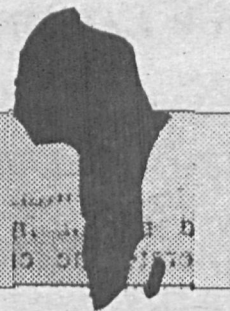


THE PAPER

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



CITY COLLEGE OF THE CITY UNIVERSITY OF NEW YORK IN HARLEM

Volume 91 Number 3

A Medium For All Peoples Of African Descent

March 12, 1990

COLOR CRISIS AT CUNY

By: Carlos Webb and Véronique Pluviose

Staff Writers

The CUNY system, the third largest urban student body, is undergoing a color crisis. These were the opinions expressed on the "Gary Bird Show" broadcasted on WLIB (1190 AM). On February 19, panelists Prof. Lewin and Prof. Smith from Baruch College and Prof. Serrelle from Lehman College met at the Apollo Theater to discuss the salient problem at CUNY.

The panelist presented the audience with various statistical information to support their claim that there is a lack of response to

the students of CUNY, who are primarily people of color. For example, within the CUNY system, there are approximately 190,000 matriculating students and an additional 90,000 continuing education students. With 280,000 students, statistics show that over 60% of that total are people of color (i.e. Africans, Asians, and Latinos). Disproportionately, there are less than 5% Black and Latino faculty members in the whole CUNY system.



Alpha Phi Alpha Fraternity, Inc.
Eta Chapter salutes Black Writers

Story on page 4

Other astounding facts include Medgar Evers College's loss of four-year status since the late 1970's. Coincidentally, Medgar Evers' student population is 95% Black. Moreover, the panel cont'd on page 10

LEVIN ACCUSED OF RACISM, ... AGAIN

By: Véronique Pluviose

Staff Writer

From room 1/110. to the NAC Circle, to the cafeteria, and up the escalator, about 50 students chanted "Levin is a racist, Levin has to go." The rally on Friday, March 9, was organized by the Day Student Government, Daughters of Africa, and Students for Educational Rights. This was in response to the latest article by Professor Levin of the Philosophy Dept at CCNY which stated, once again, that Blacks are intellectually inferior

to whites.

Professor Levin submitted a letter to the editor of Proceedings Magazine, (Vol.63, No.5), in January, 1990 commenting that Blacks are fewer in numbers professional fields because of their lack of intelligence. Levin went on further to state that this can be proven because Blacks continually score lower on I.Q. exams than whites. He adds that although whites have tried to appease social demands by establishing the affirmative action,

only 2% of professionals will be Black.

The fury of the students came not only because of the release of this article but also because Professor Levin has been reinstated pay at CCNY. (In 1987, Professor Levin was chastised by students for his letters to the *New York Times*, *The Quadrant*, and various appearances on the "Morton Downy Show" where similarly he expressed his racist and sexist views.)

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OUR LACKING

Here we are in the 90's; impotent in every meaning of the word. Power is meaningless in our minds apparently, for we continue to fail to manifest any resemblance to power. As we sink deeper and deeper in the political and economical abyss, we more graphically are able to rationalize our "fucked-upness" — our inability to gain anything. Let's face it we're fucked up... The only thing we are able to do with come level of proficiency is to sing and dance; shakin' our asses and feelin' good. Though dance and song is a part of our culture, it is not the deciding factor for our survival as a people, our pathological focus on dancing and singing will only make us better dancers and singers, **not** free us from economical and political oppression.

Here we are in mid-February, Black History Month; the only apparent success we have had in the promulgation of message to our people at City College is seen in the peddling of trinkets and oils: "Step right up!, buy some jewelry—buy some oil!, feel the pulse of Africa throb through an Ankh or thru a Fertility goddess — How about some Kente Cloth?, some herb tea perhaps?" Come on people get serious; is this how we're going to free the generations to come, buy wearing a trinket here and there, or scenting our skins with cheap oils from God only knows where?

Sometimes I think we're in this 'thing' because we think it's fun to be in it — like it's a fuckin' T.V. show or something first half-hour show our suffering, next fifteen minutes we find the solution to our

problems, and in the last fifteen minutes we battle in a climactic scene with 'the enemy' *and win*, riding off in the wilderness the victor- end of program, change the channel look for new stimuli, a new drug.

