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The Roddey McMillan Record - September 1994

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THE RODDEY-MCMILLAN RECORD

Winthrop's multicultural newsmagazine
Sept. 1994, Vol. 2 No. 7

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"And another thing, girlfriend"



Photo by Amy Powell

Nicia Feldman and Tracy Amick talk while backstage before a performance of "No Exit."

Non-traditional students play key campus role

by Jay Karen
Staff Writer

Students talk about how diverse Winthrop is. But seldom is it mentioned about the different ages of people who attend Winthrop. They are called the "non-traditional" students, meaning they do not fit the normal 18-22-year-old range.

"Students often stereotype us as having no life and that all we do is go to class, as opposed to the normal student who has a full life on campus," said Angela Price, a junior majoring in Health Administration and Accounting.

Price, who has been out of school for 15 years, said she returned because she got to a point in the work force where she needed more skills and qualifications. She said she wish she would have done it sooner, though.

Most non-traditional age undergraduates, when coming to Winthrop, go through the New Start program.

New Start is a service program that assists returning adult students with the admission and registration processes, as well as provides an ongoing source of support and information.

Hannah Heyward, a 47-year-old junior from Charleston, Penn, said she has been able to meet some amazing people through the New Start Program.

"Many of the students have families and a number of other outside commitments, but they still manage the classes and pressures of school," she said.

Price is involved in a number of student organiza-

see NEW START, pg. 3

Women directors receive spotlight in film series

by Bethanie DeVores
Staff Writer

Steven Spielberg. Oliver Stone. George Lucas. These names are splashed all over billboards and newspapers.

But Winthrop University, in a joint project with the York County Museum, has decided to expose both students and community to another aspect of the silver screen; films directed by women.

Winthrop will be hosting the International Women's Film Festival which will span the months of September, October and November.

Scheduled for September is a lecture by Sybil

Del Gaudio on Sept. 12 at 7p.m. in Johnson Hall Theatre. Del Gaudio is a faculty member of Hofstra University in New York City. She currently has two films in production about other female filmmakers.

Also scheduled for September is the film "Marianne and Julianne," which is directed by Magarethe Von Trotta. The film delves into the relationship between two sisters during 1970s Germany. Dates for the film Sept. 25 and 26.

For October, the festival will include the films "Faces of Women" and "Surname Viet, Given

Name Nam." "Faces of Women" is a film about village life and the role of African women in a patriarchal society. This film is directed by Desire Ecare and will be shown Oct. 2 and 3.

Another film, "Surname Viet, Given Name Nam," is a personal documentary exploring the role of Vietnamese women. This film is directed by Tinh T. Minh-ha, a professor of women's studies and film at the University of California. and will be shown Oct. 16 and 17.

Films scheduled for November include "The Cosmic Eye," a compilation of see FILMS, pg. 3

Inside the Record :

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Pg. 4: What the Roddey-McMillan Record is all about.

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Pg. 7: What are the Ebonites doing this year?

Missing in Action?

Who are the African-American role models and leaders?

by Sherry Ford
Staff Writer
and
Alvin McEwen
Editor

Recently, African-American leaders have been constantly in the limelight, but the attention has been because of accusations ranging from sexual harassment to murder.

Supreme Court Justice Clarence Thomas and former NAACP chairman Benjamin Chavis have both been charged with sexual harassment.

Former professional football player O.J. Simpson has been charged with double homicide, while entertainer Michael Jackson has been accused of child molestation. With situations like this happening, who are the people African-Americans look up to?

"Time" magazine cites Islamic Minister Louis Farrakhan as being one of the most important black leaders of today. He

"How necessary is it for black people to have one or two leaders? Do people ask who white people are going to look up to?"

Dorothy Thompson, Winthrop professor of English

preaches a message of self-love and self-help. However, his message also contains what can be considered as anti-semitic overtones. This offends many Jewish-Americans.

Also, "a broad range of American blacks . . . fear that his anti-semitic message erodes the moral authority of his appeals against racism." ("Time" pg. 20)

Despite this, many African-Americans follow him loyally. This may lay in the notion that "black America sees a very different man from the one white America sees." ("Time" pg. 22)

Rev. Jesse Jackson can be considered another African-American leader in the forefront. Since his

days as a close adviser to Martin Luther King Jr. and as leader of PUSH and the Rainbow Coalition, Jackson has been a role model to many. According to the book, "Mad as Hell: Revolt at the Ballot Box 1992," writers Jack Germond and Jules Witcover say "his most obvious appeal was to young blacks he urged to stay in school, stay away from drugs and take part in the process."

