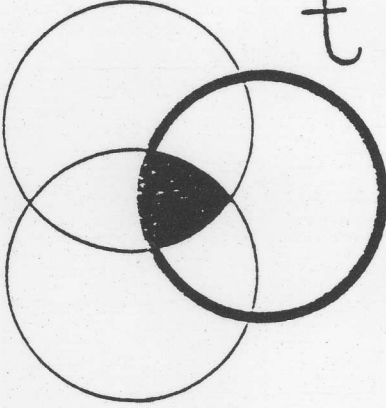


the  
pen Mind

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## TABLE OF CONTENTS

Richard Ziglar : IN SEARCH OF SELF ESTEEM	2
Rosa Huang : NOT THE AVERAGE AMERICAN	6
Melanie Mann : AN ALTERNATIVE OR THE ALTERNATIVE?	8
Tarus Balog : A WALDEN II EXPERIENCE	9
Laura Woodworth : MEN AT ALL COSTS?	12
Brian Morin : THE ADULT NOOSE	14
<b>POLITICS &amp; GOVERNMENT</b>	
Tarus Balog : ABORTION - A RIGHT OF CHOICE	16
Erika Fisher : CAPITAL PUNISHMENT - LAWS VERSUS ETHICS	18
Sam Kome : 1983 1984	19
Barry Campbell : THOUGHTS PROVOKED BY THE HUTCHINS EXECUTION	20
<b>LITERATURE</b>	
Katherine E. Stewart : UNTITLED	21
Darryl Peterkin : THE VISITOR	22
William Carr : THE EASTERN UNITY	23
<b>EDUCATION</b>	
Chris Stanard : REAGAN AND EDUCATION	26
Geneva Phifer : SAT COACHING	28
<b>RELIGION &amp; PHILOSOPHY</b>	
Joe Galarneau : THE DECAY OF AMERICA'S VALUES	29
<b>SCIENCE &amp; TECHNOLOGY</b>	
Craig Steffee : FUTURE TECHNOLOGY AND MAN'S QUALITY OF LIFE	30

**MUSIC**

Helen Moore : STUDYING TO MUSIC 32  
 Rachel Levy : CHORAL HAPPENINGS 32

**ART**

Gaye Forren : DRAWING THE RIGHT WAY 33  
 Meg Wolfe : THE JUNGLE 35

**POLITICS & GOVERNMENT**

16  
 18  
 19  
 20

**LITERATURE**

21  
 22  
 23

**EDUCATION**

26  
 28

**RELIGION & PHILOSOPHY**

29

**SCIENCE & TECHNOLOGY**

30

Editor-in-chief	Rosa Huang
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## Richard Ziglar : IN SEARCH OF SELF-ESTEEM

While strolling to Wyche humming the third bar of Moonlight Serenade, I heard a high, shrill voice call from behind, "Why are you always so friggin' happy?" (It was Wayne Carriker -- I could tell simply from his use of 'friggin'.) And it occurred to me...is this what people think of Ziggy? Do they think I'm so 'friggin' happy all the time? Hmm...maybe I am or maybe I'm not. It depends on what one means by 'friggin'. If you mean ecstasy-no, I'm not always ecstatic. But I do have a sense of deep-seated happiness -- a sort of 'soul-peace.' It's rather comforting to feel this way now, because, for the greater part of my life, I had been trying to find happiness without much success. To better explain this search, maybe I should introduce to you a close friend of mine... Richard Ziglar.

I was more or less an average person for this area of the country. I'm your generic-no-name-brand-Southern-rural-WASP. In fact, the most interesting thing about me is that I was so prototypical.

Dad's family is almost entirely German stock, with most of his ancestors coming to the New World for religious freedom. They've followed almost every religious zealot in our nation's history -- from Count Zinzendorf to Jerry Falwell. They have their share of circuit riding preachers, horse thieves, and Revolutionary War veteran. And although they've never been wealthy or famous, they point with pride to the fact that their ancestors "...helped carve the United States out of the wilderness and make it safe for the Christian bretheren."

Mom's side of the family is about the same, although they weren't as "religious." They were Scotch or Scotch-Irish immigrants who came to the New World for cheap, abundant land and to North Carolina in particular because the mountains reminded them of their beloved Highlands.

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We had fulfilled the "American Dream." Nevertheless, for some reason, I was never happy...It was in my religion that I reveled the greatest in my self-sacrifice and humility.

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Both of these families (the former, Ziglars; the latter, Sloans), had, and still do have several things in common. They are both, historically, working class families, though the latest generations have risen to the middle and upper classes. They are strong believers in the Puritan work ethic and fundamental Christianity. That is, they believe the road to happiness is paved with hard work and blind faith and submission to the Christian god. My immediate family still believes in that antidote of man's sweat and Christ's blood. And I was raised to believe the same things. My parents just wanted me to be happy.

It's understandable that a parent would want his/her child to be happy and secure. And, along with my religious upbringing, my parents did numerous other things to ensure that happiness. So I put up with years of art lessons, piano lessons, cub scouts, and vacations

to the beach (we have a Starcraft Galaxy). My parents made sure we grew up in a good neighborhood. Dad chose our lot and bought it at auction, then designed, subcontracted, and practically built our house himself. It's within walking distance of an elementary school and a Methodist church.

In retrospect, it seems that I come from an "ideal" family -- materially comfortable, financially secure, small, suburban, upper middle class, tightly unified, morally secure, and religiously inclined. We had, I suppose, fulfilled the "American Dream." Nevertheless, for some reason, I was never happy. In fact, from the time I was six years old, I was a rather suicidal kid. Six years old...the year I was six was also the year I was "saved" (from what, I didn't know) at the Rock Hill Southern Baptist Church in the middle of a suffocating, sultry night during a midsummer revival. My religious nature prevented me from ever actually taking my life. It was that same religious nature, though, that made me feel worthless enough to even contemplate suicide. I didn't realize that then.

I did everything I was told to do to obtain happiness. I prayed, tithed, cleaned my room, washed behind my ears, addressed my elders as "ma'am" and "sir," and used "yes," "no," "thank you," and "please" appropriately. Hell! I didn't even pick my nose in public. I was a perfect child -- and a miserable wretch.

Finally, I woke up one day and saw it clearly. I wasn't happy because I didn't like myself. I had zero self-esteem. And it's no wonder! All my life I'd done things for other people -- never for myself. I trembled in the fear of God not because I was intrinsically bad, but because Adam had sinned first. I let Great Aunt Emma kiss me not because I enjoyed it but because her age and family rank demanded the custom. I took piano lessons to prove to my parents that they had succeeded in providing me with the opportunities they never had. I was the proof that the Ziglars and the Sloans had met the challenge of the American Dream and had finally realized the status of Middle Class! Somewhere along the way I had actually convinced myself that I enjoyed those things.

It was in my religion that I revealed the greatest in my self-sacrifice and humility. I was taught by my church that I was nothing but a worm in the sight of God and worthy of nothing but to grovel for his mercy through his Son, at the feet of Christ's self-appointed priests -- the preachers at the local Southern Baptist churches. Even though I was not comfortable with several tenets of my religion (especially the "man is a worm" bit and the hell-fire scare tactics), I realized that I could use even those things I disagreed with to control other people and to get the things I wanted.



At an early age, I learned how to be smugly self-righteous and I savored every moment of it. Among my siblings I was the child who could do no wrong. Pretty soon, most of the adults who knew me were eating out of my hand. They all thought I was a bright little kid -- because I knew exactly when to agree and disagree with them (especially on moral and religious issues). And I knew how to do it tactfully.

The trouble was, I was a bright little kid. I actually thought that a bunch of this serve-others-first stuff was a pile of shit. However, I kept on using this philosophy because it worked for me at the moment. Soon, I actually started to believe. Finally, I purged myself of all selfishness -- all individuality. Any ego I had initially was completely gone.

Now this presents an interesting dilemma. Self-esteem is recognized as being a major attribute of the healthy mind. Without the ego, and therefore, without any internal means of support for one's self-esteem, how does one acquire any sense of self-worth? Well, you could use the very tools that destroyed you, to control others. There is usually some elevating satisfaction, however slight, that comes from the exercise of power. Indeed, there are always a few powerful selfless individuals who are hell-bent on dragging others down with them, much like a heroin addict who purposefully gets his "friends" addicted to the same drug so that he can sell to them to support his own habit.

A second way to gain a superficial sense of self-worth is to constantly compare yourself with others. This is good if you can compare yourself to those "below" you -- people who aren't as polite as yourself or who don't make as good grades as you or who aren't as adept at some sport as you are. But watch out. You may become so arrogant and overbearing that people will begin to avoid you. But it does help if you have a few such friends. You will feel better about yourself because you will always be reminded of your qualities that are better than theirs. Remember to praise these friends often. In this way they'll respect you and you will have the satisfaction of knowing that you are doing them a favor by befriending them.

A more concrete way to accomplish the Comparison Method (described above) is to become self-conscious. First define the parameters within which you wish to work (I'm sure most of you would prefer Choice B: upper Middle Class Prep.). Then decide what characteristics your model entails and live up to them. If you choose B, this probably means, if you're a girl, wearing Calvin Klein jeans, buying from L. L. Bean, and going to the Junior/Senior in a Porsche -- any Porsche (any boy!!), so long as it's a Porsche. Or you may opt for Choice F: Mellow Bohemian. That is, deny the privileges of your class and try to become Real. But first you must become real poor. Buy your clothes at the Salvation Army, eat only natural foods, and move to an apartment in Greenwich Village. Don't get a



Robyn Lewis

job. You're too good for that. Instead, apply for welfare and spend your days contemplating The Higher Things Of The Universe. The point is, is you set a goal and lie up to it -- even though that goal may not be worth living up to, you will acquire a kind of sense of self-worth.

Or maybe you don't see the need of self-esteem at all. Well, you're not alone. You don't have to walk very far in this Bible Belt to meet some overzealous Christian who'll try to convince you that you are, even if the most upright man on earth, as filthy rags in the sight of God. Then he'll introduce Christ and Heaven to you. Heaven is a nice promise for those of us who, for one reason or another, refuse to live in the world.

Living in the world -- getting in touch with reality -- getting in touch with yourself -- that's how you find happiness. If you are brave enough to break through your own facade and try to be objective about the nature of your happiness, then you'll never be satisfied with anything except your own humanity. To realize exactly what you are, a human being, this earth's most intricate and beautiful living system, and to worship yourself, this great I, for that reason and that reason alone is to be happy. To worship yourself above any other person or entity -- to revel in your own ego -- is to be human. Being what you are is to be happy. Love Thyself Brazenly.





