



open process



OVERPOPULATION?

by Paul Kangas

Many people run around mubling about how the world will be overpopulated by the year 2002. Nonsense. There is not chance that we will be standing toe-to-heel by then. In fact, overpopulation will never be a problem, unless you consider the way you (upper middle class) Americans live now to be the best way to live. Only if you worry about the quality of life on this space ship, Earth, could population ever be considered a problem. And even then you don't have to worry for a year or three. But for the masses of the Earth, we have a much more pressing problem and we must deal with it now, or all other reforms must fail.

Unfortunately, priorities must be made when you consider problems to deal with and when priorities are made overpopulation becomes the smaller of two bombs the world is sitting on. In order of magnitude the majority of the world worries about the question of exploitation of the unarmed 94% poor by the 6% who are riched and well armed; then comes the topic of "overpopulation". Presently, overpopulation is more of a threat to imperialism (exploitation) than to the human race. The biological organisms (human included) can adjust to environmental changes and impose natural birth control. Watch.

The following is a classical work in population studies rarely remembered by people who complain about the toe-to-heel myth of the year 2002:

"In the celebrated thesis of Thomas Malthus, vice and misery impose the ultimate natural limit on the growth of populations. Students of the subject have given most of their attention to misery, that is, to predation, disease and food supply as forces that operate to adjust the size of a population to its environment. But what of vice? Setting aside the moral burden of this word, what are the effects of the social behavior of a species on population growth--and of population density on social behavior?

"Some years ago I attempted to submit this question to experimental inquiry. I confined a population of wild Norway rats in a quarter-acre enclosure. With an abundance of food and places to live and with predation and disease eliminated or minimized, only the animals' behavior with respect to one another remained as a factor that might affect the increase in their number. There could be no escape from the behavioral consequences of rising population density. By the end of 27 months the population had become stabilized at 150 adults. Yet adult mortality was so low that 5,000 adults might have been expected from the observed reproductive rate. The reason this larger population did not materialize was that infant mortality was extremely high. Even with only 150 adults in the enclosure, stress from social interaction led to such disruption of maternal behavior that few young survived.

"With this background in mind I turned to observation of a domesticated albino strain of the Norway rat under more controlled circumstances indoors. The data for the present discussion came from the histories of six different populations. Each was permitted to increase to approximately twice the number that my experience had indicated could occupy the available space with only moderate stress from social interaction. In each case my associates and I maintained close surveillance of the colonies for 16 months in order to obtain detailed records of the modifications of behavior induced by population density.

"The consequences of the behavioral pathology we observed were most apparent among the females. Many were unable to carry pregnancy to full term or to survive delivery of their litters if they did. An even greater number, after successfully giving birth, fell short in their maternal functions. Among the males the behavior disturbances ranged from sexual deviation to cannibalism and from frenetic overactivity to a pathological withdrawal from which individuals would emerge to eat, drink and move about only when other members of the community were asleep. The social organization of the animals showed equal disruption. Each of the experimental populations divided itself into several groups, in each of which the sex ratios were drastically modified. One group might consist of six or seven females and one male, whereas another would have 20 males and only 10 females.

"The common source of these disturbances became most dramatically apparent in the populations of our first series of three experiments, in which we observed the development of what we called a behavioral sink. The

animals would crowd together in greatest number in one of the four interconnecting pens in which the colony was maintained. As many as 60 of the 80 rats in each experimental population would assemble in one pen during periods of feeding. Individual rats would rarely eat except in the company of other rats. As a result extreme population densities developed in the pen adopted by eating, leaving the others with sparse populations.

"Eating and other biological activities were thereby transformed into social activities in which the principal satisfaction was interaction with other rats. In the case of eating, this transformation of behavior did not keep the animals from securing adequate nutrition. But the same pathological "togetherness" tended to disrupt the ordered sequences of activity involved in other vital modes of behavior such as the courting of sex partners, the building of nests and the nursing and care of the young. In the experiments in which the behavioral sink developed, infant mortality ran as high as 96 per cent among the most disoriented groups in the population . . .

"Females that lived in the densely populated middle pens became progressively less adept at building adequate nests and eventually stopped building nests at all. Normally rats of both sexes build nests, but females do



so most vigorously around the time of parturition. It is an undertaking that involves repeated periods of sustained activity, searching out appropriate materials (in our experiments strips of paper supplied an abundance), transporting them bit by bit to the nest and there arranging them to form a cuplike depression, frequently sheltered by a hood. In a crowded middle pen, however, the ability of females to persist in this biologically essential activity became markedly impaired. The first sign of disruption was a failure to build the nest to normal specifications. These females simply piled the strips of paper in a heap, sometimes trampling them into a pad that showed little sign of cup formation. Later in the experiment they would bring fewer and fewer strips to the nesting site. In the midst of transporting a bit of material they would drop it to engage in some other activity occasioned by contact and interaction with other individuals met on the way. In the extreme disruption of their behavior during the later months of population's history they would build no nests at all but would bear the litters on the sawdust in the burrows bottom.

"The middle-pen females similarly lost the ability to transport their litters from one place to another. They would move only part of their litters and would scatter them by depositing the infants in different places or simply dropping them on the floor of the pen. The infants thus abandoned throughout the pen were seldom nursed. They would die where they were dropped and were thereupon generally eaten by the adults.

"The social stresses that brought about this disorganization in the behavior of the middle-pen females were imposed with special weight on them when they came into heat. An estrous female would be pursued relentlessly

by a pack of males, unable to escape from their soon unwanted attentions. Even when she retired to a burrow, some males would follow her. Among these females there was a correspondingly high rate of mortality from disorders in pregnancy and parturition . . .

"The aggressive, dominant animals were the most normal males in our populations. They seldom bothered either the females or the juveniles. Yet even they exhibited occasional signs of pathology, going berserk, attacking females, juveniles and the less active males, and showing a particular predilection -- which rates do not normally display -- for biting other animals on the tail.

"Below the dominant males both on the status scale and in their level of activity were the homosexuals -- a group perhaps better described as pansexual. These animals apparently could not discriminate between appropriate and inappropriate sex partners. They made sexual advances to males, juveniles and females that were not in estrous. The males, including the dominants as well as the others of the pansexuals' own group, usually accepted their attentions. The general level of activity of these animals was only moderate. They were frequently attacked by their dominant associates, but they very rarely contended for status.

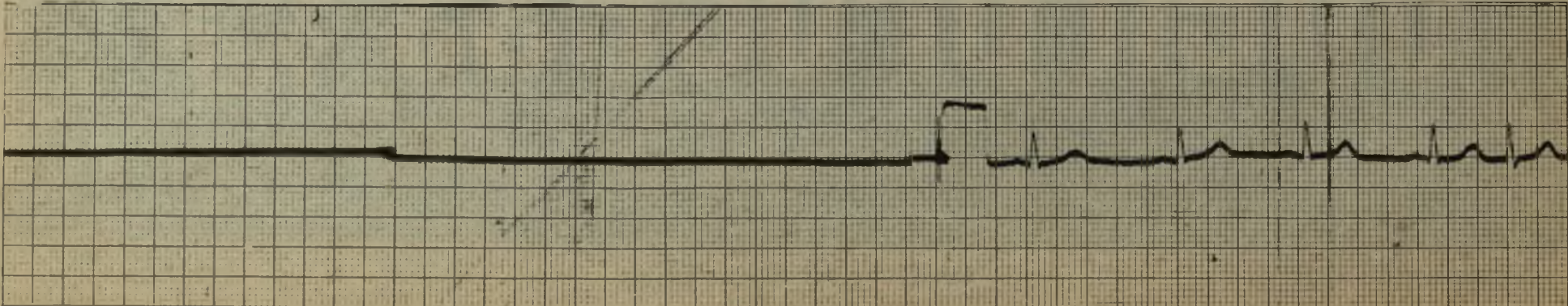
"Two other types of male emerged, both of which had resigned entirely from the struggle for dominance. They were, however, at exactly opposite poles as far as their levels of activity were concerned. The first were completely passive and moved through the community like somnambulists. They ignored all the other rats of both sexes, and all the other rats ignored them. Even when the females were in estrous, these passive animals made no advances to them. And only very rarely did other males attack them or approach them for any kind of play. To the casual observer the passive animals would have appeared to be the healthiest and most attractive members of the community. They were fat and sleek, and their fur showed none of the breaks and bare spots left by the fighting in which males usually engage. But their social disorientation was nearly complete.

"Perhaps the strangest of all the types that emerged among the males was the group I have called the probers. These animals, which always lived in the middle pens, took no part at all in the status struggle. Nevertheless, they were the most active of all the males in the experimental populations, and they persisted in their activity in spite of attacks by the dominant animals. In addition to being hyperactive, the problems were both hypersexual and homosexual, and in time many of them became cannibalistic. They were always on the alert for estrous females. If there were none in their own pens, they would lie in wait for long periods at the tops of the ramps that gave on the brood pens and peer down into them. They always turned and fled as soon as the territorial rat caught sight of them. Even if they did not manage to escape unhurt, they would soon return to their vantage point.

"The probers conducted their pursuit of estrous females in an abnormal manner. Mating among rats usually involves a distinct courtship ritual. In the first phase of this ritual the male pursues the female. She thereupon retires for a while into the burrow, and the male lies quietly in wait outside, occasionally poking his head into the burrow for a moment but never entering it. (In the wild forms of the Norway rat this phase usually involves a courtship dance on the mound at the mouth of the burrow.) The female at last emerges from the burrow and accepts the male's advances. Even in the disordered community of the middle pens this pattern was observed by all the males who engaged in normal heterosexual behavior. But the probers would not tolerate even a short period of waiting at the burrows in the pens where accessible females lived. As soon as a female retired to a burrow, a prober would follow her inside. On these expeditions the probers often found dead young lying in the nests; as a result they tended to become cannibalistic in the later months of a population's history." -- J. B. Calhoun, POPULATION DENSITY AND SOCIAL PATHOLOGY.

Now, after that cheery view into a microcosm of our cities problems we must (I'm afraid so) examine that super no-no word Imperialism. I say to hell with Imperialism. Imperialism is only a word. It is not a commie

continued on page 13



Down South with "Old Massa"

THIS IS A MONSTER SHOW!

by Peter Shapiro

Even for the initiated and for the cynical, a Trustees meeting is an incredibly depressing spectacle. Their ignorance is surpassed only by their arrogance. At their meeting Monday in Los Angeles, they effectively declared the ten demands of the BSU to be non-existent. By fiat, they ruled that the conditions which brought about the strike were not relevant matters for discussion. The campus, they said simply, will re-open. They didn't say how that would happen; "When Caesar says, 'do this,' it is performed." And it is not Caesar, but those who must make themselves subservient to his authority who must live with his decisions and bear the brunt of their consequences.

President Smith came to the Trustees meeting prepared to play out the college president's historical role as lightning rod, toilet seat, weather vane and whipping boy. Governor Reagan was out for blood. At first, it was the blood of students, faculty, and anyone else foolhardy enough to set foot on the S.F. State campus during the process of "re-opening the campus by any means necessary." "Call out the National Guard," he told the press the day before, "and if that doesn't work call out federal troops." At the Trustees meeting, however, Reagan settled for a ritual sacrifice. President Smith and Leo McClatchy, Chairman of the Academic Senate, found themselves in the uncomfortable role of having to explain to the Trustees the purpose and necessity of Black Studies, something they are meagerly equipped to do and probably would have preferred to leave to someone else. The Trustees, however, were loath to hear from anyone else. They baited Smith throughout the morning session. They could see no reason why the campus was closed last Wednesday, acted as if it was an arbitrary, almost unwarranted act. Smith tried to explain that he closed the campus because the faculty asked him to, because the black administrators advised him to, because his Deans recommended it. He might have added that nobody WANTED to go to school on a campus where the Tactical Squad was running amok.

