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## Sandspur, Vol. 78 No. 18, March 13, 1972

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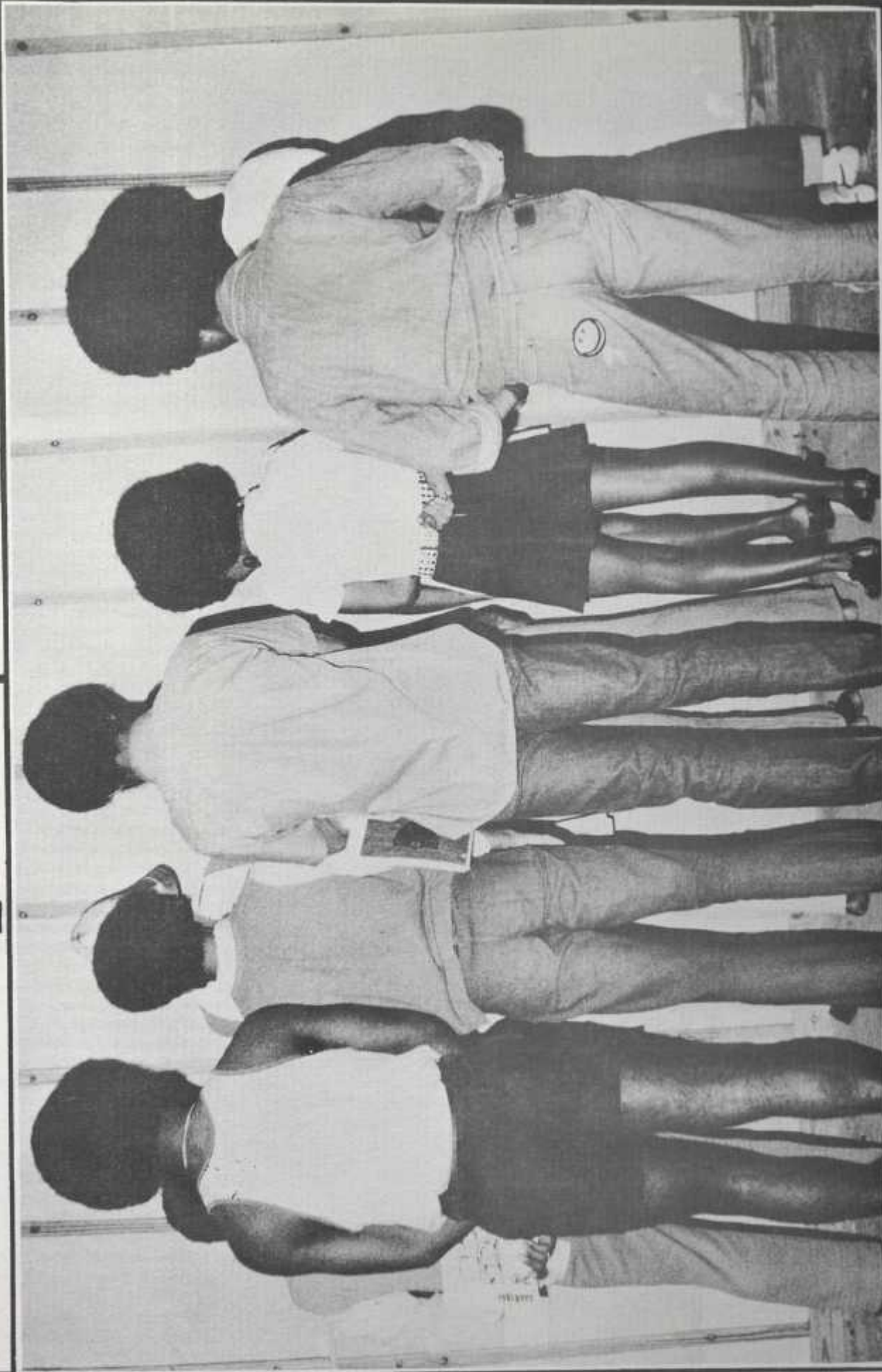
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Rollins College, "Sandspur, Vol. 78 No. 18, March 13, 1972" (1972). *The Rollins Sandspur*. 1418.  
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# sandspur

The Rollins College Weekly Magazine

Volume 78 Issue 18 Rollins College, Winter Park, Fla. 32789 March 13, 1972







by Cassandra Williams

## Niggers Niggers Everywhere . . . Or Whatever You Want To Call It

If there is a question in anyone's mind as to the purpose of the rally in the union two weeks ago, there shouldn't be. Neither should there be any alarm over the difference in attendance ratio's between the union rally and the political rally for Senator Muskie two days later.

To set the record straight, the rally in the union, although there may have been hopes that it would lead to protest, was not a "protest" in itself. It can, however, rightfully be called a demonstration.

In answer to the question: "For what purpose?" I answer, for the purpose of showing to those of us who had, up to that point, been misled to believe that we, as students of this institution, have some power over our academic and social affairs, just how misled they had been. In other words, that demonstration was intended to be a public revelation of our suppression—upon which Rollins thrives.

To those of us who are WASPs, suppression may very well appear to be (as Donald Wilson describes it in "Campus Politics" *Sandspur*, Feb. 22, 1972) a "vague matter." The reason, understandably, is that WASPs have no history of suppression in this "land of the free and home of the brave." Consequently, many have difficulty even recognizing suppression in its most pure, unadulterated form.

To say the rally "accomplished nothing" is a falsification of reality if one must euphemize. Contrarily, the rally was a successful educational mean which did lead to the primary desired end—or at least to what theorists consider to be the primary end.

Historically, the first steps towards liberating any people have been 1) Proving to them they are oppressed, 2) revealing the identity of the oppressor, and 3) pointing out the oppressors means. Black protest in America had its origin as a result of similar educational processes. It was not unreasonable, then, to expect a similar chain of events at Rollins.

Current realities also suggest this sequence. We (youth voters) are not "unconcerned" about national politics. We are educated. We know from experience that spokesmen for political candidates never make any concrete statements of intent, not to mention means. Likewise, we know that, if the spokesman does make promises on behalf of his candidate, we can't hold the candidates responsible for fulfilling them. Education leads to protest when such is in line. Boycotting is protest. Senator Gore was boycotted. On the other hand, Senator McGovern was not. Unconcern? I'm afraid not.

The time has come—if Rollins students are an accurate example of what is to come—for theorists to look for a new primary step in bringing about social change. Although increasing education works in minor instances such as that of Senator Gore, it doesn't work with major things such as the lack of power from which students here suffer fatally.

Black Americans are now in the process of liberating themselves. It's time Rollins students liberated themselves. Look at it this way: black students have a double battle to fight. You only have one. And whether you realize it or not, you are the new nigger.



# Pseudo – Liberalism At

## Rollins

The turn out almost unbelievable at the Bussing debate in Bush Auditorium. In fact, it was probably the most successful event all year. May be next go around the student center can sponsor it and at least be given credit for sponsoring one successful event all year.

After all, it isn't everyday that the "nice racists" at Rollins get to demonstrate just how liberal they really are. (And it wasn't even National Negro History Week). Sure, we have been getting the usual liberal smile, and time of day, but the bussing debate let them "go above and beyond the call of duty." The Whites at Rollins are still bearing the white man's burden, and we Black Brothers and Sisters are helping them bear it by reacting so lightly to situations like the bussing debate. The debate was simply a display of pseudo-liberalism as was demonstrated by the laughter and the jeering in the audience. Every-

one was content to take such a serious racial issue as a farce.

Absolutely nothing was accomplished as a result of the debate. Mrs. PTA will go back to Polk County and continue to impede Black progress there and the Orange County panelists will continue to do the same here and last, but most important the students at Rollins will continue to perpetuate the present racist situation. But everybody is still the best of friends because we have laughed off the real issue.

The debate was just as insincere as the smiling faces we see everyday. I should hope that the Black students at Rollins are not deceived by these pseudo-liberal tactics, but instead are benefiting by mastering this act of deception. Then and only then can we "smile, eat well and grow strong".

by Jeanelle Glover

### FROM STUDENT AFFAIRS

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## Busing Is For – Politicians

The controversial busing issue is a political gimmick used by politicians to evade the issue of better education for Blacks which is the core of the problem.

With specific reference to the bussing debate on Thursday, Feb. 24, for Blacks, the issue addressed was irrelevant. Jim Reed of Core stated it best when he said, "We are treating the symptom, not the problem." Better education for Blacks is the real problem. Why is there so much controversy over whether a student walks or rides a bus to school?

Busing is a delusional controversy like many other political stunts that have to be layed aside if we are to ever address the relevant issue at hand. Busing as a political delusion must be viewed in its proper light. If we are to ever discuss the true issue which is that we need better educational facilities for Blacks, we will have to stop cutting corners.

