

# The Daily Tar Heel

96th year of editorial freedom

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## A budget wrapped in red tape

Last year, UNC's School of Journalism collected \$17,000 in lab fees for courses using computer word processors — almost twice as much as officials had anticipated. But the extra money couldn't be used for departmental needs — \$8,400 went back to the state.

That's just one example of the inequities that can result from the 'ine-item budget process, which forces University administrators to predict in advance exactly how all state-appropriated funds will be spent.

If University officials don't need all the funds allocated for a specific purchase or project, they can't spend the excess on anything else, even if an urgent need arises months after the budget was approved.

Legislators who insist that the strict budget regulations are beneficial should think about whom they want to control UNC's operations.

When officials can't get state money to fund special projects and purchases, they often must turn to organizations such as the Educational Foundation, or Rams Club — whose stated mission is providing athletic scholarships, not paying for parking lots or research equipment. And money rarely comes with strings unattached, even from organizations with the most noble of intentions.

Alternatives to the line-item budget do exist. An option that some University officials would prefer is budgeting by category. Under such a system, legislators would allocate lump sums

to be spent in several general areas, such as educational supplies, maintenance and salaries.

Supporters of the line-item budget say it's a good way to hold the University accountable for its public funds, reducing the potential for corruption.

But the inflexibility of the budget keeps the University from spending money where it's needed. That inability has contributed to the \$56.5 million backlog of repair and renovation projects, the lack of competitiveness in faculty salaries, the seemingly endless delays when buying research equipment and other problems.

UNC officials aren't asking for freedom from accountability to taxpayers, nor for freedom to spend state funds without informing the legislature. They just want a measure of control over their own budget, so that decisions would not have to be exerted months — or even a year — before the actual money is to be spent.

Rather than encouraging misuse of state funds, relaxing some of the budget regulations could open the door to more efficient use of those funds, as well as a better-run university.

Expecting administrators to know months in advance exactly how and where money will be needed is absurd. If legislators want such predictions, perhaps they would be better off hiring fortune-tellers or palm-readers to run North Carolina's universities. — **Jean Lutes**

## Schooling the new chancellor

Welcome to Chapel Hill, Paul Hardin.

You will leave Drew University in New Jersey to replace Christopher Fordham as UNC's chancellor on July 1. Certainly, you have been reminded countless times of the pressing issues awaiting your arrival: the academics/athletics relationship, the land-use plan and the upcoming bicentennial fund drive, to name a few.

But there are a few things about Chapel Hill that UNC-system President C.D. Spangler and the members of the Board of Governors might have neglected to mention. Here are a few that might help you better understand the student experience at UNC:

- The Carolina Fever block for the Duke basketball game. You won't necessarily have to paint your face blue, but doing so certainly adds to the Tar Heel basketball experience. And to find out what the experience shouldn't be, visit the student seats in the back row of the Smith Center.
- Drop-add in Woolen Gym. See what it's like to fight hundreds of seniors for Philosophy 20. This will help you understand why almost a half-million dollars were spent to purchase a telephonic preregistration

system.

■ Hunting for a campus parking space. Although you'll probably have a blue-ribbon parking space next to South Building, experiencing the frustration of less fortunate drivers would be enlightening.

■ The Big Woods. Enjoy the shade across from Carmichael dormitory — while it lasts. Construction on the Alumni Center to be located there will begin soon.

■ Pit-sitting during the lunch hour. Grab a bag of Pit Stop popcorn and a soda, and you're set. Be prepared for anything from anti-apartheid protesters to Jesse Helms supporters. Either way, you'll come to appreciate the diversity of the student body.

■ The walk from Davis Library to Spencer dormitory after dark. Notice how many women are walking alone through poorly lighted areas. You'll realize the need for the newly-formed Campus Security Committee.

■ Playing tennis on the Hinton James courts. It will be a lot easier without axle grease, something you might remember when considering any proposal to use them as a parking lot.

■ An Economics 10 lecture. This class has a larger yearly enrollment than Drew University. — **Kelly Clark**

## Beaufort, North Carolina is my oyster

**Barbara Linn**  
 Staff Writer

Expanding our horizons is what college is all about. I used to think expanding my horizons involved going to foreign countries, or meeting vastly intelligent people who protested in their spare time and wrote honors theses on Pakistani politics. I never realized my horizons could be expanded in a homey kitchen in Carteret County, North Carolina. Obviously, I needed to expand my horizons on my ideas about expanding my horizons.

