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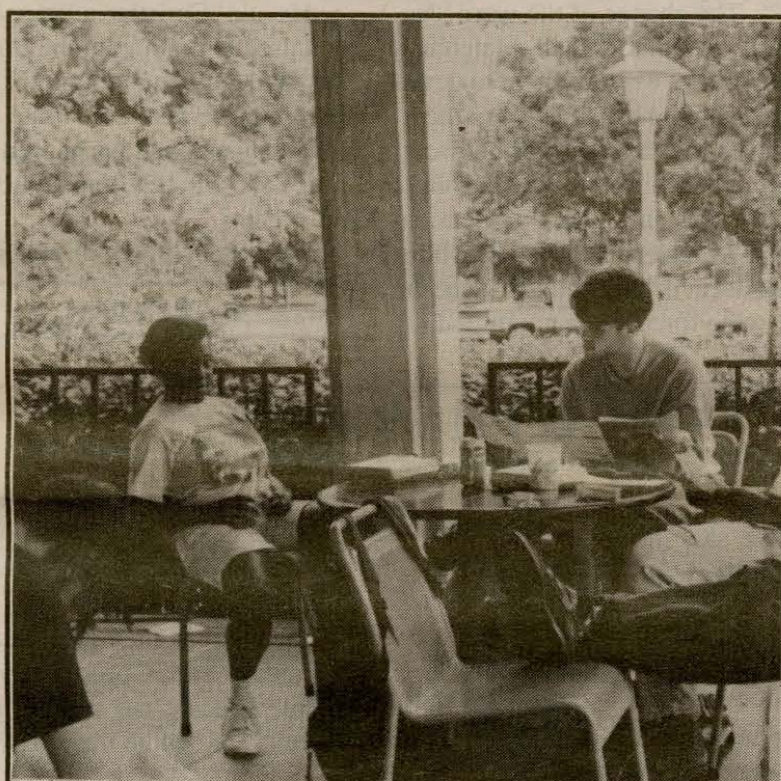
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The Roddey-McMillan Record

Winthrop's multicultural newsmagazine

September 1993

Volume 2, Issue 1



Leisure time

Photo by Amy Powell

Cameilla Shuler and Lee Holtsiclaw enjoy the sun on Dinkins patio.

The Bridge brings diverse theatre to W.U.

by Alicia A. Moore

Last summer at ATS, a company of 20-30 players, consisting of predominantly black students performed readings of plays by black authors such as "In Splendid Error," "The Box," and "Joe Turner's Come and Gone."

The group, then known as a black theater interest group is now called The Bridge and audience members pleased from their performances in the spring will be happy to know that preparations are being made for the group to resume productions this spring.

The group was started through the efforts of Jeannie Woods, assistant professor of Theatre and Dance. Three years ago, Woods taught an Acting I class.

In this class, her black students did a condensed version of "For Colored Girls Who Have Considered Suicide When The Rainbow is Enuf." Woods said this showed her that black students did have an interest in the theater, despite the fact they rarely auditioned.

see **BRIDGE**, pg. 8

Unity vs. Uniformity:

by Amy Powell
It's the hot topic in CIS classes and at some lunch tables and faculty circles,

how diverse is Winthrop?

but what is this diversity thing really about?

In CIS, students are encouraged to embrace diversity as if it would unite them.

However, most students continue to embrace what they are most comfortable with instead of crossing boundaries. Therefore, it can be argued that the diversity Winthrop boasts of is often what keeps students apart.

Sophomore Heather Giesow said "I don't think there's much unity on campus. Individually, people may be diverse, but they conform so much to set cliques and expectations..."

The term unity expresses a whole made up of separate elements that work together in harmony. This is the idea that is looked for in a diverse campus, yet seldom found.

Instead, there seem to be more characteristics of uniformity because many people conform to the expectations of their peers and don't venture outside of their social circle.

The boundaries of uniformity on Winthrop's campus are lines of race, religion, social status and sexual identity.

Bill Townsend, a member of Pi Kappa Phi fraternity said "with any group, there will be dissension, but that goes along with breaking uniformity and creating unity."

Buddy Freeman, a resident assistant in Richardson, said "It's amazing to see people preach cultural diversity, then shun 'those people' - you know, the people who are a little overweight, the people who wear clothes that don't match or their shorts too short."

"We see them everyday and we ignore them or poke fun at them just as often," he said.

Freeman went on to say that if people look in judgement, fear or hate, then that's all people will see.

"... but if you look for truth, tolerance and workable cultural harmony, then that's exactly what you will find," he said.

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"Malcolmmmania": is it a marketing fad or genuine movement across the nation?

by Sherry Ford

Why is Malcolm X so popular? Before that question can be answered, it must be established who Malcolm X was and what did he stand for.

