

## Education

The basic fallacy at the University and in higher education in general is the assumption of self stimulation of the student on the part of the administration and faculty.

The assumption is basically that students want to learn and that the learning procedure is interesting to them. It just isn't so.

The students have come up from high schools which have not awakened them to knowledge and from grammar schools which have awakened them still less.

Indeed the biggest part of the problem lies in primary and secondary education.

However, whatever the fault may be, students come to college without having a perspective wider than the home town, or if one is lucky, the country.

There is no question that the best place to attack this problem is on the lower level, but this does not mean that teachers in higher education should abdicate entirely their responsibility in this area of stimulation. Once a teacher abdicates, he is no longer a teacher, for mere knowledge of the material in a course does not make a person a teacher.

The problem is what to do about the many students, indeed the vast majority, who do not think, who have never thought, and who frankly are not very interested.

There is a school of thought that says that these should be cleared out of the system, but before very long the illiteracy rate in America would be staggering.

Indeed the only thing one can do is deal with the problems as it is. The object of education is to breed a thinking individual and to give him the tools in the form of facts with which he can think.

The problem is simply how to make this process so palatable as to be interesting, even to the point of developing a ravenous thirst for knowledge.

One thing is clear. It cannot be accomplished by just handing out the facts and expecting students to be interested in the facts being handed out. They are at the present time interested only in that the retention of those facts over a period of three or four weeks may give them a satisfactory grade. This is clearly not enough.

The student must be awakened. Negative by the picture must be clear by now, but positively in respect to what can be done, the picture is by no means so clear.

The widest latitude of freedom must be given, but also within the idea of freedom there also must be some positive stimulation. This relates in the classroom to the method of teaching, to the use of examinations, to the requirements for attendance, to the use of term papers and other creative pieces, to the amount of seminar facilities, and to the factor of graduate student teaching in the basic courses.

Outside of the classroom there is a crying need for development of facilities with the student in mind. Academic buildings are wonderful, but when students are not interested in academic affairs, then these buildings will not be used. The activities of the campus must be channeled into providing a greater awareness of the world of ideas, so that a thinking populace may be developed.

It is impossible in the short space of one editorial to point out in detail all the needs to build an inquiring student community, but the need is there, and there are many areas currently not looked at that bear inspection. Proposals more concrete will be discussed later.

To breed a thinking populace out of a reacting mass will be quite a job, but the job must be done.

## View & Preview

Anthony Wolff

**HOUSEBOAT.** Starring Cary Grant and Sophia Loren. Opening Saturday at the Carolina Theatre, playing through Tuesday.



This is one of the most improbable movies ever made. It features three unbelievably precocious children who make the kind of statements which only Hollywood children would be for which any non-Hollywood child would be soundly thrashed and taken to an analyst.

It takes place largely on a houseboat which, despite its ancient vintage, is miraculously transformed in a few yards of film into a floating split-level all-American dream house, only cuter.

And it stars Sophia Loren who, as any student of the subject will testify, is merely a figment of the masculine imagination. Needless to say, the hallucination is quite pleasant.

This leaves Cary Grant as the only real thing in the movie; a couple of generations of fans have made Mr. Grant an Established Fact.

Luckily, Mr. Grant's probable reality does not interfere with the picture's unreality, and "Houseboat" drifts along quite amusingly with no mental energy at all.

**GERVAISE.** Starring Maria Schell, Francois Perier. At the Varsity Theater through tonight (Tuesday).

"Gervaise" is a great movie, which is to say that it is a very rare and precious thing. This is not to say, however, that "Gervaise" is a pleasant picture: anyone looking for enjoyment in the usual sense might as well wait for "Houseboat." Reviewed above, "Gervaise" is the film version of Emile Zola's "L'Assommoir," one of the central and most successful novels of the Rougemont-Maquart series, in which Zola set about to demonstrate his conviction that heredity and environment are the absolute determinants of human fate.

In this movie version, heredity is not emphasized as a cause of depravity in order to present the movie as a work complete in itself. Zola's twenty book series, in which "L'Assommoir" plays a central part, is the story of one family, each member of which is tainted by his parentage. In all but this aspect, however, "Gervaise" remains true to its source, retaining the depressing setting of Paris slums during the Second Empire and the unrelieved pessimism which marks all "naturalism."

Obviously, then, "Gervaise" is not a pretty picture. Moreover, it illustrates a doctrine which, popular in the last century, has since been repudiated. Such pessimistic determinism refuses to consider the human reason and will as having any bearing on human destiny, is derived from a misunderstanding of Mendelian theories and an invalid application of the scientific method. Nevertheless, the tragic implications of the "naturalist" doctrine are not altogether invalid, and our modern refusal to consider them attests not so much to their invalidity as to our own insensitivity.

