SPECIAL EDITION!

The Harding BISON

SPECIAL EDITION | HARDING COLLEGE, SEARCY, ARKANSAS | MARCH 18, 1969

SA Holds Non-Typical Conference; Campus Leaders Hear Negro Panel

The fifth annual Leadership Conference, sponsored by the Student Association was certainly not a typical one.

The S.A. has sponsored such a conference for the purpose of sharing leadership ideas and abilities with other students in positions of leadership. Each year, the conference has dealt with a problem which the members of the Student Association have felt to be the major problem confronting campus leaders.

This year's problem was race relations. The purpose was to find out exactly what the problem is, to what extent it exists on this campus and what we can do as leaders to improve race relations at Harding College.

In the first session on Wednesday night, March 5, a panel of black students presented their grievances about human relations on the campus here, and cited their specific complaints as Negroes.

The panel included Charles Jones, a junior physical education major from Jonestown, Miss.; Linda Strickland, a freshman English major from Menefee; Travis Sanders, a freshman sociology major from Ft. Wayne, Ind.; and Darryl Patterson, a sophomore psychology major, also from Ft. Wayne.

Dr. Bob Gilliam, S.A. faculty sponsor and chairman of the psychology - sociology department, directed the panel, commenting that ideas and feelings expressed were not necessarily his but that such real feelings should not be overlooked.

Charles Jones began the discussion with things which aggravate a black man on this campus, as well as elsewhere.

He said Blacks do not like to be called (1) "boy" — a term which implies inferiority; (2) "Nigra" — an aristocratic way of saying "Nigger;" (3) "colored" — they are not red, blue or green and they feel white is as colored as black. They prefer to be called black because it has no connotations except black.

In discussing prejudice, Jones said that "some white students say they don't use any of the names or anything, but they whisper behind our backs when they see Blacks and Whites conversing — especially if it's a white woman and a black man."

He stated that prejudice should exist only because of something in the individual's personality, not because of color. "Whites," he said, "should have the courage to ask the Blacks if they have been offended by something Whites have said or done."

In summary, Jones said that the main problem is tradition. "Whites and Blacks must forget traditions that make one stereotype others by their forefathers' opinions," he said.

Darryl Patterson, adding to Jones's comments, said that "Whites try to hold off by saying Communists inspire riots, but Blacks are on the move and are going to keep moving."

He said that a fight between a Black and White student on campus resulted in probation for the Black and no consequence for the White student. And they want equal treatment.

"The practice of scapegoating," said Linda Strickland, "is common at Harding. They avoid the issues and should not keep guilt thrown over the shoulders, but do something about it." She said that violence and riots are caused by emotionally charged people who want equality and they want it now.

"The Negro has no Black counterpart because of the White's dominance of TV, magazines, etc.," she said, adding that the **Bison** needs to have pictures of Black students in swings because "we're here and we swing too."

She said Whites can sympathize but they can't "feel the way we do. White man couldn't live in the stinch in which the Negro has lived."

Travis Sanders closed the formal panel discussion by adding that Blacks are justified in being prejudiced and that militancy comes from "you make me what I am." He said he desires "separatism," a release from White standards, and he desires to control his own destiny. He stated that "violence is the only way if Whites don't cooperate."

The session, opened to the audience, then brought the following dialogue: **Comment:** Legislation should be made to help Blacks get their rights through proper channels. **Response: Linda** — We don't need a paternal-hand legislation for things that are rightfully ours. **Travis** — White legislation has a time element, expecting Blacks to be pacified and keep from any violent reaction. We are tired of waiting for legislation to be **proposed.**

Comment: Follow the "turn the other cheek" policy of the Bible. Stick neck out. It is isn't so certain that Christ wouldn't riot. Blacks suffered 300 to 400 years to be recognized by Whites so Whites should be patient with the Blacks. **Response: Linda** — There are sins of omission as well as commission. It seems it's going to take blood. That's just a fact. I'm not advocating violence. **Charles** — "the Black man has turned every cheek in his body."

Comment: Every one should do what **he can.** Groove Phi caused more troubles by binding together. **Response: Charles** — Discrimination in intramural sports — making Blacks sit on the bench even when they are the best players and being forced to pay fees even when not participating in the activities — caused Groove Phi to come into being. Whites may join if they can take the initiation.

