FROM the feel of the heat it's going to be a long hot summer. And unless people, especially young people, start getting together and from now on Savannah's going to be a real bunner. There are no open outlets for creative expression and togetherness and that's what youth's all about: letting life in and giving it out.

Obviously, it's time for a change: it's time to develop a new life style that respects people for what they are. It's time for restructuring society and opening up life instead of giving in to strife. Savannah leaders and elitists have for too long held the city back; they cherish a hysterically a history built on oppression. Confederate Memorial Day is proclaimed a city holiday, a day that should live in infamy. It wouldn't be very surprising to hear that the city fathers are trying to endorse the renunciation of General Lee's horse.

On May 2 & 3 Savannah experienced its first peace festival. The Festival was put out in left field way out of sight. But that's all right: it was a start to getting people together even though the numbers were small, about 100-200. The peace festival steering committee was told that Forsyth Park which was first choice and Daffin Park which was second were not available because of the nature of the festival. City Hall said that it was "too controversial," and beardedom went further to say that "the park is for all of the people all of the time." Now who in his right mind would consider peace a "travesty," or baldheaded went further to say that "the park is for all of the people of all the time." Now who in his right mind would consider peace a "travesty," or baldheaded. And who for God's sake or with God's help.

The Constitution of the United States of America (united as much as Confederate Day memorializes for would like to deny it) guarantees us certain inalienable rights. Among them are: freedom of speech, of public assembly; of press. We can make the parks for the people—that's right, for the people. Someone actually acted at the peace festival if there were a fee for using a public park. Too much, too much. The people and the law have really lost touch. We must maintain and demand our rights. The government is supposed to be the servant of the people, not the other way around. Theoretically, the president has the lowest job in this country because he is supposed to be servant to everyone. However, the arrogance of power has made many elected officials forget open responsibilities of serving the people. And that's exactly what's forcing America and the world into a state of violent revolution.

An ever-expanding consciousness of social problems is developing, especially with the mass media. People witness instant history on television. They turn on the news and see four Kent State students massacred by troops; people hear the sob of a father who just lost his daughter to an enraged, inverted war machine. A quick flash reveals the death stream of pollution. Now this awareness has to be channeled into actions and solutions before it's too late. Scientists are predicting that if at the present rate of pollution, man has ten years left on planet earth. Ten years—and in some areas less than that! The fuse is lit and we have leaders who don't even give a shit as long as they can make a dollar. Rape the earth for whatever it's worth. These very same leaders cry for an honorable peace. E. S. A. who can you have an honorable piece when countries are being raped?

The most sublime act is to set another before you. Everything possible to be believed is an image of truth. Prisons are built with stones of Law, Brothels with bricks of Religion. Prayers play not! Prayers reap not! Eternity is in love with the productions of time.

PROVERBS from Blake's "Marriage of Heaven & Hell"

COME TOGETHER NOW

Castration without representation!

Earth's answer

Don't be a dirty hippy.

—Bill Morganstern

So what can we do you ask, in the jaws of the leviathan who has already sat down to its midnight feast—the people? For one thing, young Savannahians have to develop a political consciousness and maturity of the kind that's growing in Atlanta. The Young Socialist Alliance has three candidates up for election this year: Linda Jenkins for governor, Frank Grinnell and Joe Cole for the U. S. Senate. If we really have ideals and if we want to make them for real, then we must act on those ideals.

There must be at least three points in a plane to make a reality. Let's transfer the rules of geometry to that of an artist, his vision, and his audience. Call the artist the perceiver, the audience the receivers; the vision the believers. Set the plane.

For the vision to assert a reality for the artist, there must be a flow from his vision to the receivers and a flow through to the artist. Blake and Dylan and the Beatles have dreams of a life in which all you need is love, yet is this vision only somewhere above flying with the wings of a dove? Can such dreams really be what they seem? Especially here in Savannah, a city haunted by slavery and plagued by self-aggrandizing power mongers who thrive on oppression, can a willing and affirming of what ought to be actually be when history is filled with a willing and affirming of what ought not to be? Yes, it can be. If only we come together, read, and be said of love; now it's time to act on the principles of brotherhood and good. The evil that plagues this country, the cudgel and violence that sickens America is a result of repression and reaction. Truthfulness is ruthlessness—that's what America is learning through all of its killings and burnings.

How can we act, you ask. Well, for one thing, Albion's Voice finally got a business license from City Hall, another of bureaucratic magicks that govern us to the park permit. So now that we have broken from Armstrong Straight College because of Literary Club constitution restrictions, we are truly independent; we need independent to keep the word coming out and coming out heavy because times are really heavy. We need people to write and lay out copy, to get advertisements and to sell it.

Also, it's election year: register to vote now for upcoming mayoral and schoolboard elections. If there's no one in the hip community can trust, then it shall find ones it can and win its own candidates. There are enough young people between the ages of 18-25 to elect candidates who want young people can respect, ones responsive to human and not selfish vulturistic needs. Youth in the Savannah-Chatham area has the majority if only they wake up to that strength and organize, radicalize, get politically wise.

