

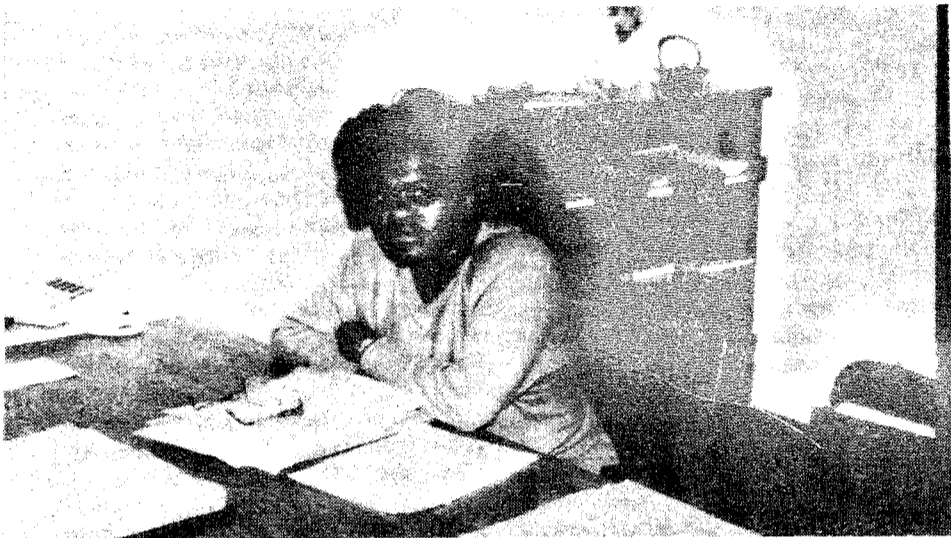
# Blackworld

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## AIM PROGRAM UNDER NEW MANAGEMENT



By Zachary R. Dowdy

Stony Brook's AIM Program began its 1987-88 academic year with a new director at its head. Monica Rascoe has succeeded Dr. Bagley in shouldering our program of Advancement on Individual Merit. Ms. Rascoe was selected by a Search Committee chaired by Roman de la Campa who's task it was to locate a qualified individual for this prestigious position.

The Committee felt Ms. Rascoe was an attractive candidate as her outstanding credentials indicate nothing short of sheer excellence. Monica Rascoe was educated at various universities of notable prestige. She received her Bachelor of Science in Psychology from Virginia Commonwealth University and her Masters of Education in Student Development from The American University. Ms. Rascoe also attained a doctoral degree in the field of Law at the Georgetown University Law Center.

In addition to academic prowess, the Committee also considered experience as a factor in the selection process. Ms. Rascoe's impressive resume boasts over ten year's experience running Support Service Programs, as she termed them, not unlike Stony Brook's AIM Program. While employed in a similar position at Georgetown University, Ms. Rascoe developed a strong sense of how such services should be delivered.

AIM's new director feels the basic components of the program were "essentially good" prior to her advent. Monica wishes to "improve the quality of services offered." Some such services are the Tutorial Program and Career Advising. Her main focus will be on AIM's Tutorial and Academic services. She hopes to strengthen the Program's components "to the extent

necessary to achieve the desired goal." Ms. Rascoe also intimated that the AIM Program performs duties which pertain to those aspects of the AIM student that are not academic. She believes Counseling is a critical aspect of the job of AIM personnel. "We are here to assist in academic and social development. AIM students should speak to us about things from politics to family problems to career problems," she said. "The AIM counselors are receptive to students' personal problems and have expressed that receptiveness openly."

Ms. Rascoe's interests as they relate to the Program entail the implementation of a system of Leadership Development. Through activities and workshops students will develop charismatic traits which prepare them for the roles they will play upon graduation from the University.

Blackworld asked Monica Rascoe about the developments the Program has undergone since her incumbency. She elaborated on the amelioration of the Tutorial Program. The help sessions have been enhanced by new policies of Tutor Training, Tutor Supervising, and Tutor Monitoring. The tutorial sessions are now "monitored" by the tutors' submission of evaluation forms which serve as an assessment of the progress made between tutor and pupil. Dr. Rascoe has also attempted to create a "closer" relationship with other University departments. She realizes the importance of how these other offices affect the AIM Program and, conversely, what effects the Program has on them. Strong bonds must be made between AIM and the Financial Assistance Office as well as Admissions because these departments inextricably influence AIM students. "We can't afford to focus on one aspect of the University. We must concentrate on AIM within the entire University", she said.

# TARGET

 NEWSLETTER OF THE  
ADVANCEMENT FOR INDIVIDUAL

MERIT PROGRAM

In light of Dr. Rascoe's vast experience in programs like AIM, Blackworld asked her how important the AIM Program and programs like it, were in society. Ms. Rascoe commented on the origin of such a service by saying "it rose as a result of a movement and demands made in the 1965 Civil Rights Movement." She conveyed the point that "it is important to disadvantaged people in this country in that it affords them an opportunity to participate in the educational process and move out of that very category of "Disadvantaged." Dr. Rascoe also said that these Support Service Programs have existed in predominantly white educational institutions for a considerable amount of time. "They may vary in terms of size, staffing, and in the 'name' of the programs but they are essentially the same in regard to their mission and function," she said.

When asked just how our AIM program differed from those at other institutions Dr. Rascoe relayed a few of the aspects of Stony Brook's program which make it downright unique. Today's AIM incorporates Leadership Development as a facet of academic support. Increasing student awareness of resources such as internships and summer academic programs will allow prospective professionals to encounter experience in their chosen field of ambition. "AIM makes such resources available to the students by advocating and developing personal contacts for the students," Dr. Rascoe said. The Program will also employ an evaluation system through which students can rate AIM's efficacy. Ms. Rascoe plans to administer an annual questionnaire which will act as a survey. "Having students involved will provide the information I need to evaluate myself," she said. Ms. Rascoe seeks feedback from students, that she may be cognizant of their particular needs. "You cannot meet the needs of people unless they tell you those needs," she said. Dr. Rascoe also said, "The AIM Program will try to use these resources within the University to benefit the

students. We want to make the students aware of the academic opportunities such as the Writing Center and the Math Learning Center as well as the Career Development Office. There is a wealth of opportunities that students should be aware of so they can make informed decisions as to whether or not to be involved in these programs.

Another development that was made in the Program since Monica Rascoe's arrival is Target, AIM's novel newsletter. Target is a monthly publication which will relay to students information about such programs just mentioned. Dr. Rascoe added, "The newsletter will print monthly. But should things come up suddenly, a supplemental issue will be distributed. We also plan to use other publications like Blackworld to greater increase communication."

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**"We must concentrate on AIM within the entire University."**

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Dr. Rascoe wants the Program to "do what it's here to do. It is here to assist students with their academic and social adjustment. It is here to make students academically and socially successful." Dr. Rascoe defined "social success" as a state of being when a student feels "uninhibited toward any aspect of student life on the campus." Dr. Rascoe has high aspirations for the AIM program. She says, "For us to do well our standard should be Excellence. I am not satisfied with mediocre performance. I would like the AIM Program to serve as a model for any support service program in the country. This goal may sound lofty but I feel my staff and myself are totally capable of achieving it."

# Jesse in '88?



All the "experts" seem to agree that Reverend Jackson has the ability to run a strong campaign in 1988. Some of them even argue that he has the ability to force a brokered convention. All of these "experts" agree, however, that he can never win the nomination.

Are they right? First, consider that in 1984 these same experts confidently predicted that Jesse would win at most 150-200 delegates. He received 465 at the convention, more than double their predications. Second, think about the fact that these same experts were sure that Ronald Reagan's political career was over after he lost the Republican primaries in 1976. Instead, he came back to win two landslide elections. Third, think about the many other examples where these experts have been totally wrong—that Muskie was a "sure thing" in 1972; that Carter could never become President; that Hart would never catch on with the public; etc.

The fact is, Jesse Jackson has the potential to win this nomination. If we do our jobs right; if we educate our supporters to the importance of Jesse's election; if we reach out to potential allies, and build broad coalitions around issues of common concern? if we register our vote, and turn it all out to vote on election day—we can win.

During the 1984 primaries, Walter Mondale won the nomination with only 6.8 million votes; Gary Hart received 6.2 million; Jesse Jackson received 3.2 million votes. There are 6 million registered Black voters in the Super Tuesday states alone, along with 3 million more unregistered Black voters! There are 18 million potential Black voters in America, 12 million of whom are already registered—in other words, there are almost twice as many Blacks already registered to vote as the amount of votes Mondale needed to win the nomination!

In November of 1984, Mondale actually won 10 million Black votes in the general election—50% more than he needed to win the nomination. If we work to turn out Blacks in the primaries, when their votes count so much more, we can win this nomination—this is especially true when you consider the extra Hispanic, Asian, Native American, and White votes Jesse Jackson is going to receive in 1988—much higher percentages than he got in 1984!