Comment: Leadership, common goals, purpose and groups working together on racial problem can accomplish something. However, some personality conflicts and differences of opinion within the group must be forgiven and forgotten in order to accomplish anything. **Response: Mrs. Cleveland** (featured speaker on leadership) — A time should be set for accomplishments to have been made, such as within four weeks, do something positive.

Comment: Violence doesn't help toward the goal of equality. **Response: Charles** — Gain respect from violence, maybe not to the violent one but to the upcoming generation.

Comment: How can you respect someone when you don't know if he will stab you in the back? **Response:** This works both ways from the Black and White standpoint.

Three conclusions were reached by the S.A. in drawing up a report of the first meeting. First, "riots don't change **my** responsibility toward the Blacks." Second, "Whites don't and can't realize the resentment and hostility pent up inside Blacks. Whites have always had hope but Blacks have been suppressed."

Finally, "the burden is on the shoulders of leaders because they can afford to stick their necks out."

The meeting running late and no suggestions having been posed for solutions to the problem, the group decided to meet again to complete the conference. This extension meeting was Wednesday night, March 12.

From The Editor's Desk:

— D. C.

"Love thy neighbor as thy self"

Last week the Student Association sponsored a brian-storming session in an attempt to provide some possible solutions to Harding's racial problems. This unique method of presenting solutions came up with some excellent ideas and is probably the freshest idea to come out of the SA this year.

The meeting was attended by between 170 and 180 students, faculty and administrators, thus giving the session a broad base of opinions from which to draw new ideas.

At first it appeared as though the meeting would develop into a period of accusation and rebuttal as several of the black students tried to change the format of the meeting and later walked out. However, when they returned some minutes later they admitted the brain-storming session had brought out some worthwhile points.

From this meeting the student body can glean some useful concepts. First, it must be admitted that the problem does exist, but in doing so we cannot blow it up out of perspective. The problem is not unique to the Harding campus. It is a problem that faces every segment of this nation's population. Unlike many places, the conflict at Harding **can** be solved.

Secondly, the problem must be solved **now.** In solving the problem we as students cannot be influenced by radicals on either end of the racial spectrum. Flag waving, banner carrying, riotous demonstrations cannot solve the problem or change attitudes, but only compound existing problems tenfold. The battle to change the minds of men does not assume the form of coercion. The conflicts between Blacks and Whites on this campus must be resolved through **meaningful** dialogue. Merely listing "black wants" and then daring whites to accept the proposals can never alleviate "bad attitudes" by either Blacks or Whites.

The thought of "talking things over" seems to infuriate some Blacks. They cry that the time for talking has long since passed. But the questions might be raised, "Have the blacks actually talked, or have they demanded? Have the whites listened, or have they scoffed?" The lines of communication have always been present, but the methods employed have been detrimental. It must be added at this point that abusive and false accusations do not constitute a means for solving problems.

Thirdly, the student body must realize that this problem is an individual problem and individual attitudes must be changed. The black student can't harbor the prejudiced idea "Harding is a white man's heaven, and a black man's hell" and neither can the white students view Blacks as the "invisible men" on campus. Probably the single most dominant thought presented at the session was the theme "get to know each other." Interaction was called for, **not** reaction.

The brain-storming session is over now and the actual work must begin. The foundation for racial cooperativeness must now be laid. Both races must respect the other and lay aside prejudice; stereotyping must be eliminated and individuals must be accepted on their own merits and the idea that "violence is the only way to solve the problem" must be abandoned.

The challenge is before us, but the question remains, "Will we respond?"

Negroes Present Grievances

Editor's Note: This list of grievances was presented to Dr. Ganus by the Negro students on campus shortly before the Christmas holidays. The list appears here in its original form.

Main gripe is Social Clubs.

Person to person relationship between student and teacher.

More social life for Negroes on campus.

The playing of Dixie at games to be cut out.

Better relationship between President of the college and black students on campus.

Black students would not tell anyone to come to Harding College to go to school.

You can't change things without fighting it.

Faculty needs to be made aware of the fact that the blacks on campus are uncomfortable. Make it known that blacks aren't satisfied.

Blacks don't trust whites. Whites need to know the blacks don't trust them or don't appreciate the lies they tell in chapel.