You Motherfuckas aren't serious. Think about it... What do you as an individual do to help your people? On the other hand, do you know how you aid in the apparent inevitable destruction of your people? Everytime you spend your money at Macy's, or at the Gap you aid in the destruction of Black people. Every time you buy something made in Taiwan, or the Caribbean (textiles of all sorts made by people of colour for slave wages) you aid in the slow but sure erasure of all peoples of colour from this planet. Everytime you expect someone to 'do for you' you kill your people. We have such a consumer mentality; we want others to do **everything** for us.

Our inability to initiate is mind-boggling. Our consumer mentality is perpetuating our continuing spiral downward. What is it?, has the consequences of slavery robbed us of the human ability to think? Maybe memories of slavery and the post-slavery oppression that has followed, is just too painful to hold on to. What else can explain the fervor of Black people to blend in white society?

Apparently this is the case. Organizations focusing primarily on Black progression traditionally fail to attract sizable portions of Black people willing to do something about the state of Black people worldwide. Recruiting is an going process; the reluctance of Black people to join organizations is also an ongoing process

The Paper

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What's wrong? Why is it that Black people will jump to go a party and shake their ass off, but are reluctant to deal with the immediate crisis that pervades. Brothers and Sisters, look at yourselves. Where do you spend your money?; who do you buy your food from, your clothes? Think of the future; deal with the present, wisely.

—Marcus Allison

Dear Editors of The PAPER:

I want to compliment you on your Feb. 22, 1990 issue of the PAPER celebrating Nelson Mandela's release and commemorating Black History Month. I think you have done an excellent job of presenting both historical and contemporary issues.

In fact, The PAPER, has been looking better and better and makes a needed contribution to broadening student's knowledge about issues that are of great concern to all.

Keep up the good work.

Elizabeth Starcevic
Assistant Dean of
Humanities

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President Harleston's State of City College Address

By Alan Hillard

Staff Writer

President Bernard Harleston held a press conference on February 28th in which he was pleased to announce that the budget cuts that would have affected several areas of City College were rescinded.

It was during a 30-day grace period that enormous pressure was put on Albany to rescind the cuts made by Governor Cuomo in his executive budget for the 1990-91 fiscal year.

The cuts to the Sophie Davis School of Biomedical Education and the proposed CUNY Medical School—\$4.5 million; the Center for Worker Education—\$1.1 Million; and the OTPS Matching Equipment Funds—\$375,000 were fully restored.

The President gave thanks to the Student Government, alumni, City College Fund, and the many students, faculty, and outside influences that sent letters to the governor. Dr. Harleston expressed the enormous pressure it took on everyone's part to get these cuts rescinded.

We are well on our way to having a handsome looking campus, according to Harleston. He says that the renovations to the North Campus quadrangles, which includes Shephard hall, Compton-Goethals Hall, Harris Hall and Steinman Hall, are right on schedule. "As a matter of fact, Harris Hall may be finished ahead of schedule and under budget, making way for a re-dedication ceremony for sometime in the Spring", states the president. Their wasn't an expectation on the part of President Harleston and the administration that such a large amount of construction



President Bernard Warren Harleston

would take place at one time. President Harleston expressed the rarity in having such a large amount of funding available, and despite attempts to stagger out the work being done, every effort was made to minimize chaos. The renovation on the North Campus is slated for completion in 1992-93 "... and when it is done, this campus will look absolutely smashing. I promise you", commented Dr. Harleston.

In discussing the renovations, the topic of asbestos and the safety of the students was addressed. President Harleston made it clear that every precaution has been taken and is continually being taken by the college and the Dormitory Authority, the organization responsible for overseeing its proper removal. He went on to say that the buildings and classrooms are assessed for asbestos, and that the areas under construction and designated for asbestos removal are isolated and contained. In terms of classrooms not yet under construction, there is no danger.

Any asbestos that may be present is unexposed; therefore, it poses no threat. "I assure you, there is total student safety!", Dr. Harleston emphasized.

As a result of the construction, it has been noted that Shephard Hall seems to be experiencing a small dilemma, mice infestation. "It's news to me," said Dr. Harleston, but he gave his assurance that the matter will be looked into.

* (Note that Wingate hall is not apart of the renovations because of prior partial renovations, thereby making it less of a priority.)

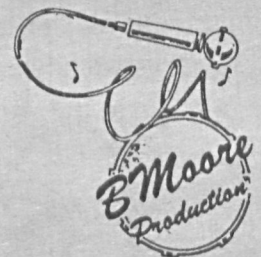
President Harleston also expressed pride in the efforts of the school's outreach programs and their continuing positive effect on the college and neighboring community; these programs focus on confronting the issue of pluralism and the concern as to who will be teaching the next generation.