Jackson's entrance in politics as a candidate for the 1984 presidential nomination caused many African-Americans to take a more active part in the political process. His continued pursuit in of the nomination in 1988 enhanced this more. However, he has been called a

mixed blessing for the Democratic Party.

According to Germond and Whitcover, a few black leaders such as former Atlanta mayor Andrew Young view him cautiously because of their experiences with his supposed "showboating" style during the civil rights movement.

Also, the two go on to say, he scared many conservative white voters. They were intimidated by him and saw him as demanding special treatment for African-Americans at their expense.

Still, said Germond and Whitcover, most African-Americans at every level of educational and economic achievement admire his determination

and audacity.

Farrakhan and Jackson are just two of many possible African-American role models. But what about others?

Dorothy Thompson, and associate professor of English here at Winthrop, said "How necessary is it for black people to always have one or two leaders? Do people ask who white people are going to look up to?"

She said that there is a need for a recognized African-American leader because of the sociopolitical conditions of blacks in America. She also said young African-Americans should look at home for their role models.

Thompson went on to say that she believes that there are always efforts towards tainting the reputation of African-American leaders.

Winthrop student opinions vary regarding the see LEADERS, pg. 3

Study says 20% of Americans have gay tendencies

Research to look at homosexual attraction

staff reports

Almost one-fifth of Americans have been attracted to someone of the same sex at some time since age 15, according to a study that has been criticized by some statisticians but touted by gay rights activists.

The study was conducted by researchers at the Harvard School of Public Health and the Center for Health Policy Studies in Washington.

It found that between 6.2 percent and 20.8 percent of American men and 3.3 percent and 17.8 per-

cent of American woman could be considered "incidentally homosexual."

The higher numbers are based on reported homosexual behavior or attraction since age 15. The lower estimates are based on reported behavior in the past five years.

"Our perspective is that sexual orientation isn't just a yes-no, heterosexual-homosexual (question)," said David Wypij, a Harvard statistician and a co-author of the study.

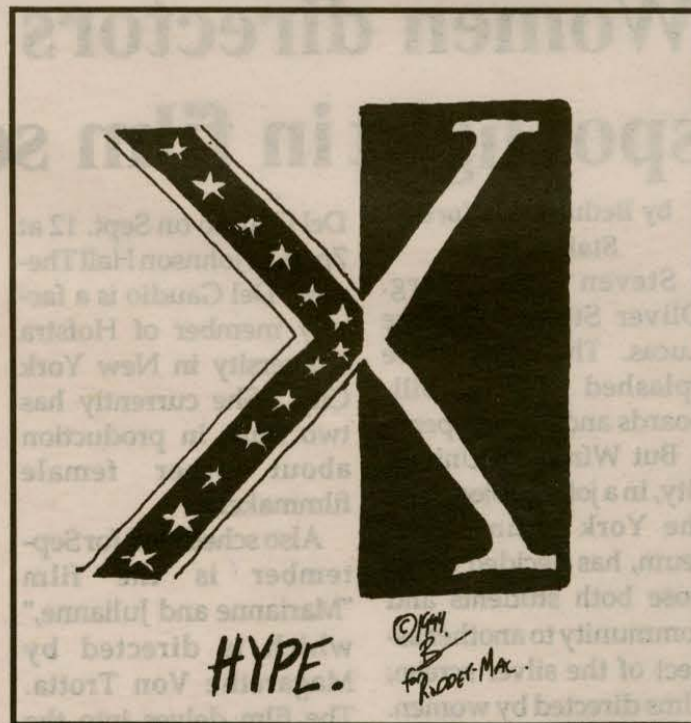
"I think in most individuals, there is some range. You may be more

heterosexual, you may be more homosexual," he said.

The study, which was presented at the Joint Statistical Meeting in Toronto in August, is the first national study to look at the question of homosexual attraction.

Randall Sell, lead author of the study and a doctoral candidate at Harvard, said he is hoping the research will help explain the complexity of sexual orientation.

"It's more than just behavior, that's only one measure," he said.



Want to give your views on cultural issues? Come and write for the Roddey-McMillan Record. We have meetings every Monday at 5 p.m. in the Student Publications building

Analyzing the WCCM/ Druid

controversy: Is it religious intolerance? A violation of first amendment rights violation? Or just a simple disagreement in religious doctrine

by Alvin McEwen
Editor

The situation regarding Winthrop Cooperative Campus Ministries and the Fellowship of Caledon has pressed some hot button issues. Among them, the first amendment right of freedom of religion and religious tolerance.

