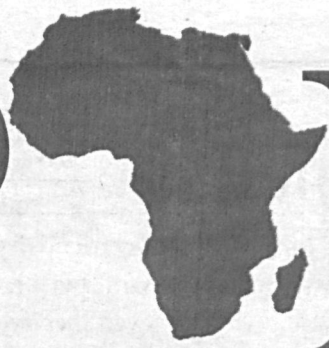


THE PAPER




MEDIUM FOR PEOPLE OF AFRICAN DESCENT

"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

April 2010

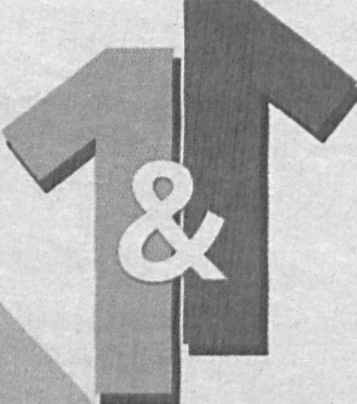
Volume 129 - Issue Number 2

ONE & ONE COMMUNICATION and NYODN presents: Save A Life Event



Date: Wed, May 5th 2010
Time: 12:00pm - 2:00pm

COME BE A PART OF A LIFE CHANGING EVENT. LEARN THE MANY WAYS ORGAN AND TISSUE DONATION CAN SAVE AND ENHANCE UP TO 58 LIVES. FIND OUT ALL THE FACTS. HEAR INSPIRING STORIES. PLAY GAMES. WIN PRIZES AND MUCH MORE.



Location: NAC Vestibule (right outside NAC 0/201)

Admission: Free

The month of April is National Organ Donation Awareness Month. This is the month One & One Communications will reach the diverse CCNY community through the SAVE A LIFE event, in hopes of inspiring and making a difference in the lives of those waiting to live a better one. The focus of the May 5th SAVE A LIFE event is to come together, learn facts on organ donation through inspiring stories and address misconceptions on organ donation. There will also be opportunities to play games to test and enhance your knowledge. You will have the chance to WIN a prize and most importantly the opportunity to register as an organ donor and SAVE A LIFE.

One & One Communications is a student-run AD/PR agency at The City College. The agency has come together to communicate, educate and inspire the student community on the topic of organ donation and its impact on our society. One & One Communications' main goal is to provide help and support to our client - The New York Organ Donor Network While partnering with NYODN, One & One Communications strives to address the dire need that New York State has to increase the number of organ and tissue donors by registering students and faculty members within the CCNY campus.

continued on page 7

Inside This Issue

Flashback New Column page 3

Celebrate Poetry Month page 4

Hip Hop and the Occult page 8

Banned Books page 9

Natural Hair Theory page 10

Latinos and the N-Word page 11



..... has not left the building...

A plethora of racial slurs are hurled across the cover of this issue of *The Paper* for a reason. It is an attempt to raise emotion as well as critical analysis in all the people of varying ethnicities who say the words *nigga*, *niggub* and *nigger*. Why are all of these slurs so striking, so hurtful, and the potential brunt of responsive anger? I am told *nigga* is just a word, so why are these words different?

Black people, in using the N-word, remain the only race to embrace a terrible slur that disgraces our elders and say "it's not meant like that." Every time I hear a group of people complacently using the term, I get as upset as one who may be looking at the cover of *The Paper* right now. I shake with rage and violent thoughts cross my mind, which I imagine others feel

editorial on page 2



Editorial

Nigga has not left the building

when they hear slurs against their own people. It is especially disappointing that my Black American peers, who are only getting older, have allowed such a disrespectful term to exist in mainstream culture.

As a peer said to me recently, “the white supremacists are laughing” each time this word is used. I find refuge in quiet rooms and the company of people who just don’t speak this way, but why should I have to stay away from public areas, including spaces around this College, just to reduce my chances of being assaulted with this violent word? I find it humiliating that in an institution of learning, so many people are comfortable calling each other this. No matter what the intention, it is a violent word!

Definitions:

Niggardly: meanness, cowardly, stingy

Niggling: petty and annoying

Although these words are etymologically different from nigger, let’s remind ourselves of the power of words in reinforcing behavior. I urge my fellow Black Americans to change saying the word nigga to brother, or even better, KING for a week and see if you notice any difference. You may notice how often you actually used the disgraceful word and how interchangeable it has become. You may also notice how using other

words—uplifting words—with each other can potentially transform our community.

Humans are so creative yet we are recycling a word historically used by raping, murderous slave catching monsters? We can’t come up with anything else?

So what importance does *The Paper* have addressing the use of racial slurs on our City College campus? Two years earlier, I published my first article here, which was entitled: *Say No to Saying NIGGA!* Then I began a series called *Authorized use of The N-Word*, which saw its last installment in *The Paper* last semester. Alarming, in September 2009 I received a call from the police commissioner’s community liaison, inquiring about a hate crime that occurred on campus specifically directed at African Americans. And now, even more recent news this semester of abuses and violent behaviors attached to this word has demanded I write something in this issue.

A common response from “pro niggahs” is to say the derogatory word was *nigger* and what is being said now is *nigga*. Think analytically when reading history and you will realize the White people of the time who were auctioning, buying, and selling people also had different accents. You would not have simply heard all saying *nigger*, some would have also said *niggub* and *nigga*.

Another response is that I use it “with

my friends,” yet you can hear the same person describing enemies and even specifying “they want niggas” to mean African Americans! The pain attached to this word is not obsolete. Congressman John Lewis provides an example of one recently assaulted with the term, and knowing how long he has been a Black man in the U.S. it surely was not the first time.

I realize others take permission from African Americans to use it. There is a rich history of immigrant struggles in the U.S. demanding from America the rights we all share. Yet many display disregard for the unique Black American history that allows us all to move freely in this country. They will use the word as often and in front of whomever they please as loudly as possible and then say “I’m not Black” or even “I hate Black people”. Do people consider the depths to which these *niggas* struggled for all of us?

My aim here is to highlight America’s history and current conditions that are uniquely prejudicial towards African Americans. Part of that system is represented in all uses of *nigga*.

Only if I say words like those on the cover do people scorn and attack me. No one cares if I say *nigga* but somehow these other words remain where they should be: FORBIDDEN.

The Editors at *The Paper* welcome continued dialogue on the matter.

Innocence Lost

As a teenager I was a rowdy young thing, somewhat of a bully and most definitely a rebel. However, I possessed a teen’s innocence, the innocence of a child. Other than trying to curse every now and then or trying to meet with a boy I was interested from time to time (which I hardly got away with because my parents were hawks in nature), my mind was focused on fun activities like sports, girlfriend hangouts, writing and school.

Now as an adult, I look into the eyes of our youth and see pain, sadness, unnecessary responsibility and emptiness. I see hyper sexualized boys and sexually objectified girls. I see babies with babies. I see boys lashing out in anger towards one another. I see girls disrespecting their minds and bodies. I see boys disrespecting girls and girls disrespecting boys. I see emptiness.

I see aimlessness. I see hopelessness. I see shamelessness. I see adults trapped in youngins’ bodies wishing they could escape; yet, still believing they are grown enough to pave the way to success. And, some don’t care to be successful or even know what that means beyond a catchy song.

I see mothers smiling proudly at an ill mannered young child whose voice is unpleasant and rude to others around. I see fathers neglecting their parental roles totally avoiding being a father or physically present but not mentally there. I witness parents being friends to their children rather than disciplinarians. Today’s youth is lost but not to their own fault. How is a child to direct him/herself when he/she lacks the most crucial thing, a role model to follow and respect?

continued on page 10

The Paper

The City College of New York
138th Street & Convent Ave.

