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## The Roddey McMillan Record - February 1994

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# THE RODDEY-MCMILLAN RECORD

Winthrop's multicultural newsmagazine  
Feb. 1994, Vol. 2 No. 5

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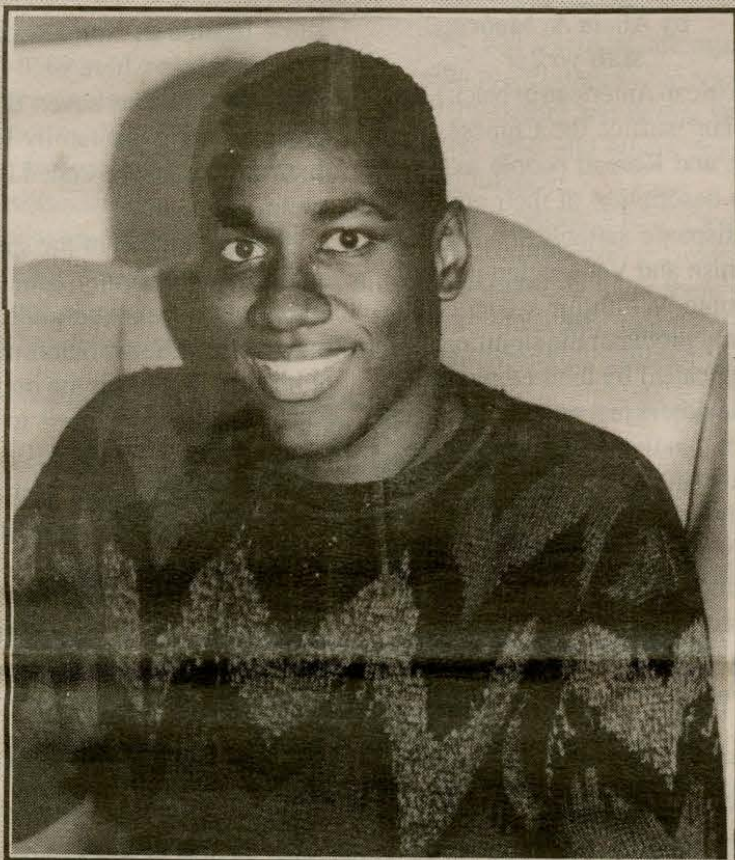


Photo by Amy Powell

Cedric Jones, director of "I, Marcus Garvey"

## Bridge, Ebonites present plays in Feb.

by Terry Colquitt  
staff writer

Issues surrounding African-Americans will be dealt with dramatically by both the Association of Ebonites and The Bridge, a multicultural theatre group on campus.

The Ebonites will be producing "Dealn'," a play about a black man who has been dealing drugs since he was 12-years-old.

According to the director of "Dealn'," Robert Johnson, "People of today make the history for the children of tomorrow and we should set good examples for them."

Theatre/mass communication major Cedric Jones will be directing "I, Marcus Garvey," for The Bridge. The play is about the career of Marcus Garvey who was dedicated to freeing African-Americans from a "white dominated world."

Jones said he chose the play because "... it was dramatic. As I read the work, I realized that Garvey had something to say and no matter

see PLAY, pg. 8

## Winthrop celebrates Black History Month with various programs

by Rotina Anderson  
staff writer

Winthrop University plans to celebrate Black History Month with a wide variety of scheduled programs and events for students as well as the Rock Hill community.

The first scheduled program took place on Feb. 4 with Charleston native, Virginia Garaty. Garaty discussed the aspects of Gullah culture.

On Feb. 6, the 54 Massachusetts Company I presented a dramatic reenactment of the events surrounding the all-black Union Army infantry company during the Civil War. The 54 MCI is an amateur theater company from Charleston, S.C.

Editor-in-chief of Ms. Magazine and former editor-in-chief of Essence magazine, Marcia Gillespie presented a program Feb. 7 on racism and sexism in America.

On Feb. 18, journalist Juan Williams will return to Winthrop to lecture about the historical perspective on Civil Rights. Williams was originally scheduled to give this lecture at the Martin Luther King Jr. celebration, but it was canceled because of bad weather.

On Feb. 18, the Minneapolis Gospel Sound will present a unique blend of contemporary R&B and tra-

ditional gospel. Opening for the group will be Charlotte singer/songwriter Daryl Rice, always a popular performer. This is just a sample of the activities going on throughout the month of February.

Senior Tiffany Armstrong said, "It seems as if Winthrop is doing a lot more and it seems more organized. More departments and organizations are getting involved."

Armstrong also said that Winthrop needs to have more programs educating everyone about other blacks who have contributed to the success of the country.

Erika Parara, another student said that she is happy Winthrop recognizes Black History but believes that it should be recognized all year-round.

"I am from a predominantly black area of the country, and we do not have a month in which we celebrate Black History," she said. "The things that are going on now, we do all year long."

If anyone would like more information on Black History Month, they can contact Tracey Moore in the Office of Minority Student Affairs, or pick up a brochure in any residence hall or at Dinkins Student Union.

## On page 3:

*The Holocaust: the victims,  
the memories and the people  
who deny its existence.*



Photo by Alvin McEwen

The Roddey-McMillan Record editors: front row from left - Amy Powell, John Hartness, Jackie Lowery. Back row from left - Tammy Mason, Brian Clement

## On the spot: RMR editors speak about roles, controversy

by Kurt Kamp  
staff writer

**Q: What are the responsibilities of your job?**

**Jackie Lowery, Assistant Editor:** "My job is to support Alvin [McEwen] in leadership, layout of the paper and payroll for the staff members. I make sure all the editors are doing their jobs. I'm also in charge of getting our ads together."