In Zola's series, Gervaise is the daughter of a couple of drunkards and the grand-daughter of another. In the movie, we are ignorant of this, seeing her for the first time after she has come to Paris and borne two illegitimate children. (One of these is Etienne, the hero of "Germinal," another book in the series.)

When her lover leaves her, Gervaise marries a tinsmith named Coupeau and bears him a child (Nana, whose career as a prostitute is portrayed in the famous book of the same name). Coupeau falls from a rooftop, and his confinement drains all the savings with which Gervaise had intended to open a laundry of her own.

The money is borrowed from a friend, however, and Gervaise is in business. Things are going well for her until Coupeau, now fully recovered, begins to drink up all the profits. In addition, he invites Gervaise's former lover, who has returned to the neighborhood, to live with them.

As circumstances become even more unbearable, and Coupeau deteriorates even further, Gervaise is drawn into resuming her long dead affair with her former lover. The children witness their mother's conduct, and she loses their love which until now has been her sole solace. Etienne, her firstborn, leaves to meet his own cruel fate.

Finally, in a fit of delirium tremens, Coupeau wrecks the laundry which he has already bankrupted, and is taken away to the asylum where he dies.

Gervaise at last succumbs to the alcoholism which is, in Zola's view, her inheritance, and Nana, neglected, still a young child, begins her life of depravity.

The movie has retained all this, and the vital scenes of the book, but has successfully excised all of the excess material which Zola included in the book in an attempt to be scientific in his observation. Rene Clement has directed the taut script beautifully, with an unflinching poignancy and immediacy: the result is a film without any noticeable weaknesses, excellently performed throughout, and with staggering impact.

Maria Schell, who plays the title role, may well be the most beautiful woman in film history (the older generation may possibly forgive this violation of the Garbo Myth), and one of its finest actresses as well. Her portrayal of Gervaise is perfect — everything that it could possibly be. (Those objecting to such unqualified praise have only to see the movie to be forced to agree.)

The rest of the cast is almost as excellent: the film is excellent in all its aspects, and the sum of its virtues is greatness.

## On Humane Societies

Sidney Dakar

Recently I saw where an old man wanted to leave a large sum of money to care for homeless dogs. This at first seems to imply that this man has a noble heart. But, does he really? Is it more noble to help dogs than people? Indeed, it seems ignoble to help dogs before helping people. The thought of a humane society trying to get a court injunction to prevent boys from sending rats up in a small rocket comes to my mind. A howl was heard from hundreds of humane societies around the world when the Russians sent a dog up in a rocket. I didn't hear anyone say the dog howled.

At first thought all of these actions may seem humane, but on second thought they seem to be an insult to the starving people who cover this globe. Of course I don't go around kicking helpless dogs. I enjoy pets, but I try to keep a proper perspective.

I can think of nothing more ridiculous than trying to protect rats. Rats are a plague to mankind. These disease carrying rodents have caused untold death to humans in the past and continue to do so. It would be far better if all rats were sent into outer space.

These humane societies did not, or at least I did not hear them, raise their voices when the Rus-

