

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

THE PAPER



CITY COLLEGE OF THE UNIVERSITY OF NEW YORK IN HARLEM

Volume 89 Number 3

A Medium for All Peoples of African Descent

February 28, 1989

History Lesson:

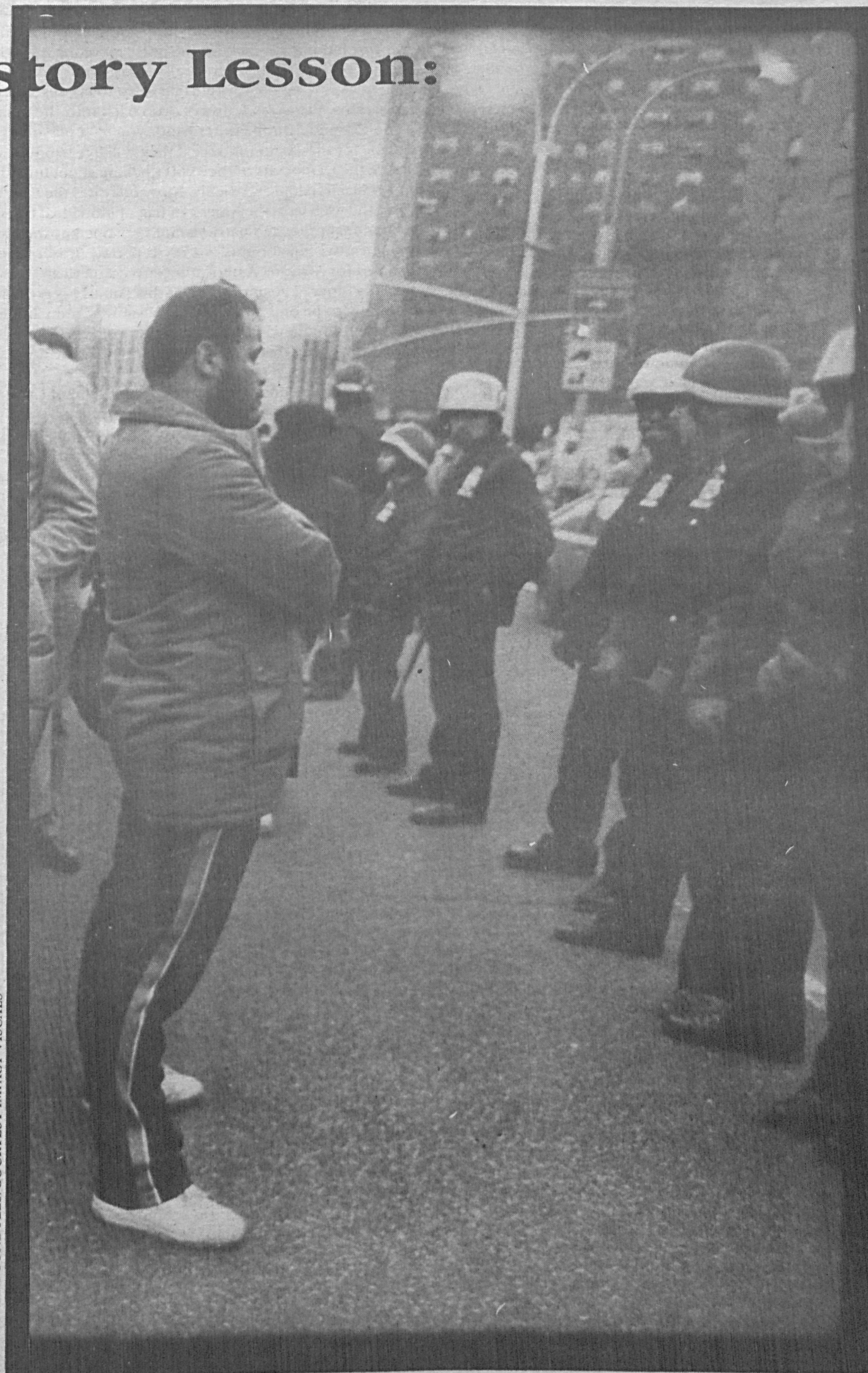


PHOTO: KIRK CONDYLES/COURTESY IMPACT VISUALS

**We
Are
At
War**
page 3

editorial:

Response to the Boston Herald

The following is an op-ed reprinted from the Boston Herald [Jan. 30]:

Thank God the Boston Herald's Don Feder has the courage to speak about black racism, which is personified by Louis Farrakhan ("Black Racism Now In Vogue On Campus," Jan. 19). I'm outraged that a learning institution, University of Massachusetts at Amherst, would allow him on its campus, much less pay him \$11,000 to spew hatred and bigotry about whites and Jews and vow a race war to avenge slavery.

There can be no doubt that a double standard exists in racism. Dr. Leonard Jeffries, chairman of the Black Studies Department of City College of New York, said Whites are biologically inferior to Blacks. As Feder pointed out, no action was taken in response to Jeffries' remark.

When Jimmy ("The Greek") Snyder candidly said Blacks can run faster and jump higher than non-Blacks, he was fired from CBS after 12 years of dedicated work. Was that fair?

When the Rev. Jesse Jackson, the supposed leader of anti-racism, was campaigning for president, he was overheard referring to Jews as "hymies." Imagine if president George Bush was overheard referring to Blacks as "sambos". Bush would be banished from politics!

For the most part, Blacks don't have the willingness or the courage to label one of their own, Farrakhan, a racist.

semitism. Louis Farrakhan does make factually incorrect statements. He tells of the injustices that Blacks have suffered at the hands of Whites. Whenever Blacks complain about oppression, they're called racists. Whenever Blacks insist on justice now, instead of waiting until whites are ready, they're called racists.

The same University of Massachusetts at Amherst paid Farrakhan \$11,000 to speak there. Oliver North was paid \$20,000 to give a right-wing speech at Jerry Falwell's Bible College. Mr. Wilson doesn't complain about that. If Farrakhan is such a terrible bigot, why hasn't anyone challenged him to a public debate? Don't call Farrakhan a bigot without evidence. Challenge him in public.

Dr. Leonard Jeffries Chairman of the Black Studies Department of City College of New York, tells the truth about Blacks and Whites. Human life began in Africa. The first people in the world were black; therefore every other race (including Whites) came from us. Jimmy "The Greek" Snyder was fired because he told THE TRUTH. When Blacks were brought here from Africa, over half the slaves died in the Middle Passage. Those who survived were the strongest. Black Americans are the descendents of those surviving slaves. Is it surprising that we are physically superior to whites?

Jesse Jackson's reference to Jews as "Hymies" was obviously a political mistake. However it wasn't an anti-semitic statement. Hymie, is short for the Jewish name "Hyman". The name "Hymie" originated from the Jews. Blacks didn't develop "Sambo Dolls" or slurs like "Nigger". Whites have problems accepting the truth. The truth hurts, but it only hurts the guilty. ♦

Reply

by Patrick John

I'd like to respond to an editorial by Patrick Wilson about Black racism.

Mr. Wilson said that Louis Farrakhan personified Black racism and anti-

By Johnny Pugh

Many people fail to understand why there had to be a "takeover" in 1969 at City College. Well firstly, there were hardly any students of African descent in the school at that time. Many students today have short memories of the problems that our brothers and sisters went through in the last few decades. We at The Paper would like to remind you that our struggle for power did not start when President Reagan was voted into power. The country's move to the right of the political spectrum was a reaction to the Civil Rights era of the 1950's and 60's. The Civil Rights era was preceded by other forms of struggle.

First we want to be clear about the difference between the struggle waged by African people for self-determination, [an end to our exploitation] and the counter-culture that developed around the Flower Children and Hippies of the time. Many of the latter were stating "do your own thing," thinking that this statement was really radical, but in reality it was only pseudo-leftist rhetoric, and the ideology behind it was classically bourgeois. Many of these Flower Children and hippies were the children of affluent upper-class whites. Come

Commentary

Takeover at City College

on!!!, let's be real; no "brother" from Harlem is going to call spending the night on the street revolutionary... These kids were revolting from the values of their own society. [But] these kids were really "aristocrats," because while they were hanging out smoking pot, or refusing to go to classes, or even joining radical organizations, they could always drop back into the mainstream, fit in and make good money. On the other hand, you let a person of African-descent make trouble for this system and see if they will live happily ever after. It is funny to picture the Democrats of the 1960's talking about how they were the holders of individual freedom and Rights. Now today it is the Extreme Right who have wrapped themselves in the American flag of individual freedom talking loudly about national pride and patriotism. Every one knows that the notion that every one enjoys equal rights is a myth period. It is a limited right that has never existed for Africans-Americans, Native-Americans [or Chicano] and other peoples of colour. The underclass of this country is growing so fast that it is not uncommon to be on a New York City subway train and have four pan-handlers beg you for money in less than four stops. Which brings us back to a point made earlier, namely that African-Americans were the heart and soul of the revolt of the sixties.