A word about drugs: a lot of breath was wasted at the peace festival over questions about who was a narc and who to watch out for. But no more. Politicians are looking for a scapegoat, a moral crusade to cover up all of the corruption that has falsely been going on in political machinations. Like the zoning that pocketed practically all of South Savannah into our venerable mayor's wallet and the tax assessment that's gotten Osama bin Laden by with criminal rates pro rating the sales prices on the properties. Politicians are pointing fingers self-righteously at young people and saying, "This is all the fault of drugs." Keep up with the times. It's not this wonderful city, now why do you turn to it? Obviously enough, when society's are as diseased as Savannah's, it's then that establish will allow the people to assert a reality for the utist, there must be at least three points in a plane to make a reality. Let's transfer the rules of geometry to that of an artist, his vision, and his audience. Call the artist the perceiver, the audience the receivers; the vision the believers. Set the plane.

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The following article on circumcision was written by the late...  

The Fair 'Ophelia! - Nymph, in thy embraces
Be all my mutilations remembered.
-Jim Mahoney

The idea of FACT

To cut, or not to cut? that is the question: Whether 'tis nobler in the mind to suffer
The scabifs and razors of outrageous surgeons Or to take arms against a sea of circumcisions And by opposing end them. To defy, to protest - No more - and by a protest to say we end The heartache, and the thousand unnatural shocks That flesh is heir to. To a consummation Devouny to wish To defy, to protest To the patient child endures as the unworthy takes, 'Tis not to be a cunnings of circumcised

The undiscovered castration, from whose bourn
'Tis not to be a consummation

The fair 'Ophelia! - Nymph, in thy embraces
Be all my mutilations remembered.
-Jim Mahoney
The established society of Savannah has brought upon itself a revolution of the youth of its city. The revolution may still be only in the minds of the people, but it is most certain to come into communication with youth. I am gratified that on April 22, I suggested in this same vein that you meet with a few, their protests fell on deaf ears, and finally led to war. The outcome is history. My point is, if we read history, it clearly shows that youth in its protest to stand by and get kicked by any man much longer.

The Sons of Bach played some moving grooving music the root of communication. Get together with your brothers and get it together: we are people the same as they are. People should have all the right to live up to their dreams. In this city it is almost impossible for a longer time to work at a job and support himself or to walk down a street and smile without getting hassled by a pig or a red. It is time those on the East side are not who they are and they are free. We must be free. I'm tired of running and hiding and crying for freedom. Freedom is a thing to stand up for and to die for.

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The festival ended about 8 Sunday night because of the curfew on the permit. The people remaining from the eight hour endurance of sticky, cotton-mouthy heat, formed a huge circle chanting "All we are saying is give peace a chance." Then the electricity really began to flow after the long day of sparks jumping, and with a tremendous rush like magnetism, people rushed together in the center hugging each other in an ecstatic moment of communion and oneness of brotherhood beyond all of the hassles with the heat in all forms and the heaviness of the news of war in S. E. Asia.

The only negative reaction from the city came from complaints about the superimposing of a marijuana flag on the American flag on Saturday which was switched to superimposing a peace sign on the stripes on Sunday. The committee admits to the marijuana flag being a bad move because it only served to give the establishment media a side issue to attack the festival on which was not nearly as important as the reason for the festival peace now. However, the committee doesn't agree with the assertion that a peace sign beneath the field of stars was necessarily a "desecration of the U. S. flag." Isn't peace what America should stand for instead of its paranoid belligerence (that it practices on the Third World)? How could the symbol of peace possibly anger true citizens, citizens and not flag-waving chauvinists, to the point of considering it a desecration of the flag?

After all the coins from Albion's Voice and Bird sales and donations were counted, the Peace Festival Steering Committee realized a debt of about $80 because of various staging expenses and rip-offs. All of the bands were dedicated enough to play without any pay, some coming from as far as Statesboro to do the gig. The steering committee plans to have another peace festival, next time downtown at DaVan Park where those who gather for peace have as much right to assemble as any other activity held in a public park, more so than many events granted permits, particularly events like KKK rallies. The next festival will be planned for May 31 in conjunction with national protest of the Cambodian invasion by U. S. forces demanding U. S. withdrawal immediately from S. E. Asia. Any bands, speakers, helpers wanting to contribute can contact the committee through Albion's Voice on 24 W. Gaston St., basement.

**PEACE NOW**

Let's Get It On...

"They [the supporters of the right-wing junta] are more patriotic about American dollars than they are about Cambodia."

—Prince Norodom Sihanouk, ousted neutralist leader of Cambodia, May 18, 1970/ liberation news service

**TERROR'S TEARS**

**CAMBODIA**

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**what's next for the MONSTER...?**

survivors from U.S. bombings
DANANG, South Vietnam (LNS) -- The night of February 20, 1970. A Marine patrol advances about 50 kilometers south of the huge Danang base. The village of Son Thang arises before them. One of the soldiers shoots. Then they all open fire. Result: six women and eleven children killed.

Nothing was known about the dead until the next day when the Americans had to report. And the real total of murdered civilians is very likely not the 17 reported by Marine headquarters in Danang.

As has happened previously, the extent of genocide became known through reports of the survivors. The day after the crime, an old woman was the first to tell of the killing of civilians. Other denunciations were subsequently made, and the U.S. authorities had to report, although very much in their own way, what happened in the village of Son Thang.

The first communique was issued February 26 by Marine headquarters in Danang. It stated that five Marines were under arrest pending an investigation of an "incident" in which "presumably" 17 women and children had been killed.

The communiqué did not include the names of the five Marines under arrest nor the possible charges against them. This information would not be offered until the "facts were determined" and the families of the accused were notified.

The brief communique stressed an "exoneration" circumstance: the incident had taken place in a zone where snipers frequently fall into traps. Both these circumstances had already caused a large number of U.S. casualties.