Richard Ziglar

### Rosa Huang : NOT THE AVERAGE AMERICAN

When our van first pulled around the bend to Twin Oaks, the day was slightly greyish. The vague, empty abandoned feeling of the dirt road and the "nothing but mud and sky for ten miles around" ambiance made me remember movie scenes of prisoners being sent to labor camp. What I thought at the time was not clearly defined. I felt slightly devoid of thought, being that this would be my first trip to an intentional community, a place most people refer to in a leery tone as "a commune."

After living at Twin Oaks for three days and making a conscious effort to be "open-minded" about the community, I reached the conclusion that Twin Oaks was not a primitive idyllic society populated by wierd, radical revolutionaries -- nor was the community populated by disillusioned flower children living off "the good earth" and granola (although the community did make some of the best granola I've ever tasted.) The people I met were individuals who had willingly chosen an alternative lifestyle.

The word "community" and the phrase "extended family" kept materializing in my mind during the visit. The people at Twin Oaks were some of the most content looking people I've ever seen. Their hair was generally longer and slightly more unkept than the average, middle class American's. Their clothing was not tailor cut and rarely color-coordinated, but the people appeared extremely comfortable. On the whole, they seemed to embrace the concept of a workable, relaxed lifestyle.

A characteristic about the people which intrigued me was their proud openness towards one another. This lack of facades began with their physical appearance. For example, none of the inhabitants of the commune wore make-up. The expressions on their faces reflected a beauty which was deeper and more vital. Their habits were also "open." They candidly shared areas such as bathrooms, usually places of covert privacy, by realizing that the human body and its activities are no cause for embarrassment. I admit I had difficulty adjusting to these customs -- I'm used to having my privacy and "space." However, a great deal of my initial shock was not caused by being offended; I was simply unaccustomed to their way of life. A particularly refreshing aspect of the community was the way people would hug one another without the need for any special reason except that of close friendship.

Along with the openness, there existed a strong tendency to share in the community. The work was distributed more or less evenly with each person having to assume his/her own responsibilities to

allow the group to function successfully as a whole. The members of the community worked together to maintain the survival of the entire "social organism." Everyone was equal and responsible.

Although Twin Oaks was established as an egalitarian, collectivist society, a strong bureaucratic system was still found in the community. Managers were appointed to be heads of different departments such as child care and machine maintenance. Also, planners were used to distribute work assignments. New managers and planners were appointed on a regular basis to preserve a fair distribution of power. For all practical purposes, some sort of organizational system was needed to maintain a certain level of efficiency. After all, someone had to milk the cows. Nevertheless, Twin Oaks did support an egalitarian society in many aspects such as the financial status of the individuals in the community and their basic rights.

As I have described Twin Oaks, it sounds a bit like a modern day Utopian society. However, at this point in my life, I would not be willing to spend the rest of my life there. A majority of people at Twin Oaks are disillusioned with modern day Americana. They are prepared to accept an alternative lifestyle. Presently, I am still discovering positive aspects of the society in which I live. I am not willing to sacrifice certain parts of my lifestyle such as privacy and mobility. However, I deeply respect the decisions of the Twin Oakers who chose an alternative lifestyle. At Twin Oaks, the individuals have redefined their realm of existence into a community of people who share similar ideals and beliefs.



## Melanie Mann : AN ALTERNATIVE OR THE ALTERNATIVE?

Visiting Twin Oaks Community was a very reassuring experience for me. There, I found a group of people trying to live by a set of values that I admire: honesty, fairness, open-mindedness, and a respect for self and others, to name a few. I am not simply referring to the personal standards of the individuals, but to the value system of the whole community. The outside world does not function under these values; such "idealistic" values can only flourish in a community that controls its membership, unlike the outside world where most communities are formed purely by chance. Twin Oaks is a community whose members are always aware of living in a community and of the responsibilities that it creates.

In the outside world, idealistic values tend to be held by young people. Since so many young people share these values, and are so frustrated by society as it is, why have they not opted for this alternative, cooperative way of living? Most young people are not aware of alternatives to traditional, competitive society. Often, if they have heard of intentional communities, they have misconceptions about them and do not even consider them as options. Also, young people who are frustrated with society usually hope to change it. Many search for careers which can potentially change something for the better such as education, medicine and technology. A third reason young people are not exactly moving into intentional communities in hordes is that most do not experience gross discrimination until they try to enter the work force as adults. Currently, people put working off longer and longer, in favor of more and more education. Finally, the

young want to give traditional living a try, some feel that if you never try it yourself, you will never know for sure what you prefer.

Before learning about Twin Oaks and other communities like it, I had always thought of solving my problems through direct change. I now realize that I could never change society enough for me to be entirely satisfied with it. Occasionally, I have a fantasy about isolating myself from society and just starting over, but it never seems very possible or practical. Twin Oaks, on the other hand, has successfully formed a new society within the old without isolation, and with the benefits of modern technology, creating an alternative lifestyle. Observing and learning from this egalitarian, cooperative society has given me hope for the future. I have the greatest respect for these people who are devoted to maintaining an ostensibly better way of life, people who are actually doing something productive about many of society's problems.

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Twin Oaks...has successfully formed a new society within the old without isolation, and with the benefits of modern technology.

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## Tarus Balog : A WALDEN II EXPERIENCE

I didn't know what to expect when I decided to sign up for the Communities special project. A friend had told me about the trip, and remembering that community living was a concept out of the 60's, a time I hold a special affinity with, I felt it would be a meaningful experience to attend.

My concept of communal living before the trip was that of the drugged out hippie counter culture sitting around an old shack eating alfalfa sprouts. I felt that any communal system could not provide enough personal identity to work well. However, after reading Walden Two, my opinions changed. I now saw that a system could work, but would require major behavioral modifications of the people who lived there. Anthony Burgess in Clockwork Orange showed how this type of "programming" can be dangerous. So with these preconceived impressions, I left Tuesday morning for Twin Oaks.

My first impression of Twin Oaks was formed after seeing the buildings. They weren't the counter culture shacks that I had associated with communal living, nor were they the modern earth and clay structures depicted in Skinner's Walden Two. We were greeted by one of the visitor managers who called himself Shevek, after the protagonist in Ursula LeGuin's The Dispossessed. We spent the next three hours with Shevek, and he explained to us several of the customs at Twin Oaks. To encourage sexual equality and for convenience, all the bathrooms were to be open. That is, anyone can walk in on anyone else while they're in the bathroom. I can see the logic involved in this decision, but it was the

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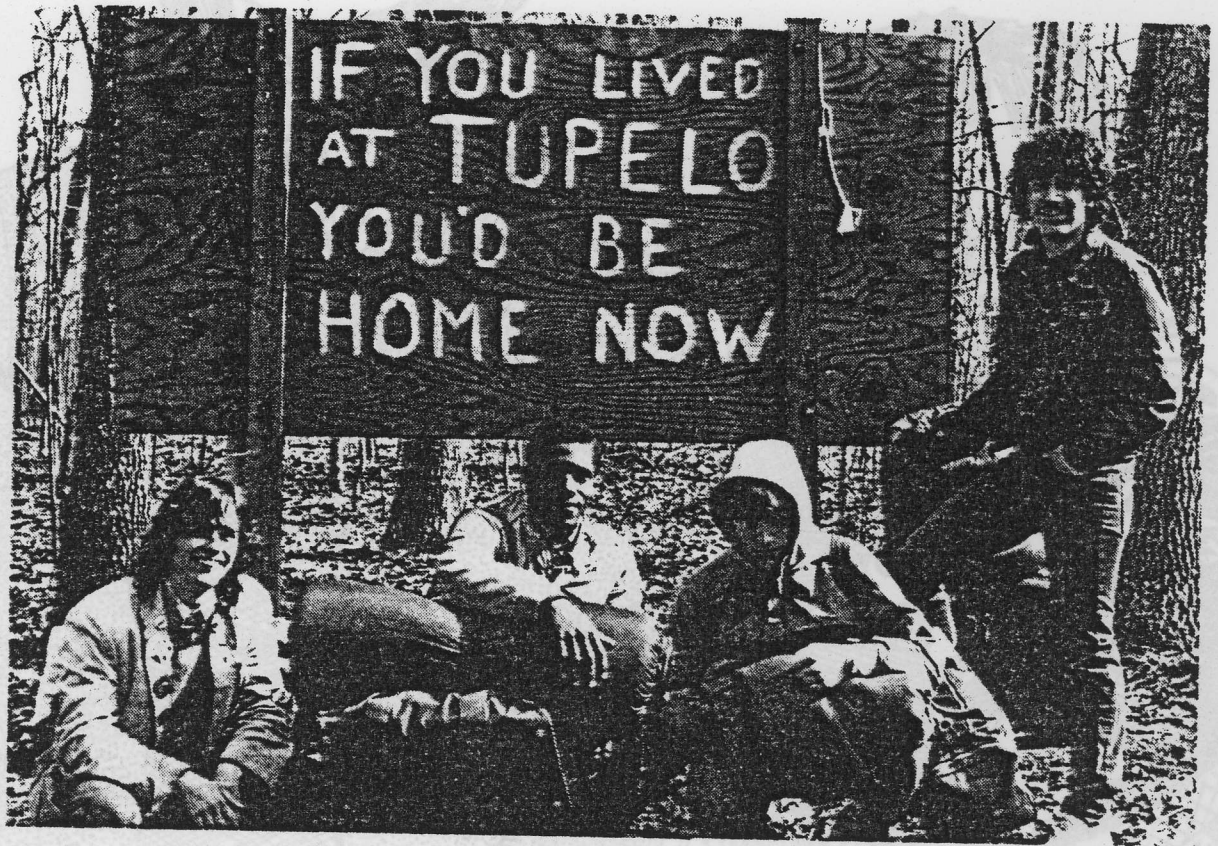
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hardest thing to get used to. We then learned all about the labor credit system, the Twin Oaks government, and communal food. Due to several beliefs in the community, meat is only served three nights a week. We happened to miss most of those nights. Well, after a few days of tofu and barbequed gluten, I was ready to get back to a hamburger, but that was my only regret of my trip.

