

Editor's Editorial

Snow causes problems; pandemonium ensues

By SUSAN SHUFORD

Snow! Last week an amazing eight inches of fluffy whiteness blanketed Guilford College.

Hundreds of student belly-flopped down campus hills on cafeteria trays, consumed gallons of hot chocolate, and bombarded each other with frozen ammunition.

Besides bringing winter merriment, snow forced administrators and faculty to cancel a number of classes in an unusual deviation from school policy. Still, few day classes were canceled during what was the most severe winter storm to hit Greensboro this winter.

Currently, Guilford policy dictates that classes will not be canceled because of inclement weather. Commuting students who miss class because of hazardous driving conditions will have their absences excused, and special arrangements will be made for making up work.

The legitimacy of Guilford's bad weather policy has come under fire along with the advent of numerous ice and snowstorms.

In some ways this policy discriminates against day students. Although their absences are excused, day students have the disadvantages of missing important lecture time.

Copying someone else's notes just isn't conducive to a thorough knowledge and understanding of class material. Thus under the current policy, inclement weather could put commuting students behind in their studies.

In order to be fair to all students, classes should be canceled on days when driving conditions are extremely unsafe.

Greensboro doesn't have an unduly severe climate, so revising Guilford's current bad weather policy wouldn't mean canceling more than a few days of class a year.

Since students do pay for a certain number of class hours, per course, the school calendar could be modified slightly to incorporate the few days missed for ice and snow. Although the current policy has recently been modified with regards to night classes, that isn't enough. Roads can be slick during the day also.

Which is better, canceling a few classes, or having day students risk their safety driving on hazardous roads in order to make it to a class they feel is too important to miss?

Disco fever is contagious

By BETH EAKES

In just one short year, disco has exploded from an underground scene down on the New York Waterfront and out in the heavily ethnic neighborhoods of Brooklyn and the Bronx into a vast international entertainment industry. Today, disco is right up there with spectator sports, tennis and skiing as one of the ideal contemporary forms of recreation.

This one year old fad is elitist, pretentious and stupid.

Elitism can be seen in any discoteque. People who are not 'properly' dressed are made to feel inferior. Take Studio 54 in New York City for instance, probably the hottest disco in the country. Here people wait outside the door flocking nightly, sheeplike and perfumed, seeking that all-important nod, craving the flush of social success that comes with admission.

The pretentious aspect of disco can be found anywhere on the dance floor also. Dancers create a totally dream-like world in an attempt to boost their ego. *Saturday Night Fever* demonstrates this. The movie shows how totally fulfilling it is to dance by yourself against how frustrating and infuriating it is to have to work out something as intimate as the way you dance with some cranky bitch.

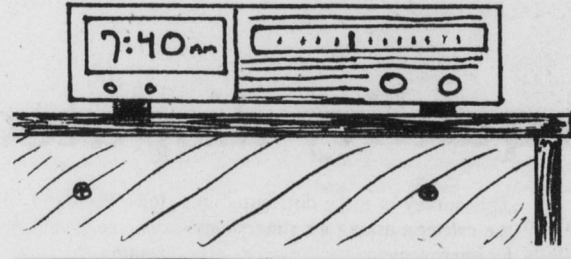
What differentiates discomania from most of its predecessors is its over tendency to spill over into orgy. Such behavior in my opinion is really not conducive to the betterment of mankind. To those who partake in such action - well I guess it just shows their level of intelligence. Orgiastic encounters (disco included) are animalistic and degrading, decadent and debauching.

The search for pleasure in the modern world is not a search for decadent and insatiable hedonism but precisely its opposite: a displaced quest for certain spiritual values that can only be attained through intellectual growth.

What could possibly be gained from the stunning profusion of lights, sounds, rhythms, motions, drugs, spectacles and illusions that comprise the disco ambiance?

Is this the contemporary formula for pleasure and high times? Its essence is the concentration of extremes, and we all know what extremes did to the Roman Empire.

