

# Nuclear juggernaut

The recent Critical Mass conference on nuclear power has brought public attention back to the issue of radioactive hazards in nuclear energy production. Under the sponsorship of a Ralph Nader organization, the conference brought together scientists and environmentalists opposed to nuclear power for exchange of information and probably some morale boosting. If for no reason other than attracting the wandering eye of the national media, the conference has served a useful purpose.

It has given us the opportunity (or more correctly, pushed us to the opportunity) to reconsider our national commitment to an energy form born as a destructive device of war and now an adolescent contributor to "peaceful" energy production. Can we tolerate nuclear power and its byproducts when the industry reaches maturity?

The persuasive arguments for and against nuclear power are many,—from

That scenario is not at all far fetched. Gerald Garvey of Princeton University reported in 1972 that fifteen known failures of waste storage facilities have already occurred, and in 1973 the *Los Angeles Times* reported a major leak at an AEC facility in Washington. In that instance, the leaked wastes stopped just short of entering the water table from which area residents obtain their drinking supply.

To date, no widely accepted means of nuclear waste storage have been discovered. Tank storage, the current method, is susceptible to leaks, sabotage, earthquakes and other natural disasters and acts of war. Research into deposits in salt domes, a relatively stable geological formation, revealed that even these ancient earth structures are unpredictable. Salt domes are formed by the complete dissipation of water. In Lyons, Kansas, an AEC storage plan fell through when scientists discovered mysterious water formations in the salt.

Exotic notions from shooting wastes into the sun to sliding them between tectonic plates (structures on which continents sit) to burial in Antarctica are just that: exotic and notions, untested and almost untestable because of the hazards of accidents and natural changes each carries with it. Use of wastes as heat sources, deposition in atomic test sites, sea dumping, deep well injection, special waste pyramids and various other ideas have been tossed around; none have been demonstrated practicable, completely safe, nor timeless.

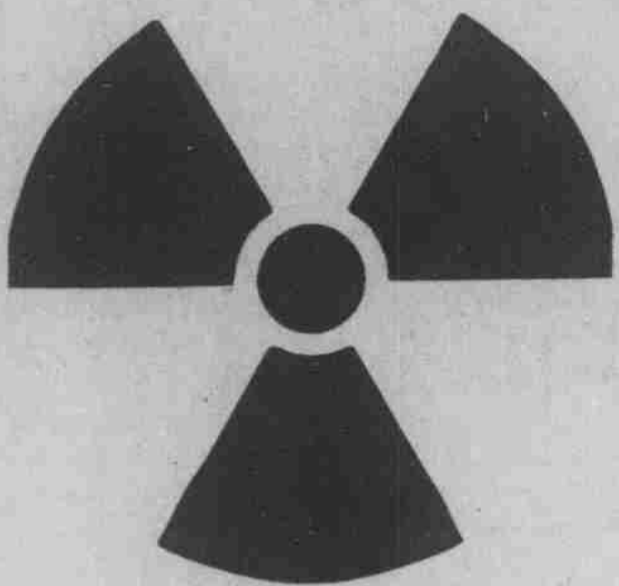
There is no known storage method for nuclear wastes that is safe and timeless. Yet the nuclear juggernaut continues.

The time to reconsider our commitment to an energy system which generates toxic, long-lived wastes with no safe storage or detoxification methods applicable is not following a major leak contaminating vast areas of land or regional water supplies. The time to reconsider that commitment is now—before public health is in jeopardy.

The actions we take must not hurt those who will not benefit from such actions. Nuclear energy is at best a short-term option, a stopgap while we explore clean and safe energy sources such as the sun. Later generations will not benefit from our efforts to tap the peaceful atom. They should not suffer from those efforts either.

As Professor Edward Teller of the University of Kansas has written, "If anyone makes a major mistake and large quantities of high level waste escape into the atmosphere or hydrosphere the disaster will spread rapidly across political borders and worldwide pollution may result." Are we ready to assume that responsibility? Are we willing to endure that risk? It is difficult to conceive what gives us the right to answer either yes or no to these questions, except for the fact that we are technologically capable of assuming these risks and responsibilities. But technological capability is not a substitute for moral obligation. It is clear where that obligation rests.

The juggernaut must end, before it ends itself.



the economics of government-subsidized power to the questions of low level radioactive emissions. One aspect of nuclear energy policy that has never been satisfactorily explained by proponents of nuclear power concerns the ultimate deposition of nuclear wastes.