Dr. Harleston also addressed the question of the color crisis at CUNY; for

instance, what is City College doing to recruit teachers of color? He commented on a number of approaches, such as the target of opportunity, where the college aggressively seeks out gifted teachers of color and ethnic background; Also, through funding grants designed to expand the pool to really represent a broad base; and in essence, get more people of color into the pipeline.

President Harleston ended with things for the college to look forward to later in the semester:

- Honorary Degree recipients
- The arrival of Jake Gerwel, President of West Cape Coast University of South Africa, in April
- Possible ground-breaking for the New Athletic Field at South Campus in April or May.
- The Rosenberg Humphrey Foundation lecture series
- Guest Speaker, The Honorable David M. Dinkins



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On Saturday, Feb. 22, the brother of Alpha Phi Alpha Fraternity, Inc. Eta Chapter sponsored their Second Annual Tribute to Black Writers. On a night that most young people party, Pastor Charles D. Eatman, Sr. of Mount Pleasant Baptist Church led the heart-warming gathering of about 60 participants. In the spirit of ancestry worship, the Eta Chapter, headed by President Tim James and Master of Ceremony Brian Spivey paid tribute to the accomplishment of elders in the literary field.

Among the many writers praised were: Phyllis Wheatly who "consistently used morality in her poems to prove the humane potential of Blacks."; Carter G. Woodson, father of Black History Month, was praised by brother Ward Fuller as a "distinct scholar whose understanding of the needs

of African-Americans led to a one-man scientific analysis of African-American history." Other presentations included were on Paul Dunbar, whose use of dialect was expressed in the poem, "We Were A Mask"; Fannie Lou Hammer was called "a friend to us all", and Claude McKay, whose work on prejudice of class and race led to this statement, "if we must die, let us die nobly."

Brother Tim Eatman provided the assembly with two moving musical scores that he wrote. "His Dream" was a tribute to Martin Luther King, Jr. and "Family in Love" was dedicated to the bonding love that enamored the African-American family. However, the highlight of the evening came when Sister Baine, of CCNY's African Studies Department, delivered an emotional address. "These artists must stir up the victory consciousness to reach the highest



spirit - a godlike spirit expressed in the depth of who we are." She continued to say, "As a mother and grandmother, I am truly hopeful for this generation to salvage love and hope. Organizations, such as this one, must continue to materialize our spirits to bring down the walls and unify our people and realize that the most important thing an artist possess is their Africaness." Before Sr. Baine could utter the last words of her speech, the crowd stood to honor her.

Dr. George Mims, brother, spoke of the need for our artists to celebrate a new consciousness that embraces Pan-Africanism. Dr. Mims urged that the small voices be heard and exalted like the Hughes and Baldwins. "We must pay homage to the unknowns who acted, but never spoke." When the ceremony ended the congregation one again sang the Black National Anthem - "Lift Every Voice and Sing" and asked that our works continue to be regarded with the highest praises.



Our Shining Prince—Always Remembered

by Omar Patrice Lumumba Moore

"Here—at this final hour, in this quiet place—Harlem has come to bid farewell to one of its brightest hopes—extinguished now, and gone from us forever."*

Gone from the matter of the earth, yes but never gone in the spirit. At the Abyssinian Baptist Church, last February 21, we came to get in touch with the spirit of our brother

Malcolm. Each of us were kissed, embraced, warmed and enveloped by his spirit. He is still living in all Brothers and Sisters (recently the City Sun reprinted Malcolm's speech "Not Just An American Problem" by popular demand), and if not awakened in some, is about to rise, and erupt in those of us who have yet to be beautified by the glory, the strength, and the power of his truth and righteousness.

If you couldn't be at the Abyssinian that Wednesday night—600 people outside couldn't get into the packed church—C-SPAN beamed the commemoration live across the nation (if you don't have C-SPAN, make sure you come to Abyssinian next year!). February 21, 1990 — the 25th anniversary of the physical death of our shining prince, El Hajj Malik El Shabazz, was a day and night to remember. For this was a day to come together in large numbers to commemorate his life, his death and his rebirth.

