

Opinions

The Banner

Editorial

Hit the showers Liberal arts, UNCA-style

If only Dr. Martin Luther King Jr. had lived to see the state of UNCA in 1998. If he were alive today, he would see that we have come so far since the civil rights movement of the 1960s—so far that now we have people of different races and backgrounds joining together in school spirit at one of the nation's premier institutions of liberal arts education.

But wait—just what is it that is bringing these students together? It's not school spirit; it's the spirit of racism. The Dog Pound, a particularly rabid group of UNCA students that regularly comes together to add its own special brand of mayhem to men's basketball games at the Justice Center, has stepped over the line of decency in our campus community. As *Banner* columnist Nate Conroy noted in his column last week, when students chant epithets at a basketball player because of the color of his skin, they go way past simply trying to rattle and intimidate the player. By directing hate speech at an opposing player of a non-white ethnicity, they are saying to Charleston Southern University, the Big South Conference, and the Asheville community, "Look at what I learned at 'North Carolina's Public Liberal Arts University'—'Green card! Green card! Where's your visa?'"

Well, these bigoted few don't speak for all of us at UNCA. We commend Student Government Association President Adrian Tatum for his unequivocal condemnation of the racial epithets and the students who chanted them at the Charleston Southern game (see Letters to the Editor on page three). In writing his letter, Tatum has demonstrated that he has a firm grasp of what being a leader is all about—action. Silent disagreement is no disagreement at all.

Big dogs not in the house

In the course of discussion about the "green card" controversy, many comparisons have been drawn between the Dog Pound to the fans of Duke and Carolina, who are known to be some of the most spirited and at times meanest fans in college basketball.

Indeed, we *should* follow the examples set by these ACC giants. While Duke fans set the standard for college basketball's atmosphere, their coach sets the standard for what are acceptable cheers and taunts, and what are not.

During one game years ago, Duke's Mike Krzyzewski actually called a timeout, got the microphone, and demanded Duke students stop chanting, "You suck, Dick," at referee Dick Papparo. As Coach Krzyzewski later explained to the students of Krzyzewskiville (the line of tents in which Duke students camp out in order to get tickets to the games), the chant did not help the team, but in fact hurt it.

Similarly, Carolina's Dean Smith understands the line between acceptable and unacceptable fan behavior. ESPN recently presented Dean Smith with the Arthur Ashe Award for Courage. The profile did not focus on Smith's numerous on-the-court achievements, but rather the story of a then unknown coach, who put his career on the line for the civil rights movement. Along with his pastor and a young black student, Smith entered a diner that refused to serve blacks—but the three men were served that day.

The profile also told the story of Carolina's first black player, Charlie Scott, and how Smith kept his cool amidst a hostile crowd, until he heard someone call Scott a "black baboon," which finally caused him to lose his temper, hollering at the fan that it was wrong to say such a thing.

It's time that the UNCA faculty, administration, and students commit themselves to these principles of racial understanding—inside and outside the world of sports.

The road to redemption

Monday's men's basketball game began with a quiet crowd watching a first half that left the Bulldogs trailing Liberty 35-30. But although the game began lackadaisically, it ended with a bang.

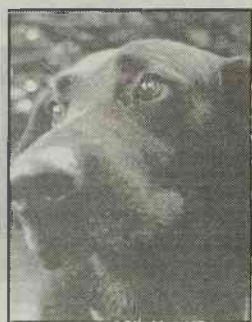
When the second half began, the silence disappeared as the senior players stepped up. Robert Stevenson, Josh Pittman, and Jeff Coble put on a slam-dunk show, and Vincent Krieger sunk a momentum swinging three-pointer during the crux of the comeback.

The Bulldogs' run never stopped and when the game finally ended, Pittman had scored a massive 31 points and the final score was a decisive 75-59.

The sweet thing about this come-from-behind victory was that as the team got hyped up, so did the crowd. Most of the fans in the student section were on their feet and making noise and the Justice Center rocked with energy.

For those of us who remember Bulldog basketball four years ago, when the biggest thrill of the season was last minute victories over Montreat and Mars Hill, the 1997-98 season is a dream come true. The team is headed for a conference championship and has a good shot at making the NCAA tournament—let's help them get there with class.