African-Americans view Malcolm X as one of their greatest revolutionary heroes. The same anger for white society that dwells in the hearts of every African-American drove his very soul. This anger, based upon the injustices felt by African-Americans from slavery to this present day was expressed by him.

And now, 22 years after his

death, there is a sudden surge of rekindled black pride and "Malcolm-mania."

Millions of people saw "Malcolm X" and bought the caps and shirts. But why? Did all of these people have a genuine interest in Malcolm X's teachings and philosophies? Or was it just "cool" to see the movie and wear the caps and shirts.

Before any assessment on the reasons behind his popularity takes place, more background detail on Malcolm X's beliefs should be given.

Malcolm X is considered to be

a genius in his own right and an icon of African-American pain and ideology.

To this end, he wrote, "Negro men and Negro women (have been) brainwashed into believing that the black people are inferior."

The change of the word "Negro" to "black" and Malcolm's claim that white men were devils transformed black hatred of themselves into hatred for white society. This point, despite Malcolm's revelation in Mecca which led him to understand that all whites are not evil, has continued to be the driving force in the minds and ac-

tions of African-Americans today.

His religion was the very base of who he was and what he thought. His conversion from Christianity to Islam was explained in an interview with "Flamingo," a monthly magazine on Feb. 10, 1965.

He said "Christian religion has been used to brainwash the Black man. It taught him to look for his heaven in the hereafter while the white man enjoyed his heaven on earth. I chose to be a Black Muslim and a realist."

Malcolm X's view on violence

see MALCOLM, pg. 8

The little girl and the big fortress

Shannon Faulkner vs. the Citadel has Winthrop talking

by Drico Rutledge

The word "citadel" is defined as a fortress in a commanding position in or near a city. South Carolina's all male military school, which is located in Charleston, may be considered a fortress by many people, but the commanding position seems to belong to Shannon Faulkner and the Federal Court of Appeals.

Faulkner was accepted to the school but was denied admission when it was discovered that she was female.

She took the Citadel to court and a judge ordered that she be allowed to attend day classes. But, his decision was overturned by a higher court. Faulkner is in the process of appealing the new decision.

Julie Livingston, a Winthrop student, said "Women have been allowed to attend night classes for years at the Citadel. I don't see any reason why she should receive any preferential treatment."

The question has also been raised that if Faulkner is allowed to attend day classes at the Citadel, should men be allowed to attend women's colleges such as Columbia and Converse?

Joye P. Berman, an English professor

and Converse College graduate, said she supports private, sex only schools. She also said that public schools should be open to anyone, regardless of sex.

Even though the Citadel does receive some state support, most of its funds come from private sectors.

Different solutions to this problem have been thought up.

Kesha Watson, another Winthrop student, said that the best way to solve the problem is to let Faulkner attend day classes, but don't allow her to stay the night.

Other solutions have ranged from starting an all female military school to doing away with single sex schools in South Carolina all together.

Yet, there are still those who say that tradition should not be disturbed by Faulkner or anyone else for that matter.

Troublemaker, heroine or whatever else she may be titled, Shannon Faulkner has added fuel to that burning fire known to us as "the battle of the sexes." Being male or female, we should all keep an eye on Faulkner and the Citadel in the months to come.

White bashing

Analysis

"I'm tired of listening to all this affirmative action crap. I feel like I have to work twice as hard because I'm white and that's not fair."

Those are the sentiments of a small, yet vocal minority in our society today. These people have decided that the next problem facing our country is prejudice against the majority, or "white male bashing."

In a letter to the editor of the Roddey-McMillan Record, Holly Linn states that she feels that "Being white in today's society means being a bigot."

She goes on to tell how she feels that white people have to prove themselves unprejudiced. Ms. Linn voices a popular opinion, that minorities are often prejudiced against whites.

With the rising tide of minorities demanding equal rights and consideration, and America's growing love affair with political correctness, many whites feel like they are being ignored by the media and that they now are considered bigots merely because they are white.

The newspaper you're holding is Winthrop's "multi-cultural news monthly," but is there a White newspaper on campus? No.

Why should there be? We study white history eleven months out of the year in public schools. It's just like a little kid looking at a calendar, seeing Mother's day, Father's day and Grandparent's day. The child invariably asks "when is children's day?" and is told "every day is children's day."

In the movie *Flashback*, Dennis Hopper tells Kiefer

see BASHING, pg. 5

Issue in the open: Homosexuality

Students and the gay issue

by Terry Colquitt

As Americans, we are aware of the controversy regarding homosexuals. Homosexual issues have dominated the news this year. For instance:

*Huge opposition to President Clinton's plan to lift the ban on gays serving in the military.

*The state of Colorado voted on Nov. 3, 1992 to approve Amendment 2, which states that there will be "no protected status based on homosexual, lesbian or bisexual orientation."

