

newUniversity

VOLUME 1, NO. 1/SPECIAL EDITION/MONDAY, SEPT. 23, 1968



Students are niggers. When you get that straight,
our schools begin to make sense.

(Continued on Page 4)

Orientation : Racism, Refreshments, Relevance, Watts, Wig Wrother, Wommittee

by BERTRAND GILDEN

Alright. Everyone take off your clothes, lie down in a group and start to encounter. Communicate. Be relevant.

"The goal of 0-week is to get students to start communicating" instead of "just going to the library to study and then going home," says Don Sanfillippo, programs chairman for UCI's Orientation Week.

"To get students to say what they think," he said, "means getting students to think about their attitudes and philosophy."

To provoke this thought, the Associate Students of UCI, which sponsors the event, has invited such speakers as Alan Watts, noted philosopher and all-round authority on Zen Buddhism, and Eldridge Cleaver, minister of the Black Panther Party and presidential candidate of the Peace and Freedom Party.

Cleaver's participation in Thursday's student conclave, "America As a Racist Culture", has brought complaints from the surrounding community. It comes at a time when his appointment as lecturer at the Berkeley campus has drawn the ire of both Governor Ronald Reagan and Assembly Speaker Jesse Unruh, as well as some television personalities, such as George Putnam. Cleaver's invitation by the ASUCI was endorsed in a resolution passed unanimously Wednesday by the UCI Student Senate (see adjoining story).

Other speakers in the conclave include Congressman John Cornman of California's 22nd District, who was a member of the President's National Advisory Commission on Civil Disorders; Father Blase Bonpane, the Catholic priest who was exiled from Guatemala for alleged revolutionary activities; and Robert Scheer, editor of "Ramparts" magazine.

Father Bonpane received na-

tionwide attention when he was expelled by Guatemalan Government. As a member of the Maryknoll missionary order, he was sent to Central American nations to spearhead a program which sent students from the University of Guatemala into the countryside to educate the illiterate and poverty-stricken Indians and to organize them into peasant leagues.

Alan Watts, philosopher and Bhuddist, has chosen the topic "Why Are You Here and What Do You Want?" for tonight's speech in Campus Hall, better known as The Great Meditation Hall.

Watts has become known in the nation and throughout the world for his interpretation of Eastern thought, particularly his views of Zen. Presently, Watts is president of the Society for comparative philosophy.

Become sensitized in Campus Hall. Tuesday, sensitivity training will be administered at 3:00 p.m. "to show students how attitudes are unconsciously formed and to make them more conscious of their own personal attitudes," Don Sanfillippo tells us. "Getting closer to your feelings," he said, involves "getting around intellectual walls."

William McGraw of Western Behavioral Sciences Institute of La Jolla will show a film entitled, "Inside a T-Group" then students will divide into smaller groups and torn T's.

Big Brother and the Holding

Company, San Francisco's only true heavies, will drop their load in a dance and Shrine-style light show Friday night in Campus Hall. On the bill with Big Brother is Morning Glory. Lights will be by Thomas Edison & Castle Lighting, operators of probably the world's most blinding strobes. This is a warning—bring two pairs of shades and a rag to wrap around your head.

It all starts happening at 8:30 p.m. Admission is \$3.50 at the door if tickets are purchased separately; or better yet, the Big Brother ticket ripped (not spaced) from your super-duper Orientation Week Special ticket-book. Tickets and ticketbooks are available at the Activities Office.

Love City's improvisational theatre group, The Committee, will entertain Saturday night in Campus Hall at 7 and 9 p.m. The Committee is known for its topical sketches and outasight throw-away lines. As well as several other appearances throughout the nation and Alaska.

An "E" ticket in your 0-Week ticketbook entitles you to either of the performances of the Committee. Or you may purchase a ticket at the door or in advance in the Activities Office for \$1. Have your "E" coupons ready.

Times and dates for additional Orientation Week programs will be given to students when they arrive at the initial meeting of the program at 8 a.m. this morning.

NEWS/CAMPUS

Statement passed unanimously by the members attending the first ASUCI Senate meeting of the academic year on September 18:

Whereas The Orientation Week Committee has invited four speakers to participate in a conclave concerning "Racism in America," Eldridge Cleaver being one of these speakers,

And, whereas, as students, we are able to hire any person we deem important to speak on any theme we deem important at anytime we deem important--- if indeed we are the funding agent,

And, whereas, we feel that this program is being presented to further understanding of the phenomena of racism and that no one is compelled to attend this program,

Be it resolved that the ASUCI Senate strongly supports the purposes of The Orientation Week Committee for setting up the program on "Racism in America," and its choice of participants in that program.

Lynda Duffy has been named the 1968 recipient of the famed Nicholas Aberhard Award. Miss Duffy served in Mesa Court as the Cuesta representative to the Mesa Court Food Committee and was chosen president of that committee, according to the Dean of Students Office.

Lynda was president of Cuesta, her dorm, and served as a volunteer telephone girl for Interact. Miss Duffy lengthened her list of campus activities this fall when she served as a member of the Fall Orientation Week Committee.

The Nicholas Aberhard Award is given to the most outstanding freshman each year. Past Aberhard Award winners have been Jeri Collins and Patti Nelson.

Freshman students enrolling in ICSI this fall are required to attend a testing session Wednesday, September 25, according to the Department of Information and Communication Science.

In connection with an experiment in instructional methods, the tests will be used in determining the relationship between these results and grades students receive at the end of the course.

The testing session, at Science Lecture Hall, is set for 3 to 5 p.m.

An Ad Hoc committee to find a location for a new student snack bar in the Commons area to replace the one eliminated by construction of ASUCI offices has been formed by Kathy Bell and David Huffard. Presently the University Planning Commission and Dean of Students Office plan to construct a new Student Center in the area between the green house and the trailers on the north side of the Fine Arts building.

"This location," notes Ad Hoc committee chairwoman, Kathy Bell, "is not central to the library or the business offices and it is far too close to the Student Center 1 (located near Science Lecture Hall)."

The old snack bar, originally located in the first floor of the Commons, is being replaced by the ASUCI offices in order to provide space for the NEW UNIVERSITY offices on the third floor of Commons.

The paper's offices were to have been housed in a temporary communications building which would have prevented the displacement of students from the Commons snack bar. This plan was vetoed by University architect William Perreira, even though \$50,000 was funded by the UC Regents for the building and even though he has allowed other temporary buildings on campus. The new student center by the Fine Arts building will closely follow the design of Student Center 1.

Persons interested in obtaining the petition in support of the committee may call Kathy Bell at 494-5196.

For additional events in calendar format please consult TIPS OF THE TONGUE, a weekly publication of the Activities

newUniversity

Volume One / Special Edition

The NEW UNIVERSITY is a twice-weekly journal of news, reviews, and opinion published by the Associated Students of the University of California, Irvine.

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NEW UNIVERSITY is a member of the United States Student Press Association and subscribes to the College Press Service and the Chicago Literary Review.

Opinions expressed in this special issue represent those of the individual writers.

Letters, manuscripts, and articles are welcomed. The pages of the NEW UNIVERSITY are open to all members of the Irvine community. Copy should be submitted to:

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Kerner Commission

A Disaster Warning Unheeded

by BERTRAND GILDEN

All but forgotten is the political oratory of the post-convention campaign, the report of the Kerner commission on riots is still proving unnervingly prophetic.

Officially known as the National Advisory Commission on Civil Disorders, the commission was called by President Johnson to investigate the "long hot summer" of riots during 1967.