Black folks were shipped into this country more than 400 years ago and now the issue is busing. I am sure that Blacks won't mind riding a bus if we are going to schools where we can get a quality education which we deserve as American Black People. Black people don't need busses nor bus drivers; what we need is a firm Black-culturally-oriented education on which we can build a successful future. Whether we ride or walk to school isn't really important, it is the education in its best quality that is significant.

Black people want Black schools owned and operated by Blacks to insure better education standards for Black folks. We have long been bored as hell with white ideologies. We have been subjected too long with white lies. I am sure that we can't deceive our people any more than the whites who have been controlling our educational system so far.

by Theotis Bronson





# From Above Ground

by Chuck Morton

## THE MEANINGLESS VOTE OR WHEN THE REVOLUTION COMES

At last election year has arrived featuring a first coming in the form of a presidential primary for the state of Florida. It is this yet to come event that was the motivation for this article. I shall attempt to objectively (even though objectively may be impossible) address myself to one of the central issues of domestic politics in America: the demands of Black people for full participation in American life and the responses of the political system to those demands. This issue is more than merely of academic significance. The results will not only affect those who support or oppose civil rights reform but also every participant in the political process.

Journalist, civil rights leaders, and politicians regard "the vote" as the American Black Man's strongest and most accessible weapon in his struggle for full citizenship and social and economic equality. They argue that once Black Americans vote in substantial numbers, politicians be they black or white, will respond to the desires of the Black community.

Such seems to have been the reasoning behind the civil rights acts passed since 1957. All have dealt primarily with the right to vote. President Eisenhower, Kennedy, and Johnson and every attorney general since Herbert Brownwell have said that the vote provides Black Americans with his most effective means of advancing toward equality. Most "politically respected" Black leaders share this belief in the overriding importance of "the vote". Hundreds of registration drives have been held in cities all over the country. (I attended a speech by the honorable Julian Bond this summer urging Black people to get out and vote assuming some overwhelming importance of "the vote".) The late Martin Luther King once remarked that the biggest step Blacks can take is in the "direction of the voting booths."

It is my opinion that this theory is in part correct. However, any thoughtful observer would perhaps be more skeptical about how much "the vote" will serve as an instrument of political changes in relation to Black America. Blacks have been voting in substantial numbers for generations, but they have yet to vote themselves social or economic equality. Most Blacks still live in ghettos, most hold low paying jobs that no one else wants, most receive inferior educations in segregated schools, and so on and on. If the vote has not solved the problems of Black America in the past why should one expect it to in the future.

Thus the future role of Blacks in politics hinges on these questions: can the vote really change Black political activity enough to reshape politics? Or do the social and economic realities make the goal of Black parity at the ballot not impossible to achieve for generations and, once won, of little value.

Thus far in time much attention has been given to the fact that there is a gap in political participation between Whites and Blacks. However, true this may be, to behave as if this is the single most important factor that contributes to the ineffectiveness of the Black vote would be quite misleading. Most Blacks have low social status, relatively small incomes, limited education received in inferior schools and these attributes are associated with low voter turn out among all populations. But the vote is not the only form of political participation. Political participation exist on many levels.

Case in point: Anyone can see that money is the one commodity that has never been segregated. It moves freely across race lines. Although most of the money flows into white hands, a thousand dollars of "Black income" means about the same as a thousand dollars of "White income". But ten years of white schooling does not have the same meaning as ten years of black schooling. In and of itself, what does income represent? The power to buy things. One of the things that money can buy is a ticket for a fund raising event to help a candidate in an election campaign. Or it can be used for a direct campaign contribution. Such a use of money is a form (and indeed an important one) of political participation. My point is plain: the social and economic attributes of individuals are strongly related to the extent of their participation in the political process. Then how will Blacks be able to "vote" themselves social and economic justice with out first having social and economic justice. The logical consequences are as follows: achieving social and economic justice with "the vote" would be impossible; and, if social and economic justice actually existed then using "the vote" to obtain economic and social justice would be meaningless.

One last point needs to be discussed. A most effective means to increase political pay offs is through organizational and "bloc voting". Blacks are very poor in other political resources and the only political asset we have is the vote. In order to maximize the impact of our votes on political decision making; we must organize our votes. Whites may denounce this tactic but all political organizations seek a "block vote" and many white groups — the local chamber of commerce, the KKK, the country club set — often achieve a degree of unity in voting that either rivals or surpasses that of Blacks.

But even here one must not be too careless in passing this off as a solution. A large and disciplined Black vote is not an end in itself. Grant it that a substantial organized vote is powerfully attractive to all politicians — be they Black or White — but the governmental response to a sizable Black block vote is not automatic. Also, because Blacks can rarely win without White allies, especially in races in large geographical districts, Blacks have to settle for a considerably smaller "pay off" than their numbers merit. Thus the returns of effective Black voting, judged in terms of government decisions favorable to the Black community, will be slow in coming and modest when they arrive.

So what does election year, primaries, and "the vote" mean for the Black man. Not much. But I urge all Black people to get out and "VOTE". And the next time election year rolls around "vote" again. The next time "vote" again and the next time do the same, until one day we shall all wake up and realize that we were just dreaming and then let us all vote in unison that — "There just won't be no more. . .NEXT TIME."

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Published weekly at Rollins College, Winter Park, Fla. 32789, by Rollins College. Publication Office- First Floor-Carnegie Hall. Used in Second Class matter November 14, 1925, at the Post Office at Winter Park, Fla. 32789 under the Act of March 3, 1879. Second-Class Subscription Rate—\$5.00 per year.



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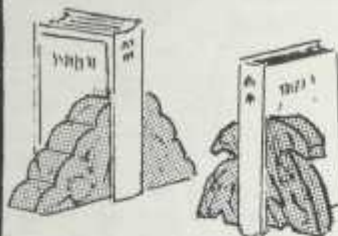
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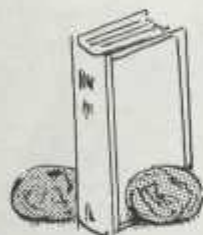
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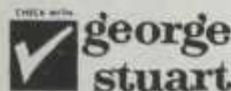
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## Faculty Drops Ball In Double Overtime

by  
**Sam Crosby**

On Monday, March 6, the faculty met in a special session which was called by Dr. Critchfield in order to finally decide the problem of the language requirement. At the opening of the meeting Dr. Bowers announced that he had been petitioned by the candidates for Student Association President and Vice-President to allow them to attend the meeting. This request was granted by the faculty. Dr. Critchfield began the discussion of the foreign language requirement with a short explanation of why he brought the issue before the faculty as a whole after the Senate had resolved the problem. His biggest concern was that the college would take some action this year on the question and then repeal that action next year. In order to avoid that possibility Critchfield felt that the faculty as a whole should act on the question. He advocated acting on affirming or not affirming the Senate action, then proceeding into debate on the issue if that action was not affirmed.

Dr. Lane moved to affirm the Senate action. Dr. Skidmore rose to address the motion stating that the Senate action was contrary to the directives given it by the faculty as cleared up by a questionnaire which she circulated to all faculty members a couple of weeks ago. Mr. DeNicola refuted Dr. Skidmore by pointing out that the author of the motion passed by the faculty, Dean Wettstein, was asked in the faculty meeting if his motion could include the possibility of a culture requirement and he had responded yes. Dr. Sedwick then pointed out that the action taken by the Senate would allow someone to get a B.A. without ever having had a foreign language.

Dr. Gilbert reported that after two days of deliberation the Senate was clear about what leeway it had and he urged people to endorse the Senate action. The vote was taken and the Senate decision was overturned by a vote of 42-38.

Dr. Lancaster was the first to speak after the faculty moved into a committee of the whole. She introduced a plan endorsed by the language faculty which called for maintaining the status quo with options at the 200 level of a culture course taught in the language. Dr. Ray advocated abolishing the language requirement and instituting a strong advising system to help the student make the decision as to whether or not he needs to study a foreign language. Mr. DeNicola re-introduced the culture requirement passed in the Senate and argued that it was the most viable alternative, not just a makeshift compromise.

Mr. Naleway then rose to introduce his proposal which is printed elsewhere in this issue. Several persons defended the various proposals until it was decided that after twenty months everyone should be aware of the details of the problem. At this time the faculty reconvened in formal order and each faculty voted for or against each proposal in a run off. However, only the Naleway proposal received a majority vote and the meeting came to a close. After twenty months the faculty passed a motion that no one had seen until the last day. The vote was 37-43 to defeat the DeNicola Cultural Requirement proposal and 55-21 in favor of the Naleway "Foreign Language/Foreign Culture" requirement. That was the "final round."

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# The Great Compromise Of 1972

Editor's Note: The plan below is the result of over a year and a half of intensive study. It's quite a compromise, one faculty member stated that we must compromise "for the good of the college." I believe that this plan is final, for the time being.