The pastor of Abyssinian Baptist Church, the Reverend Calvin Butts, started the night off by introducing Malcolm's widow, Dr. Betty Shabazz, and her four beautiful daughters. And Dona Marimba Richards, author of *Let The Circle Be Unbroken*, got the

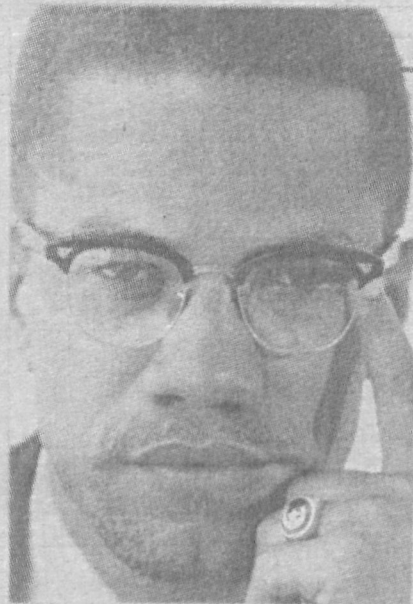
commemoration under way with a traditional libation and meditation. Later Dr. James Turner, the national coordinator of the National Malcolm Commemoration Commission told the church and the nation that "We are here tonight to set the record straight...we want the world to know that we remember Malcolm X." After letting others know that he "...was and will always be our hero", he said that we were "...here tonight to commemorate a great life...not..to mourn." Turner also declared that a special holiday in honor of Malcolm was "long overdue" and proclaimed 1990 as "...the year of Malcolm X.."

Imam Siraj Wahhajdd, a Muslim who helped to coordinate drug busts in inner-city neighborhoods such as Bed-Stuy, said in his testimonial to Malcolm that "if we honor Malcolm we must honor the spirit of Malcolm." The spirit. The Spirit! Yes, the Spirit!

And to those who hated and despised Malcolm, and called him a hate-monger and a racist: "Did you ever talk to Brother Malcolm? Did you ever touch him, or have him smile at you? Did you ever really listen to him? Did he ever do a mean thing? was he ever himself associated with violence...?"*

Those were the words of Percy Sutton, Malcolm's attorney and owner of Inner City Broadcasting. Sutton also asked the question of whether Martin Luther King was greater than Malcolm, or whether Jesse Jackson was greater than Malcolm. He then acknowledged that they all did their part in the struggle for our liberation, and that our job was not to pit them against each other, as others have.

Lisa Williamson, director of the Youth and Students Commission for Racial Justice, paid tribute to Malcolm. She said that, "Malcolm had a way of telling the truth to the point that it made you feel a little uncomfortable." "So, out of some kind of a mandate, I have to make you feel a little uncomfortable." At this point, the audience roared with laughter and appreciation.



Dr. Kenneth McIntyre, a long-timesaxophonist, musician—a musician whose sounds reflects the life and our struggle to survive as a people—saluted Malcolm through his musical genius with a tune that would have brought you close to tears if you were there to hear it. Dr. McIntyre was incredible on this memorable night. And Reverend Ben Chavis, who reread the great eulogy first delivered by actor/director Ossie Davis at Malcolm's funeral, said that he

would 'like to compare Malcolm with Jesus...if you check your anthropology out, they're both of African descent...'

Two of our greater poets-rappers—rappers of life and our struggle in history itself from the beginning, Haki Madhubuti and Sonia Sanchez, saluted our Malcolm as best they could—through rhyme. If the prophets of rage in rap today are sparking our consciousness, you had to also hear these two poets. These veterans of rap and rhyme sparked the audience into joy, tears, and jubilation. Brother Madhubuti's 'chop...chop, chop 'n' chop' rhyme was full of great intonation, resonance and clarity. Each word, each sound reflecting the life and the death of our many strugglers. And Sister Sonia made us feel with deep emotion, while bringing the spirit of our ancestors out through her voice; ancestors like Winnie, Nelson, Assata, Betty, Patrice Lumumba, Queen Mother Moore and Angela Davis. Every different sound in her voice represented a different stage of their struggle, our struggle. She expressed the crying and dying in South Africa, the dying from starvation in Ethiopia, the voices of oppression and rage in Harlem. She expressed everything when she rhymed.

cont'd on page 9

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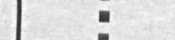
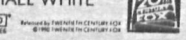
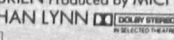
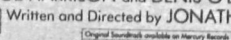
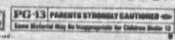
—Bruce Williamson, NEW WOMAN MAGAZINE