RONNIE-BABES ON BLACK STUDIES

Later on Smith was obliged to argue that Black Studies was not an "inherently racist notion." "Isn't it true, President Smith," said Reagan, "that such courses would be taught only by Negro (read black) instructors?" No, said Smith. Reagan then read, in his best actor's voice, a quotation from George Murray (whose name was mentioned for the first and only time during the entire meeting) calling for a black studies program administered and taught by and for black people. Instead of explaining that such courses were supposed to relate to the black experience in ways that the existing educational system was incapable of doing, and that black professors would naturally be the most qualified to teach Black Studies, Smith fumbled and hunted for words. Trustee Dudley Swim, the man from National Airlines and Del Monte Foods, charged in. Isn't it true, he charged, that these courses would be devoted to propaganda and not education? McClatchy denied it, apparently feeling it was useless to ask Swim how he could be expected to make the kind of distinction any Supreme Court Justice would blanch at and any serious educator would dismiss as absurd.

The questioning was picked up by Charles Luckman, a multi-millionaire architect who designs NATO bases and "urban renewal" projects when he is not busy executing his duties as a Trustee. It is true, President Smith, he said, that such course would appeal primarily to black students, isn't it? Of course, Smith said. "Well, to my mind that's segregation," said Luckman, "and segregation is anathema to me and my fellow Trustees. A course for black students only can not be tolerated." Then Reagan demanded of Smith that the Black Students Union, which has worked for three years to set up a black studies program on campus, have no part in such a program if it were to be instituted. "I've travelled up and down this state talking to responsible Negro leaders," Reagan said, "and I know I speak for 98% of the Negro community which wants no part of the Black Students Union when I condemn that group's tactics of violence and disruption." Having dispensed with his responsibilities as official spokesman for black folks, Reagan went on to say that as far as he was concerned black studies was not the issue; the issue was the closing of the campus and whether or not it was to be re-opened again.

That set the tenor for the rest of the meeting. The Trustees retired to executive session, where they probably debated whether they should fire Smith or wait another couple of days. When they returned, the issues of the strike had suddenly ceased to exist. Luckman, who built



Disneyland and lead the opposition on the Board of Trustees to Moshe Safdie's College Union, had drawn up a resolution which stated bluntly that the campus would be re-opened immediately, that there would be "no negotiation, arbitration, or concession of student grievances" until "order" was restored, and then only through "ordinary channels of communication and decision-making" whose inadequacy made the strike necessary in the first place. And finally, it called for "immediate disciplinary action" against any students, faculty, or others who "interrupted the educational process." There was some haggling over the wording of the motion, but it eventually passed virtually intact.

"NO NEGOTIATIONS UNDER DURESS"

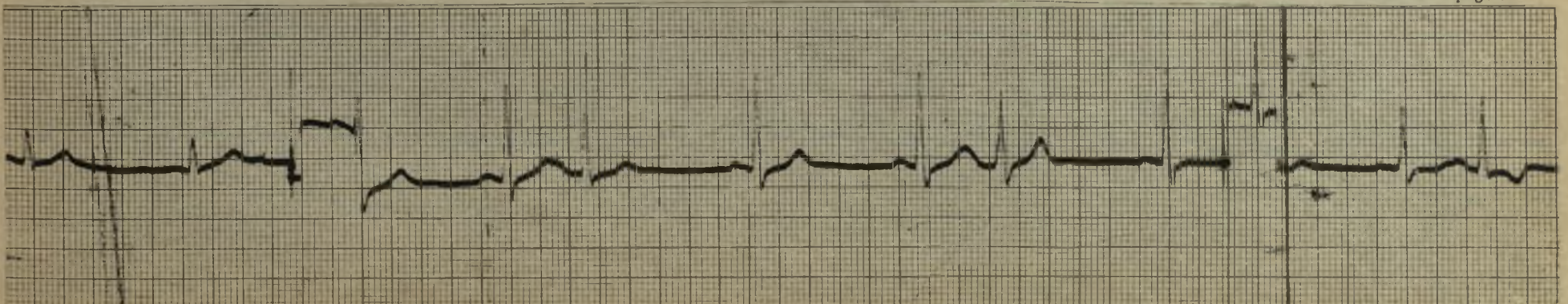
The significance of the Trustees' resolution is obvious. It makes an impossible demand upon the campus and makes failure to carry out that demand tantamount to insubordination. It addresses itself to the strike, but not the causes of the strike; it deals with the "crisis at S.F. State" as if it were a mutation, an aberration, without any implication or significance beyond the fact of its existence. George Murray's name was mentioned only once during the meeting, by the Trustees, and then only in context of the discussion of Black Studies. Apparently the Trustees are confident that Murray has been properly disposed of and see no need to concern themselves with him any longer. Title 5 was never mentioned. And in the discussion of Black Studies the Trustees revealed not only an appalling inability to understand what it was all about, but an appalling unwillingness to even TRY and understand. Black Studies didn't really concern them either. And the second clause of the resolution will not even permit the administration to come to terms with these issues with students or faculty until the strike is halted. "No negotiations under duress," they said haughtily . . . and President Smith, in a rare moment of candor, let slip that in the three days prior to George Murray's suspension he had been under considerable "duress" from Trustees demanding that he expurgate Murray immediately. Some of the Academic Senate members who had been permitted to watch the meeting laughed uneasily. The Trustees were not amused.

The opposition to Luckman's resolution -- what little there was -- was led by Trustee William Norris, a corporate liberal type from Los Angeles. The Trustees, he argued, were not giving Smith a "free enough rein," "We're playing a charade for the public," Norris charged. "If we don't like the job President Smith is doing we should replace him, but we shouldn't try to do his job for him." With impeccable logic, he continued, "You don't delegate responsibility to a man and then withhold from him the authority to carry out that responsibility. THAT'S NOT THE WAY TO RUN A FACTORY." Norris insisted that he, too, wanted the campus re-opened immediately, not once mentioning why the campus had been closed or under what conditions it would be re-opened. His only concern was that the Board of Directors was meddling in the affairs of its office boy. His fellow board members accepted the factory analogy, but rejected the conclusion he drew from it. Reagan reminded the Trustees that he had participated in labor-management disputes during his days with the Screen Actors Guild. But unlike a labor union, he said, students are in no position to make demands. They can make suggesting and present grievances, certainly, but at some point the lines of authority must be drawn. Yes, the college is a factory, but not a factory in which the workers have a right to organize. The management always has the last word.

LEARNING TO LIVE WITH THE UNREAL

At first glance the Trustees seem unreal, incongruous. They are so removed from the college that they don't understand the most basic facts about how or why the college functions. But there is really nothing very incongruous about their authority; actually it's perfectly consistent with the way the college is set up. Granted, they aren't educators and don't know the first thing about education. But they are very successful and powerful men, and they know a lot about how to keep their power. They know that when the educational system fails to function "normally" their power is threatened. They know what they want from the colleges. They know the importance of keeping the "lines of authority" inviolable. And they happen to control not just S.F. State college, but every major institution of higher learning, public or private, in the country. If you want to find out who pulls the strings in a given community,

continued on page 14



Strike Demands

- 1) The Black Studies Department be able to grant a B.A. degree in Black Studies.
- 2) Have receive a salary "comparable" to his qualifications.
- 3) Unused slots for black students in Fall, 1968 be filled in the Spring.
- 4) All black students wishing to enter S.F. State in Fall 1969 be admitted.
- 5) 20 full time teaching positions be allocated to Black Studies.
- 6) Helen Bedesem be replaced as Financial Aid Officer by a Third World person.
- 7) No disciplinary action be taken against students, faculty, staff, or administrators as a consequence of their participation in the strike.
- 8) The Board of Trustees not be allowed to dissolve any black programs on or off the campus.
- 9) Retention of George Murray.

Strike Demands

An "Irresponsible Student Leader" Speaks

Statement to the Board Trustees
of the
CALIFORNIA STATE COLLEGES
by

Victor Lee, President
California State College Student Presidents Association

My organization has, through a resolution last year, deplored the use of violence and coercion by ANY party in the institution of higher learning. We reaffirm this stand, for rationality, reason and mutual trust are the tools which students, administrators, and faculty should use in meeting their objectives.

It is true in no uncertain terms that violence and coercion have existed at San Francisco State. It is true that these two factors led to a virtual police-state last week. It is true that these two factors resulted in the decision by the President of the College to physically close the campus down.

But, let's just not stop here. As intelligent, objective human beings, let us probe deeper into the events and circumstances which sparked all of this violence and coercion. Oftentimes, we weigh the superficial and the obvious too heavily without considering the deep, underlying causes to a problem.

This sickness has four relevant facets:

1. What educational system can tolerate outside political intervention in its determination of internal affairs which is rightfully that of the students, faculty and local administration? Our does.
2. What is it about our institutions which gives the Chancellor's Office the ability to arbitrarily break traditionally established standards of due process relative to the hiring and firing of professors? This has been done.
3. In what other institution across this country has there been such a tremendous amount of pressure put upon the president of the college by his superiors in an effort to reduce those powers which are rightfully his to that of a mere liaison or errand boy? This is being done.
4. What other institution allows, with little review, the existence of a superfluous, out-moded concept of curriculum -- that of the general education requirements -- while it continues to review with great detail, and reluctance at times, the establishment of minority studies -- the most necessary subject matter in society's schools today?

The sickness which I am talking about incorporates these four ills and much more. The symptoms are violence, force, frustration, depression, and anger.

The situation at San Francisco State is not an uncommon one -- it has occurred at many other campuses many other times and it will continue -- until there is a realization of the REAL threat to higher education -- its politics, its economy and its objectives. But before this re-evaluation can take place -- the role of the student in the institution must be assessed. For, as you can see, the student revolution has become just that -- a revolution -- WHEN IT COULD HAVE BEEN AN EVOLUTION.

There are certain individuals in this room who have publicly stated to the press that San Francisco State will be open "by any means necessary." I do not, nor does my organization, believe that the "by any means necessary" approach can ever succeed. History bears me out. If you open that campus by any means necessary, you will simply be no more right than those who say that they will close that campus by any means necessary.

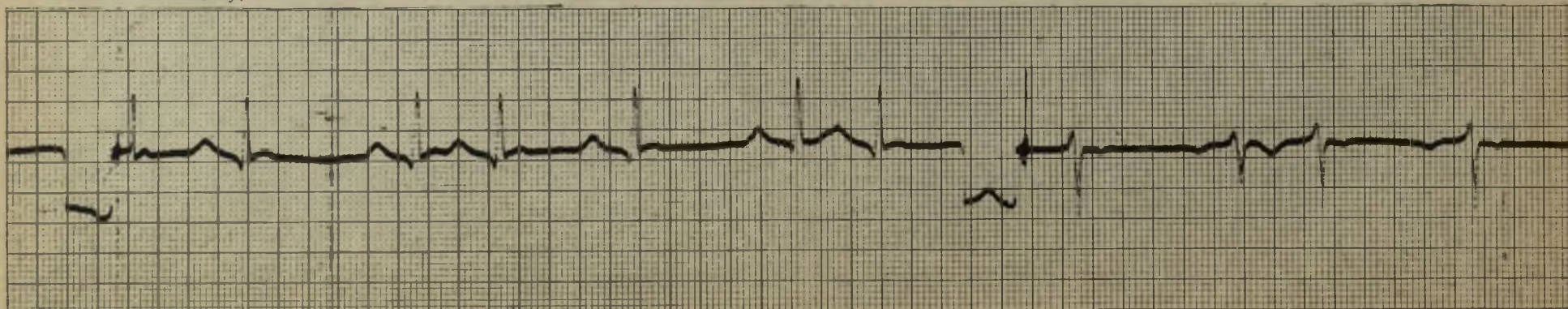
To those who say "we will bring the police to open the campus, and occupy it until the violence is over," I say this: You will be using force to attempt to end the tactics of force which will via this tactic simply intensify the possibility of more violence.

Perhaps, it might quell the present violence, but it will be an uneasy truce.

In concluding, I urge you to give the President of San Francisco State, the students of that college, its faculty complete freedom and autonomy in resolving the very complex situation. In the final analysis, it will be the President who will have to administer the operations of the college; the students who will live and learn there, the faculty who will have to teach there, and staff who will have to work there. No one else!

* * *

Editor's Note: Victor Lee read this statement at the Trustee's meeting Monday. The reaction he got was apoplectic. Trustee Louis Heilbron (who is supposed to be a "liberal voice" on the Board of Trustees), called it "the most disrespectful and disappointing speech I've ever heard from a student." Trustee Theodore Meriam took violent exception to the suggestion that the suspension of George Murray was politically motivated. We don't agree with everything Lee said, but we think his statement is worth reprinting.



