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The Daily Tar Heel

92nd year of editorial freedom

Making an election difference

Ours is a society that seems to take its democratic tradition for granted. Voter turnout in national elections is disappointing at best; in local elections, it is embarrassingly low. Students are among the worst culprits, ignoring their latent political power as a voting bloc and readily assuming the roles of Monday morning quarterbacks.

In recognition of this problem and in conjunction with National Voter Registration Week, Student Government is sponsoring a student voter registration drive. By setting up tables in the Carolina Union and requiring only that students present valid identification, the people involved with the registration drive have made registering to vote as easy and painless as possible. By also making absentee ballots available to North Carolinians who wish to register in their home counties, they have also afforded students no excuse to not take advantage of the opportunity to make a difference in the elections of 1984.

And 1984 is certainly a year in which a difference can be made. Looking only one month ahead, May 8 is the day for primary elections in the race for the Democratic

presidential nomination and the state Democratic and Republican gubernatorial nominations. And these are just the preliminaries, the preludes to the fervent campaigning that will climax on Nov. 6, when decisions will be rendered concerning district congressmen from North Carolina, the next governor of the state, one of the two senators representing North Carolina and the next president.

That students have an egregiously poor record of poll attendance does not go ignored by politicians. Education cuts are among the most popular ways for politicians on the federal and local levels to trim tight budgets. Students view such actions as indicative of disregard for their plight, but the larger truth is that politicians only make such cuts because the student lobby is a weak one, and because the wrath of students come election time is, like student voter turnout, rather meek.

By taking the opportunity this week to register to vote, Carolina students can exhibit the degree of self-determination that an ideal democratic society intends each citizen to possess.



CONFIDENTIALLY, SERGEANT... I'M GETTING WORRIED ABOUT ACID RAIN.

The Bottom Line

Jim Booker, of Casselberry, Fla., got fed up answering phone calls from persistent sales people. So he put his telephone in his dog's name — Ferdinand Dingo.

When someone calls asking for Mr. Dingo, Booker says he's out and he doesn't know when he will be back.

"If they ask who I am, I say I'm Mr. Dingo's butler," Booker says.

The mail's another thing, though.

Last month, Ferdinand Dingo got a brochure in the mail saying he had been "highly recommended" as a potential partner in a good part-time business enterprise.

Mr. Dingo could make thousands, the brochure said, if he opened up his own wholesale distribution business in his home. No investment was required, and he could get a company car and earn fully paid vacations to Hawaii, London or Vienna.

A spokesman for the Tallahassee firm that sent the brochure, along with a handwritten note saying Mr. Dingo was highly recommended, said the company had used a mailing list and admitted that no one had really recommended Mr. Dingo.

Getting brown

What does Hawaii really need? A bridge to the mainland. Fewer volcanic eruptions. Artificial tanning rays.

Artificial tanning rays? In a state known for sun-drenched beaches and lots of beneficial rays, Kimo Turner has it made in the shade with the hot idea of indoor tanning booths.

After all, who wants to be caught sunbathing in Hawaii without a tan? A person without a tan sticks out like a polar bear among seals. "It's reverse psychology," Turner said. "In areas where you don't get much sun, people aren't used to seeing people with tans."

Customers seem to show up for a variety of reasons. "A tan is vital here," said one customer who declined to give her name. "You can get a complex if you're not tan in Hawaii."

The ease appeals to the fastidious and the compulsively neat. The problem with tanning on a beach, Judith Shelly said, is that "I don't like the sand, the grease, grime and all the people."

If the test of a true entrepreneur is the ability to sell anything just about anywhere, then Kimo Turner passes with flying colors.

The Daily Tar Heel

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Tomorrow will mark the sixteenth anniversary of the assassination of America's foremost twentieth century moral leader — the Rev. Martin Luther King. A spectrum of campus groups will sponsor speakers in the Pit, workshops, a panel discussion, and a speech by Andrew Young, in an effort to evaluate the strength of King's legacy in American race relations. Today's editorial page reflects the programs' themes, with columns on the KKK in North Carolina, race relations on campus, and King's impact on the nation.

Sixteen years after — a dream deferred

By JAMES EXUM

Sixteen years ago a man was slain, a dream deferred. The man was the Rev. Martin Luther King Jr. The dream was of an America that practiced social justice and tried to live out the true meaning of its creed. It is a dream brought to national attention when Rosa Parks refused to relinquish her bus seat in Montgomery, Alabama. It is a dream whose longevity was brought into question when King was slain on April 4, 1968, while organizing a poor people's march. It is a dream most eloquently pronounced by a man of deep conviction and courage. A dream threatened to become the symbol of the nostalgic past rather than a catalyst for the continued pursuit of racial equality.