The nuclear energy cycle produces deadly wastes which are as close to eternal in their period of potency as anything the human mind can conceive. Isotopes such as strontium-90, cesium-137 and plutonium-239 are produced; although these "high level" wastes constitute only one per cent of all radioactive wastes by volume, they contain approximately 90% of the total radioactivity. Estimates of the time such wastes must be isolated from the environment range from 56,000 to 2 million years, according to figures compiled by the Citizen's Energy Council, an anti-nuclear lobbying group.

"In a pound of plutonium distributed into the biosphere," says Dr. John Gofman, professor of physics medicine at Berkeley and former Atomic Energy Commission researcher, "you've got enough plutonium for billions of lung cancer cases. And that stuff can settle to the ground and get resuspended by wind over the next 10,000 years and still be carcinogenic. This means that plutonium guardianship is not for 300 years, but for at least 240,000. That's longer than the recorded history of man. ... Can you visualize an industry handling tons of plutonium, shipping it in casks on highways, and not having a few pounds get out?"

## The Daily Tar Heel

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Debrah Correll and Dean Suagee

# Bicentennial overlooks Indians

*Our nation was born in genocide when it embraced the doctrine that the original American, the Indian, was an inferior race. From the sixteenth century forward blood flowed in battles over racial supremacy. ... Our literature, our films, our drama, our folklore all exalt it. Our children are still taught to respect the violence which reduced a red-skinned people of an earlier culture into a few fragmented groups herded into impoverished reservations.*

—the autobiography of Malcolm X

The Bicentennial is a celebration of historical events. If it is to have any meaning or relevance for today, or provide any insight for the kind of life we build for tomorrow, there must be a reexamination of American history which is forthright and honest. In order to eradicate the lies and racism of the popular culture, the American people will need to learn some of the truth about the struggle of the indigenous people of this land to resist the invasion of people of an alien culture. There should be no escape from the fact that this invasion was carried out in a manner best described by terms which the history books usually reserve for the Indians: barbarous, savage, uncivilized.

Should we start by recognizing that 200 years is not a long space of time? We could do this by drawing attention to the fact that people have been living at the Hopi village of Old Oraibi and at Taos Pueblo for a thousand years.

But perhaps we should begin with a chapter from the Revolution, one that not many people know but one that should most surely not be missed—the Catawba Indians of South Carolina. The Catawbas, like many tribes, entered into treaties with the British Crown. By the Treaty of Augusta, 1763, a reservation was guaranteed to them, which was surveyed the following year. When the Revolution began, several tribes, feeling committed by their treaty obligations, fought with the British. But the Catawbas had friendly relations with their non-Indian neighbors in South Carolina and joined with them in their struggle for liberty. The story for the Bicentennial audience should also tell how, over the ensuing fifty years, the people of South Carolina cheated them out of their land, culminating in the Treaty of Nation Ford, 1840, a violation of federal law. The Catawbas are still living as Indians near Rock Hill, S.C.

The legislation introduced by Senator Daves in 1887 was designed to break down the reservation that existed. The Allotment Act provided a quarter section of land to

each Indian. As a result, many reservations had an excess amount of land after the allotment divisions, so the government opened these remaining lands to homesteaders. The white settlers were then mixed into the Indians' territory, as a pattern for him to follow. Senator Daves and the groups who organized this Allotment Act in the east did so with good intentions toward helping the Indians, but in the west this policy was acted upon with full force by most of the eager politicians who were anxious to please the settlers. They realized that the Act would allow more land to be settled, so it is clearly seen that the original purpose of the Daves Act was another investigator of Indian exploitation. The Indian was left in a helpless position due to various governmental follies.

History books could also truthfully tell the stories of such patriotic leaders as Hiawatha, King Phillip, Pope, Pontiac, Tecumseh, Osceola, Black Hawk, Crazy Horse, Sitting Bull, Chief Joseph, Cochise and Geronimo. The Sequoyah myth should also be

rewritten: Sequoyah did not invent the Cherokee syllabary. The syllabary had been in use for centuries. He adapted it and popularized it so that the Cherokee people had a code, unintelligible to whites, by which they could communicate in their guerilla war to maintain their homeland.