The highly concentrated technologically developed state of Capitalism has caused many African-American youth to be underemployed and unemployable, because of the lack of skills. These young people begin to revolt. They were the heart and soul of the [riots] rebellions in the big cities; (Watts, Harlem, Detroit) The question to be asked is: was that the form of struggle that should have been taken? Should it be individualistic, self-destructive, unorganized, or should it be organized, disciplined, with conscious revolutionary goals with both short range and long range objectives. We should study these questions critically. There was harsh rhetoric and strong language used; there was also a "do-or-die" mood that [took] possessed many African-Americans. But are we any better off, or closer to self-determination

This was the climate of the "takeover" at City College. One day students gathered in one of the buildings on this campus and refused to leave. They defied the authorities. People were killed and injured in these [struggles] rebellions. [And] you ask why did they fight? City College is in the middle of the Harlem community yet the population was not even 10% African-American! Furthermore, the admissions policies made it difficult for people of colour to enter the school. The struggle was waged to allow people of color to attend City College. [But] Today we act as though we don't owe anything to those people who fought and died to have us on this campus. The people who run the policies of this school are taking back all the gains that the student activist fought to get! [And] At the same time we have a student body that is unorganized, apathetic and doing its' own thing; especially African-Americans. You should realize that we co-operate with our own oppression. The great majority of African-American are workers who don't get the luxury of going to college, but those of us here had better wake up. The students involved in the take-over and had the support of the African-American community; today we are two separate elements. What are the links between the workers of this community (who are mostly people of colour) and the people of the City College Community? Here is another question; what have you given back to the community? The individualism on this campus has to stop! We fought to have a Black Studies department, and no matter HOW you feel about it, we definitely need it. Many of us lack knowledge of ourselves; Black Studies can help us to attain it.

Today we need to be more analytical about the issues that affect us in this school. We can make the people who fought for our benefit proud by doing a couple of things:

1. Become aware of your rights as a student.
2. Learn about the issues that affect the administration of your school.
3. Do the best that you can in all of your classes, and help each other by forming student study groups. You will be able to establish good friendships and at the same time spend quality time on school work.
4. Become more involved in school clubs; [because] you pay the activity fees that support them.

By doing these things, you will have developed more power to fight against the policies that continually try to disrupt our lives. We are here, let us not co-operate with our own oppression. There is a struggle being waged on the level of ideas. Don't allow people to limit you. Remember, power is the ability to define reality. We can shape our destiny, but will you organize yourselves? ♦

THE PAPER

City College of the City University of New York

138th Street & Convent Avenue

N.A.C. Building, Finley Student Center, Room 1/118

Harlem, New York 10031

Editorial Collective Committee

Editor-in-Chief	Devin Roberson
Assistant Editor-in-Chief	John Pugh
Associate Editor	Ventura Simmons
Managing Editor	Gail Crawford
Research Editor	Luther Smith

Managerial & Technical Staff

Acquisitions Manager	Leticia Cardenas
Business Manager	Laura James

Staff Writers

Abdullah	Kwame Okoampa
Amado Sylvestre	Ahoofe Jr.
Naasira Davis	Muzakeye
Martial Bourand	Marcus Allison
Raymond Clarke	

Contributing Writers

Patrick John	Michael Spivey
David Garrow	Omar P.L. Moore
D. Aammaa Nubyaahn	Jill Nelson
African National Science Student Association	

Editorials appearing in **The Paper** express the majority opinion of the staff unless otherwise indicated. **The Paper** reserves the right to edit letters to the Editor. **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.

We Are At War!

We Are At War

By African National Science
Student Association

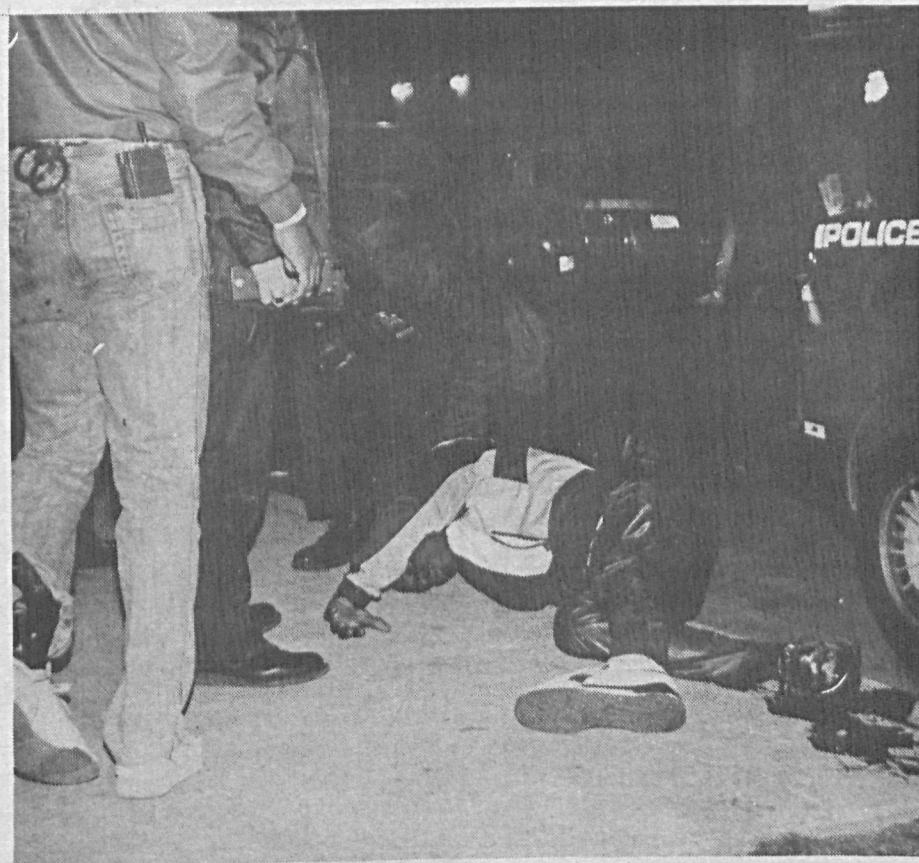


PHOTO: BILL BIGGART/COURTESY IMPACT VISUALS

We usually don't recognize the signs of being at war. There is a military occupation of the areas in which we live. They have weapons, vehicles, communications and other sophisticated equipment.

look at the wide spread usage of alcohol and cigarettes in the Black Community. (While cigarette smoking is down for the country in general its up for our youth). This tells us that there is an organized effort to spread these harmful substances among us. That is chemical warfare.

The prison population is mostly us. Is it that a much larger percentage of Black people are naturally criminals or are members of the Black community being captured in a trick/war that we are largely unaware of? The school system, the t.v., the radio, and the records are helping to ruin our minds. Is this not psychological warfare? But wars are fought for power, to take or keep control of the resources needed to produce things. How does that relate to us?

Well, the Europeans took our land, Africa, and took this land, America. They took our main resource, us, our labor power and we haven't worked for ourselves for hundreds of years. And to keep these resources, all the previously mentioned instruments of control and more are utilized. There are enough of us to work for there to be an excess labor pool. But we see it as a high unemployment rate and welfare. African labor is the basis of the wealth of the modern western world, yet most of us don't own the houses we live in. We don't produce the majority of our clothing nor the food we eat. Someone other than us controls our labor and to get and keep this power war was and is necessary. But one has a better chance of winning if their enemy doesn't realize that they are at war.

You may ask, "If we are at war, then who is the enemy?" Is the enemy the White Man? Is the enemy the system? There are Black People who sell drugs and for that matter, there were Black People who sold slaves. Are we our own enemy? It's really very simple. The enemy is anyone or anything that goes

against Our Best Interest. Our Best Interests mean those things which help to insure the survival and development of African People world-wide. This is what our struggle is about. There are forces both inside and outside of our people that stand in the way of our survival and development. Even certain ideas within our minds play a negative role. At the same time there are also forces both inside and outside of our people that are supportive of our struggle.

Some of us refer to this kind of thinking as Scientific African Nationalism. We are not anti any other nation of people: we are pro us. We are not blinded by emotionalism, but at the same time, this does not stop us from being angry and acting on the strong

feelings that the knowledge of our situation brings. Our viewpoint applies to attacks regardless of whether: the attacker is white or black or other; it is being done by one or more than one person: these attacks are part of a conspiracy or simply the act of some nut who likes to hurt or kill Black children and or adults lack of success in solving cases is due to governmental incompetency, unconcerned attitude toward Black people, or other reasons. In the final analysis, African people are a powerless nation. We are at someone else's mercy and that's why we are at war. The struggle is for power, the ability to control our own destiny.

What can we do? How can a powerless people fight a war against enemies from within and without? We must be committed to struggle for control of our own destiny as a people, total liberation and self-determination. We must be clear about our situation. We must organize. When the lives and safety of our people, especially our children, in a particular area are threatened, we must organize for self-defense. Don't wait for others to protect us. We're fighting to fulfill the right to control our own lives and SELF-DEFENSE OF THE BLACK COMMUNITY is an excellent start.

This war that we are in must be fought on many fronts. Those of us who are committed, aware, and disciplined in this fight should keep in mind our responsibility to constantly educate and motivate other Black People toward working for OUR BEST INTERESTS. ♦

The Paper is an organization with the goals of:

- 1—Raising students' level of consciousness.
- 2—Developing critical thinking.
- 3—Influencing and establishing school policy.
- 4—Motivating our African brethren towards achieving our best interest.

