

THE PAPER

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.

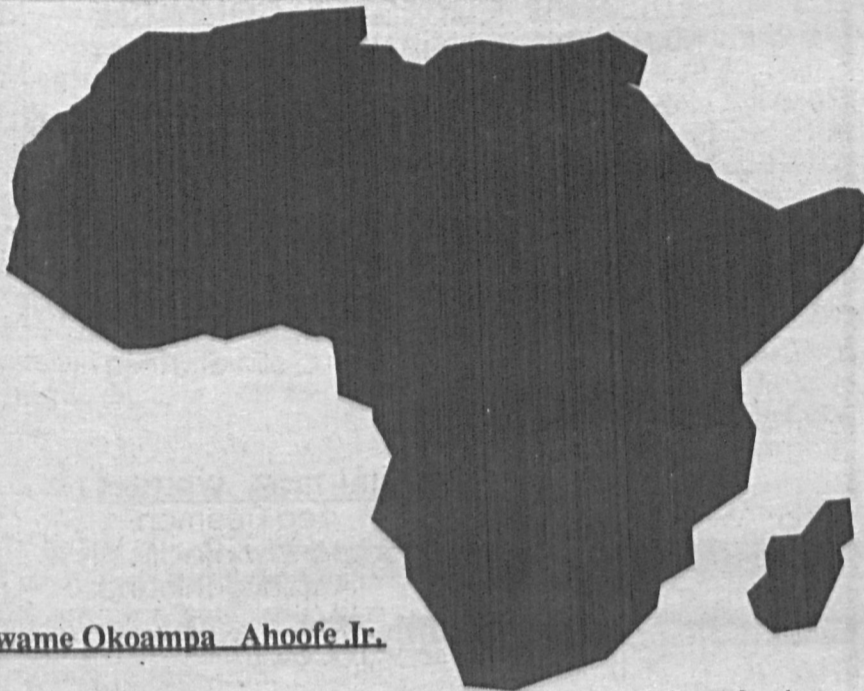


CITY COLLEGE OF THE CITY UNIVERSITY OF NEW YORK IN HARLEM

Volume 90 Number 4

A Medium For All Peoples Of African Descent

December 1989



20th Anniversary of C.C.N.Y's African Studies Dept.

By Kwame Okoampa Ahoofe Jr.

At a kick-off ceremony marking the 20th anniversary of the African Studies department at the City College on Friday (Dec. 1), a leading scholar on ancient Egyptian history called for the revision of American history to reflect truth and reality.

"The Russians, by the way, have suspended history exams for one year so that they can 're-write their history.' We in America need something like that," said Ivan van Sertima, professor of African Studies at Rutgers University. Noted for his classical historical work entitled *They Came Before Columbus*, a book that shows that Africans were already in the Americas when the first European explorers arrived, Sertima appeared before the U.S. Congress on July 7, 1987 to challenge the Columbus myth. He was also invited by the Nobel Committee of the Swedish Academy to nominate candidates for the Nobel Prize in Literature from 1976 to 1980.

Sertima said that though "in many schools and universities all over the United States one is being asked to bring into the all-white curriculum an infusion of African materials," vigorous war which sought to dismiss the the African origin of civilization is going on. He pointed to one shameless ploy of non-African historians which states that some foreigners entered ancient Egypt and built the pyramids: "So where

are the pyramids (of these foreign builders) at wherever they came from?" he asked.

The renowned linguist and anthropologists, however, warned against thoughtless arguments by Africans who seek to prove the *Africanity* of ancient Egypt. "Don't make simple arguments like 'because Egypt is in Africa, therefore Egyptian civilization has to be African'." Rather, said Sertima, all arguments must be based on scientific and linguistic facts which prove that the ancient Africans were culturally and intellectually ahead of all other peoples, for example, is the concept of atomic physics. According to Sertima the word 'atom' is an African word which means 'the one'.

"It was a fantastic presentation," said Leonard Jeffries, chairman of CCNY's African Studies department, soon after Sertima's lecture. He added, "This type of knowledge is not being presented in this college because we have people who have invested their life's work in white nationalism and chauvinism. These people don't want these scientific ideas to see the light of the day, much less to contest their long-propagated lies." He, however, promised to initiate a program of weekly lectures for the college shortly.

Sertima criticized what he called the deliberate policy of intellectual deceit by European

Scholars, saying "Never once in the four years that I was at the London School of Oriental and African Studies did anyone discuss African Civilization." He added, almost painfully, "We did not know the Africans had scripts. That is why the European professors could dismiss the hieroglyphics as non-African." He mentioned the ancient Akan drum and literary scripts as ample evidence of Africa's intellectual longevity.

"The English do not have a script. When the Romans conquered the English, they found that these people never read nor wrote. And yet, today, these are the people who are educating me and telling me that my people are illiterate," Sertima said.

