

# The Daily Tar Heel

93rd year of editorial freedom

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## Male superiority an archaic argument

By GRANT PARSONS

In today's society one attitude permeates most modern thought that man has the dominant role over woman. Most of the arguments for this view seem to be archaic, dragged out to do battle whenever male dominance is threatened. Since these views have yet to be examined in the light of our modern lifestyles, they need to be dusted off and considered again. Keep an open mind while reading the three arguments that follow. If these male dominance views do not make sense in light of new facts, perhaps other arguments used to prove male dominance should be re-evaluated also.

• **Males have higher levels of androgens, a hormone that contributes to aggressivity, and therefore are naturally superior to women.** This could only be true if our society is based on aggression. Our '80s lifestyle is based on achievement, not aggression; one can achieve without being in a state of combat readiness. It is possible to climb to the top of the corporate ladder without stepping on everybody on the way up. Therefore, male dominance cannot be based on the male's ability to be more aggressive than females.

• **Since the male has established our society, he is naturally the dominant sex.** While it may be true that males were primarily responsible for the taming of the West and the buildup of Western (as opposed to Eastern) society, it does not follow that males are dominant. Like it or not, our society has changed so both men and

women are gaining equal access to jobs and social status. Since both sexes have equal access, they are equal. Just because we have come to this point in our cultural revolution due to previous male dominance does not mean that females must pay homage to the males for doing this. As an analogy, just because John Smith proposes a law making theft illegal does not mean that because he made the law he is exempt from it. In light of this, male dominance cannot be justified because the male established our society.

• **Male dominance is evolution-based in all species; since males are larger and stronger than females, they are naturally dominant.** While the larger and stronger sex will usually hold the dominant role in a community, males are not the stronger in all species. Therefore, male dominance cannot be evolution-based. Consider the female black widow; stronger than her male counterpart, she will often kill him for what appears to be no reason at all. Which is the dominant sex here? Considering apes, larger females sometimes lead the group, often after fighting the males for the position. Simply stated, larger male-size traits are not universal and cannot be used as a basis for male superiority.

Regardless of how well male dominance theories can be refuted, many will still believe the male to be the dominant sex, citing the failure of the Equal Rights Amendment and the women's liberation movement. This can be explained, as any first-year sociology text will show, that it is common for dominant groups to keep alive beliefs that aggrandize themselves, and it is equally common for the non-dominant group to accept these beliefs. The male dominant



view of society is slowly fading into the wake of "if-you-are-a-woman-it-is-your-duty-to-go-out-and-get-a-job" ideal of the '80s, but attitudes are difficult to change.

Our society is operating under a set of beliefs that may or may not be true, and this is not a safe way to go plunging into the future. Each person should take the time to rethink the ideals of male dominance. Attitudes are not likely to change overnight, but by questioning the principles of male dominance, all of us can begin to enjoy an unbiased, equality-oriented future.

Grant Parsons, a sophomore journalism major and staff writer for The Daily Tar Heel, is dismayed by the rise of yuppieism, among other things.

## The greatest snow on earth

Where have all the flowers gone? And what has happened to the youthful innocence of days gone by — like President Reagan's first term?

Children growing up in America today are running out of role models to emulate and things to believe in.

Captain Kangaroo? Bumped for Phyllis George. Musical Chairs? Replaced by Music Television. Even Cap'n Crunch has been revealed of late as a war-hardened entrepreneur.

Sigh. What's credible institution is left standing if not that long-running childhood escapism, the circus?

Nothing, it seems. And if recent developments in New York City are any indication, the big top's going down in flames as well.

The object of much media attention this week has been the "living unicorn," the star attraction of the latest edition of the Ringling Brothers and Barnum & Bailey circus. The animal, they claim, is real. But the American Society for the Prevention of Cruelty to Animals says it's not.

What they're passing off as a mythological creature come to life is an Angora goat with a surgically implanted bull's horn, according to the ASPCA. They're calling it "cruel and severely unethical" — and they've launched an investigation.