However, the Marines began to leak out at once, including the fact that Son Thang is in what the U.S. high command in Saigon calls "free fire zones" where U.S. soldiers are authorized to "burn everything, destroy everything, kill everything."

The chief of the battalion to which the five Marines belong, Lt. Col. Charles G. Cooper, told newsmen that "the fact that they are under arrest does not mean that they are guilty," and explained his version of the events.

Cooper said that that night one of the Marines opened fire after stepping into a trap. "They were all nervous and shot at the village," said the officer.

Cooper mentioned another "extenuating circumstance" in "the boys' favor: the fire had been in steady combat for a week and had volunteered for the night-time mission. "Logically, their nerves let them down."

Cooper also said, in another attempt to prove the impossible, that one company and two platoons "had to shoot their way through to the village the following day in order to begin investigations" and that it was still not safe for newsmen to make the trip.

The revelation in the U.S. of the Son Thang genocide and the arrest of the five Marines coincided with the appearance in "Scandal," a new weekly magazine, of an account by army doctor James Henry who witnessed the murder of 19 Vietnamese women and children in February '68.

"Dr. Henry wrote that the women and children were murdered after an unidentified captain reminded a lieutenant, by radio, that the battalion's orders were to "wipe out everything that moves.""

The United States will participate in the defense and development of allies and friends, but... America cannot—and will not—conceal all the plans, design all the programs, execute all the decisions, and undertake all the defense of the free nations of the world."

—President Nixon in a report to Congress

TOMORROW—the WORLD?

another

GENOCIDE

TOMORROW

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BERKELEY, Calif. (LNS) — "We demand the total withdrawal now of all the American soldiers advising the armies of dictatorships through out Latin America and Asia," is part of a petition being circulated by The Reservists Committee to Stop the War.

The recently-formed Committee publishes a newsletter, does draft counseling, and helps soldiers defend their rights against the increasing repression of their officers. Any member of the Reserves or the National Guard may write to P. O. Box 4598, Berkeley, Calif. 94704 for more information.

"Total tonnage dropped on Vietnam exceeds the total dropped in all theaters of WW II by 60%. By Febru ary, 1969, 3,200,000 tons of bombs had been dropped on Vietnam. This amounts to 180 pounds of bombs for every man, woman and child— we have dropped 25 tons of bombs for every square mile of both North and South Vietnam."

—from a report by Clergy and Laymen Concerned about Vietnam/Liberation news service

MORE MY LAIS

"MY LAI WILL CONTINUE TO OCCUR:"

ARMY CAPTAIN TELLS HIS STORY

BRIDGEPORT, Conn (LNS)—"I have participated in many My Lai-type operations, where a lot of innocent civilians were killed," Army Captain Miller wrote his parents from Vietnam recently. "I feel guilty, certainly, but I can tell you without reservation that My Lai will continue to occur as long as our government continues to pursue the course of action that it has over the past 25 years. It is not the Lt. Calleys that are at fault. It is our people—the people. They sent us out to fight...."

"Logically, it follows that you want us to kill, slaughter, brutalize, and mutilate the people. The citizens of the U. S. are paying about $2 billion per month for that. Isn't it ridiculous?"

On February 17, parts of the letter were published in the Bridgeport Post, Miller's hometown newspaper. On Feb. 19, Capt. Miller retracted the letter. "It was a boo-boo," he said.

"That was not a special or unusual day. The only difference was the number of dead. Personally, I know that our company executed at least 50 civilians," wrote the doctor.

The magazine also published a letter from U.S. pacifist organizations reporting that in February and March 1969, U.S. soldiers tortured, killed, or drowned in the Truc Hue River 1,200 inhabitants of seven villages in Quang Ngai province.

"Another..."
WASHINGTON, D.C. (LNS) - A new bill presumably drawn up to stop organized crime syndicates, may be used against political dissidents, the American Civil Liberties Union has warned.

The Senate version of the so-called Organized Crime Bill was sent out of committee with only one dissenting vote, that of Lee Metcalf of Montana.

A statement by the Washington office of the ACLU notes that the bill contains "many dangerous provisions." There is a special sentencing provision permitting up to 30 years imprisonment for loosely defined "dangerous special offenders." The implication is that a dangerous leader could be a revolutionary leader who endangers the wealth of big corporations or the authority of J. Edgar Hoover.

The bill includes several provisions in clear violation of the Fourth Amendment (guarantee against illegal searches and seizures) and the Fifth Amendment guarantee against self-incrimination.

There is a provision for a "civil investigative demand," which allows the Attorney General to demand documents from anyone he believes may have such material - all without any requirement for a court order, and without adequate safeguards against compulsory self-incrimination. Evidence obtained through wiretapping and other unconstitutional means may be used if this bill becomes law.

A witness who presumably is in danger may be given housing and protection by the prosecution, according to one provision of the bill, but nowhere is it stated that such detention of a witness must be voluntary. In addition, the power is given to the courts to summarily imprison witnesses who refuse to testify for up to 36 months - without a jury trial.

At a time when law-and-order forces are gaining ascendency in America, some voices are still being raised against the growing fascism that this "organized crime" bill represents.

One such voice was the editorial page of the Missoulian, in Missoula, Montana, which congratulated Montana's Sen. Metcalf for opposing the "anti-Mafia" bill. The Missoulian warned against the unconstitutionality of the measure: "... when the average citizen ... gives the gumshoes the right to invade ANYBODY'S home in that manner, he gives up his own right to be protected from that kind of search. By condoning such a law, the average citizen removes his own protection against Gestapo-like tactics."

