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THE PAPER



Volume 88 Number 4

A Medium for All Peoples of African Descent

NOVEMBER, 1988

Why I Riff Off English How I Do

By Poet Louis Reyes Rivera

Poet Louis Reyes Rivera is the author of WHO PAYS THE COST (1977); THIS ONE FOR YOU (1983). An editor of several volumes of poetry & prose, including PORTRAITS OF THE PUERTO RICAN EXPERIENCE (1984), he has recently completed translations of the collected poems of Guatemalan poet Otto Rene Castillo, under the title FOR THE GOOD OF ALL, & of THE BROOMSTICK STALLION, by Puerto Rican poet Clemente Soto Velez. For more information write to Shamal Books, GPO Box 16, New York City 10116.



I was born
on the beerglass street,
talk that silk-jumble talk,
walk that long-shoe walk,
say what???

from Sekou Sundiata's FREE!

Back in '84, I had been invited to share space with another poet (No Names Please) as part of a program where folks were being honored with awards (plaques & certificates) for furthering the cultural side of our struggles. & on the program

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Tribute to Three:

Maurice Bishop, Samora Machele, Sankara

By Abdullah

The month of October has so far proven to be some what of a disasterous month for African leadership in the 1980's. This tenth month has seen the brutal assassination of at least three (3) of our most dynamic leaders who stood out as beacons of hope and inspiration in the struggle for the total liberation of Africans all over the world.

The first of these great men is the late Comrade Maurice Bishop, former prime mini-

ster of Grenada, and former leader of the People's Revolutionary Government (PRG) of that island nation in the Caribbean. On March 13, 1979, Comrade Bishop lead his *New Jewel Movement* in an early morning bloodless *coup* which toppled the oppressive regime of the dictator, Gairy, and set the popular Grenada revolution in motion.

Bishop represented that rock of defiance that was so

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The Paper's Outreach

By Ventura Simmons

Dear Student;

We are welcoming letters and articles from all groups, perspectives and ideologies. We are willing to work with all students. In recent issues we have addressed the issues of a variety of different groups. Look at our April 14, 1988 issue. All of the following groups participated in our publication: The Graduate Student Council, Evening Student Senate, Student Ombudsman, L.A.E.S.A., Caribbean Students Association, Daughters of Africa, Society of Black Engineers, Indian Cultural Club, Aspiria Hispanic Club, Nursing Club African Dance and Drama club, Arts & Craft Center, International Students Club, Alpha Phi Alpha, Phi beta Sigma and R.O.U.S.E. House. We had invited many other groups to submit their articles for our special center page club section, but they did not submit anything.

We have published works in Spanish to cater to people who read Spanish. We look forward to publishing works in Creole, Chinese, Arabic, Hindi and other languages. However you must make an effort to come to us with your concerns and beautiful cultural expressions.

The Paper was established to give non-white people a voice. Historically CCNY student newspapers like *Main Events*, *The Campus*, *Tech News* and *The Observation Post* represented only white students and views. At the time that *The Paper* was established Black and Spanish speaking students needed a medium for communication. However, now we would like to become more diverse as the college has to include other groups i.e. Chinese, Asian, South American, Arabic and others.

Help us in our efforts to become more supportive of the various groups at City College. We are open to submissions and suggestions, but we cannot do all the work ourselves. Come by our office mainly Tuesday & Thursday 11:00 am to 6:00 pm.

If you want to submit an article, it must typed double-spaced and approximately two (2) pages. It does not cost anything to write a story on an issue affecting you. However, if you want to submit a flyer or something for advertising there is a cost. Check the last page for our ad rates.

THE PAPER

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By Johnny Pugh

Ida B. Wells was a woman who reflected in her character, the ability and the undying fire to see African people in America achieve self-determination and freedom from being assaulted by white racists of the day. Ida B. Wells was an activist in the cause for African-Americans liberation. She challenged the southern customs at a time when many people would never dare to. She was instrumental in leading the first anti-lynching campaign in the south. There were certain events which lead to Ms. Wells involvement in the fight against lynching of African-American people.

On March 9, 1892 three African-Americans were lynched in Memphis Tennessee. The events that led up to their deaths were very important.

The African-Americans that were lynched were good upstanding men who were responsible and well respected. The three victims of this lynching were Thomas Moss, Calvin McDowell and Henry Stewart. There only crime was having the nerve to think they could own and operate their own grocery store; to have a place where Black people could come into and have pride in seeing them as positive examples for African-Americans. Their

BLACK LEADERSHIP
An African Woman of Strength:
Ida B. Wells

other "crime" was to have the audacity to try and compete with white owned stores that had a monopoly on the Black demand economy. Thomas Moss was a U.S. Postal worker, and also the first African-American federal worker in the state of Tennessee. These men represented a desire to have their own, but that desire was killed out by a mob of whites who felt threatened by these Black men's potential economic independence. The white business owner started a series of provocations against the Black owned store that would end in an open attack by some thugs who were probably paid by the same owner. But these African-American men had no fear and they stood up and fought for their lives and property. For this they were lynched, that was justice American style.

Thomas Moss was a friend of Ms. Wells and when she heard about the lynching she was deeply hurt. This event had a profound effect upon her because it was at this point that she decided to dedicate her life to fight against the injustice that confronted African-American people in the south. Ida B. Wells was already a well respected journalist with a newspaper which she part owned all the *Free Speech*. In her paper, she wrote this statement about the lynching; "The city of Memphis has demonstrated that neither character nor good standing avails the Negro if he dares to protect himself against the White man or become his rival." Ida B. Wells was a close friend of the Moss family and she reflected the pain that she felt through her newspaper. She was outraged that the judge issued a statement after the lynchings which stated that "any protesters or demonstrators would be shot on sight." Ms Wells got further involved; she helped to instigate a boycott of Blacks against the city's trolley cars which was successful. The trolley company was brought to a state of bankruptcy. Ms Wells was truly a woman of action and she did not believe in passive resistance that is the reason why she carried a gun. M. Wells also stated that "A Winchester rifle should have a place of honor in every home . . . when Whites know they run the risk of biting the dust everytime one of their victims dies, he will have a greater respect for a Black person's life."

She was not playing games when it came down to the freedom of African-Americans. Her father also showed racial pride. His name was James Wells and his wife was Elizabeth who he had married during slavery. Elizabeth Wells gave most of her attention to raising her six children with good values and discipline something that is needed for our children today. In 1878 tragedy struck the Wells household. There was an epidemic of yellow fever in the Mississippi Valley which took the lives both of Ida's parents and her baby sister who was only nine months old. At this point Ida who was only sixteen at the time took over the family.

She quit college and got a job as a teacher after lying about her age. For some time she was the sole supporter of the family, until relatives could help bear her burden. For two years, she rode a mule to a rural school and rushed home on the weekends to tend to her brothers and sisters welfare.

Wells became involved in a court case which took place because she was actually thrown off the first class section of a train going from Memphis Woodstock Tennessee. At this time the social custom of Jim Crow was beginning to show its ugly head. Two conductors threw Ms. Wells off the train to cheers from other passengers, and she sued them and brought charges against the railroad company. At first she won her case, but then the Chesapeake Ohio Railroad Company appealed to a higher court which overturned the decision. This shattered Ida's belief in the criminal justice system.

Ms Wells, through the use of journalism, became one of the most powerful voices to ever write in protest of the conditions which African-American

The Paper makes space available for the airing of a variety of views from CCNY students, faculty and members of the Harlem community. The views expressed in the community section are not necessarily the views of the staff of *The Paper*.

The Editor, *The Paper*
The City College of New York
138 St. & Convent Ave.
New York, NY 10031

Dear Sir:

I am glad to share with you the good news that I have received my reinstatement letter from President Harleston, reappointing me as Asst. Professor in the ESL Department, with tenure and with retroactive effect.

This resulted from the unanimous and binding decision in my favor (the final step in the Grievance filed by the Union in my behalf), by an independent Select Faculty Committee and the findings of the Chancellor of the City University of New York (in response to Step Two Grievance filed by the Union), which were also strongly in my favor.

I thank you for your strong support of me in my long and tedious fight for over two years, against the discriminatory, unjust and arbitrary decision of the City College administration in initially denying me tenure despite my accomplishments in the Department.

I am glad that finally justice prevailed.

Thanking once again,

Sincerely,

Dr. Annie K. Koshi

By Patrick John

I am proud to call myself a conservative. The underlying difference between liberal and conservatives is the differing view of human nature. Conservatives such as myself believe that people are naturally "evil" and self-centered, and because of this, there is a need for strict forms of social control. However, government should not get unnecessarily involved in people's lives.

Because I am of African descent, I have often been ridiculed for being a conservative Republican. I must admit that conservative Republicans aren't known for their benevolence towards people of African descent. However, let us not make the easy mistake of judging the merits of an ideology by its adherents. The United States claims to be a democratic country, yet we all know how it has mistreated women and people of color. ARE we to judge the merits of democracy by the actions of the United States? That kind of reasoning would force us to reject democracy. When we reject conservatism we are "throwing the baby out with the dirty bathwater."

Let me briefly defend a few political positions that are considered Conserva-

tive. Conservatives oppose gun control. For all my African brothers and sisters who support gun control, I think you should know that the first gun control law in this country restricted Africans from owning guns. Today 50% of American households possess at least one firearm. In states with tough gun control laws (such as New York) it is much more difficult for a Black person to get a license. The Klu Klux Klan gives para-military training to its members. There are white supremacists out there who are professional killers. Are we Africans to defend ourselves by throwing stones and bottles? Is that what we want?

Conservatives believe public school education should inculcate society's values and morals in our children. Jack Kemp even suggested that every blackboard in school's should have the Ten Commandments written on it. Liberals argue that it's not the government's right, but the family's right to teach morality. It is also the government's right to intervene when the family doesn't honor its responsibility. The Black family today is not doing a proper job of socializing our children. We need to develop "middle class values" in our children: thrift, delaying of gratification, emphasis on formal education, planning for the future etc. If the public school system doesn't reach out a hand then many of our children will simply continue the

cycle of poverty. Is that what we want?