My first experience with life in eastern North Carolina came over Christmas vacation, when my roommate loaned me the book "Raney" to read during the holiday. She told me it would teach my "Yankee self" more about this state I now call home. My roommate loved the book, talked about it incessantly, laughed at the turn of every page and even wrote a term paper on it. The book didn't have the same effect on me, however. I just couldn't envision the characters or situations. "Raney" was entertaining (kind of), but in no way realistic, as far as I was concerned.

But spending Easter weekend with a friend in Beaufort, North Carolina, proved me wrong.

On the road trip to Beaufort, I was entertained by stories about life at East Carteret High School.

For example, I heard about the long school bus ride from Atlantic to Beaufort. The innocent little school kids had carved a hole in the roof of the bus. They had "wanted a sun roof." They also bent back the seats, because "it was a long ride and they wanted to have reclining seats." And they made the driver stop by the grocery store on the way to school so they could buy beer. The stories reminded me of an awful after-school special I had seen.

Many times, I was told, some of these very creative students would take the air out of the bus tires during the night. Then they would call all their fellow bus riders, to inform them of the party to be held next morning in honor of the bus arriving two hours late. Nobody ever did these pranks back in Chalfont. We were either too sheltered or just not creative enough.

My education didn't stop with the road trip. After we finished dinner and were sitting around the table, the neighbors dropped by. They came in, made themselves a drink, helped themselves to some of the leftovers, and circulated Beaufort gossip. Soon, more people came in, and there were three different conversations going on.

I couldn't understand it. Did people always just pop over after dinner? "Why, at our house," one of the visitors told me, "we never lock the door. You'd know where to go if you had to use the bathroom!"

Later that night we went to Front Street. Hanging out must be the thing to do, because "everybody" was there. And everybody knew everybody. My friend stood on the sidewalk and waved to just about every car that passed by. I wouldn't recognize my next door neighbor if our grocery carts collided.

Next we went shopping. My friend bumped into a girl she knew. And the girl's husband and the girl's baby. "So how do you know her?" I asked, expecting to be told she was a friend from work or church. "We graduated together," was the response

I got instead. I felt three years old. How could anyone possibly be worrying about diapers and electric bills at the same time I'm worried about exams and beer?

I think the best part of the weekend was the barber. We passed the barber while driving down the street. "Oh, there goes the barber!" How can anyone recognize the barber? "Actually, I recognized his car." His car?! This was too much! Who could possibly know what their barber looks like, let alone what kind of car he drives? Everytime my brother goes to the barber, it's somebody different. I felt like I was reading a children's book by Richard Scarry: "This is the barber cat. His name is Mr. Jordan. Mr. Jordan drives a blue car."

And finally, while leaving Beaufort, we were lucky enough to drive alongside a pickup truck. Oh, I'm not saying I don't believe people outside of the South drive pickup trucks. But this one was special. It was lilac. It had a faded (or at least dusty) gold stripe going around its truck bed. It had a nice big dent on the back left side. It had two long, curly haired men with sunglasses and bandannas sitting in the back. I guess they must have liked the breeze, or maybe they enjoyed watching stupid college students, like myself, stare at them.

I would not say Beaufort is a "small town." Chalfont is a much smaller town. But Beaufort is a community. Chalfont is a place.

So, now that I'm back to school, and inundated with the question, "Hey, how was your Easter?" I can only respond, "Very educational."

Assistant Managing Editor Barbara Linn is a sophomore international studies major from Chalfont, Pa.

