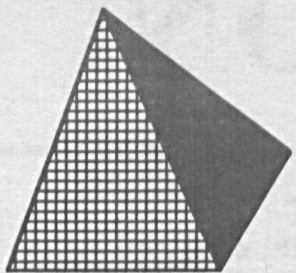


So we stand here
On the edge of hell
In Harlem
And look out on the world
And wonder
What we're gonna do
In the face of
What we remember.
Langston Hughes.



CITY COLLEGE OF UNIVERSITY OF NEW YORK IN HARLEM



"A Tribute To Mickey Leland And Those Who Died With Him"

by: Johnny Pugh

The death of Congressman Mickey Leland touches the souls of all people. Whether you agreed with his politics or not, we have lost a Great Man!

Rep. George Thomas 'Mickey' Leland was 44 years old. He graduated from Texas State University where he studied Pharmacy. He also taught before joining the Texas State Legislature in 1972. In 1978 after Rep. Barbara Jordan retired, Mickey Leland ran and won the seat vacated by her. In 1984 he visited the famine plagued area of Sudan and witnessed a child's death from starvation. This little girl probably 8 or 10 years old, died while he was talking to her. Leland claimed that this had changed him forever. Leland became the Chairman of the Select Committee on Hunger. He was on his fifth official visit when he died. Leland was Vice Chairman of the Congressional Black Caucus. He brought national attention to the issues of hunger, homelessness and helplessness. The six term congressman was none of the most influential politicians in the country. He was well respected for his work and style by many political leaders.

This last trip, which ended with Mickey Leland's tragic death, would have been his second for the year. The trip was difficult because of the mountainous plains of Sudan and Ethiopia where the weather is terrible. On August 7th, Leland arrived in Ethiopia. He and his delegates boarded the Twin Otter a couple of hours later. Officials said that the weather was bad when they arrived and not much better when they left. The group was flying towards the

Fugnido Refugee Camp when the aircraft crashed head on to the side of a mountain. The plane fell hundreds of feet down the side of the mountain and disintegrated. The bodies were badly burnt. More than ten U.S. Air Force planes including a U.L. Reconnaissance craft, were committed to the search. The rescue of the plane itself involved 300 US government officials, 39 military aircrafts and a contingent of Ethiopian rescuers covering at least 100,000 miles.

Memorial services were held throughout the country, especially in Texas where Leland worked and lived. There was a memorial service at Leland's alma mater, Texas Southern University. Leland's family and friends were present to pay their respect. Jesse Jackson was quoted in Jet September 2nd, 1989 issue as saying, "Now and then God gets one of the flowers... He's saying our days are numbered ... you don't have many days to throw away."

If you're for Mickey, you're for ending apartheid in South Africa and freeing Mandela. You'll wipe out these slum houses... right in the shadow of downtown where these millionaires live, If you're for Mickey." From the same publication Congressman Roland Dellums (one of his aides died in the crash) called Leland his 'little brother' and a man of peace and compassion. He stated, "I will constantly visit my brother in my mind, in my heart and in my spirit. I will remember his laughter and tears, the victories and defeats. I will remember Mickey as a humanitarian, a courageous human being."

It is important to remember that Leland took this dangerous mission on his vacation time. While other congressmen may

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The Legacy of Huey Newton
by Michael W. Spivey

Dr. Huey Newton (PhD is in Social Philosophy), former chairperson of the Black Panther Party for Self-Defense was killed August 22, 1989. His bullet ridden body was found in a pool of blood at approximately 5:30am. He was pronounced dead at Highland hospital in California 6:12 am Pacific time. However, as unfortunate as this occurrence may be, Dr. Newton left a legacy for us all to learn from.

In 1966, Huey Newton, along with Bobby Seale, formed the Black Panther Party for Self-Defense. This organization was initiated in response to the high incidence of police brutality against blacks in Oakland, California. The Black Panther Party was the embodiment of what brother Malcolm X fervently expound upon; self determination and self defense for black people.

The Black Panther Party was a para-military organization that believed and carried out their constitutional rights to bear arms. They were against the violence and oppression being perpetrated against the black and poor people in the turbulent times of the 1960's.

Huey Newton and the Black Panthers developed day care centers for the poor, legal defense programs for the poor, and breakfast programs for poor children. Huey fought tirelessly

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FOR YOUR INFORMATION:

Véronique Pluviose

September 17, 1983

Vanessa Williams, Miss New York, becomes the first Black Miss America.

September 18, 1980

Cosmonaut Arnaldo Tamayo, a Cuban, becomes the Black sent on a Space mission.

September 19, 1881

Tuskegee Institute is opened by Booker T. Washington in Alabama.

September 20, 1891

Lamine Gueye, Senegalese political leader is born in Medine, Mali.

September 21, 1814

Black troops cited for bravery in Battle of New Orleans.

September 22

Independence Day Republic of Mali

September 23, 1863

Mary Church Terrel, educator, U.S. delegate to the International Peace Conference, is born in Memphis, Tn.

Sept. 24, 1894

Edwin Franklin Frazier, social scientist, born in Washington, D.C.

Sept. 25, 1911

Dr. Eric Williams, former president of Trinidad and Tobago, was born.

Sept. 26, 1962

Sonny Liston knocks out Floyd Patterson to be the heavyweight boxing champion of the world.

Sept. 27, 1934

Greg Morris, actor, is born.

Sept. 28, 1785

David Walker, abolitionist and writer of the famous "Appeal" is born.

Sept. 29, 1931

Dr. Lenora Moragne, one of the leading nutrition scientists in the U.S., is born in Evanston, Il.

Sept. 30

Independence Day Republic of Botswana

October 1

Independence Day - Nigeria

October 2, 1958

The Republic of Guinea gains independence under Sekou Toure.

October 3, 1935

Ethiopia was invaded by Italy, leading to WWII.

October 4

Independence Day - Kingdom of Lesotho

October 5, 1872

Booker T. Washington leaves Malden, W.V. to enter Hampton Institute.

October 6, 1981

Anwar Sadat, President of Egypt, was assassinated.

October 7, 1897

Elijah Muhammed, founder of the Black Muslims, was born in Sadersville, Ga.

October 8, 1941

Rev. Jesse Jackson was born in Greenville, S.C.

October 9

Independence Day - Republic of Uganda

October 10, 1899

J.W. Butts, inventor, receives a patent for a luggage carrier.

October 11, 1865

Jamaican national hero, Paul Bogle, leads a successful protest march to the Morant Bay Courthouse.

October 12, 1925

Xavier University, America's only Black Catholic College was founded in New Orleans, La.

October 13, 1831

Jo Anderson, a slave, help invent the grain harvest reaper.

October 14, 1964

Martin Luther King, Jr. was awarded the Nobel Peace Prize.

The Paper

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C* L * U * B * S

Phi Beta Sigma

Phi Beta Sigma Fraternity, an international organization of college and professional men, was founded in 1914 at Howard University. As one of the eight predominantly Black Greek Letter Organizations, Phi Beta Sigma has a membership of over 300,000 with 500 campus and alumni chapters throughout the United States, Africa, Switzerland and the Bahamas.

Being both a social service organization, Phi Beta Sigma has three major programs; Education, Bigger and Better Business, and Social Action. In order to implement these and other programs, the fraternity works with other organizations such as: The Pan Hellenic Council (local and national), NAACP, Urban League, National Foundation-March of Dimes, National Boys Club of America, etc.

Phi Beta Sigma Fraternity, Inc. is an organization that believes and practices in meeting the needs of our communities. The chapter at City College is called Alpha Delta. They have been at City College since 1929.



Aspira Hispanic

The club is affiliated with Aspira of New York Incorporated.

The purpose of the club is to:

- Facilitate and improve interaction between faculty and students.
- Inform minority groups and the community about the Aspira Hispanic Club of C.C.N.Y. and higher education.
- To involve it's members in the over-all aspects of the college community.
- To provide the members of the Aspira Hispanic Club of C.C.N.Y. with a meeting ground whereby they can enhance their educational, cultural, and social opportunities.
- To participate in the decision-making process of the Aspira Hispanic Club of C.C.N.Y. and the College at large.
- All the activities of the club are legal and non-profit in nature.

