

Yes, We All Talk

By Marcus H. Boulware

PHRASING MOTIONS
QUESTION: Is it correct to say, "I motion that, etc.?"
ANSWER: To say, "I motion that," is something similar to saying "I do" in good conversation. The person proposing a motion should raise and address the chair. When recognized, he should say:
 "Mr. chairman, I move that this organization donate \$25.00 to the Christmas Stocking Fund."
 It should note that the proper phraseology reads, "I move that."
ON FLOOR
 The writer of this column has heard this sort of thing done in many meetings. "Mr.

Chairman, while I am on the floor, I wish to make a motion." Obviously, the member is standing on the floor, then why say "while I'm on the floor."
MAJORITY VOTE
 When the term majority vote is used, a person is not referring to the majority of the total membership. He means the majority of the members casting their votes.
 A club might have one hundred members, but upon a certain motion only sixty of them might vote. To carry a motion, the motion must receive in this case at least

21 votes in favor of the proposition.
READERS
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"WHO'S WHO" AT BENNETT—Eight of the ten young women at Bennett College who have been elected to Who's Who in American Universities and Colleges. Left to right (seated): Misses Jamesena Chalmers, Fayetteville; Queen Esther Murphy, Fayetteville; Inez Jones, Lenoir and Blanche Tuboku-Metzger of Freetown, Sierra Leone, West Africa. Standing: Misses Veronica Dean, Miami, Fla.; Barbara Campbell, Greensboro; Jane Williams, Winston-Salem and Nannie Poole, Baltimore, Md.

Writer Tells Of Tensions Between Creoles And West Indians Who Are New Residing In B. W. I.

WASHINGTON — (AP) — The sources of tensions between the Creoles and East Indians residing in Trinidad, West Indies, were vividly outlined by Mrs. Pearl R. Ramcharan-Crowley at the recent meeting of the American Anthropological Association meeting here.

Trinidad has long prided itself on its "melting pot" of races, said Mrs. Crowley, which anthropologists describe as "dwelling together in unity." The population of this island consists of 400,000 Negroes, locally termed "Creoles," 250,000 East

Indians including Hindus, Muslims, and Christians, with the remaining 150,000 made up of local whites, British, French, Chinese, Portuguese, Carib Indians, Syrians, Venezuelans and others.
TENSIONS HAVE INCREASED
 Tensions have increased sharply between the Creoles and East Indians during the past few years. One source of unrest was caused by fear of economic security based upon employing competition by Indians cane laborers. There is also a relatively small amount of contact between the two groups. This is thought to exist because of their two distinct cultures. The latter suggestions has been questioned by educators whose research reveals that the cultural variation is not necessarily based upon race. Mrs. Crowley's field study and life experiences in Trinidad suggest that the Creoles and Indians now share a common culture in such vital aspects as language, political institutions, social structure, dress, cuisine, folklore, music, art, festivals, magic practice, educational system and even in religion and family structure. But this relationship has been marked by some restraint, particularly on the part of the Indians.

TRINIDAD LONG UNDEVELOPED

Because Trinidad remained undeveloped for such a long time local Creole culture lacked a deeply rooted tradition. As a result they felt free to borrow from every source at their disposal such as the British and "Yankee" soldiers, sailors, tourists and film stars. As a result the dark-skinned lower class Creoles found themselves dominated by foreign and local whites and even by a few colored "traitors to their people," as early as World War I. This aroused within them a resentful attitude.



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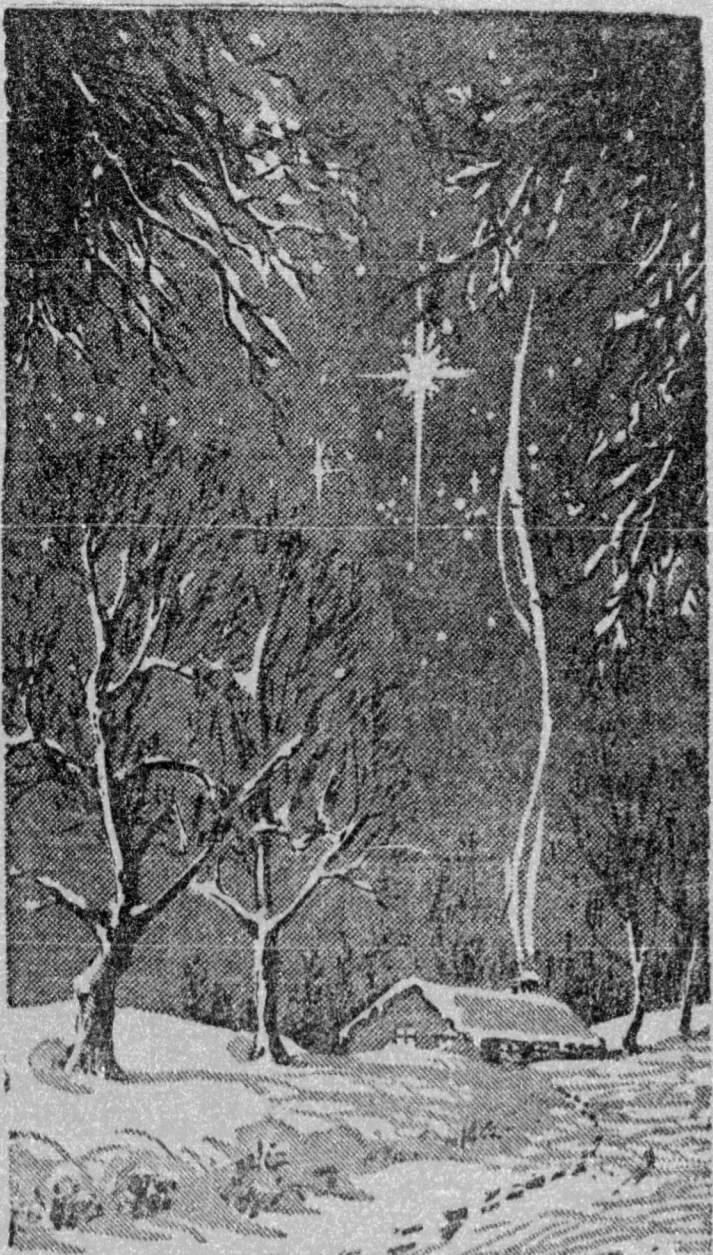
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