Circus vice president Allen J. Bloom insists the creature is "absolutely" a unicorn, and that the investigation and attempted boycott is unwarranted. Newspaper ads for the circus argue that millions of Americans who believe in Santa Claus, the Easter Bunny and the Wizard of Oz should not be denied a chance to see this, yet another myth come alive.

But the argument doesn't wash. In fact, it is entirely unconscionable. Make-believe is one thing; playing God with animals and deceiving innocent children for personal gain is another entirely.

Certainly the circus is enjoying the free publicity — ticket sales are likely to spiral upward with the controversy. But Ringling Brothers is losing its long-term credibility at the same time. Which returns us to the question of what kids can believe in. If it's not the "Greatest Show on Earth," what will it be?

Tricks like this may have worked for P.T. Barnum years ago, when the entertainment dollar was less severely divided and competition was less ferocious. But if kids want reality distorted today, they can watch for it on television or in the movies.

The circus should hearken back to simpler days of pure family entertainment — no deception required.

## Dictionary or treatise?

Can the United States or anybody else trust the Russians? Well, after what they pulled recently, the Oxford University Press sure won't. The people at Oxford prepared a dictionary for students learning English in the Soviet Union and then gave the Russian publishers permission to change some of the definitions. In case you haven't already guessed, the Soviets didn't exactly, how shall we say, strive for objectivity in their revisions.

Once they received the dictionary from England, the Soviets took it upon themselves to correct Oxford's version on a few key words — two of them begin with c and the other with s. What were the words, you ask? "Cheated"? No. "Surprised" isn't it either, though the Oxford folks must have been feeling a little of both when they flipped to the Soviet definitions of communism, capitalism and socialism.

The Shorter Oxford Dictionary defines communism as "a theory of society according to which all property should be vested in the community and labor organized for the common benefit." Now that might not be what McCarthy would have liked, but for a short definition it's not bad. The Soviets didn't like it. They changed it to "a theory revealing the historical necessity for the revolutionary replacement of capitalism by communism." First off, definitions aren't supposed to use the

word being defined in the definition; and second, somehow that definition sounds more like a mini-editorial than what Oxford would call a definition of a word.

Okay, on to the next word. Let's flip back a little bit to . . . capitalism. This should be worth a couple of laughs. Guess what capitalism is based on — "the exploitation of man by man." The Oxford version says its based on "dominance of private capital."

Some might argue the definitions are the same, but the Soviet students learning English (it's only for sale in the Soviet Union) won't even get the chance to make that philosophical decision — seems the Russian publishers want to make it for them (surprise, surprise).

Finally, let's turn to a definition that's been in the news here at Carolina of late. The word that launched a thousand stories: socialism. The Soviets define it as "a social and economic system which is replacing capitalism." Hold it, doesn't history, at least in the Soviet version, say communism replaces capitalism. Oh well, the Soviets are bound to get the idea — capitalism is no good.

Whether one agrees with that assessment or not, this redefinition business, though humorous in a way, certainly doesn't reflect well on the Soviet system. It is, unfortunately, a political system that fears placing trust in its public. Therefore it resorts to conscious, concerted efforts, intended to influence the citizens.

## READER FORUM

### Commencement an end only to formal education

To the editors:

As May 12 draws near, many UNC seniors are getting ready for graduation. While many seniors make preparations for the conclusion of their college career, the general public has thought of the word commencement in a new and different manner. Here in Chapel Hill, the upcoming commencement exercise puts pressure on graduating students to fulfill all the University's requirements and have 120 hours of credit. Most of us define commencement as being the end of our education.

Commencement, however, should not be thought of as the end of anything. Instead, graduating seniors should view commencement as the first day of celebrating a new beginning, certainly not the last day of the past. When the class of 1985 strolls across the manicured football field in Kenan Stadium, they will be walking to a new genesis

together to obtain degrees and diplomas long sought after. Although seniors may have been waiting four years for this special day, it is only so that they may move forward and progress to their next stage of life.

