

Closed Study Rule

Of all the regulations under consideration currently by the Women's Residence Council, the one regarding closed study is perhaps the most odious and the most unwise.

This rule, designating the hours of 8-10:30 on weekdays to be study hours for all freshman coeds, whereby they must remain in their rooms, is the most patent example of distrust in the idea of student responsibility that has come to the University in a long time.

A rule such as this is made because there is a general feeling that at the present time the group, currently not subjected to such rules, is not living up to its responsibility or that the group coming in will not live up to its responsibility.

In the past the group of freshman women have consistently responded well to the measure of freedom that they possessed. Some have had better averages as first semester freshmen than they have had as juniors and seniors, and their general average has been more often than not higher than the all-women average. Moreover, the freshmen have not been noted for wild carousings or out of the ordinary behavior, unless it was out of the ordinary toward the good.

There is a question then of whether the rules apply to the future when coeds may not be chosen as carefully. However, the Dean of Women has stated that the standards of admission will be kept up at a high level. This will insure the University of the same high caliber girl that they have had in the past.

Designed to create "good study habits," the rule is of necessity one person's or one group's definition of what good study habits are. Good study habits are those study habits most effective for students trying to achieve academic success at the University. The hours between 8-10:30 do not of necessity constitute good study habits, but rather would tend to abridge the student's ability to determine what constituted effective study habits. There is one student on this campus who came here as a freshman from a Woman's College which had as stringent rules as those proposed. Once at Carolina she developed effective study habits which consisted of studying from midnight on in the evening and which resulted in her being on Dean's List for four out of the five semesters that she had been in residence. It is this type of performance that the University should try to cultivate and which these rules will hamper.

It is a biological hypothesis that is generally adhered to that people have different hours in which they are most efficient and different hours in which sleep benefits them most. Hence, the question of health does not figure into the question of late studying or afternoon studying, but rather there is twenty-four hours latitude for a student to pick from which to adjust his time for studying, classes, recreation, and sleep. The individual girl has to make this decision according to her constitution. A fixed set of hours serves absolutely no purpose.

The Dean of Women, when the editor first talked to her about the new rules, related the story of her trip to the far west. She pointed out that one educational college had rules, and another didn't. She said that she would not mind sending her daughter to the first college, but that she would have reservation about the second school. Then she reflected a moment and said, "It depends on the girl."

The type of girl that the University wants to cultivate is the type of girl who can make the best use of freedom, an individual who can stand on her own two feet. This type girl will be driven away from the school by the new regulations.

Moreover there is the consideration of just what goes into a college education. It is not book work alone that comprises one's education. It is a combination of extra-curricular activities, social activities, and scholarship that make education worthwhile. What this rule would do would be to prohibit incoming freshmen from getting their start in activities. Moreover, dating is an intrinsic part of social education, and so long as an individual meets his academic responsibilities, he has the right to the luxury of social activity. The new rules would inhibit both extra-curricular and social participation so necessary for a well-rounded education, and so available on the UNC campus.

There is indeed a question of practicality in all this. These rules are an invitation to the breakup of the UNC Honor Code. They invite violation, for the type of girl that UNC wants to cultivate, is not the machine that will grind at someone else's request during a required two and one-half hour period every night. The time that one does not spend doing this is in violation of both the spirit and letter of the rules. Moreover, this would occur with a frequency that would keep the House Councils and Honor Council busy all year long, and generate a negative spirit of violation rather than a positive one of trust. Rules must be made in a way that they can be lived up to.

There is a further consideration as to how the rules fit into the overall philosophy of the University. The answer to this is that they don't at all. For years now, the University has been taking great strides toward the accomplishment of a great measure of student freedom and responsibility. A rule providing for supervision in academic affairs cuts the ground away from the progress that has been made, and leaves the University bereft of its increasing heritage of student freedom.

Hence, there is a question as to what the rules will do. In simple terms closed study will only keep a girl within her dormitory during the evening hours of the weekdays. This simply does not equate with the evil that the rules will bring on or the lack of necessity for these rules. Indeed, this very restriction in area is an invasion of individual freedom.

The facts are more than apparent. The answer is almost self-evident.