Subject: Motion to the Faculty on the Foreign Language Requirement

WHEREAS: the Faculty is divided on the issue of a Foreign Language or a Foreign Culture requirement; and

WHEREAS: many faculty members are dissatisfied with the action of the Senate on February 22, 1972, which refashioned the Foreign Language requirement as a Foreign Culture requirement, the following compromise is offered.  
BE IT RESOLVED THAT:

- I. The Senate action of February 22, 1972, regarding the Foreign Language requirement be overruled.
- II.

The following Foreign Language/Foreign Culture requirement be adopted and apply to all currently enrolled students as well as to new students.

## FOREIGN LANGUAGE/FOREIGN CULTURE REQUIREMENT

- A. A student will be exempted from the FL/FC requirement if he scores 550 or above on the Language Achievement Test.
- B. A student will be required to take one course in a foreign culture if he meets one of the following criteria:

1. A Language Achievement Score between 500 and 549 and a C average

- or above in his high school language courses.
2. Completion of 4 credits in one foreign language in high school with a C average or above in these courses.
3. Completion of 2 credits in each of 2 foreign languages in high school with a C average or above in these courses.

C. A student not meeting the criteria in parts A or B will be required to elect one of the following options. The option will be determined by the student in consultation with his advisor. The student may elect any foreign language and any culture course.

1. A 101-102 foreign language sequence and 1 foreign culture course; or
2. A 102-level foreign language course and 1 foreign culture course; or
3. Any 200-level foreign language course.

D. The culture courses are to be selected from a list prepared by the Academic Objectives Committee in consultation with the departments concerned. This list must include all 200-level foreign language courses and be submitted to the Senate for approval by April 30, 1972.

The motion passed 55-21 at the faculty meeting March 6th.

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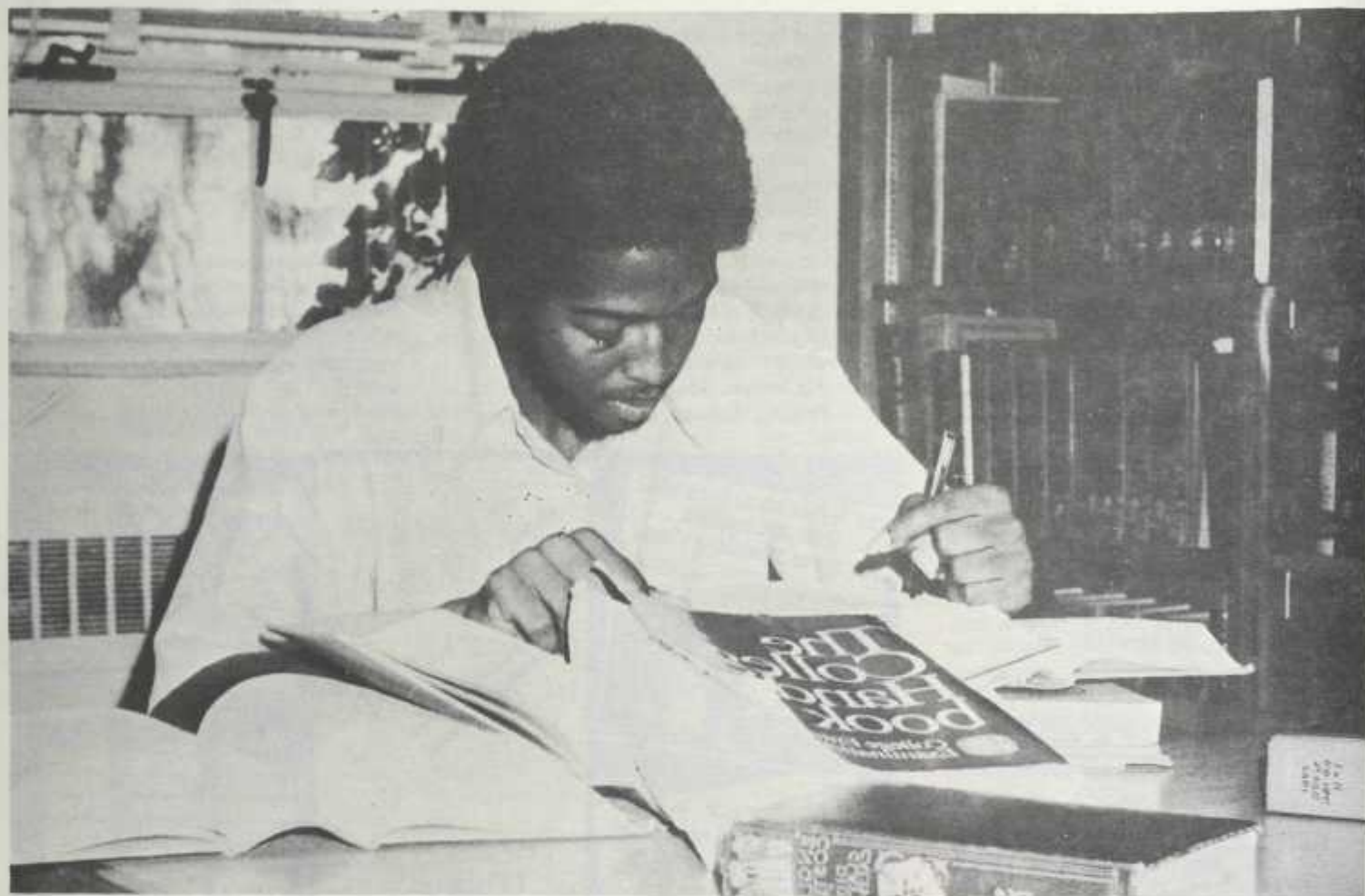
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## *Role of Black Folk in Higher Education*

*by Goliath Davis*

If it is the intention of any Black man to attend Rollins or any other predominately white institution for the sole purpose of achieving an education, then my advice to him is to lay down and die — die because that's all his life is going to be worth in a racist atmosphere anyway.

Institutionalized racism has existed and still exists at Rollins as well as in all American institutions. However, Rollins can take pride in the fact that it now has an enrollment of about thirty five Blacks — an all time high.

Black people have far too long now attended institutions of higher education with only a personal goal in mind. This goal is usually to obtain a "good education" this obtaining a prestigious position. This education usually starts and finishes with their heads in books paying no attention whatsoever to the other surrounding forces.

However, if Black people are going to survive as a race, we the Black youth have managed to penetrate the white man's educational system, must wake up. We must wake up and realize that

one day we are not going to be able to play on the pseudo-liberalism of whites. Before this play runs out we must ease our attempts to obtain personal recognition and work for recognition of all Black Folk.

Giving credit where it is due, I must say that there is an attempt on the part of the administration to recruit Black students.

However, Brothers and Sisters, it is time that we put our books down long enough to get involved. We must begin to make Rollins a place where Black men can cope. It is our responsibility to identify the problem areas and fight to initiate some change.

Now, if we are at Rollins simply to obtain an education then we should die. We should die because we have yet to identify with the problems of Black people.

The time has come for us to stop playing the roles that the white man has prescribed for the "good nigger" and remember that prestige and fame is good only when it is used for the betterment of all. In this case I am referring to all Black

Folk.

This article is a call for Blacks here as well as in other institutions of higher education to unite. We must unite and realize that as long as we play the "prestigious role" that Blacks as a race of people will always be dispised and unorganized.

It is a call for Blacks here and there to obtain all the knowledge possible but at the same time to be aware. Be aware of the ways and tactics of the white man with the thought of one day educating our people to these ways.

I am not asking for Blacks to identify with the problem just because they are Black but because we are all oppressed and economically as well as politically powerless.

At our present stage, we the Black students of Rollins College should familiarize ourselves with the constitution of the Black Student Union and unite to initiate some meaningful change.

Remember. Personal prestige and gratification only leads to a race of polarized, dispersed Black People.



# THE PLACE OF BLACK STUDIES IN EDUCATION

by Theda James

The petition for Black History and Black Literature now being pushed by Black students across the nation signals much more than the rejection of our white-orientated education. It exemplifies a phenomenal reformation of the Black psyche—the recognition of Black worth. The tidal wave generated by the Black Cultural Revolution resulted in the establishment of a whole new way of thinking for the American Black man. This new "pride in self," developed during the late fifties, has served as the true 'Emancipator' of Black folk here in America.

Whites have always had the prerogative to run Black peoples' lives—and they have done just that; maliciously attempting to stamp out all symbol-ances of our culture and history. Their only alternative to mass genocide seems to have been mass assimilation. So, through the years they have worked earnestly producing "White-niggers" (i.e. good-niggers). Yet, until the late fifties their racist efforts seemed to have been met with little or no resistance from the Black colony. He told us 'niggers were evil.' So we became Christians and preached his self-destructive religion with more vigor and sincerity than he did himself. He told us 'niggers were stupid.' So we went to school and "sat passively in classes while he fag-gotized our minds." But then, he told us 'niggers were born dumb—there ain't no hope for niggers.' So we graduated (with honors) and gratefully settled for the two-for-a-penny jobs he handed down on silver platters, to only his best 'token niggers.' Still, he tells us 'niggers are lazy.' So we work our asses off on jobs that lead to no where, just to pay for that brand new home that is still situated on the wrong side of the tracks.