As analysis of government policies such as removal, allotment and termination will show, there are characteristics of an Indian way of life which will not go away and which America would be well-advised to learn from. One is a respect for our Mother Earth. This has many manifestations; one which has been a central part of the conflict from the beginning is the inability of the Europeans to see the value of holding land in common. Another lesson for America, or more appropriately, a course of study, is the benefits of tribalism. These include benefits to the individual—security rather than alienation—and the benefits to the larger society.

All of this is not to say that Indian people will not be celebrating in 1976. One event in

particular that will be celebrated is the one hundredth anniversary of a famous victory in the struggle of native people to resist the invasion of the Europeans in their genocidal and ecocidal war for the conquest of the Great Plains—June 25, 1976 is the Centennial celebration of the battle of the Little Bighorn.

Sen. Robert F. Kennedy remarked during hearings at Twin Oaks, Okla., in 1968, "... cultural differences are not a national burden, they are a national resource—the American vision of itself is of a nation of citizens determining their own destiny; of cultural differences flourishing in an atmosphere of mutual respect; of diverse peoples shaping their own lives and destiny in their own fashion. ... That is what we understand as the United States of America."

Debrah Correll, a junior Native American studies major from Lenoir, and Dean Suagee, a law student from Adelphi, Maryland, are Cherokee members of the Carolina Indian Circle.



## letters

# ECU vs. UNC: 'class warfare'

To the editor:

I read with interest Ralph Ellis' letter to the editor in the November 11 edition of *The Daily Tar Heel* and thought it might be worthwhile to respond in part to his comparison of Chapel Hill's "class" with that of East Carolina University.

First, Mr. Ellis, you speak of the Halloween riot incident as an example of class that the ECU students show, and yet you say it was the police who caused the uproar. If it is to assume that the ECU students are to be considered lacking in "class" because they are downtown on a Friday night drinking beer and having a good time, which is the indication you gave me, then what did you, too, show by being in that throng yourself? I might add also that on occasion I have visited friends in Chapel Hill for a weekend and ventured to join the downtown Chapel Hill crowd in night life. Though it does not compare in excitement and scope with ECU's, I must say the "classy" Tar Heel hordes do all right for themselves.

I doubt that the riots on Halloween night in Greenville had very little to do with the "class" of the people at ECU. I might remind you that one cannot necessarily judge "class" from what school an individual has attended, any more than you can judge "class" from what town a person comes from. In addition, what kind of class do you yourself show by the statement, "ECU should be in the NCAA with State. No Class At All."

Again you talk about how ECU is too wild for you. Well, that's too bad. If that is the case, we aren't asking you to come here anyway. That was your decision.

Now, concerning the bumper stickers and the constant reminders you got about the fact that ECU beat Carolina, 38-17, in football: Such bumper stickers and reminders are what you might call "bragging rights" and they last only so long as the next time the two teams may play. I am sure that your obvious dissatisfaction with North Carolina State has a great deal to do with the athletic rivalry which these two teams enjoy. There are bragging rights involved here, too, such as is the case in the "Tar Heels, No. 1," "I'm from Ford Corners," "Chapel Hill, Almost Heaven" bumper stickers that I often see, even in the eastern part of the state. So, you see, not everyone is immune from "bragging."

We here at ECU are very proud of the accomplishments of our football team this year and its wins over Chapel Hill and Virginia, but we also realize the caliber of teams we beat this year did not necessarily make such feats earth-shattering. Nonetheless, we are pleased by them, just as you are pleased with the wins your team acquires over ACC rivals.

The "ECU beats Carolina Blue, nothing beats Pabst blue" stickers, I agree, aren't the most classy ones in the state, but remember, too, that beer distributors will give anything

away to make a buck for advertising and, in the thrill of our win, many ECU students displayed the stickers, which even I don't like.

Remember, Mr. Ellis, not all students fall into a stereotype and that the students at little ole' ECU (or ECU) are not really that different from those at the Carolina campus. So let us enjoy our victories, just like you would.

John Evans  
Sports Editor  
ECU Newspaper

### Snobbery at UNC?

To the editor:

The letter on "Snobbery at UNC?" deserves a rebuttal, but just barely.

In the article, Tom Lock (obviously a pseudonym) threatened to give up the fight against the "allegation that UNC is a spawning ground for snobbery." Do not despair, "Tom." Snobbery refers to someone who pretends to have social importance or intellectual superiority, i.e., class. The majority of students at Carolina need not pretend to have class; it is inherent. However, you have made a point about our lack of class in certain instances. You yourself said you twice dated someone (presumably a female) from State.

