

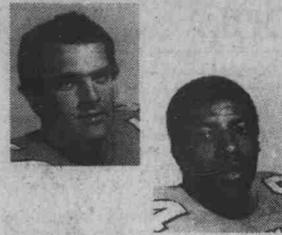
Weinberg

UNC history professor is helping examine diaries thought to belong to Adolf Hitler. Story is on page 3.



NFL takes two

UNC football players Mike Wilcher and David Drechsler were picked in the second round of the NFL draft. Story is on page 9.



The Daily Tar Heel

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Bain de soleil

Sunny today, highs near 85. Partly cloudy tonight, lows in the mid 50s.

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DTH/Jamie Francis

Having a field day

Nursing students Robin Breeze, from Roxboro, (left) and Kelly Causby, from Valdese, tear up their nurses' uniforms after the last day of classes in the nursing school. Following tradition, they threw their shredded outfits into the trees in front of Carrington Hall.

Police report 3 incidents of double DUI charges

By SUZANNE EVANS
Staff Writer

Chapel Hill police have reported three incidents of double driving-under-the-influence arrests in the past month; but the double arrests were not the result of flaws in the Chapel Hill Police Department's arrest procedure for DUI, according to Master Officer Gregg E. Jarvis.

A double DUI arrest results when a person is arrested for DUI and later released on bond. If the offender returns to his car after the arrest and drives again, he can be arrested a second time in the same night, said Jarvis, who heads the department's DUI program.

The first arrest involved an 18-year-old Chapel Hill resident and occurred in the Estes Drive-Airport Road area. The second arrest occurred on March 30 on East Rosemary Street and involved a 49-year-old Durham man.

On April 15, a 19-year-old UNC sophomore was arrested by police on Merritt Mill Road just after 1 a.m. After being given a Breathalyzer test and charged with DUI, the offender was released. He later received a second DUI citation again on Merritt Mill Road about 3 a.m. Jarvis said that a friend picked the driver up at the station, but that he drove him down the road a little and let him out so he could get back to his car.

"We never release DUI's on their own recognition," he said. "If they get a second DUI, it's not our fault because we require someone to come pick them up." Chapel Hill police require a custodian, who must possess a N.C. driver's license and be able to prove that the DUI offender is sober.

"If a person is cited for a second DUI, it is usually because the custodian did not make sure that his charge got home all right," Jarvis said.

Magistrate H.B. Hackney said the custodian is not charged in any way if the offender is arrested again for DUI. He said the offender will usually sign a release which states that he recognizes that the custodian is only responsible for taking him home and seeing that he appears in court.

Jarvis said that when a person is stopped for DUI, he is taken to the Chapel Hill Police Department and given the Breathalyzer test. Then he is taken to the magistrate who sets a \$200 unsecured bond. This means that no cash is exchanged, but if the offender does not appear in court, then the custodian must pay the money.

Jarvis said that for the first DUI arrest, the offender's car may be left where it is if it does not create a traffic hazard. But if a police officer later sees an offender approach his car, he has the authority to prevent him from operating it, he said.

"Our job is prevention — we wouldn't wait for the offender to drive and therefore violate the law again," Jarvis said. With a double DUI arrest, the vehicle is definitely towed to the police station where it is locked up behind a fence. The defender may keep his keys, but he can't get to his car unless an officer unlocks the gate.

The offender must also get a release order which usually states that the vehicle will not be released until 9 a.m. the next day. If a person blows a .15, the vehicle will be held about 8 to 12 hours, Jarvis said.

A second DUI is treated as a separate charge by the police, but the bond is raised so that it is tougher to be released, Jarvis said.

"The bond is raised to \$1,000 and is changed to secured," he said. "Even if the offender has the money in cash or a property deed for that amount on him, a custodian must still come in to sign for him."

Assistant District Attorney Carl Fox said the charges in a double DUI depend on the facts of the case. The charges will usually

See DUI on page 2

Report says departments lacking in minority hiring

By MONT ROGERS
Staff Writer

The UNC School of Education will consider revisions in its Affirmative Action policy following a report from the Committee on Black Faculty that labeled the school and five other departments as "problematic" in their minority employment.

New recommendations drawn up by an Affirmative Action committee in the School of Education suggest that all areas of the school have at least one minority professor in the next five to 10 years, said Barbara Day, professor of education and the school's Affirmative Action officer.

There are 13 areas in the School of Education, and each area is a different program in the school, Day said.

The committee, which consists of Day and three other faculty members from the School of Education, will review its recommendations and then send them to the dean and faculty of the school for approval, Day said.

Day said the recommendations state that the School of Education has a larger hiring pool to draw from than other departments of the University and that the school should reaffirm its commitment to Affirmative Action.

Affirmative Action is the practice of ensuring that minorities and women receive positions in areas of employment they are usually excluded from. The practice began with the Civil Rights Act of 1964.