When language blurs the meaning



Robert Strott
columnist

Folks, our dialogue is rife with misconceptions. Words with vastly different meanings are used interchangeably and, as a result of our sloppy diction and lazy language, confusion abounds.

The phenomenon to which I'm referring, treating distinctly different words or concepts as if they were synonymous, occurs frequently, in many ways, and with tragic results.

There is a primary example that consistently pisses me off: paganism is *not* Satanism. In fact, the word "pagan" is used too often, and in reference to too many belief systems, to have a clearly discernible meaning at all.

It might refer to those who worshipped the Olympic pantheon, the ancient followers of Baal, or American Indians.

I suppose it means anyone who doesn't subscribe to one of the "big three" monotheistic traditions (which, amusingly, all worship the same "God" but don't appear to love, trust, or even like each other very much).

For our purposes it will suffice to have it refer to the neo-pagan or Wiccan traditions, which are closely related.

However we choose to define pagans, there is one definition that does not fit—and that is "those who worship Satan".

Satan is, according to the cosmology of the monotheistic traditions, "God's" diametrical opposite, although, interestingly, created by "God".

Let's narrow the focus here and, because it appears to play most the most prominent role in the Christian tradition, begin referring to Satan in the context of Christianity.

Thus, those who worship Satan give their energy to the Christian belief system.

In the same sense that subtraction is really addition (the addition of the negative), Satanism is really inverted Christianity (worshipping "God's" reversed or mirror image). This is born out by an examination of truly "satanic" rituals and symbols, which include the black mass (defined by *The American Heritage College Dictionary* as "a travesty of the Roman Catholic mass"), displaying crosses or crucifixes *upside down*, and saying the Lord's Prayer *backwards*.

Sounds pretty literally like inverted Christianity to me.

Most pagans, on the other hand, don't believe in one "God" or ultimate source of "good," and, therefore, they don't believe in one "bad deity" or ultimate source of "evil". So, they aren't, and couldn't be, "Satanists".

Which leads me to wonder why so

many Christians consistently call pagans "Satanists".

Could it be that those Christians fear the unknown, and seek to make it less so by casting it in self-referential terms that they understand? Or could it be they are unwilling to acknowledge that others might have a spirituality which is completely outside of the Christian belief system, and seek to negate that spirituality by drawing it into the Christian sphere?

Perhaps it is unmotivated ignorance, ignorance without an agenda...just plain ignorance.

Whatever the reason, equating neo-paganism or Wicca with Satanism is unfortunate and simply wrong.

Folks, our mutual, consensual world is made of words. So it is crucial that we use them accurately and in the spirit of truth.

The results, when we do not, are very real and often very frightening.

Now, onto some other instances of tragic synonymy. These are all examples of a psychology, or way of perceiving, that I find deeply disturbing, perhaps even outright pathological.

Fear *is not* respect. When people beat their animal companions, beat their children, and systematically (with the use of police, banks, and other social institutions) abuse their fellow human beings, the result will always be fear.

Yet the desired result of these actions, as stated by countless parents, pet owners, politicians and police officers is to engender respect. Why?

Patriotism is *not* nationalism. When most people speak of patriotism in this country, they are really referring to nationalism.

Sticking blindly to a "my country, right or wrong", "USA #1" or "crush

whoever stands in the way of our national interests" way of viewing the world is nationalism.

In the spirit of our nation's history, acting on your conscience and criticizing your country when you truly believe it is following the wrong course, is patriotism. Thus, those who are accused of being "anti-American" are often, in reality, the most patriotic citizens in our midst.

And finally, and perhaps most importantly, loving is *not* owning or having. And yet, so many people seem to think that loving something means possessing it when, very often, attempting to own something will lead to the destruction of its essence.

Witness the beauty of the mountains in which we are so blessed to live.

Attempting to own that beauty by buying land and building a house on the top of a mountain leads to the desecration of the beauty one is trying to own. Funny how that works, huh?

Witness so many marriages and mutually committed, monogamous relationships.

By attempting to own or possess each other, usually because we are afraid of losing each other, we often destroy the beauty we might have shared with each other. Funny how that works, huh?

Let's face it, the things and beings we love, we usually love for their beauty (remember, there are all kinds of beauty—not just visual).

But we can't own beauty. Even if you own the phattest house on Town Mountain Road, even if you own an original Van Gogh, even if your beautiful child would never disobey you because they are so afraid of what you might do—you still don't own beauty. And you never will.