Due Process?

Wasn't She a Fan Dancer on the Barbary Coast Just Before the Great Fire?

by Betty Levitin

Since the strike began there has been a great deal of discussion about "due process." How it would have been just fine to fire George Murray if he had been given a proper hearing. "Why of course I think Murray should be fired but it's only right that we do it through our own procedures. We have ways of doing these things." None of this radical action from the Chancellor's office for these folks.

Now there are departments on this campus which are fairly well known for their tendency to fire good professors as fast as they can. The History Department has done this four times in the past and is about to do it again. But the History Department is well known for being square, paranoid, non-union, and conservative. What about those departments which are hip, openminded, union, and supporting the strike? What about, say, the Philosophy Department?

DUE PROCESS AND DON PROVENCE

I

The Philosophy Department is the only department at SFSC which is a union shop; controlled by the AFT. It numbers amongst its faculty some of the most politically outspoken men this side of the English Department. The professors in Philosophy are amongst those who have fought the hardest and the longest for due process for instructional employees of the College. They fought for an all-college grievance committee for teachers, and they got it.

They are noble men.

II

Don Provence was hired by the Philosophy Department as a part-time instructor in the fall of 1964. He taught four courses that semester, a situation not too uncommon amongst the so-called part-time faculty of the College. He soon became full-time.

To be eligible for tenure a professor must have taught at least three years full-time. At the end of the second year a tenure recommendation is made by the Hiring, Retention, and Tenure committee (HRT) of the department. The committee recommends either for or against tenure. If tenure is not granted the professor can spend part of the third year looking for a new job.

When the decision not to grant Provence tenure was reached in November, 1967 he had been on the faculty 3 years. During that time he had gained a good reputation amongst students in the department, reflected by a more than respectable MAX rating. Amongst logic students he was considered one of the best in the department. When the committee made its report it specifically stated that it was not denying tenure because Provence was either 1) not conscientious enough, 2) didn't do his non-teaching duties, 3) lacked basic competence in philosophy, 4) held unacceptable philosophic views, or 5) lacked intelligence. None of the above.

But the committee did say that "It is not agreed, however, that Provence is a fully effective teacher of philosophy . . ." The report then went on:

"... there are members of the HRT committee who remain unconvinced that Provence's ability as a philosopher meets the standards which the department is attempting to maintain. The adverse judgment here is not one about Provence's philosophic views, but one regarding his philosophic powers. Those who expressed themselves on the negative side find Province's style almost entirely critical rather than creative; they find him to have a tendency to shut off philosophical discussions with firmly enunciated dicta, rather than to open and pursue further philosophic enquiry. Although such reservations refer primarily to the sort of work in philosophy as well. At any rate, while no one denies that Provence has a basic competence in philosophy (and . . . considerable intelligence), a num-

ber of members of the HRT committee found themselves unable to vote for tenure in the absence of a more positive indication of his philosophic promise. In the form of a reasonably sustained piece of work.

This leads directly into the second major consideration which contributed to the denial of tenure. Provence is still without the Ph.D degree . . . he has not yet completed his dissertation."

But examine the above quote carefully. He is too critical and cuts off discussion, but not in his classes! Provence states that "No member of the committee has been present in any of my classes." The committee then attempted to explain this particular statement with the following:

"No Negative judgment about your teaching as such is intended here. Rather, this portion of the letter seeks to make the point that there is an inevitable connection between a person's philosophical accomplishments and style and the philosophy he teaches as, presumably, there is a connection in any subject between a person's grasp of that subject and the breadth of his understanding on the one hand and his performance in the classroom on the other. Thus, the letter to Dean Wilson comments negatively on your teaching only in so far as there is a relation between the negative judgment regarding philosophical ability and teaching.

In light of this, the letters submitted by students in your behalf . . . are by and large not relevant to the grounds on which the negative decision regarding tenure was made."

So that it does not matter if over eighty students want Don Provence retained, twenty of whom took the time to write personal letters to the committee, that is irrelevant.

WHEN IS A THESIS NOT A THESIS?

When the HRT committee made its decision it had full knowledge that the main reason Provence's thesis hadn't been completed was that his thesis advisor at Stanford held on to the second draft for an extremely long period of time; a total of fifteen months. The HRT committee knew damn well that Provence was in no position at that time to complete his dissertation. He simply couldn't.

When the dissertation was finally completed in May, 1968, Provence made it available to members of the committee. And, yet, when the committee met to reconsider tenure in September it was discovered that none of the committee members voting against tenure had bothered to read the thesis. This after they had said the previous November that "... a dissertation, as a sustained work in philosophy, could precisely constitute evidence of the power, creativity, and imaginativeness of Provence's philosophizing which presently available material . . . does not adequately do." Evidence ignored is evidence not received.

The HRT committee was not interested in precisely that evidence which it claimed was important in determining whether or not to grant tenure. Provence had not done any creative work. Period. But Don Provence had been a collaborator on a paperback text, "Philosophical Analysis", which is so dull and unpopular that it is well into its third printing. His collaboration had been so minor that his name appears on the front of the book and on the title page.

THE DEMOCRACY OF THE GREAT LIBERALS

It became clear to Open Process after the first day of talking to people in the Philosophy Department that

the only person involved who was really willing to talk about what happened was Don Provence. Members of the HRT committee, specifically Peter Radcliff, Art Bierman and Jacob Needleman, either had nothing to say, some higher up to consult first, or a complete change of subject in mind. Bierman, the first time we spoke with him, wanted to talk about a constitutional convention next spring, and only that. He later said that he couldn't talk about the case because it might be prejudicial. He didn't care if it was fine with Provence. Radcliff didn't know what to say, and took a great deal of time just saying that. Needleman was just pissed that we should dare to have asked him about it.

Of those who voted against tenure originally, Weingartner, Churchill, Needleman, and Bierman (Radcliff originally voted in favor of it, later changed his vote to an abstention), all of them had reasons to recommend against tenure which had nothing to do with the evidence received, or the reasons they later gave. Both Weingartner and Churchill had what has been described as "serious personality conflicts" with Provence. Needleman has a philosophic difference; he feels passionately that logic is irrelevant to philosophy. And Bierman has a vested interest in seeing to it that Provence is not granted tenure; his book, "Logic; A Dialogue," is a text in the department, and it is a book which logicians feel is irrelevant, if not silly. Provence agrees with the logicians. Provence and Bierman have quite different philosophic views in other areas, and this may also be part of it.

It would seem then that Don Provence has been denied tenure for precisely those reasons the HRT committee said had nothing to do with it. And for a reason that should have nothing to do with tenure, not getting along well with higher ups. He argued with the boss.

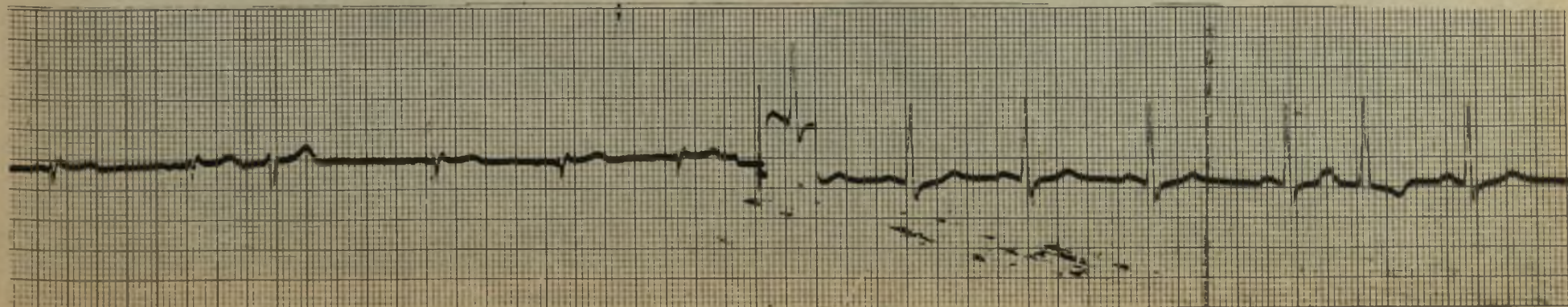
But what about due process? Suffice it to say that due process, as provided by the rules and procedures of the College, has been strictly observed. None of Don Provence's rights have been violated. He can still appeal to the all campus grievance committee. That appeal, in all probability, will be turned down because after years of fighting for departmental autonomy, it is unlikely that the grievance committee will overturn a decision because it is unjust or unpopular.

But what about the eighty students who feel that Provence is a valuable part of the department? What piece of departmental machinery will provide them with due process, redress of grievances, and all those other things? The liberals in the Philosophy Department have already answered that one; the petition and letters are irrelevant to their decision. The professors have fought long and hard for a piece of the pie and they'll be damned if they'll share it with anyone lower on the pole than themselves. They will support the student demands of the strike, so long as those demands don't apply to their own departments. As it happens, Black Studies doesn't.

Where it's at with professors at this point is this: they have gained some autonomy from the Administration (read George III), but the franchise shall hereby be limited to respectable citizens, those who have managed to obtain the necessary amount of capital (degrees) to purchase land (teaching positions). The factory workers, sharecroppers, and other assorted transients (students) are not stable enough members of the community to have a vote. The vote of four professors is heavier than that of eighty students.

The Philosophy Department has declared Donald Provence "incompetant". The students think otherwise. But democracy is not, within the Philosophy Department, an applicable word. The same men who stand up in Senate meetings and speak eloquently for the rights of students have no such respect for those rights in their department. They speak of justice for Juan Martinez and George Murray, but fire those in their own departments whom they don't like.

What has developed here is a pretty good example of just how much good procedural due process does. It is a fine and valuable thing, but if it is administered by prejudiced and unjust men it only guarantees that justice will be miscarried properly. If it is legal for four men to ignore the decision of eighty, then we have no justice for either students or faculty. And that is precisely the case.



M. T. BAGADONUTS

Today, in place of a thousand and one record reviews, instead of the awaited results of The M. T. Bagadonuts Heavy Blues Poll, rather than a concise history of pop music, a seasonal story:

Once upon a time there was a musicallyhip city. The city had jazz clubs, folk singers, classical recitals, an up-and-coming record industry, loads of musicians, and two pop music dance halls.

One of the dance promoters would constantly change his business site (trying to be where the money was). By paying more, he got many big groups, and thence ended up on the more-money end of the deal. How? 1) He had a bigger hall, 2) His affairs manager was not only clever but smart, 3) He didn't let people in for free very often, because he "didn't need poor trash", 4) All of the above, 5) None of the above. Yes, people were stabbed, mugged and shot at in front of his dance hall, yet somehow (\$\$\$) nothing much was made of these frequent incidents in the local press.

The other dance hall wasn't so money hungry. People who didn't have the necessary admission price often got in free or at reduced prices, the local press (underground and pro) was always welcome, and the dances were always at the same hall. It was small, but there was a groovy home atmosphere to the place and proprietors.

Well, one day the dance permit of the second dance hall was revoked for "creating a nuisance" which in reality meant for political reasons - was it because someone who came out of the place one night had peed in some doorway? or there had been noise made in the street by certain patrons one night? or was it because cops weren't being paid off or what?

And so, no one did anything to help the people who had lost their dance permit. The promoters died and everyone lived happily never after.

So why the nice story when it's not even Christmas yet? Well, our own Avalon-Family-Dog-Ballroom has lost their permit to hold dances much as the nice guys of our story. So let's do The Dog a good turn in return for what they've done for San Francisco. So, here are requests to be sent to the BoPA and to the owner of Avalon. Cut out the slips and send, hopefully with a nice letter.

MR. JOHNSTON * Scottish Rite Temple * Market at Van Ness * San Francisco, Ca.

Sir: Avalon Ballroom functions as a service to the San Francisco community and I appreciate what they do. Please help them in their effort to regain their dance permit.

Age Signature

President of The Board of Permit Appeals * City Hall - Rm. 227 * San Francisco, Ca.

Sir: This is my way, as an individual of asking that you reconsider Family Dog's appeal and grant them a dance permit. They are a service to the city - a friend to all.

Age Signature

So, a few tunes to talk on - first, a single by Florence Ballard, formerly of The Supremes, called LOVE AIN'T LOVE. The single should be the start of a string of hits by a voice and talent too great to long stand in Diana Ross' shadow.