AD LIBS

Magazine Offers, Rights, And Scholastic Averages

Whit Whitfield

For what it may be worth, we understand that Charles Schulz may be a presidential candidate on the Republican ticket in 1960, which should bring joy to the hearts of you comic fans. Congratulations to women's dorms are in order. All five of them ranked well ahead of the 17 men's dorms in the quality point figures released last week. This means one of two things. Either women are considerably smarter and more industrious than men, or they can cheat better (Or is this heresy to mention?).

We may be in the wrong, but it is our opinion that women are now generally considered equal to men in almost every respect. We would submit, however, that if women wish to be equal in the strictest sense, they must give up some of their rights to men. They are already up on us.



In case you're wondering what these rights are, consider:

The right to walk on the inside, away from the street. This is one of the many Victorian customs that the woman must relinquish in order to be equal.

The right to have the door opened for them. Men like to get in first sometimes, particularly

when it's raining. This is another Victorian inequality.

The right to leave the check for the man. This must be given up to retain their equality.

The right to let the male be the aggressor in the dating cycle. Women should be the calling for a few years, as well as provide the transportation.

The right to drive like an idiot should be given up, if for no other reason than to assure the safety of others, mainly the hapless males.

The most important right which women must give up in order to be truly equal to men is the right to be draft exempt. Some woman can, with my good wishes, have our place in line. (Call it cowardice if you will.)

We would like to put in a plug for several leading magazines who are having subscription troubles. We're speaking specifically of TIME, LIFE, NEWSWEEK, and SPORTS ILLUSTRATED (Look at the Luces).

If you're having the same trouble we're having, namely getting offers every week of a "half-price sale," a "graduation" special, or a "less than 6 cents a week" sale, then why don't some of you subscribe so that the remainder of us won't have to fill our circular files.

The latest sucker-bait is a "less than half the original—graduation special—April 1st—once in a lifetime—for old subscribers only" sale. And if the price gets any lower, they can pay us and we'll take several subscriptions.

VARIATIONS

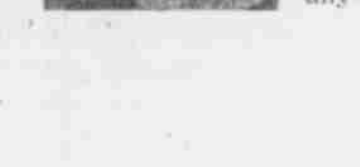
Lifeblood Of The University

By Gail Godwin

The weather has become bearable again and as a result the many classroom windows have been flung open. As I walk from one place to another I am conscious of a new noise. It is an alive noise, a varied noise. Sometimes a steady drone; sometimes not unlike a radio-TV announcer; and sometimes an excited, staccato beat. The noise is emanating from the classroom windows and suddenly I am conscious that it is the noise that is the very lifeblood of the university.

The professors are speaking.

As I beat a path to Y-Court, the prospect of seeing familiar faces and joining in the hally-hoo which hovers over the concession stand quite eradicates any "contemplation on the thing I have just heard and felt."



It is not until late afternoon when classes are done and the buildings are silent and empty that I am aware of the absence of that certain sound coming from the windows, tossing words and phrases to passers-by under the windows, and aiming directly at the students which fill the classrooms where the professor lectures.

Yes, it is the end of another school day, and the students have dispersed to their various diversions. And the professors have also gone home, perhaps with a question on their minds: did they hear?

Do we hear? That, is, do we hear anything but the voices, the sound, the monotone, or the staccato?

Have we heard the idea which is neatly or obscurely wrapped in the package of the words? Do we watch the "map in front" and think: "Ha. He wore the same shirt on Tuesday." or "Wonder if he'll let us out early."

Do we ever look at him and listen and say inwardly: Here is another person, just like I am a person, and he has an idea and now he is standing up there in the middle of the room trying to communicate.

And sometimes he communicates quite successfully and sometimes his words bounce off our armour, with the force of steel against steel.

And then we go home at night and perhaps never think of him again until the next class. And he goes home, and maybe eats with his family or eats alone downtown, and maybe does many other things besides think of us.

Or perhaps he does. And he decides that Thursday or whenever the next class meets he has something that we will all love hearing. And he may even look up information on this thing we will love to hear.

