

Chuck Stone Answers His Critics

By Corey Brown
Ink Co-Editor

A bow tie, school-boy glasses and soft brown eyes give Chuck Stone, Walter Spearman professor of journalism, a grandfather-like appearance.

Why then is there controversy surrounding this once-loved man?

Stone on his role in the movement:

Recently, some criticized Stone in regard to his stance on the movement to obtain a free-standing black cultural center.

"I said I was not an advocate. It was a poor choice of words," Stone said. "What I meant was I am not a leader in it."

"I didn't communicate with precision. Sometimes I screw up and will not use the precise word that I want."

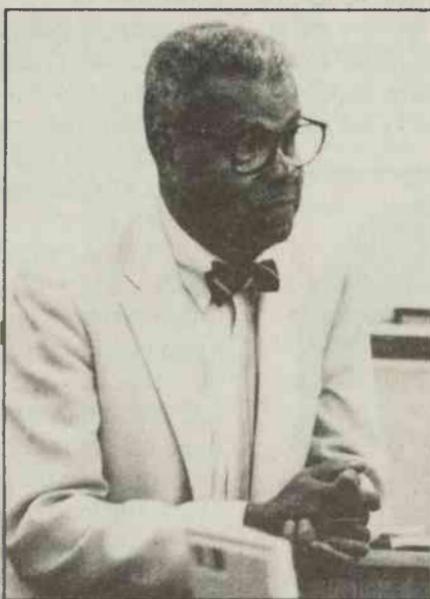
Stone said that since he is not in a leadership-role in the movement, some have questioned his motives.

"I didn't want to be in the forefront. I felt it was student-initiated, student-generated and should be student-lead; but by saying I'm not an advocate it communicated that I was not supporting it."

Stone cited an article in the April 13, 1992, issue of the Daily Tar Heel concerning a Board of Trustees meeting to support his stance on the

center. He also listed his defense of a BCC at a faculty council meeting.

Stone on the BCC:



"What we got to be careful about in this whole struggle is that we as a people, even when we disagree, that we don't destroy each other."

barrier? All you got to do is bring in people that are popular and prominent in the black community white kids are going to come in," Stone said.

Stone said he would like to see in conjunction with a BCC, the establishment of an African-American/African Diaspora Department. This would encompass African culture all over the world and not just limit the scope to the United States and Africa.

"You know how to prove that it would not be a

Stone on Chancellor Hardin:

Stone has also been questioned on his "support" of Chancellor Hardin. While he agrees that Hardin could do more to help the struggle, he does not think that the chancellor has acted in bad faith.

"I think he has good intentions, I think he wants to do the right thing. He used some unfortunate language, and I don't see cutting somebody off until they prove to me that they're not worth it. He has not proven that to me. It's still an ongoing process and to prove they're negotiating," said Stone. "The question is after you're on common ground, how do you come up with a plan acceptable to the Board of Trustees? Suppose Hardin says he'll take this to the BOT. The one prerogative that the BOT has is control of buildings being built."

Stone on criticism:

For those students have openly criticized Stone for his lack of hands-on involvement with the movement, Stone responded, "I know what they're saying, and I don't blame them; they should straighten me out if they think I'm not with them."

"What we got to be careful about in this whole struggle is that we as a people, even when we disagree, that we don't destroy each other."

Stone said that one of the most important elements of the movement must be negotiation. He made reference to the African National Congress which has negotiated with F.W. De Klerk in South Africa directly after 28 people were killed at a rally in Ciskei.

"I find an exquisite irony in the brothers and sisters leading the crusade for a free-standing BCC's... proclaiming that their demands are 'non-negotiable.'"

BCC essential in promoting multicultural learning

By Gerri Baer
Contributor

It is a terrible shame that it has taken the University 14 years to realize the urgent need for a free-standing black cultural center on our campus. As a sophomore at Carolina, I see the BCC as essential in promoting a multicultural learning experience, and as a Jewish student, I understand the necessity of the center in continuing to build an already strong black community at UNC.

Some people will try to compare the black and Jewish experiences of discrimination. They seem to think that we have everything in common—we have been stereotyped, snubbed by the country-club, high-society types and terrorized by neo-Nazi skinheads.

True, but that is where the simi-

larities end. Jews sometimes do not realize that when they walk down the street, even though they are different, passers-by see them primarily as white people. Blacks do not have this option. While I could spend the days of my college career blending in with every other short, blonde haired woman at Carolina, black students are black every day.

It just so happens that I choose not to blend in. I celebrate my Jewishness by my activities with Hillel and the Jewish Tar Heel, and I want blacks on this campus to be able to do the same.

Black and Jewish students are similar because we are two groups that have very strong heritages. I study and practice the traditions of my Jewish ancestors from Eastern Europe, while black students celebrate their African heritage.

It just so happens that my Jewish

predecessors at Carolina built a Hillel Foundation house on Cameron Avenue so I could have a place to study and gather with my fellow Jewish students. It is about time, after 14 years of promises, the administration at the University of North Carolina at Chapel Hill allow black students to build a BCC.

Minorities on Carolina's predominantly white Protestant campus need groups to identify with. That is why the Asian students have the Asian Students Association, the Native Americans have the Carolina Indian Circle, the Indian students have Sangam and the list goes on. But the black students at Carolina are such a significant minority, I hesitate to call them a "minority" (The word minority has small-scale implications and blacks are not a small-scale group).

So why not a multicultural cen-

ter, some groups on campus might ask? We already have a multicultural center, I would answer. It is called the University of North Carolina at

Chapel Hill, and if we want it to be a true multicultural representation of our community, we will build a free-standing black cultural center.

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