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THE RODDEY-MCMILLAN RECORD

Winthrop's multicultural newsmagazine
Oct. 1994, Vol. 2 No. 8

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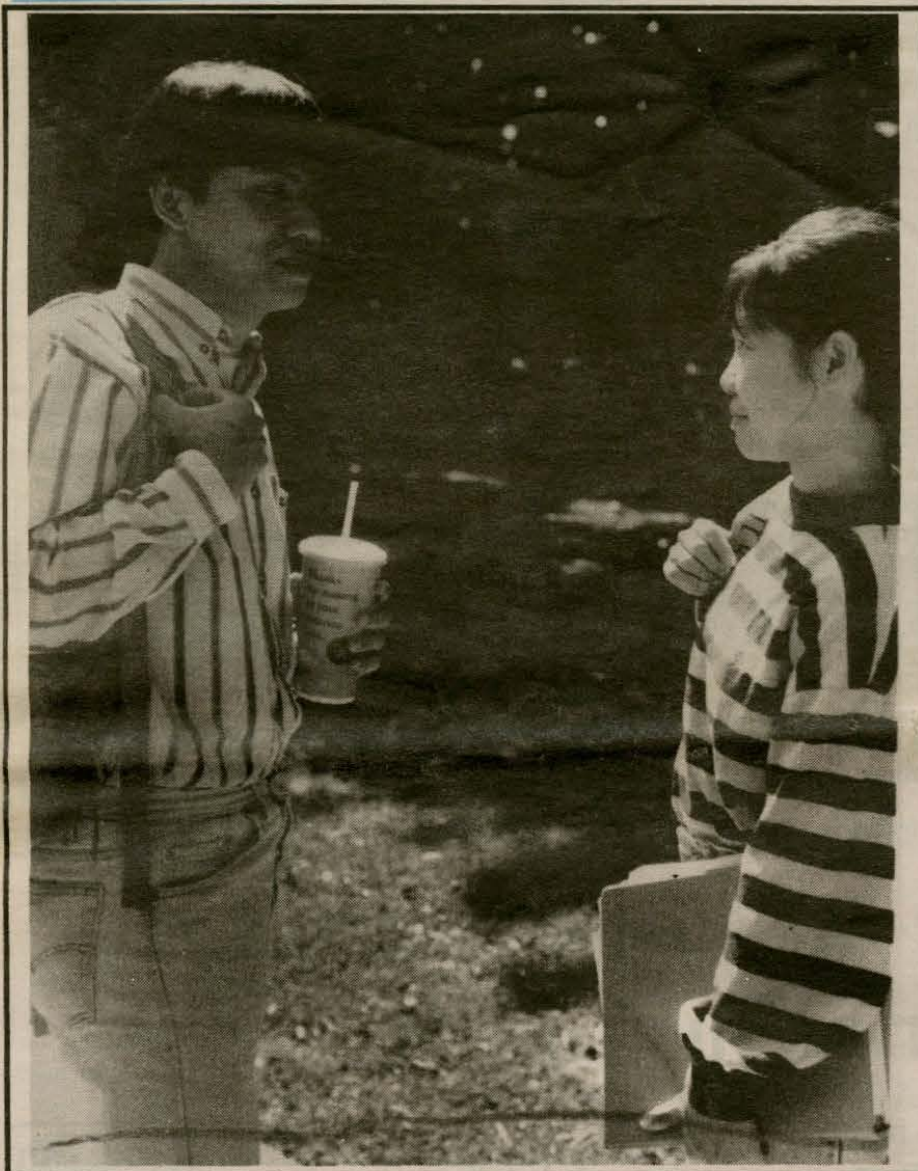


photo by Stephanie Robinson

Jutamast Udomsirirat and Chan Ariyasa, two members of Winthrop's International student community, share a conversation.

International students bring campus diversity

by Jay Karen
Staff Writer

Does Winthrop really have a multicultural environment, or is that just a bunch of talk? Sit down and have a conversation with any one of the dozens International students who attend Winthrop.

If students want to learn about Romania, England, Japan, New Zealand or Canada, all they have to do is to visit with any of the students here who have come from these and many more other countries.

Most of us are here for academics only," said Kerion Ball, a political science and psychology major from New Zealand.

Ball learned about Winthrop in 1992 when he was in the Carolinas traveling with a New Zealand tennis team. There, he met up with a friend of Cid Carvalho, Winthrop's tennis coach. Carvalho picked up Ball as soon as he graduated from high school.

Ball said that there seems to be some negative perceptions concerning International
see *DIVERSITY*, pg. 3

Transracial adoptions: identity vs. good home

by Sherry Ford
Staff Writer

Millions of children are caught up in the foster care system awaiting suitable homes. But, what constitutes a suitable home? Should race be an issue? Transracial adoption, or adoption of the child by someone of a different racial background, has been a long time controversial issue. But what are the real effects of it?

Sharon Cole, area administrator for Area 6 Division of Adoptive Services for DSS (Department of Social Services), said that DSS follows the Child Welfare League of America's standard policy on transracial adoption.

Cole said, "Children have a right to be placed on homes that reflect their own culture."

She also said that children are placed transracially for a variety of reasons, such as the child being passed around in the foster care system and is in need of any kind of stable home.

Ann Ippolito from Christian Family Services Inc. in Fort Mill said that sometimes, they have problems finding black families for black children. She said both black and white families are transracially adopting children.

However, she said that it is better to place a black baby in a home that reflects his or her culture in order to deal with the world.

Racial identity is the biggest issue facing children of transracial adoption. Many adoptive parents feel that racial identity is not as important as individuality.

In "Mixed Families," author Joyce Lander said that "families living in a totally white area with not black families and associates for the child ... cannot give the child a black identity."

These parents do not perceive the possibility that the child will have identity problems when faced with racism in society.

