

Blackworld

Published bi-weekly by students at SUNY Stony Brook

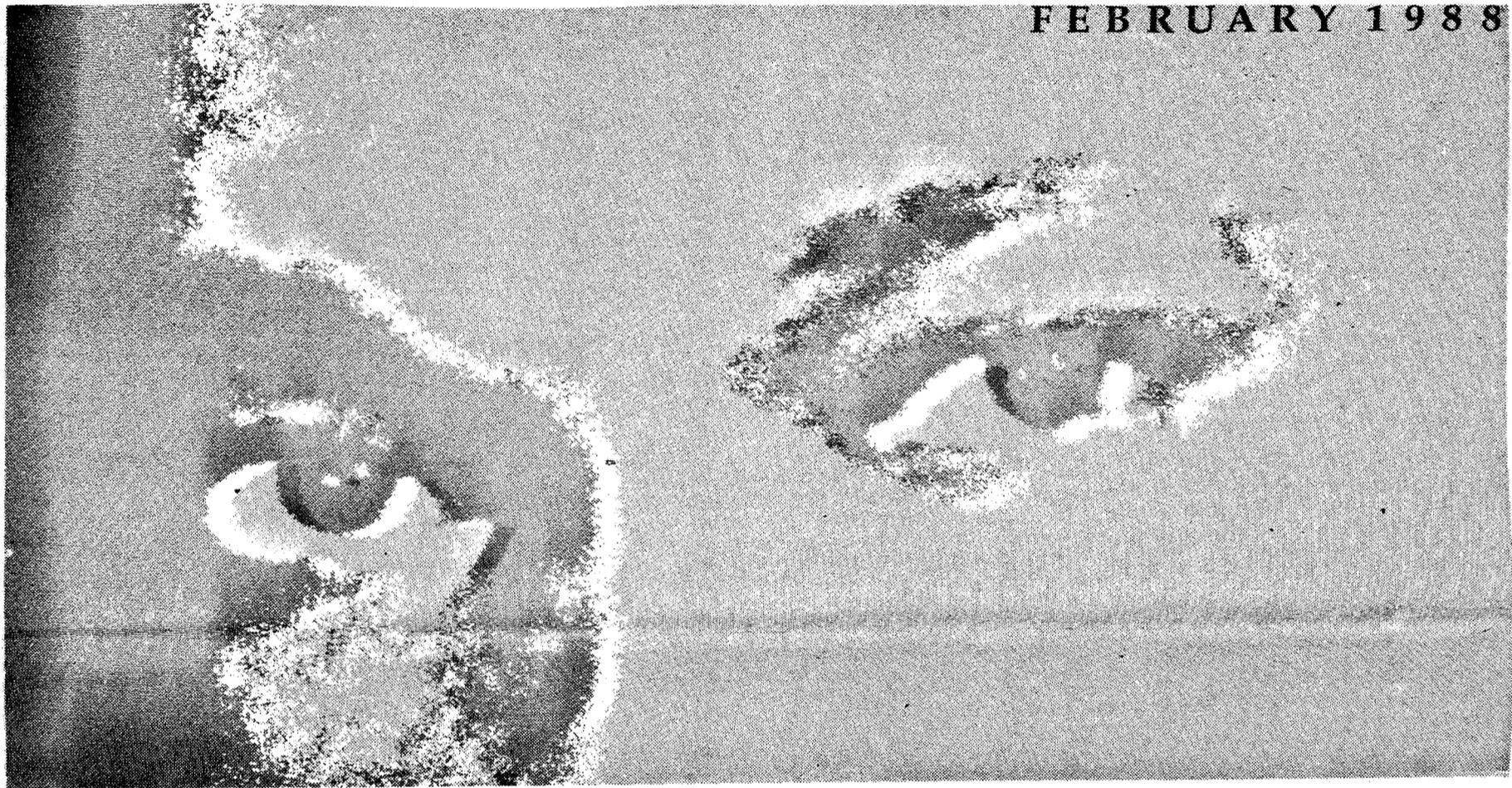
A SUNY STUDENT PUBLICATION—UNIVERSITY AT STONY BROOK

Week of February 8, 1988 Vol XVII No. 1



BLACK HISTORY MONTH

FEBRUARY 1988



"Without Struggle There Is No Progress. In Unity There Is Strength."

LIFT EVERY VOICE AND SING

JAMES WELDON JOHNSON

Lift every voice and sing
Till earth and heaven ring,
Ring with the harmonies of Liberty;
Let our rejoicing rise
High as the listening skies,
Let it resound loud as the rolling sea.
Sing a song full of the faith that the dark past has
taught us,

Sing a song full of the hope that the present has
brought us,
Facing the rising sun of our new day begun,
Let us march on till victory is won.

God of our weary years. God of our silent tears.
Thou who has brought us thus far on the way;
Thou who has by Thy might led us into the light,
Keep us forever in the path, we pray.

Lest our feet stray from the places, our God, where we met thee,
Lest, our hearts drunk with the wine of the world, we forget thee;
Shadowed beneath Thy hand, may we forever stand,
True to our God, true to our native land.

Stony the road we trod,
Bitter the chastening rod,
Felt in the days when hope unborn had died;
Yet with a steady beat,
Have not our weary feet
Come to the place for which our fathers sighed?

We have come over a way that with tears has
been watered,
We have come, treading our path
through the blood of the slaughtered,
Out from the gloomy past,
Till now we stand at last
Where the white gleam of our brightest star
is cast.

On Black History

WHAT IS MY DUTY AS AN ANTI-SLAVERY VOTER?

April 25, 1856

There are and have been, for the last dozen years, a band of conscientious men in this country, who have insisted upon casting their votes at the Ballot-Box in a manner fully to indicate their earnest desire for the abolition of Slavery. To these, the old Liberty Party of eight years ago, furnished the required platform, and the natural channels of political cooperation. Under the Banner of this party, with many, or with few, they felt at home, and ready to fall or flourish. It was a noble party, and was animated by a noble spirit. That party, as such, has almost vanished. Its members are scattered, and its old armor has been borne off to a party with another name, and of another spirit. Led by the Barnburners of New York, it supported Martin Van Buren for the Presidency in 1848. Since then, it has been in the wilderness, wandering in darkness. Active, to be sure, but making little progress towards the great end which combined its original elements. A portion of those who have filled the ranks of this wandering army, are beginning to raise the enquiry which heads this article.

The aggressive front of Slavery, openly declaring for the entire mastery of the country—the ready enrollment of the Democratic and Know Nothing parties in the boldest enterprises of Slavery—the shocking outrages to make slaveholding and slave-buying and selling, the law of the whole land—have suggested the propriety of giving up the more radical and comprehensive measures of Abolitionists at the Ballot-Box, and the adoption of some one upon which a large and important party can be united and organized to meet the Slave Power.

It is against this suggestion that we propose to offer a few remarks—remarks which, though coming from an humble source, may yet be deemed entitled to consideration by some sincere enquirer for the right way.

1. The ultimate success of the Anti-Slavery movement depends upon nothing, under God, more than upon the soundness of its principles, the earnestness, stringency and faithfulness with which they are enforced, and the integrity, consistency and disinterestedness of those who stand forth as its advocates. The purity of the cause is the success of the cause. There can be very little necessity for sustaining this proposition by argument. We rely upon honesty, and not dishonesty, to uproot injustice and wrong. This element of power can be rallied and enlisted by its like—and only by its like.—“Men will not serve God if the Devil bid—and hence the necessity for purity and consistency in all who seek to leave the world better than they found it. The first duty of the Reformer is to be right. If right, he may go forward” but if wrong, or partly wrong, he is as a house divided against itself, and will fall. He will move, if he moves at all, like a man in fetters and to no valuable purpose. To succeed against Slavery, the public must be brought to respect Anti-Slavery—and it cannot be respected unless consistent with itself, and its advocates are conscientiously consistent with it. The country must be made to feel the pulsation of an enlightened conscience, animating, supporting and directing that cause, before they will own it and bless it as a cause entitled to triumph.

2. That the National Republican party, around whose standard Abolitionists are now called upon to rally, does not occupy this high Anti-Slavery ground, (and what is worse, does not mean to occupy it,) is most painfully evident. From the hour that the old Liberty Party was swallowed up by the Van Buren Free Soil party in '48, the work of deterioration began and has been continued until now. Instead of going upward, the political Anti-Slavery sentiment has been going downward. The Buffalo platform in '48 was lower than that of the Liberty Party; and the Pittsburgh platform of '56 is lower than that of '52. But not only is this deterioration shown in the platform of the Pittsburgh Convention, recently adopted. It is painfully manifest in the spirit of the Convention itself. There was a spirit of cold calculation, of deliberate contriving, so to pair off the edge of Anti-Slavery truth, and so to arrange and dispose of Anti-Slavery principles, as to draw into the Republican ranks men of all parties and sentiments, except the men of the Administration party. No man could have been found in the Republican Convention, held in Pittsburgh four years ago, bold enough to

have proposed a slaveholder—an actual man-stealer—to preside over that Convention of Anti-Slavery men. Such a proposition would have been scouted as an insult to the Anti-Slavery sentiment of the North. Then the tone of the speeches made on the occasion was lower and weaker than on any former occasion. The Anti-Slavery creed, after the filtration of this Convention, came out simply a measure to restore the restriction against Slavery to Kansas and Nebraska. Nothing said of the Fugitive Slave Bill—nothing said of Slavery in the District of Columbia—nothing said of the slave trade between States—nothing said of giving the dignity of the nation to Liberty—nothing said of securing the rights of citizens, from the Northern States, in the constitutional right to enter and transact business in the slave States. There is not a single warm and living position, taken by the Republican party, except freedom for Kansas. We need not ask Radical Anti-Slavery men if this is the natural and desirable tendency of the political Anti-Slavery sentiment of the country. They instinctively recoil from it, as destructive of the great purpose of the Anti-Slavery movement of the country. They can only be induced to follow after the Republican movement under the teachings of a plausible and sinuous political philosophy, which is the grand corrupter of all reforms. The substance of this philosophy is, that the one thing needful, the thing to precede all else, is a large party; and in order to do this, we are at liberty to abandon almost everything but a name. Parties of this kind serve certain leading ones who get into office by them; but they seldom advance the cause that gave them birth.

3. We hold that the true mode to prevent this falling away from Anti-Slavery truth and duty, and to save the Anti-Slavery movement from utter destruction, is to support candidates for the Presidency and Vice Presidency, of tried Anti-Slavery character, and of decided Anti-Slavery principles. This is the true path of Anti-Slavery duty. The Anti-Slavery voters of the country must not allow themselves to be transferred from one political demagogue to another, until all vitality shall have departed from them. Nothing can be more certain, than that the habitual accommodation of Anti-Slavery men to the men opposed to them, has weakened the self-respect of the Anti-Slavery party, and awakened the contempt of their opponents. The slaveholders themselves, seeing how ready we are to chase shadows, and to fight men of are perpetually leading us away from the main issue by these trifles.—We must show the slaveholders, and the country, that we are in earnest, and cannot be drawn away from our legitimate work. For this reason, we shall look to Syracuse rather than to Philadelphia, for the candidates to be supported in the next Presidential election. With the party at Syracuse, principles are more precious than numbers—and hence our cause is more safe there than elsewhere.

4. But it is said that by casting our votes for a man who duly represents our Radical Anti-Slavery sentiments, in the coming Presidential election, we shall probably give the Government into the hands of the Democratic party, and thereby establish Slavery in Kansas, thus depriving the North of a Free State, and adding its power to the Slave States—the better enabling the latter to perpetuate Slavery.—This is very evidently a grave argument, and cannot be lightly disposed of. It is meet that it should be duly considered. Suppose, then, that by voting as above, the result, which is possible, should occur—Slavery should be established in Kansas, and Kansas added to the Slave States. It then becomes us to estimate the loss which



FREDERICK DOUGLASS

Slavery is a sin now, a sin at all times, and a sin everywhere,

—F. Douglass

freedom would sustain, not as against the saving of Kansas to freedom, but as against the evils which would arise from the policy, which it is relied on, will save Kansas to freedom. This is the only consistent and certain method by which to arrive at the path of Duty in the premise. Looking at the matter from this point then, we hold, that great as would be the misfortune, should Kansas be saved by means which must certainly demoralize the Anti-Slavery sentiment of the North, and render it weak and inefficient for the greater work of saving the entire country to Liberty. Keep in mind the fact that our aim is the entire abolition of Slavery; that our work is not done till this is done; and that the real importance of establishing freedom in Kansas, is to be found in its effect to establish freedom in the country at large. We deliberately prefer the loss of Kansas to the loss of our Anti-Slavery integrity. With Kansas saved, and our Anti-Slavery integrity saved, we have, at least, means left us with which to continue the war upon Slavery, and of final victory.