I am not in the habit of reviewing classical music, because I'm not up on the performers. I just sit around and listen to the music, much as with jazz. So this isn't a technical review. The album, PLAY BACH on London Records (PS 454/5), is a two disc package performed by Jacques Loussier, piano; Pierre Michelot, bass; and Christian Garros, drums.

The music, including my favorites, Prelude No. 1 and Invention No. 5 are jazz variations of Bach compositions and make really fine listening, especially when you're stoned.

Our friends back at Chess in Chicago have two fine seasonal albums - The Soulful Strings/ The Magic of Christmas (LPS 814) and The Rotary Connection/Peace. The latter features old and new Christmas songs, arranged to the soul oriented song stylings of Rotary Connection.

Watch for a new album on Capitol by The Insect Trust - a blues oriented group. Also Vladimir Ashkinazy, famed Soviet pianist coming to Masonic Aud., Nov. 30.



So much has been accomplished in "White America" by Black genius that note must be made. This article is not about blackness per se however, as you will find out by reading on - it is a story about musicians, not black or white musicians specifically (though most mentioned herein are black), so here is:

BLACK MUSICAL GENIUS IN WHITE AMERICA

or

ROCK AND ROLL TO REVOLUTION

There are so many musicians who are of note: B.B. King, the most influential guitarist of the past two decades and certainly the standard of excellence for pop and blues guitarists and vocalists; Mr.'s Rock and Roll, Chuck Berry and Bo Diddley; Robert Johnson, who was killed by a jealous girlfriend at age 20 (in 1938) after having written "Four Until Late", "Dust My Blues", "Crossroads", and many others; Little Richard, the greatest showman to ever grace a stage; the many great blues musicians - James Cotton, Muddy Water, Willie Dixon, Albert King; the "new" jazz musicians, Coltrane, Lloyd and Handy; the "old" jazzmen, Louis Armstrong, Jelly Roll Morton, Coleman Hawkins; the old blues kings, Son House, Skip (I'm So Glad) James, and Charlie Patton; and an ever flowing list including Fats Domino, The Platters, Otis Redding, Little Walter, Billy Ward and the "Sixty Minute Man" Dominoes, Lionel Hampton, Joe Morello, The Coasters, Carla Thomas and blah, blah, blah.

One last note before going into our history lesson - the three greatest groups of our time (greatness based on creativity, technique, arrangement and execution) in pop, jazz and R & B - respectively - The Beatles, The Modern Jazz Quartet and Booker T. and the MG's.

Blues, soul, jazz, R&B, rock, pop and gospel, can be traced back through days of slavery to Africa. The slaves with their rhythmic native chants, abundance of hard labor, and lack of material wealth combined their "haves" into "field holler" which is just what the name implies.

Around 1900, the crying "field holler" went into a form structure similar to the African rhythm pattern it had originally descended from. The structured "holler" and crying, combined with the gospel singing style of the area (Mississippi Delta) to form The Blues. Soon these talk-song rhythms made their way to the cities where they were put in instrumental free-form and became jazz. The band no longer had to um-pa-pa. It could wah-wah, weee-do-at-do-ah or whatever and words could still be put to it.

So between 1900 and 1948, a lot happened (to say the least). The early blues and jazz artists hit a small but steadily increasing number of people. Major labels sent recording teams to the South to record local artists - these recordings eventually coming out on the various "race music" labels (equivalent to Bluesway, Folkways, etc of today but not intended for whites, and of temporary existence).

So, despite the crazy antics of students, short skirts on girls, big bands and jitterbugging, the musical ball kept rolling - which brings us to 1948 (hey! he forgot

about Lionel Hampton on vibes with Benny Goodman). A piano player named Antoine Domino was doing and re-doing standards to fit his piano and horn section in addition to writing his own style songs.

Now, since the Western World was in a poor state from 1949-1953, that period is omitted from the history lesson (unless you lived in Chicago and were digging Howlin' Wolf, Muddy, Elmore James and Baby Face Leroy) - when 1954 exploded on the scene. The "new thing" was Chuck Berry, Johnny B. Goode-ing; Bo Diddley proclaiming "I'm A Man"; and the gospel, bop-shu-boping, and falsetto-bass balance of The Hearts, Dominoes and others -- ROCK N' ROLL WAS BORN.

White America thrilled to the sound and sight of Elvis doing "You Ain't Nothing But A Hound Dog" while Black America had similar reaction to the same song as done by "Big Mama" Willie Mae Thornton. So, the music of America's youth rolled on, some specifically intended for black or white audiences, but to a large degree mixed.

As varied rock styles developed, an invisible line between black and white music grew. Black oriented music companies began to emerge and white oriented companies began to take offense to their growing competition.

Maybe it was my imagination, or maybe someone else's, but all of a sudden a very real split came between soul-motown-R&B and rock n' roll. In a short time "in the groove" rock was dead.

While white audiences "swung" to Bobby Vee, Bobby Vinton, The Kingmen and Ricky Nelson, black audiences got Martha and the Vandellas, Hank Ballard and The Midnighters, Freddy King and others. But miracles never cease, as on the scene came the likes of The Beatles, Animals and Rolling Stones who put on a revival of such unheard songs as Willie Dixon's "Back Door Man" and "Little Red Rooster", Jimmy Reed's "Honest I Do", John Lee Hooker's "Maudie", Ma Rainey's "See See Rider", Little Richard's "Long Tail Sally" and "The Girl Can't Help It" and Chuck Berry's "Sweet Little Sixteen", "Rock n' Roll Music", and "Roll Over Beethoven".

Music began the slow uphill grind of getting back to what it had been in "the good old days", though you can't expect anything to ever be that good again. Till now it is the present. Today's greats -- Clapton, Mayall, Hendrix, Lloyd, the King Brothers - B.B., Albert and Freddy and yesterday's counterparts -- Muddy Waters, Bo Diddley, Little Richard, Fats Domino -- can all be seen at reasonable cost. Places like Avalon, Fillmore and various concerts bring the dimension of sight together with the sounds of the artists.

Bridges are mended, built and extended in music each time an audience of one or more thousand hears an artist who is unfamiliar, sees a new artist, or puts people on to artists the people had yet to think of. Each time a local group like the Dead or Quicksilver uses a Chicago arrangement (Jr. Wells' "Schoolgirl" and "You Don't Love Me") or when Clapton, Hendrix or Peter Green uses another Freddy or B.B. King run, those are bridges being built.

It's not who you listen to, but HOW. You don't say "that music's just for THEM" (that dirty 4-letter word). Music is a universal language. Turn on your ears when James Brown says it loud - he's Black and he's proud. Turn on when Buddy Holly sings about "... when you're in love with me, Oh Boy! ...". It's all the same in so many different ways.

So what's the message? It's how you see it. It's not politics, so there doesn't have to be some hidden, dirty meaning and you don't have to get hung-up looking for a message. There is a message. It's love, sorrow, joy - a lot of emotions. The answer to the message -- When Albert King says "Can you dig the blues power?", say Yal When a Ted Lewis type asks "Is ev-rybody hap-py?", say "Yeth Thir!" Let words of songs be echoes of your mind; the rhythm of songs be your soul and then you'll have the message.

GO DIG SOME MUSIC

SAVE ON SOUL MUSIC

\$1.05
OFF LIST PRICE

Marvin
Gay

Booker T.

&

The MG's

In The Groove

SOUL LIMBO

INCLUDES: CHAINED, YOU,
GRAPEVINE, ETC.

INCLUDES: SOUL LIMBO, FOXY LADY,
OVER EASY, ETC.

ALSO: THE DELLS - THERE IS; ARETHA NOW; O.C. SMITH - HICKORY HOLLER
REVISITED; PLUS A LARGE SELECTION OF 4 & 8 TRK. CASSETTE TAPES

