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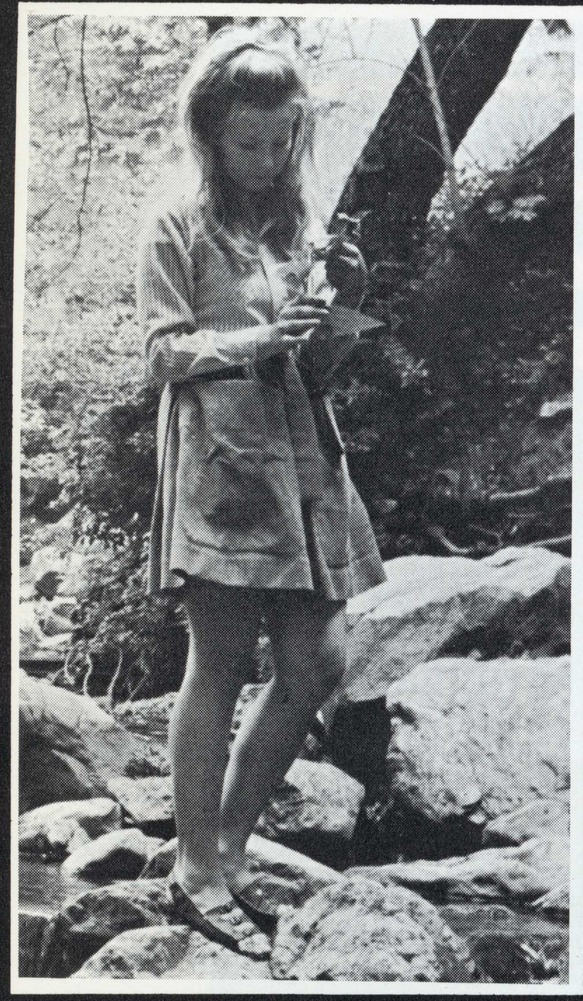
SAN JOSE STATE COLLEGE FEATURE MAGAZINE

sparta life

Vol. 3 No. 2



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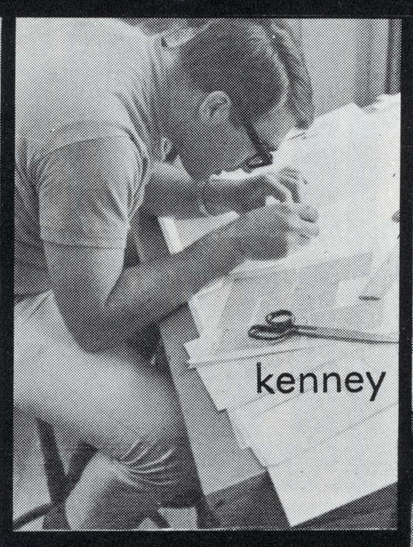

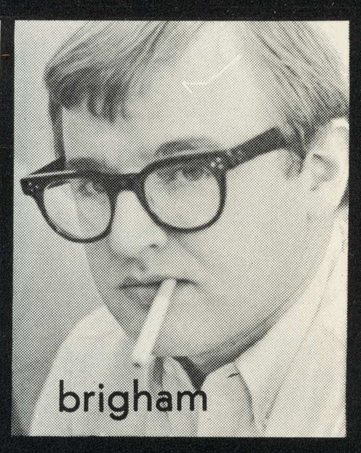

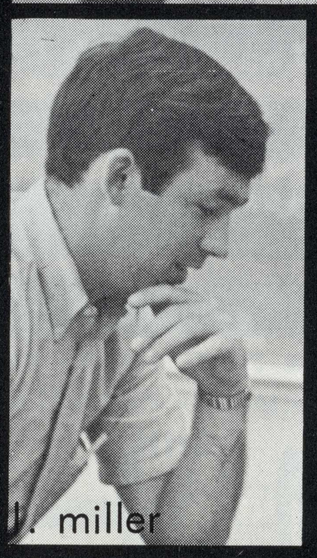

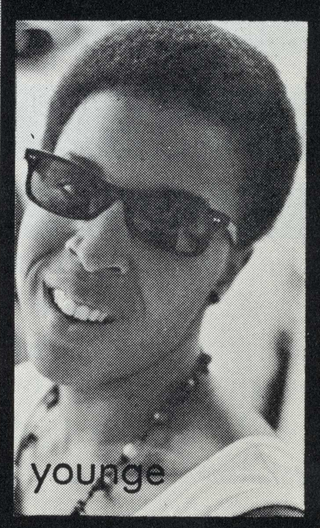

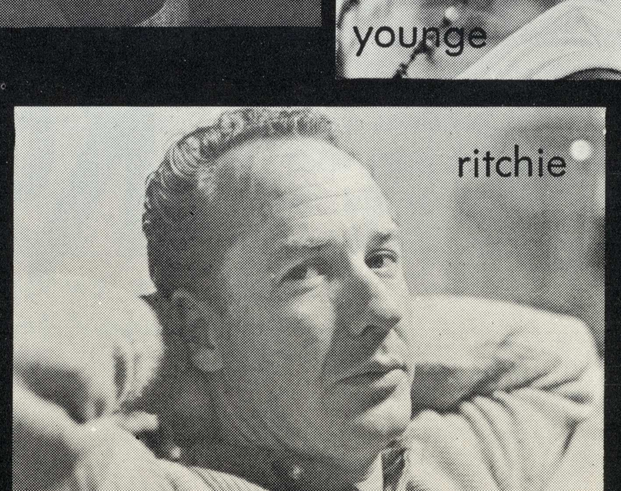

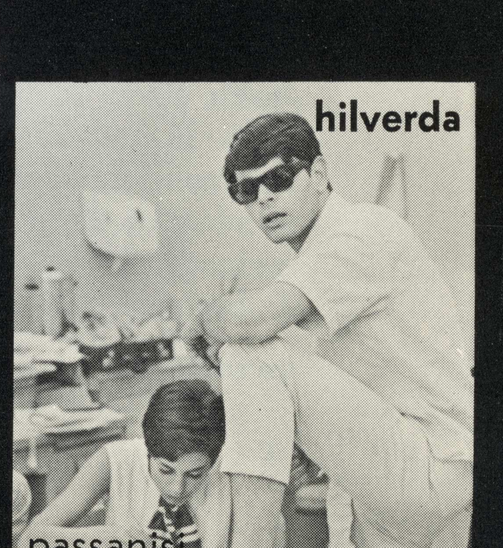

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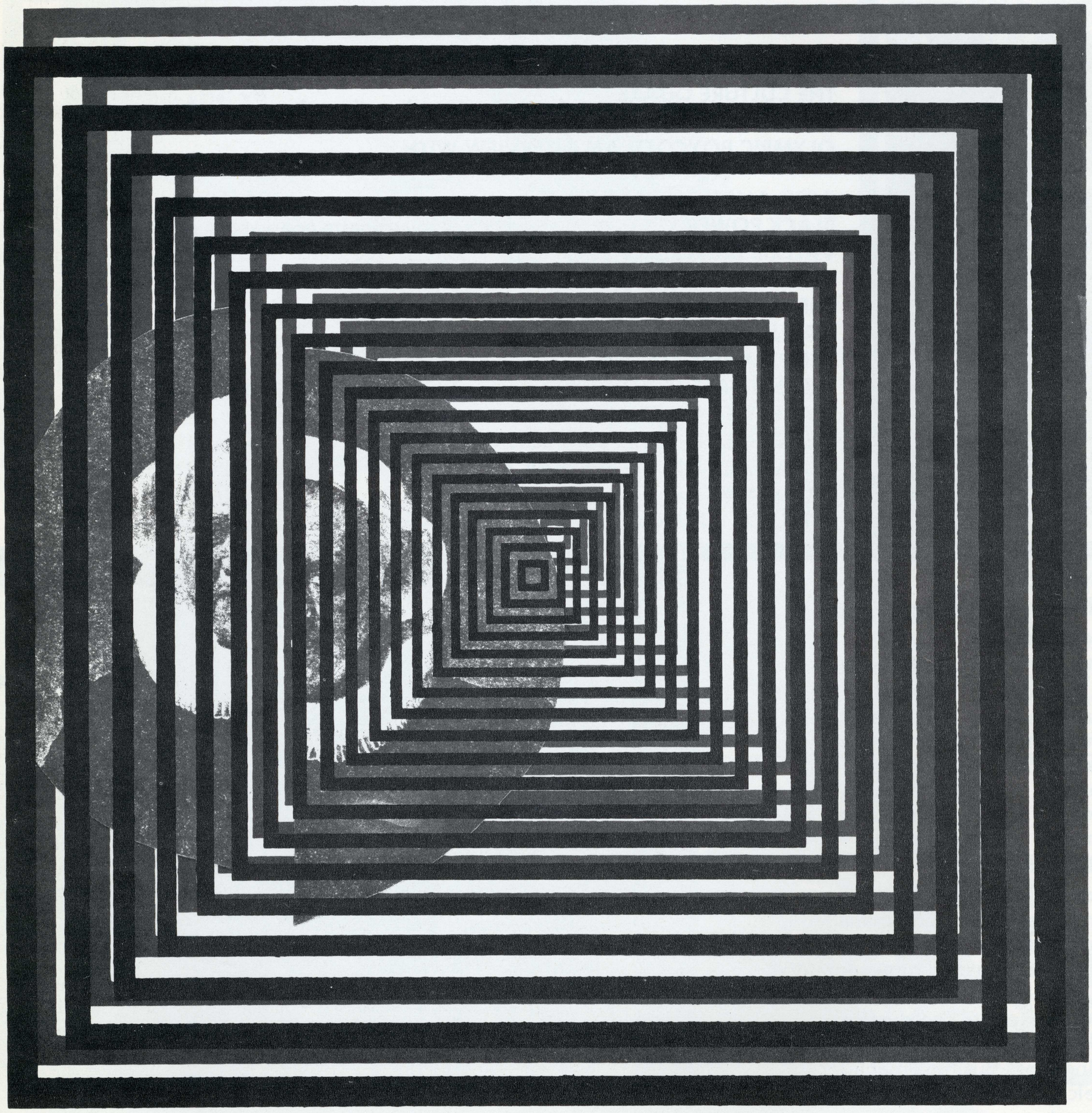

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the Media as God

A jingling, musty-scented wind of change has spun through contemporary society spawning a speeded-up youthful subculture. And the news media has risen to designate itself director, producer, agent and chief critic of this golden epic of free daisies and cherub-smiles floating under torrents of ironed, golden hair.

One explanation for the media's almost-fanatical interest in youth was advanced by a Yale psychologist familiar with the student scene. "The media — including the press and television — are naturally more interested in the student with a beard who makes a fuss . . . he's good news copy and he s interesting."

CREATOR

This semester *Sparta Life* has encountered the same dilemma met by other magazines which have attempted any meaningful evaluation of present youthful trends. It is a McLuhanese nightmare, a leap through a looking glass into a land where "the media IS the message." And once into the precise world of the printed page a writer realizes that any attempts toward meaningful explanations or evaluations are necessarily limited, and that his main problem is not how to avoid stereotyping, but how to reduce it to a minimum.

Today the media is the Creator. As Adam once assumed the task of naming the animals in Paradise, the media has undertaken naming the inhabitants of this lush subculture. A "hippie" has come to mean a "flower child" who attends "be-ins." And when he is not doing that, he is "doing his thing" or protesting the "establishment." Nothing has escaped the media's magical hand, from "new left activists" to "pop/op" art. The media has undertaken a divine task in attempting to render incomprehensible trends comprehensible to the "establishment" by reducing uncommon actions to common ones.

Today's avid interest in youth on the part of the media is in heavy contrast to the pre-1966 years when newspapers and magazines only occasionally took time for comment, and the visual media rarely. Youth were never particularly distinguished as youth, but as miniature adults. Today a demarcating line between youth and adults has been drawn, first, in the term "under-thirty" generation, and now even more tightly with the "under twenty-five" generation. The media is as responsible as the young for drawing this line. In tracing this phenomenon to its present development, it is evident magazines are the best examples since they are not as superficial in their observations as television, nor as impulsive as newspapers.

There were the early years, 1963-64, when the youth "movement" was still germinating in observable situations such as petty teen hoodlumism and Elvis Presley's aging, but still-gyrating hips. "A shocking report for American parents," gasped a *Look* magazine cover in 1963, citing "teenagers who are failures at sixteen. Why they steal, why they destroy property, why they take dope, why they have declared war on society."

> **"... and Media looked at its creation, Hippie, and saw that it was good."**

Then there were reports on college students which, like the 1964 article in *U.S. News & World Report* correctly observed how even college football and the fraternity system were decreasing in importance, but showed a lack of depth when it concluded that "politically, today's students appear a bit more conservative than their parents were at the same age." Yet that same year, Mario Savio was to turn the Berkeley campus upside down and start a trend which would sweep the nation's campuses.

CRITIC

U.S. News & World Report struck out again later that year when it quoted a noted sociologist as predicting that the Beatle craze would not last long because, "compared to the Elvis Presley craze, it is very small." But the Beatles went on to stimulate a whole new scene which influenced not only the recording field, but even television in such 1964 shows as "Shindig." This TV show prompted *Newsweek* to demonstrate a similar lack of understanding when it took a snide, paternal view of the groups' names on the show, claiming they "sound as if they were made up by three inmates of the Meninger Clinic playing Scrabble. . ."

It was not until late 1966 and 1967 that the media as a whole started undertaking serious evaluations of new trends among youth. A 1966 *Newsweek* article on the "U.S. Teenager — The Golden Confusing Years" considered youth's potential as a large consumer force, as well as a trend-setter. "Who Are The Hippies?," asked a cover on *National Review* in 1967, and then tried to define them with such original phrases and this nation's "inner expatriates, going off to live their authentic lives . . . on the sidewalks, parks and beaches of our big cities."

But even though the media had begun to attempt serious and accurate evaluations of new developments, it floundered because of a lack of terminology. Articles in magazines such as *Redbook and U.S. News & World Report* made decent efforts to critically analyze student "activists" and drug users, but kept referring to them through the cumbersome and dated phrase: "beatnick-types."

COMICAL

Today, youth's influence, whether in politics, art, fashions or as a consumer force, is realized. Within the past year almost every major magazine in the U.S. has run at least one cover story on youth, and now youth's every move, whether real or imagined, is often treated with such profound evaluation that the results are frequently comical. Real or supposed trend-makers are paid Biblical reverence, from the rock groups to Augustus Owsley Stanley III, described in a recent *Newsweek* as "LSD's Johnny Appleseed."

"Has the hippie movement passed its crest and begun the downhill slide to oblivion?" asked a recent issue of a popular magazine. The amazing thing is that it asked the question seriously, oblivious to the fact that the "movement" it referred to exists only in the media's imagination.

The stories in this issue range from caricatures of new trends to conscientious efforts to explain these trends. Some of these topics have already been media'ed-to-death, so the staff tried to avoid resurrecting the "thing-doing" bodies of dead hippies. Instead, the writers, as members of this generation, just tried to take a closer inside look at what is happening. It's up to you to decide if they succeeded.

Bob Kenney

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The American dream is dead. Traditional middle-class values are being rejected as a guide to a meaningful life. "Turn on" is the creed. "Drop out" is the action. "Do your thing" is replacing "do their thing." A movement is taking place and not, as the cover of this magazine suggests, a movement easily recognized by conspicuous visual and audible characteristics, but a vibrant, pulsating, expanding wave which includes young people of all "bags." This wave, it is hoped, will deposit its elements on shores where man no longer talks about ideals and dreams, but lives them.

The wave is apparent at San Jose State, a college once noted for its wild parties. It is not always seen or heard, but it is there churning and rippling beneath the surface, exploding occasionally (as in the case of the demands of the black community and the anti-Dow demonstrations) against the unyielding walls of tradition and society, seeking new solutions and change. When the wave of discontentment erupts, it does not always attain its goals, but in voicing its demands the wave erodes the stubborn wall of tradition and when it recedes, it carries with it particles of society which then become part of the growing wave.

DISCARDED DREAM

The dream which lies discarded in the wake of this disaffection could be defined as the dream American parents have of the opportunity for their children to move up the social and economic ladder without the restraints imposed by an inflexible class system. Realization and perpetuation of this dream in American life typically necessitates accumulating conspicuous surplus; guarding the accumulation against dissipation; identifying with individuals and groups similarly motivated; engaging in frantic activities specifically designed to allow periodic escape from the monotony of accumulating and guarding; building a comfortable nest of protective theological, ideological and sociological dogma capable of answering satisfactorily all challenges to popular mores; seeking to indoctrinate children in these concepts, and protecting them from the disturbing influences of "foreign" ideas.

Loy Braley, assistant professor of psychology, told *Sparta Life,* "Your generation, through education, has achieved an extremely high degree of sophistication. The youth of this generation are analytical. They question what their parents accepted. Youths now," Braley continued, "want to make sure they are doing *their* thing. They are not satisfied being mere extensions of their parents and society but are striving desperately to be totally themselves."

At a time when social and political games, as well as the Protestant ethic of deferred gratification, seem particularly ludicrous in the face of the ever-present threat of nuclear devastation, this generation hopes to provoke increased reliance in truth and love as ethical guides, at the expense of hypocrisy and vague dreams. However, before the benefits of the American myth could be sacrificed for the elusive advantages of honesty and brotherhood, a generation had to be raised free from more basic worries, economic in nature. The launching pad was provided by our parents' generation. According to David Newman, associate professor of psychology, "Your parents grew up during a depression. Their anxieties were alleviated by economic gains and material possessions. They equated security and happiness with these things. Now," Newman continued, "your generation has all the material possessions it wants and needs and because of this you are freed to seek deeper meanings of life. Furthermore, you have seen that the material wealth your parents acquired didn't make them happy. They drink, take tranquilizers and worry about their jobs. You have learned by observing this. You understand happiness isn't found in a Cadillac or a hundred-thousand-dollar house if all this means tranquilizers, ulcers and liquor. You," Newman went on, "are replacing materialistic goals with spiritual goals. You are a much gentler people than were your parents. You turn to each other for help and understanding. You are not afraid to be human and to express love. By your example you are leading the adults of this nation, and middle-class America is afraid to death because of it. You are say-

re Quake

luating

ition

ing, 'look mom and dad, I am doing what you were afraid to do and getting away with it. Why didn't you try?' "

The passionate search for self-identity manifests itself in many ways. Male and female live together, rejecting the custom of marriage which restricts their freedom. They smoke marijuana, ignoring a law which they regard as unrealistic and unjust. Some leave home to join hippie cults where they weave rugs or string beads, living their protest against a society which has engulfed man's identity in a monstrous mechanical maze of impersonal clanking metal. Others express a desire for universal human rights when they affiliate with politically oriented groups and campaign to stop the war or to insure the civil rights of black men. Still others lend silent support to any of these manfestations of the movement.

IDENTITY CRISIS

Academia is a questioning environment. Many students who enter college with assurance of identity soon begin to doubt, sometimes become utterly bewildered, drop out for a time until they can learn to accept compromise between complete individualism and some acceptable accommodation to society's mores. This questioning attitude was reflected in such typical answers to the question, "What do you hope to gain from a college education?" included in the March *Sparta Life* poll as "an awareness of my identity in relation to society," or "to find something to replace my parents' standards." One discouraged student gave this reply: "Now, unfortunately, a job. I had wanted so much more. I wanted to grow; I'm being stifled instead. The sheer pleasure of learning is gone, buried in a heap of inconsequential assignments." When students become mired in the sticky ritual of traditional educational practices, they are disappointed. It is not enough to be mechanically programmed into a vocational slot. They must have more. They must know what relation their education has to them and their lives.

What about the future? Will the momentum of the wave die? Will it find its obstacles immovable? Or will it penetrate, overcome and sift the particles of society into a new unity. with new meaning and direction? Will this generation thwart the tide of irrational thought that would insure peace with bombs and the threat of total destruction?