5. But this is arguing at great disadvantage, far greater than our position requires. We have granted more than there is any absolute necessity for granting. It is by no means certain that Kansas can be saved by the Republican Party, even with the votes of Abolitionists. Freedom in Kansas depends, less upon politics, than upon the Anti-Slavery sentiment of the North, and the Anti-Slavery integrity of those who settle that Territory from the North.—Dark indeed would be the prospect of freedom in Kansas, if it depended entirely upon the election of a Republican President for the next four years. If that is to decide the question, Slavery has very little to fear and everything to hope. Republican enthusiasm may predict the election of a Republican President, but the calmer reason of that party must pronounce it strongly improbable. With the South united, and the North divided, it is easy to see which side will be victorious at the Polls. Republicans will have an enemy to contend with at the North, which will require all its strength, flinging the South out of the question. Again we might claim that a strong vote for Radical Abolitionists would far more certainly help freedom in Kansas than a much stronger vote for the Republicans would do.

The whole Slave population of this country whether in States, Territories, dock yards, or on the high seas, must be emancipated. For this the true friends of the Slave must toil and hope, and for nothing less than this. It is short-sighted as a matter of policy, to aim lower than this, and it is cruel to those bleeding millions to do so. Our God, our country and the slave, alike have called us to this great work, and we cannot come down from it to mingle in a less comprehensive or a less commanding struggle. Slavery is a sin now, a sin at all times, and a sin everywhere; and as we hold all human enactments designed to sustain it as of no binding authority, and utterly contrary to the Constitution of the United States, the coast is clear for an open, and direct war upon Slavery everywhere in the United States.—But should we not do one thing at a time?—Yes, one thing at a time; but let that thing be the abolition of Slavery. It is not doing one thing at a time, in any important sense, to limit the domain of Slavery, and to leave its continuance unlimited. It is not doing one thing at a time to establish Freedom for the white citizen in Kansas, and to hunt the black citizen from it, like a wolf; and if it is doing one thing at a time to do this, we hold that a strong vote for the Radical Abolition candidate is the best way to accomplish that one thing at a time.—“Freedom for all, or chains for all.”



Blackworld
Meets! MONDAYS—
8:30pm

Transnational Corporations: Allies or Instruments of Apartheid?

by Vella Pillay - Vice-Chairman, British Anti-Apartheid Movement

Note: This paper, published at the request of the Special Committee against Apartheid, was originally presented to the United Nations Symposium on Transnational Corporations in South Africa and Namibia (London, 6 and 7 November 1980). The views expressed are those of the author.
28/80 November 1980

1. The apartheid system and economy
2. Transnational capital in South Africa
3. Transnational capital: Partners in the apartheid system.
 - Oil
 - Electronics and computer industries
 - Mining
 - Motor industry
- Conclusion

At the heart of the world-wide concern about the role of foreign trade, foreign capital investments and the transnational corporations (TNCs) in South Africa are the South African regime's racist policies of apartheid and cheap labour. It centers on the view that that role is neither neutral nor benign but central to the evolution and the upholding of the institutions of apartheid and of white minority domination over the black African population. This paper examines this view, and adduces the evidence to support its main contentions, i.e., that the transnational corporations (TNCs) have been and are in close partnership with the South African apartheid State, each supporting the other in their mutual interest in maintaining the black worker as little more than the object of labour, unequal and without right in his relation to both capital and the State, and thereby forced to earn a wage income which is barely sufficient for him to reproduce his labour and subsist.

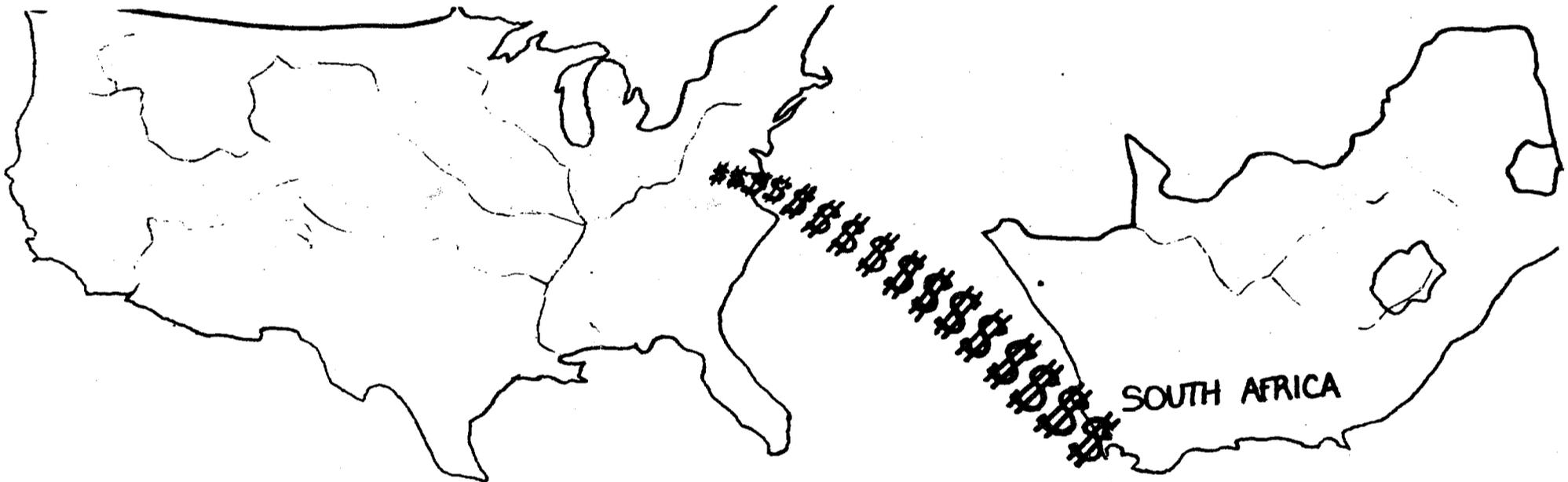
institutionalizes and regulates the appropriation and distribution of those surpluses. In both these respects, South Africa occupies a unique position in the world economy by virtue of the fact that both are founded on a complex structure of racist land and labour laws, accompanied by a comprehensive panoply of controls over the supply and movement of cheap labour.

The laws relating to land ownership, labour mobility and employment form a unified structure for enforcing the system of migratory labour which remains a key feature of the South African economy. The territorial rights of the African people, first defined by law in 1913, restrict African ownership and permanent occupation of land to about 12 per cent of South Africa. This comprises the "reserves"—designated areas, some of which are now officially described as "independent homelands" or bantustans and in which the African majority is permitted to buy and own land. These reserves provide a structured labour pool from which the migrant and contract labour requirements of the mines, agriculture and the manufacturing industries are generally satisfied.

To meet the needs of those sectors of the economy which require a more settled African labour force, local authorities are empowered to establish separate living areas or "locations" for Africans. The local authorities are further empowered to control the "influx" of Africans into such urban areas and are charged with the task of expelling any "surplus" black labour back into the reserves. To operate this system of urban labour control a plethora of laws—the "pass laws"—has been evolved and enforced. They are administered by the imposition of strict curfews on urban-based Africans, a compulsory system of work and housing permits, and such other instruments of control as the poll or "head" tax. In 1952, moves were made to grand leasehold ownership rights urban-based Africans residing in segregated "locations", but this was abandoned in 1968. In December 1978 that right was restored but due to a carefully constructed bureaucratic procedure, very few, if any, titles to a leasehold owner-

South African's trade and industry is heavily centralized with over 60 per cent of industrial production coming from six urban areas. These areas require a controlled and organized supply of cheap labour, and the key problem confronting apartheid policy concerns the administration of this control in such a manner as prevents the further Africanization of the urban areas. The menacing dimensions of the apartheid system of such concentrations like Soweto have been highlighted by recent labour strikes and this has inevitably been met by ruthless repressive measures from the authorities. The expansion of industry and the commercialization of the economy—a notable act of developments in the period since 1940—have in no way reduced the need to support, refine and consolidate this unique system of labour control. Rather, that system continues to be the basis on which continued industrial expansion is based. It even goes so far as to prevent the emergence of an African business and entrepreneurial class in the urban areas. Specific laws restrict such businesses to the so-called "homelands". In the urban locations, African businessmen are confined to certain types of occupations—these involve no more than meeting the "supply of essential domestic requirements", with each trader restricted in the size of the business site he occupies. As can be expected, no African business is permitted to operate in "downtown" locations. The result is that there exists today no more than a handful of African businessmen. The ownership and control of every aspect of the economy remains firmly and irrevocably in non-African hands.

Throughout South African history, its laws have been used to severely restrict the African worker's ability to improve his wages and working conditions. Africans were excluded under the labour laws from the definition of "employees" and were thus prevented from joining a "registered union", (i.e., a trade union operating within the Governments' framework for industrial relations). It was illegal for Africans to strike, the penalty being a fine of R500 and 6 months' imprisonment.



I. The apartheid system and economy

All questions of political economy revolve around two central issues—first, the nature of the organization of production aimed at maximizing the surpluses generated from productive activity, or what is generally called the "economic base" and the second, the "superstructure" or the system which

ship in such urban locations have been accorded to the African people. The 1970s have been characterized by extensive police action to remove entire squatter communities out of the urban areas taking such ruthless forms as the physical destruction of the squatter communities in Modderdam and Unibell in the Cape and elsewhere, and repeated attempts to do the same against the people living in Crossroads near Capetown.

With much publicity, the South African Government has amended these legal controls. Africans now have the formal right to strike and following the implementation of the Wiehahn Commission recommendations previously "unregistered unions" may now register. However, these "reforms" have simply proved to be a more effective form of control over the growing militancy of the African workers. The "right" to register means that prev-

Continued on page 6 - See South Africa

Letters

Address to Stony Brook:

Dear Students:

To better understand the breadth of my presentation at last night's informal Council meeting, let me begin by making absolutely clear to you that in my view, Polity is presently going through a grave crisis. Some people are trying to present this as a personal conflict between Paul Rubenstein, the Polity Vice President and myself. Mr. Rubenstein, I have heard, is going around everywhere claiming that he is the true Polity President and that in his pocket, he carries the Council, the administration, and a large portion of the Senate. But let me quickly point out that both the debate and the crises are actually much more profound. The article in the guise of a letter to the editor which Mr. Rubenstein caused to appear in the Statesman is but pure digression. Sensing the approach of what I henceforth dub "Operations Clean Up", all those who were ill seated are gripping tightly to their chairs. With "Operation Clean Up", I intend, despite the opposition of many parties, to effect a thorough cleansing in the midst of Polity as a means to avoid and eventually to discover all wastes, mismanagement of funds, and advantages offered and received with regards to even the funds of students. Operation Clean Up also hopes to endow or even better to revitalize morals and ethics at the level of the decision making, legislation, and their execution in the best interests of students.

You are surely aware of a Health Service Program undertaken by the administration; it seems according to my Vice President that I am against this project. Certainly this is false and I repeat clearly that I am not against this project and if it still isn't clear I would even say that I am for the project in its entirety. Besides, for all those who are trying to obtain whatever glory or ad-

vantages from this project, it will be a good idea to state for the Senate just how this project came about. Stony Brook, wanting to take part in the American College Health Association, had received a categorical denial and along with this a list of recommendations as to all that would have to be fulfilled in order for this to occur. In relation to health services the G&H clinic was deemed particularly insufficient. To correct this the administration came up with a plan (this one) which would cost each student \$35, a semester, an amount which constitutes 67% of the Polity budget; in addition to the power of the administration to augment these fees, it is evident that morally the Council, a group of seven students, before such a crucial question would have to refer to the student body. It is with this in mind that the Student Polity Constitutions offers provisions for a referendum, however unpleasant the idea may be to some who are apt to see in this only demagogic signs of radicalism which frightens them. In any case, today the matter comes before the Senate since it is included in the evening's agenda.

