

The Editor As Nigger

"One man said 'boy, I dig your stuff, and won't you come play at my club, I'll put your name in the lights up above—just remember I got a club to run, so don't you be too strong'" — Jerry Jeff Walker

The appearance on this campus of Roger Mudd, who spent a good deal of his time speaking on the alleged intimidation of the press, came at a very crucial moment for the Greensboro academic community. The recent dismissal of Robert Collins as editor of THE COLLEGIAN of Greensboro College has raised grave doubts about the real extent of freedom of expression which exists within that community. One thing in particular which Mudd said can be brought down from the national level on which he spoke, and applied to our situation. He said "What the national media . . . have done is to believe that their duty is to put before the nation it's unfinished business . . . The media, simply by reporting on these problems have become the nation's critics, and as critics, no political administration will satisfy them." The mere existence of the press makes it that fact. It is not our purpose to comment on the internal problems of Greensboro College, or on the character of its Deans. But it is our duty, as members of the same academic community, and journalists (even student journalists feel a great sense of comradeship) to come to the defense of Robert Collins and THE COLLEGIAN.

The roots of freedom of the press in America lie in the First Amendment of the Constitution, which states "Congress shall make no law . . . abridging the freedom of speech, or of the press . . ." Congress certainly has not interfered with THE COLLEGIAN. However, in the sense that the administration of Greensboro College is part of the congress of our community, being the duly established governing body, it has without a doubt gone beyond any established standards of freedom of the press. Underground newspapers flourish in many of our cities, and print stories far more militant than "The Dean" and have not been silenced by the government. We have been laboring under the impression that an academic community is, as Terry Sanford has said, a free place in which minds could be set free. The student may be, as Dick Gregory told us, America's nigger for the seventies, but even we niggers have some fundamental rights. That question was put to rest in the courts and at the polls years ago, and it seems rather odd that it still lingers on in the strongholds of rational thought, the colleges and universities. We will work within the system, but not within a system that is stacked against us, and handed to us as if it was open and with the attitude that we should be grateful to even get that.

— Kyd Brenner

*'A free press is not a privilege,
but an organic necessity in a great society'*

WALTER LIPPMAN

The Guilfordian

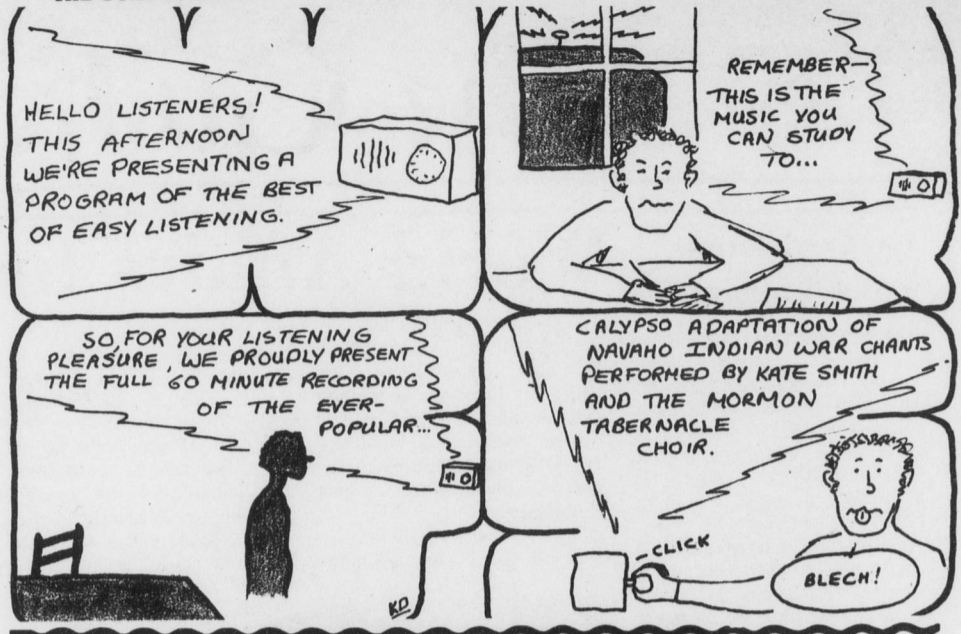
Jeanette Ebel Editor-in-Chief
Paul Bryant Business Manager
Tori Potts Associate
Douglas Scott Managing
Phil Edgeton Contributing
Jim Willson and Jerry Clawges Photography
Jim Shields Sports
Carolyn Simmons & Lucette Sharkey Advertising
Kelly Dempster Cartoonist
Lyn Gilman Circulation

General Staff: Carla McKinney, Ed Diaz, Terry Wyszynski, Susan Hardee, Jeannie Campbell, Tony Cottle, Judy Harvey, Kyd Brenner, David Musser, Dave Rhees, Danny Beard, Sue Scheider, Linda Jackson, Sally Herndon, Sara Willis and Ann Hornor.

Printed by the students of Guilford College weekly except for examination periods and vacations.
The office is Cox Old North. Telephone 292-8709. Address Guilford College, Greensboro, N.C. 27410. Subscription Rates \$4.00 per year; \$2.50 per semester.