—The Editor

We usually don't recognize the signs of being at war. There is a military occupation of the areas in which we live. They have weapons, vehicles, communication and other sophisticated equipment. Some of us are recruited into this force. They loudly make their presence known day and night (except usually when we need them) and they don't answer to us but to some outside high command. They are soldiers of a foreign army stationed to safeguard foreign interests, but we call them the police. The precincts in our areas are built like forts. We should ask why.

Modern times have seen the introduction of chemical warfare. Now, this country has an extremely powerful intelligence network, yet crack cocaine, smoke, heroin, angel dust, etc., which are illegal, still comes into the country in enough quantity for there to be a drug problem. Not to mention, despite the large amount of information against it,

What's Next for Fulani?



Close to 70 African-Americans, Latinos, Chicanos, gays, Muslims, Jews, Christians, progressive whites, socialists and disgruntled Democrats came together for the first National Committee meeting of the independent New Alliance Party last weekend in

Washington, DC to begin to map out the strategy for consolidating the party's extraordinary gains from Dr. Lenora Fulani's independent run for the Presidency.

NAP emerged from the 1988 elections as the country's fourth largest and fastest growing political party. The task that lies ahead—and the focus of much discussion during the two-day meeting of NAP's governing body—is that of building the party's local infrastructure in every state.

Dr. Fulani, NAP's national chairperson, was the first woman and the only African-American to run for President on the ballot in all 50 states and the District of Columbia.

As Dr. Fulani stated, "It has been an ongoing struggle to accomplish anything on the local level in such areas as decent housing, health care and jobs. The Democratic Party has been able to absorb our local, independent efforts and then never address our issues. NAP,

through my Presidential campaign for fair elections and democracy, gave expression to those local struggles nationally. In many of the upcoming local elections, NAP will play a growing role through the inside-outside strategy that was employed in my Presidential campaign."

During Dr. Fulani's campaign, the inside-outside strategy involved her supporting Reverend Jesse Jackson in the Democratic primaries while building her independent candidacy in the event Reverend Jackson did not receive his party's nomination.

Locally, the inside-outside strategy is being advanced in key local election including the Chicago mayoral race. In New York it is being considered for the run against the Koch Administration.

The NAP meeting brought together a diversity of people from as far away as Alaska, California and Texas, "the kind of grouping the Democratic Party never allows to happen," said Dr. Fulani.

"The Democratic Party would sooner have us at each other's throats over our individual differences and so-called special oppression. We are aligning ourselves, not because we all agree on everything but because we know that no matter what candidate comes out of either of the two major parties to win the White House, poor and working people will never be included in the plan.

"The rebellion in Miami was a response to this," she continued. "We have to teach our brothers and sisters in Miami and other poor and working class communities across the country that they need to attack the straight, white male establishment where it hurts. It's much more powerful to attack them at the voting booth than to burn our neighborhoods. NAP is giving those of us long left out of the system a place to go and a way to fight back." ♦

International Women's Day Down Your Throat

By Jill Nelson

March 8th, International Women's Day, was unofficially proclaimed in 1857 by a group of women garment workers' spontaneous march in New York City, protesting their oppression as women workers and demanding improved working conditions and equal pay for equal work.

Fifty-three years later, in 1910, March 8th was officially declared International Women's Day at the International Socialist Conference meeting in Denmark, as a day of international solidarity with the rights and struggles of women throughout the world.

The contributions of Third World Women are integral to the celebration of International Women's Day all over the world. Internationally, we have the example of Algerian women taking off

the veil in order to transport weapons and messages to the liberation forces during the war against French colonialism, of Chinese, Cuban, African and Vietnamese women playing essential roles in the evolution of theory and its practical application during their countries revolutionary struggles.

Nationally, the involvement of Third World women in the American liberation struggle has been continuous and active. The historical and contemporary struggles of Harriet Tubman, Sojourner Truth, Angela Davis, Raisa Nemkin and Assata Shakur, are indicative of the thick and enduring threads from which the tapestry of women's solidarity and liberation has been and is being, woven. ♦

Reprinted from The Paper, March 1977

By Martial Bourand

Every once in a while we get to celebrate being Black. The big businessmen gave us February as the official, certified time of the year for us to take spirit. We get all big and bad about knowing who we are and where we come from, at least for a little while, then we have to keep the pride inside again. Just like the Hispanics do after they get their turn.

I don't know what it is exactly that makes Black people feel happy and proud around this time. I always think maybe it's because of all the interesting Pan-African art that comes out of nowhere. Or maybe it's the simple fact that we have a need to express the pride; the knowledge, and the power.

We can't help rebelling from all the intimidation. All of a sudden, the light says green to Black American literature, history and politics; green to African sculptures, Haitian art, and Old Jazz music. New books. Old books. A Raisin In the Sun... Books by Ishmael Reed, Bruce Wright, Malcolm X, Assata Shakur and Mark Mathabane are on Harlem street tables; in people's hands. Moslem brothers are selling their oils and incense, and jewelry more so than usual. Queens record shops are playing Bob Marley. Radio and television stations remember Dr. King; while sophisticated nouveau Blacks are checking out the latest Black plays and Black poetry parties. All of a sudden, you can't tell us 'nothin' 'cause we got

the truth! We wanna put it down your throat, but we don't quite know how to yet! So we walk around mean and beautiful, for a change. Instead of docile and sleepy.

By the time it's all over, we go back to walking lightly so as not to get anybody uptight—even our own people sometimes call each other militant. Yeah, yeah, yeah. A lot of hardworking, dedicated individuals put themselves out to get a month put aside for our benefit. But it can't stop there. We gotta keep in mind that Black people in this country are still considered just visitors; and that our extinction isn't something our oppressors contemplate anymore. They're actually making the move on us now with their latest ammunition: crack and A.I.D.S. Yes, A.I.D.S.! If you think that the virus just happen to pop up in Central Africa and in Haitian refugee camps, we're in much bigger trouble than you realize!

The struggle doesn't necessarily have to come down to a four-week fest. We can cut loose the chains in our minds and really celebrate! Teach Africana studies to one another; to our children on a daily basis. Keep the truth. But let the oppressors see it; and especially our brothers and sisters who are still afraid of waking up and getting angry. Show them that we can do better than this. There was a time when we did. Remember? ♦

JOIN THE PAPER

The Rosenberg/Humphrey Program Public Policy Reception

Come talk to students who have completed internships through the program and find out about the wonderful opportunities available to you!

Paid internships available in
Washington, D.C.,
Albany,
and New York City.
Refreshments served.

March 2
1-3 p.m.
NAC 6/142

For Further information contact: Ilene Green, Ext. 8419.

The Paper would like to express its appreciation to
The Shield of Hunter College for its support.

**Voice your opinion in our
Editorial Column**
Contact The Paper in NAC 1/118



Civil Rights Struggle:

Time for a Real Analysis

By D. Aammaa Nubyaah

African people in the U.S.,

particularly in the southern states, were faced with apartheid conditions since the ending of the Reconstruction period in the 1870s. What factors account for the tremendous upsurge in anti-segregation activity during the decade between the mid-1950s and mid 1960s. Were there people who fought against the dehumanizing terrorism of segregation before the 1950s, and if so, who were they and what happened? Was integration the only viable objective, and was non-violent direct action the only strategy capable of significantly overturning segregation in the Southern United States? These and other questions need to be asked.

Although a very limited analysis regarding that crucial time period is presented here, the main objective of this article is to raise questions that will stimulate thought and further study. We cannot afford to continue to accept important views on face-value.

Is it purely by chance that this wave of civil rights activity jumped off when it did?

Some say NO. The United States of America, as a result of World War II, was placed in a new position internationally as head of the Western [capitalist] world. As such, the interest of those who run this country shifted in a way that demanded changes domestically. Among other things: there was a need to present a new image required in the neo-colonization of countries under their economic control; and there was a need to integrate large numbers of people into capital intensive production stemming from their increasing command over other lands and raw materials as opposed to the labor intensive type of production which had characterized the South.

Furthermore, there was a heightened level of dissatisfaction with the status-

quo experienced among many Africans in America after having participated in 'the war to make the world safe for democracy.' What were other possible ways for these feelings to be acted out? Some civil rights activist have stated that part of their rationale for heavily pushing integrationist activity during that time was to prevent larger numbers of Black People from acting on more radical ideas.

Did the Supreme Court all-of-a-sudden see the error of American ways in deciding that segregation in public education was not right, after the same institution had confirmed the opposite views in earlier years?

Some say that leading up to 1954, there had been a different effort in the South toward Black community control of federal monies for segregated schools which had been gaining some momentum on the legal front. If this is true, it could be seen how such an effort would be undercut by that historic court ruling unenforced as it was.

Did things have to wait for some unique, dynamic personality to be born and mature?

It is a little known fact that segregation in public transportation had already been successfully challenged by legal means in cities of other southern states, but Alabama and particularly Montgomery would be difficult. This shows that the desegregation process was clearly underway before that famous bus boycott. It is also interesting to note that Rosa Parks had been an NAACP officer for some time and that it was local NAACP leadership who found and picked the spokesman of the boycott, Martin Luther King, Jr., who was not initially involved some go as far as to say that the Montgomery Bus Boycott was pre-planned rather than having the spontaneous start that most of us are

Did things have to wait for some Unique dynamic personality to be born and mature?

taught.