In a recent Atlanta Journal-Constitution poll, Jesse Jackson holds a 2-1 lead over his nearest opponent (Jackson --27%; Gore--13%); Jackson is ahead in 9 out of 12 Southern states (Alabama, Arkansas, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Texas, and Virginia), and running even in Florida with Dukakis; and Jackson is polling 65% of the Black vote, and 10% of the White vote already, outpolling three of his opponents among the White vote alone!

In addition, Jackson leads in all recent national polls, including scoring 26% in Time magazine's poll. Considering that George McGovern won the nomination in 1972 with only 25% of the Democratic primary votes, this 26% figure is

very significant! Jimmy Carter won the nomination in 1976 with only 35% of the primary voters; and even Mondale received only 39% of the primary voters in 1984!

In other words, the Jackson campaign is already at or near the vote percentage levels that have historically been enough to win the Democratic nomination! If we do our jobs right, Jesse can turn this support into primary and caucus votes, then into delegate votes, and then win the nomination.

The fact is, Jesse does not have all that far to go. He won almost 20% of the primary voters in 1984, and carried 5 states (D.C., Louisiana, Virginia, South Carolina, Mississippi). Jesse ran second in Texas, Arkansas, Kentucky, and Maryland; and he finished a strong third in North Carolina, Tennessee, Georgia, New York, Illinois, California, and New Jersey.. All of these results can be improved upon in 1988.

In short, we can win in 1988. We really can. To make it happen, we need to carry out certain specific tasks in our home communities, to register voters, to build coalitions, to educate our potential friends, and turn out our voters on election day. If we do these simple, but critical tasks—we will win!

Jesse  
Jackson  
'88

EXPLORATORY COMMITTEE

## TASKS TO HELP JESSE WIN THE NOMINATION!

- \*Register to vote.
- \*Register your family to vote.
- \*Register your neighbors, your church, your union, your friends, your community.
- \*Organize your friends and contacts for a door-to-door voter registration drive.
- \*Set up registration tables at unemployment offices, cheese lines, shopping centers frequented by Blacks and Hispanics.
- \*Contact your state Jackson headquarters for issue papers. Distribute these to your neighborhood, your friends.
- \*Organize a small fundraiser for Reverend Jackson, with your church, your neighborhood, your organization. Hold a dinner, an auction, a dance, or a coffee at your house.
- \*Contact community leaders to begin to build a strong coalition for Jackson in your town. Begin meeting regularly to organize activities which will help raise money, publicize the campaign, register voters, or contact voters.
- \*Find and organize volunteers to conduct phone banks or door-to-door efforts to register voters or contact voters.
- \*Set up a group to begin planning a comprehensive GOTV (Get-Out-The-Vote) effort now.
- \*Coordinate with your state chairs or state coordinators to insure that delegate positions are filled in your area.
- \*Vote. Help your family, friends, and neighbors vote. Work on election day to help Reverend Jackson's identified supporters to vote.
- \*Celebrate our history—making victory on election night!

## A Colorful Blue and White

By Zachary R. Dowdy

Phi Beta Sigma hosted their annual Blue and White Weekend from Friday October 9 through Sunday October 11. The first event of the Weekend was, of course, the Miss Ivory Sapphire Pageant. This year's pageant was graced with a group of lovely young ladies with remarkable talent.

This pageant's line-up included prima donnas such as Patricia Mitton, Natalie Neita, Yolanda Lake, Iolanthe Steel, and Vanessa Green. The girls' first appearance consisted of a selection to which all the contestants contributed, a moving poetic piece. The girls' individual performances were also commendable. Each contestant expressed their unique talents through various means including monologues, singing, as well as piano playing.

There were also extra performances by the Gospel Choir, James Suitte, Miss Ivory Sapphire 1986—Jean-Marie Depalma, and naturally, the brothers of Phi Beta Sigma.

At the conclusion of the pageant, Nicola received the honorable Miss Congeniality prize and Vanessa was announced as First Runner-Up while Miss Natalie Neita emerged as Miss Ivory Sapphire 1987. Blackworld interviewed Natalie after the pageant and we relay to the public, her reflections on the Pageant.

BW: In your monologue, what were you trying to convey to the audience?

NN: The monologue was written basically to portray to people what I was feeling at the time and how funny I thought some things were at the governmental level. I can also sing but I thought the monologue produced more entertainment. It brought across the point I wanted to bring across.

BW: So it was mainly political?

NN: In a sense, yes.

BW: Now that you are the reigning Miss Ivory Sapphire what position do you feel that puts you in as it relates to the Stony Brook community?

NN: I don't think it has changed my position at all. Because I am acting just as I acted before. I am being that role model I've always wanted to be and working just as hard as I've always wanted to work. I am basically doing the things I've done before: working with the organizations that produce communal living within our community. And I'll continue that precedent. So I won't change much, however, a lot of my friends feel I should cut down on certain things. Sometimes I'm very loud and so on but it's all a part of me. I don't think much will change.

BW: What made you enter the Pageant?

NN: Well, I really didn't know anything about the Pageant to be honest with you.



And a few of the brothers of the Fraternity came to me and asked me to do it. And they said \$300 dollars. I said "Wow! Alright, I'll do it!" And I went home and thought about what I was going to do. I think that if I had gone out there and done something else I would not have learned anything from it. It would not have been a learning experience, which is what I wanted it to be.

BW: So you think you've learned something from your participation in the Pageant?

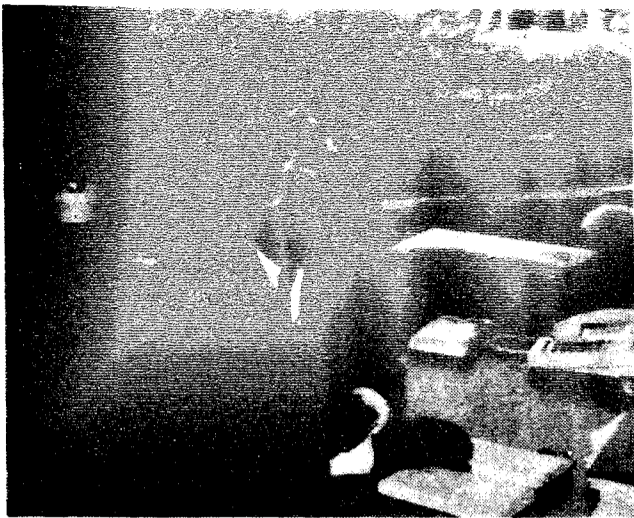
NN: Well, in a sense because I learned that you can "lick shot" on Reagan and you can say exactly how you feel about certain people even your governmental leaders. You can tell exactly how you feel in a poem and still win a pageant. I've learned that I don't have to change my ways or my culture. I won a pageant and yet I was reciting a poem that was "Jamaican" in a Jamaican dialect about America in America and American fraternity pageant. So I've learned that it's not impossible to do something even though the odds seem to be against you.

BW: Do you have some message you would like to deliver to your audience, Stony Brook Community?

NN: I'm going to say what I said when I introduced my poem in the Pageant because the motto I live by, the motto I think works for people who are in the struggle. Service done through dedication and commitment for your people is well rewarded by the progress made by your people.

On Saturday October 10 the Step Show featured routines by various groups. Malik Sigma Psi danced best alongside Zeta Phi Beta, these two claiming titles best performances for fraternities and sororities respectively. In the Master Jan a capacity crowd squeezed into Tabler Cafeteria and heard House music from T Puerto Ricans, a Dominican, and a Black Man and Master C and J with Liz Tor. The weekend concluded with a Continental Champagne Brunch.

# Faculty Profiles



Professor Andrew Lukele is one of the new additions to the AFS Department (Along with Carolle Charles and Sam Guobadia). I found him to be a soft-spoken, intelligent and a charismatic man. I hope that he is well represented in this interview.

FH: Could you tell me a little about yourself?

AL: I was born in Johannesburg (1939), I schooled there. I attended the University of South Africa (1959), studied law and practiced in Johannesburg. I was involved in South African politics up until 1964.

FH: How did you get involved in politics?

AL: Starting from high school, at the time there was lots of unrest in the colleges; even then. It was happening in most schools in the country, and eventually when I got to the university I joined a political organization. (The Society of Young Africa). I eventually became a member of Black Unity Movement. I got involved in politics at an early age.

FH: After becoming a lawyer were you harassed?

AL: Yes, constantly, I was eventually banned. It was during the ban (early 1964) that I left South Africa and moved to Swaziland. I came to America in 1969.

FH: How do you like it here?