In a study using 204 families who had adopted transracially in five Midwestern states, it was found that 27 percent of these parents anticipated that their child would eventually identify themselves as white.

Many parents feel their children are nonracial "human beings" instead of "black" children. Is that realistic?

One argument for transracial
see *ADOPTION*, pg. 3

Inside the Record :

Pg. 2: Backlash: who is against
"multiculturalism?"

Pg. 4: What is the 'Pink Scare'?

Pg. 7: A visit with the Catawba
Indians

Backlash

Why some groups are fighting 'multiculturalism'

by Alvin McEwen
Editor

"I'd rather be right than politically correct."

"Christian, American, Pro-life, right-wing, conservative. Any questions?"

"Warning: The individual wrapped in this t-shirt is a white male—a known oppressor of women and minorities and the sole cause of all problems on earth . . ."

Along with the popularity of multiculturalism in the United States comes a backlash. The statements above, t-shirts advertised in the conservative magazine, "The American Spectator," is the feeling of many when the subject of multiculturalism is involved.

Some liken it to political correctness or substituting ideals for lower standards for minorities because of past discrimination. Many call it

"The politics of cultural pride are actually the politics of alienation, in a different uniform."

Rush Limbaugh

"The Way Things Ought To Be"

a "liberal plot" to undermine the values of the United States.

Conservative "wunderkind" Rush Limbaugh is an outspoken critic of multiculturalism. In his book, "The Way Things Ought To Be," Limbaugh says that multiculturalism is a dangerous trend when dealing with young black males because it causes them to be unable to fit into American society.

"They (multiculturalists) teach that street slang is just as good as grammatical English . . . if you want to get a job with IBM you've got to have the skills that job . . . not

skills such as logical thinking and mathematics, but language, appearance and showing up on time," he said.

Limbaugh goes on to say that multiculturalism teaches young black males that to learn these things would mean assimilating in American society and forgetting their heritage, thereby making it difficult for them to prosper. He contends that to succeed in American society, assimilation by any group is necessary.

"The politics of cultural pride are actually the politics of alienation, in a different

see BACKLASH, pg. 8

"Staying informed"

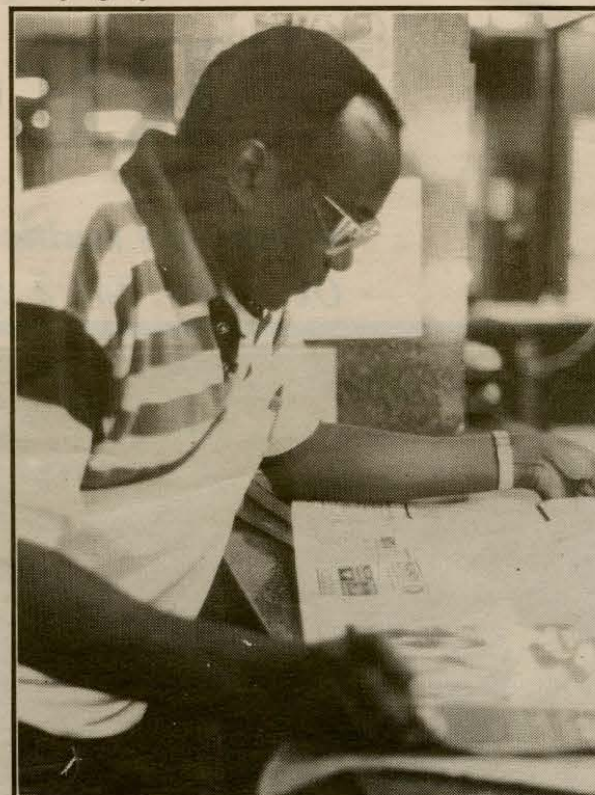


photo by Stephanie Robinson

Student Thomas DeBeraho keeps up with current events in Ida Dacus Library.

The Roddey-McMillan Record is seeking, writers, artists, photographers, and business majors to work on staff.

We have meetings every Monday at 5 p.m. in the Student Publications Building. Interested students are invited to drop by.

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 multi-culturalism, especially regarding Winthrop University.

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

'Race-based' scholarships: unfair or justified?

a commentary
by Bethanie DeVors

My editor said, "Do an article on white resentment."

I looked him straight in the eye and said, "What's white resentment?" The term refers to resentment toward "race-based" scholarships, affirmative action, etc.

This issue has two very definite and obvious sides of opinion to it. One side claims that these programs are unfair and biased. The other side claims that without these programs, minorities would not be given the same opportunities as others.

I am rather confused about the topic myself and hoped to make a decision through this article. I asked around campus about one area of this issue: "race-based" scholarships.

"Equal opportunity is a misleading term," said Judith Barban, a professor in Winthrop's foreign language department. "Barban also said that

"Any program can be misused, can be taken advantage of, can be exploited."

William Daniels, chair of the Philosophy and Religious Studies Department

"race based" scholarships provide minorities needed advantages.

Aaron Yendall, a student, said everyone should have equal opportunity to receive scholarship money unless they achieve the right to have more through their grades.

William Daniel, chair of the Philosophy and Religious Studies Department said, "Any program can be misused, can be taken advantage of, can be exploited."

He said that when it comes down to two students apply-

ing for the same scholarship, race may be used as a deciding factor.

Psychology instructor Letha Maxton said, " (A race-based scholarship) is the only way some minority students will get in school."

Talking with Maxton, I realized something. Race-based scholarships have other requirements besides race for the applicants. Someone cannot just walk in off of the street and say, "I'm black. Give me a

see RACE, pg. 3

"But do you get my point?"



Photo by Amy Powell

Jimmy Branham and Sierra Boatwright discuss "intellectual things" on the patio of Dinkins Student Center.

Diversity

continued from pg.1

students. Many Americans view them as being removed and not wanting to associate outside their group.