**Brian Clement, Q&A Editor:** "I come up with a subject to be interviewed about multicultural issues and how they feel about them. I pick a topic that isn't in the rest of the paper. Nobody wants to read the same thing twice."

**Q: How do you define multiculturalism?**

**Amy Powell, Graphics Editor:** "Multiculturalism is about the unity amongst the people of different race, creed, religion or sexual identity."

**Tammy Mason, Activities Edi-**

**tor:** "Basically it's encouraging each culture to understand the other. This is important in America and for Americans because we are such a diverse people."

**Q: Why are you working on the Roddey-McMillan Record?**

**Mason:** "I like to do things that are different. Also the Record seems to give everyone an equal voice. I like to get people fired up because sometimes that's what it really takes to make them aware."

**Lowery:** "I like the new focus. Winthrop isn't just about one minority, it is about everybody."

**John Hartness, Issues Editor:** "I want to change the world."

**Q: What could you say to people who oppose the new direction of the Roddey-McMillan?**

**Clement:** "I don't feel like I'm taking away the rights of one spe-

see EDITORS, pg. 8

# Ethnic Labeling: Heritage or separatism?

by Alicia A. Moore  
staff writer

African American or black? Does "Asian" suffice the Chinese, Japanese and Korean people as a suitable description of their ethnicity? Is Hispanic suitable for Mexican, Spanish and Venezuelan people?

Some Winthrop students adamantly proclaim the significance of being called by their ethnic names, while others just as adamantly proclaim that these names are not very important. The former sees ethnic labels as a definition of who they really are and the latter see them as nothing but another barrier between the races.

One student said that we should

all be labeled as North Americans because this is where we live. She added that she has seven different nationalities in her family line but does not need to be called by each one of them.

At the other end of the spectrum are those who firmly believe that ethnic labels are not only necessary, but beneficial. Sarah Heath, a sophomore, said that labels are important because all people need to know their heritages and labels remind them where they come from.

Michael Eigner, a junior, said that ethnic labels are acceptable but using them puts people in a "Catch 22." He said at the same time, the labels places stereotypes on people.

## *Attention, interested students!*

The Board of Student Publications is now accepting applications from students who wish to apply for editor of:

The Johnsonian

The Tatler

The Anthology

The Roddey-McMillan Record

Interested students can pick up an application from the Student Publications Office in the basement of Bancroft.

The board will review applications and interview candidates the week of March 21-25.

# 50 years later: Holocaust remembered

by Kurt Kamp  
staff writer

Many African-Americans identify themselves as descendants of slaves abducted from their homeland and forced to live in a strange new land under harsh conditions.

Prentiss Woods, a graduate student, can also identify with the experience of the Jewish people during the Holocaust because the subject was discussed frequently in his home. Woods said his Jewish mother contributed greatly to his ideas of his personal heritage.

The Holocaust was the persecu-

**"I don't know much about it, but I feel [the Holocaust] was an atrocity."**

**-Freshman Joy Robertson**

tion and eventual attempted genocide perpetrated by the Nazis in Germany before and during World War II on Jews and others thought unfit and inferior.

Most people know about the terrible tortures inflicted upon the Jews in the Holocaust, but there's a difference between sympathizing and empathizing. You can feel sorry for a

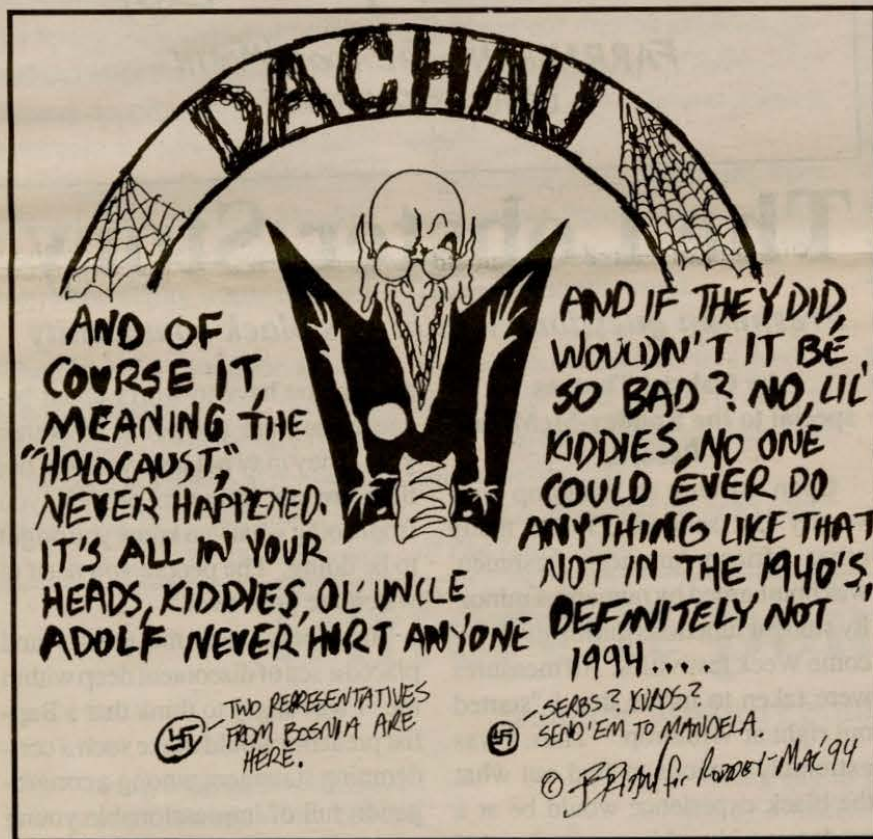
hungry man. You can even feed him or befriend him. But until you go without food yourself, you won't really understand him.