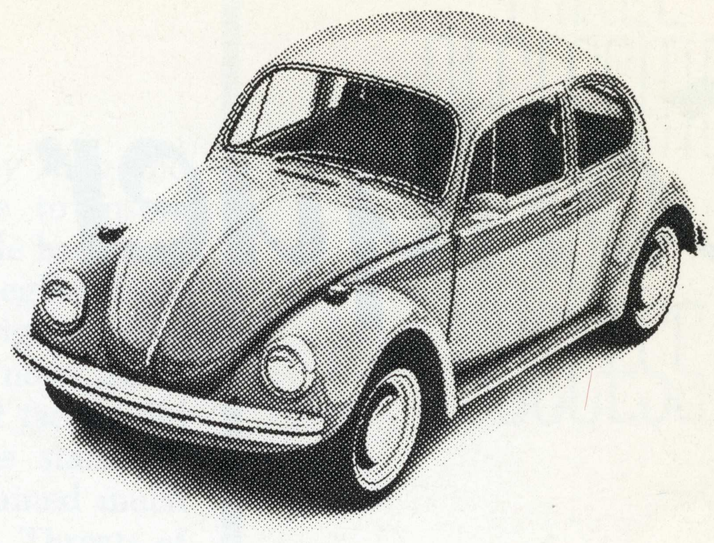
PREDICTIONS

Newman predicts that within the next five years there will be a clash, a grinding and pushing of the new against the old, of truth against myth. At times the friction of these encounters will generate too much heat and result in violence. "Symbolic" demonstrations against the war, Newman believes, such as sit-ins and picket lines, will give way to more aggressive displays such as disabling defense plants or, as advocated by some black activists, bringing whole cities to a standstill. This general unrest and eventual unwillingness of the people to support that which they don't condone will, in time, force the government to declare a national state of emergency, Newman theorized. The outcome of this revolution and resulting national emergency would, Newman hopes, be a new society, with a new ideology. Another alternative, Newman speculated, would be for the government to undergo a process of radical reforms, to realign and redefine its intentions and direction. This may be an eventual, although unlikely, outcome of the forthcoming presidential elections. "It seems," Newman said, "that the only time the U.S. Government considers change is when it is faced with a crisis."

Whether change is initiated through peaceful means or brought about by a national revolution, it will come. The youth of this nation demand it. They don't want to live in an irrational world, always fearful of the bomb. They have cast aside the protective shell of the American myth. They are shattering the superego ingrained in them by parents and society. They are challenging the country and the world to join them. The future of man lies in their future. Can they construct a society dedicated to truth that has unity as well as personal freedom? Can man live without myths or must he depend on them to give meaning to his life?

Larry Miller

There's been some changes



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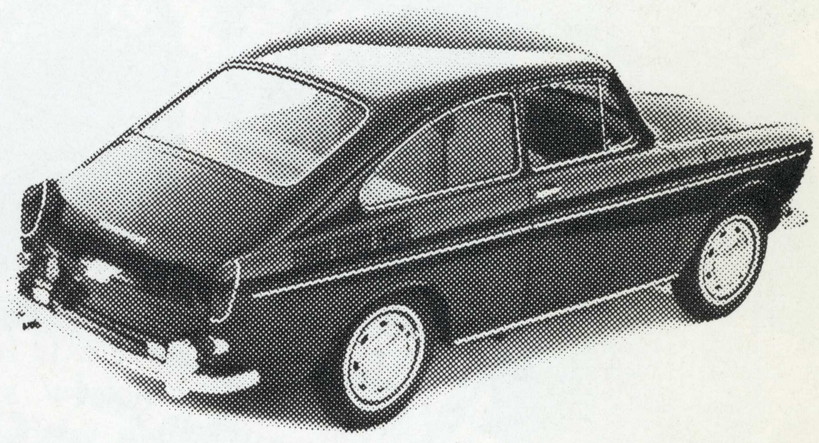

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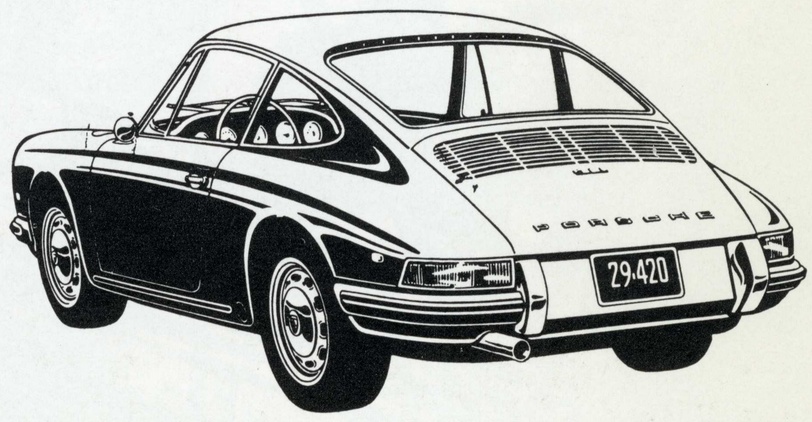

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Love

A new American is emerging today. Appalled by what he considers his country's brutal, senseless war, confused and embittered by the hypocrisy of the "older" generation and alienated by the so-called "credibility" gap, he rebels. This American, freed from want by the incredible affluence of his country, is two generations removed from the long, hungry thirties. Freed to think, paint, create his own philosophy, and just plain loaf, he is now emerging as a political power to be reckoned with. He is called the New Left.

New Left members, as well as the rest of today's college age generation, have been reared under the mushroom shadow of the bomb. They live with the concept that any day could be their last, that a thermonuclear holocaust could happen tomorrow, or this afternoon. The older generation still thinks in terms of limited warfare on foreign soil, from which emerge a victor and a vanquished. They find it difficult to understand their descendants' concern over the bomb. The new generation realizes that there can never be a victor if another all-out war occurs; only death and total devastation. It is this realization that motivates New Left members to rebel against what they consider the archaic thinking of their parents and government.

HUMANISTIC ATTITUDE

Little wonder they have a more humanistic attitude, an attitude of "love," if you will. Perhaps their one common denominator is the embracement of "love" and an individual rights doctrine. The Vietnam war is seen as a destruction of Vietnamese rights as well as destruction of the country. The civil rights struggle is, of course, seen as the freeing of the American Negro from his traditional status of second-class citizenship. Free speech movements are perceived as freeing the individual from the restrictive mores of the "establishment." The binding thread is a struggle against "bigness," big business, big universities, any "bigness" that threatens individuality.

These forces of liberal dissension first developed an appreciation of the potential effectiveness of their numbers when they experienced political cohesion under the leadership of the late Martin Luther King. His philosophy of nonviolent resistance gave tactical direction to the first great cause of the New Left movement, that of civil rights, and has left its unmistakable mark on every subsequent crusade undertaken by youthful activists.

The restraint demonstrated by King and his followers in their struggle to insure equal opportunities for all people has, however, fallen under increasing neglect from within the very ranks of civil rights resistance. Many young militants now assert that, although King's nonviolent tactics did indeed provoke legislation, the status of the Negro in America has remained much the same as it always has been. Threats of violence increasingly accompany the demands of this vociferous minority. "If America don't come around, we must burn her down," challenges H. Rap Brown. If reports are accurate, these militants have stockpiled weapons in Hunter's Point, Oakland, and Berkeley for use against white America if their grievances are not assuaged.

MANY FORMS

On the San Jose State campus, the New Left has asserted itself in many forms: SDS (Students for a Democratic Society), PAW (Professors Against the War), the Peace and Freedom Party, United Black Students for Action (UBSA), and three Mexican-American organizations. So far, SDS has been by far the most active on campus. According to Carl Oglesby, national SDS president, their aim is "to create a world in which more love is possible." Led by such demagogues as Ira Meltzer and Nick Kopke, the SDS organization on this campus was mainly responsible for the Dow disturbances and has generated emotions other than "love."

New Left members might be described as rebels with a cause. Frustrated in their attempts to achieve any sort of social change individually, they resort to the formation of political parties to thrust their views before the nation. However, their present position is not one of great envy. Harassed by the police, denounced by publicity-seeking officials everywhere, and sometimes even feared by the general populace, they now are in much the same position as English Democrats in the last half of the 18th century. To be a Democrat then was to be labelled a dangerous and subversive mob agitator. So it is for the New Left member today.

LAWS ENFORCED

Laws seem to be more enthusiastically enforced against New Left dissenters than against members of some other protest groups (one supporting the official Vietnam stance, for instance). The law seems to be flexed to suit political expediency. The early Democrats weathered this sort of social and extra-legal shenanigans and history has vindicated them. Only time will tell if the New Left will achieve such an adjustment.

(continued)

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The New Left probably includes fewer than 275,000 members, most of whom are under 25 years of age. The word is out that "you can't trust anyone over thirty," and New Left members, with a few notable exceptions, are buying it. These exceptions come mainly from the ranks of academia, where professors are isolated from their age groups both by their intellectual achievements and the youthful idealism which pervades the college atmosphere. This idealism is typical of most New Left members, and perhaps this is what makes it such a magnet for the young. New Left philosophy abounds with such "isms" as "romanticism," "anarchism," "pacifism," and "socialism." To those who have labored under the grinding wheel—real or imagined—of an individualist-crushing, materialistically oriented, conform-or-die society, this philosophy is sweet indeed. It gives New Left members the drive they will need if ever they are to effect any sort of social change.

FIRST LESSON

The Peace and Freedom Party faction of the New Left found out in March of this year just how much this drive is going to be needed. The newly formed party got its first lesson in power politics when a bill was introduced in the California Senate to change party membership requirements from one year to three months so Peace and Freedom Party members could run for office. The bill was introduced by Senator Alfred Alquist (D-San Jose), who said of the bill, "This is a fair play bill. A minimal sense of democracy requires that we give people a candidate of their choice." However, Senator Clark Bradley (R-San Jose) said, "They should have known about the law (requiring a year's membership before being an eligible candidate) when they were circulating petitions to get on the ballot." So much for the bill, which was defeated, 10-17.

CANDIDATE FOUND

The Peace and Freedom Party has found an eligible candidate here at SJS, on condition it pay the $300 filing fee. Martin Primack, assistant professor of economics, has said he will seek election to the 10th Congressional District seat now held by Republican Charles Gubser. Primack said he thought "someone has to provide some kind of choice. Political campaigns can no longer be divorced from political and social realities." He will base his campaign on the war and ghetto problems and avoid, as he put it, "the tendency of the Democratic and Republican parties to campaign on nonsense."

Opponents of the New Left say members are unrealistically idealistic and propound a philosophy which is fine in Utopia but can never work in the real world. They go on to say that somewhere along the line the New Left adopted the romantic illusion that the world somehow can be better run by the poor, the uneducated and the unorg-

(continued on page 36)

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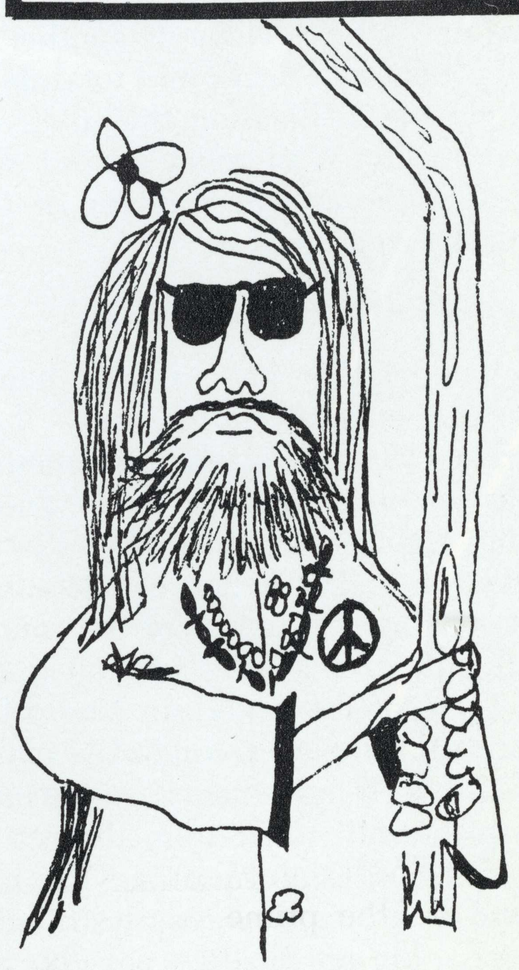

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Photo by Jeff Kroot

Olympic boycott leaders Tommy Smith (l.) and Lee Evans confer after world record-breaking 440 race.

LEE EVANS:

his people before the race

The crescendo of black demands for full equality with whites rises with increasing urgency throughout the Negro community. It comes from the arts, clergy, judiciary and most recently from athletics. Two of the most insistent voices are those of track and field stars par excellence Lee Evans and Tommie Smith.

These two multi-record holders from San Jose State are the prime catalysts behind the idea of America's Negro track stars boycotting the 1968 Olympic Games, scheduled this October in Mexico City. Smith first proposed the boycott in Tokyo last September.

Since then, reams have been written by a predominantly white press condemning the two, their fellow black athletes who have come out in favor of the boycott, and Harry Edwards, a sociology teacher at SJS and chief counselor for the boycott leaders.

The abuse has not swayed Smith or Evans from their stand. If anything, it has reinforced them. Nor has any of the commentary pointed out that these men are leaders of their race in aspects other than just athletics. Both are members of the executive committee of the United Black Students for Action, a group which has helped many Negro students get into college through tutorial programs and has tried to interest and involve them in organizations and events in the college community. To Evans and Smith, the welfare of their people is of paramount importance.

Because his people's welfare is of first importance to him, Lee Evans is willing to give up what may be his one chance to compete in the Olympic Games. The loss to the United States would be great. Though just 20 years of age, Evans has been ranked as the world's best quarter-miler for the past two seasons. He has won two consecutive national championships in 440 yard events, and has been a member of two U.S. international teams. Along with Smith, who holds eight outdoor and three indoor world records, he has been a member of three world and one American record relay teams. He won the Pan-American Games championship at 400 meters last summer, and is the odds-on favorite for the Olympic gold medal at Mexico City. But Lee Evans is a boycott leader first and is willing to put everything else aside for his people.

Evans is a sensitive, articulate young man who has matured greatly under the pressure of the world-wide publicity generated by the boycott proposal. He is adamant about the value of the boycott, but not to the point of being bombastic. He answers questions thoughtfully and with aplomb, as in the following interview.

Q. Why has a boycott of the Olympics been proposed? What would it accomplish?

EVANS: I think the whole world knows that the black people are tired of the way they have been treated for hundreds of years. By boycotting the Olympics, we are voicing our feelings. It is the only way I have to express how I feel. Why should I or any other black athlete give his time and effort to a country from which he gets nothing in return? If I go to the Olympics and win a gold medal, I may be a hero in the black community, maybe the white too. But I still would have to come home to the poverty and degradation and that just isn't fair. By boycotting, we hope that things may start to come our way, not just for we athletes, but for all the black people in the U.S.

Q. When did the boycott idea first come to mind?

EVANS: Last spring when the South African sprinter Paul Nash came to the U.S. to compete in several meets. When this

(*continued*)

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happened, we asked ourselves how it could be that a man from a country which practices racial discrimination as a national policy could compete against us in our country but we couldn't go to his country to compete against him. It just didn't seem fair.

Q. Do you feel that, as a Negro, you would receive fairer treatment from whites if you represented the U.S. in Mexico City than if you boycotted? Which would be more effective?

EVANS: We've been going to the Olympics for years and winning gold medals and nothing has changed. If you win an Olympic gold medal, you still have to go back to the black ghetto. Nothing changes overnight; doors don't open magically. Like John Carlos (another top Negro trackman) pointed out, if we were asked to leave a restaurant before we went to the Olympics, it wouldn't matter if we went back later with a gold medal hanging around our neck. We still couldn't eat there. There's just got to be some kind of reciprocity.

Q. Do you feel that a boycott by a small number of Negro athletes — admittedly leaders of your race — could produce any changes? Do you believe that whites would grow more hostile? If so, then why boycott?

EVANS: If 100 per cent of the black athletes boycott, it would pull the entire black community together as nothing else ever has. We could look back on it and say, "We did it." It would show the whites that we mean what we say and that we are dead serious in our demands for equality. Actually, the blacks don't care how the whites feel toward them. We just want to be treated like any human being and have the things that any other human being is entitled to have.

Q. Just what are the black athletes demanding in order to prevent a boycott?

EVANS: There are five specific things that must be changed before the black athletes would consider not boycotting. The three most important are: (1) More Negro coaches for U.S. international teams (as of now there is only one), (2) Negro members of the U.S. Olympic Committee (as of now there are no Negroes on the USOC), and (3) South Africa and Southern Rhodesia not being allowed to compete in the 1968 Olympics because of their official governmental policy of racial discrimination. If these are met, then there will be no boycott. If not, then I don't know. Most of us feel that if they aren't met, then we won't go.

Q. And the other two?

EVANS: These are more general demands which the black athletes support but they aren't essential to our decision of whether or not to boycott: (1) To oust Avery Brundage as president of the International Olympic Commitee (IOC) because of his discriminatory beliefs, and (2) To reinstate Muhammed Ali (Cassius Clay) as heavyweight boxing champion of the world.

Q. Does Tommie Smith feel the same as he did initially?

EVANS: More so. He has taken a lot of abuse from some columnists and this has made him all the more insistent on boycotting.

Q. And you?

EVANS: Like I said, why should I represent a country that doesn't give a damn about me or my people.

Q. How do other Negro trackmen feel? Have you received much support or criticism from them?

EVANS: There has been pretty much uniform support. The idea may not have been supported by a lot of them at first, but the principle behind the idea caused them to think. The guys have been doing a lot of thinking and evaluating of their own feelings and values.

Q. Did you feel that the boycott of the New York Athletic Club meet during the indoor season was a success?

EVANS: Yes, definitely. It proved a boycott could be planned and carried out successfully. I didn't go and that made it a success in my mind. Everybody else feels that way too. They feel right that they didn't go. Only eleven Negroes did go and that's a small percentage of the total number who were invited. Most of the ones who went did so because their coaches wanted them to. I'm sure those guys will be bothered by their consciences.

Q. Can you sense any hard feelings from professors or students on campus toward you because of your leadership of the boycott?

EVANS: Oh, a few people quit speaking and I can tell by the way they look what they think. Some of my professors have expressed support and I've received a letter from Academic Vice President Hobert Burns expressing his support.

Q. Of course, the most vital question of all is, can it happen? Can a boycott of the Olympic Games really happen?

EVANS: I think it can. I say that for one reason: The readmission of South Africa and the resulting withdrawals of many African countries will boost us to no end. The other black athletes who might not have boycotted previously I'm confident will now.

Of course, it isn't just the South African decision. We have all done a great deal of thinking recently.

Q. After such a tremendous season last year, you surely must realize that a boycott could seriously affect your career and could possibly end it. Has this had much effect on your thinking?

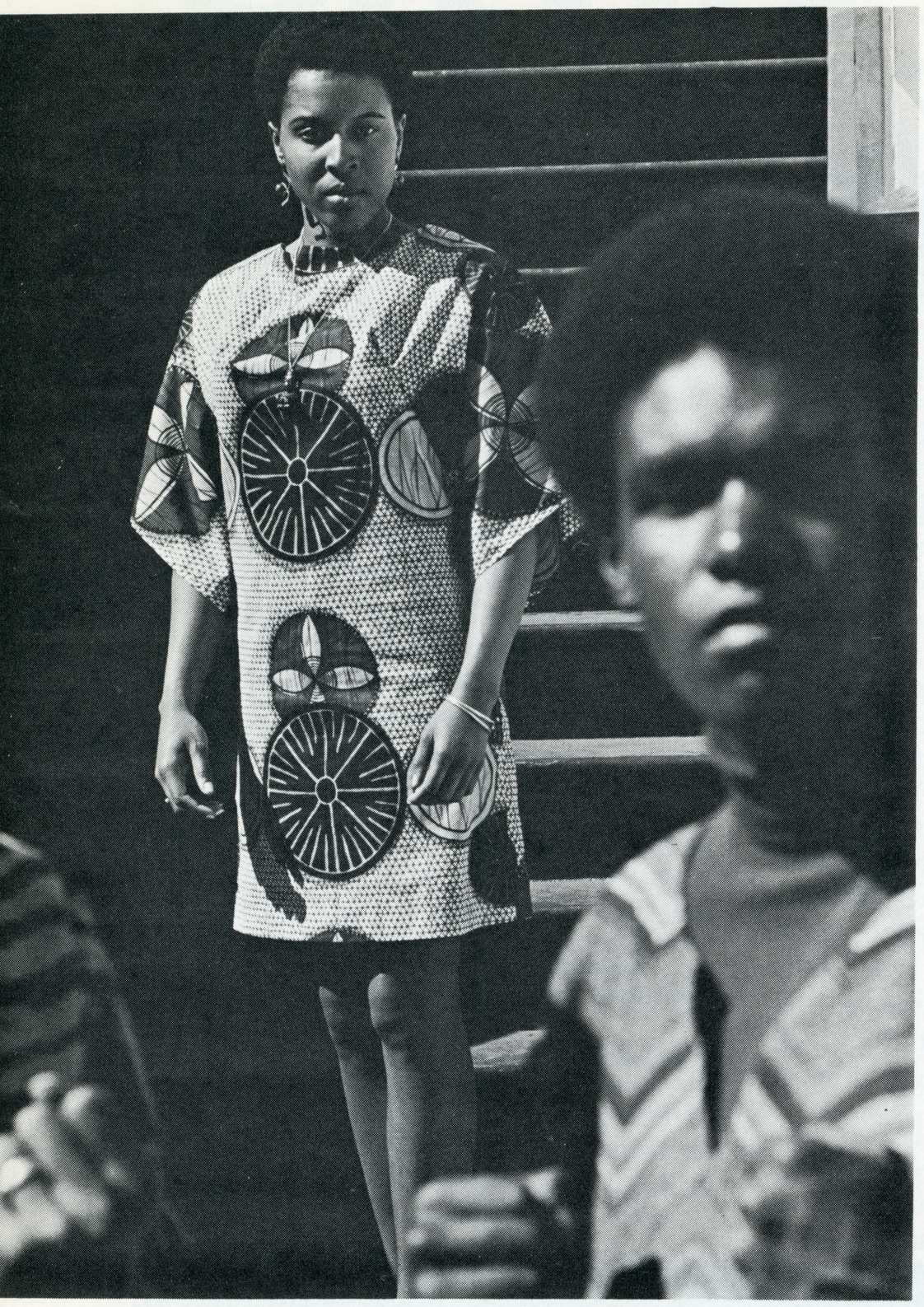
EVANS: Of course, I want to run in the Olympics, but if by not competing I will help to better the lot of my people, then I won't hesitate to withdraw. Sure we're laying everything on the line, but more important to me, I want to say someday that I've done something for my people.