The report, issued early this year, warned:

"Our nation is moving toward two societies, one black, one white—separate and unequal."

Arguing that "This deepening racial division is not inevitable," the commission's report urged an alternative course.

"This alternative will require a commitment to national action—compassionate, massive and sustained, backed by the resources of the most powerful and the richest nation on this earth. From every American it will require new attitudes, new understanding, and, above all, new will."

In view of the rising political fortunes of former Alabama Gov. George Wallace, and the efforts of other candidates to tailor their views more conservatively, chances for "new understanding" seem nil.

Countering the militancy of the New Left is what "Time" magazine calls the militant New Right. The more visible evidence of this new militancy seems to be among police. In New York City, off-duty policemen sporting Wallace buttons attacked a group of Black Panthers. In Oakland, two on-duty policemen were fired after shooting up Black Panthers headquarters, thus giving considerable credence to Panther charges of police harassment.

The commission's report was a sobering analysis of America's racial tinderbox. Some excerpts include:

"Discrimination and segregation have long permeated much of American life;

they now threaten the future of every American. . .

"To pursue our present course will involve the continuing polarization of the American community and, ultimately, the destruction of basic democratic values. . .

RIOTS AND RIOTER

--"The civil disorders of 1967 involved Negroes acting against local symbols of white American society, authority and property in Negro neighborhoods--rather than against white persons."

--"The overwhelming majority of the persons killed or injured in all the disorders were Negro civilians."

--"Disorder did not erupt as a result of a single "triggering" or "precipitating" incident. Instead, it was generated out of an increasingly disturbed social atmosphere, in which typically a series of tension-heightening incidents over a period of weeks or months became linked in the minds of many in the Negro community with a reservoir of underlying grievances."

--"The typical rioter was a teenager or young adult, a lifelong resident of the city in which he rioted, a high school dropout; he was, nevertheless, somewhat better educated than his nonrioting Negro neighbor, and was usually underemployed or employed in a menial job. He was proud of his race, extremely hostile to both white and middle-class Negroes and, although informed about politics, highly distrustful of the political system."

--"What the rioters appeared to be seeking was fuller participation in the social order and the material benefits enjoyed by the majority of American citizens. Rather than rejecting the American system, they were anxious to obtain a place of themselves in it."

--"The urban disorders of the summer of 1967 were not caused by, nor were they the consequence of, any organized plan or 'conspiracy'."

(Continued on Page 6)

The UC board of regents passed a resolution last week expressing "deep concern over the lack of propriety of recent dramatic presentations on UC campuses," and they instructed university administrators to "take whatever steps may be necessary to assure that future campus productions conform to accepted standard of good taste, and do not portray lewd, indecent, or obscene conduct."

There seems to be a sizeable portion of the student population who are expressing their deep concern over a dramatic production staged by the Board itself last Thursday and Friday on the UCLA campus.

by FLOYD NORRIS

UCLA—The University of California Board of Regents passed a compromise resolution which will allow Black Panther Minister of Information and Peace and Freedom Presidential Candidate Eldridge Cleaver to speak to an experimental course at Berkeley—one time. The vote was 10-8.

The compromise was an attempt by the board to steer a middle course, hoping to avoid the wrath of both the campus community and the governor. How well they succeeded with the Berkeley campus community will be determined when classes resume on the campus this week.

The compromise seems to have satisfied no one.

Students at Berkeley are threatening to ignore the Regents' decision. The conservative regents, headed by Governor Ronald Reagan, are incensed that Cleaver was allowed to participate at all. The liberal regents, such as William Coblentz and Norton Simon, object to the Regents' invasion of the faculty's prerogatives regarding structuring of courses.

What was worse—from the University administration's standpoint—was the fact that all groups were mad enough to complain, and the administration now fears that the University bond issue on the November ballot will be defeated.

Eldridge Cleaver's scheduled appearance at Irvine this Thursday in the racism conclave was not affected by the Regents' decision.

The Regents also passed a resolution censuring the Board of Educational Development, the Berkeley faculty group which approved the course. As originally constituted, the course, Sociology 139X, would have included 10 lectures by Cleaver, and one each by 10 other guest lecturers, including

professors from Berkeley, Stanford, and the University of Chicago. Also included was Oakland Police Chief Charles Gain. The title of the course was "Dehumanization and Regeneration in the American Social Order."

The vote to limit Cleaver and all future guest speakers to one appearance per quarter was preceded by three votes on motions designed to prevent Cleaver from appearing at all. Two barely lost by nine-nine tie votes, although Lieutenant Governor Finch refused to support one motion by Governor Reagan, a motion Santa Cruz Chancellor Dean McHenry said would result in "total chaos." Finch's defection produced a 10-8 vote.

Superintendent of Schools Max Rafferty charged the action of the Berkeley faculty in scheduling the course was "totally irresponsible." Noting Cleaver has spent time in prison, he called the man "completely unqualified" and said the university "shouldn't let a known racist bigot on our campus." Student suggestions from the gallery that Rafferty qualified under that heading were gavelled down by the chair. Opposing all compromises, Rafferty went on to say that "a little bit of Cleaver is like being a little bit pregnant."

Regent John Canaday deplored the possibility of any decision that would let "a convicted rapist lecture to 16-year-old girls."

Governor Reagan constantly referred to his barrage of mail, which he said had been running overwhelmingly against Cleaver.

Robley C. Williams, head of the statewide UC Academic Council, warned the regents that forbidding Cleaver to appear in a classroom might cause widespread dissent among the UC faculty.

David Riesman, an eminent sociologist, may be familiar to students as the author of THE LONELY CROWD in which he expounded the concept of inner-directed and other-directed people. After ten years of research he has recently published, in collaboration with the journalist Christopher Jencks, THE ACADEMIC REVOLUTION. It is a lengthy, descriptive study of American higher education.

Perhaps due to Mr. Jenck's influence, it is unlike most sociological tomes. THE ACADEMIC REVOLUTION is not verbose, nor is it prone to hedging or extremely qualified statements. Rather it is a highly readable, and at times, even witty book abounding in strong, clear statements and absolute value judgments, many of which will irritate academicians of every species.

Riesman and Jencks' major thesis is that American education is a clear reflection of American society. Just as America began with people of various ethnic, religious, and racial backgrounds, so did American education. People of the same race, religion, or national background formed special interest groups and these groups founded colleges. These institutions were strongly separatist, catering to the prejudices of the groups from which they drew their financial support. Yet they also Americanized their students and gave them the education they needed to join the middle class.

Over the past century, America has adopted a national culture, an upper-middle class ethos which emphasizes competence, interest, and achievement, as the basis of social differentiation. It is, in the authors' term, "meritocratic." American education has also become national previously special interest colleges have merged into one homogeneous and meritocratic whole.

The nature of his homogeneous whole is increasingly determined by the demands of the academic profession. "Academicians today decide what a student ought to know, how he should be taught it, and who should teach it to him. Not only that—their standards increasingly determine which students attend which colleges, who feels competent once he arrives, and how much time he has for non-academic activities."

These academicians are more loyal to their profession than to the institutions which they serve. Their major interest is in research—research designed to please their colleagues. It is this research that has made them the major moulders of contem-

The Academic Revolution

by LINDA CRÖXFORD

Chicago Literary Review

porary technology and social policy, and the federal funds which they receive for doing it has given them great power over their institutions.

