

As We See It

Texas Gulf Sulphur's Plans Need A Close Looking At

They still call Chapel Hill "The Southern Part of Heaven."

And this is rather surprising, seeing that almost every heavenly spot in this nation has been trespassed on by some sort of industry or another, leaving very little celestial to be seen.

Now industry by itself isn't all that bad. It is, in fact, an economic necessity these days.

But what's so lousy is that almost wherever industry sinks its roots, everything else good dies—things like trees, fish and fresh air.

And this is exactly what could happen to Orange County, of which

Chapel Hill is very much a part, if Texas Gulf Sulphur is allowed to begin strip mining for copper here.

What it could do, in effect, could be to make this the Northern Part of Hell.

And for this reason we're very happy to see a group of Botany, Zoology and Environmental Science students beginning a petition against strip mining and seeking to get it to the State Legislature before Sunday's deadline for introduction of new bills for this session.

It is good that these students are taking such an active part in the affairs of this county that they are devoting their time to help preserve the beauty of what is so often accused by townspeople of being a mere stop-over for disinterested youths.

But the involvement of Carolina students in this debate is not the central issue here. Rather that issue is whether strip mining will so adversely affect Orange County that it won't be worth the money it will bring in the form of increased employment.

We have heard a great many voices—including the students'—speak out to say that the benefits would be small compared to the damage it would do. We have heard no one—especially Texas Gulf Sulphur—saying how much good it will bring to Orange County.

But regardless of whether the planned Texas Gulf Sulphur mining operations would harm or help Orange County, it is imperative that this matter be brought before the General Assembly immediately so something can be done to regulate the operation of mining here—or to completely ban it, if that is necessary.

The time for action is short, and the importance of the students' opposition grows heavier as time goes by.

By PAT PATERSON and LEE TONGRET
On this and many other campuses today, there exists a problem which many are aware of but only to a limited extent. This problem has to do with those regulations placed only on the women members of universities and colleges.

It's Okay, Officer. It's For Medicinal Purposes.



Upon entering a university, a young woman becomes subject to regulations, due to her sex, which she must abide by or become subject to expulsion from school. Granted, the university must impose some regulations upon its members if it is to function efficiently, or at all. This fact is not being questioned. Concern here is for those regulations

placed only on the women students and not upon all the students.

Equality of the sexes has been accepted in today's modern society and has even been included in the constitution of our country. This equality becomes superficial unless it is applied to all facets of society where one is subject to acceptance or rejection, and to special or limited privileges.

Universities are not entities within themselves. They fill a universal need in society—educating its people. Just as store owners may not discriminate against their customers, so universities may not discriminate against any of its members. When the university states that women may receive a degree from its institution only if they follow regulations applying to them because of their sex, it is no different than when a store owner places regulations upon certain customers, because of their religious beliefs, which they must follow in order to buy merchandise from his store.

The universities are producers of tomorrow's leaders, and as such, they occupy an important place within society. If the universities practice discrimination, what more can be expected from the rest of society? The universities must set the example by practicing non-discrimination toward its women students.

If these regulations were superficial there would be little reason to question them. This, however, is not the case. Here, for example, are two rules taken from the University of North Carolina's "Regulations For Women Students."

One of these rules states that, "Coeds must personally sign out before leaving the residence to spend the night or weekend away for any occasion including vacations, trips home, or to the infirmary." Another states that, "A woman student is not allowed to spend the night in a motel, hotel, or boarding house in Chapel Hill and vicinity unless accompanied by her parents." These rules indicate that the university is attempting to regulate the day-to-day life of its women students.

The cause of this problem is deeply rooted in "traditional" social ideas which hold that women should remain in the background in society. The "younger generation" has replaced this idea with that of equality of the sexes. This dissimilarity of beliefs is producing a split between the so-called

"older" and "younger" generations. Merely because an individual is not directly affected by the problem is little reason for that individual not to concern himself with it. Robespierre stated this when he said, "There is oppression against the social body when one of its members is oppressed."

Carolina Be-In

The essence of the be-in came late in the afternoon when the low sun turned the grass blue-green dark.

A slender man in gold spiril had begun to dance and another with cymbals that gave a delicate pure ring joined him with grace.

A woman with soft-white skin danced... painted with words and symbols. And it was all with grace and beauty. On the ground someone beat an intricate rythm on wood.