Overall, I really enjoyed my Twin Oaks experience. The people at Twin Oaks are human beings, not the counter culture sixties group that I was expecting. They worked together, but held on to their identity. The standard of living at Twin Oaks was higher than some neighborhoods I could name which are also at the "legal" poverty level. Being white, male and upper middle class, the system will work for me, but I feel that we need to have Twin Oaks as an alternative. And who knows, maybe someday, I'll become fed up with the system and look towards communal living as a way of life.



I cannot believe that it is still  
just a year ago that we were  
not young and not had that  
many who are still around.



Rosa Huang

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I cannot believe that it is natural  
for a woman to have feelings that  
would lead her to destroy her  
friendships with other women.

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## Laura Woodworth : MEN AT ALL COSTS?

At present, I am being rejected by some of my female friends -- rejected in favor of their boyfriends. This rejection is very painful, particularly because it implies that their friendships with me are inferior to the relationships they have with their boyfriends.

I am not alone. I and thousands of other women are victims of an attitude which we are made to adopt. Women have been made to believe that having a romantic relationship with a man is the most important thing in life; and if such a relationship harms their friendships with other women, too bad!

Almost always, this bias harms a woman's relationship with her female friends. When a woman first begins to become involved with a man, her friends of course are jealous. She has something which they don't. Also, in most cases, the demands of a romantic relationship force her to take time away from her friends. Finally, the exclusive influence of one man may cause a number of changes in the woman's personality -- changes which may bring her friendships with females to an end.

Why do women have this attitude? I can not believe that it is natural for a woman to have feelings that would lead her to destroy her friendships with other women. There must be some external forces which act on women to make them believe that excluding women friends to make room for men is necessary or desirable.

The initial force in any woman's life is her parents. Without doubt, parents help to

shape the men-at-all-costs attitude in their daughters. Until a daughter is married, she is theirs to take care of.

The little girl growing up is told over and over -- both directly and indirectly -- that finding a husband is the most important thing in her life. She hears adults referred to as "Mr. and Mrs. Jones." The first stories she reads include "Cinderella", "Sleeping Beauty", and "Snow White." She and her friends chant playground rhymes such as "First comes love/ Then comes marriage/ Then comes Baby in a baby carriage."

As she grows older, she begins to realize that her whole life is structured around pairing up with a man. She is called "Miss" until she marries and becomes a "Mrs." (I find that the title "Ms." is usually employed by young unmarried women who wish to sound dignified or by divorcees, and is not, as was hoped, becoming the corresponding word to the male "Mr.") She goes to dances and proms at her high school. She notices that restaurant tables nearly always have an even number of chairs. I wonder why?

In addition to the details, there are deeper and darker sentiments which help to create the men-at-all-costs attitude. Homophobia, or fear of homosexuality, is one such feeling. In Our Bodies, Our Selves, one of the gay women interviewed speaks of an experience in her youth where a friend accused her of being a lesbian after she had tried to show affection to another girl. Women are taught that true affection is reserved for men only.

I realize that most of the things I've said have been said before, and more eloquently, by feminist writers. As a women's movement woman, I feel very strongly that these ideas still need to be said. The men-at-all-costs attitude is still present in the young women of today.

The April 1984 issue of Seventeen magazine contains an article entitled "New Boyfriend or Old Girlfriend?", which examines a girl's priorities in a situation involving a female friend and a romantic interest. The reader is assured that "...she understands that you want to spend time with him." No mention is made of the possibility of giving up the boy for the girl.

Just this week, I walked into the lounge on my hall and took an informal survey of a group of girls -- black and white, juniors and seniors. I described a scenario in which a female friend and a boyfriend invited them out on the weekend. All seven said that they would choose the boy.

Perhaps after a great deal of time and consciousness-raising for both men and women, the men-at-all-costs attitude will die. Meanwhile, I am going to try to feel less wounded when girlfriends exclude me for boys, because now I better understand why they act that way. I'm also going to try not to have that attitude myself. To me, friends are what really matter.



## Brian Morin : THE ADULT NOOSE

Adults don't always seem to understand children, teenagers in particular. They tend to relate the way they felt when they were a kid (in a totally different environment) to the modern day teenager. They also try very hard to mold these young people into what they would consider the perfect adult. Worst of all is the abuse some young adults take from lofty adults (simply because of age, "title", or "stature"). Not all adults are guilty of all of these things, but most are guilty of more than one. This heavily balances the weight against the self-sufficient teenager who would like to live his own life.

One of the major problems with adult understanding of teenagers today stems from their difficulty in dealing with the adolescent. The adults attempt to compare present circumstances with a similar situation they had when they were a kid. Because of a rapidly changing social structure, this association is not feasible. Children today are in a much more stressful society, and they generally tend to either mature more rapidly with the pressures, or resort to other means (i.e. drugs, desperate acts to gain attention, sex, etc.) to relieve the tension. Once a teenager starts heading in a negative direction, it is difficult to lead him back towards a mature, healthy life. Among these negative pressures are the restrictions and expectations placed on the teenagers by their parents and the rest of the adult society. These expectations (which lead to restrictions) create frustrations in the teenagers minds that tend to build up, causing them to rebel against these expectations by violating the restrictions. A

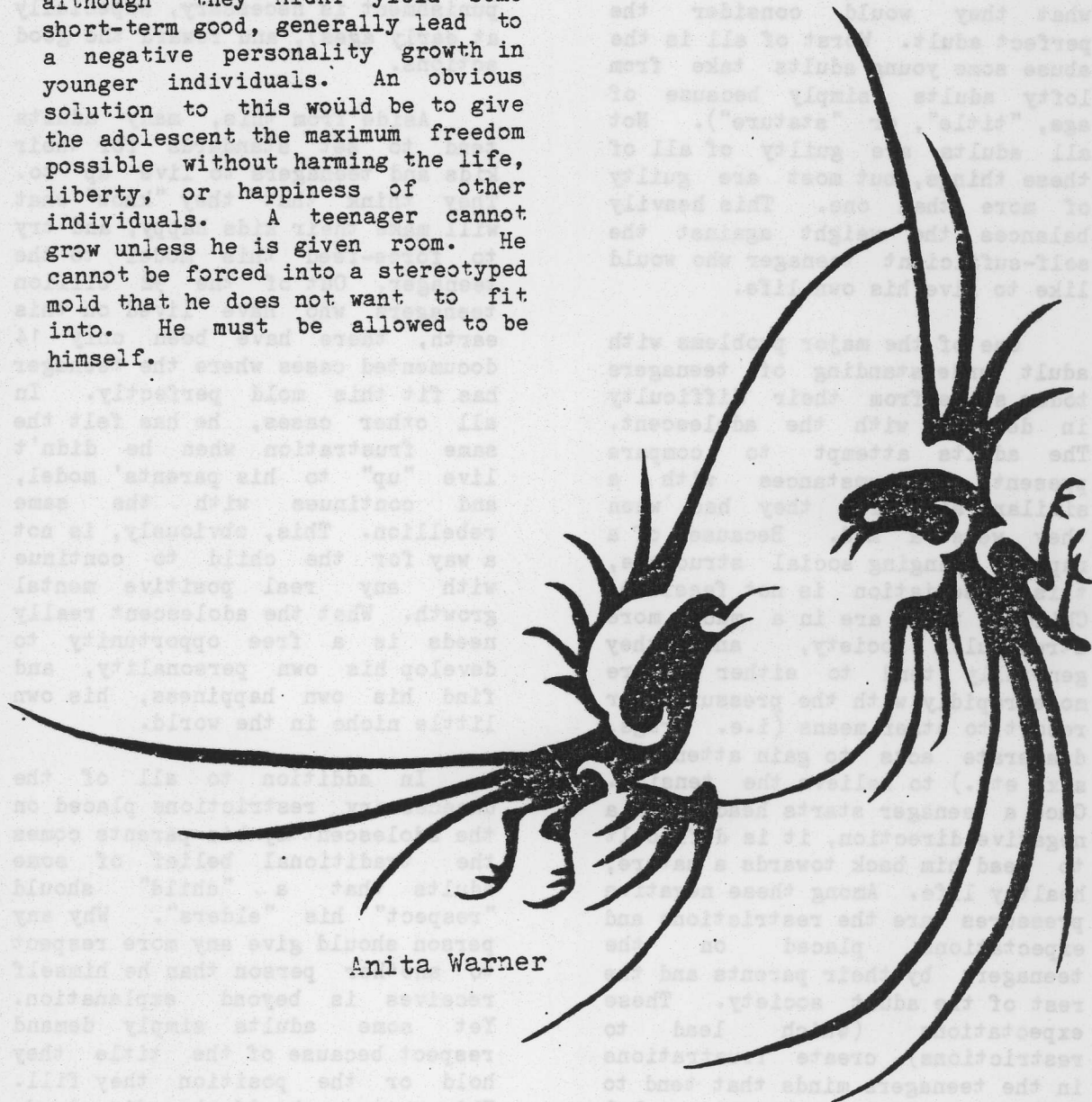
simple solution to this problem would be guiding the teenager to positive growth through positive measures such as greater reward for doing good things and less punishment for the bad. In other words, don't punish the bad actions as severely (although some punishment is necessary, especially at early ages), and reward the good actions.

Aside from this, many adults tend to set standards for their kids and teenagers to live up to. They think that they "know" what will make their kids happy, and try to force-feed this model to the teenager. Out of the 92 billion teenagers who have lived on this earth, there have been only 14 documented cases where the teenager has fit this mold perfectly. In all other cases, he has felt the same frustration when he didn't live "up" to his parents' model, and continues with the same rebellion. This, obviously, is not a way for the child to continue with any real positive mental growth. What the adolescent really needs is a free opportunity to develop his own personality, and find his own happiness, his own little niche in the world.

In addition to all of the unnecessary restrictions placed on the adolescent by his parents comes the traditional belief of some adults that a "child" should "respect" his "elders". Why any person should give any more respect to another person than he himself receives is beyond explanation. Yet some adults simply demand respect because of the title they hold or the position they fill. This custom should be dissolved. Nonetheless, children are expected to show this "respect" through

their actions, words, and thoughts, and are placed under restrictions when they do not. Under these conditions, the same rebellion takes place causing the deterioration of any previous positive growth.

Obviously, restrictions, although they MIGHT yield some short-term good, generally lead to a negative personality growth in younger individuals. An obvious solution to this would be to give the adolescent the maximum freedom possible without harming the life, liberty, or happiness of other individuals. A teenager cannot grow unless he is given room. He cannot be forced into a stereotyped mold that he does not want to fit into. He must be allowed to be himself.



