

The Daily Tar Heel

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Have Faith in Students

Parents and "concerned citizens" have little faith in UNC students.

They have been calling and writing the chancellor and the housing department to voice their concerns about the new visitation policy in six residence halls that allows visitors of the opposite sex 24 hours a day.

They say that students are not responsible enough to make the decision to change the policy. They claim that by allowing the new policy, the University is condoning and legitimizing sex in the dorm rooms. They argue that roommates will fall victim to unwelcome guests.

Critics couldn't be more off-base. They forget that UNC students—even those "fresh out of high school"—are adults. Students are old enough to vote, old enough to leave home for college—some are thousands of miles from home—and, yes, old enough to decide whether they should have overnight guests of the opposite sex.

Just because a member of the opposite sex stays overnight with a student does not mean that they are having sex. Not all couples decide to have sex, and students, like most adults, do have close but platonic relationships with friends of the opposite sex.

The policy also makes it easier for siblings and friends of the opposite sex to crash on the couch or floor when visiting for the weekend.

Another misconception is that roommates will lose their privacy and have to tolerate "noises from the other bed." University policy guarantees a roommate's rights over the rights of a guest. Roommates easily can ask unwanted guests to leave, and they can bring in the resident assistant to mediate if necessary.

Chancellor Paul Hardin should be commended for standing by the students' decision to change the visitation policy even though he personally opposes it.

The students in each of the six residence halls are members of a community, and as a community, they decided on a new visitation policy. Those who are not members of that community should have no say in the decision.

The University has no place legislating or enforcing morality—that was up to the parents for the first 18 years of their child's life.

Parents spend their children's childhood and adolescent years teaching them about what is right and wrong. When their children grow up and leave home for college, parents should realize that their children are now adults and trust that they will make the right decisions or learn from their own mistakes.

At a certain point in life, parents must let go and have faith in their children—and trust their child's judgment in voting for and living in a dorm with a 24-hour visitation policy.

One-Sided Public Record

The rights of the accuser now carry more weight in North Carolina than the rights of the accused.

A bill passed by the General Assembly this summer went into effect Friday—giving local police departments the right to declare parts of police reports private, including victims' names.

People have the right to know who is making the charges in a criminal case. One basis of the U.S. judicial system supposedly is that a person is "innocent until proven guilty." For the police to withhold an accuser's name while releasing the name of the accused is to give only one side of the story.

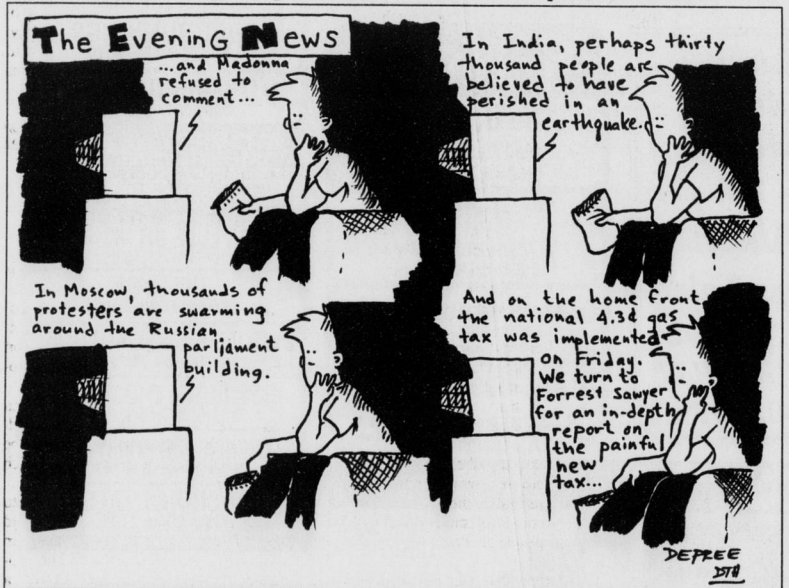
The bill originated when the Charlotte Police Department complained that the local media requested the names of assault victims. Chapel Hill and Carboro police always have withheld the names of people who press rape and sexual

assault charges.

