

# The Daily Tar Heel

98th year of editorial freedom

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## Lend an ear to message of MLK

On that fateful day in 1968, Martin Luther King died for his dream — a dream of peacefully attaining harmony within the African-American race and of equality for all races. Today, in a political atmosphere where affirmative action, race-related gang activity and renewed debate about organizations like the Ku Klux Klan continue to keep race relations issues alive, we all owe it to this society and to the memory of Dr. King to continue (or perhaps to begin) listening, learning and thinking about the injustices that still exist in this society.

This week, various campus organizations are providing opportunities to do just that. In celebration of Martin Luther King's birthday, and in an effort to improve race relations further, students of all backgrounds and races should make an effort to attend some of the scheduled events.

Tuesday's lecture, "Celebrate the Differences — One Size Does Not Fit All," by Patricia Russell-McCloud, promises to be an inspiring event. Russell-McCloud, who owns a law and consulting firm in Atlanta, is nationally recognized for her unique lectures. She is known for her frankness about the very real issues affecting African Americans today. Her lecture will address various issues involving black culture and focus on recognizing and appreciating the differences between people and cultures.

Russell-McCloud's lecture will be held at 7 p.m. in the Hanes Art Center Auditorium.

A second lecture honoring Martin Luther King will take place at 8 p.m. Thursday in Memorial Hall. William H. Gray III, president of the United Negro College Fund and former U.S. House of Representatives majority whip, will speak about "Historically Black Colleges and Universities: How

They Fulfill the King Dream of Equality." This lecture, addressing the levels of integration of African Americans at various universities, should help put into perspective the integration issues at UNC as compared with other schools.

Following the lecture, Alpha Phi Alpha, Inc., a fraternity of which Dr. King was a member, will host a reception for Gray, also a member of the organization.

To cap off the week-long celebration, the Black Student Movement is sponsoring a concert by The Winans, a contemporary gospel group from Detroit. The Winans, who are four-time Grammy Award winners, are expected to put on a very emotional show in support of King's own peaceful efforts by espousing a message of love and hope for all people.

The Charlotte group Deliverance will open for The Winans at 8 p.m. Friday in Memorial Hall.

Some additional events scheduled in memory of Dr. King include:

- Discussions/Forums about King's dreams and about contemporary issues affecting the African-American community will be held at the Sonja H. Stone Black Cultural Center at noon every day this week.

- Tonight at 6:30 p.m. Alpha Kappa Alpha Sorority will sponsor a candlelight vigil in the Pit.

- On Wednesday, Jan. 22, the Campus Y will sponsor "A Show of Hands" at 11:45 a.m. in Polk Place.

- Also on Wednesday, the Residence Hall Association will hold programs on Dr. King's contributions at 7 p.m.

- On Friday at 7:30 p.m., the Black Greek Council will present "I, Too, Sing America," in the Great Hall.

## Heyd gives student voice to BOT

In a move that could give students greater influence in shaping University policy, Student Body President Matt Heyd has recommended three people to replace Board of Trustees member William Darity, who left the BOT in December.

Heyd has exercised his responsibility to students by recommending Anne Cates, Billy Armfield and Richard Epps to the Board of Governors as potential replacements for Darity. Instead of allowing the BOG to make this decision without student input, Heyd has boldly submitted his own recommendation, made from a student perspective, to accompany those made by BOG and BOT members and others in the University community.

Heyd has firsthand knowledge of these candidates and their involvement with the campus and its students. He should be congratulated for taking the initiative to make his own recommendations. If any of Heyd's nominees are selected by the BOG, they will come into office with the students' mandate.

As an ex-officio member of the BOT, Heyd is aware of the BOT's influence over

issues affecting the University and the importance of having members who identify with student needs.

His recommendation of Richard Epps, the first student to serve on the BOT and the first black student body president, reflects Heyd's unique insight. While Epps may only have an outside chance at winning a spot on the board, his former involvement with both University students and the BOT merits the consideration he will receive with Heyd's support.

Heyd expects Cates and Armfield, who are closely involved with the University's Bicentennial Campaign, to be recommended by others for the board. A student recommendation will only strengthen their chances of being selected.

This University exists because of students. Officials sometimes seem to forget that when involved with the red tapes of bureaucracy, politics and appointments. Because Heyd took the initiative to become involved in the process as a student and as a BOT member, he may have pushed the door of administration a little wider open for student voices.



## There can be no rest until dream is realized for all

Cullen Ferguson

Editorial Page Editor

As a privileged white man born in the South, I could say that Martin Luther King doesn't mean that much to me. If anything, his teachings would seem to pose a serious threat to my way of living. In government, in the workplace, in the home — white men have never had to live in fear of racism or sexism. They have never had to fear walking alone on the streets at night or drinking from the wrong water fountain.

