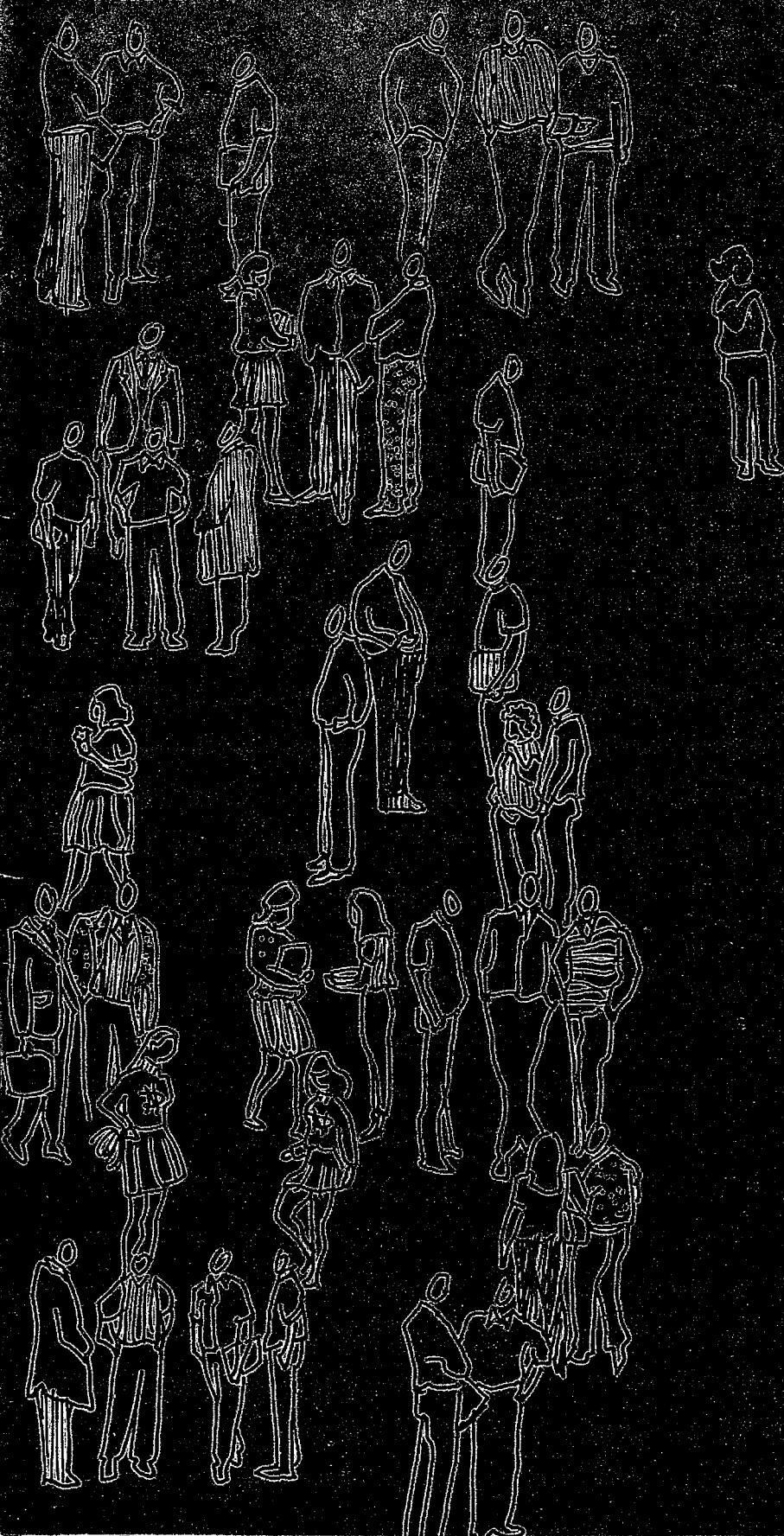


SCHOLASTIC

Notre Dame

November 26, 1985



BLACKS AT N.D.
ADMITTED,
BUT
ACCEPTED?



More than two decades after the march on Washington, race relations are still a problem at Notre Dame. Anyone who walks around the campus can see that black enrollment is distressingly low. Those blacks who are on campus often encounter difficulties at this predominantly white, upper-middle class, Catholic university. This issue of SCHOLASTIC examines the concerns of black students, among which are minority recruitment and black-white relations.

The problems exist, the causes are complex and the solutions remain elusive. There is one group, however, which is taking positive action. Recently, black students have joined together to form a chapter of the NAACP at Notre Dame. In addition to dealing with the concerns of blacks, this group will play a vital role in raising the entire community's awareness of the special problems facing minorities at our University.

SCHOLASTIC commends all those who participated in the formation of this organization. We encourage administrators and students alike to get involved with the Notre Dame NAACP and become conscious of the hopes and needs of ND's minority population.

-SCHOLASTIC

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FEATURES

2/A Tall Tale of Tailgating
by Dean Sullivan

4/Has Notre Dame Overcome?
by Ted Kelleher

8/Opening the Door
by Cathyann Reynolds

12/Black Admissions at SMC
by Maureen Thompson

13/Declining Black Enrollment
by Joan T. Meyer

22/An Athlete Dying Young
by Pete Pranica

24/Interview: Abbie Hoffman
by Susan Yadlon

28/We Are ND
by Ian Larkin

DEPARTMENTS

16/Coming Distractions
Compiled by Karen Dettling

18/On Other Campuses
by Paul Aiello

20/Music: Best Played Blues on Campus
by Rachel Nigro

26/The Aisle Seat
by Theodore Mandell

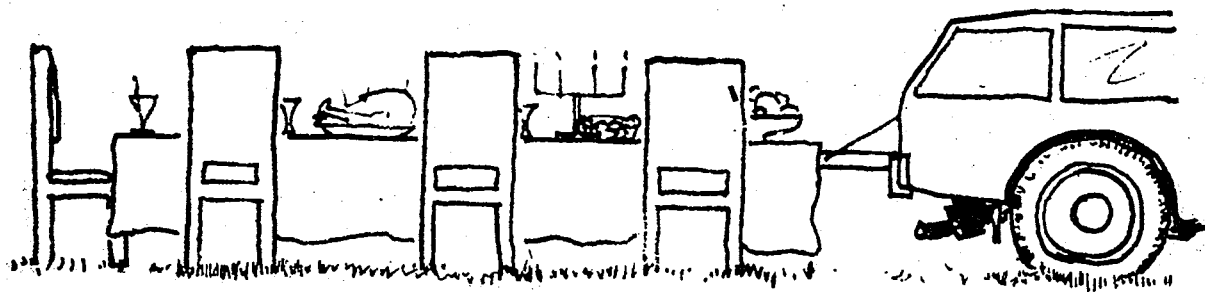
27/Fiction: Saturday Night Dance
by James Grimes

30/Computer Corner
by Louis Fuka

32/Final Word
by Carolyn Gray

Letters

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8:00 a.m. Saturday: A shrieking din pierces through the pounding of your head. Is it a truck backing up? No, some clown set your alarm.

8:09 a.m. Saturday: Stupid snooze alarm!

8:18 a.m. Saturday: That's right social butterfly, it's a home football weekend. The Bookstore's filling up and the steakburgers are frying. You, the student/tailgater, have to get up, shave your tongue and scrape your teeth -- it's tailgating time!

A

Tailgaters Thrive Despite Regulations

Tall Tale

by Dean Sullivan

Of

"That's right social butterfly, it's a home football weekend and you...the student / tailgater have to get up, shave your tongue and scrape your teeth--it's tailgating time."

"An alum does not have to just keep up with the O'Joneses--he has to beat the plaid pants off them. An alum has to have plaid clothes, plaid cars, and plaid children. It's survival of the gaudiest."

After putting on proper spectator attire, the student/tailgater grabs his ticket--a good tailgater is always prepared--and heads out to Green field, passing various concession stands; he is in search of that first burger. He stops at the last stand, sponsored by ND-SMC for Euthanasia and he is off with his grease-dripping, rare burger. Just as he chomps off the first bite, he spots a mounted policeman. The student/tailgater stares at the burger. And then at the horse. Back at the burger. Into the nearest garbage receptacle.

Now the student/tailgater must live by his wits. He hits a parent-sponsored tailgater for food. This is merely a pit stop--salutations, sandwich, and so long. "Hello ma'am, my pleasure." "Oh, no thank you, I just ate--well, if you insist." "Hate to eat and run, but..."

On his way to a student-run tailgater, the student/tailgater

passes alums of various ages. They have one thing in common, one-upmanship. An alum does not have to just keep up with the O'Joneses--he has to beat the plaid pants off them. An alum has to have plaid clothes, plaid cars, and plaid children. It's survival of the gaudiest.

The student/tailgater passes a van with a car horn playing the Victory March. This car horn is God's gift to aspirin makers. An Irish flag waves in the breeze; people sing the alma mater--no one is singing the same words. Bumper stickers abound: "We're behind the Irish" is the rallying cry of one group of festive partiers. "God made Notre Dame #1" is the claim of another plaid-clad clan.

Finally, the student/tailgater has reached the promised land--the backstop by Senior Bar. The backstop hasn't been quite the same since the new rules were handed down. In the good old

days, for example, Dillon tailgaters made Sodom and Gomorrah look like the Twin Cities. Masses of humanity moved as one, gnawed on steakburgers, choked down those morning beers. "I'm nothing until my first beer in the morning," one diehard tailgater would say. "Yeah," another agreed, "the first five or six are harsh, but after that, it's easy." A DJ would set up behind the backstop and van roofs would become dance floors. Those were the days.

Tailgaters now are no longer as elaborate as before--the mounties and company see to that--but not even Dudley Do-rite can stop the intrepid tailgater. The student/tailgater should keep in mind these two basic rules of tailgating:

1. Stretch out properly--you don't want to pull a muscle out there.
2. Dress correctly--no one likes a naked tailgater. •

Tailgating

has notre dame overcome ?

by Ted Kelleher

ND has an embarrassing little secret. The secret is that in the better than twenty years since the Civil Rights Act, and even under the leadership of one of the original members of the Civil Rights Commission, Notre Dame still has big problems with on-campus race relations. While there is no open warfare, things are far from comfortable and harmonious.

For many black students, the problems begin on day one. It is likely that a black freshman will find that he or she is the only minority student in the class. "It's not an uncomfortable situation for me because I'm used to it. But then again I'm distressed that there aren't more blacks in the classrooms at Notre Dame," says senior Ken McManus. Lisa Boykin, a sophomore, and co-president of the Black Cultural Arts Council, adds that "whether being black helps you in the classroom or hurts makes no difference. The point is that in many instances a teacher's impressions of your performance are affected simply by the color of your skin."

The difficulties encountered by blacks do not end at the class-

room door. Many black students point to experiences with freshman roommates shocked by the prospect of living with a black. Others relate how they gained almost immediate notoriety as "that black kid up on the second floor". "I never really expected to have any problems being accepted here, but I can still remember walking into parties freshman year and sensing that people were surprised or uncomfortable about my being there. I've spent a lot time at parties being ignored," says Boykin.

Not all black students claim to have trouble in adjusting to life at Notre Dame. "I went to an all white high school and most of my friends all my life have been white. So for me, coming here was no big deal. But I think I'm atypical," says one black junior.

However, one is left with a clear impression that a majority of blacks are dissatisfied with their experience at Notre Dame. In an article recently published in *Notre Dame Magazine*, Lester Flemons asserts that "blacks do not have a pleasant experience here." Leaders of the two major black organizations on this campus, the

Black Cultural Arts Council and the NAACP voice similar opinions.

