

The Daily Tar Heel

98th year of editorial freedom

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Exercising money

Education needs Rams Club's funds

Moyer Smith, executive vice president of the Educational Foundation (read: the Rams Club, the sports booster here at UNC), admitted in a Raleigh News and Observer article Saturday that the club takes responsibility solely for athletics, not academics. "That's been our mission from day one, to take care of the young people and provide the scholarships." In this age of the budget crunch, perhaps now is the time to really take care of the young people. Academically.

Smith purports, however, to be waiting for hard times, when the club and the University are going to need the club's extensive funds. "Because the rainy day is going to come," he says. "It always does." Well, the budget-cut monsoon has come, and the University needs that money — any money — at this moment. With the General Assembly reporting a \$400 million shortage in revenues, Chancellor Paul Hardin easily predicts another grim fiscal year of financial woes with no relief in sight.

In an audit that UNC-system president C.D. Spangler publicized, the Rams Club reported that it is worth a blinding \$36.5 million. On the flip side, the UNC-CH Foundation, Inc. — the main fund-raising arm of the University which finances undergraduate scholarships, graduate fellowships, library acquisitions and visiting professorships — has a net worth of \$33.3 million. Granted, other academic foundations on this campus combined raise far more money than the Rams Club, but in this time of budget crisis, athletics certainly can be put on hold.

The Rams Club has made only modest contributions to the academic community. It contributed \$100,000 to the Alumni Center (if that can be considered academic), \$50,000 to help endow a professorship and \$50,000 for research papers. Considering that its contributions exceed expenditures by nearly 10 percent, certainly the club can spare money for the young people.

Ironically, the club spends its money on improving the student athletic facilities on campus, which not only improves and enhances the morale of the students, faculty, administration and alumni who attend sporting events in aesthetically pleasing, modern facilities. If the club is morale-oriented, then why not also contribute to the academic morale of the University students? Angry and frustrated students can only complain that they will have to take exams on overhead projectors, that they cannot print their resumes on campus laser printers and that they have access to limited number of bound volumes of magazines in their research.

Academically destitute and depressed students who have lost faith in the academic community, yet see millions of dollars invested in their athletic facilities, will eventually lose interest and bear grudges against the athletic side of the University. Simply, low morale spreads like disease, and when the money vaccine exists to slow its pace, it would be money well-spent. And the Rams Club has plenty of the money vaccine available.

Yes, the Rams Club's should continue to support athletics and "take care of the young people and provide scholarships." At this time, however, it needs to realize that support for the young people means providing them with professors who can photocopy exams, laser printer cartridges for printing and bound magazine volumes for research. The club can not only help those who it directly supports, the athletes, but it can also help the whole University community, which comes to watch those athletes. In a time when that community perceives the Rams Club as a miserly money-making enterprise, it can seize this opportunity to turn that image around. And before the whole University drowns in the monsoon of budget woes and low morale. — Jessica Lanning

KKK liberties

Racist group deserves rights

They symbolize the late-night lynchings. Images of cross-burnings are remembered at the sight. They represent ignorance, violence and fear. The Ku Klux Klan hood and mask have long been the organization's official outfit, representing everything sordid about humans. But KKK members have a right to wear them, and denying this right infringes upon their constitutionally guaranteed protection of freedom of speech.

The First Amendment gives everybody the freedom of speech. But a 1952 law enacted in Georgia has limited this freedom by restricting expression of the KKK. When originally passed in Georgia's legislature, the law meant to help terminate the KKK by banning the wearing of masks or hoods in public. This purpose was laudable — trying to destroy self-proclaimed hate groups, especially during the racially volatile 1950s, was a necessary step in the fight for civil liberties. However, Georgia lawmakers, during their valiant attempt, seemed to ignore an integral section of the Constitution: the First Amendment.

Surprisingly, this law is only now being contested in court by Klan member Shade Miller, who defied the restriction by wearing the mask in public. If convicted, Miller could spend a year in jail and pay a \$1000 fine. But Miller has some help from an American Civil Liberties Union member, Michael Hauptman, who has privately agreed to defend his case. Although the ACLU is an organization is not publicly supporting Miller, this private assistance should be considered a serious statement.

Undoubtedly, Hauptman views the racist and bigoted background of the KKK as disgusting. But he nevertheless has searched beyond his own feelings against the Klan to represent the ideals of the First Amendment. Georgia lawmakers defend the mask as "a symbol of decades of violence and terrorism." But Hauptman cor-

rectly states that because the First Amendment is vague, the state has no basis for its law. Anonymous protesting, as practiced by the KKK via the masks and hoods, is not restricted in the First Amendment. While the state should condemn the violence related to the Klan, it does not have any reason to deny the organization opportunities to voice its opinion in more peaceful manners such as marches and costume wearing.