Anita Warner

## Tarus Balog : ABORTION - A RIGHT OF CHOICE

Abortion represents an issue which touches off debate in all corners. I cannot say I am for abortion. I also cannot say that abortion is wrong. Human beings have the innate right to determine whether or not they shall have children, and they also have the right to have an abortion. I am male, and therefore will never have to have an abortion. I cannot morally decide that a woman must bear a child if she has some reason that SHE doesn't want the child. Whether that reason is financial or personal, she is the one who must bear and raise the child; thus, she should have a choice in deciding what course of action to follow.

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An abortion is usually made after serious thought into the future, whether or not the child can be brought up in a good environment.

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There is a group in this country who want to restrict the rights of women by outlawing abortion. They claim that life begins at conception. Abortion laws are written based on scientific evidence of a fetus surviving outside the mother's womb. No fetus under 500 grams has ever survived even with the most modern medical care. A fetus reaches this stage at the beginning of the third trimester, and so the abortion laws state that no abortion will be performed after the third trimester. The purpose of this article is not to debate when life begins, but to bring up the question of the right of the mother to have an abortion.

People seeking to outlaw abortion often claim that it is used as a method of birth control. First of all, abortions are neither inexpensive or enjoyable. Many women who have had abortions experience psychological trauma because of it. An abortion is usually made after serious thought into the future, whether or not the child can be brought up in a good environment. Many women, most of whom are mothers already or teenagers, did not use a contraceptive.

Being a teenager myself, I have seen fifteen and sixteen year old schoolmates of mine having to get married because of pregnancy. Despite the fact that over a million teenagers get pregnant each year, only about a quarter of those decide to abort. As I look forward to four or more years of school, a time of large changes and lots of moving, I cannot see myself having to settle down and raise a family. To become an active part in society, I need a higher education and the job that goes with it. Most teenagers (myself included) are not emotionally capable of raising a child. Why should they be punished for one mistake the rest of their lives?

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If abortion is outlawed, we must be prepared to face the problems of higher population, violent crime, and the incidence of death among young mothers who attempt abortion themselves.

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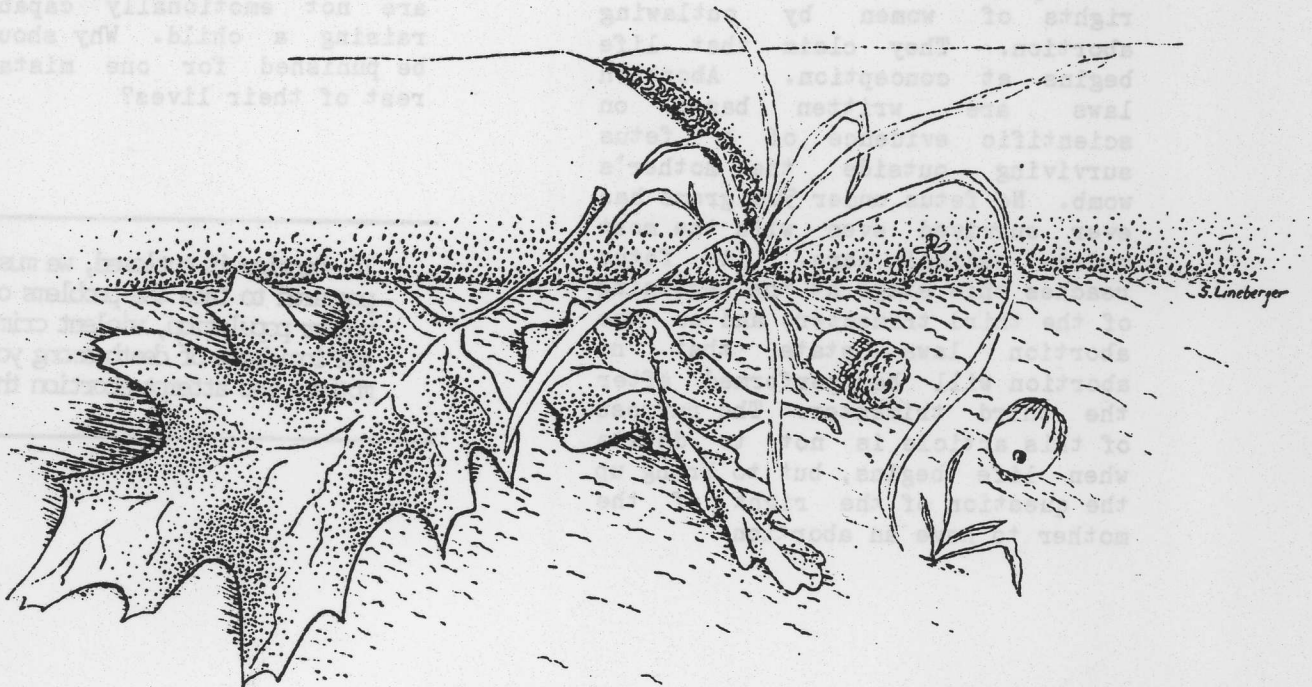


Before the legalization of abortion in 1973, women would often resort of illegal abortions or home remedies. These "home remedies" consisted of such things as douching themselves with lye or ammonia, or inserting knitting needles, coat hangers, or chicken bones into their uteruses. This usually worked, by damaging the woman's body so much that it would spontaneously abort.

While I speak of a woman's right to determine what goes on in her own body, I should also mention that a parent has a responsibility to her child. Almost anyone can see what the affect of being unwanted has on a child. Child beating and molestation often result in the death of the child. Studies show that unwanted children are more likely to turn to crime and violence. Unwanted children put a burden on today's already overpopulated society. If abortion is outlawed, we must be prepared to face the problems of higher population, violent crime and the incidence of death in the young mothers who attempt to abort themselves.

The Congress of the United States is almost entirely male, yet many members feel that they can decide whether or not a woman will have a child or not. If abortion is outlawed, it will not go away, it will just go underground again. I would like to end with a quote by Linda Bird Franke, author of The Ambivalence of Abortion:

"I admire the woman who chose not to bear her fourth child because she and her husband could not afford to give that child that child the future they felt necessary. I admire the women who were outraged that I didn't use any form of contraception. And I ache for the woman whose mother had given birth to her even though she was not wanted, and thus spent and empty, lonely childhood. It takes courage to take the life of someone else in your own hands, and even more courage to assume responsibility for your own."





## Erika Fisher : CAPITAL PUNISHMENT - LAWS VERSUS ETHICS

At 2:00 A.M. on March 16, 1984, James W. Hutchins was given an injection of sodium thiopental, which put him to sleep. At 2:05 A.M. on March 16, 1984, James W. Hutchins was administered an injection of pavulon, which stopped his heart and lungs. James Hutchins, the first person to be executed in North Carolina in twenty-three years, was pronounced officially dead almost half an hour later.

Governor James Hunt made many enemies that week when he refused to grant clemency to Hutchins. The power to grant clemency - that is, the right to cancel or postpone a sentence - is a power granted only to the Governor of a state, or to the President of the United States. It is to be used only under truly exceptional circumstances, as determined by the Governor or President himself. Governor Hunt refused to grant clemency, saying, "My review of this case clearly indicated that these circumstances do not apply."

Does a jury of United States citizens have the right to choose whether another citizen should live or die? An issue which has been debated as long as this one has no clear-cut solution. The proponents of capital punishment have as many legitimate arguments as have the opponents of capital punishment. Neither side is clearly right or clearly wrong, and it seems obvious that this controversy will remain unresolved for a considerable length of time.

The advocates of capital punishment argue that the courts have a duty to the citizens of the United States, and that this duty includes protecting the citizens

from murderers. They state that jail is inadequate protection because the murderer is granted parole after he has served only a part of his sentence, and then he is unleashed upon society. Another argument advanced in favor of capital punishment is that a man who places no value on human life deserves death himself. In other words, "the punishment must fit the crime." Also argued by those in favor of capital punishment is that without adequate enforcement of our laws, the United States judiciary system will collapse (as was the case in Chicago in the 1920's and 1930's).

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Does a jury of United States citizens have the right to choose whether another citizen should live or die? There is no mid-ground between for and against; there is no mid-ground between law and ethics.

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The primary (and most effective) argument against capital punishment is that it is murder. The courts are hypocrites to condemn murder and then murder a citizen. It is no more justified for law enforcement officers to kill James Hutchins than it was for James Hutchins to kill law enforcement officers. Another argument against capital punishment is that many murderers are mentally disturbed and unaware of their actions. It is impossible to justify the punishing of a mentally handicapped person who did not comprehend the implications of his act. Additional arguments used include the biblical command "Thou shalt not kill." Killing in any form, they say, (whether a

massacre, a war, or a punishment) is unjustified. One should not take the life of another human being, no matter what the circumstances.

I am very much for capital punishment. I have discussed this issue with many other students at NCSSM, and I do realize that many of my classmates are against capital punishment. I respect their views; I respect those who feel that capital punishment is murder. I cannot disprove this argument - or any other argument - of an opponent of capital punishment. Nor can my opponent dispute my arguments about the legal implications. I am in favor of capital punishment; I argue law. He is against capital punishment; he argues morals. There is no mid ground between for and against; there is no mid ground between law and ethics.

It is impossible for anyone to claim that one side of this debate is right and that the other side is wrong. It is virtually pointless to debate capital punishment with one side arguing law and the other side ethics. Nor would it be fair for our government or our courts to tell us which of the two (law or ethics) we should adhere to. The solution would appear to be that we must consider both laws and morals and reach a conclusion which encompasses both. I do not know if it can be done.

1983

It's raining outside me now  
cold damp falling all around  
It touches my skin but goes no  
further  
My soul and spirit are untouched  
remembering past times  
that I've spent with you  
thinking about the future  
and a warmth spreads through me  
driving out the cold  
my love for you reaches out  
and finds a dry place  
to lay and live without  
the trouble of the damp.  
Though we are separated by  
the whims of time nothing  
will push us apart when  
the time is ours. We will  
come together and build  
a world where time is  
nothing, love is all

1984

It's raining inside me now  
cold damp falling all inside  
It stings my heart and mind  
my skin remains untouched  
remembering past times  
that I've spent with you  
thinking about the future  
and the cold spreads through me  
driving out the warmth  
my love for you reaches out  
and begs for a dry place  
that was once offered  
but that is gone now.  
And we are still separated by  
the whims of time - can  
anything pull us back together?  
We're still young - we can build  
our world where love is  
all, time nothing.  
Is it too late?