Ball said that the students are here for academics only. As a result, they tend not to get too involved in other aspects of campus.

Also, Ball said, most of the International students are juniors and senior who will only be staying for a semester or two.

Ball said that there are differences in education between New Zealand and the United States.

"In America, the professors are very approachable and

friendly," Ball said, "but in New Zealand, they give their lectures and leave. You don't get to talk to them."

Ball also said that there is much more importance given a broader education here than in other countries.

Winthrop has an International Student Life department located in Dinkins Student Center.

The purpose of this department is to help students get here, aid in the transition and then help them on their way out.

Matt Honeycutt, a graduate student who assists in the department, said "This office

is here to help International students when they have problems. We do a lot of their paperwork, but we also help sponsor different event."

International Student Life will be hosting "International Week" on Nov. 12-18. All Winthrop students will be able to participate in activities such as lectures, a foreign film series and an international food court.

Students may also engage in activities through the International Club. This club sponsors many activities throughout the year for International and American students.

Race

continued from pg. 2

scholarship."

And I truly hate to see potential go to waste for lack of funds.

Perhaps I should not worry so much about the

kind of scholarship and just be glad that this person can go to college.

Then again, I might feel different if I had lost a scholarship to someone because I

am white and the other person is a minority. I cannot find a side of this issue I can agree with completely, so I'll continue to sit between the warring sides and ponder.

Read the Roddey-McMillan Record.

Adoption

continued from pg. 1

adoption says that the "transracially adopted child might find it easier to resolve his or her "genealogical bewilderment" and racial identity crisis than it would be for a child who has been matched to have similar characteristics with his adoptive parents."

But what have been the long term effects of transracial adoption?

In "Mixed Families," Ray Brown, a 36-year-old black man who was adopted at the age of 13 by a white couple, gave his testimony.

He said that if he had been able to make the decision, he would have preferred to be adopted by a black family.

"As a black child," Brown said, "you need people who are able to sympathize with you as a black individual."

Brown said his adopted parents tried to do such but couldn't do it as well as a black parent.

Jennifer Roberts, a black woman, was "informally" adopted by a wealthy but

childless white woman when she was five.

She said that despite some bad experiences she had because of her adoption, she is not transracial adoption.

"It really doesn't matter who loves the child so long as the child gets affection and feels secure," she said. "If a white family can provide that for the child, right on!"

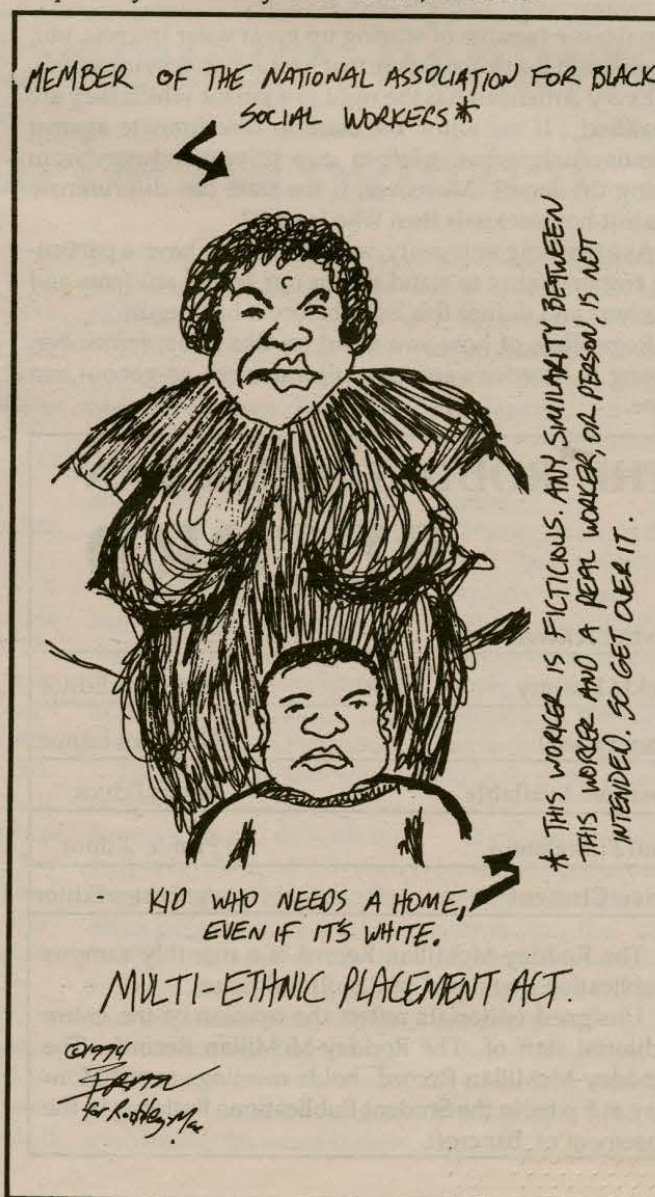
Transracial adoption has its good and bad points but its something society must deal with. It's a fact of life.

Kwesi Wilburg, a 22-year-old senior, said "the child loses part of his or her culture because of transracial adoption."

Yet, Meg Wagner, a 20-year-old junior, said transracial adoption is a part of her future plans.

She said she wants to adopt a mixed race child or a child who is hard to place.

"If a child has loving parents, that's what the child needs most and it doesn't matter if they are black or white," she said.



The 'Pink' Scare

"Despite the fact that no evidence exists which would suggest that homosexuals are unfit to teach, Republican gubernatorial candidate David Beasley has proposed the exclusion of homosexuals from all teaching positions in South Carolina. . . The inevitable result would be a sort of 'pink' scare in which the government would be 'ferreting out subversives' in our educational system."

It is not the policy of the Roddey-McMillan Record to take sides in political elections. However, certain issues or policies, when raised by a candidate, must be addressed.