Sonya Hill, a student at Fordham University, in the Bronx, proved the fact that the battle to dismiss the African origin of civilization is still raging vigorously. She recounted how a professor of Ancient Art and Philosophy reported her to the dean of General Studies for disrupting her class, because Ms. Hill had asked that ancient Egyptian philosophers should be included in the course package.

"I'm glad you brought me in here to hear this lecture. You know I was going to see a soccer match", said Joshua Satty, a CCNY graduate student of Information Systems. In all, about 300 people attended the inaugural anniversary ceremony.

INSIDE THIS ISSUE

DONALD GOINES
pg.2

S.S.#'s & YOUR
RACE
pg.3

RELATIONSHIPS
pg.4

GIVING THANKS
pg.5

DONALD GOINES: The Importance of His Life

By Curtis Mensa Haynes

I have just finished reading a great book about the life and times of Donald Goines, called *Donald Writes No More* by Eddie Stone. Essentially, the book was very gripping and compelling for me because I could relate to his many experiences of being an Alkebulanian Black man, living life in Detroit. The book was interesting not only because Donald Goines was a struggling Black man in so-called 'America'; it was interesting because it also attempted to tell the ups and downs of his life, and how he tried to solve many of his personal problems. Many people can learn valuable lessons from this book because so many of us have had similar experiences, but are unable to articulate these ideas, thoughts and experiences in writing.

In many respects, *Donald Writes No More* is for people of all ages and races. He was dynamic due to his ability to translate his 'ghetto' experiences and feelings into a language that common people could comprehend. All races of people have experienced abject poverty and living in the ghetto; hence, Donald Goines' life can be appealing to so many different types of people. He was a uniquely human-being because he had many realistic and unrealistic dreams that he attempted to fulfill. But two of Donald Goines' biggest problems were that he was addicted to heroin, and he was regularly a victim of the deliberately devised incarceration system of this society.

In some respects, Donald Goines was always in conflict and battle with himself. At times, he abstained himself from drug abuse and life for him went well; but for the most part, he always had that 'gadfly-monkey' on his back. His addiction to heroin became worse; one moment he was released from prison, and the next moment he was back in prison. He was never really able to stabilize himself and become behaviorally mature because the pseudo-fascination and lure of the ghetto streets appealed to his sense of curiosity. Being the 'best dressed' pimp with the best girls and drugs were always on his mind. He never was truly able to stay out of jail. His parents loved him and always tried to provide him with a nurturing home environment where he could

read, learn, and grow holistically. Moreover, his wife Shirley was very influential in his overall development; but for some strange inner reason, Donald Goines was just unable to get his life together.

However, while in the penitentiary, he learned that he had the ability to write Black exploitation experience novels. In prison, he wrote these style of books like crazy, and he became a world renowned Black writer because he was able to articulate the frustration, aspirations and anger of disenfranchised Blacks that lived in American ghettos. He articulated the true sentiments of the Black man as he dealt with the oppressive nature of the white man's system. His life was very much similar to that of Malcolm X because like Malcolm, he too was self-educated; moreover, he was a thief, pimp, gambler, dope-pusher, a high school dropout, and heroin addict. What also made these men lives so similar is they both died horrible, tragic deaths at the hands of assassin's bullets.

In the biography, many of the social ills and negative conditions of the prison system were brought out. In the prison system today, homosexuality and drugs are serious problems. The smuggling of many types of drugs in prison is a big problem. Hence, to be a Blackman in prison today with the advent of institutionalized racism, means dealing with tremendous agony and humiliation.

Black youth today are very much at risk and misguided because they don't have any direction, due to the older generation having turned its back on them. In these times, known as the 'me generation', Black youth discover too late how the prison system functions in 'America'. However, by being taught about the life and times of Donald Goines and Malcolm X, they can learn how not to be so self-destructive and they can learn collectively how to put some meaning and purpose into their lives. Black youth must be made to feel that they are loved and that society truly cares about them. Many Black youth have been made to feel by a decadent white made dominated educational system, that they need not strive for an education because they are Black, and therefore have no real future...

The Paper

City College of City University of New York
Convent Avenue & 138th Street
NAC Building, Rm. 1/118
Harlem, New York 10031
(212) 690 - 8186/8187

ISSUE EDITOR - Johnny Pugh

EDITORIAL COLLECTIVE COMMITTEE
MANAGING EDITOR - Véronique Pluviose
COPY EDITOR - Kerri Johnson
COMMUNITY EDITOR - Johnny Pugh
FEATURES EDITOR - Laura James
NEWS EDITOR - Marcus Allison
HEALTH & SCIENCE - Darmone Holland

MANAGERIAL & TECHNICAL STAFF
LAYOUT & COMPUTER - Carlos Webb
COMPUTER ADVISOR - Colin St. Rose

STAFF & CONTRIBUTING WRITERS
Mike Spivey Lee Freeman
Kwame Okoampa Ahoofe Jr.
Omar P.L. Moore Lehloyo Thinane
Marcia Kelly Louis Rivera
Tammie V. Lacewill

Faculty Advisor: Prof. Davidson

Editorials appearing in The Paper expresses the majority opinion of the staff unless otherwise indicated. The Paper reserves the right to edit letters to the Editors. The Paper's advertising policies are not to be confused with its editorial policies. Any reprint of materials without the expressed written consent of the author is prohibited.