Lynchings, humiliation, inferior living conditions, etc. caused by hateful whites. How does a movement stemming from such an atmosphere give rise to a central demand for integration? Was this a normal outgrowth of the impact of the black Church?

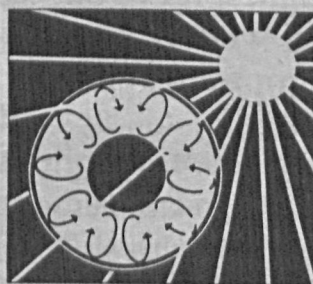
Again, some would say NO. The main view coming out of the church had been 'you get yours in the sky. This new militant social activism was a big departure for many. Also, before this time a major portion of Black Nationalist activity had been based in the church. Christianity has been used to 'justify' a great variety of often conflicting views.

Be clear. Those who dared to go up against the hostile backwardness of American apartheid are to be commended for their willingness to sacrifice for goals that would benefit others besides themselves.

At the same time we must continued to ask questions like, "Where did the money, media, and other resources come from that helped make those activities successful and why were these given at that time? To what degree were those activities successful? And, why does the system's recognition of the contributions of Martin Luther King Jr., seem to stop at 1963 with I Have A Dream.

Many more question can be asked. But why? Are we trying to take away from the accomplishments of the past? No, the past is past. We can't take anything away from it. But, we can add to our often grossly incomplete knowledge of it, and in so doing, increase our understanding of the present and our ability to determine our future.

Reprinted here courtesy The Hunter College Shield.



NEW YORK UNIVERSITY
A PRIVATE UNIVERSITY IN THE PUBLIC SERVICE

Department of Applied Science
Graduate School of Arts and Science
New York University
26 Stuyvesant Street
New York, N.Y. 10003

New York University is an affirmative action/equal opportunity institution.

Earth and Energy Studies

Interdisciplinary program: global climate, greenhouse effect, oceans, Earth's chemistry and biology, engineering sciences and analysis, technology, and policy of energy systems. Our graduates enter exciting, diverse careers.

M.S. and Ph.D. programs. Evening classes. Requirement: B.S. or B.E. Financial aid available. For information, please call Professor Miller at (212) 998-8995 or return the coupon below.

Please send me further information.

Name _____

Address _____

City/State/Zip _____

ISN'T AMERICA A G

By African National Science Student Association

There always seems to be someone dissatisfied. You can't please everybody. There are those who criticize this country as the worst thing that could be. It might be said, "It's not the country we hate, but the government." But it's the American governmental system that makes this country, the United States, what it is. If you think it's so bad, why don't you leave? Go somewhere else!

People from other parts of the world, who are not as fortunate as we are in growing up here, seem to recognize the value of this place. So many want to come here and live. Some of those who criticize want to set up a different system like in some other countries. But if there is a better system than this one, why do even people from those countries come to the U.S.? America is a great place to live.

Yes, we have problems in America. Some of us are poor. But that is only in comparison to other Americans. In comparison to the large majority of the world, we are well off. You may live in a tenement. How does that compare to people living in a hut or a shack? We can complain about no hot water but easily forget that we have running water, something that most people in the world don't have. And we can work our way out of that tenement into something nicer.

Those of us who are Black and/or Latino face discrimination; this is true. Along with the Native Americans, we are generally at the bottom of the ladder.



der. But look at reality. Educationally, while much improvement is needed, we can read and write to various degrees. Many of us do get an opportunity to go to college and other schools, often with government assistance. Unemployment is highest for us but we have been able to take advantage of welfare. We don't be starving like you hear those reports from other parts of the world.

Look at some of the things we take for granted. You know what it is to go to a movie or an amusement park. The children in our community play with stereo equipment. We got TV's, some color and even cable. Often, we like to complain about being kept down, but at the same time, we can afford to be in style, right down to our sneakers. In our neighborhoods it's often hard to find parking space. And to top it off, we can criticize the government, talk about the president in public if

you want to; print newspapers or write books or hold meetings to talk about how the system is bad and should be changed. Most of the rest of the world ain't got it like that.

So recognizing all this, how can I say, "I hate America!"? How is it that anyone could believe that

America is the chief representative of the most backward, decadent, monstrous society that history has ever known. What needs to be clearly outlined is how America is capable of providing all of those privileges.

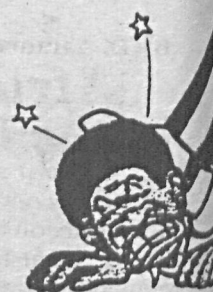
The wealth of the present-day Western World was gotten from stolen labor on stolen land. The exploration-colonization-enslavement-expansion process of European Nations (England, Spain, France, Portugal, and others) coming out of their Pale Ages (also known as the Middle or Dark Ages) must be remembered. This process changed the European World from what it was, basically an economically as well as culturally undeveloped region on the western tip of Asia. In a few hundred years, it was transformed into the center of the modern-day world.

Keep in mind that land is the basis and human labor is the necessary ingredient for obtaining all things relevant to human existence (except for things like air and sunlight). The process of European expansion resulted in their gaining control over lands far greater than that of Europe itself. It resulted in the creation of new countries like the U.S.A., extensions of the Euro-Western World. Conquered peoples word for them and some were even kidnapped and brought to other lands to work. Now we can begin to see how they got where they are.

Let's go into a little more detail. In territory, this country is the fourth largest in the world and unlike the Soviet Union (European expansion into non-European Asia), Canada, or China, the majority of the U.S. is productively livable. The availability of land like this greatly multiplied the potential for increasing the wealth of an expanding European society. But this expansion did not occur innocently. It meant genocide against the existing rightful owners of these lands. In the America's (North, South, Central, and the Caribbean) the Native American People (so-called Indians-Columbus lost; thought he was in India) were systematically exterminated. In the U.S.A., all but a relatively few were wiped out and those who are left are still under threat of extinction.

Newly acquired land meant a need for labor if there was to be an increase in wealth. Enslavement of the Native Americans didn't work out. In their own land, the Native's spirit fiercely defied enslavement, fighting, dying, or escaping into land they knew, which was largely unfamiliar to the Whites. Also, large numbers of Native Americans died from diseases carried by

**RACIAL
IN AM
I'M'S**



EAT PLACE TO LIVE

Europeans. The need for group labor, which creates larger sums of wealth, could not be adequately met by White persons brought from Europe to work. This is because as long as there was plenty of land to expand into, many would want to individually set up shop for themselves. The colonizing Europeans turned to African Labor.

The trade in captured African People who were sold as slaves became the key ingredient that made the Euro-Western World prosper from these newly conquered lands. This whole process was even okayed by the European religious sector, Christian and Jew alike. The Pope said it was cool. Again, it meant genocide, in this case, for African People. More of us were killed in the process of slave catching, slave trading and "slave making," then are here right now in this country. The continent of Africa was significantly de-populated and is now under-populated! But the labor power of Black People, physical and also mental, provided the basic wealth needed to launch the European (including American) Industrial Revolution.

The Americans were not the only lands that they took over. Look on the map and compare those colonial powers of Europe with Africa or Asia. Now comprehend the fact that these powers sat down at a conference (Berlin-1884) and divided Africa up like a pie. They took pieces of China. They even gave away other people's land like they gave much of Palestine away to European Jews to set up the Zionist state of Israel. How does this even sound: French Indo-China, Belgian Congo, British West Indies, etc.

Let's bring it up to date. Why do most of the underdeveloped countries (mostly non-white) seem to need help from America and/or other Western Powers? American people often get souped-up in believing that they are the beneficent, generous saviors of the world. But the relations that this country has with the poorer nations are designed to make the Americans richer, especially the ruling class. There is a direct connection between the rich and poor nations. The rich nations got rich by making the poor nations poor! The Euro-Western World underdeveloped, under-cut the Non-Western World. Most of the war and starvation in the world today has its roots in the exploration-colonization-enslavement-expansion process. The resources that should be used for most peoples' development in different parts of the world goes to help maintain the expansion of the European World. The United States alone has less than 6% of the world's population and uses over 60% of the world's natural resources.

American "democracy" is built in such a way that the illusion of rule by the people covers the reality of rule by the rich for profit. The American society is so powerful that it can manipulate informa-

tion to present a "good guy" image of itself. It is so rich that it can share with its citizens a bit of the loot that comes from its plunder of the world. It is so affluent that it can tolerate a certain amount of criticism and dissent. But, the luxuries of this so-called freedom are based on much evil.

This degenerate society is even the enemy of its own people and life in general. There was no problem of pollution in the air and water, even the oceans as large as they are, before the European climb to world power. The Ozone Layer of the atmosphere, which protects life on Earth from the ultra-violet radiation of the Sun, is being destroyed. And how many species of life are now endangered or extinct just like the nations of people that no longer exist, due to the greed and madness of this domination? Nonrenewable natural resources are being wasted at rapid rates, and for what? Chemical and biological warfare experimental disaster may be around the corner. And when before in history has the possibility for total human destruction existed (nuclear arms race)?

