

## 32 teams participate in Davidson College Bowl

*Eumenean Hall team to represent Davidson at regionals*

By NARESH NAGELLA  
Senior Staff Writer

Knoxville, here they come!

The team from Eumenean Hall won Davidson's own College Bowl tournament on Feb. 9.

A total of 32 teams challenged for the right to represent Davidson in Knoxville, Tenn., where the regional tournament will be held.

The format of the tournament was double elimination, but the Eu Hall team did not even have to experience one loss on their way to victory. They beat the team from FIJI for the final victory in a match attended by some 40-50 people.

Junior Andrew Marvin, sophomores Adam Soltys, and Andrew Campbell, plus freshman Mike Newnam comprise Eu's team.

Newnam is anticipating the regional tournament.

"The regional competition is just one step before nationals," he said.

Regarding how they decided to form the team, Newnam says, "We are mainly a group of friends and we have met at the Eu Hall meetings."

He also says the four did not practice for the matches.

Still, he felt the competition would be easily pushed aside.

"We are very lucky to get where we are. The other teams gave us challenging and close games," he said.

Senior Britton Taylor decided to start College Bowl after he attended the ACY nationwide conference and listened to a seminar called "Have a College Bowl at your school." He found out a college bowl could easily be done at Davidson,

and decided on the day before the semester began to hold one at Davidson.

He did not anticipate such a large response from the student body, though.

"I thought we might get 15-20 teams, but there were a total of 32. We had to extend the tournament brackets to a double elimination format," he said.

When asked why he decided to do it, Taylor answered, "My number one goal was just to have students participate (in a college activity)."

Davidson won the national college bowl in 1979, defeating Harvard in the last round. There has not been team sent for the last couple of years, however.

Overall, it seems as if everything ran smoothly.

"We did not have any big problems except for a couple of glitches, but that is expected. The competition was fierce, and sometimes people got really angry over losing," Taylor said.

Senior Bryan Davenport, who attended many of the College Bowl matches, said, "Most of the teams seemed like they would do well in the regional tournament. We have a lot of smart people on campus, and it was neat that everyone could meet each other and compete in a healthily competitive environment."

The cost of the whole tournament was about \$300.

The Union and Student Government were both able to find room in their budgets to cover the cost.

Taylor found the whole experience very rewarding, adding, "I hope a freshman or sophomore who was in the College Bowl this year wants to do it next year."

## Haverford professor addresses causes of the conflict in Bosnia

By LAURA CRAVER  
Staff Writer

Last Tuesday afternoon, Feb. 10, Haverford College Professor Michael Sells discussed the background and current state of Serbian and Croatian relations in Bosnia.

Sells, a professor of Religion and specialist in Slavic Literature, used his extensive research to convey the chronology of the Bosnian conflict to an audience of approximately 30 students, staff, and faculty members.

Sells finds the Bosnian wars to be far more than a simple civil war or a "feud of age-old adversaries." Rather, he argues that it is a systematic genocide perpetrated by those who believe it to be a contemporary Christian Holy War.

In the minds of the most aggressive Serbian leaders, the conflict dates back over 600 years to the death of Serbian Prince Lazar at the hands of a sultan. The collapse of ancient Yugoslavia followed and the people suffered under the oppressive rule of the Ottomans.

Sells draws on Balkan literature and unpublished United Nations Reports, and present contacts in the region to reveal the central role played by religious mythology and age-old stereotypes. Intellectuals and clergy created a "Christoslav" nationalism that viewed converts to Islam as traitors to the Slavic race and marked out their descendants for destruction. Literature in the 19th century portrayed Prince Lazar as a Christ figure, complete with a Last Supper metaphor.

This view was revived in the Late 1980s and was particularly powerful during the 600th Anniversary Passion Play commemorating the death of Prince Lazar. Following this emotional event, Serbian nationalists rose to power and labeled the Croatian population as "Christ-killers."

Serbians also began to feel that their culture was threatened by the rapid growth of Albania's

population and others. As Serbian militia groups ethnically "cleansed" Croatian villages, they quoted 19th Century literature that reinforced their ethnocentric views.

Yugoslav President Sloboda Milosevic, the self-proclaimed savior of Serbian nation, gained international fame, while pictures of emaciated concentration camp prisoners circulated around the world.

Once America began to realize the horror that existed in Bosnia, public opinion supported American action. However, both the Bush and Clinton Administrations avoided active military interference for fear of loss of American lives.

Economic sanctions and arms embargoes did not produce the desired effects because the brunt of the sanctions fell on the ordinary citizens and the Muslims. Meanwhile, Croatian militants began their own ethnic cleansing in Herzegovina after seeing Serbian war criminals go relatively unpunished.