The Fellowship of Caledon is a religion of the Druidh faith. According to Aaron Cass, the Ard Druidh of the Fellowship of Caledon, it is a nature oriented religion that celebrates the activities of the "Creator."

"We believe Creator is eternal, everlasting, without name or form," said Cass. "The Creator sustains all creation and fills all creation with its presence."

Cass, a graphics art major, said the religion honors the presence of nature spirits.

Cass said he was born into the religion and that it was passed down through the generations of his family.

He said discovered a number of students who practices the Druidic faith. He recognized their needs and wanted to develop a program of religious studies.

His group applied for membership in WCCM in order to "bridge the gap between our ancient faith and others who seek to serve the Living One and the Winthrop community."

That's when the trouble started.

When the group was accepted, four members of

"They say you can find God through nature. We say that nature alone cannot lead you to God."

Sam Joyner
Head of RUF

the seven member organization pulled out.

These four groups; the Baptist Student Union, the Reformed University Fellowship Lutheran/ Episcopal Campus Ministries cited the fact that they "do not share a common faith, worship or purpose for campus ministry with this religion" as their reason for leaving WCCM.

In layman's terms, the groups had a problem with the fact that the Fellowship of Caledon was not a Christian organization.

"We do not have any common goals or purpose other than we're trying to further good," said Sam Joyner, head of RUF. "They said you can find God through nature. We say that nature alone cannot lead you to God."

According to Bob Porterfield, head of BSU, a situation such as this was anticipated when the WCCM changed its name in 1984.

Until that time, it was know as the Winthrop Campus Christian Ministry.

Porterfield said those involved with the group wanted something to identify that they were a Christian organization.

He also said that the organization changed its name because of a Supreme Court ruling regarding the separation of church and state.

We overcome our ignorance through education and understanding."

Aaron Cass
Fellowship of Caledon

According to Porterfield, the ruling said that state universities could not support singular religious organizations.

He said the organization figured that sooner or later, a non-Christian group would want to join the organization.

Ashley Dougherty, a freshman, said "WCCM was focused on Christianity and that's not what the group's focused on. But they should be allowed to be on campus."

Joyner said that if an Islamic or Jewish religion was accepted into WCCM, he doesn't know whether or not RUF would have still pulled out.

He also said the issue is not that of tolerance. RUF and the other groups who pulled out of the WCCM said they affirm the Fellowship of Caledon's right to be on campus.

However, it is not far-fetched to say that fear of the unknown has not played a part in this story.

The group has been misinterpreted as a coven of witches who sacrifice animals and cast spells. Also, in the Sept. 13 edition of the Herald, Rock Hill residents voiced their concern in a phone survey.

One hundred residents said non-Christian religions should not be allowed in WCCM while 36 said they should.

Reasons against non-Christian groups ranged

If representatives . . . believe they have no common purpose . . . they shouldn't be criticized for that belief."

The Herald

from "Today the Druidhs, tomorrow the Satanists" to "I have not contributed to the alumni fund in the past two years because of Winthrop's recruiting of the many diverse students and now this. . ."

Cass said the stereotypes are false.

"Fear is ignorance. We overcome our ignorance through education and understanding," he said.

Still, this issue to some is just a question of first amendment rights.

The Johnsonian in an editorial printed in its Sept. 14 issue said "diversity on Winthrop's campus is what the community claims it is always striving for."

The Herald took the same point of view to another level.

In an editorial printed in its Sept. 16 issue, it said no one was really at fault because no rights were violated:

"... exclusivity has its place in religion. If representatives of these denominations believe they had . . . no common purpose with the Fellowship of Caledon, they should not be criticized for acting on that belief.

"... While these groups cannot share a tenet, we hope they will be able to share a campus with no ill will."

The Johnsonian and The Herald contributed to this story.

Leaders

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need for African-American leaders and just who are these role models.

Corea Nichols, a 21-year-old senior feels that African-Americans as a race and as Americans should get back to basics.

"And that means," she said, "we need to look for spiritual guidance as our role model."

Scott Armstrong, a 19-year-old sophomore, and Terry Jones, a 21-year-old junior, both said that any black male who is positive and gives something back to their communities can be considered a role model.

Drico Rutledge, a 19-year-old sophomore, said people should "find motivation within themselves."

Films

continued from pg. 1

Faith Hubley's animation. This will be shown on Nov. 13 and 14.

Also, "A Man When He is a Man," a documentary set in Costa Rica that discusses "machismo" and the domination of women in Latin America will be shown on Nov. 20 and 21.

The films will be shown twice, once in Kinard Auditorium and once at the Museum of York County. They are free and open to the public.

New Start

continued from pg. 1

tions on campus.