As you had anticipated, I hope all the members of the Senate have received a copy of the financial state of Polity after one semester of operation. That which makes up the pride and competence of Paul Rubenstein is the Fall Fest which he had shamefully realized with a deficit of \$63,787. There are two very important points to clear up here to avoid any possible misunderstanding. I am altogether for the realization of the Fall Fest and the allocation of all monies which would bring it to a happy end. But this does not mean that one has the right to override ethics in the manipulation of public funds.

Let me state clearly and here I do not accuse anyone in particular but if a budget of \$17000 had been allocated for the Fall Fest and if they had been accorded \$75,437.07 in expenses, there certainly exists, following this flagrant disproportion, sufficient material to justify an investigation. And in all of my "incompetence" I accuse this manner of functioning as dangerous, tendentious, anti-democratic, scandalous, and altogether unacceptable. Once more this question is also included in the agenda. I hope that the Senate which represents the most democratic aspect of the Polity Student Government will arrive at a very good debate on this affair.

Polity President

Jacques Dorcély

EDITORIALS: RACISM IN THE STREETS

Recently, we have come across various instances which remind us of the reality that is racism. - The "Howard Beach" incident was an outright eruption of hatred resulting from years of repressed abhorrence existing between blacks and whites. There have always been groups who publicly espouse the contempt with which they hold non-whites as well as Jewish people. The notorious Ku Klux Klan, Neo-Nazis, and Aryan Nation are all very active groups which exist throughout the U.S. in isolated racist havens. Many of us who are non-white are alarmed about these groups because they tend to function in places which are not populated by the groups which they oppose. You have never seen a cross-burning in Bedford-Stuyvesant, Brooklyn—an area which constitutes an enormous black population. These groups operate among themselves in areas like Westchester County, Boston, Forsyth County and exclusive areas of Long Island.

The Reagan years have seen a resurgence of such groups as his policies tend to advocate "subtle racism." But in addition to Reagan and the other racist groups there has emerged another group. It is a posse composed of very young white kids, their ages averaging around 18. This group is the impetus for a wave of racism resonating across this country. They are called Skinheads. The kids who make up the Skinheads usually don combat boots, denim pants, and jackets with that infamous symbol of Nazi Germany, the swastika. Their accepted gesture of solidarity is Hitler's seig heil. Their most prominent feature is their shaved heads; thus the name, Skinheads.

These young kids are responsible for scores of racially motivated violence throughout the country. Presently, it is estimated that roughly one thousand skinheads pervade America's streets with considerable fervor. The skinheads feel "threatened" by the presence of Jewish people and non-whites because they compete with whites for jobs.

On two talk shows, Oprah Winfrey and the Morton Downey Jr. Show, the Skinheads appeared in full uniform, accompanied by John and Tom Metzger of the White Aryan Resistance, protesting "white power" and the total separation of the races. Tom Metzger spoke of the poor whites in America who live in poverty while blacks are given massive economic support through affirmative action programs, etc. He, and the Skinheads, also spoke of the black-on-white violence in America that they say significantly outnumbers white-on-black violence. What they have overlooked is the fact that the media frequently distorts the particulars of the news. And many instance of white-on-black violence go unnoticed by the mainstream media, a very clever trick employed in South Africa as well as the United States.

Certainly, the claims these groups make about non-whites and Jewish people are absurd. But this preposterous thought is exactly that which should alarm us of the situation at hand. Just by the simple fact that these people are ignorant makes it dangerous for blacks, and Jews to walk the streets of their own country. The Skinheads are presently only one thousand strong but the increased attention paid them will spark the interest of other racists, anti-Semites and other disturbed individuals in need of something to believe in.

Message to the Public

Blackworld recently published an article entitled "Haiti: Still the Same." This article attempted to convey the socio-political conditions in Haiti today. This article has been interpreted as an attack on the Haitian community because it contains some statistics about AIDS as well as certain other health concerns. Blackworld assures everyone who interpreted this article in this manner that the article was not intended to perpetuate the stereotype that Haitians are AIDS carriers. We are aware of the efforts made by certain countries to hinder Haiti's progression and will not contribute to this atrocity. We apologize for any misunderstanding. It is far from our intent to foment any hostility between Blackworld and our readers.

The sentences assigned to the young white men who attacked two black men in Howard Beach comes as no surprise. The sentence for "Baby-faced" John Lester is: 11 to 31 years. It was no shock to anyone who is sane because this was a senseless crime that was committed out of hate. The judicial system was forced to take extreme measures in responding to this blatant act of racial violence. So, Lester got what he deserved and that's that, right? Wrong. Let's consider the aftermath of such an emotional case.

The judge who sentenced the Lester case was bombarded with thousands of letters which requested that he show mercy when he sentenced the "young" Lester. These people who submitted letters felt John was too young to serve a long sentence. After all, he is just a "misguided child." It is this type of sentiment that is disturbing because it shows lack of concern for the victim, that very entity which the judicial system was designed to protect. What of Michael Griffith, a man who out of sheer desperation and self-preservation attempted to cross a busy highway? Why are there no letters written on his behalf? America should sit down and reassess what occurred in Howard Beach. Few people in support of Lester realize that a man's life has been lost to some savages who felt they could be exonerated because they are white. Why don't people mourn with Griffith's family? They have suffered an infinitely greater loss in knowing that their loved one will never, ever walk upon this earth again. America seems to have lost its sense of ethics. The Howard Beach Crew thought only of the fact that these men were black. They did not value the black men's human lives because they saw only the color of their skin. The color they saw, the beer they drank, the helpless individuals, the white neighborhood, group-think, and white power were all factors which justified the "act" in the minds of the offenders.

And after all this false reasoning people still cling to the premise that Lester is "young." There can be no mistake here. Lester was not too young to commit the offences he freely chose to commit and he is definitely man enough to be tried like any other ruthless, deplorable adult. It is hard to believe how anyone who is not a racist can feel the slightest modicum of compassion for Lester, a white man who clearly knew what he was doing as he repeatedly descended a bat upon the helpless body of another man, a black man.

Come on, America. Let's forget this "kid stuff." Lester is a man who did a man's job and who must also serve a man's sentence. At worst he'll serve his minimum sentence and at best, he'll walk the streets of the Beach after 31 years, a scapegoat for all the other racial offenders. Stop writing letters in support of this heartless savage. It seems more ink has been spilled for Lester than the total amount of blood expended from Griffith's body that ill-fated night in a foreign neighborhood.

BLACKWORLD

"KNOW THYSELF"

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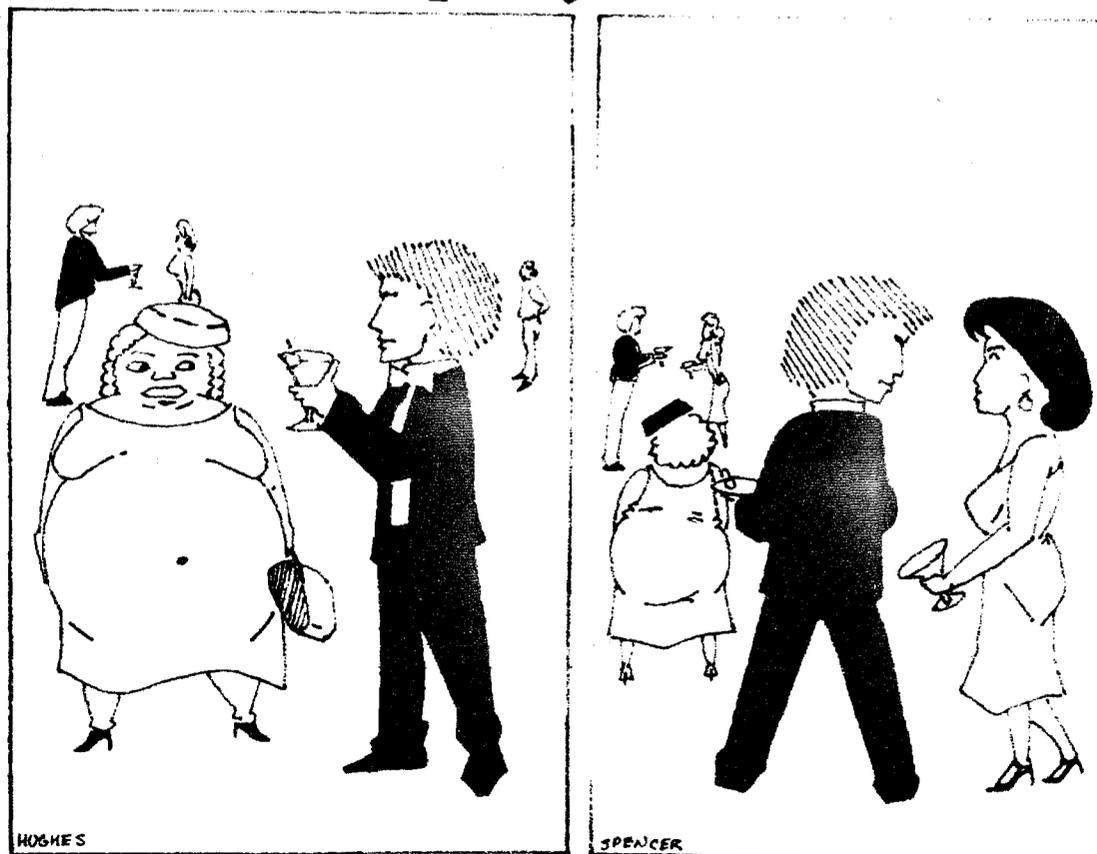
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THE JAMESONS!



Hello Hilda. Looks like you lost a few pounds.

..... very few.

'We Are Dube'

FROM SOUTH AFRICA TO STONY BROOK.....

Professor Ernest Dube—a Black native of South Africa who was imprisoned on Robben Island exiled for his protests against apartheid—for 10 years an outstanding professor of Africana Studies and Psychology at the State University of New York/Stony Brook, has been slandered and persecuted, denied the tenure overwhelmingly recommended by his department, by two faculty committees and by two successive university review committees and finally deprived of his job on the basis of the false accusation of anti-Semitism.

In a series of events reminiscent of education and justice in apartheid South Africa and Mc Carthyism in the U.S., Dr. Dube became the target of a well-orchestrated campaign based on misinformation:

- † In 1977, Professor Dube began to teach at SUNY/STONY BROOK. One of his courses was on the Politics of Race. Dr. Dube raised the most controversial of issues, urged the students to avoid stereotyped thinking and encouraged them to develop their own opinions based on their research.
- † In 1983, a visiting Israeli professor who had never met Dr. Dube nor audited his class, charged that Dr. Dube was anti-Semitic. His allegation was based on his response to the fact that Dr. Dube had included an option to discuss Zionism and racism as one of the twelve topics for a paper.
- † The Faculty Senate at Stony Brook investigated the allegations. A Jewish student testified on behalf of five Jewish students in Dr. Dube's class that the charge was unfounded. By a vote of 54 to 14, the Faculty Senate concluded that Dr. Dube's teaching was consistent with the responsibility to be sensitive to differing viewpoints on controversial issues.



† Without meeting Dr. Dube or investigating in depth, the local and then the national Anti-Defamation League launched an international campaign to remove Professor Dube. The campaign reached into the office of Governor Cuomo who denounced Dube. The Jewish Defense Organization descended on the campus, distributed Dube's home address and phone number and threatened to "teach a lesson in 'Jewish justice' to Dr. Dube if he remained at Stony Brook. Dr. Dube's wife and children received threatening phone calls.

† In 1985, two faculty committees at Stony Brook recommended that Dr. Dube be given tenure. President John Marburger, under intense pressure and threatened with a cutoff of State funds and private contributions, refused to accept the faculty's recommendations. Dr. Dube appealed.

+ A review committee of three faculty members— one appointed by the President, one by Dube, and the third selected by the first two — was convened. It unanimously recommended tenure.

† President Marburger and SUNY Chancellor Clifton Wharton refused to accept their recommendations and formed an unprecedented second review committee. The second review committee unanimously recommended tenure.

† Chancellor Wharton once again refused to accept the recommendations of the faculty and terminated Dr. Dube.

On February 24, 1987, the New York Times in an editorial entitled "Academic-Not-So-Freedom at SUNY" concluded that the denial of tenure to Dr. Dube dealt a blow to academic freedom, a concept meant to encompass even the most bitter differences of opinion.