Alpha Phi Alpha

Alpha Phi Alpha Fraternity, Inc., the first intercollegiate Greek-letter fraternity established for Black college students, was organized at Cornell University, Ithaca, New York, in 1906. The first unit of this national fraternity, organized by college men of Afro-American descent, was called "Alpha Chapter." Alpha Phi Alpha Fraternity was born out of the desire for maintaining close association and unified support for members of this small minority group, inasmuch as they were denied, for the most part, the mutual helpfulness which the majority of students attending their university regularly enjoyed. The seven visionary founders at Cornell, Henry Arthur Callis, Charles H. Chapman, Eugene K. Jones, George B. Kelley, Nathaniel A. Murray, Robert H. Ogle, and Vertner W. Tandy, labored in the years of severe economic struggle and racial conflict in the United States. Despite their difficulties of organization in this untried field of student life, the early fraternity pioneers succeeded in laying a firm foundation and remained steadfast in their goals pointing toward development of the Fraternity's membership that is the espousing of the principles of good character, sound scholarship, fellowship, and the uplifting of humanity, especially the struggle Black minority in the United States.

THE TAE KWON-DO CLUB

We, here at the Tae Kwon-Do club of City College, would like to invite you to learn self-defense among other things by practicing Tae Kwon-Do every Tuesday from 10-12 pm, Thursday from 12-2 pm, and Fridays from 3 to 4 pm. Classes are cost free. Our office schedule is posted on the door at Baskerville 103-A. Feel free to pass by and ask for more information. Point of contact is Rosa Torres, Secretary.

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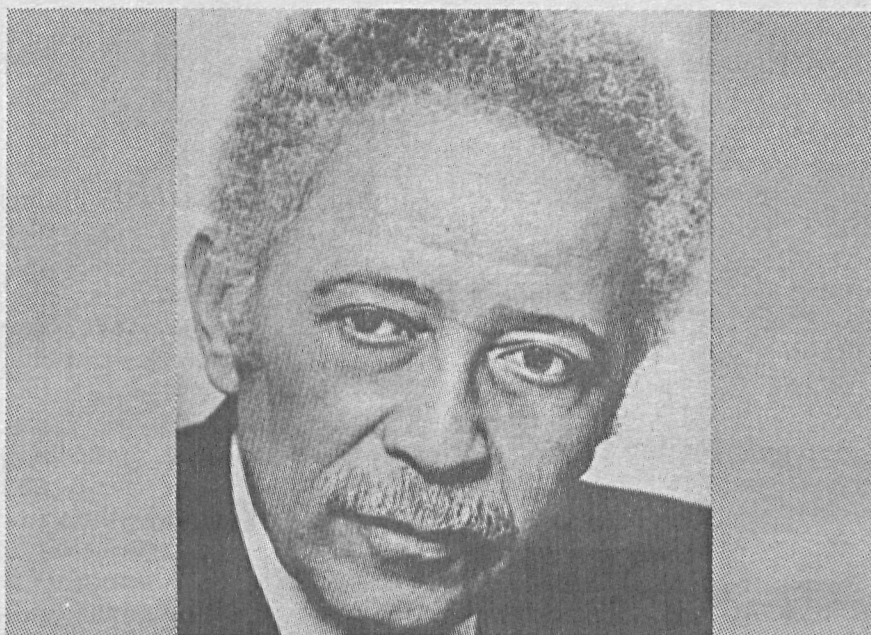
SILK-SCREENING

BATIKING

by: Kim Hinckson and
Véronique Pluviose

David Dinkins is well on his way to becoming New York's first African-American mayor by sweeping the recent September 12th Primary with 51% of the popular vote. According to the *Daily News* voting poll report, Hizzoner Mayor Koch received 42% of the vote while Richard Ravitch gather 5% and Golding 2% of the popular vote.

As his campaign progressed, the media explored the various reasons and issues that lead to this historic victory. According to the ABC Network poll, the main concerns of New Yorkers are in order of importance: crime, drugs, race relations, homelessness, and the environment. However, according to the WLIB poll, the number one concern of Black voters is police brutality, racial relations, and drugs. Also, in contrast to Mayor Koch's glibness, Dinkins' reserved personality displayed a man sensitive to the needs of his immediate community. Another factor was that many African-Americans who had registered in Jackson's Presidential campaign, came out to support Dinkins in his Mayoral quest.



Dinkins, a math graduate and an Alpha Phi Alpha from Howard University, went on to Law School. After his membership in the Carver Democrat Club Dinkins continued on his political trail cautiously by running for the State Assembly and serving on the Board of Elections. In 1973, he had to withdraw from the race for Deputy Mayor when it was discovered that he did not file his income tax return. This issue also plagued him earlier in the Mayorial race. Finally, after two unsuccessful tries he was elected as Borough President of Manhattan. Now that Dinkins is on his way to

becoming New York City's Mayor, he has set forth what is known as the Action Plan.

David Dinkins Action Plan includes: 1) cracking down on crime, violence and drugs by increasing police sensitivity to the needs of various ethnic communities within the city and by boosting resources for neighborhood crime prevention program. 2) increasing availability of affordable housing for all by renovating old abandoned city owned buildings for immediate occupancy. 3) cleaning the environment by recycling and by putting controlled vehicles on alternative fuels. 4) educating our youth by creating drug free zones to defend the line

against drugs at every school. 5) creating more programs for teacher development and research. 6) lobbying the New York State Legislation to keep abortion legal and continue Medicaid funding for abortion.

As this race progresses, many have asked "Who is David Dinkins and what makes him so special?" In an interview given to the *New Yorker Magazine*, Dinkins states, "I have always fought for civil rights without any great discussions or anger." He cited two examples where his calm demeanor resulted in the victory of his struggle. Once, in a restaurant in Trenton, Dinkins was denied service because of his color. In a second incident, Dinkins was denied access to a factory locker room because of segregation laws which prohibited Blacks from using white facilities. Dinkins fought this case up to the New Jersey Commission on Civil Rights and won. These examples and Dinkins Action Plan are what he believes will make him a good Mayor for New York City.

David Dinkins has stressed that as Mayor of New York he will be a Mayor for all of New York. And he asks that all come out to vote for a better New York on November 7, 1989.

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"DO THE RIGHT THING":
It's Not A Controversial Film, It's
The Truth, Ruth!
by Omar P.L. Moore

"Always do the right thing." So goes the advice of Da Mayor, a drunken but wise old man who became the hero of Spike Lee's latest "joint". Brother Spike is doing the right thing at the box-office. After almost three months at neighborhood theaters his film has made over \$24 million, more than the total of his first two movies ("She's Gotta Have It" in 1986 and "School Daze" in 1988) combined.

Even more encouraging has been the film's soundtrack, "Music from Do the Right Thing" which has been a fast seller for a while now. This great Motown soundtrack features a diversity of African artists and including Take 6, Guy, Public Enemy, Steel Pulse, and EU.

On the down side of this latest success however, has been what critics have said about the film (but who gives a ---- anyway). While a large majority of critics

have praised the film, Mr. Lee is angered by those who say that the portrayal of race relations, which climaxes in the horrifying death of an African youth and the burning of an Italian man's pizzeria, will incite young African males to riot accross the country. This racist, stereotypical notion of African youth has been asserted by critics in other films, such as 'Colors' about gang warfare in L.A.

In July, Spike Lee appeared on "Nightline" to talk about his film and its "controversy". One of the guests, Juan Williams, a

Brother from Brooklyn and writer for *The Washington Born*, said that people who see the movie will feel sympathy for Sal when his pizzeria is burnt to the ground because "you(Spike) have developed Sal into a full-blooded human being, you didn't do that for Radi Raheem!" This type of thinking reflects that of the "house-negro" who in this case is more concerned about a master's property than he is concerned about the death of a fellow the master's property than he is about

the death of a fellow brother, Radio Raheem. Spike in turn said William's statement was reflective of those who put more emphasis on property than on human life. "A devaluation of Black life!" - Word up Spike!!

