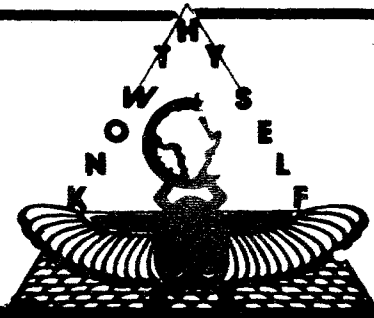


BLACKWORLD



UNIVERSITY AT STONY BROOK

Week of Oct. 29, 1984:

RACISM!

BLACKWORLD SHOWS OUR PRIVATE HATES AND FEARS



IN THIS ISSUE

FEATURE ON THE ONE
REVIEW OF THE IVORY
SAPPHIRE PAGEANT

PERSONALS TO NO END

AND MUCH, MUCH MORE

COZAL SANCHEZ

DROP DIME

by Dave Bryan

Greetings again,

I trust that we have all had a very good two and a half weeks since our last issue. Allow me please to recap a few of the highlights since then.

On the day Thursday October 4, run-off elections were held to fill two positions on the Polity Council. Those positions were those of the Vice President and Treasurer, the former was vacant and the latter will be after the departure of Brian Kohn. The victor in the Vice Presidential election was Joyce Yearwood, as we all, of course, know by now. The hard fought election gave this campus a shot in the arm. It also shows us once again that with determination and unity we can accomplish good things at this university. With the election of Joyce and the subsequent election of Chris Maryanopolis to the Treasury; Polity's leadership is now complete and hopefully will apply itself to truly representing the interests of all students on campus.

The Black Historians in conjunction with other assorted groups, was slated to hold a cultural day and registration drive also on Thursday October 4. Unfortunately, the cultural day did not materialize and the scheduled speaker was not able to attend. These setbacks did not detract from the eventual success of the event. There has been an on going student registration drive sponsored mainly by NYPIRG, but in this case we had minority groups participating. Any bipartisan effort, no matter how small, is a success in the

short and long run, for it propagates unity among all. The drive, incidentally, continued into Friday and Saturday also. Hopefully all of us who are eligible are now registered.

Speaking of registration let me address the logical follow-up topic; voting. Election day is less than a month away. We should all exercise our rights as citizens and vote on Thursday, November 6. The old, I don't care what goes on in Washington and my one vote really does not count or matter, lines are played out. The new tune is more along the lines of "We've Got the Power". Rev. Jesse Jackson especially, has gone a long way towards showing the issues we can raise and what political power we as minorities can bring to bear. So when it is spoken that "you should vote", that you is a collective you. However, there is no collective you without a collected YOU, so please *go out and vote*.

In a more commentary vein let me say something about a pet peeve of mine. That is the issue of the incredible shrinking campus bus service. On a campus of this size and magnitude it is inconceivable to me that we should lose bus service at the times we need it most. The library closes at 12am, buildings are locked at 11pm, so, why does the last bus leave at 6:30pm? Night time is not the safest here or anywhere; Public Safety has less officers on duty and people must traverse the numerous dimly lit paths that lead to their rooms or wherever they wish to go. The Campus Walk Service is a help but

it certainly is not a solution. We, as students, seem to be putting more and more into the administrative pot but our return seems to be ever diminishing. As this happens, we seem to meekly subscribe to what we see as the inevitable. Despite any deficits that may exist in the Campus Operations budget, this is an area that should not be cut. The service that is provided by the buses can not be measured in dollars and cents alone. We must also consider the human element of providing a safer and more accessible campus. Steps should be taken towards restoration of acceptable levels of bus service. The time for these steps is now, before we are swept under the rug and into a fog of helplessness. There are no winners in this matter; only losers, those of us who feel that this service is important.

Last, but not least, I will fulfill my promise from my last column and note an omission. An area we have contact with everyday, as soon as we open our room doors, is Residence Life. Getting involved in Residence Life, most notably the RA and MA positions, is a way to become directly involved in the environment in which you live. There are numerous searches throughout the year and if you are interested, take the opportunity to apply. Sorry for the omission, thanks Pat for the reminder.

To reiterate, if there are any omissions in this column or if you think something needs to be "Drop Dimed", drop me a line at *Blackworld*, Room 031 in Central Hall or in the Media Club mailbox in Polity.



Haitian Day

Friday Nov. 2nd

12:00 AM - 6:00 PM Union Fireside Lounge

Art exhibit, food, music (compas, reggae, callipso, salsa etc...)

8:00 PM - 10 PM CULTURAL SHOW

Theme: "THE HAITIAN MIS-
CONCEPTION OF U.S."

(Poetry, singing, dancing)

10:00 PM - UNTIL

PARTY: ROTH CAFE

Admission \$2

LADIES FREE BEFORE MIDNIGHT

ALL
WELCOME

Dr. Mary Frances Berry: An Educational Experience

By Renee Pendergrass

On Tuesday, October 16, 1984, Dr. Mary Frances Berry, Commissioner on the U.S. Civil Rights Commission and Professor of History and Law at Howard University, lectured on "the future of Civil Rights in the United States." This lecture was the second presentation of the 1984-1985 University Distinguished Lecture Series. Dr. Berry discussed Affirmative Action and its importance to minorities, the need for a consensus in dramatizing the needs of minorities and the need for minorities to pay attention to the clues—that is, for minorities to be aware of those who are in opposition, the guises they use and their methods for thwarting Civil Rights progress. In short, Dr. Berry offered remedies by which minorities could effect social change. Dr. Berry questioned "Why is it, that when Civil Rights progress is under assault and statistics prove this, no one is doing anything?" With the current campaign, Civil Rights is not an issue. Dr. Berry stated that the "...current problems are not related to the new conservatism...the majority has always been opposed to change—we shouldn't be surprised. The Right has out-organized the Progressives, we're more bureaucratized than before...we need to dramatize issues." Dr. Berry defined dramatizing as vigilance, holding our leaders accountable for their actions, stating our feelings and writing letters to our representatives, in essence, doing what was done in the 1960's, and what the Right is presently doing.

As a proponent of Affirmative Action, Dr. Berry stressed not only its importance of validating standards and enabling qualified people to get jobs, but also its importance "as a beacon of hope for the unqualified to become qualified because there is now opportunity." According to Dr. Berry, "There has been no case in the history of this country where the courts have forced the hiring of an unqualified person." Dr. Berry termed those in opposition to Affirmative Action, claiming that government can't shoulder the burden of giving money to those who, for whatever reason, are unable to help themselves as "fiscal conservatives". These "fiscal conservatives" say that this burden should rest on the initiatives of the people, although those in office contradict themselves when they supply subsidies for business. Yet, because of



the propaganda they expound, the biased polls which support the propaganda and the support they have from a consensus of well organized and thus presently effective Right, they are able to get away with those contractions. Further, Dr. Berry stated that these "conservatives" claim that when people start acting on their own initiative economic growth will occur. Dr. Berry pointed out that black unemployment is two times the amount of white unemployment in either the case of economic growth or decline. Economic growth does not equal equal opportunity. These "fiscal conservatives" when confronted by Affirmative Action proponents discuss Affirmative Action in terms of quotas and busing. Dr. Berry maintained that the objective of Affirmative Action is to establish an equal opportunity so that a given job is open to all those qualified.

Provost Homer Neal gave the introduction to Dr. Berry's lecture by citing her accomplishments and her involvement in numerous committees in varying capacities. Presently serving as a commissioner on the newly reconstructed eight member U.S. Commission on Civil Rights, Dr. Berry was on the initial six member commission before being forced off the commission by Ronald Reagan. She was appointed to the new commission by the Speaker of the House Tip O'Neil. The Commission's function is to monitor Civil Rights agencies and to criticize these agencies and/or the administration if they do not adequately enforce civil rights laws.

Dr. Berry pointed out that to maintain civil rights initiatives in this country, organization is needed on both the local and national level. Presently, according to Dr. Berry, the Supreme Court and Congress is serving as a refuge for "...those who do not want change." Dr. Berry's statement is evidenced by the recent Congressional rejection of the 1984 Civil Rights Act. This 1984 Act would serve as a measure maintaining what the Civil Rights Act of 1964 established. According to Dr. Berry, the basis of the bill's rejection was the congressional claim that the bill would "...interfere with states' rights and the freedom of the private sector to do what it wants to do even when they received federal funds." This claim is why the 1964 Civil Rights Act was necessary then and is still necessary. The 1964 Act established that the private sector and the state could no longer exclude people on the basis of race from programs or activities which were financed by the federal government. The rationale for the rejection of the 1984 Act contradicts the premise of the 1964 Act. Therefore, according to Dr. Berry, the 1984 Act is not a measure of progression but a measure for maintaining what was established twenty years ago.

Dr. Berry stated that the beginning of a commitment for social services would be the construction of a broad definition of rights and opportunities, courage, and the need to focus on ways to organize. Dr. Berry's formula for social change "...sacrifice, suffering, and lives if need be..." will enable a positive outcome against a history which sought to maintain ignorance.

ALPHA KAPPA ALPHA

Focus: Sickle Cell Anemia

At Howard University, on February 15, 1959, an extensive research program was developed for Sickle Cell Anemia. In addition to the research program, each chapter pledged cooperation in an all-out program of public ion about this disease. The Alpha Kappa Alpha Health Committee prepared a leaflet, *The Sickle Cell Story*, to answer basic questions about the disease, and to stimulate further interest. Besides public service education, a few chapters actually undertook some support of Sickle Cell Anemia patients. This assistance ranged from blood transfusion costs and transportation, to clinics, to complete support of Sickle Cell Anemia families. In the years from 1958 to 1961 Alpha Kappa Alpha contributed a total of \$15,000 to the Howard University research project on Sickle Cell Anemia.