Governments trying to single out groups for their beliefs is not unprecedented. A similar confrontation arose in North Carolina with the state's Adopt-A-Highway program. A Klan group wished to join the program but was turned away by the state because of the negative image it would cast on the program. As in the Georgia situation, the government overstepped its boundaries by determining which groups are acceptable and which are not. The furor over the controversial Robert Mapplethorpe art exhibition has encouraged the question concerning government-subsidized art. Again, the government is faced with deciding whether it has a mandate by the people to prohibit questionable activities and expressions. As democracy dictates, people are too different for one body to make such decisions.

Although many people disagree with the KKK's activities, the Constitution is meant to defend minorities. The mask and hood of the KKK do inspire fear and memories of racial and religious hatred and violence. But many things, such as swastikas and confederate flags, conjure up horrid thoughts. Instead of lawmakers trying to eliminate these feelings by denying First Amendment rights, they must tackle the attitudes behind the actions. Shade Miller has become defiant; he has a reason to be mad. He does not deserve the upper hand, but he and the KKK do deserve their Constitutional rights. — Jennifer Wing



READERS' FORUM

Spreading the word just spreads anger

For most people, the rising temperatures and clear skies make us giddy with spring fever. But for others the weather is the signal to swamp the Pit with "the word." Just when we thought it was safe to sit outside and enjoy the precious conversations we share with dear friends, they're baaack ... Pit preachers.

Whether you like it or not, if you are outside on a sunny afternoon, an occasional "You're going to hell" or a "You impure whores and whoremongers" is usually spewed in your general direction. Most people sit idle at these accusations during their leisure hour, but not I. If I were sitting in my room, and I got an obscene phone call, I could hang up. If I were in a class and a teacher lectured accusatory comments toward me or my classmates, I could report him or her to a supervisor. But, in the Pit, these options do not exist. It is a "free speech zone."

Don't let this discourage you, however. The good thing about free speech is that it goes both ways. When the Pit preacher makes a claim that you think is absurd, call him on it. If anyone was in the Pit a few days before Spring Break, they witnessed an interesting exchange of thought. There was an uprising. Normally idle bodies got fed up with being bombarded with the antics of the Pit preacher. Many questioned him, some just yelled at him and still others carried on small debates with him. But, here exists a problem. First, on the part of the Pit preacher, he has to deal with the spontaneous and sometimes ridiculous screams at him. There were about four or five students yelling at him at once. But, this also helps the Pit preacher, because he can pick and choose what he wants to answer. A few times, when I had his attention, I asked him some provoking questions which he somehow turned into ab-

Mindy Dawn Friedman Guest Writer

surditous. He thus avoided carrying on an intellectual debate.

Perhaps I am at a disadvantage, not having been brought up in the "Bible Belt," but is anyone really swayed to become Christian by being yelled at? I am not questioning the validity of Christianity — to each their own. I am, however, questioning "mass witnessing." The only people who appreciate Pit preacher chat are those who already believe (and I know many God-fearing Christians who are repulsed by Pit preachers). If one does not believe that Jesus is the way, being called a whore or whoremonger would tend to push the person away from, rather than toward, Christianity. And, for those rare few who are persuaded by the threat of hell's fire — is this the reason to join a religion? Shouldn't it be for the love of Jesus, rather than the scare tactics of the threat of wearing a red suit with a pitchfork and nasty little horns?

The other day I passed by the Pit, only to see yet another Pit preacher. But this time it was different. No matter how hard I tried, I couldn't ignore him. No, I wasn't drawn to his word. Quite to the contrary, I was trying to talk with a friend. Only I couldn't quite hear my chum over the amplified ramblings from the Pit. The preacher was using a microphone. I was quite distressed. My friend said, "Let's go inside so we can hear each other." This incensed me. I was driven from the outdoors so some stranger could command as much attention as possible? I have a right to spend my free time wherever I wish on campus — I pay tuition. Yet, this man

took away my right to enjoy my idle hours outside.

If you believe in your religion, that's great. I hope that you achieve your salvation through it. I am not going to force my ideas on you. You can either read or not read this column, but you don't have the same choice when you go by the Pit. All I ask of you is that if you are offended by the accusations being aimed at you, talk back. You have a right. Free speech is for all of us, not just the dude with the Bible. If you want to know my views about religion, come up to me and ask. I won't victimize you by forcing my ideas on you, and I will listen to what you have to say. My religion is right for me, just as yours is right for you, and just as no religion is right for still more people.

If we all learn to respect each other's ideas and beliefs, no matter how they differ, we will grow as people. Questioning someone's words should not be seen as threatening. Rather, it should be seen as an opportunity to explain and express why they feel the way they do. I am not insulted by the occasional question about my thoughts. Instead I am flattered that someone is interested enough to ask why, rather than build up prejudices and hate through their ignorance. If I don't agree with someone's answers to my questions, I don't lose my respect for them. Only when someone ignores me or doesn't question can this respect be diminished.

Think for yourselves. Question what you don't understand. Don't accept anything without looking into it. Don't let others do your thinking for you. But most importantly, do not stop respecting people if their beliefs differ from yours. Stop ... listen ... question ... learn.