There is no doubt that Spike's movie is a powerful, compelling, and honest picture of race relations that provides hilarious comedy even in some of the film's more serious moments. However, these questions come up in my serious moments. However, these question come up in my mind: what is so controversial about a film that tells the truth? Is the film controversial because reality is not to some people's liking? Would it be controversial if the same film had been done by a white, Italian, or Jewish director? After all, "Mississippi Burning" was not controversial, it was just the latest of a series of vicious distortions of the African experience in this by a white director. These questions should be given some thought.

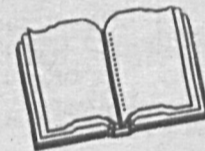
Another question to be given

some thought, serious thought, is why are so many African teenagers and adults wearing "Batman" t-shirt's? Is it that they identify more with Batman the 'superhero' than they do with Mookie and the situations in "Do The Right Thing?" Maybe to these enthusiastic t-shirt wearers the "hero" in black is more appealing than the black hero(Da Mayor). Mind control is a disturbing problem that many of our Brothers and Sisters continue to the experience everyday. If more of us were wearing the Forty Acres and a Mule t-shirts, than Warner Brothers (the company that made "Batman" t-shirts it would be more than a step in the right direction. It would be the "right thing".

("Love Supreme", Spike Lee's fourth film about the ups-and-down of a jazz musician is due to start filming around New York on September 25th. It will star Denzel Washington.)

HOMEGIRLS AND HANDGRENADES

by Kwame Okoampa Ahoofe, Jr.



The need for Africans in America to unquenchably celebrate their Afrocentricity is the theme of Sonia Sanchez's collection of poetry and prose sketches titled **homegirls & handgrenades**.

In the very opening piece entitled **Poem No. 10**, we encounter a woman addressing a lover she has, inadvertently, been eluding but who pursues her doggedly: "you keep saying you were always therel holding my small hand/ as i walked / unbending indiana streets i could not see around." This abstract seems to point to the African American's unintentional neglect for the large selection of literary and aesthetic material produced by his own kinfolk. And when the woman, now face to face with her lover finally says, "will you stay lovel now that i am here," the truthfulness of the foregoing observation becomes more clear.

The poet, in celebrating her culture, also recognizes the phenomena of sex, reproduction and birth as the indispensable and central components of human existence. And so in the poem **After the Fifth Day**, Sanchez writes: "with you/ i pressed the /

rose you brought mel into one of fanon's books/ it has no odor now./ but i see you handing me a red rose and i remember/ my birth." Here, the image of a "red rose" is understood as a sex symbol. The act of the lover (man) presenting the rose and the beloved (woman) who opens up the book to receive it, could be likened to lovemaking. In her second **Haiku** poem, Sanchez discusses what could be aptly termed as "liberation poetics", that is, the cosmic celebration of the stellar (or unbounded) African spirit: "we are sudden stars you and i exploding in/ our blue black skins."

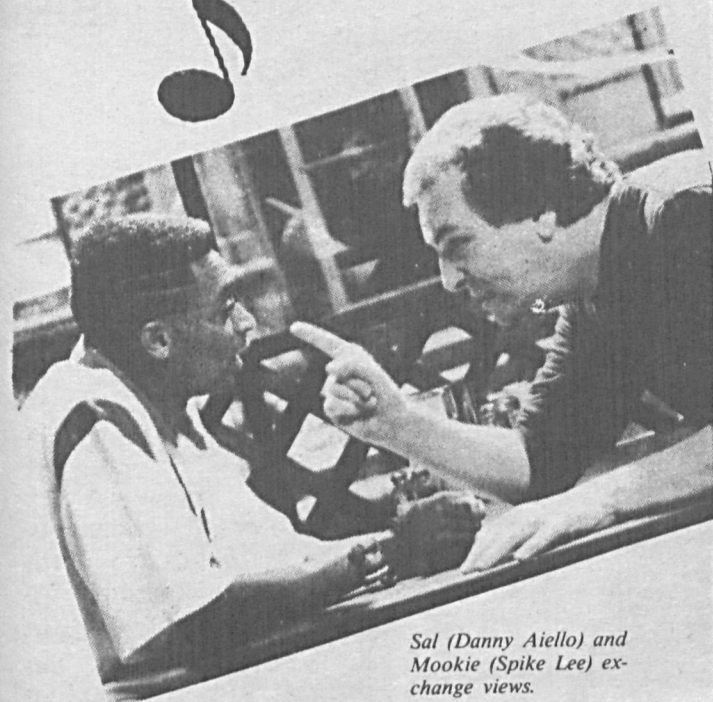
In our male dominated (Western) society, women have always been attacked, most often unjustly, for being romantically fickle. No wonder, Sanchez seems to think the exact opposite is the truth. Thus, in her rather resplendent prose poetry narrative entitled **Just Don't Ever Give Up On Love**, the young narrator who has been slighted by men meets an equally disappointed widow, Mrs. Rosalie Johnson, in the park. The latter seems to be a rather paradoxical figure. This is

because though she has been slighted by myriads of men all of her 84 years. Still, Mrs. Johnson is optimistic about love and so tells the narrator, "Just don't never give up on love.". Here the young narrator who thinks Mrs. Johnson is idealistic, recalls her rather emotional response: "...I cried. For myself. For this woman talkin' about love (and most especially) For all women who ever stretched their bodies out anticipating civilization and finding ruins."

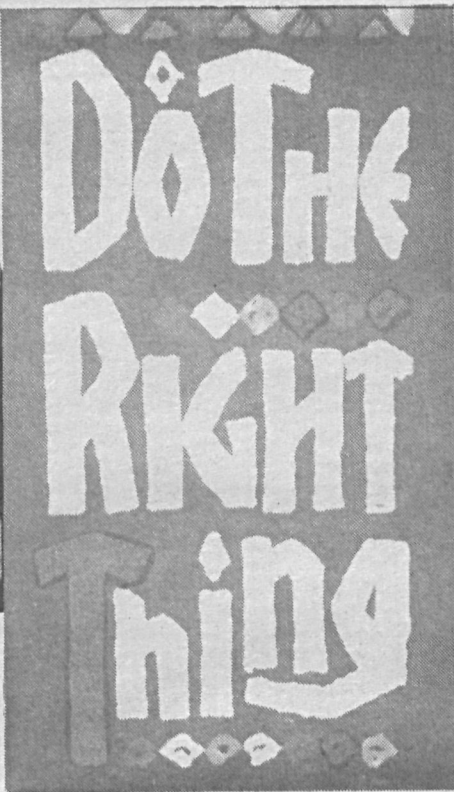
Emotionally, perhaps the most touching piece in **homegirls & handgrenades** is the sketch titled **Norma**. In this piece, the writer laments the ramshackled inner city educational system. After sailing smoothly through the elementary school, the writer enters the high school only to discover that she has not been adequately prepared for serious academic work: "George Washington High School was difficult. Our teachers had not prepared us for high school." "But the painful irony of it all", says the narrator, "is that it is the not-so-bright pupils that the system fosters". Thus, when Norma, the most brilliant student

in the narrator's class gets pregnant, she is dismissed from school, instead of being allowed to overcome her extra ordinary handicap.

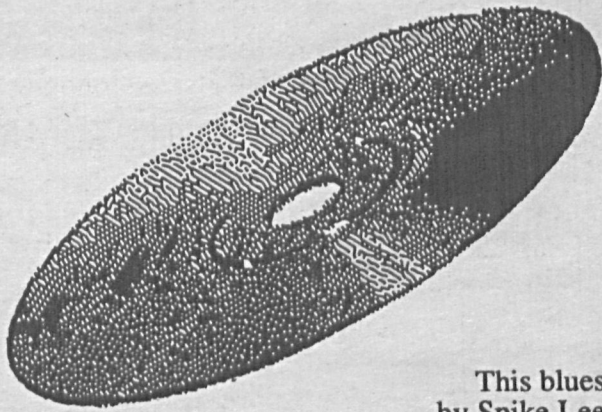
The issue of racial and cultural self definition (and also, self-rediscovery) of the African American is not a new phenomenon; and so in the rather aptly elusive poem titled **Depression**, the poet asks: " am i a seed consumed by breasts/ without the weasel's eye/ or the spaniel teeth of a child?". That the struggle takes on an almost metaphysical turn becomes evident when the poet complains: " I have cried all night/ tears pouring out of my forehead/ sluggish in pulse,/ tears from a spinal soul/ that run in silence to my birth/ ayyyy! am i born? i cannot peel the flesh." And in the poem **Ballad**, the search is for the definition of love. here the poet finds the difference between lust and love, in the metaphysical sense, elusive. The difficulty in trying to reach an agreement on this made clear when the poet tells a younger friend: " you are so young/ and i too old to learn to love." But the older poet



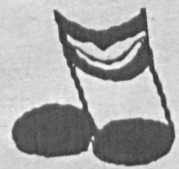
Sal (Danny Aiello) and Mookie (Spike Lee) exchange views.