Neither freedom of speech nor academic freedom are rights in South Africa. In the U.S., freedom of speech is a right.

The History of the NAACP College Chapter

The Youth and college division was created by a resolution that was passed by the Board of Directors in March of 1936. The year was marked by an increasingly aggressive and efficient level of activity within youth units, indicating not only intelligent leadership and loyalty on the part of the members, but a laudable spirit of cooperation among the young people.

The development during the year of youth councils and college chapters throughout the nation was of great significance and gratification to the Association because there was everywhere evidenced a new realization of the immense importance of alertness and initiative by young people, the combined and cumulative effect of which not only enhanced the prestige of the Association in each local community but nationally as well.

A national youth program by youth members evolved under the guidance the former Special Assistant to the Executive Secretary, Ms. Juanita

E. Jackson. This program, built around the major objectives of the Association, provided for national periodic youth activities that were supported through monthly programs addressing local needs. The major national youth activities were demonstrations against lynching and mass meeting against inequalities in public education.

Today, there are over 500 NAACP youth councils, young adult councils, and college chapters actively involved in voter education, lobbying for passage of legislation, monitoring school systems and school curriculums to ensure quality education, employment training programs, NAACP scholarship and internship programs, and many other activities.

The NAACP is the only major civil rights organization which encourages young people to participate fully in all aspects of its structure, including membership on the National Board of Directors. Also, the constitution provides for the con-

vening of the National Youth Work Committee which is composed of one youth and one adult from each region within the Association. This committee advises and recommends to the National Board of Directors, through the Executive Director, programs and policies pertaining to the Youth and College Division.

The principal objective of the Youth and College Division is leadership development. Just as the NAACP has been the training ground for a majority of the black leaders in America, the Youth and college division has provided many minority youth with a positive and responsible experience in making our democracy work.

The NAACP acknowledges the many contributions of its youth members through the Youth and College Division. The Juanita Jackson Mitchell Award and Youth Achievement Awards (in civic, academic, athletic and humanities) are given annually to outstanding young people



throughout the nation. Also, youth members are eligible for the Roy Wilkins Scholarship, Agnes Jones Jackson Scholarship, and participation in the Afro-Academic Cultural Technological Scientific Olympics (ACT-SO).

The theme of the Youth and College Division is: "A MISSION TO LEAD — A COMMITMENT TO SUCCEED"

for more info. contact
Sheldon-246-3866

South Africa

(cont.)



ously independent unions must now submit themselves to a tight system of government control: the right strike is so heavily circumscribed that strikes remain effectively illegal. When Africans strike, as they have with increasing success this year, it is in defiance of both their employers and the State. Africans continue to be excluded from most skilled employment but the principal instrument of job-reservation is now the "white closed shop", which, protected by law, allows white employees to determine with management, those jobs which Africans will be permitted to have.

These land and labour controls are matched by a wide body of security and repressive legislation which removes all opportunities of political dissent or the organization of a political opposition among the African people. The authorities have the right to interpret what constitutes dissent, and they possess wide ranging powers of arbitrary detention and arrest and the banning of organizations and individuals, including house arrest and the enforced exile of political opponents and trade unionists.

To these superstructural aspects must be added the systematic attempts of the regime to provide an ideological, cultural and psychological rationale for sustaining the apartheid system's stability. The education structure is, in this respect, consciously fashioned to provide a highly differentiated, separate and unequal level of education to the different races, with the parallel provision of substantial cultural and other facilities to the white population, all of which are aimed at perpetuating a white mind and mode of living which treats the African as innately inferior, and which justifies a level of education for the African that does no more than satisfy the labour needs of white society and the economy. Until 1954, the majority of schools for the

African population were run by the churches. By 1976, these schools had fallen in number to 230. Largely this was a result of the forced closure of such schools in white areas under the Bantu Education Act of 1954. In 1977/78 the authorities spent on average 57 rand per capita for the education of the Africans and 654 rand for the white population—a ration of 1 to 11.5. In 1953 that ratio was 1 to 7.5.

These then represent the central features of the South African superstructure, enabling the authorities to provide what the leader of the South Africa insurance industry, W.D. Wawwenar, recently called "law, order, stability and profits", and on which the country's business enterprises thrive and prosper. Business companies do tend to claim that these superstructural features fall within the realm of "politics", and in their public statements invariably claim that their interests are wholly non-political. Thus, as the transnational Kodak put it: "Kodak regards its proper role in South Africa, as elsewhere, as a business dedicated to normal business transactions within the law of the land and not an instrumentality involved in political activities". It is well to look closely at these "normal commercial transactions" in order to discern the character of the South African economic base as it is served by the system of laws, labour regulation and the distribution of political rights as reviewed above.

The South African economy can be viewed as a dualistic one—a carefully managed conjunction of two broad sectors, one highly colonialist in character and the other a modernizing sector based on imported advanced technology with the South African State and the 2,000 or so TNCs playing a crucial unifying role in sustaining the profitability of the latter through the most intense exploitation of black labour in the former. The colonialist sector encompasses the substantial industries concerned with mining and agriculture in which cheap labour forms the dominant input. This too characterizes those allied industries which provide an infrastructure for mining and agriculture. Here, the labour force is primarily organized on migratory lines, or as in agriculture by a peasant labour force subject to special conditions of employment. In both these sectors, wage payments are partially in cash and partially in kind. In the mining industry "contract labour" is the dominant form of labour employment, while in agriculture the complex set of master and servant regulations impose a kind of "bonded" relationship between the worker and his master. In these important senses, all competition for labour is excluded in this colonial-type sector and this provides for the extraordinary high rate of black labour exploitation here and in the allied industries. Black labour here is largely unskilled and manual, and given the labour intensive character of production, the surpluses generated from these sectors are predominantly the result of both the organized labour supply system and the poverty levels of wages and incomes provided to the African worker.

The counterpart to this colonialist sector is the burgeoning industrial economy which in large part is managed and directed by consortia of State and transnational capital and founded on the import of the most advanced technology. Whereas in the past the main impetus to the growth of manufacturing production was the demands of the mining industry, today this growth is being propelled forward by the evolution of a substantial armaments and military equipment industry and inflows of foreign technology and production systems to support the militarization of the economy. But here too the regulated labour system and the racist character of the distribution of labour skills and of education play their part. In these high technology industries fixed capital inputs are dominant. But the work process is nevertheless sufficiently de-skilled such as to produce a continuing demand for cheap unskilled manual labour. The urban-based African is the primary source of this labour requirement. By contrast, the white population employed in these high-technology sectors largely occupy positions of executive responsibility and management. In this manner the racial dichotomy in labour employment becomes entrenched to the point where African advancement in terms either of higher skill or higher incomes becomes impossible.



The over-all rate of return on capital investments in these high technology industries tends in general to be lower than in the colonial sector. This suggests that the latter has to be exploited that much more intensively to ensure a regular average rate of return on all capital investments in the South African economy at between 18 and 20 per cent per annum. This is the sense in which the dualism of the economy is managed as a unified whole through the interventions of the South African State and the operations of the transnational corporations. And as Business Week (20 October 1980) reported, "United States companies are finding that their South African holdings are among the most profitable—estimated payback for many companies is just five years—and that opportunities for expansion are irresistible."

The scale of exploitation of the African working population required to sustain such an exceptionally high profit rate on capital, given this dualistic nature of the economy, may well be measured by the rising costs of supporting and maintaining the ever-expanding bureaucratic superstructures required to manage and enforce the apartheid system. It is estimated that approximately 80 per cent of the South African white population is in one way or another involved in the administration of the institutions of apartheid in management and in the police, military, civil and other services of both the authorities and of business enterprises. These rising costs relate equally to the necessity to provide highly privileged standards of living to the white population, giving the latter a vested interest in the apartheid system. The over-all result is a distribution of income which is possibly the most unequal as between labour and capital and between the different races in the entire industrialized world. In the South African gold and coal mining and associated industries, some 470,000 black workers are employed who in 1978 earned an aggregate income of 668 million rand in cash and kind. This provides a per capita income of about 1,430 rand a year for the black mining worker. For the white employee in this industry the per capita income was 10,600 rand. This represents a 1 to 9 ration in wage and income earnings. The gap between the black and white employee has steadily increased over the period since 1910 to the disfavour of the black worker. And so the conclusion is inevitable that it is this increasing non-productive profile of white employment in South Africa which imposes additional pressures for the constant leveling down of the work process in which African labour is employed at a fantastic and exploitative rate and for the highly parasitic character of the apartheid system in general.

Next issue: Transnational capital in South Africa

BLACK HISTORY MONTH

Without Struggle There Is No Progress

Monday, February 15

Talk by Professor E.F. Dube (sponsored by the student chapter of the NAACP); followed by the Bernice Johnson Dance Company, 8 p.m., Stony Brook Auditorium.

Tuesday, February 16

Lerone Bennett, 8 p.m., Fine Arts Center Main Stage (University Distinguished Lecture Series); informal seminar and reception for Lerone Bennett at 4 p.m., Africana Studies Library, Social and Behavioral Sciences Building S226.

Wednesday, February 17

"Corn Bread Earl and Me," videotape showing, 1 p.m., Africana Studies Library, Social and Behavioral Sciences Building S226.

Poetry reading by Jayne Cortez and Louis Rivera, 7 p.m., U.N.I.T.I. Cultural Center, Roth Cafeteria Building.

Stony Brook Union film showing, "Say Amen Somebody," 7 and 9:30 p.m., Stony Brook Union.

Thursday, February 18

Community roundtable discussion, "Assessment of the SUNY at Stony Brook Academic and Social Climate for Black and Hispanic Undergraduates," 12 noon to 2 p.m., Stony Brook Union 236.

Jazz performance by the Herbie Morgan Quartet, 7 p.m., Fine Arts Center Recital Hall.

Monday, February 22

"Current U.S. Policy Toward Haiti," talk by Professor Carolle Charles, 1 p.m. Africana Studies Library, Social and Behavioral Sciences Library, S 226.

"Pluralism in Contemporary Afro-American Painting and Sculpture," talk by Professor Howardena Pindell, 5 p.m., Africana Studies Library, Social and Behavioral Sciences Library S226.

Tuesday, February 23

Performance of "In White America" by Professors Glenda Dickerson and Louis Peterson, 7 p.m., Fine Arts Center.

"The Black Scientist," Session for students interested in the Sciences; sponsored by the Minorities in Engineering and Applied Sciences; 7:30 p.m., Stony Brook Union Ballroom.

Wednesday, February 24

"Round About Midnight," videotape showing, 1 p.m., Africana Studies Library, Social and Behavioral Sciences Building S226.

Jazz performance by Jim Anderson Quartet, 7 p.m., Fine Arts Center Recital Hall.

Thursday, February 25

Poetry reading by Lloyd Henry and Halim Suliman, 7 p.m., U.N.I.T.I. Cultural Center, Roth Cafeteria Building.

Monday, February 29

"The South African Struggle: Anti-Apartheid or National Liberation," talk given by Saths Cooper, 5 p.m., Africana Studies Library, Social and Behavioral Sciences Building S226 (Saths Cooper is an active participant in the Black liberation struggle in South Africa and is president of the South African Student Movement).

Ben Jones: A Portrait

by Katherine McCalla

On Tuesday February 2, 1988 Ben Jones, a prominent black artist came to speak at Stony Brook. The session began with a video tape followed by a rap session. The video was "Ben Jones: A Portrait." On this tape Jones refers to himself as a "child of the Sixties." As an undergraduate student in 1963, he found himself being challenged by friends about blacks' struggle for rights. He found himself uninterested in these things. He just wanted to be an artist. When Martin Luther King Jr. was killed in 1968 his life turned around. He became more aware of the black cause and began reflecting this in his work. Some of his work was strongly influenced by Martin Luther King Jr., Malcom X, and Amiri Baraka—a professor of Stony Brooks' AFS department.

In the Seventies Jones began to specifically focus on Afro-American themes and then he went on to abstraction, politics, and black culture. He felt sentimental about his work but he said no matter what theme one chooses the "...art should come through in the work." In the Seventies his work was "colorful, bold and free." As the decade ended Jones began to concentrate on more universal work. He called his work "peaceful" and poetic often using circles to represent the universe. But once he got really involved his work became "wild".