But as a white Southern man who happens to be gay, the teachings of Martin Luther King take on a whole new meaning. You see, Dr. King was not only a crusader against racial injustice. He fought against injustice in every form. He believed in equality for all people.

Many African Americans would have preferred that King had limited his fight to the racial front. Who could blame them? When King took up the battle cry against the Vietnam War, American policy in the Third World and apartheid, there was still much progress to be made right here at home — black men and women were still being lynched in the South, and many universities continued to flaunt all-white enrollments.

But King had a broader vision. If he argued for equality, he couldn't just advocate equality for blacks. If he demanded justice, it couldn't be for a select few.

King knew that no man or woman could be completely free until everyone was free. No one can be truly liberated until we all are. The battle for equality and justice cannot end until the last person fettered by the bonds of oppres-

sion is set free.

Since King's death, much progress has been made toward disarming the weapons of racism. There are laws — weak though they may be — that prohibit discrimination against people of color in the workplace, in housing and in the armed forces. There are powerful organizations that look out for the needs of racial minorities. King would be pleased with the positive steps that have been taken. But if King were alive, he would not be satisfied.

There are many battles left unfought, not only for people with skin of a different hue, but also for the countless others who suffer from oppression. Whether they are women, the disabled, or the homeless, there are too many people who still know injustice. There are too many people who are still in need of Martin Luther King.

Homosexuals and bisexuals are among those people.

There are those who profess to uphold the ideals of Martin Luther King but would like to exclude people like me from the dream he meant for everyone. My culture is not natural, they claim. My ways are not their ways. Even the Bible speaks out against me, and who can argue with the word of God?

Perhaps without realizing it, they utter the same words oppressors have used for generations to justify slavery, discrimination, oppression. They make the same arguments that have been made throughout history to place one person under the dominance of another. They use religion as a weapon against a whole class of people, just as religion was once used to justify slavery.

Friends of Martin Luther King have said King would have taken up the cause of homosexuals and bisexuals if the time had been right. And now that the time has come, there is a need for men and women to rekindle his dream. There is a need for people to realize — as King did — that justice is for everyone.

For selfish reasons, I can't help but wish King had lived to see this day, to help me fight my fight. I cannot serve in the armed forces to defend my country. I can still be fired from my job or kicked out of my home just because of a trivial difference. There are no Constitutional amendments protecting me. My battle has only just begun.

I can't help but fear there will always be a need for Martin Luther King. People seem to need a reason to hate. They seem to need someone to feel superior to. Will there always be someone to grind beneath our heels?

For the sake and memory of Martin Luther King and all he stood for, I sincerely hope not.

Cullen Ferguson is a junior journalism major from Charlotte.

## READERS' FORUM

### Police Roundup invades privacy of individuals

To the editor:  
 I suppose that in this day and age nothing should shock me. However, the Police Roundup section seems a bit — no — extremely absurd. I seldom read more than the educational section (the funnies); now, I remember why.

Is it standard practice to inform the entire reading public of arrestees (who are, if our judicial system hasn't changed, INNOCENT until proven guilty) as well as victim's names and ADDRESSES? I seriously doubt that these victims sign a release to allow the publishing of the place where they sleep at night. Isn't this an invasion of privacy or a failure of our police officials to protect U.S. citizens fully?

On Jan. 15, there is published the name and address of a man who "said the suspects assaulted him with their hands and feet." Heaven forbid his assaulters are able to read; if they can, it's unlikely they would decide to pay him a visit at his house. Yeah, right.

That's not all. Let's even embarrass these guys who happened to get caught performing "fellatio." Hey, let's even print their names and addresses so you can go to their homes and really "rag" on them. I do have one question, though: Don't the "officers" who "witnessed him performing" have anything better to do?? Well, they did manage to arrest those sinful young people "with underage possession of a malt beverage." Yes, we can pick on them, too; their names and night location are in the paper. Maybe I'll even write them a letter tomorrow.

RENEE CARRELL  
 Senior Economics

### Columnist reminds all to keep the dream alive

To the editor:  
 Thank you, Erika Campbell, for a column ("Service brings life to Martin Luther King's dream," Jan. 15) that shows why heroes are so important, why continuity is a must and why community strength is vital for everyone. Your memory

of the church service honoring Martin Luther King Jr. should remind people of peaceful change and the steps that still need to be taken.

ANU MANNAR  
 Senior Journalism

### Philosophy plays role in evolution theory

To the editor:  
 I agree with Mr. Buie ("Creationism merits no place in science class," Jan. 13) that "creation science" should not be taught in schools. But I think that he is being naive when he implies that evolution is an ordinary theory that is "repeatedly subjected to intense scrutiny and re-evaluation."