Conservatives are against the legalization of abortion. Feminists claim that a woman has a right to her own body. They claim that women should have "freedom of choice," (Funny how they want to restrict women's freedom of choice on matters like prostitution, pornography, and surrogate mothering.) Freedom of choice shouldn't include the freedom to murder an unborn baby.

Come November 8, I'm casting a vote for George Bush. African Americans should reevaluate our relationship with the Democratic Party. The Democratic Party will not give us anything if it can take our votes for granted. The Republican party will not give us anything if we refuse to support it. We must show both parties that we have no permanent friends or enemies. During the Carter administration, the income of Black families fell by 8%. During the Reagan administration the income of Black families rose by 10%, and Black employment rose twice as fast as white employment. In the face of this, Black people are still glued to the Democrats. I understand that Republicans are perceived as anti-Black, while Democrats (liberals) are perceived as friends, we should reexamine our alliances. ♦

This is MY Tawana Brawley Story: The March in Newburgh

By Cedric Gibson

On December 12, 1987, I participated in a march, which left an indelible mark on my life for a young 16 year old girl from Wappinger Falls named, Tawana Brawley - a person living in a place many people claimed to know but never really knew existed. She was abducted and sexually assaulted by six White men over a period of four days in late November. This day in December was considered to be the first day of outrage established by the December 12th Committee and other various groups. This organization was formed to constructively address and rectify the racial injustices perpetuated against the Black community.

On that morning, I boarded bus #852 accompanied by my fraternity brother, Chris and a good friend, John. It was refreshing to see other fellow City College students on the bus. The bus was a warehouse of cultural exchanges. People seized the opportunity to interchange ideas, rekindle old friendships and make new companions. They prompted their own businesses and simply relayed messages of goodwill and encouragement. This was my first march and I was excited contemplating the outcome. Thoughts of Martin Luther King Jr. raced through my head. Transcending myself back to the 60's, I subjected myself to think like my brothers and sisters struggling for the human rights and social justices I'm still fighting for today.

As we approached the town of Newburgh, a deafening silence fell over the

bus. Robert and Larry, the captains of our bus constantly exuded confidence and encouragement. They knew what they were doing and were methodical and stern when explaining the instructions we were to follow explicitly during the march.

The rules were: Once the march begins we were not allowed to get involved in any confrontations with antagonists, we were not allowed to deviate from our units' course, we were not allowed to fight, engage in belligerent behavior or "cry wolf", we were not allowed to take alcohol, drugs or barbituates and anyone indulging in these substances would be escorted off the bus. And in the event of sniper fire or ambush, we should not panic or start to run, just hit the ground, determine the direction of fire, take cover and wait for orders from your captain. I NEVER forgot that last rule.

As Chris, John, and I exited the bus, we exchanged words of inspiration not knowing what to expect, but content to know that we were together. We were told on the bus that the Minister Louis Farrakhan would come to address the crowd, but the captains weren't sure he would come in time. The mere mention of his name filled me up with pride because I knew he was a dynamic and charismatic speaker and powerful Black leader.

From the bus, we entered a church which was filled to capacity. People's hearts were cold with anger as a result of the brutal assault on Tawana

Brawley, but their souls were warm with pride knowing that on that day we were one. Within this haven of security, numerous speakers extended warm feelings of reassurance and stressed the severity of what was about to take place. The Reverend Al Sharpton, C. Vernon Mason, and Alton Maddox (Tawana's advisors), were present and spoke briefly about the case. Juanita Brawley (Tawana's aunt), gave an emotional account of what happened to her niece and was very grateful for all the support extended to Tawana. As expected, the Minister Louis Farrakhan arrived late, but was nothing less than eloquent and flawless in his speech. In summation, Farrakhan called for a stop to the racial subjugation of our people and specifically the brutal defamation of our Black women and children. This seemed to be the general theme in all of the speeches heard that day.

Once we finally left the church to march we were all fully prepared for the unexpected, and honestly in my heart I felt I could handle anything.

Farrakhan led the march followed by all women and children centered in the front, surrounded by the men standing eight abreast. The battle cries heard throughout the streets were: "Newburgh have you heard this is not Johannesburg, No justice, No peace!" and "Whose streets?" Our streets!"

I found it very upsetting to see Black within the community of Newburgh literally stunned to see us there and many of them actually upset by our presence.

The march seemed to be over before it started. No one opposed us and everything seemed to go quite well. The march lacked the high energy I had expected, but the enthusiasm and spirit of the crowd sustained our thirst for justice. The most unforgettable part of the march was the expression of amazement and intrigue carved on the faces of the many children witnessing an event they may not understand, but will never forget.

As evening approached, we had to re-enter the church because there was a growing concern for us not to be outside after dark that day. The group leaders reaffirmed the goals set earlier that day and closed with a prayer and ended it by saying "Newburgh, we will be back."

On that day in December, enemies discounted their differences and friends were made from strangers. I felt a special bond with everyone I met that day and Tawana Brawley will always have a special place in my heart. ♦

Send your
Opinions and
Letters to
THE PAPER

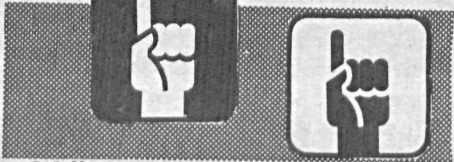
So I just automatically walked over to my bag pulled out all of them books, then started talking about where real scriptures come from.

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were musicians & gospel singers, the honorees, & us two poets.

So it happens that our turn comes up, & Poet Please (who, by the way, is really one mean blues poet) got up first. Before reading, however, Please got into this rap about perfect english – how we got no bidnez misusing & misspelling the language cuz the word is too powerfully important; cuz we suffer oppression by not being in complete control of our language skills; & cuz perfect english allows us access to the world beyond the community.

Now, I understood where the poet was coming from with that California attitude some call cool, but those remarks turned into a lecture & the lecture into a chastisement on the grounds that we wrong for using 'be' the way we do ("be fresh"; "be kicking"; "be busting it out").

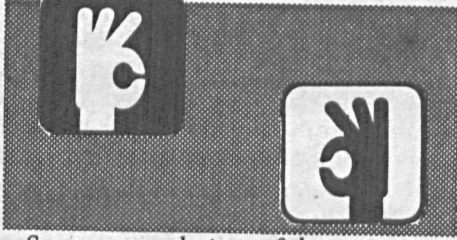


Well, I was next & got busted with this: (1) if I say nothing, at least by way of response, then that would mean that I support what was said, why it was said, & how it was said & you gotta understand that it's never one or the other; there be always three sides minimum to every question we confront – what, how, & why. While I was cool with the 'why' part, I disagreed with the 'what,' & did not appreciate the 'how'; (2) if I'm not careful with what I say, then it's going to look like I'm publicly gunning for Please, which accusation is unfair to proper dialogue – you see, I love language & a good debate, an honest exchange & a mean argument, cause that's how we get next to the truth in all its nakedness. Like it lay! But there be those who believe that arguing means putting down & that's what makes it unfair, because then we can't talk(!); & (3) if I be too cool, then whatever impact Please might have made on the folks present would linger longer than our proper need to understand both the issue at hand (the art & power of language), & the roots of that issue (how we actually come to learn language). & then I had to consider the consequences inside this issue: once again somebody's gonna make the victim look like the criminal, which is always a great injustice to good, clear thinking.

It happened that I had brought along a whole load of small press books for general display purposes – books that were written & published by several African American & Puerto Rican writers & publishers. So, I just automatically walked over to my bag, pulled out all them books, then started talking about where the real scriptures come from; how our literature has always been out here on its own terms; how each of us be about the serious care of our own sense of beauty through the earthy/earthly ways we be using language. & then I began my recital with one of my 'we be' poems to show how you can do whatever you in charge of & it still be cooking & stewing & smoking.

For a moment. Go back to the opening of this article. Check out the way Sekou runs the entire story in just five lines; note how those five lines intone that real deal earthy sense of language to say it all; what does a "beerglass street" look & smell like; how does that "silk-jumble talk" sound; what kind of strut or stride do you get with & through that

"long-shoe walk" – remember what we used to call roach killers? Brethren, even those three question marks are telling you to bust that phrase ("say whaaaaat") all the way out.



So you see, whatever & however you would will, it is good, s long as you care, as long as you search out what's inside everything that we call life. After all, that's how "hep" (we say, 'hip') & "ain't" & "tain't" & "tip" & "dip" got into the language. . . through life & the struggles in life.

No Names Please was correct in focusing on the power, beauty, art of language, but cut the argument short by sidestepping the politics in language. Any language, every idiom, bares its power, & every word has the capacity to nurture, distort, & destroy us. Check out the words, love & hate & indifference! Check out handsome, lascivious, ugly! Check out 'you can't' & 'you better not' & 'don't you dare' think for yourself. We can be/are shaped by the word. & in addition to the beauty & art of a phrase, there is also a politic, a perspective, a hidden agenda that comes with that shape.

How did you learn the language you use? What politic was at work in giving each word its meaning? Look at Black & white. Who said he was white & we were Black? What are the values attached to each one? Like. . . gloomy, dark, dingy, colored, black, white, bright, light, right. There are values here with each of these words designed to break & bend you into serving those other-than-yourself. There's a butchery to the heart here, a ruination of the spirit rapping us into slaves on low wage.

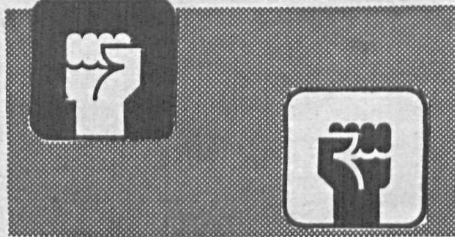
"There ain't nothing more treacherous than a mean word weaponed against our psyches."