Freshman Joy Robertson said "I don't know much about it, but I feel that it was an atrocity."

If one were to compare the Holocaust of this century with the first incidence of slavery four hundred

years ago, one would find that Jews and African-Americans find a great deal of pain in the memories of these atrocities. One would also discover a great deal of pride and strength, which came about in response to the pain. Outsiders, whether they be "non-black" or "non-Jewish", cannot fully understand the feeling of belonging to a group of people who have been on the receiving end of negative human nature in recent history. Only the recently oppressed live in fear of

**see HOLOCAUST, pg. 8**



## The Forgotten Ones

*Jews not the only group to suffer under the Holocaust*

by John Hartness

issues editor

The Holocaust. The words hang heavy in the air, heavy on the ear. "The Final Solution." "Master Race." "Concentration Camp."

All of these are terms associated with one man's reign of madness during the first half of this century. The man is Adolf Hitler, and the reign of terror was the attempted genocide of the Holocaust.

We today hear these words and immediately think of the suffering of the six million Jews that were put to death in the implementation of Hitler's "Final Solution."

The Holocaust, however, was more than the extermination of the Jews. According to Psychology professor Mel Goldstein, "Seven million people died in the Holocaust besides Jews. Gypsies, homosexuals, or just anyone who stood up to the Nazis."

These "unfit" people were taken from their homes to live out the brief rest of their lives in work camps, before being executed in horrible fashions and dumped into mass graves.

An identification process was set up for the prisoners: the stars. Jews wore yellow Stars of David on their uniform. Their holy symbol had become a brand of their doom. Criminals were given green triangles, gypsies wore brown triangles, and homosexuals wore pink triangles. The pink triangle today is a symbol of gay pride.

Today we tend to gloss over the deaths of those who were not Jews in the Holocaust. There is no "Schindler's List" for the other, unheard seven million ghosts of Hitler's mad reign.

## Group disputing Holocaust way off base

analysis  
by Brian Clement  
q/a editor

More than 12 million Jews, gays, gypsies and other individuals were exterminated by the Nazi regime in Germany during World War II. Hitler's concentration camps worked the strong to death, slowly transforming them into walking ghosts. The weak, old and sick suffered many

indignities before being put into the gas chambers. Ovens burned bodies in mass quantities. Families were separated and, in most cases, died without seeing each other again.

According to some people, all of this is a myth.

For the past several years, attention has been given to a small, con-

**see OFFBASE, pg. 8**

Do you have any ideas for a story regarding multi-culturalism or minority cultures? Do you think that a certain minority is not given enough attention? Don't sit there and gripe. Come and work for The Roddey-McMillan Record.

We have staff meetings every Tuesday at 5:30 p.m. in the Student Publications Building.

## THE RODDEY-MCMILLAN RECORD

Alvin McEwen, Editor

Jackie Lowery, Assistant Editor    Amy Powell, Graphics Editor

John Hartness, Issues Editor    Brian Clement, Q/A Editor

Tammy Mason, Activities Editor

The Roddey-McMillan Record is a monthly campus publication that deals with minority and multicultural issues. It is printed during the first three months of the fall and spring semesters.

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. The Roddey-McMillan Record holds meetings every Tuesday at 5:30 p.m. in the Student Publications Building in the basement of Bancroft.

## Pluralizing people does more harm than good

by Karen Mitchell  
staff writer

"The Japanese are buying America."

"Hispanics should learn to speak English."

We hear phrases such as these all of the time and you probably heard plenty more: "Blacks love to eat chicken." "Asians are so smart."

Of course, these phrases are opinions and stereotypes but what exactly do they mean? Can I question any person who is Japanese and expect for him or her to say, "Yes I do own over fifty percent of the stock in an American company." Can I approach any African-American individual and upon mentioning of dinner expect this person to say, "Yes, I frequent Kentucky Fried Chicken quite often."

What I am referring to is the link between identifying a person as his race, religion and sexuality and linking that to a stereotype.

Webster's definition of a stereotype is a standardized mental picture

held in common by members of a group representing an oversimplified opinion, affective attitude or uncritical judgement.

When we use words such as "blacks," "the gays," "Orientals," or "Mexicans," we are clumping individuals into a collective, stereotyped person. Society then views that person as just one of the many it has heard about, read about and "I know how they are" ed about. We have projected our encounter with a single individual or a select group onto an entire race religion and sexuality.

Furthermore, we are identifying someone as their race, religion or sexuality:

"Tonya Nichols is a Jew." Is she not a Jewish person? Is she not just some girl walking down the street?

Clumping people into groups who share common traits saves a lot of time and money and it gets rid of the need for lengthy explanations by reducing the amount of words on a