Queens Borough Public Library

USE YOUR
LANGSTON HUGHES
COMMUNITY LIBRARY
AND
CULTURAL CENTER
102-09 Northern Blvd.
Corona, New York 11368
718/651-1100

An Oasis of Knowledge and Culture

UNDERSTANDING YOUR TWO MIDDLE DIGITS

By Louis Rivera

Not too long ago I did a reading somewhere; I forget exactly where, but it happens that afterwards a young lady came over to tell me how much she liked the work I was doing. One sentence led to the next until finally she told me, "Yo I was dating this fellow who works for the Social Security Office & he told me not to tell nobody, but that he could tell anybody's ethnic background just by looking at the two middle digits in their security number."

& I said, Yeah. How?

& she said, "Well, he told me that if the two digits in the middle are even numbered, that means they ain't white. If it's an odd number, then that means they're bonafide white."

& I said, what!?

"Yeah, if your two middle digits are like 34, or 26, or 12, then as far as the SSI is concern you ain't white enough. But if it's 33, or 67, like that, then you are most definitely on the right side of things. & they do that on purpose."

In other words, according to the young lady, as soon as you give up your social security number, a potential employer, a bank official, a credit card company doesn't even have to look at you, but immediately knows who they are dealing with.

& I says to myself, oh, man, I better check that out, because if they took it that far, then there ain't no such thing here as fair play. & we all need to understand exactly what we are up against.

It happens that poets don't get paid like they're supposed to - most of us get very little or hardly, if we do get paid. So if your serious about being a poet then you have to understand that you have to do something else in order to keep some food on your table.

It happens that I pay my rent & buy my meagers by working as a supervisor of sorts. Part of this job means that I have to fill out payroll sheets. Since the people I hire have to give me their social security numbers in

order to get paid, then I have immediate access to test out what she was saying. Sure enough, there it was. Every single one of my (quote/unquote) "colored" employees, without fail had even numbered digits in the middle of their social security numbers.

Wait a minute; let me check around first.

& I ask my co-workers for their middle digits, & I check with some non-Jewish whitefolks I know, & sure enough, there it was again.

After a year's worth of my

immediate & subjective view of yourself, that must be taken into full account.

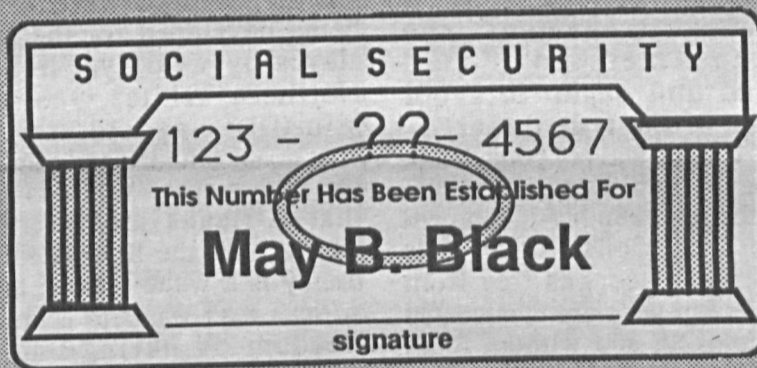
Now you are correct when you measure or define yourself, your self-esteem, on the basis of how you do see yourself within yourself, first. After all, there is no question regarding your humanity. You are human, alive, here, & therefore do come into the world with your own peculiar imperatives. That's true! But not completely true, because we ain't out here by ourselves, & we don't come here by ourselves but through the actions of others.

So you have to keep in

placing a value (or no value) on your humanity.

So! How is that gringo, that yankee, that superrich white anglosaxon male Protestant unitedstatesian looking at you? What does he see when he looks at you? Since he's the one obviously in charge here, & since his greatest concern is how to further exploit & abuse & deny you, you got to take him into account too. That's the only way you can best develop a proper political view of yourself, your community, your world, & you enemies. Now he is not your "natural" enemy; not like the lion & the wildebeest, or the wolf & the lamb. But he has defined himself, purposefully defined himself as too greedy, too avaricious, too lustful, too callous, too murderous to even want to be your friend, your ally, your compatriot. His actions & his own books are jammed with examples of his hatred for us. & whether you like it, accept it, desire it to be any other way, he has been waging war against all of you (us) for at least a thousand years (that is, if you start counting from the time of the crusades, when the modern day european started enslaving us in masses). Only the humans who are poor, who live beside misery, can fully understand this. Only the rich & the well-to-do who have committed class suicide can sympathize with you(us). Most of us falling in between all of that have a very strange way of ignoring the real deal.