MUSIC 5 887 MARKET NEAR 5TH ON THE EMPORIUM SIDE



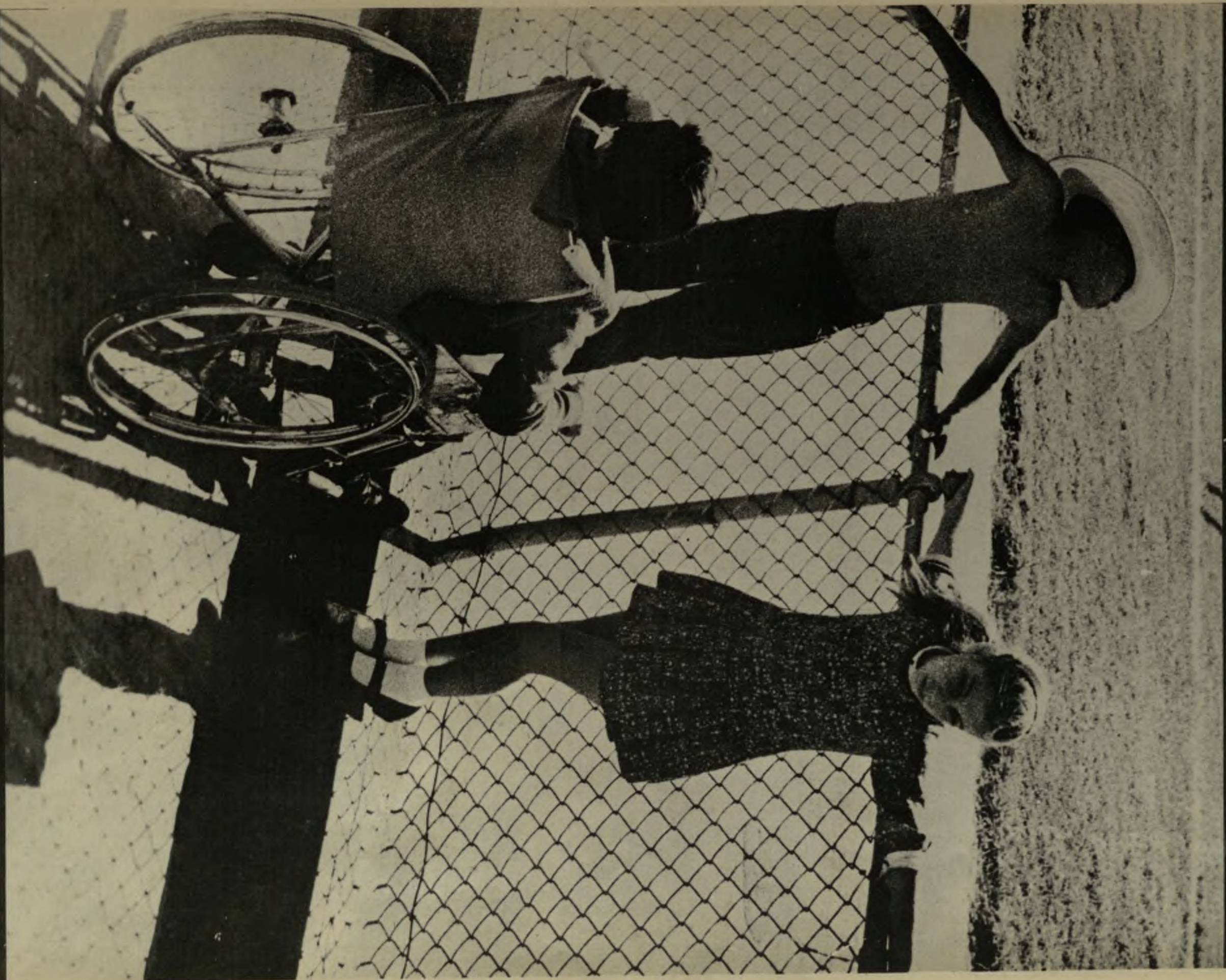


photo by Michelle Bain

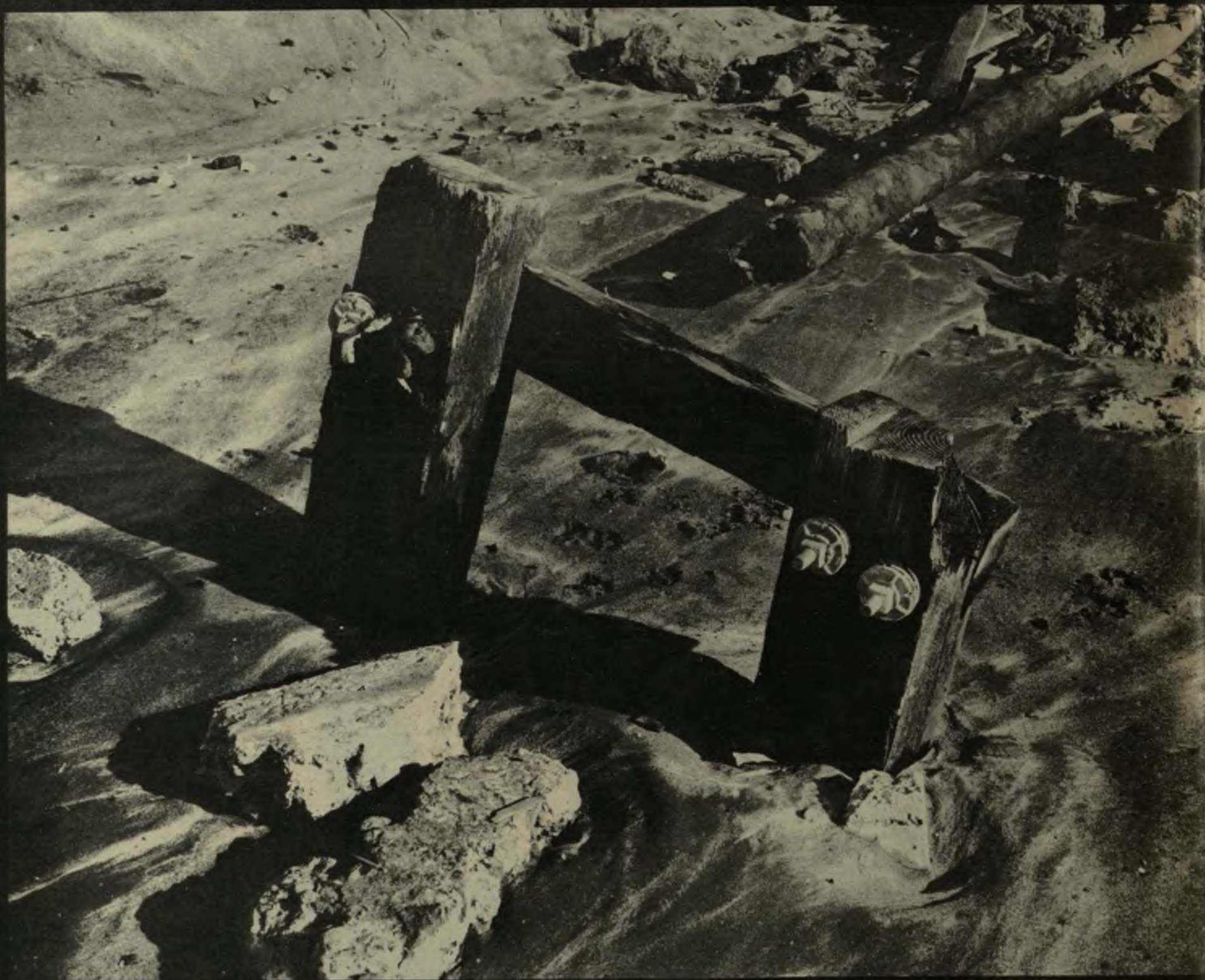




photo by Michelle Bai



photo by David Calloway

photo by Michelle Bain



SOLILOQUY

Bill Curtis

From somewhere within the forest an echo murmured, and as it journeyed through the trees, it chanced to meet those lost and solitary words that only the wind could whisper. There was a large clearing in the forest and it was here that the echo and the words and the wind became the darkness beneath the trees.

In the center of the clearing was a grey and blistered house surrounded by a field of dry stunted wheat. A man was sitting on the porch step. He was old and his hair was the dull white color of the paint that cracked and peeled away from the house, and his skin was the grey color of the wood beneath the paint, and his eyes were brown like the wheat in the field, and he was alone.

He looked at his smooth uncalled hands and at the rotting house and at the dry field. He looked at the branches of the trees that touched the darkness before him and saw them tremble, as if the hot still night held the promise of a breeze.

He moved his lips again and again, forming words that had no sound. And then he looked into the darkness itself and listened for the words.

an economic analysis of the SFSC strike

How Fat Cats Turn Us into Rats

by JAMES O'CONNOR,
Associate Professor of Economics,
San Jose State College

As a member of the San Jose State faculty, I am employed by the same great corporation, the government, the state, as you are. We are all of us employed by or are clients of the state, which consists of all the large corporations as a whole. Banks, oil, manufacturing, big agriculture, the state belongs to them. And we depend on the state; and the corporations would like US to belong to THEM.

Yet more and more of us, professors and students, school-teachers and students, welfare workers and welfare clients, public health workers and their clients -- all the state workers and state clients -- are dependent upon the state, must look to the state to provide that which we cannot provide ourselves.

And we constitute a larger and larger portion of the labor force, we are becoming decisive, as indirect workers for the large corporations.

San Francisco State College serves the corporations -- like the vast number of state institutions around the country. Against our will, not knowing it, we serve the large corporations in many ways.

Your institution and mine are, first, points of production, which transform unskilled students to a docile, disciplined, skilled, technical labor force -- in short, into victims, into commodities. They want us to be THINGS to be bought and sold on the labor market, not humans. They want us to be means to an end, the end being profits, not ends-in-ourselves.

Here, at State, they are teaching us how to alienate our labor, just as we will have to do when we become wage and salary workers. In the factories the workers' product is taken away from him, a man's product doesn't belong to him, but to the corporations. At State our product is taken away from us, too. In the factory and office, people get a wage for their product that the corporations have stolen; here our product is returned in the form of a "grade." Production in the factory is social, everybody throughout the economy depends on everyone else; production at State is social, all ideas belong to all of us, were developed by all of us. In the factory, rewards are individual, the raise, the incentive system, the bonus; here, the rewards are also individual, the "grade."

Also, they are teaching us not only how to alienate ourselves from our products, but also how to alienate ourselves from the process of work itself. In the factory, the worker has no control over his product, nor over the process of work; here, we do not have control over the process of education. When we attempt to establish control, they try to take it away from us; they withdraw student control from student funds; they try to sabotage any attempt to develop student controlled curriculum. They understand that student-initiated and controlled curriculum is potentially dangerous.

Also, and this follows from what I have said before, because we are alienated from our products (whether our idea-products as students and faculty or our object-products as factory or office workers), and because we are alienated from the work process, the process through which these products are created, it follows that we are alienated from each other. Our very humanity is taken away from us., our species-being, our inventiveness, imagination, creativity. They try to reduce us to animals, to things, or to both. They try to get us to see other people as means to our personal ends, to use other people, to see them not as humans, as ends, but as means. Thus we compete with each other. How is it possible to really trust someone in a competitive society? Ask your shrink that.

It used to be that colleges trained governing elites -- Williams College, Harvard, and a few others still do. But the great mass of colleges do not, they train labor-power. Productive labor-power. Technical labor-power. And salesmen. The engineering school, branches of the business school, branches of the physical and natural sciences, and other branches train technical workers; other branches of the business school, the art schools, and other parts of our institutions train salesmen.

At San Jose the big exhibit in the art school, the industrial art school, was a packaging display. The artist as commodity, his product in the service of waste. That is the central theme of our art schools. How many fine artists do you know who can survive without tuning their art into a commodity?

How did it develop this way? Why is there such an institution as San Francisco State?

Because the major resource, what the corporations need more than anything else, is technical knowledge. Without this, no profits. Without this, no new production processes, no new products, no new resources, no new ways to exploit existing resources. They NEED us; without us, the technical-administrative labor force, production would grind to a halt.

They need us to produce for them, and also to sell for them. We do both, without knowing it, against our will as human beings.

Why don't they train us themselves? Because we are a resource, a means of production, which no corporation can monopolize itself. A machine cannot get up and move from one city to another, can't drop out. But a human can. Production has become so social, that the most valuable



photo by Michelle Balin

resource the capitalist has is us, our skills, our training. So they have to SOCIALIZE THE COSTS OF PRODUCTION. The costs of training productive workers, the costs of research and development, as well as the cost of training sales engineers, salesmen, packaging experts, advertising men, marketeers, that is, the cost of training one man to fuck over the mind of other men is also something they can't afford individually to bear. So they socialize these costs. They get the taxpayers, the mass of wage and salary workers, to pay.

And needless to say, they do not socialize the profits they make from our efforts. Those they keep for themselves.

So much for one function of San Francisco State.

The other big function is State as a point of social control, a point of social control over domestic and foreign subject populations, a point of rule over the blacks, browns, and other subject populations at home, and a point of imperial rule.

What are teachers, social workers, welfare administrators, sociologists, political scientists, and the rest expected to do anyway? Do they provide information, strategies and tactics to the underclasses, to help them in their fight with the slumlords, banks and corporations. Hardly. They provide information about the subject populations to the rulers, to help the rulers rule more efficiently. As my friend Martin Nicolaus has said, the eyes of the sociologist are turned downward, his palms are turned upward.

How does this all apply to the specific situation here?

First, although State says that they want us to be educated citizens, responsible citizens, they fire a George Murray, a man who represents one section of that citizenry, I conclude from this that they are full of shit.

The truth is that they have fired him because his very being, his existence, subverts the real purposes of San Francisco State. They do not want the enemy, the subject population, within the gates.

And all George Murray wants is to be a man, not a means to an end. This is his crime, this is the crime in the capitalist mode of production, and in all socialist states which still alienate labor, and man from man. Not only does

he want to be a man, but insists that this is his right. What gall!

Second, although State says that it wants to develop responsible citizens, people who can take control, social control over their lives, in fact it wants victims, things, objects. Otherwise, why remove student control from student funds?

Because students are irresponsible? No.

But because they do not want us to waste scarce, precious government funds. They are afraid of what we will do to them. They are afraid that we will use them to develop us as creative, combative, loving, politically conscious human beings, real men. That is their fear.

When you fight for student control over student funds, when the AFT demands more resources for its job, when the Social Service Employees Union in San Francisco struggles for control over its job, and demands to their bosses that their clients are their equals, when the internes at San Francisco General demand more resources, when everyone in the state sector of the economy, workers and clients alike make quantitative and qualitative demands on the state, they are being revolutionary -- that is, even if they, we do not know it, we are subverting the foundations of the capitalist mode of production.

You who are striking are not striking against Dumke, or Smith, nor still less their hirelings -- you are striking against capitalism itself, against GM and the rest of the ruling class.

The French students, some of them, were conscious of this fact; others were made conscious of this fact in May, when suddenly ten million workers struck with them.

You are striking against capitalism because you are a worker-in-being, a member of a class-in-being, not yet borne, but becoming.

And, thank god, you will extend the struggle after graduation, when you become a worker too, a journeyman worker, not an apprentice.

The San Francisco State strike can be seen as a dress rehearsal, one of the hundreds, like the Columbia strike, for

continued on page 15

photo by Michelle Bain



San Francisco State College, the most radical campus in California, perhaps the nation! How many times have we heard that? If State has been judged a radical campus it is not because it has so many radical political groups. At least that is not the primary reason. Rather, State is radical because many (relatively speaking) departments on campus have as their faculty and among the student body many people who are not wholly committed members or supporters of the established powers of the society. These people had up until recently at their command some power in determining their education. To a lesser extent they had some power over their collective lives. To the black and brown students and faculty, and black and brown people in general, this power has been at most incidental and at least completely illusory. Unlike white students they have never really been an accepted part of the campus community, nor part of America as a whole.

The cover of the Administration has now been lifted, and the stodgy, pudgy faces of the Board of Trustees have been exposed as the power behind that cover. The blacks and browns who were for the most part aware of the situation a long time ago are now in the forefront of the conflict. Because of this awareness and because they are engaged in a well defined struggle against the white structure they find themselves in the early stages of a revolutionary battle. They define their tactics as being conducted within enemy territory. We, the white students and faculty, are either supporters of that struggle or proponents of it. They hit and run against those places which are designated as enemy strongholds (buildings, classrooms and classes still being conducted in spite of the strike). They know that they are a minority trying to maintain their cultural integrity in the middle of a white majority. The time for an alliance with white students has past. The time for a real working coalition with white radicals can be only in the future. But the Third World will deal with the radical white groups on campus, just as any revolutionary group will deal with its supporters. They will also, if effective, come to deal with their opponents. They engaged in a struggle for their own power to determine their own future. We as white student radicals and even liberals will be recognized as supporters if we strike, but in regard to their struggle we are not their leaders nor their policy makers, nor are we supposed to be.