At the top of the News . . . In spite of a paralyzing seventeen inches of snow, Guilford College is still holding classes.



Colloquium speech questioned; Views should be suppressed

Dear Editor:

Last Wednesday, during the weekly IDS 101 "mass meeting," attended by perhaps 150 freshmen, a few upperclassman TA's, and some 10 faculty, we viewed a startling example of acquiescence to suppression of personal views.

The views in question were those of William Shockley, a physicist who claimed to have discovered a genetic and racial component of intelligence; those with low IQ's (whatever that measures), who also happened (he said) to be predominantly black, should be offered strong financial incentive to get themselves sterilized, so that they would stop polluting the gene pool with their "low-IQ" genes.

The class and a panel of faculty were asked to consider the "Free Speech" aspects of the issue: Should Shockley have been allowed to debate his views at Yale, in response to an invitation, or should he have been prevented? As it happened, he was repeatedly shouted down by the students at Yale and several other schools; abbreviated versions of his views were heard in impromptu news conferences after these conflicts, but the opposition's side, to be presented by Roy Innis, of the Congress of Racial Equality, were never heard.

I was stunned to find that quite a few of those present thought, Yes, Shockley should not have been allowed to speak. His views would do damage to someone (we never did say whom), and his views were unscientific and outrageous. We should not let ourselves be forced to dignify his arguments with a hearing; if his views reflect underlying prejudice in our society, we should choose our own time to deal with those prejudices . . . or so it was argued.

The current reading for IDS 101 is Mill's "On Liberty." I would like to continue Wednesday's discussion by quoting our text: "Where there are persons to be found who form an exception to the apparent unanimity of the world on any subject, even if the world is in the right, it is always probably that dissen-

tients have something worth hearing to say for themselves, and that truth would lose something by the silence" (p. 46). "If there are any persons who contest a 'received opinion,' or will do so if law or opinion will let them, let us thank them for it, open our minds to listen to them, and rejoice that there is someone to do for us what we otherwise ought, if we have regard either for the certainty or the vitality of our convictions, to do with much greater labor for ourselves" (p. 43). "Never when controversy avoided the subjects which are large and important enough to kindle enthusiasm was the mind of a people stirred up from its foundations, and the impulse given which raised even persons of the most ordinary intellect to something of the dignity of thinking beings" (p. 33).

Mill suggests three great examples of cases in which a heretical view was condemned as incorrect . . . and the holders of those views condemned to death for holding them: Socrates, Christ, and the Second Century Christians in Rome. Honest men applied the law to wipe out the holders of these opinions. Are we so sure Shockley is wrong that we will even refuse him a hearing? Surely the parallels are evident?

What if Shockley is right? Maybe IQ does measure something and that something turns out to be environmentally, not genetically, controlled. Couldn't we then concentrate on helping those environmentally deprived? Wouldn't this be another force for social equity? What if IQ is genetically controlled? Then couldn't genetic counselling be an alternative to Shockley's proposal? Are we so afraid of any manifestations of inequality that we can't stand to look at what may just be the facts?

What if Shockley is wrong? What if we can throw out the whole concept of IQ-testing as a valid way of measuring/comparing individuals? Maybe Shockley would be a valued public servant for

pointing the way to better gauges of personal worth than the IQ test.

What if Shockley is wrong, but a large fraction of the society believes he is right (which I think is the real case in our society)? How are we ever going to root out these prejudices if we don't examine them publicly, widely, openly? How did the equal-rights legislation get passed that is on the books today except by wide public sentiment developing in its favor?

I would like to come out squarely in favor of letting Professor Shockley speak out. I'd like to see him here . . . and I'd like to see Guilford leading the way in dealing with the issues his opinions raise, not helping to suppress those opinions. I hope those who either differ with or support these arguments will answer them.

Donald L. Gibbons
Geology/IDS sta

Dionne Warwick says:
"Get your blood into circulation!"



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