Mookie shares a tender moment with girlfriend Tina (Rosie Perez).



DO THE RIGHT THING
Produced, written and directed by Spike Lee
Starring Danny Aiello, Ossie Davis, Ruby Dee, Giancarlo Esposito, Spike Lee and Rosie Perez.



Rapping The Right Thing

Part I by: Lee Freeman

Spike Lee's "Do The Right Thing" gives a point blank dramatization of racism in New York. It's matter of factness has made it this summer's most controversial movie. But Lee's films are controversial only because they dare to deal with such "leave it alone" issues as black sexuality, as in his first film, She's Gotta Have It, and black on black social segregation in his second film, School Daze. In his latest work, Lee goes underground to the ghetto; this descent echoing rapper Krs One's (Chris Parker) statement which appears on the liner notes of his latest album:

"...we've found it again necessary to return to our roots -" The Ghetto " - to insure purity, talent and intelligence....I have found that all music has originated from the Ghetto and this is why I call the album GHETTO MUSIC; THE BLUEPRINT OF HIP HOP."

By all music I believe Krs One means "all African American music" which is then to say "all African American music." Truly, he and Spike go to what blues critic Houston Baker might call the black (w)hole of America. Baker writes:

"...in the script of Afro-American, the hole is the domain of Wholeness, an achieved relationality of black community in which desire recollects experience and sends it forth as blues ". (Blues, Ideology, and Afro-American Literature. pp. 8-9 Chicago.1984.)

This blues community explored by Spike Lee is a world where the most pronounced link to black self actualization and affirmation comes through The Music-Rap.

In the film, Rap music offers a subtext to the theme of racism. With this in mind one might look at the film as a hip hop movie, a film targeted to a hip hop culture - those most affected by the racist climate of New York and America. The fact that the sounds emitted from Radio Raheem's box are exclusively that of rap group Public Enemy's, whose name signifies the perilous reality of being a young black male in America, only confirms the rap group's dictum that to be a young male black in America is to be *Public Enemy*. The most disseminated voice of protest coming out of the black community is voiced through rap. *Why is that?* rapper Krs One might say. Black protest, ever since our sojourn here in America has always been found in *The music*. But never has the message been as direct and assertive as in rap music. Rap is an alternative to the book; it is poetry, music and dance, staples of African cultural expressiveness. What we find more and more is people dancin' to the poetry. Jazz lost its popular ity, its communal characteristic, when it ceased to to be dance music - its transformation into essentially a listener's music has made it inaccessible to a large number of blacks. Jazz must make the journey back to the community from which it sprang or it will find itself in an art detention center - a museum. One must place Rap in the continuum of black music, for only in that way can we discern its socio-economical aspects.

The socio-economic condition of blacks is most articulated through the blues and rap; for instance rappers place much

emphasis on their earning potential or "getting paid" because, in actuality, they really have not been getting paid. Young blacks, for the most part, must negotiate on the lowest rung of the economic ladder, and rap offers the hope of transcending an economic quagmire. Houston Baker writes:

"As a force, the blues matrix defines itself as a network mediating poverty and abundance ... Many instances of the blues performance contain lyrical inscriptions of both lack and commercial possibility."

Rap music resides in this blues matrix. And because of the systemic lack of commercial clout by the rap musician allows him to function in the role of teacher, or information provider; therefore, the rap performance might be called edutainment, not just entertainment.

Because rap, and black music articulate the material and artistic aspirations of young blacks, as we watch Sal (Danny Aiello) smash Radio Raheem's (Bill Nunn) radio, we witness, on a subtextual level, a violent confrontation with black music. But because the music actually confronted with what the movie happens to represent, for the most part, the affirmative actions of young black men, Sal's action proves all the more transgressive. The confrontation with The Music is necessarily a confrontation with commerce, or earning potential.

The power and potential of rap music is to educate in motion. What we know as rap music began as a party music - getting you on the dance floor being its primary objective; but a rapper such as Melle Mel of Grand Master Flash and the Furious Five, always

continued on pg. 8

FREE YOUR AFRICAN MIND:

September 30, 1989
The Duality of the African Revolution in Haiti:
Dessalines and Touissant
Speaker: Dr. Edward Scobie

October 7, 1989
The Social, Cultural, & Political Life of Africans in the U.S. 1918 to the Present
Speaker: Dr. William Mackey, Jr.

October 14, 1989
African Consciousness and White Supremacy Domination
Speaker: Dr. James Turner

October 21, 1989
First World Family Dance:
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10:00pm - City College

All lectures are at Mount Zion Church
Convent Ave & 145th Street
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(212) 368-7353

Marchers demonstrate on African-American Day.



The New May



Joie Lee (Jade) of 'Do the Right Thing Fame' talks with bystanders.