She is the non-traditional representative to SGA and also serves as a senator.

She said that non-traditional students need to get involved or they will miss a very important part of an education.

Price said it is a little easier being a non-traditional student.

"Many non-traditional students already know

what it's like in the work force," she said. "More importantly though, we realize the importance of an education."



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THE RODDEY-MCMILLAN RECORD

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

Record intends to encourage debate

On this campus where cultural diversity is lauded like a sacred cow, we don't talk very much about it.

True, we go to our own little groups in order to gripe and moan about certain aspects of college that we have to deal with such as that sexist professor, that gay organization, the supposed racist system that rules this campus or those group of black students supposedly riding the crest of handouts and entitlements, but we rarely come together with our opinions of cultural diversity in order to learn more about the subject.

The Roddey-McMillan Record seeks to galvanize intellectual and, sometimes, emotional discussions of the issues we face regarding cultural diversity.

In our pursuit of this mission, we have been accused of many things. We've been called anti-black, pro-black, anti-white, pro-homosexual, sensationalists, and tabloid journalists.

One thing we hope not

to be called is boring.

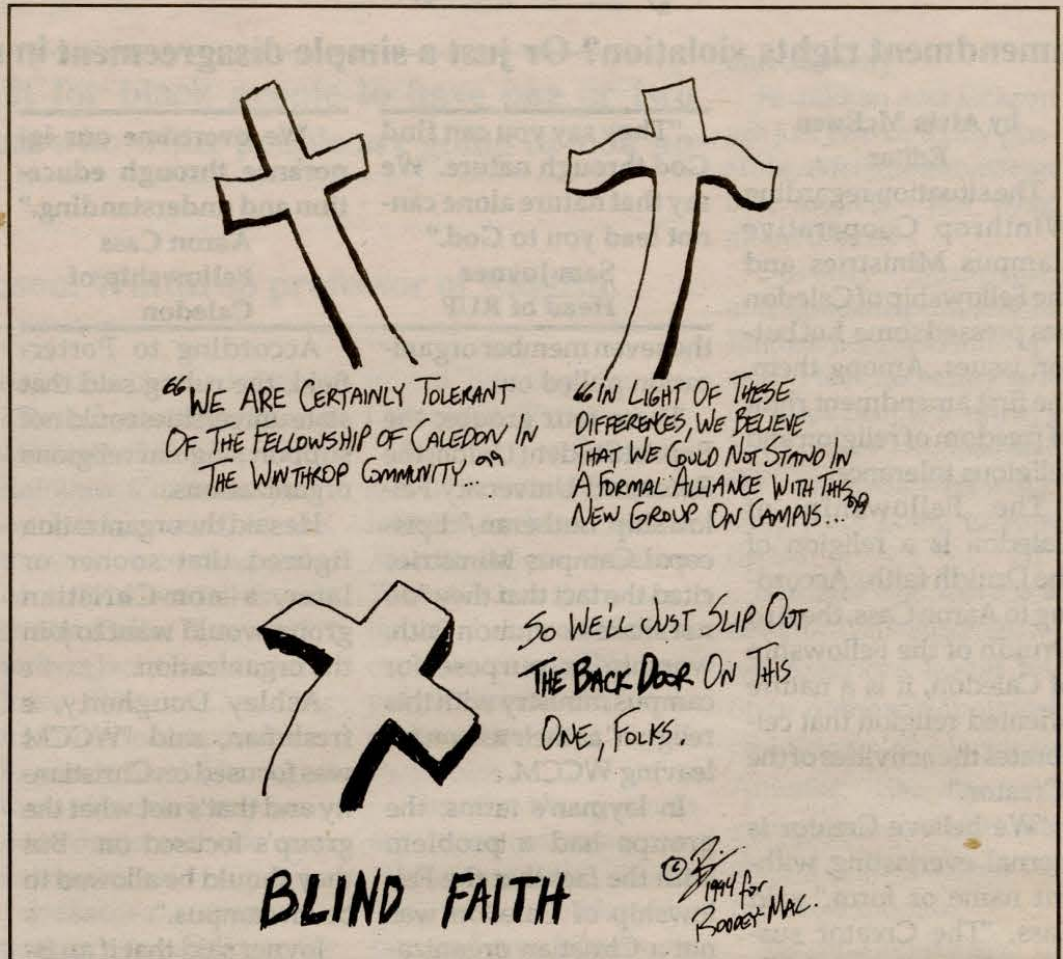
We do not seek to gauge emotion in order to get faculty, staff and students to read our paper. However, we will not stray away from controversial issues just because they bring out the worst or the anger in our readers.