NAC 1/118

New York, NY 10031

Phone: 212-650-5029

Email: thepaper@ccny.cuny.edu
www.ccnythepaper.blogspot.com

EXECUTIVE EDITOR

Taqiyya Haden

ASSISTANT EDITOR

Olga Sanjurjo

LAYOUT MANAGER

Tanika Thompson

LAYOUT EDITOR

Nutthawut Orataiwattanakul

CREATIVE DESIGNER

PHOTOGRAPHER

Beverly Meneses

COPY EDITORS

Dean James

Courtney James

Conor Tomás Reed

FACULTY ADVISORS

Professor Herb Boyd

Dr. R. L’Heureux Lewis

STAFF WRITERS

Sam Kimball

Mishka Montrope

Agnieszka Rybak

Adele Scott

Oronde Tennant

Nathaniel Thomas

Sophia Vilceus

CONTRIBUTING WRITERS

Sarah Al Motairi

OUR MISSION

In 1969 there were four newspapers at City College, yet none reflected the issues facing the growing population. Our student newspaper was born as an insert within the pages of *Tech News*, which changed its name to *The Paper* by 1970. We stand on the journalistic shoulders of giants! Two student leaders, Louis Reyes Rivera and Paul Simms started *The Paper* as a radical social voice of people of African descent. Our mission is to carry on this legacy with increased membership of current student leaders. *The Paper* will continue to serve CCNY and the surrounding Harlem community.

By Sarah Al Motairi

The time is 3:30 pm and school is out. As I walk the streets of my neighborhood, Kingsbridge Heights, I am taken over by sadness and disappointment. Sadness directed at our youth and disappointment directed at our adults. Ten minutes into my walk I witnessed a teenage boy smoking a joint behind a U Haul van, a teenage boy shoving a teenage girl forcefully (even though playfully) in the chest, a girl rapping vulgarly about her vagina and a boys penis, a young boy (must have been 10 or 11) trying to touch a young girls behind, the word M%&#\$^ F%&#%\$^ is heard by almost every child and a young teenage girl in Starbucks is bawling her eyes out to her friend about her boyfriend pressuring her into sex.

The Flash Back

Because we strive to connect past lessons with today's struggles, we are thrilled to announce a new feature in our publications—the FLASHBACK! For each issue, we will reprint articles and photographs from the *Tech News* and *The Paper* archives which are housed in our own Cohen Library. We encourage our readers to respond to these blasts from the past, build on their legacies, and spread the word about our college's amazing political history.

THE PAPER

(aka Tech News)

VOL. 32, NO. 7

222

THURSDAY, DECEMBER 3, 1970

*So here we stand,
on the edge of Hell,
in Harlem, and wonder
what we will do, in
the face of all that
we remember.*

—Langston Hughes

Student-Mothers Plan Child Center

By JUANITA E. RAY

Sandra Small, Community Affairs Vice President for the Student Senate, disclosed plans for the opening of a Child Care Center here at City College this coming February. Temporary quarters for the center, as of this writing, will be located on the fifth floor of Shepard Hall.

Plans for the center are scheduled to be finalized at a meeting this Saturday, December 5th, as part of the work of a five-woman committee which has been working on the project since early September. The committee, headed by Miss Small, also includes Claire Rosner, Claudia D. Gerado, Maxine Alexander, and Desira Benjamin.

Accommodations

The temporary center itself is expected to accommodate approximately thirty children at the out-

set, ranging in age from twelve months to four and a half years. Since the center is insufficient to meet the needs of the expected number of parents wishing to participate in the program, the basis for selection will be one of economic necessity as well as the ability and willingness of those parents to devote portions of their time to volunteer work.

Mothers will not be charged for use of the facilities for their children, but if they're not able to volunteer any of their time to the center, they will be charged a percentage of their weekly income, as yet undetermined. This money will go into the treasury of the Child Care Center for helping to finance its operation.

Another requirement will be the
(Continued on Page 7)



Talia, who frequently honors our staff with her presence, will be among first to sign up for Child Care Center.
Photo by Fannie Hial

Marshak Denies Link With Cops

By TOM McDONALD

Robert E. Marshak, president of City College, denied at a recent student press conference, that he gave the police department any aid in the investigation which led to the arrest of the students on Nov. 15th. The list of those students has been posted Dec. 2th, and six of them are still in confinement because they have been unable to post bail.

Commenting on the allegations that he has had frequent meetings with the police department during the past six weeks, Dr. Marshak stated that he has had only one meeting with Inspector Waith, the head of the Preventive Enforcement Patrol (PEP). Marshak said that Waith called him on the day after the article appeared in the New York Times which detailed the open use and sale of heroin on the South Campus lawn.

At that time the President informed Waith that he was taking "a hard line on hard drugs." Marshak related that his position was taken as a result of several meetings with campus representatives on the drug situation. He said that several people with whom he had met told

him that the drug problem "was significantly worse than it was last spring."

Dr. Marshak went on to say that he received a letter, signed by 25 members of one of the college's departments imploring him to do something about the drug situation. However, he declined to comment when asked if that letter was sent by the Music Department.

The President continued, explaining that his discussions with other members of the college community "indicated to him the existence of a great feeling of ambivalence with regards to the handling of marijuana usage. He stated that he communicated this information to Waith during his meeting with the Inspector. As a result, the primary emphasis of the PEP squad's investigation was centered around the sale and use of heroin.

In speaking directly to the question of his role in the investigation Dr. Marshak said that "we should feel very fortunate in having Chief Inspector Waith and his men handling this case; the sale and use of a dangerous drug such as heroin
(Continued on Page 3)

SEEK Students To Face New Attack

SEEK Programs of the various colleges of CUNY met in Finley 339, last week, to discuss the manifold problems of the SEEK program throughout the city. Foremost among the difficulties discussed is the present status of the university-administered academic and dormitory facilities at the Alamac Hotel on 71st Street.

The present crisis stems from an announcement made on Friday, Nov. 20th, in which it was stated that the academic operations of SEEK at the Alamac Hotel would be terminated as of June, 1971. However, it was recently disclosed by reliable sources integrally involved with the program that, contrary to public belief, this is merely the initial step in a general phasing out of the SEEK program.

The meeting focused on reconstructing alternatives for SEEK and reaching a uniform agreement as to what was desired for the CUNY SEEK Program in the form of resolutions and future orientation. Since only four colleges were represented, those present were not able to draw up any conclusive agreements; instead they agreed to carry their alternatives back to the college and to have the student bodies alter them to suit their needs individually in conjunction with the other SEEK Programs of CUNY.

Another meeting will be held in the near future at which time variations of solutions will

be condensed and then presented to the Board of Higher Education, and other concerned offices.

One basic problem cited was that SEEK, as an experiment in "higher education" has never
(Continued on Page 3)



Geary Greenwidge, of SEEK Student Government fears phase-out of program.
Photo by Jill Morgan

Creative Corner

Beloved Ethiopia, by Petrina Yemane

Thirteen months of sunshine
 Is where on earth you'll find
 Brotherhood of humanity
 Peace of mind for your insanity
 Of green pastures from ages old
 With rich traditions and stories
 told
 Of evil eyes and ancient streams
 Powerful men and influential
 Queens
 Do you hear its calling
 Of rushing hot springs
 And towering cities on hills
 The swaying of Eucalyptus trees
 The ferment of honey from bees
 Voices of the market women calls
 Similar to warm water falls
 The smell of Buna/pastry shops
 Overlooking majestic mountain
 tops
 Rural livestock graze the fields
 While dimming light, night
 steals
 The covered sky fill stars reveal
 A country of intrigue and
 mystique
 Its people proud, determined and
 meek
 Hearts bitter sweet to what they
 see
 And what they know life could be
 This place of hidden treasure
 In which no power could measure
 Its timeless assent stature
 Living free is all that matters
 Free of propaganda shown
 A calling from land and the air
 above
 To remind me of its true love
 To be all that I am, woman or
 man
 With all that I have and all that
 I plan
 It calls me to rise
 To give back and to strive
 To better myself after my
 completed search
 Then to my brothers of birth and
 common earth.