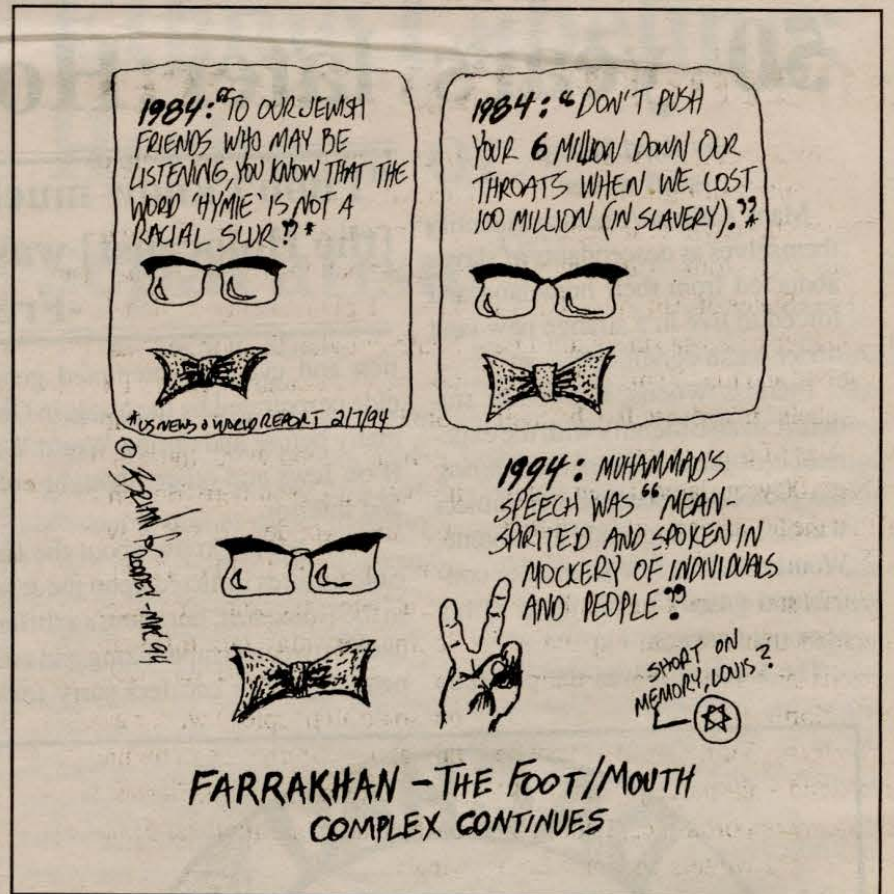
see PLURALIZING, pg. 5

## Letters to the editor policy

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 one page; typed and double space or written legibly.

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



## The Lobster Story

Freshman questions Winthrop's black community

by Gabriel Thomas  
special to the Roddey-McMillan Record

Upon arriving at Winthrop University last semester, I like many other African-American freshmen, was bombarded by numerous minority student functions during the Welcome Week festivities. All measures were taken to insure that I "started out right at Winthrop." Thus, I was extremely anxious to find out what the black experience would be at a predominantly white campus and if this institution of higher learning was as diverse as it had been noted for. Consequently, the conflict that confronted me was on that I had not anticipated. The "institutionalized racism" that I'd been forewarned about was not at all as evident as the falsified sincerity of minority well-wishers. This revelation served as an even more rude awakening for me.

I attended a local Baptist church my second day on campus. The pastor acknowledged the freshmen Winthrop students in the congregation and then offered each a bit of advice. He said, "It's not the white

people you have to worry about because they are not going to bother you. They may not help you out, but they are not going to prevent you from doing what you know you ought to be doing. The people you need to watch are your own."

His words upset me greatly and placed a sea of discontent deep within me. I was angry to think that a Baptist preacher would make such a condemning statement among a congregation full of impressionable young adults. However, I am now willing to admit and sad to report that his words are ever so true.

I was once told by a friend that we, as Black people, are like lobsters. There is never a need to put a lid on our tank because we will pull each other down to prevent one of us from reaching the top. I had never heard the concept explained to me so quaintly, yet the statement is indeed accurate.

Whatever happened to looking out for the best interest of our people? Unity to me has become a distant

see LOBSTER, pg. 5

# 'Yankee' shares her Southern experiences

by Janet A. Brindle  
contributing editor

Before the Civil War began, 13 colonies were formed to make the UNITED States of America. Then a little matter of a Mason-Dixon line developed and the "Yankees" fought the "Rebels" in order to live by their own ideas of democracy.

Over 100 years later, it seems logical that the 50 states would be united. No such luck.

When I started looking at colleges, I decided that I would expand my horizons and leave the sometimes hectic Northeast.

The Jersey Turnpike would not be missed and while the city (New York) held many opportunities, I could do without cold winters and rush hour traffic at 2 a.m. I knew I would miss bagels and cream cheese and hockey games, but the warm weather and southern hospitality would be worth it.

When I drove to Winthrop the first time in my freshman year, I had my first southern experience. My family and I stopped at a fast food restaurant and I had my first experience with sweet tea. If you go up north and

order teas, you will get a cup of hot tea with lemon.

From that day on, I began my transformation into a "Damn Yankee." I plan to stay settled in the South but visit the northeast and the rest of the country often. I try to convince my friends at home that "y'all" is a good word, there is nothing better than southern fried chicken and "over yonder" is not a way to cook eggs. But I still can't eat grits.

But here's my point. Yankees and Southerners may talk different and come from different backgrounds, but so do all people. I wish we could talk about our dreams as human beings instead of our differences in backgrounds, skin color and political views.

Sure, new experiences are shared with people from various cultures, but fear and ignorance of others brings intolerance to the world.

Instead of starting another Civil War between humans, let's have a world-wide show and tell in order to share with one another our heritages and achievements.

*Janet A. Brindle is the news editor of The Johnsonian.*

## Lobster

*continued from pg. 4*

dream and a bitter joke. Some of the same individuals who smiled and exclaimed, "Welcome to Winthrop University," now overlook or ignore those same minority underclassmen on campus. It is evident that unity will never be attained by a visual exterior of oneness and an interior that is evidently chaotic.

It is simply ludicrous how prevalent rumors and gossip is among the African-American population on this campus. How can we as a minority expect unity and diversity with a majority and simultaneously have dissension amongst ourselves. It is typical in a casual conversation to mention the name of, in your opinion, a credible person and be greeted with an explosion of laughter and insults. Even without a prompt or inquiry as to the character of that person, his or her life story can be spouted out at the drop of a hat, totally disregarding discretion or remorse. There is virtually no hope of starting anew and

being accepted on campus because a reputation, much like your fingerprints, is something that can never be altered.

