

INK SPOT

You probably just glanced at the article and with a sigh of boredom decided that this was another letter from an overly enthusiastic do-gooder trying to rally the ranks of the masses.

That is not my intent; I'm sure there are many good reasons why the minority students on this campus do not support each other and their own programs on campus.

This year in particular I've attended and actively participated in a good number of academic, cultural, and social events on this campus--planned for and by minority students.

The turn-out at most of these events - from parties to workshops to conferences was poor at best. DISCOVERY weekend, cultural programs sponsored by BSM and their groups, the Delta Sigma Theta Conference Seminars for minority students and freshmen, BSM elections--all of these lacked one very crucial ingredient: people.

What is even worse, aside the time and effort put into the planning and execution of these events, is that no one seems overly suprised, but rather ac ceptant of the empty seats, and the same familiar participants, but no new faces.

I guess here are many things I do not understand. First, with only 7.9 percent minority enrollment (dismal) we still continue to be separate and scattered, and unsupportive of each other, our culture, or our endeavors.

Secondly, we put a lot of our effort into small group activities and further disunite our numbers, and even worse, fail to support the group as a whole. Or, we get here and look out for number one; loosing all sight of the resources within our own community that could help us get where we want to go.

Specifically, let's look at a few notable examples, like the Minority Advisory Program, the tutorials and the graduate assistants. Attendance at tutorials, this semester in particular has been horrendous. Why? If everyone were indeed avoiding all social and cultural events for the sake of their books, that'd be fine.

But judging from grade-point averages this is not the case. So where are the people who need help? Even door to door visits get poor response rates. Here we have an entire office and staff reaching out, and not getting the support.

At the minority and freshman student seminar series the turn out was good, and they went extremely well. On the other hand, a lot more people could have been there; and judging from the amount of response and discussion they generated they were necessary and useful.

DISCOVERY weekend, the recent DST conference and the cultural events of the BSM choir, Opevo Dancers and the Ebony Readers - everyone takes study breaks and even the most well-rounded academicians needs some culture.

Funds were set aside and invested in these productions. Where were we? An interesting contrast on the day of the DST conference was the Zeta Beta Tau's "Miles of Pennies" charity fund raiser on Franklin Street.

Standing quietly, watching the student solicitors, a friend who had attended the conference with me earlier that morning remarked, "Now, I wonder if the Black Greeks have ever thought of anything like this?"

Perhaps too much was piled into one weekend during the Black Arts Festival and DISCOVERY, perhaps it was a peak period during the academic year.

If we do not support each other and our own programs on campus, how can we expect the administration, faculty, and staff to take us seriously and lend their expertise and support?

Why are people not suprised that so few members of Black Greek organizations were not paying BSM members and unable to vote yet I hear the same organizations talking about trying to expand BSM and its activities and programs when? How can they if they if they don't support it?

If the Greeks have the power and organization potential attributed to them, why don't they use it? Where were all the Black women during the Delta conference?

Where were the students during DISCOVERY weekend, the performances by the Opevo Dancers, Ebony Readers, and BSM Choir, the seminars, the rallies, the Black Arts Festival?

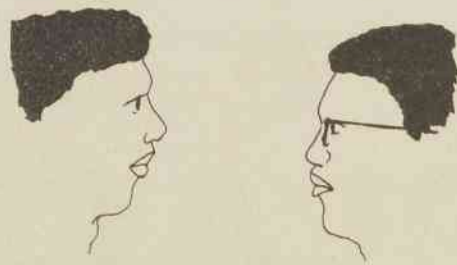
We sit back, despondently, and complain about what Carolina doesn't do for us and what we don't have. We even tell students elsewhere, friends and potential students how unsupportive and void of resources and "color" this environment is.

Is this really the case? Why aren't we taking advantage of each other and our own resources? The (encouraging) fact, is seeing people continue to plan for the future. The discouraging note is the continued fragmentation we have among ourselves.

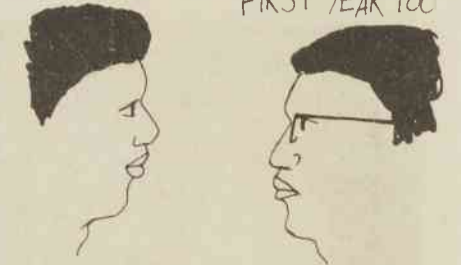
Recently, a Black administrator said, "I don't know what to do. We've run out of ideas. Hopefully, this was just momentary frustration, but the feeling has been echoed elsewhere. I wish someone had the solution."

