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An offer that can't be refused

Call him on it.

That's what the coalition for a free-standing black cultural center should do about Chancellor Paul Hardin's offer to help create plans for a new building.

Hardin said again Monday that he would allow the students to use UNC's architect to draw up plans for a new BCC, and he expressed a desire to "sit down" with the coalition.

Activism is crucial and protests are important, but nothing will be accomplished in this 15-year-old struggle without actual discussions with South Building's occupants.

And now, after refusing even to consider a free-standing BCC, it appears Hardin is hedging. Perhaps the BCC's vocal supporters finally have forced him to negotiate, and maybe he's recognized the reality of the situation.

Hardin might have realized that opposing any free building (the coalition has secured funding for construction of the entire building) would be a mistake.

In any case, the chancellor seems to have made a sincere offer that should not be refused.

Coalition leaders should know a good opportunity when they see it and should jump on the chance to negotiate on their own terms. Whether or not Hardin offers his support of a free-standing building, having UNC officials actually work on the plans — and having these plans sit in South Building — would bring the movement one step closer to reality.

New faces, new ideas

But when the *real* negotiations begin, it will be

Fight against fright

Has the recent rash of campus assaults left you feeling scared and powerless?

Then join the Feminist Alliance and the Bisexuals, Gay Men, Lesbians and Allies for Diversity this evening, and take back the night.

The problem is simple: The impending threat of rape, violent crime and attacks on homosexuals hangs over every member of the University community. The fact that most women and some men fear walking alone on any part of campus after the sun goes down is a clear indication of how widespread this threat has become and a sad commentary on our society in general.

The solution, unfortunately, is not so simple. A group of students and activists, however large, will not stop rape or assaults or fear by marching around campus.

But the annual event does serve a very important purpose that represents the first step in making a change — raising awareness.

With all eyes focused on recent reports of violence — from this summer's assault warning to the rape in Granville Towers to the on-campus assaults that

crucial that a new crop of negotiators sit around the table.

It seems clear that the present coalition leaders never will get along with or trust Hardin and that the chancellor will find it difficult to alter his position.

Therefore, it's time for the coalition to put forward several non-militant negotiators, students who will debate the administration effectively and with strength but without unnecessary accusations.

But the most important change must come from the administration: Hardin needs to step aside and let his colleagues do the work. The chancellor's stance will only make matters worse.

Clearly the building needs Hardin's approval, but, for the sake of progress, he should remove himself from the planning process.

In his short time at UNC, Provost Richard McCormick has shown a keen sense of the struggle that has existed on this campus for years. Noting that his former employer, Rutgers University, has a free-standing black cultural center, he has expressed a desire to discuss building such a facility at UNC.

By keeping an open mind, McCormick has succeeded in maintaining a sense of trust among the students, something Hardin has failed to do. Perhaps he could lead the administration's efforts for rational negotiations.

After years of false promises and constant inaction by administrators, an active student coalition has the chancellor's back to the South Building wall.

Now it's time for some new blood and fresh action to finalize plans for a new BCC.

have led to a round-the-clock lockup in the residence halls — most people should be aware that something is seriously wrong.

Think about this: Both the University and Chapel Hill police departments have declared our campus unsafe after dark.

Two women were attacked in *broad daylight* on the same day.

And the housing department has had to resort to keeping every door locked 24 hours a day to keep residents safe from strangers.

Everyone deserves the right to live their lives free of fear. That's going to require a lot of changes in the way people view women and homosexuals, changes in the way campus and law enforcement officials think about safety, and an understanding of the problem of violent crime.

It may be a daunting task, but everyone can take the first step by joining the protest and sending a clear message that members of the UNC community are not powerless and will not tolerate the threat of crime.

Take back the night.

On the road to safety

It's unfortunate that it sometimes takes a fatality to motivate government officials to take action. But a fatal accident involving a 4-year-old boy who was riding his bicycle has forced the State Department of Transportation to consider implementing measures to ensure the safety of bikers.

The Chapel Hill Town Council's proposal would make life a lot safer for the thousands of Chapel Hill bicycle commuters by adding a fifth lane as a bike route to roads now under construction.

As the number of people who commute by bicycle steadily rises, roads are becoming increasingly congested as bicycles and automobiles compete for limited road space. The additional lane not only will ease congestion on busy roads and highways but also will make biking safer. On many roads where there

are no sidewalks, a bike lane is essential for safety.

The proposal also includes a request for \$4,000 to buy safety helmets. The council recognized the importance of wearing a helmet last year when it passed a helmet ordinance for children younger than 16. But the recent proposal would provide helmets to low-income residents who are unable to afford helmets.

By making life safer for cyclists in Chapel Hill, it's likely that more people will use their bikes for transportation instead of crowding the streets and polluting the air with more cars.

It's nice to see elected officials taking into account the health and safety of all their constituents.

Now it's up to the DOT to accept the council's proposal and prove that a 4-year-old boy didn't die in vain.