Jones created a series that he called "Transformations" which was abstract. He later did a male erotic series which was very "funky". The series he said reflected the way he saw young people. He also did work with impressions which consisted of contrasting pieces.

Jones is bothered by South Africa and he often uses themes of Apartheid in his work. He does not use "white themes" in his work because he feels that it enforces the thought that whites "run the show." He wants to show that blacks are somebody as well—that he is somebody.

Jones comes from a large southern family in which he was one of fifteen children. In Jones' childhood neighborhood everyone was friendly. Though they were poor; he had alot of fun with his brothers and sisters. Even though they fought no one on

the outside was allowed to hurt any member of the family. They were responsible for each other. His mother was very strict and he hated that as a child. He now finds that her discipline has led him to many accomplishments.

Jones is presently teaching art at Jersey City State College. He started teaching only temporarily because originally, he wanted to do only art work. He now enjoys teaching and working with "young minds." Jones said they keep him "fresh." He has had many job offers but he chooses to stay at Jersey State because he feels he can give these "working class kids more."

He also loves dancing. Jones took dance classes and ended up dancing with a company professionally for about 13 years. The dance company was African-oriented and they performed all over the country.

Jones has had his work displayed at the Newark Museum. The Museum first bought work from him in 1971 and has purchased two more of his pieces since then. He also has his work displayed in the New Jersey Art Exhibit in 1985 and The New Jersey State Museum in March 1986. In the March '86 exhibit his work was a combination of symbolic and abstract visual images ranging from the late 60's to 80's. His work started out figuratively and symbolically and is now abstract. At this exhibit Jones was surrounded by family and friends who came out to encourage him.

At the conclusion of the video tape Jones spoke about his present life and responded to questions about the black struggle. Jones feels it is necessary for everyone to fight for what they believe in. "It is a part of life to struggle," Jones said. He also feels some will make it and some will not; it is up to us—each individual, those that are strong. Jones advises that we "take someone with us." He also said blacks, in general, have "a lot of problems" and the black family is "fragmented." "Black men and women have to stay together for the sake of the family," says Jones. He feels that blacks need to "understand the nature of power." Jones believes organization is the key to power, and that "if one complains but does not organize and work—which



is what art and media are about—one will not accomplish anything." Jones asserts that we continue to strive for success in spite of initial failure. Ben Jones feels "It doesn't matter if you win or lose don't stop...the bottom line is work...your main enemy is time."

Viewpoints . . .

Please note that VIEWPOINTS do not necessarily reflect the views of

BLACK WORLD

A Cornerstone to Unity

by Naymie Rene

"Together we shall stand, divided we shall fall." How many times have you heard this line? Does it hold true today or does it exist in a particular region of the nation? Is unity a figment of our imagination or is it left up to us to make unity a reality? In order for our community to be unified, we must devise strategies for the proper planning, promotion, and implementation of unity. We must merge in everything we do.

In our academic struggle, we need to become more unified. I recently spoke to a very intelligent and charming young woman named Leonie Brooks who is a member of Alpha Kappa Alpha Sorority, Inc. She has taken part in the revival of a Minority Outreach Program (M.O.P) This program would be a subsidiary to the Mentor Program which aims to get students more familiar with faculty and staff professionals. The M.O.P. would place its emphasis on getting students who are in good academic standing (3.0 or +) as a mentor (an advisor) to freshman, transfer, and continuing students. The M.O.P. would appeal to non-aim students since they have their own counselors. The M.O.P. will enable these students who are going around in circles to get a better grip on themselves, academically, in order to achieve in the educational system. But this program needs your assistance in order to get off the ground. It would be more effective if fraternities, sororities, and auxiliary clubs were to partake in M.O.P. Leonie's intentions can best be implemented with all these forces because "in unity, there is strength." Also with the assistance of Lucia Rusty from Undergraduate Studies and the S.A.I.N.T.S, and other organizations, the M.O.P. will leap to success. It will implant in our minds that as students, we must excel academically in order that we may enjoy the social aspect of campus life such as our involvement in different clubs, parties, cultural shows, etc.

However, disunity rains on our parade. For example, we have so many minority clubs and a majority of them share a common goal. Let's take a look at Carribean Students Organization (C.S.O) and Haitian Students Organization (H.S.O.). Although there is a language barrier, they are both promoting a cultural aspect of the West Indies. Why can't they be under one umbrella?

I attended the Carribean Cultural Show on Friday, November 20th which I found to be culturally enlightening but lacking ingredients for "bon appetit." It consisted of an educational skit of a Jamaican girl named "Misty" who lost her identity when she arrived to America. Also, there were a variety of acts such as a Jamaican Rap which I largely understood since a portion of it was in Jamaican dialect. There were Reggae songs, an African Dance Troupe, a comedy act with three winos who were wining and dancing, poetry, and so forth. But the show wasn't fully Carribean. There were no acts, songs, Raps, dance, skits, that remotely reflected on Haitians, Bejans, Hispanics, or Grenadian cultures. I find it ironic that although there exists diversity in nationalities from the West Indies, on



campus, none of the above participated in the cultural production of Carribean day. Are they waiting for a special invitation? To remedy the situation, I propose that on Carribean day, different nationalities of the Carribean Islands should display an aspect of their culture in their own language through various acts, songs, skits, poetry, music, dance, etc., and have a translator. If Haitian Students Organization (H.S.O.) merges with Carribean Students Organization (C.S.O.), then Polity could allocate more to budget the activities of members of both existing clubs. After all, Haiti is part of the Carribean Islands.

Another example of fragmentation was the petition that went around for the formation of an African Alliance Club and a petition for the restoration of Black Historians when African American Students Organization (A.A.S.O.) is already in existence. I didn't know which petition to sign, if either, since to me, they shared a mutual interest which was to promote Black History and Unity. If A.A.S.O. is already an African American oriented club which still needs more members, then

the people with these petitions should join A.A.S.O. and become a functional entity in educating the community on Black History.

The efforts to promote unity should not only lie in extending an academic hand or taking part in community services but it's also having a synchronized political voice. Attending town Hall meeting, minority clubs, talking to administrators, writing letters, or proposals, etc. are vehicles that fraternities, sororities, auxiliary clubs, individuals must use if we want to take affirmative action on matters that affects our community.

This article is only a cornerstone to Unity. It is not a Betty Crocker Cake Recipe whereby one follows the instructions, step by step, put it in the oven, and in a few minutes, you have a perfect cake. The implementation of these strategies to foster communication and understanding to all minorities takes time. That's why patience is a virtue one must acquire. The strategies that I have mentioned earlier are the legs that, I feel, we need to stand on when we take a stand for Unity.

The first step in finding a solution is to realize that there is a problem. If you see an organization falling on its ass, crawling on its hands and knees, and having no legs to stand on, then its your duty to be a crutch and get in that organization and make it work. Let not our living be in vain. Be thy brother's and sister's keeper! If you see someone about to fall in a hole, will you just watch him fall and then say O-O-O-P-S! Stupid! You should have watched where you were goin'! or will you tell him what lies ahead of him and help him to see that he should take another path? We are designers of our destiny and we should design our own paths to fit our lives. We have the key to opportunity and success in the palm of our hands, but unless we use the key to open the door, the door will always be shut! I remember an eloquent lady speaker once said at the Third World Graduation '86, that there was a wise man who held a bird in his hand and asked two little boys which hand was the bird in? They would always get it wrong. One day, they conspired to make the wise man look foolish. They blindfolded him and one of them held the bird in his hands and asked the man whether the bird was dead or alive? He hoped that if the man said the bird was dead, he would open his hands and show him the bird was alive. If the man said the bird was alive, the little boy would squeeze his hands till he killed the bird and show the wise man that the bird was dead. But the wise man exclaimed, "The answer is in your hands." Well, the same analogy applies to us since the future is in our hands and we are in control of our destiny.

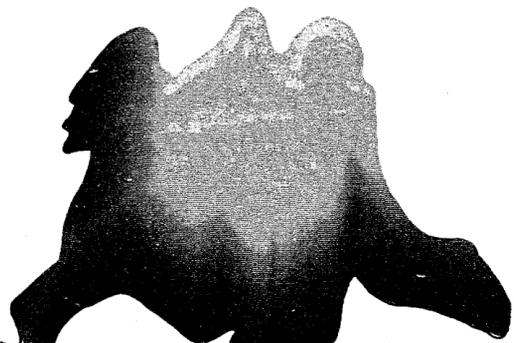
P.S. If my point of view makes you itch, irks your soul, makes you want to jump down my throat and swing on my tonsils, or elicits any response in you, please do not hesitate to share your viewpoints in Blackworld.

POETRY

English Is Not Love

by Rowell Howard

English is what I am not
 English is a part of me, which I wish not
 English is rich, which I am not
 English is money, that I do not want, not
 English is white, which I definitely am not
 I am bleaching my skin and perming
 my hair to be
 what is not a part of me.
 English is want not
 have not
 What I ain't got
 Not
 Ebony bodies alive with color,
 brown eyes deep with feeling,
 Hearts filled with love, sorrow & pain
 And the hopes of a better living again



ABCDEF ... ♥♥♥



"The Rain"

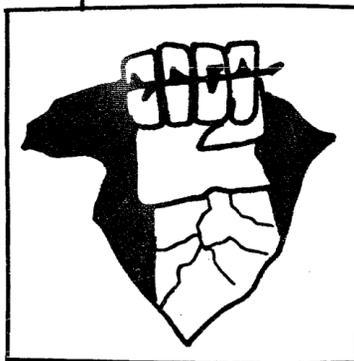
Do you know her?
 Who?
 The Goddess of the Earth
 What?
 A Goddess
 and Why?
 To fertilize, replenish, and give birth
 Is that what she said?
 no, it's what she's done
 Where?
 All over
 How you know?
 The way she acts
 And when she's upset,
 Pounds on our windows
 Raising her voice
 Striking us
 Drowning our last breath
 And when she's sad,
 cries like a baby till she
 wipes the smile on your face
 confusing the weatherman
 making us not know what to wear
 dares us to go outside and get wet
 And when she's happy,
 Moistens our land with just a drop
 in the sweltering summer hot season
 Pouring out her joy for all good reasons

by Naymie Rene



STEVE BIKO'S ANTHEM

The sun blazes its flames,
 Its fierce rays burst open the enveloping night,
 From here I see the restless generations to come,
 They run wild like the wind, they hold onto the eagle's tail,
 They sing the anthems of our forefathers,
 They declaim the epics of the Maluti Mountains.
 Three hundred years ago
 We chose the brotherhood of battle.
 The crowds followed us with their song,
 Their lips quivered in anger,
 They broke the neck of the salamander.
 They came to the festival by the dead of night,
 They set the cities on fire,
 The madams fled in terror through the alleyways.
 My children were free to praise their father!
 Yet not even dawn could bring peace
 The stars fell precipitately from the sky
 What was once the Milky Way bowed to our sun!
 We are tall, we who are the children of the morning,
 We who worshipped at the altar of fire,
 We who made the beast flee for its life.
 This age is ours, we made it bear the sacred flower,
 We planted the seed of our freedom at the mountain-region
 To bear fruit for all peoples.
 In your name, young man of the river,
 You who loved me in my youth
 Until I was decrepit with age:
 In your name, young man of the sun, let there be rain,
 Let there be beautiful songs in our festivals,
 Let humanity walk proudly.
 You who followed after me, your turn has come!
 You must nourish the dream
 To make Africa sing from Algeria to the Maluti Mountains.



As Yet Untitled

By Ronell Howard

You want to save my pagan, savage heart?
 Well, save your own, before you start!
 Who's to say that you are right?
 For my life I am willing to fight.
 It's true, my life's not like yours,
 I have no planes that through skies soar
 I have no God, that through religion I teach,
 to hate myself, instead of cheeks of peach
 I asked you not to come down here,
 and change my life from lov to fear.
 But thank you though, for your ridiculous ideals.
 For without them, I would not know what true love is.



This One Rhymes!*

by Ronell Howard

From the Begining I knew there was something wrong
 I couldn't put my finger on it, but the feeling was strong.
 Tried not to think of it; pretend it wasn't there
 But the feelings you have for me, I don't share.

to live
 die
 or perhaps just to cry
 the pain's too great to bear

to air one's view
 or to live another's lie
 the pain is too great
 perhaps I'll just die

should I try
 and why
 the pain's too great...
 to try
 I think I'll die

Who knows
 who cares
 no life, no pain...

no tears

To die
 YES... TO DIE...
 No
 No
 No
 CRY!
 must cry...