AL: How do I like it here? Well that's a difficult question. This is a country that also has lots of problems. I know that many people come here and say "Oh! I have arrived!", I have not felt that. I just feel as if it's a continuation.

FH: I've always said "America-South Africa; synonymous. It's the same thing, only here in America it's dressed up.

AL: It is in fact in South Africa they also want to dress it up the same way and they're taking lessons from them.

FH: There are so many sides to the South African issue. Some whites feel that they were in South Africa first and they should rule, some say that since they built South Africa into greatness, and that won't share power. It sound like a lot of B.S. to me. What would you say to clear up this confusion?

AL: I think that it is quite clear that the days of domination are over. I think that they feel that themselves, and they're trying to create structures of accommodation to get part of us to come to terms with them. So it's not a question of how long they will remain in control. The question is to what extent they can succeed in getting sections of us to come to a compromising position. I don't think they will succeed.

FH: How long has this war been going on?

AL: The war has been going on in different forms, this is something that continues from the last century, becoming bigger and bigger, political and becoming more sophisticated in the methods of resistance that the people have devised in waging their war. It's just incredible. If you look at what they're doing now in resistance and compare it to what they were doing 50 years ago it's just a colossal change. And the scope of it is enormous. In 1976 and the years following that the children, young children 7, 8, defying their position politically.

You know when that happens a transformation has taken place in the consciousness of a whole people. And you can't hold that back, you can't hold them down when that happens. When a child is 6 or 7 years old he's just an infant, if the first words they learn are "freedom" or "down with domination" can you imagine what it will be in a few years time?"

FH: Have you noticed any parallels in American and South African Blacks struggle?

AL: I see lots of parallels between what happens here and there. Even the development of the forms of resistance in this country by the Blacks.

FH: You just lost me, could you explain that?

AL: I'm talking about the changes, the growth, the development of the consciousness, the self awareness of people that are discriminated against on grounds of color. I'm saying that it takes a certain consciousness to be able to evolve adequate responses. I see parallels to how that consciousness has developed in this country and the way in which that same self awareness has developed in South Africa.

FH: I hope that you haven't run into any politics in coming here. You do know what happened to Professor Dube. I hope that the same will not happen to you.

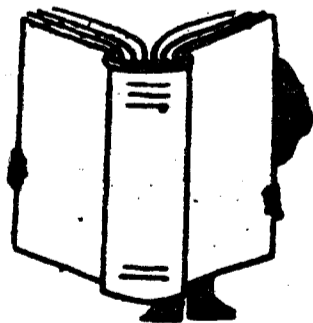
AL: No I've had no problems. I have met my students, and I enjoy them. The feelings are open and everything is pretty cordial. I hope it will continue to be so.

FH: I'm glad to hear that and I hope that you can stomach this system. You know Professor over the last two years all I heard about were the great sanctions against South Africa. The way I see it, if I divest someone else will invest. What do you think about the sanctions?

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**"The attainment of a new world is not a formal thing."**

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AL: I think it is a gesture, its meaningful only if it is regarded as a gesture. But it doesn't have the impact the people would like to see. It is possible to deceive ourselves by thinking that this is the response. It falls short of what should be done, it serves simply to introduce the problem, it hasn't come anywhere in addressing it, or solving it. It doesn't challenge the basis of the system. It is not the response the people would like. So it is possible to deceive ourselves by thinking this is the response or action to take. It falls short of what should be the response. It serves simply to introduce the problem, it hasn't in any way in terms of addressing and solving it. It doesn't challenge the basis of the system. Much much more has to be done. I think there is one requirement that is to try and understand the problems, try and understand what it is that black people are fighting in South Africa then accordingly adjust you support according to the needs of the people.

FH: Do you think that the U.S. will render support ever?

AL: I don't think that the government of the United States is going to assist. I think there is a lot of good will among the American people. It is that that holds out hope. But the formal administrative agencies as well as the state at this point has shown anything but support.

FH: I think it is because they are partners in crime. The United States wants what South Africa has. It's all one business deal.

AL: You see that is what it's all about. They can't afford to lose that mineral wealth. There's a lot of production of minerals in South Africa that are of strategic value, they need that. To them it's a question of East and West. They're afraid that if the Black people had their independence they may well decide that they have a right to determine who their allies will be. They're mortally afraid of that.

FH: Maybe that's the reason that you can't find a Black country that truly self determines itself?

AL: Well that's the problem of the age, as long as we are tied, because of the legacy, the heritage of colonialism, you know the strings that were attached to our independence we'll have this problem.

FH: Do you foresee any way that we can get out of this boat that we're in?

AL: I think the essential is to find way of breaking out of this nexus of connection Imperialism this is essential. As long as we are in the hold of Imperialism so long we will be under their power.

FH: But I can't see a way to get out of it.

AL: That has to be done by struggle, and by consciousness of a leadership that knows and understands the struggle, and understands accommodation and demands of America and Western countries. And striking out for a new independent cause. It will be a long and hot struggle, but there is no other way.

FH: Do you ever think that you'll go home, do you consider it home?

AL: Oh yes! Home is in South Africa. Even while I'm here I give support to that struggle I see myself continuing the fight. I didn't come here out of choice.

FH: I wonder if we'll see a free South Africa in this lifetime.

AL: Well you can't put a date on it. When you know that you are making an effort and you are taking the right direction and you're making progress along that direction, that's what you aim for. We're organizing ourselves even at the level of personal, having selective priorities in ones' life. Operating on certain stage of values that make you less and less apart of this and more and more atuned to the struggle. And grow out on that basis and teach others, support one another. That's the process of creating a new world. The attainment of a new world is not a formal thing. It's the community created of conscious people working towards that goal. They form a new world which grows and grows. And the awareness that is formed in that world forms a new motivation and a new conception of your own self.

FH: But I find that in the Black community we have few resources to work with, we're scattered all over the place and many of our people are uneducated in terms of the struggle.

AL: These are the challenges. When a few of us get together enlarge our numbers, review the manner in which we are going to raise the consciousness, and get in a position to build that consciousness. Get involved in the projects wherever there is struggle. Be there in the community. It's not a question of teaching, it's learning what they're doing and being a part of it. Go along as a result of the momentum. The momentum is not within a few educated people in the community. It is within these very people who are fighting for the basic things—jobs and housing. They make it happen.

# Apathy, Ethics, and the Electoral Process

by Zachary R. Dowdy

deal.

but who also wanted him in office.

This year Stony Brook saw an election which would make one question the electoral process. Polity invalidated the initial Presidential election on the grounds that "unethical campaigning practices" had been performed by two of the age old concept of "playing" fairly? I guess that died out with the ideology of democracy. I also understand that last year's Presidential election was "invalidated" because of similar actions on the part of the candidates. This year's candidates claim that members of their campaigns performed these dishonest acts without their knowledge. This sounds like a familiar scandal which has occurred on a more expansive level, meriting national attention. President Reagan alleges that he was unaware of the diversion of funds to the counterrevolutionaries in Nicaragua. Should the leader of a group be held responsible for the assembly he represents? Or should we force his "cabinet" to take the blame and exculpate the leader for erring in the judgement of his staff? New York City experienced a similar event when various public officials were indicted for crimes while Mayor Koch emerged unscathed, Koch then considering the appointment of a new staff. One must wonder how the top man in an organization remains ignorant of the iniquitous doings of his subordinates. It is always disturbing when influential groups underhanded dealings are exposed, but it is all the more formidable when the representative of that group is oblivious to these unlawful acts. Oliver North claims he was authorized by his superiors to funnel U.S. arms sale profits into a guerilla warfare unit. The American people were simply lied to by its own government. Some one must take the blame for these clandestine actions taken by the Reagan Administration. But North is now a hero and our president knew nothing about the whole

The American public was shocked again by the unfavorable doings of two Democratic Presidential candidates. Biden and Hart. Biden was too desperate to create original speeches and declarations so he borrowed from others such as John F. Kennedy and other moving speakers like Hubert Humphrey and Neil Kinnock. Has this man no shame? Surely, a prospective leader of our country should be able to convey a message to the people he loves, and wishes to protect, that comes from his heart within. He need not plagiarize and hope his surreptitious deeds are not revealed. And can we really trust a man who "may have cheated" on his own wife? Gary Hart dared the press to follow him and yet still the events that transpired between him and Donna Rice are highly suspect. Obviously, Biden and Hart pulled out of the race because they felt they would not receive enough votes. Who would vote for someone who publicly embarrassed themselves by challenging the press to expose their questionable actions?