Where this puts the white radicals and liberals on this campus in terms of their own struggle against the Board of Trustees and the society in general is up to them (us!). There are white radicals who are members or sympathizers with the only mass participatory group on campus, S.D.S. There are the radicals and liberals who operate the "programs" on and off campus. They have a great deal of organization behind them, but little mass appeal. Then there are those in between. This significant group has found itself in past conflicts to be in a state of limbo. In terms of the present conflict a good case may be made for the fact that all radicals are presently headed toward limbo. Several reasons seem obvious for this

direction. Because of the Third World struggle already outlined, we can no longer depend solely on black issues to define our radical position. The "programs" will soon find themselves removed from the small position of power they once held. Confrontation politics are no longer viable since the administration has learned how to handle these tactics. Effective handling of confrontation politics leads to splits among student radicals and liberals, and ultimate frustration. Moreover, because of the general reaction on campus and in the country which is and will continue to come down hard on the left, even the independents will be put into the position of political choice making.

The above reasons may properly be judged as results of the situation which exists on this campus and in the country. On the one hand, white liberals and radicals are being confronted with an ever increasing amount of suppression from all levels of the structure. They are taking our rhetoric and actions seriously and are reacting accordingly. On the other hand, we are being pushed off the fence by Third World people who demand that our support be given to them or our opposition be declared. We are not only being faced with what to do and how to do it but with the question of whom we are and for what do we stand. To arrive at the answer to this latter question presents a very real problem.

Our aping of the ways of the Third World can only lead to confusion on our part. Related to this is the fact that we as a whole are not revolutionaries engaged in a life and death struggle for our own existence. It is pretentious and self-defeating to define ourselves in that way. After all of our revolutionary rhetoric, we are still free, at almost any time, to fit ourselves rather easily within the structure. Indeed, as white students we are within that structure already. With a few rationalizations to quiet our consciences, and a shave, haircut and a diploma, we may once again be able to stand up for America. This especially true since we are members of "a society that requires of man only that he perform competently his own particular social function". As students we are not yet being defined in that function, but we are being equipped for it in the future. We must seek honestly to define the nature of our radicalness given our existing situation in society.

Not only is our role ambivalent. Not only are we replete with pretentious self-images. Many of us also continue to carry with us the distorted American concept of individualism. This concept may be labeled independent atomism. In it we are individual cowboys in a great Western epoch. Thus, many so called radicals are repelled by the tactics of the B.S.U. We react like the lone white-hatted man in the saloon. When shoved, the white hat pushes back -- individually of course. This concept allows us to stand independently above the sordid aspects of racism's ugly head. Instead of supporting the strike against racism, we refuse on the grounds that we have been forced from the classroom. This is a classroom, by the way, that most of us agree aids the continuation of a largely bull-shit education system. A system which thrives on a sterile, false standard of

objectivity. A system which seeks to perpetuate itself as the feeder machine for the larger systems of this society. While we must face the fact that our struggle is different from that of the Third World; we must also realize that the education we are undergoing supports a bogus individualism which allows us to believe that our self-interest is best served in pursuit of that individualism.

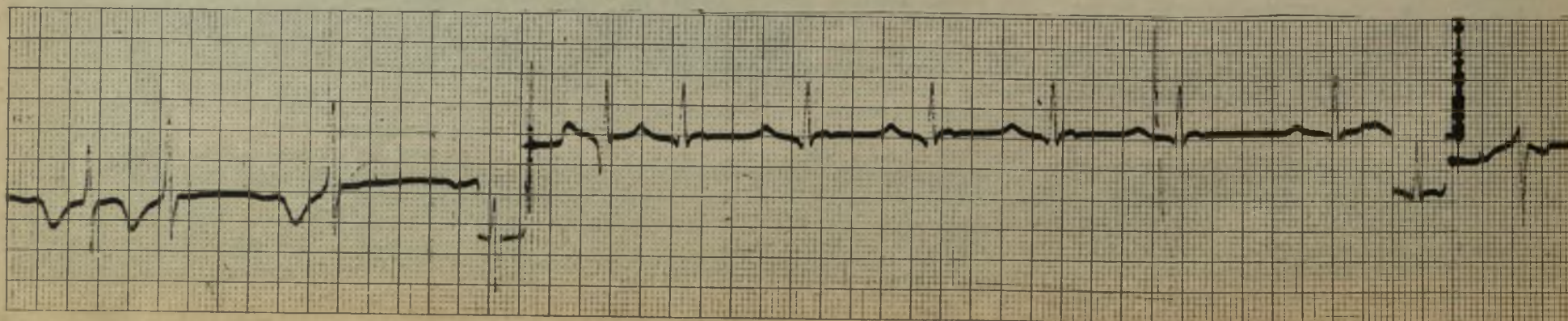
To me at this stage in our lives as students it is incumbent on us to find our own self-interest collectively and individually. If we are radicals who believe in the need for a white revolution (defined in our own terms and carried out in our own manner), then let us proceed together to achieve that end. If we are not let us say so and quite playing cops and robbers with the power structure. Get on with individually reforming the system. To accomplish the former task we must come together. In our present position we can only be picked off by our illusions or on some romantic escapade. We can also be herded into the system. Either way we help perpetuate the living death that is this society.

At the present time none of the groups on campus present a program capable of unifying all elements of the radical, liberal student body. S.D.S. has served to uncover the nature of the system, it has served to radicalize our ranks. In the process, however, it has become a symbol of sectarianism to many among us. Also their ideology, put forward mainly by the Progressive Labor Party, is viewed by many in much the same way. Many people wishing for a more positive program have refused to follow this ideology. The "programs," together with the A.S. legislature, have served to soften the blows of the power structure. Their organization can be used by a larger radical body, but as it stands their structure is of little use in uniting the radicals.

To pursue a radical set of white goals, it seems that we must have the coming together of the idealigues of S.D.S. and the organizers of the "programs". In conjunction the radicals and liberals who are independents must come off their lofty perches (and I am one) and begin to deal collectively with the issues. To facilitate this coming together I should like to call for the formation of a white radical union of students.

The advantages in a union of this type are many. With this we may be capable of achieving a credible position in the power struggle in which we are all embroiled. Upon formation of such a position we may then, and only then, proceed to establish a working alliance with the Third World. If we are successful in this alliance we would form a strong block (black, brown, and white) against the Board of Trustees and the state. Most importantly for ourselves we could begin to define the goals of the conscious white students. We could continue the process, only haphazardly begun in this essay, to face, as openly as possible, our own conflicting position as students. We could direct our discussions toward a radical alternative to that position and a radical critique of the society that has placed us in this situation.

by Chuck Columb



“KNOW YOUR FACULTY”

S. I. Hayakawa: Semantics in the Service of Reaction

The “I speak for the Negro/I speak for the silent majority” line was echoed last week by semanticist S. I. Hayakawa, S.F. State’s answer to Eric Hoffer. In a speech before a general faculty meeting last Thursday, Hayakawa vociferously attacked the student strike. He did so not because he PERSONALLY opposed it . . . which would have been the honest thing to do . . . but because he spoke “on behalf of the silent majority of Negro students(!)” and for the “17,500 students(!) who are not on strike.” This strike has produced a number of self-appointed spokesmen, but none can match the audacity of Hayakawa. It would seem that his ludicrously inflated academic reputation has affected his head to the point where he can claim to speak for all of us, while representing virtually no one. Hayakawa has been heard from before on matters like this.

As far back as the Berkeley Free Speech Movement he was an outspoken advocate of keeping students in their place, i.e., in a condition of total docility. More recently he has publicly defended the behavior of Mayor Daley and the Chicago police during the Democratic Convention. And now he is back to condemn those who would dare to defy the established authorities by going out on strike.

But perhaps Hayakawa’s most amazing bit of word juggling during the present crisis is his new rendition of racism . . . First he maintains that “if we are to call our college racist, what term do we have left for the government of Rhodesia?” Apparently Hayakawa sees no degrees in racism; in confusing terms with content he implicitly argues that since Rhodesia is more blatantly racist than S.F. State, only Rhodesia can be called racist. Hence, anyone who describes S.F. State as racist is “intellectually slovenly.” But it this neat little semantical trick weren’t enough, Hayakawa further manipulates his version of racism by stating that “if the word racist is to be used at all,” it should be applied to those who support the demands and tactics of the B.S.U.” This is so because “disruption” is “morally reprehensible,” hence those who support the B.S.U. reflect “an attitude of moral condescension that every self-respecting Negro has a right to resent - and does resent.” Of course, Hayakawa fails to address himself to the justice or “morality” of the B.S.U. demands; nor does he take into consideration the long series of events that resulted in the call for a strike. Like the Trustees, he sets himself up as the moral arbiter of the results of the strike, while passing over the causes and issues which created it.

Finally, Hayakawa pushes his muddled speculations on racism to such an extreme that he ends up by appointing himself as the spokesman of black people. Initially, he tells us that “every self-respecting Negro” resents those who support the strike. Then he has the gall to say: “Let me say on behalf on the silent majority of Negro students advancing themselves and their race without recourse to violence and intimidation that they want to be treated as equals.” Aside from distorting the issues around which almost all black students are striking, Hayakawa manages to assume a position that even Whitney Young would be leary of taking. If there is one thing that virtually all black people are in agreement on, it is that they don’t appreciate white people speaking for them. To be sure, Hayakawa is of oriental extraction; but then he isn’t exactly a recognized advocate of Third World Liberation.

The fact is that Hayakawa is the academic extension of Ronald Reagan. Reagan says he speaks for “98% of the black people in this state”; Hayakawa says he speaks for the “Negro silent majority” on this campus. Reagan says that no one has the right to close down a campus. Hayakawa says that only he has the right to call off his classes. Reagan refuses to deal with the issues of the strike; Hayakawa follows suit. And so it goes on and on, both men intent on implementing their wills, and attempting to do so in the name of the “silent majority.” When Hayakawa actually mobilizes both the “silent Negro majority” and the “17,500 non-striking students” around his most recent semantic drivel . . . perhaps then we will begin to take him seriously. But don’t put any money on his doing so.