Day said the recommendations include:

- Asking each area in the School of Education to submit a program outlining the area's needs for the next five to 10 years. The program would be constructed so that each area would have at least one minority faculty member. Day said she defined minority to include both women and blacks.

- Instructing each of the school's areas to consult with the University's Affirmative Action office when looking for a new faculty member.

- Assigning a mentor to each new faculty member. The mentor would advise the junior faculty member in such matters as obtaining tenure. The mentoring process is especially aimed at women, Day said.

"We've long had the 'good-ole-boy' system," she said. "Men frankly have done a better job making friends and finding mentors."

Day said the Affirmative Action office is in the process of starting a "vita bank" that will contain the resumes of all eligible minority hires in the area of education from the nation.

Day said the committee in the School of Education met with UNC Affirmative Action officer Gillian Cell before drafting the proposals. Cell informed the committee of

updated Affirmative Action procedures, Day said.

The University's Affirmative Action office is now revising its Affirmative Action policies, but the office declined to elaborate on the nature of the revisions.

James L. Paul, acting dean of the School of Education, appointed the committee that looked into the school's Affirmative Action efforts. He said the School of Education was the only department in the University he knew of that had such a committee.

The School of Education, along with six other departments in the University, was listed in a report submitted to the Faculty Council by the Committee on Black Faculty as being "especially problematic" in areas of minority employment.

The six other departments listed were departments of psychology, library science and physical education, the schools of medicine and dentistry, and the Institute of Government.

The Committee on Black Faculty based their judgment on the number of doctorates awarded to blacks across the nation in the field of the department they were studying.

Some department officials in departments labeled as "problematic" said their efforts to hire minorities have been hampered by a small pool of qualified minorities from which to hire.

"It's not because we haven't been active in all phases of it (Affirmative Action), because we have," said John H. Schopler, chairman of the department of psychology. "The number of qualified blacks we can identify is very low."

He said that was the sole reason there are few minorities in his department.

Edward G. Holley, dean of the School of Library Science, said the size of the hiring pool was the reason that his department has no black faculty members.

"It's very hard to recruit black faculty in the School of Library Science," he said. According to the report of the Committee on Black Faculty, there were 13 doctorates awarded to blacks in library science between 1979 and 1981.

"I'm very dubious that 13 blacks got doctorates in library science from the years 1979 to 1981," Holley said. "And many who do get a doctorate do not go into education."

He said the School of Library Science informs national organizations and other colleges that they are looking for faculty members when positions become available.

Cell said some departments have trouble finding qualified blacks. She said the difficulty in finding blacks calls for more intensive searching.

See ACTION on page 8

Maranatha Ministries stirring controversy

By MICHELLE CHRISTENBURY
Staff Writer

The amplifiers send the melody of the guitar drifting through the room. One child casually wanders around the room, oblivious to the rise and fall of rhythmic voices.

Some members of Maranatha Ministries, absorbed in the music, stretch their arms high and gaze toward the ceiling.

As the song ends, low voices murmur sighs and mumble private praises to the Lord.

"Praise you, Lord. Alleluia, Lord," Dennis Darville, Maranatha pastor, says. "Praise you, my God. Your name is as ointment, oh Lord."

Then, the guitar strikes up the familiar Sunday school hymn and everyone joins in singing, "Yes, Jesus loves me. The Bible tells me so."

Maranatha Ministries, which was established on campus in 1981, has stirred controversy among church leaders.

Robert Weiner established the group nationally in 1972 after his involvement with Campus Crusade in California.

Since then, Maranatha has grown from a drug counseling center in Paducah, Ky., into a church with 67 campus ministries in the United States and about 22 ministries in other countries.

The name Maranatha originates from the Greek prayer in 1 Corinthians 16:22, which means "Our Lord come."

Maranatha's teachings are based on the infallibility of the Bible. "The Bible is not open to interpretation, but is written to be obeyed," said Darville, who is often seen on campus preaching in the Pit.

"People are trying to adjust God to make him a convenient-type thing," Darville said. "We're very long-suffering with people, but we don't excuse sin. God doesn't. He expects sin to be repented on; then, it can be forgiven. As far as altering God's law goes, forget it."

Darville said certain descriptions of Maranatha were accurate. Maranatha is fundamental in that members believe in the infallibility of scripture and is evangelical in that they believe that to be a Christian, one must be spiritually "born again," he said.

Even charges that Maranatha is militantly charismatic do not bother Darville. "Christianity is not an alternative," he said. "It is the only life. It is the only way."

Maranatha's teachings emphasize that drinking, using drugs and dating are sins. The tenet against dating is the most controversial of Maranatha's beliefs.

"We just don't do it the world's way," Darville said. Any plan which subjects people to the possibility of being hurt, broken-hearted, emotionally scarred, rejected and sexually defiled can

certainly never have originated from the heart of God.

"The Bible speaks to every area and is not silent to the principles of relationships," Darville said. "Men and women should treat each other like brothers and sisters. We're not into this one-on-one thing whereby people enjoy the privileges of marriage without being married."