After recently reading a novel recounting the victorious battles of the Civil Rights era, I was amazed at the amount of courage, sincerity and unity that we as a people once had. However, those same virtues seem to be things of the past. The question I now pose is: Does the problem lie with the majority or is it the minority? Are we the ones who inflict discrimination and stereotypical attitudes on ourselves, or is it our blue-eyed counterparts who malign us? The response can only be answered deep within ourselves. Are you one of the few who has done all within your power to uplift your race or are you one of the insincere well wishers who exclaimed, "Welcome to Winthrop University."

*Gabriel Thomas is a freshman majoring in political science.*

## Pluralizing

*continued from pg. 4*

page, in a lecture, in a speech or conversation. But is it worth reducing the ability of our minds to see a person as a person? He is five feet, seven inches with short black hair. He wears jeans and a sweatshirt and he's African-American. Who do you see? Just a guy or a black?

Pluralizing a race, religion and sexuality oversimplifies the way we think. We think in terms of the way we say it and the way we hear it: blacks, whites, Jews, gays. And unfortunately, practice makes perfect.

# Different points of view

from the Minority Student Life Office

### Being a black student in a predominantly white college.

*written by a black student*

Being black means to have all white teachers and to be surrounded in a class by all white or nearly all white students.

Being black is to open my textbooks and see pictures of white folk and to read Euro-centric theory, philosophy and history, without learning about the contributions of other racial groups.

Being black is to watch whites look upon my natural hair, my African garments, my black music and literature, my black community language, and my other symbols of black pride as being deviant.

Being black is to be the resource person for curious white folks about all black culture.

### Being gay in your world

*written by a student who chose to be anonymous*

Being gay is to be condemned by the church as sinful, by psychologists as pathological and by the law as criminal.

Being gay is to awaken every morning, live everyday and go to sleep every night fearing discovery and rejection by your friends.

Being gay is to know that there are many other gays around you acting out the same subterfuge and that your chances for a meaningful relationship are blocked when you only see each other's masks.

Being gay is being condemned to a life of one-night stands and loneliness because society denies your humanity.

### Being white at almost any predominantly white institution

*written by a white student*

Being white means never having asked the question, "What does it mean to be white?"

Being white means never feeling threatened as I walk across campus, for all around me are my people, my music, my slang.

Being white means never having to doubt that this or that course will have some material in it concerning my race. After all, I assume that the course will be about my history, my art, my literature, my national heroes, my race's philosophers, painters and generals.

Never worrying that when I enter a room of strangers, I will be looked at with hostility. The worst that could happen is that I'll be ignored.

# Professor enjoys teaching classes on black history

by Brian Clement  
q/a editor

History Professor Jason Silverman teaches courses concerning black history.

He has won numerous awards, including the 1990 S.C. Governor's Professor of the Year award and the 1991 Winthrop College Distinguished Professor award.

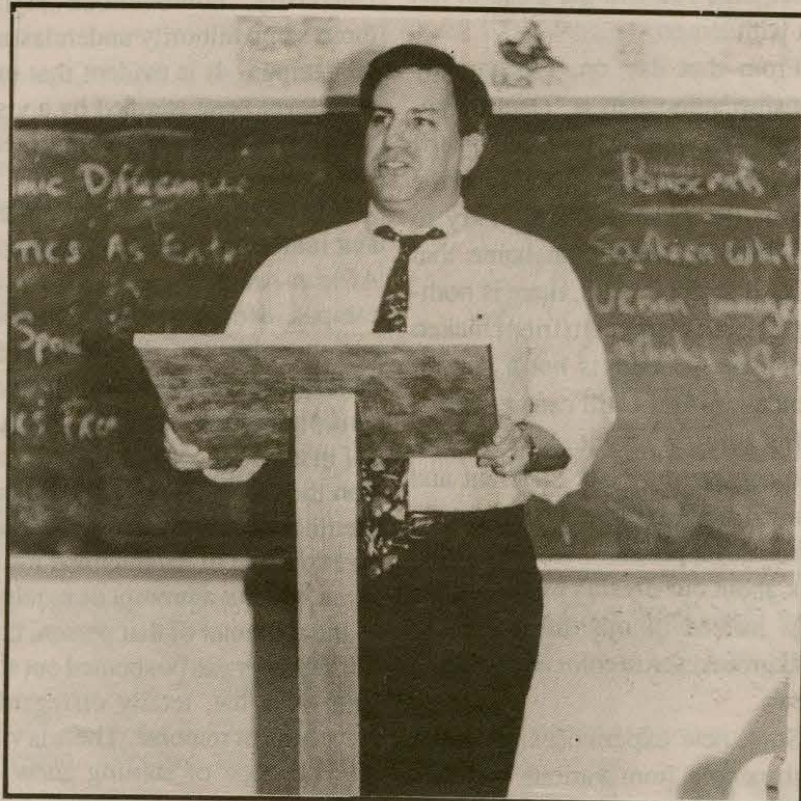
**Q:** How did you get into the study of black history?

**A:** "I witnessed the desegregation of Alexandria, Virginia public schools, and I saw a tremendous amount of hatred. As a young man of 18, it had a profound influence on me. So, I decided to study southern history with an emphasis on black and ethnic history."

**Q:** Why isn't black history celebrated every month?

**A:** "If black history was included completely in the curriculum of K-12, there would be no need for a black history month because it is American history. It is as important for a white child to know about Malcolm X, Martin Luther King Jr., and Fredrick Douglas as a black child."

**Q:** Is there anything specific you would like to see accomplished among the different races within the



Professor Jason Silverman

Photo by Amy Powell

next 10 years?