I will lightly touch on the cultural contradictions. Many African and Native American People don't even know who we are any more. We speak English or Spanish or maybe French or Portuguese, some European language. We think of our history as having begun during the last four or five hundred years, when we were "discovered" in the European colonial process. Many of us badly want to be White. Some of us think we Spanish. Some want to be British. Some think we French. Here in the U.S., many of us strongly want to be American. You lost your freedom. You lost your culture. Have you lost your mind?

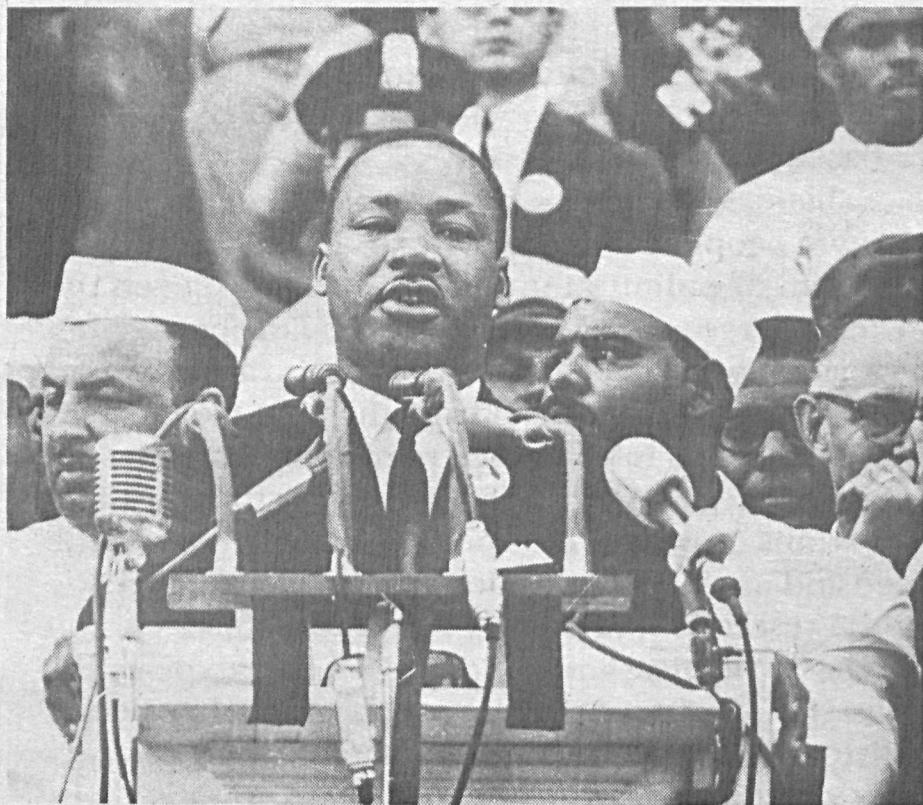
Why should we love America? It offers no long range security for you and your people. What we enjoy here is based on the suffering of our people, and that's messed up! Are you so selfish that you need to wait until they take all the privileges and freedoms away from you before you reject America? Know assuredly that if and when it becomes profitable, you can be gotten rid of. Remember Thanksgiving? The Natives helped them survive the winter, but when they were no longer needed, they were iced!

To my people of African Ancestry and those of Native American Ancestry, regardless of whether we speak English or Spanish or French or whatever, this society was built from land and labor stolen from us. Yes, I also recognize that I am to a large degree spoiled by this material affluence, but that don't change the nature of America. Why don't I leave? Where can I run. They control most of the world. There is a big job to do, freeing the minds of our people right here and making preparations for our future freedom. We must struggle for our self-determination, our control over our own lives as nations of people. This is of the utmost importance because we still face the reality of genocide.

So if you think that America is a great place to live, remember how it got so great. You should have no love affair with America because here is the kiss of death!!!



Martin Luther King Jr. And the Black Oral Tradition



By David J. Garrow

Casual observers at many of each January's commemorations of Martin Luther King, Jr.'s birthday are often left thinking quite wrongly that the two writers who had the greatest formative influences on Dr. King were Henry David Thoreau and Gandhi. Likewise, readers who might dip into some of the pre-1986 academic analyses of King's intellectual development should be forewarned that they might come away presuming that King largely was the product of those white theologians—Walter Rauschenbusch, Edgar S. Brightman—whose writings he read in seminary and graduate school.

Both sets of presumptions are quite wrong. The writers who had the greatest formative influence on King were ones named Amos, Jeremiah, and Matthew—all from one volume, the Bible. Similarly, King was far more heavily influenced by the oral, sermonic tradition of the protestant church—both black and white—than he was by any or all of the published philosophical analyses that were assigned reading during his years at Crozer Theological Seminary and the Boston University School of Theology.

Intellectually as well as rhetorically, Martin Luther King, Jr., developed out of the confluence of Biblical teachings and sermonic traditions that suffused his childhood and teenage years in and around Atlanta's Ebenezer Baptist Church, which his father—and his grandfather before him—pastored. No one who has the opportunity to read or listen to King's first crucial civil rights oration at the beginning of the Montgomery (Ala.) bus boycott, December 5, 1955, would doubt that it was "the Christian faith" that formed King's central roots. Indeed, when King spoke in that speech about the importance of avoiding violence, he spoke not of "nonviolence," with reference to Gandhi or Thoreau, but of Christianity, with reference to the teachings of the Bible. "We must keep God in the forefront. Let us be Christian in all of our action."

To emphasize the centrality of King's Christian roots and religious faith is not to risk making him seem soft, syrupy, or saccharine—for King always emphasized that justice was as crucial a

part of Christian teaching as love—but makes clear that King was first and foremost a product of the Black church heritage in which he was raised. King was no "blank slate" when he began graduate school (in 1951) or even when he began seminary (in 1948), as much academic commentary at least implicitly assumes, for he had begun his own preaching at Ebenezer while he was still an undergraduate at Atlanta's

"...our literary desire to emphasize the influence of the written word should not blind us to the equal if not sometimes greater influence of one or another oral tradition."

Morehouse College, and not yet nineteen years of age. Instead, what King adopted from among the teachings he was exposed to at Crozer and Boston were those elements—whether from Rauschenbusch, from George W. Davis's evangelical liberalism, from Brightman's "personalism" or—especially—from Reinhold Niebuhr's Christian realism—that articulated and spoke to beliefs that he already held from his upbringing in Ebenezer.

But King was not only a student of the Bible who drew his sense of justice from the prophets of the Old Testament and his understanding of love from the new. He was also, and equally, a speaker and preacher whose greatest contemporary influences were the black preachers in Atlanta to whom he listened repeatedly as a young man—his father, Morehouse President Benjamin E. Mays, and especially Wheat Street Baptist Church's famous William Holmes Borders—and white preachers—George Buttrick, J. Wallace Hamilton, and especially Harry Emerson Fosdick—whose collected sermons were widely available in published form and which King studied carefully.

King's closest teenage and college friend, Larry H. William, who now pastors Atlanta's Zion Hill Baptist Church, has recalled for more than one interviewer how he and King, as young students of the art of the sermon, would attend Reverend Border's orations at

Wheat Street so as to see and hear the techniques and devices employed by a true master of the pulpit. Similarly, Reverend Williams also tells of how he and the young Martin Luther King, Jr., would work their way through different volumes of collected great sermons—especially those of New York's Riverside Church pastor Fosdick—for other pointers, themes, and telling quotations that they could then adopt for their own sermonic texts.

Perhaps it may not seem novel to some people—largely those who themselves come from a deep heritage in the black baptist church—to contend that Dr. King was far, far more an intellectual and rhetorical product of the oral, sermonic tradition of the church than that he was the derivative offspring of mainstream theological commentators such as Rauschenbusch, Brightman, and Niebuhr—but within the academic community only a relative minority of King scholars (including Arizona State's Keith Miller, Union Theological Seminary's James Cone, and Ralph Luker, editor of the first volume of the hopefully forthcoming collected papers of Dr. King) have grasped and clearly articulated this central truth about King's actual roots. Indeed, just as the mature King was rightfully acknowledged as the most compelling speaker of his generation (and perhaps of this century), rather than as a writer,

the younger King was as much a listener as a reader, and was most deeply influenced by that which he heard rather than by that which he read.

Today it is not uncommon for various pundits—and not only during this most recent presidential campaign—to decry the decline if not almost disappearance of compelling oratory from American public life. If tapes of King's most powerful sermons, particularly those from Ebenezer, were at all easily available (they are not), one could recommend at least a partial remedy for this decline. However, whether it be within the academic world or in the wider society, our literary desire to emphasize the influence of the written word should not blind us to the equal if not sometimes greater influence of one or another oral tradition. Although, as in Dr. King's case, the tremendous importance of an oral heritage is now always copiously documented in the surviving archives, the real sources of King's intellectual and rhetorical roots should remind us that the oral tradition can be as crucial and influential as any book that is published and then read. ♦

David J. Garrow is professor of political science at the City College of New York and the City University Graduate Center, and is the author of Bearing the Cross: Martin Luther King, Jr., and the Southern Christian Leadership Conference, which won the 1987 Pulitzer Prize in biography and the Robert F. Kennedy Book Award.

My Family

By Yerodin

It is said that life begins at the moment of conception; sperm meets egg, and the cycle of living begins. The heart beats, the limbs move; bodily functions, voluntary and involuntary occur until the moment of death. What happens between the occurrence of conception and the moment of death is called living. How we intend to live as individuals and as a group are decisions influenced by the environment, and the people who populate it. The degree of influence that encourages or discourages an individual, or a group's decision of how life will be lived, starts from simple friendly persuasion, and magnifies to the intensity of force.

