

The Daily Tar Heel

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Harry Bryan, Editor

Saturday, October 9, 1971

The Daily Tar Heel awards of the week

The Hurt City For The Kid Award: to Atlanta, Georgia, which a state health department official said will have the highest rate of syphilis in the country in 1972.

The Monkey Sees, Monkey Does Award: to Oklahoma anthropologists who claim they have taught monkeys to speak through sign language though limited to the intelligence of an extremely mentally retarded person.

The You Really Know How To Hurt A Guy Award: to Frederic Storaska, keynote speaker for

Women's Week, who said if a woman perceives herself in danger of rape, she could (a) press below his ear lobes sending him into shock, (b) put out an eye, or (c) squeeze the assailant's testicles until he very much goes into shock — guaranteed to end a rapist's career.

The Miller Makes It Right Award: to Miller Brewing Company which supplies the John Birch Society with 60 percent of its annual income. Not to mention Al Hirt.

The A Pig In A Pokey Award: to New York policemen, who have reportedly received \$25,000 in bribes to let individual drug pushers avoid arrest, according to evidence accumulated by the Federal Forces Against Organized Crime.

The Dow Chemical Concerned Citizens Award: to David Adcock of the Young Americans for Freedom, who plans a rally today to protest Nixon's China trip because "Red China is an immoral nation that has committed many atrocities in Southeast Asia."

The Hip Yip Gets Clip Award: to Abbie Hoffman, who got a haircut.

The You've Got A Long Way To Go, Baby Award: to Steve Saunders, Chairman of the Residence College Federation, who championed the cause of students required to live in University housing last week by saying "We do see the need for freshmen to stay in residence halls, but beyond that it is not necessary... no upper classman should be required to live in a residence hall."

Joe Hill

Consider the needs of workers

A major defect of the college milieu is that its isolation from the rest of the world makes it very difficult for students to see where their true interests lie. For this isolation isn't merely isolation from others; it is also isolation from our own futures. Whereas college life provides an opportunity to choose from a variety of life styles, it gives little insight into how to achieve a society where one's chosen style can be maintained securely after college is over. Isolation also leads us to a system of political values which is curiously prejudiced against the majority of the American people.

The student of course knows that he will probably have to leave college life sometime and go to work elsewhere, but he tries to push this fact from his mind. For prospects of work — a dreary 9 to 5 job or household drudgery — seem dark and forboding. And well they should, because the typical work situation today is indeed very undesirable.

The pursuit of profit and efficiency makes jobs monotonous and unfulfilling in themselves; they also inhibit one from putting an individual mark on his output, or even from adjusting work procedures to considerations of comfort or idiosyncrasy; jobs are often very taxing physically, on the muscles or nerves. And the goals of all this are unsatisfying if not troubling: in the private sphere, creating

defective products, in the poorly-funded social services, helping people stay barely above water.

We believe that the work situation can be improved greatly, that much of the unpleasantness is unnecessary. The goals of work can also become meaningful, and thus make the remaining unpleasantness more tolerable. The only way to achieve major improvements along these lines is by workers' control. That is, if the people involved in the task could democratically decide on procedure and working conditions, they could institute their preferences.

One might wonder about what would happen to output in such a set-up. The answer is that output would be considered, but the context would be very different. This brings us to an important point: workers' control cannot be achieved under capitalism. It can only exist when the profit motive is no longer the sole determinant of what is produced and how it is produced. Under a system where production is for use (and not for profit or national aggrandizement), creative forces will be much better directed — human and material resources will not be wasted as they are now — and thus adequate output will be less of a problem. But we cannot explore this point further at this time, since our main intention was to show connections between this and some other things.

To achieve workers' control along with a system of production for use, a mass movement must exist. The system could not work if most people weren't committed to it, and the power of entrenched interests can only be overcome by numbers. So students, now and when they become full-time workers, must ally themselves with other workers. These people would see these things to be in their interests if the alternatives were presented to them well.

Let's have some impressions of the American worker: blue-collar, hates college students. Now let's look at reality: he may be a white-collar office worker or a factory worker; he probably dislikes much of what he knows of college students, and by association, recent college graduates. But is he totally at fault for this attitude, is this attitude inevitable, and can students do anything to change it?

Answers to these questions can be found in students' politics. Their political attitudes and demands have seldom taken into consideration the feelings and needs of average workers, their material and status deficiencies. Students often show prejudice or even contempt toward these people. This applies particularly to white workers — these workers perceive demands for the improvement of

minority groups to be at their expense (e.g. quotas for blacks threatening their own jobs); and this perception is largely correct, because there is little thought or mention of how these workers could fit into the scheme. This kind of bias is characteristic of students and many other liberals and radicals.

