

# Local cities could have racial disturbances also

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What a shock it was. We were all shocked to hear about the May riots in Miami, Fla. and even more shocked to hear about the ones in Chatanooga, Tenn. in July, and later, trouble in Orlando.

Why are Blacks in those cities going on so, we ask ourselves? Why are they rioting?

We have the same kinds of pressures present in our cities.

We all have to live with inflation, unemployment, starvation, police brutality and prejudice, not to mention injustice

of some sort. But we didn't start a riot.

Policemen accused of killing a brother in Miami were let off the hook and Ku Klux Klansmen accused of killing four Black sisters in Chatanooga were set free. These actions added to the anger that developed inside the souls of many Black Americans. The rioters blew a fuse but we didn't.

No, it didn't happen in local cities, but why didn't it? And what is stopping it from happening in Chapel Hill?

Southern cities are known for their disturbances. Twenty years ago Greensboro was the center of sit-ins and protests, remember?

Conditions are slowly drifting back to



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where they were 20 years ago. White men are claiming that their fights have been denied and are trying to take ours away from us.

What is stopping this country from turning into a time like the latter part of the 1960s?

The disturbances started with Black college students. What part are we going to play in the 1980s?

We must take a good look around us and seek out our brothers and sisters in Chapel Hill to find out what's on their minds.

If we don't, we will find ourselves part of the problem instead of the solution this time.

## Miami again?

Can Miami happen again? Can the discontent that vented itself through the riots in the Liberty City community be of a continuing and threatening presence?

The spark that ignited the Miami riots was the acquittal of four white policemen accused of killing a Black insurance executive. Nevertheless, the causes go much deeper and carry with them a greater impact than the appearances of a neighborhood outraged at one man's death.

Miami did not explode just because the policemen were acquitted.

Miami exploded because of the constant and unrelenting pressure of an economic system that had failed Blacks, an influx of refugees who threatened to take away what few jobs there were and a growing despair with the justice system.

In other words, Blacks were fed up and could no longer bury their feelings against the racism that so often showed its true colors.

The violence that went through Liberty City should not be condoned, but must be understood. As in the sixties, rioting once again became the voice through which Blacks shouted their hopelessness with the world.

In the coming months and years stories of riots could again fill the front pages if economic conditions are not improved. Black rage should be converted to Black pride, which has been regrettably low lately, in an effort to change and improve situations for this country's Black population.

However, this can only be done by increasing the number of jobs available to Blacks. Funds for jobs and job training need to be instituted in the nation's ghettos to enable Black people to help themselves.

Blacks need to have an option other than violence, because in the long run, violence may get attention, but it ultimately destroys many more valuable entities; like Black lives and property.



## Cornrows

### They're a part of culture

Special to the Ink

Although cornrows are not seen quite as often around UNC's campus as in past years, recent signs show that the rather liberal hair style, may be returning to the somewhat conservative UNC fashion.

After all, cornrows are an African tradition more than five thousand years old. And if UNC is going to be conservative with fashions, why not be extra conservative?

Since everyone will soon be wearing cornrows, why not know a little about them.

Usually modeled by Euro-American women, such as Be Drek, star in the movie "10," Black women were seen wearing cornrows in America since they were first brought over from Africa almost 300 years ago.

Even while on the way from Africa to America and their soon to be slave masters, the captives on the slave ships, in spite of the pain they faced, somehow were able to cornrow their children's hair and most likely each others also.

The point to note, is that their wearing cornrows were more than for fashion, but also for symbol.

Centuries ago Africans developed hair braiding, including the style now called cornrows, into an art form. They named the different styles and used them as symbols to identify, among other things, social status, age group and religious affiliation.

They incorporated the braided hair symbols into their ceremonies, festivals, rites and rituals and in that way symbolic-braided-hair styles were passed on from generation to generation and established as part of the African cultural support system. And cornrows became a fashion, a symbol and a tradition.

But, cornrows had further to go before they became popular.

During slavery, Black people, the victims of behavior-modifying treatment that made them believe only white was right, began to alter their attitudes about themselves and their hair.

Thus, they began to feel ashamed of themselves. They thought they should walk white, dress white, see white and believe white. (At least some of them felt that way.) Degraded, they didn't want to call attention to themselves.

The men stopped wearing braids. They stopped because western society didn't consider it manly.

Along with Black music, dance, and social behavior, braiding became low class to practice.

However, the 60s movement revived a lot, including cornrows. It revived the Black man's freedom to like himself, to feel proud of what he was, and not what he could never be, or what he should not even care to be. The Black man could hold his head up again and be proud of what he really was.

Now, that cornrows have found their way into our lifestyle, we need not worry about it being accepted by white society.

White people are now going to school to learn to cornrow the way Blacks have for years. This should be a huge inspiration to a lot of those people who never think anything Black is any good until whites accept it.

But cornrows do run the risk of being turned into a "fad" and dismissed in future years as being out-of-style by those who are now exploiting it. Does that mean that Black society

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