But the real deal here, however, is not as savage as the white man's heaven built atop a Black man's hell. You see, everybody, every form of life on this planet needs this element we call carbon. Without carbon you & plants & water just don't be, period. Because of the sun's rays the skin, the flesh, has to be protected from (check it out) Black-light – the black (they call it 'ultraviolet') rays through which the sun's energy gets here are too poisonous or detrimental to life (us). The earth has this ozone layer (like a halo) around it to filter out those rays. Similarly, our skins have this carbon chemical that also acts like a filter. We call this melanin. The more concentration of melanin you have, the (quote/unquote) darker you gonna look. The less concentration of melanin, the (quote/unquote) lighter you gonna look. But we ALL need equal protection. Come to find out, the hair on your body does the same job that the melanin does. Lighter skinned people (from the mountains & the north) with less concentrations of melanin have more hair to make up the deficiency. Darker skinned people (from the valleys & forests) have less hair because they have more melanin. This is the real deal. Racism & racialism ain' nothing more than a game, though deadly it be.

a congame nevertheless. They want me to stay in my place, which means to work only for them & hate myself in the process.

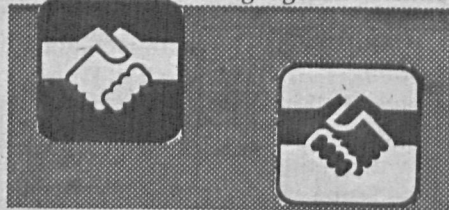
The gun is bad enough, the whip & bomb just as deadly. But there ain't nothing more treacherous than a mean word weaponed against our psyches (our spirits). All of it is at work to keep us from thinking. You see, because I said you ugly, & said it enough times, & printed it in books, & aired it on t.v., & then showed you what I mean by pretty, even if you don't want to, even if you say you know better, you'll learn to believe it. You'll doubt yourself (the greatest enemy you got is doubt). You'll straighten your hair, cream dye your skin, marry lighter, & change your clothes & manners just to feel a little closer to that ME who conquered, raped, & enslaved us for his benefit, his interests. & it's all in our language: blackmail instead of whitemail, black arts instead of spiritualism, a black dog instead of a white butcher.

You see. When we get into a rap just about the art of language, we get caught up in a crossfire between right & wrong usage at the direct expense of ignoring what is real & actual in the way we



learn. & the fact is that there is no real correct way of using any language simply because every one of us learns language in a different way. It all depends upon where you at, who you are, how you were taught, where you place your stress (which is what they mean with the word, colloquial), & who taught you, since your own folk will teach you better than your enemies can ever. & you got to see that learning & growing is a particular, unique, & personal process.

People who are invaded & conquered, for example, are not sent to schools. They're usually not even permitted to learn to read unless they come from the upper elite of their own society. The vast majority of us here are actually misedumacated, just like the vast majority of our ancients were forced by gun & whip to learn only what the conqueror wanted them to know in order to remain conquered, in order to remain subservient to the conqueror's needs, in order to remain the slaves of labor. People who are made to be the slaves of others are taught just enough of that new language to remain slaves. Understand, however, that at the same time the enslaved have their own language, which becomes the basis for trying to learn the conqueror's language while also trying to maintain some contact with that original language. The conflict



here allows for a mixture of words from both to produce a new language. They call this a hybrid – Creole, Patois, Pidgin English, Blackenglish, Spanglish – even though it develop its own lexicon & even though, come to find out, all languages go through this same process of mingling & breaking away.

Take english, for example – that is, before we recreated it. As its roots is a history of conquest & imposition & changes from the original language spoken in the land of the britons (or engle-land). Vikings, celts, jutes, scots, romans, angles, saxons (germans), normans (french) all took their turns conquering & imposing their idioms upon the worker, the esne, the slave-

We bebop our way through tongue & soul & rhythm thought. Dance with words that speak to us direct.

serf. & all of them went into developing what we today recognize as english.

Once the british themselves murder & rape their way into a position of world power, all of their "newly acquired colonies" become subet to a british will, which included the destruction of other people's social (cultural) imperatives & books(!), & the imposition of a british way of doing business. Yet, everywhere that english is spoken it is mixed into & with a national (local) language.

So roughly about 200 years ago some scholars began exchanging notes on how to STANDARDIZE the language so that one consistent set of rules could be used throughout the entire (ahah!) british world. & these scholarly butchers of the written worked out a system (sound grammatical construction) that all the whitefolk running the colonies could agree with. It wasn't until after that they let us into their schools, but not to teach us about ourselves in relation to our own realities & needs, but rather to reach us how to be like them, talk, smell, act, look like them. Tricking us into denying (negating) our own sense of beauty, & therein to remain secondary & peripheral to them, which, in itself, is an aberration of our humanity & a distortion to life. How can you expect me to be like you when I'm already me!

& you see, this has been our point of contention: resistance to this imposition of language. Constantly we dare to recreate words & tales despite the fact that we come into the study of language under the whip of whitened values. & we resist them too. Here, for example, we bebop our way through tongue & soul & rhythm thought. Dance with words that speak to us direct. If you don't read nothing else, you just go to get next to these: THERE IS A RIVER, by Vincent Harding; THE SOULS OF BLACKFOLK, by W.E.B. DuBois; YOUNGBLOOD, & THE COTILLION, both by John Oliver Killens; THE AUTOBIOGRAPHY OF MALCOLM X; & if you wanna get bad, at least BLACK SKINS, WHITE MASKS, by Frantz Fanon; THE MEMOIRS OF BERNARDO VEGA; & Pedro Pietri's PUERTO RICAN OBITUARY – if nothing else, you just got to get these for your children's sanity, as well, so you can immediately see how we hone language in search of truth.

But not all of us can be as heavy as these cats. Too busy trying to get that food on the table, sometimes even too crooked to care, often just trying to find our way. Take me, for example. I was born in Brooklyn. Come from Puerto Rican parents. Raised in the Marcy Projects. Went to school on Throop &

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Tribute to Three

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needed in the Caribbean in the 1980's, a time when the region was experiencing an upsurge of right-winged leaders ranging from Seaga and Simmonds in the north, to Charles and Adams in the south. The swearing in of Ronald Reagan, in January of 1981, as president of the United States of America, immediately proved to be another test of the comrade leader's mettle, as Grenada instantly became a target of US aggression and distabilization tactics.

It was no surprise, then, when a plane carrying Samora Machele was mysteriously "brought down" over South Africa on October 17, 1987.

That the South African military was responsible for the incident is more than just speculation. . . . Needless to say, there were no survivors in the crash.

Against incredible odds, Bishop was able to chart a course of development for Grenada, which unlike many developmental programmes in the Caribbean, secured the best interests of the island, rather than the political interests of Washington, D.C. As a result, the Reagan administration introduced Grenada [population 110,000] to the American public, as a military threat to US security.

After only four-and-a-half years of revolution, however, internal problems within the PRG lead to the brutal assassination of Comrade Bishop and several other members of the government on October 19, 1983. The turmoil that resulted presented the United States with the pretext for launching a military invasion of Grenada six days later, on October 25.

During his tenure as prime minister, Bishop had established valuable links with various African territories such as Mozambique, and the then prime minister, Samora Machele, paid a visit to Grenada in 1982. Comrade Machele himself had come to power when the *Front for the Liberation of Mozambique* (FRELIMO), founded in 1962, finally achieved independence for that country on June 25, 1975.

The FRELIMO struggle had escalated into a full scale war against imperialist Portugal in September 1964, and by 1968, Samora Moises Machele and emerged as the Comander of its military wing. By 1973, the Portuguese were being assisted by S. Rhodesia, apartheid S. Africa, the US through NATO, and other western nations. Nonetheless, the will of the people to be free prevailed and the liberated Mozambique immediately provided a sanctuary for the Zimbabwean liberation movements and the *African National Congress* (ANC). Such were the commitment and

dedication of Comrade Machele.

It was no surprise, then, when a plane carrying Samora Machele was mysteriously brought down over S. Africa on October 17, 1987. That the S. African military was responsible for the incident, is more than just speculation. However, the Pretoria regime is unwilling to co-operate in the investigation. Needless to say, there were no survivors in the crash.

Bishop and Machele attended the New Delhi Summit Conference of the Nonaligned Movement from March 7 to 12 in 1983. There, they came into contact with Comrade Thomas Sankara. In 1969, Sankara had graduated after three years of military preparatory school in Ouagadougou, and entered the military academy in Madagascar the following year. Immediately, his military expertise was directed towards freeing his country from the neo-colonialism that had set in since Upper Volta had attained official independence from France on August 5, 1960.

Sankara, the newly designated prime minister of the West African country of Upper Volta, was appointed in January 1983 by the *Council for the Salvation of the People* (CSP), although he did not participate in the CSP coup that toppled the *Military Committee for the Enhancement of National Progress* (CMRPN). He had earlier been arrested after resigning from the CMRPN the year before.

In May, Sankara was again arrested when some members of the CSP staged another coup. Within a week, however, a resistance movement by Blaise Compaoré, Sankara's right-hand man, brought thousands unto the streets to demand the Comrade's release. Sankara was subsequently placed under house arrest from where he was freed by Compaoré and about 250 others. This move resulted in the overthrow of the CSP and Sankara was once again designated prime minister by the *National Council of the Revolution* (CNR) that took office.

Thomas Sankara immediately embarked on a programme of social and economic reconstruction which was admired by the progressive world, but scorned by the forces of imperialism. On August 4, 1984, Upper Volta was renamed *Burkina Faso* [land of upright men] to mark the first anniversary of the socialist revolution. Just over a year later, however, the imperialist reacted and Burkina Faso was bombed by Malian planes.

