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 9, 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 Mendenhall, Miss.; Linda Strickland, 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 by the old term which implies inferiority: (1) "Nigger" — an aristocratic way of saying "Negro"; (2) (5) "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' comments, said that "Whites try to hold off by saying Communities inspire riots, but Blacks are on the move and are going to keep moving."

He said that a fight between a Black and a 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.," Patterson said, adding that the Black 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 stick 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 paternalistic 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 certain that Christ wouldn't have the riot. Blacks suffered 300 to 400 years to be recognized by Whites so Whites should be patient with the Blacks."

"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't 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.
"Love thy neighbor as thy self"

Last week the Student Association sponsored a brain-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 are 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 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 prejudices; 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?"
"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 turned 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
Interracial 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 pulpits in College Church (regarding race)
Recognize West Tennessee 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 and Whites in all areas
Dispel the idea that Blacks and Whites have better jobs and most of all 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 Lawver, 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 sophomores, 13 from freshmen.

Of the 56 responses 24 said the fault was a combination of both race attitudes by both races. Prejudice and inferences 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 Leemon: individual black.

Bob Booth: hypersensitivty and desire for identity. Jerry 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 pigmentation. We are all people. Forget prejudice.

Judy Finley: individual attitudes. Rick Smith: lack of consideration; failure to recognize that everyone is a human being, regardless of their race.

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

Lynn Reinen: 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 Chasteen: hypersensitivity of the Negro students.

Jerry Bailey: a great deal of ignorance on the part of all concerning the situation and in understanding of "Negroes." Everybody wants something for nothing, both Black and White. Bill Dudley: a breakdown of community relations between the administration and the students and among the students themselves.

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Jerry Bailey: a great deal of ignorance on the part of all concerning the situation and in understanding of "Negroes." Everybody wants something for nothing, both Black and White. Bill Dudley: a breakdown of community relations between the administration and the students and among the students themselves and the students themselves (if there ever was any communication).

Doug Duggan: The White man's idea of the Black man's past, and the Black man usual-ly 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 dishonesty of love and understanding, I pity those who have a race prejudice.

Linda Dodson: There is not just one cause — tradition, Administration not taking a stand on the subject, not enough Black participation in activities beside 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 Strader: The White students are prejudiced. Reggie Hare: the cultural background of the students. Too many are brought up in prejudiced homes.

Bob Duggan: So many people were unaware that there was a prejudice problem. The Blacks don't understand the inner prejudice. Phil Jones: Harding College is a mixture of two groups, blues and those who feel that they have to go over or 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 administration not taking a stand on the subject, not enough Black participation in activities beside sports.

Greg Coates: mostly lack of understanding. It's hard for us to empathize with someone who's had a different background.

Lynn O'Brien: There's no prejudice in Harding. Bob Macle: 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 understand each other. A large part of this area seems to come from the Negroes, who have drilled into their children and students preju-dice stories about those few incidents of racism thus labeling the Black students as being totally different.

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

Ginger Williams: lack of communication combined with a taint. 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 do something for their 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 wanting 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.

Shelby 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. Black James: We have a certain number of colored individuals who are not satisfied with equal rights but want superior rights. Granted, there is a number of colored individuals who are my friends and 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 others but to prove a point that is here for nothing more than to prove 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 others but to prove 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 others but to prove that "I am Black and I'm as good as you are."