The First Bird By Adele Scott

no melody more pure
 more peaceful to the ear
 for he sings a more worthy
 song
 in all his praise
 and the earth is reborn
 and he, like men, must strive
 and sweat to earn his stay
 but just now,
 he stops amidst the golden
 crust of day
 and lifts his heart and soul
 to his Creator
 a delicate creature and small
 can cheer a heart to endless
 amount
 with his sweet and simple
 prayer!

The heart that keeps on loving By Mishka Montrope

A Madre's love is like something
 that the universe has never seen
 A Nënë is there during your
 times of despair
 A Mãe is able to soothe a broken
 heart with just her caring touch
 When a Abatyse is near there is
 nothing that she can't fix:
 even the leaky pipe over the sink
 A Mère is someone who loves her
 children selflessly and expects
 nothing in return
 A Mutter's love is something
 that cannot be taught or
 described
 A Māna is able to turn a dime
 into a dollar like no magician
 can
 A Mamma sacrifices her mind,
 body and soul to help her child
 overcome a cold
 Out of her heart flows kindness,
 Grace and Sincerity
 A Okaasan is a woman who
 can balance the whole world
 on her shoulder while making
 Sunday dinner for 12 of her
 children
 A Mytyr is women who is in
 God's perfect image who can
 teach God's angels about being
 angelic.
 A mother's is love has no
 boundaries it extends to every
 corner of the world.

LYNCHING THEN LYNCHING NOW

THE ROOTS OF RACISM AND THE DEATH PENALTY IN AMERICA

A teach-in tour on the historic link between the death penalty and lynching in the United States. Hear from those who have been freed from death row, and activists and scholars on the role of racism in our criminal justice system and why the death penalty and unjust sentencing need to be abolished.

SPEAKERS INCLUDE:

ALAN BEAN

Executive Director, Friends of Justice

BARBARA BECNEL

Founder, Stanley Tookie Williams Legacy Network

STEPHEN BRIGHT

President, Southern Center for Human Rights

MARK CLEMENTS

Former police torture victim sentenced as a juvenile to life without parole

MARTINA CORREIA

Sister of Troy Davis; Troy is on Georgia's Death Row and was recently granted a new hearing by the U.S. Supreme Court

JACKIE GOLDSBY

Author, *A Spectacular Secret: the Cultural Logic of Lynching in American Life and Literature*

LAWRENCE HAYES

Former New York State death row prisoner

BRIAN JONES

Author, "King's Last Fight"

RONALD KITCHEN

Former Illinois death row prisoner, exonerated in 2009

YUSEF SALAAM

Exonerated in the Central Park Jogger case. Board member, Campaign to End the Death Penalty

DARBY TILLIS

Former Illinois death row prisoner

Wed., April 21

7:00PM

City College—NAC Ballroom

137th & Amsterdam Ave.

Endorsers: The CCNY tour stop is sponsored by Amnesty International USA Local Group 11, Correctional Association, Drop the Rock, Educators for Mumia, Free Mumia Coalition-NYC, Grassroots Artists Movement, Green Party of New York City, International Socialist Organization, The Paper(CCNY)(list in formation)

Email: nyc@nodeathpenalty.org to endorse.

Sponsored by:

**CAMPAIGN TO
END THE DEATH
PENALTY**

—Students discuss what happened and what's happening now!—

How was the rally? What is the atmosphere on CCNY's campus after the rally? Don't let the fight for public education, stop was the word on CCNY's campus before and after the March 4th rally!

It was a beautiful day for a march; the sun was setting as student activists crossed the avenues of Manhattan with signs that read "NO BUDGET CUTS TO CUNY". In the middle of the March as students approached FIT students were stopped by a barricade that separated them from the front of march. Students could not hear the speeches and were cut off so that cars could go down 29th street and the rally could be suppressed or made to look less impactful. Student activist begged the police to let them over the barricade. The idea to jump over the gates and blocks was in the air but fear of being arrested discouraged students. One protestor encouraged everyone to go back and forth around the rally, soon after the police conceded and opened the gates. As the sun began to set, students were not allowed to enter FIT to fight for the student metro cards and cuts to transit. Cheers, such as, "Let Us In!" was heard throughout the streets. Stu-

dents found them blocked again, this time trapped in front of FIT behind the barricades. Students began to push the gates and the police pushed back. The pushing continued until finally, again, they let us out but there was no way into FIT buildings. After the confusion the march ended. On the Wednesday after the march there was a post March 4th general activism meeting in the Hoffman Lounge. All student activists were invited to discuss what should be doing the next coming months and how students can support each other.

After the March 4 rally students, faculty and administrators from CCNY took a trip to Albany on March 9 to lobby for CUNY and SUNY. From City College, Davey Czyzyk from SER (Students for Educational Rights), Shannon Ayala from SEJ (Students for Environmental Justice and WE ACT @ CCNY (West Harlem Environmental Justice @ CCNY) and Lisa Lui from USG (Undergraduate Student Government) were students that went as well as Stanley Fritz, NYPIRG project coordinator.

On March 10th students from SER, ISO, SFJ, CAN, CARE, Convent Collective and NYPIRG as



Photos from: <http://takethecity.wordpress.com>

well as "independent parties" came together to discuss connecting, the education movement. The Undergraduate Student Government is making great efforts to engage students in the discussion of a proposal to raise the student activity fee. The momentum is continuing on campus as students continue to raise their voices in the fight for education.

By Oronde Tennant

Students at CUNY heeded the call, in the face of tuition increases and continued large-scale budget cuts to our university, and organized with others around the city to stop the devastation of public education. With attempts to close 19 schools in New York City and to eliminate free student Metro Cards alongside the budget cuts, the problem is grave indeed.

Gov. David Paterson has proposed cuts of \$104 million from CUNY, decreases in funding for the state's Tuition Assistance Program (TAP), elimination of grants like the Vallone Scholarship, and tuition hikes of several hundred dollars. All of this comes on top of cuts of \$160 million in the last two years, and a tuition increase of \$600 last spring. He has also proposed the Higher Education Empowerment and Innovation Act, which would allow CUNY's Board of Trustees, composed of numerous wealthy business people, to increase tuition rates as they please, without state authorization. These austerity measures were made particularly offensive in light of the fact that CUNY's president Mathew Goldstein is receiving a \$40,000 dollar raise, bringing his annual salary to \$580,000, in addition to a 14% pay increase in November