Animals not made for consumption



Krystal Black
columnist

Uh-oh. Did someone say "animal rights"?

Many of you are going to proceed to the next column now. If there was ever a topic that people would automatically close their minds to, it would be the issue of animal rights. As one UNCA student bluntly put it at the G.R.A.S.P. meeting last Wednesday night, "You don't mess with someone's food." I am not talking about food. I am talking about animals.

But please, give me and this column a chance. What you are not going to read here is a bunch of multi-syllable mumbo jumbo that is so often found in columns. I did not write this to make myself look like the intellectual of all intellectuals. My motive is to make you think, even if it is for the length of this column only, about the welfare of the thousands of animals that are being harmed everyday. My goal is to have you think of animals as living beings. Not as food. Not as clothing. Not as entertainment.

One could argue for hours about the status of animals in comparison to humans. We have the larger brains and whatever else. My question is, do any qualities that we have justify harming other species that do not?

What's important is that animals feel pain. They do feel pain and they can suffer.

Do we have the right to do with animals what we please? Alice Walker said, "The animals of the world exist for their own reasons. They were not made for humans any more than black people were made for white, or women created for men."

Suffering and pain is a reality that animals have to face everyday, whether it be in a slaughter house, a lab, or in the circus.

Remember the books that you read as a kid about Farmer Joe and his cute, little farm where the animals roamed free with giant smiles on their faces? Forget it. It is not like that.

Think overcrowded. Think concrete. Think windowless. The farms where animals are raised are more like factories than they are farms. They are corporation-owned factories where animals are treated like objects.

The animals are kept in cages or pens, except for chickens who may attempt to walk around with the other thousands of chickens that are kept in the same building. These animals are overcrowded. Due to the overcrowding, chickens often attack one another. To stop the attacks, they are deboned and portions of their toes are cut off. Due to the overcrowding pigs often bite off other pigs' tails. To stop the biting, their tails are cut off. These proce-

dures usually do not involve anesthesia.

Light and feeding schedules are enforced to make the animals grow as quickly and as large as they can, which causes pain in their joints. This way the farmers can make a quick profit.

Egg-laying hens and milk-producing cows do not have it any better. Four or five hens are kept in wire cages that are about the size of this folded newspaper. The cages are stacked which allows excrement to drop through one cage to another.

In order for a cow to constantly produce milk, they are having to constantly give birth. They are not roaming lush, green fields either. They are usually kept in cages.

So, what happens to the calves to whom dairy cows give birth? The

pale and tender meat which veal-eaters prefer.

So, what happens to the dairy cows that can no longer produce milk? They are slaughtered.

At this point I feel that it is necessary, because we attend such a supposedly eco-friendly school, to mention that it is more environmentally degrading to raise animals for a meat-based diet than to grow crops for a vegetable-based one. More tropical rain forests are being cleared for grazing land.

Also, a vegan diet, one that is void of any animal products, is healthier. You can prevent many health problems, like heart disease and kidney stones. If you are trying to lose weight, try a vegan diet. Protein, calcium, and vitamin B-12 can all very easily be obtained from eating the right foods.

Diet is but one issue involved in animal rights. Animals, not only rats and rabbits, but cats and dogs, just like your beloved companions, are having chemicals put in their eyes while they are being restrained. Chemicals that we already know do not belong in eyes. Chemicals like your shampoo and toilet cleaner. They are slowly being poisoned. They are given deadly diseases that will not necessarily tell us anything while there are alternatives to using animals that will tell us the same.

Many animals used for entertainment are beaten and electrocuted to learn tricks that are not natural to them... just to make us laugh.

Why am I vegan? Simply, I love animals. I love all animals in the same way that I love my cats. I could not bare for my cats to experience the pain that these animals do. Think twice the next time you tell someone that you love animals. Think twice the next time you say, "Look at that cute, little calf."

Remember the books that you read as a kid about Farmer Joe and his cute little farm where animals roamed free with giant smiles? Forget it.

males are sold into the veal market and the females will become dairy cows.

Calves raised for veal are kept in tiny crates that do not allow much movement. They usually cannot even turn around. They are fed iron-deficient formulas that cause anemia. You see, an iron-deficient calf that cannot move will produce