



Former United Nations Ambassador Donald McHenry said in an April 1 lecture that the United States and the U.N. need to recognize long-term world problems instead of offering short-term solutions.

Students speak on Greeks

ANNELI ZECK
Special to the Ink

The Greek system on campus is seen as two separate entities — one white, one Black. In a recent informal survey taken on campus, students commented on the perceived differences between Black and white Greek organizations.

"There is definitely a difference!" said Black sophomore Wendy Ross, from Shelby, N.C. Ross, a non-Greek, said that one difference is that White Greeks have houses and Black Greeks don't.

In addition, she said, "I may be wrong, but I see more Black service tables set up."

Sheila Johnson, a Black freshman from Smithfield, N.C., who said she is thinking about joining a Black sorority, conversely answered that, "I don't think there's much difference."

Johnson said even quality point average requirements are the same, but initiation rites are different.

When confronted with the question of differences, Black sophomore Perry Green from Jacksonville, N.C., immediately replied, "Socio-economic background."

Green, a non-Greek, whose Black roommate recently joined a white fraternity said crossing racial barriers was difficult, because "you catch a lot of flack and you won't be accepted among peers."

Because of the consequences a Black faces when joining a white fraternity, blacks tend to think more in depth about their decision," Green said.

Deborah Bradsher, a white sophomore from Cary, N.C., and a member of Zeta Tau Alpha, an all-white sorority, said "People not in the Greek system think white sororities are more socially oriented."

Wendy Ross, a non-Greek, thought Black Greek organizations were more serviced oriented, but so did Darryl Hart, a Black sophomore from Asheville, N.C., and member of Alpha Phi Alpha, an all-Black fraternity.

Another difference cited by Black Greensboro sophomore Crawford Jones, a non-Greek, was that "Black fraternities and sororities are small and closely knit."

The White fraternity system is so large, Jones said, that "people don't get to know each other."

"I would think a Black pledge of a Black fraternity knows more about the active members and their backgrounds than a white pledge of a white fraternity," added Jones.

Allan Hill, a white sophomore non-Greek from Kinston, N.C., said, "I don't hear much about Black fraternities. The whole Greek system seems to be white-oriented."

BSM continues to serve Black students at UNC

BEVERLY SHEPARD
Special to the INK

The late 1960s. A time for Afros, tee-shirts, mini-skirts and jeans. A time for soul brother, Black Power and "right-on." Yet, for a small group of black students at the predominantly white UNC-Chapel Hill, the late '60s was a time for change.

When the Black Student Movement was founded on the Carolina campus in November 1967, many regarded it as a racial, revolutionary organization. And indeed, the organization was often at the center of some conflict, protest or demonstration.

Thirteen years later, the BSM continues to serve as a center of cultural and social identification for the black student, but its overall approach has changed. Some of the radicalism is gone.

In the '60s, [the BSM] was different type of organization. It was much more volatile, much more boisterous, in a sense, more militant," said Mark Canady, 1981-82 BSM chairperson.

Canady, a sophomore business administration major from Lansing, Mich., said, "the times necessitated" protest because the movement was just breaking ground. However, times have changed as has the need for radicalism.

"We don't always protest as much as we used to," Canady said. "I have been criticized for that, but I believe in protesting when necessary."

Allen Johnson, BSM chairperson in 1978-79, said the organization's less radical role has somewhat become a more passive one.

"[The BSM] served as an advocate, a means for students to voice their emotions," Johnson said. "Right now, [the BSM] is afraid of making others mad, so we don't do a lot of criticizing or bringing up provocative issues."

Yet provocative issues was what the BSM was all about in the early '60s. The Rev. Cureton Johnson, BSM chairperson in 1970-71, said, "To me [the BSM] was revolutionary. If violence was necessary, we'd use it, but it was a constraining type of violence with no plans to kill anybody or rip anybody off."

Johnson of Raleigh said that the BSM also served in alleviating the "cultural shock" that blacks experienced after having to contend with a predominantly white university.