Most of us have had a homosexual teacher at one time or another. The majority of us were unaware of this at the time and, likely, it would not have affected our assessment of that teacher's ability.

Despite the fact that no evidence exists which would suggest that homosexuals are unfit to teach, Republican gubernatorial candidate David Beasley has proposed the exclusion of homosexuals from all teaching positions in South Carolina.

If this proposal were to become policy, it would be the most invasive program to encroach on our civil rights since the McCarthy era. The inevitable result would be a sort of 'pink' scare in which the government would be "ferreting out subversives" in our educational system.

Who would be safe from this inquisitorial witch hunt? Would a casual acquaintance with a homosexual be sufficient to demonstrate 'pink' tendencies? What about a relative or childhood friend?

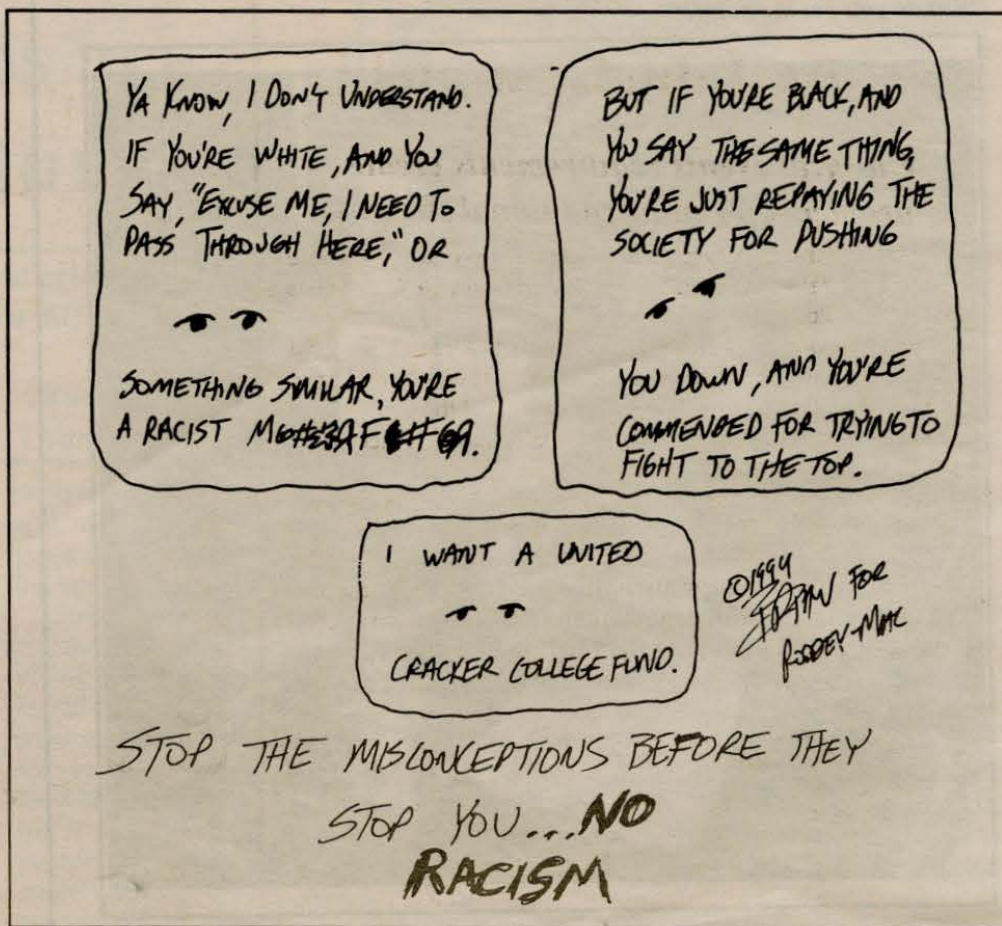
Obviously, background checks would be necessary for every person currently employed by the state educational system. Perhaps, we could establish a State Bureau of Investigation (SBI) to plant bugs and monitor phone calls. Better yet, we could have our own State Committee on Un-American Activities. Maybe we could exhume McCarthy to lead the loyalty board hearings.

Homosexuals in the school system is certainly an emotional issue capable of stirring up great voter interest, but, foremost, it is a private issue that has no business in politics.

Every American has the right to a job for which they are qualified. If we allow the state to discriminate against homosexuals, what is left to stop private industry from doing the same? Moreover, if the state can discriminate against homosexuals then who is next?

As a teaching university, we at Winthrop have a particular responsibility to stand up for our fellow students and teachers and defuse this issue before it has begun.

Regardless of how you stand on this issue, remember, voting is America's greatest cultural event, so get out and vote.



STOP THE MISCONCEPTIONS BEFORE THEY STOP YOU... NO RACISM

Letters to the editor

Gideon column misguided

Dear Editor,
Paul Finkelstein's article, "Gideons Should Respect Religious Differences," is, despite its sincerity, a bit misguided.

While Finkelstein advocates the free speech of the Gideons, he asserts that the privacy of the individual is challenged when he is forced to state his beliefs in front of his peers, in public without his consent.

Yet many times in life, we are forced to make moral decisions in front of our friends without our consent.

How many times have professors conducted an "unofficial presidential poll" to be tallied by the raising of hands? How many times have we been required to debate a controversial issue

in class? Choices are an unavoidable part of life. We simply have to learn to make them without being influenced by peer pressure.

The Gideons are not even forcing anyone to state their beliefs. They are simply asking whether one wants a Bible or not. The answer to this question is surprisingly easy: yes or no.

One does not have to tell them, "No, I'm Muslim," or "No, I'm a Jew." The Gideons aren't concerned with your religious affiliation, they just want to offer you a Bible. If you tell them no, they will kindly nod and offer a Bible to the next person.