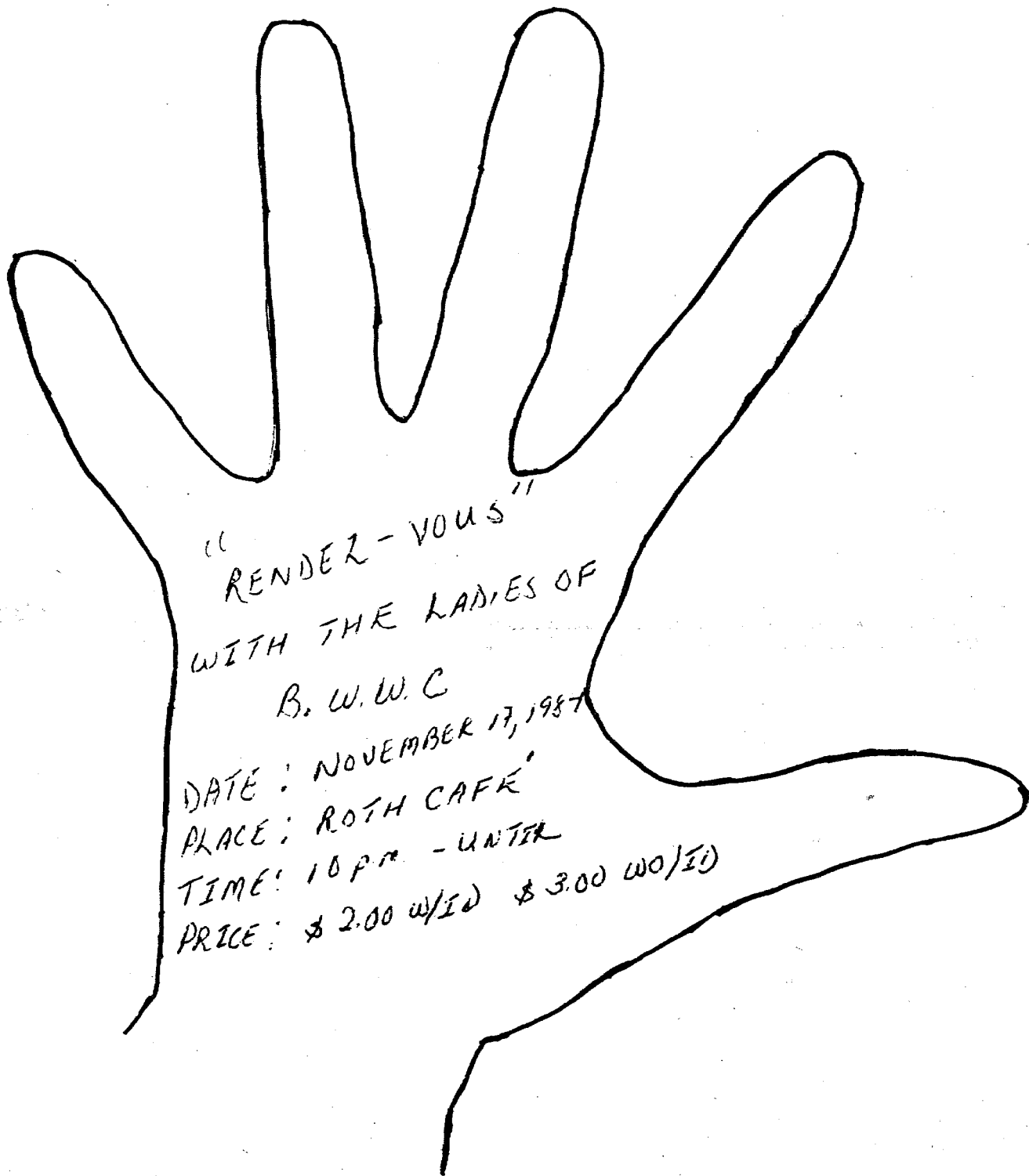
In respect to the focus made on Sickle Cell Anemia, the General Members of Alpha Kappa Alpha Sorority Inc. are currently trying to raise money for Sickle Cell Anemia. Those of you who know nothing about Sickle Cell Anemia, or who would like to know more about the disease, are welcome to attend the information session.

PLACE: Union Lobby
 DATE: November 29, 1984
 TIME: 11:00 am to 4:00 pm
 Also, we are having a Sickle Cell Anemia Fund—Raiser party. All proceeds from the party will be donated to the Sickle Cell Anemia Foundation. Everyone is welcome to attend.
 PLACE: Kelly Cafeteria
 TIME: 10 pm — Until
 DATE: November 30, 1984
 DONATION: \$2.00 S.B. students
 \$3.00 Non S.B. students
 Thank You for your cooperation.

ATTENTION STUDENTS!!!

Lucia Rusty of the Office of Undergraduate Studies is seeking information on students observance/non-observance of Dr. Martin Luther King's Birthday. (i.e., Do you perceive it as a religious or historical holiday? Do you feel classes should be held on that day or not? If classes aren't held, would you be involved in religious or political activities that relate to Dr. King's philosophy?)

If you would like to voice your opinion about this matter, please call Lucia Rusty at 6-3520.



The Semi-Annual Fall Concert Of the

STONY BROOK GOSPEL CHOIR

"We've Come This Far By Faith"

Tuesday, November 13, 1984
 7:30pm Fine Arts Center Main Auditorium
 General Admission \$3.00
 Student Admission \$2.00

ATTENTION:

Beginning November 5, 1984 the General Members of Alpha Kappa Alpha Sorority Inc. will be sponsoring a Food Drive. Any clothing or canned foods will be greatly appreciated. These donations will be given to the Migrant Farm Workers Association.

The Sorors of Alpha Kappa Alpha Sorority will come by dorm rooms periodically to collect items. However, you may also bring the items to us:

- Felene J. Breeland — Roth Quad Mount B23C/6-4153
- Denyce Holgate — Roth Quad Mount A24A/6-4142
- Janice Neal — Benedict College 315/6-5871
- Desire Williams — Off Campus/789-0230
- Leticia Mcleary — Kelly C304A/6-3906
- Lisa E. Garrison — Kelly A110B/6-4723

We would like to donate these items to the Migrant Farm Workers before the Thanksgiving Holiday. We urge everyone to participate in this project.

Viewpoints . . .

EDITORIALS

A Nation Disunified

They came for the Haitians,
but I wasn't Haitian so I didn't say anything;
They came for the Jamaicans,
But I wasn't Jamaican so I didn't say anything;
They came for the Puerto Ricans, the Dominicans,
and the Costa Ricans,
They came for the Nigerians, the Egyptians, the Ethiopians,
and the Surinamians,
but I was none of these so I said nothing;
Then they came for me
but there was no one left to say anything.
parphrase of unknown poem.

We the descendants of Black slaves have steadfastly refused to side with or come to the aid of our fellows because we no longer consider them as such. Our European brainwashing would appear to be complete. We now see ourselves as English speaking, French speaking, or Spanish speaking people. Furthermore, the view is so warped that each of these three have become completely disjointed from the other.

Martin Luther King said that we as a people will get to the promised land but are we deserving of such a place. Are we, the people who fight with each other over different modes of dress, rightly entitled to a place in the shade. Simply speaking, it becomes more and more apparent each day on this campus that we are engaging in our own brand of racism. This is exemplified by the vast number of ethnic jokes and ridicules which individual nationalities have to hear each day.

None of these jokes are truly funny and only go to show how ignorant the speaker is. To make a humorous remark about a particular person because of his dress or style of eating is to make a mockery of the tradition which was handed down to him; tradition which most likely came from Africa along with his ancestry.

Stony Brook is a harsh place, to say the least. Even more harsh however is the reality that for the first time in most of our lives, we are truly alone. This is even worse to conceive of when one considers that he/she is no longer in the friendly confines of the environment in which we were raised.

To combat this loneliness, most of the Black or Spanish-oriented clubs were formed on this campus. Unfortunately, more times than not, these clubs do their jobs too well. These clubs polarize the campus to the point where individuals become identified with a particular group of people, at the expense of exclusion of others.

The most unfortunate after-effect of this polarization, is the feeling of superiority which each member of a particular group feels by belonging to that group. To put this in retrospect, picture yourself as a new West Indian student on campus. Are you most likely to identify with an American or a Caribbean club? Furthermore, picture the amount of pressure you will have put on you, to go with your "own kind."

The most intriguing aspect of the polarization process is the lack of personal growth and the lack of experiencing new things. Most people in their entire lives never got to look upon the different styles of life which are present at this university. The different meals, dress, and cultures are wonderful to behold; yet we refuse to acknowledge and exploit these opportunities because we are foolish in our discretion.

We show no unity towards each other except when we are attacked by outside non-negro forces on a member of the negro race. In these cases, we behave as if we are one big happy family. Why can't we keep up this fraternal attitude at all times? The Asian students are as close to a fraternity than any other ethnic group on campus. We should take careful note of the fact that these people work together for the common good of all. We too should be able to study together because not one of us will be able to leave this university without help, and it would be convenient to know that one is able to depend on someone of his own race.