Sam Kome



Barry Campbell : THOUGHTS PROVOKED BY THE HUTCHINS EXECUTION

It is almost two a.m. now, and I'm sitting in my room thinking about capital punishment. Not a healthy thing for one to do when one is already tired and mildly depressed... but there is much on my mind that troubles me, and perhaps I can sort it out by committing my thoughts to paper. Before me, on my desk, is a copy of today's News and Observer, which blares "Hutchins Executed" in type-size I don't remember seeing since the failed Iran rescue missions during the Carter administration. I am both amazed and disgusted with the way our local news media has treated the James Hutchins case -- does anything create more of a sick, carnival atmosphere than an execution? Television newscasts sunk to new lows in shameless emotionalism and sensationalism when they tracked down the families of the victims and the condemned man, asking the former group, "Do you want him to suffer? To feel pain? To die?" -- and spent much airtime indulging in idle speculation about the impact of a gubernatorial pardon that never materialized, nor was likely to in an election year.

This morning's newspaper story describes the execution in clinical detail. I see that Mr. Hutchins rose at 5:45 a.m., and ate a breakfast of coffee, milk, and applesauce. (Fad dieters, take note.) He was allowed to hold his wife's hand and visit briefly with her in a room without Plexiglas barriers for the first time in years. He prayed with the prison chaplain and the family minister, confident in the assurance that God had forgiven him. And at two a.m. (almost exactly twenty-four hours

ago, I note sadly) they pumped James Hutchins full of sodium thiopental and pavulon.

I am troubled about so many things. I am troubled when I see ministers (though mercifully the minority of the aforementioned) pounding their pulpits and calling for execution in the name of "Christian justice" -- relying upon the Old Testament recordings of ancient Hebrew law and ignoring everything Christ ever said about the sanctity of human life. (The Hebrew laws also called for stoning disobedient children and people who practice adultery. Haven't we advanced a bit beyond that?) According to the Old Testament, God Himself had occasion to deal with a murderer one-on-one: Cain, the first murderer. God didn't kill Cain, he banished him... all the same, the fundamentalists howl for blood.

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The Hebrew laws also called for stoning disobedient children and people who practice adultery. Haven't we advanced a little beyond that?

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I am troubled when I see the lynch-mob mentality in the man on the street. I see it in my friends -- intelligent, otherwise kind and gentle people. I hear them say things like "Death is too good for him" and "Lethal injection is too painless. He should be made to suffer." It says very little for the nature of man that without much forethought and social conditioning, man naturally expresses his anger through sadistic behavior. Personal agony



on the part of society's outcasts seems to be satisfying to the hive-mind of the masses.

I am troubled to read statistics on the prisoners sentenced to die... noting that they are almost without exception in lower-income brackets, and are mostly minorities. The racial and economic background of those people on Death Row doesn't correspond with the backgrounds of those people who commit capital crimes -- but the well-to-do can hire the best lawyers from the beginning of the case, and don't have to deal with society's manifold economic and racial prejudices.

What kind of arbitrary value are we assigning to human life here? What good was done? What next?

James Hutchins certainly wasn't the salt of the earth. He killed three Rutherfordton police officers in a series of events which escalated from a petty argument with his daughter in which he physically abused her. Hutchins' murder of the policemen was brutal, animalistic, and wrong... grievously wrong.

So was the State of North Carolina's murder of James Hutchins.

I am troubled.

he is lying on the warm sand the sun beats down on him burning a pleasant sensation the waves crash over and over they don't ever stop lulling his mind to peaceful thoughts blue everywhere inside his mind blue is a good color keeps you alert but relaxed like pink waves getting louder just his ears more sensitive because his eyes are closed the sand under his hand is hot he smells coppertone suddenly a cold shock he opens his eyes to see blurs of nothing he tries to breathe he realizes he is underwater he struggles to reach the top sees a blue light up there blue is a good color fights up to the top thought he was there still has far to go he can't breathe his brain is pounding out of his ears damn it where is the surface. suddenly sees those kids in his mind they're so great he want to see them the water is holding him down now and he fights cause he wants to see the kids the light gets farther away the more he struggles he sees a face above the light someone coming what the hell happened to all that swim team strength what good was lifesaving he can't save his own he sees an arm coming down to pull him up a hand on his shoulder a relieving feeling he needs air the hand pushes him down he screams gasps for air he opens his eyes sees his blue bedroom.

Katherine E. Stewart

"Pardon me. I did not mean to rouse you from the peace of your repose. I was merely out for my evening stroll when I chanced to stumble upon your thoughts. I know that this is quite an unusual request, but would you be offended if I rummaged through them for a bit? Of course, I refer to the antiques, the memories. I could not bring myself to infringe upon your current material.

"Thank you, I did not think that you would mind. Now, where shall I begin? If you will excuse my mentioning it, there is a terrible clutter in here. I have always held that one should keep his recollections in some appreciable order. One never knows when a visitor shall call.

"Halloa! What have we here! It appears to be a small box and judging by the gaiety of its wrappings, I estimate that within are remembrances of your early childhood. Fear not, for I shall open it with the utmost care.

"You certainly seem to have had a pleasant childhood. This box is simply chock-full with memories of a young boy's happiness in an innocent world. Obviously, you greatly treasured summers at your parents' beach home. A good deal of space is delegated to these memories. We have spent enough time here. Allow me a moment to reseal this box, and we will press on.

"My word! What manner of box is this! Not only is it octagonal in shape, but each side has its own color and warped pattern. This box must store your adolescent period. Indeed, this box will be an adventure in itself.

"Halloa! I reached out to grasp it and it vanished! The box's origin is no longer an enigma -- only adolescence is so unpredictably playful. Perhaps this box should -- My word! It just popped into my hands! Let us now reveal the contents!

"Indeed, you were true to your youth. What a rebellious rascal you were then -- always entangled in mischief. Not surprisingly, this box is devoted primarily to your first love, whom you called Princess. The love you both shared was stronger than that of most other young people, but short-lived. I see that she died a few months after you met. I am truly sorry. Forgive me; I have delved too deeply here. I had no intention to resurrect love's viscious pain. Perhaps it is time for me to depart. Before I do so, however, would you allow me the privilege to open one final box? Thank you. Your courtesy shall not be forgotten.

"Behold this strange little crate of Stygian hue! Halloa! Its wrapping is so ancient that it disintegrates in my hands. What could possibly be contained in here? My word, lad! Did you hear that unearthly wail! Something has gone amiss! Darkness has sprung from nowhere, and it has grown cold -- dreadfully cold. Halloa! What is that! I can see something trudging through the darkness-toward me! Behold! Two fiery crimson orbs! My God! I have loosed some awful demon! Hark! I hear its breathing! The door! The door! Where is it! It has me! My God! It has...



## William Carr : THE EASTERN UNITY

Eastern mysticism can be viewed by the Western mind only through imagery. Walt Whitman, a masterful poet, exemplifies this idea throughout his works. In particular, "Crossing Brooklyn Ferry" and "Song of Myself" are written with precise imagery to effectively portray Eastern thought.

The concepts of the tao and other Eastern ideas are difficult to verbalize because they are ambiguous and personal. Often Zen koans make little sense to one who does not have the insight. The following illustrates this idea:

Be bent, and you will  
remain straight  
Be vacant, and you will  
remain full  
Be worn, and you will  
remain new.

The Chinese realize the great difficulty in understanding the Eastern frame of thought. The Eastern philosophy is based on personal experience, rather than instruction. Nirvana is an inner peace gained through experiencing oneness with the whole. These ideas cannot be taught. One Chinese philosopher said, "A student asked his teacher what tao was. The teacher replied with an answer. Neither one knew the tao." This statement illustrates the complexity of the tao.

Surprisingly, Walt Whitman, a poet from the Western world, is able to express the depth of taoism through strong imagery. Most significant is the fact that Whitman's imagery is recurrent. This imagery follows Eastern thought in that it is based on circular oneness. Everything is a part of the whole, inseparable and indistinct.

In "Song of Myself," Whitman portrays himself as an integral part of his environment, and vice versa. The poet and his world and made inseparable by a close association with each other. This is made clear in the following lines:

I bequeath myself to the  
dirt to grow from the  
grass I love.  
If you want me again look  
for me under your boot  
soles.

The last line suggests that Whitman is just as much a part of the earth as it is a part of him. He relates the idea that he can be found wherever one looks. It is evident that this statement is the essence of taoism. Whitman does not rely on his single identity, but rather has it encompass everything, thus becoming everything. This paradox exemplifies the paradox of taoism itself.

Whitman's "Crossing Brooklyn Ferry" can be viewed on three basic levels. The fact that Whitman lived in Brooklyn and wrote about his observations as he rode the ferry composes one aspect. Another aspect is that, traditionally, riding the ferry is identified with an ominous force. The ferry of the River Styx is a well-known example. On this ferry, souls are transported from the realm of the living into that of death. Finally, the idea of crossing a river parallels the Eastern ideal of transcending to a higher level of thought.

