

Today will be sunny with the high in the mid-50s. The low tonight will be in the mid-to-upper 80s. Chance of rain is near zero.

The Daily Tar Heel

Last night was the premiere performance of 'Tennessee Waltz,' an original cabaret-style staging of Williams' poetry. See the review on page 5.

Serving the students and the University community since 1893

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Blacks, whites see need for separate organizations

By LINDA BROWN
University Editor

Fourth of five parts

Since the first black student enrolled at the University in 1951, the number of blacks at UNC, as well as the programs for them, has continued to grow. But while opportunities for blacks at UNC have expanded, the comments of several campus minority representatives at a recent panel on race relations made it clear that the University was still far from being integrated.

The representatives pointed out that not only were separate campus organizations for blacks and whites a reality at UNC, they also were needed.

"Whenever I hear black people and white people ought to be able to worship together, I am in total agreement," said panelist Dundee Holt, a graduate student and head of the United Christian Fellowship. "But when someone says black people and white people should worship together, my question is—why?"

"A lot of blacks don't want to go to white churches. It's the 'stick to your own group' type idea," he said.

UNC once made an attempt to attract white students to its Sunday morning services but was unsuccessful because most of the whites who attended the fellowship could not adjust to its differences. "The matter of worship was quite alien, quite different, quite foreign. It's much more comfortable to stick to your own, and that's what

we choose to do," Holt said.

Another senior, James Reid, agreed with Holt. Reid, who is president of Alpha Phi Alpha, a black fraternity, said cultural differences existed between the black and white fraternities and sororities. "Not to say that I have anything against white fraternities," he said. "I just prefer a black fraternity."

Like the people on the panel, members of several other campus organizations agreed that there was a need for the separation of many black and white organizations.

Many blacks who participated in the Inter-Fraternal Council with the white fraternities have said, like the whites in the black church, that they feel they can play no real part in the meetings. All of UNC's 28 fraternities belong to the IFC. Only three of those are black. "When we attend the meetings, we are confronted with things like fraternity houses—which house is having the mixer or what house needs what. Blacks don't have houses," Reid said.

But IFC President John Blumberg said the organization had made some attempts to encourage blacks and whites to work together. "We haven't had as much cooperation from either as we'd hoped for," he said.

When he came into office, Blumberg said he appointed two people, one black and one white, to a minority affairs office. The office was to promote interaction between black and white fraternity

members.

Blumberg said that although his fraternity, Sigma Chi had no black members, he didn't think it would discourage a black interested in joining. "Depending upon the individual, I think he'd be received very well. Honestly I think there would be no restraint placed on his race," he said.

Chi Psi and St. Anthony's Hall fraternities have black members, but none of UNC's 13 sororities are integrated.

Unlike fraternities and sororities, two predominantly black and white campus publications say they want to remain separate because they do not meet the same needs.

"The Daily Tar Heel doesn't cover in depth the black community, and it might not even know how to," said Donna Whitaker, *Black Ink* associate editor.

She said the 13-year-old *Black Ink* began as a voice for black students. It was also created as a way for blacks to express grievances.

"It's a motivational force, too. It's an alternative for students who might not otherwise gain journalistic experience," she said. *Black Ink* has no whites on its 40-member staff.

George Shadrout, editor of *The Daily Tar Heel*, agreed the two papers should remain separate. "I think the *Black Ink* serves a totally different function from *The Daily Tar Heel*," he said.

"It probably addresses more acutely some of the (black) issues on campus than the *Tar Heel* does,

and I just think that is natural," he said.

The Daily Tar Heel, which has eight blacks on its staff of more than 100 people, has more black staff members and editors now than it has had in past years, he said. "I don't think the *Tar Heel* has done anything really to recruit blacks on the staff," he said. "It just so happens that we have a lot of talented blacks on the staff."

Student Government has made attempts to recruit blacks into offices, but Student Body President Bob Saunders said he didn't think it had done enough. "I'd say you can never do enough, but I'd say I made special efforts to," he said.

"That's the key, you can't just think that qualified black students are just going to come up to Suite C. You've got to recruit. I'm really proud of the way I chose my staff this year," he said.

Separate black organizations, like the Black Student Movement and its subgroups, are necessary because of the small percentage of blacks on the UNC campus, he said.

BSM organization leaders also emphasized the need for both black and white groups.