But a different political approach can turn around workers' prejudices against students, probably even the cultural ones (long hair, etc.). Students must become politically-minded again, and their politics should this time relate itself more to the needs of workers. And this would require no great leap of empathy if students would examine their own situation — they are close to entering the labor force themselves, and even now implicit awareness of this future is affecting them emotionally.

Lines of political action we can suggest for the present:

- 1) Anti-war activity — Most workers are hurt economically by the war. Students, who may oppose the war for other reasons, should raise the economic issue publicly whenever possible, and should try to participate in protest activities in common with labor unions.
- 2) Opposition to the New Nixon Economic Policy — Workers and students also share the ills of this policy, and thus it should be another basis of common understanding.
- 3) Start getting yourself together now so that you will be prepared for organizing activity when you enter the labor force (if you are not already there). Get things clear in your mind and get together with other students who may be your future fellow-employees.

Letter

Bike riders need lights

To the editor:
I find the number of bicycles on our streets at night quite amazing. What is more amazing is the number which dart out of the darkness without any lights. I realize that bicycling is a progressive fad in our environmentally oriented society, but it is disturbing to see so many people in their rush to participate, do so without taking the necessary safety precautions. Unfortunately, the situation is similar to that of the motorcycle several years ago, in which legal statutes were required before citizens would protect themselves with helmets. With the number of bicycles on the streets at night without lights (I see several every night), I think that the Chapel Hill Board of Aldermen would be wise to pass an ordinance requiring all bicycles used at night to have a light and to fine those who do not cooperate. If there already is such an ordinance, then it should be more strictly enforced.

Dick Young
206 Andrews Lane

Letters to the editor

The Daily Tar Heel accepts letters to the editor, provided they are typed on a 60-space line and limited to a maximum of 300 words. All letters must be signed and the address and phone number of the writer must be included.

The paper reserves the right to edit all letters for libelous statements and good taste.

Address letters to Associate Editor, The Daily Tar Heel, in care of the Student Union.

The Daily Tar Heel

78 Years of Editorial Freedom

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Soul Food: Christians find reason to rejoice

"How can I have joy," one Christian friend exploded in frustration, "when I don't feel happy, don't feel like smiling, and I'm bogged down with problems?"

"How can Christians talk about joy," an agnostic friend challenged me even earlier, "when there's so much unhappiness in the world?"

When we stop and consider all the problems, hatreds and miseries that surround us, it does seem hard to think of joy, much less be joyful. And yet the Bible speaks again and again of the "joy" that comes with being a Christian — a joy that is constant, existing even in the presence of suffering.

The funny thing is, Christians can have joy and do — Christian joy. But all too often, Christianity seems anything but joyous, not because it lacks joy but because we don't know what we are looking for.

To most people, joy means being happy. Joy is merely an emotional feeling that comes and goes with the changing of our mood. Joy is equated with being enthusiastic, always cheerful, always

smiling. If we get depressed, discouraged, or hurt then we've lost our joy and have to "get it back."

Christian joy, likewise, is seen as constant happiness and euphoria that exists despite anything that happens.

Joy is emotional, and we all have our moments of intense happiness, well-being, euphoria, that bubbles up from time to time. The Christian who goes around with the burdens of the world on his shoulders, who can't laugh or smile, is in sorry shape. But the Christian who is always happy is unusual, too. It's hard to be happy when you've flunked a test, had an argument with your roommate, made a mistake, "blown the day." It's hard for anyone to be happy when we see the ills and problems of society. People aren't meant to be happy when things go wrong.

But joy is not just an emotional feeling that exists by itself. Something causes us to be joyous; we need a reason to rejoice. Paul wasn't particularly happy in prison, but he had a reason he could write, "Rejoice in the Lord always; again I will say, rejoice." The early church had its

problems and persecutions when James wrote, "Count it all joy, my brethren, when you meet various trials."

Most people have little reason to "rejoice." There is little in society that gives us "joy." The moments of joy and happiness we have are all too few and quickly lost as problems descend. Modern philosophers talk about meaninglessness and despair. Environmentalists talk of destruction and impending suffering. We see a sick world, and we feel sick.

Christians are no less sickened by what they see around them, and are just as obligated as anyone in trying to fight back against the problems that face us. And Christians can get just as tired, just as discouraged, just as depressed as any atheist. But still, Christians can be joyful.

Christian joy is possible even under the worst of conditions because it is not based either on some emotional high or the conditions of society. Christians rejoice not in their circumstances of the moment but in their God.

Christians find reason to rejoice in the "good news" of Jesus Christ, "For God

sent the Son into the world," the Bible says about Jesus, "not to condemn the world, but that the world might be saved through him." Christians rejoice that man can have a relationship with God through Christ.

Christians find reason to rejoice as they see their lives and the lives of others undergo radical transformation in this new relationship with God. "So we do not lose heart," Paul wrote of his suffering. "Though our outer nature is wasting away, our inner nature is being renewed every day."

