

The Daily Tar Heel

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SCOTT GOODFELLOW, EDITOR

Powell Resurrects Issue— It Added Insult To Injury

Will wonders never cease.

Yesterday, much to our disbelief, we learned that Student Body President Bob Powell had turned in a requisition asking that plane fare for a return trip from Washington be paid for with student funds.

That was the Rusk trip.

We had thought Powell had gotten into enough trouble with paradoxical statements about whom he was representing when he "expressed doubts" over the present Vietnam policy. Within a day after the ill-fated trip to Washington, student opinion swelled with disfavor.

The culmination came when a campuswide referendum was recommended to Student Legislature, in order to determine student opinion. Powell himself encouraged

the referendum, a laudatory gesture.

But now he's done it again.

We dislike resurrecting controversies, but the situation involves an enduring principle — representation. The principle was upheld yesterday when the Finance Committee turned down the requisition upon two bases:

—the requisition was turned in after the trip, a violation of the requisition system, and

—the trip was made by Powell as an individual, rather than the head of Student Government.

We strongly support the action of the Finance Committee, an action which proved that making unequivocal statements sometimes doesn't pay.



STRAUCH
THE DAILY TAR HEEL

Local Juvenile Delinquency— The Razor Meant Trouble

Better watch out for those Chapel Hill kids, because their parties are outclassing fraternity blasts.

The whole juvenile delinquency problem in Chapel Hill has been unveiled recently, through the efforts of the Chapel Hill Weekly. Each issue (the Weekly comes out twice a week) contains what is popularly known as the "wild party story."

This week's was particularly juicy.

The story was about a fracas which occurred at a teenage beer party in southern Durham County, a fracas which ended with three injuries. The best part is the comment of one of the young drinkers.

"Not a one of us was under 17. We hadn't had time enough to get drunk when all this happened."

"These Negro boys just came in and began dancing around, and we figured there was going to be trouble when a straight razor fell out of one of their coat pockets. We also saw a couple of guns, and knives were drawn during the fight."

Guns? A straight razor? Swell. The episode even topped the earlier one about the young teenagers who were found drunk in a pasture.

But the most amazing part was the end:

"The Durham Sheriff was very nice about it, and he said he didn't think we were in the wrong, but he warned us to be careful, especially since several of us were involved in the last party at Duke Motor Lodge. And it took \$200 to repair the damage to that one."

Whereas it doesn't particularly bother us that the boys were underage and drinking with the intent of getting drunk, the fact that three of the boys were taken to the hospital for treatment after the fight says something.

Something is definitely amiss. When violence erupts anywhere, there are always greater reasons for it than the superficial ones of the incident.

In a series devoted to sampling teacher opinion in Chapel Hill pub-

lic schools, the Weekly quotes one teacher as saying:

"It was easy to break my students down as to type, and they fell into roughly equal groups. One of these was wonderful. The other consisted of the academically poor performers, and the third was simply morally cynical. They did not care. They were after the thrills and kicks, and they deliberately tried to terrorize me."

Perhaps the reasons for such a social situation are due to the clash of low-class and middle-class students. Perhaps they are due to the awkward position which teenagers find themselves in, living in a university community and being excluded from the real university life.

Either way it is a sad situation. We do not think that it can be changed by the sheriff's department or the PTA, but we are sure that acceptance of the extent of the problem will prove its chief assailant.

The Tar Heel

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Negro History Week

Black Power And Pride: The Road Will Be Rough

(Editor's note: This is the final article in a series which has been presented in recognition of Negro History Week. This essay deals with the dramatic future which faces the Negro and the nation.)

Negro History Week has traditionally been a period for looking backward and for paternalistic gestures. It is the hope of the UNC-NAACP that it can contribute to an analysis of some of the present challenges that America faces with regard to the Negro. What is needed is an ethic to go along with the disparate and sometimes sporadic actions that are taken. Principle is needed to guide us. Otherwise, the revolution of hope becomes merely a response to expediency.