Simple bigotry would be a generally inaccurate and far too simplistic explanation for the problem of black-white relations at Notre Dame. It is a problem rooted in something deeper than overt racism. Underscoring the race issue is the fact that the student body is distressingly homogenous in terms of socioeconomic, religious, and political background. Most of the whites on campus are upper or upper-middle class, Roman Catholic, and went to all-white private high schools. Most whites here have never had a black classmate, much less a black friend. "Unfamiliarity breeds misunderstanding and thus discomfort," says McManus.

Unfamiliarity also often breeds insulting stereotypes. "People on this campus assume that a black is here to play a varsity sport," says Carlton West, president of Notre Dame's newly formed chapter of the NAACP. Several black students interviewed for this article, none of whom play a varsity sport, stated

Race

Relations

Remain

a Problem

at Notre Dame

"While white, middle class, suburban America may have rejected bigotry as an intellectual proposition, many of the old misunderstandings are still there; Notre Dame is no exception to this phenomenon."

that they are often asked if they are football or basketball players. Contributing to this stereotype is the fact that almost two-thirds of Notre Dame's blacks are varsity athletes. "I'm proud that blacks have excelled in athletics, but unfortunately the cost of that success has been that black achievement in other fields, especially academics, has been largely overlooked," says West.

The stereotypes run deeper. Many whites form preconceived ideas about blacks from television shows such as "The Jeffersons" or "Good Times" and then cling to those ideas even as experience proves them false. One black student said he was once asked on this campus, in all seriousness, if it was true that all blacks are Muslims. "The news media also helps establish an image of blacks as aggressive, militant, and violent," says senior Gary Cooper. "When a black commits a crime the media always notes that he's black. This just helps perpetuate the stereotypes."

Obviously, it would be shortsighted to think that these problems exist only at Notre Dame.

Black leaders on this campus are quick to point out that racial issues transcend Notre Dame both historically and geographically. Carlton West notes that, "racism itself in America has changed over time. While we would like to think that this all ended in the seventies and that America is a non-racial society, it still goes on. It is less overt and more subtle and institutionalized now. It is true that when I leave Notre Dame, I will enter American society on the same level as any one else enters. But wherever I go I will face misconceptions and stereotypes. Thus, I will encounter obstacles to my advancement not faced by whites. To me, this is racism." Elaine Jackson adds that "a lot of whites aren't aware there's any prejudice left." While white middle class suburban America may have rejected bigotry as an intellectual proposition, the old misunderstandings are still there; Notre Dame is no exception to this phenomenon.

Many blacks at Notre Dame feel that whites have made little effort to overcome their previously formed misconceptions.

Boykin notes that BCAC events, although aggressively advertised as open to people of all races, are never well attended by white students: "We had a semi-formal dance this semester at Stepan Center. We practically knocked on doors to try to get whites to attend. We were very optimistic beforehand but ultimately there were only a handful of white students there." Clearly, without cross-cultural social activity on this campus, cross-cultural understanding will be foiled.

One difficulty is that many whites feel quite uncomfortable when dealing with racial issues. Elaine Jackson, a fifth year architecture student, notes how whites seem almost embarrassed to say the word "black" in the company of a black. In essence, many whites are afraid they will feel the same way at black events that some black students feel at all white events: conspicuous and self-conscious. However, Avrielle Semo, vice-president of Notre Dame's NAACP says, "Blacks on this campus are generally quite accepting toward whites. The NAACP or the BCAC would be more than happy to have white



*Carlton West
- President,
Notre Dame NAACP*

"The cost of strained and uncomfortable race relations for many blacks here is frustration, isolation, and alienation."

students at these functions." All too often the white community regards these invitations as mere formality. The leaders of the black organizations, however, are quite sincere in their desire for more cross-cultural activity at Notre Dame.

While whites can quite comfortably avoid the prospect of dealing with black students, blacks cannot walk away from the issue as easily. "What a black faces on this campus is the same thing that he'll face in a American society at large. The power structure in this country is white; to get anywhere in that structure a black has to learn to deal with whites," says senior Ray Carter. This is bound to create some tensions. West says, "To be successful in American society, the black is forced to walk a line between two cultures, those of white and black America. Some blacks resolve this conflict by negating their own culture and trying to completely enter white society, while others do just the opposite, and retreat entirely into black culture."

Such racial tension has led to real problems within both the

white and black communities on this campus. Labels and stigmas are attached to blacks who spend much of their time with whites and vice versa. The terms "no-hang" and "guilty white liberal" symbolize the continuing atmosphere of separatism pervasive at Notre Dame. The attitudes are even worse when it comes to interracial dating. There is clearly a stigma attached to dating someone of the opposite race. Thus, cultural misunderstanding affects even the most basic of social interactions at Notre Dame.

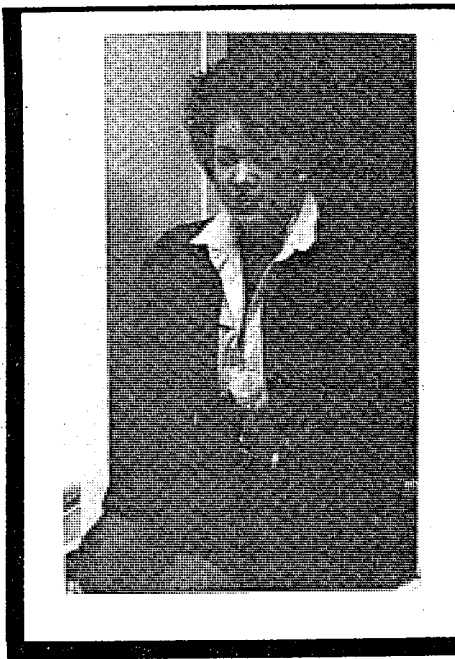
The cost of strained and uncomfortable race relations for many blacks here is frustration, isolation, and alienation, but there are also costs for the Notre Dame community as a whole. Notre Dame professes that its goal is to provide its students with a broad liberal education. In many ways, this goal is embodied by Notre Dame's curriculum. However, much of what we learn here is learned outside the classroom through social interaction and personal experience. With fewer than two hundred blacks on campus, opportunities for constructive interaction are few. The

bottom line is that most whites here fail to receive a very important perspective in cultural education, that is, the black perspective. Whites come here knowing little about blacks, and they leave knowing little about blacks.

The obvious question is what can Notre Dame do to facilitate harmonious interracial relations on this campus and provide an educational experience for students of all races? A number of people, both black and white, suggest that increasing the number of blacks on campus is the first key step. The Administration is attempting to do just that but it has not found this to be an easy task.

West and Semo both suggest that the Administration could do more to increase awareness of minority issues by focusing more attention on cross-cultural understanding within the classroom. Others feel Black Studies should be upgraded. Hiring more black faculty members would also provide more opportunities for both academic and social interaction between blacks and whites.

It would be unfair, however,



*Lisa Boykin -
Co-President, BCAC*

"Much of what we learn at Notre Dame is learned outside of the classroom ... with fewer than two hundred blacks on campus, opportunities for constructive, cross-cultural interaction are few."

to blame the Administration alone for the racial tensions at Notre Dame. To some extent, the black community has contributed to its own dilemma. "When I came here, I didn't feel like there was a lot of support for me from within the black community," says Cooper. Blacks generally express such a sentiment. Black leaders have voiced frustration over the degree of black apathy on campus.

Again, the problem stems from a national cause. "When I came here, all I wanted to do was get my diploma and leave," says West. "I didn't want to look back to where I came from. This is an attitude that is all too common among the black middle class. They don't want to deal with the situation facing poor blacks, and thus they tend to negate black culture." Instead of helping to improve intercultural understanding, the black middle class, through its own apathy, may be helping to perpetuate it.

West, among others, is optimistic that concern for race relations among blacks is beginning to grow. He hopes that the

NAACP, coupled with a more active BCAC, can mount a two pronged attack on the misconceptions and unfamiliarity that most whites bring to Notre Dame. "After a certain point, I realized I could just accept the problems here and live with them or do something about them and try to effect change. When you see problems in your community, you've got to try to do something," says Semo. Such a commitment among black leaders will be critical as Notre Dame grapples with the race relations issue.

The key condition, however, necessary for improving race relations at Notre Dame is a change in the white students' perspective. The University could increase the number of black students, the BCAC and the NAACP could talk all they want, but until white students at Notre Dame make a commitment to improve race relations, little, if anything, will happen. Thus far, troubled race relations reveal the fact that whites have not made that sort of commitment.

"There's nothing wrong," says West, "with recognizing the

cultural differences between people, provided that these differences don't blind us to our common humanity. Blacks and whites can learn a lot from each other provided we're both willing to listen." Boykin adds, "blacks don't want whites to treat them specially, just normally." "I can realize that its not easy to take the first step," says Semo, "but unless whites try to understand blacks and blacks try to understand whites, we're left with the prospect of an increasing distance between our races." •

"Many black students point to experiences with freshman roommates shocked by the prospect of living with a black ... One black student said he was once asked on this campus, if all blacks are Muslims."

OPENING THE DOOR

by Cathynn Reynolds

Black Admissions at N. D.

This fall 1875 freshmen enrolled at Notre Dame; 47 of those students are black. Out of those 47, 10 are scholarship athletes and were initially contacted by the Department of Athletics at Notre Dame. In fact, since 1966, the average number of enrolled black freshman students has been only 43. Maybe it is time for Notre Dame to question why the numbers of enrolled black students has never risen significantly, and what influences these trends.

University President Father Theodore Hesburgh, who served on the Civil Rights Commission, acting as chairman for part of the Nixon Administration, verbally committed the University's efforts toward building up its black community when Notre Dame played in the 1970 Cotton Bowl game against the University of Texas. Hesburgh announced on national television that much of the

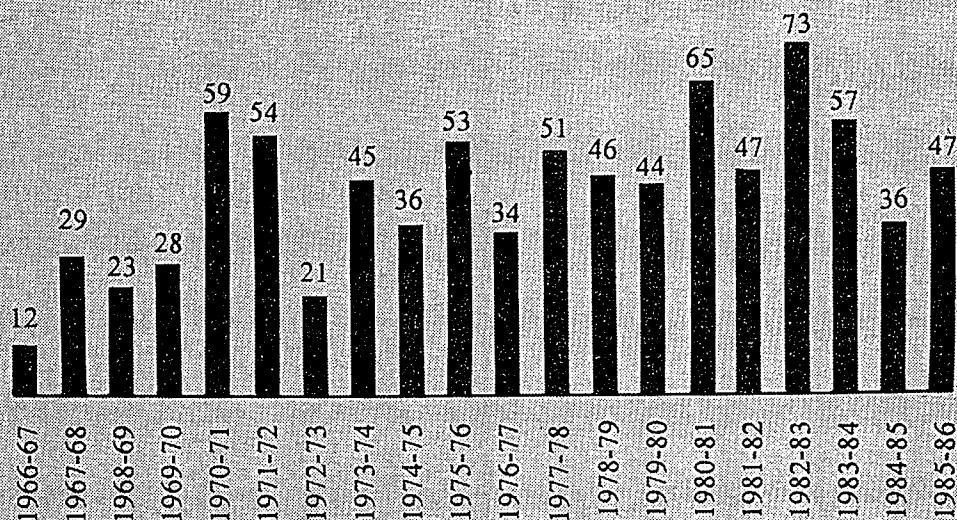
proceeds from the game would be directed towards financial aid for minority students. The numbers of black students enrolling rose from 28 to 59. Then in 1971-72, only 54 black students enrolled, the figure dropping to 21 the next year.