While this is not the case today, it is becoming more and more apparent that the individual clubs on this campus are beginning to believe that they are not an individual island, but a part of the African Continent as presented here.

This is most apparent in the upswing of joint events or mutually funded engagement. This, in the long run, will help us become more unified not only here, but when we go back into the real world."

We are, after all, all trying to obtain a goal in a country which is not directed to seeing us succeed in that goal. We need to join together for the common good because we will not be able to survive without the help of people we can depend on.

Brotherhood should not be something we preach in the streets and frown on in our own homes. The meaning of true brotherhood is to be a brother/sister to your fellow whenever you can, instead of hiding behind the facade that you are different, because in the end, we are all the same...we are all brothers.



the struggle for
manhood is the
continuing battle
of one's life and one
loses a bit of that
manhood with every
stale compromise
he makes to any
authority he does
not respect.

BLACKWORLD

"KNOW THYSELF"

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THE LATIN BEAT

RACISM WITH A LATIN STYLE

by Yvette Hernandez

Racism- something we all encounter everyday. The prejudice of one group towards another because of color, language and/or culture. It is a fact of reality which, we as a people must overcome in order to succeed and most important to survive. But what about racism amongst ourselves? What happens when people of the same race exhibit prejudices towards each other? Must we not overcome this first before attempting to overcome the racism that exist from somewhere else?

Haiti and the Dominican Republic were originally united under the name of Hispaniola. As history tells us, France colonized what is now Haiti and Spain colonized what is now the Dominican Republic. Under the French and Spanish colonization, two countries emerged quite different from what was once Hispaniola. This stems from the fact of colonization itself.

Colonization works best when it keeps people of the same race separate and ignorant from one another. It then forces its ideas and ways unto the people being oppressed. This division of Hispaniola kept its people apart. This separation gave the French and Spaniards the power needed to maintain their rule. Forcing their culture and language among the people, assimilating them to their ways of life, was another way of maintaining power. From this two different peoples emerged to be resentful of each other and never to unify Hispaniola once again.

Haiti gained its independence from France in the 18th century. It was the first free black republic in the western hemisphere. The Dominican Republic in turn gained its independence from Spain. But it did not consider itself a black republic but instead a Spanish republic. The black consciousness of Haiti, relating itself to the introduction of slavery and the inter-mixing among its people, kept that part of their black heritage alive. The Dominican Republic on the other hand denied its black heritage since there was a lesser mixture among its people and the slaves. The Dominicans could not identify themselves with the Haitians because of their "blackness".

Language and the island itself were also other barriers between the Haitians and the Dominicans. Haitians spoke a mixture of French and English, Dominicans spoke Spanish. Since the island was once unified both people felt it was theirs and therefore remained on their side refusing to integrate.

Language, color and the island- factors which helped to maintain the division in Hispaniola- factors introduced and

encouraged by the oppressors. Through isolation and division of the island, France and Spain produced a people so different from each other that they would never again be one. Today the division is still evident. Now there exists a new factor contributing to their separateness. Both are poor countries competing for aid from the U.S. for help. Both are dominated by the U.S. and trying to maintain their independence.

Similar factors exist among the resentment that exist between the Dominicans and the Puerto Ricans. With one major difference: the state of the country. The Dominican Republic independent, Puerto Rico common-

wealth. Dominican Republic gained its independence, Puerto Rico became a commonwealth to the U.S.

The Dominican Republic is an independent country but it is also a poor one. It has not done well economically independently. Puerto Rico, while it is a commonwealth, is a much more richer, modernized country. Economically the people are much better off than in the Dominican Republic. Dominicans have and do flee to Puerto Rico in the hope of bettering themselves economically. This is not to say the Puerto Ricans and Dominicans alike also come to the U.S. in hope of better financial opportunities. One may ask themselves which is better: commonwealth and well off or independent and poor.

Color and language also come into effect. There was a lesser mixture among the slaves and people of Puerto Rico than in the Dominican Republic. Many Spanish families maintained their lineages. Puerto Ricans in turn also deny that part of their African heritage. Being lighter skin, straighter hair lends to their superiority feeling over Dominicans. Although both speak Spanish, each speaks its own derivative of Spanish, forgetting that neither one speaks proper Spanish. Each feels they come much closer than the other.

Again color and language come into effect. What we all must realize is the fact we all come from the Caribbean islands. And having our ancestry in the Caribbean we all share a basic history. The Caribbean has a large mixture of African blood. To deny this in any way makes ourselves ignorant of the fact. True there exist families that have maintained their true lineages, but in the majority there still exists a mixture. Our African heritage is evident in many aspects. For some it is inherent in our coloring and features. While in others it is more inherent in our music. All music from the Caribbean contains that African beat. Whether it is Salsa, Merengue or Compa. Society has bestowed upon us to be black is bad. And we in turn behave like our oppressors. The closer we can associate ourselves with being black the more prejudice there exists. Dominicans feel this way towards Haitians, Puerto Ricans towards Dominicans, Cubans towards Puerto Ricans and so on...It continues down the line.

We are all minorities in this large melting pot. It makes no difference to the oppressor whether we are black or hispanic. And until we can overcome this self-discrimination among ourselves, can we hope to fight against racism not caused by ourselves?



COMMENTARY

ON BLACK TIME

AND OTHER

CEREBRAL MASTURBATIONS

by Peter Ward

It is a sign of the times when we, who are considered the cream of the crop in our respective areas of life, now come to accept things which before would be considered absurd. It is more indicative of the times when those who are conscious enough to say something about the status quo are blackballed, and considered arrogant.

I recently took it upon myself to survey the times at which certain number of my friends would attend a certain social event on campus. Much to my chagrin it was unilaterally decided by these individuals that this event would start according to "Black-Time" and not on the specified chronological unit. Even more damaging to my system of beliefs, however, was the fact that this event did start on "Black-Time."

"Where is the pride? I asked myself. Why does no one seem to give a damn about how the race is perceived as opposed to how much money can be garnered? This is the saddest commentary on the times indeed. **Nobody Gives A Damn!**

We have of course heard of all the great accomplishments of Black leaders through-out time, and yet the greatest inventions goes unrecognized as such. I would like to nominate, for the Black Hall of Shame, the "Black Time" clock. We refuse to accept it as pertinent but white people are more than happy to point it out as one of our many short comings.



In the 1960's we demanded out just dues, in the seventies we asked for a way out and now in the eighties we are content with what we have. Wake Up! We have been asleep and the world has passed us by. What was considered a great accomplishment in the seventies is no longer the pinnacle. We are no longer pushing for number one but number ten on the totem pole this is not good enough.

Are you striving to be number one or are you happy to be number ten? "Black-Time" shows up in this situation because we are happy to go at a slow and inefficient pace. Until we individually and collectively come to our senses and say "Hey we are being laughed at because we are not even attempting to be first rate...instead of saying 'look how much money we made'." we will get nowhere.

Black-Time, accepting less than the best, and of course the new Black conversatism are three prime examples of the cerebral masturbation encountered on this campus. This is most disheartening to think about since we are merely a microcosm of what is happening in the real world.

Wake up people! To believe that what you see is how it should be is an overt injustice against the race. Start demanding more of yourself and more of what you pay for.

THE YELLOW TRUTH

by Kim Clayton

Hawaiian? Chinese? Italian? Philippine? Puerto Rican? Mulatto? These are common guesses that are sometimes proposed to a Black person of fair complexion when asked his/her nationality. Of course, not every yellow skinned person will receive these assumptions but for me, it is humorous, even insulting that it is not obvious that I am a member of the Black race. Humorous because my skintone places me daily in the range, varying from Asian pigmentation, to European pigmentation to that of Latin American pigmentation. Yet, insulting because of the stereotypes that many Blacks have about a "yellow skinned" person.

One young, Black, woman once said to me, "I hate light skinned Black people." When I asked her why she felt that way, she replied, "Because they think they're bad." As my lower jaw hung disappointingly low, my eyes like pools of

hurt and anger, I wondered just how many others also belived this falsity.

For many blacks of fair complexion, these stereotypes signify a form of non-acceptance; a feeling of disunity from their race. It can mean going through a period of self-interrogation and asking oneself, "Just where do I fit in?"

I'm not sure that all fair skinned Blacks have has identity problems. It doesn't matter. What matters is that our race is the only race with a beautiful variety of skin colors. We must be proud of the accomplishments and advancements that people have achieved no matter what color.

Let's concentrate on unity, not disunity within our race.

Skin complexion, whether high yellow, low yellow, olive toned, chestnut brown, carmel colored, or chocolate, can only show outside what a proud Black person's heart shows inside.



REVIEW OF THE SAPPHIRE PAGEANT

by Adrienne Holley

The brothers of Phi Beta Sigma Fraternity Inc., Mu Delta Chapter, presented their 4th Annual Ivory Sapphire Pageant on October 5, in the Union Auditorium.

This year's pageant was dedicated to Raymond K. Smith, the brother's advisor, who is presently in the hospital. The pageant was one of the highlights of the fraternity's 5th Annual Blue and White Homecoming Weekend, and as actress/director/professor Glenda Dickerson, felt in her welcoming address that evening; "The Ivory Sapphire Pageant was a most auspicious occasion." Glenda Dickerson also felt the pageant honored the bright mind and courageous spirit of black women. ~~ernest black women who could do anything.~~

The contestants of the Ivory Sapphire Pageant were judged on the following criterion: academic reference, a written essay, community service projects and awards, over-all poise on and off stage, an interview with the judges, combined talent, and individual expression on stage. The ones who judged the pageant included, Judith Burke, Emile Adams, Gerald Shepherd, Larry Johnson, Teresa Clarke, and Lucia Rusty, who could not attend.