Once at Carolina, the minority students were "lost in a sea of whiteness" which created problems inside and outside the classroom, Johnson said.

Whether black students were speaking of cultural shock or protest, the degree of action and the cause for dissatisfaction were both interpreted as "revolutionary" by the white student body and administration.

In 1967, the Black Student Movement's objectives were a full-credit black studies course, student legislative funding, official recognition by the University and the recruitment of more black students and black faculty. Within a year, the group encountered its first conflict with the administration as a result of its placing "demands" on the university.

The BSM presented 23 demands to Chancellor L. Carlyle Sitterson on Dec. 12, 1968. In addition to its objectives, the BSM demanded admission of black students based on their high school averages rather than their SAT scores — which the group charged were based on "middle-class white standards" — and financial aid to black students, preferably in the form of grants and scholarships rather than loans.

Blacks numbered about 100 of Carolina's 15,000 student population in 1968. It was these 100 who spoke out when Sitterson received the "demands" and concluded that they were outside his jurisdiction as chancellor.

In a statement to the *Chapel Hill Weekly* on Jan. 26, 1969, Sitterson said, "the University intends to be responsive to the needs of all the people, including all races, colors and creeds... the University cannot provide unique treatment for any single race. The university must be guided by reason and knowledge."

Hawkins later addressed an audience of about 150 students in Gerard Hall. A rally took place at noon Friday in Memorial Hall. The "revolutionary" image of the BSM was fostered and punctuated within a two-day span.

But, once the BSM earned its activist labels, its activism increased. The BSM became involved in the affairs of black non-students on the campus. In 1969, and again in 1970, black cafeteria workers went on strike. The Lenoir Hall dining room closed on March 4, 1969 only to be re-opened on March 6 under the supervision of riot-equipped state troopers.

"We thought it was ridiculous that... our brothers and sisters were slaving and working for sub-minimum wages," Cureton Johnson said. "The protest was a focal point for dissatisfaction. At the time, it was the mood of the '60s — King had been killed, the Panthers were being exterminated by the police. All ingredients came together."

As a protest during the 1969 strike, a group of about 20 students raided the cafeteria, turning over tables, breaking cases and destroying food, Johnson said. About 30 students took possession of Manning Hall and established it as "headquarters."

"I remember standing face-to-face with 12 highway patrolmen," Johnson said. "The minister, who described himself as an introvert in high school, said 'I was doing things and others were doing things I had never dreamed of doing. I was turned off by the system' — from the government down to the UNC system — which was unresponsive."

Later that year, the BSM once more reacted to the "unresponsiveness" of the government. It protested the acquittal of three white motorcycle gang members from Durham for the murder of a black Chapel Hillian in front of the Carolina Student Union building in 1970.

On Nov. 25, Mayor Howard Lee and Carrboro Alderman R.D. Smith led about 65 blacks in a memorial march down Franklin Street. On campus, Nov. 21 was declared James Cates Memorial Day. Black-white tensions continued to rise.

Yet, the BSM was not all protest and demonstrations. For example, the organization reacted to the assassination of Martin Luther King Jr. on April 6, 1968. Students and faculty boycotted classes on the day of funeral, April 9. Chancellor Sitterson announced half-day recesses and many downtown businesses closed for the day.

In 1968, a newspaper grew out of the organization. Only three issues were printed that year. But Cureton Johnson, the paper's first editor, said he originated the name, **Black Ink**, because most papers were printed in black ink. This paper, Johnson added was solely for the expression of black ideals.

Conflicts arose between the BSM and Central Governing Committee in 1973-74 and again in 1976 when the CGC threatened to freeze the BSM budget because of alleged treasury law violations. Arguments that followed among the CGC members concerning the disputes resulted in the resignation of several CGC members.

In January 1975, tensions mounted around what became known as the "David Duke Affair." Duke, national information director and Grand Dragon in Louisiana for the Knights of the Ku Klux Klan, was scheduled to speak at Memorial Hall.

"I was a part of the demonstration," Allen Johnson said. "He was being paid to come and recruit for the Klan and black students didn't feel their fees should go for something

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