

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 97 Number 3

A Medium For All People Of African Descent

April 1, 1993

Miss Black And Gold

by Nicci Nics

To show their appreciation and celebration of Black and Latino Woman, the Eta Chapter of Alpha Phi Alpha Fraternity presented the Ms. Black and Gold Pageant in the Aronow Theatre on Friday March 19, 1993.



Photo by Thabati Ralebitso

Carolyn Jean-Baptiste introduces herself in the "Oasis of Beauty and Poise" category.

The pageant was emceed by a very witty Hantz Serrao (An Alpha man) and the judges included Ronald Brown (Dean of Student Affairs at City College), Sis. Camille Yarborough (Professor of African Dance and Drama), Ricardo Parker (President of Day Student Government at CCNY), Ramona Brown and two Eta Chapter Alumni.

The schools represented were CCNY, Pace and John Jay. Contestants were judged on poise, delivery and their answers to specific questions in an interview competition.

The "Alpha"—beginning of the show — was *oasis of beauty*; which it was. Each contestant introduced herself wearing clothing that best describes her personality.

Two very impressive representations in this category were Ms. Laurie Zephyrin, who accessorized her outfit with a rock and a bag of books and Ms. Tammy Pate whose outfit represented the dress of the African marketplace.

Laurie explained that the books in her bag represented the power and the strength to make her strong as the rock. Tammy explained the significance of her dress and told the story of the African marketplace with style and eloquence.

The talent competition was extremely exciting. The contestants' talents ranged from original poetry accompanied by African drums to glorious foot-stomping, heart-stopping, church-going singing.

The audience was also entertained by Las Morenas (Black girls) who delivered a well-

choreographed rendition of the Punta from the Garifuna community in Honduras, Guatemala, Belize and Western Costa Rica.

The "Omega"—end and most significant — part of the pageant : *an oasis of structure and intelligence*, allowed contestants to model the most inspired dresses in "high fashion". The contestants were required to respond to randomly selected questions, to which they had no previous knowledge of. The questions targeted different

contestant's knowledge of world events and their effect on the African-American community, African literature, their input towards an overall improvement of life for Africans in the Diaspora, African rela-

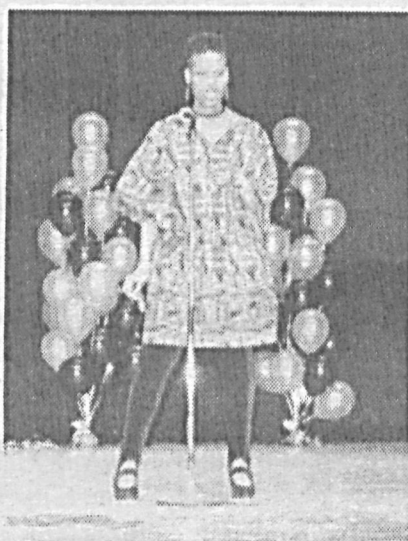


Photo by Thabati Ralebitso

Laurie Zephyrin recites original poetry as part of "An Oasis Of Talent"

tionships and the effectiveness of all Black institutions towards correcting the "mis-education," and securing high quality education for Blacks in the future.

Some contestants were shy, others did not even come close to exceeding the two-minute minimum for answering the question and others were just sensational in eloquence but they all tried to do their best.

The audience was also allowed to have some fun. While awaiting the judges' decisions the audience was allowed to give shout outs and greetings. For participants and patrons alike the evening was a fun success.

The contestants in the Miss Black and Gold Pageant were:

1. Lucinda Clark—CCNY
2. Caroline Jean-Baptiste—CCNY
3. Dawn L. Palmore—CCNY
4. Tammy D. Pate—CCNY
5. Monica R. Seale—PACE
6. Amanee Saluci—JOHN JAY
7. Laurie C. Zephyrin—CCNY

Ms. Black and Gold without a doubt was Ms. Tammy D. Pate. In second place was Monica R. Seale. There were only two places at the top but everyone was a winner.

Congratulations to all you well deserving Black women who participated in the pageant!!



Photo by Thabati Ralebitso

Miss Black & Gold Tammy Pate.

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Standardized Test Called Damaging

by Stuart Dawrs

NSNS Staff Writer

Standardized tests are being scrutinized for their validity in terms of evaluating student performances and competence, with many critics contending that such tests are not only unfair, but damaging.

"Discussions have not dealt seriously with the harm that standardized testing may already have done," claimed Ann Lieberman, president of the American Educational Research Association.

As more and more emphasis is placed on the exams by admissions and scholarship boards, teaching methods in the high schools are naturally altered to emphasize material covered by the tests — often at the expense of other important curricula.

"Instruction is narrowed to match the content of the tests, and

students are damaged by adherence to the limits that the tests impose," Lieberman said.

Linda Darling-Hammond, co-director of the Center for School Reform, said she feels that the problem stems from the misuse of testing results.

"Testing in the U.S. is primarily controlled by commercial publishers and non-school agencies that produce norm-referenced, multiple-choice instruments designed to rank students cheaply and inefficiently," Darling-Hammond wrote recently. "Because of the way the tests are constructed, they ignore a great many kinds of knowledge and types of performances that we expect from students."

Critics say the computerized tests result in many other biases, including preference to students who are familiar with com-

puters. Officials of the administrators of the computerized Graduate Record Exam (GRE) to some 500 students per week, remain optimistic about the fairness of the GRE.

"Field study for the GRE showed no bias towards people who have access to computers as compared to those with limited computer experience," said Kevin Gonzalez, an ETS spokesperson.

Some industry observers, however, do not share this optimism.

"Listening to test-makers claims is like listening to GM claim their trucks don't explode," said Bob Schaeffer of FairTest, a national testing center. "We'd like to see their studies and hope they'll make them available to us."

National Student News Service

C.U.R.E. Strikes Back

by Dwight Newbould

A new organization has evolved out of the fight for CUNY. This new organization is the City University Re-establishment Endeavor (CURE).

On March 18, CURE hosted an informative meeting and fundraising banquet. The guest speaker at the banquet was assemblyman Edward Sullivan. Sullivan is an active supporter of CUNY in the New York state assembly. He spoke on the process of acquiring a budget for New York state and discussed what CUNY's agenda should be as the future approaches. Sullivan said that the university system should be internationally oriented for this is the future of America.

Sullivan's object was to also give support to the organization. The organization's objective is to make the CUNY family of schools, politicians, and the city of New York aware of CUNY's potential as a voting block. The organization is also trying to ensure appropriate funding and a rise in quality for the university, by the use of the vote.

This awareness and action will begin in the CUNY schools and with New York city's assemblymen in Albany. The organization

hopes this will eventually spread to the SUNY institutions. Their goal, they say, will be achieved if 200,000 CUNY students in New York in various assembly districts vote. Their vote, the organization advocates, can swing the vote to ensure a candidate's victory or defeat. Will it work?

In the 33rd assembly district Barbara Clark took 7646 votes, defeating Anna L. Thompson who had 3887 votes. In this district there were 4138 CUNY students who were qualified to vote. In the 36th assembly district Denis Butler had 5579 votes over Archie Mavromatis' 4150 votes. In this district 3132 CUNY students could have voted. From these numbers, it can be seen that if all the CUNY students or even half the CUNY students had voted, their votes would have been "the straw to break the camel's back".