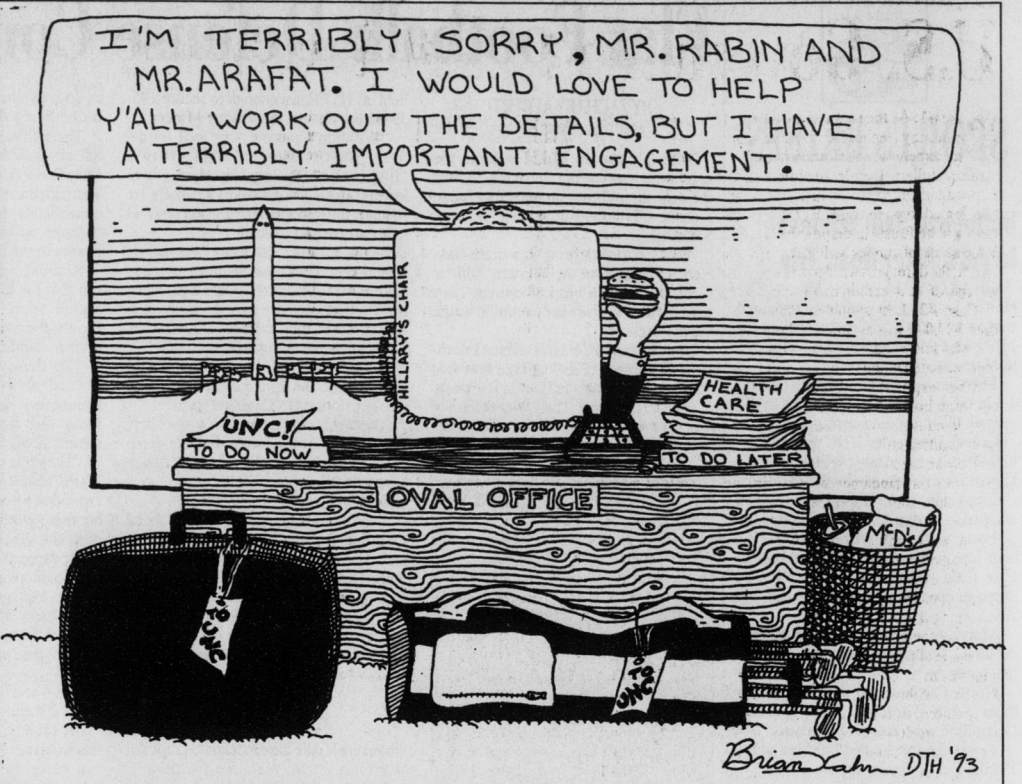
Whether a media outlet decides to print these names is a separate issue. Most media around the state do not print or broadcast victims' names, although Winston-Salem's daily newspaper, The Winston-Salem Journal, does print victims' names.

The public should have the right to inspect complete police reports. Only by knowing the names of the accused and the accuser can a news medium get both sides of a story and present a fairer, more balanced account of the incident—with or without printing the victim's name.

Police must not have the state-mandated power to pick and choose what is public record. This law, intended as a compromise between police and the media, makes law and order a one-sided affair—in a state that usually prides itself on its broad public-records law.



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People Should Remember History - and Its Mistakes

According to the Roper Organization, 22 percent of American adults polled last spring believed that it was possible that the Jewish Holocaust of World War II never happened. An additional 12 percent questioned whether the Holocaust could have happened.

In September, three members of the Fourth Reich Skinheads, a white supremacist group, pleaded guilty to involvement in bombings of synagogues in the Los Angeles area. They also admitted to plans for further bombings.

Fifty years after the Japanese occupation of China, the Japanese government still officially denies the actions of Unit 731 which conducted horrific and dehumanizing experiments on Chinese prisoners. These experiments included acid tests on skin and exposure until death to varying temperature poles.

We live in the 20th century, a supposed age of reason and advanced communication. In this time of reason, these examples of continued denial and ignorance of human history are appalling. And strangely enough, paradoxical.

Because, if appearances hold true, it seems that more than ever we do want to remember.

