

# The Daily Tar Heel

96th year of editorial freedom

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## Teaching a lesson in oppression

Last Friday at Durham's Chevington Junior High School, 14 students and three bus drivers wore rebel emblems to celebrate what they called "Southern Pride Day." The students were sent home and suspended from school for up to 10 days; the bus drivers were fired.

David Pruitt, whose 12- and 14-year-old daughters were both suspended after the incident, has filed suit against the Durham county school board and five school officials. The suit charges that his daughters will "suffer irreparable harm to their constitutional rights and their right to receive education from the public schools" if they are not allowed to return to school immediately.

To many, the Confederate flag is a symbol of hatred, a bitter reminder of an era of slavery and oppression. A father who encourages his children to wear such a symbol probably deserves to be criticized. However, Pruitt's attempt to protect their right to freedom of expression is on target.

By suspending the students and firing the bus drivers, school officials have sent a stifling message to students: maintaining order and avoiding confrontation is more important than freedom of expression.

Larry Coble, superintendent of Durham County schools, said wearing

rebel flags would offend black students. But the students who wore the flags insist that they wore the Confederate emblems to display pride in their heritage, not to cause trouble. They say they don't see the "stars and bars" as racist. If those students had been allowed to wear the flags to school, a confrontation with black students could easily have occurred. Perhaps listening to a black person's objection to the flag would have opened their eyes to its oppressive implications.

Superintendent Coble has said the students were suspended because they are not allowed to wear "anything that is offensive or potentially disruptive." The question remains: offensive or potentially disruptive to whom?

In this case, the Durham school officials have demonstrated a commendable sensitivity to a racist symbol. But they have set a dangerous precedent. Tomorrow, they could decide that "Black Power" T-shirts, Star of David emblems or other symbols are offensive as well.

An educational system that forces students to give up their right to freedom of expression is hypocritical. Sheltering students from potentially painful views teaches a dangerous lesson. The open exchange of ideas is an integral part of the learning process.

— Jean Lutes

## Veto shows Reagan's true colors

President Reagan vetoed a major civil rights bill Tuesday, on the grounds that it grants the federal government too large a role in the protection of rights. Instead, he proposed an alternative with a much narrower scope.

The Civil Rights Restoration Act that Reagan vetoed reverses the effects of the 1984 Supreme Court decision *Grove City v. Bell*. The decision restricted application of antidiscrimination laws to specific programs that received federal funds, rather than to an institution as a whole. The Restoration Act would force the entire institution to comply with federal civil rights laws.

However, the Reagan administration has foreseen great evils the Restoration Act would cause. While the president does not object to overturning the *Grove City* decision, he feels that the act "dramatically expands the scope of federal jurisdiction over state and local governments and the private sector." This may be true, but the federal government already has its meddling little fingers in these areas, since it funds individual programs. Congress is correct when it stated that an institution whose programs accept federal aid must, as

an entity, obey federal antidiscrimination laws.

Reagan has also stated that the act "poses a particular threat to religious liberty" by forcing religious groups that provide public services to adhere to federal guidelines, rather than to their own doctrines. The flip side of this view is what the Restoration Act's proponents fear — that narrowing the bill's scope would allow almost any such religious group to claim exemption from federal antidiscrimination laws.

Since Reagan has consistently maintained that he would veto the Restoration Act, his alternative can be seen as a last-ditch effort to limit the act's civil rights guarantees. His alternative is a sham that would allow organizations with federally funded programs to discriminate against minorities in other areas. Reagan's unjustified veto is a blow to the ideal of equal opportunity.

A vast majority of both chambers of Congress have voted in favor of the Civil Rights Restoration Act. Reagan is taking a stand on principle — he prefers a laissez-faire government to one that assures equal rights. Fortunately, he is again in the minority.

— Stuart Hathaway

## The balancing act of one cathedral

Louis Corrigan

### Straight from the Womb

the parishioners. Recent years have seen the rise of suburban churches with semi-circular seating. But no one expected the changes to come home to the cathedral.