"Never be non-violent unless you run into some non-violence." - Malcolm X

"George Washington was a man whose heart throbbed when he heard the Declaration of Independence, then he would go home and have his slaves set the table for him. We hold these truths to be self-evident and we're going to make a lot of other things self-evident ..." - Eldridge Cleaver, Black Panther Party

People who come out of prison can build a country around them. Those who protest injustice have true merit. Misfortune tests their fidelity.

When the prison-doors are opened, the real dragon will fly out.

-HO CHI MINH, Prison Diary
RACISM: CULTURE'S Prime Factor

Racial prejudice has been described by different authors as being founded on various economic, social, political, genetic, or religious factors. Whatever the foundation for racial prejudice may be, it is perpetrated in the dominant group and transmitted to the offspring of that group by "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society in other words, culture." Man is born into this world completely devoid of racial preferences. If the existence of racial prejudice is apparent in adult behavior, then did this prejudice come from "instinctive aversion" or from learned avenues? Even more puzzling is the question of adult behavior itself. Why, in the face of ever accumulative evidence against racism as a rational basis for generalization on the world around us, do some remarkably intelligent people cling so precariously to racist ideologies? And why do people in their private lives find no basis for racial discrimination adjusted then "public" attitudes to racism? These are the questions to which this paper has addressed itself: where does racism originate in the individual, and what maintains its presence (or absence) later in that individual's life?

The human infant is born into the world a malleable creature capable of becoming many things. This is evidenced by the great variety of things that human do become, ranging from primitive aborigines to Einsteinian geniuses. Each different adult came from a remarkably similar dignity and biological template. The largest single factor that explains the radical difference between doctor and Indian chief is the culture into which each is born. "Every new generation has to learn to accommodate itself to the society around him, tries to organize his experiences. During this, he perceives as his reference group. Cultural Pressure involves the mechanisms by which a child assimilates the cultural attitudes on race around him is extremely complicated. Apparently, these are interwoven with the rest of the culture that a child learns from birth. The child learns a good deal from his parents' attitudes. Dr. Ian Happiness states in Social Psychology of Prejudice that "study after study has shown that children of nursery age who are brought up together, play the slightest hint, provided their parents are free of prejudice." From this it is possible to construct a cultural axiom in relation to racism: all racial prejudice must arise from previously learned racial discrimination.

The mechanism by which a child assimilates the cultural attitudes on race around him is extremely complicated. Apparently, these are interwoven with the rest of the culture that a child learns from birth. The child assimilates these racial norms with his basic identity and view of his surrounding environment. Dr. Ian Happiness summarizes early socialization of prejudice thus: "A child, as he begins to study the world around him, tries to organize his experiences. During this, he begins to classify things and people and begins to form connections—or what psychologists call associations. For example, basic among the distinctions he draws is the division into [good] and [bad]—which he makes largely on the grounds of what his parents do and say about things, and people... A child learns from his parents in two main ways. First a child learns a good deal by direct imitation of his parents. Secondly, when parents relate to a child in terms of power, when they punish him, say, with equal severity for accidentally knocking over a dish or for hitting his baby brother, he not only thinks of his parents as dangerous but of himself as dangerous, too. Given this low opinion of himself, he will often try to raise it by putting the blame on others—using the old unconscious scapegoat mechanism.

Thus, we see that a child's primary attitudes develop as a direct result of assimilating his parents' attitudes. But perhaps one of the sole sources of the only child's attitude development; the child also draws heavily from peer group and school in the development of racial norms. That part of a child's socialization carries great weight is ironically apparent when we view the frequent assimilation of racial attitudes by members of the minority group towards which they are directed. In a 1959 Saturday Evening Post article, "We Tell Our Children," Black journalist Carl Rowan tells how he confronted race issues with his children. He states that... in these times of racial strife, American parents have a grave responsibility to explain honestly and meaningfully to their children the things called "race."

This conclusion was reinforced weeks later when our daughter, Barbara, then thirteen, came home agitated by the fact that some of her friends were discussing a newspaper advertisement charging that Negroes are inferior in terms of character and intelligence.

Situations like these present themselves for the roman to cope with, for the sensitive child's mind was keen to perceive that being brown somehow meant being inferior in this culture.

RACISM is learned and that it affects both the majority and the minority participants in the interaction. But everyone who is raised in the American culture system is not a racist. Obviously, some people resist racial socialization or change from it. Why? In the ones that maintain their racism against liberal tendencies, the question becomes how do these people rationalize their racialism when confronted with conflicting facts? The reasons for these diametrically opposed actions are actually the result of one single factor which I shall term "Cultural Pressure." "Cultural Pressure" is the tendency of an individual to react to the norms (either positively or negatively) of what he perceives as his reference group. Cultural Pressure involves group pressure from the reference group and judgment distortion in formation of norms and attitudes consistent with those of the group. Ito be continued next time!—Bill Butler

The following results were obtained for groups of Negro and white children.

