

In The Mail

The Fraternity—Racial Relationship

To the Editor:

Charlie Scott was accepted as a pledge by St. Anthony Hall last week. The star freshman basketball player, who seems destined to be selected to All-American teams in two or three years, thus became the first Negro to get into a social fraternity at Carolina.

This was an eventful milestone, to be sure. But his selection was no simple happening, either in the process of selection or in its implications.

It was no mean accident that the tall athlete broke the color barriers here. There were rumors prevalent all fall that the St. A's were out to

get him. Scott had visited the St. A. Hall last spring during a combo party, before announcing that he would sign a grant-in-aid to play ball for UNC. Certain non-fraternity friends of the Hall were encouraging him to participate in last week's rush, and their efforts paid off. He rushed, was accepted.

The motives of the St. A's in accepting Scott were certainly varied. Their variety and complexity make Scott's selection far from simple.

Aside from pledging an intelligent freshman with a 2.9 average, an athlete who probably approaches Lew Alcindor's class, and as one St. A. joked, a coach for their bas-

ketball team, the Hall pledged a Negro.

Scott was not the first Negro to participate in the rush system of UNC social fraternities. He was not the first to rush St. A. At least two other Negroes in the last two years have been refused admittance into St. A. Herein lies the difficult complexity of the issue and the clear emergence of at least two different reactions in the "liberal" camp views of Scott's acceptance.

The first reaction, crudely expressed in the Tar Heel, was one of glee and happiness—that a UNC fraternity had finally accepted a Negro. Scott's acceptance required no court order and optimistically paved the way for selections of more Negro pledges in the future. That Scott was a star athlete and a good student would certainly help the St. A's rationalize their action to both their clean-cut, BMOC-type brothers at U.Va. and to other UNC fraternities.

Ideally, Scott's selection would encourage other social fraternities to open their eyes to the fact that Negroes can be "socially acceptable" if they close their eyes to skin color.

But the second reaction had no champions in Sunday's Daily Tar Heel, perhaps because certain facts are not widely known.

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One such fact is that Eric Clay — YMCA officer, sometime DTH letter writer, Carolina Political Union member, and Negro — tried unsuccessfully to gain acceptance into St. Anthony Hall last fall. A very intelligent individual (with over a 3.0 average), Clay says he was candidly told that he was refused because he is a Negro.

Fact number two: Clay appealed his rejection to the Faculty Committee on Fraternities and Sororities. The committee met with Clay, several St. A's, the presidents of the IFC and Panhellenic Council, and Dean of Men William Long — and without Dr. Herbert Bodman, the committee's chairman who disqualified himself because he serves as adviser to St. Anthony Hall.

Fact number three: The committee decided essentially to censure St. Anthony Hall to some extent, asking it to apologize to Clay, but not to impose any sanctions forcing Clay's admission into St. Anthony Hall. Since then, Clay has seriously entertained the idea of bringing court action against the University because of the obvious racial discrimination in its social fraternities.

These facts form the basis for the second reaction — one grounded in a certain degree of despair that Scott's acceptance may mitigate against a successful suit against the University and indignation at a possible token gesture by the fraternity system.

Scott's selection by St. Anthony Hall, therefore, does not give a fairy tale ending to racial discrimination in UNC's social fraternities. Far from it, his acceptance is simply one more episode in the continuing drama of the American Negro's striving for social acceptance.

Only one Negro has been admitted into UNC's social fraternities. Only a few Negroes have been selected by a professional fraternity here. No Negro coeds have been tapped by UNC's sororities, though one has been selected into the Valkyries, the society.

Charlie Scott's acceptance was good, but...

—Alan Banov

New Left Fights Obstinate Battle

(Editor's Note: Today's radicals are complex; there are many sides to the movement of the New Left. This article from the Daily Illini, is one point of view.)

By LARRY MILLER

The New Left, bred by a combination of affluence and alienation, led by shrill and stony-voiced idealists, and fed by paranoia and hatred, is a paradox within a dilemma.

For members of the New Left combine a yearning to erase social inequities and inadequacies with a cold and unreasoning inability to empathize with the deeply-felt and strongly-held patterns of life and methods of relationship of the majority of the American people.

The New Lefters find themselves passionately committed to loving their neighbor and using this love as a political philosophy. This is in the noblest tradition of American political and social philosophy.

Yet that love is only directed at the poor and the deprived. Love, to judge from the action of the New Left, is not to be extended to the bulk of middle-class America.

Thus the dilemma. The New Left was created to be a vehicle for furthering individual freedom and welfare. Meaningful freedom is partially postulated on a concern for the rights of all members of the society. The New Left has rebuked as meaningless the accomplishments, attitudes and action-patterns of most of modern America.

This rebuke has taken the form of scornful disdain and haughty contempt. One example of this was last week's march on the California state capitol which ended in a confrontation with Governor Reagan. I believe the students are correct in their disagreement with Reagan about tuition and state interference. But the heckling and the constant booing prevented Reagan from talking. Because a dialogue never took place, Reagan's resistance stiffened and compromise became more improbable than before.