Education has played a cardinal role in the sustained subjugation of Black people by white people. Whites have persisted in their efforts to suppress our history. And at once, denying us knowledge of 'who we are,' 'where we've been,' and 'how we got this way.' Many white American history books still refer to us only in the context of slavery (nobody ever read about any Black heroes in these books). Our literary genius' were relatively unknown, or either simply ignored by



white society. White researchers are busily speculating with scientific assumptions about the nature of Black experience. While racist politicians steadily distort the images and co-opt the true issues evolving around Black protest. Black students are demanding Black Studies programs intent upon uncovering the historical clues to the pathological conditions of white Americans. We push for Black Studies courses directed by Black instructors so Black folks may at last have the opportunity to reveal to the world the 'true nature' of the Black experience (i.e. what it means to be Black in a white racist society).

You may have perhaps noted that I advocate: "Black studies taught by Black teachers." This brings us to the question of Black studies and white teachers. My sentiments on this question are absolutely negative—no—nah!!! For the white teacher, as merely an instructor, and not a victim is equipped with only the very limited knowledge accessible to any 'outsider' (i.e. not of that culture). Where a white instructor may only be able to scratch the surface, the Black instructor may get right down to the essence of those racial questions plaguing so many Black and white youth alike. His personal experiences render him much more instrumental in helping young Blacks

put into words their ideas on the reactions to Black subjugation, the nature of Black protest and finally, the aspirations of Black revolutionaries. For white students he can attempt to repair some of the damage society has already done. This may entail everything from disproving old myths, to clarifying many of the Black political positions (i.e. What it means to be a Black inter-gationist, separationist, militant).

The education we receive is white-orientated. It neither recognizes nor responds to the special needs of the Black people. Therefore, we demand the inclusion of Black history and culture within the present school curriculum. We make such demands on these grounds:

1. In order to reveal to the world the 'true nature of the Black experience' through the mouths of Black folks themselves.
2. Providing a structured means for allowing Black students the opportunity to uncover the historical clues to the pathological conditions of white Americans, the nature of Black protest and aspirations of Black revolutionaries.
3. It will perhaps serve to enlighten confused naive white students and help bridge the gap between myth and reality.



## A Letter To The Black Youth Of America

This innocent country set you down in a ghetto in which, in fact, it intended that you should perish. Let me spell out precisely what I mean by that for the heart of the matter is here, and the root of my dispute with my country. You were born where you were born and faced the future that you faced because you were black and for no other reason. The limits of your ambition were, thus expected to be set forever. You were born into a society which spelled out with brutal clarity, and in as many ways as possible, that you were a worthless human being. You were not expected to aspire to excellence: you were expected to make peace with mediocrity. Wherever you turned in your short time on this earth, you have been told where you could go and what you could do (and how you could do it) and where you could live and whom you could marry. I know your countrymen do not agree with me about this, and I hear them saying, "you exaggerate." Take no one's word for anything, but trust your experience. Know whence you came, there is really no limit to where you can go. The

details and symbols of your life have been deliberately constructed to make you believe what white people say about you. Please try to remember that what they believe, as well as what they do and cause you to endure, does not testify to your inferiority but to their inhumanity and fear. Please try to be clear through the storm which rages about your youthful head today, about the reality which lies behind the words acceptance and integration. There is no reason for you to try to become like white people and there is no basis whatever for their impertinent assumption that they must accept you. The really terrible thing is that you must accept them. And I mean that very seriously. You must accept them and accept them with love. For these innocent people have no other hope. They are, in effect, still trapped in a history which they do not understand; and until they understand it, they cannot be released from it. They have had to believe for many years, and for innumerable reasons that black men are inferior to white men. Many of them, indeed, know better, but, as you will discover, people find it very difficult to act on what they know. To act is to be committed, and to be committed is to be in danger. In this case, the danger in the minds of most white Americans, is the loss of their identity. Try to imagine how you would feel if you woke up one morning to find the sun shining and all the stars aflame. You would be frightened because it is out of the order of nature. Any upheaval in the universe is terrifying because it so profoundly attacks one's sense of one's own

reality. Well, the black man has functioned in the white man's world as a fixed star, as an immovable pillar: and as he moves out of his place, heaven and earth are shaken to their foundations. You, don't be afraid. I said that is was intended that you should perish in the ghetto, perish by never being allowed to go behind the white man's definitions, by never being allowed to spell your proper name. You have, and many of us have, defeated this intention, and, by a terrible law, a terrible paradox, those innocents who believe that your imprisonment made them safe are losing their grasp of reality. But these men are your brothers—your lost, younger brothers. And if the word integration means anything, this is what it means: that we, with love, shall force our brothers to see themselves as they are, to cease fleeing from reality and begin to change it.

You know, and I know, that the country is celebrating one hundred years of freedom one hundred years too soon. We can not be free until they are free.

By James Baldwin on  
the 100th Anniversary  
of the Emancipation

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## Krisita: On Black & White

In the March issue of a well known fashion magazine I read an article which I wish that every white person alive would read. The article was a review of two new books How to Talk With People of Other Races, Ethnic Groups and Cultures by Arthur L. Smith, Deluvina Hernandez and Anne Allen and How to Get Along with Black People by Chris Clark and Sheila Rush. It concerned both Blacks and Whites and how they should talk to each other. All of the points cited were ones which Blacks run into constantly especially in a predominantly white atmosphere such as that which exists at Rollins College.

The authors stated that Blacks, when communicating with whites, tend to be suspicious and tend to look upon each white individual as part of a racist group. This, I feel is necessary, as did the authors, because Blacks have come to anticipate the verbal slur and the social slight. This negative behavior is caused by a lifetime of conditioning and will not be changed overnight or even in the span of time spent here at Rollins. Blacks are tired of having to cope with the situation and now many just don't give a damn. I feel that this is all justifiable.

On the other hand, the authors saw many assumptions that whites make and specific things they do that turn Blacks off. This behavior is quite hard for me to comprehend. I suppose that everyone who reads this list, regardless of their race, will recognize himself in one or more of these situations—if not, he is lying to himself.

The authors called the first the "Poverty Presumption" which comes to light when shopping. White people assume that Blacks can only afford the cheaper items. This situation seems ironic to me as whites who work from lower economic levels and must work. They undoubtedly earn less than the majority of Blacks that I know.

Then there is the "Rape and Robbery" presumption that occurs also when Blacks shop and take taxis. Although we all have been eyed by a floorwalker it seems that nearly every time I walk into a store the eyes of the cops fall upon me—no matter how respectable I think I look. In a group of Blacks one will inevitably notice this peculiarity.

The Stupidity theme comes to light in educational and civic situations. I assume that this implied those times in class when I have been passed over not because I didn't know the answer but because the teacher assumed I didn't know because I am Black.

A trio of presumptions prevades all black-white social situations: "Uncouthness. (Im)morality. Emotionalism, that volatile creature forever lurking just beneath the Black surface.

The specific things that turn Blacks off are (as quoted from the magazine):

Insistence on discussing racial problems on social occasions, not realizing that the subject may be embarrassing as probing someone's mortgage troubles.

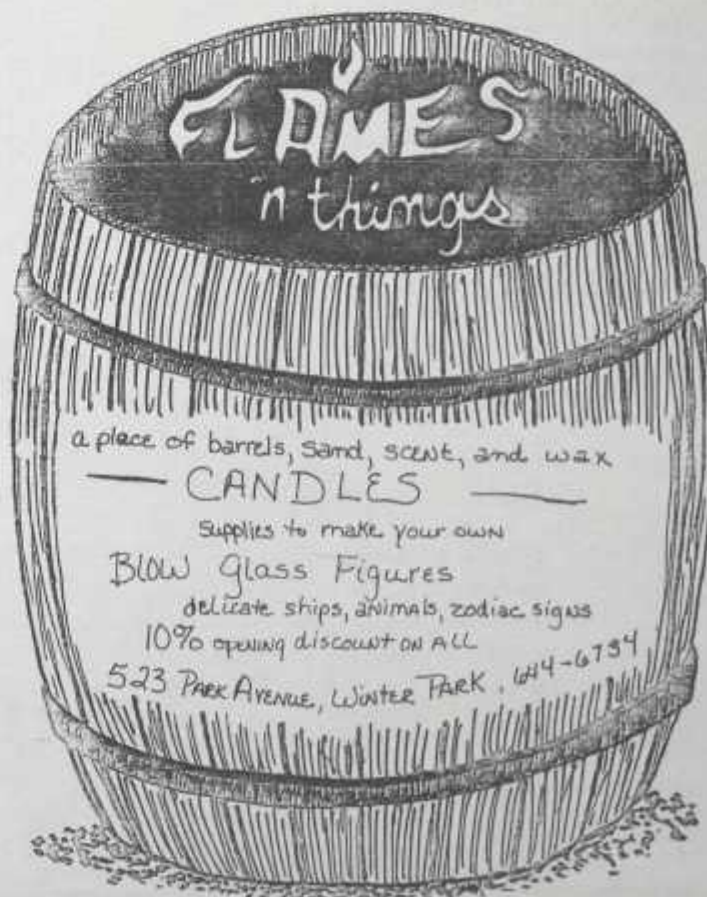
Interrogation about what the Black person does, with the accompanying "oohs" and "ahs" if he's anything other than a singer, dancer, or basketball player.