An open letter to UNC Chancellor Paul Hardin

To Chancellor Paul Hardin:

It has been two weeks since the beginning of the school year, and already certain events have given me a profound sense of concern about the future of this university. Among many of these concerns, lies the issue of a free-standing Black Cultural Center.

As a student of the University and a staunch supporter for the uplifting of all students, I write to you in total disdain and disgust in regards to your stance on a free-standing BCC. To my knowledge, this issue has remained at UNC for more than a decade. Throughout this time, the students who advocated the funding and construction of a BCC building have used such tactics as conferences, rallies and speakouts to have their demands heard by the administration. However, these methods have proven themselves to be no avail.

Instead, the administration and the campus majority continue to respond with weak arguments against the black students who were promised, and have patiently awaited, a new BCC facility.

Until now, I was puzzled as to why a man, a self-proclaimed chancellor to ALL students, would fight so vehemently against a project that would only bring more respect and awareness to a university that is already held in high esteem throughout the country. Why, I asked, would a man who holds the key to the future in his right hand, and the knowledge of the past in his mind, resort to the tactics that brought this country to its knees during the Civil Rights Movement, instead of willfully and wholeheartedly opening the door to the future? Thus together, not separately, we could all partake in the learning and understanding of the most discriminated against culture in the world.

First, you and the administration argued that funding for the BCC would pose a problem. However, the philanthropic foundation created by Michael Jordan, the megastar athlete who has brought immeasurable prestige to this university, has already set aside funding for a free-standing BCC. Yet you and the administration have refused to grant the official permission necessary for beginning construction.

Afterward, the Student Congress voted 13-8 on Sept. 3 in support of a free-standing BCC. Again, after the congress's significant decision, you have taken no immediate action. On Monday night, on an episode of the ABC television talk show "Nightline," which centered around one of the major racial inequalities in college institutions, one of the panelists mentioned before a national audience the situation with the BCC and the underlying injustice that appears quite apparent in the issue. To hear such statements about an institution I attend felt rather displeasing.

If local publicity was not enough to bring you and the administration any embarrassment, I doubt any negative publicity on a national level will do so. I state this because if the slightest tinge of guilt existed within your administration, a free-standing BCC would already stand erected. In addition, if you felt ashamed of such bad press, you and the campus majority would begin to reflect a more positive attitude toward a free-standing black cultural center.

You claim, sir, that the establishment of a free-standing black cultural center would promote separatism on this campus. Why ever held a member of the BSM tell a student of any ethnic group that he or she was not welcome at that little room in the corner of the Student Union?

You once called the potential free-standing BCC a fortress for black students; NO, I say! I call the building a fortress of knowledge, of hope and of pride. Knowledge that finally might penetrate the barriers of fear and help students transcend the great wall of ignorance. A hope that the students of this university will take advantage of the chances that a free-standing BCC will provide for understanding and respecting other cultures. A pride, an inner pride, knowing that there is a fortress present on campus that will only shut out the ignorance and bigotry that apparently you feel, sir, run deep and fast on this campus.

Oh no, this building does not represent separatism. This building stands for respect, for need and for the advancement of a campus that is slowly creeping toward the past instead of pressing toward the future. Nevertheless, the attitude that I am witnessing from the majority of this campus reflects the behavioral patterns of a system of power called racism. Some of the manifest symptoms of racism in many cases are isolation, alienation and anxiety.

Isolation, in the context of racism, means the ability for one group of indi-

**Edward Hanes, Jr.
and Thomas Scott**
Guest Columnists

viduals to ignore and distance themselves from the inequalities that they have imposed upon others. Without significant influence upon the power structure, we as African-American students at UNC do not possess the power to ignore and distance ourselves from white people. Everyday while walking around campus, we must confront our status as those who live in a powerless existence and must maintain contact with the white majority to survive.

In sharp contrast, when black students band together to demand what they rightfully deserve, the white majority has the power to turn a deaf ear to their sentiments. Here, racism rears its ugly head because by ignoring the results of the injustices which they have established, the white majority can live in peace, without coming to terms with themselves. Thus as we become more deprived and long for social recognition, whites can function as superiors and watch the black state dwindle in their midst.

Also, the system of racism thrives on the desire to remain in isolation through ignorance. In other words, a racist individual can only remain assured of his superiority by not wanting to understand the experiences of his fellow human beings. Therefore, he will not be forced to view them as human beings.

If the possibility toward an avenue of interracial understanding such as a free-standing BCC exists, the racist adamantly will object, because he realizes that such a thing might impose upon his need for superiority. He will therefore remain isolated in his own world and possess a lack of genuine concern for his fellow human beings. Rather, he establishes a front by choosing members of the oppressed, who range from civic leaders, preachers and professors and convinces them of his false concern, forming allies among the oppressed.

This alliance serves to oppress the rightful expression of the interests of the oppressed group. As leaders of the oppressed group squabble among themselves, the racists remain content, isolated, still ignorant and untouched.