But you don't have to believe me. Just check out your social security number. Look for those two digits in the middle, then stare into the eyes of your children, your brothers & sisters, your cousins & friends, & all those others you think you're competing with, & ask yourself: what the hell is going on here?



personally conducted survey, I have found that (1) all African American people from the united states are assigned social security number with even numbered digits in the middle; (2) most Puerto-Ricans, Dominicans, & other Caribbean people likewise are given similar digits; & (3) Guess what? Jews too!

Now get next to that!

& then get next to this: I have always contended with those Puerto-Ricans & other folks from the Carib, & as well as those Blackfolk who tend to be bourgee in their thinking -- that is to say, I have always contended with those who refuse to consciously connect with the Blackside of the struggle here, that it is not enough for them to define themselves on their own terms alone. Your struggle in life cannot be defined simply within your own personal perspective (which is always measured by how good you eat). There are other elements at play, other factors beyond your own

mind your relationships to those others: how you see yourself in relation to your family, community, tribe, region, nation, world -- all of which are outside or in addition to the personal 'you! Who helps you? Who encourages you? Who nurtured you? You cannot ignore them just like you cannot ignore the personal; but even these two are not quite the complete truth.

The fact is you also have to considered the workings of the other other, that third element involving how you struggle through life. The other other also has his/her own agenda at work, working against you. How does that person see you?

Yeah! You are an individual being. & yeah! you are from a particular tribe-nation whose interests better be protected. You are an African-American, a Puerto-Rican, & consequently not exactly the same as, let's say, Jews, for example. But there is still that other rascal who is doing the looking, the measuring, & plotting, & who is

Louis Reyes Rivera is the author of *Who Pays the Cost*(1977); *This One for You* (1983). An editor of several volumes of poetry & prose, including *Portraits of the Puerto Rican Experience*(1984)

Black Male & Female Relationships: Interpretations

By Tammie V. Lacewell

As we enter the last decade of the Twentieth Century, a century that has seen us transform from West Africans to indentured servants to "Blacks" to chattel slaves; from abolitionists to freedmen to Reconstruction Era politicians to sharecroppers; from Brown vs. The Board of Education litigants to Freedom Riders to Black Panthers to today's Africans -- we continue to debate the circumstances and outcomes of the relationship between African American men and women. We must evaluate hundreds of years of blatant racism, stereotypes and myths, the deterioration of the African family, and the decimation of the African American man to understand why African American men and women treat each other the way they do.

Before European colonization, and Arabian invasions -- despite Egypt, Carthage, Mali, Songhai, Benin, and Timbuktu -- African societies were predominantly communal, and matriarchal. But Europeans discovered resources in other parts of the world during the Fifteenth Century, and proceeded to Conquer and colonize these territories. Subjugated and relatively defenseless against the Europeans' guns, Africans were uprooted by the millions and brought to foreign shores.

In the British Colonies of North America, these Africans arrived in 1619 as indentured servants, who worked four to seven years to pay for their passage, subsequently receiving fifty acres of land for their labor. But by the 1660s, they were designated chattel. In his book, *The Shaping of Black America*, Lerone Bennett Jr. explains that because of their prominent African features - their "blackness" -- they were not represented in the British or in the colonial governments, had no lobbying groups to come to their defense, and were unfamiliar with the land, i.e. escape routes, they were the most inexpensive choice.

Because slavery, the owning of another human, was supposedly antithetical to the religious beliefs of the predominately Protestant colonists, it had to be justified. This was done by passing laws that animalized Africans, nullified marriages, and forcibly separated families. Also, women were brutally raped - often right before their husbands' eyes, and Africans were forced to abandon their African religions, names and

languages for Protestantism, Anglo-Saxon names, and English. This is where the deliberate destruction of the African family and the relationship between African men and women in the United States began.

So the root of our problem is in slavery. According to psychologist Dr. Na'im Akbar, one of the persistent myths about African American men that ruins relationships was born at the instant that they became chattel slaves. In his book, *Chains and Images of Psychological Slavery*, he writes:

The virtues of being able to protect, support and provide for ones offspring, which is the cornerstone of true fatherhood, was not considered the mark of a true man. In fact, the slave who sought to assert such rights for his offspring was likely to be... punished or killed. After several generations of such unnatural treatment, the African-American man adapted and began to avoid the role of the true father."

Chattel slavery persisted in this country until December 1865, when the Thirteenth Amendment of the U.S. Constitution was passed. Our race was free from bondage, but we were uneducated, unemployed, and without food, shelter, or marketable skills.