Must...bleed my soul
 the anger...the pain?
 No more.

by Katherine McCalla

"De Humours Of Life"

by Natalie Neita

Isn't life the funniest thing yuh ever did see
 Women turn beating sticks, and men gone to homosexuality
 where friends become yuh enemies
 and to free is a terrible agony
 where school teaches yuh noting, just teck yuh money
 turn round telling yuh how yuh smart ha! isn't that funny
 Take a good look at the leaders of this country
 well might as well yuh dead cause all a dem a fuckery.
 yuh give me one good reason why Reagan should be president
 of America
 when if yuh ask the man de last time him shit, him seh
 "Well I don't remember"
 would yuh like fi believe that Naancasy is your first lady
 when she maga like stick and dry up like Matty old donkey.
 Maybe, I said Maybe we should make Oliver North our leader
 because he looks to me to be the worlds biggest bare-
 faced liar.

Look at Koch giving his views on the plague,
 not a doctor yuh know, yet he telling we, we have the most
 aids
 But when I take a stock, when I investigate
 look like Koch finally catch it to raated plate.
 They put him the hospital, telling us him get a slight
 stroke
 But a lie dem a tell Mayor Koch soon croak

Now look at a decent human being,
 one who's distinguioshed, and on whom we can lean
 one who intelligent caan done
 a begging yuh sen fi Jesse Jackson

I tell yuh life is as funny funny thing
 South Africans live their lives everyday fighting
 While Peter Bota cock yup his ass with him elite beauracrats
 di whole a dem a dam tief, like Daka tinkng rats.
 I mean life just don't meck sense peter Bota getting away
 with murder di old vagabond, di merciless pestilence

Well in dealing with womanhood,
 tell me why women caan get di respect they should
 all dem men who want dem women to be so ladylike and fine
 wi caan rub, wi caan dub, wi caan whine
 but yuh have dem woman who wont let go of di worse man
 touch dem gentleman, dem dig out yuh eye an scratch yuh pon
 yuh hand
 They stick to dem man like a fly stick to sweet bun
 some a dem even go as far as to sing dis song
 "And I am telling you I'm not going"—Jennifer Holiday

Disunity

Walk so kool, we often pass each other,
 Yeah, we think we're bad, that's why we're brothers
 of the skin, we don't give no one respect...
 tellin' our women what they're gonna get;
 Always trying to outclass everyone,
 Cursing our parents 'cause we want fun.
 Nah, I don't need to say 'What's up' to you
 'Cause I'm better, What I don't know ain't new:
 The white men laugh at the Dis-Unity...
 of you and me.



Vision Hispana

Nuestra cultura es nuestra espada y escudo

EDITORIAL

A través de los años hemos visto que el esfuerzo de algunos hispanos en la Universidad de Stony Brook ha hecho que la Organización Latinoamericana, junta con varias otras organizaciones, se mantengan en pie. Gracias a estos estudiantes que se han sacrificado en ser parte de la directiva y al mismo tiempo tomando parte activa, nosotros, los hispanos, aún tenemos varias organizaciones que se disponen a continuar expresando nuestra cultura en todos sus niveles. Desde hace ya tres años que llevo en esta institución he visto que la distinguida fraternidad, PHI IOTA ALPHA, junta con L.A.S.O., ha tratado con todos sus esfuerzos para hacer que nuestra cultura y el nombre hispano en general sea respetado y al mismo tiempo probar que no somos iguales a los demás sino mucho mejores. En cierto modo hemos logrado establecer el reconocimiento de los demás grupos culturales, pero lo que nos ha sorprendido es que aún con todos estos esfuerzos y reconocimientos no logramos conseguir el apoyo de los nuestros, los hispanos.

Muchas personas creen que una de las mejores organizaciones en la Universidad es L.A.S.O. puesto que es la única que dispone de una semana al año para actividades programadas (La Semana Latina). Esto en parte es verdad, pero no implica que podemos sentarnos y descansar como lo ha hecho ultimamente la organización previamente mencionada. Si somos estudiantes debemos tener ideas progresistas y la ambición de evolucionar. Actualmente tenemos aproximadamente 800 hispanos en la Universidad, número suficiente grande para comenzar una revolución de adelanto hispano a través del campo universitario en general. Quisiera dejar en claro que la culpa del estancamiento que ha sufrido L.A.S.O. en este último año no es de la directiva que lucha por una mejor organización sino mas bien de esos hispanos que por alguna razón u otra se niegan a tomar parte activa.

En los tres años que llevo siendo miembro activo he visto que el trabajo, básicamente, se le está dejando a la directiva. Año tras año las mismas personas son las que trabajan por una mejor comunidad y año tras año estas personas brindan una cultura en todos sus niveles sin tener siquiera el mínimo apoyo de ver nuevas caras en la membresía. Esto está totalmente erróneo puesto que cada uno de nosotros tiene la responsabilidad de poner su grano de arena para que la organización que nos representa como latinos sea más reconocida y respetada por otras culturas. Entiendo que somos estudiantes y que nuestro compromiso primordial es graduarnos pero no podemos estancarnos en los libros hasta llegar a un punto en que no nos importe nuestra cultura y mucho menos las organizaciones que las promueven. Tenemos que sacar un poco de tiempo para dedicarlo a la comunidad hispana. Tal vez para algunos la fórmula a este problema sea a ver menos T.V. o simplemente dormir menos. Para otros tal vez la solución sea comenzar aceptando su identidad y sentirse hispano. Siempre se ha dicho que la unión hace la fuerza y eso es precisamente lo que necesitamos, fuerza y cooperación para seguir adelante.

HISPANIC SOCIETY OF ENGINEERS

Dear Student:

We would like to inform you of the Hispanic Society of Engineers recently founded here on Stony Brook campus. It's an organization that welcomes not only engineers but computer scientists and mathematicians of all years. Our student section here at Stony Brook is opened to any student and there is no discrimination whatsoever.

HSE is informative, and its activities are geared to prepare you for the working environment. It is set for you to socialize and to meet people in your discipline. Field trips are organized, and at times, guests speakers from various technological companies will be invited to speak to you. It will be good for you to know that our main focus is to increase the number of Hispanic engineering students on campus and to help them stay in school with personal guidance and support, that is our dedication.

We at HSE encourage you to come to our meetings which are conducted on every other Thursday at 7:30 p.m. in the Union. There we can discuss the issues concerning your area of study and the activities offered to you. However, we depend on you to make HSE more than just another society, but one of which we, the Hispanics, can be proud of.

If you have any questions, please do not hesitate to give us a call. Our phone number is 246-7351, ask for Orlando (V.P.).

LATIN AMERICAN STUDENT ORGANIZATION

The Latin American Student Organization, (LASO) is an elite establishment geared to improve and enhance the Hispanic culture. Its main purpose is not only to make others aware of the Hispanic culture, but also to exercise the fundamental pride that drives every culture to its pinnacle. In this case, the Latin American persuasion.

The LASO General meeting will take place every other Tuesday at 7:30 p.m. in the Union.

Bring a friend



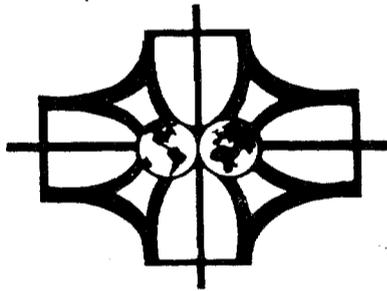
THE SPANISH CLUB

El Club Hispanico Fue Creado el semestre pasado a través de los esfuerzos de la fraternidad Phi Iota Alpha y el Departamento de Lenguas y Literatura Hispana.

Su primordial objetivo es la fomentación y el mantenimiento de lengua hispana, la forma en que tratamos de obtener esta meta es a través de reuniones en las cuales se enseñan películas en Español, al veces se traen poetas los cuales comparten sus trabajos, otras noches se ocupan para platicar acerca de la cultura hispanoamericana y su relación a la lengua.

En el Club Hispanico tratamos de fomentar una amistad real, la cual se pueda utilizar para mejorar el Sentido de Unión que el hispano no parece encontrar en esta universidad. La única forma y quizás la única salida que nosotros los hispanos nos queda por seguir, es estar unidos para lograr nuestros objetivos.

Para terminar quisiera informales que El Club Hispano dará clases para ayudar a estudiantes que se vean en apuros en alguna clase de Español.



HISPANICS IN MEDICINE

Another student-based organization, HISPANICS IN MEDICINE, has arrived at Stony Brook. This new found group was formed a few months ago by several students here at the university. At its first general meeting, the active board members were elected.

The main goal of HISPANICS IN MEDICINE is to develop programs in order to increase hispanics and other ethnic minority participation within the health career arena. Another goal of the organization is to form alliance between professionals and the hispanic community.

HISPANICS IN MEDICINE gladly welcomes anyone who is interested in any part of the health related field and wants services in order to ease the road toward his or her career choice.

If you are interested in learning more about your young, but ever expanding organization feel free to contact Cynthia Matos at 6-4884. We hope to hear from you.

RAMON PIMENTEL

EDITORES: CARLOS MENJIVAR
LUIS A. GOMEZ

Debemos dar gracias y prestar honor al pequeño grupo de personas que hoy forman parte de la distinguida hermandad PHI IOTA ALPHA. Este núcleo de personas, que desde el primer día ha estado trabajando, se ha sacrificado bajo el frío y el calor, bajo la lluvia y la nieve, para exponer nuestra cultura en todos sus niveles. Macondo, primer periódico hispano fundado en la Universidad, le brinda nuestra literatura y noticias, la Sociedad de Hispanos en Medicina al igual que la Sociedad de Hispanos en Ingeniería le brinda información y apoyo académico entrevistas y muchas otras cosas más, y por último el Club Latino han sido simplemente algunas de las muchas agrupaciones fundadas por nuestra fraternidad la cual le brinda una cultura llena de variedades, un apoyo familiar y el comienzo de una nueva era en la comunidad hispana de Stony Brook. Tomemos ahora como ejemplo a la directiva de L.A.S.O. en el año escolar 86-87. Gracias a Carlos, Luis, Pedro, Ramón y Frank, hoy hermanos activos en PHI IOTA ALPHA, L.A.S.O. sufrió una metamorfosis. Nuestra cultura fue expuesta en todos sus niveles. Se mostro nuestra arte con la exhibición de Grimanesa Amorós, nuestro teatro con el grupo "Pregones", nuestra comida, nuestro baile, nuestro cine con la película "Cross-Over Dreams," nuestras banderas en la camisetas, charlas económicas políticas y sociales por la profesora María Legia Prado y, por supuesto, nuestra música. Todos estos eventos y muchos más cubren las necesidades individuales en varios aspectos. Como ustedes podrán ver, esto es algo que toma tiempo, trabajo y dedicación pero nuestra fraternidad se ha forzado sólo para establecer una comunidad unida en la cual todos participemos y nos tratemos como hermanos.

El propósito de este núcleo de personas es de que seamos representados cultural, social y académicamente en todos los niveles. Vamos a darle nuestro apoyo a todos ellos y en especial a nuestra distinguida hermandad. Hispano, vamos a unificar nuestra comunidad para así poder trabajar unidos como lo propone esta familia y como una vez lo propuso Bolívar, y brindémosle el premio que se merecen y el único que reclaman, nuestro apoyo y membresía. Quisiera dejarlos, esperando que lo anteriormente leído tenga un impacto positivo en sus vidas y en la comunidad, con algunas palabras de uno de los hombres más grandes en la historia de la humanidad, el Apóstol Jose Martí.

Discurso: 19 de Dec. 1889

"Por eso vivimos aquí, orgullosos de nuestra América, para servir y honrarla. No vivimos, no, como siervos futuros ni como aldeanos deslumbrados, sino con la determinación y la capacidad de contribuir a que se la estime por sus méritos, y se la respete por sus sacrificios."

Aquí, pues, les dejamos con una lista de todas las organizaciones y sociedades hispanas fundada en la Universidad esperando que ustedes mediten un poco y reconozcan que existen valores sociales y que debemos responder y asumir nuestro deber como Latino-Americano.