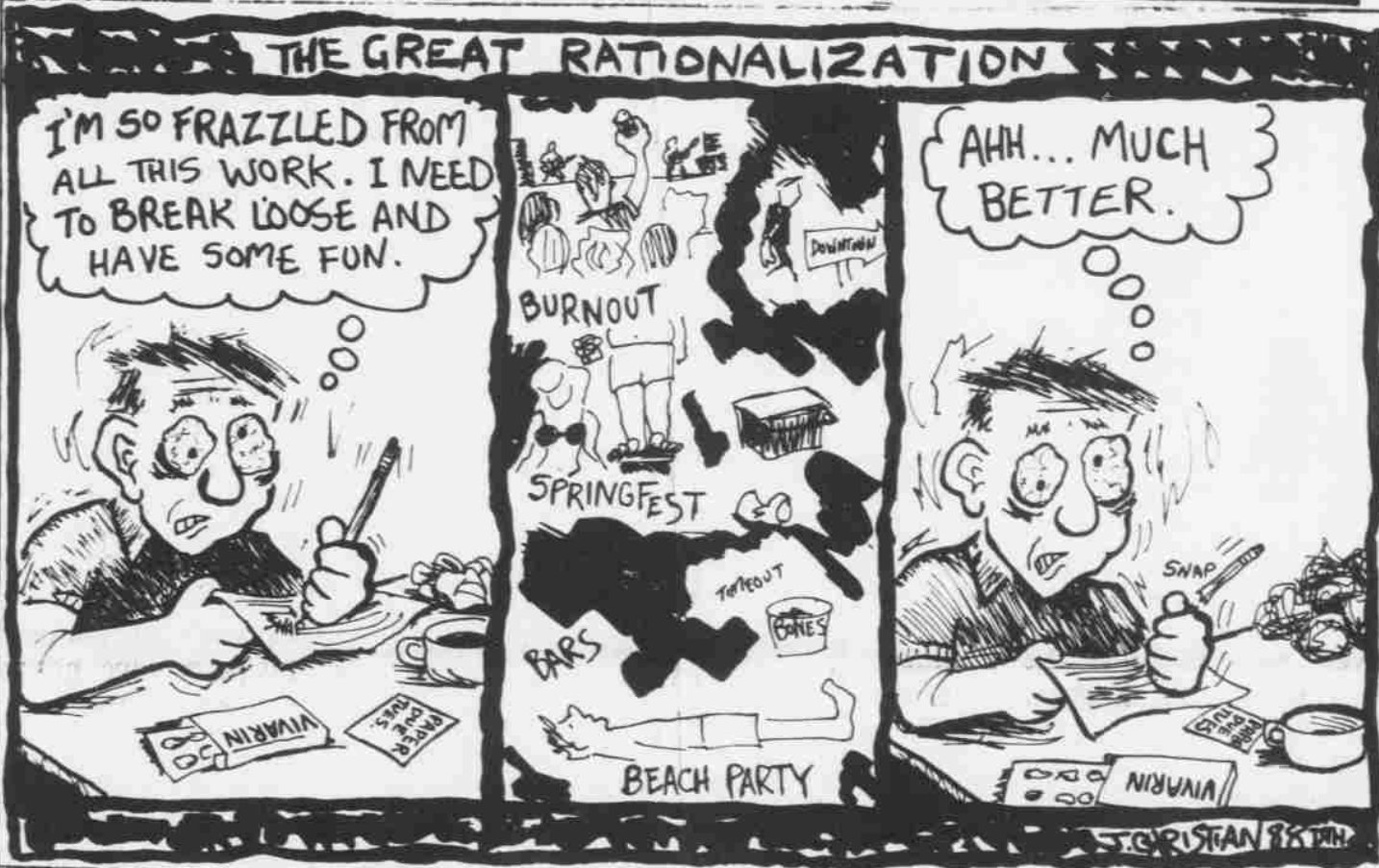
## Readers' Forum

### Research edits, learn the issues

To the editor:  
 In response to Matt Bivens' editorial, "Sensationalism doesn't work" (April 5), we would like to express our disappointment with his assessment of the portrayal of Christ's crucifixion. There are several elements in his editorial which indicate that he did not effectively research this event and did not have a clear understanding of the issue involved. As a result, his credibility as an author and the credibility of his argument are weakened.

To begin with, Bivens erroneously assumes that the Christ figure was a student; he was a 30-year-old pastor from the Raleigh-Durham area. Bivens also quotes Todd Hahn concerning the event, yet Todd had no direct involvement with the planning or the execution of the crucifixion. Although these are trivial points (as many readers have probably already decided), they make one wonder why he did not take the time to seriously investigate this event before forming an opinion of its worth.

More important than the details of the scene is the underlying issue of the event. Bivens clearly feels that the scene was sensationalized and states that, "sensationalism only centers attention around the actors." This may be true to some extent, but when one is acting, one tries to draw attention to one's self so that the situation being enacted will also receive attention from the audience. He fails to realize that the crucifixion of Jesus is a historically documented fact, and that this scene was not an imaginative construction designed to make people think about "religious issues." The scene was not "acted out in excruciating detail" as Bivens states (clearly none of the participants appeared as if they were from the first century) precisely because the issue lies not in the detail of the scene,



but in the death of Jesus Christ.

Bivens obviously did not take time to research his point of view and clearly did not understand the issue: that Jesus Christ made certain claims to lordship and was crucified for them. The performance, the death of Christ on a cross, is not a Christian means for generating discussions about religious issues; it is the religious issue. Jesus Christ was crucified and died to atone for the sins of all people at all times, and three days later He was resurrected. He died for us all! The crucifixion in the Pit was meant to grab everyone's attention to the person of Jesus Christ, his claims concerning deity, and our relation to him. Have you thought about it? We encourage everyone to investigate His claims, as He made them, and to make a rational decision about them... and ourselves.

