

The Daily Tar Heel

76 Years of Editorial Freedom

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National Confusion-Healthy Sign

One of basketball commentator "Bones" McKinney's more famous remarks is, "If you're a Carolina fan right now, you're mighty happy. With a minute and a half to go the Tar Heels are leading by one point." Uniquely, this sort of confusion typifies a lot of what's going on today.

Heretical as it may seem to anti-war pickets, William Buckley, Jr., or Billy Graham, I am convinced that our national confusion—generation gaps, credibility gaps, strained relations with Cambodia's basketball prince—all this is a very healthy sign.

Try as they might, though, even the most august columnists can only tell their readers about what is happening at a given moment—they can't zero in on any overall perspective. The inability to decipher what the world "hang-up" is, strikes home very quickly when you

ask yourself, "Is it more important for me to be concerned about my Residence College, or the abolition of capital punishment, or the Vietnam War?"

Confusion at home and abroad confounds the answer. The country divides neatly in half over the War, and yet few leaders back the only anti-war candidate. The public will likely have a choice in November between two hawks.

MAIL BOMBER

Crime in the cities is the chief topic of the State of the Union address, a psychopath delivers sticks of dynamite to San Francisco mailboxes, and the nation throbs to a romantic instrumental called "Love Is Blue."

Meanwhile, the hippie movement fades as the anti-social basis for it is absorbed into society. A baby doctor is arrested for his anti-war activities. One of our most in-

tegrated cities has much of its downtown area leveled by fire and violence, and the President waits a week to comment on a Civil Disorder report which he ordered.

Here at UNC, on a lower plane, the dangers of South Campus divorcing itself from the academic campus are promanaged before the apathetic and concerned alike. And the Peace Vigil stands.

What does it all mean? How do we fit into it?

Far from being an introduction to a new body of thought, these two questions are the spirit of today. It is from this point that the critics begin to spread.

U.S. ON SKIDS

A UNC history professor concluded his class the other day by deciding that much of the aforementioned confusion means that the U.S. is on the skids. We had our heyday, he

noted, and we don't know when it's over.

Oh, one can invoke McLuhan and charge it all off to the trials of moving to a higher stage of relationships between people, but that really isn't very satisfactory to a concerned resident of Teague dormitory.

Adaptation, however, is much of the meat of the problem. What one is adapting to is the question. The University student who is interested enough to want to know what he should really be concerned about must have some means of deciding.

The quest for this means of decision has led to the heretical attitude that the student must simply make an arbitrary choice of what to be interested in, and then push the boundaries of authority, morality, and-or society until

he feels he has control over what he's looking for.

A year ago I wrote an editorial castigating the student body president for remarks that he made to a national press which, in my opinion then, did not well represent the student body. The president, Bob Powell, was pushing these same boundaries of authority and thought which give the impression of such confusion today.

THE PILL LOCALLY

Shortly afterward, the DTH engaged in the brief push to allow the University infirmary to supply birth control pills to undergraduate coeds who asked for them. The ensuing volume of mail showed that the issue was one of great interest, although not on the UNC campus. The editorials were not written with the intention of having the Infirmary accede (and it didn't), but rather in provoking thought on the issue. The stimulation turned out to be more effective on the national level (thanks to the Associated Press) than on the local level.

It is through actions such as this one that University students find the plane of activity in which they are interested. It is useless to cite endless examples of conflict between developing lines of authority in the East and West, in dormitories and in cities, in distinct social strata. The only coordination between these areas is that the persons involved are pursuing their goals in similar fashion (or perhaps trying to locate goals in a similar fashion).

No, it is a gross misinterpretation to say that the U.S. is on the skids. The diverse logic, demonstrations, social movements, even violence are examples of extraordinary interest by many people in some area which happens to be just broad enough for their comprehension.

The University student, too, finds his plane of activity and interest. Even the confusion over the "national hang-up" is a sign of vitality.

It Used To Be Easier To Have All The Answers

It finally happened here.

Campus police Monday arrested 15 anti-war demonstrators staging a sit-in at Gardner Hall to impede Dow Chemical Co. recruiting efforts.

Just like police have been doing on campuses throughout the nation this entire academic year, whenever anti-Vietnam demonstrations went beyond the law.

So where does this University go from here? Or, better put: Where should the University community—students, faculty and administrators—go from here?

It's rather hard to say—much more so than it would have been if Monday had been five years ago and the UNC students arrested had been demonstrating during Chapel Hill's Civil Rights heyday.

Things were a lot clearer then. The issues were far more sharply defined: the students involved were out to crack this town's "progressive" veneer and do away with the ugly and blatant racism that lurked underneath.

dissenters use to protest it.

Ergo, the hazy confrontations.

What is now important—many persons are beginning to think—is to impede the U.S. effort in Vietnam at every level: by refusing induction into the Armed Services, by attempting to disrupt draft centers and by even attempting to prevent Dow Chemical Co. from coming onto a college campus to hire persons who will be involved in even the slightest way with the manufacture of napalm.