To be sure, many significant gains have been made in the area of civil rights. A fumbling effort has been made to correct some of the economic problems that the Negro faces. In the area of employment, the number of Negroes in jobs formerly denied to them has increased. This, however has been in middle-income jobs and principally in government positions. The general level of employment and the Negroes' family income as a percentage of white family income has remained steady since World War II. The lunch publicized gains have gone to the Negro "middleclass."

The converse trend exists in area of education. The number of Negroes in colleges has increased greatly in the last few years—even in predominantly "white" colleges. At UNC, for example, in 12 years the number of Negroes has increased from less than five to nearly 70. This is still of only token significance since it represents only one-half of one percent of the total student body. In the 12 years since the Supreme Court decision, only 10 percent of the Negro kids are in schools with whites.

Discrimination in housing and in private (and often policy-making) groups are the chief bastions of segregation.

The biggest gains, perhaps have been made in the political arena. Negroes have made strong gains since Reconstruction. As many as 10 million Negroes may be registered for the 1968 election.

But these statistics do not tell the story of the past, nor do they describe the present situation. Actions and reactions have fostered strange and often violent episodes in our recent social history.

For the white American, the growing coolness and anxiety has been the result of a decade of social revolution. It is partly historic to become

impatient when things don't work out immediately or when the struggle becomes long and personally costly.

BLACK POWER

The Negro, angered by the slow rate of progress experienced by the whole Negro population, is becoming more impatient — an impatience that has erupted into violence in more than 20 American cities. The anxiety of the whites has been loosely called a "backlash." The Negro impatience has centered around the doctrine of "black power."

The salient point to be made about "black power" (when stripped of its demagogic fat) is that it is the newest form of "Realpolitik." It represents the belated recognition on the part of the Negro and the political reformer that the Negro can no longer have political innocence. He cannot expect the power structure in the cities and in the country to play the game of policy-making according to an 18th century ideal. The Negro vote must be organized to form a block, or faction (like the commercial interests or the real estate interests), to threaten or court anyone whose support is needed to gain the necessary ends.

"Black power" in its finest sense also reminds us that the protest stage of the movement is dead. What is needed is action and power to achieve and influence the decisions in our nation. It would be good if Americans stop becoming defensive about "power" since it is what we all seek.

The idea of "black power" is part of a larger trend in the Negro subculture to develop more pride in being Negro on one hand, and a better ability to understand the American way of politics, on the other hand. To illustrate, the majority of the gains in the civil rights movement have been made by the Negro middleclass. This has caused resentment on the part of the Negro who has been left out in the process. The advocates of the most violent form of "black power" are the low-class Negro. The verbal fire is their assertion that they too need help, that they too are Americans, and they too are Negroes — and proud of it. They have developed a double "credibility gap." They can't trust the Man downtown. And they find their prosperous "soul brothers" are turning their backs on them.

What this demands in terms of policy and attitude is the recognition that our programs must be geared to meet the needs of those suffering from segregation, poverty and fa-

talism. The old statement that the Negro has been down so long that "low" doesn't bother him must be changed to say that the Negro has been down so long that low is beginning to bother him. The white man can no longer expect the Negro to exhibit the patience of Job. He must be patient with the Negro's impatience.

NEGRO LEADERSHIP

But just as the Negro needs to be understood the white man, also needs to understand his own leadership. The revolution of hope cannot become the food for selfish and treasonous vampires — black or white. At the same time, we cannot blindly follow a leader whose tactics were good for an earlier day and under different circumstances.

The Negro must also not allow himself to be taken in by a static institution — no matter how benevolent. The mass American Church is one example. What the Church wants is unity in conformity. This would not allow the Negro to develop his own potential. Creativity and progress can only come in a society where there is unity in diversity.

The Negro must not allow himself to adopt the "white middleclass values" because they are different or because he thinks he will be better off. Adopting what is valuable and useful will be helpful. There are many things that the Negro has that he should keep, be proud and pass on to the whole society. The worse thing that could happen is for the Negro to be swallowed up in the mass society and thus lose all the vitality and power that minorities in the past have used to work for a greater society.