During Reconstruction (1865 - 1880), the South's slavery-based agriculture was converted to "sharecropping". African-American men continued to farm the land while women went to work as maids and seamstresses in White homes. This difference in payment, with African-American women becoming paid laborers for the first time, is the basis for another dangerous myth: the African woman as a factor in the emasculation of the African man. Today there are more African-American women in college than men. But the success of African-American women, and the independence that accompanies, is suppose to emasculate the Black man. In a 1966 Negro Digest article, "Who Will Revere the Black Woman?", Abbey Lincoln assaults this myth, stating that:

"Raped and denied the right to cry out in her pain, she has been named the culprit (my emphasis) and called 'loose', 'hot-blooded', 'wanton', 'sultry', and 'amoral'.... We are the women whose strong and beautiful bodies were -- and are -- still used as a

cheap labor force for Miss Anne's kitchen and Mr. Charlie's bed, whose rich, black and warm milk nurtured -- and still nurtures -- the heir to the racist and evil slave-master."

Once we realize who the real culprit is, and once this lesson is a part of the regular curricula of public schools and is taught in our homes, African-American women will get the respect they deserve, and our rightful place in the history of the world will be acknowledged.

White Americans masterfully utilized the "divide and conquer" strategy on African-Americans through their stereotypes and myths, their terrorism, and their philanthropy. In the South, our African grandmothers, mothers, and sisters worked in White homes while our fathers and brothers farmed the land, only to be beaten, cheated - by white landholders - and publicly humiliated, chased, and lynched. Although there were schools being developed for the former slaves by wealthy, "liberal", Northern Whites, they were primarily agricultural and vocational schools, and reinforced the notion that "White-is-right," that Africans are inferior to whites; that the true standard of beauty is a white woman and the African man wants to achieve his freedom by having one; that African women are the slaves of white men, etc.

The July 1987 issue of *Ebony* Magazine featured an article, entitle "Is It True What They Say About Black Men?" that attempted to dispel many of the myths and misconceptions about brothers, and to prove that they were based on stereotypes developed by the white power structure. They focus on six myths: 1) Black men are irresponsible fathers, 2) Black men are the best lovers, 3) Black men prefer white women, 4) the Black man is intellectually inferior, 5) the Black is superior in athletics and entertainment, and 6) Black men are poor businessmen. I already discussed the father myth. The "Black Stud" myth was clearly created and cultivated by white men and women to push other white men to violence. Dr. Price M. Cobbs added, "Those denied power will tend to overly focus on sexuality. A lot of Black men

continued on pg. 7

NEWS RELEASE

THE DEPARTMENT OF BLACK STUDIES AT CITY COLLEGE ANNOUNCES FUND RAISING EVENT FOR THE CITY COLLEGE CHILD DEVELOPMENT CENTER PERFORMANCE by Senegalese Dancer Marie Basse-Wiles & Company

The Maimouna Keita African Dance Company will be performing at the Aaron Davis Hall at City College on Thursday, Dec. 21 at 7 p.m. Tickets are \$15.00 for the general public and \$10.00 for students and senior citizens. They can be purchased at the Davis box office or the City College business office in the North Academic Complex, Convent Ave. at 138th Street, room 1/210 or call (212) 690-6900 for information. The Aaron Davis Hall is located at 133rd Street and Convent Ave. on the City College campus. For more information, please contact Sheilisa McNeal at (212) 690-5319 or Camille Yarborough at (212) 690-8117.

CAMPUS REPS

TO

SELL SKI WEEKENDS

AND

SPRING BREAK TRIPS

High pay and FREE trips.
Tour Guides also needed.
(718) 631-7200 - Mr. Thomas

THANKSGIVING 1989

A Time To Look Backward, A Time To Move Forward

By Marcia Kelly

"Blankie. I sleepy Auntie," Dianna Simone sighed as she crawled into my lap. I spread her blankie over my two-year old niece and gently rocked her to sleep. I hadn't seen her for four months and don't know when I will see her again. My sister, her mother, lives in Dallas now. Their family had come for Thanksgiving.

Family and Thanksgiving -- two words which evoke feelings of warmth and happiness in most of us. Family -- the womb that bore us, the hearth that nurtures us. Thanksgiving -- a time to return to that family and spiritual rejuvenation.

In our modern age of disposable plastic and automated tellers, the individual is diminishing in importance. The significance of a person's life has been relegated to a number filed in a computer. Technological advances are coming at us so quickly we barely have time to adjust.

The wonders produced by technology are changing our lives, mostly for the better. However, we are paying a price. People are becoming more and more alienated from each other. Our families are under siege, being torn apart by drugs, child abuse and needless death. The pressure created by trying to survive economically in New York and other major cities in this country is becoming unbearable. Some cop out, drop out, bug out - do anything to stop the madness momentarily.

This Thanksgiving and holiday season, as 1989 comes to a close and a new decade approaches, we would do well to turn a critical eye toward our families. We need to take time to analyze where we are and where we're headed as a family. Reviewing the past can help us gain a fresh, new perspective

when preparing for the future and the needed motivation to change the present.

We are a people of African descent. We have a history of rich, meaningful traditions from which to gain hope and encouragement for the future. It is to Mother Africa that we must look in order to discover the traditions of family life which can serve as a model for us in these troubled times.