Scandals like these account for apathy among the electorate. No one wants to feel responsible for the mistakes made by an incumbent who they helped into office. Geraldine Ferraro's husband, John Zaccaro, was also cited for unlawful dealings. And Ferraro wanted to be Vice-President, her image blight by her connection with such a controversial man as Zaccaro. It is apathy which kept Jesse Jackson off the ballot. The general consensus holds that most eligible black voters alone would like to see Jackson run the country. As a matter of fact, there are almost twice as many eligible black voters in the country as there were voters who voted for Mondale the number required for him to win the Democratic nomination! So essentially, Jackson was not nominated because of those people who didn't vote

Jackson is just an example. He is not running for Polity president but this scenario has reproduced itself on a smaller scale at Stony Brook. Let us revive the principles of ethics and the trill of fair competition. If candidates feel they must resort to base actions to win an election, then they do not deserve to win. Maybe they should be disqualified and the remaining candidates allowed to run. It is largely true that the unethical practices of candidates attributes to the apathetic feelings held by people who are eligible to vote but the vote is a powerful medium through which people can express their views on a situation. Remaining neutral resolves nothing. Jacques Dorcely, one of this year's polity presidential candidates advocates "honesty" as his campaign slogan. This is a pleasant surprise in lieu of the actions of his two counterparts, Brian Levitt and Craig Cohen. I suggest that future candidates employ policies along the same lines as Dorcely. And though some may not agree with Dorcely's intentions vis-a-vis improvements in our community, we, the electorate, can still choose the lesser of the evils. In the future, we must strive to exceed a mere 10 percent turnout at the polls. In order to bring about change we must get involved in the political process and deter dishonest individuals from running. But apathy resolves no issues. And, remember, "if you're not part of the solution, you're part of the problem." (Quote from Eldridge Cleaver-Civil Rights Activist)

## —EDITORIAL—



Jesse  
Jackson  
'88

EXPLORATORY COMMITTEE

October 10, 1987

Dear Supporters:

I would like to thank each of you for joining me in this historic moment in Raleigh, North Carolina, as we kick off my campaign for the 1988 Democratic nomination -- and for the Presidency of the United States.

Last summer, in a speech I gave in Chicago, I gave six practical reasons why I was leaning towards running for President. Those reasons were: (1) More than any other candidate I can register the unregistered and get them out to vote; (2) more than any other candidate I can stimulate interest in politics among those who are usually not interested; (3) more than any other candidate I can contribute mightily to the election of progressive candidates to office; (4) more than any other candidate I can contribute to state power among the disenfranchised; (5) more than any other candidate I will discuss the issues that most directly affect the majority of the American people and the ones that they are most interested in -- and I will discuss them with clarity; (6) more than any other candidate I can stimulate hope.

I believe more than ever that I can do these things...which is why I have today officially announced my candidacy. But I can't do them alone. That's why I hope each of you will join with me to make this campaign a success. Your efforts, in registering voters, in persuading voters, in bringing out voters to the polls on election day, in raising money, in organizing and coordinating this campaign in your states, your Congressional Districts, your precincts, will in large part determine how well we fulfill the vision and the mission of this campaign. We can win. Our coalition is growing. We are reaching out and the people are responding. If we don't lose hope, and if we don't lose faith, we can win.

## BLACKWORLD

### "KNOW THYSELF"

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# CONGRATULATIONS JACQUES!!!

# Dube on Haile Selassie I

Continued from previous *Blackworld*



a founding member of the League of Nations--formed for the purposes of defense of independence of the states. When Ethiopia was invaded by a member of the League, Italy, the European countries didn't lift a finger. So it is important to understand that Capitalism and the Christianity of the Western nations is hypocritical. And you can't understand it unless you look into their history, not only the history of colonialism and its' beginning in the last century, but also in the 20th century.

BW: So in other words, you can't understand it today, unless you look upon the history of what took place yesterday.

DUBE: That's right.

BW: And during that time, was Ethiopia and Liberia the only sovereign African nation, not only in Africa, but throughout the whole world?

DUBE: Well, I wouldn't go that far. My interest is to confine myself, and I don't want to be told another time that, wait a minute, you overlooked a particular state. I'm interested in Africa. My focus will be just Africa.

BW: There are some people who say that Haile Selassie I was just like Devalier. Would you agree with that statement?

DUBE: Certainly not. First of all, Emperor Haile Selassie I was not a systematic murderer, the systematic murderer who Devalier was. Another think is that even if, for instance, you criticize Haile Selassie I for having in the 20th century, led a country that still practiced feudalism, you would find that, unlike Devalier, he was still loved by his people. So how you can't say that a person who was hated and maintained his position by brute force can be compared to someone like Haile Selassie I, who walked around his people without any guards because his people loved him.

BW: So you say to those people that to make a comparison like that would be totally wrong?

DUBE: It's sacreligious.

BW: And also, what were some of the differences, like for instance now, Devalier had political prisoners, inside of Ethiopia, were there any political prisoners?

DUBE: I am not aware of any political prisoners in Ethiopia, nor am I aware that people were not allowed to dissent. But I'm aware that by and large they were-- people there were not sophisticated, that is not to say that all Ethiopians were not sophisticated, but there was still a large section of Ethiopian people who have never been to school. The level of literacy was very, very low.

BW: Did Haile Selassie I play a role in bringing the literacy rate up?

DUBE: He tried, for instance, he was responsible for the building of the University in Addis Ababa, and he increased the number of schools, primary schools, even though he could have done better.

BW: How else do you see Haile Selassie I important in bringing Ethiopia in the direction towards modernism?

DUBE: Well, he did a number of things, which he did not start, because Menelik had started some of those things such as, for instance, making sure the people who were being recruited to help in the modernization of Ethiopia came from different countries and nationalities. For instance, Menelik invited the French people to advise in the uplifting of Ethiopia in terms of schools, and on the other hand, in terms of organizing the economy and the finances he brought in an adviser from Britain. His excuse for doing that was that he didn't want to have one people directing the Ethiopians and if he had two of them, in all probability, they would be competing amongst themselves

rather than looking towards conditioning Ethiopia in their own direction.

BW: Do you think Ethiopia is important for African people, or what do you think is significant about Ethiopia for African people?

DUBE: Ethiopia is very important. If you look at, for instance, the symbolism of Ethiopia with all of Africa being under colonialism and remaining there, independent, even though there was not during the last century, general knowledge about the whole of Africa, there was however for those who were already literate some knowledge about these existing African States which was independent. That's point number one. Point number two, is that if you look at some of the things that happened, if you were to just excise South Africa out when, for instance, there was the Breakaway Churches in South Africa, black churches breaking away from white churches because of racism, it is interesting that that movement of "break away" from white church was called the Ethiopian Movement--which then shows that Ethiopia, even though people had no first hand knowledge of it, it symbolized something to them.

BW: I know you want to stay within the confines of the African border, but did Haile Selassie I have any role in expressing the condition of African people into the international community, on an international basis?

DUBE: Yes, he did, in the mid 40's for instance, talk about racism in the U.S. and racism in the British colonies, in the Caribbeans--but I can't say that he was doing that independently, because there was already at that time the growth of Pan-Africanism.

TO BE CONTINUED

## Letter to the Editor

To the SUNY Administration and all others concerned:

For the past few semesters it has come to our attention that slowly but surely facilities on campus are becoming unavailable to student organizations, more specifically minority students organizations because we use or have used these facilities more extensively.

The lower level of Kelly Cafeteria is no longer available. Tabler Cafeteria has become so restrictive that it is no longer practical to have an event there. Gershwin Cafe is no longer available. In addition, our Cultural Center which is supposed to be in Roth Cafeteria is sitting in limbo. Which leaves the facilities in the Student Union. However, the costs of using the facilities in the Union are so astronomical that its economically unrealistic for student organizations to use. The reason for the costs are in question themselves. And everyone knows that the Fine Arts Center is unavailable to us for whatever reason.

We have no other choice but to view this as a direct attack on the existence of Minority Organizations and our social life.

In closing, we are hoping that the University will see the urgency of this matter, and attend to it accordingly.

Endorsing organizations:

- Saints
- Caribbean Students Organization
- Latin America Students Organization
- U.N.I.T.I. Cultural Center
- African American Students Organization
- Haitian Students Organization
- Minority-In-Engineering And Applied Sciences
- Phi Beta Sigma
- Blackworld
- Black Womens Weekend Committee
- Reggae Club
- Phi Iota Alpha Fraternity, Inc.
- Student Media Research
- Delta Sigma Theta Sorority, Inc.
- Kappa Alpha Psi Fraternity, Inc.
- Africana Studies Program
- N.A.A.C.P.

- **BLACKWORLD MANDATORY MEETING MONDAY NOV. 2<sup>ND</sup>**  
**8:30 AM. RM. 031 CENTRAL HALL**  
 - **OFFICE CLEANUP - SAT. OCT 31<sup>ST</sup>**  
**11:30 AM.**

CORRECTION-- Dr. McAdoo's interview was conducted in the spring semester of last year. Since that interview Dr. Marburger has allocated funds to restore the two positions which were at risk of being discontinued. We apologize for the misprint.