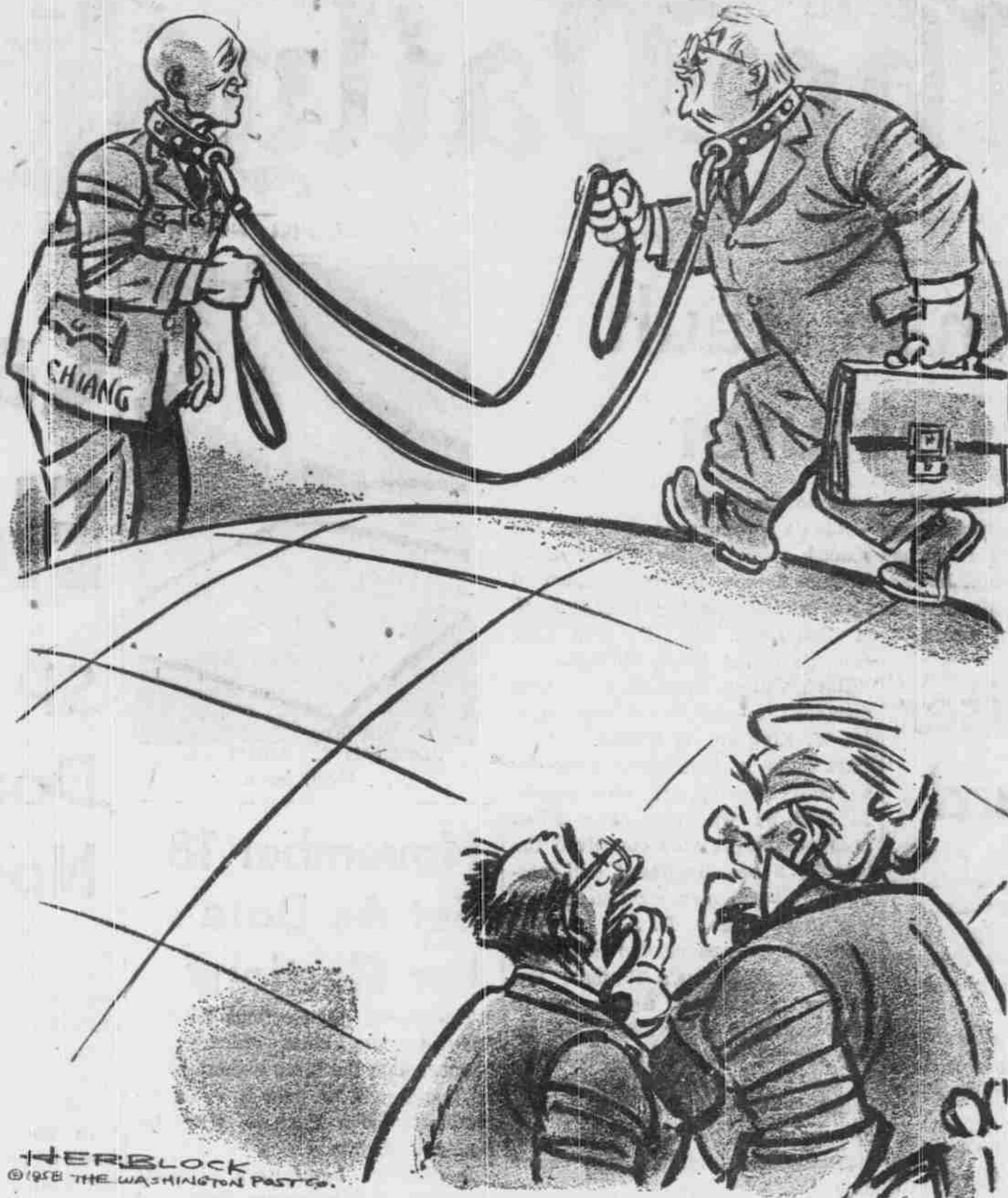
sians were slaughtering their fellowmen in Hungary. I didn't hear anything from them when the French murdered and maimed helpless women and children recently in an air attack in Tunisia. Why don't these humane societies use their time and resources to do something constructive for the human race? They don't seem to have any sleepless nights thinking of the starving disease ridden orphans in Korea, Indo-China and other parts of the world.

It is time we organized more humane societies for humans. Misery is all around us. Our fellow humans in all parts of the world are suffering every day. Millions of people go to bed hungry every night. Indeed, many do not even have a bed. Not many Americans know the feeling of perpetual hunger.

Humane societies are only found in parts of the world where people have time to waste after being well-fed and sheltered. If we have any free time, it should be used to ease some of the many burdens of our fellow creatures. These poor people are to be reckoned with in the years ahead. Revolutions will drastically alter societies that spend much of their time in wasteful pursuits. The Middle East is only one of the many examples in the world where this very thing is being saliently shown to us.

THE DAILY TAR HEEL

## "Who's Going To Leash Or Unleash Whom?"



## Toward A Better Understanding

Gottfried O. Long

(The following is from last week's issue of Commonweal.)

Along with the other Western countries which have a high standard of living, the United States has contributed substantially to the economic and technical development of the so-called underdeveloped countries. Returns, however, have not been commensurate with the money and effort which have been expended.

Today, in spite of U.N., I.C.A. and similar efforts, sixty per cent of the world's population still get less than twenty-two hundred calories a day. As Josue De Castro puts it, "These people are living in a state of almost chronic fast and are being consumed in a kind of autodestruction." And if our intention was to win the good will of non-Western peoples, along with raising their standard level of living, we have failed in both respects. It may even be said that Western, and particularly American, popularity has reached a new low in most of the non-Western world.

Some of the reasons for this unpopularity are of course beyond our control. They may be related to adverse propaganda, to envy of our high level of living and to the historical fact of colonialism, with its train of unforgotten injustices and present-day problems. At best, the transition from a dependent pre-industrial status to that of a free industrialized nation is fraught with difficulties. But there are factors over which we do have control, and which are not directly related to dollar-aid abroad. These are our own attitudes and methods of approaching the problem.