I am a product of my environment. The decision to live my life the way I choose to is a clear result of my relationship with my environment, and those who populate it. This includes family, friends and enemies; peoples of the past, present and the future. My philosophical stance as a human being has been shaped due to my knowledge of my family, and the families of my friends and enemies. Therefore, I react the way I do based on this knowledge. My perception of the world is what it is due to my interaction with the world. I believe I am treated much more so differently than the people who do not look like me, even if they behave in a manner close, to or identical to the manner in which I behave. It is my perception that the people whom I have categorized as friends and enemies, who are unlike me or the members of my family, collectively treat my family and myself in a demeaning manner. The perception that small numbers of my family share is that we are despised. We generally feel we are despised because of who we are. We are despised because we are BLACK; because We Know Who We Are. A small segment of my family has deemed it necessary to respond 'By Any Means Necessary', to defend our

family, but our family has problems. Many in our family do not think responding to aggression with aggression is necessary. Many in our family are fascinated with the cultural toys of other families and see no need to utilize our own tools; our own minds. Most of us believe that we need the culture and the philosophy of other families to survive; those who believe this have no concept of themselves. They know not where they came from. They fail to acknowledge that their presence in this country is a result of historical consequence.

Many in our family are deeply ashamed of ourselves. Being thrown in an environment not suitable for our innate needs, the material and immaterial tools present are not applicable to us. The standards of beauty, intelligence and culture of the surrounding environment is alien to us; alien because we are not of this land (i.e. America), or alien because the land has changed around us (i.e. Africa). There is trouble in our family. Trouble because strained voices of the small minority who struggle to convince the Brothers and Sisters, Uncles and Aunts, Mothers and Fathers, that we are not liked, and not wanted, are not heard. Our relatives turn deafened ears and blinded eyes to us. They are deaf and blind because they have forgotten the philosophy of their family.

Slavery took our strength, colonialism took our wealth, and imperialism has taken our minds. Our family is now culturally bankrupt. Our minds have been emptied and now filled with foreign imagery that constantly conflicts with our flesh.

We now believe the lie of the other family; we no longer see the innate beauty in ourselves. In fact, we believe that there exists beauty within us when

Continued on page 9

NEGRO HISTORY MONTH

"Are we so starved for acceptance by those who dominate us that we rejoice at any sign of having been included?"

What is Black History? Is it a list of First Blacks?" You know the two basic types. There is the first Black man or woman recognized as having made a specific achievement. We also have the Black men and women who are acknowledged as having been the first people to ever do a particular thing. Perhaps these should be called 'Black-Firsts.'

Just what are we celebrating when we rave about the first Black individual to do something that others had been doing? (First Black to participate in a sport at a certain level: first Black to perform at a famous place: first Black to hold a major office or candidacy; etc.) It seems that we are so starved for acceptance by those who dominate us that we rejoice at any sign of being included. Or, perhaps we take pride in



It is time to challenge the usual scheme that is pawned off as being Black History. History is not a parade of personalities.

seeing that we, some of us, are capable of doing something in the first place.

When we educate each other about Black-Firsts in North America, what are we feeling so good about? (first person to die in the American Revolutionary War: first person known to set foot on the North Pole: Black inventors; Black developers of ground breaking techniques in areas like botany, medicine, music, etc.) In so many of these cases, non-Black individuals were the primary beneficiaries of the work of Black people. Also, these serve as examples as to how African People in America have added to the intellectual, technological, and physical power of those who oppress us.

What about the Black-Firsts who came before our demination by European society? (first people; first civilization; first mathematics, medicine, philosophy, astronomy; etc.) Maybe thoughts of our traditional greatness is felt as a consolation in the face of the more contemporary degraded position we came to occupy.

But many would argue that given the inferiority complex that so often accompanies our experience of inferior living conditions, our people, especially our children, need a heavy dose of Black-Firsts and First-Blacks in order to feel good about ourselves. This argument is plausible. At the same time, might it also be plausible that implicit in stating that "we can," is a message that maybe "we can't"?

It is time to challenge the usual scheme that is pawned off as being Black History. History is not a parade of personalities. This is already a shortcoming in the way the subject is taught in this society. This incorrect approach intensifies when it comes to our history. And we are often the main perpetrators.

peoples. It must include information about other's relevant to explaining developments in our situation. It does include personalities, but in the context of attempting to understand the times and conditions. The accomplishments of individuals must be seen in light of whose interests are served.

History is about groups of people in motion and social and natural forces that affect and are affected by those people, the overwhelming majority of whose names we will never know.

The proper study of history leads to a thorough explanation of a later state of affairs. We should not study our history, or anyone else's history for that matter, as a list of names, dates and events. History is about groups of people in motion and social and natural forces that affect and are affected by those people, the overwhelming majority of whose names we will never know.

African people's history needs to be approached in a way that describes how things came to be the way they are, regarding ourselves, our relations with each other, and our relations with other

Black History must raise and answer questions. It must look for and provide lessons. Our adults and especially our children must be pushed in the direction of critical thinking towards an African future. The correct approach to Black History centers around analysis in the best interest of African People. ♦

This article was reprinted from The Shield of Hunter College.

Physical Fitness

By Michael Spivey

Physical fitness is defined as the ability to carry out daily tasks with vigor and alertness, without undue fatigue, and with enough energy to enjoy leisure pursuits and to meet unforeseen emergencies. Physical fitness consists of five essential components, cardiovascular endurance, muscular endurance, strength, flexibility, and agility. These components are imperative to a sound fitness program.

The most pertinent component is probably that of cardiovascular endurance; it involves the unimpaired function of vital organs such as the heart and lungs. Cardiovascular endurance is the ability of the heart, blood vessels, and respiratory system to deliver oxygen continuously over an extended period of time. Activities aerobic in nature such as basketball, soccer, swimming, rope jumping, and jogging are necessary in order to deliver a continuous supply of oxygen to muscle cells.

Muscular endurance is the ability of the muscles to exert force over a period of time. The force is usually low in resistance, and the repetition, (the number of times performed in succession) is usually high. To exemplify, let's say that an individual was lifting weights, if his objective is for muscular endurance to occur, he would lift a weight light enough, so that he

could perform at least ten or more repetitions (light weight 5 more reps.). Activities that enhance muscle endurance are weight lifting, pullups, pushups, and situps.

Strength is the extreme opposite of muscular endurance. It consists of exerting force against a high resistance while executing a minimum number of repetitions. Therefore to develop strength, we should lift heavier weights than that used for muscular endurance. Approximately eight or fewer repetitions should be performed. Increased strength contributes to hypertrophy of the muscle fibers, which causes the muscle to increase in size. Some strength exercises are weight lifting, pushups, situps, and pullups.

Flexibility enhances the performance of activities such as sports, jogging, rope jumping etc. It is the ability of body segments (muscles, joints, tendons, and ligaments) to move through a normal range of motion. In other words flexibility is the ability to flex or stretch normally, without experiencing pain or discomfort. The way to enhance flexibility is by static stretching. This means stretching without bouncing, and holding the stretch in position for five to ten seconds. Gradually the individual can

Continued on page 12

Family

continued from page 8

our sperm embraces their egg, or when our egg is invaded by their sperm (which was usually the case). In their eyes, we are only beautiful when we are amalgamated. The more we look like them the more beautiful we are; we believe this.

Most of us don't look like them, and with the image of their concept of beauty etched in our minds, we burn the hair that covers our heads. We chemically bleach ourselves to attain the "mongrelized" look that we have been taught is beauty. We rip the flesh from our beautiful mouths and majestic noses all in the name of beauty. We change the way we walk, and the way we speak. Worst of all we aspire to marry one of them and to have our children look like them. We want their eyes, their noses, their lips, their hair and even their skin. . .

My family is ill. My family is slowly decreasing in numbers and dying the most painful death. Many of us do not

like who we are. Many of us do not want to be in the African family. The effects of our former physical enslavement by the European, and the Euro-american continues to destroy us. Only we can help ourselves. We are shaped by our environment. First, let us all recognize that. Let us work together to relearn our culture, our concepts of beauty, and our general way of living. Let us admit to ourselves that we are victims (either for better or for worse) of westernization. Let us admit that we are bastard children in America and in the Caribbean. We must acknowledge our past, no matter how painful. Let us find out who we were and what we can be. Learning Our-story is the first step to self-determination.

Wake up Brothers and Sisters
Wake up Aunts and Uncles
Wake up Mothers and Fathers
Wake up Friends,
Wake up Enemies,
Wake up and LIVE. . . ♦

movie review:

Mississippi Burning

By Omar P.L. Moore

"Mississippi Burning is the story of a search for truth..." This sentence was part of a newspaper ad that I looked at concerning this controversial film. Unfortunately, many of the events and some of the characters portrayed in the movie are not truthful at all.

Many of us know that in 1964 Mississippi, when three young civil rights workers, one black Southerner and two white Northerners were murdered, the FBI did nothing to investigate the murders. J. Edgar Hoover, the head of the FBI hated blacks and he of course hated Dr. Martin Luther King. For years Hoover was too busy with his homosexual lover to get his act together. He didn't care to find out who committed the three murders and hardly made a concerted effort to do so.