Mindy Dawn Friedman is a junior English education major from Long Island, N.Y.

Police image shot with stereotypes

To the editors:

I had planned a sarcastic letter to the editors regarding three separate experiences that I have had with the University police. Instead, with the help of a proofreading friend, I have not only seen the error of the police's ways but that of my own as well. The interesting thing is that both the police and the students, (really myself), suffer from the same thing. We both are slaves to stereotypes. Students love to make fun of the so-called "Keystone Campus Cops," and the police I've encountered seem to think that all students are disrespectful, delinquent and drunkards with nothing better to do than insult them and the police profession.

Guys, wait a sec! Let's look at this vicious cycle in detail and pledge to change it. Case in point: On my way to drop off my friend Chris at Grimes, we passed a University police car at the parking lot entrance between Lewis and Joyner. Upon reaching the Grimes parking lot, I parked unlawfully next to the wheelchair ramp, but only with the intention of dropping off my friend who happens to be visually impaired. Chris wanted to go Gardner Webb because he was unsatisfied with the handicapped services at UNC but that's another letter in itself. As I stepped from the Jeep with flashers blinking, I noticed that the police car had followed me into the lot. Maybe ... they were just doing their rounds. I won't speculate. But the officer driving promptly informed me that I was parked illegally. I was quite aware of my parking demise, as I'm sure all students are on a daily basis but that's still another letter to the editors so I won't elaborate.

The officer's tone of voice in alerting me to my marginal but well intended parking job was anything but courteous. And likewise my response was borderline contemptuous toward him. I merely explained that I was dropping off a blind student, but my tone was anything but submissive. After our exchange of "pleasantries," he and his partner drove away into the night.

There is a lesson to be learned here. We, as students, must remember that the University police merely enforce laws and policies espoused by the University. If we're angry because we get a ticket, we should protest the lack of campus parking, not chide the officer that issues the citation. They, as University police officers, have the job of serving this community; a community as diverse as any in America.

The Carolina campus has people from, (as trite as it may sound), all walks of life. There is no room for stereotyping the entire student body based on a police officer's previous experience. At the risk of contradicting my argument, I'll stereotype everyone involved by saying we're all mature adults here; let's stop throwing salt on a wounded police/student relationship. Let's start showing some respect.

KURTIS K. GENTRY
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RTVMP

GAA serves important function to alumni

To the editors:

I would like to respond to the letter concerning the building of the Alumni Center, and hopefully clear up a few confusions ("Building for alumni overlooks base of University — education," April 9

DTH). When I first found out about the Alumni Center, and where it was placed, I was just as outraged as Mize appears to be. Fortunately, since then, I have found out some facts about just what the General Alumni Association does and what purposes the new building will serve.

First, the General Alumni Association is not the Educational Foundation, although many seem to think that they are related. It is not a fund-raising organization. The GAA is just what it says; it is an organization that is here to serve the alumni of Carolina, both present and future. The GAA keeps track of all alumni, whether or not they are members, recording accomplishments, honors, marriages and deaths. It organizes all reunions of classes, giving even the Class of 1990 a chance to get together in the future and relive old times. Alumni clubs across the nation and in Europe are coordinated by the GAA, allowing new and old graduates to meet each other in whatever city they choose to live. The GAA arranges meetings between alumni, current students and incoming freshmen, to let the freshmen find out first hand what the Carolina experience really means. In addition, the GAA puts out eight publications a year specifically to tie the alumni to the University and let them know what is going on at their alma mater, without which many alumni might not know that there is a budget crunch going on. All of these functions, plus many more, are done in about one-fourth the space of the Student Union. Imagine trying to just keep and manage the records for the 180,000 current alumni in that amount of space. So far, the GAA has managed to do that and much more.

I question whether Mize has actually gone over and seen what

the problem is with the present building. To continue serving the present alumni, and those who will join the ranks in May, more space is needed. The new building is not a recreational facility for the alumni, as many, including Mize, would like to believe. The new space will give the GAA the ability to better serve both the alumni and the University. Yes, there are conference rooms and such, but these are for the entire University community, not just for the pleasure of the alumni. This serves to foster relationships between faculty, students and alumni in a way that would not be possible without such a meeting place. But most importantly, the new building will enable the GAA to finally move out of cramped quarters and expand its services to the alumni and the students.

I wish that the site were somewhere else, but I know that the GAA did not ask to be put in the middle of the trees next to Kenan; instead they were given that site by the University.

This new building is not the "altar to their own self-worship" that Mize would have us think that it is. It is merely a response to a need from a vital link between the current University community and the alumni. I think that one of the biggest problems is that the students, myself formerly included, believe that the alumni need to remember what it was like when they were in school. Now, in this case, I think that the students need to realize that they will one day be alumni also, perhaps living across the country, depending only on the General Alumni Association to tie them to their southern part of heaven.

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