Esperamos Verlos

PHI IOTA ALPHA

Phi Iota Alpha (Beta Chapter) is Stony Brook University's only hispanic concern fraternity. The roots of this fraternity can be traced to 1888 at Rensselaer Polytechnic institute at Troy, New York.

The goals of this lustrous fraternity are to perpetuate an awareness of the hispanic culture among the brothers and the community at large, to promote leadership, scholarship, sportsmanship and friendship among the brothers and to unify brothers of diverse cultural backgrounds through these and other common goals.

In keeping with our culture-related goals, we have sponsored fund raisers for charities such as the Mexico earthquake relief, the Puerto Rico flood relief, the Columbia volcano relief, the Ethiopian famine relief, and the Leukemia foundation. We established an auxiliary group for women with goals similar to ours. Finally we have enhanced the social and cultural environment for hispanics at Stony Brook and R.P.I.

With the dedication of the brothers of the fraternity we are planning to expand to other colleges and universities in order to bring back the greatness of Phi Iota Alpha. We are also planning to establish a leadership program that will be able to coordinate the expansion of the fraternity well into the future. Finally we are trying to identify alumni and seek their support in our current efforts.

Although we are a young fraternity, we know that we can become stronger nationally through the efforts and dedication of our brothers.

If you are interested in learning more about the chosen few please feel free to contact: Ramon at 6-4673

In Memory of a King



“We Shall Overcome”.. Soon

GREEK EXPRESSIONS

MANHOOD

Omega Psi Phi Fraternity Inc., was founded on the campus of Howard University on November 17, 1911. The forming of the organization marked the first Black fraternity to originate on a black campus. Foresight for the development of one of the nation's most noted fraternities precipitated from the precise planning, diligent work, and high aspirations of four founding fathers: Bishop Edgar A. Love, Dr. Oscar J. Cooper, Dr. Frank Coleman, and Professor Ernest E. Just.

The reasoning behind the founding of Omega Psi Phi Fraternity, Inc. was due primarily to the need of a service organization geared towards the uplifting of the black community on the college level. These men felt the need for a more-unified and structured organization that would express the ideals of true brotherhood and utmost friendship. And thus the phrase "Friendship is Essential to the Soul" became the fraternity motto.

We pride ourselves in realizing who we are as men understanding our individual strengths and weaknesses and striving to give other men direction and the warmth of brotherhood—we call this MANHOOD.

We pride ourselves in achieving academic excellence be it in the classroom or outside of the classroom. Our knowledge is attained with the understanding that only if scholarship can be applied in a fashion that relates to the Community and its development will it be of—we call this SCHOLARSHIP.

We pride ourselves in attacking a problem or difficult situation with every possible resource. When things look dim and victory may seem unachievable, we try to see it through—we call this PERSEVERANCE.

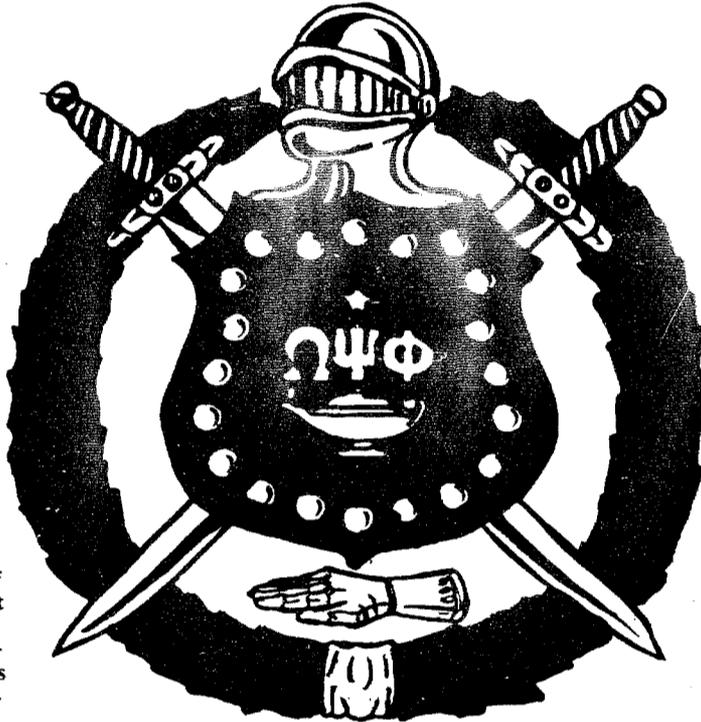
We pride ourselves in assisting anyone in need, be he Greek or Non-Greek. We believe that the extension of one's hand to aid another is perhaps one of our strongest principles—we call this UPLIFT.

Manhood, Scholarship, Perseverance, and Uplift developed from the spiritual insight of the founding fathers and were adopted by us the "Ques" as we are affectionately called, as the cardinal principles of the fraternity.

Throughout the fraternity's history, the beliefs of these four men have stimulated the growth of the organization. Currently there are 506 chapters comprising some 80,000 men who have crossed the "burning sands" being initiated into the brotherhood.

The fraternity members are involved in numerous activities of local and national origin, designed to aid and meet the needs of all people.

The fraternity is service based as well as socially based. It sponsors nationally, on an annual basis several programs. Such as: National Achievement week, National Talent Hunt, National Essay Contest outstanding



SCHOLARSHIP

Citizens Awards, and National Scholarship programs along with other programs.

Omega men have always been in the forefront of the American experience in all aspects of our culture.

Omega men such as:
 Brother Dr. Charles Drew (Discoverer of blood plasma)
 Brother William J "Count" Basie (Big band leader)
 Brother Langston Hughes (Poet, author, playwright)
 Brother Ronald McNair, PHD (Astronaut—space shuttle program)
 Brother DeHart Hubbard (First Black Olympic gold medalist)
 Brother Carter G. Woodson (Founder, Association for the Study of Negro Life and History, and founder of Black History Month in February)
 Brother Roland W. Hayes (Internationally famous tenor)
 Brother Ed "Too Tall" Jones (Dallas Cowboys—NFL)
 Brother Micheal Jordan (Chicago Bulls Pledge Summer of 1987)

And we are still here helping out our community in this time of need with members like:

Brother Rev. Jesse Jackson (National President Operation PUSH)
 Brother Benjamin Hooks (Executive Director, NAACP) and our very own Brother Dr. Al Jordan, Assoc. Dean of Student Affairs at SUNY, Stony Brook and our Alumni advisor.

This is just a small fraction of outstanding Omega men who have proved the way for others during our American experience.

We up at Stony Brook have learned that the strength of our fraternity is not in numbers but in men. We came to realize that we could accomplish a great deal of though there are just a few of us on campus, with a little time, patience and effort. We up at Stony Brook are not only involved with a great deal of campus organizations, but have also participated in drug abuse prevention week and have given a great deal of our time to the Greater New York blood Program's life support team, sponsoring a "Blood Donor Recruitment Drive Competition."

Colors: Royal Purple and Old Gold

Home Chapter: Upsilon Mu

Nickname: Que's, Omega's, Omega Men, Q Dog, Nasty Dogs, etc...

International Chapter: Virgin Island, Germany, Bahamas, Japan.

We would invite each of you to seek out any fraternity Brother to learn further of our life, our love, our home—Omega Psi Phi

Hal Wilkerson 6-4512
 Oliver Lewis 6-7253



PERSEVERANCE

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 Rbity, or SBS-The AF SDept.

UPLIFT

GREEK EXPRESSIONS

DELTA SIGMA THETA SORORITY, INC.

Delta Sigma Theta Sorority, Inc. is a national public service sorority founded in 1913 at Howard University. As a public service sorority pledged to serious endeavor and community service, Delta Sigma Theta marshals the energy, expertise, financial resources and force of its over 130,000 strong membership to aid, guide and uplift humanity. Building on a rich heritage, today, with over 735 chapters in the United States, Liberia, Bahamas, Virgin Islands, Haiti and West Germany, the sorority emphasizes scholarship, character and service dedicated to a program of sharing membership and organizational skills in the public interest. In 1930, Delta Sigma Theta was incorporated; the record of incorporation is filed in the CAPITAL CONGRESSIONAL LIBRARY in Washington, D.C. for those who wish to inquire about Delta's incorporation.

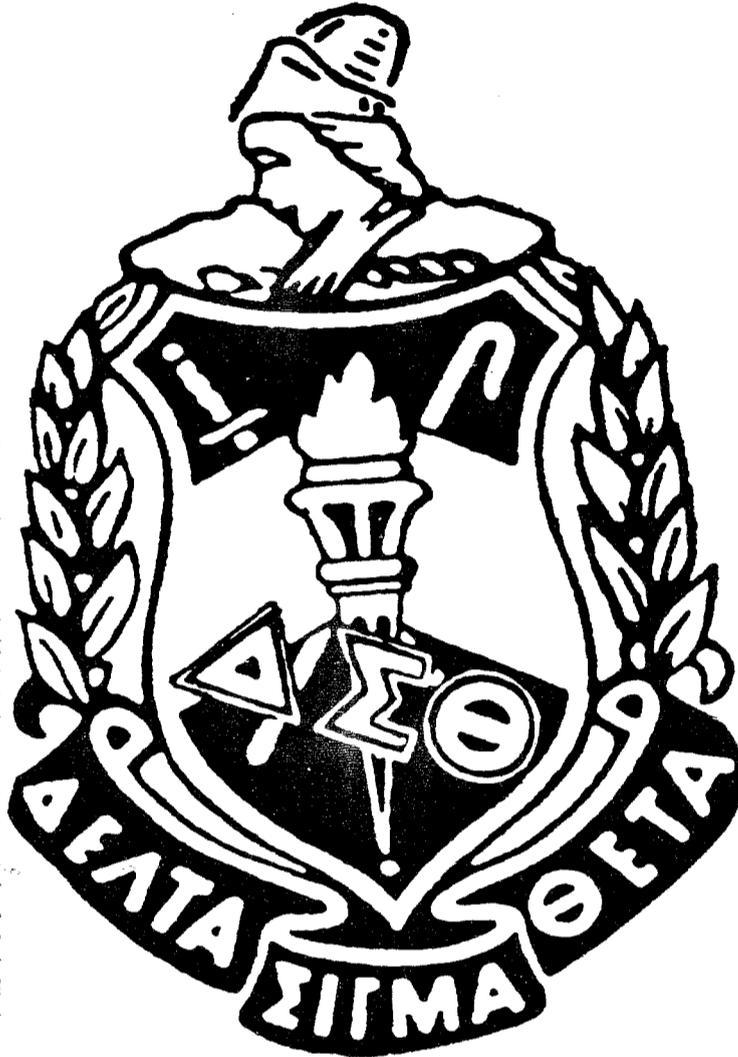
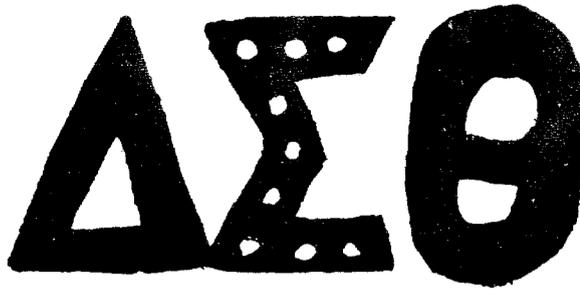
On January 12, 1963, at its Fiftieth Anniversary in Washington, D.C., President John F. Kennedy, the guest of Honor, congratulated the organization on its "Service to the Country." And in 1988, Delta Sigma Theta Sorority, INC. will celebrate its 75th Anniversary of dedicated Public Service.

Delta Sigma Theta's exemplary five point program thrust enables it to project enduring and far reaching influence in its pledge of assistance and service. The five point program entails-Educational Development, International Involvement, Political Awareness, and Physical and Mental Health.

