

# WHAT NEXT???

A few words about Paul Burch's "research" project. Burch's research is flawed and the conclusions are valid only to the group of students he talked with and even then, the conclusions reached are highly questionable.

First, the sample of students was a proportional sample which sought to weigh groups, according only to race, based on the population at PSU. There are several inherent dangers in using this method especially if you wish to draw any broad conclusions or generalizations.

Secondly, Paul uses "race" and "whether one goes to town" as the total explanation for the expressed feelings of the students. This is an extremely narrow minded view of what composes and influences the development of one's personal opinion. For example: If you live in Charlotte, NC and then enroll at PSU, what opinion would you have of the town of Pembroke. Look at the experiences a person might have in Charlotte and if that person was looking for similar experiences in Pembroke, wouldn't one might come to the conclusion that Pembroke was somehow inferior (we believe the favorite college phrase is, "it sucks"). Or what if you were 18 years old, away from home for the first time in an unfamiliar town, perhaps you would feel uncomfortable too and blame the town rather than your own feelings of inadequacy. There are so many things that could have led students to express the opinions they did (ex. age, sex, years at PSU, participation or lack of participation in extracurricular activities, size of town the student was from...) and because the research was limited only to "race" and "travel to town" the research fails to truly support any general conclusion.

But enough of that. You should be able to see that more "theories" are available to explain the answers Paul received than race and whether one went to town or not. Paul's research therefore is extremely limited and of little practical use other than to help us begin to examine ourselves and ask questions. What attitudes do we have about college students? What preconceived ideas have perhaps led us to be suspicious of these students? Do we feel invaded by outsiders or do we appreciate the influx of these young men and women?

Take another look at Paul's research. Of the 70 whites surveyed, only 17 students found Pembroke unfriendly. And that is really all Paul can state. He does not know why they felt this way. He cannot truly offer a educated guess because too many other factors might have played a significant role in the formation of a student's opinion.

Look at it this way, there are 1377 white students at PSU and 17 represents only .012% of those students. Now do we really wish to brand every white student as a racist or malcontent for the comments of 17 students?

In our view, the animosity between the college and town grew under the direction of the previous chancellor. There was a great deal of misunderstanding and a feeling of isolation. We labeled it "the bunker mentality" and Dr. Givens played the role very well. He was practically a recluse who rarely traveled in Pembroke. He seemed more comfortable in the confines of a country club and his perceived isolation further divided the college and town. Many people did not even know what his wife looked like until Givens retired. There was a definite air of elitism. Paul seemed to be uncomfortable with our people and perhaps his case is sadder than the current attitude of several students. After all, Givens was a well educated man with a wide variety of life experiences. He had the maturity bestowed naturally by age and yet his social development seemed to have been arrested. Perhaps he just did not know what to do and his lack of leadership did nothing to further communication between the town and the university.

PSU has problems. Some were prior to Givens' arrival--many were inflamed and complicated by him. Pembroke too has problems. But under the capable leadership of Dr. Joseph Oxendine a turn around is being seen--solutions are being found every day. It will take time--after all we have to make up for 10 years of neglect. So take Paul Burch's "research" with a grain of salt--let's not blame the messenger for the problems which Paul Givens failed to acknowledge or address.

James Meredith became a hero of the civil rights movement when he decided to return to Mississippi and to enroll in Ole Miss in the 1960s. As a result of Meredith's desire for an equal education, 16,000 troops had to be called out as rioting broke out, but Meredith attended college. Later in 1966 he was shot while on a solo march supporting black voter registration in Mississippi. And now, Meredith has joined Sen. Jesse Helms' staff and seems to be right at home.

Meredith caused quite a stir last week with his charge that the membership of the NAACP was widely involved in drugs and other criminal activity. He also stated that an elite group of white liberals actually controlled the black leaders across the country and that in his opinion, blacks were worse off now than in times of slavery. This sounds like vintage Helms--but with a Black man making such accusations, many believe these attacks will be even more effective than those of Jesse Helms.

And what of James Meredith...will he actually become a serious policy maker for Helms or will he merely be the token Jesse so desperately needs.

Do you know how things work in Robeson County? Take this brief test and see!

Two deputies with the Robeson County Sheriff's Department are charged with driving and drinking and as far as we know, neither has yet made a court appearance. One deputy was caught while off-duty and in his own car and the other was on-duty when he wrecked and totaled an unmarked county car.

Now which individual do you think Sheriff Hubert Stone fired? That's right...the deputy who was driving his own car!

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# EDITORIAL

We have received many comments about our recent publication of Paul Burch's, "The Railroad Track Theory: A Social Schism in Pembroke?" (see our response in What Next???) Unfortunately, in our opinion, too many people are taking offense at this "research" project and are using it to jump to unfounded conclusions.

But first, we would like to make it clear that the masthead of the CIV actually is our working philosophy. We are dedicated to "building communicative bridges in a tri-racial setting" and the publication of "research" articles, columns, letters to the editor, commentary, etc. are a part of our responsibility in attempting to achieve this objective. Knowledge is power and one must often look far and near in the search for this illusive commodity since no one person or group has a monopoly. And so exposure to various ideas and opinions is not only necessary, but essential in a search for truth, to grow, and gain understanding. If we are open-minded and try, we all can learn something new almost everyday of our lives.