Academicians have made undergraduate education a watered-down version of specialized, professionalized graduate education. Research and independent study are central. Professors have little concern for their students' social and moral development. (Yet this approach is not wholly evil, for today's students have more freedom and are treated as socially and intellectually mature.)

This rise of a national university culture is not the only disturbing idea which Riesman and Jencks present. The authors devote much attention to the popular myth that education is a means to upward social mobility. In his context they emphasize that the function of education is not teaching but certified and professional socialization. Education is not a means to mobility; they cite several studies showing little correlation between education and power and prestige in later life and between grades in graduate school and professional success.

The authors show that the present nature of American society presents obstacles to mobility through education. It is only the middle class child who has the essential motivation, who can "train the longest and care the most" in order to get an education. The lower class child usually comes from an urban school which neither prepares him for, nor encourages him to go to college while the middle class child comes from an urban school with a strongly pre-college atmosphere. Further, the middle class fear of downward mobility far exceeds the lower class feeling of frustration that occurs when upward mobility is thwarted.

It is increasingly this middle class child whom academicians prefer to teach, for he is docile and competent. Colleges are concerned with a student's absolute level of future attainment and therefore reject the student who tests at a low level. This is true despite contemporary academic rhetoric about

and programs for "underachievers."

Riesman and Jencks also condemn modern graduate education which teaches students how to do research but certifies them to teach. These graduate schools are rigidly departmentalized and produce people with strictly uniform academic skills.

The ACADEMIC REVOLUTION is not without its fallacies, the most notable being its failure to say much that is new; perhaps the only exception is its perceptive and sad chapter on Negro education which they can only describe as "an academic disaster area."

The proposals for reform which Riesman and Jencks offer are limited, fuzzy, and almost off-hand. This superficiality is probably due to a contradiction in argument. They praise and idealize the academic revolution towards secular and national universities as the only viable form of education. They write that "we see no reason to regret the rise of the academicians." Yet they praise the diversity of the special interest colleges, as being able to minister to students of differing needs and abilities, writing that "one of the great strength of American higher education has always been its lack of regulation."

THE ACADEMIC REVOLUTION will doubtlessly and unfortunately be dismissed by many social scientists for its methodology. The more orthodox will crucify Riesman and Jencks for writing in their introduction, "We feel that responsible scholarship must invent methods and data appropriate to the problems of the day." And they will chortle in triumphant self-vindication at the closing statement, "This book is . . . largely non-academic despite its statistical excursions and footnotes." Yet it is exactly this kind of academic narrow-mindedness and insistence on utter objectivity that the authors criticize when writing, "(To choose) one's problems to fit the methods and data that happen to be most satisfactory strikes us as an abdication of social and personal responsibility."

Whatever its faults, THE AMERICAN REVOLUTION is a valuable study for the perspective it offers on American higher education. It will surely spark some needed controversy on campuses across the nation. It should be read by all those who feel what the authors describe as that "something about a college, as about a nation, that engenders a paradoxical combination of euphoria and paranoia and leads otherwise."

THE ACADEMIC REVOLUTION;

David Riesman and Christopher Jencks

Doubleday, \$10.00

This article was written by Jerry Farber, a teacher at Cal State, Los Angeles. It may be that the phenomenon he discusses—the treatment of students as niggers by the education system—may not be limited to Cal State.

(Continued from page 1). . . It's more important, though, to understand why they're niggers. If we follow that question seriously enough, it will lead us past the zone of academic bullshit, where dedicated teachers pass their knowledge on to a new generation, and into the nitty-gritty of human needs and hang-ups. And from there we can go on to consider whether it might ever be possible for students to come up from slavery.

First let's see what's happening now. Let's look at the role students play in what we like to call education.

At Cal State L.A., where I teach, the students have separate and unequal dining facilities. If I take them into the faculty dining room, my colleagues get uncomfortable, as though there were a bad smell. If I eat in the student cafeteria, I become known as the educational equivalent of a niggerlover. In at least one building there are even rest rooms which students may not use.

Students at Cal State are politically disenfranchised. They are in an academic Lowndes County. Most of them can vote in national elections—their average age is about 26—but they have no voice in the decisions which affect their academic lives. The students are, it is true, allowed to have a toy government of their own. It is a government run for the most part by Uncle Toms and concerned principally with trivia. The faculty and administrators decide what courses will be offered; the students get to choose their own Homecoming Queen. Occasionally, when student leaders get uppity and rebellious, they're either ignored, put off with trivial concessions, or maneuvered expertly out of position.

A student at Cal State is expected to know his place. He calls a faculty member "Sir" or "Doctor" or "Professor"—and he smiles and shuffles some as he stands outside the professor's office waiting for permission to enter. The faculty tell him what courses to take (in my department, English, even electives have to be approved by a faculty member); they tell him what to read, what to write, and, frequently, where to set the margins on his typewriter. They tell him what's true and what isn't. Some teachers insist that they encourage dissent but they're almost always jiving and every student knows it. Tell the man what he wants to hear or he'll fail your ass out of the course.

When a teacher says "jump," students jump. I know of one professor who refused to take up class time for exams and required students to show up for tests

"Students, like black people, have immense unused power. They could, theoretically, insist on participating in their own education."

at 6:30 in the morning. And they did, by God! Another, at exam time, provides answer cards to be filled out—each one enclosed in a paper bag with a hole cut in the top to see through. Students stick their writing hands in the bags while taking the test. The teacher isn't a provo; I wish he were. He does it to prevent cheating. Another colleague once caught a student reading during one of his lectures and threw her book against the wall. Still another lectures his students into a stupor and then screams at them in a rage when they fall asleep.

Just last week, during the first meeting of a class, one girl got up to leave after about ten minutes had gone by. The teacher rushed over, grabbed her by the arm, saying "This class is NOT dismissed!" and led her back to her seat. On the same day another teacher began by informing his class that he does not like beards, mustaches, long hair on boys, or capri pants on girls, and will not tolerate any of that in his class. The class, incidentally, consisted mostly of high school teachers.

Even more discouraging than this Auschwitz approach to education is the fact that the students take it. They haven't gone through twelve years of public school for nothing. They've learned one thing and perhaps only one thing during those twelve years. They've forgotten their algebra. They're hopelessly vague about chemistry and physics. They've grown to fear and resent literature. They write like they've been lobotomized. But, Jesus, can they follow orders! Freshmen come up to me with an essay and ask if I want it folded and whether their name should be in the upper right hand corner. And I want to cry and kiss them and caress their poor tortured heads.

Students don't ask that orders make sense. They give up expecting things to make sense long before they leave elementary school. Things are true because the teacher says they're true. At a very early

age we all learn to accept "two truths," as did certain medieval churchmen. Outside of class, things are true to your tongue, your fingers your stomach, your heart. Inside class, things are true by reason of authority. And that's just fine because you don't care anyway. Miss Wiedemeyer tells you a noun is a person, place or thing. So let it be. You don't give a rat's ass; she doesn't give a rat's ass.

The important thing is to please her. Back in kindergarten, you found out that teachers only love children who stand in nice straight lines. And that's where it's been at ever since. Nothing changes except to get worse. School becomes more and more obviously a prison. Last year I spoke to a student assembly at Manual Arts High School and then couldn't get out of the god-damn school. I mean there was NO WAY OUT. Locked doors. High fences. One of the inmates was trying to make it over a fence when he saw me coming and froze in panic. For a moment I expected sirens, a rattle of bullets, and him clawing the fence.