Notre Dame, noted for its commitment to social justice, still lags behind other Catholic universities in committing to the growth of its black student population. As Lestor Flemons, a Notre Dame student, points out, "while approximately 80 percent of the 1.1 million (U.S.) black students are now enrolled at predominantly white universities, other Catholic college percentages show a stronger sense of commitment towards the idea of black equality: DePaul (10.5 percent), Dayton (5.2 percent), Xavier (4.9 percent), St. Joseph of Indiana (4.3 percent)," compared to Notre Dame (2.7 percent).

Many blacks find the social situation on the University's campus less than secure. Judging from the tables in the dining halls where one often finds blacks associating mainly with blacks, whites with whites, racial integration on campus is far from complete. Said Ed Blackwell, Director of Minority Affairs, "One must recognize that blacks have just as serious an adjustment as foreign students." Few of the traditional Notre Dame families are black and enrollment is traditionally continuous through alumnae families. The many difficulties in adjusting to life as a minority at Notre Dame are reflected in their 25 percent attrition rate, compared to an overall rate of only 10 percent.

Kevin Rooney, in his first year as Director of Undergraduate Admissions at Notre Dame, previously Director of Admissions at Yale University, admits, "The

NOTRE DAME FRESHMAN BLACK ADMISSIONS



NOTE: USING THE SAME SCALE, NOTRE DAME'S TOTAL FRESHMAN ENROLLMENT WOULD EXTEND 44.4 INCHES.

University would like to see more black students, but we have not had enough student and alumni participation in the recruitment schedule until now."

Rooney recognizes that Notre Dame is an uncompetitive natural market for black students. He said, "the University is predominantly Catholic and most blacks are not Catholic. But there is a flip side. Some blacks would choose Notre Dame for its Christian basis." As far as Notre Dame's location is concerned, "those that come from larger metropolitan areas and from the South might choose another college...and we are in heavy competition with other universities in more desirable locations," said Rooney.

Rooney stated that Notre Dame's predominantly white image was a primary reason for its low rank on the natural market

for minority students. The lack of adequate culturally related educational and social support systems at Notre Dame "forces students to rely on themselves. Students must make a conscious effort to say 'Yes I am going to a predominantly white college,'" Rooney added, "the main concern of a potential student is 'Will I succeed?'"

How does a traditionally white "Irish" university recruit black students? Rooney explains that Notre Dame's College Search program uses the list of top academic black and Hispanic high school students to begin the recruiting process. The admissions office identifies and visits high schools with significant minority populations that have received solid academic preparation. Some 7,000 to 9,000 students of all races who score well on national tests receive personally addressed letters, recruiting materials and applications.

Follow-up encouragement, including an invitation to visit the campus, is extended to those who respond to the appeal by mail. The student would then be sent the same package as any other student. But this year the recruitment package includes an option to contact a current Notre Dame student. "This gives prospective students more choice," says Rooney.

Students involved in the Black Cultural Arts Council, have also been working hard toward increasing the admissions of minorities, particularly blacks. The BCAC Newsletter states: "Admissions: Don't just complain about the lack of minorities on campus do something about it. The Undergraduate Schools Committee (USC) needs your help. All it entails is returning to your old high school and recruiting minority applicants."

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The main student contact this year for prospective students is sophomore Martin Rodgers who works in the admissions office in the Undergraduate Schools Committee, which encourages alumni to return to high schools. This year Rodgers also visited high schools over October Break in his home town of Philadelphia to talk to interested applicants. In the past students and counselors have gone strictly to old high schools to recruit but in an effort to make the USC more comprehensive Rodgers went to other high schools which had appeared on Notre Dame's recruitment schedule. "I targeted schools with the minority students that showed initial interest with their pre-application cards," Rodgers explained.

Rodgers explains that through the efforts of the USC the number of black applicants

has risen. "You go back to your old high school and someone sees that this person did travel to college and is doing okay there. If you know someone that goes to the school it really helps. It lets them know that we want them to come." Another growing facet of the recruitment program is the newly formed black Notre Dame alumni group, the ASC, once part of Assistant Director of Admissions Pat Leonardo's 30-40 core member group of alumni who met to help in recruiting all types of students.

Other competitive universities and colleges have different recruiting efforts. "If you are a senior and are a talented minority in high school, your mailbox is swamped with college catalogs," said Rodgers. Colby College, with a special scholarship fund, flew Rodgers there twice before he applied to the college and called

him once a month. Notre Dame does fly students here for the Minority Student Recruitment Weekend. It is the continual contact Colby and other colleges make that has been the deciding factor in their successes.

Recruiting and contacting the prospective student until she or he enrolls at Notre Dame is crucial since, with the same number of applicants in 1985 as in 1984, extended recruitment raised the number of enrolled students from 36 to 47. This had been difficult in the past. But Notre Dame has just recently expanded its Admissions Committee of only 5 admissions counselors plus director to a staff of 10 counselors, adding assistant directors in 1977 (when Pat Leonardo took over as Director).

Because of the recent efforts by the BCAC, Rodgers cited an impressive turnout during the



Martin Rodgers

"You go back to your old high school and someone sees that this person did travel to college and is doing okay there. If you know someone that goes to the school it really helps. It lets them know that we want them to come."

USC's Minority Open House, October 31, 1985, where two USC members escorted each prospective student. Yet, some students charge that the weekend, usually during An Tostal, misrepresents Notre Dame as a campus with a high percentage of blacks. The visiting black student is well accepted that day and does not feel like a minority. One black student, a sophomore at Notre Dame, said he remembers that pleasant feeling when visiting Notre Dame but found a "different picture" in his first four months here as a freshman.

Last year the only visiting blacks on the weekend were those named Notre Dame Scholars. Another, possibly related fact, is that Notre Dame's 7 million dollar Minority Scholarship Fund, of which only the interest is used, aids only those minorities named Notre Dame Scholars. Commented Rodgers, "I find it

shameful that Notre Dame has the ability to go and recruit football and basketball players but it is not the same for strictly academic students."

Notre Dame's financial aid packages pale in comparison with those of other highly competitive schools. "Harvard, Yale and Princeton are hard to overcome with their reputation, financial aid packages and desirable locations," said Rooney, who added, "Apparently Notre Dame funds through the Financial Aid office are less available on all levels in comparison to other Ivy League schools." Some of the blame also lies with the public's perception of these cuts in Financial Aid. As reported by Kerry Temple in *Notre Dame Magazine*, "Fewer blacks are attending college because of new aid eligibility restrictions--and an even greater number are not applying because of a misperception that the reductions are more severe than they

really are."

According to Notre Dame's Financial Aid Director, Joseph Russo, a minority student qualifies for financial aid by being admitted, being in good standing, and demonstrating financial need. Sources of financial aid are scholarships, grants, loans, student employment, university funds and non-university funds.

The amount of funds available for minorities is divided into each class. Thus, the amount available to minorities this year would depend on the number of minorities who graduated last year. The total of minority aid given out in 1984-85 was \$2,470,000 which was lower than the 1983-84 total of \$2,550,000, a direct result of fewer minorities at Notre Dame that year. "If the new recruitment schedule is successful with student and alumni involvement, maybe a roll can happen in another direction," stressed Rooney. •

Black Admissions at St. Mary's

by Maureen Thompson

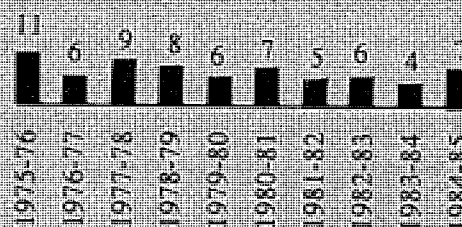
This fall approximately 1800 students came together to form the student body at Saint Mary's College; 6 of those students were black. One might have noticed that minorities are not a highly visible group on campus. In addition to the small population of blacks, there are 35 Hispanic students and 12 Asian students.

The Associate Director of Admissions, Mary Pat Nolan stated that they do not keep track of the number of minority students who apply to the College. She said that the question regarding the race of the prospective student is, by law, optional, and therefore unreliable; many leave it blank.

The main concerns of the Admissions office seem to lie not with obtaining certain numbers of minorities, but in making sure that the minorities who do choose Saint Mary's are content with their college experiences. "We don't single out minorities on the front end because that would be reverse discrimination," Nolan said.

Currently, members of the admissions staff visit cities such as Miami, Fort Lauderdale, Phoenix and Detroit where large numbers of minorities live. A study conducted three years ago on minority recruitment concluded that more in-depth research needs to be conducted. The faculty and administration were encouraged by the results of the study to attend workshops and lectures on the subject. They also began to look at what some of the other colleges and universi-

SAINT MARY'S UNDERGRADUATE BLACK ADMISSIONS



NOTE: USING THE SAME SCALE SAINT MARY'S TOTAL UNDERGRADUATE ENROLLMENT WOULD EXTEND 45 INCHES.

ties do to attract minority students.

While it has been difficult to attract minorities to Saint Mary's, those who do choose Saint Mary's most often enjoy the school and the opportunities that it offers. The minority students are usually interested in interacting with the minority students at Notre Dame, and they are encouraged to join Notre Dame clubs, activities and organizations.

Last year Judith Casey, Director of Financial Aid, and Carol Ann Carter, Associate Professor of Art, two black members of the administration and faculty, met with the seven black students who were attending Saint Mary's. Casey and Carter helped the girls to organize an informal dance for all minority students at Saint Mary's and Notre Dame. "The positive response was very exciting," Casey said. "This is something that we could continue to do for the minority students at Saint Mary's and Notre Dame."

Casey and Carter were also concerned about how the Black

students felt about being a part of such a small minority on a predominantly white campus. They found out several things from this small group of students. The students said that they were content at Saint Mary's; they enjoyed the academic challenge and they had all made many close friends. All of them at some time had been uncomfortable at St. Mary's, being part of such small minority. Some felt as though white students would ignore them--or attempt to keep distance between themselves and the minority students. Casey concluded that most likely this was due to the lack of exposure to minorities that most of the students had previously had. •

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Declining Black Enrollment in Higher Education: A National Problem

by Joan T. Meyer

The declining enrollment of blacks in institutions of higher learning is an issue which is beginning to receive increased attention in the media. Prominent publications such as *Time*, *The Wall Street Journal*, *The New York Times* and

US News and World Report have recently published articles focusing on the problem and its causes.

The American Association of State Colleges and Universities found in a recent study that although the number of black high-school graduates grew substantially between 1975 and 1982, the percentage of these students who went on to enroll in college decreased from 31.5 to 28 percent. In 1972, blacks constituted only 3 percent of all students enrolled in 4 year institutions. That figure reached a record 10.3 percent in 1976 but dropped again to 9.6 percent in 1982.

The increase in black enrollment during the 1970's largely reflected the impact of the civil rights struggle of the previous decade. These advances came as federal funds for minority students and programs more than doubled and schools significantly stepped up their efforts to attract minority-group students and faculty members. But today, "the urgency of the 1960's and the steady growth of the 1970's are gone," says the Rev. Timothy Healy, president of Georgetown University. "Increasing minority access is no longer a front-burner issue."