Scientists are people too, and every person views and interprets the world through a particular philosophy. Evolution is at least as much philosophy as science. From my own experiences, I would argue that it is much more philosophy than science. The philosophy of Darwinian (and neo-Darwinian) evolution is scientific naturalism.

Michael Denton, a molecular biologist by trade, wrote "Evolution: A Theory in Crisis" to show how the evidence for evolution is now even less compelling than in Darwin's day. (Darwin himself admitted his theory was full of holes, but thought future fossil discoveries would give greater evidence for it. This has not been the case, however, as Denton lucidly illustrates.) Phillip Johnson, a Berkeley law professor, has recently written the book "Darwin on Trial" that, in addition to investigating the evidence for the theory, looks at what he calls the "religion of Darwinism" and how this comes to be taught in schools. Both books are excellent, though Johnson's is less technical and probably more suitable for a general audience.

Mr. Buie and others who teach science may be interested to know there is a packet distributed by the American Scientific Affiliation called "Teaching Science in a Climate of Controversy," revised most recently in 1989. The ASA is a group of Christians in science who are not advocates of "creation science" and who think the theory of

evolution is an open question — in this time of dogmatism about evolution, that can be rather refreshing. Their address is P.O. Box 668 Ipswich, MA 01938-9980.

GENE GODBOLD  
 Graduate Biochemistry

### Creationism myths fail scientific evaluation

To the editor:  
 Mike Kruger, in his letter ("Evolution, creationism both religious theories," Jan. 15) attempts to defend teaching creationism alongside evolutionary theory in science classes. Apparently an earlier letter by John Buie ("Creationism merits no place in science class," Jan. 13) suggested that creationism is religion and evolutionary theory is science, on the grounds that creationism is "untestable and unsupported by direct physical evidence." Mr. Kruger then responds that the same can be said of evolutionary theory.

There are a couple of issues here that need to be disentangled. First, we should note that, regardless of how creationism developed, it is an attempt to explain how the various species got here, and thus, it can be evaluated as if it were a scientific theory. To some extent, then, creationism and evolutionary theory are on the same footing: Both are attempts to explain facts about the world.

Second, although it is, perhaps, true that neither of the theories in question is easy to test via "direct observation," (though it's not clear what this really means), the mistake Mr. Buie makes, and which Mr. Kruger exploits, is to contend that it is the possibility of such "direct observation" that demarcates good theories, or scientific theories, from others. While "direct testability" might be a desideratum of theories, many scientific theories are supported only on the basis of what might be called "indirect observation," or, for instance, by how well they cohere with other theories that are disconfirmable on the basis of direct observation.

However, while creationism can be evaluated as one would evaluate a scientific theory — as theo-

ries go — creationism is an appallingly bad one. There are quite a number of creation myths that come down to us from ancient peoples, most involving gods and demons and the like; in some sense each one represents a possible explanation of the appearance of life on earth. The problem with such myths is not so much that they are unscientific, since there is no clear demarcation of the scientific from the nonscientific; rather, the problem is that when we subject them to scientific evaluation, they are invariably found wanting. The Christian variety of the creation myth is no exception — it fails because if we treat it as science, it fares very badly indeed. In an attempt to answer the question of "how did squirrels and so forth get here, anyway?," the creationist essentially answers: "Well, its magic, see. A god did it." Unfortunately, this explanation is completely unsupported by the rest of what we know about the world.

Among the problems with such an explanation is that it pushes the real problem back a step, forcing us to then ask: "Where did the god come from? How did he/she/it evolve?" On the other hand, evolutionary theory coheres extremely well with other things science has discovered about the world, in particular things we know about chemistry, molecular biology, population genetics and the like. While it is true the fossil record does not show many transitional species, the "punctuated equilibrium" variety of evolutionary theory accounts for this reasonably well.

Christian creationism, on the other hand, is *prima facie* incompatible with the fossil record, given that there is no mention of dinosaurs and so forth in the Bible. The reason Christian creationism has no place in a science class is not so much that it is unscientific as that it fails so miserably when subjected to scientific evaluation. It might be used as an example of bad scientific theorizing — but, then, there are many other creation myths which could also be studied, and there is no reason to privilege that one in particular.

WILLIAM MAX KNORPP  
 Graduate Philosophy

### Correction

In the Jan. 17 editorial, "In search of a simpler government," The Daily Tar Heel incorrectly stated that Student Congress redistricting had created one district for a graduate student to be elected at large. The bill passed actually allows two at-large graduate students to be elected. The DTH regrets the error.

## The Daily Tar Heel

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