

'Old Times Are Not Forgotten' - More On The Dixie Controversy

Reaction From SGA

The following is a statement that was presented to the students of Mars Hill College from the President of the SGA. The statement came out on January 31, 1972.

Subject: The recent dispute concerning the playing of "Dixie" at College Sporting Events.

Last semester several black members of our community publicly expressed their beliefs toward the playing of the song "Dixie" at college sponsored sporting events. Such action displayed courage and conscience and for this we of the Student Government Association admire and respect their convictions. However, because of their convictions these individuals were mistreated by some quarters of the student body through acts of hatred and racism. Consequ-

ently, at this time we of the Student Government Association issue the following statement in regard to such acts of hatred and racism.

LET IT BE KNOWN, that the guiding principle of student conduct at Mars Hill College is that of responsible student freedom. Intrinsic in responsible student freedom is the belief that a student should regard his peers as human beings. Thusly he should have respect for his fellow students' belief as well as their race. Any action in which a student is not regarded as a human being is one of hatred and malice. Consequently, at this time let it be known that the Student Government Association of Mars Hill College does not condone any form of hatred or racism within the college community.

... From Administration

The following is a statement from the Administrative Team stemming from the recent controversy over the playing of "Dixie." This statement came to my office in mid-January.

Respect for the rights and the feelings of persons with different points of view, different tastes, different life styles is a virtue which should arise from the college experience. In fact, it should be a major benefit of living in an academic community, especially one which claims to believe in Christian principles. It does not always come easily, however, for it is sometimes difficult to be patient with others, to see and respect their points of view, to care about their feelings, or to understand their actions which may be different from our own. Nevertheless, to strive for this virtue is infinitely worthwhile, for it contributes to individual growth, which is an

important objective of the college experience.

At times it may even be necessary for one individual or group to sacrifice some of its personal freedom in order to demonstrate respect for another individual or group. The recent conflict on our campus over the playing of "Dixie" is a relevant example. If the playing of this song is offensive to a segment of our community—even though it may be a minority segment—then the majority ought to forego its right to play or hear the song. In so doing they will demonstrate respect for the feelings of the minority and, hopefully, contribute to the development of a genuine feeling of community on our campus.

On the other hand, sacrificing personal rights out of respect for others ought not be a one-way street, something the majority should do in de-

by Steve Grimes

This article is still going to be about the racism of Mars Hill. But not about the racism of the blacks or whites. A more important problem of a different sort came about in the research. Carling is the magic word of this week.

I began my project knowing that there are definite problems of racism that need the most desperate of answers. Though spirits may be dampened I still believe this to the fullest extent.

I first realized that these problems existed when I heard the rumors of the blacks leaving Mars Hill. Their complaint; Mars Hill consists of too much white culture. The blacks are in danger of losing their identities. As to whether these rumors are true I don't really know. As far as I can tell these are still rumors.

I set out to interview several of

the blacks but of course one thing led to another. The first person didn't believe that I was on the level so he never showed for the interview. The second person gave a long, good interview, but he said he needed time to think. To think about what he had said. He had two weeks to think and he's still thinking. The third person wanted time to think before she even said anything. She too is still thinking.

I canceled the remaining appointments. Maybe I gave up too easy . . . so shoot me. It just doesn't seem right that I should have to drag the problem of racism out. In the first place an issue as big as this should be more out in the open. Secondly I have no desire to help people who won't bother to help themselves.

I'm walking on thin ice with that last statement but I'm afraid that is how I'm beginning to feel. I admit that I don't understand the blacks way of thinking because it is different. The basic problem of racism lies in communication and apparently I've stumbled over my first gap.

I've been asked why I should give a damn about the blacks problems.

... From A Prof

Dear Laine:

College is neither the home nor the world. It does not provide the physical and psychic security of the family nor does it demand the reality oriented life of the work-a-day world. Ideally the college helps young men and women move from the home to the world. It ought to facilitate that transition and to do so it must become a community that carries both the possibilities and the problems of adult existence.

Presently our nation agonizes as it determines whether or not it will develop a pluralistic social order in which differing races and contrasting cultural styles will be affirmed and judged as contributing to the riches of American society. The People of Color are insisting that this issue be joined. And it is being joined in factories, in churches, in legislative halls, in colleges, and, on occasion, in violent confrontation between eth-

All that I can truthfully say is don't. I do give a damn about people's problems whether they be black, white, red or yellow. It really doesn't matter. We are all people. Simple?? Wish it was that simple.

Needless to say I am very confused as to what to think. I'm coming from my side it seems though complaining is a lot better than really getting down to the gritty. So why do anything, you always complain. It seems though a lot of people have been doing that lately. Again I feel you that the problem of racism exist at Mars Hill. I tried to accomplish something, but I feel I'm not about to give up so I'm sending out a plea or help.

I feel like I may be cheating the reader by not going deeper into the subject. Maybe I am but I want to go into it any deeper yet. I would like to study it so I would really know what I'm talking about. Like I said before, I really understand. Be patient because we still have a long way to go.

nic and racial groups.

But what has this to do with Mars Hill? In my opinion, it poses a fundamental question. Is it possible to assist a student in moving from adult existence sheltered from the significant encounter with the world? I think not. Put plainly, Mars Hill is a strange feeling of unreality. It is a college that has almost no contact with the people of Color in its community. The national experience in that regard tends to be dysfunctional. It does not reflect real life; it is a fantasy world.