Traditionally, "the family and extended family are the center of African life and it is marriage and children that see that it continues." "At its best, ..., marriage in Africa is a joining together of two people and two families; a celebration of the family looking back to the ancestors and forward to the descendants."

The union of marriage is so important that in most cases it is arranged by the parents although, it may be initiated by the romantic attraction of two young people. Elaborate ceremonies, each deeply symbolic, are part of the courtship and marriage ritual. Special gifts like ndanga ("a large knife, followed by 5 to 10 copper bracelets;...a sign that the husband is now responsible for accidents that might befall the woman") are exchanged between both families.

When children come along they are seen as more than special additions to the family. "No child, ..., is merely a son or daughter of the earth. All are offspring of God, the Supreme Being, and all become part of a family, including parents, sisters, brothers, cousins and ancestors, who will surround them until their death..."

The extended family is there to raise the child and give him or her a foundation. Each child is taught to trace their genealogy, thus giving the child a

sense of history and aiding them in perceiving their their place in the world.

"Children grow up together. They eat and play together. They are taught by their parents and they teach one another. Young girls are trained by their older sisters and their mothers; young boys when they are 5 or 6 years old, leave their mothers' house for the boys' compound, where they learn from their fathers and carry messages for the men. Life is enriched by singing and dancing, playing games such as warri (a kind of checkers) and with clay animals and string figures. Cooking and hunting games prepare children for later life; the children are lovingly taught to address elders ceremoniously and to receive gifts graciously. A frightening tale, told with excitement, may serve as punishment for a bad child -- perhaps a tale of certain children carried away by ruthless monsters. Childhood is where balance is learned, where pleasures and duties exist in equal importance and are often combined. Children learn that they must grow to adulthood, and yet they know that they enjoy their childhood."

African children are rich because of the wealth of attention showered upon them by parents, grandparents and other family members. They are not forced to grow but, "...are allowed to grow at their own pace in their own rhythm." The extended family structure provides support for both the children and the parents.

In most villages, everyone is related so all the men are referred to as fathers and the women as mothers. "Mother's brother (uncle) is special in the life of many young African boys. For instance, the Bathonga of Mozambique call him "male mother." The uncle's the boy's confidant and protector." "When

the child is in trouble with his own family, he goes to mother's brother, and always finds support." "The boy, in turn, cares for his mother's family, and helps protect their lineage."

We, as African-Americans, can borrow from our rich history and as much as possible pattern our families after the traditional African model. Just think -- the warmth and love we experience at Thanksgiving all year long!

As I sat, holding my sleeping niece, I soaked up everything happening around me -- laughter from the dinner table, delightful shrieking of children playing, the slapping of cards in a serious game of spades, the slow, breathing of a sleeping child. Some of us are not fortunate enough to have a family to gather with on holidays and other occasions. Rather than retreat into ourselves, we could reach out to others. There are so many fatherless or motherless families that could use the love we all have to give. Be true to your roots -- provide an extended family to someone in need wherever, whenever possible.

The Fanti of Ghana believe "that the lizard and the crocodile are members of the same large family, and so one cannot live comfortably and let the other starve." Be we Jamaican, Haitian, African-American, or pink with purple polka dots, we are all born from the same mother -- Africa. We share a common heritage.

Let each of us commit all our resources, especially love, to the closing of our ranks and the building of our families. Remember our common heritage -- rich with love and support. Look forward to a new decade of family strength and unity.

Quotes taken from Margo Jefferson's and Elliot P. Skinner's book, *Roots of Time*, which is available at the public library.

Have Your Tuition Paid and Earn More Than \$13,000 a Year While Completing Your College Degree

If you're a sophomore or junior, the Coast Guard Minority Officer Recruiting Effort (M.O.R.E.) can pay your college tuition and provide you with nearly \$1100 per month! In addition, you have the opportunity to gain an officer's commission in the Coast Guard.

How M.O.R.E. Works

If you're enrolled at an historically Black College/University or other qualified significant minority institution, you may apply for M.O.R.E. during your sophomore or junior year. If qualified and selected, you enlist in the Coast Guard; attend basic training for eight weeks during your summer break, and draw full military pay and allowances. The monthly pay and allowances of over \$1100 per month continues through the school year, and the Coast Guard picks up your tuition when you return to college in the fall.

While in the M.O.R.E. program, your duties will be to complete your degree requirements in a timely manner, and work at a nearby Coast Guard unit for three hours per week during the school year. You'll receive full pay, military benefits, and tuition while in the M.O.R.E. program.

About Officer Candidate School

Following graduation from college and completion of M.O.R.E. program requirements, you're on your way to Officer Candidate School. The 17-week school is conducted at Yorktown, VA. Upon completion of OCS, you receive your commission as an ensign in the Coast Guard and begin a three-year active duty assignment. An officer's salary begins at more than \$21,000 a year.