Jon Hendershott

We are born in dignity. It is up to us to maintain it.

Consciousness is accepting the fact you are black and working from that revelation.

You have to learn to defend nationalism anyway it's challenged. If it's verbally — run it down; if it's intellectually — be uptight; if it's physical — fall out and duke a little.



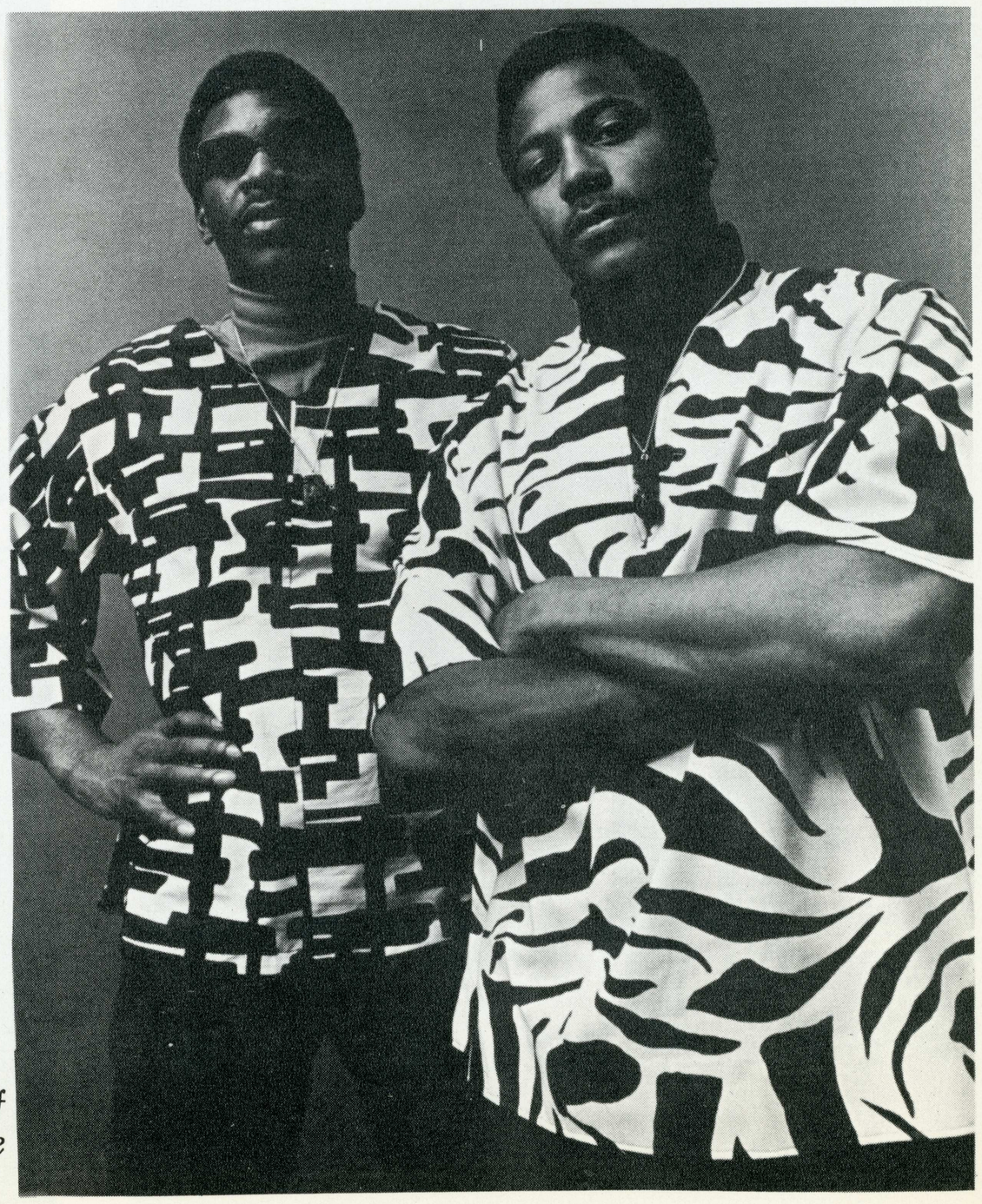
If you don't band together you'll die alone. And as a monument to your ignorance perhaps the white boy will treat you as he did the Indian, kill you, and put your head on a nickel.

Cultural background transcends education. Having a scope is different from having a content.

When you preach nonviolence you presuppose that the white man is going to be nonviolent. But since he's not, you must deal with an enemy on the level he deals with you.

Quotations of
Maulana Ron Karenga

Photos by Fred Rosenberg



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GITTIN' IT TOGETHAH

"There is no such thing as individualism; we are all black. The only thing that saved us from being lynched like Emmett Till or shot like Medgar Evers was not our money, education, or social status, but our absence."

In this statement Maulana Ron Karenga does more than point out that *any* black person could have been lynched or shot like Till or Evers had he been present. He also pleads the necessity for group solidarity and group awareness.

Young black people are becoming more aware of their common plight and are uniting. They refuse to allow themselves to be crushed by legalistic determinism of right and wrong, especially since legalism has almost always worked against them.

Because of their defiant spirit, they are viewed by their elders with the same suspicion with which white parents behold their rebellious progeny. There are differences, of course, between today's black and white youth. The whites are fighting the establishment in general; the blacks are fighting for their own human rights.

PRIME GOAL

Their prime goal is expressed by Claude Brown, law student and noted author: "Until a black life is worth a white life, the white man can't give me nothin'." Karenga, founder and chairman of *US*, a black nationalist cultural organization, elaborated by saying, "The white man tricked us into fighting for civil rights, when all along we should have been fighting to exercise human rights. For human rights cannot be given, they can only be exercised." He reasons as follows:

Attempts to enforce housing laws and civil rights bills, and attempts to lessen black unemployment and poverty have failed in the past because this basic human rights factor has been neglected.

No other minority in the United States has been so deprived of identity and purpose as the black minority. Every white generation has stolen from its corresponding black generation. Whitey has taken the black man's earnings, and whatever he has produced. Because Whitey has done this, many black people believe an ancestral debt is owed black people by every white man.

The black man wants what is rightfully his, and justifies his claim by saying, in Karenga's words, "You can't blame a man for stealing from a thief."

Harry Edwards, instructor of sociology and anthropology at SJS, describes the black resistance movement as "the manifestation of a new awareness and dignity born of a tradition high in black resistance to white inhumanity and exploitation."

"The young black generation does not want to assimilate into middle class America," says Stokely Carmichael; "that class, as a whole, is without a viable conscience in regards to humanity. It is the backbone of institutional racism."

SEVEN-PHASE PLAN

Karenga sees a need for black people to be able to determine everything within a black frame of reference. He proposes a seven-phase plan which would, if fully enacted, give black people a sense of identity in a black culture. From cultural awareness black people would gain unity and a framework they can project from, either individually or collectively.

The plan Karenga advocates stresses cultural development in the areas of mythology and history, in social, political and economic organization, and in creative motif and ethos. He believes the only way to achieve *real* equality and independence from Whitey is by implementing each of these seven phases.

Karenga shaves his head as a sign of mourning for the dying "Negro." (Shaving the head is an ancient Nigerian symbol of mourning.) He wants the resistance movement to build a mass black consciousness, a belief that as a people, blacks have the power to act in behalf of their own interests.

The move to establish the black man's identity incorporates African tradition with the concept of soul, a purely American manifestation of blackness.

This theory strives to recapture the black man's African identity through the mediums of mythology and history. Tradition is important because blackness is not only a physical identity, but also a state of mind.

In the cultural world, black people are doing what Karenga calls "taking the first step forward by going back to tradition." At SJS black awareness is manifesting itself in many ways. For one San Jose black coed, a total realization of herself as a black woman resulted in the visible manifestation of a "natural" or "Afro" hairdo. She commented that "blacks who straighten their hair, whether they know it or not, are still hung up on the white beauty standard."

Another SJS student has a different view. To her, straghtened hair, as opposed to the natural, "is a matter of personal preference, not that of trying to be a counterfeit white."

The black movement has brought a new awareness of African fashions. Ancient African costumes and modern Afro-American designs are becoming popular in the black community. (See pages 15-18)

The black resistance movement is also working politically. Ideally, activists would like to develop a black industrial order which will allow the most fundamental independence from the white establishment — economic.

Blacks are "gittin' it togethah." They have their own culture, their own history, and each other. "Whitey can kiss the natural baby, 'cause there ain't no turnin' back."

Whitey has created a monster that threatens to destroy him. Whitey's subservient "Negro" is dying and the black man is replacing him.

ASSIMILATION COMPLEX

The past black generation, with the late Martin Luther King as its leader, strove to obtain equality by nonviolent means. These attempts at assimilation are seen as having been stifled by the white establishment. In a discussion with ten SJS black students, a recurrent resentment toward King's methods was evident.

When these students were growing up, King was their parents' hero and savior. He exemplified the hope that black people could achieve civil rights. The black man who believed King's methods would work, reacted with disillusionment and frustration when they apparently did not.

Today's young blacks must live with the failure of King's methods, many of them believe. There are still rats in the ghettoes, hungry children eating plaster,

(continued)

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and discrimination in housing, employment and education.

As they see it, Whitey still says, "Let's sit down and talk this out." But they no longer answer. Talk is cheap. All the talking has resulted in little constructive action. A case in point is integration. From the beginning, integration was a token gesture, appeasement, just more talk that led to unfulfilled promises.

The cry has changed from "civil rights" to "black power." The concept of black power rests on a fundamental premise that a group must close ranks before it can be effective politically. Group solidarity is necessary before it can operate effectively from a bargaining position in the white man's society. As a result of the black man's closing ranks, the white liberal has been eliminated from the black power structure which they charge he once dominated. Black people no longer trust him.

They point out that during the 1950s it was not uncommon for civil rights groups to be governed by whites. The NAACP, for example, has never had a national black president.

Stokely Carmichael suggests that whites help the black movement by fighting racism in the suburbs. But he seems to hold little hope of achieving human rights and independence by nonviolent means. H. Rap Brown articulates the determination of a purely black resistance: "If America don't come around, we must burn her down. To survive, you better get your gun."

Oppression does not remain static. It sows the seeds of destruction.

That many black people are not remaining static and are polarizing toward violence is suggested by the arsenals that are rumored to be accumulating in Berkeley, Oakland and Hunter's Point.

Though droves of black students are joining the ranks of black resistance, many of them are under pressure from parents to concentrate on getting their education, their diploma, and *then* working for their people.

PARENTAL PRESSURES

To some students, this is just a put-off from a generation which hopes their children will not get too "involved" in the black movement. The pressure exerted by parents, especially in reference to education, is one of the prime sources of frustration for black students. Black people of this generation resent their parents' preoccupation with being "Negroes."

Karenga, for one, sees the need to give black people new direction. "Black people must know who they are, what they have to do and how they should do it." The United Black Students for Action (UBSA) at SJS is composed of students who realize that there are things they as students can do now. They no longer have to wait until "they get theirs."

UBSA is an organization of black people, run by black people, for the benefit of black people. It "moves" on problems in housing, education, athletics, curriculum and community relations. Its education committee works to establish black-oriented classes in the departments where they are appropriate. From this committee's efforts, plans have been completed for a black literature course to be taught in the English Department next fall at SJS. This course will deal exclusively with the works of black authors and will be taught by a black professor.

Black students are also involved in helping black high school students. Through the College Commitment Program, they tutor and counsel black high school students and encourage them to continue their education after graduation. Under this program, Mexican-Americans similarly help Mexican-American high school students.

It is evident from the efforts of UBSA and similar organizations on college and high school campuses that black resistance is gathering more than verbal momentum. The generation which supports the movement is striving to rectify the situation which they see as the cause of their disillusionment and frustrations.

This movement, stressing cultural development, appears to offer positive and constructive potential. Perhaps it will satisfy some of the needs which currently are provoking threats of violent suicidal anarchy.

Toinette Egan
S. Younge

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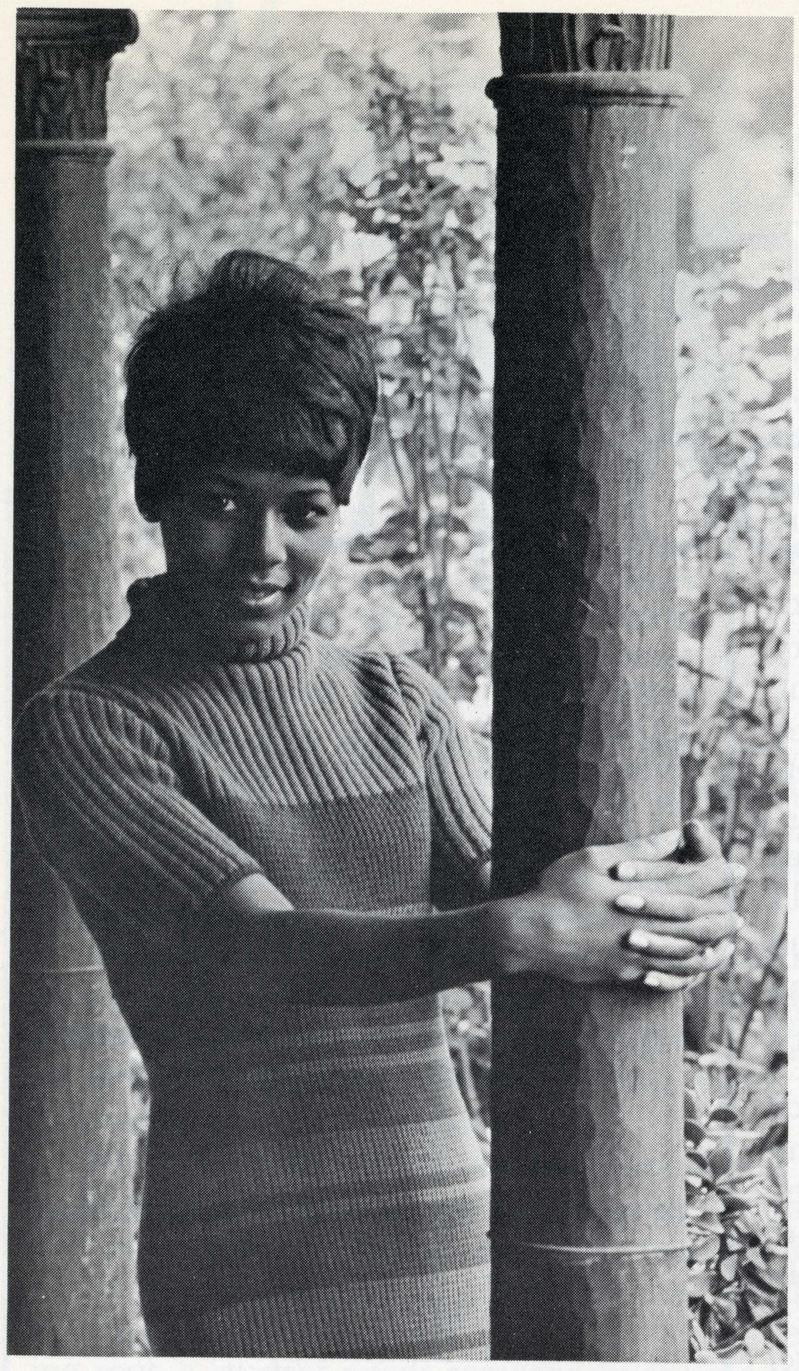

Photo by Al Dubiel

VALERIE DICKERSON:

Beyond Stereotypes

Valerie Dickerson: a good student and active campus coed.

Queen Valerie Dickerson: the girl who won honors at SJS as Homecoming Queen, Winter Carnival Snow Queen and one of Glamor's "Ten Best Dressed."

A few white students justify Val's blackness saying, "Sure she's black, but she's white-washed!"

Some black people noting non-African garb and no "natural" hairdo question her allegiance.

"The truth is, no one has bothered to understand my deep devotion to the black movement," Valerie explains.

Valerie's various honors, her European schooling and her seemingly integrated upbringing do not make her a "problemless Negro." They do not change her color or put her in an "Uncle Tom" category.

According to Val, until she participated in the Congressional-sponsored Cornerstone project in Brooklyn's Bedford Stuyvesant (second largest Negro ghetto in the world) this summer, "I was very superficial, naive and ignorant of my people." About the project, Valerie explains, "We lived there so that we'd absorb the ghetto atmosphere. It allowed me a chance to identify with the black people on a level I'd never known before."

According to Valerie, a lot of black terms are misinterpreted. "I prefer to think of black power as the power of the black. This black power is not necessarily militant. It is evolved in the beauty and culture of the black people. It is a message of pride to instill in Negro youth.

"Until now, black has always been indicative of negative," Valerie says, noting the terms "black ball," "blackmail," and "black list." They are all negatives. "Black people are beautiful. They're sensitive and emotional. They have what people call 'soul,' an intangible beingness innate in black people."

It's this sensitivity that is the expression of black people and accentuates the frustration that is manifested in riots and protests, she believes. "I'm not condoning the riots," Valerie adds, "but I understand them. For an impoverished person, this is one of the only means of expression. This type of expression at least makes society look up and say, 'My God, they're saying something!'"

The death of Martin Luther King was a personal experience for Valerie. She describes the murder as the destruction of "the last bridge between white and black society. Those black people who were sitting on the fence before have now been forced to take a stand. King's theory was the epitome of what white society called the answer to racial unrest.

"I felt like he was a member of my family." At first, says Val, she was bitter. "For the first time in my life, I resented everything white. It wasn't individuals, just whiteness." Hours later, Val said she felt total disgust at the "sickness of our whole society." Now, her reaction is one of "apprehension and impatience for white society to act and become aware of its attitudes."