In particular, the constant reference to the irrelevance of time and distance, clearly shows one's frame of mind in the pursuit

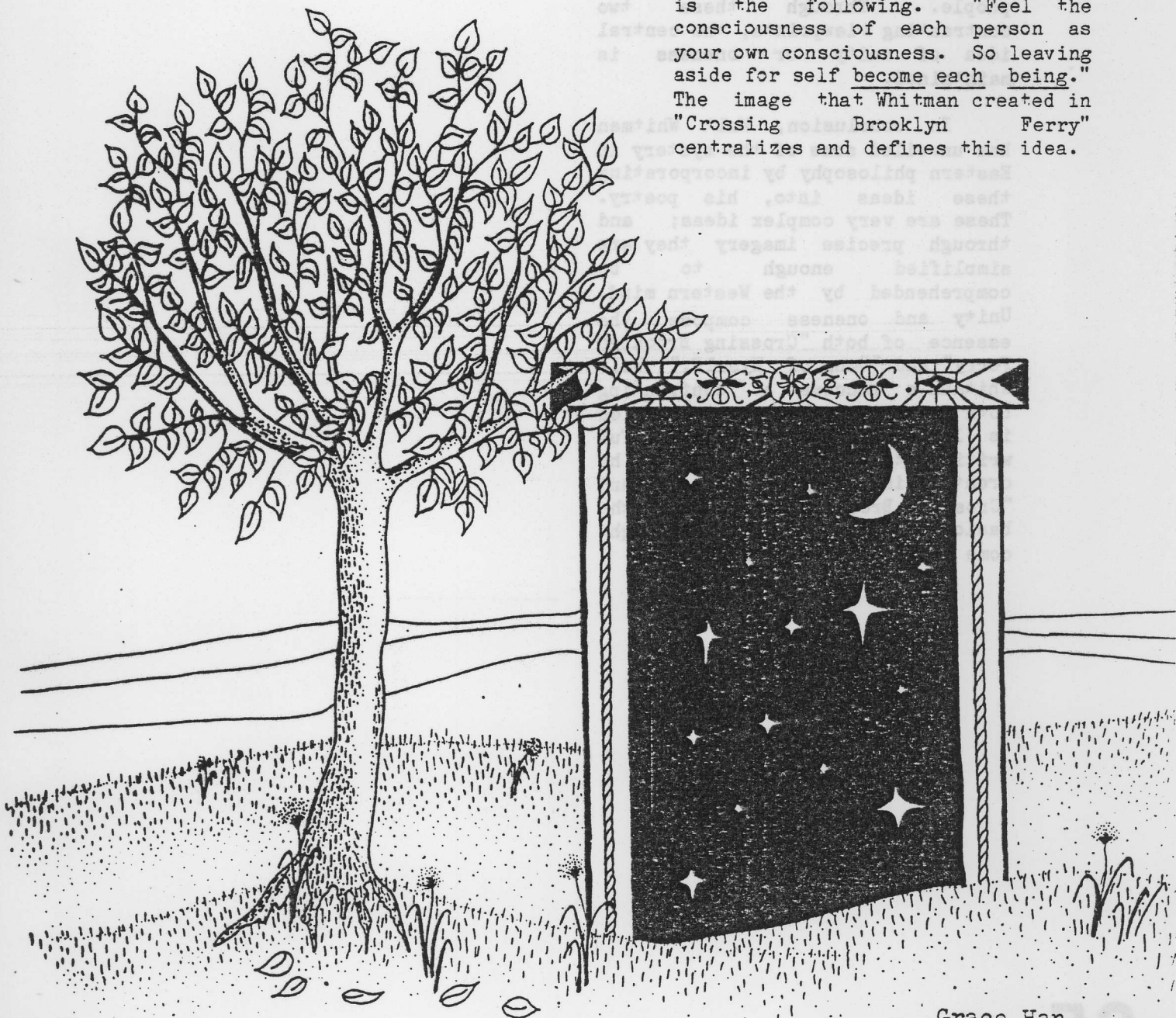


of nirvana. In fact, Whitman states in the following poem:

It avails not, time nor  
place  
-- distance avails not...  
Just as any of you is a  
living crowd,  
I was one of the crowd.

The image of Whitman's not being one in the crowd, but actually being the crowd is very strong. This image engulfs the completeness of the oneness depicted in taoism.

Taoism stresses the discovery of one's true self through a discovery of lack of self or individuality. A relevant Zen koan introducing one in reaching nirvana is the following. "Feel the consciousness of each person as your own consciousness. So leaving aside for self become each being." The image that Whitman created in "Crossing Brooklyn Ferry" centralizes and defines this idea.



Grace Han

Furthermore, the general mood of "Crossing Brooklyn Ferry" signifies a peaceful state of mind. Like the flow of a river, the poem constantly is renewed, but retains its essential substance. In the beginning of the work, Whitman makes observations about the people he sees and how they relate to the ferry. In the conclusion, Whitman writes as if he were the ferry making observations about the people. Through these two contrasting viewpoints, the central idea of unity or oneness is maintained.

In conclusion, Walt Whitman has unveiled some of the mystery in Eastern philosophy by incorporating these ideas into, his poetry. These are very complex ideas; and through precise imagery they are simplified enough to be comprehended by the Western mind. Unity and oneness compose the essence of both "Crossing Brooklyn Ferry" and "Song of Myself." Walt Whitman's success at confronting both Eastern and Western ideologies is largely due to his masterful writing style. The images that he created in "Song of Myself" and "Crossing Brooklyn Ferry" made the basic concepts of Eastern thought come alive in the Western world.

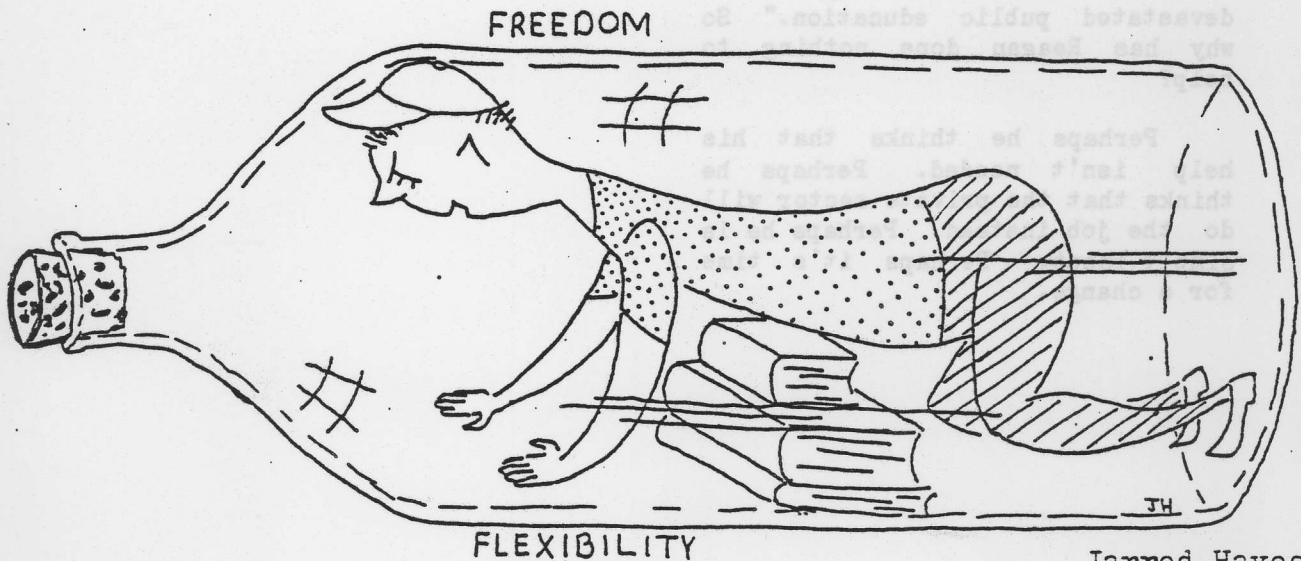


Over the course of the past few years, America has put forth a great effort to improve education. The constant attention media has placed on education shows this. The many new ideas for improving education that have become popular, such as merit pay for teachers, overall pay raises for teachers, longer school days and school years, use of computers as teaching tools, and establishment of magnet schools indicate an effort to improve education as well.

In the course of this move to improve education, political support has abounded. It is almost inconceivable that a politician would stand against improvements in education. Such a stand would be tantamount to political suicide, for in our country education is regarded as both a necessity and an investment in the future. People get upset when you try to take away their necessities or hopes for the future.

I won't accuse President Ronald Reagan of purposely standing against education. However, I have a difficult time seeing him as a patron of it. As president, Reagan has: cut funding for school lunch programs (one time he even declared ketchup a vegetable); cut funding for Head Start programs; cut funding for student aid to colleges; and cut other types of funding to colleges. Many students in our senior class may feel the effects of such cuts in their financial aid packages. I felt it last year when a summer program I had hoped to attend at Carnegie Mellon University was cancelled due to lack of funds.

President Reagan has attempted to model our nation's school systems after his ultra-conservative philosophy. He hampered efforts by the Justice Department to control desegregation by busing, while backing a constitutional amendment for prayer



Jarrold Hayes

STUDENT — IN SEARCH OF  
*Excellence*



in schools. Reagan supported Bob Jones University, a racist college in South Carolina, and a similar school in North Carolina in their court battles for tax exemption. He also allowed universities in which certain colleges or departments violated federal guidelines to receive federal funds in other colleges or departments.

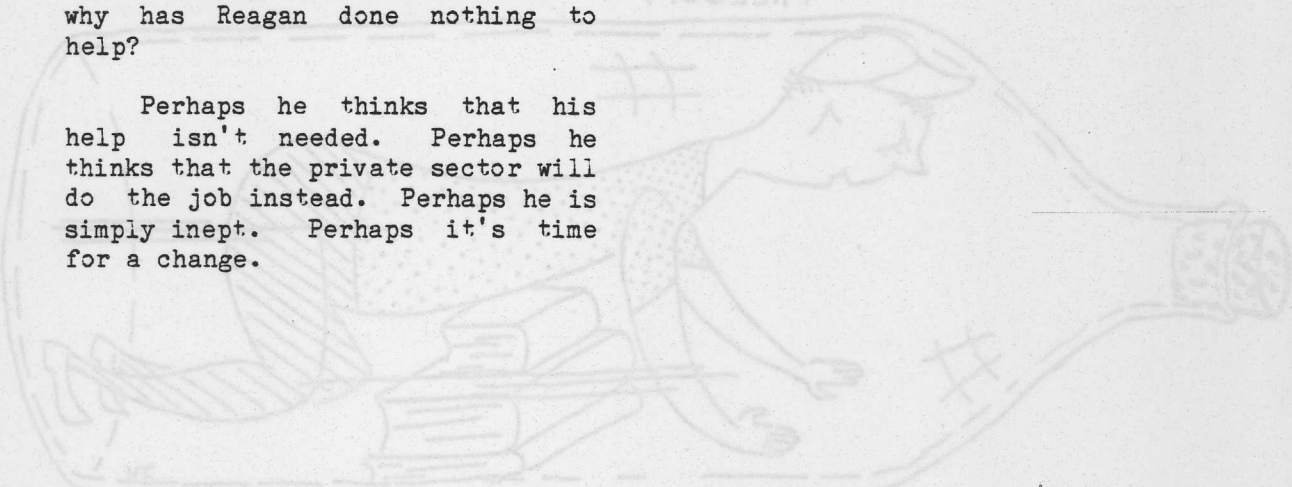
Whether or not you support these actions, I'm sure you will agree that these measures have done little to help improve the quality of education in this country. I know of no legislation or appropriation of money sponsored by Reagan to assist in vocational training, improvement in teaching of basic skills, or of anything related to improvements in the educational system at all. This is despite the fact that the National Commission on Excellence in Education last year, according to Newsweek magazine, "likened the shambles [of education] to 'an act of war'" and "stated bluntly that 'a tide of mediocrity' has devastated public education." So why has Reagan done nothing to help?