If elected officials knew of this factor he or she would be eager to cater to the interests of this voting block. They would therefore make CUNY a priority. CURE preaches that CUNY has this untapped power that it now has to use. The CURE organiza-

tion has begun the process by accumulating data on the number of CUNY students in every assembly district in New York. CURE is also in the process of obtaining all the names and addresses of qualified CUNY voters in order to forward them their newsletter on events affecting CUNY in politics, and what is being done by the CUNY administration to promote the needs of the university.

The organization is being run by private funding and donations. The ball is in their court and their game is for the survival of CUNY as we know it. CURE stresses that one should have a chance to receive a good affordable education; based not on one's social status, but based solely on ability.



Leslie Harris Visits City College

Independent film maker tells how she made it with little money but lots of passion

by Erika D. Gaynor

Exciting new director, producer, and writer of "Just another Girl on the IRT," Leslie Harris, spoke with City College students about how she made the film she's always dreamed of a reality.

Harris, the first Black woman to have a film distributed by Miramax, visited City College as on March 11 as a guest Communications, Film and Video department.

Harris began her leisurely speech by talking about the obstacles that could have deterred her from making this full length film, which she feels is different because of its depiction of women in "dimensional roles."

Making her film tool ambition, which Harris has plenty of, but it also took money, which she had little of. She also received negative feedback from colleagues who thought that a feature film was too ambitious a start. Harris recalled that they said things like, "you're too ambitious; why don't you start with a mini-documentary instead?"

She ignored their advice and shot the film in a remarkable seventeen days. But the film-making process, from conception to production, took a painful five years during which time Harris had to learn many different aspects of the business.

Financing her film was her major hurdle. She told students that not only did she "knock down" every hollywood door that she came across but she also applied for several grants—from the Jerome Foundation to the American Film Institute to name a few.



Photo courtesy Essence

Hot new director Leslie Harris.

Harris also quit her full-time job at an advertising firm and worked temp jobs instead because the job took up too much of the time she wanted to devote to the film.

She admitted that although the five-year process was distressing, it only served to make her more determined and committed to seeing her project through to completion regardless of the ultimate results, good or bad. It was this experience that equipped her to offer several words of advice to students.

"Don't take no for an answer," she said. It is because she decided to be daring that she was successful, she said. Harris spoke of the reply she received from author Terri McMillon (*Waiting to Exhale*, *Disappearing Acts*) who she had sent a completed copy of her script. McMillon, she said, called her up at two in the morning to tell her that her script was one of the best that she had ever read. A check that she received in the mail told her that the author was sincere.

She confided in the students that it had also helped to read Spike Lee's books, on the making of his films, for direction and that she had benefited from being a member of the Black Film Maker Seminar Group.

In replying to their questions relating to cast and crew Harris offered the saying "Time is Money." She said that she made her artistic objectives clear to the cast and explained to them that if she got paid for the movie, so would they. She also told of how she got family

and friends in the business to work as her crew. "Know the tools of your craft," she warned, and related an incident where she had to do the lighting herself because no other capable person was around.

Harris' impressive success boils down to one thing—commitment. She said she could not emphasize that enough to aspiring film students, as well as staying focused on their scripts and sustaining their ideas for a long period of time.

Harris' work has paid off. She has won the Special Jury award at the Sundance film festival as well as the distribution deal with Miramax (*Sex, Lies and Videotape*; *Enchanted April*; *Crying Game*). Her film is now in several theatres around the country including the multiplex on 125th Street (near to the Apollo).

Please go and check out this film. You'll come away inspired and re-energized. More importantly though, you'll be helping to make Harris, who was a big hit on campus, a big hit at the box office.

STUDENT RIGHTS

USE YOUR LEGAL POWERS

Have a vote and/or voice in academic matters like tenure, appointments, reappointments, sabbaticals curriculum and teaching, as well as budgets.

Student elections to academic department executive committees for the 1993-94 academic year will be held:

Monday, April 26

thru

Friday, April 30

Student representatives serve under Plan A or Plan B according to Article IX of the CCNY Charter for Governance. Petitions of Nomination for candidacy may be obtained in your Department Office or 154 Shepard Hall.

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Health News

Food?

by Monique Anthony

One of the greatest nutritional travesties that is occurring with the food we eat is the fact that foods are being refined and chemicalized. The transformation of whole natural foods into man-made products has deprived us of nutrients necessary for our survival; instead it has given us an excess of calories devoid of nutritional substance. The focus of this article is to determine what exactly is in the commercial foods that we eat everyday.

One of the drugs that is present in practically all refined foods is sugar. Sugar is everywhere. It is hidden in commercial products like ketchup, bottled salad dressing, canned corn, canned soup, mustard, salts, canned beans, milk, soups, cheese, popcorn, salted nuts, aspirin, baby foods, meat dishes, mouth wash, and even in toothpaste. Practically everything we eat has sugar in it. Contrary to popular belief sugar calories are not necessary. Sugar is "quick" but in the sense that it will quickly raise sugar levels in the blood, eventually causing low blood sugar (Hypoglycemia) and high blood sugar (Diabetes). What is the problem with sugar?

Well sugar produces empty calories which are non-nutrients meaning that it does not contain vitamins, minerals, or fiber. The truth of the matter is that white sugar is a highly refined carbohydrate and is technically classified as a drug. Sugar actually causes a bodily craving which basically leads to a type of physiological slavery. It takes control of all aspects of our physical beings, affecting our internal organs by robbing the body of vitamins, in order for it to be di-

gested. This robbery results in drowsiness, temper outbursts and violence. When the sugar takes the vitamins from the internal organs, the body then compensates for the sugar vitamin drain by getting the needed vitamins from the liver, kidney, heart and nervous system, causing dis-ease.

A refined food that is detrimental to our health is refined breads and cereals. While we are enjoying the great taste of an "enriched" bite into "wonder bread", we should really take the time to wonder what really is in the bread?

The food process termed "enriched" takes golden wheat berries and strips them of most of their vitamins, and minerals, and all of their fiber. By the removal of the heart of the wheat kernel (the germ), which is an important source of B complex vitamins, Vitamin E, and protein; and by removing the covering (the bran), which is an important source of fiber in our diet; the "enriched" process leaves the endosperm, which is raw starch. Into the raw starch are infused three little synthetic chemicals — niacin, riboflavin and thiamine, plus iron. These four chemicals make up the components of "enriched" bread.

This same robbery occurs with other grains such as "degerminated" cornmeal, which means the germ or the heart of the grain has been removed to improve the keeping quality of the product on the shelves of a supermarket. Robbery also occurs with rice; when natural whole-grain brown rice is refined into white rice through a polishing process. The brown rice is polished until most of the vitamins and minerals are polished away! So when we look at the shelves and see natu-

rally enriched bread, we know exactly what they mean.

Now it is time to look at the popular "foods" that the majority of us eat on a daily basis. Let us start by looking at chewing gum. Have you ever thought about what is in the gum that you are chewing?