Finkelstein says that we cannot afford to alienate all other religious groups that contribute to the educational

experience, but in doing this aren't the Gideons being denied the right to make their own contribution?

And if the situation changed such that condoms or a Koran were being distributed, would his conclusion remain the same?

This article deeply saddens me.

In a world where we hold up tolerance as a banner, we cite the right to privacy as an excuse to get rid of the Gideons. I think it is time to stop making excuses. If you're not secure enough in your beliefs to decide in front of your friends whether you want a Bible or not, maybe belief re-evaluation is in order.

Sincerely,
Carmen Coleman

Letters to the editor policy

The Roddey-McMillan Record encourages students to write in letters to the editor on issues of multiculturalism and diversity. Letters should be 250 words typed or written legibly. Letters must be signed by the author and include the author's phone number. They will be edited for grammar, libel and taste.

THE RODDEY-MCMILLAN RECORD

Alvin McEwen	Editor
Jackie Lowery	Assistant Editor
Amy Powell	Graphics Editor
Position Available	Issues Editor
Paul Finkelstein	Profile Editor
Brian Clement	Activities Editor

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

Unsigned editorials reflect the opinion of the entire editorial staff of The Roddey-McMillan Record. The Roddey-McMillan Record holds meetings every Monday at 5 p.m. in the Student Publications Building in the basement of Bancroft.

'Over the hill'

by Julie Braunfeld

Cultural events requirements create problems for non-traditional students

The cultural events requirement remains one of the more controversial topics on campus. It's an idea whose time has come and gone.

I understand the purpose of bringing students a world they may have never seen before. And that was fine 20 or so years ago. But with the advent of cable and the diversity of public broadcasting, I'm not so certain that it is necessary anymore.

Cultural events for non-traditional students carries more burden than benefit. Every semester it seems one or more audience member and at least one diva will write a letter of complaint concerning a disruptive child in the audience.

I am quite certain that mothers and fathers try hard to keep their children more quite than half the teenage audience members and come away from that event with a greater appreciation of culture.

Fine-so why not hire a baby-sitter? Because there are so many of us out there who can not afford one. Of all of the students who have offered to baby-sit for me, not one has offered their services on a volunteer basis.

That brings me to one part of the cultural events dilemma. Winthrop has a fine reputation for its education program. And this record of service is hard to beat.

Won't sororities, fraternities or other organizations on campus volunteer one night a semester to baby-sit for free? Why not open MacFeat Nursery two evenings a month staffed by early childhood education majors?

If each organization would give one night a semester, many would benefit.

Parents could go out perhaps together and get a cultural events requirement and be satisfied by the fact that the traditional student and the children enjoyed a fun filled evening.

There is a great satisfaction when you can help out one another.

Many of the non-traditional students are turned to by the younger ones. You assume that we have insights and answers to the problems you face.

We might, but not to this one. This time, we need your help. Until changes are made concerning cultural events requirements, many of us are in a bind.

Until next time...

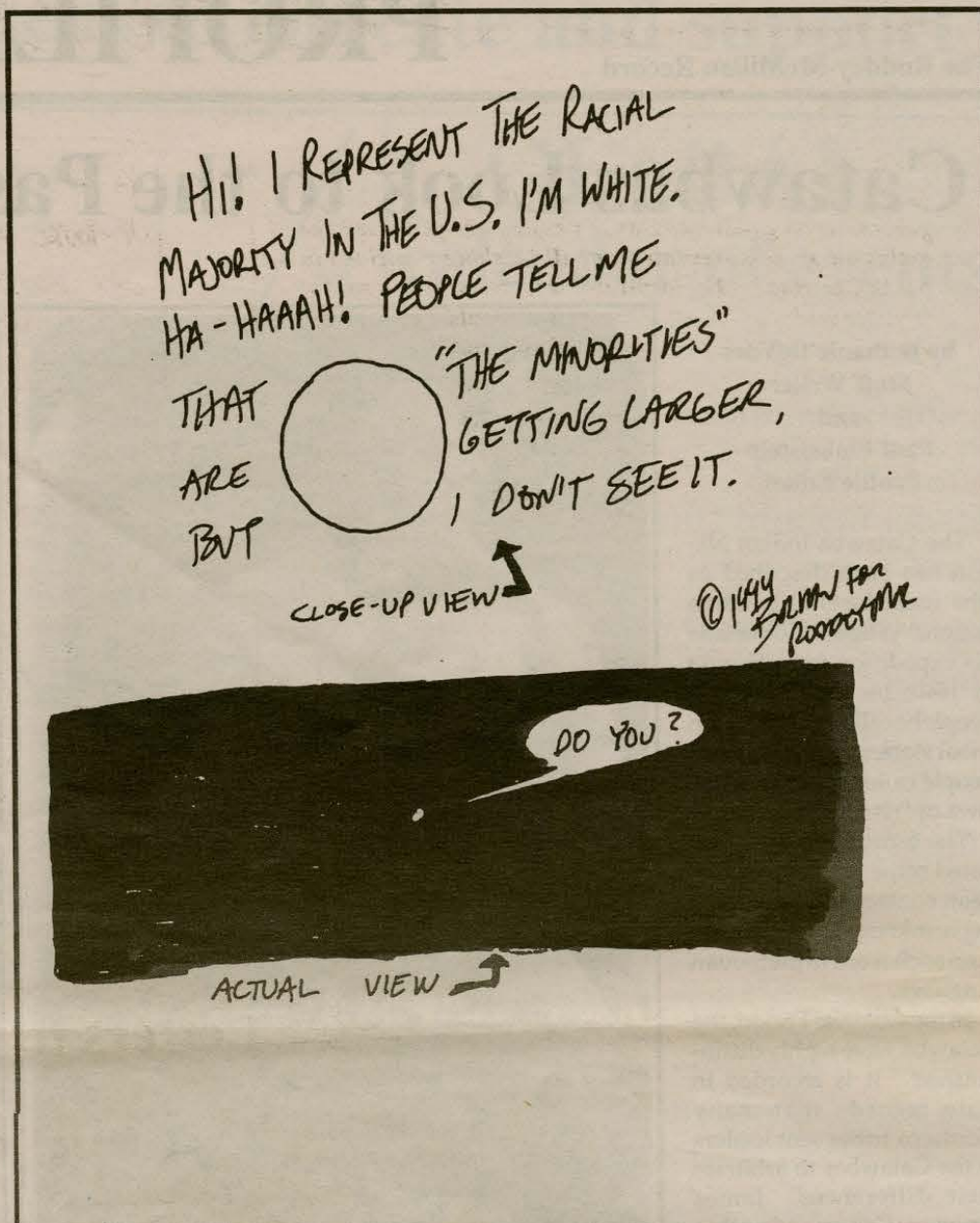
Coming in November:

Outing: does it help or hurt the gay movement?

In search of the African-American conservative Republican.

Homecoming: A year after the Cedric Jones controversy.

All of this and more in the Nov. edition of The Roddey-McMillan Record. Don't miss it!



Sexist language, behavior needs to be recognized

by Pat Burrows
Staff Writer

Be it an unwanted caress a degrading overtly sexual comment, most people have experienced some sort of sexist behavior directed towards them at one time or another.

The Winthrop community is no different.

Go to any party and watch what goes on. Join a couple of choice conversations. The perfect time is right after an attractive man or woman leaves the conversing group.

Then watch how the conversation drops to a more banal level with comments like, "I want to throw her down like a side of beef and rub her all over with tenderizing juice," or the more eloquent comment, "snack."

As many people say, in any encounter with the gender that one is attracted to, sex is going to be an issue until it has been resolved. It

is an impediment to friendship until it has been discussed.

With some people, however, it is almost a Pavlovian obsession--when they see a girl, they salivate.

Some sexist comments are made unconsciously as observations that are generally stereotypical.

"This weekend I was helping to move a refrigerator for my friend and the guy said, 'I've never seen tow females move stuff like that,'" said Freshman Dhana Harrelson.

Then there is the whole ranged of comments that have nothing to do with sex but everything to do with degrading and insulting the other person.

These comments can be some of the same as those that are made when the attractive member of the opposite sex crosses one's path. However, these comments are usually far more insult-

ing and nearly always made in the person's face.

These sort of comments are often the most insulting remarks made. They make references to another person's weight, anatomy or other unique features of that person.

Finally, there is the realm of the "bad touch" - or unwanted caresses.

This happens all the time and can be between any two people where one person is attracted to the other-- boss and employee, teacher and student, even one actor to another.

The boss may keep going on about how attractive his employee is, the teacher comments on the student's anatomy, one actor assumes to much from the scene they are doing.

Sexist language, talk and actions are everywhere. More people need to recognize it.

Catawbas Look to the Past and the Future

by Bethanie DeVors
Staff Writer
and
Paul Finkelstein
Profile Editor

The Catawba Indian Nation has been described as "the most historical Indian nation." When DeSoto made his expedition from Florida in 1540, he encountered a people he called Esaws. From tribal stories, we know these people called themselves ye iswa or "river people."

The term Catawba originated some time after European contact and the meaning is unknown because there is no such word in the Siouan language.

In the Colonial Period, the Catawba were highly distinguished. It is recorded in state records that many Northern tribes sent leaders to the Catawbas to arbitrate their differences. James Fenimore Cooper stated that "of all the Eastern tribes, the greatest was probably the Catawba." In "A New Voyage to Carolina," written in 1701, British explorer John Lawson speaks of them as "a powerful nation" and says "their villages were very thick."

The Catawbas consistently aided the Americans in wars. In "The Catawba Indians of South Carolina," W. R. Bradford notes: "they have always been a brave, patriotic people. . . in 1715, they were uniformly friendly to the English against the French." In 1756, Chief Haiglar signed a treaty with Virginia to support Britain in the Seven Year War.

According to a treaty with the British crown, the first Catawba reservation included most of what is now North and South Carolina.

The Treaty of Nation Ford signed with the state of South Carolina in 1840, promised, in exchange for the current reservation of 144,000 acres, the Catawbas would receive land in North Carolina "near the Cherokees or some other mountainous or thinly populated region of the Indians' choosing." If no suitable land



Left: Albert Sanders and his mother circa 1906.
Top Right: Catawba school children circa 1902.
Bottom Right: Idle Harris, center, and Sam Blue, right, watch Liza Harris Brown make pottery circa 1948.



Photographs courtesy of the Catawba Cultural Preservation Project

could be found, they would receive \$5000 cash, another \$2500 upon leaving the area and \$1500 a year for the next nine years.

When North Carolina refused to forfeit any land for the Nation's resettlement, South Carolina gave the Catawbas a reservation west of the Catawba River on land that was part of the original homeland. The site turned out to be the same 640 acres the Catawba reservation occupies to this day.

"It is not hard to figure out how they picked this," said Wanda George Warren, "it is about the worst part of the Union/York County area."

"The Catawbas never received the cash the state owed them, but an agent was appointed to buy and distribute goods to them," Marsha L. Therrel notes in "The Catawba Nation in Transition, 1973-1993."

In 1943, the state of South Carolina purchased 3,432

acres of land and transferred it to the Office of Indian Affairs for the use of the Catawbas.

This act and a bill introduced by Congressman J. P. Richards in 1940 to bring the Catawbas under the Federal Government for more assistance led W. R. Bradford to conclude in 1946 that the Catawbas were "on the road to prosperity . . . if they do as well by themselves as the Federal authorities plan to do by them. . . it would seem that better days are ahead for the Catawbas."