**Express your Opinions**

**'Say Something'**

**IN**

**BLACKWORLD**

**Submit Your Views to CENTRAL HALL-031**

# POETRY

Free South Africa and Namibia

by Ras Marvin

Yesterday I got a letter from Oliver Tambo  
the ANC leader. This is what it had to say...

Free South Africa and Namibia  
Free South Africa and Namibia  
Free South Africa  
Them better Free South Africa  
Free Namibia  
Them better Free Namibia  
It is a long time the people suffer  
Them can't find bread  
Them can't find flour  
They don't have any land  
They don't have dollars  
What is this in Africa?  
Come I Brothers and Come Sisters  
What's up Ras Marvin?  
I get a letter  
from Oliver Tambo, the ANC leader  
A calling to the children of Africa  
Your need now to fight the racist Terror  
bring you M-1, bring your bush master  
bring your SLR, bring your copper chopper  
we are going to join African forces in Zambia  
we get our training in a Lybia  
300,000 Soldiers needed in Angola  
500,000 need to join SWAPO in Namibia  
In Mozambique, we join Ethiopian Soldiers  
Along with the Soldiers of Zimbabwe and Tanzania  
Soweto killings, that a Murder  
Not to mention Sharpsville Massacre  
I M-16 is for Peter Botha  
I M-1 is for Margaret Thatcher  
and Ronald Reagan get the 9 milimeter  
because, Free South Africa and Namibia  
Free South Africa  
them better Free South Africa  
Free Namibia  
them better Free Namibia

Ras Marvin



I Was Nice

by Rolf Strackman

I was nice  
I welcomed him when he was a stranger  
I sheltered him when he had no home  
I fed him when he was hungry

I was nice  
I worked with him in brotherhood  
I worked with him in love  
I taught him and freed him  
of his ignorance and foolishness

I was nice  
even when he raped my mother  
Lynched my father  
enslaved my brothers and sisters  
captured me and  
forced me to abandon my culture

I was nice  
when they "allowed" me to do  
when they "forbade" me to do

I was nice  
when they killed our leaders  
and promised us "Equality."  
and compromised with us

I was nice  
now, I must be no more because  
I shall be free



## IS IT NOT A TREE

The falling leaves  
mark the change of a season,  
as the hurt filled eyes  
signifies a love gone sour.  
The blossoming flowers,  
is the sign of a new relationship,  
with expectations set to reach the highest heights.  
The dry branch,  
signifies the end of a love that never was,  
but always wanted to be.  
The fruit filled branches,  
signifies the passage of love  
from one generation to the other  
never losing its strength or beauty.  
The full healthy tree,  
with blossoming flowers,  
budding fruits,  
leaves intact,  
and without the dry stock,  
signifies,  
the passion,  
the fury,  
the joy,  
that is the beauty,  
of Love.  
Is it not like a tree?  
The passage of love.

Michael Grimes

I'll never forget that face in the dark  
Covered with the disgust of many more  
Only wishing he could leave his true mark  
Of hatred upon my "feeble" minded  
brothers and sisters who he tormented;  
Yet for ourselves we have opened doors  
Ever trying to reach the steel blinds  
to unleash their guilt which will be vented.  
I thought they could have been wrong "what they say"  
So calmly, then, it happened just that way  
the eyes, quite unfeeling. 'Nigger' they called me,  
Only at that time reality, be  
experienced what many had before;  
Men filled with ignorance...is what I saw:

by C. Sheldon Bassarath

UNTIL

We are in the world alone; waiting,  
for the time that is to come  
is still as close as the farthest star.  
We look forward...then back is where we are  
to go if we make the dreams of some  
a reality to what we are creating

by C. Sheldon Bassarath



EBONY FOREST

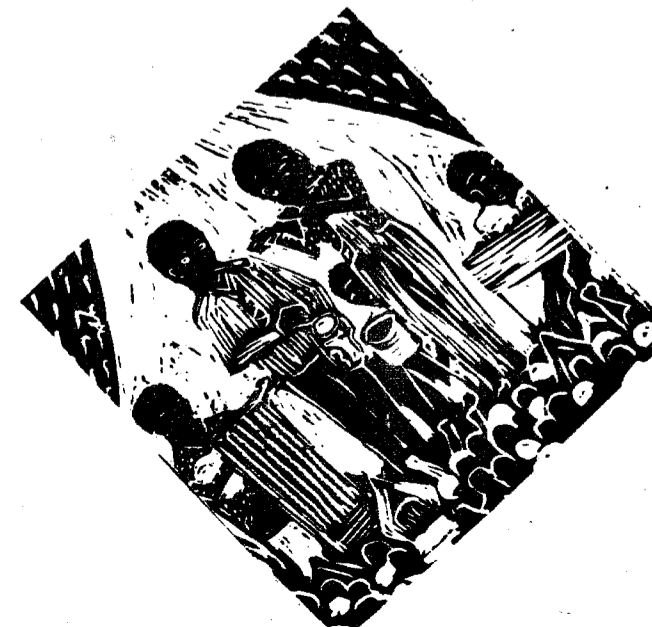
by Rolf Strackman

And to the midnight sun bleeds  
As river of hot tears  
bathes the Ebony Forest.

Broken branches that were once  
the foundations of the world  
lay stinking in the  
bosom of the soil

Cold winds  
Oh how they chill this open grave  
See how the forest is being eaten away

Come oh mighty winds  
Come and gather the seeds  
of these broken vessels  
cause the rain to fall  
That the Ebony Forest  
May reign once again



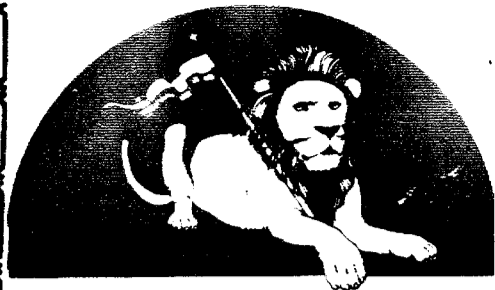
BOB THE ETERNAL LIGHT

THE PROPHET HAS GONE  
BUT WILL NOT BE FORGOTTEN  
ON AND ON  
GO HIS WORDS OF WISDOM

LOVE AND PEACE  
ALWAYS FILLED HIS MIND  
HE STRETCHED OUT HIS REACH  
TO ALL HE LEFT BEHIND

HIS GOAL WAS AT LEAST  
TO ESTABLISH WORLD PEACE  
AND WHEN THIS IS DONE  
THE FINAL BATTLE IS WON

by Jonathan Taub



### DREADITORIAL

Praises be unto the Almighty! I & I give thanks to all who have been supportive of the on-going tribute to I & I Idren Peter Tosh, who was savagely executed with two other men September 11, 1987 in Kingston, Jamaica.

Rastafar! poet Mutabaruka, dance hall reggae band Super Classics, and the Suns of Jubal folk reggae band graced the Student Union last week to commence a new tradition here at Stony Brook - "Peter Tosh Day," Like Bob Marley Day (Feb. 6), many students are preparing to organize a livication to Peter on his birthdate, Oct. 19th each year.

Radio programs on WUSB 90.1 FM and reports in campus newspapers have also reflected on the life works of this revolutionary Rastaman. The Dread Corner staff is currently compiling the latest information obtained for a feature on the TRUTH as to why Peter Tosh was murdered, as indeed the motives shift in day to day investigations by po-lice in Jamaica.