The contestants consisted of six beautiful, inquisitive, bold and bonified women. They were: senior, Monica Morris; senior, Maggie Exavier; sophomore, Sandra McCalla; junior, Leslie Irish; senior, Constance Evans; and sophomore, Fawn Waterman. And as a group, they performed a combined monologue and dance created by Stony Brook's prodigy, Sharon King.

As the evening progressed, those who attended the Ivory Sapphire Pageant were lifted by the inspirational songs of Stony Brook's Gospel Choir. But it was the brothers of Phi Beta Sigma who actually succeeded in lifting those attendants out of their seats. The brothers performed a dance to *Jungle Love*, which caused an exuberant upheaval amongst the spectators.

The individual talents began with Monica Morris singing a rendition of *We'll Never Be Alone*. Maggie Exavier captivated the audience with a recitation of June Jordan's "A Poem About My Rights", Sandra McCalla sang a ballad entitled *Be Still (and know that*

I am God), Leslie Irish performed an interpretive dance to *Black Butterfly*, by Denise Williams. Constance Evans performed a song, skit and sermonette, of "no Charge", and Fawn Waterman did a monologue.

The final devious task of the contestants was the answering of the Question Period. After careful calculations, judgement and suspense, the hour for the crowning of the 1984 Ms. Ivory Sapphire was at hand. The title went to Ms. Maggie Exavier, who later stated that she was "thrilled and excited" when asked how it felt being the new Ms. Ivory Sapphire. She said that it was worth it all, that it was worth the experience and the challenge. Ms. Exavier said, "I wasn't sure I was going to win, but I got the chance to express myself and I got the chance to really know the brothers Phi Beta Sigma." She says that next she'll be entering Ms. Harlem USA Pageant. Ms. Exavier's message to the community; "The fraternity is here to serve the community, get involved, all students should seek, search, and ask.

Most Congenial was Constance Evans, and Constance was also first runner-up.

Renee Lipscomb, 1983 Ms. Ivory Sapphire, will sing her winning rendition of *Stormy Weather*, expressed joy and happiness for Maggie Exavier and the other contestants. She said that while she was Ms. Ivory Sapphire, she got to know and love all of the brothers of Phi Beta Sigma, Mu Delta Chapter, and that she grew to love the community that much more. She enjoyed the closeness but she didn't enjoy competing against the women with whom she had grown to love.

Contestant Monica Morris revealed that during the pageant, she constantly reminded herself to be poise. She said that she really received a great amount of support from the brothers and that helped tremendously. She said that Sharon's presence was of great importance, it was she who helped them achieve the closeness that was necessary to working together and loving each other. "The Ivory Sapphire Pageant was one of the highpoints of college", Monica stressed, "I really enjoyed being part of the show and I never dreamed of what would come from it." All of the contestants seem to feel that if it weren't for the brothers of Phi Beta Sigma and Ms. Sharon King, the

continue on page 9

The Ivory Sapphire Pageant

by Collene Peters

The Ivory Sapphire Pageant, shares only one thing in common with the regular beauty pageants, and that is the word pageant. The whole idea of the Ivory Sapphire pageant is to focus on the qualities and achievements of the individual, rather than beauty. It's main purpose is to help prospective individuals in the form of positive recognition and scholarships.

Founded four years ago by Joe Kidd, a Sigma brother, the Pageant has since been one of the most outstanding activity of the Sigma Fraternity on campus. It is presently directed and organized by two prominent Sigma brothers, Jerome D. Brown, chapter president of Mu Delta, and Terrence McLaughlin, chairman of the Homecoming committee.

Although the requirements are somewhat stringent, at least they vary from the usual physical attributes. Rather they zero in on the overall abilities of the contestants. For example contestants must have at least a 2.5 cumulative grade point average, have done some type of community work, have been involved in extra curricular activities, have a pleasant personality and must be able to demonstrate some form of talent. The panel of judges range from stu-



dents, staff and other distinguished honoraries, all of whom share the same idea of a positive role for Miss Ivory Sapphire.

In view of the Pageant's history and its requirements, one may ask what would be one's motive for entering. In asking this question of some of the contestants, the answers varied. While some contestants said they are interested in the stage experience as a way of overcoming shyness and becoming more involved with the campus community, others see it as a way of expressing their talent and (as a form of) accomplishment in just taking part in such an event. It is even viewed as a divine calling, a tool for building spiritual encouragement and confidence in other young women. One young lady's thoughts were "the Pageant is seen as a way of accomplishing a physical, mental, emotional, and spiritual metamorphosis."

Despite their various answers, there is one common theme that all the contestants agreed on; The pageant is an important program for the black community and a tool for building self-confidence. In fact, after speaking to the contestants of the 1984 Ivory Sapphire Pageant, I can proudly say they are all winners in their own way.

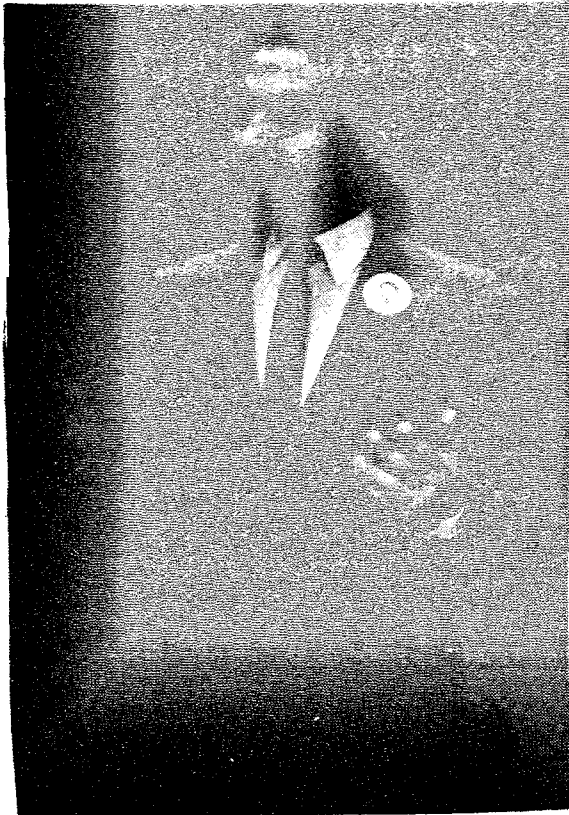
ERROL HART: MESSAGE TO THE YOUNG

In conjunction to "Drop Dime" for this issue the key speaker for the mass voter registration drive was unable to attend. Reasons why are unknown, however, we got another shot at it! Mr. Errol Hart will later serve as one the key speakers here at Stony Brook on November 2, 1984 in the U.N.I.T.I. Cultural Center. His speech will compose of a message for youths and their involvement on the campus as well as off campus activities and his main passage will encompass his views on a "new generation of leadership" for the 80's and beyond. A small reception in his honor would follow his speech at 7:00 p.m. and everyone is more than welcome to attend.

These ideas should be used for constructing a more positive atmosphere in relations to the people who run this university. Enable yourself to take time out to participate in this event or any event involving key speakers. It may be advantageous to do so. There will also be a brief question/answer period directly after Mr. Hart's speech. Feel free to assert yourself it may be worth your while. If you are already familiar with him just come out to support the crowd and get to know him a little better. Believe me he would not mind at all!

Errol C. Hart's impressive track record of public service-one which includes a strong, but unsuccessful bid for the New York State Assembly- becomes all the more impressive when considering his youthful age of twenty-two.

Prior to his widely publicized crusade to unseat a 12-year-entrenched legislator, Mr. Hart learned how politics works as an independent journalist and



syndicated columnist reporting from the 1980 Democratic National Convention. He was the youngest journalist to be granted Secret Service credentials.

As a Brooklyn College pre-law freshman student, Mr. Hart was the first non-white president of its student government and was elected to its student body by a landslide. His acts in this body brought increased black studies programs and financial assistance placement services to this institution.

When the Reagan budget cuts in education were announced in 1981, Mr. Hart led a delegation of minority high school and college students to the White House to meet with members of the President's Cabinet to lobby for additional allocations.

His convention reports would reveal the Democratic Party's ignoring of black businesses and the absence of blacks playing major roles in the Carter/Mondale Re-election team. These two reports of Mr. Hart and others led the Party to not repeat these same oversights in the recent 1984 Democratic National Convention.

The United States Congressional Black Caucus appointed Mr. Hart as its youth coordinator for Queen's County in 1980 and he succeeded in bringing hundreds of black youths in personal contact with their congressperson.

The Black Historians are sponsoring this event and find it imperative for all students to take advantage of these open house events. Always remember to support your community and continue to grow and learn from your university.

**IT CAN'T BE!
WE GOT RID
OF HIM BACK
IN THE FIFTIES!**



RACISM

continued from page 8

Pageant wouldn't have been as memorable nor would it have been as successful as it was.

One other highlight of the Blue and White Homecoming was the Step Competition which was held in the Gymnasium, on October 6. Those who stepped included, Omega Psi Phi Fraternity, Kappa Alpha Psi Fraternity, Sigma Phi Rho Fraternity, The Sigma Sweetheart Court, and Phi Beta Sigma. Only the former three fraternities were competing for the trophy and two-hundred dollars. Kappa Alpha Psi in their red and white attire and with their twirling canes seized the first place prize. Sigma Phi Rho in their white and brown came in a close second place.