Chewing gum is 60% white sugar, corn syrup, and other types of sugars. It contains, among other things, synthetic rubbers, gum turpentine, wood tar, cancer causing agents, and poisonous dyes. Chewing gum also has over 30 ingredients which are not listed on the label because it is not required by the FDA. What we are chewing is something that can cause permanent damage to our bodies.

Another "food" that is said to be totally unsafe is ice cream. Do not trust the labels on the ice cream box because the FDA does not require all the chemical contents to be

listed. Ice cream is made by cheese by-products, all types of milk, plastic cream, dried cream, cheap poisonous thinners, propylene, imitation flavors and countless other dangerous chemicals that have been approved. So the next time you eat ice cream, remember that it is truly not iced cream but it is a collection of chemicalized junk that can wreak havoc on your body.

The solution to the start of true "Healthy Living" is to cut out empty and refined calories. Instead of eating sugar choose honey, date sugar, grain syrups (i.e. rice, barley, maple), fruits and dried fruits. Instead of buying or using food with white flour, buy and use english muffins, millet bread, pita bread, whole wheat bread, sprouted corn, barley, cracked wheat, soy flour, and other grains and flour. Refrain from chewing gum and never eat too much ice-cream (even in the Summertime).

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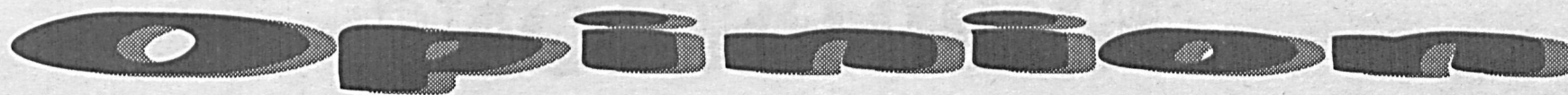
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Theories Of Revolution - Part II

"How The System Manipulates The People"

by A Friend In The Struggle

Before we are able to execute a successful revolution, we must examine the system and make sure that we have freed ourselves and our people of the mental brainwashing that the tyrant uses to manipulate us.

This is important because when we look back at the attempts of revolutionary organizations of the past, it is important to note that they have all been destroyed with the help of brothers and sisters who worked for the interests of the system and not those of the people. This could have been avoided had those brothers and sisters been conscious of the fact that the system helps nobody but itself, and that they were also committing suicide as well as genocide by assisting it in its aims.

The U.S. government has developed a system under the ideologies of materialistic gains and power privilege, that has served as a tyrannical ruler to those who pose a threat to the power elite that control and perpetuate this system of domi-

nation. AFRIKAN americans and anyone who would be perceived as being a threat to the power structure are carefully manipulated to assure that system will never be overthrown or altered. This is done using what I call "subtle tyranny".

"Subtle tyranny" is the trade of any clever despot who would wish to oppress and manipulate a people without their conscious knowledge. A tyrant is someone who rules unconditionally, in an oppressive and cruel manner. The crudest versions of this definition, such as stalin, have ruled through fear and revolution. The clever tyrant would be subtle in his oppression. He would manipulate your mind in an attempt to have your admiration, loyalty and trust. This would lead to a constituent who is satisfied in the tyrants ability to direct them. Satisfaction of a constituent is the key to the subtle tyrants' formula for oppression, because only through dissatisfaction will the masses question his actions; and only through questioning and analyzing his actions can we ever clearly see the enormous role

that this mental genocide has played in preserving the oppression and degradation of our people.

The subtle tyrant uses his privileges of power as a leader, to manipulate you using three major vehicles available to him: (1) laws (2) information, and only in times of desperation (3) force.

A law is a constraint on your freedom, and as such, wield the ability to dictate and shape the mores of a society. Laws are usually made by the power elite, and are often used as a vehicle to manipulate you into conforming to rules that are deemed correct by no one other than those in power. Therefore the people in power have the ability to dictate to you what they consider justice, injustice, moral, immoral, right and wrong. So the law to the tyrant is simple a weapon of control which he sets standards and limitations that must be followed. An example of this use of power as a form of restraint was the segregation and jim crow laws. These laws were devised to keep AFRIKAN americans from attain-

ing equality and seizing any power that is considered rightfully belonging to the power elite. AFRIKAN americans who conformed and obeyed the jim crow laws were considered good and moral citizens. While those who would break them would be considered criminals and would be subject to punishment. So the lesson learned subconsciously is that one must conform to the law to remain on the favorable side of the system and avoid punishment; even if it is morally wrong, degrading and dehumanizing. This is how law is used to manipulate you into oppression.

Information is a powerful tool. Through information or more dangerously misinformation, the subtle tyrant has the ability to educate or miseducate, and thereby mold our minds in any way he desires. The ability to create an outlook, attitude, or expectation is a potent weapon to use for the purpose of manipulating those under him. The subtle tyrant possess the means of distributing information on a large

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Controlling Our Culture

by Marcus Allison

The following is an analysis and a response to the uproar that followed the recent cover of the New Yorker Magazine. The magazine displayed a Hasidic man and a Black woman with dreadlocks in the act of a passionate embrace and kiss. Art Spiegelman, author of Mauss (an award winning comic book that uses animals to tell the story of the Jewish Holocaust), created the painting. He attempted to use his art-work to ameliorate the tension that exists between Blacks and Jews.

The (predicably angry) response by leaders in the Black community was that the Black female image was, as usual, being exploited by White people; that this painting indicated the traditional racist relationship between Black women and White men: (listed respectively) that of sexual object and

sexual conqueror. Many black people stated that the woman in the illustration could be perceived to be a prostitute, since Hasidic jews are discouraged to marry outside of their culture.

It was said that Spiegelman, himself Jewish, should have been aware of this fact, and that using a black image in this manner would obviously lead to allusions to the black female image and the Jewish male as somehow engaging in an illegitimate act.

Jewish leaders in the Hasidic and the non-Hasidic communities also felt offended by Spiegelman's work. The painting was offensive to them because the scenario depicted is not allowed by Jewish law. Hasidic Jews are not permitted to kiss nor touch women (even their wives) in public. Additionally, if the scenario being depicted was painted in a manner to

suggest the kiss was taking place in a private context, it would still be considered offensive: Hasidic Jews by the dictates of their culture are not allowed to engage in marital affairs with women outside of their own cultural background. The only way that this scenario would be possible therefore, is if either the black woman was represented in clothing that suggested that she is Jewish.

The difference between the Black reaction and the Jewish reaction to this hypothetical scenario is important. Hasidic Jews realize that it cannot happen because their culture, their way of life, the criteria that defines an individual as Jewish, does not allow it. The black female image would be seen as somehow illegitimate since the cultural bonding of a Orthodox Jew with a non-Orthodox Jew is immoral in the eyes of all Jews.

Black distaste of the illustration is not framed by such an orthodoxy. The popular argument that disapproves of this interracial, and more importantly intercultural kiss is based on the effects of historical racial bias and the traditional animosity that exists between Jews and Blacks.

Jewish leaders stated quite clearly that the possibility for a relationship to exist between the Jewish male and the Black woman would only be possible if the Black woman were to convert to Judaism. Black leadership had no similar argument to validate the inter-cultural relationship between a non-Black (Orthodox Jew) person and a Black person.