Then there's the infamous "code of dress." In some high schools, if your skirt looks too short, you have to go home to change. Boys in high school can't be too sloppy and they can't even be too sharp. You'd think the school board would be delighted to see all the spades trooping to school in pointy shoes, suits, ties and stingy brims. Uh-uh. They're too visible.

What school amounts to, then, for white and black kids alike, is a 12-year course in how to be slaves. What else could explain what I see in a freshman class? They've got that slave mentality: obliging and ingratiating on the surface but hostile and resistant underneath.

As do black slaves, students vary in their awareness of what's going on. Some recognize their own put-on for what it is and even let their rebellion break through to the surface now and then. Others—including most of the "good students"—have been more deeply brainwashed. They swallow the bullshit with greedy mouths. They honest-to-God believe in grades, in busy work, in General Education requirements. They're pathetically eager to be pushed around. They're like those old grey-headed house niggers you can still find in the South who don't see what all the fuss is about because Mr. Charlie "treats us real good."

College entrance requirements tend to favor the Toms and screen out the rebels. Not entirely, of course. Some students at Cal State L.A. are expert con artists who know perfectly well what's happening. They want the degree or the 2-S and spend their years on the old plantation alternately laughing and cursing as they play the game. If their egos are strong enough, they cheat a lot. And, of course, even the Toms are angry down deep somewhere. But it comes out in passive rather than active aggression. They're unexplainably thick-witted and subject to frequent spells of laziness. They misread simple questions. They spend their nights mechanically outlining history chapters while meticulously failing to comprehend a word of what's in front of them.

The saddest cases among both black slaves and student slaves are the ones who have so thoroughly introjected their masters' values that their anger is turned inward. At Cal State these are the kids for whom every low grade is torture, who stammer and shake when they speak to a professor, who go through an emotional crisis every time they're called upon during class. You can recognize them easily at finals time. Their faces are festooned with fresh pimples; their bowels boil audibly across the room. If there really is a Last Judgement, then the parents and teachers who created these wrecks are going to burn in hell.

So students are niggers. It's time to find out why,

"Back in kindergarten, you found out that teachers only love children who stand in nice straight lines."

and to do this, we have to take a long look at Mr. Charlie. The teachers I know best are college professors. Outside the classroom and taken as a group, their most striking characteristic is timidity.

Just look at their working conditions. At a time when even migrant workers have begun to fight and win, college professors are still afraid to make more than a token effort to improve their pitiful economic status. In California state colleges the faculties are screwed regularly and vigorously by the Governor and Legislature and yet they still won't offer any solid resistance. They lie flat on their stomachs with their pants down, mumbling catch phrases like "professional dignity" and "meaningful dialogue."

Professors were no different when I was an undergraduate at UCLA during the McCarthy era; it was like a cattle stampede as they rushed to cop out. And, in more recent years, I found that my being arrested in sit-ins brought from my colleagues not so much approval or condemnation as open-mouthed astonishment. "You could lose your job!"

Now, of course, there's the Vietnamese war. It gets some opposition from a few teachers. Some support it. But a vast number of professors, who know perfectly well what's happening, are copping out again. And

in the high schools, you can forget it. Stillness reigns.

I'm not sure why teachers are so chickenshit. It could be that academic training itself forces a split between thought and action. It might also be that the tenured security of a teaching job attracts timid persons and, furthermore, that teaching, like police work, pulls in persons who are unsure of themselves and need weapons and the other external trappings of authority.

The classroom offers an artificial and protected environment in which they can exercise their will to power. Your neighbors may drive a better car; gas station attendants may intimidate you; your wife may dominate you; the State Legislature may shit on you; but in the classroom, by God, students do what you say—or else. The grade is a hell of a weapon. It may not rest on you hip, potent and rigid like a cop's gun, but in the long run it's more powerful. At your personal whim—any time you choose—you can keep 35 students up for nights and have the pleasure of seeing them walk into the classroom pasty-faced and red-eyed carrying a sheaf of typewritten pages, with title page, MLA footnotes and margins set at 15 and 91.

The general timidity which causes teachers to make niggers of their students usually includes a more specific fear—fear of the students themselves. After all, students are different, just like black people. You stand exposed in front of them, knowing that their interests, their values and their language are different from yours. To make matters worse, you may suspect that you yourself are not the most engaging of persons. What then can protect you from their ridicule and scorn? Respect for Authority. That's what. It's the policeman's gun again. The white bwana's pith helmet. So you flaunt that authority. You wither whisperers with a murderous glance. You crush objectors with erudition and heavy irony.

"What school amounts to, then, for white and black kids alike, is a 12-year course in how to be slaves."

And, worst of all, you make your own attainments seem not accessible but awesomely remote. You conceal your massive ignorance—and parade a slender learning.

The teacher's fear is mixed with an understandable need to be admired and to feel superior, a need which also makes him cling to his "white supremacy." Ideally, a teacher should minimize the distance between himself and his students. He should encourage them not to need him—eventually or even immediately. But this is rarely the case. Teachers make themselves high priests of arcane mysteries. They become masters of mumbojumbo. Even a more or less conscientious teacher may be torn between the desire to give and the desire to hold them in bondage to him. I can find no other explanation that accounts for the way my own subject, literature, is generally taught. Literature, which ought to be a source of joy, solace and enlightenment, often becomes in the classroom nothing more than a source of anxiety—at least an arena for expertise, a ledger book for the ego. Literature teachers, often afraid to join a real union, nonetheless may practice the worst kind of trade-unionism in the classroom; they do to literature what Beckmesser does to song in Wagner's "Meistersinger." The avowed purpose of English departments is to teach literature; too often their real function is to kill it.

Finally, there's the darkest reason of all for the master-slave approach to education. The less trained and the less socialized a person is, the more he constitutes a sexual threat and the more he will be subjugated by institutions, such as penitentiaries and schools. Many of us are aware by now of the sexual neurosis which makes white man so fearful of integrated schools and neighborhoods, and which make the castration of Negroes a deeply entrenched Southern folkway. We should recognize a similar pattern in education. There is a kind of castration that goes on in schools. It begins, before school years, with parents' first encroachments on their children's free unashamed sexuality and continues right up to the day when they hand you your doctoral diploma with a bleeding, shriveled pair of testicles stapled to the parchment. It's not that sexuality has no place in the classroom. You'll find it there but only in certain perverted and vitiated forms.

How does sex show up in school? First of all, there's the sadomasochistic relationship between teachers and students. That's plenty sexual, although the price of enjoying it is to be unaware of what's happening. In walks the student in his Ivy League equivalent of a motorcycle jacket. In walks the teacher—a kind of intellectual rough trade—and flogs his students with grades, tests, sarcasm and, snotty superiority until their very brains are bleeding. In Swinbourne's England, the whipped school boy frequently grew up to be a flagellant. With us the perversion is intellectual but it's no less perverse.

Sex also shows up in the classroom as academic subject matter—sanitized and abstracted, thoroughly divorced from feeling. You get "sex education" now in

(Continued on Page 6)

"Cheap Thrills:" Feel It With Your Body

by MICHAEL STEEN

Can anything approved by the Frisco Hell's Angels be fit for human consumption?

Why should one be excited by shameless parodies of negro blues songs, sung in a garish assortment of screams and moans that tries to pass as a vocal style?

Why should second rate, over-hyped, and sometimes downright sloppy guitar playing be something to rave about?

The frank answer is I don't know.