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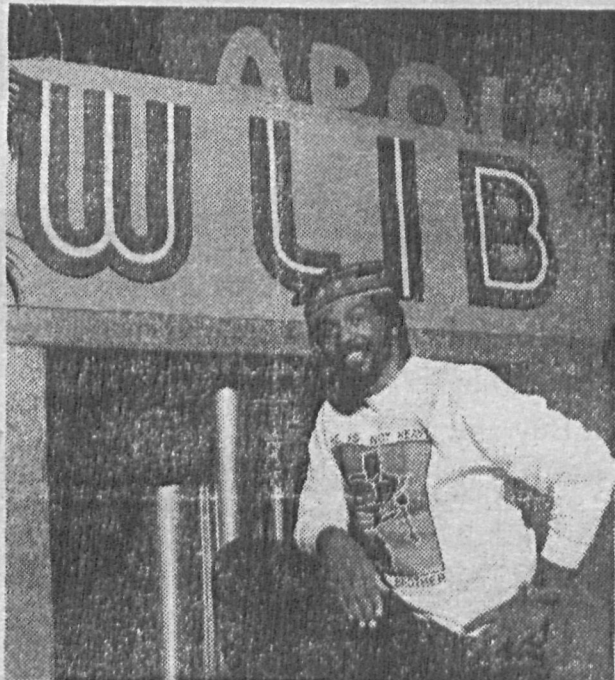
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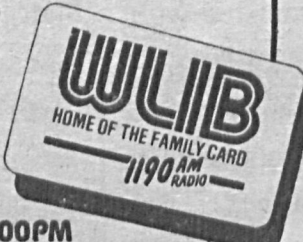


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Lucy Craft Laney

1854-1933

by Alan Hilliard

Often amidst the loud roar, and strong cries of struggle, we over look those quiet voices who continue the struggle in the shadows even when the roar dies down. Lucy Craft Laney was one such voice. She was one of our quiet African-American pioneers who forged a way in the name of freedom and education for our people.

Lucy Laney dedicated her life to the education and upliftment of her people. Though the roads were rough, she persevered. At the age of four, she was reading and writing. At the age of fifteen, she graduated from high school, and was selected to enter the first class of the newly opened Atlanta University, from which she graduated in 1873. Ms. Laney had taught in several Black Public schools for twelve years when she was given the blessings to start a private school for Blacks in Augusta, Georgia in 1883. Her motivation was ultimately fueled by the appearance of an article in the *Savannah Daily News* which, among other things, stated that "Negro women were not fit to nurse, or care for white children." Three years after she started her school, it was chartered and represented. Laney named the school Haines Normal and Industrial Institute in honor of Mrs. F.E.H. Haines, secretary of the women's Executive Committee of Home Missions.

From an initial five pupils, her enrollment flourished to two hundred and thirty four by the end of the second year. Despite financial worries, a typhoid epidemic, and the ravages of fire and flood, the school survived and continued to prosper. Ms. Laney was aided by dedicated assistants like Mary McLeod



Bethune (1875-1955), founder of Bethune-Cookman College in Florida, who began her teaching career at Haines, and who credits her initial drive and inspiration to Ms. Laney.

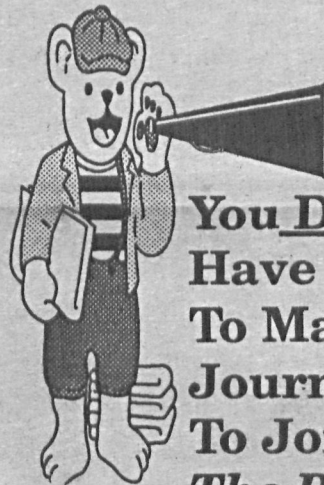
Lucy Laney's primary focus was aimed at preparing young black boys and girls to enter College to become qualified teachers; especially, in a state where Black public high schools were unknown before World War I, and Black public elementary schools few, inadequate, and staffed by teachers with less than an eighth grade learning. Ms. Laney set high academic standards and offered a full liberal arts curriculum, including Latin, Greek, algebra, and the classics. She established the first kindergarten in Augusta and a nurses training department which evolved into the School of Nursing at Augusta University Hospital.

Lucy Laney, a woman rooted in the African antecedents of her race, also urged black writers to study black people in their original purity. She worked

to increase black appropriations for public education in the city, and to improve the quality of sanitation and other municipal services in the Black community.

Above all, Lucy Laney always sought to help blacks realize their potential as human beings rather than have them accept inferior stereotypes. She was also a builder and a leader, who believed in the black woman (not to take anything away from the man, but she looked primarily to the woman as the regenerative force to uplift the black race, and to provide the backbone for the Negro family). She believed that the black woman, through her cleanliness, truthfulness, loving kindness, the love for God's nature, and patience, could lend a hand at lifting the burdens put upon the black population. Laney goes on to say; "If I have done anything worthwhile, it is that I have tried to make this place a home."