K. R. Gabriel

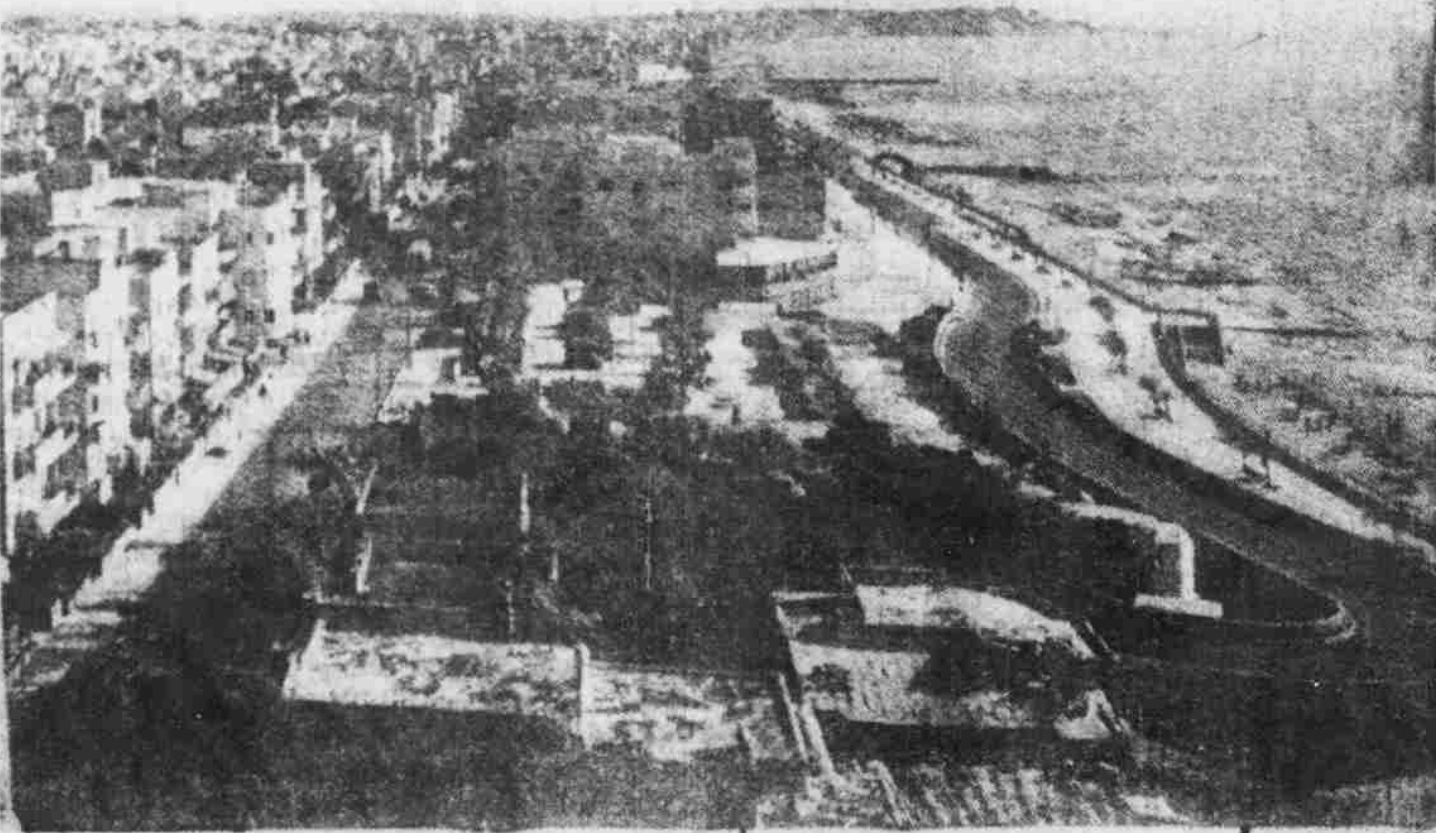
(This is the second part of an appraisal of Israel's progress on her 10th anniversary.)

The return to the biblical homeland and the feeling of being at home in Israel is expressed in a great love of the land and its history. Cross country hikes are most popular, and archaeology enjoys a vogue unequalled in any country—of course there is much scope for it. Young Israel identifies itself with the continuation of Israel and Judea of biblical days. Modern Israeli literature and drama often takes its basic material from the Old Testament, drawing parallels to the present experience.

Settlement in Israel meant the development of a country that had been neglected for centuries and ravaged by war, erosion and nomadic incursions. The country of Palestine was mostly rocky or sandy and presented a forbidding aspect until one discovered the remains of hillside terracing, river dams and aqueducts fallen into disuse since the Roman Empire. Israel is undertaking the task of restoring its country to its former prosperity. Forests and groves have been planted on many mountains, terraces painstakingly built in the hills to allow the cultivation of vines and fruit trees. Land has been reclaimed by draining swamps and by arresting the spread of dunes. River waters are being diverted to irrigate areas that were previously desert.