Inviting a second Black couple to dinner, to avoid tokenism but using the second couple impersonally . . . assuming that the first couple will be uncomfortable without a back up.

Using the Black vernacular and using it wrong.

Many whites might have noticed the indifference to getting along shown by Blacks and cannot understand it. The authors state that unless there is a practical or professional reason this is a high wall for whites to scale. Blacks when approached by whites on almost any basis have no trouble remembering the past which has been for them harsh reality and to them it seems quite logical to be indifferent.

The writer of this article suggested that the white reader try to expand this list as the Black could easily do





# Tennis

## Topics:

The netters kept their hopes for an unbeaten season alive with two more wins, one over Ball State last Monday, and one over South Florida last Wednesday.

### Rollins vs. Ball State March 6

#### Singles:

- 1) Lowman def. Clarkowski (BS) 6-0, 7-5
- 2) Beerman def. Peden (BS) 6-1, 6-3
- 3) Lague def. Thomas (BS) 6-3, 6-4
- 4) Welsh def. Warfel (BS) 6-2, 6-3
- 5) Steiwer def. Brickley (BS) 6-3, 6-2
- 6) Shirkey def. Bennett (R) 6-2, 4-6, 6-4

#### Doubles:

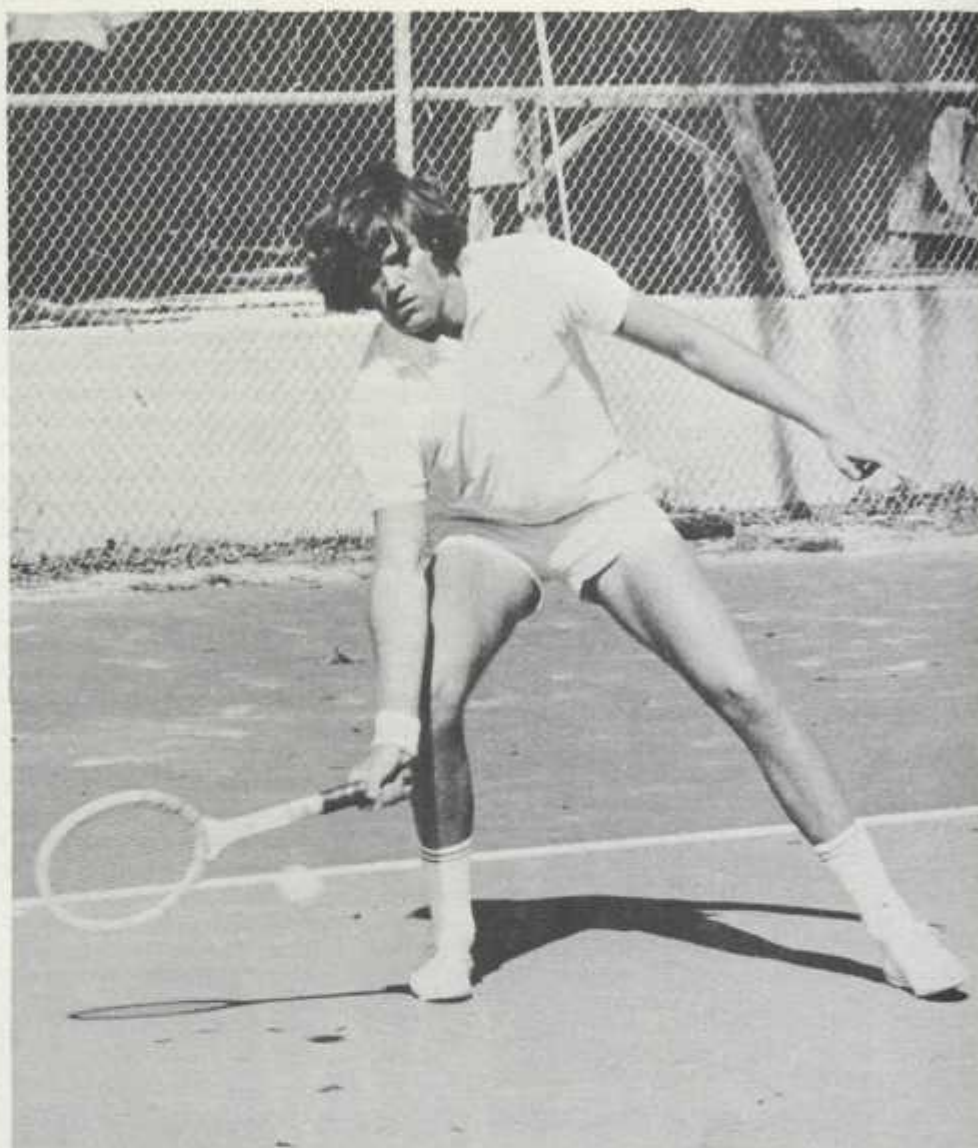
- 1) Clarkowski-Peden def. Moss-Steele (R) 7-6, 6-3
- 2) Thomas-Warfel def. Candee-Peterson (R) 6-1, 6-1
- 3) Brickley-Shirkey def. Feldstein-Steiwer (R) 0-6, 7-6, 6-3

### Rollins vs. U. of South Florida March 8

#### Singles:

- 1) Mike Strickland lost to Bill Joiner (SF) 6-1, 1-6, 6-2
- 2) John Lowman def. Kevin Hedberg (SF) 6-4, 6-0
- 3) Brad Smith def. Mike Huss (SF) 6-4, 6-1
- 4) Ron Lague def. Joel Racker (SF) 6-7, 6-0, 6-0
- 5) Blair Neller def. Gary Roebuck (SF) 6-3, 6-1
- 6) Doug Welsh def. Steve Harrington (SF) 6-4, 6-2

(continued on column 3)



John Lowman in action against Ball State.

## CLASSIFIED SECTION

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#### Doubles:

- 1) Strickland-Lowman def. Racker-Hedburg (SF) 6-0, 6-0
- 2) Smith-Lague lost to Huss-Joiner (SF) 6-1, 4-6, 6-4
- 3) Welsh-Neller def. Harrington-Roebuck (SF) 7-6, 6-3

The women's varsity tennis team returned from the Florida State University Invitational Tournament two weeks ago in Tallahassee with their sixth team championship trophy in as many years of competition. In two other matches, the girls defeated the FSU ladies way back on November 6, and on February 18 the girls squeaked by the University of South Florida team at the Brahman's home court in Tampa. Also, we have previously reported the match against the University of Florida team which our girls won by a 5-4 score. The girls face rematches with all three of these teams in the near future in their quest for an undefeated season in dual matches. The results are as follows:

(continued on p. 15 col. 1)



# Indies Take IM B'ball

The men's intramural basketball tournament capped the 1972 Rollins winter sports programs. The top four teams in the standings byed for the tournament title and the accompanying trophy. The Indies, who were in defense of the title, came through again this year with a victory over the Snakes in the semis and one over the Lambdas in the championship game.

In the first game, Indie standout Al Toon led his team to a 64-51 win over the outmanned Snakes. Toon hit for 27 points, while John Marzalek and Jex Wilson scored ten each for the losers. In the second game of the evening, the Lambdas defeated a tough Sig Ep squad by a three point margin, 60-57. John Hall was the big man for the Lambdas with 24 points and teammate Tony Dale put in 15. Matt Brown was high scorer for the SPE's, but he didn't get enough support from the rest of the squad to pull off a win.

In the championship game, the Indies again took the crown with a hard-earned 56-46 win. Toon proved to be too much to handle as he poured in 26 big points. He was backed by Reggie Brock and Rob Husband, who also got into double figures. For the Lambdas, Hall led the way with 23 markers and Dave McComb got nine.



The battle for the championship (above), the Indies accept the trophy from Coach Howell (below).





# Tars Drop Pair to FSU, Split Doubleheader... with Temple

By Randy Xenakis

The Rollins College baseball Tars had the perfect setting Saturday as they hosted the Seminoles of Florida State University before a crowd of over 300 at Harper-Shepherd Field. However, the setting did not make the outcome favorable as head coach Boyd Coffie's Tars bowed to the Seminoles 2-0.