THE WAR, however, continues despite these efforts. The Selective Service System continues to function, and Dow continues to manufacture napalm—which continues to sear the flesh off North Vietnamese soldiers, women and children alike.

Meanwhile, students throughout the U.S. are getting thrown in jail because they try to stop it.

And there arises the dilemma that the only persons who are being directly hurt by this form of dissent are the dissenters themselves, the youths who go to federal penitentiaries for bucking the draft, or the 15 persons who had to post \$50 bond each following their arrest at the sit-in Monday.

They can counter, perhaps, that they are becoming martyrs, and that through their struggles the American people are beginning to realize that the war going on is evil, and is even opposed to the best interests of the United States.

Perhaps people are beginning to think this way. Perhaps the 42 percent of the Democratic primary vote that went to peace candidate Eugene McCarthy in the New Hampshire presidential race is an index of how right they are.

MEANWHILE, HOWEVER, the same people who must judge whether or not the war is wrong, must also decide whether the forms of protesting it are wrong. For example, is it right to prevent Dow from exercising its right to free speech by recruiting on campus?

Or are the issues today so important—is it so imperative to stop the Vietnam war?—that Dow's free speech should be breached?

The questions of 1968 are hard ones to answer, much harder than the ones of 1963 seem in retrospect.

They are questions that are going to have to be answered—and soon—by the University community, however.

Unfortunately, we don't have the answers in our hip pocket. And we're sorry we don't.

The Daily Tar Heel accepts all letters for publication provided they are typed, double-spaced and signed. Letters should be no longer than 300 words in length. We reserve the right to edit for libelous statements.

BUT TIMES have changed. And the tactics, such as sit-ins, haven't, then at least the issues have.

Civil Rights wasn't the protestors' thing Monday. The Vietnam war was.

And to make things even more confusing, the target of the demonstration wasn't some racist restaurant owner on Franklin Street, with whom a direct confrontation could be had concerning his policy of segregation.

Instead, the target was a Dow Chemical Co. recruiter, who was being impeded because his firm is the manufacturer of napalm, a rather hideous incendiary jelly that is being used by U.S. troops to prosecute the war in Vietnam.

The sit-in came after the recruiter declined to debate the morality of making napalm for use in Vietnam.

The confrontation was hazy. The demonstrators wanted to debate with the recruiter, who is actually in no more of a position to argue the morality of his firm's complicity in the Vietnam war than a political science professor, as an employee of the state, is in the possession to mount a defense for this state's not having open housing legislation.

Although either one of these persons could speak personally on the subjects, each would lack the proper authority to do so. Neither the recruiter nor the professor make the policies, and neither should have to defend it.

THAT, ANYWAY, is the logic of normal times.

The times now, however, are anything but normal, and the logical solutions that used to work during the Civil Rights movement somehow just don't seem to plug in anymore.

Why? It's because there's this war going on in Vietnam—a place which a lot of people hadn't even heard of during 1963—and this war has changed just about everything on the American scene.

The thing that it has perhaps changed most is the methods which



George Wallace-Caudal Support

To the Editor:

According to a recent magazine article, George Wallace is in the catbird seat. Some would like to put him in another kind of seat, especially all you bearded, weirdos, and pseudos. Unfortunately, Wallace has strong backing from "the men in the street," this country's great backbone (caudal end) of cab drivers, garbage men, olive-stuffers, gun-assemblers, pickle-dippers, bigots, and generalized nigger-haters. Catsrophically, they're the majority.

But all is not lost. The day can be saved, at some costs. Social Psychology has theories of cognitive consistency and by becoming a little incongruous and a bit out of balance, we can use them to out-Wallace old George.

The idea is that if you associate in your minds two things of opposite value, or dissociate (i.e., see as not belonging together) two things of the same value (either both positive or both negative), something's got to give. In the minds of the Wallacites, naturally, George has a highly positive value. And all those hippies, commies, bearded, and other anti-Amerikaners George despises conversely have a negative value. So, in the minds of the Wallacites two oppositely valued things are strongly dissociated, and all's well.

The trick is to get the minds of the Wallacites out of balance. What would happen if all those people, all those anti-Amerikaners suddenly endorsed Wallace? His charisma is not brains, or even brawn, but his strong backing of those Amerikan ideas which he defends with a vituperative tongue. If those against whom he vituperates, those Red blooded commies, would do an ostensible far-right-about-face and back George, the Wallacites would have mental chaos. In their minds, Amerikan ideals would stay the same however, George would lose positive value, and the Beards would gain a bit less negative value (according to a subtle aspect of the theory).

But the Wierdos would soon do something which would make them more negative again (like speaking intelligently), and if they still endorsed George, he would drop even lower in value in the minds of the Wallacites. If this kept on long enough, George and the Pseudos would soon be equally despised by the Amerikaners, and since two things of negative value would be associated together, the minds of the masses would again be placid.

