

Which is more important, image or truth?

The current wisdom at UNLV seems to be image before truth.

In a statement dated March 22, the Faculty Senate in effect said: President Maxson should stay so the university wouldn't look bad. It went on to suggest that his resignation "would be seen as the triumph of" athletic supporters (read Tarkanian boosters) over the regents and the university administration.

Evidently the Faculty Senate believes the university cannot escape the academics vs. athletics confrontation. This is giving too much credence to the disgruntled supporters of a former basketball coach.

Athletic and academic success need not be mutually exclusive.

The UNLV administration is responsible for the fact that J.R. Rider's summer school problems mushroomed into yet another embarrassment for the university.

If his work had been monitored at the proper time, and if he were found guilty, he should have been dealt with then.

But the university tried to pretend there wasn't a problem. Then when the temperature went up, they made a gesture for appearance's (to the NCAA) sake: they suspended Rider.

Now, in the resulting furor, people are suggesting that a UNLV degree is worth less. The success or failure of one student-athlete should not have that kind of effect on the rest of the school and the student body.

But the actions of university officials who try to sweep the problem under the rug does impact us all.

The relationship between athletics and academics has come full circle. A year ago the administration was attempting to set up the basketball program—videotaping practice to catch the team committing a violation. This year the administration has accused others of trying to manufacture violations.

In its Sunday editorial, the *Las Vegas Review-Journal* credited Maxson with "challenging" Tarkanian; he never did. If Tarkanian had been dealt with above board for any mistakes he may have made, things would be far different now.

It's gotten to the point of absurdity that the pep band has been told they won't be playing *The Godfather* theme before basketball games because of the so-called negative image it conveys.

The problem is UNLV is constantly in the midst of an image campaign. In the past it has been a negative one, slanted against the basketball program. Now it is a positive one: let's not discuss possible problems.

At UNLV image is everything, truth is secondary.

Truth, Part II

If Vicki Bertolino, the community college instructor who accused J.R. Rider of not doing his own work, didn't feel Rider deserved a C-minus, why did she give him that grade?

Bertolino said she received a grade sheet with a C marked next to Rider's name. She said she then added a minus sign, despite the fact that she maintains Rider hadn't completed the course work.

As a college instructor, she is ultimately responsible to grade her students. Talk about academic dishonesty. If she let someone else determine the grade, she's at fault.

All the negative media in this matter has come down on Rider. What about truth in grading? Rider received a passing grade. Why should he believe he failed the course?

When the matter became a public one, UNLV administrators chose to back a former UNLV employee with an ax to grind, and they turned their backs on a student-athlete.

The above is the opinion of The Rebel Yell. All other inclusions on the opinion page reflect the opinions of the author or artist indicated and do not necessarily reflect the opinion of The Rebel Yell staff.



Dictionary definitions of black are 'whitewashed'

BY ULYSSES PALROSE

Notes from the School of Afrikan Philosophy

Blacks are not negative by choice.

Look in any dictionary under the word "black" and these are some of

the things you'll find: dirty, soiled, sinister, evil, wicked, gloomy, calamitous. With definitions like these, it is somewhat understandable as to why the black man does not want to be black and why he strives so hard to be something he is not.

But just whose definitions are these? They certainly aren't terms the black man decided to use to define his blackness.

Why then is it that Afrikans have bought into these definitions? Why have we allowed another man to define us? Could it be that we simply don't understand our greatness or could it be that we just don't give a damn?

It is said that "to the victor go the spoils," but it can also be said that along with the "spoils" goes the right to manip-

ulate history. And when our rights are denied, infringed upon or lost, then we're subject to someone else's definition of who we are. The right to self-definition is fundamental to a people, but Afrikan's seldom, if ever, exercise it.

Consider this. Once upon a time we were called, "niggers" (and still are considered such by a majority of people), then "colored," then we progressed to "negro," then "black," and now the politically correct term, Afrikan American (without the 'k').

Only recently have Afrikans come to grips with their Afrikanness, their blackness. But it is time to redefine the meaning of black to coincide with the pride that Afrikans now feel. If we don't, our children will continue to be confused every time they look up the word black in all our white-washed dictionaries.

Have a beautiful, black day.

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Have a beautiful, black day.

Tom the Dancing Bug Ruben Bellling