**A:** "Yes. I would like to see young people, in particular, seek to get along with one another and accept people for whom they are. There is a famous Martin Luther King, Jr. quote that has always had an influence on me and that I firmly believe. The quote is, "if

we do not learn to live together as brothers, we will perish together as fools."

**Q:** What lessons can history teach us about our interracial relationships?

**A:** "History teaches us that forcing any group of people into second-class citizenship and denying any people their basic equality and dig-

nity, will result in a poisoned and dangerous environment."

**Q:** Are there any other ethnic/minority history months and do you think there should be?

**A:** "March is Women's History Month. There are no other months for other ethnic groups, but there are celebrations ranging from days to a week. Yes, there is a need because it is not taught properly, not integrated into the teaching of American history as it should be. There needs to be this recognition."

**Q:** What future plans do you have career wise? Do any of them cover multicultural issues?

**A:** "At the moment, I have no plans for leaving Winthrop. My wife, son and I are very happy in this area. Most of my projects now are becoming national in nature so I'll be working with people all over the country. There are several projects, including an encyclopedia of American ethnic groups and a volume on race, class and ethnicity in American history that I have been recently approached about. My work now has attracted many invitations to lecture at other college campuses, so I'll have to consider what to accept."

## Board of Student Publications seek input on direction, editors

The Board of Student Publications will hear individual students and representatives of student groups who want to express themselves about the direction they would like to see the student publications take in 1994-95.

The forum will be held between 8-8:30 a.m. on Monday, Feb. 28 in Dinkins Auditorium.

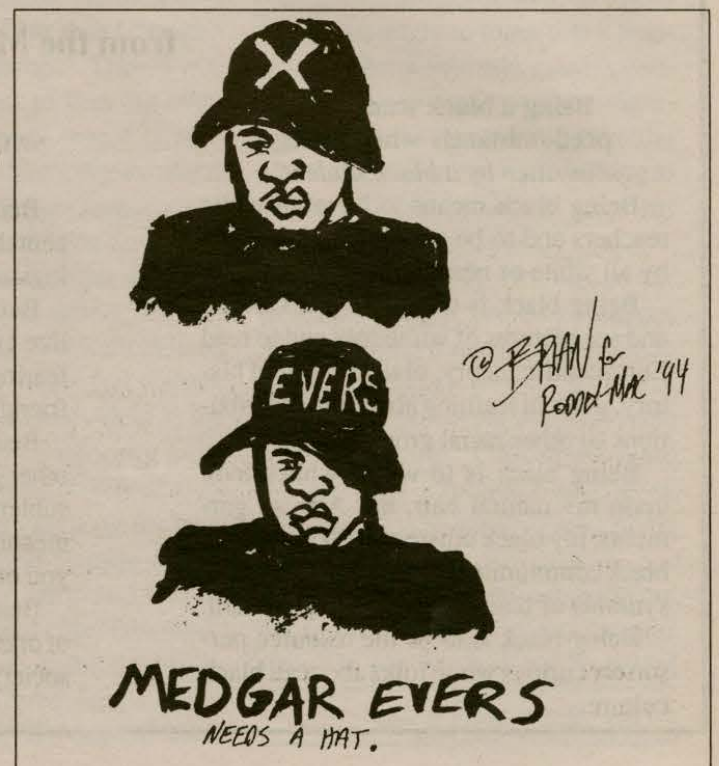
Everyone desiring to speak must register in advance in the Office of Student Activities, Dinkins 212 by Friday, Feb. 25.

Each person may speak a maximum of three minutes and is advised to prepare a statement of about 375 words that focuses on the future of one or more student publications.

The board does not accept complaints about publications under its jurisdiction. Those must be directed to the editor of the publication. The board will accept letters from students about student publications.

In addition, the board is seeking student recommendations for the future of the student publications as part of the process of selecting the editors for 1994-95. Candidates for editor may apply now through Friday, March 4.

Application forms are available in the student publications office in Bancroft basement. The board will review applications and interview candidates the week of March 21-25.





## The Black Panthers

by Karen Gaillard  
staff writer

On October 15, 1966, the Black Panther Party was officially launched in a party program office located in the black community of Oakland, California. The Party was founded by Huey P. Newton, who was top man as Minister of Defense and Bobby Seale, who second in command as Chairman. The organization was created not as a racist organization but as a progressive revolutionary party.

The purpose of the Party was threefold: (1) to make all people of color more politically aware, (2) to unite the people, and (3) to teach the people self defense. In an attempt to accomplish these goals, a "ten point platform and program" was devised. It was a written document of what the Party wanted and believed. These desires and needs included decent housing, education that would expose the true nature of the American society, full employment, and equality for all.

Members of the Party were instructed to oppose all kinds of racism. In doing so, the Party called for an alliance with all persons and organizations who wanted to move against what was known as the "power structure" (white supremacist, patriotic white citizen organizations, etc.) because they felt the "power structure" divided the people.

The Party did not believe the concept of fighting fire with fire.

According to Newton, "the best way to fight fire is with water because water douses the fire." Another concept that the Party focused on was that "racism should not be fought with racism but with solidarity."

In essence, the Party did not promote a race struggle but a class struggle between the massive working class (people of all color) and the small minority ruling class (the power structure).

Often viewed as a nation within a nation, the Party worked to better themselves as human beings in order to create equality and a oneness for all people.

## The Negro Baseball League

by Jay Karen  
staff writer

Baseball, as we know it today, began in 1947 when Jackie Robinson hit his first line-drive single into the green grass of Brooklyn's Ebbets Field.