At present, on the grounds of what was once the Haines Normal and Industrial Institute, stands the Lucy C. Laney High School, a modern institution of academic excellence.



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Malcom X
cont'd from page 5

Other guests who spoke, performed, or were in attendance were Queen Mother Moore; John Conyers; singer, Sister Muzri; the Abyssinian Baptist Church Choir; Susan Lee Taylor (Managing Editor of Essence magazine); Ron Daniels (convener of the African-American Progressive Action Network); Chuck D; Doug E. Fresh; filmmaker and documentarist, St. Claire Bourne; the Zambian ambassador and his wife; attorney, C. Vernon Mason; author and Africana Studies professor, Camille Yarborough; rap duo, Eloquence; and Brother Bob Law from Night Talk, a weeknight radio show from midnight to 5 a.m. on WWRL 1600 AM.

Malcolm smiled to all of them that Wednesday, and to those who were inside and outside of Abyssinian. He smiled to all those who observed the anniversary of his death and his rebirth. He smiled when his widow, Dr. Betty Shabazz, said: "As we recall history, as we study our history, as we evaluate our presence, and as we chart our future course as a people, I am delighted that we have and will include Malcolm because it was indeed his agenda, too."

Malcolm smiled and shined on us all. Every few minutes I looked at a giant picture of him with his head on his fist. If you were there, wherever you sat or stood, he looked at you, stared you straight in the eye. He watched to see if we were fine, to see if we'd carried our struggle any further, he watched to see if we still remembered. Yes, we did remember Malcolm and his message, and we'll never forget.

* Excerpts from "Our Shining Black Prince," the eulogy delivered by Ossie Davis at Malcolm's funeral at Faith Temple Church of God, February 27, 1965.

Levin Rally

unless his statements were made in class. My job is to appoint people to teach, irrespective of their personal views. However, I do not support his views."

The demonstrators, not satisfied with Charles Evans' response, continued to rally toward Prof. Levin's office. The students banged on his door and teased "come out, come out you wherever you are, little racist." When this failed the students then continued on to the faculty dining room in the hope of gathering faculty support. Nonetheless, the protesters faced the same indifference from the faculty as they did from the student's cafeteria. Afterwards, the demonstrators spoke to the faculty and said that all they want is some support. As one demonstrator asserted, "... in history we have seen many Levins, we just want a chance for a true education, a chance to love and be loved." However, there was no avail. The demonstrators thus met in their office to discuss the effect of their rally. They declared, "although student support was apathetic, we will not be discouraged. This is an issue that Levin and the whole CUNY system will have to answer to. We will continue to make our demands."

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Color Crisis

cont'd from page 1

concluded that at Baruch College, there is no African Studies Major and that an Entrepreneurship Program aimed at teaching how to create and develop a business has been dropped. The CUNY system also has no African Studies Masters Program. Furthermore, there has been a steady decrease in TAP and PELL while talks of tuition increase still lingers. Professor Lewin commented, "they won't let us in their world and they systematically prevent us from having our own."

When asked what are the major problems to confront, Prof. Smith of Baruch regarded, "the student activism decline was orchestrated by the assassination of organization leaders (Malcolm X and Martin Luther King, Jr.), the influx of drugs into Black and Latino communities, and the non-hiring of people who express their cultural roots (e.g. dreadlocks, dashikis, etc.). Professor Serelle from Lehman added, "many of

the Black and Latino faculty have become complacent with their positions and therefore have become silent on key issues." He continues, "their goals are no longer the liberation and uplifting of the students and their communities."

The panelist then proposed various strategies and an action agenda via the organizations of the Curriculum of Inclusion which includes scholars, faculty, community leaders, and students, and the CUNY African-American Network of students and faculty. "In doing so we will analyze the structure, learn how it operates and move in with like minds to take over the system to make the necessary changes." Prof. Don Smith recommends that impact be made on the mayor and governor who appoint members to the Board of Trustees. (The Board of Trustees are made up of 17 members who make final

decisions in the affairs of the city. The governor appoints 10 members and the mayor, 5.) Prof. Smith also stressed the need for organizations on each college campus to pressure the assembly and state senators.