To do this Israelis have turned farmers. Settlement of a barren tract by new immigrants who had left careers in medicine, law, and commerce has been a common experience. And the land yielded—so that today some 750 settlements exist, many of which are prosperous and lush, and Israel already produces 70 percent of its food consumption.

Israel is not, however, princely



pally an agricultural country — only some 18 percent of its labor force are engaged in farming. Industry has been developed on a considerable scale, including cement factories, chemical and oil processing plants, textile mills, and various plants engaged in processing foods, clothes, tires, pipes, and tubes, diamond polishing, assembly of automobiles, etc. A merchant marine of some 40 ships is another important economic branch.

Scientific progress has been made at Israeli universities and research institutions, and Israel is among the few countries which produce Salk vaccine and heavy water.

Economic development has drawn very heavily on outside investment and help, as has the settling of the new immigrants for whom housing and jobs had to be provided. The balance of trade is heavily weighed against Israel,

and part of Israeli industry is still in its early stages and not yet paying its way. There is much to be done in improving productivity so as to make Israel viable economically. In the long run this is imperative, but in the short run Israel considers its primary duty to be the immediate provision of a haven for every Jew who is insecure, and relies on outside help to enable her to do this.

Israel has been generously helped from abroad, principally by world Jewry (mainly in the USA) and by the government of the United States. The link of Israel to Jews all over the world is not solely as a haven for their persecuted brothers, but also as a spiritual and national home. The achievements of Israel reflect on the pride and courage of Jews everywhere and seem to enhance their standing wherever they live. It is the common experience of Israelis to be received with wonder, affection and admiration

Postscript

Jonathan Yardley

I am still worried about the "Beat Generation," especially since I am now told that this phenomenon is "profoundly religious." I had not particularly noticed this aspect of the Twentieth Century Man, so I guess I'd better be clued in.

I think, however, that it will be extremely hard to convince me that the Beat Generation is one founded upon the Rock of Ages.

Religion, and most of all the Christian religion, is something that cannot be experienced in a superficial way. It is, first and foremost, an emotional and intellectual experience which enables the human to find a rational basis for his being, his actions, and his designated purpose.



The Beat Generation Man says: "I want God to show me his face." I assume this means that he wishes, to see the presence of God evinced in the many wonders and beauties of the earth, not the literal meaning of a kindly face peering from above a tree.

The man who wants to be shown the face of God is not religious; he is a hopeful doubter. One cannot be religious until he believes. If the Beat Generation is still in search of God, how can it possibly be religious?

It would be better to say, then, that the Beat Generation—and we have not yet agreed that it exists—is potentially religious. It is still searching, in a somewhat childish way, for the proof of God. What it does not seem to realize is that God cannot be proved; he can only be believed, professed, worshipped, and followed. The last is the crux.

I have been told that the most important thing a good Christian can do is to try to "live the life of Christ." Talking will do no good unless it is substantiated by the evidence of a life lived in humility, piety, mercy, kindness, supreme faith, and the countless other things which go to make up the good Christian.

Before the Beat Generation professes itself "profoundly religious" it had better look at the condition of its own house. I may be wrong on this score, so correct me if I am, but the overall impression I have of the typical Beat Generation character is a man who has not succeeded in anything except being unsuccessful.

I see the Beat Generation Man as disillusioned with his own abilities—abilities which he had probably overrated from the start—unhappy, dissatisfied, confused—I am going to use that word again and as far as I am concerned those of you who consider it unoriginal and naive can forget the rest of this column—and, most of all, disappointed. In the professed search for the answer they can find a rationalization for their purpose on earth.

There certainly have been people who must have been born just for the purpose of speculating upon the relationship of God to Man. They were great men, too—men like Aristotle, St. Augustine, Nietzsche and Thomas Aquinas.

These men, however, approached the problem in the proper way. In the first place, they were humble about their attempts—they realized that they were but men, inadequate before a matter beyond their comprehension. And they realized that they were facing a problem that man cannot lick. And they never underestimated the capabilities of God—and of Man.