We only seek to debate the issues because we feel that debate is healthy and important, especially when dealing with the fact that new trends are started on college campuses.

As many of us stand on the threshold of adulthood, just steps away from taking our places in the "real world," we notice the certain problems this society has concerning cultural diversity, whether it be ethnic cleansing, white resentment, African-American or gay rights.

It is important for a forum to be present in order for us to talk about these issues, at times argue over them and eventually, turn our minds towards solutions.

As stated before, this is the sole mission of the Record; nothing more, nothing less.

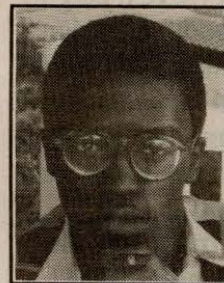


In defense of political correctness

Political correctness seems to be the catchphrase in making fun of a name sensitive society. Pundits of political correctness have been castigated and made fun of because of their insistence not to offend anyone, even to the point of coming up with silly phrases such as "vertically challenged" and "womyn." I'll admit that sometimes I'll join in on the fun by occasionally watching the most politically incorrect movie of all time, "Blazing Saddles." Let us not forget, as we make fun of "sensitive" terms, that political correctness is merely a manifestation of what happens when one group has more power than others in any society.

Take the case of the Atlanta Braves. Native Americans are offended by the name and also the tomahawk chop rallying cry.

To them, the name Atlanta Braves creates a stereotype of a savage redskin who's like nothing better than to scalp white men and rape white



Alvin McEwen

women. The tomahawk chop rallying cry to them making fun of a sacred symbol.

Is their anger to be made fun of as an excess of political correctness?

Hardly. Especially when one remembers how Americans got angry over the Toronto Blue Jays hanging the United States flag upside down during the World Series. And even in the case of Serrano's "Piss Christ," when many got angry because of the crucifix in urine.

What's the difference between Native Americans getting angry over the perversion of their symbols and the cases of the upside down flag and "Piss Christ." There is no difference, except for how

Let us not forget, as we make fun of "sensitive" terms, that political correctness is merely a manifestation of what happens when one group has more power than others in any society.

the people on the offensive fit into the mainstream of American society.

That's what we forget in our zeal to make fun of political correctness; the fact that it's "plain courtesy" that takes on a bad stigma when minority groups ask mainstream America to practise it with them.

Minorities (blacks, gays, women, Native Americans, etc.) are just recently coming into their own, having "their say" about their role in American society.

We cannot forget that their anger over things they deem offensive comes from a time in which they could not cry out for fear of retribution.

'Over the hill'

by Julia Braunfield

We come for many reasons. We come from many places. We all have one goal.

On campus, we get called the G.D.A.R.s. I'll leave the first two words to all your vivid imaginations. It breaks one of the commandments. The last two letters stand for "average raisers."

We are the non-traditional students of Winthrop; the old folks. We are a part of a nationwide trend. We are "in vogue" if you will.

With enrollment dropping to an all time low for the traditional freshmen class, universities nationwide are trying to attract older students.

And it is working. Winthrop currently has more than 360 non-traditional students. We've come back to school to earn that all important diploma in order to enhance our professional skills or simply to learn.

This is the first of many columns. These are my words, but your stories. They are my stories also.

So what qualifies me? My three children and my date of birth. The latter places me around the Kennedy era. There is nothing quite like studying your own history in Lynn Dunne's American History.

While there are many issues non-traditional students face that are unique to their situations, one of the most frustrating is course offerings.

As it stands now, there is no possible way all of the general requirement curriculum courses can be completed if you can only attend class after 5 p.m. This doesn't begin to consider those courses required for one's major. But we'll look at that more next time.

And the cultural events requirement needs to be examined more. That also is a whole other column.

But for now, I'll just say hey. This one's for you. Drop off your concerns in letter form to Shirley King in the New Start Office. It can be anonymous or you can sign it.

My promise to you is to try to find answers and reasons for you to find out what the administration is trying to do in regards to non-traditional students.

Until next time . . .

Julia Braunfield is a senior majoring in Mass Communication. Her "Over the Hill" column appears every month in The Roddey-McMillan Record.

WANTED!

The Roddey-McMillan Record is presently seeking someone to fill the vacant position of Issues Editor.

Students applying should have a keen interest in diversity and multiculturalism, especially regarding Winthrop University.

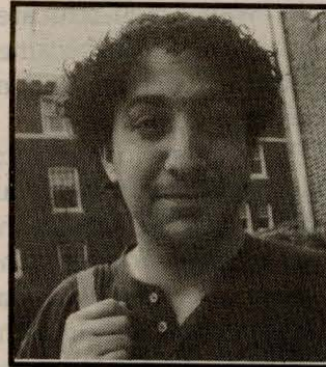
Interested? Please call ext. 3419 and leave a message.