"They are needed because you're talking about two very diverse and differentiated cultures, and our society hasn't gotten to the point where it's able to recognize and accept cultural differences," BSM Chairperson Mark Canady said.

See RACE on page 2



Black/White relations into the '80s

Poll reveals integration views differ

By ELIZABETH DANIEL
Staff Writer

A slight majority of UNC students believe the University is doing enough to promote integration on campus, but 74.6 percent of the black students think the University should do more, according to a recent poll conducted by *The Daily Tar Heel*.

Information for the survey was gathered during telephone interviews with 504 students from Nov. 5-9. The sample consisted of 244 black students and 257 whites. The responses to the questions were weighted so that the sample was representative of the racial composition of the campus, which has a 7.9 percent black population. The survey results are accurate to within 5 percentage points.

Of all students, 59 percent said UNC was doing enough to integrate the campus. But while 63 percent of white students said UNC's efforts were adequate, only 20.5 percent of the blacks said the University was doing enough.

Thirty-two percent of the students who found UNC's efforts satisfactory cited the University's recent efforts and progress in the area of integration as their reason. Of the students who said more needed to be done, 14 percent said that the small number of blacks on campus showed the University's efforts were not adequate.

A large majority of the students said they had close friends of the opposite race and that they did not consider themselves racists, but only one-third said they belonged to any integrated organizations on campus.

Twenty-nine percent of the students said they considered themselves racists, and 10 percent explained their positions with a specific acknowledgement such as "I don't like blacks" or "I wouldn't want to room with a black."

One black student who considered herself a racist, said, "Racism is a thing you try to avoid, but it slips out sometimes."

Of the approximately 70 percent who said they were not racists, 75 percent were black and 70 percent were white. Many of the students, 44.8 percent, did not explain their reasons, but 8 percent made general refutations such as "I'm not racist" or "Everyone is the same to me."

A black student who did not consider himself a racist said, "I'm thinking about all those white friends I have and I don't have any discriminating feelings toward them, so I say no."

About 86 percent of the blacks and 83 percent of the whites said they had close friends who were of another race.

However, 63.1 percent of the students said they not members of any integrated campus organizations. About 71 percent

were not members of any integrated off-campus organizations.

Of the black students, about 44 percent were members of integrated campus organizations; 32.3 percent of the whites were. Approximately 28 percent of the black students were members of an integrated off-campus organization and 23 percent of the white students were.

A large majority of the students approved of black/white discussion groups to promote integration on campus, and smaller majorities approved assigning blacks and whites as roommates in dormitories and using special recruiting efforts to enroll black students to aid integration. But a majority was against banning campus organizations that did not use affirmative action practices to integrate their groups, and most students also opposed admitting black students to the University who would not otherwise qualify for admission.

About 89 percent of the students, including about 96 percent of the blacks, were in favor of black/white discussion groups; 10.5 percent of the whites were opposed to them.

Of the white students polled, 50.6 percent were in favor of assigning blacks and whites as roommates. A larger percentage of blacks, 60.7 percent, favored such a move.

Sixty-eight percent of the students, including about 95 percent of the blacks, supported using special efforts to recruit blacks. Approximately 66 percent of the whites agreed.

But stronger methods to promote integration were disapproved of by the majority of both blacks and whites.

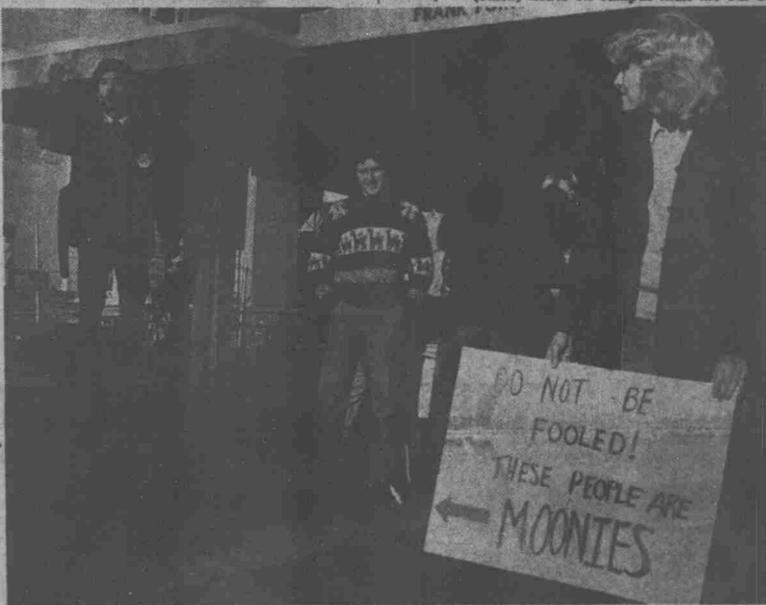
Of all the students, 86.5 percent, including about 87 percent of the blacks, disagreed with admitting blacks who would not otherwise qualify for admission. About 14 percent of the white students agreed with this form of affirmative action, along with 10.2 percent of the blacks.