We can and we must give our help when so-called underdeveloped countries ask for aid. But our help will be effective only if it is based on a real understanding of these people. We must be able to communicate with them. This does not merely involve language skills (though these are very important indeed), but, even more importantly, the need to understand the messages sent to us in their proper cultural context.

Underlying much of our dealings with peoples from the underdeveloped countries are some fallacious assumptions about ourselves and others. We long ago progressed beyond the problem of how to feed ourselves, and have developed a highly advanced technology, variously ascribed to the type of government we have, to our values in regard to work, to our morals and our thrift, and so on. We feel that our civilization is superior to those where the material standard of living is lower or less valued than our own. We proceed on the assumption that all people want the same things we want and should therefore imitate our way of life. Many, of course, do try to imitate our technological know-how. But we cannot understand why they do not also want

our other values, spiritual, moral, esthetic, political and social.

Thus we feel hurt or even outraged when the recipients of our aid refuse our values while taking our technology. For instance, with our characteristic American attitudes toward work and success, we cannot understand why people in an underdeveloped country, faced by chronic food shortage, do not avail themselves of farm lands newly created by a much-needed dam. The fact that these people have been migratory herders for centuries makes necessary a deep understanding of their traditions before we can communicate to them the potential value of such a move. Too often our efforts have resulted in misunderstandings, frustrations and threats on our part of withdrawal of aid.

We tend to assume sometimes that the people of so-called "backward" lands are hardly capable of achieving a modern civilized status. It is a case in point that the American Indian was only recently given the full franchise theoretically guaranteed through the Indian Reorganization Act of 1934, because of belief that the Indian was not capable of responsible citizenship. Elsewhere, too, the native has often been kept from assuming political responsibilities or taking on supervisory posts, because he was believed to be unable to cope with the complexities of modern life.

Another fallacy that plagues our approach to other peoples is the opposite of this. It assumes that "human nature is pretty much the same the world over," and therefore "people ought to change since they can do so easily if they want to." Although all men have the same basic needs, the ways in which these needs are met by different peoples vary enormously. Thus medical help much needed by Moslem people may be "illogically" restricted to only the male population because the medical personnel are all men, forbidden to see the Moslem women.

Still another fallacy, not unrelated to the first, suggests that primitive and less civilized peoples are incapable of change. This view, though recognizing the diversity of life-ways of different peoples, assumes that primitive cultures are static.

To Be Continued

## Pip's Quips

Pringle Pipkin

The coed visiting agreement for the dormitories should go a long way to help in improving the spirit and morale of the dorm men.

When this agreement is implemented (things seem to be moving fairly rapidly towards this goal), the dorm residents will have some place to take their date other than a public establishment.

This consideration is a very important one. If after a movie the night is still young, it is customary to go somewhere before taking your date in.

If you must go to a public establishment, then there is less money to spend for entertainment; therefore, fewer dates.

Secondly people like to be with their friends. It is only natural that one would find many of his friends in his dorm.

The new agreement breaks much tradition. The dorm men will no longer live quite so austere. There is nothing like a few girls (in the social room, of course) to enliven the individual's interest in his appearance and the place in which he lives.

The open social rooms should encourage double-dating. If people are able to get together in a social effort, then it is much more easier for them to work jointly on other matters.

The dorms will be able to provide one of the advantages of a fraternity—a semi-private place to be with your date. The dormitories should become more of a social organization.

If dorm parties are held in the social room, they should certainly be better attended than those given in the past usually were. Parties could be relatively inexpensive and consequently more frequent.

Before this time, the dorm men have not had a sufficient outlet for their social activities. Because this phase of their life was not developed, the fraternity men gained a psychological edge in the social world.

However, this edge apparently extended to other fields and had a depressing effect in some cases on the activities of the men of the dormitories.

Now with the new agreement, things should change for the better. Activity in one field should encourage it in another. Participation of dorm men should increase.

With this new privilege comes an added responsibility. As the dorms are state-owned property, the University will be placed in a very bad light with the rest of the state should anything go amiss.

It will take only one careless act to get the University much adverse publicity (always bad, especially in a year when the State Legislature is considering the school's budget). It will take only one selfish person to destroy what promises to be a revolutionary improvement in dorm life.

If this new responsibility is accepted maturely, dorm life should be improved greatly.

## Letter From Olympus

There is a chief Warrent Officer in Quantico, Virginia, who observed of civilian life that it is just a throng of people, always milling. Thousands of people milling, just milling around, with no one in charge. The innuendo of this observation is a fraternity party.