Dim view of Christianity on campus.

Unite as sisters and brothers and make a greater effort to be heard.

Register grievances with authority.

Organize grievances.

The Negro students are not only griping, these are the bold face facts.

The Harding BISON

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Official weekly newspaper published during the regular academic year except holidays and examinations weeks, by Harding College, Searcy, Arkansas.

Subscription Rates: $3 per year

"Improvement of Race Relations" Is Subject of Brainstorming Session

Comments about a "prejudiced administration, especially the president of the college" set the tone for the extension of the Leadership Conference which came Wednesday night, Mar. 12, with about 180 students and faculty members gathering to discuss definite ways to "improve race relations on the Harding campus."

Ronnie Reeve, president of the Student Association, opened the session by reviewing the previous week's conference. He then asked Dr. Bob Gilliam, S.A. sponsor, to explain the brainstorming idea to be used for getting ideas to help race relations.

The brainstorming introduction was interrupted by Darryl Patterson, who said, "We don't go along with this brainstorming idea. We're tired of talking. We want action." When asked to explain what he meant, he said "It's self-explanatory."

Travis Sanders added that "brainstorming will not help until we have a change from a prejudiced administration, beginning with the president of the college, Dr. Ganus."

Several Black students, tired of talking, left the session before the brainstorming but returned with their "wants" along with other suggestions when the groups gathered back into the American Studies Auditorium for a reading of ideas introduced in the small group sessions.

Suggestions to improve Black-White relations on campus, gotten from the brainstorming sessions include:

Have American history teachers include Black history in their courses

Credit courses in Black history and culture

Black faculty

Black ministers

No pressure on inter-racial dating

Stop letters home about inter-racial dating

Inter-racial dating in masses; quit looking on it as an exhibition.

In recruiting of students, don't give preference just to Black athletes

Recruit Blacks actively in churches and high schools

More Black students

Offer special scholarships for Blacks

In Bible courses, begin to talk about prejudice and its effect on our lives

Straighten out inaccurate Biblical interpretations concerning race.

More preaching from pulpit in College Church (regarding race)

Recognize West Pleasure as a "church," with specific reference to billboards

Discussion of race in all Bible classes

Daily prayer.

Representation in student government

Encourage Blacks to run for office

Black ex-officio member of SA, elected by Blacks.

Greater interaction between Blacks and Whites in all areas on campus

Have Negro panel speak to every social club

Have Blacks in faculty homes, and in dorm rooms

More social activities for Blacks and Whites together

Stop running down Whites who have good relations with Blacks

Treat everyone alike — Blacks speak to whites, vice versa

Do away with segregated social clubs.

Keep students informed about what has been going on

Ask **Bison** to publish this list so that everyone can see it

Use radio for discussions on the topic

Have Black student on **Bison** to speak for Blacks

Keep lines of communications open — meetings like this, sharing rooms, etc.

Make public aware of what's going on behind the scenes

Special edition of **Bison** on conference, or on race

Publish list of grievances presented to Dr. Ganus earlier.

Black history week

Black speakers, in chapel and other places on campus

Have Black relations forum

Negro spirituals sung in chapel

Bi-racial committee on grievances; race relations board; black affairs council

Have memorial service for King, others in chapel

Start chapter of NAACP

Clarification of administration policy on race relations.

More Black participation in Chapel

Have Black entertainers on campus

Try to discover reasons for your own prejudice

Encourage people of your own race who discriminate — let them know you disagree.

Explain policy of not playing "Dixie"

Eliminate discrimination in housing

Eliminate having picture of student on application

Establish policy of refusing to advertise housing that discriminates, as well as barber shops, other businesses

Students boycott businesses which discriminate.

Sponsor work in Black sections of Searcy

Black study program, like Am. Studies program

Make it possible for Blacks to go on campaigns

Better jobs for Blacks

Ban Bales's book on King

Acknowledge greatness of King, other Negroes heroes

Name buildings on campus after Blacks.

Consistency in treatment of all races — if OK for oriental and white to date, why not for Black and White

Be open in complaints toward Blacks, and expect Blacks to be open to you.

Meetings with faculty to train them to more effectively draw out discussions on this problem.