These are just two of the problems regarding homosexuality that America must face. Homophobia is another issue. Homophobia, the term for "fear of homosexuals" has become a household word within the last year. How does homosexual issues affect Winthrop? Is homophobia a big problem on campus?

Jay Campbell, a theatre major, is a homosexual and a member of "The Trust," an on-campus organization for gay men. Campbell said "I wouldn't say that it (homophobia) is a major problem (on campus), but there is a problem."

Campbell said most of the homophobia he's experienced was "personal harassment."

"I'll be walking by and someone

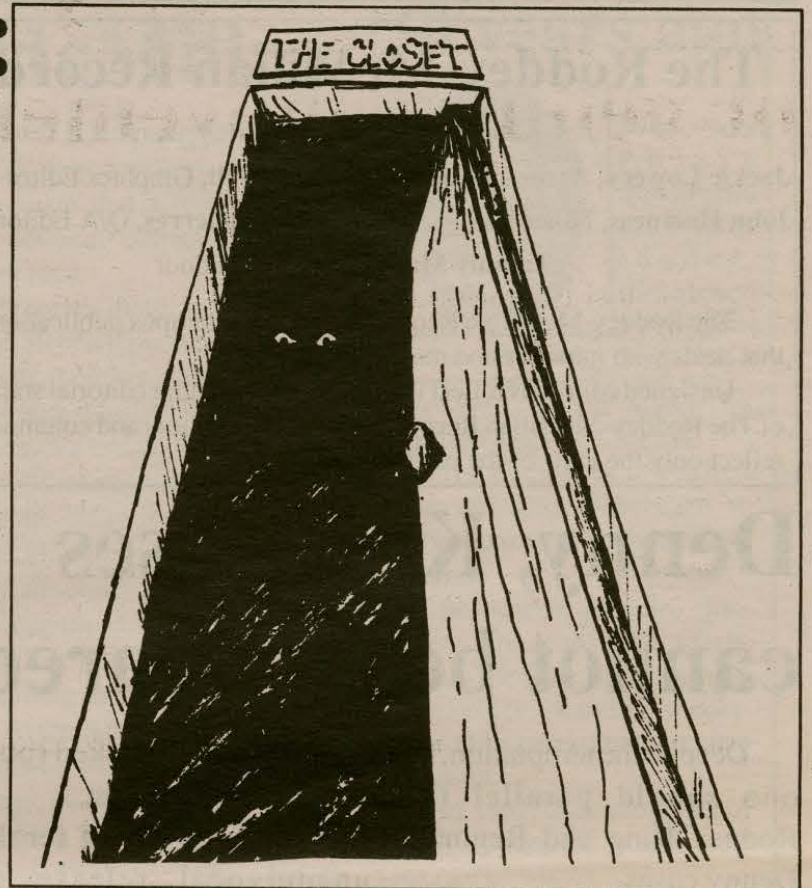
will say something to me just out of the blue," said Campbell. "But I don't let it bother me."

Along with possible verbal harassment, homosexuals on campus can also be persecuted in silent ways. Just a few weeks ago, the word "faggots" was written across a wall of the eighth floor of Richardson's Residence Hall (see story at bottom of page).

A popular argument among Winthrop students who are opposed to homosexuality is religion, the biblical book of Leviticus refers to homosexuality as "detestable." One student who wished to remain anonymous said, "... homosexuals are people who are sinning. They are committing a habitual sin. The Bible clearly states that."

The student also said that homosexuals should not be considered a minority because "it's not like they're black or handicapped. They chose to be the way they are, so why should we give them any sort of special treatment?"

"I think one of the biggest fears about homosexuality is that you can't see it," said Campbell. "If everyone would just recognize that, then that would solve a lot of problems..."



Out and about in arts and entertainment

by Jamie Clark

The 1990's have brought many changes: a Democratic president, environmental awareness and the issue of homosexuality. For years, homosexuality has been condemned but now it seems to be being accepted more, especially in the area of entertainment.

Elton John, a popular musician, came out to what apparently is more than an accepting population of his homosexuality.

On the other hand, there are

still those who call homosexuality a lifestyle choice. Conservatives, such as radio personality Rush Limbaugh openly denounces gays and lesbians.

In an article in the "National Review," a survey revealed that 67% of top Hollywood stars supported homosexuality. The author of the article, Brent Bose, said he believes that part of the reason for a more accepting attitude about homosexuality is

see ARTS, pg. 8

Homosexual slurs written on residence hall walls

by Joel Colquitt

On Fri., Aug. 27, several students on the eighth floor of Richardson Residence Hall heard some scuffling noises in the hall. When they peered outside their doors to see what all of the latter was about, they found the word "fag" written in shaving cream on the bathroom mirrors and several other locations about the floor.

Buddy Freeman, residence as-

"Rather than judging and living in fear...seek the truth." -Buddy Freeman, RA, 8th floor Richardson

sistant for the eighth floor was outraged by incident.