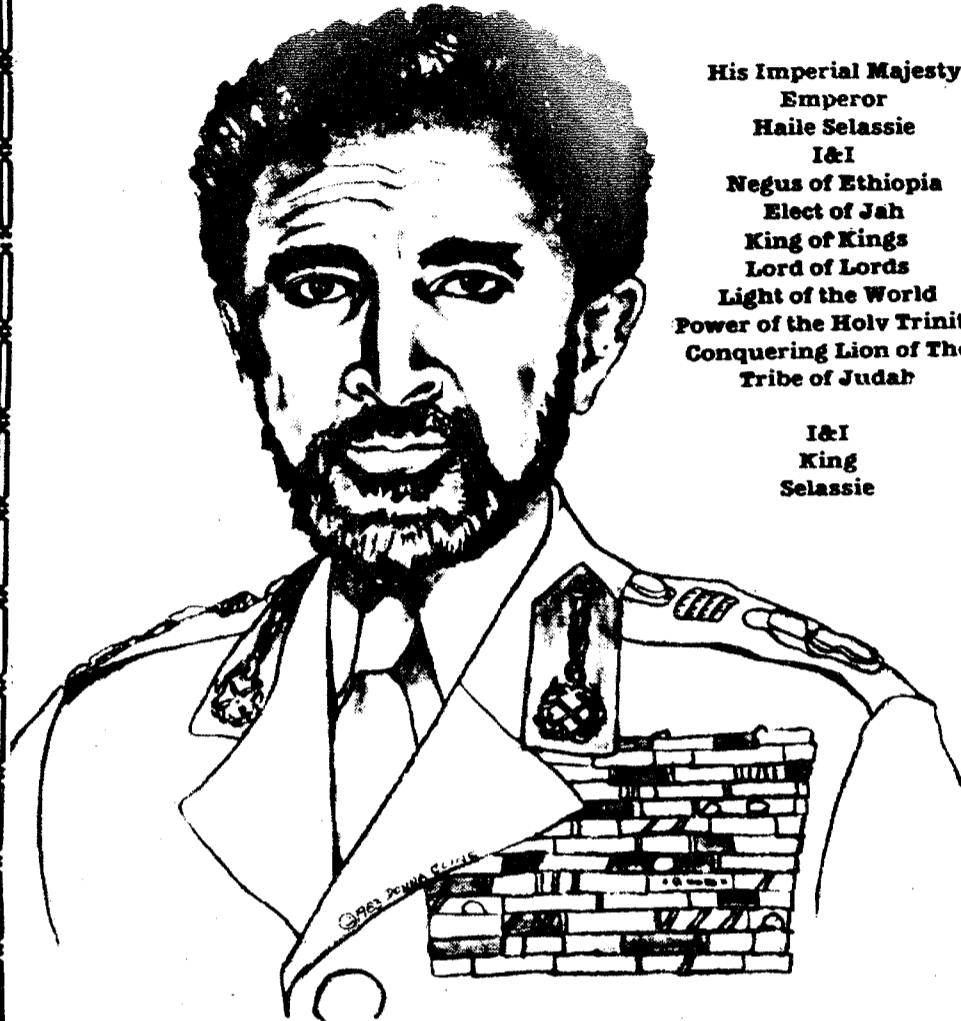
In light of the circumstances surrounding the veritable pattern of hostility toward the Rastafar!, I&I share with you an article written by a Rastaman "who has been incarcerated for over a period of seven years. During this time he has contended his innocence of the crimes for which he has been charged. He now awaits appeal. In the meantime, he prays for absolution, and spends his time in meditation, studying and writing. In this article he gives his impression of the system of justice and its treatment of the Rastafar!. These impressions are concisely and briefly stated in poetic form." Until such time, JAH GUIDANCE ITINUALLY!

-Ras Mike  
Dreaditor

# DREAD CORNER

DREAD CORNER consists of:

RAS MIKE - Dreaditor  
RAS MARVIN - I-rator



His Imperial Majesty  
Emperor  
Haile Selassie  
I&I  
Negus of Ethiopia  
Elect of Jah  
King of Kings  
Lord of Lords  
Light of the World  
Power of the Holy Trinity  
Conquering Lion of The  
Tribe of Judah

I&I  
King  
Selassie

## THE LION OF JUDAH HAS PREVAILED

HAILE SELASSIE I

(Power of the Trinity)

REIGNETH  
I-TINUALLY

## THE WORDS OF HIS IMPERIAL MAJESTY

The spectre of racial discrimination which has for so long cast its dark and evil shadow over much of this globe is slowly disappearing. Men are coming increasingly to be judged by their talents and abilities rather than the less meaningful and far more superficial standards of race and religion. But there yet remain those who in their bigotry and ignorance resist this flooding tide, and it is against these that our efforts must be directed.

The struggle to win for our brothers in South Africa that status as free men, free to stand heads high among free men as equals, which so many millions of Asians and Africans have attained but yesterday, goes on. Our duty is not discharged, our course is not run, our victory not won so long as apartheid, the illegitimized policy of the Government of the union of South Africa, prevails in any area of the world.

In South Africa an attempt has been made to legislate the inequality of the races. This attempt is doomed to failure. We here are all pledged not to pause in this strife until its emptiness and mockery are revealed for all to see. And those who have used it for their own purposes have abjured this doctrine which is an insult to all men and to Almighty God in whose image we are created.



## RASTAFARIANS IN A CIVILIZATION (BABYLON) THAT DOESN'T UNDERSTAND THEM

Life is sufficient unto life if it is lived and felt directly and deeply enough. And I would warn, that Rasta must beware of those who seek in words no matter how urgent or crisis-charged, to interpose an Alien and dubious curtain of Reality between Rasta's eyes and the crying claims of a World which it is Rasta's lot to see only too poignantly and too briefly:

RASTA tries to please everybody, in doing so Rasta pleases nobody. RASTA has been attacked in public, and is answering in public - this system (Babylon) is organically capable of the most elementary reactions. Their fear haunted life made them suspicious of everything that did not look as they looked; that did not act as they acted; that did not talk as they talked; and, that did not feel as they felt.

Their existence both gladdened and frightened us - we were glad to be in the Land of the Free and the Home of the Brave. We were frightened when we pondered upon what they were doing with their system to us. The only people they could make believe in them were those who shared their world of fear, and all the world that lay beyond this terribly restricted vision was enemy grounds to them.

There are no concrete charges that they can bring against Rasta; they are simply afraid of our Culture which is unfamiliar to them. They are more fearful of Rastas' ideas than they would have been if Rasta had held a gun on them, for they could have taken the gun away and in turn shoot us with it-but they don't know what to do with our (I&I) ideas, nor

can they understand them. If Rasta were guilty of something we would feel bound by their decisions, but Rasta has done nothing, so their decision does not apply to us and their attitude does not merit Rasta trust. What quality of will must Rasta possess to live with dignity in a Country under a system that denies us humanity?

As Rastas we found out that we were alone against the majority opinion and we made still another amazing discovery: Rasta saw that even those who agreed with us would not support us even though they knew with all the strength of their brains that Rasta was right, and when we saw this in its concrete form, it tore our feelings for this country.

I am writing what I am seeing, living and feeling; who can change my sight, notion of direction and senses?

I hope my words will be accepted in the spirit in which they have been said. I have not been bitter. I have not raked a single recrimination. I have attacked no one. I have disavowed nothing. I have accused no one. I have denounced nothing. I am only asking to be free... Rastafar! are not politicians. We cannot anticipate all the funny moves of a system that spends its waking hours plotting.

I have resolved to leave Babylon, for the emotional cost of membership is too high. I put things the way I feel them. Brethren and Sistren; for the past many years I have lived under this unjust system and I have found myself in a difficult position at times. What caused this difficulty is a long story which I do not care to recite now; it would serve no purpose. But, I will tell you honestly that I think I have found the solution to my difficulty; I simply do not wish to be bound any longer by Babylon decisions.

In conclusion, Brethren and Sistren, (Idren & Idrens), let me say this on behalf of all the Rastas that are now incarcerated in the U.S.A.: It is time I&I put a stop to the Minister of Propaganda (stereotyped thinking public) and to Public Mischief-those who refer to I&I as a "drug-cult sect," and be recognized according to our religious faith. I&I need all the support I&I can get from the Rastas in the free world. Please...don't reject and forget I&I, because this allows the monster to brutalize, murder and treat I&I inhumanly. I&I are of you, so let I&I&I come together and speak out loud and clear for RASTAFARI!

Cleveland Guy  
(Jah Bunny)  
Attica Correctional facility, NY.