Christians find reason to rejoice as they see the power of God at work and the promises God makes to people fulfilled. However unhappy and discouraged Christians get with themselves and with the problems they face, they find joy as they see their faith substantiated, their hopes justified. Christians can rejoice because to a Christian God is not a philosophical concept or an ethical code — God is real, and He is active in their lives.

"Your hearts will rejoice," Jesus

promised, "and no one will take your joy from you...Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full."

The early Hebrew psalmist was moved to write, "My soul longs, yea, faints for the courts of the Lord; my heart and flesh sing for joy to the living God."

Not only can the Christian have constant joy, he finds that his joy increases the closer he enters into relationship with God. Joy is included in the Bible as one of the "fruits" that develop as men know God. And the more Christians find joy in their lives, the stronger they are in meeting and overcoming the problems they face. "Do not be grieved," Nehemiah told the early Jews, "For the joy of the Lord is your strength."

Christians don't have to look around them to find joy in the human foibles and cruelties that render life joyless. They have only to look at God, and there's reason aplenty.

And knowing God can make the rest of life more joyful, too.

Lana Starnes

How a simple music lover becomes an expert

They are referred to as musicians, instrumentalists, performers, artists, pianists, fiddlers...

They perform on pianos, drums, horns, organs, tubas, clarinets, trombones, concertinas...

on squawk boxes, eighty-eights, licorice sticks, squeeze boxes...

They play sonatas, pastorales, operas, ballads, hymns, symphonies, folk songs, lullabies, marches, jazz...

swing, jive, blues, bop, bebop, stomp, hill billy, crooning, rock and roll...

And what it's all about is music. Music, as a way of life.

Music one must admit is a pretty important part of life. It jizzes us up, turns us on, cools us off, soothes the savage beast and lulls us to sleep.

We hear it at home on the television tube and on expensive, complicated stereo systems. We listen to it blaring

from our car radios. It keeps us company on the way to and from work, in traffic jams and on long "trips." We eat full course dinners in fine, dimly-lit restaurants with music seeping through the walls. We eat pastrami and swiss on rye at Harry's with music resounding from booth to booth.

Music indeed is one of life's little pleasures (ranked only behind sex and food). So why not sit back, get comfortable and enjoy it.

Why? Because music as I am told is an "art" and being an "art" it can not be defined as a simple pleasure.

For one thing music as an "art" must be studied and dissected, shoved, prodded and pushed by this artist, that critic and that intellectual.

As an "art" music is given a place amongst the other arts in a school of arts

and sciences. There is developed a department, a curriculum, a course; a professor is given certain responsibilities; and students enroll in the appropriately numbered course.

So why not sit back, relax and enjoy it? Why? Because you happen to be taking a music appreciation course in the UNC Music Department, for a letter grade no less.

Now most students are simple music lovers who enjoy just listening to a piece of music, regardless of classification, composer or artist. The problem arises when they are confronted with technical musical terms, definitions, names, etc.

So being aware of this difficulty myself I whipped out my copy of "A Bluffer's Guide to Music." Its subtle hints and bits of information will help any student impress his professor and friends, give him self-confidence when talking

about music and which may or may not help him pass the final exam.

First a few clues about the composers: Bach — Like a cold shower he's almost a substitute for sex. Virgins love him. Must take him seriously or not at all. "Ah...Bach" is sufficient no matter what the question or situation.

Mozart — You have to be good with numbers to keep track of the Koehchels. No one ever performs his music well. Mozart himself was ugly, loved beer and billiards, and was always in debt.

Haydn — Father of the symphony, uncle of the string quartet and second cousin of the piano concerto. He was a happy fellow.

Schubert — Melody is the key word. There is no symphony No. 7 and No. 8 is unfinished. Don't refer to his songs as songs but as lieder. But actually they're songs.

Cadenza — Lengthy and unnecessary solos in a concerto.

Modulation — the art of moving from one key to another in a manner that is subtle yet obvious enough to arouse admiration.

Tonality — with-it term for key.

Dvorak — He gave all his pieces the wrong opus numbers. He wrote the New World Symphony about his two year visit to America that he actually enjoyed.

And to help you with a few of the musical terms:

Accidental — a wrong note played on purpose.

Coda — an extra bit at the end of a composition allowing people to find their coats and put on their shoes.

Chamber music — music written for a very small number of listeners.

Development — what composers do

with the melody in order to make a composition of a decent length.

Contrapuntal — music with two or three tunes all going on at the same time. Clever.

Major — keys that sound right.

Exposition — the popular bit of a composition while the tune is still being played.

Madrigal — Medieval barbershop songs now generally sung out of doors on wet summer nights.

Now if you really want to impress your professor ask him who the 1970 Pulitzer prize winner for music was. Who? Charles W. Wuorinen for Time's Encomium. And who is the conductor of the Kalamazoo Symphonic Society? Pierre Hetu.