What is very interesting about this scenario is the absence of a Black rationale for racial and more importantly, cultural homogeneity.

continued on page 11

EXPRESSIONS

Shrinkley Hair

by Laurie Zephyrin, 8/19/92

My beautiful kinky hair
 Has body like no other
 She's not straight and lifeless
 But she's bushy and has a mind of her own
 She portrays my spirit
 And exultates my wildness
 Oh, my wild kinky hair
 When I braid her with extensions
 I'm not trying to be someone else
 I'm healing my hair—in turn
 Healing my brain—in turn
 Healing my soul
 To display my revitalized kinky hair.
 When the elongees are removed
 My hair comes alive.
 She's longer.
 She's stronger.
 She's KINKIER !!
 She doesn't respond to my comb
 Or answer my brush.
 She's proclaiming her freedom
 By saying "I'm the leader!—
 There's no need to rush."
 My beautiful kinky hair.
 Six years of perming and hot curling
 has taken its toll.
 But now I have discovered myself
 In my unruly kinky hair.
 The stubbornness of my hair
 Reflects the stubbornness of my spirit—
 my soul—my whole being.
 I love my beautiful kinky hair.
 Never will I hurt my being
 By "relaxing" my hair,
 (my hair doesn't need relaxation— if she did
 she would ask for a massage)
 You tell me I would look beautiful with...
 This straight style!!!
 That straight style!!!
 NOOOOOOOOOOO!!!
 I look beautiful with...
 This kinky style,
 That kinky style!!!
 This braided style!!!
 That braided style!!
 This dreded style !!
 That dreadlocked style!!

Yes the CRINKLY, SHRINKLY, NATURAL
 styles!

My hair. I proclaim thee beautiful,
 kinky, Queenly...
 FREE!!

Playing With Words

One early morning in the middle
 of the night
 two dead boys got up to fight.
 Back to back they face each other
 pulled their swords and shoot
 each other.
 If you don't believe this lie is true
 ask the blind man who saw it too.

by Gary Hutchinson

GREEN

we are fresh,
 as in green grass, all sprinkled with morning dew
 fragrant as green musk, which was created to anoint you,
 green, as in lush fertile valleys, ah those meadows and plains,
 green, as the trees so heavily laden with with dates and olives, ready
 to eat, very sweet and sometimes don't you know that we can be as
 deep as the green sea so soothing, cooling to the mind and
 soul, behold you and me see?
 We are Green and in a state of preparation, preparing to be ready
 to blossom forth and expand understand?
 that is why I extend unto you this heart which is
 burning, yearning
 with a warm red glow, yopu know the seat of emotion, that place
 from which both love and anger flows
 to you my brother, my sister in unison singing one song because
 we are Black and Strong as in ebony, charcoal, sophisticated
 black gold, rich as the richness of teh Black Stone
 which is why, we renewed, fiery, Daughters of the Moon cannot
 wait!
 for the dawning of a new day, which will bring an even sweeter
 shade of green, and where you my brothers shall have your
 rightful
 place within our cosmic order of things,
 your place as
 the SUNS of
 the
 Universe!

by Lady Zenobia
 aka Beverly C. Jones

EXPRESSIONS

The Weeping Willow Tree

As the Sun shines bright,
Sending a warm array across the sky,
I see a Weeping Willow Tree,
Whose sight cannot escape from me.

As the Sun continues to shed its light,
Sending its warmth and friendly invite,
I approach the tree whose branches are
seemingly forever arched.
I ask her why she looks down in gloom,
her reply: "I have no strength to bloom,
I am forever arched,
I am inevitably doomed.
Further more, I always wanted to gain my place
in the sky, but I can't even think to..
try to fly."

As the Sun begins to beam down on me,
I quickly run under the Weeping Willow Tree.
Listening to whooshing leaves,
I watch the sky as the birds fly high.
I see how they returned from "on high",
to sit on the branches of the trees
that softly the sky.

Getting back to the Weeping Willow Tree's reply,
I said to her "Don't cry,
God has given you the power to do all things,
look up and live,
make an effort — reach for the sky,
FLY!"

As the sun began to set,
Watching the horizon-fresh and perfect,
The Weeping Willow Tree replies to me:
"I can't reach out, my branches are curved, can't you see!"
And "I'll never be able to soar through the skies,
I'll never be able to touch the 'on high'.

As I walk away in great dismay
I decided to do the impossible, and
I touched the horizon by the end of that day.

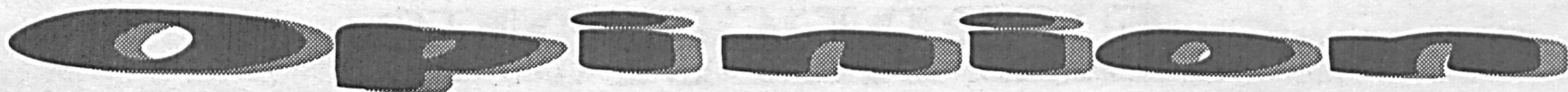
Thinking of the Weeping Willow Tree,
I solemnly vowed not to let her affect me
(being that I am a rich and strong Palm Tree).
Not only did I Eventually FLY HIGH,
but I gained my place in the warm and inviting sky.

by, Monique-Nichole A. Anthony

PIGGYBACK

Shush! Come on in. Nobody will know that you are behind the curtain. You can hide here. You can ride piggyback. Yeah! Get over for free. You won't have to fight for your space. Come on. You can get through. The others are getting their heads busted by the police. They are keeping them busy while you can walk over their bodies and principles to ride that piggyback behind that curtain. You can get your BA, MA, PHD., and all that BS riding piggyback. You just act as if you do not know anything about your Native American and African Thing! Or ride piggyback by sharing behind the curtain where the others won't see. You may come from the Dominican Republic, China, Jamaica, or just around the corner and ride piggyback and not have to deal with the others. The reality here in so-called America is that all of us are considered inhuman. We are a family of oppressed people of color regardless! Our local culture is sacred and nobody has any right to dishonor our experience. It is for your lack of honor that you ride piggyback behind the curtain. The basics of communication can help us iron out our fears. I know that it is easier to ride piggyback behind the curtain and think you are treated the same as a white person just because you are not seen behind the curtain. We do not have to agree in every way. In fact some of you have come out of your curtain and embraced yourselves as Africans and Taino Arawaks in your way and that takes courage to do. Maybe you needed to see someone like me who can balance culture with a higher world reality which will be there whether I am around or not. I have been here a long time and many fellow Boricuas still will forever ride piggyback behind the curtain. Take advantage of who I am to learn that you do not have to hide behind the curtain, that you do not have to ride piggyback scared of who you are, that you might want to honor the real Malcolm X before the movie, that you might not ride piggyback and honor another image of another Dr. Leonard Jeffries created in a unHoly-wood movie after he physically leaves us, and that you might honor yourself in your way coming out of that hideous curtain. I want to vomit when we see each other in an African Studies class and you still are riding piggyback behind the curtain. Except, that we offer to help you come out as you are to hug one another and to struggle together. Naturally a family has troubles, but only sincere intentions and communication can teach you and myself a better flow. Piggyback riding is a severe psycho-spiritual problem of not loving your beauty when confronted in the mirror.

by Hipolito Marquez Jr.