The album CHEAP THRILLS, by Big Brother and the Holding Co., suffers from all of the faults mentioned above, yet I still like it. "Piece of my Heart" is one of those songs for which I impulsively turn up the car radio; I find myself trying to sing along with every moan and tremor of Janis Joplin's voice; I kept humming aloud bits of bass and guitar lines that ran around in my head for days after I first heard the album. It's as if my body digs it even if my ears tell me that in terms of musicianship and technique it's not so great.

This is really a very important distinction, one which is true of the group live and also shows through in this album. Janis has been quoted repeatedly as saying that she and the band felt wierd doing their thing in front of a sit-down audience; they didn't really get into it until the audience forgot about their ears and began to feel with their bodies. Their music is made for sweaty, hair-flying dancing, not sit-crosslegged-on-the-floor type analytical listening.

This album is merely an extension of their stage presence, much more so than their abortive and misguided first effort (some of you may remember that one—it made a \$700 stereo sound like it had pie pans for speakers). And I say merely with a touch of irony, it is the intensity and sincerity of their live performances that commands them a larger and more loyal following than some of their more technically proficient competition. CHEAP THRILLS extends that "live" dimension onto grooved vinylite to a degree totally unexpected and, in the context of "pop" mass entertainment, it is thoroughly enjoyable.

The music itself is not that much different from their first album. They're still playing about the same kind of thing and in about the same way, except that now they can afford multiple Dual Showman amplifiers so they are a few steps louder, which is better anyway, because you can feel it more and hear it less.

TURTLE BLUES, written by Janis, is probably the best cut on the album. It features Janis and a honky-tonk piano and acoustic guitar background, with assorted shouting, laughter, and bottle-breaking recorded live at Barney's Beanery; this is the one track on the album to listen closely to, because Janis really stretches out without having to compete with the six hundred watt power of the band.

Remember back at the high school sock-hops how your local rock band would start repeating itself when it ran out of material? Well, so does Big Brother. OH, SWEET MARY is a mistake for that reason; its chord changes and melody were lifted directly from a song about a cuckoo bird on their first album.

SUMMERTIME is one of the foremost Aunt-Jemima-Stepanfetchit-Ole-Black-Joe scams ever written, but the chord changes are good and they throw in some interesting (even if poorly executed) guitar counterpoint. Besides, you're dancing anyway, not listening.

BALL AND CHAIN, a Big Mama Thornton number, is the most powerful track on the album for sheer volume and sheer guts. Janis lays it all open to you, and together she and the band display a control of dynamics and emotional levels not found elsewhere on the album. Sam Houston Andrew III plays some really good bronto-saurus guitar here, too (ala Blue Cheer).

As a lot of people are beginning to realize, the engineering and mixing of an album are just as important as the music that goes into it. There are several people credited on the liner notes for the engineering, and I have no idea who is responsible for what. But the live tracks, recorded at the Fillmore, are some of the best I've heard (note the quality and clarity of the live half of the Cream's WHEELS OF FIRE album, also recorded at the Fillmore). The studio sessions, besides being a hundred times better than the first album, were obviously mixed to blend smoothly with the live tracks, keeping the album consistant and retaining that "live" dimension I mentioned earlier.

The leftover music and garbage at the end of the last track is a nice touch. The mikes and recorders were left on after Big Brother had finished and you can hear thousands of feet shuffling out of that gigantic cavern to the accompaniment of some god-save-america-brass-band-good-night music reeking out over the p.a. system. It puts the album in its proper perspective.

If you go to see Big Brother (and you should this Friday), remember not to listen too close but to feel. Don't sit on the floor and pretend you're stoned (if you are not pretending, that's your trip); get up and dance. CHEAP THRILLS was carefully designed as a substitute for a live performance, and it fulfills that function nicely. But Big Brother is first and last a performing and not a recording group (what other group could have survived after a turkey like their first album), and this album is not a catalogue of what Big Brother can do in a studio, but simply an electronic "canning" of what they do on stage. But any substitute is bound to be a poor one.



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HOYT AXTON

(Continued from Page 4)

both high school and college classes: everyone determined not to be embarrassed, to be very up to date, very contempo. These are the classes for which sex, as Feiffer puts it, 'can be a beautiful thing if properly administered.' And then, of course, there's still another depressing manifestation of sex in the classroom: the "off-color" teacher, who keeps his class awake with sniggering sexual allusions, obscene titters and academic innuendo. The sexuality he purveys, it must be admitted, is at least better than none at all.

What's missing, from kindergarten to graduate school, is honest recognition of what's actually happening—turned-on awareness of sexuality. It's not that sex needs to be pushed in school. But we should let it be, where it is and like it is. It is only reasonably to ask that junior high school teachers don't by example and stricture, teach students to repress their sexuality. As things stand now, students are physically castrated or spayed—and for the very same reason that black men are castrated in Georgia: because they're a threat.

So you can add sexual repression to the list of causes, along with vanity, fear and will to power, that turn the teacher into Mr. Charlie. You might also want to keep in mind that he was a nigger once himself and has never really gotten over it. And there are more causes, some of which are better described in sociological than in psychological terms. Work them out, it's not hard. But in the meantime what we've got on our hands is a whole lot of niggers. And what makes this particularly grim is that the student has less chance than the black man of getting out of his bag. Because the student doesn't even know he's in it. That, more or less, is what's happening in higher education. And the results are staggering.

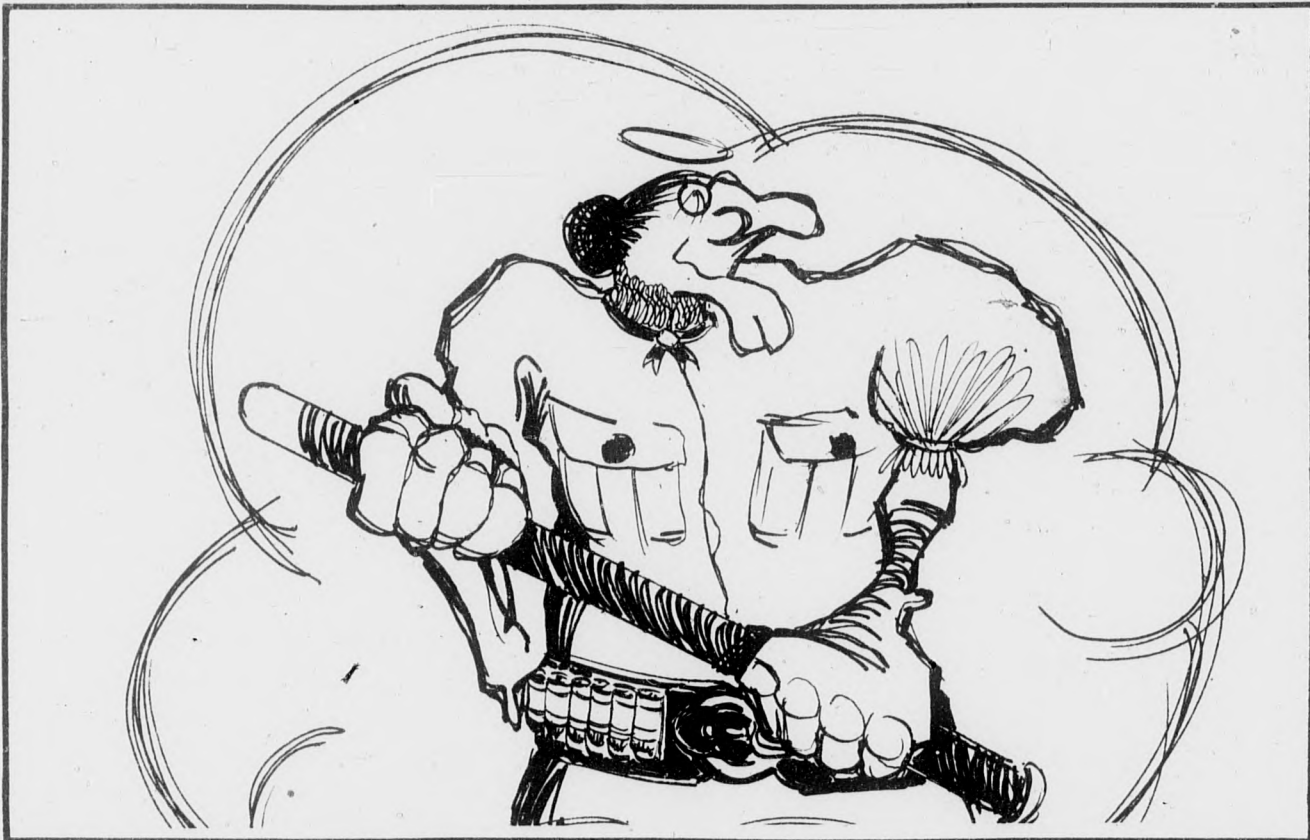
For one thing damn little education takes place in the