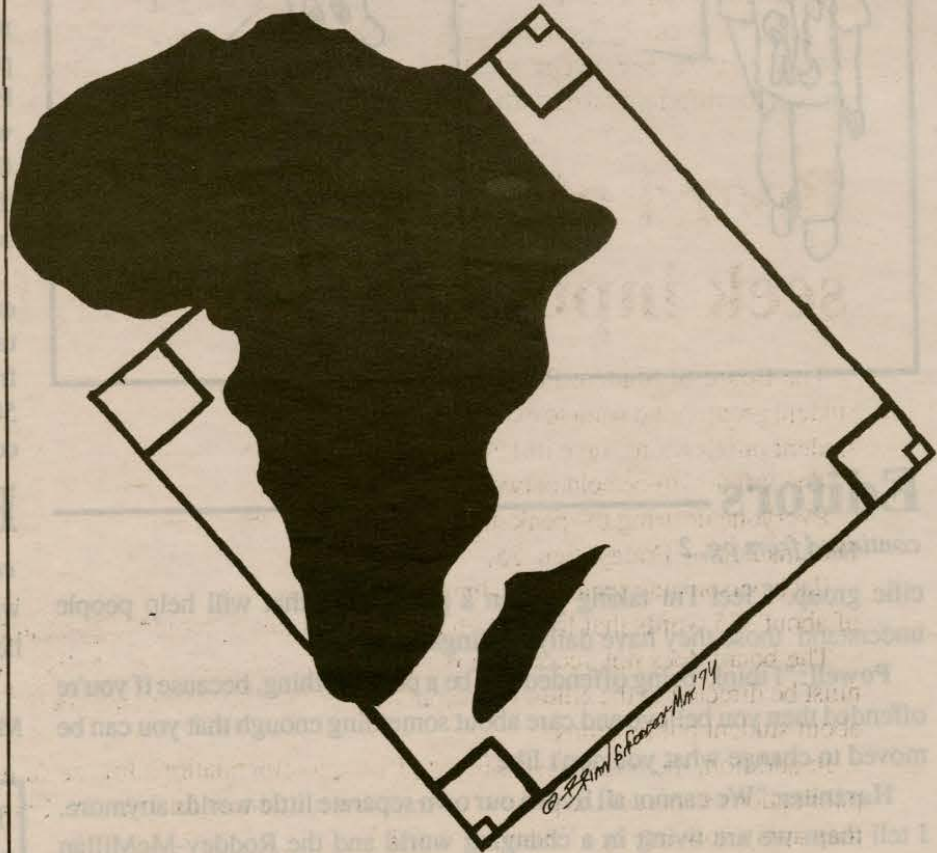
Before April of 1947, the game of baseball was as segregated as movie theaters in the north, bus depots in the Midwest, restaurants in the west, and restrooms in the south. The game of baseball was black and white. Blacks could not play baseball in the major leagues, but they played the game nonetheless.

These games were played on sandlots, in city parks, at fairgrounds, and in mill yards all over the country. The best played in the Negro National League, the Negro American National League, and the Eastern Colored League. These were the "major leagues" of black America.

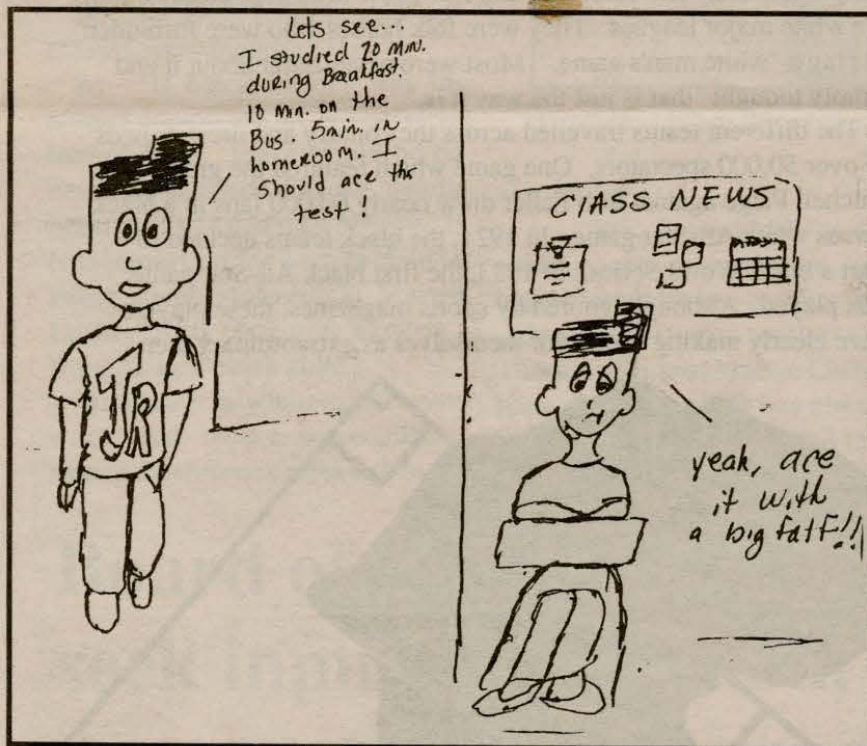
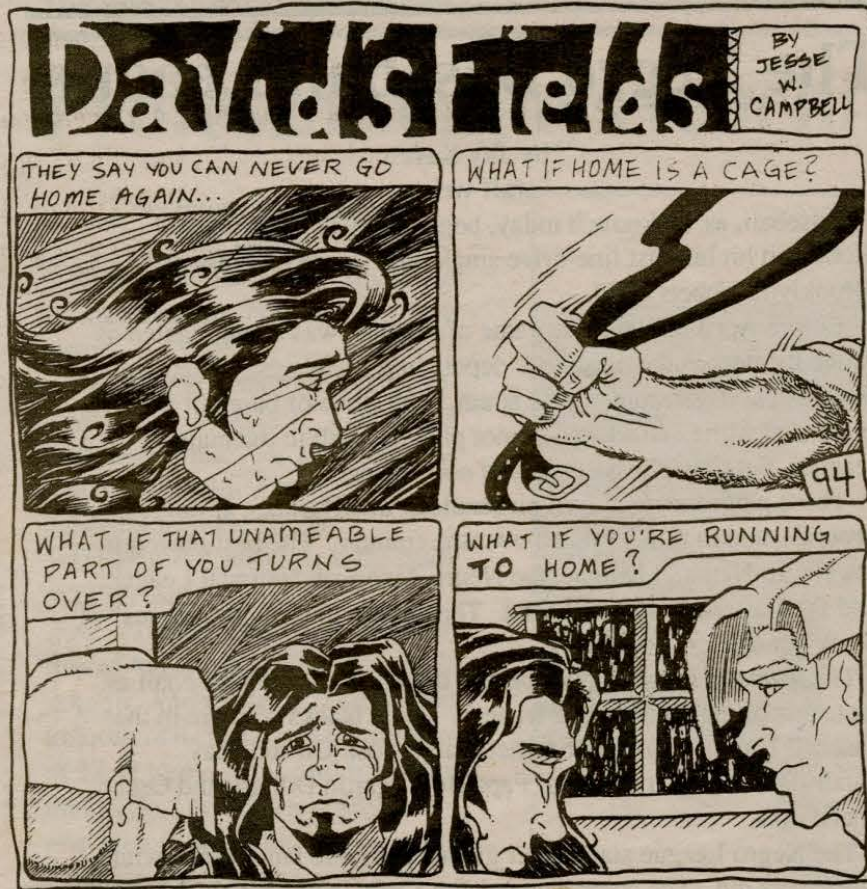
The teams of these leagues played the same dazzling baseball as the teams of the white major leagues. Some blacks who are in the Baseball Hall of Fame are Satchell Paige, Josh Gibson, Ray Dandridge, Monte Irvin, Cool Papa Bell, Martin Dihigo, and Oscar Charleston.