Pi Delta Chapter has engaged in many service projects on Stony Brook Campus and in its surrounding community. We have participated in voter's registration, and in the American Cancer Society Walk-A-Thon. Pi Delta has also held fundraisers for "Hungry Ethiopians" and the homeless. We have donated coloring books and crayons to the pediatric units in Stony Brook's University Hospital, we have donated money to the Black Historians to go towards a lecture by politician, Errol Hart; participated several times in touring High School and Transfer students; sponsored parties to raise funds for Delta Sigma Theta's scholarship, enriching the AFS Library, and Ethiopia starvation campaign; held the male-female relationship workshop week during our annual May week; donated snacks and participated in the Anti-Apartheid rally, continue to serve as ushers for the Gospel Choir Concerts, Black Graduation Dinner, SAINTS Dinner; hold yearly Christmas parties for runaway children and have held a Crack Awareness Day program during drug and alcohol prevention week. In addition, Pi Delta chapter has visited various nursing homes and has given assistance to various minority organizations on campus. Some of our national projects include SUMMIT II, A call to action in support of black single mothers in the area of East Setauket, The Distinguished Endowed Chair which provides support for black colleges by a grant for a professor of distinction and the African Diaspora-a four year awareness travel study program in Africa among much, much more!

We are innovators --- Never imitators.

Delta not only accomplished worthwhile projects, but produced valuable women: ...the legendary Wilma Rudolph, who was the first black American woman to win three gold medals in track and field at a single Olympiad --the 1960 Rome Olympiad games is a DELTA.



"INTELLIGENCE IS THE TORCH OF WISDOM"

In essence, As our sisterhood grows we continue to set forth OUR MISSION...

Choose well thou woman
 For thy choices decide our fate
 Choose...
 To lie with him or her;
 To be wife and/or mother or daughter only,
 To nurture.
 To sow.
 To reap.
 To harvest.
 To support him or join the world
 in his emasculation.
 To live and die nobly.
 To proclaim justice for our people.
 To secure our place in history.
 To honour our African mothers,
 or to imitate the oppressors.
 To cultivate the creative spirit.
 To enlighten the benighted.
 To empower the powerless.
 To lift the fallen.
 To remember the Source and Author of our being.
 Choose well thou woman
 For thy choices decide our future and our fate.

...Dorothy I. Height, the current National president of the National Council of Negro Women is a DELTA.

...DELTA'S 1st National President Sadie T. M. Alexander was the first black woman to be admitted to the Pennsylvania Bar, serving as Assistant City Solicitor of Philadelphia.

...Lena Horne, Roberta Flack, Natalie Cole, Ruby Dee, Leslie Uggams are DELTAS.

...Alvin Ailey's prodigy Judith Jamison is a DELTA.

...DELTA'S own Theresa Meritt starred in "That's My Momma" and the production of "Ma Rainey's Black Bottom."

...Shirley Chisholm and Barbara Jordan are members of DELTA SIGMA THETA SORORITY INC.

...And South Africa's own political black leader, Winnie Mandela is A DELTA among many more.

Through the years, Pi Delta chapter has been sustained by the bond of sisterhood. Because of this powerful link we have managed to get through many rough times. Exactly what is this sisterhood that has carried us thus far? It is a bond that can never be broken-love, understanding, caring and trust. The definition of love gets expanded-through Delta we are better able to love others and ourselves. "...My sister will pick me up when I am down, it is from my sisters that I have that extra strength and I have learned the true meaning of love. Even though I was born without sisters, I know through Delta that I am not sisterless..."

--Lisa R. Carter, president

Contrary to popular belief our chapter is not a self-involved organization. The women of Pi Delta take pride in being and having been members of various organizations on campus. Every one of our distinguished members have been members and/or held positions in the following clubs and organizations: MPB, Blackworld, Minorities in Medicine, IFSC, Third World Journal Committee, Polity Election Board, Sigma Beta Honor Society, SAINTS, Black Historians, AASO, Phonathon Committee, MEAS, Pre-Nursing Society, Alpha Epsilon Delta--Stony Brook's Pre Med Society, and the Minority Recruitment Committee.

For further information about our illustrious sisterhood, feel free to contact:

LISA R. CARTER, president.....246-4481
 MARIE C. HILAIRE, vice-president.....246-7579
 AVRIL L. WILLIAMS, secretary.....246-4480
 LYNETTE H. JEFFERSON, treasurer.....246-4481
 LAVERNE GRIMES.....246-7579
 CONSTANCE HINES.....246-7579
 MARITZA HOLLOWAY.....246-4172
 SHELLEY WALKER.....246-4270
 MICHELLE WILLIAMS.....246-4480

Sorority Colors: Crimson and Cream
 Home Chapter: Pi Delta
 Nicknames: The Deltas, Ladies of D&T

Public motto: "Intelligence is the Torch of Wisdom."



For Your Information

Open Senate Meetings on
Tuesday at 7:30 pm
Open Council Meetings on
Mondays at 6:00 pm
It is in your club's budget's
Best Interest
For You To Attend
You Cannot Know The
Difference Your
Presence Can Make!

*N.A.A.C.P.
Meeting
Wed. Room 213
Union - 8:00 pm*

STEPSHOW 1988

by Eric Donald

The New Year of 1988 was christened with the annual New Year's Day Stepshow competition held by the Sigma Phi Rho Fraternity. The event held at City College in Manhattan, New York was attended by more than 2500 greek and non-greek lettered fraternity and sorority members. The event, which was highlighted by the appearance of special guest entertainer Keith Sweat, singing his hit song, "I Want Her," is annually one of the most exciting happenings in the City during this time of the year. Some 20 fraternities and sororities were represented with 10 organizations participating.

The participating organizations displayed their pride and purpose in the community through eccentric outfits and well choreographed dance routines in an attempt to win two 7 foot trophies given to the first place winners of the fraternity and sorority divisions. The winner of the competing Sororities were the ladies of DELTA SIGMA THETA SORORITY, INC., whose routine incorporated a campaign against alcohol and drug abuse along with advocating a greater tranquility between all people. The brotherhood of Alpha Phi Alpha fraternity won first place in the men's division. This annually held event, which is always well attended is geared towards providing the community's citizens with a little collegiate entertainment in addition to furthering the importance of higher education. The revenues received from the successfullness of this event were partially donated to the Will Rogers Hall scholarship foundation for higher education.

*Melba Moore
Fri., Feb. 26th
Fine Arts Center
Main Theater*

The Crescent Sweetheart Club

of
 Φ B Σ
M Δ Chap.

is having a cake sale
on Monday, Feb. 15, 1988
from 9 am to 4 pm in
Social Behavioral Science Building
in Main Lounge

Personal Items

Say Something

PERSONALS

To the Guys:
Hang on, we know you'll make it. Keep the fate! We are by you!
Your Sweet-hearts!!!

To My Brothers:
To the ones who will always stand by me and will always give me a helping hand. I know that together we can make it to the stars.
Ramon Pimentel

To the Deltas on line; be strong and have courage. To Cynthia, hang tough, your brothers are with you.
Larry and Andrew

To Cin:
I still say it's your turn! Don't wus out, you can do it, I have faith in you.
Lan

To that special lady in Hand 314B—
Hi!!
Someone who Knows U

Single, Spanish, Female seeking a guy who likes to party, clubs and all. Who also seeks an independent playmate. Contact or drop off message at Blackworld for Single Spanish Female! Name of Qual.

To Jen:
HAPPY VALENTINES DAY!!!
Love Me.

To Cee:
I Love you Always, Remember that Always.
Lan

To the four muskateers:
Remember your friends.
Lisa-Lisa

To the Malik Melodies:
I'm happy to have you as my sisters, you are all very special to me.
April Fools

Brothers & Sisters:
Keep on, keep on, & we shall be strong.

CEB

Rolando:
You have given me the strength and example to continue. You are great and I love you all.
Happy Valentines Day.
Luis

To the NAACP:
Good luck on your show!

To Zack and Sheldon:
Even though I've only known both of you a short time you are some of the most dedicated guys I've ever seen!
Keep up the GREAT work!!!
Mia

Moana,
Let's work it out and have a beautiful V-Day.
Love,
Boo-Boo

To my rock queen:
I missed you with my first strike, but I am going to try until I graduate.

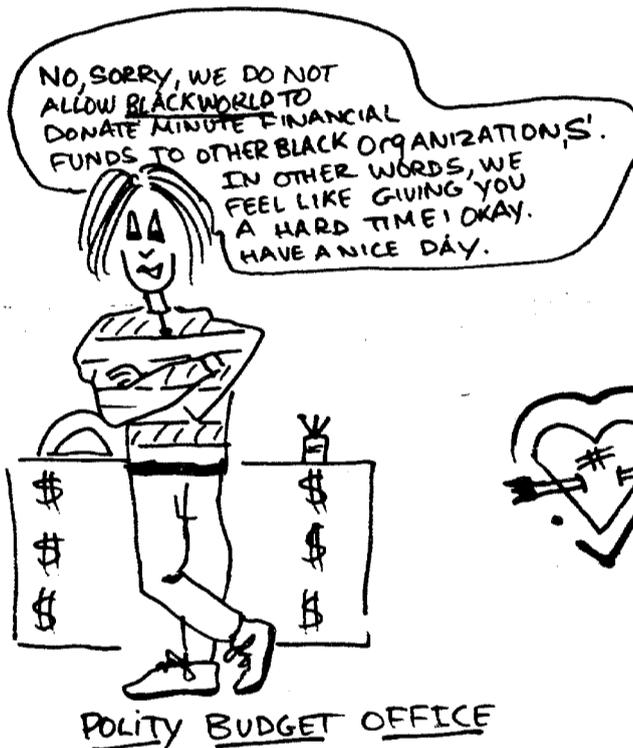
Love: Your ROCKER

TO :Dianne
A mi querido amorcito en este dia de San Valentin . El que te quiere tu sabes quien es.
Tu amorcito : PAPO

To J.V.
Just wanted you to know that I love you dearly and I hope our weekend trip goes well.
HAPPY VALENTINE

Love Chuey

To my other half:
Yes I liked our talk on Weds. and I hope we stay as close as we've become.
From your other half



To no. 1z Flame:
How did you get to be no. 1?(Na)
your best friend in the whole world!

TO: Mr. Junco
Gracias profesor por haberme ensenado tanto. Espero seguir adelante para mostrarle que todas sus horas no fueron en vano.
Su alumno siempre;
Mr. Gomez

To Patrick,
It's been a whole year!!!
Aren't you glad you came here? I'm glad!!!
Love Southside

To suite 313:
Who's turn is it to clean the suite?????
Love the A-room

To Dee-Dee and Randa,
Thanks for the lesson in film developing!
Mia

To Gerald:
Dump that cold fish!
Your Admirer

To Gomez Family:
Mama, papa cuidense la salud
Isabel porfavor no peles tanto
Dania come un poco mas , o.k
Johnny coje plomo y portate bien
Franklin, angie, Edwin estudien mucho
Andres suerte en tus negocios
Rolando mejora el temperamento y adelante
Y RECUERDOS AL QUE ME FALTE
Con mucho amor : Luis

To Paula & GeelCE
Take care of yourselves and I'll love you always.
Niecy

To the four muskateers:
Lean on me, when your not strong, I'll be your friend, I'll help you carry on.
L.L. w/o J and Rm 210

Desi Dee:
A NOTE FOR THY SELF IN MEMORY OF ME! KNOW THY SELF.

To Jerome:
I've got my eye on you, and I'll get you sooner or later.
Determined

To My B—:
HAPPY B—DAY. Don't 4—get the B— Lite! (Now U can buy it legally!!)
I'm Outta Here!!

To Room 210 of Kelly E:
You have the sweetest suite that there can be.
Anonymous

To Lily:
To the one I really care for, even though you don't believe me. Happy Valentines Day to you and to all your friends.
Damuchi

To Wife Eleise:
You have given me the greatest gift of all. (Maritza Cristina). For that I thank you.
Carlos

To My Other Half:
I enjoyed our talk Wednesday. Did you? (I hope you aren't confused anymore).
Your Other Half

To: Denise
Remembering that wonderful night we spent together. I hope we can reconcile and do it again and again.

Love: TITO

To the M.I.M.'s
Best of Luck!!!!!!
Love the Melodies

To the W.I.M.M.'s
Good Luck!!!!!!
Love the Melodies

To my Boo-Boo,
Happy 1st Anniversary!!!!
I love you very, very much!!!!
Loving you madly,
Snoo-Snoo

To Jay-Jay:
Everyday is a Honeymoon!
Love, Mia

CONFUCIUS SAY:
BLACKWORLD
NOT GROW WITHOUT...



YOUR SUPPORT!
ROOM 031 C.H. J.S.88

Happy Valentine's Day