As a matter of fact, we don't let them graduate until they've demonstrated their willingness—over 16 years—to remain slaves. And for important jobs, like teaching, we make them go through more years, just to make sure. What I'm getting at is that we're all more or less niggers and slaves, teachers and students alike. This is a fact you want to start with in trying to understand wider social phenomena, say, politics in our country and in other countries.

Educational oppression is trickier to fight than racial oppression. If you're a black rebel, they can't exile you; they either have to intimidate you or kill you. But in high school or college, they can just bounce you out of the fold. And they do. Rebel students and renegade faculty members get smothered or shot down with devastating accuracy. In high school, it's usually the student who gets it; in college, it's more often the teacher. Others get tired of fighting and voluntarily leave the system. This may be a mistake though. Dropping out of college, for a rebel, is a little like going North, for a Negro. You can't really get away from it so you might as well stay and raise hell.

"Freshmen come up to me with an essay and ask if I want it folded and whether their name should be in the upper right hand corner. And I want to cry and kiss them and caress their poor tortured heads."

How do you raise hell? That's a whole other article. But just for a start, why not stay with the analogy? What have black people done? They have, first of all,



schools. How could it? You can't educate slaves; you can only train them. Or, to use an even uglier and more timely word, you can only program them.

I like to folk dance. Like other novices, I've gone to the Intersection or to the Museum and paid out good money in order to learn how to dance. No grades, no prerequisites, no separate dining rooms; they just turn you on to dancing. That's education. Now look at what happens in college. A friend of mine, Milt, recently finished a folk dance class. For his final he had to learn things like this: "The Irish are known for their wit and imagination, qualities reflected in their dances, which include the jig, the reel and the hornpipe." And then the teacher graded him A, B, C, D, or F, while he danced in front of her. That's not education. That's not even training. That's an abomination on the face of the earth. It's especially ironic because Milt took that dance class trying to get out of the academic rut. He took crafts for the same reason. Great, right? Get your hand in some clay? Make something? Then the teacher announced that a 20-page term paper would be required—with footnotes.

At my school we even grade people on how they read poetry. That's like grading people on how they make love. But we do it. In fact, God help me, I do it. I'm the Adolph Eichmann of English 323. Simon Legree on the poetry plantation. "Tote that lamb! Lift that spondee!" Even to discuss a good poem in that environment is potentially dangerous because the very classroom is contaminated. As hard as I may try to turn students on to poetry, I know that the desks, the tests, the IBM cards, their own attitudes toward school, and my own residue of UCLA method are turning them off.

Another result of student slavery is equally serious. Students don't get emancipated when they graduate.

faced the fact of their slavery. They've stopped kidding themselves about an eventual reward in that Great Watermelon Patch in the sky. They've organized; they've decided to get freedom now, and they've started taking it.

Students, like black people, have immense unused power. They could, theoretically, insist on participating in their own education. They could make academic freedom bilateral. They could teach their teachers to thrive on love and admiration, rather than fear and respect, and to lay down their weapons. Students could discover community. And they could learn to dance by dancing on the IBM cards. They could make coloring books out of the catalogs and they could put the grading system in a museum. They could raze one set of walls and let life come blowing into the classroom. They could raze another set of walls and let education flow out and flood the streets. They could turn the classroom into where it's at—a "field of action" as Peter Marin describes it. And, believe it or not they could study eagerly and learn prodigiously for the best of all possible reasons—their own reason.

They could. Theoretically. They have the power. But only in a very few places, like Berkeley, have they even begun to think about using it. For students, as for black people, the hardest battle isn't with Mr. Charlie. It's with what Mr. Charlie has done to your mind.

(Continued from Page 3)

CAUSES

—"White racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II. . . . PERVERSIVE DISCRIMINATION AND SEGREGATION in employment, education and housing. . . . BLACK IMMIGRATION AND WHITE EXODUS. . . . THE BLACK GHETTOS where segregation and poverty converge on the young to destroy opportunity and enforce failure. . . ."

—"Recently, other powerful ingredients have begun to catalyze the mixture:

—"Frustrated hopes are the residue of the unfulfilled expectations aroused by the great judicial and legislative victories of the Civil Rights Movement. . . ."

—"The frustrations of powerlessness have led some Negroes to the conviction that there is no effective alternative to violence as a means of achieving redress of grievances. . . ."

—"A new mood has sprung up among Negroes, particularly among the young, in which self-esteem and enhanced racial pride are replacing apathy and submission to 'the system'."

—"To some Negroes police have come to symbolize white power, white racism and white repression. And the fact is that many police do reflect and express these white attitudes."

—"The 'central cities are becoming more heavily Negro while the suburban fringes around them remain almost entirely white.'"

—"The Employment is a key problem. It not only controls the present for the Negro American but, in a most profound way, it is creating the future. . . . Negro men are more than three times as likely as white men to be in low-paying, unskilled or service jobs."

—"men who are chronically unemployed or employed in the lowest status jobs are often unable or unwilling to remain with their families."

—"The culture of poverty that results from unemployment and family breakup generates a system of ruthless, exploitive relationships within the ghetto. Prostitution, dope addiction and crime create an environmental 'jungle' characterized by personal insecurity and tension. Children growing up under such conditions are likely participants in civil disorder."

GHETTO LIFE

—"A striking difference in environment from that of white middle-class Americans profoundly influences the lives of residents of the ghetto."

—"Crime rates, consistently higher than in other areas, create a pronounced sense of insecurity. . . ."

—"Poor health and sanitation conditions in the ghetto result in higher mortality rates, a higher incidence of major diseases and lower availability and utilization of medical services. . . ."

—"Ghetto residents believe they are 'exploited' by local merchants; and evidences substantiates some of these beliefs."

THE FUTURE

—"City governments need new and more vital channels of communication to the residents of the ghetto; they need to improve their capacity to respond effectively to community needs before they become grievances; and they need to provide opportunity for meaningful involvement of ghetto residents in shaping policies and programs which affect the community."

—"The abrasive relationship between the police and the minority communities has been a major--and explosive--source of grievance, tension and disorder."

—"The Commission believes there is a grave danger that some communities may resort to the indiscriminate and excessive use of force. . . . (and) condemns moves to equip police departments with mass destruction weapons, such as automatic rifles, machine guns and tanks. Weapons which are designed to destroy, not to control, have no place in densely populated urban communities."