**RICHARD GIERSCH**  
 Senior  
 Speech Communications

**GREG WILDER**  
 Senior  
 Political Science/  
 Public Policy Analysis

### Crucifixion opened minds

To the editor:  
 It is sad that students like Paul Teague, after two years at a university renowned for liberal thought, can react so emotionally, so defensively, to matters of profound importance. In his letter ("Pit crucifixion sickening," April 8), Teague hastily denounced InterVarsity Christian Fellowship's demonstration, labeling it a "ridiculous" act performed by "brainwashed" individuals with the purpose of "scaring people." Those who came to such conclusions might wish to explore their own personal reasons for doing so, for it is clear that the students in IVCF do not deserve the kind of castigations that a defensive few are eagerly shouting.

The mock crucifixion was not a joke. It was not funny. If people like Teague found it "ridiculous," I ask what they laughed at. The Christians in IVCF were sincerely and seriously reenacting an incident of unparalleled theological and historical importance. It truly amazed me that Teague appar-

ently doubts the authenticity of the crucifixion of Jesus Christ. If you don't believe Christians who are celebrating Good Friday nearly 2000 years later, at least trust the records of historians.

Furthermore, it is obvious that IVCF's intention was to make students think deeply about the relevance of that incident, and not to scare people. The reenactment was neither sensationalized nor emotionalized; it was presented. Certainly, Jesus' death was a horrific event, and certainly, any reenactment of it would not be pleasant, but by doing something that, yes, made us slightly uncomfortable, IVCF challenged us to open our minds and come to terms with the question: Did this happen for my sake? Sometimes it is healthy to have our toes stepped on.

**JOHN BAKHT**  
 Freshman  
 Journalism

### Letters policy

■ The DTH reserves the right to edit letters for space, clarity and vulgarity.

## Listen to majority views on CGLA

Enough is enough. The Carolina Gay and Lesbian Association strikes out on all accounts at legitimizing its need for funding, elements of which include educating the University populace, supporting the gay and lesbian society and enhancing society from a "gay" perspective. And contrary to all beliefs, the CGLA strangles itself with its own literature, outreach programs and support systems, by citing morals while disposing of principles. The propaganda that assumes students opposed to CGLA funding are merely homophobes, anti-homosexuals or "holier-than-thou" has been carried too far. It is high time the CGLA paid attention to the vital principle of this issue — the fact that the democratic majority says funding the CGLA is "wrong."

First, let us look at the CGLA's educational objectives. The CGLA contends its "outreach program" deserves student activities fees. The program consists of (1) some CGLA members disclosing their identity and leading class discussions; (2) developing and publishing a newsletter, Lambda, and (3) hosting Gay and Lesbian Awareness Week in the

**Christopher Morgan**  
 Guest Writer

spring. Second, the idea of supporting a self-proclaimed persecuted society, in their view, warrants student activities fee funding. And third, the CGLA asserts that the gay perspective exemplifies the spirit of the 1st and 14th Amendments of the U.S. Constitution. Furthermore, the CGLA maintains it serves as a support group for its silent minority, and rationalizes that the gay and lesbian community significantly contributes monetarily to the student activities fee surplus. While each of these points may have good intentions, the principle dashing out of this issue smashes all the CGLA's arguments for funding. In other words, despite all that can be said or done, the CGLA strangles itself as it presents its "side of the story" to a democratic society.

By trying to educate students, and society in general, the CGLA pits itself against fundamentalists and rationalists,

who believe homosexuality is immoral and strongly against all Christian beliefs. CGLA supporters may counter this argument on the basis that they do not align themselves with Christian beliefs, and don't like people forcing religion on them. But this position would appear hypocritical. Technically, they are forcing their beliefs upon students by receiving student fees.

These people have no right to "take" money to further their activities. If CGLA supporters want to conduct seminars, hold dances and educate society, then they should find their own means of fund raising. Conducting a funding campaign should not be such a difficult task, since the CGLA says it has so many "closet" supporters. It is high time the CGLA stopped pushing their doctrine on people who strongly say, "NO, homosexuality is something I don't agree with." The fact stands firm, UNC students don't want to fund this organization, which seeks "acceptance" at the expense of others.

Christopher Morgan is a junior political science major from Dunwoody, Ga.

### The Daily Tar Heel

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