In our nation's capital, the United States Holocaust Memorial Museum opened last spring. In Berlin, a group of prominent Germans are pressing for the construction of a German Holocaust Memorial Museum, modeled after our own. This month in Copenhagen, the Fight for Freedom 1940-1945, a Resistance museum, will house an exhibit commemorating the 50th anniversary of the Jewish escape from Denmark to neutral Sweden.

And in Japan this summer, the first public admission of Unit 731's history was made through a traveling exhibit. Moreover, last March, the Education Ministry allowed the words "experiments on humans" to appear in textbooks in conjunction with Unit 731 subject matter.

Considering this recent movement to commemorate and examine human mistakes in history, it's hard to understand how denial can be

so prevalent.

We may start with the simple question of why 34 percent of American adults question that the Holocaust ever occurred, but in order to search for a response we must accept first and foremost that there may, in the end, exist an answer which is both frightening and, at the same time, undeniable.

Part of the problem begins with a new breed of historians. They are mainstream historians, infiltrating society through the talk-show and sensationalistic journalism circuit. Since the 1970s, these so-called historians have gained more and more authority through media attention and, ironically enough, the political correctness movement.

Under political correctness, a group who believes that they have been previously wronged by historical interpretation can modify or revise their ideas of what that history is.

Last year's American-Indian movement against the glorification of Columbus stands as an example of historical reinterpretation. The idea that the Holocaust never occurred does not.

The difference is that one is based on fact, and the other is based on fiction. Unfortunately, even the fiction-based presumption is protected under the shield of the First Amendment.

Notably, The New York Times reports that in 1991, one group of "historians," the Committee for Open Debate on the Holocaust, placed ads in newspapers at prestigious universities such as Cornell, Northwestern, Duke and the University of Michigan, claiming that "the figure of six million Jewish deaths is an irresponsible exaggeration" and that gas chambers were only used to prevent the spreading of diseases at the con-



SHIRLEY FUNG
MONDAY'S ANODYNE

centration camps. Because students rightly are taught to accept varying viewpoints, the Holocaust revisionists have taken full advantage of their First-Amendment rights and have subsequently exploited them as much as possible.

It is tragic and ironic that Holocaust survivors were able to live through the horrors of concentration camps only to be forced to debate neo-Nazi hiding under the guise of historians.

In the end, these pseudohistorians are only part of the problem. We—all members of the human race—are just as responsible, if not more so, for the renewal of anti-Semitism.

It's easy for Americans, myself included, to put the blame on the Germans. It's easy to say that we fought on the "good side" of the war and that we were fighting for the freedom of all people, including the Jewish.

Moreover, Americans have a tendency to want to forget mistakes. Look at Vietnam. It's twenty years later, and we still haven't come to complete terms with ourselves and the war.

The point is, we cannot forget. We must not allow ourselves to fall back into the easy mode of lack of examination.

The Germans who aided the Nazis or turned their heads to Nazi activities were people just like you and me. They were people who did not hate any more than us, or any less. They were people who, in the right circumstances, did what they felt was necessary to protect themselves and their families.

Some of us would have done the same.

Thus, it is not enough simply to hope that another Holocaust will not occur, against the Jews or any other people. It is not enough because we must actively remember and examine the history of the human condition to ensure that past mistakes do not reoccur.

We must never forget, for it is our history, and if we forget, who will remember?

Shirley Fung is a junior political science and economics major from Mansfield, Mass.

University Should Add BCC to Bicentennial Campaign

Editor's note: The author is president of the Black Student Movement.

It is 1993, and the University of North Carolina at Chapel Hill still does not have a free-standing Sonja H. Stone Black Cultural Center. The University is continuing its Bicentennial practice of denying people of African descent a minute fraction of what they are justly due.

I know a lot of students, faculty and administrators are saying, "I haven't done anything to black people; I'm not racist." "Can't you forget the past and let's start over, everything is equal now." "I haven't taken anything from you, so I don't owe you anything."

Some of us may be living the American dream in this patriarchal, racist, sexist, capitalistic place we call America, but for 22 million ex-slaves in America, we are experiencing an economic, political and social American nightmare.