Flute sounds floated softly, softly. Quickly the crowd flowed around them. Something was happening.

Here was —almost spontaneously—human behavior. Truly human... for a moment.

I heard the clack-clack-y-clack of the beat and the off beat of the wood and the cymbals ring.

Movement of a man and a woman, SEXUAL and free before eyes and under the rythm and the eyes of the dancer... then another woman in green...

Then a woman-clown with a bright flower and brilliance—mocking and moving before the flowing limbs of the dancer in high gold spiril hat and net shirt.

But then... came the barrel-chested barbarians sweeping down on the crowd with gaff gaff grunt Grunt, grunt-snort gaff, sluck sluck.

Sun-browned skin over muscles full of vitamins since middle-class birth twenty years ago white teeth straight Toe that pressed down on accelerator of 400 of Daddy's horse Power Power peeling away from that light laying down rubber They shouted: Ain't he pretty! Queer put it on.

Toes moving on bare feet stuck in sweat leather loafers, yellow pants and pastel shirts... QUEEEEEEEerrrrrr! Vitamin-power-packed voice in tanned throat they mocked the dancers and laughed the pack in close.

I thought then of the same voice grunting earlier while heaving raw egg from behind a tree against the bodies of people in simple gay clothes and faces under straw hats. That motion... that s w e e p of the arm wa perfect from TV or ROTC from the tip... get your body into it... in a wide arch over the shoulder over the head release.

Then crouch, take another, heavy and cold in the hand Then step, heave over the head and down on someone helpless. Who cannot see where it came from, and why.

JERRY CARR

Letters

The Daily Tar Heel accepts letters typed and signed. We welcome open discussion by all interested persons. Our policy is to print all timely letters in the public interest.

Dean Kitty's Big Chance

Dean of Women Katherine Carmichael missed her big chance Thursday when she announced that Saturday night closing hours would be 2 a.m. EST, because of Jubilee.

By combining just a little ingenuity and the happy circumstance that the rest of North Carolina will switch over to Daylight Savings Time at midnight Saturday, Dean Kitty could have gone down in history as perhaps the first dean of women at any southern university to endorse 3 a.m. curfews for coeds.

But instead of switching from Eastern Standard Time to Daylight Savings Time at 12:01, the clocks in the women's residence halls will not be reset until beginning at 2 a.m.—"to avoid considerable confusion."

Ah well, when it took a state as long to even accept Daylight Savings Time as it did North Carolina, you probably can't expect everybody to run right out and embrace it right away.

The Case For Timbuctoo

Although it's too late now to really do anything about registering to vote, we thought our readers might enjoy a different viewpoint on student suffrage from that of ours.

So, we're reprinting an editorial which appeared in the Saturday, April 22, edition of The Raleigh Times, entitled "They Should Vote In Timbuctoo." Here it is:

University of North Carolina students at Chapel Hill are concerned—again—because they feel they should be able to register and vote in town elections and are protesting because a registrar told them, "If you're from Timbuctoo and you want to vote, then you should go home to Timbuctoo and vote."

The concern and the protest are not new to college students; many of whom feel that because they spend nine months a year in the college town, they should be permitted to participate in its government.

North Carolina law, however, requires one year of residence in the State and 30 days residence in a precinct before a person can vote. Although the single college student may be a permanent resident of North Carolina and nine-months resident of a precinct, he is not permitted to register at the site of his college because his home or that of his parents is considered his legal residence.

The student naturally feels the law is unfair, or to say the least inconvenient, because he cannot vote in the community in which

he spends four continuous years of his life except for time out during the summers.

But the law is sound in theory. For example, in a town such as Chapel Hill where there are 12,000 students, at least a third, or 4,000 are old enough to vote. Should those students muster sufficient interest and organization, they could elect their own board of aldermen. And while we like to think they would not take their responsibilities lightly, such a bloc could eliminate parking meters or other acts of government which have taken years to create.

On the other hand, the dormitory students do not pay real estate taxes which constitute the bulk of a town's operating revenue. (Fraternity residents do through the assessment against the house) they cast ballots where they or their parents help bear the financial burden of government as well as enjoy the right of registration and voting.

