

# Why should the black man wait?

## A black student asks

By ELEANOR COHEN  
Guest Columnist

Why should the black man wait? To this question many questionable answers can be sought. The most typical answer is that the white man must have the chance to grasp and to adjust to the idea that the black man is indeed equal to him. For many years, the white man has lived in a world where he believed that the black man was truly inferior; and blacks, too, shared this belief because they were subjected to "white supremacy." At one time, it was the dream of every black person to wake up one morning and find that his skin had suddenly turned white; for, in American society white was right.

Why should the black man wait? Another answer would be that the black man as an individual is not able, or he is not ready, to enter the mainstream of American society. He must first realize that the world of today is a complex mechanism. He must realize that perfection is the sought after ingredient of a modern society. He must open his eyes and realize that his cultural background has not prepared him for the complex problems that he will face and with which he must cope if he is to survive. He must realize that even if he does enter the mainstream of society and if he is accepted as an individual, there is no guarantee that he will not encounter a staunch conservative who will remember that he is an inferior "nigger."

Why should the black man wait?

A great many Americans, today, fear that the rapid demands of the black man will jolt the once solid foundation of American democracy. These Americans fear the demands of the now united black community as other people fear the threat of an oncoming eruption of a volcano, or an unexpected earthquake that demolishes homes and that kills human beings. They fear what the Black Panther Party has labeled as the "Black Revolution."

As an individual, I will now offer reasons as to why the black man should not wait. First of all, the black man has been in America from the very beginning. After the Revolutionary War, England

**"Young, black Americans feel that life is too short and that death comes too fast for them not to have their equality...they have seen the lives of their parents and grandparents end without equality; they have experienced the humiliations of inequality."**

recognized the independence of the United States in 1783. Surely, we must know that the black man was present during this war; we must also know that black men gave their lives to the cause of American freedom—although they were slaves.

Why should the black man not wait? A careful reading of several American documents will give you the answer to this question. The Declaration of Independence, with its ratification on July 4, 1776, is one such document. An excerpt of this document reads: "We hold

these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." A consulted dictionary defines "unalienable" as the incapability of being sold or transferred. Yet, for several hundred years, the unalienable rights of blacks have been violated.

Another reason why the black man should not wait is the long endurance and the long tolerance of the behavior of the white man toward him. The white man should not be permitted to grasp or to adjust to the idea of black equality. Why? Because the black man was

not permitted to grasp or to adjust to the repeated humiliations subjected by whites. If the black man did not conform or adhere to the most minute whim of the white man, he was brutally harassed and sometimes killed because of his rebuttal of these whims which were often termed "disrespect." Black women were sometimes violated because of their "disrespect." They were made to lie in bed and to conceive children whose fathers were unwanted.

Now the dream of the black man has changed. He no longer desires

to be white. He now desires to be recognized as an individual—a black individual. He once sang the words of the following song:

"I have a dream of a world of peace

A world where troubles and

strifes will one day cease

Where one man can be another

man's friend

And it really won't matter about

the color of his skin

Lord, I have a dream.

I have a dream about the black

and the white

When one day we'll all realize

we're the very same in His

sight

Where little boys and little

girls walk hand in hand

And there won't be any

segregation in this land

Lord, I have a dream."

Today, the black man no longer

sings. The singing went unnoticed

and had no effect on the American

public. The black man now acts.

He now plans his strategy and

seeks equality through non-violent

resistance to "white supremacy."

Many whites say that the non-

violent approach is the wrong

approach. Now that the Black

Panther Party has resorted to

other means, which are sometimes

violent, they say that this approach

is also wrong. But what is the right

approach? Should the black

movement come to a halt? Will this

satisfy the white man? Perhaps

the approaches of both black

groups should be commended.

Another excerpt from the

Declaration of Independence

would justify this. That excerpt is

as follows: "That to secure these

rights, governments are instituted

among men, deriving their just

powers from the consent of the

governed; that whenever any form

of government becomes

destructive of these ends, it is the

right of the people to alter or to

abolish it, and to institute new

government, laying its foundation

on such principles, and organizing

its powers in such form, as to them

shall seem most likely to effect their

safety and happiness. But when a

long train of abuses and usur-

pations, pursuing invariably the

same object, evinces a design to

reduce them under absolute

despotism, it is their right, it is

their duty, to throw off such

government, and to provide new

guards for their future security."