Does any of this information strike a familiar chord? Let us continue.

Alienation, the second symptom of racism, signifies the attempt of the racist overtly and covertly to ostracize the oppressed from the mainstream. In other words, he makes the oppressed group feel different and excluded from the main group. Thus the racist can justify his reason to criticize the oppressed for their differences.

Throughout the 25 years that the BSM has existed, the campus majority has demonstrated little interest in promoting the cultural interest of black students. This situation is reminiscent of the actions of a racist parent who tells his child that they have to stay away from Kwame because "he's not like us." These children worked out their problems and coexisted in harmony until this parent began to espouse dreams of separatism.

Apparently, the campus majority has abandoned the dreams of togetherness and understanding by embracing the fear that some students surely have of entering a building with the word "black" in its name. By their actions, these individuals undermine the need for a coexistence and seek to accept the view of a separate student body.

Anxiety, in relation to racism, summarizes the constant state of fear and hostility that the racist bears against his adversary. White society, in general, has lived and continues to live in fear of African people and other people of color. Hence they have expanded and refined the system of racism throughout the world to accommodate this symptom of anxiety.

But Mr. Chancellor, have you ever bothered to ask yourself this puzzling question: What are the origins of this particular anxiety, and how has this symptom permeated into the issue of a free-standing black cultural center?

The origins of this fear and hostility seem quite simple with the aid of history. Whites, in terms of the global population, make up only 7 percent, while the majority of the inhabitants of the earth are black, brown, red and yellow. When Europeans began to travel the globe, they began to see for themselves that they represented a minuscule proportion of the world's population.

people. Thus, anxiety arose within the global white population. This fact explains the continuous degradation and destruction of non-white people, especially African people, throughout the globe.

To accommodate their anxiety even further, the white aggressors realized that the only way they could force black-skinned people to function as inferiors would be to deprive them of their own history and their significance to the rest of humanity. For many individuals believed at the time that only human beings could create history. By denying our heritage and culture, white society maintained the belief that the black masses were/are less than human.

Yet the prevailing fear of genetic annihilation consciously and unconsciously remained with the aggressors until the present day. They understood that knowledge of true history among the races could transform into mutual respect. With respect comes racial harmony. With racial harmony comes interracial love.

Afterwards, miscegenation crawls into the framework of the racist system, which as a result deteriorates and crumbles into a fatal remedy. For if interbreeding occurs, who then can declare himself/herself, superior to another human being?

Beyond a shadow of a doubt, a free-standing BCC will promote respect and understanding among the races. Whether or not a racist is conscious of his true fear, after 400 years of maintaining a racist system, he has been programmed covertly to carry forth the mission of his forefathers. Thus, any mention of a free-standing BCC transmits an imminent message to his mind that his way of life will falter.

Why does such a prevalent anxiety exist among the campus majority over a building that will promote the advancement and teaching of black culture and ideas?

Day to day, we see the necessity for this building. We see it in the rape incidents of the past two weeks. The campus majority's insensitive approach toward the descriptions of the men accused in the attacks has further fueled the hostility between blacks (especially black men) and whites on this campus. DESCRIPTION: 6 feet, black male with a flat top and full lips. That description fits about 80 percent of the black males on this campus! The fact that a white woman appears noticeably uneasy when I approach her on the way to class proves that the campus majority still harbors a certain fear and hostility toward blacks, especially black men.

I am indeed disgusted with you, Chancellor Hardin, in regards to the entire situation. Disgusted that in 1992 I still find my people on the short end of the stick more times than not at a university that was established for higher learning. Yet it seems the higher we reach, the lower many individuals among the campus majority aim to undercut us.

Yes, I am quite perturbed at the fact that I have to live with a 24-hour campus lockup when a black man attacks a white woman. However, during this past summer, when a white man raped a black housekeeper, an employee of this university, the incident was dismissed with a "ho hum" and not a door was locked, nor a tear dropped.

So I challenge you to answer a question that stirs the minds of many people on this campus: Are you or are you not a racist? Now before you answer this all-important question, take a moment to meditate on the three manifest symptoms of racism that I have discussed. Now, ask yourself the aforesaid question: Are you or are you not a racist? Can you identify with any of the three symptoms? In the most remotely conscious realm of your mind, what does a free-standing BCC symbolize to you? What are you running from? Are you running from your past? Because there is no place to hide from the cancer of racism. The cancer of racism imbues our national character. Imbue: to taint, to soil.

The struggle for a free-standing BCC has been like a proverbial game of chess. For years, you and those before you have proven yourselves formidable strategists in keeping from this campus a building that will benefit it. But the game is over. CHECKMATE! Now, for you, the real challenge lies ahead. Can you live with the man in the mirror? Is your stance on the free-standing BCC a plea for humanity or an admission of insanity? Only two choices remain. Do the right thing. Give this campus a free-standing black cultural center. Or I'll see you at the crossroads. The choice is yours.

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