Professors Lewin, Serelle, and Smith feels that the Color Crisis at CUNY is one that will have a tremendous impact on education in the 21st century. Emphasis was placed on math and science as the keys to controlling the resources and the world. Hence, the panelist left the

Levin Rally

cont'd from page 1

Although security guards and silent faculty/staff members were on the scene, the rally was well under the control of SER, Daughters of Africa, and DSG President Jose Voyard who said, "Please get up and join us. This is the type of people teaching that we must get rid of." Jay, a Hispanic male, remarked, "I appreciate what they are doing, but when do they have the time for all this marching. Nancy Celas, an African-American student stated, "It's been going on for quite some time. I heard that he made some derogatory comments. And considering that this school consists of African-Americans, Caribbeans, Latinos,

and East Indians, it's wrong of him to make the statements and to silence the students. There's something wrong if a student can't do anything about it." To the disappointment of the protesters, students in the NAC circle and cafeteria were generally uninterested, indifferent, and confused. The demonstrators then took the rally to 5/142 where Levin's class was disrupted. Upon entry, the students were complacent and passive. However, after a minute of protest, several students yelled, "It is our choice to stay, we don't care what he says." The dissidents then retorted that he is a racist and should not carry such ideals in a school where people of color are the majority. In the

midst of the arguments, Levin shouted, "this is your money". At this point the crowd fired back, "that's right, this is our money and we don't want you here." One student said, "I agree that he is a racist but he is teaching me philosophy and I like the way he teaches." A student then responded, "according to him, you are not intelligent enough to learn logic, only whites can learn this." When a student called Levin a Nazi, he stormed out of the classroom.

As the student tried to follow him to his office, they confronted the Philosophy Dept. Chairman, Charles Evans with their demand that Levin be removed. Prof. Evans responded, "His removal is a matter of law, one of academic

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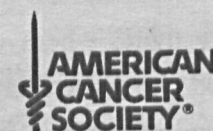
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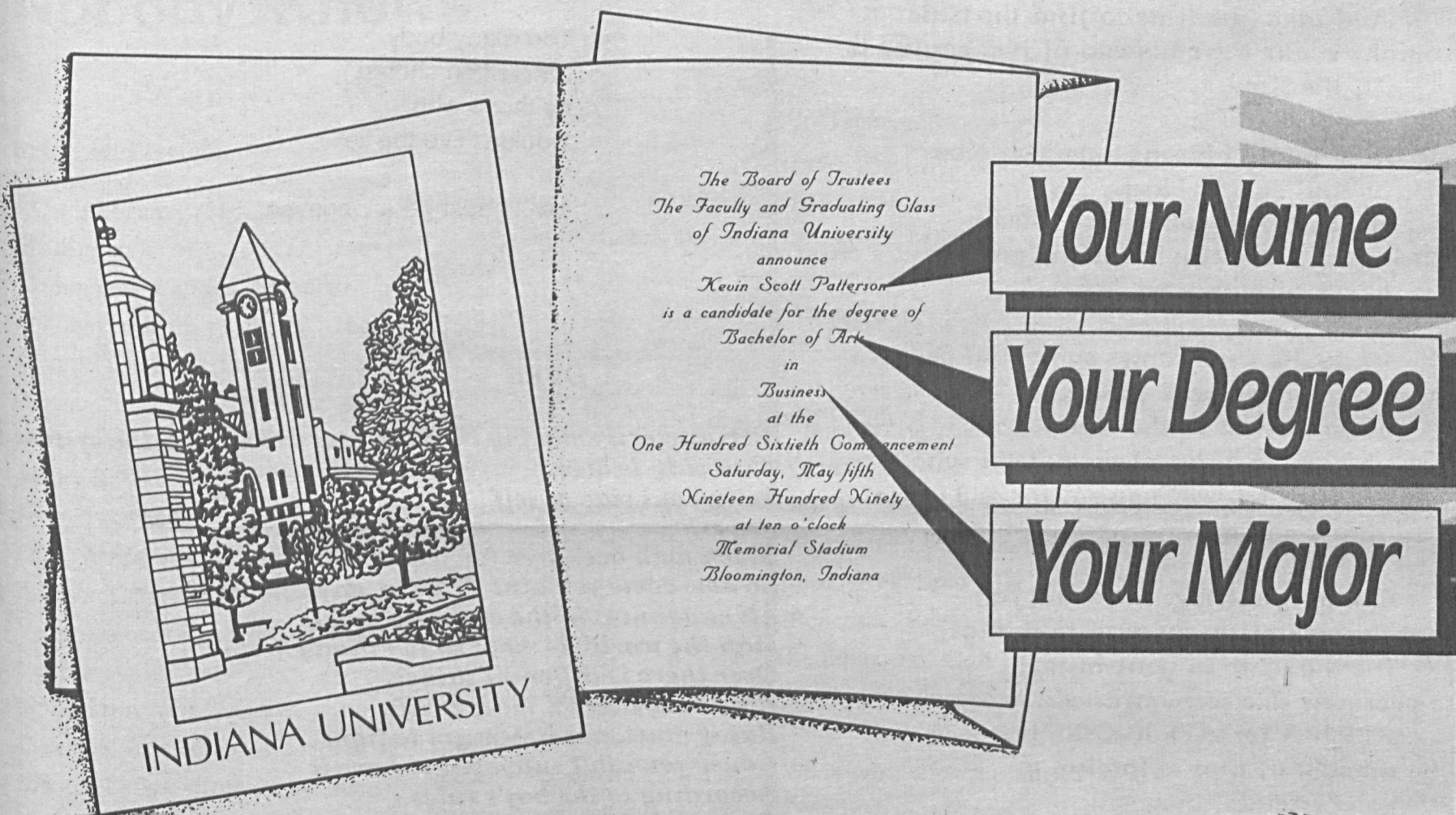