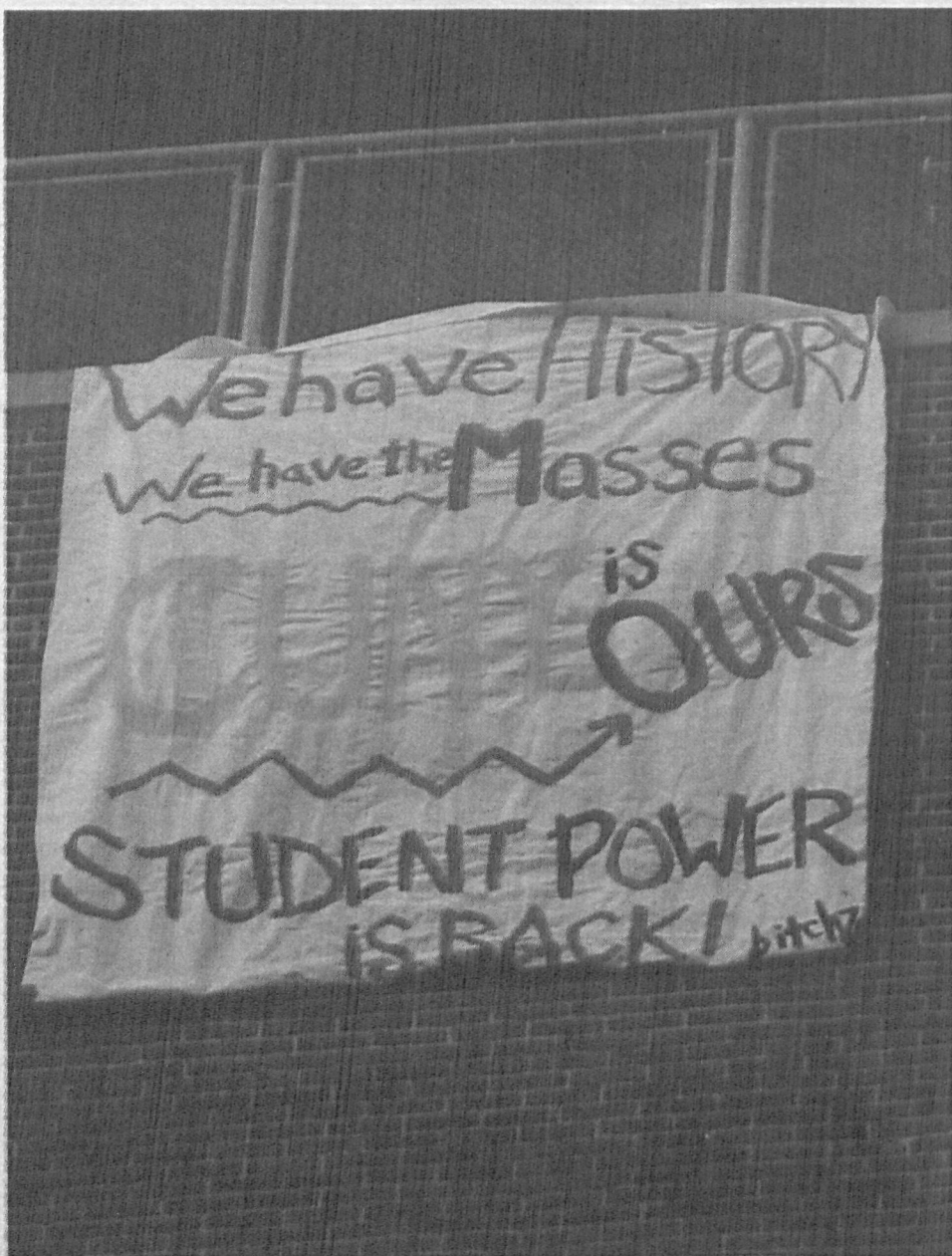
2008.

In New York City, a citywide coalition of students from CUNY colleges as well as private universities such as NYU and the New School, teachers from the Grassroots Education Movement, MTA transit workers, and university staff took shape around the fight to stop the budget cuts. In addition to stopping budget slashes, the coalition demands that CUNY education be upgraded and made available to all high school graduates through reinstatement of open admissions policies. Furthermore, they demand the elimination of tuition fees, that resources for schools be increased not cut, and that school closings, teacher firings and pay cuts halt.

At City College, there was a steady simmer of activity leading up to March 4. As soon as the semester got going, an ad-hoc coalition of student groups, activist organizations, and students frustrated by the growing financial pressure on them began meeting weekly in the Morales-Shakur Center to plan out the campus activities on March 4th.

On March 4th, the group Students for Educational Rights (SER) held a musical event in the NAC rotunda to grab the attention of the student body for the downtown rallies. Other activist groups such as the International Socialist Organization tabled in the rotunda, and distributed flyers for a post-March 4th town hall meeting to keep momentum going. Many students stopped, curious to know what all the agitation was about. Some were not aware of the serious attacks to their education coming down the pike. Yet, after talking to activists about the cuts to CUNY, chanting with SER

continued on page 8



Save A Life

The New York Organ Donor Network serves 13 million people who live in the greater New York metropolitan area of New York City, Long Island and the northern counties up to Poughkeepsie. Currently, 18 people die every day while waiting for a transplant of a vital organ. As of February 26, 2010, there were 106,179 people on the national waiting list (Organ Procurement and Transplantation Network). In New York State, more than 9,300 people need life-saving organ transplants and only 7,500 people are listed as organ donors. The number of people waiting for organ transplants continues to climb each year at a faster rate, while the number of organ donors remains lower which only highlights the calamity of the situation.

It is important for New York State residents to understand the value of organ donation especially to people of color. Did you know that Native Americans are four times more likely than Caucasians to suffer from diabetes? Or that African American, Asian and Hispanic people are three times more likely than Caucasians to suffer from kidney disease? Also, many African Americans have high blood pressure (hypertension) which can lead to kidney failure (U.S. department of Health & Human Services). Asking someone to become an organ donor is not easy. When people hear about or-

gan donation, they are quite skeptical to participate because of the rumors and urban legends they hear and are not true.

Some of the most common misconceptions are:

- If someone agrees to donate their organs, the attending physician or emergency room staff won't try to save his/her life.
- Organ donation is against practiced religion.
- If organs are donated – an open-casket funeral will not be possible
- Poor health and/ or weak eyesight – excludes the individual from donating his/her organs or tissues.
- The rich and powerful always seem to move to the front of the line when they need an donor organ. There's no way to ensure that my organs will go to those who've waited the longest or are the neediest.

There are many ways to help others or a loved one in need for a transplant. Anyone can be a potential donor; it's all a matter of finding out. Even someone who is alive can also donate an organ to family member. Vital organs like the kidneys and the liver can be transplanted to another person, increasing the survival chance up to 75%. Just in case you did not know, becoming an organ and tissue donor is as simple as

adding the donor designation to your driver's license, learner's permit or state identification card. Come to the event and find out more.

***One Donor...**

- Can donate kidneys to free two people from the dialysis treatments needed to sustain life.
- Can save the lives of patients awaiting heart, liver, lung or pancreas transplants.
- Can give sight to two people through the donation of corneas.
- Can donate bone to help repair injured joints or to help save an arm or leg threatened by cancer or other illness.
- Can help burn victims heal more quickly through donation of skin, and provide healthy heart valves for someone whose life is threatened by malfunctioning or diseased valves.
- Can give more than 50 people a second chance at life!

