

Epps plan viable

By Deborah Austin
Staff Writer

One of the most talked about issues relating to student government since the election of President Richard Epps last spring, is the plan for student government reorganization which, ironically, still has his name in the conversation.

This plan, which will dispose of the fifty-five man student legislature and replace it by a twenty man governing council, will obviously reduce the size of the legislature and increase the efficiency of student government.

Many Black students did not think twice about the referendum with the impression that no matter what, the only representation for Blacks on this campus is token representation. Whether the new plan will put Blacks in this position remains to be seen.

Eleanor Graves, the only Black student legislator until the recent election of Deryl Davis, feels that as far as Blacks are concerned, chances for representation are better under the new system. According to the amendment, the president has the power to appoint two members of any minority to the council if they are not elected. She also feels that the B.S.M. budget would be considered more fairly.

Warren Carson, President of the B.S.M., feels that the new council would be more representative and more effective. He referred to the present legislators as "political butterflies," evading the real issues and being too concerned with the conservative or liberal aspect of everything. Carson feels that Black students will be helped by the council since seats are guaranteed to them.

Elliott Stephenson, Assistant Director of Minority Affairs, agrees with Carson and Graves. He also feels that much of this conservative-liberal "see-sawing" will disappear with the new council. Each of them believes that with districts being larger and legislators more representative, Black students need not worry about a conservative bloc running the council.

We see now that the referendum will have to be held for a third time since last spring. This plan must be of some merit. Something of no value is not worth the fight being put up. It's up to the student body to decide. Its value remains to be seen.

Can you believe in yourself? It's not enough to say "I'm somebody"; we've always known that. The question is who/what? Are you a dead raindrop, reborn in a used coal mine now existing in an oblique closet of your closed mind, only to re-emerge singing "I'm Black and I'm Proud" while soft-peddling before the Jew into the new self-cleaning ovens. After all, it takes little or no work to be significant, but to leave our print, our image on the world, you'll find that 24 hours in a day is like seconds in a fast minute.

--Don L. Lee



Afro not cause of baldness

By Deborah Long
Staff Writer

For centuries Black women have tried to conform with cosmetic standards of fashion-setting white groups by straightening their hair... by having it "fixed" by oiling it and applying a heated comb.

Now, with the advent of Black pride and heightened self-esteem, Black women (and men) have abandoned the pursuit of white beauty standards and wear their hair in the natural or "Afro" style.

Several myths or rumors have been circulated about the "Afro" style... including its perpetuation of dryness, hardness, splitting, breaking, even baldness... and skin rashes.

Dr. W.J. Griffin, a dermatologist at the UNC Student Health Service, refutes claims that the "Afro" style damages the hair. Dr. Griffin says the hairstyle itself is not damaging, "improper care is the main thing." He explained that the Afro pick causes traction hair loss from pulling hard, ripping, and tearing the hair. He added that careless combing of the Afro breaks certain bonds that hold the hair strands together resulting in damage to the protein.

As for the skin rash myth, Dr. Griffin explained that the Afro hair style does cause dandruff... but only because of improper or unthorough care and washing. "It's hard for shampoo to penetrate the hair and get to the scalp," Griffin said, "and this causes scaling that sometimes spreads to the face and other parts of the body." "But," he continued, "the scaling and dandruff can be eliminated or at least controlled by thorough washing and the use of dandruff shampoos and scalp conditioners."

Griffin also pointed out that the wearing of the Afro style is no more damaging to hair than the use of the "hot comb"--possibly less--because that "beautification" method often resulted in hair loss and a scalp disease known as "hot comb Alopecia" (baldness). The hair and scalp were damaged by the hot comb and the hot petroleum (grease). The melted grease hitting the scalp caused chronic inflammation around

hair strands which led to degeneration and ultimate destruction of the external root sheath and the entire hair strand.

"So the Afro style is itself no more damaging to hair than 'straightening,'" Griffin concluded, "but it has to be properly taken care of."

The legend of Sugar Creek

By James O. Cuthbertson, Jr.
Staff Writer

I remember when I was but a young lad of nine and my grandfather used to come up from Fort Mill to visit. My friends all rode me about having such a geech for a grandfather, but I loved him just the same. I remember sitting on his lap and listening to his talks until I would fall asleep and wake up lying on either the couch or the bed.

My grandfather was over 100 years old. What little hair he had left was as frosty as newly fallen snow, but he was as healthy and spirited as a new born toddler. It was in his lap one day that I realized more had happened in this area than the Battle of the Hornet's Nest with Lord Cornwallis and General Greene. I also realized that an integral portion of Charlotte's history had long since been swept under the rugs.

