contingent to the rally and addressed the crowd in shared indignation that attacks on students and working people are part of the same upside-down methods for balancing the city and state budgets.

The rally also featured original members of the 1969 CCNY Open Admissions Strike that had successfully struggled to admit large numbers of students of color into City College, who before that year sadly comprised of only 4% of the student population in a school located right in the middle of Harlem. The veteran activists spoke of the necessary link between past and present demands at the school to concretize how the walk-out was building on City College's rich political history.



Staff Photo

Student Protestor at Rally

After an hour, we loudly marched over to the college administration building, where more supportive students joined us. We were met by a row of security guards. Our invitation to CCNY President Gregory Williams to stand in support of our concerns was met by his absence from the campus grounds and closed doors to our administration building. He did arrange for two liaisons to listen to us and report back to him, and a very inspiring moment occurred...

Student after student came up to the front of the crowd and gave personal, heart-wrenching testimonies about how the school right now is falling apart, how different departments are not being adequately funded,

how military recruiters are allowed on campus while our students are beaten up by CCNY's security for peacefully protesting them. Most often repeated in these testimonies was how tuition increases will be extremely detrimental to students, and may mean a reduction in class enrollment or even dropping out altogether.

One student, Maurice Selby, angrily pointed out that the school's hypocritical rhetoric of welcoming working-class students to aspire for a better life while at the same time allowing students to become more and more disenfranchised by such educational threats as these tuition hikes (now a reality). Professor William Crain explained that since the administration's testing policy for admissions was implemented in 1999 (thus ending Open Admissions), City College has seen a 14% drop in Black student enrollment, a fact of which our administration officials are conscious of and unapologetic for.

The rally participants announced that we would give the administration a "due date" of 12pm on Thursday, April 30, to come out in support of its students or that we would begin to advocate for ourselves. A subsequent rally was held at this exact time to show that just as we are expected of responsible timeliness as students, we expect the same of our school officials.

We ended the rally on a high note—by marching to the train, and riding up to the Stella D'oro picket line, where we held another rally of about 100 people in support of their strike. This significant development in student/labor activism is a necessary link to be reproduced in the future for our movements against the economic attacks on working people on and off our campuses that are unfortunately bound to continue.

*How Well Do You
Know Your Coffee?*

1619 Amsterdam Ave. (corner of 140th Street)
New York, NY 10031

COFFEE LINGO

Addshot: Used by baristas when relaying an order that requires an additional shot of espresso.

Americano: Also known as a Caffe Americano. An espresso diluted with hot water, ideal for the lactose-intolerant.

Barista: Espresso bartender.

Café Au Lait: Drip coffee and steamed milk.

Cappuccino: Espresso with foamed milk ladled on top. You can ask for a wet or dry cappuccino. This is the most popular coffee beverage outside of the US.

Cloudy: A semi wet cappuccino.

Double: A less cool way to ask for a doppio.

Drip: A regular brewed coffee.

Espresso: Approximately a one-ounce shot of espresso made from Arabica beans, as opposed to Robusta beans, which are used in making regular coffee. Arabica beans, by the way, have about half the caffeine of Robusta beans. The word comes from the brewing method -- hot water is pressed by means of a piston or pump through finely ground, firmly packed coffee.

Espresso Con Panna: Demitasse of espresso topped with a swirl of whipped cream.

Espresso Macchiato: An espresso marked with foam. In Italian, "macchiato" can be translated as "marked," "stained," or "spotted".

Why Bother: If you want a decaf espresso and non-fat milk.

Mocha: A latte with chocolate. Usually chocolate is mixed with espresso and topped with steamed milk. The barista will ask if you want whip.

Mochaccino: A cappuccino with chocolate.

Nico: A breve with orange syrup and cinnamon.

No Whip: No whip cream. See also Whipless.

White Mocha: A mocha made with white chocolate.