The real American tragedy is that his death will never really be understood by white society, she maintains. "We were not just mourning the loss of one man. His murder has happened a thousand times

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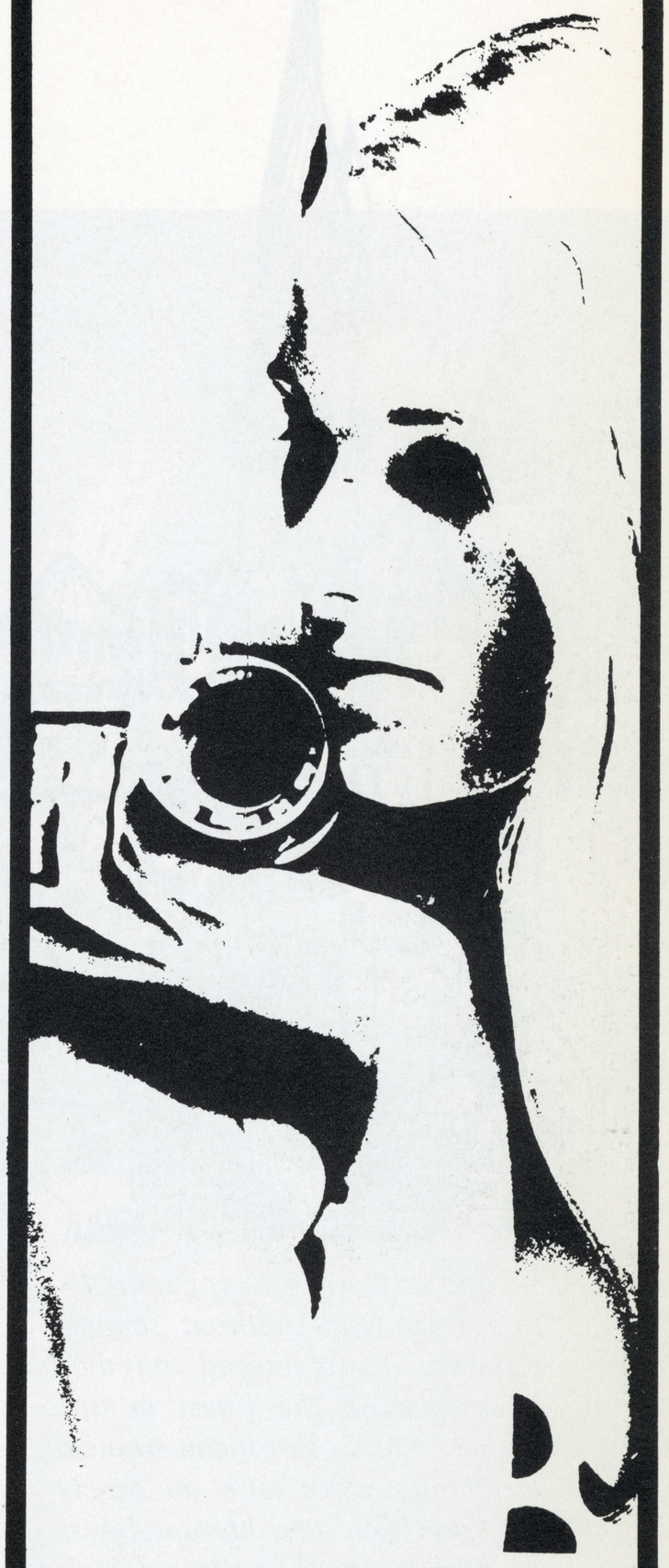

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before. It's every black death . . . every indignity, all the suffering of black people."

Affirming her allegiance to Harry Edwards, Val says that she is backing Harry and all he's done for SJS. "Before Harry, we were playing a little game, black and white. It was called 'If you don't say anything, I won't.' Edwards has brought everything out in the open. Nobody is afraid to question any longer."

Val was key radio reporter during the civil rights activities of Instructor Edwards. Commenting on the Olympic Boycott proposed by him Valerie says, "I admire Harry for the stand he's taken. He's been the impetus to bring the boycott to many black people who have had it in their hearts for a long time."

Noting that the black movement is "as much news as Vietnam," the 21-year-old journalism major calls for more realism and openness in interpreting black problems and attitudes. "People should just say what they feel."

A quick look at Val's background finds that going somewhere and doing something different has been Valerie's life story. She has attended schools in France, England, Newfoundland, Scotland, Tokyo, and in several U.S. locations including Hawaii.

Val is presently Liason Officer of Angel Flight, women's honorary for Air Force ROTC, and last semester she pledged Delta Sigma Theta sorority. She is also a member of Theta Sigma Phi, national journalism society for women.

Gordon Greb, Journalism Department radio and TV coordinator describes Valerie this way: "She's academically a very good student and the kind that colleges and universities like to have. She wants to learn and she's serious about her studies. And she's interested in helping to organize and contribute to her college in other ways."

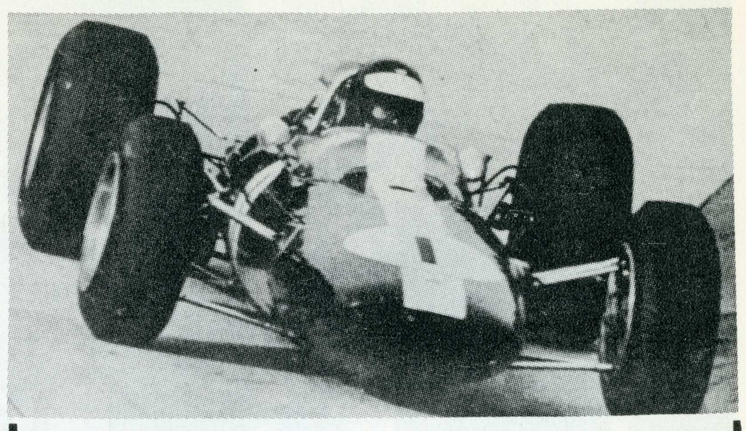
"I've heard some people say Valerie won all those contests because she's a Negro," comments Megan Knox, one of Valerie's competitors in the Winter Carnival Queen Contest, "and that's not so. It's because Valerie is Valerie, and anyone who knows her five minutes can understand that."

As the enthusiasm for the black movement mounts, as in any movement, extremist cults are bound to be formed. Val's answer to any black skepticism of her allegience is quite marked. "People who are looking for external proof only of my blackness are just hypocrites because they are judging the outward signs of my convictions and overlooking my state of mind." She views the natural look with mixed feelings. "I think it's beautiful, if that's you."

Wearing her own style of blackness, Val feels only disgust for "natural-headed" coeds who change their appearance solely for the sake of conformity. "I could care less about what someone else thinks of me if they can't accept me for what and who I really am."

For Valerie, being real goes beyond color.

Linda Czuj



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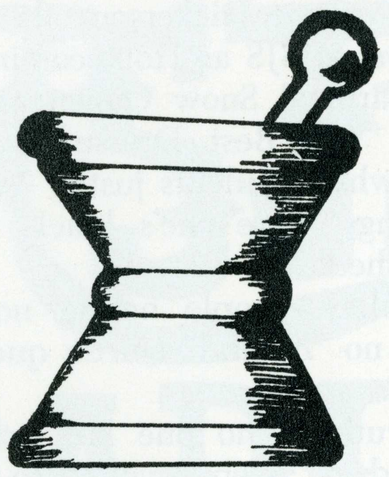

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following the phallic pied piper

A shimmering flash flushed his eyes and suddenly it was down the rabbit hole to Free Love Land. The campus he envisioned was not the present one. It loomed hip-deep in Barb-style ads advocating communal living — a call for "well-hung guys" and "liberal-minded females."

Alexander Phillips was high, all right, freaking out on a vision of free beds and lost inhibitions. Alex is San Jose State's prophet of free love. A graduate student in psychology and sociology, he is rapidly gaining reknown as big daddy of an organized movement toward coed quarters.

His iconoclastic views on pre-marital and extra-marital sex make current "liberal trends" on campus, like the new coed dorm and campaigns to abolish approved housing look pretty dated.

As Alexander puts it, "Students can't really do their thing until basic needs are satisfied. Besides a full belly and a sheltering roof, a student needs someone to share a warm bed."

What Alexander is really paranoid about is that old Greek commandment: "Sex is the goal wherever you go!" You know, the one tattooed in blazing three-dimensional color below the bellybutton of every fraternity man at pledging.

He insists that if sex were made (excuse the pun) free and easy, the seduction rate of pure young freshman coeds enthralled with the mighty Greek image would drop considerably. His program would give non-Greeks a chance at them.

The way of this prophet would reap cosmic gains for American society. Think of the multitude of heinous crimes and sins which would perish from this earth. No more rape. No more prostitution. Who'd need it?

Alexander's trip is a pleasant one, however it might bust up the indelible institutions of our society. What would really be happening is a universal damnation of the dating game and the other marriage and family games which follow.

What's left is a giant Monopoly game, fully equipped with bodily tokens, with no "GO TO JAIL" cards. The only hang-up is that there's no Park Place either.

Pulling at his chin, Alexander continues the construction of his match-stick philosophy. "Marriage as it is today is workable," he surmises. "But most people are not willing to work. Our movement takes some of the work out of marriage."

Starting this psychic sex explosion with but a few bedfulls of followers, the pied piper of phallic freedom predicts a growing body of advocates. "The truth is clearly written on the walls — in the bathrooms, on the fences of America, and in Playboy," he rallies. "The country is ripe for revolution!

"Society is in a bad way. People are constantly torturing themselves. Don't put a price on love! It should be free like flowers and sunshine! Freedom! That's the American way!"

Alexander Phillips' prophecy clicks true for dreamers and sex-starved radicals. But for the unidealistic, his click may become a crunch of human responsibility — a build-up of idealistic tension which may drop faster than a Sexual Freedom League member's pants.

His trip is hazy and pleasantly unorthodox.

Some say he's just stoned... but then weren't all great prophets?

Lyn Czuj

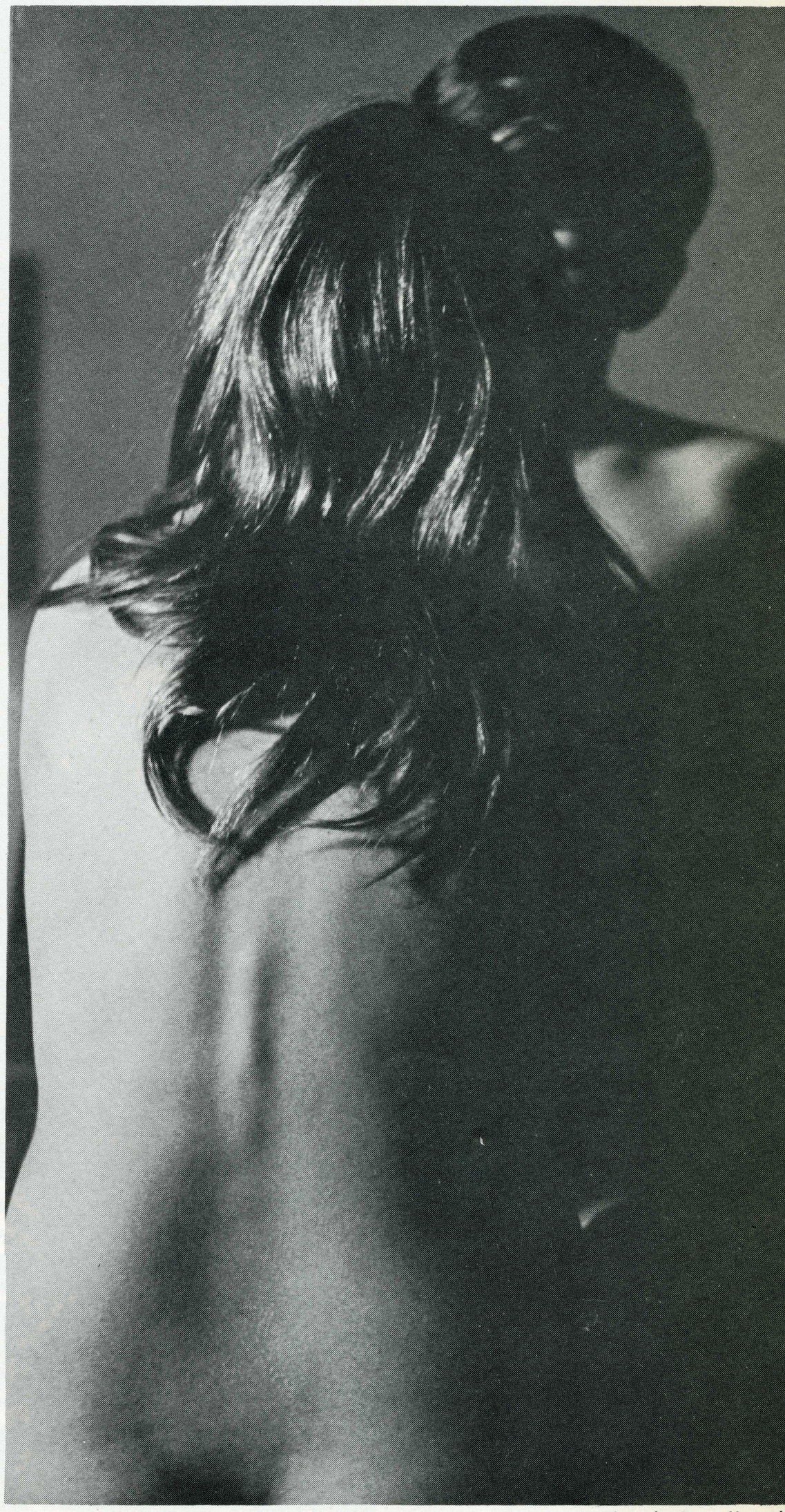
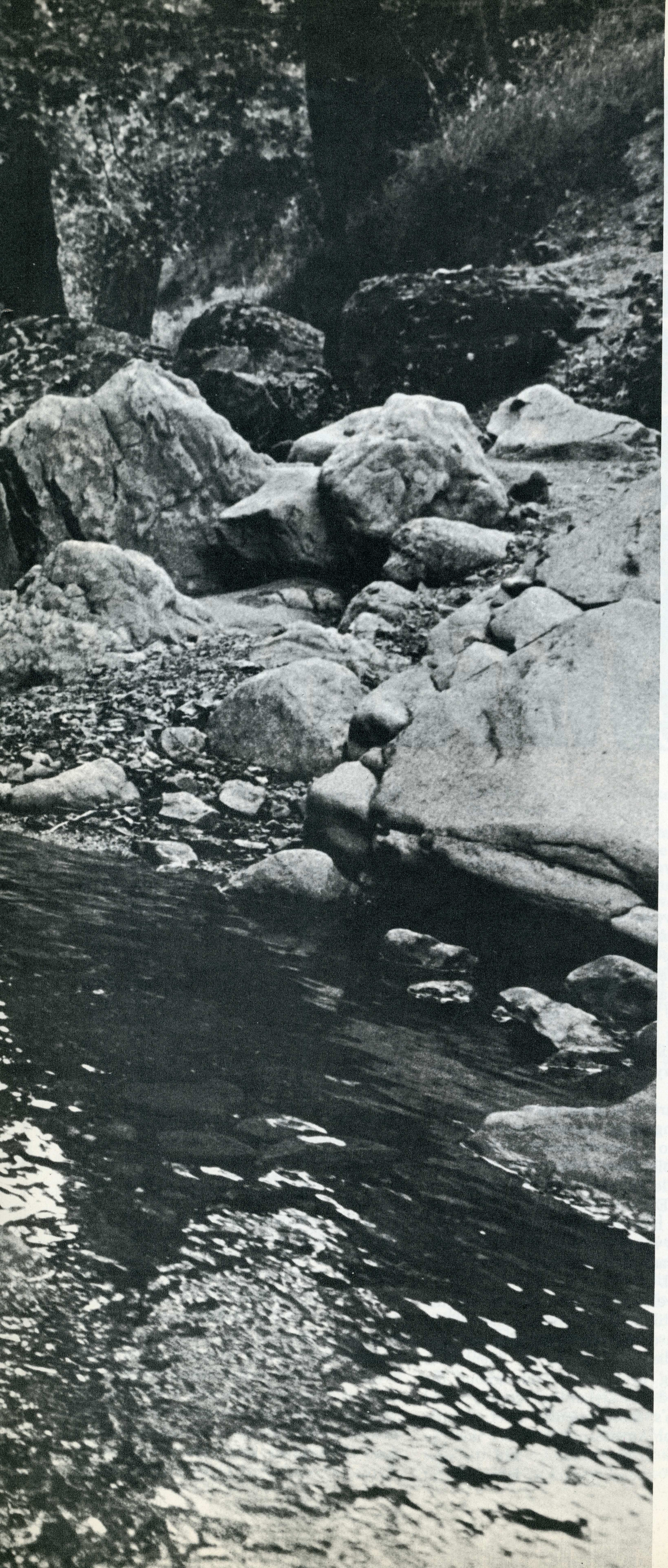


Photo by Doug Menard



The antique people are down in the dungeons
Run by machines and afraid of the tax
Their heads in the grave and their hands on their eyes
Hauling their hearts around circular tracks
Pretending forever their masquerade towers
Are not really riddled with widening cracks
And I wave goodbye to iron
And smile hello to the air

O the new children dance
All around the ballons
Swaying by chance
To the breeze from the moon
Painting the sky
With the colors of sun
Freely they fly
As all become one

I am young
I will live
I am strong
I can give
You the strange
Seed of day
Feel the change
Know the Way

The velocity addicts explode on the highways
Ignoring the journey and moving so fast
Their nerves fall apart and they gasp but can't breathe
They run from the cops of the skeleton past
Petrified by tradition in a nightmare they stagger
Into nowhere at all and then look up aghast
And I wave goodbye to speed
And smile hello to a rose

O the new children play
Under juniper trees
Sky blue or grey
They continue at ease
Moving so slow
That serenely they can
Gracefully grow
And yes still understand

I am young
I will live
I am strong
I can give
You the strange
Seed of day
Feel the change
Know the Way

The king and the queen in their castle of billboards
Sleepwalk down the hallways dragging behind
All their possessions and transient treasures
As they go to worship the electronic shrine
On which is playing the late late commercial
In that hollowest house of the opulent blind
And I wave goodbye to Mammon
And smile hello to a stream

O the new children buy
All the world for a song
Without a dime
To which they belong
Nobody owns
Anything anywhere
Everyone's grown
Up so big they can share

I am young
I will live
I am strong
I can give
You the strange
Seed of day
Feel the change
Know the Way

The vaudville generals cavort on the stage
And shatter their audience with submachine guns
And Freedom and Violence the acrobat clowns
Do a balancing act on the graves of our sons
While the tapdancing Emperor sings "War is peace"
And Love the Magician disappears in the fun
And I wave goodbye to murder
And smile hello to the rain

O the new children can't
Tell a foe from a friend
Quick to enchant
And so glad to extend
Handfuls of dawn
To kaleidoscope men
Come from beyond
The Great Wall of Skin

I am young
I will live
I am strong
I can give
You the strange
Seed of day
Feel the change
Know the Way

The bloodless husbands are jesters who listen
Like sheep to the shrieks and commands of their wives
And the men who aren't men leave the women alone
See them all faking love on a bed made of knives
Afraid to discover or trust in their bodies
And in secret divorce they will never survive
And I wave goodbye to ashes
And smile hello to a girl

O the new children kiss
They are so proud to learn
Women wood bliss
And the manfire that burns
Knowing no fear
They take off their clothes
Honest and clear
As a river that flows

I am young
I will live
I am strong
I can give
You the strange
Seed of day
Feel the change
Know the Way

The antique people are fading out slowly
Like newspapers flaming in mind suicide
Godless and sexless directionless loons
Their sham sandcastles dissolve in the tide
They put on their deathmasks and compromise daily
The new children will live for the elders have died
And I wave goodbye to America
And smile hello to the world.

Lyrics from *Goodbye and Hello* by Tim Buckley and Larry Beckett

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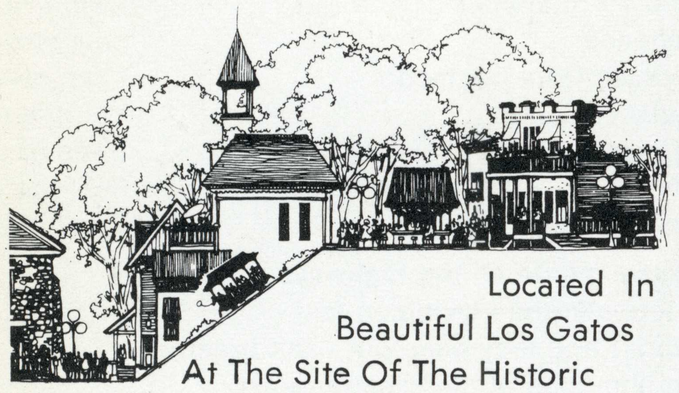
Photo by Fred Rosenberg

OLD TOWN



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The Movement communicates its ideas and ideals in today's music; walk through any campus in America and you hear the message blaring from a thousand stereos. We at SJS are especially fortunate because of our close proximity to San Francisco, the new music capitol of the world. There, thousands fill the Avalon and Fillmore ballrooms every weekend to hear the new gospel.

It all started in 1956 when rhythm and blues, along with country and western, merged into a new musical form known as rock 'n' roll. New stars such as Chuck Berry, Little Richard, and the biggest of them all, Elvis Presley, were born overnight. The nation's adults decried the "immoral" new music and serious critics openly called it trash. They all said it was just a passing fad.