My grandfather said to me as I sat calmly on his lap, "Boy, I'm gonna tell you the legend of Sugar Creek." I thought to myself, "What can he tell me about Sugar Creek that I don't already know? I knew that Sugar Creek began in Mecklenburg County and flowed south to South Carolina en route to the Catawba River where it was the size of a small river by the time it reached Fort Mill. I had walked from my grandfather's house on highway 16 and fished in Big Sugar many times.

He told a fantastic tale of the area of the Big Sugar just below the North Carolina line. It seems that in 1625 an English slave ship was shipwrecked on North Carolina's Outer Banks.

The slaves escaped and massacred the crew, thus becoming the first free blacks in what they called "NOURDKA-VINIA", or the land of the

YOBU works for Blacks

By Phil Geddie
and Larry Williams

On October twenty ninth, BSM Central Committee members, Phillip Geddie and Larry Williams represented the Black student population of U.N.C. at a statewide Y.O.B.U. conference in Greensboro, N.C.

Y.O.B.U. is a Youth Organization for Black Unity. It was organized on September 13, 1971 in Fayetteville, N.C. On this date a group of young people and community leaders met. These people were dedicated Black people from all over the state and consisted of college and high school students as well as non-students. They came together with the belief that young Black people have inherited the responsibility to boldly, honestly, and intelligently carry out programs that will benefit all Black people. Out of this meeting emerged the N.C. Youth Organization for Black Unity.

Williams and Geddie, at the conference heard Y.O.B.U.'s National Chairman -- Nelson Johnson talk about the building

of a strong and effective N.C. Y.O.B.U. and some of the immediate activities.

In speaking of the building of a strong organization, Nelson related that there are two basic essentials: there must be a feeling of sincerity, dedication and belief on the part of the members; and there must exist a progressive step by step program that will enable next year's Y.O.B.U. to be a stronger, more active organizational program that will only require the replacing of those members which have departed, rather than leaving the task of reorganizing or starting all over again.

Nelson related also that while Y.O.B.U. is a Pan-African organization, its primary concern at this time is with local happenings such as the recent Ben Chavis case in Wilmington, N.C. Y.O.B.U., Nelson stated, through its dedicated and sincere efforts is trying to unify the youth of N.C.; to bring us together as individuals linked inseparably by our common interest. The common interest is the STRUGGLE!!!!!!!!!!!!!!!!!!!!

Lasima Tushende Mbilashaka

forest, rolling plains, and high hills. At first, they marveled at the sights of the new world. They set out at once to find a place of settlement. A few stayed with the Ocrakoke Indians, but the majority trekked through the fierce territory of the powerful Tuscarora.

They traveled on until they encountered a bunch of Scotch missionaries headed by Peter Laurin near Drowning Creek in present day Scotland County. Some stayed in Scotland with the Laurins, but the majority traveled on across a beautiful area called "Anzon", which meant rolling forests in their language.

John Wade, one of Laurin's followers had warned them of the land to the west of the big river; "The Land of the Catawbas." Three weeks later, they settled on a beautiful small

river which they called "Lankasta", meaning homeland. Here they built a beautiful city on the banks of the Sugar.

The powerful Tuscarora considered them demon Gods because of their blackness and stayed away except for visits to bring food and clothing.

Their head chief, Meck-York, was an intelligent leader. He lead these Lankostans against Charlotte which they captured and held for a year until smallpox practically devoured them. Their dwindling number made them merely slaves.

My grandfather concluded by saying that we were descendants of the great Meck-York. The next day, I went to school and as I sat there in a daze, the teacher who was calling the roll called my name. "Mac York Lancaster," she said, as I realized that the best history book is grandfather.

Anarchy in SG

By Mitzi Bond
Associate Editor

Once again the Student Government reorganization has suffered a setback. The results of the referendum on the Epp's Plan, which passed, have been declared invalid.

This was the ruling by the Student Supreme Court which decided the election was not valid because the three-page text of the proposed constitutional amendment did not appear on each ballot as required by law.

However, there is a question about whether or not the law RR 51-58 (which requires constitutional amendment referendum ballots to include the full text of the proposed amendments) was actually passed by the student legislature.

All of this is merely an indication of the character of the student legislature as it is now-- a mass body that is so filled with red tape and gorilla-politico tactics that it has been reduced to a state of inefficiency and chaos.

And now the SL has once again rid itself of any possible remedy for its mediocre situation. The Epps Plan was a solution--to reduce the legislature down to a workable size and to ensure proportional representation for women and ethnic minorities.

When Student Body President Richard Epps reintroduces the referendum, perhaps there is still hope to rid the student legislature of the anarchy in which it now exists.