In the film, which is directed by Englishman Alan Parker (who also directed "Angel Heart"), actors Gene Hackman and William Dafoe are two completely different FBI agents who eventually go so far as to use violent tactics to find the murderers and bring them to justice. This is purely Hollywood. The FBI never did things like this during the actual 1964 investigation.

Perhaps the most incredible distortion of the truth comes about

Book Review:

Miseducation of the Negro

By Kwame Okoampa Ahoofa, Jr.

There is no gain saying that the African peoples have become an "endangered species." From China to Florida via South Africa—and even right here on New York City College's campus!—African people continue to sustain lethal torrents of unprovoked Neo-Nazi attacks. Under these circumstances, the need for immediate racial self-defense cannot be deferred. This, in a gist, articulates the theme of Dr. Carter G. Woodson's "The Mis-Education of the Negro."

In this seminal and evergreen treatise—published 56 years ago—Dr. Woodson calls for a critical examination of Western education's philosophy of Social Darwinism which seeks to perpetually emasculate the African-American, by relegating him to an undeserved status of socio-cultural inferiority. This jungle-ideology, Dr. Woodson says, has been successfully executed by pushing the African people—and for that matter, the African-American—from his established and historical-proven, center stage position in the world of human civilization. To this effect Woodson writes: "You would never thereby learn that Africans first domesticated the sheep, goat, and cow, developed the idea of trial-by-jury, produced the first string instruments, and gave the world its greatest boon in the discovery of iron."

And to complete this systematic alienation process of weaning him away from his roots, says the Father of Black History Month, the African-American has been deliberately "educated" outside the relevant parameters of his own oppressor-assigned community; while at the same time he is prevented from fully participating in mainstream

halfway through the movie with two events. First, and most bewildering, a scene shows the two FBI agents punching it out, fighting over how they will approach the case. (The murderers turned out to be the deputy sheriff of Neshoba County and other officials. The sheriff was acquitted.) Dafoe, the passive, methodical investigator finally agrees to administer Gene Hackman's more violent tactics. Imagine, two white, male FBI agents fighting over how they should investigate this serious case. This scene is a joke, and these two men are portrayed as heroes. There were no FBI heroes in real 1964 Mississippi.

The second incident, the most unbelievable, but most powerful scene in the movie has a black FBI agent brandishing a razor blade while

culture—the very culture whose mores he has been professionally prepared to serve. Thus, again, he writes: "in schools of journalism (African-Americans) are being taught how to edit such metropolitan dailies as the Chicago Tribune and The New York Times, which would hardly hire an (African-American) as a janitor." This psychological homicide is further compounded when such students get employed by Afro-centric weeklies. Paradoxically, it is here, in their own "natural" environment that they are discovered to be professionally bankrupt, since as Woodson aptly puts it, they lack an "accurate knowledge of the psychology and philosophy" peculiar and salutary to the African-American people.

Describing Christianity as practised by Anglo-America as "orgistic," Miseducation questions the sanity of African-Americans practising it—as opposed to reviving their congenital traditional African Religions. It also disproves the commonplace notion of "mainstream" America, that polygamy is a unique continental African phenomenon, and that the worst form of it is the "Christian polygamy of the (American) West." As a case in point, the author writes: "Many of the rich or well-to-do white men belonging to the churches in Buckingham County, Virginia, indulged in polygamy (when the author was growing up). They raised one family by a white woman and another by a colored or poor white woman. Both the owner of the largest slate quarry and the proprietor of the largest factory in that county lived in this fashion." The high incidence of extra marital concubinage among Anglo-American Christians is also not

graphically describing the Ku Klux Klan's real-life castration of a young black kid; all the while threatening to castrate the white mayor of Neshoba County, who was bound and gagged. Afterwards the two lead characters are seen happily conversing with this same agent. The FBI, in the movie, organized the mayor's kidnapping.

I say that this scene is unbelievable because in 1964 there were absolutely no black FBI agents whatsoever. So to put one in at this point is to distort the images of a very recent history. I suppose the director wanted black audiences to see a black character get revenge against the racist establishment in Mississippi. That is how many audiences, regardless of color, will see it. But the fact is, nothing like this happened in the real investigation.

glossed over. It is, in fact, for this reason why Woodson wonders whether it does not fly in the face of common sense for African-Americans to perpetuate by "inheriting" the treacherous "faith" of such libertine slavemasters.

Woodson also thinks "LEVINITES"—the fascist assumption that Black people are under-represented in the "socially-prestigious" professions due to their innate sub-humanity—is abject nonsense! The fact of the matter, Woodson says, is deliberate educational discouragement. He points out that "mainstream" America has always kept

"The fact of the matter," Woodson says, "is the deliberate educational discouragement. He points out that 'mainstream' America has always kept its 'brethren in Black' from pursuing professional education..."

its "brethren in black" from pursuing professional education, on grounds that "the professions are aristocratic fields" not designed for second-class citizens. To back up his assertion, the Harvard scholar cites a case in Delaware where African-Americans could not enter the legal profession after graduating from law school, because no white lawyer would provide the one-year apprenticeship required for practice.

Finally, Woodson calls for a more pragmatic leadership role in the Black

More importantly, "Mississippi Burning" failed to include an abundance of black heroes. Only one young boy who survived the Klan's murderous rampage of his family was featured. There are no other visible black heroes. Reality tells us that there were thousands of black heroes who fought defiantly throughout the horrific torture they endured. They had fear in their hearts but they were willing to die for the civil rights cause. But instead the movie a flock of black fools running scared whenever the Klan reared their ugly heads. Scenes like that offended me the most.

However, I don't have a totally negative opinion of the film. The atmosphere in that small town in Mississippi was very real to me. I felt that I was in Neshoba County, 25 years back in time. The acting is good and undoubtedly Gene Hackman will win an Oscar for his performance. But that's just about where my favorable opinions about the movie ends. It may win other awards such as for best director. I sincerely hope it does not, for if that is the case, it will send out a message that directors can win Academy Awards for distorting African peoples' history.

But Oscars are all part of a Hollywood-ization. White movie critics are raving about this film, giving it four stars here and there, but most of them don't talk about the distorted picture of this part of civil rights history. Even though the movie claims to be a fictionalized account of the actual civil rights murders, that's no excuse to distort a people's history, in this case African people's history in America.

So as far as Hollywood and the media is concerned, it is a good film. But it could not be any further from the truth.

By Carter G. Woodson

Community, warning that "Oratory and resolutions (per se) do not avail much." In a rather prophetic anticipation of the politics of the 1980's, Woodson castigates African-Americans for "parking all the votes of (our) race on one side of the fence," adding that neither "Republicanism" nor "Democracism" holds the remedial key to Black socio-economic progress. Rather, says the writer, electoral independence is the only solution for total liberation.

To this end, he writes: "As a minority element the (African-American) should not knock at the door of any particular political party. He should appeal to the (African) people themselves and from them should come harmony and concerted action for a new advance to that larger freedom of men." (i.e. universal).

Thematically encyclopedic and equilaterally terse in dialectical presentation, Mis-Education is certainly "a must read book" for every African scion who wants to effectively communicate with the ancestors. Contrary to Alain Locke's assertion, it is interesting to note that Mis-Education, while intellectually as radical as "Garveyism," still could not be aptly described as "black Zionism" (see The Survey Oct., 1933). This treatise is simply a racial and cultural self-rediscovery.

Next issue of
The Paper:

March 17

Expressions

Expressions of The Expressions Section

Here we simply want to have a place that we can all display the creativity of students, for the education of us all. Art can be a tool for education, miseducation or sedation. We at The Paper will present you with the works of students, faculty/staff, children and anyone who has a positive message and a desire to share it with others. The art may be in the form of a short story, poem, painting, picture, photograph or anything artistic and printable.

We require that the work be thought provoking and have meaning. We at The Paper are not of the modern view that the purpose of art is to portray beauty alone. Colors, shapes and words have an impact on our minds and bodies that cannot be ignored. In our opinion if artists are not aware of the implications of their work they are not artists. If they are aware of their influence but portray images harmful to our psyche they are destructive artists.

We want artists to take their positions as educators and not as anesthesiologists. ♦

Tribute to Malcolm X

The full length of the toad
Remains a mystery
Till at death—
Stretched out
Its loss is felt
This flimflam world of ku klux “crooks”
Dancing in the stolen sullied clothes of a Jesus:
They couldn’t curb his soul and so
Befuddled with their own fetid
Unconstitutional constitution of cannibalism
They crunched his ribs by the rivers of Mississippi
O but Africa
You know far better than I do
That the savage physical juggernauts of the flesh
Are only the runaway slaves of empyrean metaphysics
Malcolm
If your spirit finds me fumbling for words
befitting your deeds
It is not that I, the great-grandson of Kwaku ‘Koampa
And Sintim Akosa of Denkyira, Adanse, Abuakwa and Asante
Have been exiled from the heritage of the golden-stool
Nor
Is it because
Your deeds were too scanty
To be scanned
O no
Malcolm
It is simply because
The cataclysmic heroism
Of a son-of-the-soil
Is no slurping spree for the
Fickle mental gymnastics of romantic poets
Indeed
Fighting racist pathology
Is like felling the carcinogenic
Ku Klux Tree the end result is crass administrative
condonement in the white-washed tombs of nuclear
extermination
But Africa
What your foes fear and fail to face
Is the stark fact that your will and strength
to survive it was that toppled the feral gas chambers:
German-Civilization
It is the prodigious mentor
That we envy
Not the obtuse falcon
So kidnapped and stripped naked
In order to clothe the wrteched fugitive
They also emasculated him
for refusing to leave his humanizing mind
Behind the salutary hearth of Africa
The birthday of every great-man
Is also the day of reckoning
Malcolm
We know you were no “Angel”
Yet we rank you among the saints

—Kwame Okoampa-Aboofe, Jr.