In answer to the capabilities of

the black man as to his readiness

to enter the mainstream of

American society, I need only to

mention the accomplishments of

several black Americans. Booker

T. Washington and George W.

Carver should be especially

commended for their ac-

complishments in education and

agriculture because these ac-

complishments were made during

the latter years of the nineteenth

and during the early years of the

twentieth centuries. Contributions

to the American way of life have

been made by numerous other

blacks. Perhaps the most prominent in our century is Dr. Martin L. King Jr. He dedicated his life to the cause of all people, and he hoped for a better America. Upon entering the mainstream of American society, the white man should have no misgivings as to the encounter by the black man of a staunch conservative. The black man is able to meet the hostile expression "nigger" with an air of intelligent repulsion; for, before the entrance into this mainstream,

he had been subjected to many humiliations and heartbreaking experiences.

The black man should not wait because of fear that their rapid demands will jolt the solid foundations of American democracy. Real fear will come into existence if the black man decides to wait; for, as each new generation of blacks and whites is born, tension will mount and America will again be faced with a war of internal strife. Every American knows

today that the young people of America, especially young, black Americans can't wait. The world becomes more demanding and more complex as each day passes. Young, black Americans feel that life is too short and that death comes too fast for them not to have their equality. Young, black Americans have read the history of America since 1865; they have seen the lives of their parents and grandparents end without

(Continued to Page 5)

## Odd Bodkins



## Letter

## Black racism opposed, too

Dear Mr. Wannamaker:

I have become increasingly interested in the discussion concerning a nauseating incident which occurred during a basketball game at our coliseum. While we are addressing ourselves to the problem I think it is time that I must advise you of one such incident which occurred at the Davidson basketball game.

You, in your editorial pages, have long been noted as the defender of the racially oppressed from the victimizing "bush hicks" who have invaded our campus. Well, I feel that it is time that I too be given the full protection of your noble rhetoric. While watching the Davidson basketball game I observed several "members" of the Carolina Community who did not seem to share the enthusiasm of the other students in the play of their team. In fact the only thing which they seemed to delight in was the play of one particular

player on the Davidson squad. In fact I would go so far as to say that they desired a Davidson win.

Being a white Southern I found this behavior quite strange. The only apparent reason for this conduct was racial in nature. For you see the particular player was of the same race as were the students involved. They were black. I attend the Freshman games and when they oppose an all-white team I have never found the urge to change my allegiance toward the visiting team. This, after all, would be white racism, something which cannot be tolerated in the 20th century. As has been pointed out in your editorials racism is a thing of the past which should have died there. You can now clearly see my dilemma. Not being a racist I find such conduct to be totally out of place. I have never placed allegiance to anything simply on the criteria that it represent only

the same skin tone as mine.

I, for one, would suggest that the editors of The Gamecock in the future direct themselves not only toward white racism but toward racism whether it be black, white, green or red. It should not be the place of a student to have to point out such occurrences. To a newspaper which in the past has overtly addressed itself to the issues that divide us and not those which unite us. The muckraking tendency of The Gamecock would be well suited to such a story.

I would like to close by saying that I hold no animosity toward the individuals about whom I have spoken. It is only that we must forget those things that have gone before us and start a new dealing with each other on a man-to-man basis. The ignorance which they displayed is not for me to criticize—only for me to seek to rectify through.

Name withheld by request

## Letters

## I like the South

Dear Mr. Wannamaker:

I like the South (perhaps, I should have whispered). I do not like the dogmatic narrow-mindedness and hypocrisy of their critics.

Pretending no "hotline" to esoterica, I have, nonetheless, traveled extensively (whatever that means) and discovered to my utter amazement good and bad in somewhat equal regional proportions throughout this much-maligned country. I reckon (Grif talk) it is a tribute to the free-thinking, moderate-minded Southerner that he endures Their Man Hoppe, Mike Krochmalny (a liberal columnist, by his own admission, even) and others of their ilk.