The Negro League stars never gained the same fame as the white ballplayers did. The color line and Jim Crow laws kept blacks out of the white major leagues. They were folk heroes who were forbidden to play a "white man's game." Most were never bitter about it and simply thought "that is just the way it is."

The different teams travelled across the country and drew crowds of over 50,000 spectators. One game which featured the great Satchell Paige against Bob Feller drew nearly 60,000 fans in a black versus white All-Star game. In 1924, the black teams decided to start a black World Series. In 1933, the first black All-Star game was played. Although ignored by sports magazines, these players were clearly making names for themselves as extraordinary men.







## Editors

continued from pg. 2

cific group. I feel I'm taking part in a publication that will help people understand those they have daily dealings with."

**Powell:** "I think being offended can be a positive thing, because if you're offended then you believe and care about something enough that you can be moved to change what you don't like."

**Hartness:** "We cannot all live in our own separate little worlds anymore. I tell them we are living in a changing world and the Roddey-McMillan Record is changing along with it."

## Holocaust

continued from pg. 3

the possibility that hatred, the manifestation of ignorance, has not stopped.

Mel Goldstein, Professor of Psychology said that one good thing that came out of the Holocaust was the phrase, "Never Again." "But," he said, "I'm not sure what the world has learned, if anything at all. This time [Bosnia] it's not the Jews, before that we sat back and watched the killing in Cambodia. The world is real good at not calling something a Holocaust when it really is.

What's happening in America today is similar, high death rates and racial prejudices exist, but there are

no concentration camps to speak of. Maybe it's a class war,"

Goldstein also said, "I don't know whether it's our inability or our unwillingness to solve the problems."

Whether we are Jewish or not, the Holocaust means something to us. It means that we have to remember that one man can almost completely devastate an entire population if the world sits back and lets him.

Whether we are black or not, four hundred years of oppression means something to us. It means that one race can almost completely demoralize and destroy the identity of another, but only if the rest of us allow it.

## Offbase

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centrated pocket of quasi-historians who deny that the Holocaust never happened.

One of the things they dispute is the number of those who died. The number is plucked out of the air. Where's the proof they ask. They contend that no one close to this amount died and all who did die were Jewish criminals who deserved their fate.

To date, this movement has been restricted to mostly Neo Nazi sympathizers and white supremacists. Perhaps the initial publicity began when David Duke ran for public office and remarks he made denying the Holocaust ran after him like a bad joke.

Since then, however, sympathizers with tales of denial have hit every talk show imaginable, basking in the free publicity. It was, after all, over 50 years ago when this stuff supposedly happened, right? That was so

long ago and you know how facts can get distorted over the years.

We have documentation from the Civil War, World War I and even the Revolutionary War.

History often becomes old but rarely does it succumb to senility. The pictures from Dachau and the other camps are horrifying to those who still retain some kind of sensitivity in this world.

Video footage, though usually filmed only when everything was over, still offer evidence of existence.

Survivors of the camps are many, though few in number when compared with the bodies heaped in concentration camp graves. Are these survivors liars?

Everyone has their own belief. Some are backed by history while others deny these facts.

History is a big thing to deny, though.

## Play

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whether we agree with what people have to say or not, they deserve to be heard.

"Dealin" will be shown in Tillman Auditorium on Feb. 24 at 8p.m. "I, Marcus Garvey" will run Feb. 10-12 in Johnson Studio Theatre at 8p.m.

**The last edition of the 1993-94 Roddey-McMillan Record will be out in April. Don't miss it!**