<table>
<thead>
<tr>
<th>ITEM</th>
<th>NEGRO CHILDREN (N 186)</th>
<th>WHITE CHILDREN (N 155)</th>
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<tbody>
<tr>
<td>Nice Puppet</td>
<td>76</td>
<td>20</td>
</tr>
<tr>
<td>Plays With</td>
<td>76</td>
<td>22</td>
</tr>
<tr>
<td>Looks Bad</td>
<td>24</td>
<td>22</td>
</tr>
<tr>
<td>Nice Color</td>
<td>69</td>
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<tr>
<td>Nice Puppet</td>
<td>23</td>
<td>20</td>
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<td>Plays With</td>
<td>30</td>
<td>22</td>
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<td>Looks Bad</td>
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<tr>
<td>Nice Color</td>
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In italics from Table 1 that the large majority of both Negro and white children preferred the white puppet and rejected the brown puppet. Negro and white children showed no significant difference for the white puppet and rejection of the brown puppet, looking at the results, there was no significant difference between Negro and white children in preference for the white puppet and rejection of the brown puppet.
DO IT! DO IT, DO IT, DO IT!

SHH...!

WASHINGTON, D.C. (LNS)- Nixon must be getting very uptight about the protest movement, or maybe he's just looking ahead to 1972.

A new bill, supported by Nixon and introduced by Senators Hruska and Eastland, would make it illegal "to utter loud, threatening or abusive language" or engage in "disorderly conduct" in or near a building which has the president inside it.

The Washington Office of the American Civil Liberties Union has issued a statement denouncing the new bill, charging the administration with seeking a way to "ward off from the voices of dissent and unhappiness in our society."

for REAL?

NEW YORK (LNS)- The American Civil Liberties Union is sponsoring a nationwide high school "Speak Out," in the form of a writing competition entitled THE BILL OF RIGHTS: IS IT FOR REAL?

Bantam Books will publish a selection of the prize-winning entries in a special paperback edition to be published December, 1970.

High Schoolers (9-12 ga)

High schoolers (9-12 grades) who have a yen to tell it like it is can write a "statement, credo, poem, satire, essay or personal account of an experience relating to the Bill of Rights." There will be cash prizes awarded.

Students should contact their local ACLU affiliate or write ACLU 50th Anniversary Office, 156 Fifth Ave., New York, N.Y. 10010.

down to 8yrs.

WASHINGTON, D.C. (LNS)- It's a sign of the times. The White House this year lowered its peak age for participation in the White House lawn Easter egg roll from 12 to 8.

Apparently, the government can no longer trust the nine through twelve year old set.

The student body at the University of Georgia has long been noted for its preference for beer blasts to social concern. So it does not look good for the morally bankrupt federal government when 3000 such students, representing a social and political cross-section of the student body, recently shut down the entire University system for two days.

Nixon's invasion of Cambodia and the murder of four Kent State (Ohio) students have set off feelings of unseen. Physical education courses are still saddled with a ridiculous and unmarketable curriculum. Several hundred students rushed the ROTC building, but were replaced by ROTC cadets and campus security. The students then held a picket line around the building, chanting "1, 2, 3, 4, we don't want your fuckin' war" and "On Strike, shut it down."

That evening, at 7:00, about 500 students attended a memorial service for the Kent State students at which it was announced that class attendance on Tuesday was to be optional, and that all the demonstrators needed to do would be to see Dean Tate for a written excuse ("Dear teacher, please excuse little Johnny.""). However, there was no mention of whether Dean Tate would produce tape recordings of the minden lecturers or whether it could be arranged that the missed material not be on the final exam. Anyway, the students saw the proposal for the token that it was, and then marched to University president Fred Davison's house to demand a total shutdown.

Arriving at Davison's home only to find the president away, the demonstrators wound back through campus, picking up more people until a group of 3000 arrived at the administration building, chanting for Davison and calling for a total strike. When Davison arrived, he talked to student representatives and finally announced that he would neither close down the school nor sign the letter that had appeared in the New York Times calling on Nixon to meet with academic representatives since a copy of that letter could not be found anywhere on campus, not even in the library (suspicious!). When Davison said that the students would not accept his crumbs from the table, he stole out the back way, escorted by state patrol. The pigs took away three of the demonstrators on the obviously absurd charge of burglary.

The next day, after a camp-in in front of the administration building, a 12-00 rally at the student union brought news of the Regents' action. The students began a march to occupy the courthouse where the three students were being held. The students demanded total amnesty for their comrades.

It was a strange sight indeed to see boys in fraternity sweatshirts standing next to boys with shoulder-length hair. Students are growing impatient with this corrupt society and its main digestive tract, their university. Many students are awakening to the oppression of our great swimming-pool ("the name of the game is living society"). and that society will be changed.

Clay Duberry

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**The nakedness of woman is the work of God.**

WOMEN: A Journal of Liberation (LNS) Day Care has become one of the central issues of the Women’s Liberation Movement. It is quite clear that from the male perspective, centers would be an important means for liberation from the traditional tasks of child rearing. It has been suggested—and in some places carried out—that women should demand day care services from the institutions in which they work or study and from the large corporations which profit from and control child care. It is therefore necessary that people in the movement gain a deeper understanding of the day care center as an environment for child rearing.

The underlying reason for the failure of day care programs to develop in this country exists in the traditional ideology of young children and their mothers belong in the home. Even today a strong bias exists against the concept that day care is potential for children and mothers. That women should have to work and therefore have to put their children in day care centers is something which are generally considered to be necessary evils in this society.

The current demand for day care by the Women’s Liberation Movement springs from a rejection of the ideology that says that women belong in the home. Yet the Movement’s present demand paves away but a single attitude toward day care in its non-child-centered approach. The primary reason for demanding day care is the liberation of women. While recognizing that day care is essential for women’s liberation, the Movement should further recognize that day care is essential for the liberation of children. Group child care, in contrast to the more isolating private home environment, has the potential of providing an environment of children which will have more opportunity to develop social sensitivity and responsibility, emotional autonomy and trust, and a wider range of intellectual interests.