Forgive me, however, for pointing out an apparent masochistic tendency on the part of many Southerners who do not consider the day complete until they have uncovered a Negro or his white counterpart to obligingly insult these latter-day Simon Legares. Oh the burden of being a Confederate descendant! I have never owned a slave; I do my own thing; and, unlike Abe Lincoln, I consider the Negro my "social equal" in many respects.

Perchance your critics can point to the Northern utopia where integration has been sanctioned under the auspices of officialdom for over a hundred years? Nay, I think not. I think rather, dear Southerners, your critics have been shaking their self-righteous fingers at you all, while sweeping things that were not too pretty under the rugs up there in the "promised land."

So do not despair, Southerners. Take down your candid "white only" signs and follow the sterling example of the North. Utilize the devious subtle economic pressures of de facto like your Northern brethren. And, the most amazing thing of all is...you don't even need long hair to do it!

KIP BLEVIN

## Cheer up

Dear Mr. Wannamaker:

What is wrong with the students who attend the basketball games as far as responding to the cheerleaders when the cheerleaders ask them to par-

ticipate in one of the Gamecock cheers? It must be sort of embarrassing for the cheerleaders to yell out the cheers "solo." True, the student body responds wonderfully to the introduction of the players and to their excellent playing, and they certainly should. There is not a better team in the country—including UCLA—as we all know. We are so proud of this top-ranked team and Coach McGuire, but with the games being televised, etc. it looks like the students should be most happy to respond to their leaders and follow the cheers.

As an ex-cheerleader, I know how they must feel. Believe me, Clemson puts Carolina to shame when it comes to cheering at basketball games, much as I hate to admit it. How about admonishing your fellow students when it comes to cheering the Gamecock cheers at the basketball games?

MRS. S. T. JAMISON

## Part of South

Dear Mr. Wannamaker:

I feel that the topic of the playing of "Dixie" is being treated unfairly. This song is part of the South. It is not just a fight song, but part of our heritage. The playing of "Dixie" is a tradition in the South, and I wholeheartedly support it. I can think of nothing that brings fans to their feet with such rousing enthusiasm and spirit as "Dixie."

So, for those of you who feel that we who cheer to the playing of "Dixie" are "insensitive racists," take some advice: when in Rome do as the Romans. Remember, no one is forcing you to stay here. We love it.

BILL RICHARDSON



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## Not quite accurate

Dear Mr. Wannamaker:

In two recent issues of the Gamecock, statements appeared which while flattering are not quite accurate. First, Friday's editorial (February 6) related to the Student Union officers, the quote "four highly paid outside psychologists" is not quite accurate. Actually, two members of the Institute for Research on the Underprivileged gave their weekend time without remuneration because of their interest and concern. Two other outsiders served for fees that were collectively one third of the rate they as professionals receive for conducting workshops.

The second point is a small one. Though we love and live with the Psychological Service Center at 1619 Green Street, it was in fact the Institute's staff which made their services available for the workshop or learning laboratory. The term "retreat" probably is more descriptive of what armies and religious groups engage in.

ROBERT V. HECKEL, PH.D.  
Director Institute for Research on the Underprivileged

## Senators get good seats

## Records weren't misused

Dear Mr. Wannamaker:

In response to your Editorial Report of Feb. 11, I feel that a statement from Student Government about the allegations mentioned is necessary.

The copy of the Fall 1969 Hour-GPR master listing used by student government was to only be used by the athletic personnel at

the front table. Students were not permitted to check other students' GPR's. Student Government had asked for a printout including only name, Social Security number, and earned hours. This was not available, so a master printout was used since the only other alternative was for students to accept whatever was already printed on their fee cards; the class standings for about 1,000 students were corrected, incidentally.

As a matter of legislative policy any Senator showing up at the Coliseum before 9 a.m. receives seating of his choice for himself and his date. Tickets are not handed out for political favoritism. However, I do feel compelled to apologize for one (1) member of student government who did up-validate a number of his friend's fee cards. These cards will be regarded as valid for the

(Continued to Page 5)

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