Freeman said that he made a promise to his residents to respect their different life-styles and it upsets him that someone trashed his promise.

He also said the eighth floor has received a horrible stereotype and he offered a request for students who choose to label those who live on the eighth floor.

"Rather than judging and living in fear," said Freeman, "why

don't you do what you came to an educational institution for in the first place. Seek the truth. Find out for yourself."

Concerning the legality of this vandalism, Freeman replied "We (Residence Life) discourage any type of graffiti or writing on the walls. As far as the slurs, it was totally unacceptable."

see SLURS, pg. 8

The Roddey-McMillan Record

Alvin McEwen, Editor

Jackie Lowery, Assistant Editor Amy Powell, Graphics Editor

John Hartness, Issues Editor Daniel Miguerras, Q/A Editor

Tammy Mason, Activities Editor

The Roddey-McMillan Record is a monthly campus publication that deals with minority and multicultural issues.

Unsigned editorials reflect the opinion of the entire editorial staff of The Roddey-McMillan Record. Letters to the editors and columns reflect only the view of the particular author.

Denny, King cases cannot be compared

Despite the temptation, no one should parallel the Rodney King and Reginald Denny cases.

There are small similarities; both were brutally beaten and neither deserved the treatment given them.

However, the similarities stop there.

It is impossible to use these two cases to symbolize how African-Americans are discriminated against in court because of the different circumstances surrounding them.

King was stopped after a high speed chase with several Los Angeles policemen. He was intoxicated and lunged at the officers.

Restraining him was necessary. Some policemen went too far.

Denny had the misfortune of being a white man caught in a black neighborhood after an explosive racial trial.

This is the equivalent of

being a hen in a locked room full of hungry foxes.

Many are crying for the unequivocal release of Denny's alleged attackers. Not because there is evidence of their innocence, but because it would avenge the outcome of the King trials.

Releasing those four men who allegedly beat Denny would be an error.

It won't make the bruises King suffered stop hurting and it certainly won't repair the damage suffered to the American judicial system by the nonsensical outcome of the King trials.

Neither would attempting to draw a parallel between the two cases help either.

African-Americans may be still getting a raw deal from the American judicial system, but trying show this point by drawing a parallel between the King and Denny cases is like reaching into thin air and hoping to grab something tangible.

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THE NEW ODD COUPLE

Letters to the editor

Whites are stereotyped as bigots

"Innocent until proven guilty" is one of the many aspects of the American philosophy that we have been taught as children to value. Of course, all of our history lessons referred to people's rights in a court of law. We made it law but are we living it?

What I am referring to is the prejudices of many people, including some whites, to white people. What? Minorities are not the only victims of prejudice?

White people today find themselves having to prove that they are not bigoted.

Being white in today's American society means being a bigot.

The only real way to relieve one's self of this accusation is to support everything "pro-black," like Malcolm X and affirmative action.

By voicing my opinion that Malcolm X has harmed the reputation of blacks and that affirmative action has as well, I am, in the eyes of many, declaring myself a bigot.

Not too long ago, I played right into the hands of those who

would judge me. At one point, I was almost anti-white. Enough is enough.

This new trend of ultrasensitivity, white guilt and thought control (political correctness) is not getting us anywhere and is seriously harming race relations. It seems that there is an attempt by organizations like the NAACP to avenge slavery, segregation and overall prejudice against blacks.

If these efforts do succeed,

see LETTERS, pg. 5

Letters to the editor

The Roddey-McMillan Record welcomes letters to the editor on the subjects of multiculturalism. Letters to the editor are to be signed with the author's phone number. They are to be only one page, double spaced or written legibly.

Letters to the editor can be turned in at The Roddey-McMillan box in the Student Publications Building. They will be edited for grammar, taste and libel.

Editor explains past history, new purpose of Roddey-McMillan

As many of you have seen, The Roddey-McMillan Record has taken a different direction from the way it has been in the past. In order for you to better understand the new direction of the Record, I will go over its history.

Alvin McEwen



Past History

It was chartered in March 1987 as a African-American oriented newsletter by a group of students who felt that The Johnsonian had poor coverage of minority affairs.

This is debatable. The Roddey-McMillan's founding happened in wake of a nasty racial situation on campus. The black students were upset at the university in general and they attacked all facets that they felt did not recognize their interests.

What is not debatable is the fact that this publication has had

little or no success going to press because of a lack of student interest.

White students felt that since it was African-American oriented, it did not involve them. Black students liked the fact that it existed, but few were willing to put in time and effort behind the scenes to continue its existence.

This is why the changes made to it was necessary

New Direction

No matter how poor the participation in The Roddey-McMillan Record has been, it was always considered an African-American newsletter; published by, for and about black students.

Not any more. As of this issue, The Roddey McMillan Record officially abandons that role. The major reason being that there seems to be no interest in an all African-American publication.