POETRY



I MAN

I man live
And I man die,
But I man experience
Before I fly.

I man walk
And I man talk,
But I man think
Before I blink.

I man do
And I man don't,
But I man say
What's in I way.

I man love
And I man hate,
But I man know
That love will grow.

I man cry
And I man sigh,
But I man feel
That love will heal.

I man real
And I man feel,
But I man know
That some don't show.

I man care
And I man fear,
But I man will fight
When I man right.

I man live
And I man die,
But I man nar go
Until JAH say so.

—John "Ramong" Martin

SOMETIMES

Sometimes I feel so strong, I don't take the path that's given instead I make my own. Sometimes I feel so strong, my heartbeat endlessly weighing the rhythms of time. Yeah, Strong enough to tell a bull about his own Bullshit. Sometimes I feel so strong I can change all the atrocities of life all in one blink. Sometimes I feel so strong, the rainbow is my chariot as I ride through the heavens. Yeah, strong enough to confront a lion about his horrible breath and stand there and wait for his reply. Sometimes I feel so strong I can direct the Ku Klux Klan to the nearest possible sanitarium by explaining to them that the niggers are coming and it won't be safe in the streets no more. Sometimes I feel so strong I can embrace the world with one hand while using the other to wipe my ass. Yeah, strong enough to tell Reagan about his little Dick complex, his dyed hair and to stop eating Nancy's pussy before he comes on the air. Sometimes I feel so strong I can rearrange my lifetime within a matter of minutes. Sometimes I feel so strong, I am as fresh and magnificent as spring, Life belongs to me.

Yeah, when I feel this strong
I cry
for I know
that I can only be so strong
...Sometimes.

—Sharon King

I AM GUILTY

If there be innocence
cast me out
if there be guilt
throw me in
leave me, among the burning faces
the watery eyes
and yes, the pleading voices.
For, let no judge
hear my defense
let no lawyer
plead my case.
On this dismal day
I confess to my crime
one of disrespect and disgrace
of which the harshest punishment
will be just and immediatly given.
The weepers should sleep
the beggers fed
turn away the faces of the children
let no woman scream be heard.
The crime of which I am accused
I did in sound body and mind
Yes, I am guilty
so very guilty
of killing my love
with Adam's punishment.

—Michael Grimes

I HEARD YOU BEEN TALKING

*I heard you been talking
saying a lot of thigs about me
about you not liking the way I walk
and the peculiar way I talk
Not stopping there
you went on to comment
on the particularities of my dressing
on occasions you didn't find fitting
My friends you said are honest
and you implied that I am not
selfishness you said is always my motive
I care for no noe but myself
I listen to all I heard that you said
with a smile on my face
which turned into laughter
for in this world we live in
where you do your thing and I do mine
I came to the conclusion after a couple of seconds
that I honestly don't give a damn about you
and I care less about you say to me.*

—Michael Grimes

I Wonder

I wonder sometimes
if I love my mother?
Does wondering make me bad?
I wonder if I love my mother,
when I don't get my way.
I wonder if I love my mother,
when I do get my way
But most of all, I wonder
why Mom loves me so much
And why she doesn't ever wonder?

Anon

"Don't You Know That I Am"

I am sick and tired of people
like you,
always telling me to
lower my voice, to stop talking so loud be-
cause
it's unladylike.
well, let me clarify
that I have not led a quiet life
and
that the loudness and strength of
my voice
lets you know
that "I am wired for sound."
Can you dig it?

ME

**Maurice Bishop:
1944-1983**

By Gerald Seegars

dedicated to Maxine Smith and Renee Lipscomb

They killed my hero today.
Shot him dead
Bishop, how could they kill you?
You my man, was my hero
Grenada was my home
In four weeks I found a hero
But they took him away from me
With the click of a gun
Maurice you said Forward Ever
but Mankind has just taken 1000
Giant steps backwards
They killed my hero
Shattered my dreams
and are telling me lies for consolation.
I had visions of Paradise in Grenada
True Democracy, a government for the people
but now I wonder.
How could they do it.
What is the cancer killing the body of Grenada
Maurice is dead, my hero gone
Never again will I hear his strong voice
and wise words.
Gone the same way as Malcolm, Martin and Medgar.
"You'll be free or die" is what Harriet Tubman said.
I hope you'll find freedom in death Maurice
You gave us so much and death is your reward.
Am I just an idealistic fool or
did I see hope in Grenada?
Yes I saw it, touched it, smelled it
and tasted the sweetness of it's juices.
So how come they Kill you Maurice?
Didn't they know that we love you?
Rest in peace Bishop because your fight is over.
It is now up to us to pick up your banner
and carry it.
Damn! They done Kill Maurice and
left us more despair.
Maurice I can't shed no tears for you
for my mouth is bitter and my eyes bloodshot
But I can't cry; instead I will use
the teaching you tried to save us with
and use them for my people which
is mankind.
Maurice I know you understand me when I
say that we don't need martyrs we need leaders.
You were a great man and your name will live
for generations to come
But still will somebody tell me
Why did they have to Kill you.
We love you Maurice Bishop and your death
Will not be in vain.

RACISM WITHIN THE RACE

by Dawnette Wilson

We all have some inclination or concept of racism. To many of us it's an "ugly" word, seemingly left out of one's vocabulary. To many others it has become a household word. A good majority of us see racism only in one light. That being in the black and white prospective. If we can for a moment reminisce about our history, we find that the suppression and racism that we faced had long taken its toll in society.

The first thing that sings out when racism is spoken of is the discrimination between the black and the white race. But there is a type of racism that really doesn't come to mind, but is an important aspect in the concept of racism, that being the aspect of intra-racism. Many do not like to refer to it as racism, because racism brings up the question of racial discrimination of two races, namely the black race and the white race. Intra-racism normally discriminates because of one's likeness to that of the white man. The discrimination is amongst one's own race.

Much of the intra-racism is clandestine and not spoken of openly, because of the resentment and perhaps some open and growing tension in that particular race. Intra-racism came more or less about through slave masters and overseers, interbreeding with the so-called "inferior" race, thereby producing offsprings that were a little closer to that of the white man; lighter skin, straighter hair, etc. At this time and era the given name to these individuals was a mulatto, many of these people were given certain privileges, that maybe a darker colored skin person would not have had. They may have been given household chores instead of working out in the field. Such minor trivalities, like working in the house instead of in the fields could have caused a hierarchal effect in intra-racism. As things seemingly progressed passed slavery, the color of one's skin was used as a "weapon" in society. It was normally only those with

lighter complexions that readily got into med-school and law-school. Positions in schools or administrative positions were always almost filled with people closer to that of the white man.

Many of us weren't aware of this transition in our society, but it was there for all to see. Much of the black population today have some kind of caucasian influence in their families. This is the explanation given by Professor Les Owens, when asked how the darker skinned people managed to attain administrative positions and get into med-school and law-school. Professor Owens who speaks of today's prejudice problems, proposes the question as to who gets on television? Your everyday newscaster isn't normally of dark skin, but of light skin and straight features. Professor Owens also spoke of a good observation of intra-racism, that being the Miss America pageant. Would Vanessa Williams have won if she were closer to that of the negro race and not as close to the white man's race?

Much of this intra-racism is prevalent in our schools. If one tends to be seen with too many white people and less of his own, he is teased or mocked and given names such as Uncle Tom or Oreo. Much of the society molds one to "fit". There are bleaches to make one's skin a little less darker and straighteners for the "wool" we bear. This is so one is able to function in society without too many questions as to where one is coming from.

In talking to a student from the West Indies, whose skin was closer to that of the white man, I found that black people were subjected to westernization, and thought that being white was better. She claims it's not their fault, but in order to survive in that particular world it was better for you to believe that concept. She relays her sympathy to those who believe this doctrine.

THE UGLY TRUTH

by Collene Peters

Despite legal and philosophical changes in the American institutional processes to a relative new comer to this society, the racist processes and indeed the institutional racism still occur on some significant and important levels. It is important to try and analyze and define what these processes are and how they act upon individuals in the society, especially on black identity.

If one remembers the Civil Rights movement, then the above statement should not be a puzzle. One of the things which struck me most was the way in which American blacks were treated by the majority culture. Being black myself, and an outsider, I found myself subjected to the same form of treatment. I was always taught that every person should be treated equally as human beings regardless of race, color or creed. Coming from a culture where blacks are in the majority, I could not understand the reasons for being treated the way I was. Having had this shocking experience it then made me begin to question myself on the meaning of being black in America. My passive upbringing soon began to change and was being replaced by a more aggressive self, determined to prove the majority wrong.

Throughout the brief span of three

and one-half centuries of colonial and national history, America developed prejudices which created the two worlds of race in modern America. From the time that the Africans were brought as indentured servants to the mainland of America in 1619 the enormous task of rationalizing and justifying the forced labor of peoples on the basis of racial differences had begun; and even after legal slavery was ended, the notion of racial differences persisted as a basis for maintaining segregation and discrimination.

For a century before the American Revolution the status of Negroes in the English colonies had become fixed at a low point that distinguished them from all other persons who had been held in temporary bondage. By the middle eighteenth century, laws governing Negroes denied to them certain basic rights were conceded to others. They were permitted no independence of thought, no opportunity to improve their minds or their talents or to worship freely, no right to marry and enjoy the conventional family relationships, no right to own or destroy property, and no protection against miscarriages of justice or cruel and unreasonable punishments. They were against the pale laws that protected ordinary humans.