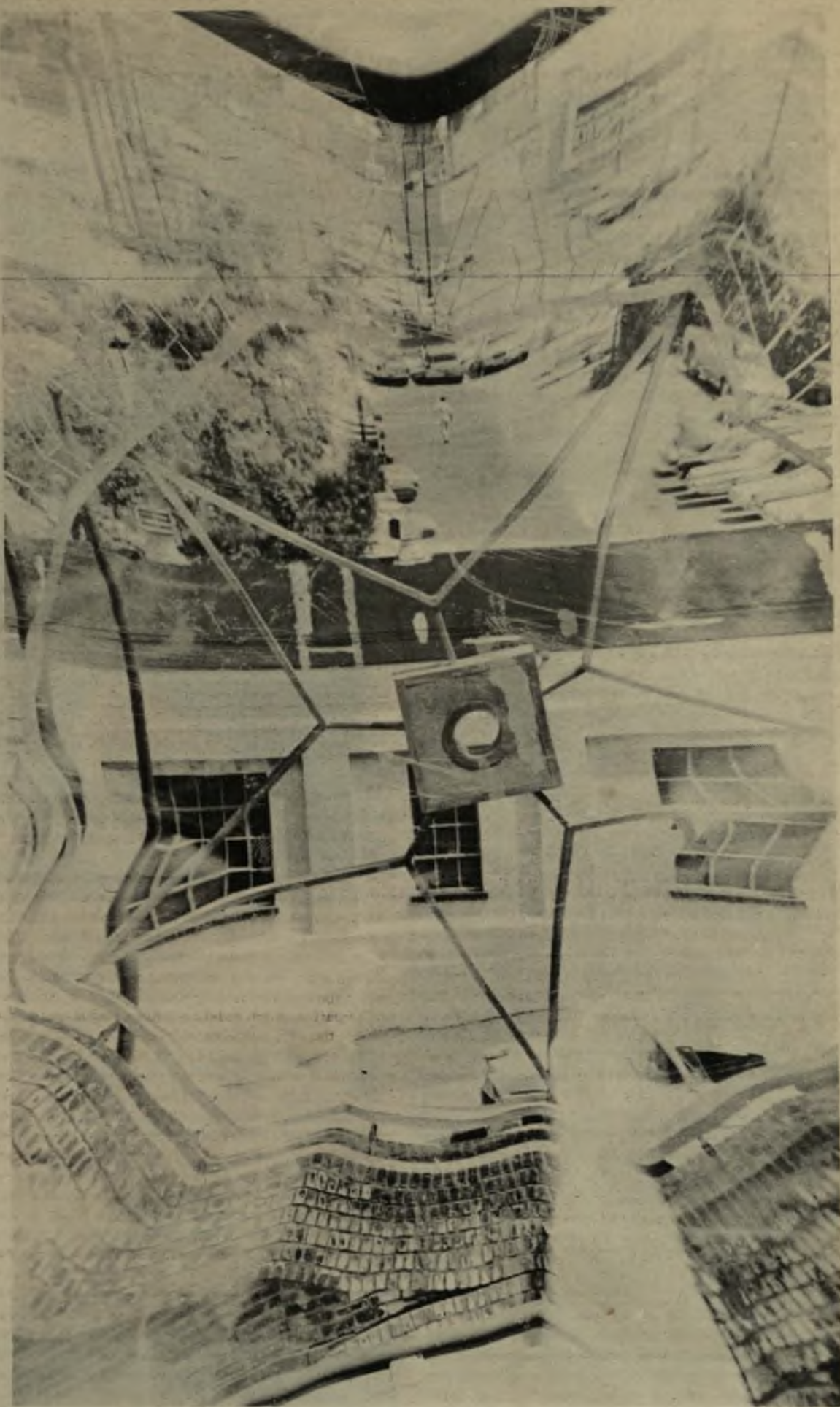


photo by Dave Calloway

continued from page 2

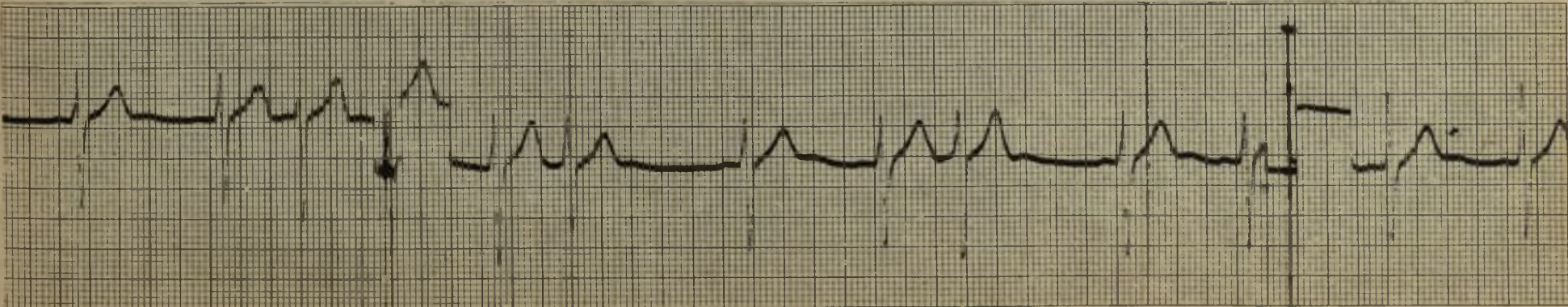
a puddle of blood and vomit, THEY roll in endless plot to fluridate your water. Sure, the Lett has over-used the word without explaining it in depth, but that’s no reason for you to develop verbal stricture when it is used. Quit over reacting to the word; examine it.

Imperialism is a word used to identify people who murder and rob and murder the simple people of our world. Communist and American, Black and White, atheist and Christian, no matter what their shape, their cause is greed, their dream is power. Power is control and loot the lives of others. The power they have is cancerous when they use their power to pit one starving mass against another. Then, while the masses pummel each other into

opulence and blame the growing level of violence, starvation, and turmoil on OVERPOPULATION. Nonsense.

How is it that in Brazil, a country as big as America, with natural resources enough to make it one of the richest nations on Earth, with only 75 million people in it, while America has 200 million, there are 25 million people starving -- in Brazil? How? Why?

Unfortunately, most of the imperialism in the world is done by Americans. We must change that. We must complete the American Revolution before 1976 and in doing so pull the blood-soaked fingers of the American military-industrial complex out of the backs of the “under-developed” (over exploited) nations. We have this duty: Make Revolution and more babies.



Trustees Meeting

continued from page 3

check out the Board of Trustees of the local college campus.

Naturally, these men aren't going to be too responsible to something like Black Studies. They're one of the reasons Black Studies is necessary in the first place. Naturally they're going to maintain an educational system over which the students and faculty have no effective control. How many factories in this country are controlled by their employees? How many people have jobs which really allow them to determine the effect their labor will have or the purposes -- aside from making money -- towards which their energies are being spent? How many people control the conditions under which they work or even understand them?

The students on this campus are in pretty much the same boat. We all need our B.A., but damn few of us seriously think we're learning very much; damn few of us are satisfied with the "education" we're getting. When we stay in line, the only coercive mechanisms we encounter are grades, exams, and a dozen subtle forms of classroom authoritarianism: don't talk without raising your hand and being called on. Don't question the ultimate wisdom of your professor. Don't try taking your own ideas or your own experience seriously. When these coercive mechanisms are not enough, however, and the educational machine starts to falter in spite of itself, the mechanics from the Tactical Squad of the SFPD come running in to fix it, waving cocked pistols and busting heads. And the Trustees, seeing that matters cannot simply be left to themselves, begin throwing their own weight around, in accordance with their "legal prerogatives and responsibilities."

The battle against the Trustees is not simply a battle against "outside interference" or for "more enlightened leadership." The only reason "outside interference" doesn't occur more often or more visible is because it isn't usually necessary. Dumke and the Trustees own the college; they control it. Why should they disrupt their own plaything?

The demand for "campus autonomy" is basically a demand that we be permitted to cut our own balls off ourselves, instead of having the Trustees do it for us. Either way, it's a bummer. And so while we can sympathize, perhaps, with the plight of President Smith, who is being held responsible for a series of events and conditions over which he has no real control, and whom the Trustees have designated to take the rap for them, we shouldn't be under any illusions that things will get any better if he is miraculously spared the wrath of Mother Ronnie. Our fight with the Trustees is really much larger; it implies a fight against an entire system of miseducation, a fight against a whole complex of vicious conditions which govern our lives. It demands that the college cease to be a political/economic instrument of institutionalized racism and repression, that it free people instead of enslaving them. And it challenges the people who control the college, the Trustees, with the question: "What right do you have to sit in judgment over us? What right do you have to sit in judgment over ANYONE?"

The strike continues.



photo: Ken Heyman

Black Studies

What can the whites do?

The first step seems to be to understand the problems and aims of the Black Studies Movement. Dr. Nathan Hare summarizes the problems, aims, in a paper entitled A CONCEPTUAL PROPOSAL for a Department of Black Studies. Written in April, the paper clears up current misunderstandings and must be considered an outline of real and necessary development.

The suggestions have not been implemented and indications up until the strike indicated they would not be. The Black Student Union seems to be pushing forward the program in the only effective manner. The correspondence between black students, faculty members and administration reveals the patience of the blacks.

Now, they have a paper department -- the basic problem has not been met. Dr. Hare states that "Black studies represents a last-ditch non-violent effort to solve a grave crisis, a particular crisis." Whether this is realized by the Trustees who appropriate monies for the state college system is questionable. And the sad part is that many white students have not made the effort to understand.

The head of the Black Studies Department addresses himself to one of the whites' fears, that of a separatist college within a college: "Even if it be so that Black Studies would ring more separatist in tone than Latin American, Oriental Studies, and the like, this is not the issue. The question of separatism is, like integrationism, in this regard essentially irrelevant. The goal is the elevation of a people by means of one important escalator -- education."

According to Dr. Hare "The danger is that white students will flood black studies courses, leaving us with a black studies program peopled predominantly by white students."

The Black Studies Dept. has outlined a five year program in two phases for reaching parity with other college departments.

Phase one of this plan involves the pulling together of some of the currently experimental courses into the new department by two months ago. This has not been done. Under phase two the department would then setup a major consisting of an integrated body of black courses revolving around core courses such as black history, black arts and the social sciences.

Such a curriculum has been constructed, but certain rough edges are still being ironed out and this phase would have been instituted in September 1969. This program then was spread out over a five year term and develop towards department autonomy which is enjoyed by other departments on this campus.

An idea of the direction and size of the department envisioned by Dr. Hare: "We propose the admission of 300 additional black students in the school year 1969-70, 500 in 1970 - 71, 1,000 by 1971-72, 1,500 more by 1972-73 and 2,000 by 1974-75. Professors and staff also must be added at appropriate rates, beginning with three professors by September, 1969, and accelerating to a full department staff with each succeeding year."

The black has attempted to make the college community a viable force in his struggle towards freedom. In doing so he has shown a faith in the possible change for the better in our institutions, changes which whites as well as blacks have a stake in.

The white who is listening, who is open, who has the courage to doubt, and respond, instead of react must see a threat to himself. Because of the black catalyst, he is asking himself questions whose answers must be struggled with and fought for if necessary.

It seems as if we all, students, faculty and administrators, will talk ourselves to death before we will actually do anything. There really aren't many more kinds of analyses, cross-analyses or ways in which the same thing can be stated. There is little need for people to continue to analyze the specific BSU and TWLF demands or the position of the college administration or the position of the trustees, etc. Students and faculty have for too long used the tool of analysis to delay their act of commitment to their different groups of peoples. Students becoming "professionals" and "professionals" teaching in the college may continue to analyze everything happening in the context of the availability of resources, educational qualifications of students and ridiculous "standards of professionalism," but it must be clear to both students and faculty holding on to the old professional ways that their position is intolerable to not only black, brown, yellow and red peoples, but also to white peoples.

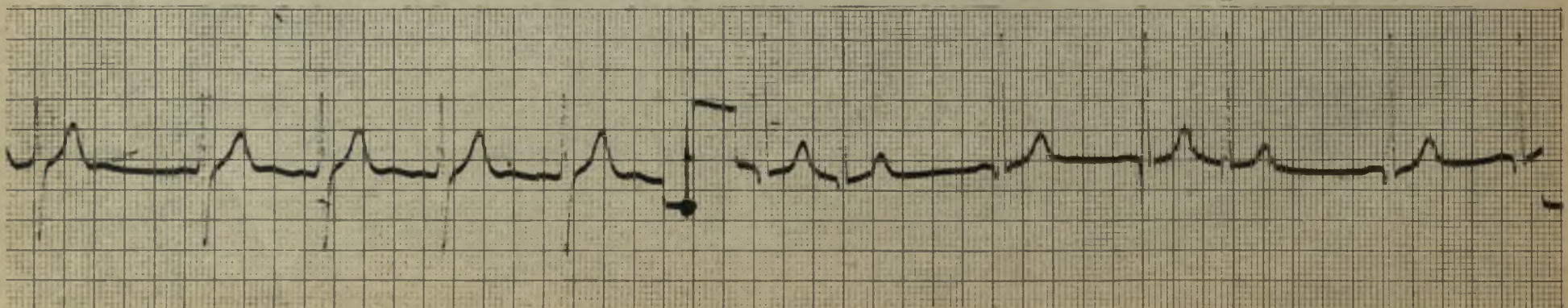
The position of white peoples in the community services institute is that we understand the oppression of our poor white brothers and how that oppression is directly controlled by the 5% rich people of the state. Those 5% control the banks, savings and loans companies and all the large business interests of the state. These 5% also sit on the Board of Trustees and control



our educational lives in order to protect their own political and monetary interests.

