Local cities could have racial disturbances a

DONNA D. WHITAKER Associate Editor

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 riet:

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 age Greensboro was the center of sit-ins and protests, remember?

Conditions are slowly drifting back to



Donna Whitaker

Where they were 20 years ago: White men are claiming that their rights have been denied and are trying to take ours away

What is stopping this country from turn-ing into a time like the latter part of the

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 seen but bur 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

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

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

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

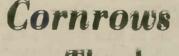
world. In the coming months and years stories of riots could again fill the front pages if economic conditions are not improved. Black rage should be converted to Black pride, which has been regrettably low lately, in an effort to change and improve situations for this country's Black popula-

However, this can only be done by increasing the number of jobs available to Blacks. Funds for jobs and job traning need to be instituted in the nation's ghetton 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.

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They're a part of culture

Special to the Ink

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

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

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

Usually modeled by Buro-American women, such as Bo Derek, star in the movie "10," Black women were seen wearing eofafows in America since they were first brought over from Africa almost 360 years

Even while on the way from Africa to America and their soon to be slave masters, the eaptives on the slave ships, in spite of the pain they faced, somenow were able to cornrow their ehildren's hair and most likely each ethers alse:

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

Centuries and Africans developed hair braiding, including the style how 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 artillation.

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, cornrews 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 bale.

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.) Begraded, 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 fevived a lot, including cornrows. I revived the Black man's freedom to like himself, to feel proud of what he was; and not what he could never be; of what he should not even eafe to be: The Black man could hald his head up again and be proud of what he really

Now, that cornews have found their way into our lifestyle, we need not worry about it being accepted by White seciety

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 beeple who never think anything Black is any #88d until Whites accept it

But cornrows do fun the risk of being turned into a "rad" and dismissed In future years as being out-of-style by those who are now expiditing it. Bees that mean that Binck society

(CORNERSED ON Bage 8)