Educators and analysts say that money is a big factor in the decline of minority participation in higher education. Rising costs and decreasing aid hit the black population harder than other groups: "Thirty-six percent of the black population lives in poverty"

according to James E. Blackwell of the University of Massachusetts. Unfortunately, in the last three years most colleges have increased their charges by 7 to 10 percent a year--twice the inflation rate. Federal student aid programs, however, have not kept pace with the increase. A recent study by the American Association of State Colleges noted that in 1974 the maximum Pell Grant for low-income students was \$1600 and calculated that to maintain comparable purchasing power in higher education, this figure should now be \$3000. But the maximum grant this year is only \$2100.

Since the federal budget changes of 1981, recipients of financial aid are required to assume a much greater debt burden than their counterparts of the 1970's. A decade ago, a typical aid package would contain only

"Although the number of black high-school graduates grew substantially between 1975 and 1982, the percentage of these students who went on to enroll in college decreased."

17 percent loans. Today, loans account for nearly half of such a package. Rather than acquire a heavy debt burden, some minority students are apparently deciding to drop out or forgo college. The American Council on Education found that, "People at the bottom of the economic ladder do not move from grants to loans. They don't have the resources to pay them back."

Educators also say Americans' educational concerns have shifted from issues of equity and access to issues of quality. Over the last five years virtually all states have passed legislation to increase academic standards. This includes stricter course requirements for high school graduation and admission to public universities. As one official points out, "This is an absolutely good idea, but there are other consequences if you increase English requirements from three to four years

and know that many minority students won't meet them." Students from understaffed urban ghetto and rural secondary schools will either have to seek tutorial assistance or get lost in the shuffle.

Of the blacks who earn college degrees, the numbers seeking further education beyond the undergraduate level have also dropped. Between 1976 and 1982, while overall graduate school enrollment grew slightly nationwide, black enrollment declined 16%, according to the National Center for Educational Statistics. Of those students working toward Masters degrees, blacks, who make up 13 percent of the college age population, were awarded 6.5 percent of the degrees in 1979 and 5.8 percent in 1981. Educators say the statistics show few signs of improvement and in many cases have been getting worse.

As is the case for undergraduates, money is the major obstacle for black college graduates seeking further education. Many are discouraged by the figures: a 4-year medical degree can run up to \$100,000 and for a 3-year law degree up to \$50,000. Since half of black Americans come from families with annual incomes of \$12,000 or less, opportunities for further study look bleak.

In addition to cost, lack of role models in higher education is blamed for the decrease. Minority students often feel alienated because they do not find role models either in the student body or on the faculty. In 1980, the Equal Employment Opportunity Commission estimated that only 4.4 percent of university faculty members were black. This cycle of low levels of faculty members leading to decreasing students leading to, of course, even fewer qualified faculty has concerned

some corporate organizations such as the Ford Foundation. The foundation recently announced a \$9-million program to increase the number of minority-group professors.

Other institutions dedicated to the success of blacks in higher education are black colleges. Minority schools, both public and private, provide black faculty role models and fight to keep tuition low to attract low-income students who otherwise could not go to college. State and federal aid has recently rescued many black colleges from hard times due to higher expenses and declining enrollment. A recent issue of *US News and World Report* reported that the Administration is helping by increasing the Reagan participation of black colleges in federal programs and providing funds to help strengthen their endowments.

Controversy, however, has arisen over the quality of black colleges. Jacquelyn Johnson Jackson, a sociologist at Duke University who has taught at black colleges, says such special treatment by the Reagan Administration should stop. She commented for *US News and World Report*, "Most black colleges are becoming the trashcans of higher education. They should not be glorified elementary or high schools." However, Jaqueline Fleming, author of *Blacks in College*, says the black colleges continue to serve a national purpose. Among the unique benefits of black colleges, Flemming noted that they provide an opportunity for black students to attend college in a supportive atmosphere, educate students that other institutions have largely ignored, produce a sizable portion of black leadership, and produce

graduates who fare as well in the job market and graduate school as do blacks from other institutions. Sherman Jones, executive vice-president of Tuskegee Institute noted, "The question should not be whether black colleges are any longer needed, but whether the college at hand is of such quality or potential that it deserves the support of the community to continue and advance its work."

Clearly a problem as complex as that of the decline of black participation in higher education can have no easy answers. Perhaps though, now that the problem is gaining increased exposure, ideas for change will follow. ●



mon 2

FILM: "Hiroshima Mon Amour"
Snite
7, 9 pm

FILM: "A Soldier's Story"
Engineering Auditorium
7, 9 pm

ART: Africa and the Americas: A Curator's Choice
O'Shag Gallery West
November 3 - January 19

ART: Moira Marti Geoffrion : 1985
O'Shag Gallery West
November 17 - January 5

ART: 100-Mile-Radius Student Competition
Saint Mary's College Galleries
November 15 - December 13

ART: French Master Drawings From the Permanent Collection
The Snite Museum of Art
November 14 - January 19

SPORTS: Woman's Basketball - at Western Michigan
Classes Resume at 8 am
Faculty Senate Meeting



COMING DI

decemb



thur 5

FILM: "West Side Story"
Engineering Auditorium
7, 10 pm

FILM: "Page of Madness"
Loft
7 pm

LECTURE: Gregory Baum
Memorial Library Auditorium
8 pm

ART: Africa and the Americas : A Curator's Choice

ART: Moira Marti Geoffrion : 1985

ART: 100-Mile-Radius Student Competition

ART: French Master Drawings From the Permanent Collection

PERFORMING ARTS: "Hay Fever"

Notre Dame / St. Mary's Theater

O'Laughlin Auditorium - SMC

December 5, 6, 7, 12, 13, 14

SPORTS: Woman's Basketball - Michigan

JUNIORS: Class Christmas Party

LaFortune Ball Room

in the evening

Statistical Quality Control -- Seminar

The Friends' 4th Annual Christmas Benefit

Dinner and Purchase Fund Voting

The Snite Museum of Art

6 pm



tues 3

FILM: "To Be or Not To Be"
Snite
7:30 pm

FILM: "A Soldier's Story"
Engineering Auditorium
7, 9 pm

ART: Africa and the Americas : A Curator's Choice

ART: Moira Marti Geoffrion : 1985

ART: 100-Mile Radius Student Competition

ART: French Master Drawings From the Permanent Collection

SPORTS: Men's Basketball - at Indiana

7:30 pm

Good Morning Movie

Scottsdale Mall



wed 4

FILM: "West Side Story"
Engineering Auditorium
7, 10 pm

ART: Africa and the Americas : A Curator's Choice

ART: Moira Marti Geoffrion : 1985

ART: 100-Mile-Radius Student Competition

ART: French Master Drawings From the Permanent Collection

Notre Dame Football Banquet

ACC

White Water Series

Century Center

12 noon



fri 6

FILM: "Paris, Texas"
Snite
7:30 pm

FILM: "Gremlins"
Engineering Auditorium
7, 9:15, 11:30 pm

ART: Africa and the Americas : A Curator's Choice

ART: Moira Marti Geoffrion : 1985

ART: 100-Mile-Radius Student Competition

ART: French Master Drawings From the Permanent Collection

PERFORMING ARTS: "Hay Fever"

SPORTS:

Wrestling - at Las Vegas Invitational

TBA

Hockey - Alabama-Huntsville

7:30 pm

JUNIORS: Class Adopt-A-Child Christmas Party

South Dining Hall

7-9 pm

FRESHMEN: Date Night

TRASTRACTIONS

ber 2-11



sat 7



FILM: "Gremlins"

Engineering Auditorium
7, 9:15, 11:30 pm

ART: Africa and the Americas : A Curator's Choice

ART: Moira Marti Geoffrion : 1985

ART: 100-Mile-Radius Student Competition

ART: French Master Drawings From the Permanent Collection

PERFORMING ARTS: "Hay Fever"

PERFORMING ARTS: "The Nutcracker"

Morris Civic Center

December 7 - 8

SPORTS:

Wrestling - at Las Vegas Invitational
TBA

Hockey - Alabama-Huntsville
7:30 pm

Men's Basketball - Loyola
4 pm

SOPHOMORES: Shopping Trip To Chicago

10 am - 11 pm

Tickets On Sale Nov. 20-26

"A Victorian Christmas"

Northern Indiana Historical Society
December 7-8

Law School Admission Test

Engineering Auditorium

sun 8



MUSIC: Faculty Violin Recital: Laura Klugherz

Annenberg Auditorium
4 pm

MUSIC: Notre Dame Chorale and Brass Ensemble Concert

Sacred Heart Church
8 pm

ART: Africa and the Americas : A Curator's Choice

ART: Moira Marti Geoffrion : 1985

ART: 100-Mile-Radius Student Competition

ART: French Master Drawings From the Permanent Collection

PERFORMING ARTS: "The Nutcracker"

Morris Civic Center

SOPHOMORES: Class Mass

Keenan-Stanford Chapel
11 am

SOPHOMORES: Christmas Brunch

Following Mass in A-line

"A Victorian Christmas"

Northern Indiana Historical Society

Zooltide '85

Potawatomi Park Zoo
December 8-15

mon 9



FILM: "King Lear"

Engineering Auditorium
7, 9 pm

ART: Africa and the Americas : A Curator's Choice

ART: Moira Marti Geoffrion : 1985

ART: 100-Mile-Radius Student Competition

ART: French Master Drawings From the Permanent Collection

SPORTS:

Woman's Basketball - Tennessee

Men's Basketball - Oregon
7:30 pm

Zooltide '85

tues 10



ART: Africa and the Americas : A Curator's Choice

ART: Moira Marti Geoffrion : 1985

ART: 100-Mile-Radius Student Competition

ART: French Master Drawings From the Permanent Collection

NOONTALK: French Master Drawings

The Snite Museum of Art

Stephan B. Spiro, chief curator

SOPHOMORES: Sophomore Advisory Council Meeting

Farley Hall

7 pm

Zooltide '85

wed 11



ART: Africa and the Americas : A Curator's Choice

ART: Moira Marti Geoffrion : 1985

ART: 100-Mile-Radius Student Competition

ART: French Master Drawings From the Permanent Collection

SPORTS: Wrestling - at Valparaiso/Drake

3:30 pm

SOPHOMORES: Christmas Party

Check Publicity For Information

SOPHOMORES: Christmas Fundraiser

Sale of Mistletoe and Candy Canes in Dining Hall

December 11-14

White Water Series

Century Center

12 noon

Zooltide '85



Compiled by Karen Dettling

REVERSE PANTY RAID at Emory.