Well, twelve years have passed and the music is still with us. What's more, it is growing in quality and attracting an ever-wider audience. "Sounds of Silence" is being sung in churches throughout the country and Bob Dylan was recently voted the nation's most popular poet. Nearly every major American folk singer now includes rock in his repertoire and the new "raga rock" sound borrowed from ancient Indian music has influenced thousands of young enthusiasts to investigate the mysticism of the East.

The only constant in today's popular music seems to be change. Its performers are continually seeking new avenues to express increasingly complex ideas. The Beatles are probably the best example of this.

THE LEADERS

In late 1963 these four long-haired unknowns emerged from Liverpool, England, singing the standard uncomplicated rock songs of the past. Two years later they ushered in a new musical age when they released an album entitled "Rubber Soul." The twelve songs on this album were beautifully arranged and poetically written. One song, "Norwegian Wood," featured George Harrison on the ancient Indian instrument, the sitar. The use of this multi-stringed instrument began the current craze for Indian-influenced music. But the Beatles were not satisfied with just one success. In 1966 they released "Revolver," followed by "Sgt. Pepper" in 1967. Both new albums contained weird electronic effects and lyrical inventiveness that just seemed to "work."

Even Bob Dylan, who was known only for his folk and protest songs, "went electric" at the 1965 Newport Folk Festival. The precedent set when he blended the folk tradition with the new rock sound was soon followed by such rock groups as the Byrds, who adapted Dylan's lyrics to the

Art Work by Doug Schatz

new sound and sold millions of records. In the past two years Judy Collins, Tim Buckley, Phil Ochs, Joan Baez and Tim Hardin have all followed Dylan's lead. Judy's album "In My Life" demonstrates the almost unbelieveable versatility of these performers. It contains songs by some of today's most promising composers including Dylan, Leonard Cohen, Donovan and Lennon-McCartney. The vocal styles range from ballads to rock numbers and from pure folk music to show tunes. Thus the beauty and poetry of the folk songs were given new life by the vibrant beat of rock.

Paul Simon, a young poet from New York City, and his partner Art Garfunkel, sing songs of beauty in a world torn by hate and violence. One rides "from Berkeley to Carmel" and has "dreams pressed in organdy," as their lyrics speak for a whole generation yearning for peace and sincerity. Garfunkel arranges songs in a manner which helps emphasize their message. In "Silent Night/Seven O'Clock News" the pair sing the ancient hymn to peace behind a newsman's voice reporting the war, hatred and strife of our time.

NEW POETS

The lyrics composed by these new poets seem to be going in two basic directions. The first is toward better understanding of ourselves and others as individuals, while the second seeks a better future for the whole human race. The first idea can be seen in the words of Leonard Cohen's "Suzanne":

"And the sun pours down like honey
On our lady of the harbour
And she shows you where to look
Among the garbage and the flowers
There are heroes in the seaweed
There are children in the morning
They are leaning out for love
And they will lean that way forever
While Suzanne holds the mirror
And you want to travel with her
And you want to travel blind
And you know you can trust her
For she's touched your perfect body with her mind."

The second idea is shown by the much simpler language of Dino Valenti's "Let's Get Together."

"Hey people now
Smile on your brother
Let me see you get together
And love one another
Right now, right now, right now."

Rock still borrows heavily from the blues. The new blues of the Rolling Stones, Big Brother and Paul Butterfield are directly descended from old-time blues men such as Muddy Waters, Jimmy Reed and John Lee Hooker. The best of traditional American Negro musical culture is now being adapted to the present by these young groups. These performers are all white, but the black man has also developed many new stars within the rock idiom. From Detroit comes the sophisticated Motown sounds of the Four Tops, the Temptations and the Supremes. From Memphis, the "down home" sound of the late Otis Redding brings the sound of soul to more people than ever before.

In 1967, San Francisco became the world's popular music capitol and produced the Jefferson Airplane. This new San Francisco Sound was influenced by its proximity to the creative talent of the Haight-Ashbury and the generally liberal atmosphere of the city. In this atmosphere the Airplane became the most popular American rock group in a few short months. They were, in turn, followed by the Grateful Dead, Big Brother and the Holding Company, Moby Grape and many others. Examples of the musical inventiveness of these local groups are the Airplane's attempt to parallel Joyce's classic, "Ulysses," in the four-minute song "Rejoyce" and the use of ear-splitting feedback to create weird spacelike sounds from their instruments.

Last summer thousands of young people gathered in Monterey for the first annual Pop Festival. Some of the highest-paid performers in the world appeared free-of-charge and the Festival corporation donated all profits to charity. One prominent music critic believes there was more musical brilliance exhibited in these three days than has been shown in the last ten years of Monterey Jazz Festivals.

The new music of the Movement is constantly changing and growing. It is the sound of now and most likely the sound of the future also. Listen to this music and you will hear the Movement's throbbing heartbeat.

Jack Krell

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"We're right on Campus"

THE MARIJUANA QUANDARY

a weed by any other name --is a Rose

In the darkened hall of Fillmore Auditorium, strobe lights flicker wildly and hundreds of young bodies writhe to the thundering sound of the Jefferson Airplane. Smoke rises mysteriously from the midst of the crowd and a sweet organic aroma speaks softly to all present.

Fraternity men get stoned at TGIF parties on 25 cents worth of grass and save their alcohol money for psychedelic posters and Dylan albums.

Several members of academia gather to discuss political topics at a professor's fireside. All over 30 years of age, they sit with carefully-rolled joints and an occasional pipe to exchange ideas on current issues.

A quiet cocktail party takes place in an exclusive section of town with lawyers, doctors, engineers and their elegantly-dressed wives — only the cocktails are conspicuously absent and in their place is the weed.

Health officials in Washington estimate 20 million Americans may have tried marijuana at least once, and anywhere from 300,000 to 4.5 million use it regularly. It is doubtful if 4.5 million or even 300,000 "hippies" and criminals exist in the United States today, so it stands to reason that many of those the law considers average, right-thinking people have ignored the law at least once to see what the turn-on was all about.

Marijuana has been called the campus drug because, while only ten per cent of the people in this country have experimented with the euphoric plant, an estimated 60 per cent of the college population have tried it at least once.

In a March student survey conducted by *Sparta Life*, 247 or 61 per cent of the more than 400 SJS respondents indicated they had indulged.

ALL AGES

Marijuana cut across every age group in every academic major with the largest number of smokers majoring in psychology or business and the median age running about 21.

Students, educators and businessmen are becoming more and more aware that something must be done about the marijuana situation. Most are in agreement, whether or not they have indulged, that the laws against the drug need liberalizing. In fact, the *Sparta Life* poll revealed that 227 of the 247 users and 87 of 159 nonusers advocated liberalization of the laws prohibiting marijuana.

Perhaps this concensus among nonsmokers can be explained by the severity of the law on even first offenders. Federal and state laws define marijuana as a hard narcotic in the same class as heroin and cocaine. While the federal law deals mainly with producers and sellers, state law covers these offenses and also provides severe penalties for possession. The law classifies the possession of marijuana as a felony which carries a prison sentence of up to 10 years in a federal penitentiary.

It is reported that in San Francisco a second marijuana conviction can carry a tougher sentence than robbery or forcible rape. It is a possible capital offense in Colorado and Georgia.

At a recent meeting of the California State Judges' Association, California judges concluded that the law should be changed from a felony to a misdemeanor.

Rev. David Thornton of Grace Baptist Church, two blocks from campus, believes the whole problem of marijuana lies in its illegality. "I feel the laws are terrible unjust. If it were out in the open we would be able to deal with the problem."

"PRESSURE COMING"

Jack Smolensky, professor of health and hygiene, foresees a change in legislation. "There is pressure coming from high level places now — businessmen and intellectuals. Middle-aged people are thinking about it too." He estimates that 10 to 15 per cent of these older people smoke marijuana.

Lt. Stan Hardman in charge of the San Jose Narcotics Bureau takes a different view of the situation. He believes the law should remain the same as it is now. He made it clear that the police would arrest anyone who comes to their attention against whom a good case can be made. As proof of this get-tough attitude, the narcotics bureau has increased its squad from four to 10 within the past year. Of the 470 arrests on narcotic charges in San Jose this year, 339 were arrests for violation of marijuana laws.

According to Richard Blum, Ph.D. writing for the *Stanford Observer*, in the history of the popular use of pleasure-giving or pain-killing drugs, one commonly finds a great burst of enthusiasm when a substance is first introduced into a society, followed by a sudden spread of use and simultaneous extreme fears and intense efforts to prevent use among those who haven't succumbed. He points out that when coffee was introduced in the Middle East it was a capital offense to drink it. In Europe, mutilation or death was decreed for tobacco-smoking. In the 1920s the dried flower and tops of the female Cannibis Sativas (hemp plant) were brought over the border to the United States from Mexico. It was called Marijuana by the Mexicans, Spanish for Mary Jane, but it has been known around the world under a number of names since 2737 B.C. when it was introduced as a painkiller in ancient China.

In 1937, the Treasury Department's Bureau of Narcotics "discovered" marijuana and promptly attacked the weed from the border with all the crusading zeal left over from Prohibition days. Armed with trumped-up statistics and pseudo-scientific data they went first to the news media to arouse public sentiment and then to Congress where they succeeded in getting both houses to pass the Marijuana Tax Act, making marijuana legally a hard narcotic, although medically it cannot be classified as such.

The preponderance of medical evidence suggests that marijuana is physically safe. This point is heavily contested by many of the alcohol generation, but there are few, if any facts to back up the opposing point of view. Marijuana does not result in physical addiction. There are no withdrawal symptoms associated with discontinuation of the drug. A person will not develop a tolerance to marijuana and demand ever-increasing doses.

Death stemming directly from the use of marijuana is virtually unknown. There is no organic change or deterioration attributed to marijuana use. This may be contrasted with cirrhosis of the liver, heart conditions and other disorders which claim the lives of 20,000 alcoholics in the United States each year.

BIGGER THINGS?

Opposition claims that marijuana leads to hard narcotics since more than half the users of hard narcotics smoked pot at one time. However, the President's Commission on Law Enforcement and Administration of Justice reports, "There are too many marijuana users who do not graduate to heroin and too many known heroin addicts with no known prior marijuana use to support such a theory." The *Sparta Life* survey seems to bear this out. Of the 247 who had used marijuana, only 98 had used other drugs. There were only three cases in which a marijuana user had used any hard narcotic such as heroin or cocaine. The other 95 listed drugs such as benzadrine, used as study aids, or hallucinogenics such as LSD. In most cases, drug use other than marijuana had been discontinued.

So why is pot illegal and why after 30 years are we suddenly asking this question?

There are some who insist as Lt. Hardman does, that the medical man is almost devoid of knowledge of narcotics and that marijuana does indeed affect the user both physically and mentally. He classifies doctors and research scientists along with anyone who maintains a permissive view as "instant experts" who should "shut their mouths. The real experts are the law enforcement officials — the people who have dealt with the end result of narcotics."

Such heated dialogue between law enforcement officials and other members of the community suggests that the harmful effects of marijuana may be more a matter of personal opinion than anything.

"Marijuana produces a very mild euphoric state," Smolensky maintains. "The psychological outcome may be anything, depending on what the individual expected to get out of it when he took his first drag." It is termed a mind-expanding drug which heightens one's senses rather than dulling them as alcohol does."

SAFE TO USE

According to the Journal of the American Medical Association in an article on drug addiction and abuse, the basic personality structure of a marijuana smoker is not changed and thoughts or emotions alien to the individual are not aroused by the drug. It also states that "the subjective effects of the drug are exquisitely dependent on the personality of the user. The most common reaction is the development of a dreamy state of altered consciousness in which ideas seem disconnected, uncontrollable, and freely flowing." Perception of time and space may be altered so that minutes seem like hours and objects far away appear suddenly closer.

The notorious high, the article continues, consists of a feeling of well-being, exaltation, excitement, and inner joyousness. The time span of the normal high is generally about four hours.

Dr. Smolensky sees marijuana as a positive good if used in moderation.

Rev. Thornton agrees with this point of view although he entertains reservations. He believes that nothing in and of itself is immoral, including marijuana. However, he points out that some people use marijuana irresponsibly. "I think that there are defintely some legitimate reasons for using marijuana. The greatest reason is to become subjectively aware of one's self. Still one mustn't lose reality and his relationship to the world and others. A more mature person can

(continued on page 40)

Sandy Germaine Invites You To

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as a stewardess

Sandy spent last summer flying as a stewardess for United, the world's largest airline. She is ready to share her fascinating experiences with you and is holding campus sessions for interested women.

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THE PLEASURE MACHINE:

Tripping into the Future

(*Time,* Jan. 8, 1998)

Educators across the nation are voicing concern over the growing campus popularity of the recently illegalized Electrical Brain-Stimulator (EBieS). An EBieS, powered by a small transistorized power cell (a Packie), stimulates the pleasure zones of the brain by passing slight electrical charges through a small wire attached to the headband.

Dr. David Jones, who has spent the past three years experimenting with the Electrical Brain-Stimulator, recently appeared on national videoscreen pleading with young people, particularly college students, to refrain from using the EBieS because of their unknown side-effects. "Their use may alter your chromosomal structure," Dr. Jones said, although he admitted no infant malformations have been definitely traced back to a parent's use of the EBieS.

(*Berkeley Examiner - Tribune - Barb,* Feb. 16, 1989)

Dear Hip Physician,

My boyfriend recently obtained a used EBieS from a conservative-type fellow who never ran it over 5 volts. We have not begun using it real steady yet because we don't want to make a mistake and blow our minds, literally speaking. Just what risks are we taking by using this EBieS?

Yours,
Freddi

Dear Freddi,

Let me first explain the principle on which an EBieS works. There are certain parts of the brain which effect different responses to stimuli: pleasure, pain and various emotions—joy, sex, anger, hunger, etc. . . . The new EBieS have electrodes which only have to be pressed against the head (instead of pressed into the brain, like the old ones). These electrodes transmit mild doses of electricity which stimulate that part of the brain which is closest. Sometimes, several areas may be stimulated at the same time.

At this stage of development, using an EBieS is like playing electrical Russian roulette. We have not clearly distinguished the pleasure points in the brain from the painful areas. (A mere fraction of an inch may make the difference between hatred and love.) So if you stimulate the wrong points, a very unpleasurable and unhappy experience may result.

I advise you in all sincerity to leave the EBieS until later when we know more about them and stick with the old safe stimulants like marijuana, LSD, etc. . .

Yours,
Hip

(*Spartan Daily,* March 25, 1989)

"And I say we should clear this rotten element off our campuses and out of our society," said Senator Clarke Braidy as he spoke from his wheelchair last night to an overflow crowd of thirteen members of the "Mothers of College Students Organized for Cleanness and Decency On Our Campuses and Everywhere" (MCSOCDOCE).

"The use of these machines is a warning to our society. And it is this dirty, unkempt political activist fringe on our campuses which is introducing our most promising young men and women to these dangerous brain-stimulating machines."

From here the Senator went on to cite 54 cases where EBieS had caused insanity; three cases where they had been directly responsible for athlete's foot and one instance where students stimulated by these machines had been arrested on a freeway one night while harpooning Volkswagen airmobiles. All this, he concluded, demonstrated that continued use of this dangerous machine would lead the United States into the open arms of Communism.

(*Playboy,* May 9, 1989)

PLAYBOY: And can you explain just why you are trying to start this new EBieS-based religion?

TOM LEERY: I'm not trying to start anything new, really, just develop what has been there all the time: the brain. The new EBieS makes the mind function to its fullest capacity. Ohhhhh.

PLAYBOY: Excuse me, Tom. But why do you keep moaning?

TOM LEERY: Just little side effects from my experiments. I call them, Ohhhhh, echoes of enlightenment.

PLAYBOY: Well then, when did you become aware of the potential of this machine? What motivated you?

TOM LEERY: Well, I was experimenting with the EBieS several years ago, back in the beginning when you had to plug them into a wall socket. The second time I plugged in I strapped it right on my forehead, right here where this brown spot is. It was then I accidentally discovered what I now call "The Temple," that small part of the brain, Ohhhhhh, where spirit lives. Ohhhh. I want everyone to plug in, turn on and short out.

(*L.A. Times,* June 21, 1989)

Los Angeles police last night raided the Elm Street apartment of Mike Patrics, a known pusher of Electrical Brain-Stimulators. They found $20,000 worth of the machines and unused powerpacks in his bedroom. Patrics was booked for "possession of a dangerous machine."

(*True Romance,* Sept. 2, 1989)

"Yes," Cindi thought. "Elmo is quite a man." He had literally swept her off her feet the day her skirt had caught on the bumper of his airmobile. Now here she was a week later about to double with him on his EBieS in the silence of his room. So illegal! So thrilling! She trembled with excitement.

"Where did you get it?" She asked, watching him gently slide it out from under his bed.

Elmo tossed her a knowing smirk as he fondled the small, box-shaped transformer with the two wires leading out to the headbands. "Getting the transformer was easy, he said modestly. "I got it before they became illegal. But getting the power cell, the — (pause) — packies," he said smugly, using the in-word, "that was the hard part. Let's just say I have contacts."

Cindi almost cried then and there. She knew she could go on forever with a man like this. . . .

(*S.F. Chronicle,* Oct. 18, 1998)

The Smith-Jackson show of EBieS Art opened at the de Young museum yesterday to mixed criticisms ranging from "damnable" to "inspired."

Smith-Jackson's work varies from the subdued "Anatomy of Meaning," a blank canvas, to the more vibrant "Essence," a stunning pink canvas with a mound of solidified peanut butter in the center.

Percy Smith-Jackson commented on his work from his home in Sausalito where he is presently working on his biggest task: a 20X40-foot mural of the Lock Ness sea serpent done in concrete relief. "I create what I see," he said. "Use of the EBieS has expanded my vision thereby giving me a deeper sense of the meaning of things."

Percy refused to comment on how he was going to transport his mural when it was finished. "With my EBieS I can do anything," he commented tersely.

Bob Kenney

Photos by Fred Rosenberg

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The Inti Multi

Are you happy with your schedule? Does college present the challenge it should? Are your professors enlightening?

If you find the classroom atmosphere pictured above monotonously familiar, and are tired of it; if you want more involvement in your education, you are not alone.

Students at SJS and across the nation are questioning the validity of what they consider outmoded and aged educational systems. They want to break away from one-sided lectures, IBM tests, non-involvement and the obscurity associated with large colleges and universities. They want to be individuals with names rather than nonentities with computer numbers. In essence, today's student wants more out of an education than he is being offered.

The modern student is finding it necessary to remodel his learning processes at the expense of the old systems. At SJS this remodeling is taking many different forms which have similarities as well as striking differences. However, they all have one common characteristic — they center around student involvement.

One of the most publicized new programs at SJS is the Experimental College (EC). It is structured on the same format introduced at Summerhill College in England over 40 years ago. The formula is to have students learn from their own initiative and their own work rather than from a lecturing professor.

"We offer students what they can't get at SJS," explains Carol Beddo, executive director of the EC. "The traditional college is unreal, a vacuum that deals in theory. School and real life are too far apart. Students come to the EC to get a more involved and meaningful experience from college."

EC MOVES AHEAD

It is not the goal of the EC to divorce itself from the traditional college, but rather to act as a testing ground for new ideas in education. It attempts to move the traditional college toward new educational concepts and away from dehumanizing effects. As the traditional college modernizes, the EC can always be moving ahead of it.

To juxtapose school and real life, the EC is developing a curriculum relevant to the problems of man and society. The student is encouraged to

Photo by Larry Jamison

mate versity

be active rather than passive. Students make up the curriculum, plan the class structure, and do not worry about grades or compulsory attendance.

"The only requirement of the student here is to want to learn," Miss Beddo continues, "and we feel the best way to learn is through experience and confrontation with reality."

The biggest difference between the EC and the traditional college is the amount of involvement allowed the student. The traditional college is infamous for its lectures, term papers, seating charts, green sheets, and other bureaucratic hang-ups. The EC, on the other hand, has for the most part small classes which allow the student to speak out and become part of the system. It uses trial and error, dialogue and research, and intellectual freedom to search out relevant answers to problems which cannot be answered in the traditional school.

The courses which can be offered by the EC are limitless, since anyone can start a class who can interest enough people to attend. The many-faceted curriculum has attracted students from nearly every department at SJS. There is an artist-in-residence (Russ Stevenson), a newspaper (Hieronymous), a scholar-in-residence (S. I. Hayakawa), and classes in such diverse fields as nonviolence, education, music, politics, film and business.