Tasminea Woods



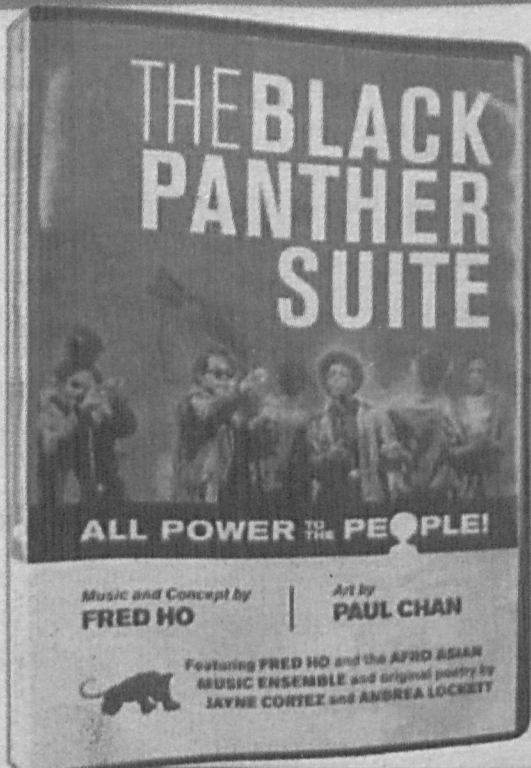
A New York City resident and just one of many people in our communities who have given the generous gift of life to someone through organ and tissue donation. At the age of 18, Ms. Woods donated one of her kidneys to her grandmother, Wiletta Richardson, who was then 73 and on dialysis.

According to Tasminea: *"If there is a way that you can save a life and still live a healthy life of your own, then why not give it a try? It is well worth it."*

Like Ms. Woods, you can make a decision today to save the life of a friend, family member, or complete stranger.

**Article Compiled By
ONE & ONE
COMMUNICATION**

MEC 'Film & Culture Series'
Presents
The Black Panther Suite



Date: Thursday, April 29, 2010

Location: Medgar Evers College Founders Auditorium
1650 Bedford Ave Brooklyn New York, 11225

Doors Open: 6:15 pm
Open Mic: 6:30 pm
Film Begins: 7:00 pm

Hip Hop and the Occult: What's Really Going On?

By Nathaniel Thomas

Since its creation, Hip Hop has introduced and incorporated many new trends, from shell-toed Adidas to iced out medallions. These have been represented by one of Hip Hop's elements, the rap genre. Over time, we have seen Hip Hop culture morph and shift into many "altered ego" states from the era of Black consciousness (i.e. Public Enemy) to its cinematic and underground Mafioso persona. As we've entered a new decade, Hip Hop has taken on a new persona, which is the mystery of the "occult".

Hip Hop, at least for the last several months, has been heavily using occult symbolism as a form of stylistic creativity. We are bombarded with these symbols via music videos and fashion statements. Particular symbols consist of "the eye and pyramid," secret hand gestures, the goat's head (better known in the occult as the "baphomet"), and one symbol that is being heavily used—the skull and crossbones.

We see these occult symbols displayed on clothing items such as belts, hats, tee-shirts, and jackets. Also, these symbols have been a part of a brewing controversy because of their implementation, and the implications of their meaning, in recently released videos by Hip Hop artists such as Lil' Wayne, Jim Jones, and especially Jay Z. In this article, I will briefly explain these occult symbols and then let you decide what's really going on in Hip Hop.

When many people see or hear the word "occult", they immediately associate it with the word "evil." In order to understand the occult, we must understand its meaning. The word "occult," by standard definition, means "hidden

from view" or "secret." So, for example, if someone is hiding secrets from you, he or she can be said to have "occult knowledge".

To start by looking back in history, during the twelfth century, there was a cabal that originally consisted of nine men who were known as the Knights Templar. This "secret society" became extremely wealthy due to their protection services used by Kings and Popes. They would hold bizarre rituals to initiate new members into their organization, which consisted of blood sacrifices, sodomy, and one that even promised reviving a comrade who died during battle. To perform this ritual, the Templar believed that they only needed a person's skull and two bones crossed in order to resurrect him from the dead.



Many of the Knights Templar went underground to avoid being captured, beheaded, or burned at the stake. While in hiding, many of them decided to travel the seas to make their living. They become mercenaries of the sea, calling themselves "pirates." Their mission was to raid other ships to ensure their wealth. These pirates became the most feared at sea because of their brutal force. They used intimidation and fear by incorporating the skull and two crossbones as their logo

on a flag, raising it high enough for opposing ships to see.

To this day, there are organizations that claim to be descendents of the Knights Templar, such as the "Freemasons" and the infamous Yale University fraternity group which, by no coincidence, is named "Skull and Bones." Skull and Bones is a secret society referred to by some as the American version of the "Illuminati". It is rumored that they simulate the same bizarre rituals for new initiates.

The skull and bones symbol was first adopted by heavy metal/rock bands. It became controversial when its exposure by the Hip Hop culture was seen in part as some sign of allegiance, but to whom remains a secret. So, is it a mere coincidence that in Jay Z's video "On To the Next One," there's a person dressed in an all-white costume holding swords representing a Knight Templar? Can Hip Hop be sending a message and alerting us that the "secret" is finally out? Or can this just be another endeavor to add to Hip Hop's creativity?

Another occult symbol displayed in Hip Hop is the "all-seeing eye" and pyramid. These symbols have also been used to also show allegiance to some sort of "movement" going on in Hip Hop. For years we thought that Jay Z's Rocafella records hand gesture was the symbol of a diamond shape. It turns out to be a representation of a pyramid with the person using the left eye to look through it. The "all-seeing eye" can also be found on the back of the one dollar bill and on such corporate logos as AOL Time Warner and Columbia Broadcasting Station.

In ancient Egyptian mythologies, the eye is present in the stories of Isis,

Osiris, Set and Horus (also known as Ra). It was also used in such secret societies as the Freemasons, the Ordo Templi Orientis, the Order of the Golden Dawn, and the infamous Illuminati.

If we go back to the lyrics of Mobb Deep's Prodigy on L.L. Cool J's hit "I Shot Ya," what was Prodigy talking about when he said "secret societies trying to keep an eye on me," and what "eye" was he referring too? Also, why do so many rap artists implement the Rocafella hand gesture even if they are not affiliated with the label? Even those who are not affiliated with Hip Hop throw up this gesture, such as Bill Gates and Madonna.

Aleister Crowley, the most famous occultist, has a well-known quote—"Do as thou wilt shall be the whole of the law"—that was printed on the sweat hoody Jay Z was wore on the set of his "Run this Town" video and at Yankee Stadium. Crowley's work also adopted the all-seeing eye and pyramid symbols, as well as the hand gesture depicting a goat's head, know as the "baphomet". We have seen the baphomet gesture used by such Hip Hop artists as Kanye West, Beyonce, Rihanna, Jim Jones, and again, Jay Z.

So what do all these symbols mean? What are they trying to tell us? Or better yet, what are we not supposed to know? It's easy for us to say that it's no secret because these symbols are displayed now almost everywhere in Hip Hop. The secret is not the symbols themselves but it's the meanings behind these symbols that are the most important. Surprisingly, it may not be intended for us to know. Like Jay Z said, "It's a secret society; all we ask is trust..."

continued from pg. 6
March 4th Rally

folks on the bullhorn, and writing their demands for education on a huge banner in the rotunda, about thirty students showed up to head downtown to the rallies. The group of protesters shouted "Who's school?! Our school!" from campus to the train station. On the train, students solicited riders for support in their campaign to keep education accessible to all. They appealed to them to join the protest before gathering with the countless other New Yorkers around the city to defend our education.

It's important to note that the actions at City College were good steps

in opening up the budget cuts fight to a broader layer of the student body, though the turnout on March 4th, overall, was small. The weekly City College coalition meetings as well as the town hall and the Day of Action sharpened their political awareness, got students involved in organizing other students and communication and strategizing for unified action.

To keep up momentum and develop the movement at City College, we may look to the successes of student actions in California. UC students and staff are fighting back against a proposed 32% tuition increase for UC students and large-scale layoffs of university employees. In an economy as deeply troubled as America's, there's

little likelihood that many of UC's poor and working-class students will be able to stay in school if the already heavy tuition fees of \$7,788 are raised to the proposed \$10,280 next year.