This Way For Black Empowerment

by Dr. Lenora Fulani

Some people are saying that things are better than ever for African Americans. We have 38 members of Congress, an increase of 52% over the last session; we have high level Black Cabinet appointees; we have mayors in major cities around the country. But Black representation is not the same thing as Black leadership. And while we might have an abundance of *representation*, we are suffering from a very serious lack of leadership.

What is the difference? Leadership means engaging issue of policy and process, not just showing up for sessions of Congress. Leadership means engaging how America *works* — and doesn't work—in areas of foreign policy, welfare and the economy. Leadership means constantly involving ordinary people in the process of evaluating social, economic and cultural and making determinations about whether they add up to something positive for African Americans and for all Americans.

We might have an increase in Black *representation*. But we also have many instances of *misleadership* that have negatively impacted on our people. One such situation is the crisis in the central African country of Zaire.

The early 60's was the height of the anti-colonial independence movement which swept Africa. Patrice Lumumba, the much beloved, democratically elected prime minister of what was then the Congo, had a vision for economic and social development based on the needs of the Congolese people and not on the interests of the U.S. and European multi-national corporations who sought to exploit African in a variety of post-colonial arrangements. For that vision, Lumumba was ceaselessly red-baited by the U.S. and finally assassinated—by the CIA and his successor, Mobutu Sese Seko, in 1961.

Since then, Mobutu, under the guise of a pseudo-nationalist call for African "authenticity" has butchered the Congolese people, raped Congolese women and used

the power of his self-appointed position of President-for-Life to steal government money and resources to make himself the third richest man in the world. Zaire is now among the poorest of countries, in spite of the great wealth of its natural resources. And the democracy



Dr. Lenora Fulani

movement, led by Etienne Tshisekedi wa Mulumba, currently the prime minister of the democratically elected transitional government, has been under siege politically and militarily for the last several weeks by the tyrannical Mobutu regime.

It was under these circumstances that I went to speak to our representatives in the Congressional Black Caucus. Now is the time, I told them, that public pressure has to be brought to bear on President Clinton. There has to be a public break with the policy of the last thirty years. Mobutu for a public accounting and the Tshisekedi government has to be given the support that it needs to consolidate its position and set Zaire on the road to recovery.

Here's what some of our Black elected officials said to me: We agree with you, Dr. Fulani, but we have to work behind the scenes. We're speaking with Clinton and he's assured us that something will be done. If we put heat on him, it's going to backfire on us. He'll cut funds to our local programs. Oh, Dr. Fulani, you're naive, you don't know how politics works.

Here's what I said to them: Congressman, I don't want to tell you your business. You are, after all, a member of Congress, and I am

just the chairperson of a minor political party. But with all due respect, brother, it strikes me that it is *you*—who doesn't know anything about how politics works. Congressman, maybe you only read books by Black people, but I've read some books by white people, and I've studied how white elected officials get things for their communities. They play power politics. And you need to do the same. You need to put some *Publi-cheat* on Bill Clinton.

The Jewish community demand support for Israel and for Jewish interests here. Why don't Black people get this deal? Isn't that what the Black Caucus is supposed to do for us? Isn't it the case that the *more* demands that we make as a people, the more we get?

The CBC explains its inaction on Zaire by saying that its proper concern is with domestic issues; that it should be putting its energies into domestic economic and social opportunities which benefit African Americans is inextricably tied to that of people of color around the world.

The patterns of investment which have systematically underdeveloped Africa are the same as those which have systematically underdeveloped Harlem. The Export-Import Bank—a major international banking institution—has redlined African countries, just as U.S. banks practice redlining in our communities. You can't get a mortgage or a home improvement loan just like Mozambique can't get a loan to upgrade its agricultural sector. It is these policies *as a whole* which must be challenged.

The basic priorities which dictate international economic policy favor white countries over nations of people of color, white people over Black people and rich people over poor white people. There is really no such thing as a program for domestic improvement for Black communities here that doesn't also address economic conditions internationally. These priorities must be changed—in their entirety. And it's going to take Black leadership, not Black *representation* to do it.

Diamond Fellowship Program Choose A Career in College Teaching

Minority students who have completed their sophomore year at City College with a grade point average of at least 3.0 will be eligible to participate in the CUNY/Aaron Diamond Foundation Fellowship program.

This Fellowship will provide financial and academic support to prepare selected undergraduates for a career in college teaching. Benefits include: mentoring, stipends and academic credit for participation in the required institutes, full-tuition waiver for the junior and senior academic years and assistance in completing the application process for admission into graduate school, including GRE and GMAT preparation.

For further information and an application, interested undergraduates majoring in Business and/or Economics, Humanities, Mathematics and Information Sciences should contact the Undergraduate Fellowship Office:

NAC 6/316

212-650-8388

Deadline is April 30th

Art/Entertainment

Movie Review: Swing Kids

Reviewed by Matseliso Masithela

Running Time: 112 minutes

MPAA Rating: PG-13

Hollywood Pictures release

Swing Kids is the story of friends in Nazi Germany who adapt the lifestyle of American swing music as a form of rebellion. Set in 1939, the movie deals with the teenagers' struggle to separate themselves from the Nazi system.

They were youth groups that disassociated themselves with the Nazi youth groups. The "Swing Kids" related more to the English and American styles of the day. They emulated everything from the fashion to the music to the dance steps.

The story focuses on Peter Muller (Robert Sean Leonard), a dedicated Swing Kid, is forced to join the Hitler Youth. His best friend Thomas Berger (Christian Bale) also joins, to keep him company. They believe they can be a part of both groups without the result of a culture clash. But the harsh reality of Nazi Germany tears at their friendship.

The movie is the feature film directing debut of Black actor turned director, Thomas Carter. Carter, who starred in the inner-city Basketball

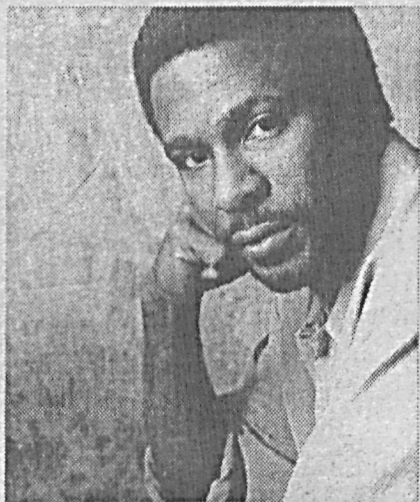


Photo by Darryl Estrine

Director of Swing Kids, Thomas Carter.

series "The White Shadow" has won the Directors' Guild award for best director in 1984 for his work on the hit series "Hill Street Blues." He has also won two Emmy awards for "Equal Justice."

The movie is well performed. Carter draws polished characterizations through his talented actors. Exceptional is Frank Whaley, who plays Arvid; a swing kid with a walking disability; with great passion. It is an all around well

directed, acted and choreographed movie. I left the movie theater saying that "it was good, but..."

The major problem with this movie is its story line. Though "swing kids" did exist in Nazi Germany, the story is ironically unreal. Dancing to the then popular Swing music of that era is these teenagers' form of rebellion against the Nazi government. It seems a frivolous activity with dangerous consequences. Their rebellion seems to focus on not being allowed to dance to Duke Ellington, instead of rebelling against the fascist culture. Understandably, some youth of the time were not involved in the political affairs of Germany. Then I must ask how actively would they have participated in this forbidden activity.