Maranatha has a commitment form that members sign, and a Statement of Covenant of the Maranatha Church.

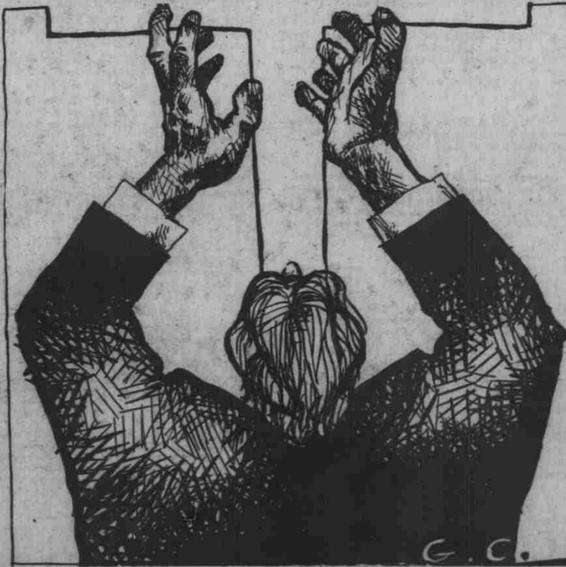
The Statement of Covenant reads in part: "I therefore commit: In the area of my finances and material possessions, my abundance is available to supply other's needs."

The covenant also says that all things operating in the member's life will be watched over and directed to building the Kingdom of God.

Darville said there was a requirement for members to give 10 percent of the money they earned to the church as tithes, or offerings. He emphasized that the offerings did not include money given to students by parents for expenses.

Maranatha's ideological stance has caused varied reactions among leaders of organized religions in Chapel Hill, many in response to words and actions of Maranatha members.

"They have very little appreciation for the diversity in the Christian family," said the Rev. Peter Lee of Chapel of the Cross. "They require a kind of allegiance that does not require much critical thinking. Most mainstream churches do."



The Rev. Thomas Downing of University Baptist Church also was concerned that Maranatha did not allow much individual freedom about religious convictions. "Anything to the extreme left or right that makes life simple with formulas can be dangerous," he said.

The Rev. Tim O'Connor of Newman Catholic Student Center said he first became concerned about Maranatha when parents told him their son had dropped out of school to join Maranatha's ministry. The student had undergone two days of deprogramming, which failed, O'Connor said. "He totally abandoned an academic scholarship. What does this cult offer that established religion does not?"

Darville disagreed with Maranatha being labeled a cult. "Anything they don't understand, they call a cult," he said. Contrary to Maranatha's beliefs and practices, cults deny Jesus is God, they usually have another book and they are man-centered, Darville said.

"My impression is they (Maranatha) are quite highly structured and make very strict demands on those involved in their ministry," said the Rev. Jim Abramson of Chapel Hill Bible Church.

"They place a big emphasis on speaking in tongues and becoming involved in a Pentecostal style of ministry."

"They're going to make demands on people that will be misunderstood or unhealthy for certain people. It's a matter of each group being sensitive to individual needs," he said. "But, it's not fair to say that, across the board, this is a

dangerous group."

A representative of Spiritual Counterfeits, a California-based organization that researches religious groups, said Maranatha members believed God would instruct each man and woman whom to marry, and then they would consult the elders of the church.

"Because there's such a strong following for authority, the member does not evaluate things on his own but seeks to please that authority figure," the representative said.

Darville said there was nothing mystical about marriages within Maranatha. "It's not this hit-and-miss stuff," he said. "God births a sincere affection and love down in your heart about a specific person. God wants to be Lord of every area, including your relationships."

Priscilla Coates, director of Citizen's Freedom Foundation, also cited Maranatha's rigid centers of authority as a significant problem.

Citizen's Freedom Foundation is a New York-based support group for relatives in "destructive" religious groups.

Thomas Briggs, former president of the campus chapter, said Maranatha members have an idealism and an enthusiasm about God. "I feel like they give you the means to grow in the Lord as fast as you want to," Briggs said. "I didn't feel pressure."

"I came to know the Lord through Maranatha," he said. "I didn't find that any demands were placed on me at all. They were just encouraging me and giving me the means of doing what I had already decided."

"They encourage you to have fellowship and develop close friendships with people in the ministry," said Gill Berger. "But, Dennis (Darville) has always pressed for high academic standards."

Berger said members were not required to attend Maranatha meetings if they needed to study.

"When you get committed to Maranatha, you tend to shy away from other groups," Berger said. "When you know the standard, you know what's expected of you. We don't force someone to believe against their will. There's security in it."

But critics of Maranatha said this strict adherence to scripture did not prepare people to live in the real world.

"It's very, very secure to live by rules and regulations," the Spiritual Counterfeits representative said. "That way, you don't have to decide things for yourself. It prepares you to live a safe life."

"Everybody wants to alter the law of God, but God," Darville said. "God didn't give us 10 suggestions. He gave us 10 commandments."