At UC Santa Cruz, a student strike on March 4th shut down the campus for the entire day, energizing students on a mass level to take further action to defend their education. They did this with a small core of people who actively organized for months beforehand. Aside from successful militant actions last semester, this semester they created large study groups called "How to Win A strike," discussing successful workers strike tactics from history. Strike Committee meetings were advertised publi-

cally, and began drawing new students long before March 4th. The organizers created a strike pledge campaign that committed countless students to join the strikers' picket lines. They reached out in solidarity to student organizations and anti-racist groups on campus, and made connections to university unions on campus, without whom, they claim, the strike would not have been possible.

These are tactics that any and all student activists and organizers should look to emulate as the struggle heats up at CUNY. We have the power to get our education back, and that power must be organized.

By Sam Kimball

Parenthood on the Hill talks Student Aid Amendment

By Olga Sanjurjo

The new Health Care bill was passed this month after a year of debate, disinformation, tea bagging protests and lobbying. The results are confusing and disappointing to say the least. As a healthcare worker and parent I am in support of a national single payer system and was greatly disturbed at the removal of the public option from the bill. However, despite disappointments it was encouraging to learn of the changes made to federal student loans via the student aid initiative attached to the healthcare bill.

Federal subsidies that once went to banks to provide student loans will be used for direct loans to students. Of the money saved by the federal government's direct loan program, approximately \$36 billion would go to Pell grants increasing it from \$5500 to \$5975 and changes in income eligibility requirements will facilitate educational access. Students and parents can borrow directly from the federal government at lower interest rates and with a decrease in minimum payment from 15% to 10% of monthly income.

Although banks would still be allowed to sell student loans,

the government will not subsidize them. Essentially, the middleman has been removed. In addition, \$4 billion in funding will be made available to community colleges and historically Black colleges.

Critics include the banking industry and their Republican allies who argue that choice is being taken away from families. However, with the public's decreased confidence in the banks lending practices and the increase in grant money to students, many see this over all as a much-needed alternative.

But don't sigh of relief just yet! As with most things governmental, these changes will not go

into effect for a few years. We are still in a budget crisis and must keep the pressure on to maintain all CUNY and SUNY accessible and affordable. The dismantling of Open Admissions, remedial classes and increasing tuition shows that public education is under attack; the access and opportunity that once existed is dwindling.

With the increasing economic recession and unemployment public university offers options. Many adults are returning to school looking to re-train and become more competitive in a difficult job market. This new bill will only be helpful if institutions continue to remain affordable.

Banned Books

One, who assumes that times when certain books were prohibited from reading are long over, is mistaken.

In the year 1650-the first book was banned in America, things do not differ that much in the literature world aside from the fact that books became available in electronic form. But what books are banned or censored one may and should ask. Banned books are controversial books that are challenged by government, religious organizations and individuals.

In the past, these books were burned and, even, possessing them was seen as an act of betrayal or heresy, which was punished with death, torture, or prison time in some cases.

According to the American Library Association (ALA), in 2006, there were 546 attempts to ban books from the shelves. The attempts were formally written complaints filed in libraries or schools requesting the removal from shelves of certain books because of their claimed inappropriateness. The ALA also reported that so far books were usually challenged or banned based on political, religious, sexual, or social grounds.

The American Library Association reported to the Office of Intellectual Freedom in 2008 that out of 513 challenges the **10 most challenged titles** were:

• **And Tango Makes Three** by Justin Richardson and Peter Parnell

Reasons: anti-ethnic, anti-family, homosexuality, religious viewpoint, and unsuited to any age group

• **His Dark Materials** a trilogy, by Philip Pullman

Reasons: political viewpoint, religious viewpoint, and violence

• **TTYL; TTFN; L&R, G&R** (series), by Lauren Myracle

Reasons: offensive language, sexually explicit, and unsuited to age group

• **Scary Stories** (series), by Alvin Schwartz

Reasons: occult/satanism, religious viewpoint, and violence

• **Bless Me, Ultima**, by Rudolfo Anaya

Reasons: occult/satanism, offensive language, religious viewpoint, sexually explicit, and violence

• **The Perks of Being a Wallflower**, by Stephen Chbosky

Reasons: drugs, homosexuality, nudity, offensive language, sexually explicit, suicide, and unsuited to age group

• **Gossip Girl** (series), by Cecily von Ziegesar

Reasons: offensive language, sexually explicit, and unsuited to age group

• **Uncle Bobby's Wedding**, by Sarah S. Brannen

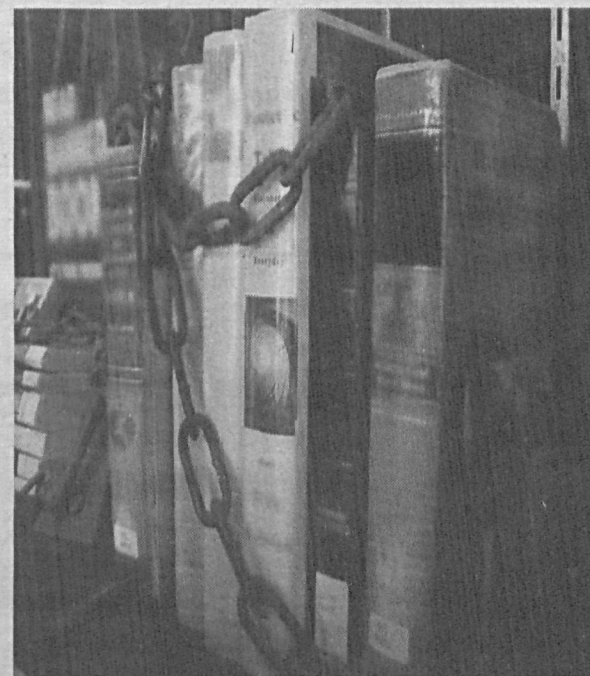
Reasons: homosexuality and unsuited to age group

• **The Kite Runner**, by Khaled Hosseini

Reasons: offensive language, sexually explicit, and unsuited to age group

• **Flashcards of My Life**, by Charise Mericle Harper

Reasons: sexually explicit and unsuited to age group



Although some titles we find today in libraries or in books stores are not considered controversial to you now, that might change soon. Without our intervention they might disappear from shelves forever because as soon as books are banned or challenged, they are not printed anymore and "magically" removed from shelves.

Therefore, the ALA every year, through its Banned Books Week event, encourages people, both young and adult to grab the banned books and get involved with the issue by staying inform, organizing a Banned Book event or spread the word about affairs.

More ideas on how to get involved can be found on www.ala.org.

Compiled By Agnieszka Rybak

Natural Hair Theory

Being an active participant of the newly formed Black Student Union at City College, has allowed me to befriend a group of people I may not have met otherwise on my academic path here. One day as we were all sitting down for an enlightening and rather relaxed meeting, we started to speak amongst ourselves about what one of our peers deemed the "Natural Hair Theory." Slightly confused, most of us asked him to expand on what he meant by this particular theory. He basically stated that a professor (of color), granted higher grades to students with processed hair than students with natural hair. Although most individuals at the meeting, including myself, found this to be near preposterous, my peer was completely adamant and started spewing what he believed to be reasons and proofs for his assertions. We certainly laughed and debated the matter and in my mind I began to get to the fundamentals of this issue. My peer was basically stating that he had found a direct correlation; African American students with processed hair—which includes me—had received higher grades than African American students with un-processed hair, in that particular class. He explained that this was not a matter of gender, because both female and male students with processed hair were subjected to the same bias. After feeling a bit offended, since this insinuated that I did not completely earn my grade with intelligence but with my hair choices, I channeled my feelings into a sense of empowerment. Empowerment for myself and for whoever else is reading this.