Perhaps he thinks that his help isn't needed. Perhaps he thinks that the private sector will do the job instead. Perhaps he is simply inept. Perhaps it's time for a change.

Over the course of the past few years, America has put forth a great effort to improve education. The constant attention media has placed on education shows this. The many new ideas for improving education that have become popular, such as merit pay for teachers, overall pay raises for teachers, longer school days and school years, use of computers in teaching, and experimentation of magnet schools indicate an effort to improve education as well.

In the course of this move to improve education, political support has ebbed. It is almost inconceivable that a politician would stand against improvements in education. Such a stand would be tantamount to political suicide for in our country education is regarded as both a necessity and an investment in the future. People get upset when you try to take away their necessities or hopes for the future.

FREEDOM



FLEXIBILITY

STUDENT — IN SEARCH OF

Excellence

From the viewpoint of a high school student, it would be shocking to discover that a major decision-making factor in the college acceptance process may be highly unreliable and misleading. The Scholastic Aptitude Test (SAT) carries considerable weight with most college admissions boards. Evidence of the corruption of this standardized test which is taken by almost every college-bound high school student annually would be cause for unrest and action. Recently, educators have speculated that such is the case.

Groups which are chary of the SAT's credibility refer to the increasing amount of coaching of which students are taking advantage. The effects that they claim coaching engenders would set a dangerous precedent in college admissions. These effects include the penalization of those for whom coaching is not available and the thwarting of the search for the "best" students. Both effects result from the falsification of the true abilities of those for whom the services are available.

However, the results of recent studies suggest that misleading effects do not result from SAT coaching. In recent studies where the initial scores of a group of uncoached students were compared to the scores of the same group after they had been coached the mean gain reported for verbal scores was only 14.7 points and the mean gain for math scores was slightly higher at 16.3. Another argument against the reliability of the SAT is the fact that students' scores tend to improve with repeated testing regardless of what outside preparation they have received between testings.

In the final analysis, it appears that prospective college students need have little fear of being slighted by unequal opportunities for preparation. The findings of but one study were reported here, yet a February 1983 article in the Harvard Educational Review brought forth several other studies which showed similarly small differences in test scores between coached and uncoached groups. If this point does not bring one sufficient consolation, solace can be found in the fact that many colleges are re-evaluating the extent of the SAT's effectiveness in selecting the best students. Nevertheless, if you are still an unbeliever - get a coach.

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Many colleges are re-evaluating the extent of the SAT's effectiveness in selecting the best students.

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## Joe Galarneau : THE DECAY OF AMERICA'S VALUES

They know what is right for us and we don't. Sure, that's the way things are in today's return-to-ultra-conservatism society. People have to force their morals upon us in order to save us. Often, these "good samaritans" do these deeds without thinking of the implications. In the case of school prayer, Rev. Falwell and his disciples believe that the only way to end the "atheistic" trend of country is to allow prayer in the schools. Again, the right wing is acting before considering all the circumstances.

Our country is based on the promise of individual freedoms. Without these freedoms, our democracy would cease to exist and probably would be replaced by something akin to pseudocommunist Russia. Consider what would happen if a "neutral" prayer, as was proposed in Congress, would be allowed in the public schools. Freedoms would actually diminish. Those of a Christian faith, for which the so called "neutral" prayer was designed, would not suffer much, but what of the other multitude of religions? Are we to provide for those Moslems, Hindus, and Shintos whose religions have different ways of worshipping their god(s) or we just going to send them out of the room while the Christians pray. Something that Mr. Falwell would cringe over is the prospect of having school teachers lead prayer to Satan, for there are those who worship him as a god. This would have to be true if we were to totally restore the religious freedom which the conservatives claim was destroyed in the 1960s. We can't force Christianity upon others like so

many missionaries. Eventually, we could turn out like the Soviet Union and their doctrines of Leninism, for in essence that is what we would be doing: essentially depriving and discriminating those who are not of a set religion. There has to be a line drawn somewhere.

Unfortunately, the tide is not in favor of democracy. One only has to look around and see the reports of organizations wanting and succeeding in banning or burning books, albums, or movies. These, as well as the establishment of school prayer, would violate the fundamental principles which underlie our country, but do these people care? "No," they argue, "we are here to save you." What all this amounts to is the gradual weakening of our society's values by the emulation of other's principles. It makes sense, too. There are a few strong minded individuals with what they honestly believe to be is a purpose. Add a country that is becoming increasingly confused as to what to accept and not accept, and voila, you have the present state of affairs. There are those who need a direction, and people like television ministers and other pawns of the new right take over as their leaders. One only has to look at the trend toward conservatism sweeping the country. We can say that today people are accepting someone else's ideals as their own. This shows the decay of our sense of morals and the uprise of the ones who prey on this decay. These predators are convinced that what they are doing is right, even if they have to take us kicking and screaming. The philosophy of these people is that changes should be made by a knowing few for the good of the whole. Sounds familiar (are you out there, Mr. Marx??).



## Craig Steffee : FUTURE TECHNOLOGY AND MAN'S QUALITY OF LIFE

The technology in development today and anticipated for the future holds the potential to tremendously increase the survivability of man as a species, the lifespan of an individual, and the comfort of everyday life. Reproducible products of technology and the absolute ease of production can lead to standardization and greater equality for mankind: healthy conditions will prevail over every continent with increased food production, advanced sanitary and medical techniques, and the construction of safer, more comfortable housing. On a more personal level, many facets of life could be made more convenient through new tools and methods; rapid transportation and communication will result in the transfer of culture, ideas, and progress to all regions. Mankind, freed from laborious duty, will exercise his body in increased leisure time and engage his mind in further intellectual pursuits -- perhaps increasing ingenuity and creativity.

Advances in technology will give man the time to enjoy his culture and individual talents. He must remain wary, though, of potential malevolent effects as he moves away from nature's equilibrium in the amount of control he consciously or unwittingly exerts over his environment. As a student, I try learn new topics by doing -- but mankind cannot afford to suffer the pollution, health hazards, and other effects of his creation by trial and error. The economic factors that govern the production, distribution, and application of technology will play a primary role in the institution of every novel

approach and especially in establishing technological equality between people and nations.

Man must not become excessively concerned with the technology itself at the expense of more pressing tasks or the goals in mind. It is my strong belief that technology must be brought down to the clinical level and applied/adapted to everyday problems. If this policy is followed, man's quality of life will increase substantially.

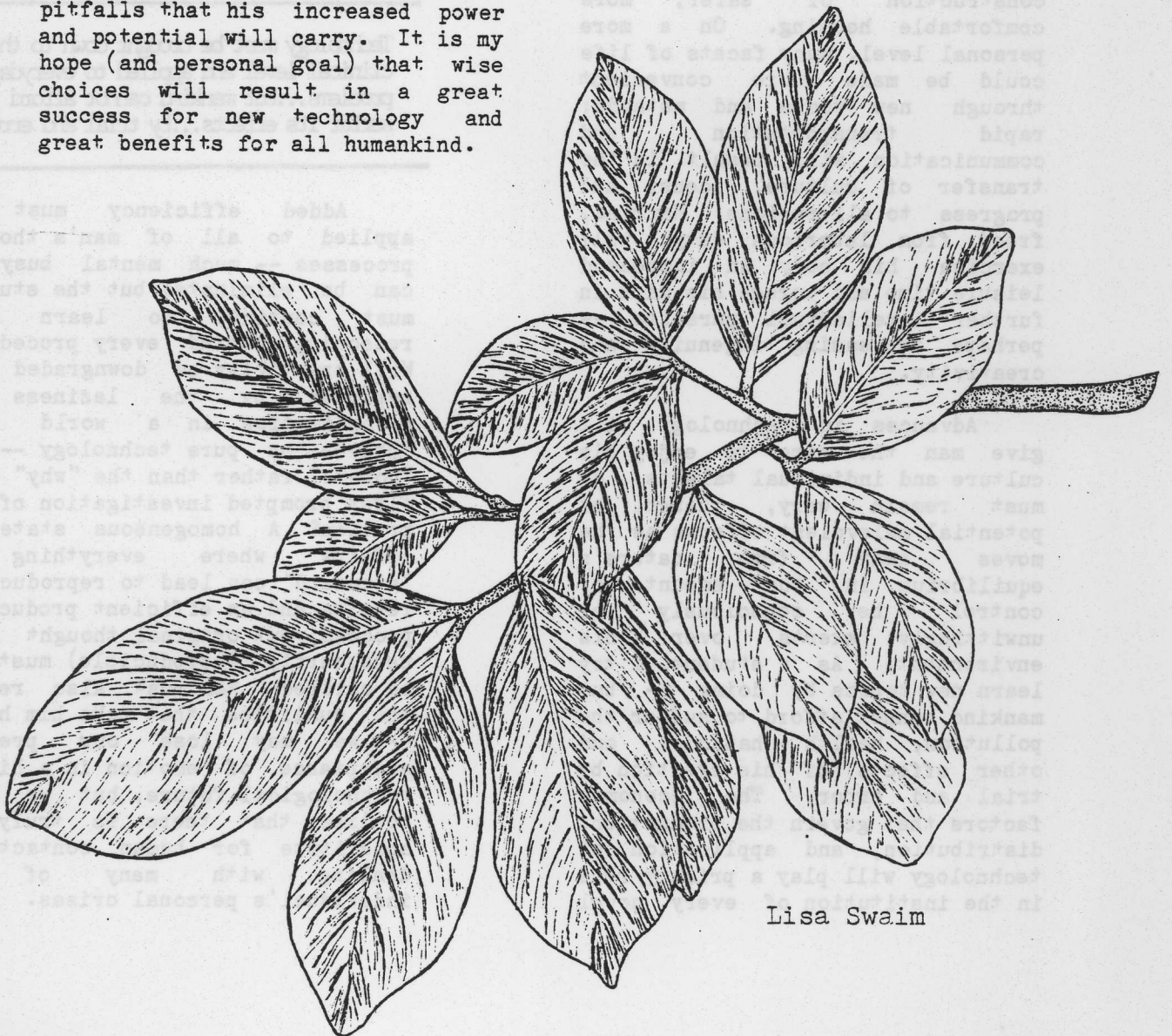
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Technology must be brought down to the clinical level and applied to everyday problems...but mankind cannot afford to suffer its effects...by trial and error.