Compiled by Paul Aiello

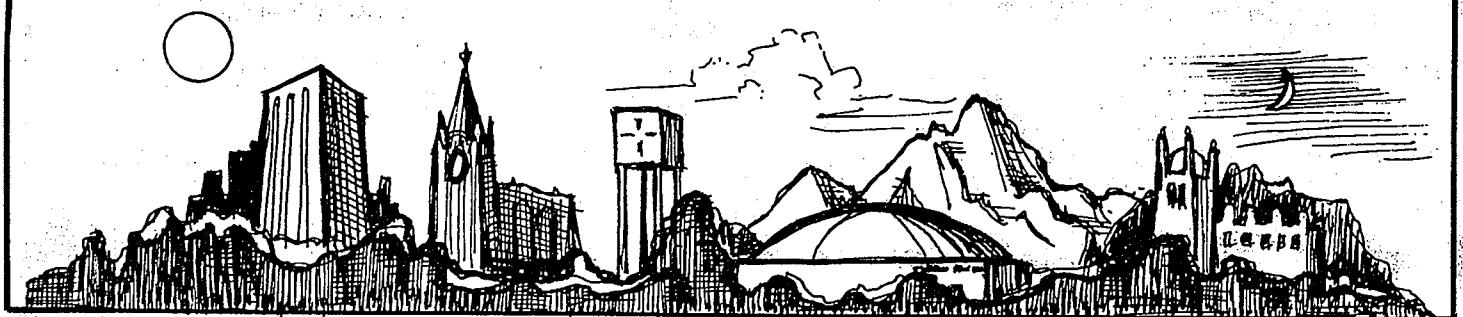
According to a recent survey for Demographic Studies, as of 1983, male college graduates could expect to earn 39 percent more than men with only a high school education. This reverses a trend in which male college students' economic advantage over high school grads reached a low of 21 percent in 1979. •

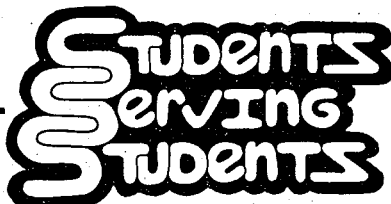
The wave of complaints from students who said they had trouble deciphering the accents and speech of their teachers seemed to crest last year as colleges which regularly assign grad students to teach lower-level courses literally began to run out of native Americans to teach in some disciplines, like engineering and computer science. In response to the situation, Georgia, Arizona State and most of the public colleges in Florida and Oklahoma have just given foreign-born teaching assistants tests on their English speaking abilities. Those who do not pass will be shuffled out of their teaching assignments. •

Members of Emory University's Delta Omega Beta fraternity might face severe disciplinary measures by the university for their latest "reverse panty raid" in which they deluged a sister sorority house with soiled underwear. •

At Texas A & M, health officials decided to avoid a budget deficit this year by eliminating gynecological services, including Pap smears, gynecological exams and birth control pills. Outraged students blasted the decision, suggesting it reflected the morals of the administrators. Debbie Edwards, an A & M senior, told the University of Texas newspaper, "If we can't get the pill...well....what do you think will happen?"

In early October, Brown University parents and alums received a postcard from the Alumni Office reminding them to watch a TV promo for Brown during the "Today Show." In protest of the action, editors of the *Brown Daily Herald* wrote an editorial stating that "although we're all proud as a peacock about Brown's network premiere, we question the University's decision to expend funds on a TV promo. Is someone worried that if the "Today" ratings aren't good, Brown will be cancelled?"





We The People

We need writers and hard workers for the Student Government Newsletter "We The People". All those students interested in working on this project please call Chuck Beretz at 239-7668.

Look for our second issue on December 9th.

Basketball Tickets

Because all of the freshmen did not receive tickets to the basketball games, we have arranged with the ticket office for upperclassmen to sell the tickets which they will not be using to these freshmen.

1. All interested upperclassmen should drop off the tickets they will not be using at Student Government Offices, 2nd Floor, LaFortune Student Center (between 8AM and 4PM.)
2. The tickets received by Student Government will be specially stamped. Tickets removed from booklets and sold without this stamp and a valid ID will not be honored at the ACC.
3. The day before each game, all tickets will go on sale at the Rock Du Lac Record Store (Main Floor, LaFortune Center). Tickets will be sold only to those freshmen who waited in line at the ACC. (After 4PM they will be sold to any student on a first come, first serve basis). No checks will be accepted, please bring exactly four dollars.
4. Student Government cannot guarantee the sale of all tickets turned in. For those we do sell, we will mail the money to the person directly via campus mail.
5. Those upperclassmen who participate in the program will automatically be entered into a raffle. After the last home game, winners will be drawn. First prize will be \$100 towards purchases at the Notre Dame Bookstore, Second and Third prizes will be \$75 and \$50 respectively toward purchases at the Bookstore. For every ticket turned in, we will enter your name another time in the raffle.

We would like to thank all the upperclassmen for helping out and we hope the freshmen enjoy the games.

Faculty Course Evaluations

We need hard workers who are interested in working on FCE's. This service will benefit students when they look toward scheduling for next year!

Call Mike Millen at 239-7668 or stop by Student Government Offices. (2nd floor LaFortune.)

"Ethanol Phew"

Needed: Interested students in fighting the Ethanol Stench.

Student Government is forming an Activist Group with the local group "CEASE" and Saint Mary's. We need a chairman or committee members. Please sign up for interviews in Student Government Offices, 2nd floor LaFortune, or call Bob McNamara at 239-7668.

As one Notre Dame student said "Notre Dame has a beautiful campus, but it stinks." Here's your chance to make a difference.

Kevin Hurley

Please write letters to Kevin in care of Notre Dame Student Government, Notre Dame, IN 46556.

We are still accepting donations at 2nd floor offices, LaFortune for Kevin's long-term care.

All interested in helping with a Christmas fundraiser please call: Elisa Cullina at SMC 284-5445.

BEST PLAYED BLUES ON CAMPUS

by Rachel Nigro

Friendship and Guitars Bind Band



*New Age Mothers and The American Dream:
(from L to R) Jeff Morales, Michael O'Keefe, Brad Ray, Sal Vecchio.*

Imagine four young male college students--soft spoken, laid-back, and a bit scruffy. Give each of them a guitar, throw in a banjo and a mandolin, then add a dash of Grateful Dead, Neil Young, some blue grass, and acoustic folk music and you've got "New Age Mothers and the American Dream," presently one of the hottest bands on campus.

Seniors Jeff Morales, Michael O'Keefe, Brad Ray, and Sal Vecchio have been playing together for three years. A little over a year ago they took their act out to North Quad. Just fiddling around,

as they love to do, they were spotted and asked to perform a concert on the Fieldhouse Mall. "New Age Mothers" have been sought after ever since.

*Everybody needs to go on out
and have some fun.*
-Neil Young

That could very well be the group's motto. They enjoy playing the blues and singing together as well. "New Age Mothers" are so comfortable with themselves musically that others' opinions won't make or break them. Their

passion for music cannot be stressed enough and cannot help but infect their listeners as well. And they sound good too.

Although friends in Zahm Hall before the group formed, they have certainly grown closer together in their music. The rapport between the four is fun-loving and easy-going, which has caused them in one short year to become more confident and cohesive musically.

"We're more critical of ourselves than when we first started -- we don't like to be sloppy on

SCHOLASTIC

stage," explains Sal. "Now we're more developed individually and more precise."

The precision shows, yet their laid back attitude remains. Although they save the musical experimentation for private rehearsals, they do not become too uptight about making little mistakes while performing for an audience. They just shrug and smile -- after all, they are bringing what they love to others. If you like it, great, if you don't, no big deal.

The reception from Notre Dame students has been encouraging. In the past few months the group has played at Chautauqua and at campus events. As to why the audiences like the blue grass and folk music style so much, Brad says, "It's not that we're unique - because we're not breaking any ground. We're just paying attention to quality

music." "New Age Mothers" agree that today's music is "stale," technical, and emphasizes gimmicks and glitz and not the music itself. Sal explains that "the problem with music today is that it forgets what the blues are all about."

Why they chose the name "New Age Mothers and the American Dream" is a puzzle. Brad just shrugs and wants "other people to figure it out." Rumor has it however, that it was the title of one of last year's term papers. As Sal said, "it sounded good, so we used it."

The group is constantly expanding its repertoire and is currently venturing into original music. They hope to be able to incorporate both the piano and the violin into their performances soon.

Over Thanksgiving they plan to go into the recording studio and make some demo-tapes to send to bars and clubs in other cities. As to the group's plans for the future, Europe beckons. After graduation they would like to make enough money to "play in the streets of Paris" for a year.

When asked why they would like to do this, Sal just laughs and exclaims, "Why not!"

Exactly.

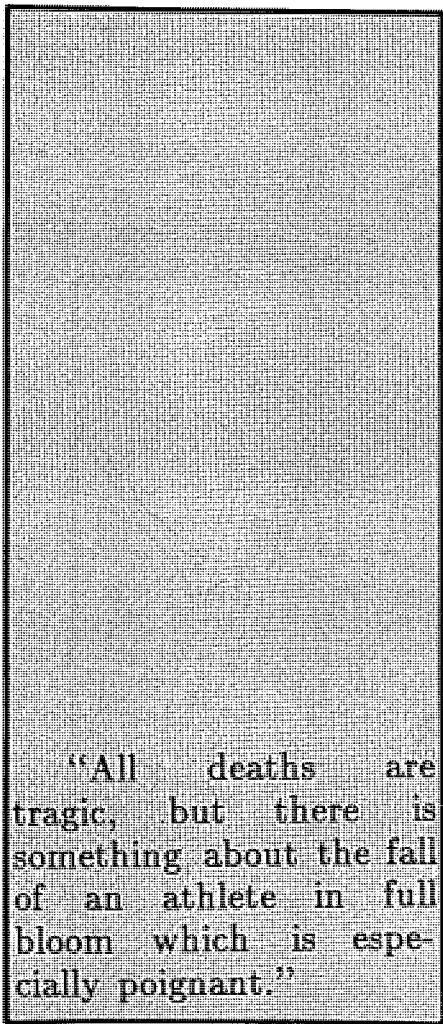
Their confidence in each other is amazing. "New Age Mothers and the American Dream" are together because they love the music, because they have fun playing together and because they love to share their music with others. As long as it remains that way, they'll stay together, caught up in the pleasure and satisfaction of playing blue grass and Neil Young. •

cartoon

ALRIGHT! HOLD IT RIGHT THERE!
DROP THOSE NUTS, RAISE YOUR PAWS,
AND MOST OF ALL, WIPE THAT SILLY
GRIN OFF YOUR FACE!
WHAT... HAVE YOU BEEN
DRINKING!?



AN ATHLETE



Pelle Lindbergh is dead at age 26.

I have never seen Pelle Lindbergh play hockey, nor have I ever met him, but at the same time, never has a death outside my family hit so close to home. The goaltender of the Philadelphia Flyers was declared brain dead not long after his supercharged Porsche slammed into a brick wall in the early hours of November 10.

There you have the facts, suitable for a newspaper lead and little else more. There will be those who will, nobly enough, remind us that fast cars are dangerous and even more so in the hands of an intoxicated driver. Lindbergh's veins contained a deadly mixture of blood and 0.24% alcohol, more than twice the legal level in the state of New Jersey, where the accident occurred. It is hard in this day and age, but let us put drunken driving behind us, for what transpired on the fatal early morning of November 10 goes beyond the police and medical reports. All

deaths are tragic, but there is something about the fall of an athlete in full bloom which is especially poignant.

The British poet A.E. Housman wrote a simple poem, "To an Athlete Dying Young."

*The time you won your
town the race
We chaired you through
the market-place;
Man and boy stood
cheering by,
And how we brought you
shoulder high.*

The greatest sadness is that Lindbergh died in his prime. Last year, he became only the third goalie in the illustrious history of the Flyers to win forty or more games in a season. This remarkable performance earned him the Vezina Trophy, emblematic of goaltending excellence in the National Hockey League. Before his success in the NHL, Lindbergh was a member of the 1980 Olympic team for his native Sweden. When he left his townhouse at 1 a.m. for the Coliseum

DYING YOUNG

by Pete Pranica

After Dark, a team hangout, he left behind a fiance and his mother who was visiting from Sweden.

The man had a lot to live for just scant days ago, but today it is all gone, wiped out in a moment of misjudgement.