Barbara Hershey, who played Peter's mother, Frau Muller, said of the movie that "...what it is



As they dare to resist the political tide of the 1930s a fraternity of rebellious Germany youths who love all things American, especially the music of the Big Bands, become known as the swing kids.

Photo by Frank Connor

saying, I think, is that it's better to die a moral man than to live as an immoral one." True, but in times of struggle and strife death of morality only leads to increased mass suffering. Their energies seemed wasted.

It was an interesting movie to watch but left feelings disarrayed. The importance of the music did not come across well, and the relevance of dancing to Swing music was not clear. This is the pitfall to this otherwise well directed and performed movie.

CITY COLLEGE ART CORNER



A Show Of Work By Students In the Ceramics and Graphic Design/Computer Graphics Programs March 2nd—12th, 1993

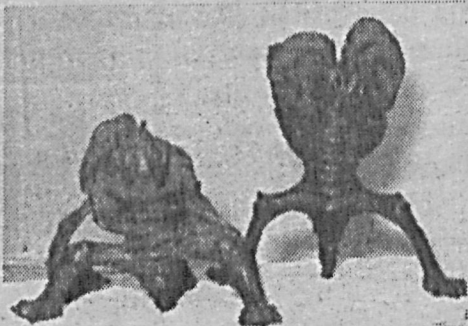
by Marion B. Mills

Upon entering the Compton-Goethals Gallery one gets the feeling of being in a magical kingdom. All of the different techniques displayed — raku, Egyptian paste, molds, wheels thrown and hand-built pieces — were done from pinch pots, slabs and coils. The array of colors dazzles and jumps at you, causing the viewer to smile with a feeling of satisfaction for the art that is both alive and flourishing.

Elizabeth Salvador, a senior chose clay as her medium. She sculpts in clay and then fires her work to a very high temperature. Her sculptures are surrealist. Elizabeth charms her audience with a

unique way of capturing the real and unreal.

As we moved around the room to see the Graphic artist exhibit we were impressed with the different prints and computer programs in use. Maria Mendez, a Computer Graphics major, used a photo shop program to get this interesting



Sculpture by Elizabeth Salvador

Photo by Annette Weidtramb

collage illustrated in the newspaper. The caliber of work these students produced is very impressive indeed.

We would like to extend special thanks to Sylvia Netzer, Director of the Ceramic Studio and Annette Weintraub the Computer Graphics Program Director.

The Show certainly deserves much praise. We Look Forward To Seeing All Of You At the Next Exhibit!! Mark Your Calendar Faculty - Show March 23rd-April 15th, 1993 !!

CORRECTIONS: The picture that accompanied the March 18th issue's "City College Art Corner" was of a piece by Ellen Day and not by Marion Mills. The exhibit



Collage by Maria Mendez

that was discussed was sponsored by Morningside Gardens Workshop. The City College Art department did not collaborate on this effort.

Art/Entertainment

Movie Review: A Far Off Place

Reviewed by Hugh Thomas

Walt Disney Pictures and Amblin Entertainment presentation

Directed by Mikael Salomon

Rated "PG"

A Far Off Place, based on the books *A Story like the Wind* and *A Far Off Place* by Laurens van der Post embraces both the concept of wildlife conservation as well as the African "Bushman's" (referred to this way in the movie. These are the San people who inhabit the forested regions of South-west Africa) philosophy on life. The action-adventure movie was filmed on location in Zimbabwe and Namibia. The cast and crew came from several countries, the U.K, France, South Africa and the U.S.A.

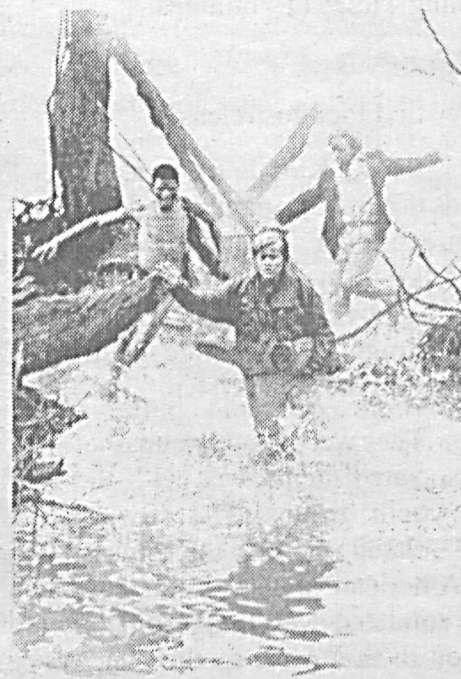
I was fascinated by the spiritual and physical adventure of the story. The story develops along the lines of poaching and the destruction of wildlife (especially the elephants), and also shows that much of the poaching is strongly supported by Businessmen in Europe, Asia and American and is changing the face of Africa as we know it.

The poachers killed their strongest opposition — the parents of Nonnie Parker (Reese Witherspoon) and Harry Winslow (Ethan Randal) leaving the Xhobba, the native African (Sorel Bok) to bring them to safety. This is where the real adventure starts. Harry who is from the U.S. is only visiting this family at the time, and finds himself a reluctant participant in a flight for life journey across the Kalahari. In the meantime, the head of the poaching operation is out looking to tie up loose ends. There are several touching scenes throughout this film. One of these showcases Xhobba's abilities to find water. Another of the more important messages of this film dealt with teaching Harry to live off the land and to respect nature. The movie preached that man and nature can coexist.

In some aspects the movie also dealt with the life of the native Africans. Their survival depends on their intimate knowledge of nature and their own ancient skills. Their instincts engulf the very principles of the conservationist, never taking more from the land than needed. The Africans connect to each other and nature by a parapsychological

phenomenon called "tapping". This instinctive awareness of life and nature guides them to hunting grounds, tells them where to dig for water in a desert, and even reveals the future to them. It is these abilities which enables the Xhobba and the teenagers to cross the Kalahari Desert to safety. It is these qualities of the San which are nicely incorporated into the film. Another interesting aspect of this picture is the way in which Nonnie, Harry and Xhabbo used their talents to help them survive against almost impossible odds.

The entire cast gave remarkable performances starting with 16 year-old Reese Witherspoon (Nonnie Parker) who made her debut in "The Man in the Moon." Her portrayal of a strong young female really carries through. Ethan Randall (Harry Winslow), 14, handled his complementary role perfectly. He is best known for portrayal of a spoiled kid in the John Hughes movie "Dutch." Sorel Bok (Xhabbo) adds flavor to this



© The Walt Disney Company & Amblin Entertainment

Photo by Anthony Bannister

Two brave teenagers embark on an exciting and wondrous journey when they are led through the African wilderness by a Bushman.

movie. With his character comes the whole essence of Africans who live and work in the forest. Bok himself was born in South Africa and his grandparents practiced the traditional San way of life.

I gave this movie four stars, and suggest your taking the entire family when you're going to see it.

Theories Of Revolution... continued from page 5

scale, through public education and media, and therefore has the ability to manipulate our thoughts. This access also allows its assistance in the formation of who we are: OUR CULTURE!!!