The Roddey-McMillan Record will now be referred to as a multicultural newsmontly.

It will continue to contain stories about minorities (i.e. blacks, gays, women), different groups on

campus (i.e. International students, N.O.W.) and issues of multiculturalism that affects us of all (i.e. political correctness, Afrocentricism).

Whereas there is not a need for an all black publication on this campus, there is a need for one that deals with the above issues.

As we move closer to the twenty-first century, we find that there are many issues concerning multiculturalism rarely addressed. They are either totally ignored or sugar coated. The Roddey-McMillan Record will be fair in examining these issues.

To the African-American students who are not happy about the change, all I have to say is we are not taking The Roddey-McMillan Record away from an African-American focus. We are incorporating other points of view into it.

All the staff asks of anyone is to pick up a copy, read it, let us know what you think and, above all, learn something.

Alvin McEwen is the editor of The Roddey-McMillan Record.

The march: 30 years ago



Tammy Mason

In 1941, Asa Philip Randolph, a black labor leader, threatened President Franklin

Roosevelt with a march by 100,000 black Americans.

The purpose of this march were for black Americans to have equal employment opportunities.

Because of pressure from Randolph, Roosevelt established the Fair Employment Committee. Randolph postponed his protest for more than 20 years.

In 1962, unemployment of black Americans was double the rate of whites.

Furthermore, the civil rights for black Americans were ignored. This caused Randolph to propose a new march for jobs and freedom. Black Americans came from every state. They came in jalopies, on trains and buses.

On Aug. 28, 1963, 250,000 people marched from the Washington Monument to the Lincoln Memorial in support of racial equality and job opportunity.

The keynote speaker, Martin Luther King Jr., encouraged all races to unite and he encouraged black Americans to fight on for their freedom through nonviolence.

The "March on Washington" has come to symbolize the hardships, struggles, and victories of all black Americans.

"It wasn't the Harry Belafontes and the greats from Hollywood that made the march," said activist Bayard Rustin. "What made the march was that black people voted that day with their feet."

Tammy Mason is the Activities Editor of the Roddey-McMillan Record.

LETTERS

continued from pg. 4.

I'm afraid we would have only reversed the former roles of blacks and whites and set ourselves back at least 60 years. Is that what we really want?

Are we doomed to repeat history? No.

We have an amazing opportunity in this country right now.

This generation can right the wrongs of our predecessors. Instead of wallowing in our past, we

can create our future together -- as equals. I am not, by any means implying that all that happened in the past should be forgotten. We should teach it as a warning to our children.

But I refuse to take the blame or feel an ounce of guilt for events that didn't involve me -- especially the ones which occurred before I was born.

What do I want to see? I want

to see the dream of Martin Luther King come true.

I want my children to come home from school one day and say "Mom, we learned about racism in school today. Was it really like that." No one is born a bigot, which means everything we do controls the future.

So you tell me -- are we really teaching equality.

Holly Linn

BASHING

continued from pg. 3

Sutherland "The 90's are gonna make the 60's look like the 50's." White paranoiacs in today's society need to realize that the media

attention and cultural focus being given to minorities now is just a way of making up for decades, or even centuries wherein the words

Blacks, gays, Jews, atheists, Asians or any of a dozen others were dirty words spoken only in whispers in polite society.

Religion: Different Perspectives

The Catholic

by Jay Karen

Father John Giuliani, originally from Providence, Rhode Island, has been with the Oratory in Rock Hill for 18 years. This is his second year as a Winthrop Campus Minister. Father John is also an administrator at the Fort Mill Tega Cay Catholic Mission.

Q: How do you feel about the advancement of blacks and women in the hierarchy of the Church?

A: The Catholic Church is a universal church. We do not discriminate as far as origin. As Paul said, "We are one in Christ Jesus." Cardinal Gantin, a black man from Africa, is one in charge of the selection of bishops for the pope. Women have been excluded from the central hierarchy. Many of the restrictions are cultural.

Q: Do you foresee women playing a greater role in the church in the near future?

A: As time progresses, it will change. Women play such an important part in the Catholic Church.

Q: What role do you feel homosexuals fulfill in the church?

A: Many bishops in the United States feel homosexuals should have a full role in the church. I agree with this. They would have to conform to Christian teachings. They are God's children.

Q: Do you think we will ever see an American Pope?

A: Yes, there is a possibility. There was one chosen from Poland. Many people were in shock because he was not Italian, but the Holy Spirit works in mysterious ways.