It seems as though "Tom" is a victim of the rising malady, which for lack of a better phrase we will call "pompous-ass syndrome." He claims that sufferers of "socio-educational ethnocentrism" (?) feel that "four years in Chapel Hill is second only to divine revelation and approbation in establishing a person within the highest echelons of society." "Tom," would you really rate us that low?

With the risk of trying to make ourselves look good by criticizing others, we suggest that perhaps "Tom" should go to a less classy university.

Get out of "Blue Heaven," "Tom," and go to "Red Hell" instead.

Fubar Kuperman 514 Morrison  
Hugh Brady George Francisco 507 Morrison

Randy Clayton 1005 Morrison  
Chuck Crocker Randy Stallings 508 Morrison

### Worth the effort

To the editor:

Recently I attended a workshop for the Hinton James government. As a co-chairperson of the seventh floor, it became obvious there was a lack of direction in the government. It was difficult to initiate effective programs due to a general feeling of

apathy in the Senate. In short, we managed to accomplish nothing in the last few months toward making James a better place to live for its residents.

The workshop was devoted to uniting the Senate into a productive force. We outlined the different roles that each office entailed and set some lasting goals that we could work towards for the remainder of the school year. Although there were some initial doubts as to whether the workshop would be beneficial, each person left with the idea that the time had been well spent. Everyone is enthusiastic about working for the dorm, especially since we know exactly what we are trying to accomplish.

There is some talk in the Housing Department as to whether this type of excursion is worthwhile. Let me assure anyone with these doubts that it is indeed worthwhile. We are presently considering having our next government workshop earlier in the fall so that our dorm government can receive the benefits in time to put them to use during first semester. I recommend that any dorm having problems with stagnant government try this simple solution. It will be well worth the effort.

Finally, I would like to thank Archie Copeland, Assistant Director of the Union, and Doris Kaneklides, Program Director of Housing, for directing the workshop and making it as productive as it was. I had not previously known these people but came to realize during the weekend that they truly care and are working to solve students' problems. Their effort played a major part in making the workshop a success and my thanks go out to them wholeheartedly.

Tom Cox  
7th Floor Co-Chairperson  
734 James

### Mad pedant on "man"

To the editor:

The devil, it is said, can quote scripture to his purpose, and Old King Cole Campbell, lording it over the poor and humble pedants, can quote the *Oxford English Dictionary*.

A more confusing source than the *OED*, though, would be hard to find. While it says the suffix "-man" refers to "an adult male," it defines "chairman" as "a person who presides."

No less authority than Dr. Jacques Barzun, writing in the *Columbia Forum* stated: "Man, in chairman and elsewhere, still means and, etymologically, always has meant person. As far back as the Sanskrit *manus* the root *man* means human being with no implication of sex."

In the past all chairmen were male. Today, though, women are chairmen of the National Republican Committee, a congressional committee, and both political parties in

Orange County—and they all go by the title "chairman." Thus, if "chairman" ever did mean "chair man," its meaning is changing now. So, as I asked before, why change the word?

Finally, let me dispel the aura of William F. Buckleyism with which the *DTH* is trying to surround us defenders of the mother tongue. The "Mad Pedant" has written countless letters to legislators urging the passage of the Equal Rights Amendment and worked on a bill in the N.C. Student Legislature guarding the rights of rape victims; I even voted for a woman for co-editor of the *DTH*—which is more than Cole Campbell can say.

Bruce M. Tindall  
Y-7 Kingswood Apts.

### A woman on "man"

To the editor:

I am a woman who has read too many male-written letters about "the sex of the suffix." I have had too many men admonish me not to be so "sensitive" about the world's insistence that "man" is a category which refers to male, or male and female, while "woman" refers only to the female sex.

One of the functions of language is grouping, the labeling of individuals who possess certain characteristics. Men are a group. Women are a group. Both together form another group: people.

Where only men belong to a certain category, I have no objection to calling a member of that group a "man." But in this changing society women are now filling many roles once reserved for men.

It does not surprise most feminists that men see no reason to change the language to fit reality. Change is unsettling, and those who define the status quo rarely want to let go of their privilege.

Some men argue against the tyranny of forcing "person" into the language. Can't they see that this is no more tyrannical than insisting on "man," but that it is a lot more accurate?

I hope that someday soon our language will be permitted to develop naturally and to be the living tool of expression that it was designed to be.

Judith Lipnick  
Lakewood Ave.  
Durham

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