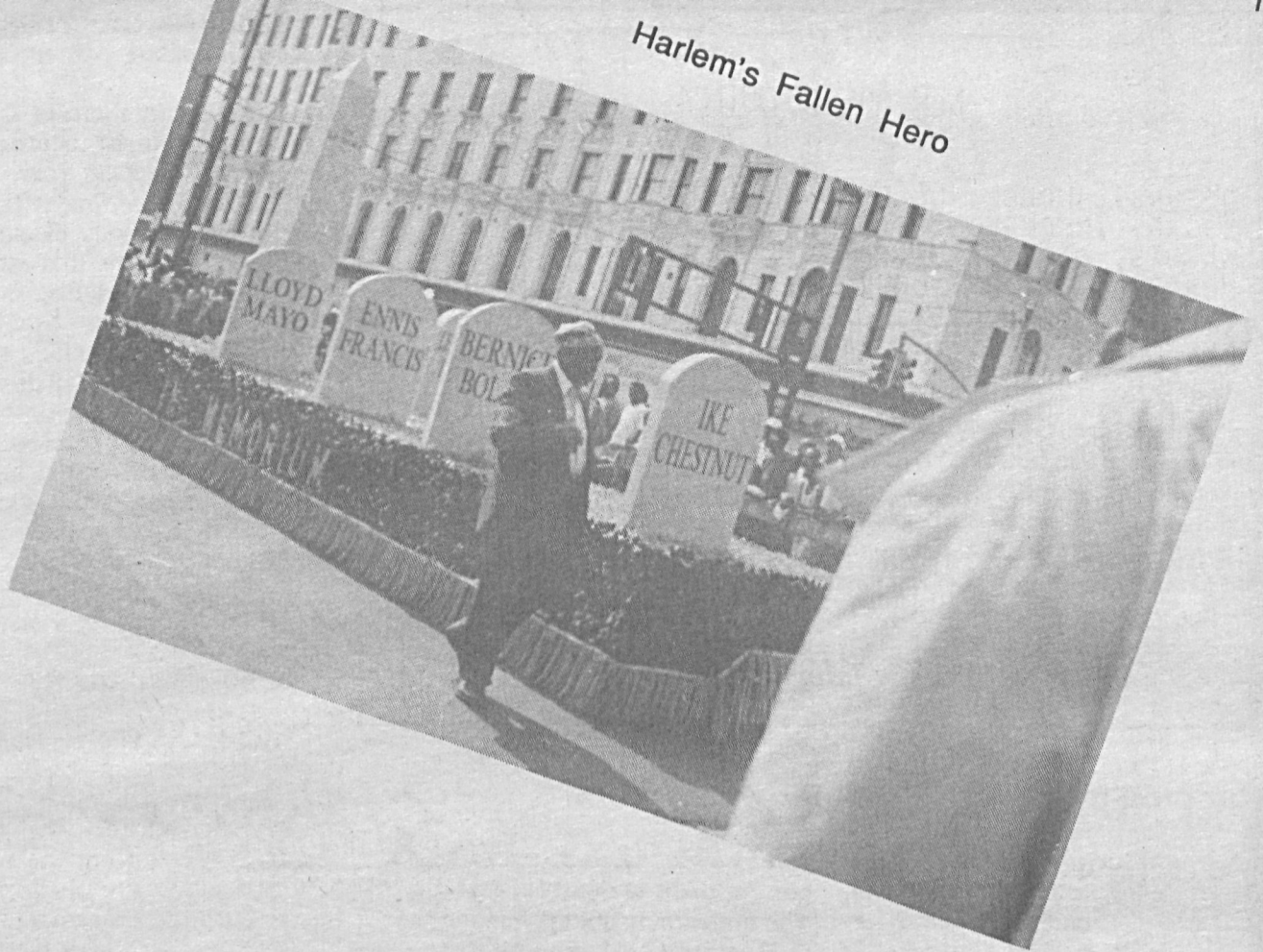


Grand Marshall, Spike L
"Doing The Right

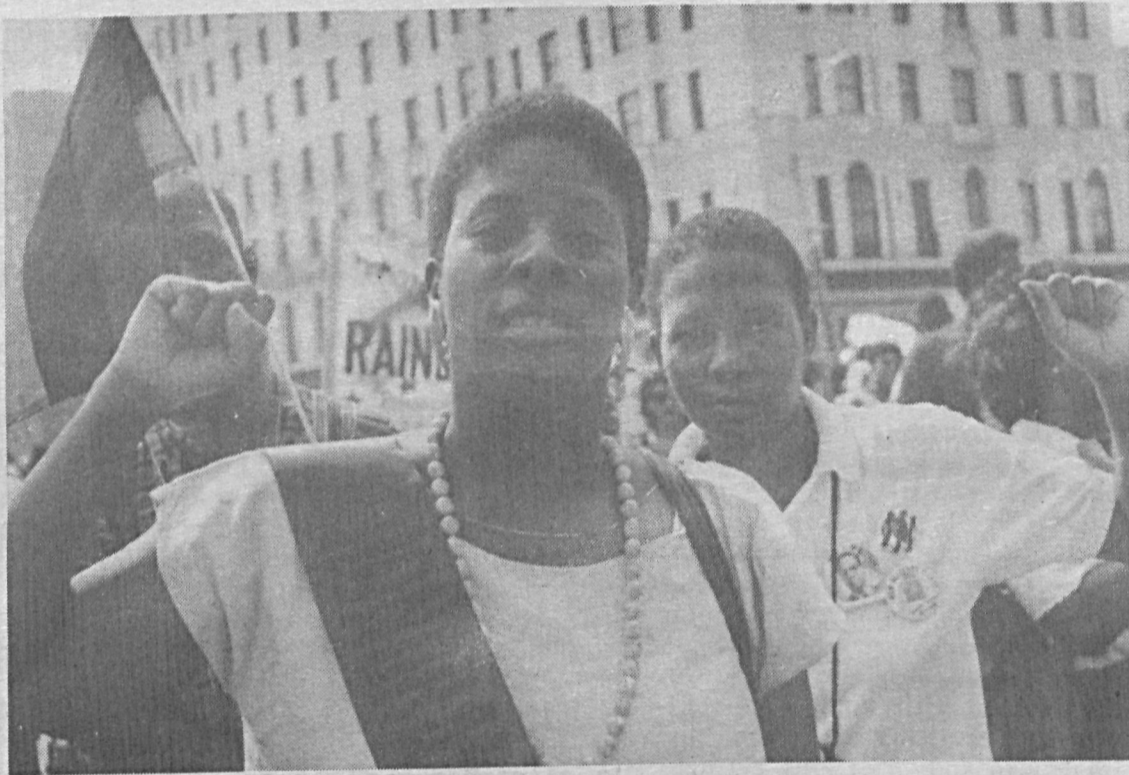
DAY PARADE L, 1989



York - David Dinkins



Presidential Candidate Lenora Fulani & Alvaader Salutes African-Americans in Harlem.



Enemy's, Chuck D,



Dance To The African Beat.

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Rapping (continued from pg. 5)

incorporated strong poetic messages in his raps as evidenced from the 1979 cut "Superrappin":

"A child is born with no state of mind blind to the ways of mankind. God is smilin' on you but he's frowin' too Because only God knows what you'll go through."

But overall tendency of rap in its earlier days was to support a party atmosphere. And it's only recently that we have seen the emergence of rappers who, although concerned about the beat, have taken on the responsibility of educating young blacks. Spike Lee's film, although provoking debate on racism, must be viewed within the context of rap music and its importance to young black males. Rap is important to Spike Lee. In his film, *She's Gotta Have It*, the character, Mars Blackman, played by Spike himself, serves as a representative of a hip hop or rap aesthetic as does Buggin' Out, (Giancarlo Esposito) and Radio Raheem in his latest work. Basically rap is about attitude, so when I say that Buggin' Out represents a rap aesthetic I am simply saying that his political, or social attitude, culturally agrees with the rhetorical statements that are articulated by many rappers. Those rhetorical statements reveal that the present or "right now" is of utmost concerns to rappers. This concern ranges from the crude emphasis on material acquisitions; money, cars, gold, etc., to spiritual acquisition;

self knowledge, self esteem, and commitment to confront injustice. The question is not even about Sal or Buggin' Out being unjust, it is about the injustice of having to clash over the interpretation of justice. Thanks to Lee's film, we get a dramatization of how different groups interpret each other, which is to say how they interpret reality.

Rap music gives a blueprint of the *Souls of Black Folk* in a postmodern mode. W.E.B. DuBois felt that the 'souls of black folk' resided in the "Sorrow Songs" or Negro Spirituals. Variations of these songs have come to us through the blues, jazz, rock and roll, and rap. Rap can be seen as the blues cloaked in the vernacular of the young black inner city experience. For many the representation of this experience is problematic, possibly because it reveals a raw underground aesthetic, an aesthetic under siege. But the totality or origins of the black experience can be found in the underground, the ghetto, which is then to say, in disfranchisement. Spike Lee has taken many of us home through rap and black music (there is a moment in the film when the block or Bedford Stuyvesant d.j. gives thanks, by naming, a cross section of the representatives of black music. What is interesting about this is that reggae, salsa, jazz, and rap are all given thanks - equally; also, we can look at the d.j. as "spinning" the scene through, music); and black music happens to express home more concretely than any other medium.

Homegirls(continued from pg. 4)

recognizes the naivety of her adolescent friend. In showing the younger that love and sex are not the same, the poet says, "i fixed my body/under his and went lto sleep in love/ all trace of me/ was wiped away."

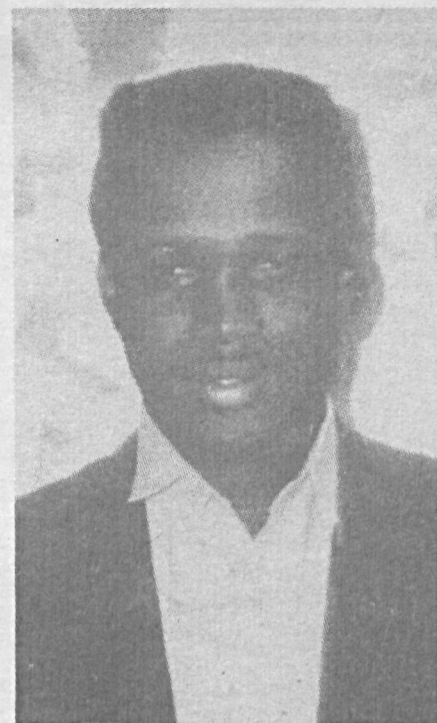
In the short story *After Saturday Night Comes Sunday*, the predicament of women married to drug addicts is given a sympathetic and rounded focus. Here we find Winston, the husband, to be "unproductive" in every sense of the word. His lack

of virility, due to the constant use of drugs, renders him incapable of sexually fulfilling his wife. And while one cannot aptly say that this is typical of any one particular community, still, this picture tallies with a lot that we see in our various communities.