Father Richard set out his plans a bit too much like a professional duelist throwing down his gauntlet, hardly a prudent move barely three months in a new parish. His plans call for moving the altar forward and providing flexible seating around the altar, and forming two small chapels in the wings of the cross. At an estimated — some say underestimated — cost of \$1.5 million, the renovations would permanently alter what revered Atlanta historian Franklin Garrett calls "one of Atlanta's architectural showplaces."

Aesthetic issues aside, many feel the cost of this structurally unnecessary project is ridiculous, even immoral, in light of the needs of the 500-student elementary school or the broader community. One longtime parishioner even questions whether the old families with the most financial resources will support the project. Some have already left the parish. Others have formed the Save the Cathedral Committee.

In the first open meeting on the plan, 500 people debated for nearly three hours in what The Atlanta Journal called "tones usually reserved for zoning battles." The Save the Cathedral Committee announced the results of its survey, showing 350 parishioners opposed to the plan and only 43 for it. Scrawled on several questionnaires circulated by Father Richard's liturgical consultant from New Jersey were the words, "Yankee, go home!"

After hearing of another controversy some say Father Richard instigated in

Athens, Ga., my own mother has taken to psychoanalyzing him. She attributes his actions to a need for turmoil, since he grew up in Britain as the son of Irish parents.

But whether the controversy stems from Father Richard's personal needs or from his desire to do God's will, all agree the issue has sparked life in a long dormant parish. The ironies abound. The controversy has indeed strengthened the congregation's feeling of community and increased lay participation in Church life. And in searching for arguments against renovation, parishioners have also stumbled upon the notion of social action. Long content with the painless tasks of contributing to semi-annual clothes drives, periodic mission collections and occasional sandwich-making for a downtown shelter, cathedral members have now considered the possibility of a more active and helpful agenda for social programs — funded by \$1 million in contributions.

The cathedral faces problems confronting many Catholic parishes as they attempt to honor both the spiritual implications of Vatican II and the Church's social concerns as reiterated in Pope John Paul II's recent encyclical: "Faced by cases of need, one cannot ignore them in favor of superfluous church ornaments and costly furnishings for divine worship; on the contrary it could be obligatory to sell these goods in order to provide food, drink, clothing and shelter for those who lack these things." Citing this encyclical, Bishop Michael Murphy in Erie, Pa., recently put a \$1.1 million renovation project on hold, suggesting the money might be better spent on meeting social and educational needs.

At Christ the King, such a decision is yet to be made. Let us all pray for it.

Louis Corrigan is an Evening College student from Atlanta, Ga.

## Readers' Forum

### Shultz plan flawed

To the editor:

I find it deeply disturbing that one of your editorial writers, Stuart Hathaway, didn't research the topic of the Palestinian/Israeli problem fully before he had written his editorial. By taking the side of the Palestinians, he has failed to see one major point: Yasser Arafat does not control all the factions of the Palestinian dream.

Sure, the Shultz peace plan is a start toward peace in the Middle East, but it has that one major flaw: there is still a large minority of Palestinians who believe that they will not be satisfied until the state of Israel is wiped off the earth. By giving the Palestinians the West Bank and the Gaza Strip, as the Shultz peace plan proposes, you will cut Israel in half at the center.

The West Bank, as one of the occupied territories, covers almost the entire central area of Israel. Included in this area, if you go back before the 1967 war, is the eastern half of Jerusalem. Jerusalem is the capital of Israel. What country would want to split its capital in half and have its feared enemy within miles of its governmental power? The distance from the Mediterranean Sea to the far west border of the West Bank is only 12 miles. All the Arabs would have to do is to travel 12 miles west,

### "COMPROMISE PERMITS 17-YEAR-OLD SCHOOL BUS DRIVERS UNTIL JUNE 15"



and they would have control of Israel's capital, major airport and largest city. They would have cut the country in two. Secondly, you will be giving the radical Palestinians a terrorist base in which they can wreak havoc on the rest of the world, especially on the supporters of Israel. Who do you think was truly behind the TWA hijacking? Who is behind the kidnapping of U.S. and European citizens in Beirut? Who was behind the murder of American University President Kerr (Arizona's Steve Kerr's father) in Beirut last year? All of these questions have the same answer: Arabs who support the Palestinian movement or the Palestinians themselves. Even though I don't approve

of what Israel is presently doing, these reasons make the Shultz plan unrealistic. I do not know a better way to solve the problems of the Middle East. But this plan would not do at all.