Supported by student fees and advertising, THE GUILFORDIAN is an independent publication of the student staff not subject to censorship or control by college administration.

THE GUILFORDIAN



RESISTER

by Sam Greathouse

What is peace? What do we seek? This is one of the most important issues facing individuals of draft age today. It is extremely important to those considering alternatives to the military because the answer dictates courses of action; that is how is peace best achieved and what individual commitments can be made.

Webster's National Dictionary as well as several others defines "peace" in a negative sense. It is the freedom from war or disturbance; a state of rest. By definition it becomes a period of nonconstructive absence; a period between wars. Perhaps this is playing with words but it is necessary in a search for understanding. Peace then is not a positive state.

A cursory examination of history shows why. There has never been a time of true, lasting peace. There has always been

war or destruction or conflict—man to man, city state to city state, nation to nation, ideology to ideology. And peace has been the time gap between conflicts. Thus the definition.

When has "peace" in the gap sense occurred? It occurred in times of political, military or economic dominance. These are interdependent and related because one dominance leads the way for the others. Dominance in any of its forms has its roots in two basic sources. One is frustration usually caused by someone else's dominance. The other is a thirst for power by an individual. This is a personality trait. War then is a natural result of the two roots of violence either individually or collectively. And peace has occurred when dominance existed. But dominance carries the seeds for new conflict. Thus the world is trapped in a vicious cycle of a time

gap peace. War brings dominance, dominance frustration, frustration allows the power individual who challenges the dominant power resulting in conflict and war. Peace then holds the seeds of future war.

Thus "time gap" peace cannot be the answer. It needs to become a positive state. It must be based on structures not related to dominance. In fact, to succeed frustration and power must either be rechanneled into constructive endeavor or eliminated. How this could be done if not within the scope of this column.

Since man has no previous experience in a true lasting Peace, a redefining lies in the realm of philosophy and conjecture tempered by individual thought. This dictates an individual search for a positive definition. Only then can a universal concept of a positive peace become meaningful and applicable.

The individual through his awareness and his definition of peace is the core to a world wide peace that is positive, that lasts, that does not contain the seeds of war. The universal concept arises from the overlap and interplay of individual definitions on a worldwide basis. Here too, the method for bringing it

Letter

Foreign Students' Money Problems

Dear Editor:

Every person at one time or another has an experience that really brings him down a notch or two. I admit to having such an experience Monday night. Thick heads and deaf ears don't give way easily. But I feel fortunate in having the light permeate long enough to realize where I was actually standing as master of ceremonies for an "issues and answers" coffee in the Enrollment lobby.

The was an expansion of inter-cultural studies at Guilford. But even more important, we took a scrutinizing look at the economic hardship faced by foreign students on this campus.

The irony of the situation is obvious when you understand that my principle objective in the meeting was the acceptance of a proposed travel seminar to Africa. Much concern was given to how the large sum of money needed for the project could be obtained.

As the truth gradually sunk in, it became apparent that Guilford College has no scholarship money appropriated for its own foreign students. In addition, none of the U. S. government programs (work-study, defense loans, etc.) apply to foreign students. This situation is further complicated by the fact that a student from Kenya must pay seven times as much to go to school in the United States as in his home land. A family

could work a lifetime to earn the equivalent of \$70,000, which is the figure we're talking about for a four-year education. The first realization of the evening was the irony of our desire to go abroad with the help of the

The Human Condition

By Douglas Scott

"On the whole, I'd rather be in Philadelphia." — W. C. Fields
So I went.

And I'm having problems re-entering the fantasy land that is Guilford College. Don't get me wrong; I'm happy to be back and all. It's just that the size, the sheer immensity of that unbounded by Friendly and New Garden Roads has never been so telling on me.

I've not lived a particularly sheltered life. Nor am I a country boy. I'm not particularly impressed by size or big numbers alone, either. I even fancy that I'm somewhat sophisticated where coping with new experiences is concerned. What I'm trying to say is that the world out there isn't particularly new to me. I watch the NBC Nightly News, after all . . .

What's gotten under my skin (this week's crisis, at least. Will you allow me that, gentle reader?) is the unnecessary division between the college and the community. The mind and feel-

ings (It doesn't matter that Hesse's *MAGISTER LUDI* was last week's before-bed reading).

Maybe that's not a fair way to look at it all. If any of you can explain, to my satisfaction, why there SHOULD be a split, I'll bow to your explanation and award you one contemporary American. If not, I'll rant, quietly and sincerely, on. OK?

We're here in fantasy land preparing to go out THERE? Are we really a dedicated elite of mind? What are we doing, anyway?

Why are people bombing buildings? Why are college educated aviators bombing people in Viet Nam? What the hell kind of Quaker is in the White House? What kind of student is stoning the cops instead of teaching kids? What kind of Senate (Remember, they've been to college, kids!) passes no-knock laws?

Have we lost track of how each of us FEELS here? It's so sad. So sad. "I'm so tired and wasted, it's so sad."