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Added efficiency must be applied to all of man's thought processes -- much mental busywork can be eliminated but the student must continue to learn the reasoning behind every procedure. Will creativity be downgraded and replaced by the laziness of mechanization in a world that thrives on pure technology -- the "how-to" rather than the "why" that first prompted investigation of the problem? A homogeneous state of affairs where everything is "standard" can lead to reproducible results and an efficient production process, but original thought (not necessarily reproducible) must not be stifled. Man must also retain the qualities that make him human -- we may lose our present acceptance of emotion in a highly technological future, but we must realize that there is truly no substitute for human contact in dealing with many of an individual's personal crises.

In the span of fifty years, man has the opportunity to pursue a high level of technological development, accompanied by a change in his standard of living. He can create a greater world than has previously existed, or he can lead himself and his environment into conditions of greater poverty, technological inequality, intellectual stagnation, or even utter destruction. Technology will greatly benefit man, if he institutes his progress in a cautious, logical manner and if he can avoid the temptations and pitfalls that his increased power and potential will carry. It is my hope (and personal goal) that wise choices will result in a great success for new technology and great benefits for all humankind.



Lisa Swaim



## Helen Moore : STUDYING TO MUSIC

Nothing great was ever accomplished while music was playing in the background.

Michelangelo did not hire musicians to play for four years while he painted the Sistine Chapel. Shakespeare did not write Hamlet while listening to the radio. And Beethoven certainly did not allow other music to be played while he was creating his own.

So why do students persist in claiming that they study better while listening to music?

Intense concentration is facilitated by silence or constant, non-annoying noise, such as the humming of electrical appliances. Music, no matter how steady the beat, interrupts the mind, if the words or melody are even slightly audible. It takes effort to tune out the music, or to keep track of both the music and something else. Either way, concentration is lost, which is why I argue that nothing important can or should be done while listening to music.

Can you tell whether or not I was listening to music while I was writing this?

## Rachel Levy : CHORAL HAPPENINGS

As a member of the NCSSM chorus, I can assure you that if you walk past the assembly hall fourth period, you will hear the chorus readying itself for the Spring concert, May 12. The chorus, directed by Randy Foy, is currently working on two major pieces for this concert. The first is Te Deum Laudamus, by Henry Purcell, an English composer from the Baroque period of music (about 1600-1750 A.D.). Technically a very difficult piece, it is an exciting one for the chorus to perform because it contains at least one solo for each member, which provides a good opportunity for each choral music student to be in the spotlight. The other big piece is Chichester Psalms by Leonard Bernstein, a contemporary American composer. This piece is a challenge for the chorus not only because the score is difficult, but also because it is entirely in Hebrew! Mr. Foy hopes the chorus will also be able to perform these pieces for a church and possibly a synagogue. The Spring concert should be very enjoyable; it will also feature pieces by the wind and string ensembles.

In prehistoric times, those who could paint and draw representations of animals were held in high esteem. It was believed that by making an image of an object, one had power over it. This reverence for those who can draw still exists today. The ability to draw is regarded by many as a "God-given talent." Sometimes we admire someone with artistic ability so much that we are intimidated into thinking, "I could never do that."

Actually, almost anyone who can write has the ability to draw. We deceive ourselves by seeing drawing as requiring "magic fingers" or "true talent." Drawing, however, is not simply a matter of moving a pencil across paper; instead, it represents a different way of viewing objects. The secret of being able to "see" things as an artist does is hidden in the right hemisphere of the human brain.

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We deceive ourselves by seeing drawing as requiring "magic fingers" or "the talent".

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You probably know that the forebrain is divided into two hemispheres, the left and the right, connected by the corpus callosum, a large bundle of nerves. You may not know, however, that the two cerebral hemispheres evolved from the brain's two modes of thinking and processing stimuli. These two modes are called the L-mode (occurring in the left hemisphere) and R-mode (occurring in the right hemisphere).

The L-mode processes information logically and analytically and contains our abilities to communicate, to analyze, to think linearly, and to do mathematics. These are the functions which are looked upon with high esteem in our society. It is not surprising, then, that the left hemisphere controls the right side of the body. Most people are right-handed, right-handedness being a symbol of honesty, goodness, and skill.

On the other hand, the R-mode processes are generally viewed with suspicion or as being useless. This mode deals with information non-verbally, non-linearly, and intuitively. Its functions in a global, holistic approach with little sense of time restrictions. It also controls our abilities to reason spatially (for example: our sense of direction or our ability to find our way through a maze). The right hemisphere controls the left side of our body. Have you ever studied the halves of your face separately? The right side is more controlled while the left is more expressive: we generally smile more deeply or distort our faces more on the left side. The right hemisphere also controls the use of the left hand.

The two halves cannot function at the same time; one is usually dominant over the other. In most cases, the left side is dominant, because society expects us to be rational, logical beings. But, the ability to see things spatially, which is essential to drawing, is located in the right brain. Therefore, to develop drawing skills we must overcome the dominance of the left brain.



The best way to subvert or subliminate the L-mode is to do exercises which are impossible for the left brain. One of the first tasks is to stop verbalizing or naming things that we draw. Instead of concentrating on drawing a "face," concentrate on drawing lines, angles, and curves. Never name to yourself what you are drawing; this is a left brain function which will force you to think in your L-mode. Another exercise is drawing an unfamiliar object or one that you cannot verbalize. This can be done by drawing a picture that has been inverted so that no familiar pattern is discernable.

In essence, the key to drawing lies in seeing objects in a spatial context, which can only be done by the right hemisphere of the brain. For more information on "tapping in" to the R-mode, read Drawing on the Right Side of the Brain by Betty Edwards. It is a step-by-step guide for learning how to draw, and informative reading if you are interested in split-brain studies.

Douglas Appleyard



Meg Wolfe : THE JUNGLE

Traveling through the wallow mists  
Yes, pushing away the shifting vapors  
Inching cautiously through the  
eerie silence of green jungle swamp  
Vines and sunken old trees  
Yes, and the smell of still water  
greet's one's nostrils, is pervasive,  
That smell of the sitting,  
aged, rancid murk which has  
rested undisturbed for probably a decade now,  
down here in the deep  
dark silence of the swamp  
Where no one ever goes.  
Where no one ever goes, yet here I have come.  
What am I doing here?  
I don't know.  
Only that, perhaps, I shall find something  
And that something shall have significance, a  
meaning...

IS there any meaning in this world?  
"Which world?", I ask,  
and my feet squish slightly in the  
cozy brown mud.

Guidelines for Submission to The Open Mind

1. Articles will not be judged on the basis of what views are expressed. This is the reason for the journal's title. A certain open mindedness is required of the readers, who should realize that not everyone in the school community shares the same views.
2. Articles should be well written and contain clear reasoning. Remember that arguments based on material not presented in the body of the article will not be convincing.
3. Obscenity and personal attacks will not be published. Articles that attack an idea or institution without offering alternatives are discouraged. This journal should serve as a vehicle for thought-provoking commentary.
4. Work should preferably be submitted to the editor whose section is most related to the article's content; however, articles may also be submitted without specification of a particular section.
5. There are no minimum length requirements.
6. In addition to articles, letters to the editors are welcome.
7. All forms of creative expression (i.e. artwork, commentaries, reviews, etc.) are welcome.



VOCAL

# Night Lights of Broadway

mar 1944

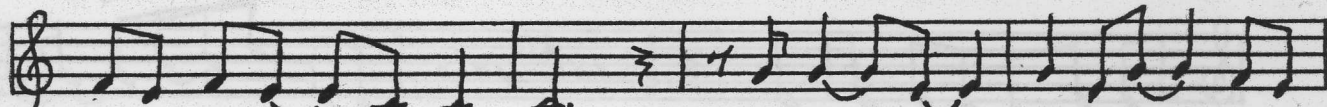
words: by david lewis fu music.



*mf* "As the night lights of Broad-way slow-ly



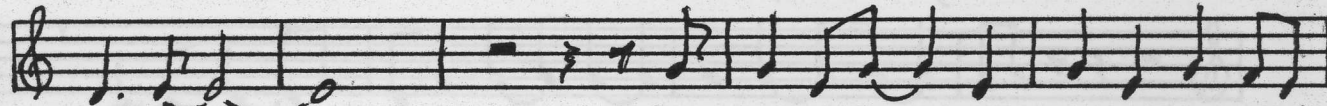
sim-ner down, the air is full of mu-sic



from the good old times" "Man-hat-tan ne-ver looked a-ny



bet-ter than be-fore, as we walked a-long the lone-ly streets of



Broad-way." "We walked a-long the a-ve-nues and the



bou-le-vards." We watched the sky-sca-pers rea-ching for



the sky." "The tax-is smiled as they wared us by. And



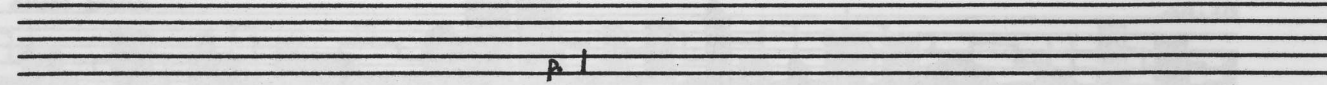
we a-lone, hand in hand in Broad-way."



*piano solo* "Li-ving off the edge of a pa-ra-dise,



all I can do is to think of the night." "But now, here we are so



for a-way." "Broad-way lights, a moon-light kiss, all for you." "The

magic of our Broad-way slowly takes ef-fect." "The lights, the har-mo-ny, and the

pic-ture of it all." "I know the love that we'll al-ways have, was born right here and

lives in Broad-way." sax solo "Cracks in the side-walk,

lone-ly mem'-ries, time for the two of us,

"As the night lights of Broad-way slowly sim-mer down,

the traf-fic go-ing south be-gins to freeze." "The sky a-bove slowly falls a-way

And all that's left is, you and me." "And all that's left is you and

piano & sax end

me. fade

"dedicated to that special someone"