However, a two-week bombing of Serbian positions around Sarajevo led to the Dayton Peace Accords in 1993. For many spectators of the crisis, the Dayton Peace Accords are limited in their effect due to their relatively weak enforcement.

Sells, himself of Serbian-American descent, believes that the United States have an obligation to interfere. Furthermore, Sells strongly believes that the Dayton Accord can work if the enforcers take an active role.

The discussion ended with a question-and-answer session. The questions focused on the reactions of other European nations, the role of the United States in the conflict, and the designation of blame.

Sells has recently published "The Bridge Betrayed," a study of the religious basis and political implications of the Bosnian conflict. It is on sale in the Union Bookstore.

## In the Archives...

Forty Years Ago

### The lengthy process of integration at Davidson

By BECKY LATANICH  
Staff Writer

When the Davidson Board of Trustees held their annual meeting in February 1958, the members agreed to "study the question of admitting black applicants."

A year later, the same board of trustees declared that "it was *not* in the best interests of Davidson College to integrate at (that) time."

By 1960, the College's stance had once again changed, this time voting to eliminate race and color as a qualification for admission. Ironically enough, however, this decision was legally meaningless, since Davidson's charter had "never set race, nationality, creed, or class as a condition for admission."

It was this historic non-decision that was eventually to provide for the gradual integration of Davidson College, a process which has been very gradual indeed.

The Board's decision to begin considering black students as candidates for admission came on the heels of an inquiry led by the Board of World Missions of the Presbyterian Church.

President of the Board of Trustees at that time Dr. J. McDowell Richards admitted that the reversal of their anti-integration stance was both inconsistent and unprecedented, but that in regard to this matter, the committee felt obliged to back the Board of World

Missions.

Therefore the advent of the 1961-62 school year brought not only a new integration policy, but two Congolese students to test it. Davidson College, like many Southern schools, was jumping on the integration bandwagon, which had slowly but surely been making its way across the states of the deep South.

Any minorities who had theretofore been on campus had primarily served as janitorial staff, not as academic peers. However, if the editorials of *The Davidsonian* can be permitted to serve as quasi-public opinion polls, then it would seem that many students both welcomed their admittance and lamented the fact that integration had been so delayed.

Aside from these select comments, however, there appears to be little else written regarding their arrival and subsequent experiences on campus.

Meanwhile, the tense race relations within the town of Davidson — and ultimately the entire Charlotte area — continued to be a source of anxiety and concern for the student body.

In March 1964, for example, an anonymous letter written by a member of the Davidson community was sent to a student who, along with six of his friends, had dared to bring several African-American women to a Sunday service at Davidson College Presbyterian Church.

The letter read, "Just a note to tell

you how much we enjoyed having your son, Joe, in our church Sunday with his *negro* date. We hope they will come back to worship God the next time — maybe after their date to demonstrate on the streets of Charlotte March 2. Hope he isn't devoting too much time from studies to women."

The letter was addressed to the father of the college's YMCA president, whose son was planning to lead Davidson's Civil Rights Group on a march to Charlotte the following week. It was clear from this letter that African-Americans were not to be tolerated on campus.

There were no African-American students on campus until the fall term of 1964; perhaps because that would have constituted a greater, more pressing threat than the presence of foreign exchange students from the Congo. In any case, the student body continued to remain involved with the surrounding black community, offering tutorial help to the local schools, as well as by forming awareness groups like the Congress of Racial Equality (CORE) and the Civil Rights Group.

Finally, on May 1, 1964, *The Davidsonian's* headlines announced in enormous, boldface type that Negroes were to enroll in the fall.

The Admissions Office had revealed that three students' applications had been accepted for admission, but only two of those three African-Ameri-

can students had decided to enroll.

All of the applicants were highly qualified and well prepared to compete academically with their white peers. (Leslie Brown, one of the newly-accepted was valedictorian of his class, president of the Student Council, president of the National Honor Society, co-editor of the Yearbook and a member of the Debate team.)

Then-president D.G. Martin commented on the decision, stating that "Davidson's doors are open to all qualified students without regard to race," and that he "hope(d) there will not be de facto segregation within the student body against these young men and that they will become full members of the student body in every sense of the word: intellectually, politically and socially."

The two African-American students who arrived on campus that fall received no attention from *The Davidsonian*. Perhaps it was because the idea of their presence was more of an issue than their physical presence. Perhaps any problems the students and faculty faced regarding integration were overlooked in favor of less controversial topics.

Whatever the reason, these two African-American students were ground breakers; they boldly and admirably stepped forward to take those first long overdue steps on the path towards integration.

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