*To-day, the road all
runners come,
Shoulder high we bring
you home
And set you at your
threshold down,
Townsmen of a
stiller town.*

On the ice, the goalie is a solitary warrior in pads whose precise judgement places him on the cutting edge of winning and losing. Fortunately, there is a team with him and fifty-nine other minutes in which to correct the sins of the misguided one. Should he win the game, he is accorded glory and material wealth. Should he lose, only his glory is somewhat diminished; but then again, it is only a game. In life, success is not measured in saves, goals,

and points. Once marked, life cannot be changed by a penalty flag or an arbitrating official. There will be no linesman to whistle interference for Pelle Lindbergh this time. He gambled that his driver's instincts would override the cloud of alcohol on his mind.

Late that Sunday night, the Associated Press wire clattered: "With virtually no chance for recovery, Philadelphia Flyer goaltender Pelle Lindbergh remains brain dead..." How counter this runs to our sense of sport! Not only should sports heroes live on forever (or at least fade into a ripe old age), but they should never, never be bound by the constraints of time or hope.

"With virtually no chance for recovery..."

One of sports most valued cliches is that the game is never over until it is over and here we are presented with a case where the game is over before its time. Sports lore is filled with tales of the miracle comeback. There will be no comeback for Pelle Lind-

bergh. Time and hope both ended when his car left the road and impacted against a wall, devastating his complex spinal and brain stem construct, vital to human life.

"... remains brain dead in a New Jersey hospital..."

A full and active life filled with honor and glory has been prematurely snuffed out. There is no rationale for it. Words cannot express the waste of talent, the utter waste of life itself. Perhaps then, the death of Pelle Lindbergh will serve as a haunting reminder of the worth of our own lives.

No, this is not just a sports column. It is, instead, a column about life. Without life sports have no meaning. In comparison to life, sports are trivial.

*Shoulder high we bring
you home
And set you at your
threshold down
Townsmen of a
stiller town. •*

TALKING ABOUT THE 60'S AGAIN !

An Interview with
Abbie Hoffman
by Susan Yadlon

Abbie Hoffman was born and raised in the small town of Worcester, Massachusetts. In 1959, he graduated from Brandeis University with an BA in Psychology. He received a Masters in Psychology from Berkeley, where he was first introduced to political activism.

In 1964, Hoffman spent a summer in Mississippi, actively participating in the struggle for civil rights. Shortly afterwards, he moved to New York City, where he became involved in the anti-war movement. In 1968, he was arrested for demonstrating outside of the Democratic Convention in Chicago. That arrest culminated in the famous Chicago Seven Trial. He continued leading the protest against the war until 1974, when, facing a life sentence for selling cocaine to under cover agents, he went underground.

During his exile, Hoffman travelled extensively in Central America. He also lived for four years in upstate New York under the alias of Barry Freed. While there, he successfully organized a protest against The Army Corps of Engineers and their Winter Navigation Plan, which would have destroyed several islands in the region. The battle won, he resurfaced in 1980, serving one year in jail for his drug offense. Hoffman is currently touring the United States, lecturing on college campuses about his experiences in the 60's and in Central America.

Scholastic interviewed Hoffman during his recent visit to Notre Dame. Following are excerpts from that interview.

Why did you resurface in 1980 and return to public life?

I'm middle age, so any action I do is motivated by complex reasons. There were personal reasons, because no one likes to be chased. Secondly, Barry Freed was becoming well known and taking a lot of chances, and there were people catching on that he was Abbie. We were winning our battle against the Army Corps of Engineers. Reagan was coming in as president, and I envisioned an era that was going to be much tougher on anyone with a political background. Also, I had gone to see this movie *The Big Fix*. The plot hinged on where was Abbie Hoffman now that he's a fugitive. And they found him as a rich advertising executive in a mansion in Beverly Hills, very cynical about the 60's. I was a fugitive, but I was a short order cook and was spending all of my time in political activism. In a sense, I was the same as I was in the 60's. I had a political responsibility, a responsibility to history, to my inner value structure, to what I believed in.

Why did you decide to join the lecture circuit?

Well, I've always earned my living through writing and speaking, even during the 1960's. It's

also a place to reach students. In any social movement you need young people--they have the time, the energy, the new ideas, and they're impatient. You see, that's very important to be impatient. Most people are content to sit and wait for things to happen forever. Young people, they want it now! And that's what you need. You need a certain amount of impatience or else social injustice, poverty, war, and discrimination will just keep persisting.

From an outside perspective, how do you see campuses today?

Campuses may look conservative to you but they are changing right now. I never thought I would see this happen in my lifetime. You've got to understand that the students today are held up against the students of the 1960's. The 1960's were a fluke. Students have always been more conservative than the general population in America. They've always been rich ladies and gentlemen there learning how to be richer ladies and gentlemen, ivory tower concepts, don't get concerned with the world out there, with the community out there, don't be interested in social problems, think about your career. And all your learning was within that context. Pretty boring actually when you think about it.

So over the last decade, when I can honestly say I didn't trust anyone under 30, I did not look towards young people to

make any change. I mean I'd go to the campuses and speak but it was more or less all entertainment. If they asked any questions about the 60's, it was always about sex, drugs, rock and roll, and why did things fall apart. Now it's different. In the last 8 months, 68 universities have divested, 5,000 students committed civil disobedience on campus, hundreds of thousands were in National Apartheid Day, the first national action called and organized by students.

But there's still a heavy conservative attitude out there.

Yes, but when you're in a community that's basically conservative, that's apathetic, (because it isn't really conservative as much as it just doesn't care), you don't need the majority to make change. You're talking about a minority when you talk about the group that makes social change. Always. There was a minority in the 60's. That's a mythology that my generation made the change. In 1968, the two most popular Americans among college students in this country were Richard Nixon and John Wayne. 1968--that was the height of the 1960's!

What is the legacy of the 1960's?

In this context you learn two things that are very important. First, you can fight city hall, you can fight the powers that be. That is something that very few people in this country accept as a possibility. I've been a political activist for twenty years, no matter where I go they all think that. Students in the 60's disproved that. They fought against the Pentagon, they fought against the war, they beat legal segregation.

Now usually young people are supposed to be seen and not heard. They are students. A student is someone who passes through this treadmill called a university chasing an elusive yet rewarding diploma. The way to get that is to do what the adminis-

tration says--take this, do that, don't rock the boat, dress for success and you'll get it. Now in the 60's, that concept was challenged. Young people living on campuses said, "We're here 4 years. Four years, that's a long time. I'm a citizen of this community. And I don't have the right to vote here, to participate in decision making, to say how much taxes I pay to this community." They raised questions about what is the role of a "student" in a university and what is the role of the university in society. They broke the mold. That's the second thing--that young people can do it. You don't have to wait to get a degree. You don't have to become a professional, a millionaire, own a house and three kids. You can do it right now. You already are a citizen and as a citizen you have rights and needs and those rights and needs involve participation in the decision making of the community, whether it's the town of South Bend, the state of Indiana, the USA, or the world.

"In any social movement you need young people--they have the time, the energy, the new ideas, and they're impatient."

So why do students spend more time playing trivial pursuit instead of being active?

There's nothing wrong with Trivial Pursuit. They should just be paying a little more attention to the questions that have something to do with the world around them. Not the world as it's defined People Magazine. Because that world eventually becomes a little shallow. Now that may be why student activism is coming in. After all, when the 60's happened, we were in rebellion with

the late 50's, with the status seekers, with the Yuppies, and there were Yuppies back then, all they wanted to do is dress up, get drunk, salute the flag, do whatever their parents said. It was a lifestyle and a vision of America, this cool suburban shopping mall mentality, that we saw as unrewarding. We wanted something more exciting, more involving. And I'm not against that mentality, only you must have it along with some compassion for fellow humans, some sense of justice.

What is your message to Notre Dame students?

Well, they beat Navy last week, they can beat Army. The only way they can beat Army is to resist the draft, get ROTC off the campus, fight against the war that's coming in Central America, go back and read the real history of Vietnam, don't get caught up with that Rambo movie, it wasn't like that at all, and it's very dangerous to entertain those fantasies.

The best story about me is the one about Barry Freed. There was nobody; he was not famous; he didn't have any money. He beat the Army Corps of Engineers out of a 20 billion dollar project by organizing very conservative people, farmers. I succeeded, because first of all, I wanted to win. Secondly, I knew what I was doing. I've studied what motivates people, how people go from apathy to activism. It's the same way that people get you to buy a pet rock. It's knowing what gets people to do what they do. I want them to participate in the decisions around their community, paying attention to what's going on in the world, becoming active. You don't have to be famous. But you have to accept the idea that there is a science of organizing people, of developing a strategy, of building coalitions between you and people that are different from you. If you do that, you can win. You can't win all the time, but you can win enough.

A



WITHOUT A KISS

by Theodore E. Mandell

Four years have passed since Travis saw his wife, Jane, and his son, Hunter. In fact, four years have past since anyone has seen Travis. He has escaped from life or, shall we say, "his life," and has wandered aimlessly through the Texas terrain. After collapsing in a bar, he was reclaimed by his brother Walt, who reunites him with his son in Los Angeles.

What would cause a person to leave life, to leave his wife and son, to disconnect himself from the world? Love. Obsessive love. Possessive love. Destructive love. By the end of "Paris, Texas", Travis attempts to piece his life and family back together. But to do so he needs to reorder his priorities from himself to the one he loves. Obsessive, possessive love must become true love.

Harry Dean Stanton, Nastassja Kinski, and Hunter Carson star in Wim Wenders' "Paris, Texas," a 1984 Grand Prize winner at the Cannes Film Festival. This methodically paced story creates more remarkable imagery in its travels from Texas to L.A. and back to Houston, than in any of the unremarkable plot developments.

The narrative becomes secondary to the emotion evoked as the film climaxes with Travis's

return to his ex-wife and his revelation of the events which caused his nomadic exodus. Who cares that for almost two hours in the cinema, the most exciting physical action on screen is...well I can't think of one. This is a love story. A love story without a kiss (Yes, Nastassja Kinski in a film with no sex scenes). Instead, "Paris, Texas" is an emotional film which requires sympathy and compassion in order to understand Travis.

The challenge of this film is to contemplate what goes through the mind of a woman trapped in a relationship, stranded for four years, then confronted by the man she loved...and might still love. Jane will never tell you how she feels in this movie. It's up to you to read her emotions. Likewise, Hunter won't explain his ambivalent feelings about leaving his adopted parents in order to help reconstruct his old family. Neither will Travis explain his final decision at the end, a decision which seemingly undermines the task of finding his family again. But to understand the powerful emotions involved, or to ponder about them, is to understand "Paris, Texas".

If you add these emotions to both the cinematic beauty of Robby Mueller's photography and

lonely twang of Ry Cooder's guitar, you create the mood envisioned by Sam Shepard's screenplay. Shepard (also known for his acting roles in "The Right Stuff" and "Country") creates, in the climactic scene, a monologue by Travis which tells the story of

"What would cause a person to leave his wife and son, to disconnect himself from life? Love. Obsessive love."

why he deserted his wife and son. We don't see the events re-enacted. They become more powerful as Travis simply tells them in story-like format.

So what, you say? Picture him telling the story to his ex-wife who doesn't know it is him talking. She can't see him, and she doesn't recognize his voice. Just imagine her emotions at the precise moment she realizes she's listening to her long lost love. Think about it, then go see the movie.

"Paris, Texas" shows at 7:30, Fri. Dec. 6 in the Annenberg Auditorium of the Snite Museum. MPAA rating: R. Running time: 145 minutes. ●

saturday night dance by James Grimes

The giraffe is in the truck, upside down, and the workmen are almost done securing it for the long ride to Springfield, Massachusetts Science Museum, 2000 miles away. The four legs of the giraffe are pointing straight up into the air and the animal is very dead. A good thing too, I told my husband, because otherwise it would have one hell of a stiff neck. My husband Joe and the others have been busy stuffing that giraffe for over a month in our taxidermy studio. The Joe Jonas Jr. Taxidermy Studio. Joe proudly burned those words into the fox pelt on the front door ten years ago.