But, who would believe that our Heroes liked George? Fear not, for predictably, Wallace would vigorously deny affiliating or consorting with his new-found sycophants, and the more he denied it and the more the Pseudos ex-

pressed their love for him, the less this "credulity gap" would become. And the less it would become, the better our plan would work.

Another problem would be that the more the Group committed themselves to praising George, the more they would actually start to change their opinions about him and begin to like the irascible little fellow. (Again, this is predictable by still another of those multitudinous theories of attitude change.)

But, as honest warmth showed through, George would have to start liking them back (after all, he is a "good

Christian"), and this would tend to reverse the entire situation to its starting point, the current atmosphere. Hopefully, this wouldn't happen till Christmastime, 1968, by which time the masses would have stormed the polls to protest the non-protesting protestors.

So, turn in your McCarthy pin. Aren't you glad you're with George? Don't you wish all your friends were? Out-Christian him, for Christ's sake. . .

J. S. Busey
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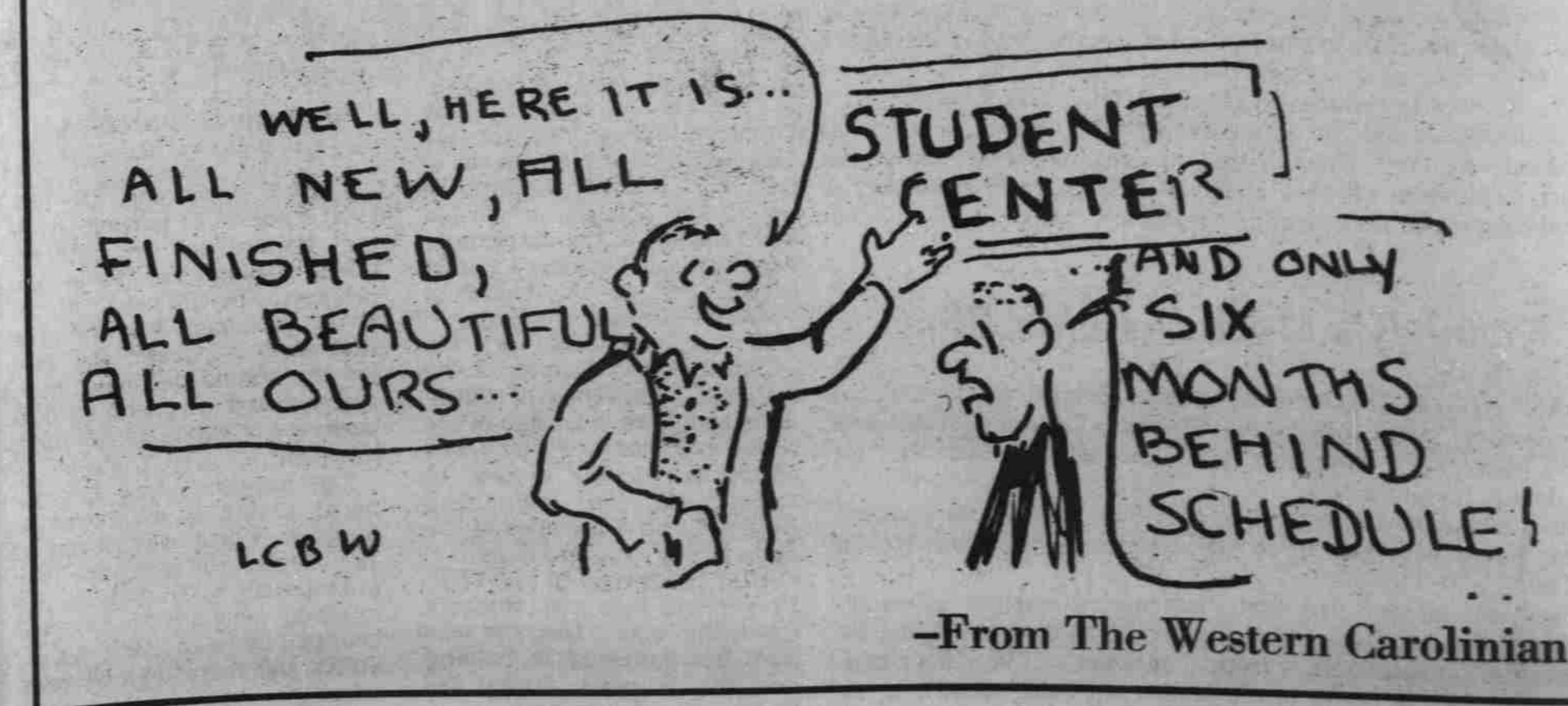
'Hang Out' Not For Real

To the Editor:

The Experimental College course "Let It All Hang Out" is unbelievably ludicrous. This is because there exist tacitly understood social ground rules where there should be none. Such eccentric behaviours and attitudes in a course where intolerance should be a foreign concept.

To accept such people who possess or advocate such "strange" points of view into the group would be to permit an assault on the social sensitivities which most if not all of the participants of the course and everyone else have. It is probable that such an assault would either embarrass or repulse these and many peo-

Me Too Dept.



-From The Western Carolinian