Bourkina Faso survived this first attack by the imperialist only to have its revolution brought to an abrupt end on October 15, 1987, when Comrade Thomas Sankara, along with several of his ministers, was assassinated in a counterrevolutionary coup lead by Compaoré. As was the case in Grenada, the revolutionary process was subsequently reversed and a neo-fasist, right-winged puppet administration was set up.

The killings of Bishop, Machel and Sankara represent major setbacks in the struggle against capitalist exploitation of the Third World. Their deaths also show the extent to which the imperialists would go in order to impose their will and expand their sphere of political and economic control. In the face of this aggression, we hope that the lives and works of those who have gone before, would serve as the inspiration for us to carry on. ♦

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STUDENT AFFAIRS

Nigerian Students Organization: A Rebirth

By Ikechukwu Agbim

Nigeria, the most wealthy and populous country in Black Africa, gained independence from colonial rule on October 1, 1960; a date which has ever since been remembered by all her 95 million people. Since Independence, the country has been through a lot of turbulence, in search for an effective political ideology to hold together her vast cultural and economic resources. The Nigerian Civil War, became the most devastating incident in the country's political and economic history.

Today, Nigerians have grown more aware of the need to be united primarily as a result of the lessons of the civil war; and as a consequence of the deteriorating state of the national economy. Both at home and abroad, this awareness of the ailing state of the economy, has led to a "coming together" of Nigerians to discuss the issues which face the country and perhaps also to suggest ways of improving conditions.

Some fifteen years ago, the Association of Nigerian Students in the United States was formed to bind together and protect the interests of the students. This national union comprised of bodies of Nigerian Student Organizations from colleges and institutions of higher learning in the U.S. and Canada and has biannual meetings hosted by different branches.

The City College chapter of this national union has been rather dead for the past two semesters; it was not until this fall that fresh attempts were made to reactivate the once active organization. The organizations was formed

among other things to cater for and protect the common interests of the student to promote and radiate African cultural awareness, and to provide a forum for discussion of national affairs.

In view of some of these motives, and event to commemorate the Nigerian Independence was held on Friday 14th of October. Speakers were invited to throw light on some topics, among these were Mr. Osuagwu (Nigerian Consul), Professor Small (CCNY), Mr. Utti (CCNY), Professor Uwazurike (CCNY), and Professor Jeffries (CCNY). This became the first formal event to be organized by the reborn organization. In the future, the organization plans to have other similar functions including lectures & symposia, film shows, etc. for the propagation of its goals.

Already active offices have been created and offices elected. As of October 20, 1988 the elected members of the executive body are: Ogar Andorbe (president), Ikechukwu Agbim (vice president), Uhuoma Alobie (secretary), Chioi Alobie (treasurer), Oladapa Majekudimni (provost), Onyinye Nwankpa (P.R.O.).

Student Activity Fees

Constituency	Finley		Student Government	Athletics	NYPIRG	Media	Child Care	Safety Svcs.	Health Svcs.
	Current	Proposed							
Undergrad Day F/T	\$13.00	20.80	5.85	15.00	2.00	2.50	2.00	1.00	6.00
Undergrad Day P/T	7.00	11.20	5.85	5.00	2.00	2.50	2.00	1.00	6.00
Undergrad Eve F/T	9.00	14.20	10.85	2.00	-	2.00	-	-	-
Undergrad Eve P/T	4.00	6.40	8.85	-	-	2.00	-	-	-
Non-degree F/T	7.00	11.20	10.85	2.00	-	2.00	-	-	-
Non-degree P/T	2.00	3.20	8.85	-	-	2.00	-	-	-
Graduate F/T	4.00	6.40	4.85	-	-	2.50	2.00	-	-
Graduate P/T	4.00	6.40	4.85	-	-	2.50	2.00	-	-
Summer	4.00/10.00		-	-	-	-	-	-	-

Free South Africa A New Column

By Thandi Ramokgopa

With the next issue, THE PAPER will introduce a new column, "FREE SOUTH AFRICA." We are establishing this column in the hopes of increasing the City College community's understanding of the South African liberation

struggle and its relationship to international issues. It is envisaged that the column will be a permanent feature of THE PAPER, and that it will provide an opportunity for the City College community to contribute and share ideas with the many South African students at the College. The dependence of South African students on the international community cannot be overemphasised. Young South Africans who have been denied a proper education in the land of their birth are entirely dependent on institutions like the City College for the advancement of their education. This is the education that will enable them to prepare for a better living in the future free and democratic South Africa.

We look forward to your contributions to the column and we hope the College community will gain from it.

CAMPUS AFFAIRS

A Community Without Law

By Laquasia Dodson

For approximately three years the City College Community has been without on campus legal advisement. The fact is that the Legal Aid Office located in the North Academic center in room 1/105 is supposed to be rendering legal advisement to City College students.

Students should ask themselves if they've ever felt that their rights were violated or that they've been treated improperly or unjustly. You might have legal grounds for an appeal or some sort of legal action, but you can't know this unless there is a Legal Aid Officer in the office to give advice.

According to Mr. Ed Evans, Director of the Finley Student Center, the office has not been functional because of the difficulties in finding a lawyer for the position. It has been proposed that by allowing Urban Legal Studies students to work the office, under the supervision of Mr. J. Charles, giving nonprofessional advisement and referral service might be the first step in reopening the much needed office.

As students of this college, we must demand that much needed services are available. Mere discussion of solving problems is not enough. Students must assert pressure on those who we elect to

represent us and others who are appointed to work for us. The action students should take now is to complain verbally and in writing to media, student governments, and other authoritative figures to ensure that this problem and others are solved.

An Athletic Stadium

By Andre Berryhill

If you have ever wandered to the southern portion of the Campus, you would see a gravel-hard, terribly-conditioned athletic field whose only agricultural gain seems to be rock-growing. Well, starting next Spring and ending in the summer of 1990, that field will be transformed into a modern Sporting Complex that will have no rival throughout the CUNY system.

The new facility will be named The Herman Goldman Outdoor Center for Sports and Recreation in honor of

former CCNY student and 1901 class president, Herman Goldman.

The new field will consist of a regulation size field with an artificial surface large enough to accommodate soccer, baseball, lacrosse and women's softball.

A 400 meter, 8 lane, all weather, NCAA regulation competitive track will be built around the perimeter of the field. Areas will also be provided for other events such as pole-vaulting and the long jump.

The Herman Goldman Center will have bleachers seating with a capacity of up to 2500 spectators, a lighting system that will permit night games and a modern public address system.

The Herman Goldman Center will also be open to the public for community use. It has not been determined whether the Complex will be rented out to private organizations, which has been the case with other facilities here at CCNY, but it has been learned that CCNY will share the Center with A. Phillip Randolph High School.

For years now, school officials have talked about rebuilding South Campus, but the main obstacle in their path was funds. The State of New York was giving

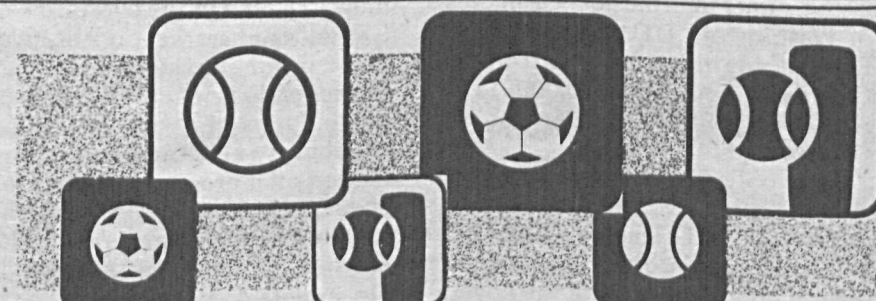
CCNY 2.8 million dollars if they could match that offer on a one-to-one basis. CCNY was having trouble matching that offer until Herman Goldman stepped in and donated 1. million dollars to the school.

Herman Goldman was a prominent New York City attorney, tax expert and philanthropist. His charitable donations helped construct some of the well known places in New York, among them Lincoln Center for the Performing Arts, the Hebrew Home for the Aged, and Mount Sinai Hospital.

He died in 1968 at the age of 87.

While at City College, besides being class president in 1901, he was very active in the sports program. He was on CCNY's Baseball, Hockey, Lacrosse and Tennis Association as well as being the treasurer of the Indoor Games Organization. He also served on the Fencing and Golf Clubs.

Abel Bainson and Associates, a landscape design firm, has been given the task of transforming that gravel-hard terrain into a modern sportinc complex.



A New Beginning for the Urban Legal Studies Program

By Amado Silvestre

Prof. Haywood Burn's departure last year to be Dean at CUNY Law School at Queens College, created the vacancy of Director of the Urban Legal Studies Program. He had been director of Urban Legal Studies since 1977, and Prof. Leora Mosston was the Deputy Director.

A committee was established to look for a suitable replacement. The committee, who's chairman was Prof. Scobie of the Black Studies dept. began to receive applications in April of this year, and the scrutinizing process began near the end of May. The committee was composed of various department heads including the Political Science department. One ULS student - Rafaelina Rodriguez, was also part of the committee. The whole process was not a smooth one. There were two sides in conflict as to who should fill this position. One side wanted the position to be filled by the deputy director and others wanted someone new to take over.

The committee settled on four finalists, their credentials were sent to President Harleston and his decision was to give the job to Prof. Francis Torrell. The President interviewed each candidate before making his final decision. Prof. Torrell was head of the Business dept. at Bronx Community College.

Some students were outraged. They felt that the Deputy Director Prof. Mosston should have had the position, since she has been there for a long time. Other ULS students were angry because Prof. Mosston did not get the position for other reasons. Ms. Tracey Connors saw it as "reverse discrimination." She felt that Prof. Torrell got the position only because he's black and that Prof. Mosston did not get the position because she is white.