Despite these adverse conditions, the negro slave had survived. The most commonly used, but less frequently documented, is their strong religious orientation. Blacks have been adept in using religion as a mechanism for survival and advancement throughout their history in America. As evidence throughout slavery, religion served as an stimulant for hundreds of rebellions that took place. It was also a major source of strength during the civil rights movement of the "50's and 60's".

Religion has not been the only strength that blacks possess. Some others are strong work oriented, adaptability of family roles and high achievement oriented. Despite all of these attributes, white social scientists when doing research has tended to focus primarily on the low income and most oppressed blacks in an attempt to describe and analyze the pathology. In so doing they have created a false impression that all blacks are characterized by disintegration and instability. This approach has perpetuated institutional bias by erroneously using information from one segment of the black population to describe, explain and make predictions about the entire black population.

continue on

JESSE JACKSON

THE

WORLD WE LIVE IN

by Camille Nelson

"Jesse Jackson said today..." We all stopped to listen. As the news flashed the face now familiar to all of us, our gossip and laughter subsided. But the blare of radios, TV's and other dorm noise persisted. It seemed natural that our talk would evolve from Miss America and Micheal Jackson to the most influential black man in the country.

"I don't know how he could consider himself a Democrat after what they did to him at the Convention," said Monique. We all nodded knowingly. I remember the day he addressed the Black Caucus and his delegates after his minority planks had been defeated.

"This Presidential race is a joke. Vote for Reagan the man who absolutely refused to talk to Jesse after he went to Cuba—an out and out slap in the face—or vote for Mondale who says he doesn't need Jesse Jackson to win the black vote. It's no wonder no black people vote. Why are they gonna respect us if they don't even respect our leader?" I had to agree with Jeanne on that. She is an African Studies minor and has a forceful yet spirited way of talking, especially when the subject is black politics.

"No," interjected Leannette. That's just what Jesse's working against. You can't just sit around sulking just because you **think** they don't respect you. You have to **make** them respect you. You know,"

continued Leannette, "I can't stand it when white people think we love Jesse just because he's black. I shouldn't even say white people. I should say white media."

"That's right," I said excitedly, "because I asked this one white guy in my class about it and he respected Jackson because the Rainbow Coalition showed just how much Reagan doesn't appeal to minorities."

"That's what I'm saying," Leannette said. "Go talk to your local hick out in Idaho somewhere and he'll swear up and down that only black people voted for Jesse in the primaries. And where'd he get that from? The news is forever talking about 'Jesse Jackson and the black vote' like nobody else, on white people, would even give him the time of day."

It's only been recently that I, at the prodding of my mother, have really watched the news. Oh I've been listening to the news for a long time but, until now, I've never studied their techniques and the subtle slants they put on political stories. Simply modifying the word "candidate" with "black" when referring to Jackson gives a slightly different message to the viewer.

"If you think newspeople are bad," said Monique, "check out Ronnie the day after he invaded Grenada." American politics interested Monique the most when it concerns the Carribean. She is from *Trinidad* and

she and her father have intense discussions on that subject. In an animated style, she continued, "My boy Reagan had all his pictures of Russian guns in Grenada and every other word out of his mouth was 'Cuba' this and 'Communist' that. And then he had the nerve to talk about 'We got there just in time.' I had to clap after he was finished and I know some people believed him and wanted to clap for real!" It's amazing how many Americans think of Grenada as some kind of moral victory for the U.S. Reagan mentioned how he "liberated little Grenada" at the Republican Convention and the *audience* burst into applause. Chalk up another victory — for propaganda.

The conversation turned to Mondale and Ferraro when I said "And Jesse was the only one to say that he would definitely have a woman Vice-President from the beginning. Then Mondale gets all the credit for dragging up Ferraro. And he totally ignored a list of black and hispanic women candidates that Jesse gave him. I mean **totally** ignored it." I was curious to hear what Jeanne had to say about that because I know she is an admirer of Angela Davis.

"Be for real. White America won't even understand a black woman for ten more years," said Monique. Jeanne just laughed in agreement.

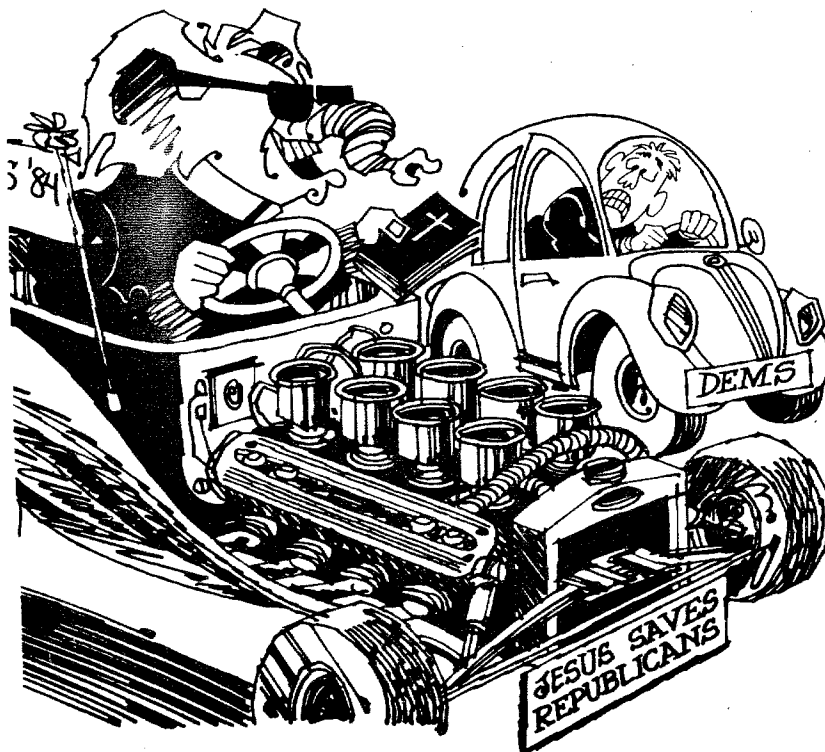
We spoke about Mondale's image and Ferraro's tax problems and about Reagan's seeming invincibility. The more we talked, the less we said "Jesse" and the more we said "I". Jesse Jackson was no longer the topic of conversation. But he was the stimulus of our political discussion. I suspect that he would have enjoyed this because that is indeed his goal. He wants the youth of America to question decisions and strive for political awareness. No, we will not sit around sulking. We have been awakened.

“Young people must be politically active in 1984... We must make room for them.”



continued from

In the United States, the families place in the social structure is largely determined by its race and socioeconomic status. Thus, race and socioeconomic status heavily influence the type of experience a family can offer a child and these experiences have a major effect on his development of 'self'. Around age seven, black children are aware of the social devaluation placed upon their racial group by the larger society regardless of the region they live in or the socioeconomic status of their families. They are aware that the struggle to become independent has a different meaning for their race. They must select from a limited range of acceptable activities predetermined by the broader society. This makes him (the black man) self made within the confines of a highly restricted and controlled situation. A good example of this is the welfare system. A majority of blacks, especially the lower income, who are forced into accepting public assistance often express a desire to be independent of the system. However



'Like they say, man — Godspeed!'

cartoon by Tom Darcy

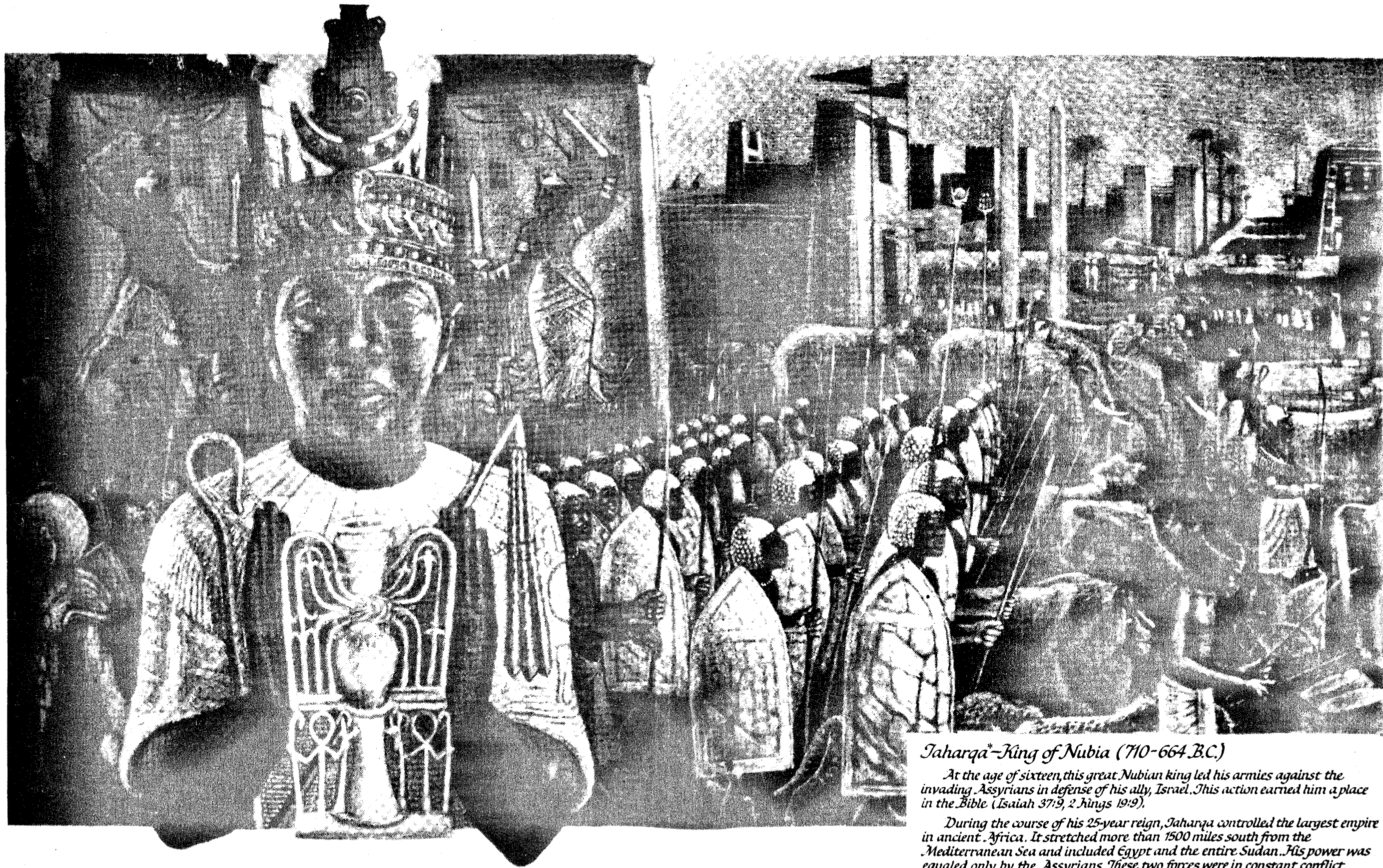
they experience difficulty when trying to accomplish this because the availability of legitimate means to achieve these goals are scarce and plays a major role in the distribution process.