Two points stand out. 1. Politically, the refusal to allow Reagan to, speak was unwise for the students and unhealthy for the democratic process. For freedom is made

possible only by the reconciliation of individual wants and needs. That process, called compromise, is possible when power is divided and the power-holders are willing to reason together. The hard-nosed, holier-than-thou, attitudes of the state, their own freedom and, by projection, yours and mine.

2. The refusal to allow Reagan to speak symbolizes the lack of empathy of the New Left advocates. This empathy lag makes it hard for people who share concern over social injustice with the New

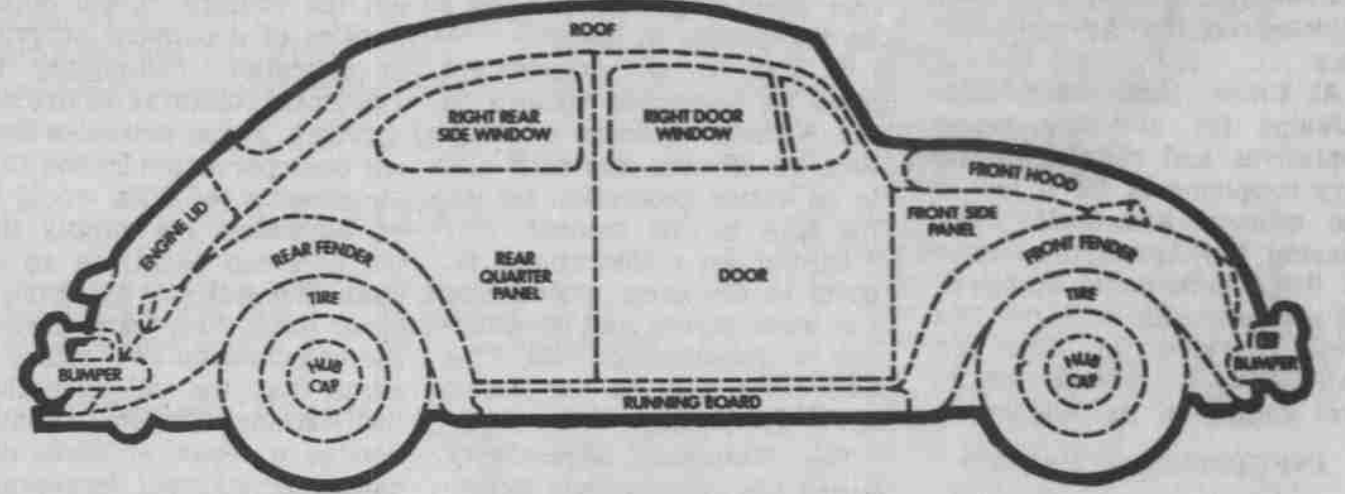
Left to either condone or join the group.

It is significant both politically and morally that a segment of our student generation feels so deeply motivated to end injustice and readicate shame in our society that it is unwilling to sit back and talk when action is necessary to earn results.

This is encouraging. And the search for significant issues and the refreshing honesty one finds in many New Left members are beacons for the rest of us.

Yet the New Left, dedicated to freedom, has within it the seeds of tyranny. The members are generally "true believers," judging issues not pragmatically on merit but on the basis of what tune the Southpaw drummer pounds. There is a blindness and the blindness is dangerous. Often, in fact, "just causes" are set back by New Left actions.

Thus the New Left is depressing, not because it breeds a fear of physical or personal loss, but because it is sad to see any human beings suffer.



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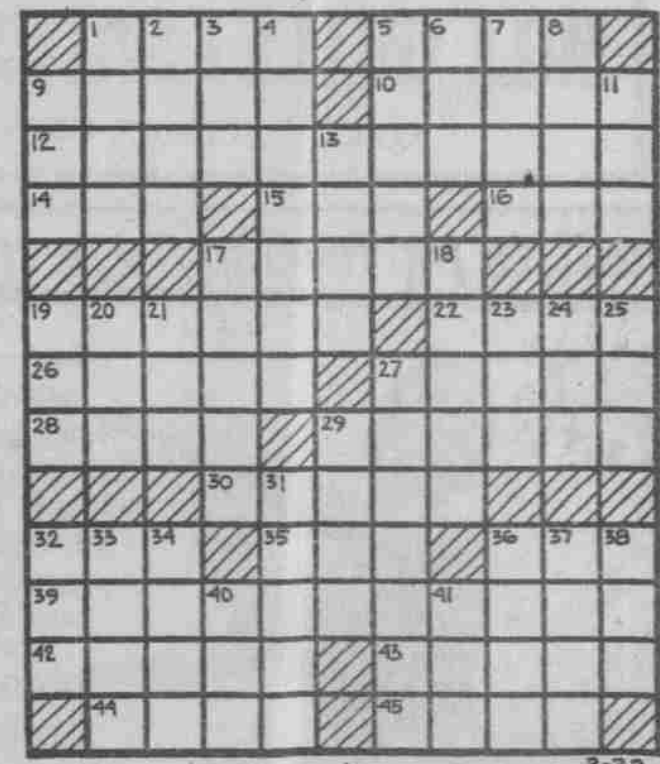
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