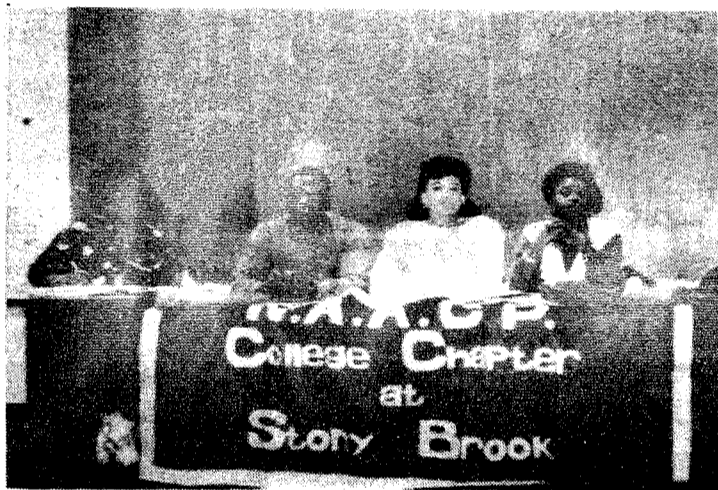
# SIGHTS & SOUNDS



Lilo Thomas in Concert



Yolanda Lake



National Association for the Advancement of Colored People



Lilo Thomas and Lisette Cintron



Ms. Ivory Sapphire 1987

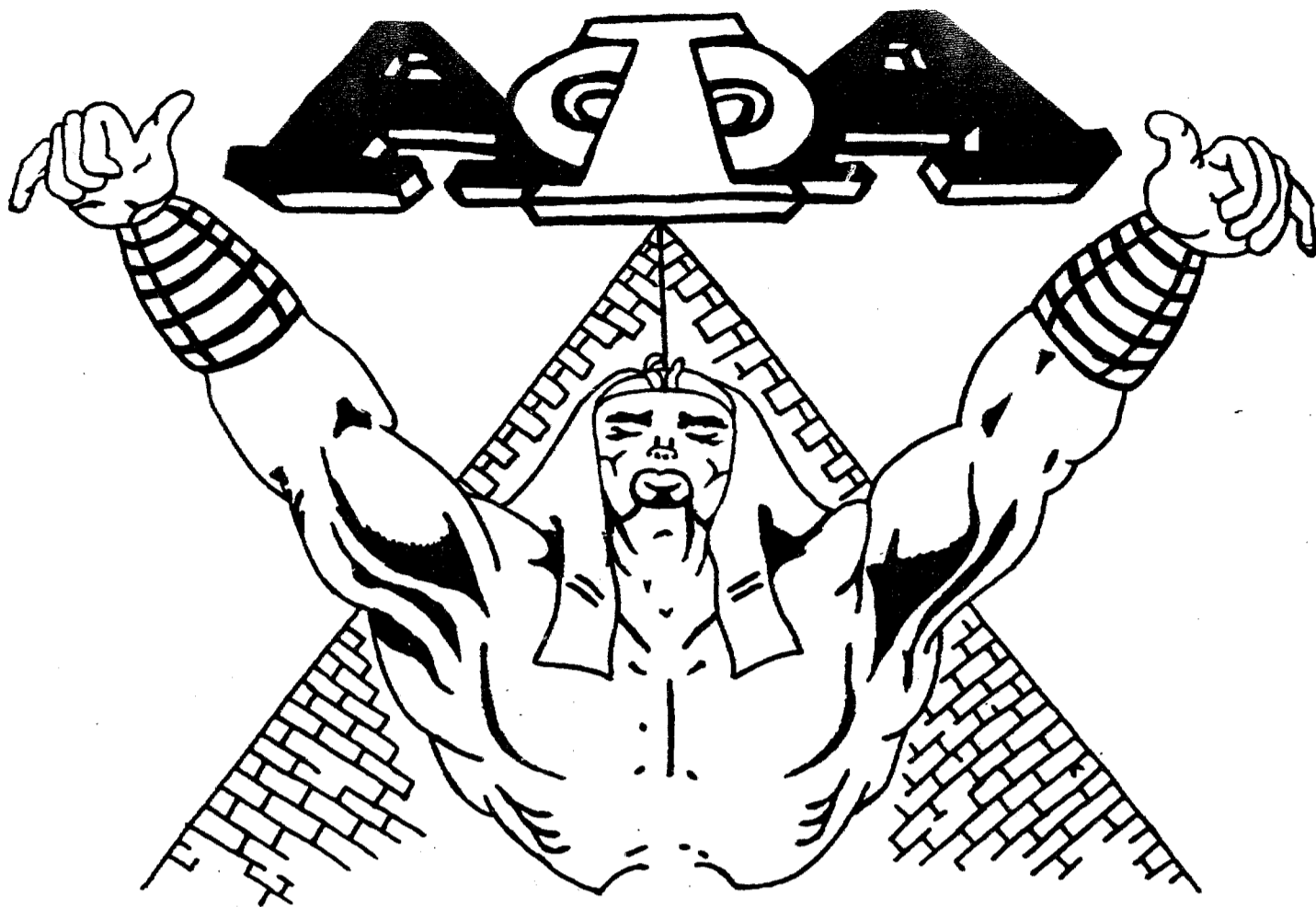
Natalie Neita



James Suitte



# GREEK EXPRESSIONS



ALPHA PHI ALPHA  
by Brian Liferiedge

"WE ARE FIRST OF ALL SERVANTS TO ALL,  
WE SHALL TRANSCEND ALL"

As we move through time and space,  
Let us all real brothers be  
Pressing on to one great goal;  
Help the needy and deserved,  
And uplift the common whole.

Put the lash to your brave steed,  
Hail time in his onward flight;  
Inscribe our deeds in letters bright.

Ask not culture for self alone;  
Let thy brother share thy gain,  
Perfect self is not our aim;but  
Homage to God, love for brother  
And high o'er all the ETHIOPIAN.

ALPHA PHI ALPHA FRATERNITY, INC., founded at Cornell University on December 4, 1906.  
Colors: Ebony Black and Old Gold  
Organized by seven men respectfully known as the "Jewels of Alpha Phi Alpha." We were the first Black Greek-lettered fraternal organization.

Our principles revolve around cultural awareness, scholarship, achievement and academic excellence. We are the largest Black Fraternity having initiated over 160,000 men. We have a universal sphere of influence. Having chapters located in Africa, Europe, United States, West Indies, Asia and the Virgin Islands.

We feel that the greatness of our past is the key to our future. Over our 81 years of existence we've initiated such members as Brother Thurgood Marshall, (Supreme Court Justice); Brother Jesse Owens (Olympic Gold Medalist), Brother Andrew Young (former Ambassador to the UN currently, Mayor of Atlanta), Brother Duke Ellington (musician/composer), Brother Quincy Jones (musician/producer), Brother Rosey Grier (former NFL Pro), B Brother William Gray III (Chairman to the committee on Urban Development) and many more men in the forefront of cultural breakthroughs in America.

We however are not men to rely on our past; today college men of Alpha Phi Alpha are continuing the aims and goals of our founding fathers. On the national level, Alpha Phi Alpha has been a driving force in many of today's struggles. During the civil rights movement of Alpha were there in the forefront Brothers such as Martin Luther King, Jr., Andrew Young, Dick Gregory, etc. Now during the Anti-Apartheid movement brothers such as William Gray,

Marion Barry, Charles Rangel, Tony Brown, etc. We've just completed a successful 1986 Million Dollar Fund Drive which has sent money to Ethiopia; went to Sickle Cell Research; funded the United Negro Scholarship Program and other various charities. This year's fund drive was made up only of charitable donations from the Brothers of Alpha Phi Alpha. The assistance of our fraternity can also be seen in the form of Alpha Towers. This establishment is located in Chicago and extends itself as a home for the elderly and homeless. The concept of brotherhood is not lost in our organization.

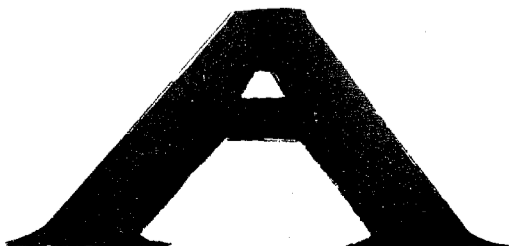
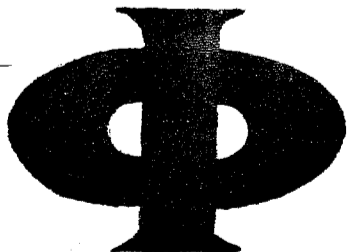
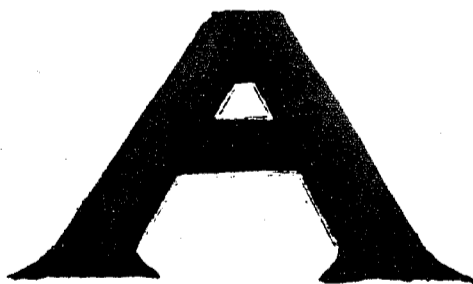
We feel that we cannot question, "What the fraternity can do for you; but what you can do for your fraternity."

On this Stony Brook campus since our arrival in the fall of 1984, we have raised over \$2,000 in donations for Sickle Cell Research, given out educational scholarships, participated in various sponsorships of orphans, engaged in our yearly Thanksgiving Food Drive Party and other various community services. We currently have three undergraduate brothers on campus and one alumni faculty brother. Our mother chapter (Kappa Rho) is located on CW Post campus. This affiliation allows for a hand to exist throughout Long Island for Alpha Phi Alpha.

Some nicknames: Alphas, Dukes of Distinction, Lords of the Light, Nice cold Brothers and the Granddaddy of them all.