Gideons should respect religious differences

It's that time of year again. At the beginning of every semester, the cafeteria-going population of Winthrop is subjected to the Gideon gauntlet. A pair of kindly, older gentlemen stand sentinel at either entrance of Thomson Cafeteria and force the student body to relinquish its right to privacy.

Don't get me wrong. I do not object to their right to be on campus. On the contrary, I believe a free discussion of philosophies and ideas on campus is to be encouraged. However, when one person's right to free speech impinges on another person's right to privacy, free speech must compromise.

When the Gideons take a position on either side of the cafeteria entrance and hand Bibles to each person who passes, the right to privacy has been violated. By approaching us and forcing us to choose in front of our peers whether we wish to take a Bible, the Gideons compel us to state our ideological position (believer or non-believer) in public without our consent. By this action, our constitutional



Paul Finkelstein

right to keep our private sentiments private has been abridged.

I must stress that the Gideons have every right to express their views on campus. But just as I do not have the right to blow my cigarette smoke in your face, they do not have the right to place a New Testament in mine. It is essential as members of a diverse student body to respect the rights of minorities with opposing religious views. It is a tremendously degrading experience to have one's private religious views challenged in a public forum without an opportunity for rebuttal; and all students should have the right not to choose.

It is unfortunate that this ritual has been allowed to go on for so long when

such simple alternatives exist. If the Gideons would kindly move away from the doors and not approach anyone who has not given their consent, the greater interest would be served. Better yet, if the Gideons would set up a table in conjunction with an existing campus ministry in a less confined site (such as Dinkins), no student would have to suffer the kind of embarrassment which comes from being singled out from amongst one's friends. After all, if magazine and newspaper solicitors cannot solicit on campus, why should the Gideons?

A diversity of religious ideas contributes significantly to the college experience. The opportunity to express our beliefs in a non-threatening manner enlightens us all. For this reason, we cannot afford to alienate those Jewish, Muslim, Buddhist, Hindu, Humanist and atheist students who contribute to our educational experience. When the right to free speech encroaches on our privacy, we all lose.

Paul Finkelstein is the Profile Editor of the Roddey-McMillan Record.

PC

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True, there have been some excesses, but it hasn't reach the point that we should scream "political correctness" every time a minority group states and feels they have been offended.

Many times, there is

substance to their complaints.

We shouldn't shelve our intolerance of racism, sexism and homophobia away in the closet of political correctness just because its easier than actually dealing with the prob-

lems.

After all, what if there were a team called the "San Francisco Honkies" and their rallying cry was "it's not my fault." How politically correct would it be for white males to be offended?

Coming in the October edition of The Roddey-McMillan Record:

Afrocentricism: good idea or unnecessary therapy?

Transracial adoption

White resentment: is it justified?

Plus, a profile of the International Students and "Over the Hill,"

Coming to you on Oct. 4

Don't miss it!

A Conversation with Dr. Cynthia Roddey

by Paul Finkelstein
Profile Editor

This summer Dr. Cynthia Roddey was proclaimed one of Eighty-one Woman Who Make a Difference. Not the least of her accomplishments was becoming the first African-American to attend Winthrop College.

Thirty years ago this summer, Cynthia Roddey, a school teacher and mother of two children, was admitted to the Masters of Education in library sciences program.

Since then, Dr. Roddey has gone on to a successful career educating our youth in Charlotte-Mecklenburg schools and was the featured speaker at this year's Convocation.

I recently had the opportunity to join Dr. Roddey at Grace Lutheran Evangelical Church and discuss her experiences and how they relate to today's college student.

Q: How would you describe your upbringing?

A: I grew up during the war.

My parents went off to Detroit to work in the war factories and I was raised by my grandparents. I had a very extended family: grandparents, aunts, uncles.

Being with a lot of relatives in different cities, I had a lot of different learning experiences that children limited to one area could not have been exposed to, such as seeing my first opera (*Porgy and Bess*).

I grew up in an educational environment... and there was some kind of reading, music, or learning situation which took place every day.

Q: Who were your mentors as you were growing up?

A: My grandfather had a great influence on me.

He was born right at the end of the Civil War and he was a self-educated man, a man who became a business person, and an entrepreneur.

He had no formal training but he was highly articulate. He had strong principles for guiding your life. I think he was the person who had the greatest influence on my morals.