The struggle for day care centers must be considered a people’s liberation issue, not just a women’s issue because children are people. Both men and women who are concerned with children’s development must demand day care.

The majority of existing U.S. day care centers, which are run as profit-making enterprises, are glorified baby sitting services—dumping grounds where children are bored most of the time. In these centers children are emotionally brutalized; they learn the values of obedience and passivity. They are programmed through a daily routine in which the opportunities for personal choice and meaningful social relationships with adults and other children are minimal. Eating and naptime are managed as mass production styles which value efficiency over dignity. The adults as well as the children become routinized and enslaved to the daily schedule.

In short, there are a few day care centers where children have meaningful social and educational experiences, and where they participate in non-aliating play/work activities. In these centers self-directed learning and discovery are valued, and curriculum is developed in terms of the children’s interests. Social cooperation is based on a non-agressive problem-solving approach, rather than on rules impersonally established. Eating and resting activities are designed to be responsive to the individual and group needs, rather than to meet the efficiency goals of the day care operation.

The deficit among existing day care centers reflect a conflict in values and attitudes toward human development. This conflict in the care and education of young children is directly related to conflicting values and attitudes expressed in the economic and political life of the children/adults. Values in competitive enterprise and individual rather than social achievement, respect for private property, adoration of the competitive superiority of the individual. These are values that are nurtured in childhood and expressed in adult society.

As radicals we must understand that our goals for children are in conflict with those of the institutions—corporations and universities—from whom we will be demanding day care services. This implies that when we make demands for day care they should be solely in terms of money and space. The corporations and universities should have no control.

In organizing day care centers, we need to become aware of how values and attitudes are translated into programs for young children. We need to be aware of the existence of the day care center curricula—hidden or explicit—and how it affects children’s development.

It is well documented that attitudes toward work, race, sex (including male/female roles), initiative, and cooperation are being formed during the first five years of life. It follows that, as radicals concerned with developing a radical consciousness on these issues, we need to be seriously concerned with what happens inside the day care center.

The king of interaction that takes place between the child and the physical and environmental space (he is at home or a day care center) affects the kind of capacities that he will develop as an adult.

The capacity to feel deeply and be sensitive toward other people, the capacity to trust oneself and use one’s initiative, the capacity to solve problems in a creative and collective way—are these all capacities that can be given in their foundation or grafted in the first five years.

By the age of 4, children are beginning to think about what their place is in the home. Three and four-year old children are already learning that it’s better to be white. They are learning to follow directions and rules without asking why. They are learning how to deny their own feelings and needs in order to win approval from adults.

The traditional “housekeeper corner” of the nursery school and day care center is a dramatic illustration of how the teacher’s values expressed in actions can have impact.

Let’s take two teachers who have undergone similar training in early childhood education and have learned that the housekeeper corner provides an opportunity for children to “act out” adult roles thus contributing to their “erotic wish” and “sex identification.” One of the teachers sets up a housekeeper corner which encourages girls to become Mommy, the Housewife, and the boys to be Daddy, the Worker. The other teacher set up an area in the classroom in which both boys and girls were given opportunities to cook, play with dolls and trucks, sew, hammer, build with blocks, wash clothes and dishes, dress up as doctors, firemen and firewomen, construction workers, and other

William Blake, Proverbs from “The Marriage of Heaven and Hell”

The news is out: all across this land we are seeing articles about Women’s Liberation in newspapers and magazines. Newsweek’s front cover story “Women in Business” The Atlanta Constitution Magazine section features the subject. Life, Look are even joining the party. The Atlanta Constitution has been featuring the women’s movement for some weeks.

In other words, Sisters, we are big news. But just because we are big news is no reason to rejoice. We have regained the ball. We got the ballot. We are practically starting out lower than we were before we got the ballot; so, Sisters, our fight uphill is just beginning. One place we can start our fight is with the fight to preserve our environment. As women that is our traditional role. So now we will have to transfer our efforts from the four walls and land surrounding us to call our home to the total world. If the world our children (when we have them) live in is terrible, then the home we provide for them is worthless. For years we have been chained to those four walls and that land. Now, Sisters, it is time we moved our movement to a world-wide basis. We have to teach men we know that they cannot foul the world no more than they can foul their home environment. We are sitting in our own waste. We are breathing our own waste. Our ears are slowly losing their ability to bring us the sounds of nature, music, and other lovely sounds. We are seeing all over ourselves because we are producing too many children. Too many children are crowding us out of the human environment in anything. We are covering our land space and cutting down trees to build concrete ribbons on which to run our foul breathing automobiles. These are deeds which must be brought to a screeching halt by sisters all over the nation. We must tell men in our society that they are absolutely necessary that they move over and give us our rightful place in their lives. It is men that are making all the decisions to foul up our environment. We must realize that our traditional role in the home is not enough. Sisters, let us unite and preserve that which was given to us to preserve on a world-wide basis.

Alice Bales

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**Interesting occupations.** In other words, one teacher uses the housekeeping corner to promote the learning of traditional stereotyped roles. The other teacher transforms the housekeeping corner into an arena where children can explore and test out various adult activities.