The challenges and pride of leadership are yours. You're part of the Coast Guard team that performs some of the most exciting and important missions in the world:

- Saving of lives during disasters
- Protecting our nation's waterways and environment
- Defending our nation
- Stopping illegal drug smuggling and many other missions

CALL: (212) 668-7036, 7219 or 7873

or write:

U. S. Coast Guard Recruiting
Battery Park Building, Room 112A
New York, NY 10004-1466

For M.O.R.E. Information

To see if you qualify for M.O.R.E., contact your local Coast Guard representative.



Be Part of the Action!

The U.S. Coast Guard and Coast Guard Reserve

cont'd from pg. 4

feel the myth is positive and act it out. Men mix up sex with power." Think about it. Couldn't this rationale be applied to the young men in the Central Park Jogger Case?

Is it really true that Black men prefer White women? Most of the brothers that I know can't imagine what is so much better about "White chicks". Even today, interracial relationships are still relatively taboo, thanks to angry White men and jealous African women. And according to the Ebony article, "from 1980 to 1984, the number of Black men marrying White women decreased from 122,000 to 110,000." But would Yusef Hawkins be dead today if this wasn't such an insidiously persistent myth? And isn't the standard of beauty in this country (that we are constantly urged to conform to) blondes with blue eyes, or redheads, or pearl-skinned brunettes? And why are colored contact lenses such a big fashion statement now? Hmmm.

As far as intellect goes, any sociologist or psychologist worth the degree on his wall will tell you that a person's intellect depends on environmental and societal factors, the amount of encouragement and training received at home, role models, financial status, and the quality of education received. There are derogatory labels attached to being too smart, like "Brink", "Einstein", "nerd", and "bookworm"; and, because children always want to fit in, they often fear asserting themselves in class. In Universities all across the country, the legitimacy of Black English or of a distinct African-American vernacular is a hot debate topic. Understanding that the dominant class or ethnic group will always assert their language and customs as correct, and that internalizing these is the mark of intelligence in their society, you see right through this myth.

Are we superior athletes and entertainers? According to Dr. Cobbs, "If Black men fall for the trap that genetically we're better athletes or entertainers, then we must fall for the trap that says we're intellectually inferior." I agree. I'm just as amazed by Florence Griffith-Joyner, Bo Jackson, Dwight Gooden, Mike Tyson, Wynton Marsalis, Prince, Bill Crosby, Miles Davis, Sarah Vaughn, Luther Vandross, David Peaston, and Anita Baker as the average White person. But they

stand out in our minds and are at the top of their game because of practice and determination, not genetics. I would rather see large numbers of African-American athletes and entertainers than the ever-increasing number of African-American prisoners, homicides, suicides, drug addicts, drug dealers, and high school dropouts.

And who says that Africans are poor businessmen? Have we ever been sincerely encouraged by this society to be successful, self-employed, or entrepreneur? When you're denied business loans, when five employment agencies in New York City can be charged with racially discriminatory hiring practices, when you can't rent out building space because you're Black, when your community doesn't trust you and would rather trust a white person, when we can't walk through certain neighborhoods without a riot starting, how do you expect us to run a profitable business?

Myths and stereotypes aside, if we examine the problem of the relationship between the African-American man and woman from a historical perspective, we realize that as individuals we are blameless victims of physical and psychological terrorism. But it is certainly an outgrowth of 350 years of racism in this country. I believe that Toni Cade Bambara best expresses this sentiment in the opening paragraph of the preface of her book *The Black Women: An Anthology*: We are involved in a struggle for liberation: liberation from the exploitative and dehumanizing system of racism, from the manipulative control of a corporate society; liberation from the constrictive norms of "mainstream" culture, from the synthetic myths that encourage us to fashion ourselves rashly from without (reaction) rather than from within (creation).... What typifies the current spirit and a hardheaded attempt to get basic with each other."

SPORTIVA SPORTHAUS SKI SHOP

THE SKI PEOPLE • OUR 32nd YEAR!

CLIP-AND-SAVE COUPONS-EXP. MAR. 15, 1990

DEMO SKI BOOTS \$50 AND UP • SOLOMON • LANGE • NORDICA • TECHNICA • RAICHLER	DEMO SKIS \$60 AND UP • ATOMIC • DYNASTAR • ROSSIGNOL • OLIN • K2 • HEAD	SKI TUNNING SPECIAL \$12 Flat Fitting and Wax P-Tex-xtra REG. \$20 SAVE \$8
BEGINNER DEMO SKI PACKAGE \$99 SAVE \$20 REG. \$119 Skis • Bindings • Boots • Poles	Recreational Demo Ski Package \$140 SAVE \$30 REG. \$170 Skis • Bindings • Boots • Poles	SPORT DEMO SKI PACKAGE \$170 SAVE \$40 REG. \$210 Skis • Bindings • Boots • Poles
Performance Demo Ski Package \$280 SAVE \$60 REG. \$340 Skis • Bindings • Boots • Poles	SINGLE SKI BAG OR BOOT BAG \$25 SAVE \$15 REG. \$40	SAVE 10% ON ALL NEW 1989-90 ATOMIC SKIS
SAVE 10% ON ALL NEW 1989-90 Dynastar Skis	LARGE SKI BOOTS \$220 XSI Reg. \$325.00 \$280 XRI Reg. \$375.00	SAVE 10% ON ALL NEW 1989-90 Thule or Barracrafter Skis
Salomon 747 Demo Bindings "AS IS" \$40	Salomon 447 Demo Bindings "AS IS" \$35	SAVE 10% ON ALL SKI BINDING • MARKER • TYROLIA • LOOK • GEZE Factory Trained Ski Technicians! Visit our store for more SAVINGS!