The opening-day mound chores went to junior right-hander Kim Tuell. Tuell, who last year had the lowest ERA on the squad, gave up 2 runs while allowing a mere 6 hits to the powerful Seminole batters. On offense the Tars managed three hits—one each to Bob McCabe, Mike Rix, and transfer, Vic Zollo.

The Seminoles scored their first run in the third inning as Tar hurler Tuell gave up a lead-off single to Jeff Bankston before he retired number two man Dave Nichols. Bankston, after stealing his second base of the game, was sent home on Rick Snyder's single. Tuell bore down for the next two innings before he again gave up a lead-off single in the seventh. A combination of two more singles and a sacrifice fly by FSU catcher Skip Cone gave the Seminoles their second run.

The Tars had their chance to get revenge on the FSU squad Sunday, but they faltered after a fine comeback to lose 11-6.

The Seminoles started right off in the first inning as their first four batters drew walks from Tar starter Dick Blackwell. Two consecutive singles gave them an early lead of 6-0. The Tars were not to be humiliated, though, as they bounced in their half of the first to score two runs on a walk to McCabe, an error on a Rix grounder, and a single by Zollo. Vic was subsequently sacrificed in by Rich Wagner to account for the second run of the inning. Rollins went on to score another run in the third as freshman "Soup" Campbell tripled in the gap and scored on a Mike Rix grounder. Rollins got their final three runs in the fourth as Wagner led off with a walk, Merullo singled, and Goetz was hit by a pitch to load the bases. Frank Smith then walked to drive one in, and pinch-hitter Marc Flaherty reached on an error to account for two more scores. However, the Seminoles came back to score three in the fifth and one each in the sixth and seventh.

Rollins baseball coach Boyd Coffie witnessed his first victory as head coach Tuesday as the Tars stumped the Eagles of Embry-Riddle 6-0.

Dan Kirkwood, on the mound in his first starting assignment of his collegiate career, held the Eagles to 3 hits and struck out ten on the way. Kirkwood was given the only run he would need in the fourth inning when Tom Austin bashed a triple to knock Dave Merullo in, who had reached first base on a fielder's choice. The Tars went on to score another run in that inning as freshman Frank Smith hit Austin in with a solid single. Rollins scored single runs in the fifth and sixth and added a pair in the eighth. Bob McCabe and Rix had two hits a piece, and Rix also knocked in two runs. The Tars left 12 men on the bases and committed 3 errors.

After a humiliating 16-5 loss in the opener the Tar baseballers bounced back to hand the Owls of Temple University a 3-0 shut-out behind the 1 hit performance of right hander Kim Tuell.

In the opener Dan Kinney was showered upon with 5 runs on 6 hits. Kinney, in the four innings he worked, struck out one and walked two. The Owls continued to upset the Tar pitching staff as Kinney's replacement Jim Calais was uprooted for 5 runs in the one and one-third innings he pitched. In the sixth inning the Temple bats again came to life as they pushed across 6 more runs, this time off reliever Pete Mehring who worked two-thirds of an inning and allowed 4 hits. Head coach Boyd Coffie inserted veteran Steve Winchester in the final frame. Winchester, who has been sidelined due to a shoulder operation, struck-out two and walked one.

In the second game the Tars performed to their capabilities as they took the Owls 3-0. The Tars, behind the strong one-hit performance of Kim Tuell, scored their first run in the second inning. Cliff Wilson reached on an error and advanced to second when Tom Austin was safe on another Owl miscue; Jack Goetz then sent a streaming line drive to right to score Wilson—Austin was cut down at the plate. The Tars got on the board again in the third inning as Bob McCabe singled, went to second on a wild pitch, advanced to third on a fielders choice, and stole home. Rollins' final run came in the fourth on two walks and an error.

Kim Tuell worked seven innings for the Tars. He gave up one hit, three bases on balls, and he struck out eight.

(continued on page 15)

Magner brings one home (lower photo), Goetz swings away.





# Tennis(cont.)

Rollins vs. FSU at Rollins November 6

Singles:

- 1) Linda Wert def. Judy Moore (FSU) 7-5, 6-2
- 2) Cis Kibler def. Rochelle Smith (FSU) 6-2, 3-6, 6-1
- 3) Ann Flint def. Rene Gregario (FSU) 6-0, 6-1
- 4) Liz Bradley def. Glenna Ruckman (FSU) 6-0, 6-1
- 5) Bev Buckley def. DeDe Art (FSU) 6-0, 6-1
- 6) Mary Lowell def. Gail Braitwaite (FSU) 6-4, 6-2

Doubles:

- 1) Wert-Buckley def. Moore-Gregario (FSU) 6-4, 7-6
- 2) Bradley-Flint def. Smith-Ruckman (FSU) 6-1, 7-6
- 3) Kibler-Kathy Schwartz def. Braitwaite-Schmelz (FSU) 6-4, 6-3

Rollins vs. U. of South Florida at Tampa  
February 18

Singles:

- 1) Sherry Redingford def. Linda Wert (R) 6-3, 6-3
  - 2) Carol Ford def. Ann Flint (R) 6-1, 6-2
  - 3) Cis Kibler def. Barb Beattie (SF) 3-6, 6-2, 6-1
  - 4) Liz Bradley def. Terry Sherluck (SF) 7-5, 7-5
  - 5) Bev Buckley def. Glenda Smith (SF) 6-3, 6-0
  - 6) Rony Kudler def. Mary Lowell (R) 6-1, 6-3
- Doubles:
- 1) Bedingford-Ford def. Wert-Buckley (R) 6-1, 7-6
  - 2) Flint-Bradley def. Beattie-Kudler (SF) 3-6, 6-0 6-1
  - 3) Kibler-Lowell def. Sherluck-Smith (SF) 6-4, 6-3

At the FSU Invitational, Linda Wert reached the semifinals of the singles competition before falling to Janet Hass of the U. of Miami, 6-2, 7-6. The Tar duo of Wert and Bev Buckley reached the doubles finals before losing to a team from Vanderbilt, 6-3, 6-3. In addition, several Rollins team members did well enough in the elimination matches to give the girls the team championship with 23 total points. The top finishers of the 21 colleges and universities entered were:

Rollins	23 points
Mary Baldwin	20 points
U. of Florida	19 points
FSU	18 points
Vanderbilt	18 points
U. of Miami	16 points
Miss. St. College	12 points

## Upcoming matches:

March 25	vs. FSU in Tallahassee
April 7-9	State Collegiate Tournament in Tampa
April 22	vs. U. of South Florida at home
April 29	vs. U. of Florida at home
May 2-8	MALTA Tournament at Mary Baldwin College, Staunton, Va.
June 11-17	National Collegiate Tournament at Auburn University, Auburn, Ala.

ROLLINS	AB	R	H	RBI
Campbell cf	4	0	0	0
McCabe lf	4	0	1	0
Rix 2b	4	0	1	0
Zollo lb	3	0	1	0
Magner c	3	0	0	0
Merullo 3b	3	0	0	0
Austin rf	3	0	0	0
Smith ss	3	0	0	0
Tuell p	3	0	0	0
	30	0	3	0

ROLLINS	AB	R	H	RBI
Campbell cf	5	1	1	0
McCabe lf	4	1	0	0
Rix 2b	3	1	0	1
Zollo lb	4	0	1	0
Magner c	2	1	0	1
Merullo 3b	3	1	2	0
Goetz rf	3	1	0	0
Smith ss	3	0	0	1
Blackwell p	0	0	0	0
Kinney p	1	0	0	0
Kirkwood p	0	0	0	0
Mehring p	1	0	0	0
Calais p	0	0	0	0
	29	6	4	3

ROLLINS	AB	R	H	RBI
Campbell cf	4	0	1	0
McCabe lf	4	2	2	0
Rix 2b	3	1	2	2
Zollo lb	4	0	0	0
Magner c	3	0	1	0
Merullo 3b	3	1	0	1
Austin rf	4	1	1	1
Smith ss	3	0	1	1
Kirkwood p	4	1	2	0
	32	6	10	5

Winning Pitcher: Kirkwood (1-0)

Losing Pitcher: Owens

ROLLINS	AB	R	H	RBI
Smith ss	4	0	0	0
McCabe rf	3	1	0	0
Rix 2b	2	0	1	0
Zollo lb	3	2	0	0
Magner c	2	2	1	1
Merullo 3b	4	0	1	2
Austin rf	3	0	1	0
Goetz cf	3	0	1	2
Kinney p	1	0	0	0
Calais p	0	0	0	0
Mehring p	0	0	0	0
Winchester p	0	0	0	0

ROLLINS	AB	R	H	RBI
Smith ss	2	0	0	0
McCabe lf	3	1	1	0
Rix 2b	3	0	1	0
Zollo lb	3	0	0	0
Fuini c	3	0	0	0
Wilson 3b	3	1	0	0
Austin rf	1	1	0	0
Goetz cf	3	0	1	1
Tuell p	3	0	0	0