Q: Do you feel that the Catho-

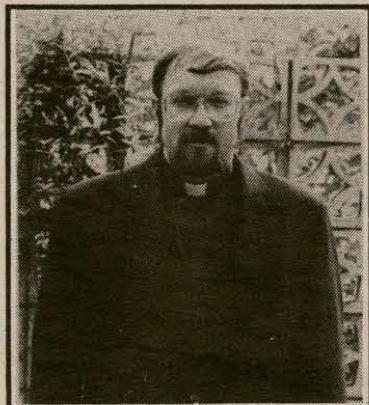


Photo by Tommy Taylor

Father John Giuliani

lic Church is becoming more open minded?

A: The central hierarchy is getting more conservative.

The Catholic people are becoming more liberal. The Pope chooses the bishops, and they tend to be conservative people.

Religions are the last social group to change. People get threatened by change. But deep down, if we don't change, we die.

The Muslim

by Lonzette Gunter

Sabahat Khanum is a sophomore. She is also the residence assistant on the 5th floor of Wofford Hall.

Q: What is the Islamic belief?

A: We believe that Jesus is not the son of God. Jesus is a prophet and God is one by himself.

Q: What do you call the place of worshiping?

A: It is called the Mosque.

Q: What do you call the person who leads the service?

A: He is called the Imam.

Q: How does the Mosque feel about or teaches you about abortions?

A: Abortion is wrong. We believe that if you conceive a child you should take responsibility for the life. It is not up to humans to take lives. It is up to God and only



Photo by Amy Powell

Sbahat Khanum

God.

Q: many people have the idea that women are disrespected in the Islamic practice. How do you feel about this?

A: Before Islam women were sold and buried alive for the simple reason that they were females.

Islam gave women a place in society. Islamic women are not slaves, as a matter of fact they have a respectable place in society.

The Jew

by Quinita Bright

Dr. Mel Goldstein is head of the Psychology Department at Winthrop. He was born in New York City, he now lives in Rock Hill. He is a follower of the Reformed Jewish faith, but has experienced each category at one point in his life.

Q: Some say one can become a Catholic by conversion, but it's not possible to "become" a Jew. How does the Jewish faith and you feel about this?

A: The Jews do not believe in trying to convert people. One would have to come to Judaism to be converted. Orthodox Jews don't generally convert, but the reformed and conservative do.

Q: Does a converted Jew receive the same recognition

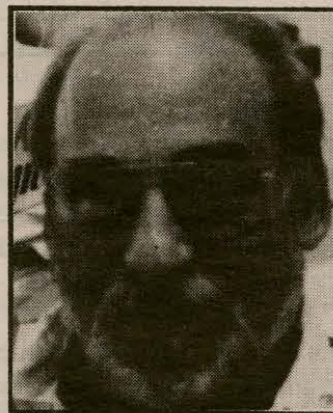


Photo by Tommy Taylor

Dr. Mel Goldstein

as a person born Jewish?

A: Yes, people who are converted enter the life of the synagogue. To convert takes a lot of studying and dedication. If one is strong enough to endure he will be accepted with the rabbi's consent.

Q: Are there any African-American, Mexican, or female rabbis in Judaism?

A: In the past a rabbi was a male. The duties of a rabbi is one

of a teacher. He does what a minister does, gives sermons, care for the congregation. One has to be trained and Jewish to become a rabbi. Reform Jews have female rabbis. This practice started in 1972. Basically, anyone can be a rabbi as long as he or she studies to become one and is a member of the Jewish faith.

Q: How does Judaism stand on the issue of abortion?

A: I can guess the Orthodox would be pro-life because of the "Thou shalt not kill" commandment. The reform will probably have a range of opinions, but most likely they are pro-choice.

Personally, I don't agree with abortion as a means of birth control. However, I feel it is an individual's contract with herself. I am pro-choice but I am not pro-abortion.

AOE is more than just a choir

by Tammy Mason

The Ebonite Gospel Choir, the Public Relations Committee, the Program Committee, and the Project Committee all make up the Association of Ebonites (AOE).

In the past, the choir had been getting the most publicity.

"I want to erase that age of thought that AOE is just a choir," said Alexis Pipkins, the president of AOE. "The choir is an entity."

The Association's main purpose is to contribute to the growth of Black awareness by making available sources which will help strengthen the educational, social, and cultural development of Winthrop's community.

The different committees and the choir surly will enhance Winthrop as a whole.

Cedric Jones, public relations committee chairperson, said "I am going to make it clear that we are a dynamic voice of Winthrop, and AOE is a force to be reckoned with."

According to Jones, it is possible that his committee may begin a newsletter for AOE.

"The Program Committee is going to present lecturers from the faculty of Winthrop, forums, and singers who specifically address the needs of African American students so that they won't become bored with the programs," said Tiffany Spann, Chairperson. Spann feels that all students can benefit from the programs.

The Project Committee handles the Big Brother/Big Sister program, fund-raisers, benefits, and pageants.

A lot of students have been concerned about the unity of the choir. Phila Riley, President of the choir, said "I plan to teach them that under God, we must be under one accord. I also intend on placing more emphasis on fellowships and getting to know each other individually."