Another student (who wished to remain anonymous) felt that it was the fault of the Political Science department. She said the Political Science department is full of conservatives and they put pressure on President Harleston and the Search Committee to come up with a conservative.

Third year ULS representative, Kerin Kelly is also concerned that "this person coming in from the outside, and with a military background can lead the program away from what it was set up for."

Finally, some female students saw the decision as sexist, feeling maybe Prof. Torrell got the position because he's a man and Prof. Mosston didn't get it because she's a woman.

Contrasting opinions were expressed by students who were happy with the new director being given the job, but they didn't want to be quoted for fear of "their school records disappearing, not being able to get letters of recommendations, or not being given passing grades." The reason why they were happy with the change "of the regime" was because they want to see changes in the following areas:

- 1) A distribution of funds that are not "geared only to the annual pilgrimage of the Women and The Law Conference."
- 2) An increase in the admission of more Black males who are "serious about

working in the minority communities and don't act like Roy Innis and Uncle Tom."

- 3) An improvement in the "quality of teacher's and not this hiring of cronies who are not qualified to teach."

Despite the differences of both sides, one thing was clear: They want to know more about Professor Torrell. Ronald Elumn, one Urban Legal Studies student went to interview Professor Torrell to see what he had to say regarding all the issues that concern ULS students.

Q: "Could you tell us a little bit about your background?"

A: "I'm 48 years old, I attended high school upstate. Graduated in 1958 and went on to study Chemical Engineering on a scholarship to Toledo, Ohio. I also was in the Reserve Officers Training Corps program. My uncles were all military guys, so they had an influence in my joining the Army. In those days, Blacks in the military were put into teaching, clergy or administration. Eventually, I became Second Lieutenant, served in Europe and was in Vietnam for seven years. As I looked at the social unrest in the United States due to the war in Vietnam, the struggles for civil rights, and the assassination of Dr. King and Robert Kennedy, I decided to become a lawyer. I was accepted at Columbia University School of Law. After law school, I went to work for the law firm, Shearman and Sterling. After that, I went to work for myself for six years practicing Civil Law. I applied for a teaching position at Bronx Community College and got it in 1982, and in May 1987 I became head of the Business department. I saw the ad in the newspaper for the position of Director of ULS, applied and to my surprise I got the position."

Q: "In light of your background how do you feel it will help you run the ULS program effectively?"

A: "I think the program as conceived is a wonderful program for the purpose of future lawyers to be trained to serve humanity. The Judicial system is really accessible only to those who have money. So given my broad experience that I've dealt with a lot of legal issues, I have dealt and worked extensively with people. I plan to make sure the goal of the program and its students is to train to serve humanity as opposed to training people to serve the affluent."

Q: "Do you have any staff personell of your own that you are bringing into the program?"

A: "Right now, no. I have no plans of bringing anyone."

Q: "Some students feel that because of your military background you may transfer that to the college atmosphere. Do you feel that their fears are justified?"

A: "Well I'm a Lawyer first and a teacher, but if my military side comes out it will

only be that I'm serious."

Q: "In the last five years, no Black males have graduated from the ULS program. What will you do to rectify that?"

A: "I will take a close look at how many Black males come into the program and keep track of what happens to them. If Black males come in and don't graduate then something is wrong either in advising them or in the way they are monitored as to academic progress. There are a lot of reasons that can cause a student to just given up, so I would investigate and see what is wrong. If the problem is that none are applying than something is wrong in the admissions process."

Q: "You know what the ULS program is all about. Do you intend to change it in some way or keep it as it is?"

A: "It's very hard for me to talk about any changes without first looking up close at the program as it's operating but obviously changes won't be made in the goals of the program."

Q: "Do you see any hurdles or challenges

ahead when you take over?"

A: "I see difficulties only in the sense that when somebody comes in from the outside there is usually some resistance. But I believe that once the student's see that decisions are made based on facts then the resistance dissipates; but the transition period is the most difficult."

Q: "Are there any immediate changes that you see as having to make immediately for the benefit of the program?"

A: "I don't like the look of the ULS space, I think it could look better, It's also confining and limited. I also believe the students should have an up to date Law Library."

Q: "Are there any long term goals you see as wanting to establish in the program?"

A: "My primary goal is for our ULS students to excel, to feel comfortable in the legal world and be the best so that they're able to stand up to anyone. Because, if you know what you're doing then you're set." ♦

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The Political Realm

The Latino Vote

By Cindy E. Rodriguez

Puerto Ricans and other Latinos remain at the same level of extreme underrepresentation in major elective public offices after the September 15th Primaries.

For over a decade, the number of Puerto Ricans and other Latinos holding major elected public office in the City Council, Borough Presidency, State legislature; and in Congress has remained at only eleven in total. The number of Puertorriqueños and Latinos in New York government has remained this way for ten years despite a dramatic growth in the city's Latino population of an estimated 30.4 percent between 1980 and 1987. Unless there are some major upsets in the general elections on November 8th, this will mean that although an estimated 24.9 percent of the city's population in 1987 was comprised of Latinos, Latinos will continue to be underrepresented.

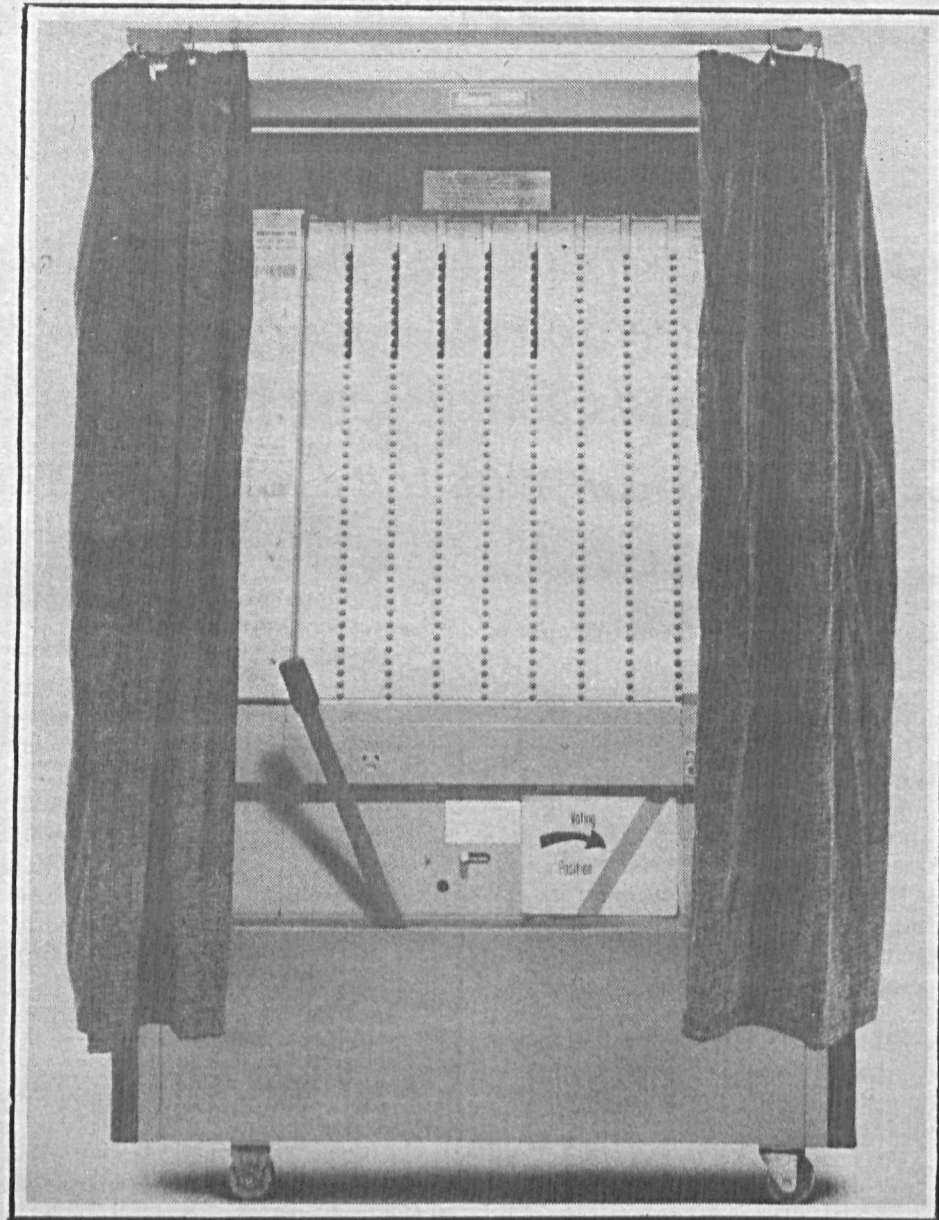
As it stands, Latinos will make up only 7.1 percent of the city's delegation to the U.S. House of Representatives; 8.0 percent of the city's delegation to the State Senate; 6.7 percent of the city's delegation to the State Assembly; 8.6 percent of the total City Councilmembers; and have 9.1 percent of the votes in the Board of Estimate, according to a study made by the Institute for Puerto Rican Policy.

"Unfortunately, those few Puerto Ricans and other Latinos we do have in these positions are largely ineffective

political leaders, apparently satisfied with the status quo," Angelo Falcón, another of the study and president of the Institute for Puerto Rican Policy. "This degree of Puerto Rican/Latino exclusion from the political process is extremely unhealthy for New York [Latinos] and needs to be urgently addressed by political and community leaders," Falcón said.

Of the 66 candidates running in the 29 primaries that were contested on September 15, 1988, 12 were Puerto Rican or other Latinos (the study did not specify which other Latinos) and were 18.2 percent of the total. Three Puerto Ricans ran for congress (against each other), six ran for the State Senate, and one for the Bronx County District Attorney. Of these 12, two were Latinos continuing the pattern of female underrepresentation.