In 1619 (I'm sure this date doesn't stick in most minds from our history classes), Queen Elizabeth of England sent Sir John Hawkins to America with the first 20 black Africans on the "Good Ship Jesus." From 1619 to 1865, slaves provided America with free labor. From 1865 until this date, Negro Americans were paying taxes, supposedly receiving equal opportunities under the law.

But let us remember that black Americans were not allowed to attend this liberal, racial-embracing school until 1951. That's 86 years of paying taxes without education or representation. For 72 years we worked for this University for free. We have no Bicentennial to celebrate as African Americans; we have been here for only 42 years!

University housekeepers have been working for below poverty-level wages for 200 years. We have a University, built by free slave labor, with money from black people and only one out of 123 buildings is named after an African American.

The University will not even pledge any money to African-American issues such as a free-standing black cultural center, African and Afro-American studies department and other issues. Everything we have gained at this University we have had to stand up and scream for, then after the University has refused to listen to us we've had to stand up and take our freedom.

All we are asking for is \$7 million for a building the University has promised and needs. We can always go back in history and just ask for

everything that is owed to African Americans, but I don't think you want us to do that.

African slaves in America worked from sunup to sundown. Estimating from 6 a.m. to 6 p.m., that is about 12 hours a day.

At minimum wage (\$4.25), we must use today's minimum wage because of the interest that has built up on your past-due bill—that is \$51 a day. Six days a week, since the slave master was so nice to let us off work on Sunday, makes the bill come to \$306 a week. Let's estimate 50 weeks of work.

We will give you the benefit of the doubt and say you gave us two weeks off to celebrate Columbus Day (just jokes!). That adds up to \$15,300 a year. 1619 to 1865 (when slavery was abolished) is 256 years; that equals \$3,763,800 to each man or woman. The population of African Americans in the United States is about 22 million. This would add up to be about \$82,803,600,000,000. And you complain about \$7 million.

You should be happy we don't just ask for what is justly due. This is just counting up to 1865; that doesn't even consider the mental and physical atrocities. For every man lynched, let's say his family should be compensated \$20,000. Every black woman raped in her slave quarters, \$10,000 per occurrence. Every white child fathered by a black slave woman, including child care, \$15,000. We could go on and on, but I know you don't have the time or the money.

I know a lot of people are saying I haven't participated in any of these deeds, but just as the law allows offspring to enjoy the benefits of their parents through inheritance, it also makes them inherit the debts that one incurs.

We are all paying for the U.S. national deficit, but did we run up the bill? You better bet you are going to pay for it in taxes or some other form or fashion.

I am not trying to issue blame or place guilt upon anyone. All I am trying to do is open your eyes to how trivial the amount of money that African-American students are asking. The black cultural center is a place where white students



JOHN BRADLEY
GUEST COLUMNIST

also can learn that African-American history did not start with slavery.

Africa isn't a Third-World continent. Africa is the first world. The original woman or man is proven (by white and black scholars) to have come from Africa.

The reasons we see so much negative about Africans are (1) the white media portrays what they think will sell, and (2) Africa is suffering from the effects of European colonialism, just as we as African Americans are suffering from American colonialism.

Again, this is not to say that people from African descent are better than anyone else. All I am saying is learn the truth, teach the truth, admit your mistakes and pay for your mistakes just like every other civilized institution.

This University can make its start by placing the Sonja Haynes Stone Black Cultural Center on the Bicentennial Celebration's campaign and by making a commitment to black culture and people.

John Bradley is a senior Afro-American studies and speech communication major.

Columns Policy

The Daily Tar Heel welcomes guest column submissions from our readers. Interested writers should contact Dana Pope at 962-0245 or stop by The Daily Tar Heel office, Suite 104 of the Student Union, during regular business hours.

- Please follow the following guidelines when submitting columns:
 - Limit column length to 800 words.
 - All columns should be signed. No more than two people may sign a guest column.
 - All guest columns must be typed and double spaced.
 - If you are a student, please include your class, major, hometown and phone number.
 - If you are on faculty or staff, please include your title and phone number.
 - Alumni should include their year of graduation, current address and phone number.
 - Others should include their hometown and phone number.
 - The DTH reserves the right to edit guest columns for space, clarity and vulgarity.