Winning Pitcher: Kim Tuell (1-1)

Losing Pitcher: Jack Neylan

FSU	AB	R	H	RBI
Bankston lf	5	1	2	0
Nichols 2b	5	0	0	0
Snyder cf	4	0	1	1
Sykes 3b	4	0	0	0
Librandi rf	3	0	0	0
Doria lb	4	1	2	0
Huff ss	4	0	1	0
Cone c	2	0	0	1
Fuller p	2	0	0	0
	33	2	6	2

Winning Pitcher: Fuller

Losing Pitcher: Tuell (0-1)

FSU	AB	R	H	RBI
Williams cf	4	1	0	0
Nichols 2b	3	1	1	0
Snyder cf	4	2	1	0
Librandi rf	4	2	2	2
Sykes 3b	5	1	2	2
Doria lb	3	2	1	1
Rosa ss	3	1	0	0
Roatche c	4	1	1	1
Colzie p	3	0	1	0
Price p	2	0	0	0
	35	11	9	6

Winning Pitcher: Colzie

Losing Pitcher: Mehring

EMBRY-RIDDLE	AB	R	H	RBI
Sullentrup 2b	4	0	0	0
Owens p	4	0	0	0
Haupt ss	4	0	0	0
Worster lb	4	0	1	0
Bateson lf	4	0	0	0
Pivovar cf	4	0	1	0
Speck c	3	0	1	0
Sheridan 3b	2	0	0	0
Simonson rf	3	0	0	0
	32	0	3	0

TEMPLE	AB	R	H	RBI
Grieco ss	4	3	2	0
Thornton cf	5	1	0	0
Chew rf	6	2	2	1
Denyan lb	3	3	1	0
Don 3b	4	1	1	1
Wright cf	2	3	1	0
Sulottolo c	4	1	3	4
Hill 2b	4	1	1	0
Wald p	4	1	2	1

Winning Pitcher: Wald

Losing pitcher: Kinney

Home Run: Chew

TEMPLE	AB	R	H	RBI
Grieco ss	3	0	0	0
Thornton cf	2	0	0	0
Chew rf	3	0	0	0
Denyan lb	3	0	0	0
Don 3b	3	0	1	0
Wright lf	1	0	0	0
Sulottolo c	3	0	0	0
Gidjunis 2b	2	0	0	0
Neylan p	2	0	0	0
Gore p	0	0	0	0



# a marginal nigga, on rollins by Dwight C. Higgs

rollins has had quite an effect on me, this fact, of course, does not in any way set me apart from any poor misguided soul, or (since it ends up this way anyway) sole, who stumbles thru here.

I understand that one can and in fact does learn from people, well, I've listened to, talked to, talked at, and just watched the people (the few that there are) and the overly abundant facsimilies, I've learned, and I've laughed, and dig it, I've even loved, but I've also lost ... much too much.

there is a good side to rollins however, you see, here I get to live (well, not literally) in a bottle of frustration which it seems is but an insulated (with money, what else) microcosm of the big bucket of confusion which will seek to assimilate and thus paralyze and eventually snuff out my post-rollins existence. I therefore get to see, as though I hadn't already, exactly what it is.

though it may appear so to some, I am not bitter, no, not any more, merely disgusted (as in 'advanced frustration'), ... at least I don't think so, perhaps if you had some sort of insight into how I live thru this place you would see what I mean, but since this is next to impossible, I'll give you a part of me, 'bullshit you say? perhaps, and so I give you the letter to the bothersome bottle ...

3:30-4:00 am  
somewhere ...  
28 february, 1972

laying back in my pseudo-private, fourth-layer cubicle-that-looks-like-all-the-other-cubicles, wondering what the hell is right with all the beer-soaked-peanut-butter-brained tools in this damned bottle ...

looking for the meaning of this, and the purpose of that ... striving for a meaningful existence (yeah?) ... but too busy to live, these pathetic tools of the fools are tearing this desert apart in their meaninglessly redundant quest for the ultimate nothing, with which they, the tools, will wrong the rites of them, the fools, and make the world a better barrel in which to die. so what ... don't you want to live?

look at them, on the run ... backwards, running to their respective-collective-constraining groups ... in such a hurry to get nowhere ... faster ... shit ... I think I'll waste the day listening to the lilac-flavoured glass cutter (J. Marshall, naturally ...). if only they knew they were running away from, instead of to the part of their roads where the understanding lives ...

bodies, running out of breath, going out of their sacred sane heads, trying not to go insane ...

... and I lay back, and I thought to myself ... fuck it ... but then I reconsidered and decided ... why not, ...



## A Peculiar Institution .

by Byron Moore

Previously the phrase "peculiar institution" was used to refer to the condition or situation of slavery. One of the conditions the slave was to have lived under was illiteracy. It was a widespread practice not to teach slaves to read. But, luckily, some learned to read the Bible, these became either revolutionist or preachers.

Roughly 106 years have elapsed since the abolishment of slavery. The passing of time has seen the peculiar institution only shift names. Each shift brought it's own outlook on education of the Black man. At present the peculiar institution that exists is even more peculiar than the original.

The present stance on education on the pre-college level is anti-bussing. The more vocal proponents of this argument are white. Their argu-

ments are familiar, aren't they. Their children are bussed all over town before 7:00 a.m. But few remember who was originally and still bussed all over town. The 20% of the 80%-20% of school population. The 80% controls, yet the 80% Bitch.

On the college level there is massive recruitment of the 20% to make up less than 1%. At this level courses study the culturally and intellectually deprived. Yet other than recruitment, usually little is done to aid the disadvantaged. This is to say what has been said before, much is to be done in the nation's colleges, or those who learned to see at the nation's colleges will become revolutionaries.

To straighten out some of the aforementioned confusion, the simplest thing to say is ... smiling faces sometimes. ... hide rednecks.





### Flash Cadillac & the Continental Kids(Oh, my God)

## THE STUDENT CENTER PRESENTS!

by Lynne Henshaw

**NEXT YEAR:** Applications are being accepted from underclassmen interested in positions on the Board of Directors of the Student Center until March 16. If you are interested in any form of student entertainment please submit your name, box number, and previous experience or qualifications to Box 300.

**FILMS:** Saturday night, March 18 (change in schedule) in Bush Auditorium the Films Committee will present the Cheyenne Social Club. Friday, March 24 the smash hit *There's a Girl in my Soup* will be presented, watch for the location.

**MOVIE DISCOUNT:** Florida State Theatre tickets are available in the bookstore for \$1.00. These tickets are good for admission to shows at the Beacham, Rocking Chair, and Colony Theatres.

**THREE DOG NIGHT TICKETS:** The Student Center will offer a limited number of **REDUCED PRICE** tickets to the Three Dog Night concert at the Orlando Sports Stadium, March 17. The tickets will be on sale Wed. and Thurs. in the Union 2-4 p.m. and in the Beanery 5:30-6:30 p.m. **HARD ROCK:** Present negotiations for a reduced price ticket block could result in a limited number of seats for the Collesium concert. This will feature a group composed of two former members of Mountain and a third musician to be presented Thursday, March 23. Watch the Union for information.

**FLASH:** Cadillac and the Continental Kids will appear in the Field House on Saturday, March 25. They are a group who revives the old-style music and showmanship on the 1950's rock and roll. Also appearing with them is Josh White, a folk artist.

Flash Cadillac and the Continental Kids make Sha-Na-Na look like the Modernaires. If there is going to be any kind of rock and roll revival, and we've been hearing the rumors for three years now, Flash will lead the pack.

"They know 800 songs," a fan said last week. "You can see them every night for weeks and they never do the same thing twice."

What they do when they do it, is sing the "oldies but goodies," the songs of the 1950's, and they do them complete with gestures, movements, leaps and antics which one would be hard to call choreography. They have the obligatory pompadour hairdos, shiny gray suits and white bucks or thickly colored shirts with rolled up sleeves.

They do things like play guitars behind their backs, climb on each other's shoulders and play stacked up like totem poles, carry each other around, pound on the floor, and jump across the stage on their knees. Truly outrageous. And righteously funny.

"After the show I went outside," said one of their followers, "and there they were sitting in a '55 Chevy drinking beer." That's called living up to your image.

**FLASH CADILLAC AND THE CONTINENTAL KIDS WILL BE APPEARING IN THE FIELD HOUSE ON SATURDAY, MARCH 25.** This is a presentation of the Student Center, no charge.





## *The Last Picture Show:*

### *A Review By The Author Of The Novel And Screenplay*

(CPS) — In the summer of 1965, just as I was beginning to enjoy the bloom of youth, I suddenly found myself having trouble with a novel. Quel malheureusement! I mumbled to God. Can't I even write? I was by then accustomed to having trouble with women, and I had even had a certain amount with parents, children and animals, but at least art had always been friendly. If I wasn't even going to be able to do novels it might mean that I would have to re-examine the philosophic bases of my life, and I didn't want to.