Valerie Moore
Graduate Student
School of Epidemiology

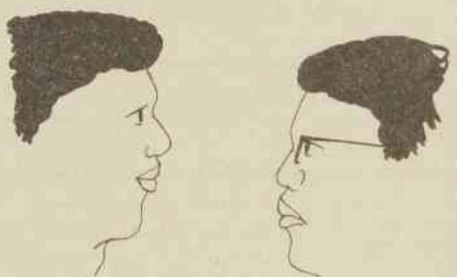
Y'KNOW IT WAS HARD
MY FIRST YEAR AT
CHAPEL HILL



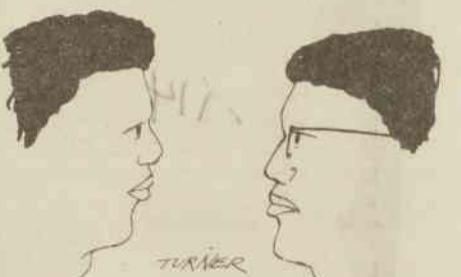
YEAH, IT WAS
HARD FOR ME MY
FIRST YEAR TOO



COPING WITH THE ACADEMICS
HERE IS TOUGH



COPING WITH THE RACISM
HERE IS TOUGH



Public exploits holiday

Easter should be one of the most celebrated and beautiful holidays of mankind.

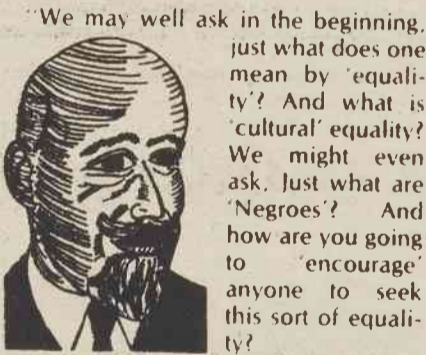
It should be a season of reverence of the awesome recollection that Jesus died for us all that He delivered us from Satan's clutches, and that He rose victoriously from the grave. But it is not! Instead, Easter has commercialized into Easter bunnies, Easter eggs, Easter baskets, jelly beans and, of course, new Easter attire.

It is ironic that a country built on religious principles has turned such a sacred occasion into just another money-grabbing commercial gimmick. Is it not also ironic that holidays used to be "holy days" which nowadays are everything but holy? Are we the people deliberately slapping Jesus in the face? On His birthday we tell fabrications of St. Nick Santa Claus, and on the day of His death we recount the antics of the Easter bunny Peter Cottontail.

Perhaps now, with the great money pinch that everyone is experiencing, we will start getting back to some of the basics. And who knows, maybe when all the Santas and Easter bunnies die, Jesus will be remembered, finally.

— JACKIE OVERTON
Special to the Ink

Ancestral voice



W.E.B. DuBois

"We may well ask in the beginning, just what does one mean by 'equality'? And what is 'cultural' equality? We might even ask, just what are 'Negroes'? And how are you going to 'encourage' anyone to seek this sort of equality?"

"I am going to take the broad common-sense view of what these words mean. By equality, I do not mean absolute identity or similarity of gift, but gifts of essentially equal values to human culture. By culture, I mean that organized tide which men call civilization. And persons are encouraged to seek cultural equality by the taking-down of bars and doing away with discriminatons — by abolishing all efforts that directly or indirectly impede people in attaining a certain goal.

Negroes have done or what judgment you have as to its lasting value, there is no doubt about the work that has been done by these millions of emancipated slaves and their descendants in America. It is one of the wonderful accomplishments of this generation. It has few parallels in human history.

"Some people might assume that this rise of the American Negro from slavery to freedom, from squalor, poverty and ignorance to thrift and intelligence and the beginnings of wealth, would bring unstinted applause. Negroes themselves expected this. They looked eagerly forward to this day when you cannot write a history or statement of American civilization and leave the black man out, as proof of their equality and manhood and they expected their advance, incomplete or imperfect though it remains, nevertheless to be greeted with applause."

Scholar and educator, Dr. W.E.B. DuBois was the most prominent figure in the Negro struggle for equal rights in the first part of the 20th century and the leading opponent of Booker T. Washington's ideology of accommodation.

On March 17, 1929, the Chicago Forum sponsored a debate on the topic "Shall the Negro Be Encouraged to Seek Cultural Equality?" This excerpt is taken from DuBois' affirmative response while Lothrop Stoddard, the racist, white supremacist, pro-Nordic ideologist, upheld the opposing response.

W.E.B. DuBois died in 1963 while residing in Liberia, Africa.

BLACK INK

"The essence of freedom is understanding."

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