Don't let radicals on either end affect your opinions and actions

Whites needs to go more than half way

Have week for emphasis on discrimination

Have patience in this situation

Respect Black culture
Love one another.

Following the reading of these, Patterson reported on the wants suggested by the Black students who had met at the same time. His suggestions were interrupted by applause, amens, hooting and and cheering by some students and by some young faculty members.

"Have a Black student union; hire a Black influential faculty member (no Tom); teach Black history courses; have Blacks on the SA; establish a race relations board; the Administration must take a definite stand on racial problems, including the President."

"Must have equal punishment, especially if a Black and white get into trouble; stop trying to change our culture, respect it; we want Black speakers in chapel, not business speakers, but someone like Dick Gregory, who can do something; we want better jobs and most of all we want equality."

Dr. Ganus, Dean Virgil Lawyer, and Billy Ray Cox, assistant to the president, all administrative personnel were present at the conference and heard, without comment, the accusations against the administration.

In closing the meeting, Ronnie Reeve selected a committee to meet and refine the ideas which came from the brainstorming sessions. The committee includes Dr. Bob Gilliam, Ron Young, Ronnie Reeve, Gloria Page, Jerry Cook, Gay Wheatley, Charles Jones, Darryl Patterson and Eddie Allen.

This committee has met two times to work on the suggestions in order to present a list of possible methods of bringing about better race relations at Harding. The list will be presented for consideration to the Administration today.

Bison Poll Draws Variety of Comments

By Donna Holmquist and Jerry Flowers

"What is the cause behind Harding's racial problem?" was the question asked by **Bison** staff members last week to a random selection of Harding's student body.

The question drew a wide variety of responses from the students who answered the question. Of those questioned 32 were males and 24 females. Dividing the responses into classes 10 were from seniors, 14 from juniors, 13 from sophomores and 19 from freshmen.

Of the 56 responses 24 said the fault was a combination of bad attitudes by both races. Prejudice and indifferences accounted for 18 responses, while lack of communication drew 12 responses. A total of 4 persons blamed the Negroes and 6 others accused the Whites. Two accused the Administration with being at fault.

What is the exact cause behind Harding's race problem?

Bob Lemmon: individual bias. **Ben Bob Boothe:** hypersensitivity and desire for identity. **Joy Turner:** Girls seem to be scared to be seen with a black person, even saying hello to him. White people forget we have a distinct pigment also — we are all people. Forget prejudice.

Judy Finley: individual attitudes. **Rick Smith:** lack of consideration; failure to recognize that everyone is a human individual. **Willie Rollins:** staff (administration). **Dee Acklin:** prejudice. **Rick Glass:** misunderstanding by both Whites and Blacks of each others' problems, feelings and attitudes.

Lynn Rolen: personal attitudes. **Jerry Walker:** everyone thinks he's too good to associate and get along with those of another race. **Drew Fuller:** Negroes are in the minority — not enough of them. **Joyce Ailes:** indifference.

Lynn Calhoun: refusal of Whites to empathize with Negro aspirations and desires. **Wayne Huey:** Improper guidance previous to coming to Harding. **Ken Davis:** Both sides want respect without commitment. **Stan Clanton:** hypersensitivity of the Negro students.

Linda Priddy: a great deal of ignorance on the part of all concerned, both in dealing with the situation and in understanding. **"Bear" Cooper:** Everybody wants something for nothing, both Black and White. **Bill Dudley:** a breakdown of communication between the administration and the students and among the students themselves (if there ever was any communication).

Dale Douglas: The White man doesn't understand the inner motivation of the Black man's quest, and the Black man usually doesn't stop long enough to explain. **Steve Newman:** It may seem trite, but lack of love is the root of most sin. If you and I have differences because of the blindness of love and understanding, I pity those who have race prejudice.

Linda Dedmon: There is not just one cause — tradition, Administration not taking a stand on the subject, not enough Black participation in activities besides sports. There are no things the Black students can identify with such as Black faculty members or Black preachers. There are not any school activities geared to the Black students' needs.

Jerry Cook: The prejudice that has been drilled into the Whites from their youth up is the main problem. **Joyce Straube:** the White students are prejudiced. **Reggie Hare:** the cultural background of the students. Too many are brought up in prejudiced homes.