Personally, I think the best piece in *homegirls & handgrenades* is Sanchez's last *Haiku* poem (also subtitled: written from Peking). Here she writes: "let me wear the day/well so when it reaches you/ you will

Day Student Government
by Kerri Johnson

Once again there is a new student government in office to meet the new student year. The Day Student Government (DSG) is the governing body elected by students on campus that strictly deals with the students' needs. These needs can be both academical and financial. If the DSG can not help you directly, they can channel your problems through to the right sources. In a recent episode of similar nature, DSG president, José Voyard commented, "I had a student who came here(to the DSG) and couldn't register because he owed the school money ... I listened and found out ways to help him ... He registered the following day."




Academics and finances are day-to-day problems of the City College(as well as other CUNY schools) student life. This really came to light during the recent history making tuition hike and budget cut strike that students had last semester. Though the battle was won, the war still continued with many problems of amnesty. Amnesty is the decree that excuses all students who participated in the strike from academic penalization. Though all faculty are aware of this student right, some tried to ignore the amnesty. According to Voyard, "Up to this date there are still quite a few faculty members who did not favor the protest at all."

The DSG is in the process of alleviating what last semester brought to focus, that student

rights are waning due to lack of interest and assertion in campus affairs. The need to get involved was so great that a special committee has been created by the students to take on administration

head-to-head on student's rights. There are different positions on this committee waiting to be filled by eager students. Those interested can speak to Marie Point du Jour in the Day Student Government office in NAC 1/111. Voyard also states that, "If we don't have responsible and serious students to fill the committees, two things will happen: one, Administration will see that students don't really care about important issues and second, the Administration will have to make all of the decisions for us ... and we don't want that."

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enjoy it.". The foregoing notwithstanding, it is the long poem entitled: *Reflections after the June 12th March of Disarmament* that speaks best to the heart of mankind. In this poem, Sanchez writes: "I have come to you because it is time/ for us all to purge capitalism from/ our dreams, to purged materialism / from our eyes, from the planet earth/to deliver the earth again into the hands/ of humanitarians."

In any case, the sister who

said " *This Sanchez work is full of sense and beauty signifying truth,*" could not have said it better. Indeed if this does not make her the best critic *homegirls and handgrenades*, then perhaps, "I have to go back to kindergaarten and learn all that I need to know about the literary arts."

C.L.R. JAMES: AN INTRODUCTION

by: Laura James

One of Trinidad and Tobago's favorite sons, Cyril Lionel Robert James, passed away earlier this summer (May 22nd) at age 88 of pneumonia in his home in London. Born into a scholarly family in Tunapuna, Trinidad in 1901, James, at age nine, became the youngest recipient of Trinidad's coveted Queen's Royal College scholarship. From there he went on to receive his teachers certificate and began to write professionally.

To say that this author, scholar, Pan Africanist, historian and revolutionary led a long and productive life would be a gross understatement. As a true leader of Caribbean literature, C.L.R. James has contributed works such as *Minty Alley*, *The Black Jacobins* (his famous history of the Haitian revolution), and *Beyond a Boundary*. These pieces have immortalized the West Indian in literature in a way never really done before C.L.R. James. *"C.L.R. James laid the basis for West Indian intellectual life," says Darcus Howe, activist and writer for London's black journal *Race Today*. "And he did that in *The Black Jacobin's*. Before that we lived by the British and what the British said and did. After C.L.R., the dramatists, poets, and novelists could look at the [West Indian] population and its achievements, a population who were not slaves, who did something themselves ..."

James took jobs as a cricket correspondent in London for a few newspapers. During this stay in London James became very involved in British politics and its progressive movements. Also during this time in England, James became the editor of *International African Opinion*, the journal of the International African Service Bureau (IASB). The IASB was founded and chaired at the time by George Padmore, a long time friend of James. It was in fact James who introduced Padmore to the young Kwame Nkrumah. Through the



Bureau and his increasing involvement in the Pan Africanist movement James became a mentor to many political movers and shakers of Africa such as Jomo Kenyatta, Nnamdi Azikiwe, and Kwame Nkrumah. He is indeed a true father of Pan Africanism.

It was in the 30's, while James was in London, that he became a Marxist and then also rejected Stalinism for Trotsky. James was to become one of the most aggressive disputants against Stalinism, which he saw as the springboard for the development of the Soviet Union. James considered the Soviet Union not to be the body of socialism that it wanted to be perceived as, but a "totalitarian state capitalist entity". In 1938 James went on a speaking tour for the Trotskyist movement. James expanded on a Black Marxism that was to be socialist but not under the control of the white majority parties and trade unions. This was also a way of enlargening Marxism so that it

included students, the unemployed, and what he felt was more advanced than the labor movement - the black movement. James stayed in the U.S. lecturing and teaching Marxism before being deported as an undesirable alien during the McCarthyist era in 1953.

In 1958, James returned to Trinidad to become a part of the development of the West Indian independence that he had called for many years before he had left Trinidad. He worked closely with his once former student and prime-minister of Trinidad to be, Dr. Eric Williams in the PNM (People's National Movement) writing for its newspaper, *The Nation*. Because of ideological differences that arose after the break up of the West Indies Federation, James felt compelled to leave Trinidad for England in 1962 only a few days before Trinidad's independence. But, James was to return to Trinidad as a reporter for a cricket event only to be put under house arrest. Due to of an

enormous outcry of protest, from the Trinidadians who saw him as a national hero, he was released. Soon after, James left Trinidad for England. But not before taking part in initiating the start of the Worker's and Peasant parties. James spent his last days between London and Trinidad advising the Oilfield Worker's Union, developing young black political life in London, as well as continuing his writing.

It is truly a disgrace to conceive that one of the Caribbean's greatest citizens was not allowed to comfortably spend his last days in his homeland. The government of Trinidad truly cannot make up for the injustices caused to C.L.R. James with elaborate tributes or by suddenly jumping on the political bandwagon honoring C.L.R. James. Of course a few months before James' death, the government of Trinidad offered him their welcome and a house provided by the government, but because of disparities between the government and the Oilfield Worker's Union, James declined.

It was quite possible that this offer came just too late. Perhaps even more of a disgrace is the fact that so very few people of African decent outside of the Caribbean know about his legacy. This article was entitled *An Introduction* with the hopes that this piece would be "the introduction" to C.L.R. James that too many people are missing.

George Lamming spoke emotionally of this issue at James' funeral, "Until the eve of his death, C.L.R. James was the victim of the saddest kind of neglect a country can inflict upon its national treasures. If we forgive, it is perhaps because a certain social and intellectual backwardness did not allow the political directorate to recognize that such a treasure exists....."

* quote by Tulani Davis

Newton (continued from pg. 1)

for the rights of black people. Brother Huey was, and still is, a symbol of courage. He exemplifies what it means to, "Do the right thing." He put his life on the line for his people. His incentive was not for adoration or prestige. Huey's motivation was the liberation of black people, a people who have been oppressed for hundreds of years.

Some cynics may say, "Well what about the drug problems and the murder charges?" ... Well, what about it? The murder trials against Huey resulted in hung juries. As a result, the charges were dropped. And as for the drug problem, ... well, Huey was never quite the same after the infiltration of the Black Panther Party by the FBI. This was part of COINTEL PRO

(Counter Intelligence Program). The purpose of the COINTEL PRO was to infiltrate and destroy organizations. Such tactics utilized were, having informants within the organizations to create internal strife, and use of false documents. The Black Panther Party was inevitably decimated.

Charles Garry, the San Francisco based lawyer that defended Huey Newton and the

Black Panther Party back in the 60's and 70's, told *Jet* magazine that he was not surprised at Newton's death. "I expect it", Garry said, "... they killed the Black Panther Party, and they made him so paranoid it is a wonder he was able to be alive. As far as I am concerned, Huey died over 10 years ago, and he was just dead today."