Pipkins said "the biggest thing at the present time is putting structure back into AOE so that our history and effect is strong." Pipkins also said that he wants to establish stronger communication between AOE and administration, especially Student Life.

NOW takes action

by Jay Karen

Last spring, Winthrop University found a chapter of the National Organization for Women.

Members of NOW are actively involved in every issue relating to full equality for women in our society. NOW works for women and men who support feminist goals. Found in 1966, NOW has grown into the largest women's rights organization in this country.

Jen Phillips, Winthrop's NOW president, said "its goals are to raise awareness of women's issues and to promote a positive image of feminism." Phillips also noted that NOW is not an all women organi-

zation. The Winthrop chapter has two male officers. "Men can be feminists too; it's not strictly women's issues. They affect everybody," said Phillips.

The five priority issues which NOW focuses on are violence against women, the Equal Rights Amendment, reproductive rights, lesbian/gay rights, and eliminating racism. Other issues NOW deals with are economic rights, early childhood development, older women's rights, homemakers' rights, and education discrimination. NOW is also concerned about

see NOW, pg. 8

Baha'i: One Universal Cause

by Karen Gaillard

When Mashid Yousefiam came to Winthrop three years ago, she did not know that she would be one of many to make a difference. A difference not only for herself, but for others.

"When I first came to Winthrop, there seemed to be a division among the student body," said Yousefiam.

According to Yousefiam, it appeared as if each race tended to more or less flock among themselves and not intermingle with others.

In the Fall of 1990, in an effort to rectify this situation, Yousefiam, along with friends, found the Baha'i Club, a nonprofit social interest club. The Baha'i Club is an "off-spring" of the Baha'i faith. It originated in Iran by founder Baha'u'llah.

The purpose of the Baha'i Club, according to Yousefiam, is three-fold: (1) to create unity among the students and faculty, (2) to create an environment where everyone is truly welcomed, (3) to promote a "oneness" from all walks of life. "The oneness of humanity that the

Baha'i Club focuses on is the pivotal point around which the Baha'i faith has revolved," Yousefiam said.

According to Yousefiam, it is neither the Baha'i Club's nor Baha'i faith's intention to convert anyone. Despite the different walks of life, social classes, and backgrounds represented, the love of God is the common idea focused upon in the Baha'i Club. "By displaying a true sense of diversity of color, nationality, and culture, the human experience is enhanced," said Yousefiam.

"Criteria for accepting the Baha'i faith are that you have to believe that there is only one God, and that all diverse religions in the world come from the same God despite what that God may be (Jehovah, Allah, etc.)," Yousefiam said. According to her, there should be a universal religion because there is only one God.

Some events that have been sponsored annually by the Baha'i Club at Winthrop are racial unity picnics and presentations on world peace. For more information, call 328-8395.

Upcoming Events

Sept. 15 "Nature of a dogging woman" 8p.m.

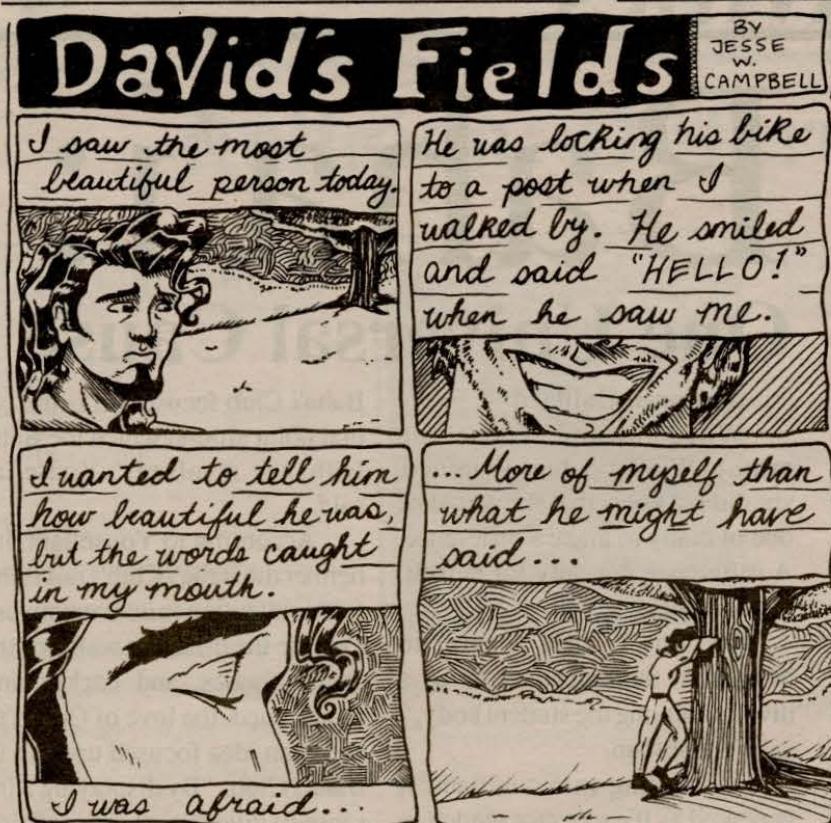
Dinkins

*Sept. 17 Jazz and R&B singer Jane Powell and Co. 8p.m. Tillman \$1

*Sept. 27 Lecture: "AIDS Awareness," Speaker Sharon Lund 8p.m. Tillman \$1

Do you know about upcoming events dealing with a minority group? Call 323-3570 and ask for Tammy.