Deb Doggett: So many people were unaware that there was a problem. **Steve Holder:** Misunderstanding. **Phil Jones:** Harding College is composed of two groups, bigots and those who feel that they have to go overboard to help the Negroes. The problem is that we don't treat Negroes like everyone else.

Linda Huff: Lack of following Christ's example. **John Bently:** Everybody ignores the problem too much, like over at the College Church. When we ignore separation of the races. **Greg Coates:** mostly lack of understanding. It's hard for us to emphathize with someone who's had a different background.

Lynn O'Brien: There's no problem on my part. **Bob Matlock:** lack of understanding on both sides. Whites don't understand but the Blacks don't either in many cases. **Larry Voyles:** An inability or unwillingness of parties on both sides to try to overcome their prejudices. A large part of this seems to come from parents and teachers who have drilled into their children and students prejudice and stories about those few incidents of racism thus labeling the other races as being totally depraved in their actions toward their race.

Tom Vennum: The colored people won't accept the changes given on the basis that they are given. Because they were oppressed for so long, they want to be set above. **Dale Turner:** Overexaggeration on the one side — lack of responsibility on the other.

Ginger Williams: lack of communication combined with a tians. **Jacqueline Eaves:** No one wants to admit that the problem is here. No one is really going all out in trying to get along with the Black students. The Black students are being ignored.

Melanie Chandler: I believe that the actual problem stems from people continually trying to, you might say, "look out for his own skin," thus being unwilling to go an extra mile with people. We are so afraid that we might help the Negroes that don't deserve help that we won't go an extra mile with them in order to deal fairly with those that have not been treated fairly. It would be contrary to Christian ideals to deny justice to those warranting it, by trying to avoid giving it to those that have continually abused it. I would much rather see **some** Negroes not making use of opportunities giving them than **all** Negroes with no opportunities. Thousands of people have failed to make use of their opportunities since the beginning of the world, but they haven't stood in the way of justice before and they shouldn't now, with regard to race.

Sheila Brown: Ignoring the situation. You know the Black people are there but since you're not in their shoes, you don't think about it. **Dick James:** We have a certain number of colored individuals who are not satisfield with equal rights but want superior rights. Granted, there is a number of colored individuals who are my friends who are not like this at all, but there is a small group which is here for nothing more than to prove their point that "I am black and I'm as good as you are." It's been drilled into them that they are Black and they've got to prove a point. They are here not to earn the respect of other people but to take it.

Myra Moore: Same as it is anywhere else. Stinginess, selfishness, not willing to give to the other, afraid of what others will say, social problems, what your parents would think if you dated a Negro. **Leonore Baker:** Personal prejudice. A lot of it is that the people who are not prejudiced are afraid to show their views, afraid their friends will reject them.

John Hooper: Lack of Christian love and misunderstanding. **Dianna Provance:** The adults' prejudice has been passed through to the kids and this is true on both sides. **Elaine DeVore:** Not enough people are nice to the Negroes in everyday situations.

Mike Hogan: Lack of knowledge of the Negroes' problem on campus. **Steve Smith:** It's not so much injustice to the Blacks although there is a lot of that. It's more the fact that the Black people know they have the right to rebel against whatever they want to, so they take advantage of that right. As Christians, it seems that Black people should be able to take a little bit of abuse from unthoughtful White people to be able to get along in a peaceful society.

Phil Jamison: We don't admit that we have one. Those of us that do realize it fail to see how bad the situation is. We haven't taken the time to try to see things from the point of view of the Black student. Finally there is always the question brought up: "What can I do?" When we hit this point we seem to lose track. We decide that as an individual the problem is more than we can handle. We don't seem to see that we **could** join with others and help through group action. There is security in a measure of apathy.

Jerry Bailey: The problem is very complex, involving two races which are both partially to blame. Of course, White students are going through a period of adjustment — shedding unreasonable and unwholesome attitudes which they have been taught from youth. The biggest problem facing them is that they don't realize they actually have this problem to solve — nearly every one of us does.

Secondly, the black students are caught in a moment of crisis. They are tired of being treated differently — either as an inferior or a poor Black soul needing the "White master's" help. Consequently, the Black student is easily provoked or offended by White students who have no malicious intentions.

The problems of both races are easily understood. Solving them is the tough job.