"Our analysis of the recent local pri-



maries indicates that the stereotype of Puerto Ricans and other Latinos as politically apathetic and indifferent is just that, a simplistic stereotype," Falcón said. "It reveals a need to take a more sophisticated view of the role of the Puerto Rican/Latino voter in New York City elections, given the dramatic growth in the size of this community, averaging more than four percent annually, and the new realities of the evolution of New York in the 1980's as a 'majority minority' city," Falcón added.

Peoples Interests at Stake

By Laquasia Dodson

Democratic Presidential Candidate,

Michael Dukakis, has betrayed the masses of Black voters. He has painted himself as a liberal, while he selects Lloyd Bentsen, a conservative, as his running mate. Michael Dukakis has proven that the Democratic Party is controlled by the same forces that control the Republican Party. He has made it very clear to Black and other disenfranchised people that the Democratic Party should not be viewed as a vehicle to empowerment.

The Democratic Party has continuously failed to articulate the social vision of the African American, who for years has been its loyal supporter.

African Americans must not continue to feel a sense of dependency on a party that promises much but gives nothing. We must lay our agenda on the table and support the party that has proven to be a true representative of that vision.

Dr. Lenora Fulani, of the Harlem

based New Alliance Party, has expressed her feeling to the actions taken by the Democratic Party and is now taking a stand against the party. Dr. Fulani is an independent presidential candidate. She will be the first Black woman candidate to appear on the Presidential ballot in all 50 states and the District of Columbia. Her chief objective is to "dump Dukakis." She states that we have to dump our dependence on the two-party system. The way to do this in '88, she explains, is to defeat the Democratic Party which needs the Black vote to win the White House. "If we defeat Michael Dukakis, the party will realize that the Black vote is not one that can sit back and collect while they cater to the more backward element of the party.

African Americans must begin to use our voting power effectively. This proves to the Democratic Party and any other party, that expects our vote, that we as a people have risen our political consciousness and will not tolerate promises without action. Dr. Lenora Fulani opens the way for African Americans and other disenfranchised people in America to be heard. Her candidacy is important because it gives African Americans a chance to prove that we are moving toward independence.

Vote for Fulani in November because we have an agenda that will not be denied!

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HOW TO USE THE VOTING MACHINE

1. Pull the large red handle to the right to close the curtain. Do not touch large red handle again until you finish selecting.

2. Move the lever down next to the candidate you want. An "X" will appear. If you make a mistake, move the lever back and select the one you want.

3. When you finish selecting, leave the levers down and pull the large red handle all the way to the left. The levers will return to their original position and your vote will be counted.

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CULTURAL MANIFESTATIONS

Camdonblé O Macumba

By José Vasquez

Algunos le llaman Macaumba pero ese no es su verdadero nombre, sino Cambonblé. El Camdonblé fue traído al Brasil por los esclavos africanos, que en su mayor parte procedían de la región oeste del Africa, donde dominaban los Yorubas.

Los esclavos llevaron al Brasil sus costumbres y también sus dioses, a los que se aferraban desesperadamente en aquellas horas de terror que les tocaba vivir. En secreto — porque estaba prohibido adorar dioses extraños — rendían culto a Olorún, el dios supremo; las diosas de los ríos, Oshún y Oyá; a Ogún, dios de la guerra y de los trabajos en metal; a Shangó el dios del trueno y sobre todo a Yemayá, a la que llamaban y siguen llamando Yemanjá, la diosa de los mares, así como a otros muchos dioses del panteón yoruba.

Los esclavos que llegaron a Brazil sentían una predilección absoluta por Yemanjá, "diosa y madre de todas las aguas," pues consideraban que los que habían sobrevivido al viaje azaroso en el barco del tratante en esclavos, lo debían a la diosa, que siempre reparte bendiciones sobre todos los que enfrentan a navegación incierta. Así, Yemanjá llegó a ser dentro del Camdonblé, la nueva religión formada en el Brasil basándose en la antigua religión yoruba, tan importante como el dios supremo Olorún.

A su llegada al Brasil, los esclavos eran automáticamente bautizados por los sacerdotes y eran obligados a asistir a la misa por sus amos portugueses. ¿Qué ocurrió entonces? Lo que sucede habitualmente en estos casos. El mismo fenómeno de siempre: que los esclavos, comenzaron a identificar a sus dioses u Orishas, con algunos de los santos católicos. Veamos:

OLORUN, dios supremo en la religión Yoruba, fué identificado con DIOS.

OXALA (u Obatalá) dios de la pureza, fue identificado como JESUS.

YEMANJA (o Yemayá) la bondadosa diosa de las aguas, pasó a ser la VIRGEN MARIA.

SHANGO (o Changó) se convirtió en SAN GERONIMO.

OSHUN fue para los esclavos SANTA BARBARA.

OGUN se convirtió en SAN JORGE.

Y así, casi todos los dioses yorubas se identificaron con un santo católico.

El Camdonblé adquirió con el pasar del tiempo más fuerza, porque esta religión, basada en la religión yoruba que trajeron los antecesores de los actuales esclavos, era una forma de esperanza, de redención. El Camdonblé lograba milagros asombrosos.

Fue tal el poder de Cambonblé que los esclavistas y las autoridades trataron de suprimirlo, considerando que era peligroso y temiendo una sublevación. Pero finalmente todos se convencieron de que los esclavos, si bien adoraban a sus Orishas o santos, también amaban a los santos católicos y adoraban a Dios y a la Virgen María. Para colmo, muchos dueños de esclavos tuvieron hijos con las esclavas e insensiblemente, influenciados por sus amantes o por sus

hijos, fueron admitiendo el Camdonblé como solución religiosa. Muchas veces, en momentos de desesperación, pedían con profunda unción a los Orishas de sus esclavos algún milagro. Muchas mujeres blancas, numerosos aristócratas, que en público despreciaban a los esclavos y censuraban sus danzas religiosas, sus toques de tambores y sus dioses, en secreto también eran devotos de tales dioses.

En el año de 1940, las autoridades decidieron que el Cambonblé era inofensivo. Entonces surgió el primer templo en honor de los Orishas africanos. Fué el templo fundado en la ciudad de Salvador, por tres negras libertas que eran sacerdotisas del culto.

Pronto, otros templos fueron establecidos. Y en la actualidad pasa de 200 el número de templos consagrados al Camdonblé en el Brasil. Dichos templos están constituidos por un largo salón en el cual se pueden bailar las danzas rituales al compás de los tambores.

La práctica o culto del Camdonblé se basa precisamente en la posesión de sus adoradores por los dioses o diosas.

Los actos de posesión ocurren siempre de un modo espectacular. Luego de un largo ritual en el que oficia la sacerdotisa al compás de los tambores, los creyentes bailan siguiendo los golpes del tambor. A menudo se escucha un grito, en medio de aquel tenso ambiente de excitada religiosidad. Uno por uno, la sacerdotisa que es como una madre para todos ellos, los va llamando. Y uno a uno, van dejando de bailar, se ponen rígidos, lloran, gritan, se estremecen. Y ocurren verdaderos actos de posesión.

Apenas es poseído, el adepto al Camdonblé sufre un cambio total en su aspecto físico y en sus movimientos. Así por ejemplo, la persona poseída por SHANGO se convierte en un ser agresivo, retador, muy valiente. Si por ejemplo, una mujer es poseída por el VIEJO ESCLAVO NEGRO, figura muy venerada en el Camdonblé, la mujer se inclina, y camina con dificultad, como si padeciera de artritis. Luego buscará una pipa. Y aunque nunca haya fumado, la hará sin que se le irrite la garganta provocándole tos. Luego, poseída por el bondadoso Orisha se dedicará a curar empleando el método que usa dicho dios: dando nasajes a los que padecen de reuma, o están inválidos. Y a veces, personas que por meses eran inválidas comienzan a caminar en medio del asombro y emoción de los presentes.

¿UMBANDA, RIVAL DEL Camdonblé?

Cuando el Espiritismo se extiende por todo el mundo y llegó al Brasil, alcanzó allí una enorme popularidad. Millones de brasileños se convirtieron en espiritistas.

Pero del mismo modo que se podía ser católico y adorar a los Orishas y sobre todo a Yemanjá, los brasileños pensaron que se podía ser espiritista sin dejar de militar activamente en el culto Camdonblé.

Ocurrió entonces algo que era inevitable: una fusión del espiritismo con el Camdonblé, y que es conocida con el nombre de UMBANDA. Se le atribuye

a un medium llamado Zelio de Moraes, el nacimiento de UMBANDA. Este medium, a menudo era poseído por un espíritu llamado Caboclo, quien afirmaba que el espiritismo y el Camdonblé constituían entre los dos, una religión perfecta. Y recomendaba que se tomaran los elementos positivos del espiritismo y del Camdonblé para fundar UMBANDA.

Umbanda tuvo muchos adeptos desde el principio. Sobre todo entre aquellos que no querían acercarse al Camdonblé por considerarlo propio de la gente de baja condición social. Umbanda es hoy día la religión de más de tres millones de brasileños.

Actualmente existen más de 50 mil templos Umbandas en el Brasil. Los hay muy humildes y también muy ricos. La mayor parte de ellos, ayudan a sus adoradores. Y los de más recursos mantienen clínicas para atender a los enfermos.

El culto en los templos Umbanda comienza con una oración a Dios, pidiéndole guía espiritual. Cientos de varillas impregnan el ambiente con el fuerte olor a incienso. Luego los tambores comienzan a sonar y los miembros de la congregación religiosa entonan himnos. Cada himno, cada golpe de tambor es privativo de un santo. Cuando se invoca un santo, éste baja y se posesiona, o "se monta" sobre alguno de los creyentes. Los poseídos por los dioses, son capaces de destruir vasos de cristal con las manos, sin herirse, de beber — aunque no sean tomadores habituales — una botella de aguardiente sin emborracharse o de caminar sobre carbones encendidos sin quemarse.