The tears of saying goodbye to campus life, friends and partying masks the excitement of the new life that lies ahead of many graduating Tar Heels. The commencement activities are only the beginning of many diverse options available to graduates. For the class of 1985, commencement means new opportunities such as a job, graduate or professional school, or a return to home.

For many, commencement will mean a first-time job, more new faces and a new approach to life. It is true that after commencement has taken place, you may not see some of your friends as often, but think of all the new people you will

meet and learn to know in your first-time job that you otherwise might not have met had commencement not taken place. To some graduating seniors, the start of a life-long career, brought on by commencement, is appealing and greatly desired.

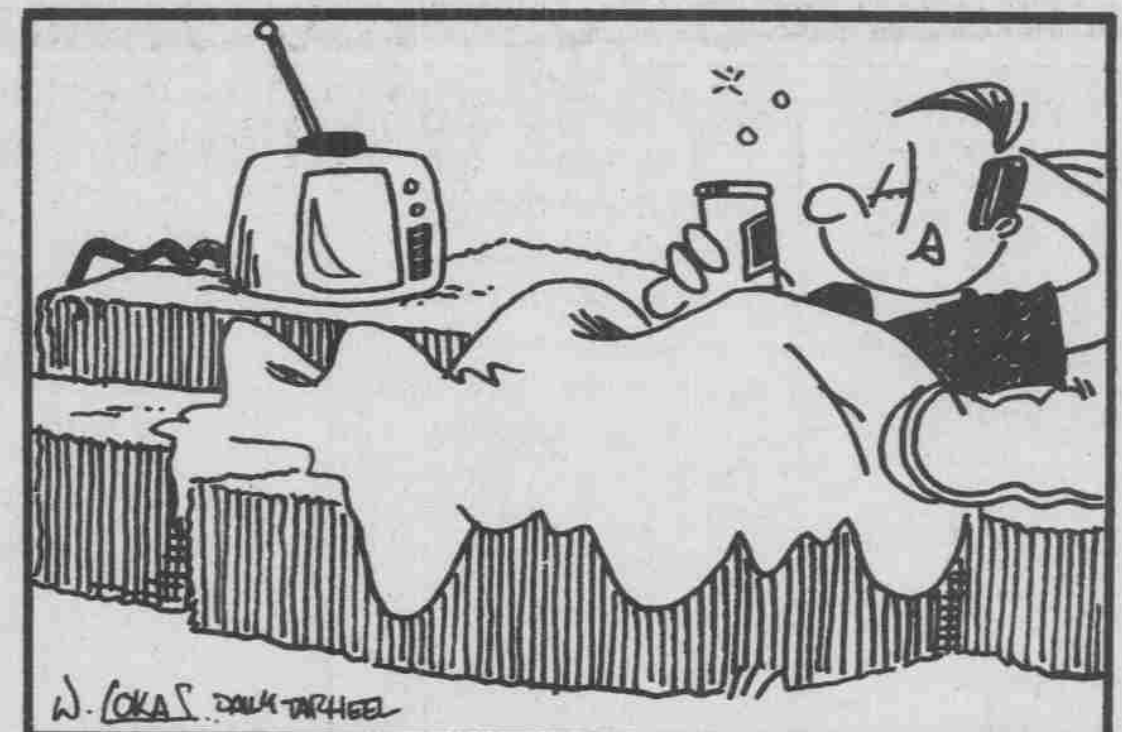
The 1985 commencement may not bring a profession so quickly to other of our fellow Tar Heels. Some will choose to continue their schooling in graduate or professional school. Commencement, in this case, means a new beginning of more late-night studying. For these graduating students, commencement is a break in their studies to receive praise and encouragement to proceed further in their studies.

And finally, for those who decide not to pursue an occupation or graduate or professional school, commencement may mean a new start at home where the demands

of a job or the pressures of school may not exist. An undergraduate degree or degrees, in this case, does not constitute a waste. No one can take your education away from you. A liberal arts education will, we hope, make some of the graduates better citizens. Whether or not you get a job that pertains to your specified area, your education from UNC will be invaluable for the rest of your life.