Blacks should not be dismissed as lacking strengths, but should be noted that they have had the added burden of having to socialize their children to be able to manipulate a society that does not reinforce positive evaluations of their ethnic group. While coping with the developmental crisis faced by all families and individuals, continuing pressure of institutional and personal racism bear heavily on them. Despite the magnitudes of frustrations and traumas with which blacks have been faced and not having the emotional or economic resources to be able to give their children, they have been blessed with a variety of close relationships. These relationships, relatives, friends and neighbors have compensated for the disadvantages they have experienced so that the child does well in forming a stronger sense of self and in managing their personal and social environment.



- NOT CONTINENT •
- SYMBOLIC IDENTIFICATION •
- BUT OF NATION •
- VICTORIOUS NATION •

CAN YOU IDENTIFY?



Taharqa—King of Nubia (710-664 B.C.)*

At the age of sixteen, this great Nubian king led his armies against the invading Assyrians in defense of his ally, Israel. This action earned him a place in the Bible (Isaiah 37:9, 2 Kings 19:9).

During the course of his 25-year reign, Taharqa controlled the largest empire in ancient Africa. It stretched more than 1500 miles south from the Mediterranean Sea and included Egypt and the entire Sudan. His power was equaled only by the Assyrians. These two forces were in constant conflict.

Despite the continuous warfare, Taharqa was able to initiate a building program throughout his empire which was overwhelming in scope. The numbers and majesty of his building projects were legendary, with the greatest being the temple at Gebel Barkal in the Sudan. The temple was carved from the living rock and decorated with images of Taharqa over 100 feet high.

Great Kings of Africa

**African American Students Org.
and
Caribbean Student Org.
Cordially Invites You To
Attend**

AFRICAN SOLIDARITY DAY

On: Nov. 5, 1984

Time: 5pm—8pm

Place: Uniti Cultural Center

Free Food

Free Food

**“Come One Come All”
Cultural Extravaganza**

Caribbean Day

Friday, Nov. 9, 1984

Food

Music

Limbo Contest

Arts and Crafts

Union Fireside Lounge

Cultural Show

8:00pm Union Auditorium

Admission Free

Party to Follow

On December 4, 1906 at Cornell University in Ithaca New York, the first black intercollegiate Greek Letter Fraternity was founded. Alpha Phi Alpha Fraternity Inc. was established by seven visionary pioneers of Afro-American descent. Originally the fraternity was restricted to all black members, but in 1945 the fraternity inducted the first of many non-Black men. Alpha Phi Alpha is an interracial fraternity with approximately 700 chapters scattered throughout the United States, Caribbean Islands, Africa, Asia Europe and the West Indies.

Alpha Phi Alpha has much to be proud of; programs focusing on youth counseling, voter registration, housing for the elderly, attacking illiteracy, and a million dollar fund drive to assist the NAACP, the United Negro College Fund, and the National Urban League are all part of our current service projects established to help uplift the black community as a whole.

The brothers of Alpha Phi Alpha are looking forward to a new beginning here at Stony Brook. We are mindful of our past only as inspiration toward the future. We are looking forward to a bright and productive future here at Stony Brook. To the other Fraternities and Sororities here, we challenge you to stand up for and keep aloft the high ideals which all Greek organizations hold in high esteem.

Alpha Phi Alpha seeks upward bound men with ideals of scholarship, manly deeds, and love for all mankind. For more information contact one of the following Brothers:
Steven Boyd or Eric Morrow. — 473-6951

Dexter Bridgeman — Rm 150 D Stage 12

James Nobles — 246-7894

Delta Sigma Theta Sorority Inc,
Phi Delta Chapter
and
Omega Psi Phi Fraternity Inc.
Chi Rho Chapter
Cordially Invites
You
To Attend
their
Que/Delta Jam
Nov. 30, 1984 10:00pm. Kelly Cafe
All Proceeds Will
Go To The Enrichment
Of the Africana Studies
Library
and
Delta Sigma Theta Scholarship
Fund
Come to the Jam of the Semester!!

Black Women's Weekend Bake Sale
November, 7, 1984 12:00pm to 4:00pm
Union Fireside Lounge

Prime Time
11/13/84
1-4pm
AFS Library
S 226

**BLACK WOMEN WEEKEND COMMITTEE
MEETING**
Thursday, November 1, 1984, 9:30pm.
Stage XII Fireside Lounge
For further information contact:
Patricia 6-7319
Cheni 6-4152
Sharon 6-3736

FACES OF A PEOPLE

Photo essay

Mike Lucienne

Mark Ashman



Feature On: THE ONE



by Felicia Best

- **Name:** Lawrence D. Johnson II Esquire
- **Year:** Senior
- **Birthplace:** Brooklyn, New York
- **Major:** Political Science and Economics

My immediate goal is to graduate sometime this year. As for a long range goal, I would like to envision myself in a position where through my talents and experience I would be able to lend a "helping hand" to young men and women who have their own dreams and goals.

— **Community Service:** President S.A.I.N.T.S. 84—85; Election Board 84—85; Uniti Cultural Center; VP. S.A.I.N.T.S. 83—84; University Senate; Minority Recruitment; Special Events Chairperson S.A.I.N.T.S. 82—83; Member of EOAA Committee; Gospel Choir; Delta Gent.

— **Plans for the future;** Plan to attend graduate school in attempt to pursue a career in business, law, or Public Policy.

The most important advice you would give to an incoming freshman: would be that having an open mind is the key to attaining knowledge and understanding. Also, that the college experience isn't just about receiving a diploma at the end of four years. It should also be a time of awareness, concern, patience, understanding and love for all of our brothers and sisters, and that no one is an Island, we must all stand together in order to advance.

I consider myself extremely fortunate to have formed the types of friendships which go well beyond the limits of a normal friendship or the types of bonds that some people think can only be constructed through formerly named organizations. It is these bonds which help to provide me with my inspiration as well as my determination.

Say Something

Dear Pete,

Thanks for the flowers and sweater, I really appreciated both of them. Your gifts made my birthday a little more special.

Love Maxine (I want my bear back.)

To Don P.

There are some things that one just doesn't forget. Think about it.

Patricia Jackson

To Adriene H.,

To a sister with a mind of many dimensions. May your inner spirits continue to reach out to others as it has not only reached me, but has greatly touched my life.

Patricia Jackson

To Sandy W.

A woman can be truly respected when she is able to touch the lives of others through the kindness of her heart. You have achieved one of the greatest strengths that life has to offer.

Patricia Jackson

To the woman of Black Woman's Weekend,

In life there is a continuous struggle to obtain our goals. May we as one, continue to struggle, because in unity there is strength.

Patricia Jackson

Peace and love to all Choir Members. Let's do this concert up.

Love Monica V.P.

Vinnie,

Love the way you dance.

Guess who?

Larry Johnson,

Knowing you is a pleasure, your wit is charming. Your ways are stylish. You are truly a S.A.I.N.T.

Love you-friend Monica

To Angie,

A simple hello— To say I care. Hope you feel better soon.

John

Lisa (Cardoza),

The sun came out this morning. And in it I saw your smiling face. I'm so glad I met you I only wish I could get to know you.

From an enjoyable walk to the Bus-stop last Friday

To Sandy,

I know you're expecting this, so I decided to send it. You're a fabulous sitren.

John

To Kev, Dwayne Ron, Keston and Jorden,

When are you guys gonna check me out. I got plenty of beer in the fridge.