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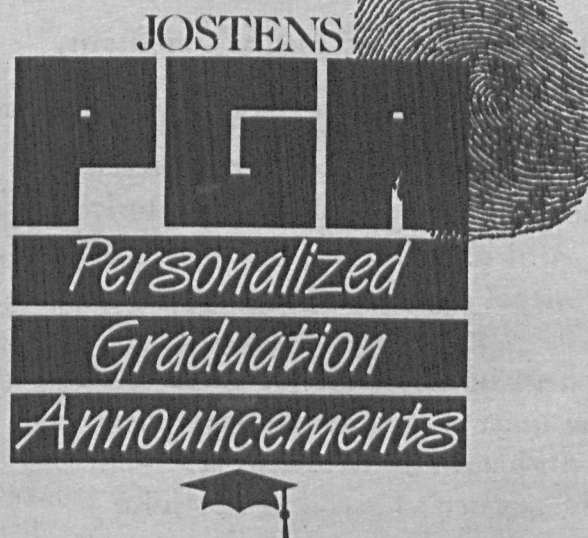
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JOSTENS

EXPRESSIONS

TIME

by: John Ferrell

How many times have you heard
it's the Black man's time?

Seen the brother say to that mother—
it's not yours, it's mine.

How many understand
what it takes to be a true black man?

And take the time to find the time
to make it our time instead of just saying it
All the time.

How many buttons have you seen
looking and saying black,
Not knowing what they mean.
Black man's time on his white girlfriend's chest.
Who's time is it?

When the time comes some will be lost,
raped and sodomized 'cause

Their behind in the times.
Is it so hard to let go of the master who
Kicked and beat you so, for 400 years.
And that's a long time...

How many times have you felt
that things definitely need to change?

The thoughts in your mind,
to everyone else seem strange...

AFRICA for AFRICANS!?!
The thought of that is foreign to
your friends, they say:
'since when have you been African'

All you want to do is answer them.

Time and time again the
inconsistencies make sense

Most talk dollars and cents
while you see the world experience,
And all of a sudden you try to
get control of your own mind.

Mind your time
and your existence in it,
Value your greatness as Africans
and your relation to it.

The relevance of time is not who

possesses it, but what is done
within that time.

Proselytism

by Tammie V. Lacewell

(3/7/90)

Cunning threat to
assimilate
Espouse the rules
or die

Too many body
bags been stuffed
by those who
wouldn't live the lie

I will never be a Christian

OVER

*Perfunctorily moving through and working in the system
-that shit is over.*

*Acting out side of self, aspiring to be another,
-never!*

Black man been free for years?

So how come you aint "free" to go anywhere?

All caught up in the concrete jungle.

Man the world is more to you than ghettos.

Over there is different things.

Even here there's more to life.

But if you want it, you got to fight

Cause you ain't supposed to have it

According to the boy's rules.

And you can't understand it

And he looks at us as fools

Because we be sayin', 'Batman for President'.

Sellin' poison to each other just to eat and have

Instead of working together to get what we need.

Biding time in prison,

Killing each other on the street.

The hardest hardroock ain't nothing but a punk

Killing your brother is easier than another,

Because you're afraid to do time.

Take out your brother and you might not get caught

Is in your subconscious,

Not realizing you are killing yourself

For \$20.50 worth of gold.

We've got to do more than get over.

Override, overcome and overwhelm this

Overbearing, overblown, piece of hypocrisy

With that overabundance of genius and spirit.

If you're not going to use those guns

To shoot them that is causing your problems,

Better use your brain

Because if you don't, soon it will be

...over...

-Nkosi