

Intellectual Timidity And The Lonely, Little Gadfly

"The true teacher defends his pupils against his own personal influence. He inspires self-distrust. He guides their eyes from himself to the spirit that quickens him. He will have no disciple."—Amos Bronson Alcott.

Many have commented upon student apathy as it pertains to participation—or the lack of it—in extra-curricular work.

But few have troubled to comment upon apathy as it pertains to interest in scholastic achievement—or the distinct lack of same.

Concerning such disinterest, it is frighteningly appalling to consistently witness classes in which a professor didactically spins a little web of knowledge upon which students climb, with little effort or toil, to an accepted or passing level of academic process.

Such professors prescribe small doses of learning which enable lethargic minds to "just get by." But there is a conspicuous failure to provoke and stimulate these same minds from sometimes somnambulistic states.

We would prescribe, on the other hand, a stimulating dose of academic purgative which would provoke students to think, think, think.

Such a purgative is not to be found in patent doses. It must be an adaptable purgative which would put minds to work with poignant comments such as:

"Our textbook offers these definitions and patterns. Do you, as students, feel that the author is presenting a valid argument and a completely clear field of facts. If you agree, state your expository reasons. If you disagree, state your expository reasons."

Intellectual timidity means much more than failing to participate in general class work. It connotes a general tone of complacency which extends to affairs of government and everyday living.

Intellectual timidity is blind acceptance of current trends and cultural patterns regardless of their validity or adequacy.

Intellectual timidity is the failure of student legislators to speak out on a prejudicial state law merely because it is a state law.

Intellectual timidity is a blatant failure to accept the responsibilities which are thrust upon us by an ever-changing and dynamic civilization.

Intellectual timidity is unquestioning acceptance of the written word. The attitude that because some matter is down in black and white, it is a cold fact which should be assimilated by our minds without reasoning out and testing its validity.

Montaigne said a well-made head was to be desired over a well-filled one.

If stuffing the head with a series of non-correlated facts and figures which will enable one to "just get by" a course is what we seek, then it might be suggested that high school graduates be given an Encyclopaedia Britannica and a Webster's Dictionary.

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WISE AND OTHERWISE:

Semi-Erectus Or Architecture Re-Classified

Whit Whitfield

In reply to a column by Anthony Wolff last week, I must defend the architecture of the campus. His critique was well written and sincere, but there were many fallacies which I would like to point out. Since my vocabulary is as limited as my knowledge of architecture I must write in the vernacular.

The campus architecture is unique in that it is so varied, yet shows superb planning. Take for instance the dormitories. Most of them are classic Boxonian. They are not particularly beautiful, but thanks to F.D.R., they are practical in that they all have rooms in them. Other buildings which have the same or similar design are Graham Memorial, Saunders, Murphey, and Bingham. Most of these are not available for rooms however.

Cobb dormitory is of the Contemporary "H" design, which is a refreshing relief from the rest of the dormitories.

Phillips Hall; Peabody, Battlevance-Pettigrew, Bynum, and Caldwell are more nearly Antediluvian than anything else.

Woolen, Swain, Abernathy, and Venable are ante-bellum (Peloponnesian War). Hill, Person, Howell, Davie, and the Alumni Building are traditional, whereas Manning, Bynum, New East, and New West are Classic Carolus.

Hill "X", "Y", "Z", as well as the Air Force buildings and Caldwell Annex are all Contemporary Sylvian in design. Bingham "X" and "Y" are both Old English.

The Tin Can is in a classification all its own, being Metallus Semi-erectus. It is one of the few such edifices in the whole world. Of this we can be justly proud.

It is not completely fair to us as students to accept Mr. Wolff's remarks. We have a distinction here not to be paralleled anywhere else in the known world, that distinction being the motley conglomeration of buildings which typifies the Carolina Way of Life.

The pseudo-intellectuals of the campus would really have it no other way than the way it is for to them the architecture of the campus is a means to an end and not an end to itself.