We came to America with a culture and traditions of our own, but we have allowed the tyrant to tell us who and what we are, how we are to behave, and what should and should not be important to us. These and other guidelines that construct our culture have been redefined for us without our even knowing it. We are taught a culture that glorifies his vile history and degrades ours, forcing us to relate to a culture which was never made to deal with our own humanity. Our acceptance of his culture makes it easier for us to identify with him, and thereby easier for him to oppress us under the veil of ignorance.

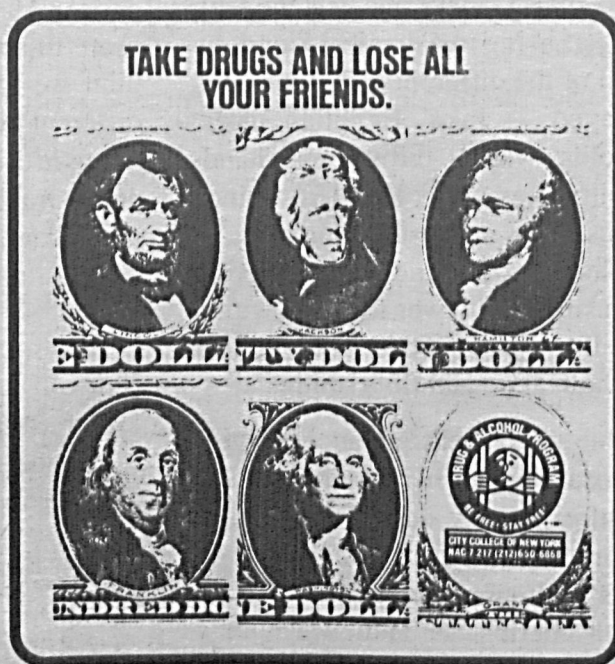
The use of force is almost always used as a last resort by the subtle tyrant. This is because it would mean that he has lost control over his constituents. Only when all attempts to control your mind has failed will the subtle tyrant resort to physical force. An example of the tyrant having to utilize his power in a physical nature was the civil rights movement. AFRIKAN Americans no longer trusted, and had become dissatisfied with the system. Many brothers and sisters began to see the hypocracies and injustices of the system. This led to confrontations with the tyrant, many of which turned violent. The subtle tyrant took many steps to quell this movement. First he passed some "civil rights laws". These laws gave some AFRIKAN Americans a false sense of victory and satisfaction. They felt that with work the system could even work for them. This as

we now know is not the case. He then, simultaneously and systematically, assassinated every leader and organization which could not be manipulated or controlled. This led to a deterioration of leaders who now fit into one of three categories: (1) dead (2) brainwashed or (3) still hiding.

I have now given you three of the MANY ways that the system uses the powers that it has to keep you from ever gaining any power. I have given very brief and shallow explanations of how he utilizes his power for a reason. You must research and discover for yourself the hypocritical ideologies, under manipulations, and institutional genocide that goes on in this country.

Only then will you become independent and aware of all that transpires around you.

I can only make you aware, but you must break away. My next article "No Culture, No Direction" will evaluate what happens to those who fail to break away from domination by the "subtle tyrant".



Controlling Our Culture... *continued from page 5*

Traditional arguments that oppose interracial and intercultural relationships are limited to questioning if the Black persons in such relationships are marrying the non-Black person because of the pathological effects (namely racially-conditioned responses to white people) of racism; that it is immoral for Blacks who get into interracial relationships to do so, given the historical relationship between Blacks and Whites in this country. What fails to be stated is that traditionally there is an erosion of Black identity in the offspring of such relationships, who later try in vain to fit into the cultural norms of Black life.

Presently, what is beginning to be asserted by many of the offspring of inter-racial relationships is that they should be considered as "biracial"; not fully Black and not fully White. What is not said by those who raise arguments that criticize Black anger to Black and non-Black relationships, is that there is a viable Black culture that, like Judaism, is inevitably weakened by interracial and intercultural relationships. There is an absence of stating that when a Black person gets into an interracial relationship, they are either a part of, or attempting to become a part of the ethnic group of the person that they are marrying. Black people, historically have been denuded and denied the right to reconstruct a viable culture that they can utilize for their best interests.

Criticism of criteria as to what is acceptable and what is not is an example of an ethno-centrism that traditionally has eroded what little of "us" there is left. Black culture remains to be radical culture because its existence is antithetical to the interests of mainstream White America. Ironically, what makes the "American" in the name African-American, is not only a result of being born in this country, but also being stripped of the cultural remnants of the land of our collective origin, forced to continually adapt and assimilate in an oppressive environment. It is very interesting that there is distaste for those who want to encourage cultural homogeneity amongst Black people, whilst there is a critical void for other cultural group's ethos that attempt the same thing.

Black people who get into intercultural relationships, who leave the enclaves of the Black community to become a minority in the White middle-class, express symbolic disdain for the furthering of Black cultural progression. Why is that? Why can other ethnic groups express clearly the desire to maintain cultural homogeneity, but when Black people do this it is dismissed as racist?

We must stop identifying ourselves as a racial group and must begin to affirm ourselves based on cultural similarities. I am reminded of what Manning Marable states in the book, *Black Popular Culture*, about Clarence Thomas' Blackness. In essence he stated that Thomas, if classified racially (remember, the concept of race is quite subjective and arbitrary; a standard created by European people to classify non-White people in a manner that implies that they are inferior), he would be considered Black, but his contemporary cultural proxis does not reflect what can be defined as Black Consciousness; i.e. Black Culture. His marrying a White woman, and rejecting interests considered to be the collective interests of Black people, is indicative of an anti-Black stance.

By examining behavior according to its allegiance to a Black ideology, it is easier to determine who is Black; i.e. who lives according to the auspices of a Black ethos; a Black culture. But where are the rules and regulations of this Black ethos? They are out there, but there is so much fixation on White indifference and hatred of Black people, that there has been very little documentation of the "Black-People-In-America-Philosophy" (for lack of a better term). More time and resources have been spent trying to get White people to accept us than on our trying to accept ourselves.

Like the Jews we must begin to put OUR nationalist argument for cultural homogeneity in constant historical context, absent of reactionary racial anger and prejudice; we must state that anyone can be a member of our group, provided that they adapt to certain criteria and pledge allegiance to a specific cultural credo. We must control our culture...