—"The bleak record of public education for ghetto children is growing worse. . . . The high unemployment and underemployment rate for Negro youth is evidence, in part, of the growing educational crisis. . . ."

—"If existing disadvantages are not to be perpetuated, we must drastically improve the quality of ghetto education. Equality of results with all-white schools must be the goal."

—"Our present system of public welfare is designed to save money instead of people, and tragically ends up doing neither."

—"Nearly two-thirds of all non-white families living in the central cities today live in neighborhoods marked with substandard housing and general urban blight."

—"The destruction and the bitterness of racial disorder, the harsh polemics of black revolt and white repression have been seen and heard before in this country."

—"It is time now to end the destruction and the violence, not only in the streets of the ghetto but in the lives of people."

Relevance and Community :

The Search For An Alternative Society

by ROBERT CRANE

It is rather astounding to look around at college and university campuses today and realize that despite all the ferment and dissension going on the local academia seems to be absolutely oblivious to the whole scene. After watching the farce and blood bath that was the Democratic National Convention, it became fairly obvious that the entire political system of the United States is screwed. Yet, academician and administrator alike seem to be caring little about these seemingly important matters. Instead, if you ask for a little relevance to your life, you are subtly told to heel, or go take your crap somewhere else. Like primary schools, junior highs, and high schools, universities are obedience schools--only they're more subtle.

The more perceptive students soon come to the conclusion that their personalities and expectations are of little concern to the college. What is important is that the students behave as required so that the college can achieve its own goals of survival and expansion, and the primacy of these goals means that the education of the students has rather low priority.

At college you are told that you're there on your own free will and that you will be treated like adults. How free is that will, and do you want to be treated like an adult--or would you rather be treated like an adult human being? What reasonable alternatives are presented by society instead of college? Society doesn't present

alternatives. It says, "Heel, or else." Only students aren't going to heel any longer (assuming that Berkeley, Columbia, and Chicago mean something). But they're not going to get very far if they don't get together. Together, not to destroy, but to build--to build towards alternative societies that will change to meet the needs of human beings.

Irvine lacks both relevance and community. Students have successfully allowed themselves to be decentralized into various departments of the academic world from physics to humanities without one giving a damn about the other. You have departmentalized student centers, Humanities Advisory Councils, Social Science Junior fellows, and so on ad departmentalium until all students have been rendered impotent. To what point do department chairmen listen? To the point where no major change is brought about in the university. How relevant to you are those councils, and how relevant to you are the classes in those departments? The university can't make basic changes in its function because the master plan says that Irvine will be a graduate-research institution. You're nothing but an incumbrance to the Plan.

The day is coming when students will have to form their own community relevant to them. And this means not changing the University as it stands now, but creating their own university. And creating their own society--a community in which people can live, create,

and grow together in a meaningful way. But the time for this is still far off. Now students must find relevance and community within the establishment system--but not to perpetuate that system; rather, to create the conditions that will bring that time about. Even a student-run university would be only a means to an end: it would be a place where alternatives to the existing society could be found and tried.

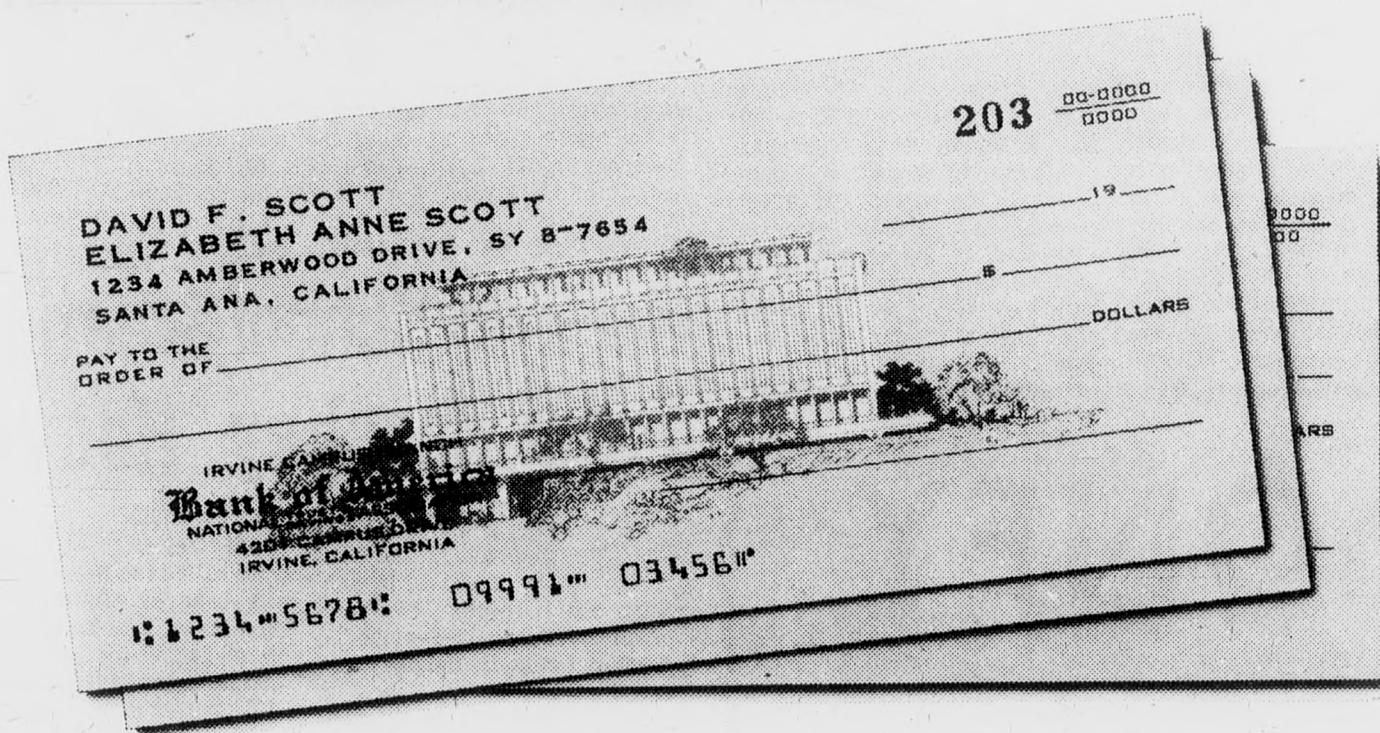
Relevance and Community at Irvine is a pile of shit unless students begin to search for alternatives and look upon fellow students as brothers. Look around. How together are the students at UCI? Can they even conceive of alternatives after twelve years in a repressive and authoritarian system of public education? Where's your head, brother? The time is now.

"It is not possible to be a militant in one's spare time. And so the artist today becomes unreal if he remains in his ivory tower or sterilized if he spends his time galloping around the political arena. Yet between the two lies the arduous way of true art. It seems to me that the writer must be fully aware of the dramas of his time and that he must take sides every time he can or knows how to do so. But he must also maintain a certain distance in relation to our history. Perhaps this means that in a short time there will be no more artist. And perhaps not. It is a question of time, of strength, of mastery, and also of chance."

* * *

There will be a meeting of all students interested in the new UNIVERSITY in Third Floor Commons Tuesday, September 24, at 12 noon.

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Reaction To A Soul On Ice

by KEN COWAN

To my Black Brother and teacher, Eldridge Cleaver:

It's hard to say anything about you, or to you. Not because you have become "controversial," but because you refuse to be stereotyped. Somehow, when I see you, surrounded by Panthers and cops, on NBC news or read your book, SOUL ON ICE, I am aware of a man who is continually growing and changing, thinking and acting. You persist in asserting yourself as a human being.