The attempt today, sixteen years after the assassination, is to make King's legacy a cause for all seasons. I am often amused when I see a King quotation associated with organizations which seek to achieve their aims through violence or non-Christian acts. Although King's messages certainly transcend the turbulent time during which they were espoused, the commercialization of his legacy has been pushed to the point of disservice.

The dream has been deferred because we too easily remember King's words but unfortunately do not seek to emulate the actions that made those words so significant. The dream has been deferred because too many people falsely deem the words "we shall overcome" outdated since, after all, we have already overcome. A dream has been deferred because the plight of the disadvantaged is ignored. There is no longer a national moral conviction to take care of the homeless and provide aid for those who cannot help themselves.

King's dream found its base on three areas: his commitment to black progress, his demonstration of the validity of nonviolence and his challenge to American society to live up to its moral ideas. The dilemma of racism propelled King to the pinnacle of national attention. He sought to solve the race problem by creating an integrated society or "beloved community." King brought to the forefront of national consciousness the belief that racism is the attempt by those of one race to enslave the physical, psychological and social development of persons of another race. He believed that segregation stifles freedom because it cuts off one's right



ly put at the top of the agenda. King perceived with remarkable foresight that in a world of nuclear nightmare, the easy use of violence to achieve one's objectives had lost all justifiable basis. He believed that to face violence with nonviolence was nothing short of revolutionary in American morality and psychology. The committed example of nonviolence in the life and work of King holds continuing promise for us today.

In order to bring about the realization of his dream, King appealed to the moral fiber of this nation. It is ironic that a nation founded upon the principles of truth, justice and equality would overtly and simultaneously express a belief in segregation and the alleged inferiority of the minority race.

America's problem, in King's opinion, was that it too frequently sought to separate power and morality. America will never be a truly great nation until it uses its great material power to eradicate the problems of racism, poverty and militarism around the world. Only then will it become a moral light for the rest of the world.

If King's dream is not to be deferred, there must be a new call upon the moral convictions of this nation to recognize the continued tragedies of social injustice. A state of urgency must be attributed to the malignancy of covert discrimination, hidden poverty and enhanced militarism. There are those who dare say that the problems confronted in King's time have been resolved. How tragic. The fact that the president of the United States says there was no racism when he was growing up, that the White House counselor says there is no poverty in America and that the present administration is content to ignore the social demise of the nation in order to continue a wasteful military buildup shows the complacency of today's generation. A new era in human dignity must be ushered in. Goals conducive to social freedom — voting rights and political clout, better jobs and economic equality, higher education and social mobility — must not be allowed to recede to the pre-civil rights days. If King's legacy does indeed endure, it will be up to people of all races and religions to join together in a combined soul force to carry the great burden that will bring into fruition the "promised land" that the Rev. King envisioned. Yes, we too must have a dream.

James Exum is a junior political science major from Charlotte.

A need for awareness

By KEVIN JONES

Last year, a self-proclaimed "average student" wrote a letter to the editor that expressed disgust with redundant articles regarding racial inadequacies that had appeared in the paper ("Who is...?", DTH, March 2, 1983). It was asserted that these articles should be replaced with "more positive stories like the new black student does not understand what it is like to be black on a predominantly white campus. It is difficult to understand the plight of consistently being either the only black in a class, or one of a very few, unless you have experienced it. Having only a few black advisors, administrators, professors and staff personnel leaves black students with very few role models and mentors while adding a degree of unresponsiveness to this institution."

Despite the fact that we are all one nation under God, there are important distinctions among individuals and groups. We must not perceive these differences as being negative; rather, we must understand that the true glory of America lies in its diversity. In this spirit, it must be understood that black students need to have black role models just as white students do. Such role models can enhance a student's confidence in his ability to achieve, while making this institution more aware of the specific problems that are faced. The student body must realize that the university is committed to promoting diversity within its ranks, but it is often a very difficult task. Increased student awareness and activity would serve to promote this process.

There are many dialogue groups and programs that have enjoyed success in eliminating ignorance and in convincing students to deal with the problem. These efforts are a beginning, but a much larger chunk of the student population must become involved. I urge everyone to participate in the awareness activities planned for Wednesday, as they can serve to enhance one's ability to deal with very sensitive issues in an educated manner.

Kevin Jones is a senior political science major from New Bern.