Being married to a taxidermist is pretty good, except for the smell. Joe's studio backs up to the south side of the house and when the wind comes sweeping down from the Colorado Rockies, it's all I can do to keep from gagging. But now the giraffe is stuffed and the money Joe got from the Museum will keep him in business for a couple more months--we're still paying off the loans and debts from before Joe and I came to Colorado. After we were married, Joe tried to make a living doing the only thing that he knew how to do: taxidermy. His father had taught him and his brothers how to clean, preserve, and stuff animal skins. Joe said that he wanted the animals to look like they were going to a Saturday night dance when he was done with them. They had to look the best that they could. His father's teachings and this strange bit of wisdom was what Joe had going for him, and it didn't seem to be enough.

At first when we weren't getting the amount of business that

we had anticipated, we blamed it on the fact that we were new to the area. Have faith, we told each other; it will pick up soon, but it didn't. As the weeks went by and became years, the workmen quit and Joe was left alone. We had no family here and the neighbors were few and indifferent.

I remember the day that Joe almost gave up. In the morning, when a couple of birds were picked up for the Denver Aviary Society (the only regular work we could count on), the man told us that they had lost their government grant and they couldn't afford to pay us anymore. But it wasn't the birds that make me remember, it's the elephant.

The same afternoon, Joe was in the studio and I was in the kitchen when I heard the truck pull up. I went outside to see what the noise was, and Joe was already out there talking to a man. There was a large gray dump truck, and in the back was a pile covered with a black plastic tarp.

It turned out that underneath the tarp was an elephant that had died unexpectedly, at a nearby zoo, and this man wanted it stuffed for the wildlife museum that he owned. He introduced himself as Gregory Oswald Davenport and asked if we would stuff his elephant. Joe had Davenport dump the elephant next to the studio door. It was the last time that we saw him until the elephant was finished, six months later. Seemingly out of nowhere, this elephant fell into our lives. We didn't ask questions. I knew how important this elephant was for us and so did Joe. He worked like a mad man.

Most days when I came outside to see how things were going, I couldn't see Joe. But then after calling his name, I would hear him answer from inside the elephant. Joe had cut a large slit down the length of the elephant's belly, and because of its tremendous size he had to climb into its body. He seemed to live in there. Day after day, for six months, Joe would be inside the animal cleaning, preparing, and then filling the elephant with the foam rubber and fiberglass he used to create the illusion of the elephant's being alive. When the completion date that Joe and Davenport had agreed upon was a week away, Joe hardly slept or ate. He wanted the elephant to be perfect; it had a dance to go to. In the nail of the elephant's left hind foot, he carved *Joseph Jonas Jr.* He finished the elephant as one would finish a work of art--he signed it.

Friday, the day before Davenport would be back, the elephant stood waiting next to the house. The huge gray mass of animal was so life-like that it began to attract attention. Cars would slow down as they passed by. Joe had succeeded; the elephant appeared to be alive.

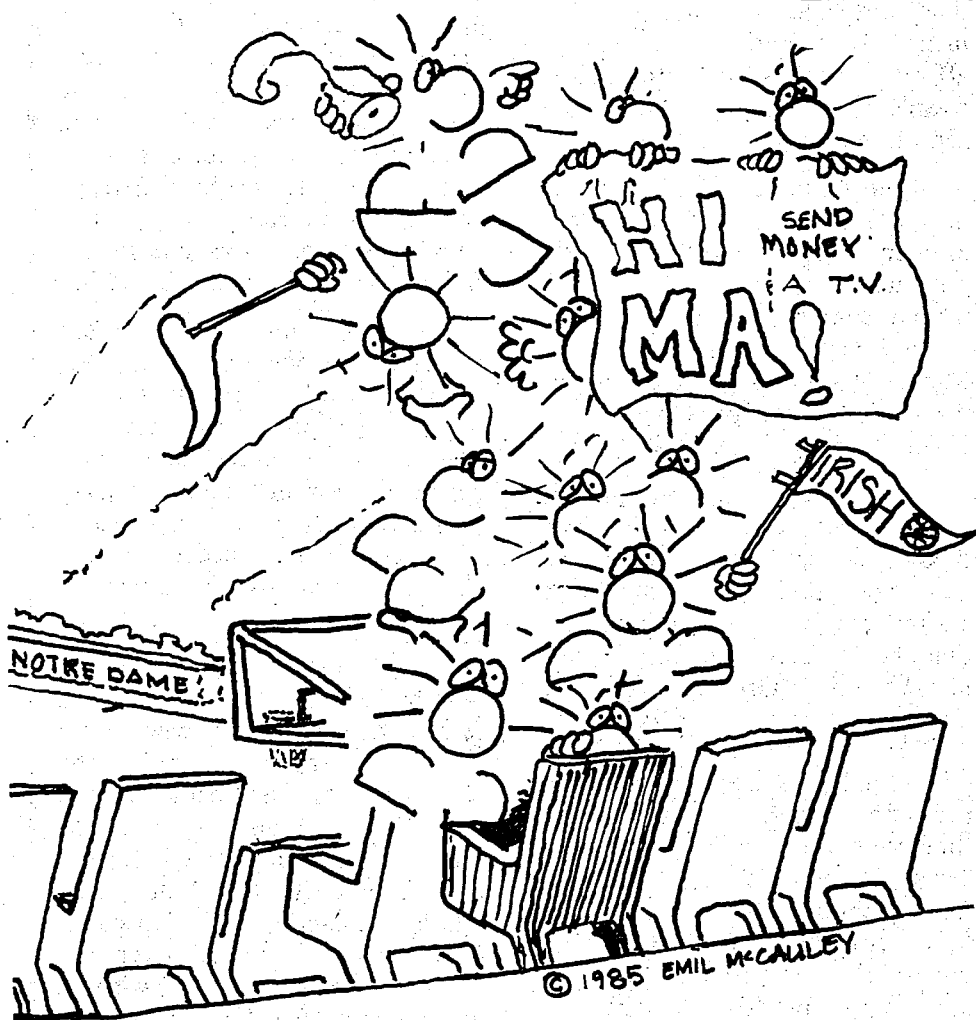
The next morning, I heard the truck that I had heard six months earlier. Davenport paid Joe, and some men who came with Davenport lifted the elephant into the back of the truck. The commission which Joe received was the start of his success. Zoos began to call Joe, then wildlife societies and museums. They called from all over the country. Joe's words of wisdom are paying off. His animals are ready to dance. ●

WE ARE ND

by Ian Larkin

Ticket Controversy

Steams Freshmen



FRESHMAN SEATING
ARRANGEMENT

"We are N.D." is often heard echoing inside the A.C.C. during home basketball games, but for many freshmen it will be heard reverberating through the dorms on campus. They will be watching the Irish on television instead of inside the arena. For two hundred frosh, the famed ND sixth man will be in their rooms. Many freshmen were disappointed when they learned that space and financial considerations would preclude their getting season tickets. Countless others did not even bother to submit their applications after it was announced that tickets were sold out. In all, less than half of the freshman class was allowed to purchase tickets.

"Less than half the freshman class was allowed to purchase tickets"

Who really is N.D.? At Notre Dame's freshmen orientation, newcomers are told that, along with the rest of the student body, they are "ND!" The Ticket Office is now telling freshmen that Saint Mary's students, season ticket holder's and distinguished guests all are more ND.

Out of 11,345 seats available, 4327 go to students and of those, two hundred are distributed to Saint Mary's students. Although Saint Mary's is allowed only a small portion of the tickets, the number who actually received them is much higher for they are allowed to use the applications of Notre Dame's upperclassmen. The Ticket Office realizes this. Ticket Manager Mike Bobinski says, "I'm sure there are Saint Mary's girls that used upperclass app's of Notre Dame kids. In reality, I'm sure that we will have more than our fair share of Saint Mary's girls in the arena." Saint Mary sophomores, juniors, and seniors were permitted to buy tickets before Notre Dame freshmen. They not only received the same privilege as Notre Dame students, but also had priority over freshmen. Essentially, over two-hundred Saint Mary's students were allowed to buy season tickets while over two hundred Notre Dame students were turned away.

The other seven thousand tickets were distributed among the faculty, team, visiting teams, and season ticket holders, with the majority of them going to the lifetime season ticket holders. These tickets had been sold long before freshmen even arrived on

campus. Revenue is the reason behind so many of the tickets going to the general public. Those seats fetch a price more than twice what students pay and as Bobinski says, "We rely on the money we bring in from our football stadium and basketball program to pay for the whole Athletic Department."

The outlook is bleak for freshmen who did not receive their season tickets. The Ticket Office has said that no more season tickets will be distributed, but they will offer any extra tickets that become available if some visiting teams do not use their full allotment. Even then they will not be sold exclusively to freshman. They will be sold on a first come, first serve basis to any student, Saint Mary's included. How many visiting teams won't use their full allotment? Freshman might be able to see perennial powerhouses like Yugoslavia, St. Joseph's, or Hofstra. This is the only plan to try to accommodate the freshmen, although the Ticket Office suggests that freshman keep their ears open for available upperclass tickets.

Bobinski tells disheartened freshmen, "You'll get your chance, it is not like you'll be shut out for your whole four years here." If there is a solution to the problem, it won't be realized this year. The reason for such a short supply is that the ticket office tried to predict the demand for this year's tickets and they said there was no way to expect the overwhelming demand that occurred.

The Ticket Office is considering a new ticket distribution method, but there are no concrete ideas as of yet. The method currently in use is definitely less than satisfactory. As one freshman, Eric Bellafronto, quipped, "The ticket process stinks worse than ethanol." There must be a more efficient way, such as a spring registration or a lottery system. When I inquired as to why all students who want tickets can not receive them, Bobinski said, "That's a real naive idealistic view; practically speaking we just can't do that. Athletics these days, and unfortunately probably to an extreme, has become a big business. If Notre Dame wants to compete like it does and stay in the forefront of all these sports, we have to continue to do these things and support ourselves."

The whole controversy appears to be another case of college athletics growing too big for the college community. Given Notre Dame's stated position that collegiate athletics are primarily for the students, some steps must be taken to restore student accessibility to the Notre Dame basketball team. As another winter settles in, a basketball season of tremendous promise is upon us. Many freshmen, however, have been rudely introduced to the possibility that Notre Dame's unique athletic tradition of student participation and school spirit is playing second fiddle to big business. And that's when Notre Dame athletics begin to lose their uniqueness. ●

VISIONS OF "THE JETSONS"

by Louis Fuka

Almost nothing stirs up fantasies of the space-age like the robot. Robots are somewhat like tofu vegetables -- everyone has distinct feelings about them, but few people know exactly what they are. Often robot conjures up images of an oversized tin can with a funny voice and a thousand gadgets. In actuality, a robot, as we know it today, is not this at all.

So what is a robot, in the most basic terms? A robot is a device that performs mechanical manipulations. This device may be controlled directly by a person, like an extension of the human body, but more often the device is controlled by a computer. A robot has much in common with a computer printer. A robot may also incorporate sensing devices, in which case it serves as an input, as well as an output device.

Robots have a number of features that make them suited for many types of work. Because they have the capacity to perform the same exact task repeatedly without growing tired or bored, robots are ideal for production line tasks.