About 70 percent of the students disagreed with banning campus organizations that do not use affirmative action to promote integration. Approximately 35 percent of the blacks and 28 percent of the whites said they would approve of such an action.

Both blacks and whites disagreed with giving students of different races different academic requirements. Almost 98 percent of the students were not in favor of changing course or graduate requirements for black students and 76 percent opposed the requirement of a course in black culture, literature or history.

See SURVEY on page 2

Robert L. Stevenson of the School of Journalism assisted the DTH in its poll.



Sonja McCarter, right, charges Moonies with exploiting students ...Seiichi Ohkawa, left, spoke for Moon student organization

Exploitation charged

Protest greets Moonies

By TED AVERY
Staff Writer

A spokesperson for the Rev. Sun Myung-Moon-backed Collegiate Association for the Research of Principles said Monday her group was on campus to rejuvenate the Judeo-Christian spirit of sharing and caring, but a student whose cousin disappeared more than four years ago, said the group was out to exploit students.

"We're working on college campuses because we're concerned about the apathy of youth," Barbara Svenson, a spokesperson for CARP, said. "We realize someone needs to be speaking out for righteousness."

Sonja McCarter was protesting against the presence of the Moonies on campus because she said her cousin disappeared shortly after being approached by a Moonie at UNC in April 1976.

McCarter said the group only came on campus when people were "under emotional stress and vulnerable, so they can exploit the situation to their own advantage." She said the group offered an escape from school pressures.

Seiichi Ohkawa, another CARP spokesperson,

said his group's goal was to stimulate awareness of God. He said to do that it would be necessary to create a peaceful family and a harmonious society.

War, marriage breakdowns, juvenile delinquency, drug abuse, sexual corruption and racial conflict were among the problems Ohkawa said CARP had to solve.

McCarter said the Moon organization tried to fool people with a superficial image of friendliness. A student who wished to remain unidentified said that though he was impressed by the kindness of the Moonies, he refused a dinner invitation with them.

McCarter said her cousin was invited to dinner before he disappeared. He was also subjected to what she called an "Intensive Weekend."

"In an 'Intensive Weekend,' they won't let you sleep and they bombard you with information about the Unification Church," McCarter said.

"Lots of people are so intimidated that they succumb to them," she said.

Svenson and Ohkawa said CARP would seek aid from other religious groups. "Hopefully, we can

See CARP on page 2



Howard Schneider

Cooperation key to ending hunger

By DAVID JARRETT
Staff Writer

The elimination of world hunger will require the cooperation of both developed and Third World nations, but neither may be willing to work toward that end, a member of the U.S. Presidential Commission on World Hunger said recently.

"There's more than enough (food), but it's a problem of maldistribution," said Dr. Howard Schneider, a nutritionist and retired UNC professor of biochemistry. "It all comes back to mobilization of political will."

Mobilizing American will would mean calling greater political attention to world hunger, he said. "Conquest of hunger should be the centerpiece of our

relations with the Third World.

"The American people have never thought about this," he said. "When they do they give humanitarian responses."

One response should be less energy consumption, he said. The United States, comprising 6 percent of the world's population, consumes 33 percent of the energy the world uses each year.

"Americans are going to have to change lifestyles in a way in which energy use is reduced," he said, adding that American agriculture's dependence on petroleum was particularly dangerous.

On the other hand, Third World leaders are more concerned with industrial modernization than with relieving hunger, Schneider said. "This

is politically palatable in the Third World."

Since direct American intervention is unpopular abroad, the United States can influence Third World nations only by offering economic rewards to those willing to work at growing more of their own food, he said. "We cannot continue to have food grown in the developed world and shipped to the underdeveloped world."

The commission, established by President Jimmy Carter in 1976, reported that the United States should make the elimination of hunger the major focus of its relationships with the developing world.

See HUNGER on page 5

Rally for Justice at 12:30 in the Pit