SPORTIVA SPORTHAUS SKI SHOP (516) 222-0155
252-02 Northern Blvd. • Little Neck, N.Y. 11363 (718) 631-3800

FOR SALE VISA M.C.	SKIS ROSSIGNOL PRE ELAN ATOMIC OLIN ATOMIC K2 DYNASTAR	BOOTS NORDICA SALOMON LANGE SALOMON RAICHLER RAICHLER	BINDINGS SALOMON MARKER LOOK TYROLIA
—SKI PACKAGE SALE— "One of a Kind... At One of A Kind Price". SPECIAL PURCHASES— New, "Demos," Trade-Ins. Our Packages Are Complete... CLIP-AND-SAVE COUPONS —EXP. 3/15/90			

THE NEW AGE BOTANICA

OFFERS CANDLES, OVER 200 HERBS, NEW AGE/OCCULT BOOKS, INCENSE, BOTANICALS- SPIRITUAL BATHS, WASHES, OILS, AND SPRAYS, TAROT CARDS, INCENSE BURNERS, DIVINATION TOOLS, JEWELRY, ESSENTIAL OILS, PSYCHIC OILS, PARAPSYCHOLOGY TAPES, NEW AGE MUSIC TAPES, SUBLIMINAL TAPES, ROBERT PETRO TRANCE READINGS, CRYSTALS, ETC.

*** SPIRITUAL PSYCHIC COUNSELING IS AVAILABLE!!!

OPEN: MON.-SAT., 10AM TO 9PM

2313 ADAM CLAYTON POWELL JR, BLVD.
(BETWEEN 135TH AND 136TH STREETS)
ON THE 2ND FLOOR

(212) 862-8162

EXPRESSIONS

PSUEDO

by Darmone Holland

why
do
your eyes
study
the pavement
for
fine crooks
and
crannies
as you
walk down
the street
with
your
flaccid BLACK
hand lying
limply
in her
colfrigid
clammy
white
fingers
clasping,
as you
joke
about
afro sheen
bongo rhythms
sayin' bwana
jungle bunny
in your
nasal
tone
shuffling
as she
looks
me
DEAD±
in the
eye
?

the man with one leg

by Marcia Kelly

he shuffled along,
the man with one leg.
not to be denied this chance,
he marched for freedom.

on crutches,
the man hobbled.
the furious sun beating
down on their heads.

bodies bathed in salty sweat.
determination growing with each new step.
equal rights for all God's chil'run
yes indeedy!
His truth was marchin' on!

they walked,
the sick and the weak,
the healthy and the strong.

marched on, side by side.
and the man with one leg
made it all the way.
he stood for justice
on that day.

stood there on his one
good leg.
and that man was white!

my people, my people
of color, depth and soul,
can we do any less than he?

we sleep under our down filled
comforters in our warm beds
watching dallas and all my children
lulled to sleep by a
false reality.

Wake up!
Get up!

no longer is it ok
to watch the world turn
and greedily snatch up the scraps
that are thrown our way.

grab the handle
and turn the world!
let freedom's sweet bells
resound in the ears
of all humanity.

and when we do--
when we get up and do
what we have to do,
remember,
the white man with one leg,
and march on.

LOVE IS UNIVERSAL

Love is caring and sharing.
Love is perfection made manifest.
Love is the glory of God in the hearts of mankind.
Love is the tender kiss that made you smile.
Love is the absence of hate, and its qualities.
Love is an
energy that

Regenerates
Life and gives one a certain measure of
Light which shines from Within, and
Illuminates the WORLD -Johnny Pugh

Let Me Go !!!

By Marcia Kelly

I used to be a babe in your arms.
You burped me and tied my hair in
pretty bows.
You dressed me in pink with frilly white
lace panties and everybody thought my
butt was so cute when I bent over.

Then I went and did an awful thing to you.
I grew up and didn't like pink.
My breast budded and my womanhood poured
from me before you were ready.

I was your baby.
But now, because of my budding beauty,
you have had to re-define your femininity
before you thought necessary.

My mother, be my friend.
Whisper in my ear the secrets I
I need to know to survive.
It's a strange, new world I face out there.

Share your fruits of wisdom with me.
Please don't cage me
because of your fear.

Mama,
Let me go and show me how
to savor the essence of me.