WCCR TOP 20 PLAYLIST

Compiled by: Edmar "Baby Huey" Flores
WCCR Music Director
Mon. March 8, - Fri. March 12, 1993

Artist	Title	Label
1) Onyx	Throw Ya Gunz	JMJ/RAL
2) T of C	Off and On	Motown
3) Brand Nubian	Love me or leave me	Elektra
4) SB & A.G	Bounce Ta This	Polygram
5) Dr. Dre	Nothin But A "G" Thang	Priority
6) Crucial D	I'm a Gansta, But ain't yo B	Amherst
7) Masta Ace	Jeep Ass Niguh	Delicious
8) Brother Hood	American Controls	Amherst
9) Black Moon	Who's Got The Props	Nervous
10) C.L & P.R	Lots if Lovin	Elektra
11) Positive K	Ain't No Crime	Island
12) Digable Planets	Cool Like Dat	Elektra
13) Ice Cube	Today Was A Good Day	Priority
14) RedMan	Time For Some Action	Chaos
15) Kenny Dope	Dondada	Big Beat
16) Flavor unit	Rollin wit da flavor	Epic
17) Grand Puba	Check it out	Elektra
18) Wu Tang Clan	Protect ya neck	WuTang
19) Heavy D	Blue Funk	Uptown
20) Prince Markie D	Typical Reason	Columbia

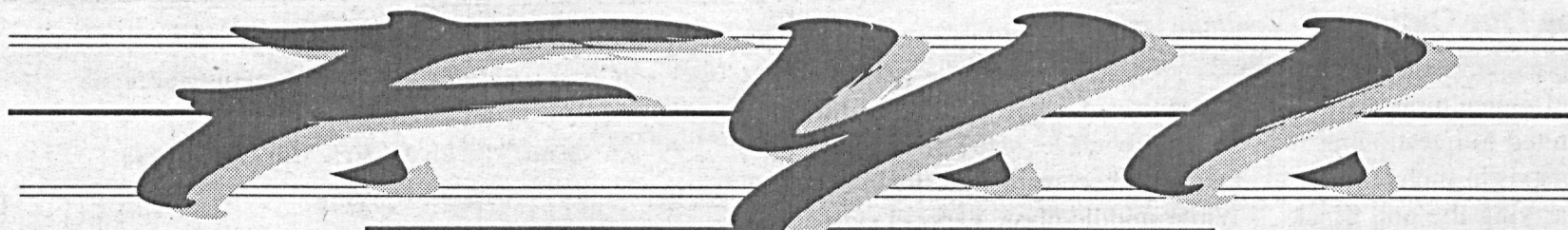
The WCCR Top 20 playlist is compiled of the Top 20 songs played by WCCR DJs during the week

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For Your Information

African Fair !!!

New York African Fair invites you to a family day of enjoyment at Medgar Evers College (Amphitheater) 1650 Bedford Ave., Brooklyn (entrance on Montgomery Street), on Sat Apr. 3, 1993-from 12 noon to 10:00pm. Advance tickets \$2, at the door \$3. Continuous live entertainment, lots of food, music, dance, arts, fashion, crafts, jewelry, fun and a whole lot more!!! All vendors needed, for more information, booth, and tickets call (718) 953-7581, (718) 604-0511, or (917) 458-1143 (beeper).

Alvin Ailey

Alvin Ailey will begin their 1993 season at Aaron Davis Hall on April 1. Always a treat, the show will run through Sunday April 4.

Big Apple Job Fair

The CUNY Big Apple Job Fair welcomes CUNY Graduates: Class of 1993 & Recent Alumni on Wednesday March 31 from 11 a.m. to 7 p.m. at the Jacob K. Javits Convention Center, 11th Ave and 34th St.

New York Telephone Scholarships

Apply to the 1993 New York Telephone Scholarship Program for Black and Hispanic Students. The Bachelor degree program provides \$1,000 scholarships to second-semester juniors majoring in engineering, science, computer science or nursing. For more info, write NYTScholarship Program for Black and Hispanic Students, Cote, P.O. Box 2810 Cherry Hill NJ 08034 or call (609) 573-9400. Deadline for requesting application is April 15.

Circle of Sistahs

The Valley of the Cathedral of Saint John the Divine and The Caribbean Cultural Center presents "Circle of Sistahs" a young woman's conference. The conference will present workshops aiming at providing young sisters with a cultural grounding. Conference is scheduled for March 27, at Ferris Booth Hall, Columbia University from 10 a.m. to 3 p.m.

Funniest College Student Contest

Are you a crack-up? Would you like to make it on the stand-up comedy scene? Well the Stand-Up NY Comedy Club are preparing to run their Funniest College Student Contest, throughout the New York State area. The only pre-requisites to participate are: you must be a college student of a New York State College, University or Institute and 1-3 minutes of material. If you're interested in participating, contact Carolyn or Sue, during business hours, at (212) 595-0850

Egyptian Trip

The Black Alumni Association of CCNY and the Students for Cultural Exchange will be going on a trip to Egypt from August, 3 - 12. For more information contact Prof. William Wright, at his office, (212) 650-7922 or at home at (201) 923-5749.

Neo-Native Art

The American Indian Community House Gallery/Museum, at 708 Broadway, 2nd floor, is giving a Neo-Native Art Exhibit. Paintings and text by Paul Deo, Birch Bark and Gouache Paintings by Will Grant. The exhibit can be seen through Apr. 10, 1993. Gallery hours: Tues.-Sat., 10:00-6:00pm.

Caribbean Week '93

The Caribbean Students Association (C.S.A) will be celebrating our annual Caribbean Week from Th, Apr. 29 until Fr., May 7. If you are interested in participating in any of the activities, please contact C.S.A. at (212) 650-5338 ext. 20452.

American Collegiate Poets Anthology

National College Poetry Contest open to all colleges and University students desiring to have their poetry anthologized. Cash prizes will be awarded the top five poems. 1st place \$100, 2nd- \$50, 3rd-\$25, 4th & 5th- \$20. Deadline: March 31. There is a \$3 registration fee for the first entry and a \$1 for each additional poem. For contest rules, send a self-addressed, stamped envelope to: International Publications, P.O. Box 44044-L, Los Angeles, Ca. 90044.

Fashion and Talent Show

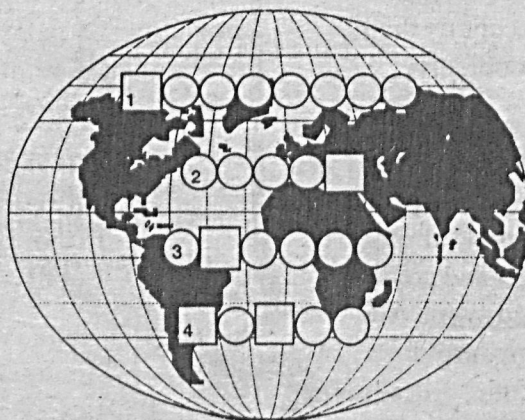
On Friday April 23, 1993, R.O.U.S.E (Recreational Organization Utilized for Student Enhancement) House is presenting it's 4th annual Fashion/Talent show featuring "Fashion by Black Designers". More details about the show will be provided in the next issue. For more information contact Oriana Cornett at (212) 650-5319, please leave a message.

PEACE CORPS WORLD WISE PUZZLE

For further information about Peace Corps, write Box 896, Washington DC 20526

INSTRUCTIONS: The Peace Corps has volunteers serving in more than 90 nations around the world. By solving this puzzle, you will learn about one of these countries.

Solve the four numbered puzzle words and then unscramble the letters in the squares to produce the name of the country darkened on the map at the right.



Country occupying the southwestern tip of the Arabian Peninsula on the Red Sea.

--	--	--	--	--

1. Nation opposite Red Sea from this country.
2. Religion of most of this nation's citizens.
3. Ocean adjacent to this country.
4. Nation under the rule of Gamal Abdel Nasser that sided with revolutionaries against this country's rulers in 1962.



Solution: 1. Ethiopia 2. Islam 3. Indian 4. Egypt = Yemen