I submit that to be debating the appropriateness of playing "Dixie" at a college function in 1971 is a sign of our isolation. Unless we significantly increase the cultural and racial mix of our student body, staff such debates will continue to reflect our fantasy world.

Donald Anderson (professor)

by Zip Mills

One of the most controversial issues on the Mars Hill College campus is that of religious bias. In my quest to find out more on the matter I talked to the president of CSM, Joy Rhodes and the pastor of the Methodist Church, Rev. Jim Long.

The following is an interview with Joy:

ZIP: How many are in the group now called CSM?

JOY: Three hundred are on roll.

ZIP: Did you ask these three hundred if they were Baptist, Methodist, Catholic, etc.?

JOY: No, but most are Baptist.

ZIP: You changed your name from Baptist Student Union (BSU) to Christian Student Movement (CSM). So what effort have you made to seek other denominations to join the CSM since the change?

JOY: It was BSU so we changed the

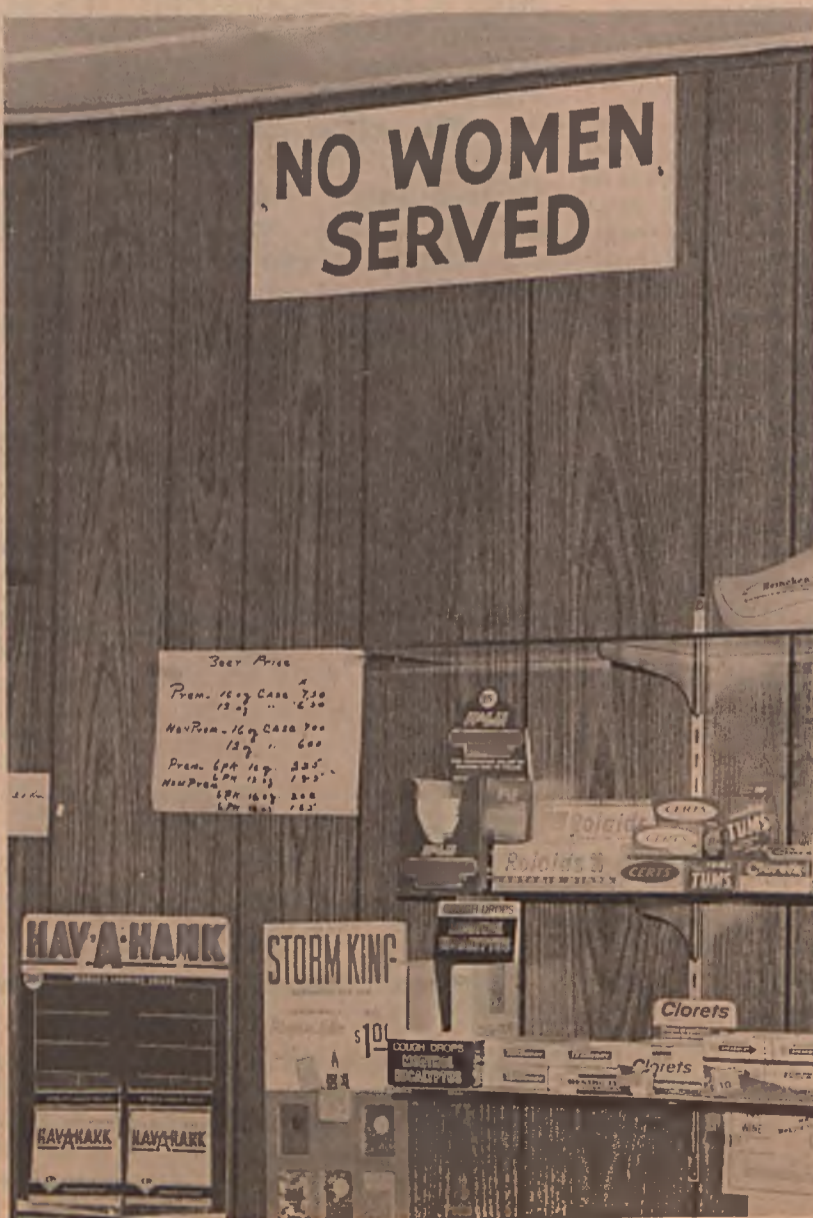
Women In Power: Statistics

Women faculty members number 39 as opposed to 65 men, listed under active faculty. Under the listings of the Administrative Staff there are 11 men, and 3 women. Under the listing of Assistants there are 11 women and 3 men. There are no men in the Library staff, or the secretarial staff.

What about head of the departments? Four women are acting department heads. There are 10 men. If you are interested in what departments these women head up, they are modern languages, history, business administration, and home economics. Tenure seems to have an effect as to qualification. One has been here since 1937, one since 1944 the third since 1952. The head of the home economics department has been employed here since 1966.

As for scale of salaries, information was not made available to the newspaper. So we cannot state whether there is or isn't a difference. According to Ms. Pat Verhulst, "teaching is one of the few places where women can get a fair shake."

Let's break things down one more level. In which department are you most likely to find more women profs? First if all, there are no women profs. in the religion department. There are two in the physical education dept. Men even outnumber women in the music department. So in reality, the only department in which women outnumber men is in home economics, and there are no men in this department. One has to ask how the Galloping Gourmet feels about this.



CSM and Religious Bias Interview

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