My elementary teachers, also, had a great impact. They always pushed us beyond the limits of what was expected. They demanded excellence. They demanded self respect... all in a little, potbellied schoolhouse. They gave that love of learning to us.

Q: Why has your admittance to Winthrop been termed "quiet."

A: All of the real rancor and controversy was over by the time I had applied. Even though in some states the courts had said to desegregate, some schools were fighting it. Winthrop chose not to fight.

Secondly, I was not sponsored by any political organization. I had chosen to do it personally.

I didn't want to have my picture splattered all across the pages.

The university didn't want all the media on the campus. Just a simple announcement that this student had enrolled was enough.

Q: What was the application process like?

A: A friend of mine said that Winthrop was now integrating and that some of my friends were applying. I just wrote up a postcard and sent it along with theirs.

To my shock, I was the one. I have yet to understand that. I considered some of the others who applied smarter.

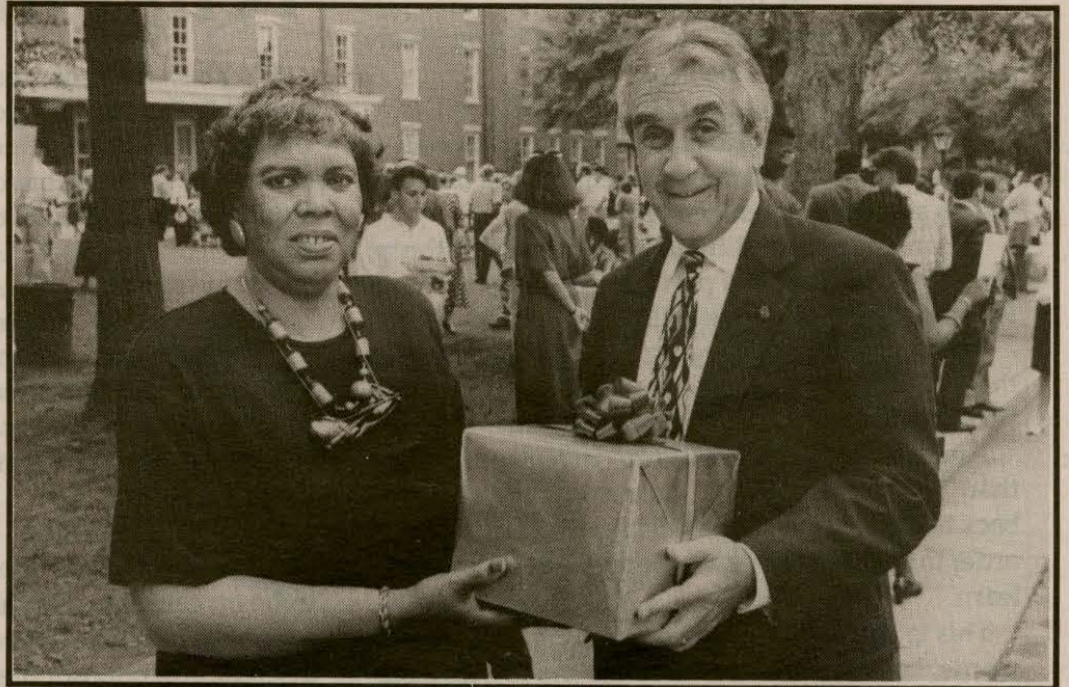


Photo by Joel Nichols

Dr. Cynthia Roddey, this year's featured speaker at Convocation, receives a gift from president DiGiorgio in recognition of her contributions to Winthrop.

Q: Was there a sense of irony in integrating a school your father had helped paint?

A: My father always told me I was hoping to be a student at Winthrop. He told people this back in the 40s and 50s. I never planned to attend Winthrop as an undergraduate. How he knew this, I never knew.

Q: How were your received by the other students?

A: I encountered no hostility from the students. In a way, there was no interaction between other students and myself. They didn't talk to me. They didn't invite me to join clubs. I didn't make any friends.

The people I did talk to on campus were maids, cooks.

No one ever called me a bad name or spit on me or jostled me in the hallway which I think was very unusual if you read about what was happening at other schools.

Q: What do you perceive to be the issues confronting current and prospective black college students?

A: Black college students are going to have a rude awakening when they go out into the real world.

The cream of the crop who go to integrated colleges have been isolated from real issues. A lot of them have never been called ugly names. They have associated with intelligent whites who are for diversity.

In the real world of work... The color of their face won't matter. They will be the low man on the totem pole.

95 to 99 percent of them are going to succeed. The problem is with those left behind.

We must get these students to go back and help those students who haven't graduated high school or are teenage parents or drug addicts or in prison.