In whichever direction you choose to direct your life, remember it is an initiation, not the final episode. The true meaning of commencement will be felt in the air under the Carolina blue sky as the spectators (proud Moms and Dads) watch the 1985 class embark to fulfill their goals. Commencement does not mean a task has been done; it only means one has begun.

R.A. McIntosh  
Avery



### Protest for protest's sake

To the editors:

Regarding the article "Art protesters decide to camp out on work" (April 3), I would just like to say that my friends and I were not protesting the art at all. The sculpture, along with the television and other appliances, provided us with a comfortable place to sit and drink for 24 hours. We were not protesting the piece; we were using it. We like it. It was home. An exterior space became an interior space, and passers-by felt odd about walking through the space because it was ours. It was our astroturf showplace.

Also, the article made it sound

like the girls who let us use their extension cords were the ones that said I was "dependent on television." They were not the ones I was referring to. They were great company and they were very nice to let us use their cords, and I thank them. Sorry about the misunderstanding.

However, I want to thank the DTH for its coverage and interest. I also want to thank the cops who were totally cool to us and for not kicking us off or arresting us for "consuming malt beverages in public." Thanks.

Keith Emory DeLancey  
Chapel Hill

### Mental health costs out of sight, out of mind

To the editors:

Let the consumer beware. In addition to the public education aspect, the Health Vote (financed by the health insurance and service givers) is asking you a loaded question, "Do you want to have lower health costs?" Of course you do. It is a loaded question, and once they have your "yes" answers, and your choice on how to do it, they will have a mandate from you to continue cutting your family mental health protection right down to the bone.

Who will pay the price for these cuts in coverage? You will! Note that none of their literature reveals to you that they are lowering their costs by quietly cutting their mental health benefits or services to you by very strict limitations on what they

will provide. In strong competition with each other to win large contracts from industry or employee groups, or offer lower premiums to individuals, these providers and insurers are cutting their costs by putting the consumer or employer at higher risk. Perhaps they are counting on the hope that most people don't know that over 50 percent of the illness risk that families or employees face is from emotional and other mental health problems.

Bare bones mental health coverage leaves that one family in five with someone ill or disabled by a nervous breakdown or an emotional tension problem without the protection they need. What can happen? After that family member has exhausted the meager 20 out-patient

visits or 30 days in-patient care per year that they provide, the family will have to turn to free or low fee public clinics or state hospital care. Unfortunately, these public facilities are now severely underfunded due to state and federal cuts of their funds. After all, more than 90 percent of American families, without their insurance aid, can not afford mental health care on their own.

Some of these providers have developed another "cute trick." They plan to give a general practitioner that serves you a lump sum each year to take care of all your health needs. If a family member needs to be referred to a specialist, that practitioner must pay that specialist out of that lump sum. Will he choose to take that money out

of his pocket? Perhaps yes, but the pressure will be upon him or her to cover up your distress with pills rather than refer you to someone specially prepared to deal with the fundamental cause of your distress.

The "Health Vote" is a fine public educational effort, but it isn't telling you the mental health risks you face. The lower premiums will be a false economy if they leave your family more completely exposed to the more than 50 percent chance that their next illness will require professional mental health care.

When you make your "Health Vote," write in "Restore, Don't Cut, Our Mental Health Coverage."

Legislative Committee  
Orange County  
Mental Health Association

### Arne ya gonna dance?

To the editors:

On Friday, April 5, Arne Rickert made a special appearance as an audience member at the Rick Rock, Dixon & Me concert. While most of the audience danced or at least swayed to the music, Arne remained motionless, with feet firmly planted and arms across his chest.

Does Arne dance? Although the answer to this question is not of national importance, and indeed may have only limited appeal, we believe the Chapel Hill community has the right to know.

Lauren Johnson  
Meredith Amdur  
Chapel Hill

Editor's note: Yes, this true. Rick and Don promised that I would get a chance to play a riff or two, but they backed out on me. So that's the last time I go to see Me & Dixon.



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