Most of the classes at the EC are structured in seminar fashion. The students are expected to interact with each other and to become an integral part of the class. "The hardest part is to get students to speak out and become involved," remarks Miss Beddo. "Often they sit there like they were in the traditional school and then we have to make them want to respond."

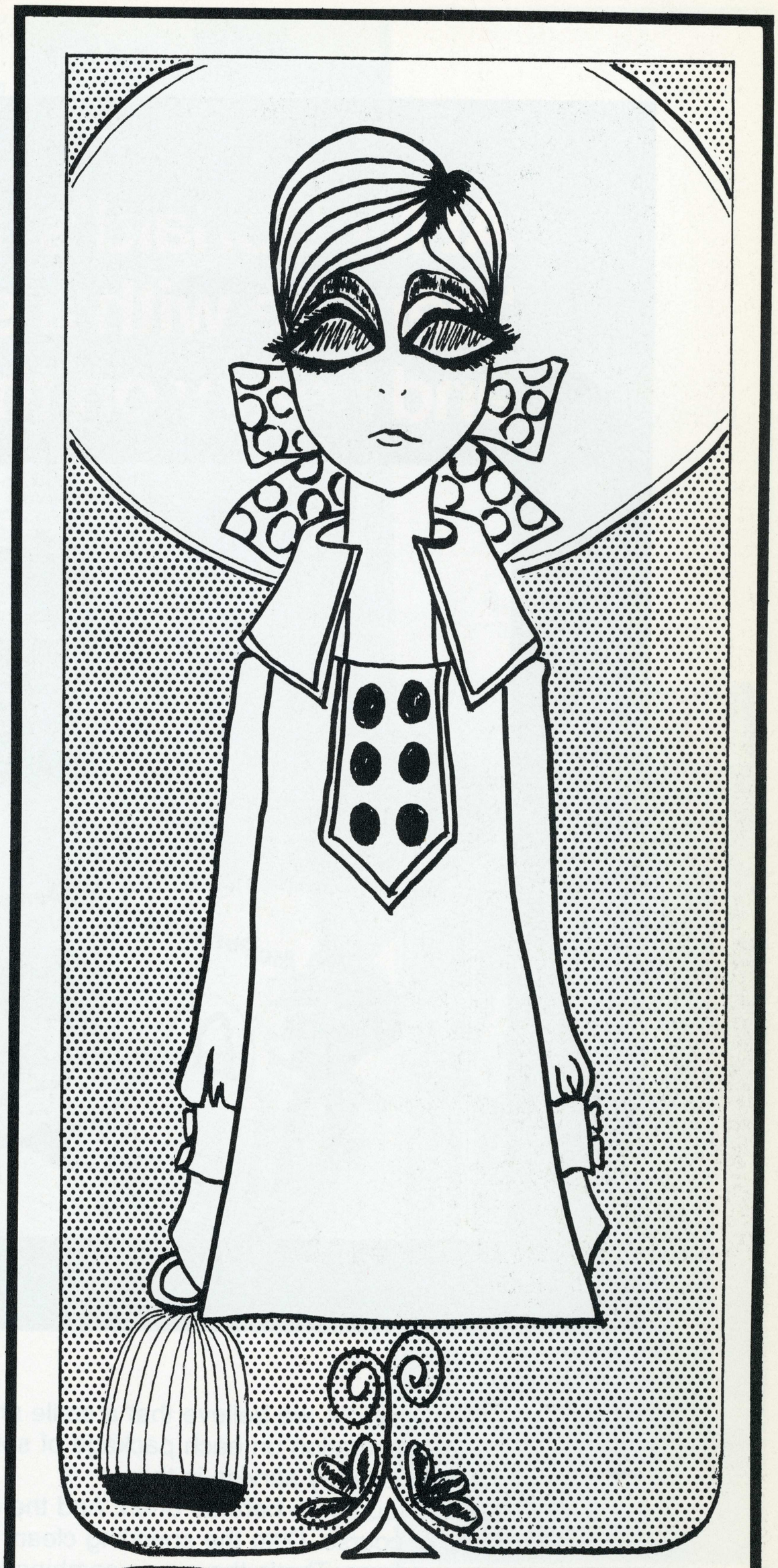
NO RESPONSE

Many of the people who set up classes tell the students the first night that if they do not respond and become involved, there can be no class, continues Miss Beddo. "When the students realize they have not been responding, they usually wake up.

"The artist-in-residence is a good example of what the EC can have that would be difficult for the traditional school," says Miss Beddo. "Students can go to Russ' studio any time to see and talk to a real artist. The traditional school would bury such a venture in red tape."

Some students at SJS are breaking away from the established forms of education by working from within the

(continued)



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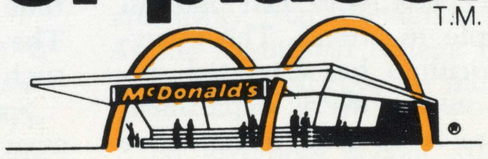


©McDonald's Corp. 1968

traditional system. Oasis, a club for speech majors, is attempting, with faculty support, to remodel the structure of the Speech Department. Oasis members are being allowed to modernize their department rather than go off-campus to escape the hang-ups of traditional education.

"The whole idea is to personalize the department, to remove the gap between students and faculty," remarks Dave Aikmen, senior speech major and Oasis president. "We want to tear down traditional walls and have the faculty and students on the same level."

This year, mainly by lobbying, Oasis placed students on three of the five faculty committees. "We have one student vote on each of three committees: curriculum, 2A-2B revision, and graduate research," Aikmen reports. "Next year we could have students on the other two."

Aikmen explains that students wanted to get out of the complacency they were in, and that the faculty really wanted to help. "Once we got started, everyone joined in."

The nature of work of the committees makes it important for students to be represented. The curriculum committee, for instance, reviews the courses offered and decides according to demand and pertinence if they should be altered or discontinued.

Graduate students tell Oasis members what is happening in schools where they are teaching, so club members know how to structure their classes to better prepare students for post-graduate work.

STUDENTS IMPROVISE

Most Oasis members believe an individual must interact and have a personal experience to really learn, according to Aikmen. "We want to have our courses less structured so students can improvise more and can become more involved in what they are doing.

"Oasis is going to have its own departmental 'evaluation list' of speech faculty," Aikmen continues. "Not only are the students wild about the idea, but the faculty and the department head are also very interested. We plan to have every speech student fill out a form that will judge not only the professor, but also the course."

The club holds a seminar at Monte Toyon Camp Grounds in Aptos every year. This year the topic dealt with various aspects of communications and all speakers were from departments other than speech.

Oasis also has student-faculty "firesides" on Sunday nights when the two groups get together at either a teacher's or student's home and discuss problems within the department and within their particular fields.

"We have gotten everything we have asked for because the faculty has helped us 100 per cent," Aikmen remarks. "Students are showing a lot more enthusiasm than they used to, and we are on a better level with the faculty. Breaking tradition is slow, but it is certainly worth while."

Friends Outside, a group that works with children whose fathers are in jail, is another means SJS students use to become more involved in education. Students go to the homes of mothers who have requested help in tutoring their children, according to Judy Saussen, a graduate student from St. Clouds, Minn.

The tutors come from most of the major fields at SJS, says Miss Saussen. They do not have to be going into teaching or social work to help. "The work is strictly voluntary; most of our people do it for experience and for the satisfaction they get from helping others.

"Some of the kids tutored are teenagers, but can't even read," she continues. "When the kids begin to show improvement and changed attitudes, it becomes an emotional experience for the tutor as well as the family."

SENSITIVITY TRAINING

One of the most explosive trends toward involvement is the approach taken by Pat Williams and his staff in Business 155 classes. Their work in "sensitivity training," or as they would rather have it called, "encounter group training," is an example of how liberal methods stressing more meaningful interaction are now being applied to pragmatic and ultimately materialistic uses, which is proof of the worth of an educational approach in this country.

Calling someone an s.o.b. and hearing it in return is a popular, but false, image of encounter group training. According to Williams, it is a training process which attempts to identify personal obstacles which interfere with one's ability to function in occupational or social environments. It is training which makes us aware of why we react to certain situations the way we do, and why others react as they do.

"Encounter group training is used in all facets of life," Williams continues. "People who can learn the concepts underlying human interaction can have a more total and involved life."

REACTING WITH OTHERS

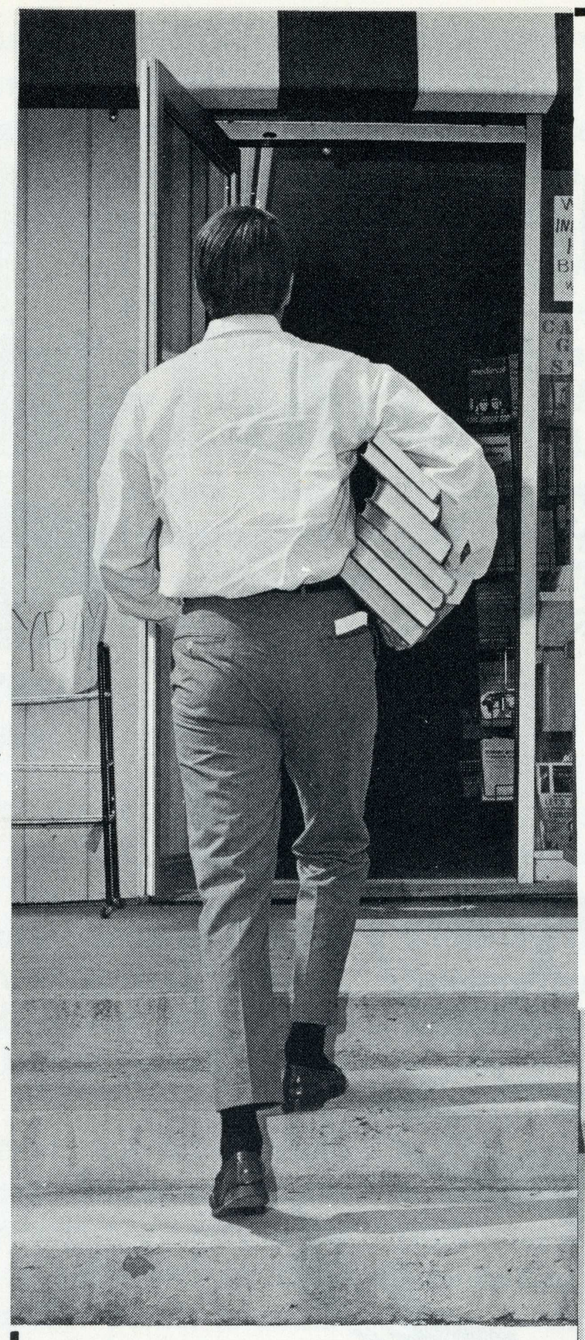
The individual has an opportunity to test his response and his projection to others in training sessions. Small groups of students discover how and why they react as they do.

"At the sessions students speak freely about their observations of other people and at the same time have their actions probed by others," Williams explains. "The sessions get wild sometimes, but it enables the student to more fully understand himself."

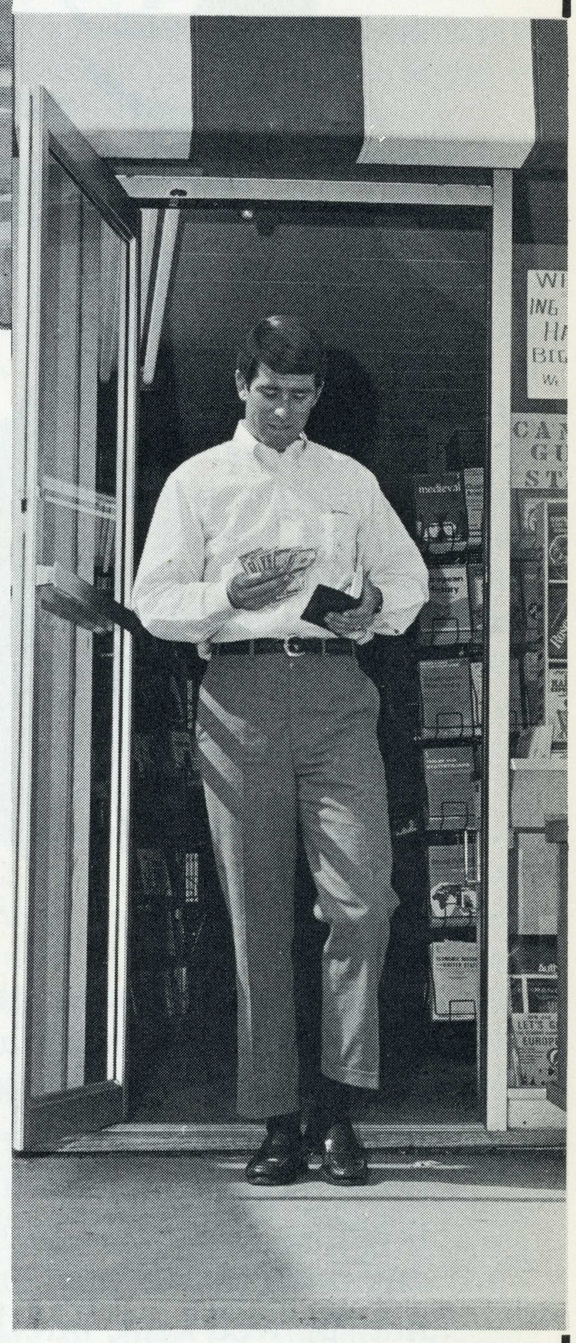
"You really become aware of the roles and facades other people use, and you develop a feeling or empathy for others as you respond with them," comments Dan Rose, senior business major and member of a training group. "The individual has time for introspection and on why he responds as he does. We talk about the feelings we have at the moment. Anything goes, but we strive to be emotionally honest."

From the response groups are having at SJS, it is obvious many students are dissatisfied with traditional learning systems. The modern student wants to merge the emotional with the intellectual life. He wants his education to be relevant to the world off campus. The traditional school is gradually answering these needs. It is changing with the times.

Monte Brigham



Good Investment



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anized; that these groups, because they are less "sophisticated," are purer in their motives. At least one authority, Andrew M. Greeley, says the New Left will never be able to effect any social change because "they deal with the symptoms of social problems and not the roots. They have no taste for the grubby day-to-day work of a political organization," and "are basically suspicious and distrustful of organization of any kind."

A dramatic example of this political weakness was evidenced last August at the New Politics Convention in Chicago. During the convention, which included some 3,000 people from 200-odd groups, pandemonium reigned. On opening night, while Martin Luther King and Dick Gregory were inside the coliseum trying to make peace with convention members, a bongo group outside was chanting "Kill Whitey . . . Kill Whitey . . . Kill Whitey . . ." Thus was launched a convention which was supposedly motivated by a desire for "love" and freedom for every man. The next four days saw little cohesion among the many groups, and the coherence of the convention wasn't exactly improved by the appearance of a group described as "Chicago Crazies," "thugs," "ghetto psychotics," and "suicidal types." These, however, were given equal space and an equal vote during the four-day circus. The upshot of it all was that most of those attending had a good time but that a greater political maturity must prevail before any solidifying movement can evolve.

A step toward this political maturity has been shown, at least to some degree, by United Black Students for Action (UBSA), here at SJS. Led by sociology instructor Harry Edwards, they managed to persuade the administration to cancel a major football game by threats of violence. Since that time, other concessions have helped further their quest for equality in such areas as fraternities and housing. Black power groups such as these have certainly helped unify Negroes and are considered a part of the New Left, but because of their hostility toward "Whitey," it is doubtful if they ever can be folded into an overall political matrix. More likely, if the threatened black revolution does occur, a white backlash will ensue which will do the Negro's cause more harm than good.

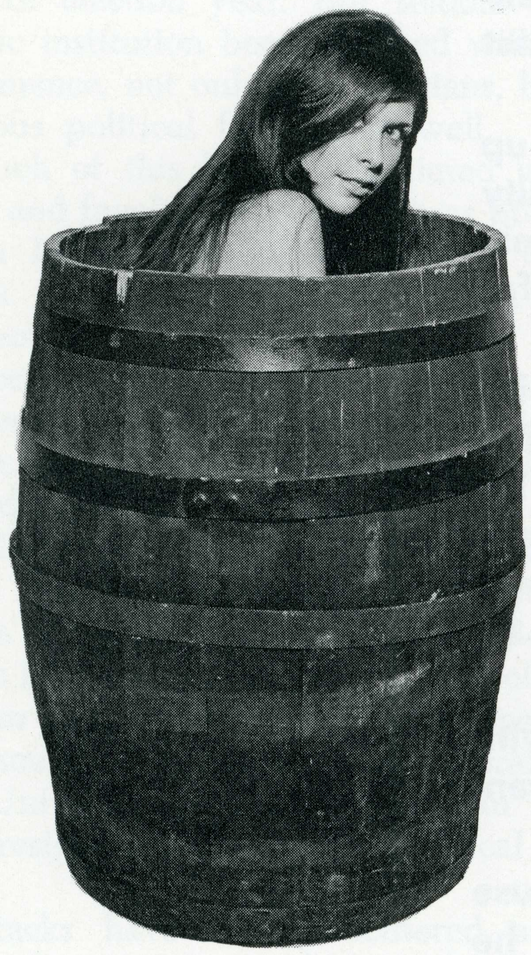
A newly organized minority, the Mexican-Americans, are in the throes of a power struggle due to a tactical disagreement similar to the feud between nonviolent and violent black activists. The Student Advancement for Mexican-Americans, led by SJS student Greg Rios, advocates change by legal means only. However, two other Mexican-American groups, Student Initiative and the Brown Berets, advocate more direct and violent action. The Brown Berets, the most militant of the two, believe there is no alternative to violence and have reportedly begun to stockpile weapons here in San Jose, nerve center for a nationwide effort to improve the status of Mexican-Americans. Leader of the Brown Berets Reies Tiajirino, who recently spoke on campus, demands reimbursement to Mexican-Americans by the United States Government for land allegedly taken from Mexico.

Professors Against the War (PAW), the youngest group at SJS, was organized early last semester by faculty members opposed to the Vietnam war. Although they participated in nonviolent picketing during the Dow demonstration in November, one of their members, Assistant Professor of History David Eakins, was arrested and another, Assistant Professor of Foreign Languages Peter Collins was injured. These incidents, however, only served to solidify PAW's views against the war. Collins said the aim of PAW was "to awake the academic community, to try to bring some knowledge of the war and the American history leading to it to both students and professors." Collins believes that one of the main problems facing our society is the attitude of "unthink," or the mental constipation which leads to complacent acceptance of war, with its terror and death, as a common and acceptable way of life. To the 30 or 35 core members and some 150 part-time members of PAW the war is a hideous atrocity being perpetrated on a small, backward country by the mightiest and most technologically advanced country of the world. Their wish, if not to stop the war outright, is to at least dispense konwledge, understanding and sympathy for the suffering it causes.

The New Left, then, is composed of a spectrum of members, ranging from the wild-eyed martyrs who advocate overthrow of everything the United States stands for, to the contemplative levelheadedness of PAW members. That some mixing of political and ideological blood has taken place is certain, but whether this will continue to grow and become a genuine grassroots movement which can substantially sway national decisions in foreign policy and other important matters is yet to be seen.

Alton J. Ritchie

why wait?



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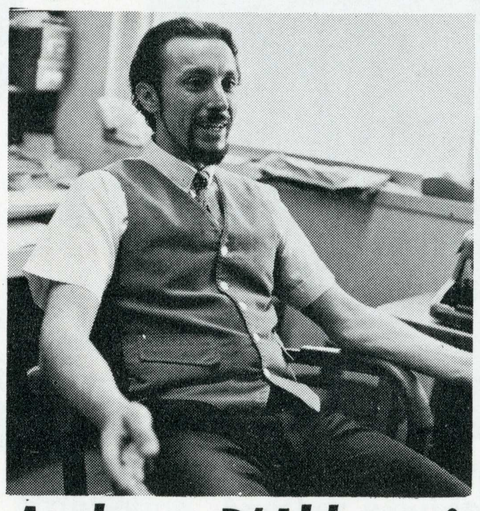
teach-ins

Should professors use class time to discuss controversial topics not pertinent to the prescribed course content? Since the teach-ins organized by Professors Against the War last semester, students and professors have both defended and challenged this practice. A poll conducted by SPARTA LIFE in March showed 65 per cent of the students and 64 per cent of the faculty at SJS favor a policy of no restrictions. SPARTA LIFE asked two outspoken professors, one for and the other against teach-ins, to comment . . . .