As I learn more about you, I find myself with mixed emotions: envy and joy. I envy your stature, your manhood, your mind, your zeal. But, more I rejoice in them and the knowledge that your life is a powerful tool, wielded in the struggle for all peoples' liberation from enslavement and oppression.

A key source of power is knowledge. This is implicit in SOUL ON ICE. The greatest knowledge is self-knowledge, the mastery and understanding of the self. Our personal lives are the most powerful tools we have, and these must be understood before they can be used. In coming to understand yourself, you reached an understanding of how American society shaped and influenced your life.

Your book reflects this quest for self-knowledge that reveals social knowledge. And then, you take that knowledge and turn it to a powerful analysis and criticism of racist America. You begin by charting the progressive growth of your awareness in prison that you are a slave, un-manned, and estranged by white America. "On Becoming", the first essay in SOUL ON ICE, speaks to people everywhere who suddenly feel the shackles that repress our common human freedom.

At first, you understood that chain of slavery in terms of the White Woman. You turned your vengeance against your symbolic master. Rape.

What seemed a triumph turned bitter in jail. But, that bitter victory became the key to starting to unlock all the chains of racist America. This confused assault by a "criminal" upon "morality" became an act of liberation, freeing your mind to wander in history, to grow and build a political, black identity. You had cut through the bonds of the system, but you were drifting in limbo.

You wrote about Watts, and the people at Folsom Prison. You listened and you developed an analysis. You found Thomas Merton and Elijah Muhammed, but followed Malcolm, in the end. I am glad I read Malcolm first, or I would have laughed at you. The social awakening that climaxed Malcolm's life is a necessary step that whites must take before we can start to understand the political consciousness you present.

"Blood of the Beast," the second part, proceeds out of your early letters. Here, you attack white race. "So thoroughgoing is the revolution in the psyches of white youth that the traditional tolerance which every generation has found it necessary to display is quickly exhausted, leaving a gulf of fear, hostility, mutual misunderstanding and contempt." Sadly, I agree. Life

WAS more comfortable before I found out about Alexander Hamilton, or Article IV, Section 2, Paragraph iii of the CONSTITUTION. It was disillusioning to discover and accept the fact that America was not founded upon the ideals of the DECLARATION OF INDEPENDENCE, so much as economic and political interests of the elite colonists. In time, we will explode more of white America's myths and illusions.

I think it is a sign of strength, and honesty, that you haven't restricted your criticism to white American culture. "Lazarus, Come Forth" is a gem that cuts and sharpens Rap's flip remark, "Every Negro is a potential traitor to black liberation." You have given that obstacle to Black Liberation new substance. In this sketch you show again how the image of the white woman that was created by the white man tyrannizes and paralyzes Negro men. As long as this paralysis remains, it will be an obstacle to the liberation of black men and black women. And, taking James Baldwin's writing as you do in "Notes on a Native Son" should enrich and enlighten all of us who for so long have looked to him as Wright's heir. Perhaps, NOW he can be.

While it is true that the oppression of black people and the Vietnamese are related and similar, that connection has not reached beyond a comparative handful of blacks. Your Black Trojan Horse strikes me as fanciful, but capable of realization. It won't become real if we continue to believe that the white man, by conscious design, "is deliberately trying to make the

people of the third world turn against black Americans," in order to preclude possible alliances with the colonized peoples. Haven't you argued that it is simply the nature of this system to exploit people, particularly the economically depressed? Even if white decision-makers wanted to be benevolent (as they profess to be), the institutions of power make it impossible. It's the jobs they do, defined by the system, that must be destroyed. Destroying the role is not destroying the man, but liberating him. The capitalist institutions of this society operate on complex socio-psychic-political levels. It is on these that we must continue our assault. These must be radically changed, for they enslave Mellon and Daley, the cops, you and me.

Concerning the fourth part of the book, "White Woman, Black Man," all I can do is read and re-read. Each reading reveals a new dimension in what is clearly the root of racism—sex. But, this too, is a function of the repressive, self-denying neurosis of America.

I have saved Part III for last, because it is my favorite. The love letters you wrote to Beverly from jail carry a special meaning for me. You entered jail with hate, without the love of a woman. But, you managed to stay alive enough through those nine years to find and receive love. In the months ahead I will face jail, possibly five years, and I will leave the woman I love outside. I want to be strong enough to stay alive in there and return to her.

Back-to-School Greetings From Hershey, Hoover

by COLLEGIATE PRESS SERVICE

The two government officials probably most venerated by students, FBI Director J. Edgar Hoover and Selective Service Director Lewis B. Hershey, recently issued their "back to school" welcoming broadsides to students and universities.

The messages are in the form of letters warning the public, the police and college administrations of the dangers posed to them by students and professors.

Militant radical leaders, Hoover warns, "Plan to launch a wide-spread attack on educational institutions," and are relying on campus activists to help them "smash first the educational structure, then our economic system, and finally our Govern-

ment itself."

He called the New Left a "growing band of self-styled revolutionaries" who have a "pathological hatred for our way of life and a determination to destroy it," and said they will be using college campuses as a base for activities designed to promote Communist concepts in this country.

Hershey, in only slightly milder words, addressed himself to college and university administrators in the August edition of the Selective Service house organ, warning them of the "perils of permissiveness" toward students and faculty members who dissent and "create chaos" on campuses.

Hershey said "complete loss of control" by administrators over their institutions (referring to

such incidents as that at Columbia) is inevitable when faculty members are allowed to complain about reclassification of students who engage in "disruptive protests," or to give all their students 'A' grades "in an effort to evade their plain duty to determine the satisfactory scholarship of a student."

He blamed much of the campus unrest on faculty members who "prey on students" and encourage them to attack the actions of government officials or help them evade the draft, and said he thought those administrators who had "learned something last year" would suppress such professorial activity.

"I believe the silent citizens of the United States and the Congress are nearing the end of their patience with such activities," Hershey said. "I do not think Congress will for long provide funds to educational institutions to pay faculty members who incite students to disobey the Selective Service Law, or tolerate as satisfactory those who do."



Education As Training

WASHINGTON (CPS)—"Better ways of training more and more white-collar workers" might be an apt subtitle for a recently released report of the Advisory Committee on Higher Education to the Secretary of Health, Education and Welfare.

The report, commissioned to make a thorough study of the federal role in higher education and how to make it more effective, spent a year deciding that a new commission is needed to coordinate federal grant and aid programs to colleges and universities, in order to better fill the demands of industry and government for trained and talented employees.

It is interesting that the report mentions the word "student" only once, and "learning" not at all (except, ironically, in the title of the new Council proposed). Education, for the Advisory Committee, is a process that trains people to fill the needs of government and industry; univer-

sities are essentially factories that stamp people into the molds specified by those pressure groups. Nowhere is there mention of scholarship for its own sake, the value of knowledge and wisdom, the joy of teaching and learning in an open environment.

The danger of better-coordinated control of government aid to higher education is that it will have a more powerful weapon of coercion (or subtler persuasion) to make institutions follow policies in line with the assembly-line concept of education. To let such pressure succeed would seriously impair the cultural value of our schools; to even attempt it would place college administrations in precarious positions on their own campuses. Students who will protest government defense contracts will find it an easy move to protest (and likely change) the entire system of federal support of education if that support means control and restriction.

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