Ironically, only 13 years later, the Catawba Termination Act dissolved the tribe's federal status. The land was distributed to individuals, most of whom sold it, and told them to assimilate.

The quest to regain federal status began when Gilbert Blue returned from the Navy in 1973 and organized the first tribal meeting in over 10 years. In 1976, the Catawbas

announced their intention to pursue their claim to the 144,000 acres they lost in the Treaty of Nation Ford. With the help of Don Miller of the Native American Rights Fund, the Catawbas began to file suit in federal and state district courts.

The Rock Hill Chamber of Commerce publicly plead in behalf of the Catawbas to reach a settlement, but the state refused to accept jurisdiction and the legal hassles continued.

A finalized settlement plan was announced on January 25, 1993 which called for a total of \$50 million dollars (\$30 million from the federal government, the rest from state, local and private sources) to include \$7.5 million for individual reparations with the rest to be spent on education, health care, housing, natural resource, cultural and economic development. The settlement was signed by the President at

the end of last year and the first payment of \$2.5 million is still held in trust by the Secretary of the Interior.

In 1847, Gov. Dave Johnson declared that the Catawba Nation "are, in effect, dissolved."

In the words of Mark Twain, "the rumor of [their] demise has been greatly exaggerated." Today, under the recent settlement agreement, the Catawba Indian Nation is poised to make an astounding comeback from over a

see CATAWBA, pg. 8

For more information
write:
Catawba Cultural
Preservation Project
611 E. Main St.
Rock Hill, SC 29730

or call:
(803) 328-2427

GLoBAL's purpose is to educate and support

by Terry Colquitt
Staff Writer

Winthrop students who are gay, lesbian, bisexual or heterosexual can now come together in support of one another now that GLoBAL is on campus.

"The purpose of GLoBAL as in our statement in our constitution is 'We the members of GLoBAL associate ourselves to create a supporting environment at Winthrop University for gay, lesbian, and bisexual students and their allies by using education and awareness as integral components,'" said Em Taylor, co-president of the organization.

Taylor said she helped start GLoBAL (Gay, Lesbian, Bisexual, Ally League) last semester after two years of struggling with her own sexuality.

"I struggled telling friends and telling people I care about that I was gay," she said. "I have no problem with doing that now and that's only because I put my backing behind GLoBAL."

She said part of the achievement of GLoBAL is that every Winthrop student is able to express themselves and find themselves in college.

The organization stresses that it is not just for gay,

les-
bian
and bi-
sexual
students.

C o -
President
Cedric Jones
said, "GLoBAL
is not a gay orga-
nization. It is an
organization that's
dedicated to educat-
ing people... ignorance
breeds fear. Fear breeds
hate and hate builds intoler-
ance."

Amy Kirkland, another
member of the organization,
said that without support
from allies, views on homo-
sexuality will never change.

"Without allies across this
campus," she said, "the de-
rogatory comments made by
other students and faculty
members can never be con-
fronted."

Taylor said the organiza-
tion has met little opposition
so far.

"We have had publicized
meetings, but none of our
meetings have been dis-
rupted," she said.

Taylor also said that
GLoBal is getting much sup-

port
from
the
Stu-
dent
De-
velop-
ment
Office
as well as ad-
ministrators.

She also said
that the organi-
zation is receiving
support from
Winthrop alumni.

"Those students who
were gay and lesbian here in
the eighties and seventies
have been approaching
GLoBAL members and say-
ing, 'I would like to get in-
volved and help you in any
way possible,'" she said.

Students interested in at-
tending GLoBAL meetings
should check campus bulle-
tin boards regularly.

Sharon Mitchell, another
GLoBAL member said stu-
dents will benefit from the
organization because it will
educate them.

"There's nothing like ig-
norance to bring a group
down," she said. "Just be-
cause you're straight doesn't
mean you have to be nar-
row."

GLoBAL calendar of events:

Oct. 12 - Aids Awareness Table
10 a.m. - 4 p.m.
Dinkins Student Center

AIDS Candlelight Vigil
7 p.m., Dinkins Student
Center

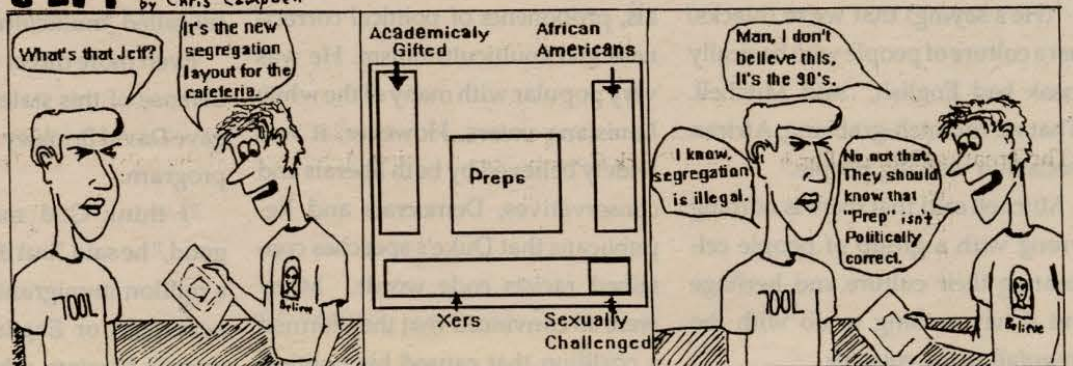
Oct. 13 - Christy Snow and Color
Blind
8-11 p.m., ATS

Oct. 14 - DSU sponsored event:
Rod and Bob Jackson-
Paris:
"Love against the
odds: Diversity on Cam-
pus"
8 p.m, Johnson

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? Don't sit there and gripe. Come and work for The Roddey-McMillan Record. We have staff meetings every Monday at 5p.m. in the Student Publications Building.