El acto de posesión tiene dos propósitos. La persona poseída o "montada" por el dios al que ha pedido ayuda, se libra de padecimientos, de preocupaciones, de depresiones o de males, a veces diagnosticados como incurables. El segundo propósito de la posesión es que el Orisha o dios, la dé consejos a la per-

sona poseída o a los presentes — a través del poseso — acerca de sus problemas o el de los asistentes y cuál es el mejor medio para resolverlos.

Veamos un ejemplo: una mujer poseída por Oshún ha ido al templo a pedir ayuda, porque su esposo prefiere a otra. Cuando Oshún se le "monta", la devota deja de sufrir y de preocuparse. Entonces Oshún le aconseja por ejemplo, que se vista más a la moda, que cambie sus peinados, que utilice determinados perfumes, que cuide más el hogar. Y finalmente le dice que fabrique o prepare un hechizo (al que llaman DESPACHO) para recobrar a la persona amada. El "Despacho" puede ser el siguiente: que consiga tres limas de uñas de su rival, los ate a una fotografía suya y a alguna otra pertenencia de la rival y que lo deje todo en la línea del ferrocarril, a la media noche. O quizás le diga que sacrifique un gallo negro y lo deje, amarrado con una cinta o lazo que pertenezca a la rival en la puerta de la casa de la enemiga. El marido infiel volverá de nuevo.

Los "Despachos" o hechizos preferidos, son aquellos que se hacen en honor de Yemanjá, la diosa de las aguas, la madre siempre buena. Cuando se desee algún bien, alguna protección de la diosa, o simplemente cuando se desea halagarla por las bondades que ha derramado sobre el devoto, se le envía un "Despacho".

El devoto va a la playa o a la orilla de un río, coloca allí una sábana blanca o una plancha blanca, enciende velas, y deja sobre la sábana o la plancha, los regalos que le hace a la diosa, tales como peines, joyas, etc. Las aguas del río, o las olas habrán de llevarse aquella ofrenda que Yemanjá recibirá y agradecerá y a cambio de ella, según opinan los devotos, los ruegos serán escuchados. El devoto no debe mirar hacia atrás cuando deja el "Despacho".

Continued on page 11

SON CAPACES LOS "CIRUJANOS" DEL CULTO UMBANDA DE LLEVAR A CABO SUS OPERACIONES&

Existe gran número de libros, ensayos y reportajes en torno a Arigó y otros cirujanos, capaces de realizar operaciones. También muy lejos del Brasil, en las Islas Filipinas, otros cirujanos que no saben nada del Camdonblé ni Umbanda, llevan a cabo asombrosas operaciones.

En otro capítulo de esta enciclopedia de divulgación popular, hablaremos de los cirujanos que operan con cuchillos, o con las manos, y al hacerlo, no brota sangre de las heridas de los pacientes ni les quedan cicatrices.



Langston Hughes Award to Be Given to Alice Walker Here at CCNY

Alice Walker, novelist, short story writer, essayist, poet, critic, editor, winner of the 1982 Pulitzer Prize and the American Book Award for her novel, *The Color Purple*, will receive the 1988 Langston Hughes Award at City College's 13th Annual Langston Hughes Festival on Saturday, November 19, 1988 at Aaron Davis Hall, 138th Street and Convent Avenue.

The award will be presented by City College President, Bernard W. Harleston during a program of tribute to Ms. Walker, concluding a three-day International Interdisciplinary Conference on Langston Hughes, November 17-19, at the College.

In addition to the Pulitzer Prize, she has received numerous fellowships, honors and awards, including a Guggenheim, a National Institute of Arts and Letters Award and The O'Henry Award for two of her short stories. Ms. Walker was born in Eatonton, Georgia, and attended Spelman College in Atlanta, graduating from Sarah Lawrence College in 1965. She has been a visiting professor at several universities, including Brandeis, Tougaloo, Yale and the University of California at Berkeley. She is the mother of one child, a daughter.

Ms. Walker, a long-time activist in many political movements, including Civil Rights, The Woman's Movement (Womanism), the Anti-Nuclear Movement, the Animal Rights Movement, and movements for Freedom, Peace and Justice in South Africa and Central America, is the author of *The Third Life of Granger Copeland*, *Meridian*, *The Color Purple*, and a recently completed fourth novel, as well as two collections of short stories (*In Love and Trouble* and *You Can't Keep a Good Woman Down*), four volumes of poetry (*Once, Revolutionary Petunias*, *Goodnight Willie Lee, I'll See You in the Morning*, and *Horses Make a Landscape Look More Beautiful*), two collections of essays (*In Search of Our Mother's Gardens* and *To Hell with Dying*), and a collection of the writings of Zora Neale Hurston (*I Love Myself When I Am Laughing and Then Again When I Am Looking Mean and Impressive*). Her work has been translated into 22 languages. In addition to her novel *The Color Purple*, which was the basis of a major motion picture in 1985, two other of her works have been the subject of films.

The Langston Hughes Award is presented each year to individuals who, in the tradition of Langston Hughes, have made distinguished contributions to the arts and letters.

Among previous recipients of the award are Ralph Ellison, James Baldwin, Gwendolyn Brooks, Toni Cade Bambara, Paule Marshall, Toni Morrison, Sterling A Brown, Margaret Walker Alexander, John Oliver Killens, and Dennis Brutus.

For further information and a complete schedule of activities during the 1988 Langston Hughes Festival and Conference, contact the College's Department of English (212-690-5408), Division of Humanities (212-690-8166), or Aaron Davis Hall (212-690-6900). ♦

Haitian Students Association

presents

Retirement Gala

for the Honorable

Dr. Edward Scobie

of the

BLACK STUDIES DEPT.

Date: Friday Nov. 4, 1988

Place: NAC 1/211

Time: 5:00 p.m.



ATREVETE EN EL '88

Latinos make up less than 6% of college students

The housing shortage in NYC has made it difficult for many CUNY students to continue their college education

Financial Aid Programs don't "assist" a lot of CUNY students

Use the power of the vote to elect officials who will fight for more comprehensive financial assistance programs for ALL CUNY students.

COMMONWEALTH OF PUERTO RICO

How to De-Socialize Black Youth in America

By Martial Bourand

For centuries there has been a conspiracy to eliminate the Black race. It doesn't take too much more than just common sense to figure out that in order to dismiss a species one has to destroy the male sex. By stripping the Black man of his manhood, pride, history and art, White America has successfully made our people victims of mental slavery. But the socialization is a subtle yet obvious one. It begins at a very young age in a factory called the public school system where our children are trained to glamourize Eurocentric philosophy, history, music and art and to despise their own heritage. In Dr. Carter Woodson's *The Mis-education of the Negro*, the socialization of Black youths in America is seen as a perfect tool of oppression. Woodson states, "By teaching the student that his Black face is a curse and that his struggle to change his condition is hopeless kills one's aspirations and dooms him to vagabondage and crime." He goes on to say, "the Negro is trained to think what is desired of him and, thus, making him of no service to himself or to the White race."

By the time the child reaches high school, he or she has already been conditioned to think that the White race is superior and responsible for all contributions to American history; the race is nothing more than just an enslaved people set free. This is why Black youths in general feel inferior. They have no knowledge of the power and

pride that once belonged to their ancestors. They are kept from seeing documents and films that prove how the African invented civilization; how the Black man influenced the history and ideas of the Roman and Greek empires. The kids don't know this and if left to Whites and mis-informed Blacks, they never will. Malcolm X has repeatedly said that the Black youth's understanding and positive attitude toward Africa will bring on understanding and positive attitude toward himself. This concept the kids don't see.

When I attended high school I didn't experience an understanding of Black people, nor a positive attitude towards them. I was under the impression that there were only two prominent Black figures in America — the late Dr. Martin Luther King, Jr. and Michael Jackson! It wasn't until I got to college and took a Black studies course that I learned about Frederick Douglas and Booker T. Washington; Marcus Garvey, and Matthew Henson; W. E. B. Dubois; Crispus Attucks; Malcolm X, and Harriet Tubman. I learned how George Washington issued an order which forbade recruiting officers to enlist Blacks; how Toussaint L'Ouverture defeated Napoleon's troops and freed Haitian slaves; how Jesse Owens infuriated Hitler by thrilling the world with a one-man show at the Berlin Olympics. I went to the library, the Schomburg Center where I discovered Benjamin Banneker, Jean-Jacques Dessalines;

Lorraine Hansberry, Claude McKay, Langston Hughes . . . Maya Angelou. I learned how Black soldiers were always the first ones to be sent out on the front line. And how Willie Colón is just as important to Harlem as James Baldwin was to Paris.

Since then, I've been more in touch with my African heritage and therefore, more in touch with myself as a person. It's an enormously wonderful feeling to know where you come from because it means you know who you are and where you're going. It's important for us to realize how really damaged Blacks, young and old, are psychologically. THINK about it, we've gone from slavery to our family units becoming almost extinct; from sitting behind the bus to sitting behind the bus! We've managed to survive lynching, castration, racism and discrimination; and we're still surviving today. Strong and resourceful a people, we may be. But we have suffered a great deal of mental and physical abuse. The socialization of our children is just another form of abuse. The pro-white textbooks our children are given to read in school are abusive. 'Gerry (scary) Curls' is abuse. Aqua-colored contact lenses is abuse. Going into a bookstore and seeing one sign that says American Literature and another that says Black Literature is abuse. Buying the Daily News because you think The City Sun is "Too Black" is also abuse.