The Daily Tar Heel

Bill Amlong, Editor
Tom Clark, Business Manager

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In The Mail

Workers Are Only Human

To the Editor:

I offer the following rejoinder to the recent letter criticizing your coverage of the Cone workers' situation. I submit that the writer of that letter was either kidding us all or grossly misinformed. She made the following points. 1) "Too many workers want something for nothing." 2) "The union can tell the listless employee when to work and when not to work if he is incapable of making the major decisions himself." 3) "I believe that the management of Cone Mills would do everything in their power to elevate the standard of living of their workers." 4) "THE DAILY TAR HEEL should tell the public about management's side of the story too."

Let us answer these points in order. First, the workers are asking mostly for things which any other production worker in this country of ours takes for granted. Such gains as the following are what the workers ask for: lunch breaks—some workers, men and women alike, have to stand at their machines for eight straight hours without a break; a decent pension plan—a worker with 25 years continuous service gets \$20.00 a month as a pension, barely enough to pay the electricity bill; an impartial grievance system—at the moment, they can go before a committee of managers which is hardly an unbiased panel; an end to harassment for union activity—workers have been fired for participation in union meetings, a direct violation of the provisions of the National Labor Relations Act. Essentially, the workers request only corrections of direct injustice. How much additional suffering must they go through, lest they be accused of wanting "something for nothing?"

To the second point, what conditions might create listless employees? The textile industry acts wilfully to leave the worker powerless. Only within the last couple of years have workers at the Chatham Mills been allowed to have any say at all in the nominations for positions on their town council. Prior to that time, the nominations were made by the council itself, composed of mill managers. None of the politicians for whom the workers get to vote ever do much to support labor. None of the N. C. congressmen voted to support the Federal Minimum Wage statutes. In Kannapolis, if Cannon doesn't like your store, he exercises his thirty-day clause and you leave within a month. This kind of system doesn't sound like our country, yet this is the way it is. Thus, the worker is listless because management sees to it that he is stripped of human dignity. Not

all workers are listless, a number have worked in the union drive for many years. As for the union dictating to the workers and fighting their battles for them, the fact is that the union is composed of workers and cannot exist without their support. It is the workers who vote to strike or not to strike and they vote with their feet on the picket line.

The third point overlooks the fact that self-improvement for the worker is "not in the best interest of the company" (a favorite way in which management says NO). An "improved worker" is likely to be much less amenable to being told what to think and how to vote because he just might get the notion that he has some basic human rights. For these reasons, requests to management for "self-improvement" are likely to generate little enthusiasm because any gains for

the workers are perceived by management as their own loss. One may continue to believe the contrary, but the facts speak otherwise.

The last point reflects on management, not on the TAR HEEL. So far the paper has printed factual material about what the active workers think and say. Management has not been overwhelming in its response to requests for clarification of their position. Perhaps this self-imposed silence from management is the best argument which they can make in support of their position because revealing their intentions in public would be a disaster for them.

In essence, the workers are asking to be treated as human beings and management refused to do so. This is the basic conflict, Justice and Human Dignity versus Profit.

Roger Wells
Dept. of Psychology

Jubilee Has A Biblical Past

To The Editor:

As at Christmas we are admonished to ponder the true meaning of the season, so at this Jubilee season it behooves us to carefully reflect upon the deeper significance of it all:

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto you forty-nine years."

"Then shalt thou cause the trumpet of the jubilee to sound on the seventh day of the tenth month, in the day of atonement shall ye make the trumpet sound throughout all your land."

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

"A jubilee that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed."

"For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field."

"In the year of this jubilee, you shall return every man unto his possession."

"And if thou sell ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye shall not oppress one another."

"Ye shall not therefore oppress one another: but thou shalt fear thy God:

for I am the Lord your God.

"Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety."

"And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety."

Leviticus 25: 8-19
Sincerely,
Mike Byrd
430 Avery

Hooray Morrison

To The Editor:

After reading Steve Knowlton's article on the Campus Chest Carnival, we of the Morehead Residence College were surprised by the complete omission of references to any residence college booths. However, anyone present at the close of the Carnival would have seen only one booth still attracting a crowd—that of Morehead College. When our receipts were counted they totaled over \$100, one of the largest of the day and without any solicited contributions from the brothers.

It cannot be denied that without the participation of the Greeks the Carnival would probably not exist. However those of us who still have the echo of campaign promises of better coverage for residence colleges are hoping that they will be fulfilled.

Sincerely,
The Morehead College Senate