



"I do not agree with what you have to say, but I'll defend to the death your right to say it." - Voltaire

(Controversy Cont. from page 7)

handing out scarlet letters. We so quickly want a reason to fight. We need a purpose, an outlet to unload libido in. My friends, what we so easily neglect to realize is that is what college is supposed to be. That is what extracurricular activities and the creative writing and the art program and the athletic department and the St. Andrews Activities Union is for. I have a purpose and I believe anyone with the ambition to help those around them should have the same one: Use whatever tools, talents and gifts that we have been blessed with to better our world, our communities, our families, our nations, our lives. Why don't we strive for the greatness that we are blessed with? Why settle when there is so much to do and understand under the sun?

In closing, for you belligerently ignorant people who want something to talk about and who derive purpose from drama, let me go ahead and make your job easier and state what it is that you will probably be deliberating after reading this: "I HATE NIGERIANS, who play basketball, write poetry and write newspaper articles for the Lance, and also hate a person who graduated from Da Drew and who has a beautiful girlfriend and anyone who has done all those things and at the same time involved with St. Andrews-oooooooooh, I can't stand you!" (Yeah I can't stand him either.) Lastly, if you, the reader, decided to read this article in its entirety, thank you for your time and patience. You are an anomaly in the world right now, people read less and less, and you should feel special. (Yoruba for good bye.) Odaro.

(The Grey Area Cont. from page 7)

places of the Klu Klux Klan and a place of extreme racial hostility, I began to truly become disgusted with White racial groups. It was later on when I began to discover Black racial groups that I asked the question, "If groups based on White racial identity are wrong, then are groups based on Black racial identity wrong as well."

Gilbert: That is very interesting. I have family in Tennessee and that was where I was called a Nigger for the first and only time in my life, to my face at least. My background is a bit different in the sense that I never had to deal with the racial categorizations in groups especially because I am African, not African American, and we tend not to associate ourselves with "black" only in description, not stereotype, but I understand your point and it was very difficult to gather all of that in the last article because of all the references to religion and patriotism.

Matthew: I do feel I digressed too much in my article, but I will confess it was my first published article. You write and learn. I do believe that the racial titles "white" and "black" have been extremely, and I do emphasize that word, politicized so that they have become too natural in our day-to-day dealing with true issues such as racism and racial persecution.

Gilbert: I believe that the actual labels white and black are not what is wrong but the stereotypes associated with them. Hopefully you will show some progression in the next issue of the lance because you are attempting to tackle issues in which it is often like trying to use a pin to hold a cloud down. Well how do you feel about people calling you a racist in not so many words?

Matthew: I think "racist" is another word that it thrown around too much. To be a racist, to me anyway, is to have as one's focus throughout life one's race. A truly racist person will attempt to base his entire life and success solely on the color of his skin. This is the greatest tragedy of America today. As for me being called racist, whether that word is used or not, does not bother me. I merely refuse to give merit to race-based ideas, regardless of which race it is.

Gilbert: Ok, so then are you a person of culture and ideas and inclusiveness?

Matthew: Of culture and ideas yes, but not of multicultural pluralism. I do believe in inclusiveness, but not at the expense of common sense. I have a worldview, or culture view, which gives births to certain set of ideas and I would not exclude a person from the benefit of those ideas based on race.

Gilbert: You gave an impression that everyone should be Christian and nothing else, is that what you believe? and what is an example of the lack of common sense to you?

Matthew: The reality is that not every person is going to be a Christian. I accept that. But I believe that Judeo-Christian ideas have offered mankind the best alternative to past efforts of civilization. As a result, while I would not support the persecution of non-Christian ideas, I believe that in America, Judeo-Christian ideas and culture should be dominant with the understanding that non-Christians would not suffer an Inquisition. As for a lack of common sense, there are occasions when discrimination based on ideas is acceptable. For example, if a group rejects as its leader someone who does not hold their ideas, they have practiced ideological discrimination, but they should be allowed to because common sense dictates that people have the freedom of association.

Gilbert: How much research have you done with other religions? You should

consider researching other religions thoroughly and hence you will either end up supporting or disproving your claim that Judeo-Christianity is the best religion. I don't know your knowledge of other religions or how much you have researched them but the three monotheistic religions (Judeo-Christianity, Islam, and Judaism) are so closely linked in practice and history that it is a bit overly ambitious to say that one religion should be dominant.

Matthew: This statement of Judeo-Christian dominance should only be applied to America since America had such a Christian beginning, however imperfect. Islam is dominant in other countries and Judaism in Israel, but I would not attempt to change their culture for the sake of Christian dominance. And I do plan to take a course to study other religions more in depth than I have on my own.

Gilbert: America was founded on religious freedom and expression, if you look very closely at the declaration of independence and the bill of rights you will see evidence of the Judeo-Christian heritage but in those documents it is made explicit that religion is something to be practiced openly. In regards to your statement on discrimination, discrimination is useful, I believe, when it comes to bad behavior and extremely bad ideas that can be identified as not being for the greater good.

Matthew: Religious freedom is one of America's greatest gifts and as a Christian, I am glad to have been born in America. It is a Judeo-Christian base that has given everyone, whether they are Christian or not, this freedom and maintaining that base is paramount to maintaining that freedom. As for discrimination, we practice it in everyday life, so it is not wrong in and of itself, but the standards that we use to discriminate by should always be open for scrutiny.

Gilbert: In regards to your maintaining, which I hope I'm correct in interpreting, that discrimination, being one and the same with free association, is not inherently bad when set in the proper contextual situation, what then did you see wrong with what you thought to be an exclusive, although it is in fact all inclusive, BSU, as that is a prime example of a venue in which people can associate freely? What about the fact that there also exists on this campus a Christian Student Union? These are two prime examples of venues in which free association is expressed in a positive light.

Matthew: The difference between the BSU and the CSU resides in the fact that a person cannot choose whether or not they are Black, but they can choose whether or not they are Christians. While the BSU is an inclusive group that has much more going on than mere race, it is the fact that people cannot choose to be racially Black. People can choose to be ideologically Christian. The title identity of the BSU reflects of a facet of life people have no control over.

Gilbert: my question was not in regard to what distinguishes the BSU from the CSU. I'm inquiring about your notion of discrimination/free association, and how I believe that you feel that in the proper context they can be expressed positively. If this be the case, what is wrong with the concept of having an organization such as BSU which provides a venue to associate freely, in the case of the one on this campus, where people can associate on groups including, but not limited to race.

Gilbert: I'm inquiring about this because in the beginning of your article it seemed as though you harbored sentiments concerning the validity and purpose of having a BSU.

Matthew: You're right. People can associate by race. That is their choice. But I do not believe it is healthy for a country so marred in its racial history. In the context of the damage done by White racial identity, I cannot find as positive a group titling itself based on Black racial identity. Again, they have the right, but I believe such racial associations will do more to damage America than strengthen. My hope is that we can have a day when we will not need to associate by race, but will have higher ideas for people to unite behind. For me, the BSU is a step backwards, not forwards.

Gilbert: Have you read my article? You are harping and focusing on the word Black, that is a word and stigma that was given to us by the Civilized Western World (America/Europe). The people of ethnicity in this country have a history of changing the meaning of a word for themselves and making it their own. The fact that the BSU has the name black in its title and as an organization is inclusive and is a functioning non-profit is fine; it does not matter what we are named, it is the actions that we make that define us as people and as a group. You are named Matt. If I identified you and criticized you based on your name that would be a form of discrimination and in a way that is, what you are doing by worrying about the name BSU. You are who you are and you cannot not be associ-

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