If you have bothered to read this far then you have undoubtedly noticed that I have not pointed out any fallacies in Mr. Wolff's column, partly out of respect for his superior command of the knowledge of architecture, and partly because I got lost in the first paragraph. If the terms were new to some of you, don't be disturbed for they have just come into use recently.

Foreign students who come to American universities are amazed at the low standards of intellectual training that we expect from students who enter our universities.

"Fulbright scholars on exchange to the U. S. were all impressed with the facilities for research in America, and were

"Remember All Those Nice Peanuts?"



FROM THE SULLINS REFLECTOR:

Colleges Have Lost Their Purpose? And A Dictionary For Pledges

Are American state universities slipping? Dr. Arthur Bestor, history professor at the University of Illinois and president of the U. S. Council for Basic Education, claims they are.

In an article, "We Are Less Educated Than 50 Years Ago," Bestor points out several fundamental weaknesses in American universities.

"The trouble with today's schools is that they have lost their sense of purpose. They are undertaking too many worthless curricular and extra-curricular activities. The result is that essential activities are squeezing out the basic subjects for a large number of our students.

"A first-rate student can get as sound an education in a state university if he comes properly prepared, if he knows what he is after and if he makes himself work. But, the state university doesn't insist on these three things as most privately endowed colleges do."

Foreign students who come to American universities are amazed at the low standards of intellectual training that we expect from students who enter our universities.

"Fulbright scholars on exchange to the U. S. were all impressed with the facilities for research in America, and were

equally amazed at the skimpy training of the students who were being offered these resources."

The theories and the influence of our professional educators seemed especially odd to these exchange students. They expect secondary education to embody the views of the learned world and to deal with fundamentals, not to be pursuing one fad after another.

To better the situation, Bestor proposes to refuse admission to students who come poorly prepared. He believes this would have a healthy effect on the public schools, too. Also, we should eliminate the kinds of courses and programs that exist only to let mediocre students get by. Bestor believes that colleges that concentrate on quality rather than numbers will pull ahead.

Alpha — Used to mean half of. Ex: Alpha pint.

Beta — Synonym for "ought to." Ex: You beta beat it before the cops come.

Gamma — Baby talk for grand-ma. Ex: What big teeth you have Gamma.

Delta — Used in cards. Ex: He delta hand of pinocchio.

Epsilon — A laxative. Ex: Go, get me a nickel's worth of epsilon

salts.

Zeta — To repeat a phrase. Ex: Zeta again.

Eta — To devour (singular). Ex: I eta slab of horse meat.

Theta — To devour (plural). Ex: Theta whole cow.

Iota — A duty. Ex: Iota slap your face.

Kappa — A pair. Ex: Those girls are a kappa pigs.

Lambda — A puglist phrase. Ex: So I lambda guy on da smoot.

Mu — Love song of a cow. Ex: Mu, Moo.

Nu — Recent. Ex: What's nu?

Xi — Dialect. Ex: Xi in love?

Omicron — Expression of pain when dancing. Ex: Ouch! Omicron.

Pi — The greatest American dessert. Ex: Give me a piece of cherry pi.

Sigma — Part of a warning. Ex: Watch out or I'll sigma dog on you.

Upsilon — An explanation. Ex: See the acrobat? Upsiloned on his head.

Phi — Expressed condition. Ex: I'd go away phi had the dough.

Chi — Slang for man. Ex: He's a devil of a chi.

Psi — What they do during dramatic situations. Ex: He heaved a psi.

Omega — Part of a prayer. Ex: Omega good girl outa me.