Resident of Stage XVII (no longer Mr. Couch)

To the girls of Benedict D-3,

All of you have been so nice to me for the last few weeks that I've known you. I really appreciate all that you've done. Hope you all have a great school year.

D.J.

To Jennifer of Benedict D-3,

How did the chem test go? Fine I Hope...The answers were A.

Guess who....

To Juanita,

What can I say? Having you is like having the world.

Love you know who

To Val,

I am so glad to have you for a friend.

Love Annette

To Kelly and Doreen:

Thanks for being there when I needed you, especially at dinner time!!!

Love Daisy

To Teddy,

To know you is to love you. And believe me baby, I know you.

Sandy

Brothers of Phi Beta Sigma Frat.:

Brothers you all got good character which nobody else can cultivate or capture. Especially you of Mu Delta Chapter.

M.Morris

To Maxine(Blue Phi) Yuck!!

I just want to let you know that you are forgiven, but better be careful cause you're skating on thin ice!!

Love your "perfect" friend Petra

An incentive I will be for you and you for me. So come on girlfriend let's move it. Ain't really nothin' to it. Alright?

Love ya Slick Monica

Connie, Fawn, Sandy, Maggie, Lesley, Sharon:

Remember the life, remember the laughter how about the cries followed by powerful panthers? Love you all,

Monica

Happy Birthday to Connie Evans and Maggie Exavier. Congratulations on winning titles in the Ivory Sapphire Pageant

M.M

Sharon King,

A few words really cannot express the knowledge, charisma and caress you taught us girls in the pageant, but we can forcefully say,

WE DO LOVE YOU

Jodi

Thanks for all you have done

Love Melanie

Kim

Thanks for being you! I Love You

Roonie "Spoon"

Sorors of Pi Delta

I love you with all my heart Remember that!

Love Aristocrat

Delta Gents

Welcome to our family!!

Love Melanie

To Avril and Monique,

Get a job and buy a grammar text book.

Love your personal english tutors To Sweet-Pea,

Just to show you how much I care about you I wrote you this personal (also I was scared of what might happen if I called).

Olive Oil

To the Great Pumpkin
We accept you back.

The All Stars
To all the members of Solid Gold:
I am sick and tired of being treated like I have Leprosy every time I enter your "stauk" suite. You better start treating me with respect (R-E-S-P-E-C-T find out what it means). I deserve it.

Master Saint
Dear Mellon-Head (Southern Twang)
Would you please refrain from adding a "Y" to the end of my name in public.

Master Black
Dear Debbie,
YOU CHEATED, AND BESIDES SCRABBLE IS NOT THE GAME I PLAY BEST!

Late appointment
To My Sorors:
Thankyou for the engagement card-I love you all.

OOO-OOP
Daisy

To Mike and Henry:
Friends like you are like mango trees growing out of snow, rare. I must admit with you guys as friends I am one rich lady. I love you guys.

Sharon
To Mel,
Pain and sorrow was never my friend either, although we've been close. However, closeness has never existed between two friends such as us!

To the tall and tan man who has brought peace to my life:
You are a source of strength and encouragement in times of torment. For your friendship I am eternally grateful.

Love Always Tsahai
To Maggy,

You are not familyless, you've got me. Your wisdom and beauty is infinite, leave bitterness in somebody else's cup.

Love Sharon
To the people on C-1 Hendrix, my hallmates:

I am so glad I am a part of this hall, now I am no one flying over the coo-koo's nest.

Love Sharon
To my cousin Bruce,

I am so proud of you, you big lovable bear.

Love Sharon
To the Sigma's:

My life has been enriched by your appreciativeness and your belief in me. I will never forget your generousities. I am dreaming blue dreams. Blue Phi until I die!

Love Sharon
To the woman in the pageant:

Our sisterhood is like the nut inside an unbreakable, impermeable shell. I love you all,

Sharon
To Denyce Holgate,

Sis, thankyou for being the beautiful person that you are. Your encouragement and support has pulled me through hell.

Love King
To the first World people at Stony Brook:

I could not have done what I've done without each and every one of you! The love and appreciation that I have recieved here has made me a better woman. As graduation approaches I take with me a little piece of each of you, and to all of you I offer my undying love. If I can ever help any of you in any way just look me up.

I Love you all, Sharon

To Dawnette
I have always wanted a little sister just like you, thank god I found one, my life would be emptier without you.

Love Sharon
To Joyce Kim and Yvette,

Stand tall sisters! Stand proud sisters! Stand firm sisters! Stand for no shit sisters! You are all brave souls that make me very proud, I am behind you all 100% as long as you stand for no shit.

Love Always, Sharon
G.T.

Hope things work out. Let's be friends please?

Luv S.E.
Mark Oral Roy,

Congratulations to a very great soccer season. You guys are just--Big Bout ya

Valerie
Patricia,

I want to see your writings in print

Adrienne
Hey Sorors

Just wanted you all to know I love y'all.

Adrienne S.B.#10
Donna

How about a Captain Morgan Party...? We need to get together soon.

Adrienne
Jackie and Golda

Happy Birthday!

Adrienne S.B.#10
To all of the Delta Gents: Larry, Pete, Nal, Eri, Eugene, Frantz, Barry and Roy,

You are all looking good.

Adrienne
To the construction crew

Stay as sweet as the Sigmas!!

Love D&J
To my sisters in Dreiser 120

I can truly say that we were made for each other, because we are truly sisters in Christ.

Diamond
Nancy,

Hope your birthday was a good one. We wish you many, many more.

Gershwin, A and B wing.
Dear Maxine,

I hope you are happy to be 21 and legally capable of independent speech. Don't be a stranger, kid. Be strong. I won't desert you when you need me.

Peter
—here when you need me

Peter
To the occupants of Suite Kelly B 110

Thanks for the card. We enjoyed it.

Golda & Jackie
Thanks Sorors of Delta Sigma Theta and Delta Gents

We really appreciated the surprise party. It was lovely.

In love and faith
G.I. & S.S.

G.I.
Deltas add a special touch

G.I.

To Lorna,
Since you never receive a personal in all, here goes something. Love always even though you don't play that ---!

Love, Marie
My angel in disguise,

You are the most heavenly body ever created, and just knowing you is like being in paradise.

Love, Marie
Yur everloving mortal.

Jennifer Press: I'm glad we got to know each other and become friends. I know you aren't finished with that one. Say hello to Massa Mo! Oh Lawdy! P.S. What is a log?

Love, Marie
Lynette J: What's up? Hey centipede! Say hello to Dorothy for me. Glad we got to know each other and become friends.

Love Marie
What ever happened to the United Front?

Hal: Hey little boy, don't you like to play anymore? Slow down. Relax. Next time you smell the Blue Grass, think of me.

Love Always
The girl in B-23

Eric: Good Luck my future Cue. How come you never asked me? I still love you, though. At least you won't need a comb when you're bald!

Love
The girl in B-23

What ever happened to the United Front?

Sandy: What's the bestest thing in the world? Thanks for making my first semester so pleasurable. P.S. Emma Jean says Hi!

Love, your fellow
"freshwoman" suitemate!

Peter (Smith): Steppin into Eden, Yea' Brother. P.S. This wench just loves you!

Love, the girl in B-23
What ever happened to the United Front?

Quad Mate
"Speak when you are spoken to."

McCrorry's
Pete,

Thanks for extending the deadline. Also, I apologize for slobbering all over you on Wednesday night.

You know who.
Delph,

P.S. Could mean: 1) Pleasurable Sweat, 2) Powerful Sex, 3) Please Stay, or 4) Purely Sensual . . . But you and I both know that P.S. means Problem Sets. Thanks for the help in 320.

Marie-Carlina
Does Albert know what you do with bleach on Thursday nights?

The Lady next door in B23A
P.S. Wanna-do-a-willy-bad-thing?

Patricia J.
There's nothing better than curry chicken African-American Style.

from Whitman B23
Larry Johnson

Here's your damn personal. Now stop begging.

Much love
SVW

Karl Lunan,
Happy Birthday. Stay Sweet friend forever

Val
Annette,

Don't ever forget! I have a strong shoulder.

"V"
O.C.

You are very special in my life. Your sweetie

Val
Kim and Donna,
Do you want a piece of the pie?

Val
To Jennifer of Benedict D-3,
How did the chem test go? Fine, I hope ... The answers were A.

Guess who...
To the girls of Benedict D-3,
All of you have been so nice to me for the last few weeks that I've known you. I really appreciate all that you've done. Hope you all have a great school year.

D.J.
To Kev, Dwayne, Ron, Keston & Jordan,
When are you guys gonna check me out? I got plenty of beer in the fridge.

Resident of Stage XVI
(no longer Mr. Couch)

To Kev and Dwayne,
I've enjoyed hanging out with you guys for the past four years. I wish both of you much luck in the future and keep up the good work. It's been real.

Don
To the Syracuse Girl,
Congratulations, it's a colt. You no longer live in a one-horse town.

The Abuser
Erica,
Consider this a verbal visit, the actual one soon to follow.

Stranger
Jan,
We have the ugly walrus. You know where to reach us to negotiate for its release. We want all that you've got.

The Trips
Construction Crew,
Leave no construction sites dormant. Lay pipe!

Bricklayer, Carpenter, Wrecker, and Welder
The Voice Says,
My Cheeba! is Good!

The Construction Crew
John,
Don't you just hate the kind of people that beg for personals instead of waiting to receive them? Well, before one of us starts begging, here's a special one for you.

Love S.V.W.

STUDY FIGHT REBUILD