President - Michael Kelly Dreiser 311 6-7475  
Vice President - Adolf Everett Hendrix  
Treasurer - Brian Liferiedge Dreiser 311 6-7475  
Alumni Advisor - James Nobles

\*Dates to remember:  
October 30th - Martin Luther King, Jr. Scholarship (See any Alpha on SB campus for application)  
November 21st - Thanksgiving Food Drive  
October 28th - Open House (information session)



# GREEK EXPRESSIONS

## Alpha Kappa Alpha In The Eye Of The Beholder

ALPHA KAPPA ALPHA SORORITY INC., the first Black, Greek lettered national sorority, was founded on January 15th, 1908 at Howard University in Washington D.C. The Sorority was founded by sixteen inspirational and dedicated college women who saw a need for organizational service and social action; and were "determined that their college experiences should be as meaningful and as valuable as possible in enhancing their capacity for self-realization."

These women possessed an advanced level of social consciousness and were highly aware of their privileged position as college-educated members of a minority group that was one generation removed from slavery. Hence, the purposes of ALPHA KAPPA ALPHA SORORITY are to cultivate and encourage high scholastic and ethical standards, to promote unity and friendship among college women, to maintain a progressive interest in college life, to help alleviate the problems concerning girls and women, and to be a service to all mankind. A trailblazer in her own right, the Sorority's motto is by merit and by culture and her official colors are salmon pink and apple green.

Since the founding of a legacy in 1908, more than 98,000 women in 750 chapters have become ALPHA KAPPA ALPHA Women. There are chapters located in international regions including, the United States Virgin Islands, West Africa, Germany, the Bahamas and Hawaii. Various women of distinction add to the uniqueness of ALPHA KAPPA ALPHA. Some of the ladies are: Ella Fitzgerald, Coretta Scott King, Marion Anderson, Madame Bishop Tutu, Maya Angelou, Eleanor Roosevelt, Phylicia Rashad, Gladys Knight and Suzette Charles.

As was stated earlier, being of service to the community is a major focal point of ALPHA KAPPA ALPHA. The Sorority has developed several programs in her goal of uplifting and improving the lives of members in various communities, both on a national and international level. A large number of chapters have adopted and supported financially numerous African Villages through Africare. The Sorority also supports the United Negro College Fund, the National Council of Negro Women, the NAACP, and the Urban League.



Sorors are also deeply involved in the fight to preserve the Historically Black College and Universities, and many scholarships are offered to students in support of the cause. Since 1965, the Sorority has held a contract with the Federal Government for the operation of the National Cleveland Job Corps Center which provides broad areas of training on the educational and vocational level to young women of various ethnic backgrounds between the ages of 16-21. ALPHA KAPPA ALPHA women were also heavily involved in the Civil Rights Movement. They formed committees geared towards abolishing segregation and engaged in political action aimed at securing the enactment of Civil Rights Legislation. They are still active in the political arena and in voter registration drives. The Sorority is also well noted for her major contributions to the Sickle Cell Anemia Foundation and to the Sickle Cell Anemia Research Project. Members of ALPHA KAPPA ALPHA are forerunners in the fight against sexually transmitted diseases including AIDS, drug and alcohol abuse, poverty, homelessness and hunger. She is also distinct in her strive to preserve our people's history and has published a series of books called The Heritage Series depicting the contributions of Blacks to our Society.

In the near future the sorors on campus will be in-

*Greek Expressions will be featured in order of the founding of the participating organizations. Convey your organization's philosophy through Blackworld. We prefer typed manuscripts accompanied by an insignia. Submit all documents to Central hall Rm 031, Blackworld's mailbox in Rblity, or SBS-The AF SDept.*

involved with a variety of community service programs. We will be participating in the National Drug and Alcohol Awareness Week Activities, the Special Olympics, and will be ushers at the annual Gospel Choir Concert on November 20th. We will also be participating in the Malik Sigma Psi "Unity in the Community" Forum and will be involved in the production of the Destiny Journal. In addition Soror Pamela Fairclough is presently working on the establishment of a Minority In Law Program and Soror Leonie Brooks is presently involved in the initiation of a Minority Students Outreach Program. We are also active in the Minority Planning Board, The Gospel Choir, Minorities in Medicine, Caribbean Students Organization, the Saints, and the Student Judiciary Board.

To conclude, the Sorors of ALPHA KAPPA ALPHA would like to wish all students the best of luck in their future endeavors. We encourage all those individuals who are interested in becoming a part of any fraternity or sorority to conduct a thorough investigation of each organization before making a final decision and to be open minded in their quest. Remember to think of not only what the sorority or fraternity can do for you, but what you can contribute to the organization. If there are any young ladies interested in finding out more about ALPHA KAPPA ALPHA or any young gentleman interested in finding out about the MIAKA (Men Interested in ALPHA KAPPA ALPHA) Club, please feel free to contact the following individuals:

Ms. Sonya Simons 246-7864

Ms. JoAnn Jones 246-7339

Ms. Vallerie Brown 246-7886

Ms. Leonie Brooks or Ms. Pamela Fairclough  
246-7271

Ms. Alrene Robinson 246-7499

## For Your Information

### The Mentor Program

by Brenda Weston

Undergraduate students in need of academic or career counseling should look into Stony Brook's Mentor program.

Piloted in the 1984-85 school year, the Mentor program offers undergraduate minorities the opportunity to be paired with faculty at Stony Brook for a program of advising. This program is tailored for students who are not registered to the Educational Opportunity Program (E.O.P.) and are not eligible for its benefits.

Mentor's goal is to go beyond academics and to foster a relationship between students and faculty that will lessen the anxieties typically faced by freshman and sophomore students. Orientation to the campus, information about student aid, and an advisor that really takes the time to know his or her student are some of the ways the Mentor program reaches out to students.

As of February 1986, the program's new director, Sam Moore, has successfully paired 130 students with the 120-member faculty (some of whom are graduate students). A graduate of the University of Austin in Texas with a Masters in education, Moore underscores the need for minority communities to have role models to look up to.

"I needed that as a young man," he commented, "and the need among students today is just as real."

The Mentor office is located on the second floor of the library inside the A.I.M. office. Students interested in this program can arrange to find out how they can personally benefit from the Mentor program.

"For students already enrolled, regular contact with your advisor insures maximum enrichment from the program," Moore said.

### Stony Brook's NAACP

Stony Brook's NAACP college chapter had its first official meeting on Wednesday October 14th. The meeting was led by its three founders Michele Reed, Denise Rushing, Oliver Lewis and Alyson Gordon. Patrick Jenkins and Naymie Rene were also on hand to assist. Thirty to forty potential members showed up.

Ms. Reed talked about basic issues concerning black college students and offered some possible workshops and programs for the '87-'88 academic year. The workshops proposed included voter registration, sustaining black students on the college roster and recruiting high school students into colleges.

The guest speaker was Elsie Owens of the Brookhaven chapter of the adult NAACP. She urged joining the NAACP because it is the largest and oldest civil rights organization. At the meeting 19 new members boosted the total membership to 60.

Ms. Reed recently attended the 51st conference of the New York State NAACP in White Plains. She was elected president of your and college division of N.Y. State. Congratulations Michele.

The next meeting is Thursday, October 29th, Room 223 in the Union. A nominating committee will be set up. The purpose is to elect the officers for the Stony Brook chapter. In order to vote you must be a member. The deadline for membership voters will be Tuesday November 3rd. Come sign up.

By Abby Collins and C. Sheldon Bassarath

**THE NOBLE BROTHERS OF THE  
MALIK SIGMA PSI FRATERNITY INC.**

INVITES YOU TO OUR

**MALIK WEEK**

**OCT. 26 - OCT. 31**

**TUE- A POETIC EVENING**

PLACE: **ROTH CAFE**

TIME: **7:30 PM.**

PRICE: **FREE**

**CO-SPONSORS: AFS DEPT & POETRY CTR.**

**WITH QUINCY T.**

**TROUPE**

**WED- AFRICAN EXPERIENCE**

MOVIE: **MANDELA**

PRICE: **\$1.00**

**8:30 P.M.**

**ROTH CAFE**

**THURS- AFRICAN PEOPLE'S MERCHANT DAY**

PLACE: **FIRESIDE LOUNGE**

TIME: **11 AM - 4 PM**

**ORGANIZATIONAL SPEAK OUT**

**COME TO LISTEN AND VOICE YOUR OPINION ABOUT OUR  
COMMUNITY!**

**ROTH CAFE 8:30 P.M.**

**FRI- AFRICAN EXPRESSIONS**

**A DAY OF FOOD FOR THE SOUL AS WELL AS THE MIND...  
SEVERAL CULTURAL DISHES!**

**UNION 11:00-4:00**

**SAT- TRICK A TREAT WITH THE**

PRICE: **\$3 W/SBID**

**\$4 W/O**

TIME: **10-3**

PLACE: **UNION BALLROOM**

**COME WORK IT OUT!!**

**MUSIC BY: N.Y.'S #1 CLUB D.J.**

**"GARAGE STYLE"**

**MALIKS**