Another way that children learn the traditional stereotyped roles is through observing that almost all day care teachers are married women. The child is rapidly enabled to become what he or she already is in the home. The young child is not the first to notice the values and roles of the society. The child is aware that when we make demands for day care they should be in terms of money and space. We must realize that our traditional role in the home is not enough. Sisters, let us unite and preserve that which was given to us to preserve on a world-wide basis.

**"RIFLES and REEFERS DON'T MIX"**

A Senate subcommittee under the chairmanship of Sen. Thomas J. Dodd, D-Conn., is investigating whether any American troops involved in the My Lai massacre were "under the influence of marijuana." The Pentagon and the Army, which has filed various charges against several officers and enlisted men in connection with the civilian deaths at My Lai, have made no mention of marijuana in reports on the incident that took place two years ago. But Sen. Dodd said in advance of the hearings, "We should know if drug use influences the behavior of our troops wherever they might be. More than two years ago, the subcommittee was told by the Department of Defense that there was a 2,553 per cent increase in marijuana violations by the military in Vietnam between the years 1965-1967."

"As we search for a scapegoat for the My Lai 'incident' continues. It will continue until lack of patriotism, lack of discipline, lack of respect, upholding a lack of belief in God, etc., etc., has been blamed. The witch hunt will go on while the real and obvious reason is right in front of them all the time."

"It is the very nature of military training that causes such result to come about. From my own experience, the first thing I was told (not counting being cursed) when I arrived at Boot Camp at Parris Island, S.C., as a Marine recruit was, "The Marine Corps will teach you only two things while you are here: Discipline and how to shoot a rifle." For a moment, not so long ago, these two were subjected to the process the goal of which is to make them think and act in accordance with their officers commands, not their own beliefs or desires. They are driven, beaten, yelled at, and "trained" until most of them, the "well disciplined" ones, begin to resemble each other like the prototype army (or Marine) robot. It is certainly effective training. I can remember my own lessons as if it happened only five minutes ago. If it is "doped, dope-headed, and walks with a shuffle, shoot first and ask questions later." Boy, when I tell you to jump, the order will come from you is "How high?" "Hey scum, you told me to jump, not to jump up and down."

"As I recall, officers order him to? Could it be marijuana?"

"Discipline is the first thing I was taught when I entered the service. They are capable of asking wonder that some people don't try narcotics, like heroin."

"The belief of most people who say that heroin is pure poison and a killer of all addicts is a misconception. In reality heroin is a hard drug only in the sense that the addiction is very strong: it's much softer than many other drugs in the dimension of actual physical harm to the body. Prominent, lack of discipline, lack of respect, namely Dr. Noel Fort and Dr. William Burroughs (ex-heroin addict), state that chronic excessive use of heroin produces no permanent damage at all, except for the addiction itself which is a form of slavery. If many heroin addicts die young, it's because the society treats them, including police sedent and the black market situation that forces them to become thieves and procurers."

"A large majority of heroin addict deaths result from cold-turkey withdrawals with associated convulsions and spasms. Almost 87% of the addicts who have gone through cold-turkey withdrawal return to heroin. This kind of withdrawal is quite unnecessary if apomorphine treatment could be more widely researched. Apomorphine is a highly known therapy that works as a cure with narcotic addiction, since it acts by regulating metabolism and removing the need for heroin. Unlike methadone treatment, it is NOT a substitute for the heroin. The user does not have to stay on apomorphine to stay off of heroin. Once the metabolism is regulated to the individual's normal body chemistry, the narcotic is not needed and apomorphine can be discontinued."

**"FIRST MY PEOPLE..."**

As so-called integration increases more and more, professional blacks are turning away from the ghetto. This has caused a tremendous brain drain. This brain power could be used in the rehabilitation of the black community.

"When I was a boy (and that wasn't too many years ago), the only place a black professional could work was in the black community. As some of the civil rights leaders like to say, he could be a Ph.D. or he could have no "d." in which case he was still black and he knew his place. I am asking that we again find our place and find our pride, you and me? You may not agree with the statement but I ask you to think deeply about this concept of brotherhood and fraternity. This is the same concept that has united the Jews into the solid racial bloc they represent around the world. Black people with good professional leadership can develop this same type of racial and cultural identity."

"We must begin with a personal re-evaluation. We must realize that although by breaking the chains of poverty and deprivation the vast majority of us are still unable to advance with the rest of society, we must realize that those of us who escape the ghetto are still identified by the white world as some kind of "super nigger." No matter how high we climb we are still black, and to the vast majority of America that spells inferiority. We must not be deceived by all the talk about "equal opportunity." Almost all the equal opportunity employers stop being equal employers after they get what they want. Black man in the front office or that almost white secretary. The majority of us professionals will never get higher than the status level for paid non-black professionals if we continue on our present course.

(please turn to page 12)

"I think one continues to go to prison until he gets his shit together, and then he refuses to go back, you know, and that's something else.

-- Eldridge Cleaver

Yet most American doctors are completely ignorant of its use in treating addiction. Apomorphine is listed in the United States as a narcotic subject to the same regulations as morphine. But in both England and France only an ordinary prescription is required, and it can be filled by any civil rights leaders like to say, he could be a Ph.D. or he could have no "d." in which case he was still black and he knew his place. I am asking that we again find our place and find our pride. You may not agree with the statement but I ask you to think deeply about this concept of brotherhood and fraternity. This is the same concept that has united the Jews into the solid racial bloc they represent around the world. Black people with good professional leadership can develop this same type of racial and cultural identity."