PUERTO RICO: A Quest for Independence
by: Véronique Pluviose

On July 26, 1989, the Senate Energy Committee unanimously approved a plan for Puerto Rico to hold a referendum on July 1991. This bill calling for three options includes, accepting Puerto Rico into the Union as the fifty-first(51) state, or Puerto Rico becoming an enhanced Commonwealth, or the recognition of Puerto Rico as an independent nation. Chairperson, J. Bennett Johnson from Louisiana stated that the three options called for by the bill in no way reflect the preference of the United States.

According to the Committee, if Puerto Rico(P.R.) is granted statehood, it would benefit from the federal programs that it is presently excluded from, and it would also gain full governmental representation, which includes two senators and six to seven representatives in the House for its 3.5 million inhabitants. "However, by the year 2000, the

United States would also gain a \$13 billion dollar net revenue because a tax break for businesses on the island would end." (Daily News, 7/27/89). Under an enhanced commonwealth, Puerto Rico would be granted the power to override U.S. laws that inhibit imports; hence, allowing P.R. a voice in determining its trade negotiations and Foreign airline landing. The final option, independence, offers P.R. their own political decisions after eighty-nine(89) years of U.S. control. This means that the tax credit system for American businesses would end and federal programs would cease to exist and be replaced with foreign aid funds.

While the issue of Puerto Rico's independence has resurfaced in the Senate, the *independentista* movement in P.R.

has been a long historic battle. At the last referendum held in P.R. in 1967, the vote for the commonwealth status quo was favored over statehood by 60.5% to 38.9%.(Daily News, 7/27/89).

Student Activist, Ricardo Pons, feels that Puerto Ricans in the U.S. and in P.R. should participate actively in voting for independence. Ricardo is a transfer student from Boston Conservatory studying Music, and is also president of the Puerto Rican Club on campus. "The independentista movement in P.R. has not just started, but rather it has been active since the United States' invasion in 1898 in the Spanish American War. The history of unrest began since 1868 in Grito De Lares, a town in the center of the island, when other Latin American countries were gaining their independence from imperialist Spain, Portugal and the United States. ", stated Ricardo. This unrest was the result of nationalist feelings, "Puerto Rico was no longer Spanish but now a country with a national identity".

When asked what was the United States' interest in Puerto Rico, Ricardo replied: 1) Puerto Rico was given the conceptual term of "Bridge of the Americas" because it was a sound investment in sugar cane and coffee, 2) It was a military strategic zone in the center of the Caribbean(Today, the United State's second largest fleet is in Puerto Rico and the military owns 30% of the land), and 3) The U.S. control of production left Puerto Ricans vulnerable and depended on American capital. Ricardo added that, "This is structured so that the people are too dependent to rebel." However, throughout its history, the independentista movement has been prevalent but it has been suppressed by American governing and policing forces.

Betances, "Father of the Independence of Puerto Rico and the Caribbean", proposed a confederation of the Antilles in an

effort to resist economic and political pressure from bigger nations. The response to his declaration was an imposed military occupation of Puerto Rico from 1898 until the last American governor who presided until well into the 1930's. As a result, Betances, was forced to flee to Haiti where he continued underground work to fight for independence.

Despite protests from the people and the independentistas, the U.S. declared that Puerto Ricans were citizens of America. Ricardo pointed out that this timely decision was taken in the midst of WWI where these new citizens were drafted in the war. "This draft occurred while Puerto Ricans were still ethnically discriminated in the streets by the police.", states Ricardo. By the end of the Vietnam War, more Puerto Ricans fought in WWI, WWII, the Korean and Vietnam War than any other ethnic group in the United States.

The various protest and unrests continued while the U.S. continued to employ military repressions. In the 1920's, the Nationalist Party maintained its resistance by filing a "non cooperation attitude". Its leader, Pedro Albizu Campos, a Harvard graduate in international law brought attention to the fact that "a colony had the right to bear arms for its defense". The United States responded by suspending the right to bear arms; thus making it a capital offense. By the 1930's, the Nationalist Party had gained the more support from the people and demonstrated at a march in Rios Piedras. The police open fired on the crowd and killed four) of the Party's leaders. As a result, two

continued on next page

Questions And Answers

About Registration and Voting

1. What are the requirements for registering and voting?

The answer is a person must be 18 years of age on or before the day after an election to vote in that election. A person may register to vote even if she or he is not 18 if he or she will be so by the date of the election. For example if you will be 18 on November 8, you may register now to vote in the election to be held on November 7, 1989.

2. Must a person choose a political party to register?

It is not necessary to enroll in a political party to be registered or to vote. If no party is chosen, an individual's affiliation will be listed as a blank.

3. Is there any reason to enroll in a party?

The important reason to enroll in a party is to be able to vote in that party's primary. Only people who mark a party on their form are allowed by law to vote in that party's primary election. This is true for all five of the parties listed on the form.

4. What is a primary? Why vote in it?

The primary election is the one in which members of a party nominate a candidate to run for office in the general election. If more than one member of the party wants to be that candidate, the people who have enrolled in that party vote to decide who it will be. In places where one party has a lot more people enrolled in it than any of the others, the person who wins

that party's primary is almost always the one who gets elected.

5. When must a person re-register?

Once a person is registered to vote, there are only three reasons they should re-register: a) If that person moves to a new address; b) If that person does not vote in any primary or general election within four consecutive years; c) If that person has changed his or her name since registering.

6. How does someone know they are registered once they fill out a form?

The Board of Elections is planning to mail to every new person who registers a notice telling them where to vote and a voter's card. IMPORTANT; if you fill out a registration form and it is received by the Board of Elections, you are registered, even if you do not get this mailing. The Board of Elections will tell you where to vote on the phone if you give them your address. No one needs a voter card or any identification to vote.

7. Does registration mean a person will be called for jury duty?

The jury rolls are taken from a lot of list, including the motor vehicles bureau and voter lists, but being a registered voter or a licensed driver does not automatically mean anyone will be called for jury duty.

* Also a person must be a United States citizen. That includes citizenship in Puerto Rico, Guam, the United States' Virgin Islands as well as mainland U.S.A.

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nationalist took revenge by killing the Chief of Police in front of the crowd. These nationalist were then arrested and died in prison under suspicious cause of deaths before the trial. When Don Pedro, leader of the movement, was imprisoned this stirred up several marches in P.R. including in Ponce where hundreds were killed by the police. This massacre was marked as La Masacre de Ponce. After what Ricardo called the United State's 'Reign of Terror', the surviving nationalist were tried by a Puerto Rican Jury in the Federal Court and found innocent; however, in the appeal, the American jurors in Atlanta found the nationalist guilty. By the late 1940's, the nationalists were freed upon which point they resumed their struggle.

In 1952, the U.S. established Puerto Rico as a commonwealth which allowed P.R. the choice of their own government and constitution in accordance to the United States. This new government provided food stamp program and welfare to alleviate the poverty in P.R. "This massive poverty, as it still exists today, is the result of the United States uprooting farmers from agriculture and placing them as laborers in the U.S. factories", states Ricardo. Prior to the establishment of the Commonwealth, Don Pedro and the Nationalist Party led the week long protest October 30, 1950. The United States reacted by crushing the revolution with military planes and tanks and the arrest of 3,000 people. Furthermore, the United States enacted the Operation Bootstrap program. According to Ricardo Pons, the purpose of this program was twofold: to keep the people quiet and to crush the independence movement. Provisions of this program included a massive migration program to New York

because of overpopulation. Ricardo noted that "... at the time there were 600 people per square mile in Puerto Rico in comparison to 90,000 people per square mile in New York. Hence, the purpose of migration to provide a cheap labor force for the United States and 2nd class citizenship for Puerto Ricans." The second provision of this program included the massive sterilization of Puerto Rican women encouraged by U.S. and police officials to alleviate the poverty. As a result, in Barceloneta, a town in Puerto Rico, there were no children to attend grades 1 to 3 in the primary schools.