We have many needs for new education as well as control over that education. Our position in supporting blacks and other third world students in their struggles to gain and maintain control over their educational lives is clearly in our own interests. It is necessary now for the professionals and all of the peoples of this college to make the Black Studies and School of Ethnic Studies happen in the terms third world people have said are necessary. It is obvious that this is just the beginning. All groups of peoples must have the freedom to determine educational content, process and control over their educational lives. It comes down to the fact that your actions support the strike and the struggles of different groups of peoples in their efforts to gain freedom or your actions oppose the peoples struggles for freedom. Our mouths make everything sound interesting, but unless the demands and unfulfilled needs of the different groups of peoples at S.F. State College are recognized and dealt with on the terms that the different peoples decide are necessary, this school will cease to function.

TOM GABEL
COMMUNITY SERVICES
INSTITUTE



O'CONNOR

continued from page 11

the takeover of power, state power, in the future, by people who want to be men, to control their environment not be controlled by it, by men who refuse any longer to be treated, and to see themselves, as things.

There are two ways to make a revolution, to reclaim our manhood. One is the necessary confrontation, the mass confrontation of thousands who say, I REFUSE.

At one point in history, in some future time, those mass confrontations, strikes, mass fighting cops, sit-ins, marches, demonstrations, will be so large, that it will be possible to take over the means of coercion, the police stations and their weapons and the psychotics who man them, in the name of the people, in the name of mankind. Meanwhile, they are not to be denigrated, merely because they are temporary failures, merely because they add to frustration on frustration. The point is that they make a man feel like a man, instead of a thing -- they help a man fight alienated labor.

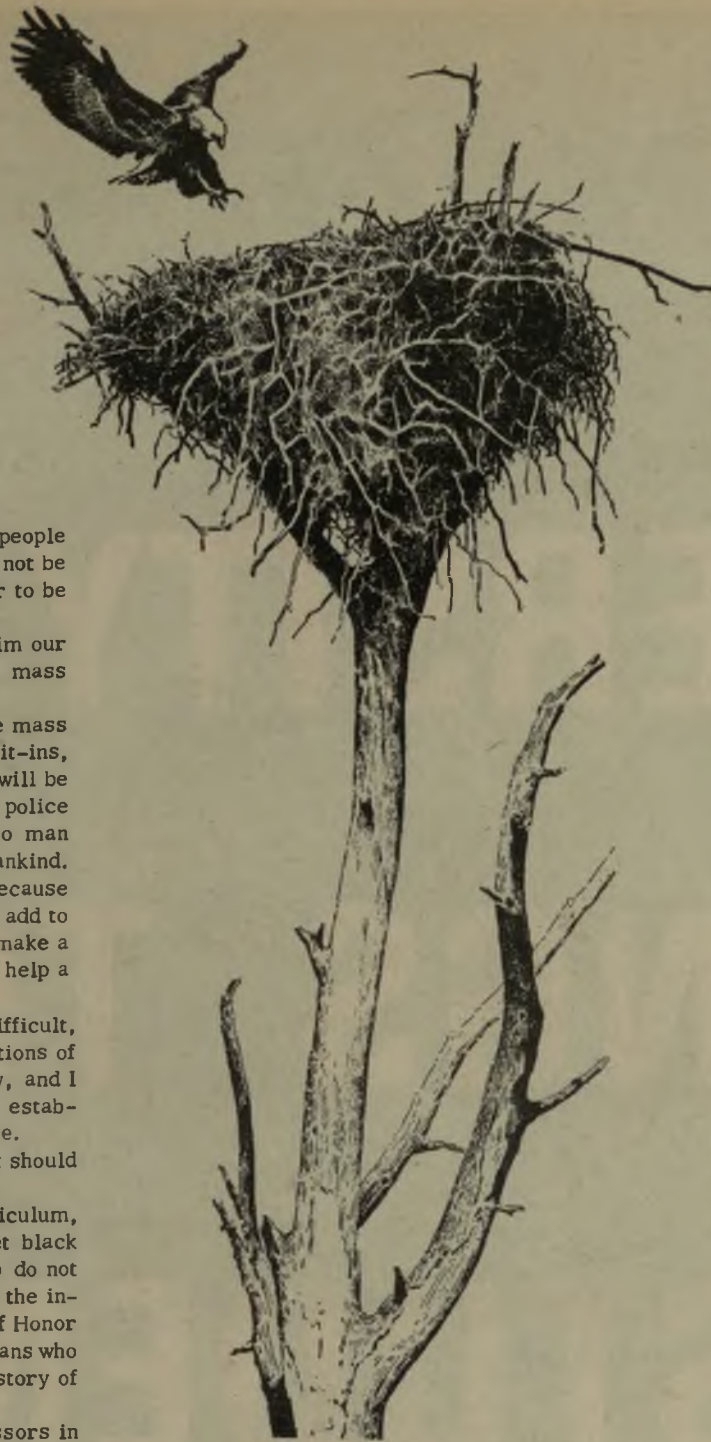
Nor should the relatively modest, but must more difficult, day to day struggle for control over the conditions of existence be denigrated. It is just as necessary, and I believe takes more of a commitment, to attempt to establish control in the classroom, the factory, the office.

Today it is the mass confrontation. Every day it should be

Every day it should be attempts to control curriculum, attempts to initiate curriculum, attempts to get black history classes which are taught by blacks who do not trumpet from the rooftops that blacks, too, led the invasion of Mexico, killed Geronimo, won Medals of Honor fighting imperialist wars in the Pacific, but historians who understand black history as it really is, as the history of the most downtrodden part of the working class.

Every day it should be attempts to freak out professors in their class who refuse to treat you like men; to correct their misinterpretations of history, of economics. Demand that poetry be put in a political as well as aesthetic context. End classes, schedules, which fragment men, and make a student run from here to there, willy nilly, without thought. End the grade system, which in microcosm is the wages system, the system of individual rewards for social products; force the sociologists to put their talents at the service of the victims of society rather than the rulers.

In short, counter-institutions WITHIN the established institutions, not outside of them, where history passes them by. In short, self-determination where you are AT, not in some utopian future.



THE SOUNDING BOARD

by Jeff Chop

"Yellow Submarine" was a good cartoon. It was a visual experience well worth seeing. But beyond the Beatle's cartoon itself, the scene before, during, and after the actual showing was really far-out, too.

It all began when this strawberry speckled barrel came rolling down the street, and before I knew it, it just ripped me apart. Just as sudden as all that, I found myself on the Bay Bridge, heading toward San Francisco. It sure was foggy. It was so cloudy in the car, that I thought I was high in the sky.

After being lost in the lower depths of San Francisco, because we took the wrong turn-off (It is more fun turning on), we found ourselves driving into the parking building part of the Masonic Auditorium. We drove for three days, trying to find a space; finally, we found a place on the sixth floor. Exhausted from the fumes, we sought the first exit. The cool night air was very refreshing.

As we got closer to the auditorium, a very distinct hum could be heard; it reminded me of the sound of an air-conditioning system in a museum. The sight was imposing; a glass cage packed with shiny people. Wierd looking people. People -- you'd expect to see in glossy Madison Avenue ads. But among these mannequins, there were groovy people. Inside the lobby, it was hot and sticky. The vibes were very heavy. There was a crummy psuedo psychedelic plastic band setting up, with a fashion show going on at the same time. What a drag.

Had to get back outside. It was much groovier. Stood around, digging the scene because that was better than feeling any other way. Thanks to the Beatles, the whole thing was a private show for me. Shiny people -- all part of the "Yellow Submarine."

When the clock struck twelve, me and my friends went in. At first, I felt like running in, but then I realized how absurd that was. I sat down, and looked around. Shiny people glittering brightly in their places. As I sat there, people began to run around. They were changing seats as if they were giving everyone a last chance to see them.

Everything cooled down when the lights went out. An apple appeared on the screen and the shiny people cheered.

"Yellow Submarine" was about smiling, Sargent Pepper, music, colors, etc. It was fun. "Nowhere Man" appeared and beautiful Lucy showed up in a cameo role. A couple of new Beatle songs were introduced. See it when it comes around. It was great.

* * *

Seatrain and Sky Blue played at the New Orleans House over the weekend. It was one of the best double bills that ever played the Berkeley club.

The bands are definitely two of the best groups to be formed in the Bay Area. Seatrain, an out growth of the Blues Project, put together music, that has symphonic polish with blue grass funk. They are a far departure from the Blues Project or for the sake of comparison, any group that the hypers have labeled as the "San Francisco Sound."

It was almost amazing to see a flute and violin working so well in a rock bag, but somebody had to get it together. Seatrain must be heard.

Sky Blue is one of the hottest groups in the Bay Area. Record companies have been secretly after them for months. The lead singer can sing better than Janis Joplin. The other musicians in the group are stone solid together. Their version of the Lieberman composition, "Michaelangelo Skies" is a tour de force in rock music.

* * *

The latest word from song writer-hippie-part time hyper, Allen Silverman, is that Grootna is alive. It is hard to believe that over night, before the street sweepers have done their thing, Grootna is no longer just a fad, but a living thing. It will no longer be just a word that the "in-people" use to describe their thing, but the word, a brand name, adopted by a group of young people, who in the course of struggling for survival in the jungle of life, have finally found something to believe in. Grootna has evolved into a respectable institution.

* * *

A restoration play will be presented at Jefferson High School in Daly City. "Man of Mode," a play by Sir George Etheridge, is a story about humorous puritans in the 17th century. The production of Jeffrey Wentworth, a San Francisco State student, will be presented November 21, 22, and 23 at 8:00 P.M. in room 507.

* * *

Have you heard "60 Minute Man?" If you haven't, go to your dealer and demand an explanation.

RECORD SALE!

DONOVAN \$3.74 **ALBERG KING**
Hurdy Gurdy Man STEREO *Live Wire—Blues Power*

CAT. PRICE \$4.79

MANY OTHER RECORDS AT DISCOUNT PRICES PLUS A LARGE SELECTION OF 4 & 8 TRK. CASSETTE TAPES

MUSIC 5 887 MARKET NEAR 5TH ON THE EMPORIUM SIDE

Open Process is published fortnightly by the Board of Publications of the Associated Students of San Francisco State College as a supplement to the Daily Gater.

Editor: Betty Levitin
Managing Editor: Peter Shapiro
Advertising Editor: Kevin Greenwood
Production Editor: Steve Howe

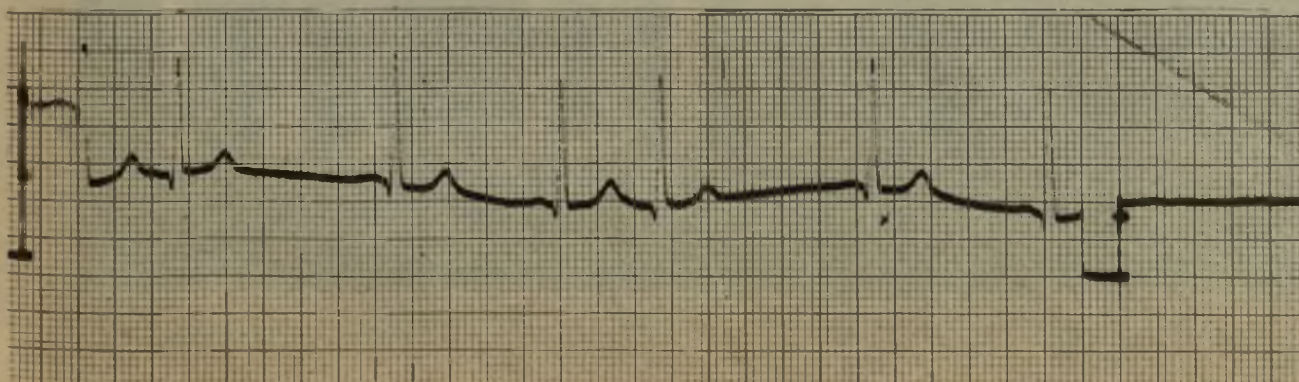
Staff:
Paul Kangas, Bill Barlow, Ken Friedman,
Chuck Crank, Caron Stowe, Bonnie
Breech, Debbie Muller, Jeff Chop, Phil
Kay
Phone: Editorial—469-1441
Advertising—469-1442

5 days only Fri.-Tue.
**ELVIRA MADIGAN &
LIVE FOR LIFE**

OPENING WED.
James Joyce's
FINNEGAN'S WAKE

Cento Cedar

38 Cedar, off Larkin
between Geary & Post
PR 6-8300



**THIS
UNIVERSITY
BELONGS TO
THE STUDENT**



DIG IT!