Anthony D'Abbracci
asst. prof., philosophy

Photos by Larry Jamison

Robert Sasseen
asst. prof., poli. sci.

"Normal times" are times when only minor values are in conflict, the higher values being agreed upon by almost all people. In such times, debate remains limited to one's own very special interests. Since the greater values are in common focus, only the fine focussing remains to be done.

"Lapse times" however, are times when basic values have been forgotten almost completely, usually by large segments of the population, and this is reflected in their political leaders. Often the result is social stress. In these times, it is the duty of the truly educated, those most fully aware of the loss of values, to speak out loud and clear, to save both the society and the profession. They must publicly analyze the stress. Otherwise, the population remains uninformed, or worse, misinformed by the narrow-minded or the highly-specialized, and consequently it is in danger of blindly breaking with its traditional values as embodied in its ethical and social literature. Were such a fall to happen, education too would collapse, and it would finally be evident that those educated who kept quiet from fear had contributed to the fall of both their profession and their culture. Witness Germany, 1933-1940.

We are now in a "lapse time." The call to mental arms is being met by teach-ins. It calls for exposing the hypocrisy of our words, which don't match our actions. The harsh light of analysis must be cast on the new idols of the tribe. Here are a few cases to examine:

Old Value (preached)	New Substituted Value (practiced)
1. Hands off other countries, and anti-imperialism.	1. Interference; "protection" treaties, imperialism.
2. Fair trade abroad.	2. Exploitation, controlled trading.
3. Free choice.	3. Involuntary draft.
4. Primacy of individual.	4. Primacy of "National Interest."
5. Strong legal limits on the use of force.	5. Carte blanc license for police against citizens, with no consequences.
6. Impartial rule of law.	6. Partial rule of men.
7. Public honestly informed.	7. Official "Right to lie"

Now sit down and read the U.S. Constitution carefully. I'll damn-well teach-in.

Many sincere and dedicated teachers today believe that academic freedom gives them the right to teach in their classes whatever they think fit. In particular, they believe they may devote their classes to responsible consideration of the great issues of current public policy, and to argue in class for or against those policies.

This opinion, however, is a mistake and a danger. It is a mistake because it misunderstands the principle which is the foundation of academic freedom. The freedom of the university from outside interference in the discharge of its duties is grounded on the fact that the quest for truth in general, and the integrity of the academic disciplines in particular, require such freedom. It follows that academic freedom is relative to that quest and that integrity. Their requirements — and *not* the opinion or concern of a particular professor, however sincere — are the appropriate measure of what he must be left free to do or omit in his class.

This opinion, moreover, is a dangerous mistake. If concern for the public welfare is the appropriate measure of academic freedom, then *anyone* legitimately concerned with public policy may, on this principle, claim the right both to define the university's duty, and to determine the content of its curriculum. By thus subverting the principle which is the foundation of academic freedom, this opinion opens the door to the interference that right is meant to prevent.

This is not to deny the public responsibility of the university and the professor. Rather, it is to argue that both the university and the professor best fulfill their responsibility to the public welfare by governing the conduct of their duties according to the requirements of the quest for truth and the integrity of the particular disciplines. This, above all, is both necessary and sufficient. A departure from this principle, however well-intentioned, works both to weaken the university and to undermine its unique contribution to the public welfare.

John Summerskill, president of San Francisco State College, succumbed early this semester to an overdose of political interference. This disease has proven fatal to California administrators more often than usual since the last state elections.

President Summerskill was born in 1925 and grew up in Montreal, Canada. He was educated at McGill University and received his Ph.D. from the University of Pennsylvania in 1953. He was a noted psychologist and administrator for many years.

Inklings of his fatal illness were noticed early in his career at SFS when he angered conservatives by marching in an anti-war demonstration with his 2-year-old son on his shoulder. The disease spread when he stood by the Black Students Union in authorizing funds to have Leroi Jones produce one of his plays on campus, and later when he apologized to students he had illegally expelled.

The ailment proved fatal when he sympathized with student demonstrators during riots staged on the San Francisco campus last semester.

Summerskill will be remembered by students because he stepped down from the "ivory tower" and because he worried that state leaders were not talking about the future of higher education in California, but rather about their political aspirations.

Many fine educators are expected to succumb before a cure is found for this dread disease.

Perhaps the most memorable of his last words are the following:

- **"I have deep admiration for bright and energetic students.**
- **The citizens of this state have a huge investment in higher education which is being seriously eroded by political interference and financial starvation.**
- **The present administration has failed to give higher education the leadership it needs.**
- **Higher education should be removed from the political arena.**
- **I do not think we will see peace on our campuses until we see peace in our cities and peace in Vietnam.**
- **Students are dissatisfied with the world we gave them and are striving to correct our mistakes.**
- **When you hear headline-seeking politicians say we should get rid of troublemakers on campus or the legislature will get rid of the president, ask yourself what that means..."**

Monte Brigham

R.I.P.

the little people vs. THE ACADEMY

California's state college and university systems are under the heaviest political attack in their history. Spearheaded by what one of his opponents called "the Neanderthal thinking of ex-actor Governor Ronald Reagan," the colleges have become a scapegoat for aspiring politicians trying to project themselves into the spotlight. Lambasting the opposition is common during an election year. But seldom has a public institution been attacked with such vehemence, not only by politicians, but by campus political factions as well.

Much of this hostility is aimed at student and faculty activists, such as Students for a Democratic Society (SDS), United Black Students for Action (UBSA) and Professors Against the War (PAW), but repercussions from the attacks have reverberated up to college presidents in several cases. To name a few: Cal Berkeley's President Clark Kerr was relieved of his job last year and San Francisco State's John Summerskill resigned recently as a result of political pressures. State Senator Clark Bradley (R-San Jose) is now clamoring for our own President Clark's scalp. In the south, Chancellor John Galbraith of the University of California at San Diego has resigned under heavy political pressure.

Attacks have mainly centered around three things: anti-war demonstrations, productions of "pornographic" plays and publications on campus, and black power appeasements. At Cal State Fullerton, production of "The Beard," a play in which oral intercourse is suggested, evoked a senate resolution by James Whetmore and Assemblyman John Briggs which calls for the Trustees to initiate disciplinary action against students and faculty members involved. Here at SJS, copies of "Hieronymous," the Experimental College paper, have been sent to the state Senate because of its use of the word "screw" in reference to sexual intercourse.

CAMPUS POLICE

As a means of curbing anti-war demonstrations and black power demands, the Senate Judiciary Committee is now considering a bill which would establish a statewide campus police force operated independently of college and university administrators. This police force would be responsible to the Governor and would be empowered to reach beyond the campus to control student conduct. Just who would set up rules outlining "student conduct" hasn't been spelled out as yet.

Another bill introduced would make it a misdemeanor for a student to engage in, or a teacher or school official to knowingly permit, any simulation of sexual intercourse or deviate sexual conduct during a play, motion picture, television production or other exhibition presented under state jurisdiction. Another would make dismissal mandatory for college employees convicted of drug use or disturbing the peace and still another prohibits anyone who advocates communism from speaking to students. Other bills have been introduced which would tighten political controls over selection and retention of trustees.

Some have advocated giving students an increased voice in college administration to ameliorate the establishment-student-administration problem. However, if past experience is any indication, it is doubtful if this would help much. In the past, student government has operated in a sterile vacuum which has only a vague connection with student activities. There is nothing to indicate that students appointed to academic committees would appreciably change student-administration relations.

College administrators find themselves caught between two opposing factions: the far left and the far right. The leftists flaunt their views in deliberate acts designed to provoke a community reaction. The far right reacts by demanding dismissal of college administrators who fail to enforce "law and order" on campus when, in fact, no law has been broken. Ex-chancellor Galbraith of UCSD considers both groups "dangerous and intent upon destroying universities as centers of free inquiry and debate." The far left he regards as no more "liberal" than the John Birch Society, and both groups he maintains are "essentially narrow, intolerant and antagonistic to the democratic process."

The trend is toward total suppression of anything which may be construed "controversial" in the eyes of the establishment and the firing or forced resignations of all administrators but those whose policies most exactly resemble the mood in Sacramento. One of the latest tactics employed by the opponents of higher education in California is the threatened withholding of state funds until colleges adopt a "get tough" policy. Financial coercion to bring the college system to its knees is a real possibility. The recently cut budget may be only a beginning. Remedial English and math are already being dropped from SJS' program because of budget cuts, and a changeover to the quarter system has been delayed until at least 1973.

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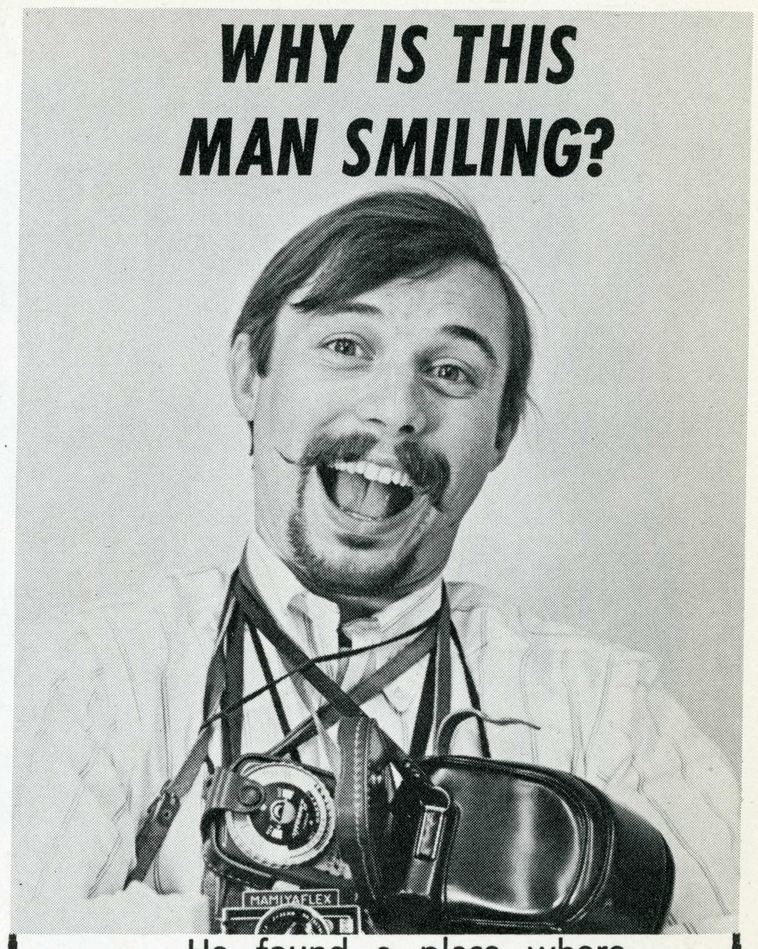

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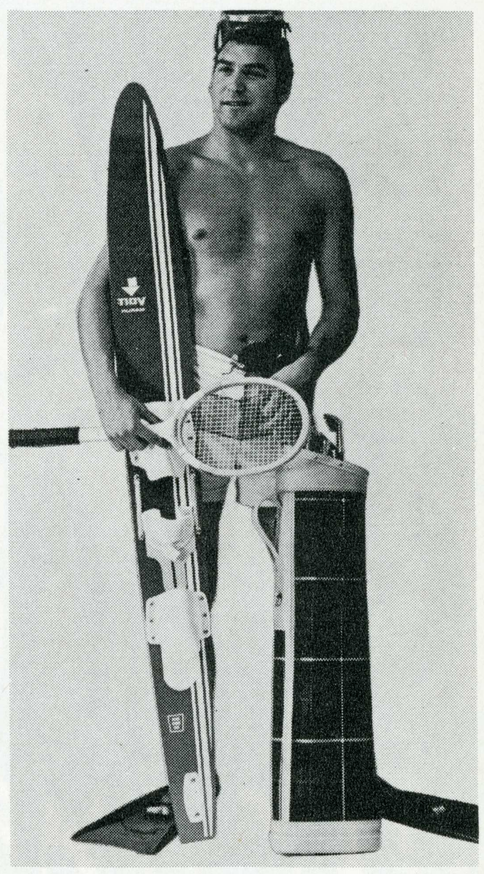

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The next six or eight months may witness increasingly vehement attacks on the colleges. Political opportunists and zealots are watching for breaks in academia's citadel. They will leap at anything which can stir the emotions of that small but vociferous coterie of anti-intellectuals who fear education and demand it be replaced with indoctrination. The coming elections could be critical.

Alton J. Ritchie

GRASS

deal with this sort of thing."

Lt. Hardman, however, believes that marijuana is one of the most dangerous drugs today. "It is an unpredictable drug used by unpredictable people with unpredictable results." In his opinion, the end result of all marijuana-smoking is "the complete deterioration of the individual – an individual who will accept responsibility." He says a complete pattern of change can be observed in an individual who smokes marijuana over a period of time. He even claims that marijuana will, in time, deteriorate the organs, a presumption which goes completely against the grain of all published medical findings.

In spite of the arguments the alcohol generation entertain against marijuana, the legions of its devotees are increasing rapidly, according to the *Sparta Life* poll.

Rev. Thornton believes that the eastern religions which have caught on recently among college students helped spread the use of marijuana. The emphasis is on inner contemplation. He points out that some believe marijuana acts as a short cut to meditation.

Lt. Hardman contends that the present marijuana problem began when irresponsible individuals in responsible positions failed to accept their responsibility to society. The press and intellectuals started the problem by piqueing the curiosity of the masses. These people have betrayed young victims who follow blindly in their footsteps to ruin.

The situation will be reversed again, Hardman believes. "People will find that it is a pseudo way of living."

The popular consensus is that marijuana is here to stay whether or not it is legal. It is cheaper than alcohol, has none of the undesirable effects of alcohol and reflects the growing trend toward self-discovery and idealism in a world preoccupied with politics, power and material gain. Its only proven dangers are the stigma and legal disenfranchisement which result from a felony conviction.

Joel Fort, former director of the San Francisco Center for Special Problems, sums it all up:

"If marijuana were not called terrible by society everyone would find it is a mild drug that has little effect except to stimulate the appetite, slow down the time sense, and create a mild euphoria, and that would be that. Then we could go on to bigger problems of facing life as it is."

Donna Saal

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GRADUATES
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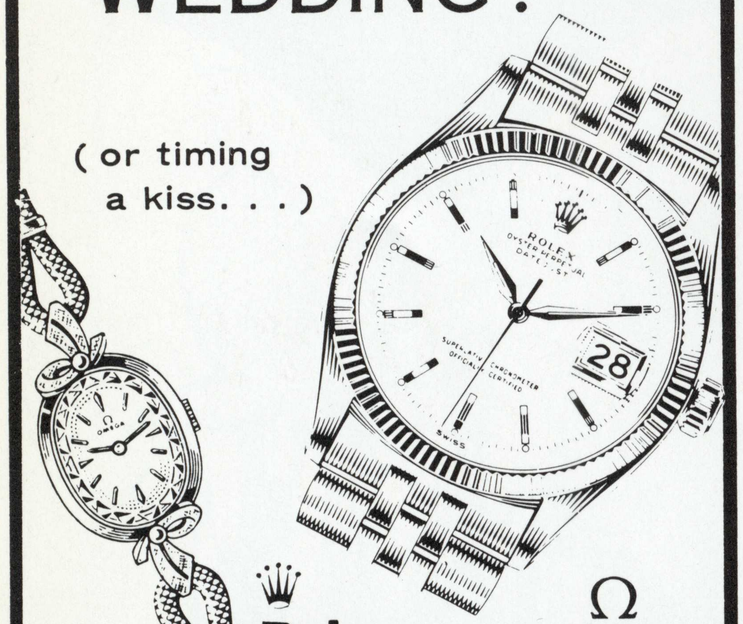
PLANNING A WEDDING?

(or timing a kiss. . .)



Rolex *and* OMEGA *watches.*

Proctor's Jewelers

91 SOUTH FIRST STREET
307 TOWN & COUNTRY VILLAGE

No Money Down **Terms to Suit You**

Joan Aaronson, History
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Paul Allen, Bus. Mgt.
Judy Anderson, Soc. Sci.
Richard Baida, Pub. Rel.
Jeannette Bailiff, History
Elizabeth Barry, Home Ec.
Gary Becker, Journ.

Bruce Beutler, Accounting
Betty Bodine, English
Carole Boldt, Com. Art
Rosemarie Buchner, Soc. Sci.
Stephen Buggie, Psych.
Brian Burgess, Real Est. & Ins.
Donald Campbell, Pub. Rel.
Carolyn Charleston, Soc. Sci.

Maryanna Clark, Soc. Sci.
Kirk Clyman, Bus. Ad. Mgt.
Barbara Coburn, Nursing
Edward Coda, Acctg.
Patricia Connor, Spanish
Paul Contreras-Serrano, Adv.
Dennis Crane, Soc. Sci.
David Cundiff, Math.

Carole Davi, Nat. Sci.
Paul Dawson, Soc. Sci.
Marion Dearman, Soc. Sci.
Sandra DeKruse, Psych.
Valerie Dickerson, Journ.
Robert Ditleusen, Soc.
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Richard Ducker, Math.
Maureen Duggan, Soc.
Peg Duggan, Soc. Sci.
Cathrine Dutra, English
Carol Dyson, Adv.
Patricia Eddings, Soc. Sci.
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Tom Escue, Psych.

Robin Eto, Nat. Sci.
Lois Feichtmeir, Art Hist.
William Ferrill, Aeronautics
Jean Feuille, Soc. Sci.
Suanne Fife, English
Annabelle Fitinghoff, Soc. Sci.
Dorothea French, Hist.
Carol Gaiser, Soc.

Vernon Galliart, Geog.
Zakaria Gani, Chem. Eng.
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Michael Gitchell, Math.
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Elaine Graves, Journ.

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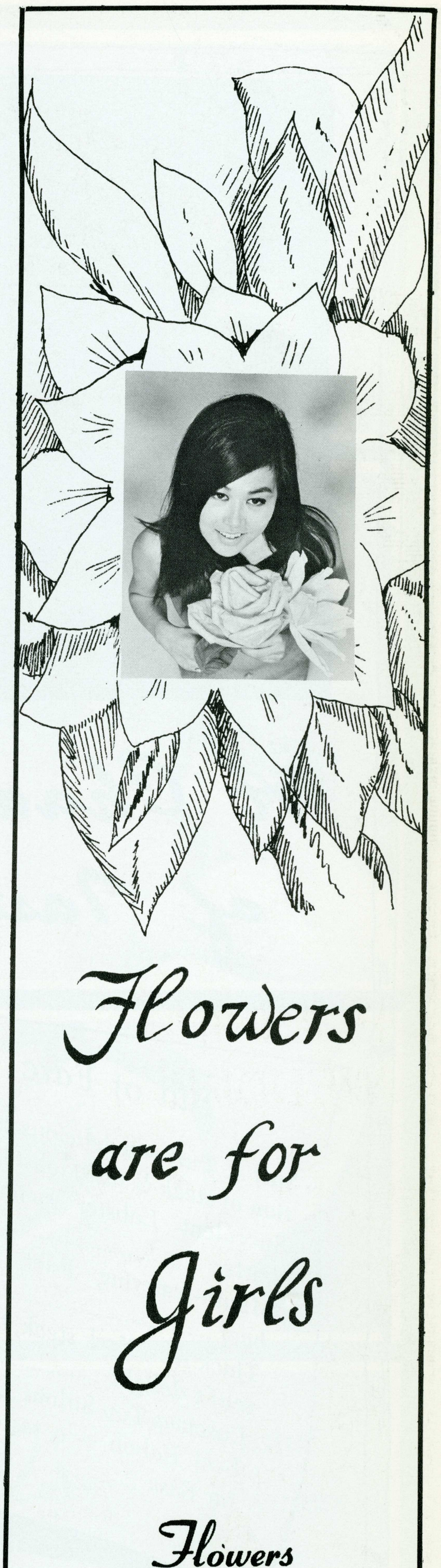
Denise Gumpper, Psych.
David Haag, Psych.
Patricia Hagan, Hist.
Roberta Hall, English
John Hauswirth, Aero. Op.
Carol Heermance, Soc.
Carole Hendy, Psych.

John Hernandez, Pub. Rel.
Clare Holt, Soc.
Herbert Hopkins, Music
Lynn Horan, Soc.
Helen Hughes, Occ. Ther.
James Hunter, Hist.
Mary Hutchinson, Soc.
Suzanne Iversen, Soc.

