

THE LANCE

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Apathy And Terror

Having resolved last week to complain no more about apathy, I now find that there is really nothing else to talk about at SA. The problem of non-involvement is so pervasive that mentioning it seems to sum up our whole college experience. Jeff Ward's Dialogue of last week places the problem on a very personal level, which is where most of us no doubt feel it most. His conclusion, however, is questionable. Is "I love you" a meaningful statement in the face of our experience? Is it still possible? Ask yourself.

This sense of frustration seems to be increasingly more evident on a national and worldwide level as well. The actions of terror in the Sudan and at Wounded Knee, South Dakota grow out of a deeply held conviction on the part of the militants that only violence can produce any effects for changing an intolerable situation.

The recent killing of two American diplomats by guerrillas of the Palestinian extremist group provides the most striking example. They are dedicated terrorists, and have concluded that such actions are their only recourse in seeking justice for the Palestinian people, who have been refugees for 25 years. The question that follows is, what is the actual result? Israel is stronger than ever, and enjoys its closest relationship with the U. S. in its history. The Arab world is now led by Libya and Egypt, and does not follow as it once did the demands of the Palestinian guerrillas. Their terrorism will no doubt polarize world opinion more strongly than ever against them. So, what has really been gained? Nothing.

Similarly, the occupation of Wounded Knee, S. D. by activists of the American Indian Movement (A.I.M.) must have come out of a sense of hopelessness. The whole history of our country is filled with injustice for the Indians, but recently they have been ever more wronged by being ignored. Their takeover of the Bureau of Indian Affairs building in Washington last fall is all but forgotten, and no results have come from that action. Their current occupation is more violent, and thus shows a continuing growth of their sense of powerlessness and frustration.

It seems, then, that perhaps our mood of inaction and non-involvement is paralleled by events in the outside world. In the two examples above, this frustration led to terror and violence. In our case, the resolution is yet to come. What will we do, as individuals or in groups? Anything?



"BECAUSE IT'S CHEAPER, THAT'S WHY — NOW SHUT UP AND EAT YOUR GREENS!"

White Attitudes On Indians Vary Widely In South Dakota

BY AL CLOUD

Rapid City, S. D. (CPS)--- "I've traveled throughout the U. S. and Europe, and the only area of the world I've seen that's more racist than here is Mississippi."

That is how Dr. John Dunn describes western South Dakota. Dunn, an English professor at the South Dakota School of Mines and Technology (SDSM&T), is a third generation South Dakotan, who grew up on the edge of an Indian reservation. He says, "I grew up with my own share of prejudice. Over the years I've had to work it out."

Dunn was the only white person CPS talked to in South Dakota who enthusiastically supported recent actions by the American Indian Movement (AIM) there.

Not many South Dakota Whites speak so enthusiastically about AIM. In a letter to the editor of the Rapid City "Journal," one resident wrote that "AIM's destructive protests cannot help their movement, it can only hinder and weaken it. I, for one, no longer have sympathy or compassion for them, but I am becoming very bitter. Americans are not going to stand by and allow radicals to destroy what they worked so hard for."

A student at SDSM&T said, "When I think of AIM I think of violence to get their point across. I don't support that. When they have violence they take two steps backward instead of one forward."

Another student said, "All they've done is antagonize people. What have they accomplished? They've gotten one guy out of jail."

Many Whites described AIM leader Russell Means as a "troublemaker," and contended that there had been little or no trouble until "outsiders" had come to town. Whites were repeatedly surprised when they were shown copies of statements by Rapid City residents, Indians and Whites, which claimed that Indians were discriminated against in South Dakota, especially in the area of law enforcement.

Dunn, speaking for a definite minority, said, "based on things I've seen, on AIM's main point, the double standard of justice, you'd have to be a fool to deny it."

But white people do deny it. George Moses, a Rapid City tailor, told CPS that "Our tailor shop was in the roughest

part of town for 22 years, and I never saw the mistreatment of any person because he was other than White. I would testify that the police don't do that."

The arrests of Indians on charges of drunkenness is a particular sore spot with Indians and the police. AIM spokespersons have contended that police arrest Indians for drunkenness but send or drive white drunks home.

Several employees of the police department suggested that the police actually have a benevolent attitude toward many habitual offenders for drunkenness. Boze said that on winter nights the repeaters get "a nice warm bed to sleep in. I honestly think that if we didn't have someone there, they'd freeze to death."

"I think we watch over 'em better than some of those (AIM) people do," Boze concluded.

CPS asked Whites who deplored AIM tactics how Indians should go about breaking the cycle of poverty in which they are trapped. Most agreed with the student who said, "I don't know."

Some had ideas. Rapid City Mayor Don Barnett said the racial situation could be improved by strengthening the city's Racial Conciliation Commission and by increasing the number of minority group members employed by the city.

George Moses replied, "The first thing I'd insist on would be that they get an education equal to the Whites."

When asked how that could be accomplished in an economically poor state like South Dakota, under the new Nixon budget which cuts funds for

education and poverty programs, Moses replied, "He (Nixon) has the constitutional right to spend according to his wishes."

Few Whites had suggestions for helping to alleviate the poverty of Indians in the present. Most ideas were for the future.

One woman, who was totally opposed to "AIM violence," felt that many Whites weren't concerned about the Indians' present situation because "It's hard to put yourself in another person's shoes."

When asked what she would do if she were in the Indians' "shoes", she replied, "Somehow I'd rebel. Maybe if I got mad enough I'd do it in a violent way. Everyone wants to better themselves."

"I can understand that, that they'd be sick and tired of the environment they live in. Who doesn't want to better themselves?"

Commune Data Requested

February 20, 1973

Editor

The Lance

St. Andrews Presby. College
 Laurinburg, North Carolina

Dear Editor:

I am asking your cooperation in printing this letter so that I may reach the general student population.

I am attempting to accumulate some meaningful data for a serious study on American communes. To that end, I wish to reach as many communes as possible.

I will be grateful if students, graduate and undergraduate, who are living in communal situations, will write me indicating willingness to receive a questionnaire and/or to be interviewed. Size of commune is unimportant; 3 or 4 people, up to any number.

Sincerely,
 Mae T. Sperber
 26 West 9th Street, 9E
 New York, New York 10011