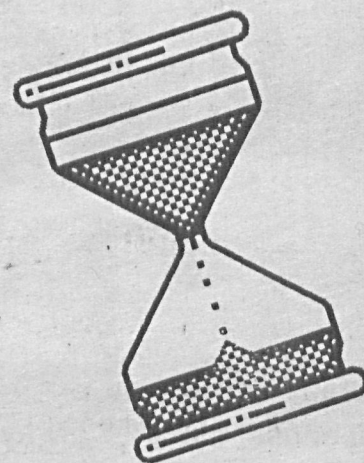
Despite the restrictions on America to resist the independentista movement, clandestine organizations continued to promote nationalist ideas to the mass. Groups like CAL, (Comandos Armados de Liberations), and FALN, (Fuerzas Armada de Liberation Nacional), continue their mission 'by any means necessary'. When asked if these groups employ terrorist tactics, Ricardo vehemently replied by quoting Malcolm X and stating "when there is a constant assault of your culture and negation of your nationality, you become a 'no where person', therefore any actions to prevent that is justifiable." Acts taken against the U.S. include that of the Hartford 15. In this case 15 Independentistas from the Matcheteros stole \$7.5 million dollars in a *Robin Hood* act to give to the poor of Puerto Rico. The leader, Filiberto, was given 60 years for robbery and seditious conspiracy after his release on \$1 million dollar bail. To this day, Filiberto, who has a severe heart condition, has an electronic surveillance strapped to his ankle and he must report his whereabouts to the police throughout the day. "This

of anti-apartheid activists in South Africa", states Ricardo. He went on further to say the U.S. has manipulated Puerto Rico's history by excluding the resistant movements from the history books and replaced them with American history. "More people know about George Washington and his cherry tree than they do about Betances and Don Pedro - true patriots and Puerto Ricans." Ricardo compared this to the chattle slavery of Africans and said that the process of U.S. and any colonization is to focus on the dehumanization of the colonized. "This is why the U.S. continues to control the media and present only American lifestyle instead of Puerto Rican culture."

Ricardo Pons stressed that this is an issue that everyone should be involved with because the colonization of any nation is a crime against humanity. Puerto Rico has one of the highest rates of criminality, alcoholism, and suicide. Ricardo replied that while the statistics show those sets of number, they do not reflect that most Puerto Ricans are avid church goers and believers in the hope of cultivating their spirit despite the demoralization and oppression that surrounds them. "Our nation is lost because it has no control over its currency, military, postal service, or commerce with those other than Americans". However, many Puerto Ricans are dependent on the U.S. for food stamps and welfare. "What many do not realize is that this is the result of imperialist U.S. imposing dependency of Puerto Rico on itself. If you keep chaos among the people, than they won't unite to overcome", summarized Ricardo.

Ricardo questions the motive of the referendum scheduled for 1991. "A plebescite can not be held in a country that is not free. A

will whereas a referendum is a submission for a vote", clarifies Ricardo. In regard to the independence movement, Ricardo asks that Puerto Ricans and all peoples of color realize that the treatment off past and present freedom fighters for Puerto Rico is reflective of the United States true interest. Ricardo pointed out that two thirds of Vieques, an island of the coast which is part of Puerto Rico, is owned by the Marines and that United States keep no records of the birth or death of the inhabitants on that island. Ricardo ended by stating that "It is clear that the U.S. has no respect for the lives of Puerto Ricans; hence, any act for the liberation of Puerto Ricans is not an act of violence, but an act of love and survival."



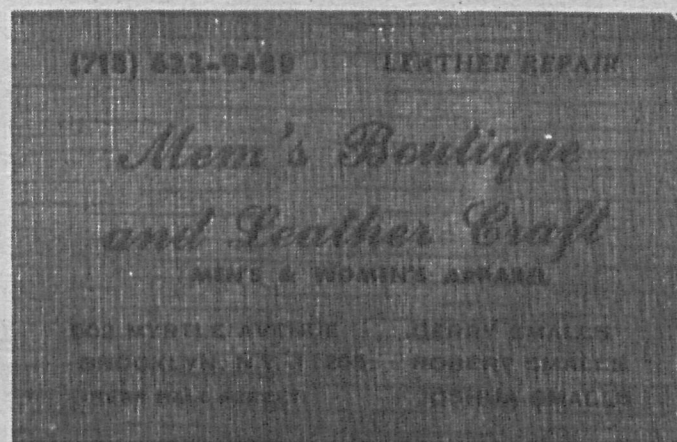
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Leland(continued from pg. 1)

have ben using their planes for junkets, trips taken by public officials with all expenses paid by public funds, Mickey Leland was trying to feed the hungry. He did this on his own time! It is also important to remember that Rep. Leland also had an expert staff that included Americans and Ethiopians. Among those on the plane with Rep. Leland, were Leland's Chief of Staff, Patrice Y. Johnson 35 yrs.; international team leader on hunger, Hugh A.

Johnson, 34 years old; an aid to Ron Dellums and expert on infant and health issues, Joyce F. Williams 39 years old; and philanthropist, and investment banker and lawyer Ivan Tillem 35 years old. and owner of a publishing company.

Also killed were Ethiopians, pilot Assefa Gelore Giorgis, co-pilot Getachew Negasheo, Aragaw Fetene U.N. refugee guide, Shimelis Amdebirhan technician, Yemisirach Tessema

foreign affairs minister, Melaku Asmare U.N. refugee analyst, Debebe Agonefir aid employed agricultural economist. The other Americans were Tom Worrick a senior official of the U.S. Agency for international development, Addis Ababa and his wife Roberta a writer, Robert Woods a political affairs officer in Ethopia, and Gladys Gilbert a U.S. aid refugee officer.

Representative, Gary L. Ackerman (D-Queens) who was

in the plane that spotted the wreckage and worked with Rep. Leland on the committee for Hunger in Congress stated, "Almost single handedly, Mickey was responsible for setting up the House Select Committee on Hunger five years ago, and his work on behalf of the hungry extended not only to Ethopia and Sudan, but to the depressed communities in the United States as well. He was concerned about hunger at home and abroad."

Expressions

SILENCE IS GOLDEN

A quiet hush between
two hearts.

Two willing souls in
quiet harmony.

A pledge of love spoken
silently.

by: Lillian Vasquez

because there is always an issue of pain

because there is always an issue of
my being here.

because there is always an issue of
waking up
somewhere.

because there is always an issue of
the times
dis

functioning

because there is always an issue of
why

the hatred the lynch mentality?

is it because our birth

disrupted;

the transatlantic shuttlin'
me

mass transit

middle passage

commercially deported

enslaved -

damaged

by suckers taking violence for bread.

and because be causin' me to be

drumming, my fingers

through my scalp

sculpting a beat that will beat

the shit out of violence,

out of you.

By Lee Freeman

LA OPORTUNIDAD Y EL SUENO TERMINO

Es un tiempo muy dificil
todo va en plana restuaracion
El sistema de vida es sueno termino

El trabajo es mucho mas fuerte
los problemas son mucho mayor
el deseo es inmenso y grando
y lograrlo; Gran satisfaccion;

Fuerto trabajo para la oportunidad
y el mundo sigue igual
Fuerto trabajo para la oportunidad
y ni sueno es realidad

Todo el esfuerzo cometido
malos ratos, pesadumbre y dolor
Poder brindar al mundo
el fruto de mi gran labor

Gracias por esta opotunidad
trabajo fuerte y empezar
el nuevo ritmo de vida
que este arte con lleva
y el gran sueno de mi vida
que sin duda determina
.....TRABAJAR.....

Fuerto trabajo para la oportunidad
y el mundo sigue igual
Fuerto trabajo para la oportunidad
y mi sueno es realidad
Todos los malos recuerdos
en mi nueva vida ya no estan.

by: Jose Cordova

MAN IN A STRAIGHT JACKET

A mortal man has taken refuge under
a rock. He hides from the from constant
mockery man has brought upon him.
His mantle of peace has flown away
on the wings of a dove, leaving him
against the multitudes. He
moans at the frightening thoughts
of his frightening thoughts
of his feverish mind, the pressures
of society have marked him, and
he lives in the twilight zone of
lunacy

by: Lillian Vazquez

BULLSHIT

your empty
words
falling
like
rotten apples
from a
tree
implanting seeds
in my
soul
that i
cultivated
and nourished
eagerly
anticipating
the harvest
crop
never realizing
that sterile
seeds
from a
rotten apple
will not
blossom

by: Darmone Holland