The Beast

What is this terror
that has violated the blackmans
vision of independence
in disrespect to his body and mind?

What is this creature many consider
the devil himself?
Who is responsible for the unspeakable
exploits of my people?

Who are you that insists
on stealing my diamonds,
my gold,
my land?
Can it be true . . .
you are the same substance that said
“here another nigger boy sold?”

How dare the white race be so bold
as to classify themselves as man
If he is man, I cannot be man . . .
I will not be man.
He is the beast!
My people lay stagnant in his paunch!

Sweet South Africa your color of black
is fast becoming the lax shade of gray.
Your rich tone of earth
is fast becoming the reason for your end.

How dare the whiteman take that
which is not his.
The land we were born on shall be the land that we rule.
We will let the memory this beast
bestows on us
serve as a tool to resurrect South Africa.

We shall make this beast understand
he cannot destroy
that which he did not create.

We will bring to attention, the idiocy
within his banal mind regarding his misconception
of owning South Africa . . . ruling South Africa.

Whiteman if you continue to indulge
in your artificial crusade of self instituted power
you shall crumble at the hand of its terminus.
You will find yourself choking and wallowing
in the very vomit you created.
This beautiless creature that you bore.
The animal of Apartheid.

You have massacred my nation
but not its pride
Never!

You have shamed my land
but not my people
Never!

You have bled my riches
but not my mind
Never!

You may take our souls
but you’ll never have our spirits
Never!

You will perish at the very sword
you hold under our throats.

Whiteman you are failing helplessly
in implementing your seeds of Apartheid.
You shall sucumb when it is our time to harvest.

You are on your verge of death Apartheid,
you struggle fruitlessly, grasping in air
for that which you tried to destroy, but did not create.
It is your time to die,
you are afraid, so all must suffer.

You conjurgated with the vermins that walked the earth.
You incubated satans own ova on my land
and began to breed your evils in the form of Apartheid.
But you are failing . . . you have failed.

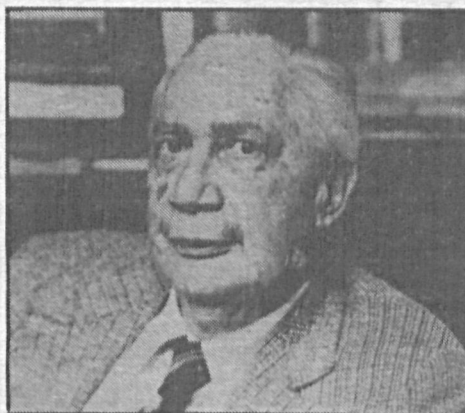
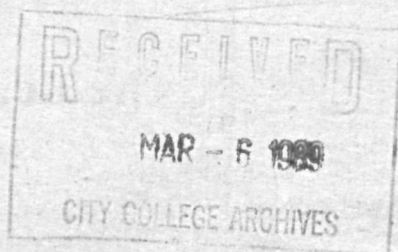
Tell me what fools weeps for you now?
Which maggots will run to sleep besides you
in your hole of death?

Why beast of Apartheid,
has your paunch become so flat.

Tribute to Sterling Brown

Long Gone

I laks yo'kin' of lovin',
 Ain't never caught you wrong,
 But it jes' ain' nachal
 Fo' to stay here long.
 It jes' ain' nachal
 Fo' a railroad man,
 With a itch fo' travelin'
 He cain't understan'...
 I looks at de rails,
 An' I looks at de ties,
 An' I hears an ole freight
 Puffin' up de rise,
 An' at nights on my pallet,
 When all is still,
 I listens fo' de empties
 Bumpin' up de hill;
 When I oughta be quiet,
 I is got a itch
 Fo' to hear de whistle blow
 Fo' de crossin' or de switch,
 An' I knows de time's a-nearin'
 When I got to ride,
 Though it's homelike and happy
 At yo' side
 You is done all you could do
 To make me stay;
 'Tain't no fault of yours I'se leavin'—
 I'se jes' dataway.
 I is got to see some people
 I ain't never seen,
 Gotta highball thru some country
 Whah I never been.
 I don't know which way I'm travelin'—
 Far or near,
 All I know fo' certain is
 I cain't stay here.
 Ain't no call at all, swee woman,
 Fo' to carry on—
 Jes' my name and jes' my habit
 To be Long Gone...



Sterling Brown

By Laura James

Poetry is the language of imagination expressed in verse. It is with the dialect of Afro-American people that the renowned poet and scholar Sterling Brown has used to express the nature of Black culture and tradition. Though his passing away has been acknowledged it is his life that has to be remembered to insure the continuance of the African-American person's creative experience in America.

Brown, the only son of Rev. Sterling Nelson Brown and Adelaide Brown was born and raised on the Howard University campus. Brown attended the famous Dunbar High School. From there he went on to Williams College and Harvard University. He lectured at other schools on Black literature and culture but returned back to Howard University where he taught for fifty years.

As a poet Brown effortlessly paints Black culture with his handling of metaphoric language. This is done with the assistance of his once controversial usage of Black vernacular. When Brown's first book of poems, "Southern Road," was published in 1931 he was widely criticized by Black literati for his use of "Black dialect" which they saw as an embarrassment. What was unseen to them was a form of expression in Black poetry that gave our people a distinctive and original place in American literature.

Brown's poems have been said to embody the very essence of Blackness itself, or as the writer Alain Locke put it, "the private Negro mind." There is no reason for embarrassment when reading Brown's work because it sings with a pride and proudness of a people with reason to feel so.

His poems recreate images of our Afro-American Folk culture that we have the capacity to understand and feel but don't realize it until we have read Brown.

Though educated at Williams (BA) and Harvard (MA) it is quite easy to see that most of Brown's ability to show his people's feelings and thoughts, or as Zora Neale Hurston, states, "how it feels to be colored me," comes from his Southern background. It's important to note that Brown is quoted as saying that he received his finest education from the semi-literate and migrant workers of the rural South. Poetry is the language of imagination expressed in verse. The importance of Brown's work tells us that if we as artists draw from our own Folk tradition, then we won't have to approach American Society as leeches. Joanne Gabin (a prominent authority on Brown) states "...cultural beggar. The Folk culture enables Blacks to approach American society as creators and innovators..." Brown felt that Black's interpretations of themselves made by the dominant majority is an interpretation that according to Brown has been made by drawing on generalization and stereotypes. If gone unused, the Folk tradition that has helped make the Black experience will be stolen in the dark of the night right under our noses.

This professor of English has enabled me to look at African culture, society, and history not from an Eurocentric Perspective but from an Afro-Centric Perspective, and for that I am grateful.

Slim in Atlanta

Down in Atlanta,
 De whitefolks got laws
 For to keep all de niggers
 From laughin' outdoors.
 Hope to Gawd I may die
 If I ain't speakin' truth
 Make de niggers do deir laughin'
 In a telefoam booth.
 Slim Greer hit de town
 An' de rebs got him tod,—
 "Dontcha laugh on de street,
 If you want to die old."
 Den dey showed him de booth,
 An' a hundred shines
 In front of it, waitin'
 In double lines.
 Slim thought his sides
 Would bust in two,
 Yelled, "Lookout, everybody,
 I'm coming through!"
 Pulled de other man out,
 An' bust in de box,
 An' laughed four hours,
 By de Georgia clocks.
 Den he peeked through de door,
 An' what did he see?
 Three hundred niggers there
 In misery.—
 Some holdin' deir sides,
 Some holdin' deir jaws,
 To keep from breakin'
 De Georgia laws.
 An' Slim threw his gears in
 Put it in high,
 An' kissed his hand to Arkansaw,
 Sweetheart... good-bye!

Nutrition/Physical Fitness

Continued from page 9

increase to thirty to fortyfive seconds. People who are flexible are subject to less injury, and are noted to have good posture and less lower back pain. Caution! Stretching a cold muscle can lead to injury; therefore, a few minutes of jogging in place, or performing jump and jacks to warm up the muscles before stretching is advisable.

The last fitness component is agility, which is the ability to rapidly and effectively change direction. It is important for side stepping immediate danger, such as jumping out of the way of an oncoming car. Agility is also important for sports endeavors such as football, basketball, soccer, etc. Any activity that requires direction change

and rapid movement develops agility.

A physical fitness regimen consisting of the five physical fitness components contributes to our being energetic and alert. It enhances our ability to perform daily activities, leisure pursuits, and to meet unexpected emergencies. Physical fitness is imperative to our well being. ♦