Another advantage is the capability of robots to work in an

environment that would prove unpleasant or hazardous to people, such as areas with high levels of heat or radiation. Robots are used to fight fires and to clean up inside the Three Mile Island power plant.

Also, it is obviously better to lose a robot than a human life, so robots can be sent to do risky jobs, such as defusing bombs. Finally, robots can be built large enough to handle loads that would be too heavy for humans, thus providing muscle for the job.

Robots, however, have not reached the advanced levels of ability portrayed in "The Jetsons." Unfortunately, they do have limitations. The computer cannot think, and therefore we are going to have to tell the robot not only what we want it to do, but also exactly how to do it. This can take on new dimensions of complexity when applied to robots.

Let us take as an example, the pouring of a cup of tea. This seems like a simple operation to us, yet in reality it takes a high degree of coordination between many different muscles in the hand, arm, even the back and legs. Furthermore, something called "feedback" is involved.

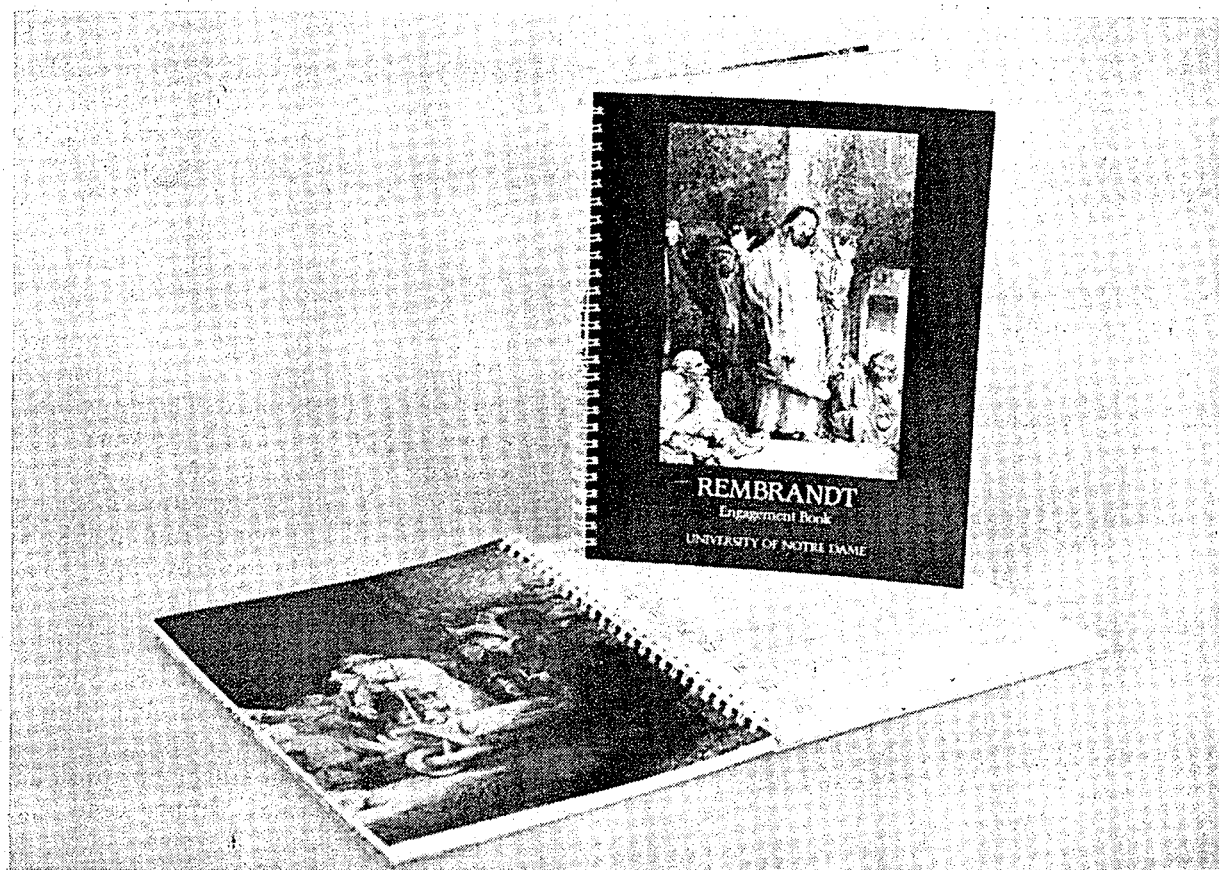
Feedback is the capability to sense how something is, compare that with how it should be, and make necessary corrections. Coordination and feedback are things that people acquire at a very young age. Exactly how they are learned is poorly understood and difficult to implant in a robot.

Another thing that humans have that is hard to give to robots is the ability to learn by doing. Remember how difficult it was to drive a car the first time, and how easy it is now? People have the innate ability to learn to do these things. A robot does not have such a sophisticated ability to learn from experience.

People can also respond to changes in their environment better than a robot can. Going back to our tea pouring problem, suppose we had moved the cup a few inches to one side. A person would note the change and adjust to meet the situation. A robot might keep pouring the tea in the same spot, resulting in a mess. These weaknesses are being worked on, and much progress has been made, but the day when a robot is the equal of a person in these areas is still far off. •

"Robots are somewhat like tofu vegetables--everyone has distinct feelings about them, but few people know exactly what they are."

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Home for the Holidays

by Carolyn Gray

When you've stayed up all night studying everything looks a little harsher and brighter the next day, like a movie made on overexposed film. Then there's the tingling in your forehead, and the feeling that you're always falling backwards. Stupid thing to do. Worth it, though, I smirk to myself as I crunch across the grass outside P.E., worth every ounce of Diet Coke, every stiff vertebrae, every new wrinkle around my eyes. I clutch tighter at the folder carrying the night's work, much the same way the trees seem to claw at the dingy grey November sky. It's worth seeing another sunrise and to be able to leave tonight instead of tomorrow, to get home that one day earlier for Thanksgiving.

The checker at the dining hall is more bundled up at her station than I was for the walk over. She knows me by now---not so many people show up for breakfast on days like this. It's early enough to get an omelette or scrambled eggs, but I deserve a treat; two jelly donuts and a table to myself accompany my coffee. Familiar faces are scattered

around the dining hall. We breakfast people stick together. Each face told me that they were as anxious as I to get home.

Last year, home beckoned attractively as many of us spent our first holiday in a foreign country. Thanksgiving abroad is especially tough. Phil and Kerry, for example, were studying in Italy and skied the Matterhorn on Thanksgiving morning. Laura was watching the inflation of Macy's balloons in New York. Mike and Tom were eating the big meal at the American Military Hotel in Tokyo. But this year, senior year, all are homeward bound. Even Bob was going to spend twenty-four hours on a bus to get where he needed to be.

A year ago, I'd just gotten back to London from ten days travel on the Continent, and it felt like coming home. Thanksgiving in England: sixty expatriate Domers and a few friends and relations feasting on all the turkeys in the Greater London area, cramped but festive in the basement of Cedar Lodge, the guys' dorm.

Mark came over to visit that Thanksgiving, a baby brother grown into a traveler. When he stepped off the plane in Heathrow so big and bearded and beautiful and American I knew where home really was. The house I learned to walk in, the dogwood tree outside my window, the yard where my dog lives.

I hope to graduate this spring; I do not know where I will be next Thanksgiving. I may not get home, or I may be a visitor making do again. Can one's youth be measured in such a way, like moving from the kids' card table to the grownups' Thanksgiving table?

Soon we go where we will, or even stay here, to celebrate the harvest, the survival and renewal of life. Every pioneer who struggled to travel to this untamed land and wrought out a life of progeny is remembered by the feast. Remembrance of those who have gone before and hope for those who come after we are gone sanctifies the simplest bread into a feast of Thanksgiving, and draws us all to a truer home. ●



next issue

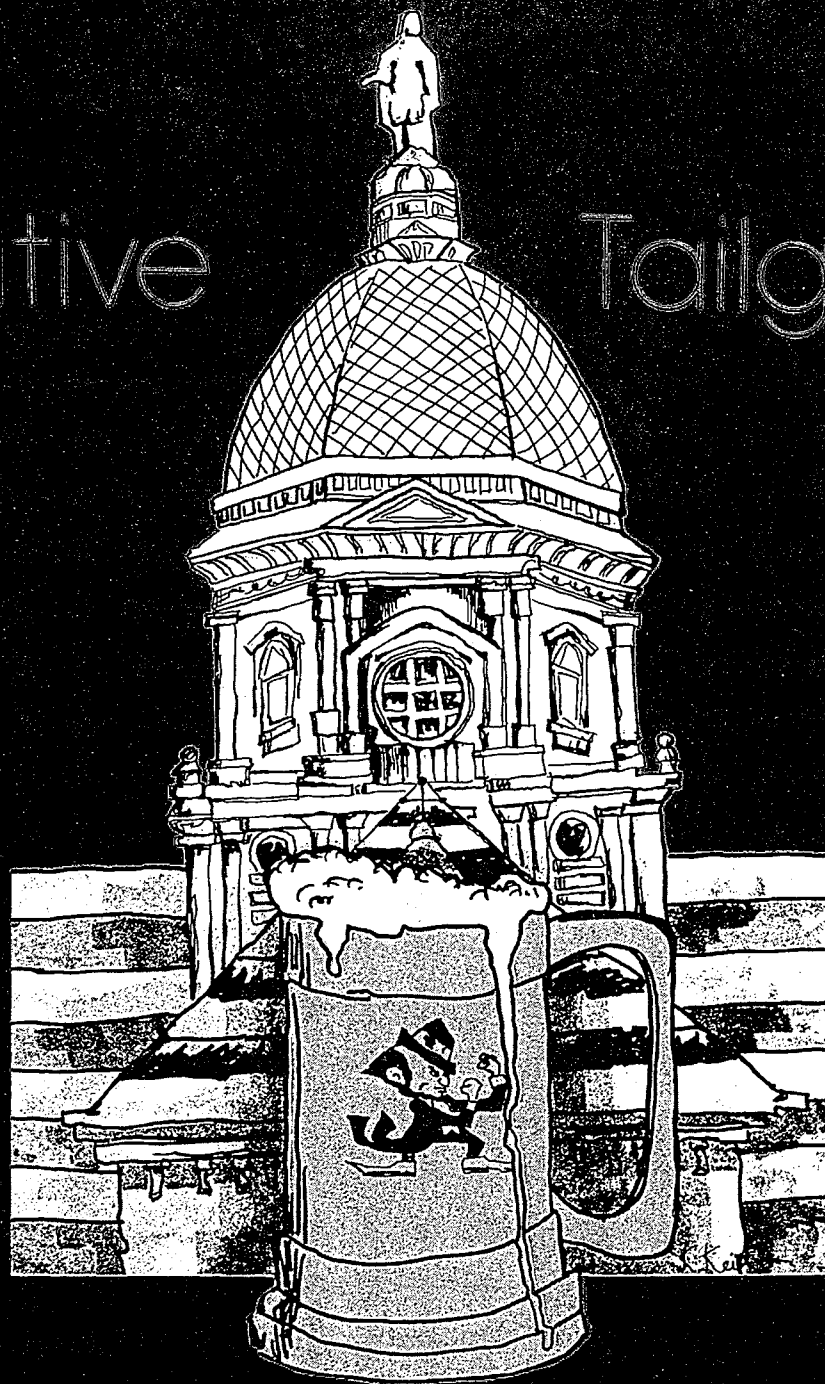


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