A RETORT:

Reader Asserts For Renaissance

Editor:

We can see it growing. We can see it advancing steadily, just as our parents saw the Nazi conquest systematically engulf the free countries of Europe during the 1930's. The serpent of moral degradation, even more than the Soviet threat, is constricting each of us individually and all of us as a nation. We see it growing, because its hallmarks and effects stare at us from all sides as we live from day to day. But we are still living according to a lethargic doctrine of appeasement to this monster—just as the Western powers peacefully watched Hitler do his worst in overcoming other nations. But even more difficult to stem than a fanatical military regime is this slow poison which concerns each one of us personally.

The religious and ethical strength that settled this land with your forefathers is greatly responsible for their success. Their faith and standards gave them courage, which we (with our TV and fraternity parties) don't seem to need right now. Our "god these days is 'the secure family' ideal. God fits into this overall deity only as long as we are able to justify our own wills by His.

For the great part we do just what we jolly well want to do, not as yet having needed real strength and courage in a trial of personal survival (such as struggle rendered by the British people during the Blitz). But unless we "get on the stick," we are really going to need something—and it won't be there.

Yes, we do what we jolly well please. And, following the type of psychology they teach around here, all we really aim for these days is satisfaction of our basic needs. Our passions and sentiments, our basic needs and our whims: all these are satisfied to the overflowing through the standards we accept these days. Even the most poverty-stricken and hard-working student in this university will admit this if he's honest.

Now I'm generalizing, and so I must allow for the many exceptions who are on their toes religiously, morally, and as far as realizing their duty and potential is concerned. But although one may honestly be one of these exceptions, he must admit that this trend is so strong that it is ruining us collectively and individually.

And why will you admit it? A steady moviegoer sees an excellent graph of our moral standards. Just look at the amount of sex and/or "blood and guts" that comprises most of our motion pictures these days. Buxom blondes are big money-makers for Hollywood. Sensuous squirming by these undressed, undulating young ladies becomes very real for the male moviegoer. The happy little home is the goal of many women addicted to soap operas. A ten-year-old boy roams the neighborhood with a toy pistol inspired by war, cowboy, and gangster movies, comic books, radio and TV programs, and influences from his peers; and many soon graduate to switch-blade knives used in all seriousness. Sex and the romantic love ("I can't live without you") theme are proclaimed to us from juke boxes, movies, literature and even advertisements for deodorants. And it creeps up on us so innocently that we accept it without question.

Moderation of these self-indulgences which America advertises and presses upon its sons and daughters is not bad. If the individual will realize that potential harm accompanies the encouragement to "buy this" and "drink that," to read Playboy (the magazine for real men), to depend on a member of the opposite sex for your whole spiritual support and existence, to roar recklessly down highways in those dandy toys—family cars—and to "really live" self-indulgently, we are safe. Many people do realize this, and do not follow where signboards lead them.

In truth, many organizations are moving to bring us down to earth (e.g. churches). Perhaps churches often afford us harsh extremes in their complete condemnation of modern ideals; but, just as the feudal system and Puritanism had their faults, so the modern moral tendency toward more unrestricted satisfaction of animal desires—undirected—can harm us to the extent that Imperial Rome was in its lethargy: complete corruption and downfall.

Let's profit by the mistakes of the Romans. Let's tighten our sense of duty and face our unpleasant problems; let's question the standards presented by Hollywood and "The American Way of Life;" let's find a faith and live up to it; and let's "seek the truth, come whence it may, cost what it will!"

What kind of an America will we give—proudly or shamefully, but not indifferently—to our children?

Charles V. Cavell Jr.

L'il Abner



By Al Capp



Pogo



By Walt Kelly

Rameses IV

How the University administration can impose a supervised study schedule on Cobb residents—even if it is on a voluntary basis—is beyond the comprehension of those who believe in the right of student autonomy. Such a practice is far from the liberal traditions for which this University ostensibly stands.

The Graham Memorial Board of Directors choose well in naming Tom Lambeth student union director. But it is a rather unusual situation when a temporary director is named to succeed a temporary director. We still hope, though we know not how, that a permanent director will be named—one of these old years—one of these old years.