Kathleen Kalsched, Adv.
Laureen Kalstrom, English
Diane Kaz, Nat. Sci.
Kathleen Kelly, Soc.
Louise Knabke, Soc. Sci.
Alan Koch, Adv.
Charles Koelzer, Journ.
Carolyn Kraft, Soc.



Flowers are for Girls

Flowers by Rose Marie

9th and Santa Clara

A Change of Taste

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Patricia O'Conner, Art
Eugenia Oeser, Nat. Sci.

Kathy Osborn, English
Michael Page, Hist.
Charles Pankratz, Journ.
Edwin Patcliffe, Bus. Adm.

Jeannie Kurasaki, Math.
Barbara Kyne, Journ.
Sheila Lamdan, Bus.
Carol Larson, Bus. Adm.
Robert Lee, Pub. Adm.
Patricia Lewis, Soc. Sci.
Robert Lowry, Pol. Sci.
Nancy Mah, Soc. Sci.

Maria Mana, Elem. Educ.
Nicole Marculescu, P.E.
Stanley Marczewski, Meterology
Roberta Mendoza, Art
Patsy Miller, Journ.
Peggy Mirata, Office Mgt.
Linda Moloney, Spanish
Jeanne Nakashima, Nat. Sci.

"I guess the peace

Donald Patten, Adv.
Mary Pavich, O.T.
Lynne Pendelton, Soc. Sci.
Carla Peterson, Sp. Corr.

Walter Presley, Psych.
Rolando Pupo, Acc.
Byron Rabin, Bus. & Ind. Mgt.
James Rauh, Journ.

Roger Regal, Ind. Art
Gayle Reger, Soc. Sci.
Gwendolyn Ribbs, Soc.
John Rockhill, Acc.
Susan Rogers, Music
John Roomel, Mech Eng.
Bonnie Rose, Soc.
Kaye Rowe, Sp. Corr.

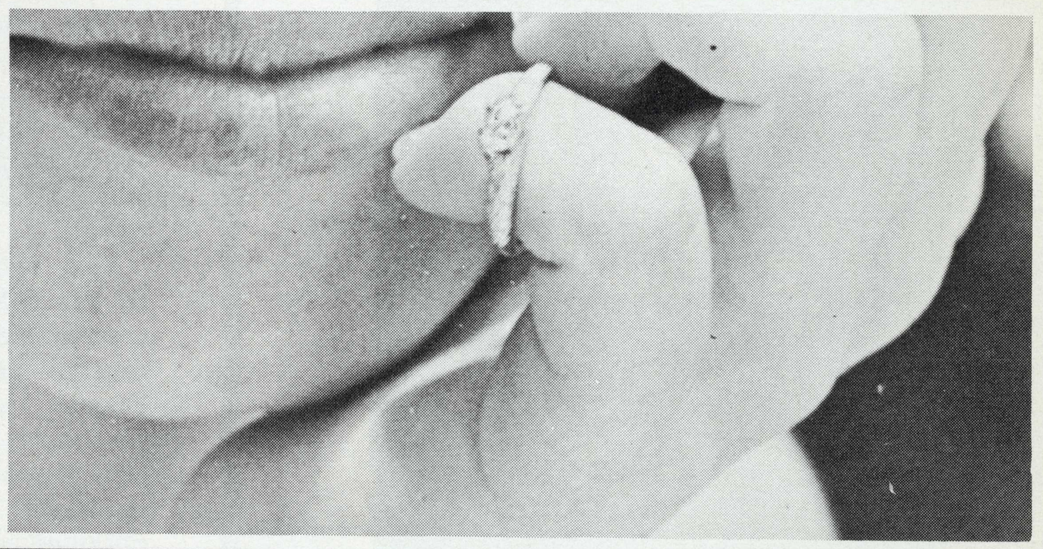
Madge Saksena, Journ.
Roselyn Sapp, Off. Mgt.
Karen Sartori, Soc. Sci.
Cathy Schroeder, Home Ec.
Jacqueline Schroeder, Art
Richard Shypertt, Pub. Rel.
Jose Silva, Ind. Art
Walter Simao, Manpower Adm.

Forever . . .

Begins With

Orange Blossom

DIAMOND RINGS



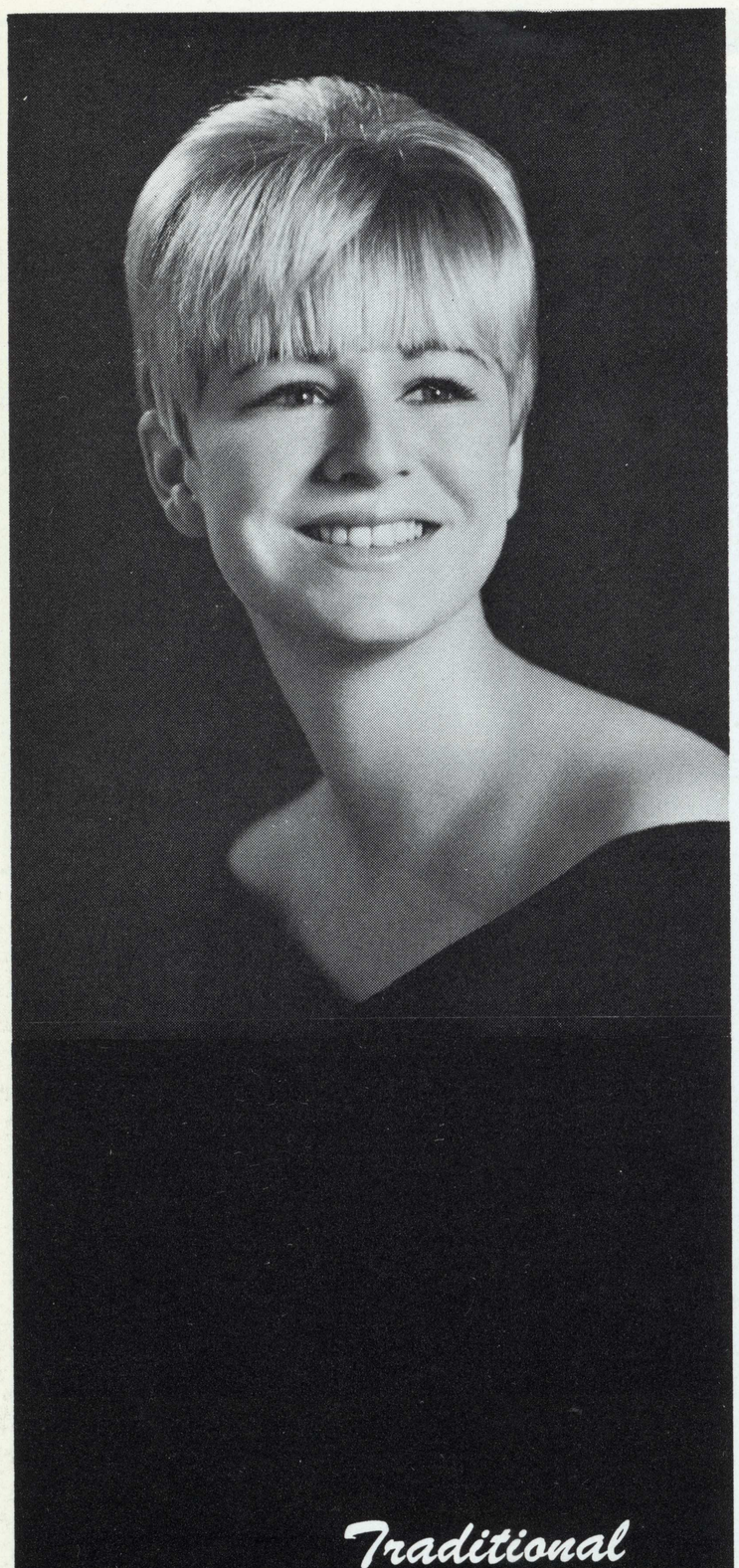
Paul's

Master Jewelers

1600 Saratoga Avenue
Westgate Shopping Center

710 Del Monte Center
Carmel Hill, Monterey

72 South First St.
Downtown San Jose



Traditional

Excellence

In Portrait

and Wedding

Photography

COLLINS STUDIO

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Susan Sinclair, Spanish
Dick Snyder, Poli. Sci.
Mary Ann Snyder, Soc. Sci.

John Sorba, Bus. & Ind. Mgt.
Kamran Souresrafil, Chem. Eng.
Veronica Sousa, English
Lawrence Stagnaro, Bus. Adm.

Helen Steinberg, Music
Gail Storms, Elem. Ed.
James Tamm, Bus. Mgt.
Mary Underhill, Bio. Sci.

Sharon Uyeva, Nat. Sci.
Christian Warne, Elec. Eng.
Linda Wathen, English
Kathleen Weldon, English

Alice Wilson, Soc.
Darleen Yoshina, Art
Elizabeth Yoshina, Nat. Sci.
Patrick Yung, Psych.

THE JUNE JOB JUNGLE

This June, approximately 1,800 seniors graduating from SJS will flood the job markets, seeking employment in the fields of science, education, engineering, business and liberal arts. With what success will these students meet?

The 1966-67 annual report issued by the SJS Placement Center, which secures employment for a large percentage of graduates, revealed that despite many prohibitive factors, placement within the field of education reached a new high. Of 2,324 applicants during this period 1,376 obtained positions. This was an approximate gain of 13 percent over the preceding year. An even larger increase is expected this year.

The greatest opportunity for prospective teachers lay within the field of elementary teaching, particularly for male candidates. There is a definite shortage of male teachers in the elementary schools as a result of the draft.

In addition to the above, jobs are readily available for those wanting to teach the educationally handicapped, remedial reading, English, mathematics, preschool and kindergarten.

Those specializing in secondary education will find a fairly balanced supply of teachers in most subjects. In social science there is a noted oversupply, while girl's physical education, industrial arts, and music lack sufficient majors to fill available jobs.

The average beginning salary for an inexperienced teacher is $6,000 for elementary and $6,500 for secondary.

During the last placement year, opportunities in occupational and liberal arts fields were plentiful for new graduates. Of the 1,627 students who registered for career placement, 930 obtained positions in business, industry and government. This year the number of available positions is expected to rise considerably.

In the business field, graduate shortages occur in accounting and sales. The average beginning salaries for business majors range between $416 and $712 per month. Job openings for engineers are numerous, both locally and world-wide. Beginning salaries for engineering students start in the $700-a-month bracket. In liberal arts, there is a definite graduate oversupply of art and social science majors. All other liberal arts majors, including science, mathematics, occupational therapy, recreation and social service maintain a fairly balanced supply of both applicants and employers. Salaries in these fields will vary from $448 to $660 monthly.

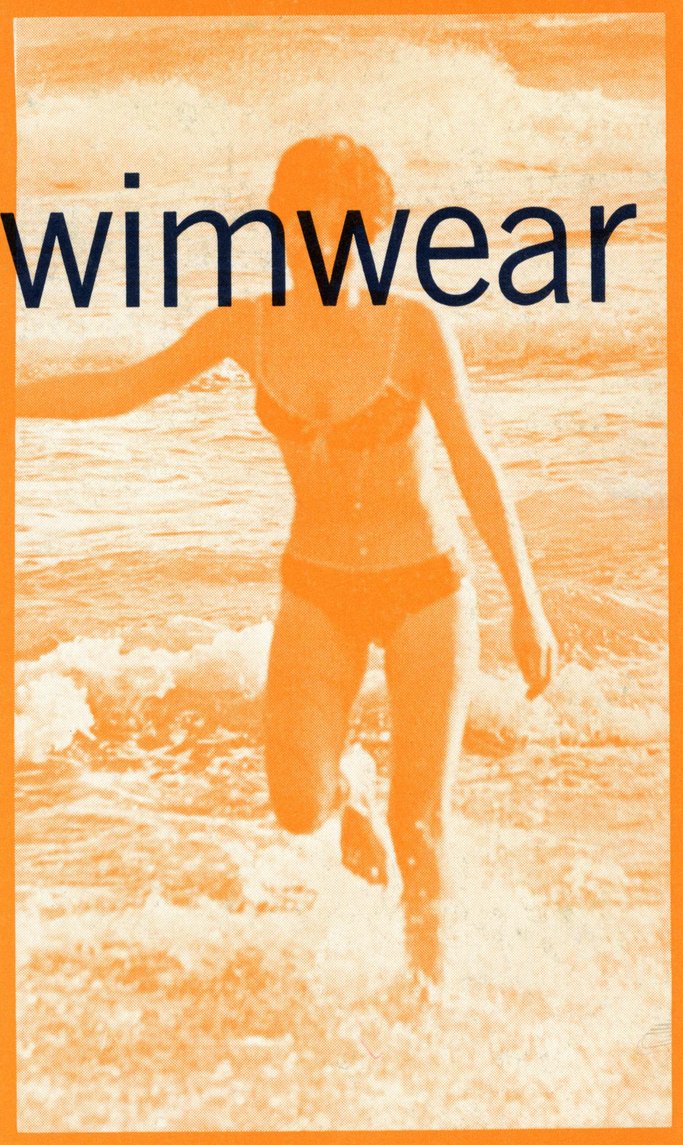
The future appears bright for upcoming SJS graduates within their respective careers. As in the past, employers are using more and more of our graduates to fill their positions.

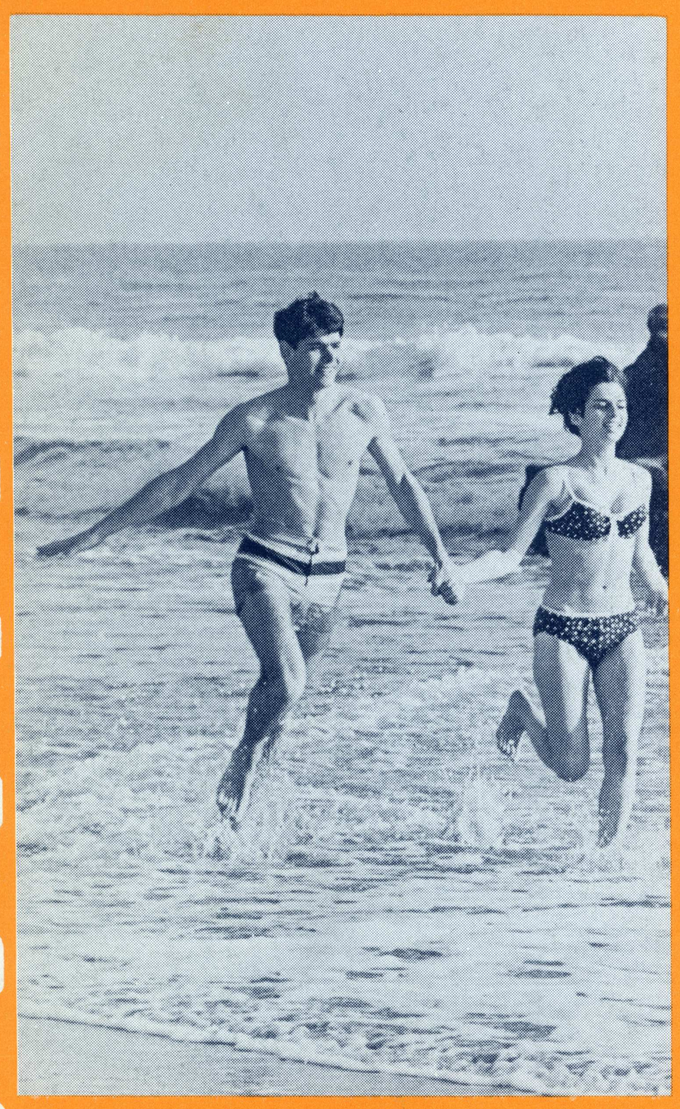
Arnetta Heaton
Susan Warren

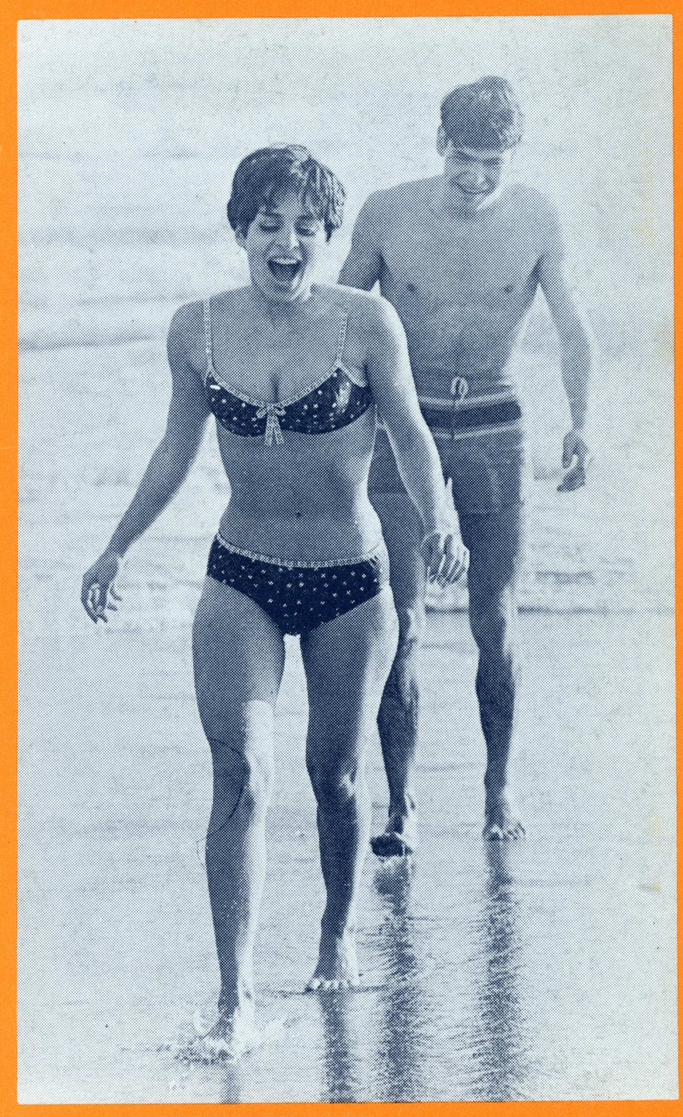
Campus Beauty Salon

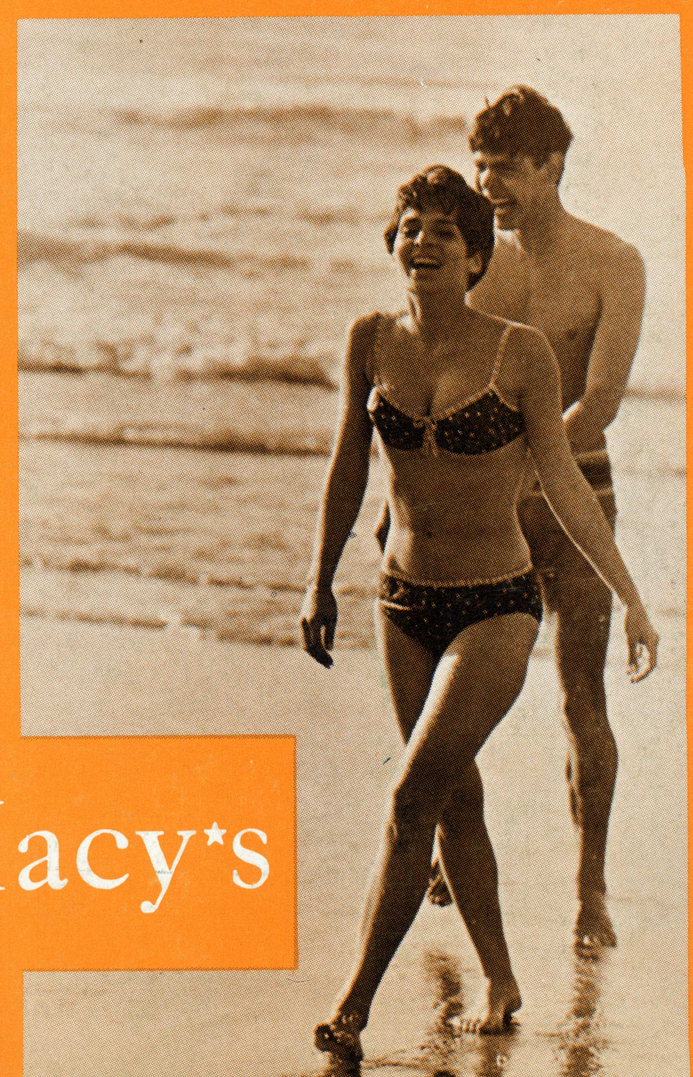
275 E. San Fernando **293-1186**

Focus On The Now Swimwear









Macy's