They will have to deal with that child in the twelfth grade reading on the first grade level.

Q: Are black organizations such as the NAACP doing enough to turn our college students into mentors?

A: I think they do an

excellent job. Most (black college students) are working and studying, so it is hard for them to get involved with the community.

We need to go back to where I was as a child, when there was a home on every block where the children could go to for nurturing, care, and help with their lessons.

It will have to be the professionals who can be mentors and help kids get into business and get into jobs. It will have to be those mamas... who have skills but haven't had the opportunity to train.

We can't expect the schools to raise our children. We must go back to family responsibility...

Q: Do you have any final thoughts?

A: I hope that I have tried to stress that excellence, or beyond excellence, at whatever you do best, despite your limitations, is the goal.

Proper behavior and a positive attitude is essential.

There is nothing perfect in the world and each one of us must contribute what we can.

AOE has exciting year of activities planned

by Sherry Ford
Staff Writer

"The Association of Ebonites anticipates a productive and cooperative year," according to AOE President Kevin Calhoun, with many projects and programs planned for the upcoming year.

The Mr. Ebonite pageant will take place November 18, and the Ms. Ebonite pageant will be held on Mar. 19. There will also be a fashion show on Oct. 21, at 8:00 pm.

"Dealin", a play by Robert Johnson, may be presented again this semester. A new play by Johnson will be presented Nov. 19.

The choir is another part of AOE. To join, a person needs only to attend rehearsals every Thursday night from 9:00

- 11:00pm in the Conservatory, room 315.

Choir members are asked to have two uniforms. One should be all black. This may include solid black dresses with buttons of a different color. Men should wear black shirts and slacks.

The second uniform is simply a white top with a black bottom. Choir members are asked to be on time for rehearsals. A fifty-cent late fee is charged.

The newly formed Community Service Committee was developed for "more concentrated service for the Rock Hill and Winthrop communities," said Robert Thomas, committee chairperson.

Fees to join AOE are five dollars per year, or three dollars per semester. One can pay at choir

rehearsal or during a mass meeting or committee meeting.

AOE officers and committee chairpersons are as follows: Claudia Sullivan, Vice-President; Melloney Robinson, Secretary; Drico Rutledge, Parliamentarian; Gervonder Brown, Choir Chairperson; Regina Butler, Projects Committee Chair; Tiffany Spann, Program Committee Chair; Robert Thomas, Community Service Chair; Anthony Spann, Public Relations Chair; Gerald Robinson, Choir Director; Tumiko Pinckney, Ms. Ebonite; Trina Jones, Big Brother/Sister Chair; Kevin Hood, Graduate Assistant in Minority Student Life.

AOE welcomes anyone to join them in all their activities.

Sitting with friends



Photo by Stephanie Robinson

Students sit by East Thomson, immersed in conversation.

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Do you have any ideas for a story regarding multiculturalism or minority cultures? Do you think that a certain minority is not given enough attention?

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



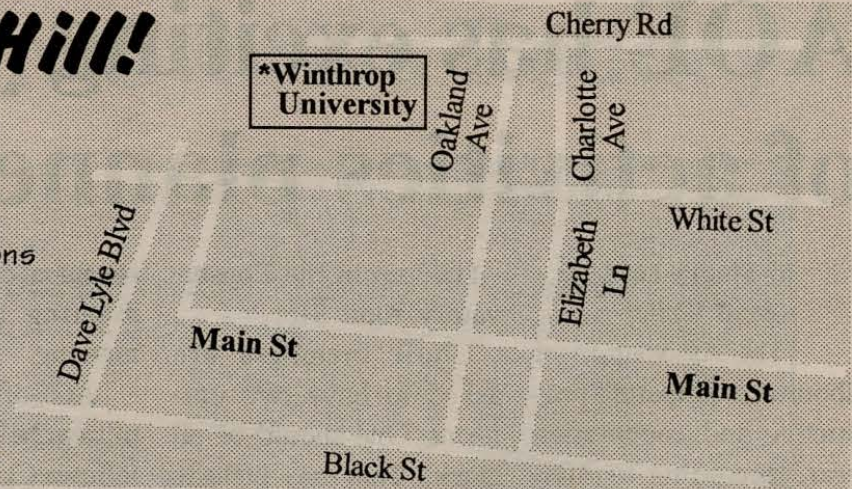
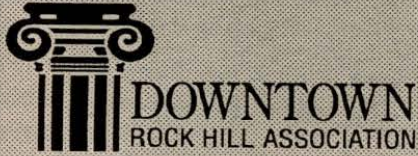
JEFF by Chris Campbell



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