The bottom line is that most of my peers in the Black Student

Union have gorgeous natural hair: beautiful locks, luxurious braids, eye catching afros...etc. It's all beautiful to me. On the other hand, I have relaxed and color treated hair. I completely understand and am aware of the African American desire to get back to "roots", so to speak, when it comes to hair and not falling victim to the European standards of beauty...Trust me! I totally get it and respect it completely. Like so many other women I love to change my hair, simply because I get bored easily—no deeper or more philosophical reason. I've rocked perms, braids, color, cuts, twists, extensions, natural, pressed, weaves, curls and am toying around with the idea of locking my hair someday in the future. You name the style and I probably had it at some point or want it at some point in time. I must say from my own personal experience, that I have never felt more "Black" when rockin' braids or twists than I do when rockin' a perm or a weave because I recognize that the little follicles on the top of my head can never define who I am as an African American woman in this society. I realized all this as a teenager when I saw my beautiful mother encounter cancer and eventually lose most of her hair to chemo therapy and radiation, the hair that I prided her beauty on. That is when I realized; she was beautiful with a full head of hair and she was even more beautiful with a bald one. That situation gives me my stance when I say that hair is just not that serious. I made a vow to myself that I would never let it characterize me as a woman or a person of color. That is the ideology that I am challenging in this piece—the notion that to be "Black" to many African Americans means

your hair HAS to look a certain way—has to be "Black" as well. In ways I feel as though my opinions and passions are deemed slightly irrelevant than my fellow sisters who have natural hair. It is as if I do not fit the mold of what a true "sistah" ought to look like, speak like, or live like. My Sist'er India Arie said it best when she sang: "I am not my hair, I am not this skin, I am not your expectations, no..."

In many ways, I feel as though too many African Americans believe that if you have natural hair, you are automatically "Blacker", more inclined and/ or more passionate to the cause for Black people. Unintentionally and other times intentionally, Black folks over the years have made me feel as though I am somehow less "Black" because I refer to my fellow woman, as my "sister" and not my "sistah." I always manage to feel belittled when I read the reactions of people when I say I live in Long Island at times. The Hamptons are always the first place that comes to mind but I definitely do not live in the Hamptons. As though living in L.I. strips me of some element of my experience as a Black woman. I throw out the fact that I lived in Harlem and Queens for a while as well, in an effort to get more respect and credibility as a Black woman. The fact that I feel the need to do that is problematic. Although I do not get this all too much anymore, I do remember times growing up hearing that I spoke "White" because I was well spoken and articulate—a whole other issue. People do not overtly say this to me any longer, I still get "innocently" teased by peers and friends I say an "urban" word, in a way that is not "Black" enough, and then I ques-

tion whether I should be saying it at all.

Essentially, all Black is beautiful to me. We have fought tirelessly and continue to do so to not be hastily labeled by our skin tones. Of course, we want the world to see our skin tones but at the same token we do not wish to be solely categorized by them either. Yet ironically we are perpetuating this amongst ourselves with this hair issue, by putting each other in an unwarranted box, just as others have been doing to us. As long as we are equipped with the right understandings then I feel as though we should be entitled and respected for our decisions about our image. The "Natural Hair Theory" seems preposterous to me on different levels—the most problematic to me is the fact that once again we have felt the need distinguish ourselves from each other. Light skinned vs. Dark skinned, now Natural Hair vs. Processed Hair. At the end of the end of a day, when a woman with processed hair and another with unprocessed hair is walking down the street side by side, fortunately or unfortunately (depending on your perception), we are all looked at as Black People (no distinction is made). We are still going through a similar struggle, we just look a little different while doing so.

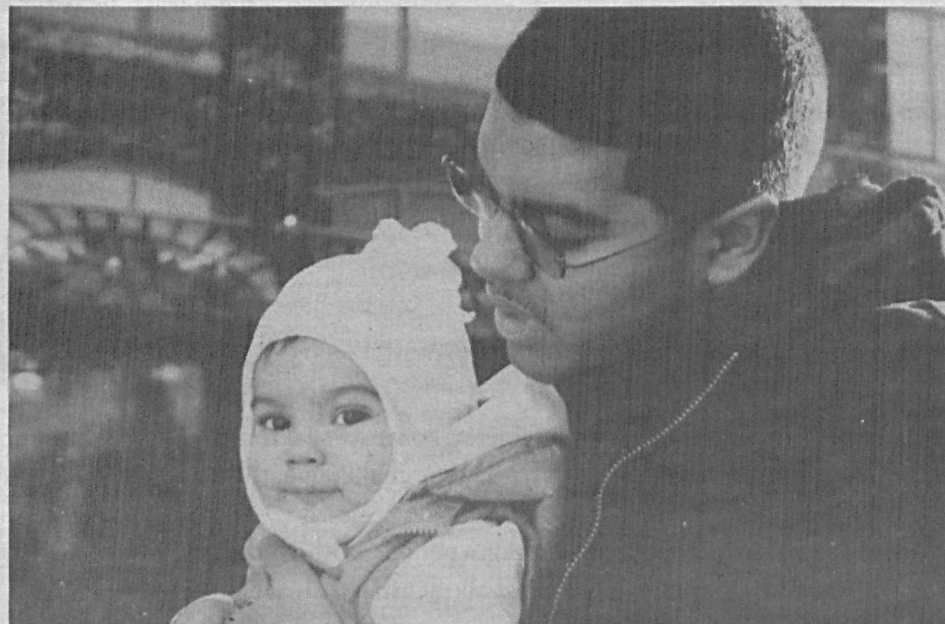
Whether I'm rockin' beautiful brown locks or if my strands are flowing from a fresh wash and set, intrinsically and fundamentally I am still the same beautiful Black woman with the same passions for my people—I certainly see that. It's disheartening when another Black person can't see that as well.

By Sophia Vilceus

continued from page 2

Innocence Lost

I remember when I was young it took a village to raise a child. If a child misbehaved the whole community stepped in to educate and direct that one child. The worst parts of American culture seem to dictate new standards to our adults and youth alike. The worst parts of American culture seem to have removed the innocence from our youth; forcing them into an adult-like roles at a very young age. Who is to blame? Parents? Media? Technology? The education system? Our youth? Freedom? An exaggerated form of freedom? Or is it all of these combined?



I do not write this to judge or blame but rather to find solutions; solutions to help our youth heal today, so they can lead tomorrow. I write this with love. I believe that our youth are only as strong as our adults. However, I ask when today's babies are having babies and parents are no longer parents, how our next generation becomes a Barack Obama, a Sonya Sotomayor, or their own version of an educated, respectful and successful adult?

Share your story, poem or news with The Paper! Email us at harlembomeland@gmail.com

Latinos & N word

*We are all of African Descent...
Stop the Madness!*

There is an increasing use of the N-word today, which has a long history of creating and maintaining violent racism against African Americans. This problem of this word's frequent use, especially among African American youth, is already being dealt with and debated within the community. However, the word has been co-opted by other groups, particularly Latino youth in our urban centers.

So if this is the first time those of you, my Latino brothers and sisters, are being addressed about this, then let me be the first to inform you: it's wrong to use it and you need to stop!!! It is disturbing that young Latinos are incorporating this language, which can reinforce the negative racial stereotypes long associated with it. Furthermore, this vocal act internally poisons your own original heritage of Blackness, and it's an attack on African Americans around you.