While I was moping around, waiting for my novel to assume the brilliant textures I had wanted for it, I was abruptly interrupted by a family crisis. This crisis forced me to return to my home town for three days. Even in those days my home town was a place I seldom went; I observed it over the uproar of the crisis (which passed without loss of life) and came away feeling that in a sense the town itself had been the crisis. I am not sure that I know what the civilized life is, but I am sure that I regard the violation of personal

privacy as being one of the grossest offenses against it; and in the American small town privacy can be had only at the cost of considerable eccentricity—I was initially drawn to reading because I sensed in it, for the first time, the possibility of a private thing. In such places as my home town (Archer City, Texas) it is a collective boredom that overwhelms privacy; the communities hunger for drama is too intense. Lip service is given to minding one's own business, but in fact people in small towns often can't afford to mind their own business, because for years at a stretch it is apt to be other people's business that convinces them that life is still being lived—not by them, but at least by people they know. Peyton Place's one distinction is that it captures perfectly the way in which private crises are made into the drama that small communities need.

In the space of a three-day visit I was vividly reminded of all the things I didn't like about the town in which I grew up. I returned to my typewriter, put aside the long novel that had been

frustrating me, and wrote, in the space of about six weeks, a book called *The Last Picture Show* using as a starting point a couple of Winesburgian short stories which I had done (imperfectly) years before. By the time the book was published (1966) I was aware that it was too bitter—Archer City had not been cruel to me, only honestly indifferent, and my handling of many of the characters in the book represented a failure of generosity for which I could blame no one but myself. Neither the world nor myself lost any sleep over this—the book passed quietly into a remainder house, its passage mourned only by my agents, who had hoped it would be destined for bigger things.

Now these bigger things have been achieved, and it is the process of their achievement that I want to write about. I hold peculiar views on criticism. It is, I believe, an entertainment, valuable only to those who are inclined to be entertained by it. Being always post facto it is of no use at all to artists. Nothing I or anyone else can



say about this film can help Mr. Bogdanovich make his next film greater art. Artists go from project to project, perfecting their skills and hoping that they deepen as people as they do so, so that someday the interstices of their craft and the interstices of their character may mesh for a time, producing an art-work that is full, rich, compelling—but not perfect. Perfection in art is not unachievable, but it is always formal, usually lifeless, and finally boring—as one supposes it would be in life.

Fortunately artists must learn by doing, not by being told what they have done. Critics can hurt them, by they usually hurt them with praise, rather than with blame. Blame may be a goal; praise, on the other hand, is a voluptuary, a seductress whose function may be to relieve the tension in which most artists exist—a tension between self-confidence and self-doubt. Take away the self-doubt, which the greatest artists have had—often at their greatest moments—and you are left, usually with a pompous art, one which finally bores you by repeating its own early virtues time and again.

If all this seems an odd approach to make to reviewing a movie, let me say that it is distinctly an odd thing, to be reviewing a movie made from one's book, and one's script, shot in one's home town, about one's own experience—and, moreover, directed by one's friend. When Mr. Bogdanovich asked me to work with him on the film (this is in the spring of 1970) *The Last Picture Show* had been, where I was concerned, dead and buried for three years and more. I was glad to try and help him breathe life into its corpse, but I doubted the material so much that I didn't have very high hopes. I sense, at once, his feel for the period, but I was a long time understanding the quality in him which ultimately made the film the triumph that it is: that is, his elegaic sense. He is moved, as I am, by the ending of things, by the waning of periods, generations, human couples, a town. I might have deduced this from his feeling for Ford and Hawks, the most elegaic of our directors, but such is the piece-meal nature of film work that I didn't sense it fully until I saw the finished picture.

The novel was a mixture of modes and motives. A certain amount of affection struggled in it, and a certain amount of genuine hatred. Affection lost, and the predominant tone of the novel is rather harshly satiric. Mr. Bogdanovich, coming to the material without the corruption of having lived it, was gentler to everyone than I had been; the film is extraordinary in this day and time for the sheer feeling which it releases. Its success in the highly urban areas where it is being shown convinces one more than ever that we live in a zombie-state these days; people respond to *The Last Picture Show* partly because it reminds them of how it was in the days when they felt.

I think now that generally Mr. Bogdanovich needed more time. His penchant for the narrative film is so pronounced that I think it is remarkable that he did so well with a book that is narrative only secondarily. There are those who would argue that he was lucky to keep people interested in Archer City for even two hours; still, I would have liked to see him try to do it for three. I think rapidity of pace is usually a vice in art and

would have liked a kind of American Apu, a cinema fleuve that would have allowed for the slow filling-in of progression. Finances apart, the short movie is another result of zombie-state conditioning; no one enters a theatre with the comfortable assumption that no matter who the people in the movie are, or how lovable or hatable they may be, one will only have to be involved with them for 119 minutes or less. I would have liked, perversely, to see Mr. Bogdanovich cross that assumption and make his audience and his producer accept and even enjoy having these small-townners from the 50's in their lives for 180 minutes. In that length of time one might have come to love them or hate them, rather than merely marvel at the way they love and hate one another. Narrative is not, finally, memorable; one forgets stories and even outcomes and remembers moments, just as in life one forgets years, even decades, and remembers—moments. There were scenes cut from the script (by common accord, because there was no money to shoot them with) which would have lived with audiences as long as all but one or two of the scenes that were shot.

Any director has to live with the economics of film-making; I am hoping, merely, that Mr. Bogdanovich will not let the economics of film-making make him into an even stricter structuralist than he is. I believe art lives through detail, through a putting together of particulars, and that a great work of art is a very complex system of details, of various textures and weights. One can remove a few here and a few there, perhaps without changing the real weight of the work, but it takes a lot of judgment to know when to stop removing—when removing one more moment means you have a neater but a lesser picture.

I have done more theorizing than analysis here because I think analysis of *The Last Picture Show* can mean little. There is one scene only which I think is a serious miss: the one in which mother and daughter encounter one another in the kitchen a few minutes after the daughter has been screwed by the mother's lover. The mother is getting-on, the daughter is just coming into bloom; both are proud and vain in their separate ways; that the daughter considers her mother a rival is established clearly enough in the dance scene; the mother could hardly fail to feel the daughter as a rival. It is a moment and a situation in which the most intense human emotions reside, as either Mr. Bogdanovich or I should have recognized. It should have blown the roof off the house. Instead, motherhood is allowed an easy and very suspect win. Lois dismisses her daughter with a friendly pat on the head.

This and a couple of more minor misses are redeemed by a number of high and brilliant scenes: the boy's argument before their fight, for one, and Ellen Burstyn's beautifully managed soliloquy in the car, for another—a scene which quivers with the introcacy of her feeling for the dead man, the boy, herself, and the drift of her life.

Only the last scene is finer. It is a scene Mr. Bogdanovich kept against some pressure; it is beautifully scored and magnificently acted. Without it the film, for all its style, would have had no bottom, no fullness, no real dimension. A boy comes back to an aging woman, herself hopelessly

married. He has left her for a pretty face. The pretty face dropped him; his friend is sent to Korea; another friend is killed; alone, he comes back to the woman he hurt. She hates him, she explodes, but then, nonetheless, knowing she is foolish, knowing in a matter of months or years he will leave her again for another pretty face, or she will grow too old, or something will happen to destroy them, she finds the fact that she can feel more important than anything that has happened or can happen—in brief, that feeling outweighs the inevitability and pain of its own extinction—and she takes him back. It leaves us, not just with a movie about defeat, but with a movie about living-in-spite-of-or-in-the-teeth-of-defeat, a superb thing for any work of art to try to be about. The woman is not smart or optimistic, she is just brave in relation to her life, as are several of the people in the film; and that raises the film, for courage, humor, even gayety in the face of bleakness and nothingness is not just engaging, it is compelling, and it is perhaps the cruciality of this unending conflict between love of life and despair in living, dramatized against the powerfully empty Texas landscape, that makes people leave *The Last Picture Show* feeling they have been hit where they least expected to be hit by a current movie—namely, in their gut.

REMEMBER.....  
It's not what you say,  
but how you say it.  
It's not what you play,  
but how you play it.





I hope none of you were looking for any "news" stories in this week's issue, that was not the intention of most of the articles. The intention was to give the members of the Black Student Union an opportunity to speak out on problems they see.

The SANDSPUR has not done this for a number of years. Manytimes, the problems and dilemmas black students realize are overlooked by the white members of this community. Some call it racism, some call it unawareness, and some call it ignorance.

Perhaps, what the black students say here, can help us to overcome these inadequacies. Perhaps, what the black students say here, can help us to determine what a legitimate problem is also.

Yet, no matter what the response to this issue is—good or bad, at least an affirmative step has been taken by a very real part of this community to articulate their situation and their beliefs.—Ed.