JEFF by Chris Campbell



Catawba

continued from pg. 6

century of misguided American Indian policy.

As of 1946 there were an estimated 300 Catawbas. Today, Chief Gilbert Blue hopes to have expanded the role from between 2200 and 2500 people in 1993 to nearly 3000 for 1994. Most of the Catawbas live off the reservation located on Indian Trail, but over 120 families still occupy the reservation.

Conditions on the reservation are in need of some work. One in three houses does not have a working septic system and 70 percent of the houses are substandard.

Prior to the finalization of the settlement, however, the tribe had already established a Comprehensive and Strategic Planning Committee. The Church of Latter Day Saints provided funds for the new cultural center which now stands on Tom Steven Road and Dr. Wenonah George Haire heads the Catawba Cultural Preservation Project.

The Education Committee has begun programs in the York County Schools and with the Museum of

the Catawba Nation for academic credit.

The Catawbas have employed a linguist for the past ten years to reconstruct their language and the archival program is currently acquiring and processing one of the richest collections of historical resources of any tribe in the United States.

One element which has enabled Catawba culture to survive has been their pottery. Today, the Catawba are the only Indians east of the Mississippi who have maintained this craft in its traditional form.

In the coming year, the Catawba Nation will be offering classes, open to the public, in basket weaving, beadwork, arrow making and archery at their new cultural center. For the more adventurous, river trips and hiking tours will be offered, as well as a course in canoe-building which will culminate with a river trip in the vessel of your making.

If you are interested in experiencing Catawba culture first hand, the Yap Ye Iswa festival, or the Day of the Catawba, is celebrated the first

YAP YE ISWA

"THE DAY OF THE CATAWBA"
COME DISCOVER THE NATION WITHIN A NATION.

There will be CATAWBA POLYMER demonstrations in POTTERY, BEADWORK, BLOWGLASS, DRUMMING, DANCING, HIDE TANNING, STORYTELLING, BOW & ARROW, and HERBS.

Come and taste our Authentic Indian Foods, Roasted Corn, Venison Steak, Barbecue Venison, and Fry Bread. We will also provide hot dogs for those who prefer "regular" food.

We will hand made Catawba Crafts for sale such as pottery, beadwork, woven baskets and much more.

We will have Dr. Tom Blumer, a Southwestern Historian, on site to give a presentation on Catawba History.

After all, what's Thanksgiving without Indians.

IT WILL BE A DAY YOU WILL NOT SOON FORGET.
SATURDAY, NOVEMBER 26, 1994, 10:00A.M.-4:00P.M. ADMISSION IS FREE!!!
HELD AT THE CATAWBA INDIAN RESERVATION. CALL (803)328-2427, FOR MORE INFORMATION.

Saturday after Thanksgiving at the reservation. The first Yap Ye Iswa was celebrated in 1989 and attendance has nearly doubled to 6000 in the last five years. The festival provides an opportunity to meet and see traditional Catawba artisans at work, partake of authentic Catawba cuisine and the admission is free.

But it is not only the Catawbas and historians who will benefit from the

Catawba Nation's rebirth. The York County Convention and Visitors Bureau already lists the Catawba Nation as its top attraction. Furthermore, joint projects between the city of Rock Hill and the Catawbas will expand roads and attract new business to this area providing jobs, training and additional educational opportunities for the whole community.

Backlash

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uniform," he said.

Limbaugh and many like him are individuals who seem to be rebelling against the new notion that America is a "tossed salad" rather than a "melting pot."

Winthrop student Sharon Mitchell is one who agrees with the "tossed salad" concept of America. She said that Limbaugh's notions about multiculturalism stereotypes blacks and incorrectly assumes that grammatically correct English is only reserved for white people.

"(He's saying) that we're (blacks) just a culture of people who basically speak bad English," said Mitchell. "That we're crotch-grabbing, African medallion wearing people."

Mitchell said that there is nothing wrong with a group of people celebrating their culture and heritage and it has nothing to do with the downfall of the country.

"That's what America is all about," she said.

She also said that some people are too consumed with trying to make others conform to their ideas of American society.

Still, the backlash against multiculturalism can have racist overtones.

When David Duke ran for governor of Louisiana and then for President in 1992, he gave speeches about the "traditional, Christian heritage" of America being run over by liberals, proponents of political correctness and multiculturalism. He was very popular with many of the white Louisiana voters. However, it was widely believed by both liberals and conservatives, Democrats and Republicans that Duke's speeches contained racists code words. Many were so convinced that they formed a coalition that caused his political

aspirations to prove fruitless.

One man who seemed to be taken by Duke's speeches was political columnist and former White House aide Patrick Buchanan. He espoused many of Duke's ideas in his speeches when he ran for President in 1992.

"When we say we will put America first, we mean that our Judeo-Christian values will be preserved," Buchanan said in one of his speeches, "and our Western heritage is going to be handed down to future generations and not dumped into some land fill called 'multiculturalism'."

Even more direct was Buchanan's defense of this statement, which he gave David Brinkley on an ABC news program.

"I think God made all people good," he said, "but if we were to take a million immigrants in, say Zulus, next year, or Englishmen and put them in Virginia, what group would

be easier to assimilate and would cause less problems for the people of Virginia."

Ed Haynes, a professor of history, said that the idea of multiculturalism is scary to some because it suggests to people that their way of doing things may not being the only way or the right way.

"So often I get the sense from my students that other people are different more out of perversity or ignorance and they really down deep inside want to be like us," he said.

He said the problem with the backlash to multiculturalism is that it makes ignorance, whether in the forms of racism, sexism, homo-phobia, etc., acceptable.

"It's back to 'me'," he said. "I am the 'norm' and everyone who relates to me is different. That's not good. We should work on being more inclusive."