So we make no apologies about publishing Mr. Burch's project and we thank him for this effort. We welcome input from everyone and especially appreciate the interest and input of Pembroke State University students in our community. Even though most are only here for four years and the vast majority will move on to other areas to earn their living, they are an important part of our community for the short while they are here. Hopefully many will return, at least for a visit, having gained a more mature, healthy respect for the community and all that has been accomplished since PSU was first founded. PSU students, for the most part, cannot appreciate the historical significance of the institution they are attending. In four short years it is hard for many to understand the challenges and struggles of Indian people, so do not evaluate one's character or worth because of a lack of understanding.

Education will help fight ignorance. In the final analysis, our university turns out many fine people who go out into the "big world" and often make significant contributions. This brings a great deal of pride to all of us, including the people of Pembroke. After all, where would some of these kids be if not for Pembroke State University and the foresight of Indian people. Remember, these students may one day become our leaders and we have an obligation not only to educate them academically, but culturally, socially, and politically as well. Because we often lack the financial resources to meet these responsibilities, dialogue must be the key.

Too often resources do not exist to meet the multifaceted needs of such a diverse group of individuals as students, so we must talk with each other if we ever hope to understand the problems facing us. This dialogue can lead to conflict and this can often be healthy as we each seek to better understand another's point of view and as we push forward to resolve misunderstandings and misconceptions. We believe everyone is united in wanting a better tomorrow.

The CIV stands for and believes in open communication, whether the opinion expressed is similar to ours or not. We are not censors and we will not publish a newspaper devoid of commentary and thought just because it might be controversial or perhaps contrived. However, we will not shirk our responsibility in critiquing materials we receive and we promise not to suffer fools kindly. In the final analysis, we trust our readers and leave it to the reading public to weigh the evidence, to use common sense, to evaluate the ideas in the context of their experience, to challenge weak, shoddy thinking with clear, rational comments and to separate fact from swill. We even accept that anger might also be an appropriate response, but only if it excites a creative energy in the person to do something constructive which will help find some positive way to solve a problem, clear up a misunderstanding, provide another point of view or present additional facts or arguments. To live together, we must talk with and not at each other.

## Along The Robeson Trail

By Dr. Stan Kaich, Director of the PSU Native American Resource Center

In 1737, John Brickell recorded the following interesting story about Native American medical practices in the treatment of Europeans: "There was a Planter in North Carolina who had a grievous Ulcer in his leg for many years, which was deemed incurable by all those who had beheld it. Many attempts were made by the best Christian artists in that country to perfect the cure, but all to no purpose, for his leg still grew worse and worse. At last he was prevailed upon to apply himself to one of those Indian Doctors, who performed the cure in a very short time for the value of three Shillings Sterling, though it had cost him above one hundred Pound before, to little or no purpose. The Indian Doctor...made a strong Decoction of the Bark of the Root of Sassafras, in which he bathed the patient's leg very well. Then he took the rotten Grains of the Maiz, or Indian Corn, well dried and beaten to Powder, and the soft Down that grows on the Turkey's Rump; with this he quickly dried up the filthy Ulcer, and made a perfect cure of what was thought incurable, to the great joy and satisfaction of the Planter, who had so long labored under it."

This is only one of a great many examples of how effective traditional Native American medical practices were. At a time when European medicine was still very poorly developed, and quite incapable of dealing with many of the ailments which bothered the settlers in the Americas, Indian medicine often became the solution. And though Indian medicine was not able to stop the epidemics of smallpox and measles, it was clearly the best treatment for many other ills.

When Cartier was exploring the St. Lawrence River, his ships got stuck in the frozen river during the winter of 1535. By the time Spring came, a quarter of his men had died from scurvy (vitamin C deficiency), and most of the others were so weakened and ill from scurvy that they were all expected to die. Enter Indian medicine. A local Indian named Domagaia, described by Cartier as a "chief," caused the women of his village to prepare a pollice from the bark and leaves of "a certain Tree" which quickly cured the remaining Frenchmen who "marveled at the curative skills of the natives."

Hundreds of years before digitalis was "discovered" by European medicine as a heart stimulant, it was being used for the same purpose by Native Americans, only in its natural form, the plant foxglove.

Today most mothers of infants know about ipecac, which is used to induce vomiting in case of accidental poisoning. But how many of them know that ipecac was originally used by Native Americans for a similar purpose? It was traditionally called, among other names, *ipecacuanha* (in the Tupi language).

Many of the more common disinfectant and antibacterial solutions used today contain pine oil or pine tar. But how many people know that some Native Americans used pine for similar purposes long ago? Colden reported in 1744 that Indians soaked the inner bark of pine in water until it was very soft, and then applied it to skin wounds. Used in this way, pine helped keep wounds and other skin sores fresh and disinfected until they could heal.

And the list of plant remedies used in traditional Native American medicine goes on and on. In fact, more than 200 traditional plant remedies used by one or more Indian tribes or nations have been officially listed in the "Pharmacopoeia of the United States of America" or the "National Formulary." There are also several hundred more which have been widely used by physicians even though they have not been "officially" accepted.

Native American medicine before Columbus also included use of some mineral substances. One of these, iron sulfate, was collected by Indians from the cliff/rocks along some streams where it was naturally deposited. It was used to get rid of intestinal parasites.

In addition to the many remedies, traditional medicine also relied heavily on faith in ceremonies, which often included music and dancing. And although the ceremonies differed widely from one tribe or nation to the next, the effectiveness of the treatments was reported to be very consistent.

In the next segment of *Along the Robeson Trail*, find out about the myths and legends of traditional Native American cultures (Hint: Did you know that in the long-ago-time, plants and animals could talk?). For more details, call or visit the Native American Resource Center in Old Main Building, on the campus of Pembroke State University.

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