IAN SCHILLER  
 Sophomore  
 Music Education

### Create fund to deter vandals

To the editor:

A month ago the Bell Tower was vandalized. Have the culprits been caught and made to pay for their actions, or has the University paid approximately \$1,000 for repairs out of its own operating budget?

I propose a method of ensuring that this type of "prank" does not take money from our student needs again. Let's charge a dollar per ticket surcharge for basketball and football games for all guest tickets. This money could be placed in a scholarship fund to be given to the guest school at the end of the year if and only if no vandalism has occurred. If there are acts of vandalism, the costs of repairs would be subtracted from "their" money. Then, their student body would be concerned and possibly prevent vandalism from happening.

ED TOSTANOSKI  
 Media Technician  
 Health Science Library

## Female poverty is society's problem

Editor's note: This is the third in a series of columns highlighting women's issues, being printed in conjunction with Women's Awareness Week at UNC.

Economics offers one reason why the concerns of women should be the concerns of society as a whole. Terms such as "the feminization of poverty" are frequently used among feminists, yet rarely heard in introductory economics classes. When women become poor, it is a problem of society. Until poverty is recognized as a women's problem, attacking the problem effectively will be impossible.

In 1980, half of all U.S. women aged 16-64 held full-time jobs. Of these women, only half earned enough money to support themselves and one child. Thus, if any of these women had to support themselves and a child, 75 percent of them would need outside help.

Unfortunately, this outside help usually comes in the form of welfare, rather than alimony. In 1984, only four percent of divorced wives in the United States received alimony, and only 22 percent of single mothers received child support. During the 1970s, the sharp increase in the divorce rate, the rise of teenage pregnancy and the increase of children born to unwed mothers caused a 50 percent increase in the number of households maintained by a single mother. Though these families account for only 15 percent of all families, they count for half of all poor families in the United States.

Monica Riedy

Guest Writer

Race, which has long been acknowledged as a factor of poverty, also greatly influences economic oppression. However, in the last 20 years, gender has proven more fatal than the color of one's skin. In 1981, 54 percent of all black families headed by a single mother were below the poverty level. Twenty-seven percent of white families maintained by a single mother fell below the poverty level.

These statistics were recorded in the first years of the Reagan administration. Since then, the economic situation of single mothers has worsened. Reagan's spending cuts have taken money from day care, temporary shelters, job training and legal aid. In 1982, Aid to Families with Dependent Children (AFDC) was cut by 18 percent. Since then, AFDC has received further cuts. When women cannot receive alternate funding, they become welfare mothers. If a welfare mother takes a job, she faces cuts in benefits equal to every dollar she earns, as well as a loss of entitlements to free medical care and reductions in child-care expense credits and food stamps.

The feminization of poverty does not affect only families maintained by a single mother. Among people over 65, two and a half times as many women as men live in poverty. Without the benefits of a

previous job or military service, many elderly women are left destitute; a lifetime of work raising children and maintaining a household is not recognized as paid labor.

In a society that claims to value motherhood, it is ironic that all work involved in bearing and maintaining children goes unpaid. When a woman with a family goes on welfare, she is a siphon who is accused of bearing children solely to receive more money from the state.

Women's unpaid labor in and out of the home provides services and products for which no economy is prepared to pay. This phenomena is dramatically demonstrated in developing nations, where an estimated 80 percent of all production is carried out by women, while those women own less than five percent of the wealth. When most of the wealth is in the hands of a few, the few reap the benefits of work supplied by the many.

Poverty is a function of inequality. As poverty increases, inequality increases. At present, women are the ones becoming poorer. Women and their children are on the wrong side of an unjust inequality.

The problems of women are not and cannot be treated as the problems of feminists. They are the problems of socially, economically and politically unjust societies. Thus, the problems faced by women should be realized and fought by all who desire a just and equitable world.

Monica Riedy is a senior interdisciplinary studies major from Raleigh.

### Clip-n-Save

Aircraft #1 of the Clip 'n' Save Air Force.

Fold along the lines in order, add a paperclip to the nose and take to the skies in your CNSAF bomber.