Picture people rocking and rolling in a smoke-filled, beer-smelling room, imagine a horizontal freshman in an obscure corner, swilling his last draft of Michelob, mentally voting twenty votes for Miss Rheingold. Perceive the smoking choking crowded room, and enlist in the navy, where at least there is room to roller skate. That Warrent Officer definitely has something there.

But for those who prefer rock and roll parties to roller skating and chess tournaments, we can only suggest organizing a group of people in a room too small to hold them comfortably, and the following:

★ ★ ★  
Directions for one man rock 'n' roll orchestra with vocalist

Beat with foot on floor in a moderately slow, unwavering rhythm. Using hands, beat on table three beats to every beat on floor. Sing, off key preferably, these words: Honey, ah ain't comin' out! Ah ain't comin' out! Ah'm stayin' behind this chair!

If these directions are followed, not only will one fraternity party have been attended, but all of them. The only difference between the date on which they are thrown. —C.L.

## On Nixon

Russell Eisenman

Just what kind of man is Richard M. Nixon? The current vice-president has made an unusual about face in attempting to fool the American citizens. Now billed as a liberal, this is the same Nixon who supported Senator McCarthy.

Richard Nixon is the man who, in campaigning during the 1952 election, told the public that Adlai Stevenson had testified as a character witness for Alger Hiss, convicted perjurer. This is mud slinging. With all his legal experience Nixon knew that Stevenson was doing his duty when he testified that, to his knowledge, Hiss was a man of high character. To show how meaningless this argument was, Republican Secretary of State John Foster Dulles also was one of Hiss' character witnesses.

Nixon's career is one of fanaticism. As a Senator he introduced a bill to outlaw the Communist Party in the United States. Even if you ignore the question of whether a party per se should be outlawed, it was a bad bill. F. B. I. head J. Edgar Hoover opposed the bill saying it wouldn't help the F. B. I. indeed it would hurt them since it would drive American Communist underground. The bill did not become a law, but Nixon stands indicted as the man who led the fight for its passage.

The more you look into the career of Richard M. Nixon the more sordid the picture becomes. He has worked against the people to such a great extent that the frequently used excuse that it's just politics is no good. As I see it Richard M. Nixon is not a liberal. He is a fanatical man of the Senator McCarthy school who puts his personal career ahead of the interest of our country.

## Letters

Dear Mr. Malone:

Before you establish yourself in the position of official spokesman for, and authority on Anglican Theology and Catholic Teaching, do you not think it would be a good idea to organize the hierarchy and lowerarchy within your Church along some consistent lines of theology? Are you happy also that what you say is the doctrine of the Episcopal Church is not upheld by large numbers, if not the majority of the laity and clergy of the Episcopal Church? Are you happy that some Episcopal Bishops, including the Episcopal Bishop of Virginia, have openly invited members of Christian Churches outside the so called Catholic Faiths to partake of communion in the Episcopal Church? And what about the other six Sacraments of the Church—or does the Church have only two Sacraments?

Could these be the inroads of some new heresy in the Episcopal Church, or in fact is it that from its very obscure beginnings this unique "branch of the Catholic Church" has served mostly as a battleground for armies of confused, misinformed members, led by Frustrated Catholics and High Class Protestants?

The answers of Episcopalians to these questions are the subject of many pamphlets and books—and they run the full gamut. While some try to answer these questions one way or the other, there are some who say that these are not "proper questions." Others say that the Episcopal Church has a place for everybody—decide what you believe and get with that segment of the Episcopal Church.

In your answers to these questions, Mr. Malone, will there be found that unmistakable ring of truth that will rally thinking Christians to the fore? In the meantime the Roman Catholics are working and growing in the South. The Methodists and Presbyterians are building new colleges and homes for the aged. The Episcopalians are fighting with each other.

What, Mr. Malone, is the answer?  
Fred Hurlburt

Editor:

I fully agree with the decision of the Diocese concerning the abolition of the campus code. It is much too vague to function on a campus this size, although if it were not, it is an unnecessary infringement on the rights of the individual. A brief reminder to the student during orientation to consider his responsibility to the university would be sufficient.

There are usually consequences, either good or bad to a person whose behavior deviates too markedly from the standards of the majority. Moral behavior must stem from thought, experience, and personal attitude on the subject or it is not valid. It cannot be handed down as an ultimatum by any group.

Mary Christian Bridgers

## The Daily Tar Heel

The official student publication of the Publication Board of the University of North Carolina, where it is published daily except Monday and examination periods and summer terms. Entered as second class matter in the post office in Chapel Hill, N. C., under the act of March 3, 1879. Subscription rates: \$4.50 per semester, \$8.50 per year.



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