The growing KKK threat

By MAB SEGREST

The Ku Klux Klan — words that evoke a variety of reactions from residents of North Carolina. For those the Klan has not threatened, there is sometimes the laughter of disbelief. But for those who are the targets of dangerously burgeoning N.C. klans, the KKK is no laughing matter.

Klanwatch and the National Anti-Klan Network reported last year that North Carolina has the fastest-growing group of klans in the U.S. — and probably the most dangerous, because the various factions cooperate rather than compete as they often do in other states. Racist violence and Klan activity has grown at an alarming rate since the 1979 killings of five anti-Klan demonstrators in Greensboro. Evidence compiled by NAKN and North Carolinians Against Racist and Religious Violence shows that the Greensboro killings were not an isolated example of a "shootout" between extremist groups, but part of a pattern of racist violence that has reached alarming proportions.

According to a NAKN/NCARRV report, there have been 111 incidents of racially motivated violence and Klan activity since Nov. 3, 1979. There were seven Klan rallies reported in 1982, and over 22 in 1983. There were 15 crosses burned last year, and six different incidents of shots fired into homes. From February to May of 1983, four black churches were burned in Edgecomb County after KKK graffiti was painted on them. Consider the following from last year:

• January 29, Iredell County — Approximately 15 Klansmen appeared en masse at the Iredell County jail and attempted to post bond for a black prisoner accused of rape. The jailers treated the request as routine, the prisoner declined the offer, and no attempt was made to secure identi-

fication of members of the mob. The action brought protests by the Rev. Wilson Lee, a black minister in Statesville. Within the month he awoke in the early hours of the morning to find a six-foot cross ablaze on his front lawn and his windows blown out by shotgun blasts.

• February/March, Alexander County — Numerous acts of harassment of black employees occurred at Shufford Cotton Mills. Workers identified attacks as coming from self-identified Klansmen. Acts included slashing tires, racist graffiti and verbal threats. A small cross was burned on one employee's car.

• June 27, Gaston County — Curtis Anderson, a black man, was shot and killed by a white man after being verbally abused. Anderson's white girlfriend was also wounded in the attack.

What can people do to counter this burst of terrorism? Recently, Durham papers ran large ads carrying 1,250 signatures of residents of the Triangle, speaking out against Klan activity locally and the bigotry which engenders it. The petition carried the names of a broad cross section of the community, including the mayor, the entire city council and several county commissioners. You can:

- Attend the federal civil rights trial in Winston-Salem. Your presence in the courtroom will be a testimony to your concern that the judicial system hold the Klan accountable.
- In upcoming elections, urge state and local candidates to take stands against racist violence and the climate of bigotry building in the state.
- When you hear of Klan incidents in your vicinity, respond with letters to the newspaper, calls to local and state government and visits of concern to give emotional support to the victims.
- Look for ways your school, civic group, church or synagogue can help to promote racial understanding and oppose bigotry in all its forms.

Mab Segrest is a member of NCARRV.

LETTERS TO THE EDITOR

But will socialism feed the starving?

To the editor:
March 26, I attended the Carolina Symposium lecture on "World Hunger and Nutrition with Frances Moore-Lappe" — or at least that's the way it was advertised in the Symposium circular. What I got instead was a blunt but cleverly done lecture on the need for "World Socialism and Economic Revolution with Frances Moore-Lappe." When questioned by a member of the audience about giving a thinly-veiled speech on socialism instead of on hunger, Lappe boldly replied, "I didn't intend for it to be veiled at all. I think

it's important for you to know the position I'm speaking from." Yes, I guess it was important to admit the obvious after being confronted by it, but somehow it wasn't important enough for us to be told about the true content of her talk by those who arranged for her presence.
I heard only cursory information about world hunger on March 26 and even less on nutrition. What I did hear for 75 of the 90 minutes was a discourse on the evils of the capitalist marketplace, the inequities of corporate America, the sins of private ownership of productive property

and the glories of the Nicaraguan Revolution. All, of course, with an emotional allusion to hunger woven throughout. There is a word for the public action of "ideas, facts, or allegations spread deliberately to further one's cause..." and Mr. Webster on page 923 calls it propaganda. I heard some facts March 26, and a lot of propaganda I heard a lot about how to redistribute wealth and assets more equally in the future, but unfortunately very little on how to get food to starving people for the present. I agree with Lappe that there is a massive hunger pro-

blem to be faced, but I cannot agree with the basic tenet on which she bases her solutions.

I never cease to be amazed by how seemingly well-intentioned people will use an emotional topic such as hunger to espouse their personal political philosophies. Of all the world's problems, hunger should be one that transcends politics. Unfortunately, it does not. Perhaps it never shall.

Robert B. Green
Carrboro