There are many of us Latinos who feel an affinity with our African American brothers and sisters through our shared history as people of color and oppressed people. We have common struggles and interests. We are getting it twisted if we

equate corporate Hip Hop culture—that utilizes the N-word and negative images to sell music, clothes, and an “urban image”—to African American culture, and that by incorporating those negative stereotypes we are adopting African American culture.

African American history is rich with traditions, language, spirituality, and cultural ties that have made all of our lives fuller. If we want to learn and incorporate this beautiful history because we are living in this country and there is solidarity amongst us, using the N-word is not the way to do that.

As far as those who claim an entitlement to use the N-word because they are also of African descent and their respective countries used slave labor, I urge you to go into your own annals of history. Would you use the terms that your former slave masters used on your great-grandparents? It would be interesting to hear Puerto Rican men calling each other griffo and moyos, or Dominicans calling each other cocolos. Does that sound appealing?

What if big Hip Hop artists (Jay Z, Nas, 50 cent, Little Wayne, Fat Joe) began to incorporate slave language from Colombia, Cuba, Puerto Rico, Venezuela, and the Dominican Republic into their music,

popularized it, and everyone started saying it? We'd be adopting these terms that turned our grandparent's stomachs...

We Latinos are of African Descent. All the nations of the Western Hemisphere, from Canada to Tierra del Fuego, were filled with Africans forcibly taken from their homelands and inflicted with violence, raped, kidnapped, beaten, murdered, disrespected. We were called names while suffering unemployment, displacement, homelessness, statelessness, forgetting, manhandling, disappearances... Get the picture?

We share a space in this college, community, and country with our own people—their slave masters spoke English while ours spoke Spanish or Portuguese. They were called niggers while we were called griffo and cocolo. These words were used to keep us separate, to remind us that the African part of us was the slave part of us. We continue to be taught to believe that the Black part of us is the bad part and struggle with self-hatred in our own Latino community with the reality of our Blackness.

African Americans are working to open more dialogue and enlighten the social institutions that control images and language. Many aim to challenge people to under-

stand the history and purpose of the N-word, and why it shouldn't be popularly used. When Latinos also say it, instead of coming together, the word drives us further apart. The unity of our communities is from common struggles, experiences, victories, and understanding. We are not each other's “niggas!” just like we are not each other's “spics, chinks, kike, cooloe!” Instead, we can be each other's brothas, sistas, homies, comrades, playas, and boos...

Challenge yourself to be better. At the very least, understand that you are in someone else's house—our enslaved ancestors created the wealth for the Spanish, Portuguese, French, and their white descendents in our home countries. We are in the land of the African American whose slave ancestors built the wealth of this nation in which we live. If even one African American tells you that the use of the N-word is offensive that should be enough for you to stop. We are in a college and broader society with access to knowledge, history, and science. Should we not also learn compassion, common courtesy, solidarity, fairness, and dignity?

From your Sista
Olga Sanjurjo
Peace!

Celebrate Poetry Month

Hard Daddy By Langston Hughes

I went to ma daddy,
Says Daddy I got the blues.
Went to ma daddy,
Says Daddy I have got the blues.
Ma daddy says, Honey,
Can't you bring no better news?

I cried on his shoulder but
He turned his back on me.
Cried on his shoulder but
He turned his back on me.
He said a woman's cryin's
Never gonna bother me.

I wish I had wings to
Fly like the eagle flies.
Wish I had wings to
Fly like the eagle flies.
I'd fly on ma man an'
I'd scratch out both his eyes.

Seduction By Nikki Giovanni

one day
you gonna walk in this house
and i'm gonna have on a long African
gown
you'll sit down and say “The Black...”
and i'm gonna take one arm out
then you-not noticing me at all-will say “What about
this brother...”
and i'm going to be slipping it over my head
and you'll rapp on about “The revolution...”
while i rest your hand against my stomach
you'll go on-as you always do-saying
“I just can't dig...”
while i'm moving your hand up and down
and i'll be licking your arm
and “The way I see it we ought to...”
and unbuckling your pants
“And what about the situation...”
and taking your shorts off
then you'll notice

your state of undress
and knowing you you'll just say
“Nikki,
isn't this counterrevolutionary...?”

On Campus Events! Your presence is needed!

04/12 6:00PM

Book Talk: Equal: Women Reshape American Law.
Fred Strebeigh presented by CWE and W.W. Norton & Company.

4/13 12:30PM Faculty dining room

FIGHTING FOR CIVIL LIBERTIES IN "LIBERAL" NEW YORK. Chris Dunn from the New York Civil Liberties Union delivers this year's BOUDIN lecture sponsored by the Political Science Dept. on racial profiling, police stop-and-frisk of Black and Latino youth, and violations of protestors' rights.

04/22 — 04/24 3:00PM

Let Spirit Speak! Cultural Journeys through the African Diaspora
Interdisciplinary Conference organized by Prof. Vanessa K. Valdés.
Presentations to be given in English, French, Portuguese, and Spanish.

4/29 12:00-2:00PM

Annual Children's Art Sale - NAC Rotunda.
Hosted by City College Child Development Center and The City College pre-school children!

For more info on these campus events and more visit The City College web page!

THE CITY COLLEGE OF NEW YORK

STUDENT GOVERNMENT ELECTIONS

2010-2011 ACADEMIC YEAR

VOTE 2010

STUDENT GOVERNMENT ELECTIONS WILL TAKE PLACE ON :

Tuesday, April 20th
Wednesday, April 21st
Thursday, April 22nd

Each Day at 10:00am-8:00pm
NAC Rotunda

Do you have what it takes to lead and represent the CCNY Student Body?
Student Government leaders:

- Advocate for students' rights.
- Represent the needs and interests of the CCNY Student Body.
- Ensure fair allocation of students' fees.
- Play a critical role in the development of campus policies.

GPA & Eligibility Requirements for Student Government Candidates

USG President: GPA of 2.5 or better USG Executive Office: GPA of 2.0 or better
USG Senator: GPA of 2.0 or better GSC Councilor: GPA of 3.0 or better

- Students must be enrolled in a degree or credit-bearing program at the college.
- In order to serve each semester, a student must have completed and earned passing grades in at least 50% of the credits for which they registered the prior semester, but in no event less than 3 credits.
- Undergraduate students: completion of at least 12 credits prior to elections.
- Graduate students: Completion of at least 3 credits prior to elections.

APPLICATIONS ARE NOW AVAILABLE AT THE OFFICE OF STUDENT LIFE AND LEADERSHIP DEVELOPMENT IN NAC 1/210

THE DEADLINE FOR SUBMISSION OF THE APPLICATIONS IS MARCH 26, 2010

MAKE SURE TO STOP BY AND PICK ONE UP!

For more information please contact:
The Office of Student Life and Leadership Development
110th Ave. 2nd Fl.
New York, NY 10031

HIT OF THE NY FRINGE FESTIVAL 2009!

THE HOTTEST SHOW IN TOWN!

"GOOD DIRTY FUN. PERFORMED WITH STARTLING ELEGANCE."

-THE NEW YORK TIMES

"TRULY FABULOUS - DISGUSTINGLY HYSTERICAL!"

-THE TIMES, LONDON

FUNNY AS HELL!

R

RESTRICTED
UNDER 17 REQUIRES ACCOMPANYING PARENT OR ADULT GUARDIAN

TICKETS STARTING AT

\$20!

PERFORMANCE SCHEDULE:
TUESDAY - FRIDAY AT 8PM, SATURDAY AT 2PM & 8PM, SUNDAY AT 3PM & 7PM

TICKETMASTER.COM or 212-307-4100

MINETTA LANE THEATRE 18 MINETTA LANE

www.666comedy.com