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The black militants are doing a wonderful job of organizing the ghetto for action. The question in many minds is what is the means of this action to be? If we are working in the community, we might be able to lead this action into a constructive outlet instead of an irrational plunge into annihilation.

We must lend our expertise to the endeavors of the black community to build a sound economic and political base of power. Economic and political power blacks were the tools used by the Irish and Italians to enter into the "mainstream of American life." There is a strong possibility that the black man. If this does not work, we still have an alternative. This alternative is revolution.

Another job for the black professional is the task of unshackling our people. We must make a cultural revolution in this country that will reverse the thinking that everything black is evil, dirty, and worthless. To think this way is to continue to place a weight around our necks. For all our hell in this land we have been taught by a racist system to deny our rightful heritage and our dignity and place us to the place where we have taught our selves and our children this negative selfhood in the schools we ourselves operate. We can no longer allow this to continue. We must educate our children to face the realities of being black in a racist society of non-blacks.

All these things must be done by professionals. Non-professionals are attempting to do the job because we have turned away. We have been so busy trying to imitate the white man that we have lost our brothers and sisters, mothers and fathers. Now we must return home and assume our rightful place in the revolution to give the emotional needs of each child so that those needs can be met, allowing him to be strong enough to take the next step in growing.

"My daddy can beat up your daddy" seems to be the most ultimate weapon in a child's repression of theirs. A child's family is so central to his self-understanding that the Children's Center draws the family into the life of the school as fully as possible. The old phrase "interfering with the family" does not exist in the Center's vocabulary. Mothers are encouraged to eat lunch with the children, to assist in the classroom at any time, and to help on the playground. Parents are involved in every phase of the decision-making process. Home visits are made regularly, and entire families participate in community activities every Saturday night. Education can be so vibrant that it comes popping out of the school walls before and after school hours. It can even turn a whole family.

It has been said repeatedly that the answer to our educational problems is money and more money for ex- clusively classrooms, more equipment, and higher teachers' salaries. Certainly, it is true that a ridiculously small por-

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LETHAL WEAPONS

Contrary to popular belief, school does not have to squash, shrink, pinch, and squeeze children's minds. Amazingly enough, it can even create miracles.

At the LINC Children's Center, an experimental preschool for white, black, and Indian there, four, five, and six year olds in Greensboro, North Carolina, miracles and explosions do happen so that the Center belongs to children. Did you ever notice that most institutions dealing with education are either given the name of some influential and long-deceased adult or designated by a clinical and emotionally scientific title? (Think about tel- ling a child that he has been placed in a called Institute for Study and Research in Infant Growth and Development, or try Center for Development and Implementation of Educational Programs.) But at the Children's Center, such adult pomposity is secondary, the place belongs to the kids.

At the Center the "Here-it's-kid-Sit-down-and-learn-it" approach is a relic of the distant and dreadful past. "Let children be children" is the basis of the Cen- ter's life. To be a child is to be naturally inquisitive, despite the adult habit of sitting down, holding still and being quiet; and to crave the attention and encourage- ment of an adult who respects and values the child as an individual instead of dismissing him as a nuisance. So children at the Center are world explorers in different ways every day. They discover and make sense, and they know that they are important.

Children learn best what they are interested in right now. That must mean the end of all those year-long lesson plans. If the children become interested in frogs today, then tomorrow's activities had better be the essence of frogs. If they become interested in snakes, the teacher had better flinch and start a terrarium for snakes. And the next five letters she tries to teach him to need be S, N, A, K, and E. While I was at the Center, the children who were working with blocks had begun to create a supermarket. By the time I left they had col- lected a grand assortment of empty food boxes, and made a trip to the neighborhood A & P, learned some of the corridors of higher mathematics in their attempts to make change, and began to develop the whole new economic sys- tem in their gilded combination of capitalism, cooperative buying, borrowing and lending, generosity, and philanthropy. When I left a "small" school "with big desks in row" and a blocks-and-tinfoil spaceship were being concocted for the next week. I found myself wishing I had been five years old and didn't have to go to school. Most im- portant, all of these projects were initiated by the inter- est of the children.

Children also learn best when they feel good about themselves. A world of "don't's" destroys a child's confi- dence in himself and warps his desire to explore and cre- ate. At the Center learning is considered as a living pro- cess in which a child learns to affirm himself and his growing relationship with the world. The facts are never more important than the manner and his response to them. Thus, the teachers spend much of their time observing

How many black principals are there going to be when the public schools are fully integrated, if ever? Will the faculties of these schools have an equal amount of black and white teachers? When colleges fully integrate how many department heads will be black? What will the ra- tio of blacks to whites be in the student body? Under the present system how many black men with M.B.A.'s will get to be corporation executives?

We have long labored under the belief that a man's ability was the only criterion for advancement in a cor- pority. Well, I don't think that any of us will dare utter these words as an answer to the above questions. We know that it takes more than ability if you are black. There- fore, we as professionals have the obligation to work in a way that will be more compatible with the black community, with our tax money is spent on education. But a big- ger and shiner version of what we have now does not be- gin to reach the root of the question. Education under- stood as the augmentation of the intellectual apparatus of society can never be anything but a destructive process, regard- less of how modern and efficient it looks on the outside. To be a student can be active exploration and growth rather than passive acceptance of a body of material to be memorized and recited back. In this time of crumbling institutions, only the development of this kind of educational experience can make it pos- sible, or even important, for the school system to survive. --Nancy Pettersen

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