I am not sure whether these vociferous members of the Beat Generation are plagued by superiority complexes or inferiority complexes. Whichever it is, one fact stands out—they are desperately trying to convince all of us that what they are doing is worthwhile, that they are the ones whose duty it is to investigate this problem, and they are going to find the answer. Perhaps they are, but they must change their attitude first.

It is of great emotional concern to each of us that at times during our lives we speculate upon our relationship with God, or whatever power, we place our beliefs in. But we approach the problem with more realism than these people who supposedly are so BEAT that nothing is beyond their comprehension—all the sordid secrets of the universe have been opened before their bloodshot eyes, and now they search for the truth. The truth, they will find, is in themselves. They must know themselves before they may know it.

View & Preview

Anthony Wolff

In fact, what appears to be taking place is the establishment of a unilateral authoritarian relationship which is irrationally motivated. It is irrationally motivated because such relationships, which can exist only outside the sphere of democracy, are only superficially in the best interests of the passive party—in this case, the incoming freshman women.

An analogy can be drawn between this type of authoritarian relationship and the political phenomenon of imperialism. On the local scene there is maternalism, in which one group of girls appoint themselves as guardians for another group on the international scene, imperialism involves the supposed safeguarding of the best interests of one nation by another.



Only the most chauvinistic person in this sophisticated age still contends that imperialism is motivated by anything but self-interest. This has become axiomatic to the extent that even the government makes only perfunctory attempts to conceal its self-interest in such practices.

In the current situation, the motivations of self-interest are not quite so conscious as they have become in the world of international politics. The Women's Residence Council is not conscious of the real reason behind their actions.

This assertion might seem unwarranted were it not for several remarks made in the course of open hearings on the new regulations—remarks which were made by those who formulated and support the new rules, and which are quite inconsistent with the supposed spirit and content of the rules.

The present President of the Council, in her remarks prefatory to the recent open hearing, repeatedly asserted that "the new rules are not intended to restrict the incoming freshmen women in any way, but rather to help them to adjust."

This is palpably untrue. "Adjustment," in its proper and most constructive sense, implies a bilateral process in which the individual is creatively taught through his own experience to adopt the behavior pattern which best suits his needs; "restriction," on the other hand, denotes the sort of unilateral forced conformity which is being instituted by the Residence Council. The fact that such forced conformity is usually superficial and tension-producing, while real adjustment is internalized and emotionally satisfying, bears repeated emphasis.

Later on in the open hearing, the former President of the Council—the head of the group which formulated the rules under consideration—presented her justification for the new restrictions. In the course of her remarks, she disclosed with admirable honesty the fact that she was jealous of any opportunities for Freshman women at Carolina. Her attitude was that those freedoms which she had inherited as an upperclassman should be the exclusive property of upperclassmen; she further stated that she hated the very idea of freshman women being allowed participation in the Carolina community. In support of the new regulations, she compared the freshman women to puppies that should be kept on a short leash by their superiors until they are trained.

In the light of these remarks, the whole system of new rules becomes transparently diagnostic. And the obvious diagnosis is rather frightening: it is very possible that a sadistic and/or destructive impulse on the part of the women on the Council has manifested itself in a superficially unselfish piece of legislation.

In other words, the members of the Women's Residence Council, themselves suffering from the tension and uncertainty of being thrust from a restricted pre-Carolina life into the atmosphere of freedom here, are unconsciously attempting to resolve their discomfort by 1) projecting their difficulties on another group, thus re-identifying themselves by comparison as mature and well-adjusted; and by 2) creating a sort of "second class citizenry," thus implying their own superiority.

The situation in which the Council members find themselves, and which may have motivated them to set up the new rules, is one of freedom from restraint which has resulted in anxiety. They have been freed from a strict tradition which has hampered their growth, but they have also been freed from the specious but real security which such a tradition provides. It is the inability to cope effectively with this lack of security, and the resulting need to escape from the freedom which has removed it, which seems to be at the bottom of the new rules.

Even if it were possible to ignore the strong implications of the psychological analysis of the situation, the simple fact that the new rules for freshman women are unnecessary, unenforceable, and unfair should prevent their adoption. The added possibility, however slight it may be, of the validity of the deeper analysis of the Residence Council's action should make it impossible for the Council to reaffirm its decision with a clear conscience.

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