The Negro must become increasingly sensitive in two ways. First, he must learn who his friends are. This allows progress to be unbroken and prevents the movement from being subverted. It would also prevent the shameful continuation of "daytime segregation and nighttime integration." Second, the Negro must be sensitive and sympathetic to the white person who is struggling to throw off his history. Always remembering that sincerity is subject to proof, the Negro must not be arrogant and revengeful.

The history of the Negro may be learned and remembered, but all history is worthless unless we can take the best of the past and the realities of the present and make a dynamic stride toward even greater freedom. A commitment to this proposition is the proper order of business in this — Negro History Week.

Otelia Connor

Guidance Needed At Youth Center

I would like to quote an excerpt from the Episcopal Church bulletin which I believe calls for serious consideration by church members, taxpayers, as well as parents. It is in regard to the Youth Center that the church attempted to operate for the benefit of the youth of the village.

"The rules we had were few and simple. We gave them a place to congregate, to play ping-pong, to play cards and to converse. This was strictly a day time activity. Mrs. Moore was present but not always in the room set aside for these activities. They put their cigarette butts on the floors instead of the ashtrays provided. Things went from bad to worse and when they were found to be breaking our rule against drinking the center was closed."

There has been much complaint by the people in the Village Apartments about the Youth Center that the Presbyterian church has operated for the benefit of the young people. In addition to the noise they make when they gather outside the church every day, they also had big snow fights. No one could walk on the sidewalk without danger of being hit by snow balls. An 80 year old woman who asked them not to run over her flower beds, was hit in the face by one of the boys, leaving her with a swollen face. Several girls went to the woman's apartment to apologize for the boy's conduct, although they did not throw the snow ball.

I am not against snow ball fights, but they should not throw balls on the sidewalks, or against people who will not fight back.

The church bulletin continues? "If the center opens again it will have to be supervised not merely by Mrs. Moore but also by other adults willing to give their time to it. The problems faced by those who are growing up in this kind of world are serious ones and it is important that we do as much as we can to help. Closing the Center isn't the answer, but neither is keeping it open inadequately manned."

I agree with the churches that young people need a place to gather for recreation and fun. But these centers need supervision, and it is up to the congregations to supply this supervision. It is not enough to attend church services on Sunday, and the auxiliary meetings once a month and think that your obligations as a church member have been discharged. The churches are losing the status and high esteem that people once held for them because the members are not taking an active part in the world in which they live, or trying to help solve its problems.

This work will have to be undertaken by younger members of the church. All my life I have been active in the work of the church. When I moved to Chapel Hill I thought I would let the others carry on. Besides, I have my 13,000 children to look after — a time consuming job!

Peter Harris

Cong Hold Cards; West Must Wait

In his speech last week, Senator Jacob Javits declared that he is developing a new approach to the war in Vietnam.

He suggested, quite optimistically, that his new thesis will be based upon the apparent tide of good feeling between the Soviet Union and the United States. This new cooperation, coupled with the bitter dispute in ideology between the Russians and the Chinese, creates, Javits believes, a situation which is prime for forcing the North Vietnamese into peace negotiations.

With the emergence of this great new hope, does it actually appear that the end of the war is near? When one considers the attitude of the North Vietnamese and then weighs the statement from Peking earlier this week announcing the continuation of support of the war, the answer can only be negative.

It is highly doubtful that even the Soviet Union has a strong enough communication with the Viet Cong to convince them that the war is progressing in favor of the West.

The problem lies in the different outlooks of the Asian people and the Western people. While Westerners think in terms of war being a four or five year encounter, at the most, the Asians tend to consider war in terms of much longer periods, way beyond the present and into the future. Immediacy is not their primary goal.

Military force may yet convince the North Vietnamese that war is not in their best interests. This is our biggest and, perhaps, our only hope at bringing them to the conference table.

Considering negotiations in those terms, however, reveals the sad, weak position which we are actually in. We are dependent upon their decision, which will come only when they want it to come.

They hold the cards, and although those cards may eventually lose the ever-increasing pot, the sad fact is that only the North Vietnamese are in the position to call all bets.