*denotes cultural event

**MALCOLM***Continued from pg. 2*

as a just means to an end was expressed in a speech he gave on Feb. 11, 1965 at the London School of Economics. He said "People should only be nonviolent as long as they are dealing with a nonviolent person."

Do anyone who wears the Malcolm X clothing really understand any of these philosophies? Is all the hoopla a celebration of Malcolm X's vision or just a fashion show?

Michael Verner, a 19-year-old sophomore said that the hoopla surrounding Malcolm X is definitely a fad. But, he said, he takes it very seriously.

"I have a Malcolm X t-shirt and I wear it because I know that he was a great man," he said.

Ken Alexander, a 21-year-old

senior told a story that demonstrates the ignorance of some people about Malcolm X. He said while he was visiting California, he noticed two young girls wearing the paraphernalia. He said he approached them and asked one if she really knew what Malcolm X stood for. Her answer was no, Alexander said.

Malcolm X is a symbol of black pride to some and a means to make a fast buck to others. It would seem that "Malcolm-mania" is dying down, proving to some that it truly was just a fad. However, as Anthony Woods, a 23-year-old senior said, it was a positive fad.

"Even though it's fading out, I think it was one of the better fads to come by. I wish more of our people knew about Malcolm X."

NOW*Continued from pg. 7*

society's insensitivity to the needs of the physically challenged, women's health needs, the attitudes towards and position of women in organized religion, the image of women in the media, and many others.

The Winthrop chapter will be protesting violence against women

and children in a march. The "Take Back The Night" march will be held Tuesday, September 21. Participants will be marching down Cherry Road.

Winthrop's National Organization for Women meets every Wednesday evening at 7:30 p.m. in Dinkins 220.

SLURS*Continued from pg. 3*

The Winthrop University Student Handbook states in section IV, part D (under the harassment and/or intimidation policy that Winthrop prohibits "the face to face use of 'fighting words' by students to harass any person on Winthrop property." Violations similar to the one at Richardson can also fall under the damage to property heading (section IV, part 1).

Christina Grabiell, associate dean for student development, said the most important thing to do in these matters is to report the incident to her. Winthrop has dealt with similar cases such as this one before.

"I bring those students into my office and try to explain to them, 'yes you may have the right to say what you want, but do you really want to offend other people who are going to see that,'" she said. After hearing this reasoning, Grabiell said, the majority of students are cooperative to any solutions both the student and she might work out.

"These people don't usually think before they do something like that," she said. "Again, we need to celebrate diversity here and maybe we'll come to a better understanding. It's getting better, but there's still a lot of misunderstanding out there."

ARTS*Continued from pg. 3*

Hollywood's acceptance.

He said, "the most potent political force in America today is coming out of the entertainment community."

Last month, Rock Hill's Main Street Theatre put on a play entitled "Burn This."

Many described this play as having a homosexual theme.

Eric Johnston, the director of the play, said "this particular play is not really a homosexual play. One of the characters in it happens to be a homosexual."

Johnston said that the only controversial thing about the play is the language.

He referred to it as "street language."

Terry Roueche, founder of Main Street Theatre and one of its board of directors, said they all supported the play and advertised it as being one of an adult nature.

Plays with homosexual themes have been banned in some places, such as Cobb County, GA, where they cut all funding for the arts in response to a play with homosexual themes.

However, it would seem that homosexuality is accepted more in the arts and entertainment industry.

"I guess people are maybe tired of the repression of things," said Roueche. "It's just time that people become more aware of how the real world is."

BRIDGE*Continued from pg. 1*

The group's name has been changed because members did not want to convey that it (the group) is for black students only. It is for "any group without a voice" and will hopefully create a "bridge" between various cultures.

While Woods and the Department of Theatre and Dance wholly support The Bridge, leadership will come from the students. Leadership positions are open and some

of the responsibilities include scheduling readings and helping the group become a legitimate club. The group has one scheduled performance which is on Feb. 9-12. All interested students need to attend an organizational meeting on Tue., Sept. 28 at 5 p.m. in the Acting Studio in Johnson Hall. Anyone interested, but who cannot attend the meeting should contact Woods at ext. 2287.