The mis-education of Black youths in

America is a very serious blow to all Black peoples. It deserves extensive discussions and sound fixing. I propose the following tools:

1. Implement African-American history and literature in the public school system as part of the regular curriculum. (If we're to act like proud Americans, Booker T. Washington should be just as important to know as Benjamin Franklin.)
 2. Expose Black youths to more positive role models. (Not just entertainers and pro-basketball players but architects, astronauts and attorneys.)
 3. Help young Black males stop thinking of themselves as sexual commodities by getting them to do more constructive thinking and positive living.
 4. Have parents participate more in PTA activities and become more culturally informed.
 5. Teach young Black females the beauty of the Black man historically and how necessary their support is.
 6. Give them the 'big picture': YOU GOT TO SEE A PRESIDENT TO BE A PRESIDENT!
- Thank you. ♦

**Donation to the
Jamaican Relief Drive
is accepted in the Evening
Student Office
NAC 1/112**

Riff Off

continued from page 5

Bartlett, Tompkins & Sanford, Marcy & Madison. Up until the 8th grade I kept a better than 'B' average. It was that summer, between the 8th & 9th grades, that I uncovered (some say, 'discovered,' but it was always there) both my capacity to write & the fact that none of my teachers ever told me I could. It was during this time that I also came to full grips with who I was in relation to the world. A colonial subject under the domination of the united states. A former slave under the ruthless rule of Spain. Not a person starting out at the bottom rung of that ladder of success. Not like italians & greeks, the irish & the poles. No! Worse! I'm one of them cats that be serving as the groundfloor, the grinding dusty fodder upon which the ladder rests. Below the bottom.

But I loved to read, loved to talk, & always . . . always searching out another question, hungry for another answer. The people around me, young & old, poor & working, African American & Puerto Rican, was always about the bidnez of pushing me into another book, another thought, a more honest way of checking things out. Just like it lay. No holds, no holes, & no bars, except the ones on the corner where hung the socializing unemployed.

Consequently, I learned to read, speak, write & think (interchangeably) in three different languages: standard english, Puerto Rican spanish, & (to borrow a phrase from Killens) Afro-Americanese.

Within it all, I was nurtured off all that music: (a) merengue, bolero, bomba, cha cha cha, salsa, conga, Afro-Cuban bee bee swing; (2) cool hard bop, bop solo bluesing jazz, as in Nina Simone, Thelonious Monk, Horace Silver, Bill Henderson, Eddie Jefferson, James Moody, Art Blakey, Clarence Shaw, Eric Dolphy, Booker Ervin, Billy

Strayhorn, Paul Chambers, Mongo & Pettiford, Griffith & Thigpen, the Adderleys & the Farmers, them Sonny's (Stitt & Rollins), & them Charlies (Parker & Mingus), along with Lady Day, the Count, the Prez, Ben Webster — & more so for me Etta Jones than Etta James — quite naturally, Betty Carter; & (3) Rock n Roll, that other Rhythm & Blues, that special city-bred language where the natural tongue & tone of harmony was all the instruments you ever needed: the Teenagers, the Imperials, the Jive Five, Dells, Harptones, Diablos, Chantels, Shirelles, Drifters & Coasters, Delfonics & Spaniels, Satins & Vikings, & Jeanette 'Baby' Washington. (Most of these names, by the way, hardly if ever get mentioned when t.v. discusses jazz & rock; but these be among those who laid it out.)

From all of them, from all of that (sometimes without music sheets or accompaniment, often underneath a streetlamp & a listening crowd — wind. wind. blow-oh-oh. wind . . .) I learned to appreciate the rhythm of words. & after studying all the writing forms I could, & after rejecting the illusion that everything must be proper, I learned that style was personal & tribal & historical. So when I write today, it don't matter that I bend or break a rule — the music, the sincerity, the search come first. & when I teach introduction to college writing or run a workshop on poetry or go into a high school trying to get them youngsters to dig deep into themselves for their own original thoughts, I don't chastize. I accept where they come from, work with who they are & what they know. They can do it any way they want, whatever way they feel (even cuss if they wanna). What I teach them & show them is that they can learn to do both. Pay attention to the rhythm & the music that they hear to do both. Pay attention to the rhythm & the music that they hear when they write. & then show them how that other way works. If that

comma is not necessary to their senses of music (style), then it don't have to be there. As long as I pulled their coattails to the option between standard usage & what they themselves hear naturally, I did my job.

Similarly, I studied that grammar hard, but will break away from it in a half second because I know the hatred, the contempt, the psychological disease that comes from teachers who disrespect our children, stomp on their own interpretation of common (or standard) usage, looking to destroy their sense of Can Do!, convincing them daily that they're wrong, when all we are is be & searching. ♦

Wells

Continued from page 2

people lived under in this country. Her columns were carried in various Black publications all around the country, in such papers as the Detroit Plain Dealer, Indianapolis Freeman, and the New York Age. Ida B. Wells was also elected as the first woman Secretary of the National Afro-American Press Association.

To be a strong African woman, one must be able to withstand tremendous hardship, and not only survive, but also excel to a higher level. Ida B. Wells proved this in her early life. In the later years of her life she would show America and the world that she was a keeper of the perpetual African freedom flame.

(Part 2 next issue.) ♦

Camdonble O Macumba

QUIMBANDA, LA ADORACION
DEL DEMONIO

Quimbanda, es temible. Es la brujería activa, maligna, empleada para destruir o hacer daño al enemigo. Quimbanda adora el demonio. Y es una forma perversa de religión que sólo trabaja con la Muerte, la Venganza y los Diablos. Quimbanda adora a Exú, que es el demonio. Y a cientos de demonios más. Sus prácticas de espantosas brujerías son odiadas por la inmensa mayoría DE LOS BRASILEROS. Los devotos de Quimbanda cuando desean ocasionar daño a un enemigo o provocarle la mala suerte, preparan un cuadrado de satín rojo, tejido de tal modo que reproduce misteriosos patrones de la brujería africana. Con dicho cuadrado de tela, al que se le considera gran poder maléfico, el devoto se dirige a una encrucijada y allí lo coloca en la tierra. En cada esquina del cuadrado coloca dos velas, stadas con cintas rojas. En un lado, una botella de aguardiente y siete cajas de fósforos o cerillos. Y también siete cigarrillos de mucho precio. Cerca del gallo hay otras velas. En total, las velas son trece que se encienden a las doce de la noche mientras se lanzan maldiciones contra el enemigo. ♦

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ATTENTION! The American Society of Newspaper Editors Presents Minority Job Fair. It will be held at Syracuse University of New York. (Travel money will be provided for Journalist Students). For more information contact Professor Keating Shepard Room 9A.

AVAILABLE Two round trip tickets to Santo Domingo. December 23, leaving JFK Pan Am Flight 223 - 11AM S.D. 4:30 PM

January 1 - Returning S.D. Pan Am Flight 224 - 5pm JFK 8:20 pm
If you wish to purchase the ticket call E. Hansen 690-4286

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HOW CAN YOU GET INVOLVED? You can join the Day Student Government and fill in the vacant positions.

Contact: Nirva Paul, Student Ombudsperson NAC. Rm. 1/106.

A review of elected DSG representative's qualifications and withdrawals indicate twelve (12) Senatorial vacancies and two Executive slots. These are:

Soc. Science	1
SEEK	3
Sci	2
Arch	2
ED	2
Eng'g	2
V.P. Campus Affairs	1
V.P. Community Affairs	1

Petitions will be available in Student Ombudsperson's office Rm 1/106.

Black Alumni Scholarship Award 1989

The Black Alumni Association of the City College of New York will present its 3rd Annual Award in May, 1989 to those Juniors in the 88/89 school year who are:

1. Full time students
2. In need of financial help
3. Involved in CCNY and/or community affairs
4. Achieving a 2.5 GPA

Applications may be obtained at the CCNY alumni office, Shepard Hall Room 114; The Romance languages office, NAC Building, Room 5/223; The SEEK financial aid office, Baskerville Hall, B203, & the NAC information desk from October 16, 1988 until March 15, 1989.

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LIVRES FRANCAIS ET ANGLAIS



The Blackmind Bookstore

By Keith Hadj

Smack in the middle of bubbling cosmopolitan Brooklyn stands a major establishment that's creating quite a stir. The Blackmind Book Boutique established seven years ago snaps your head back making you do a double take as you pass by. What's this, in Brooklyn you ask, peering inquiringly into the big clear glass windows which simply seems to beckon you inside.

Yes folks, you are at the Blackmind Book Boutique, a sparkling gem on New York Avenue and Rutland Road in the Crown Heights/Flatbush Section of Brooklyn. Only a short ride away on the IRT #2 or #4 Flatbush Train to Sterling

Street. As one enters the Blackmind Book Boutique a certain aura descends upon you; tranquilly peaceful, tastefully arranged and subtly stated the Blackmind Book Boutique commands your most rapt attention. With sweet music filtering into your ears, you realize this is also the home of the increasingly popular "Disemart", (that everyone is talking about). "Perfect combination" you say as you look at the selected and preferred collection of African, Haitian, Zouk, Spanish and French Caribbean Records. In general a melange of Third World music. Blackmind Book Boutique is informa-

tive, educational and historical. An institution shelving a stock of the most well selected and delightfully arranged and displayed books covering just about every area of interest. There are books in English, Spanish and French. In addition to that, the Blackmind Book Boutique has a "special order" policy for those hard to find books that may interest you. It's a little wonder why so many Jr. High Schools, High Schools, Colleges and Universities as well as researchers and scholars find their way to the Blackmind Book Boutique.

The Blackmind Book Boutique also houses the "Yoruba Book Center," the

largest selection of books, records, video tapes, cassettes and related articles on the Santeria Religion and Yoruba Culture.

With such diversity, from arts and culture to personal health, biographies and books on Third World Affairs, The Blackmind Book Boutique does live up to its name without a doubt. You realize as you leave (while making plans to return) that this is an oasis in the desert, or should I say in Brooklyn. Why don't you just see for yourself and visit The Blackmind Book Boutique, 610 New York Avenue, corner of Rutland Road. (718) 774-5800.