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SISTERS UNITE:

from page 7

The thing is that the political role of the feminists seems to be understood by the more establishment-oriented groups such as NOW and the New Feminists. Functioning outside of the radical movement women's organizations are most effective in direct confrontations with legislative institutions and other women. When they disrupt Senate commission hearings on the pill and demand to know why there are no women on the panel and among the speakers, when they speak out for legalized abortion, against marriage and divorce legislation, when they attack statutes denying parole for female convicts, they deserve support. Their disruptions of the Miss America contest is the only thing that makes that wester solvent worth turning the tube to every year. When they call Judge Carrell a 'sexist,' they are serving a valuable function. Nobody really cares if Carrell is a 'sexist.' Or if he's a racist and that 52% of his decisions have been reversed in a higher court. . . . but the feminists have added another voice in opposition to the appointment of Carrell to influential government positions. These are the important confrontations, these should be the pri-
ties, for this is where the feminists serve both the public interest and their own. Whether it's their intention or not, they do help the radical movement. It's reply these vigor-
ously and without let-up and get dressed up, it's much more formidable than all of that hosti-
licity and insanity underground that has enough of its own.
design follows BOLD LINES...

After extensive modifications in the original feasibility study, architects Peter Blake and James Baker presented the finalized version of the new modular dormitory to a group of community members Wednesday afternoon, April 8. The meeting was also attended by a representative from the Ford Foundation, William Rivoli, who stressed that the concept of modular dorms being experimental in nature, far better expressed what he considered the nature of Bard than the structures already erected on the campus. He went on to say that the time element, the stress that the architects and concerned parties operated under, caused the design to follow bold lines of thought rather than wind up carefully considered and overdetermined.

He finished by asking faculty and administrators to avoid, in the design, elements that would limit the resident’s own individual choices. This request proved to be the theme of the ensuing discussion as Peter Blake presented the new plans.

Starting from the outside and working his way in, Blake described the exterior finish as rough cedar with the option of finish left up to the school. The general design revisions affect the layout to the greatest extent, he explained, citing the change from a sixteen unit building to a twelve unit building as the major factor in this change. Whereas before there were four rooms in the center floor with two rooms on the floors above and below, there are now three rooms per floor in each of the dorms with only two floors. Another change is in the placement of the social room, before on the central floor near the main entrance, it has been moved to the lowest level, and now possesses a great deal more access to the outdoors.

The rooms themselves are going to be 12’ X 14’ with more area added by a large ‘bay window’ area in one of the room’s corners. The walls will be of overlaid plywood, extremely durable and hard. The floors will be covered by a special type of carpeting that will resist both wear and fire. The walls will have shelf standards built into them at intervals all the way around the room and each room will be equipped with shelving that the student may arrange in any manner he so desires. The tops of the walls will have a slight recess to facilitate hanging things on the wall if the occupant so desires. The windows in each of the rooms will cover two of the sides of the ‘bay’ with the electric radiant heater filling up the other wall. The heater in each room will be controlled by an individual thermostat to provide a climate that is suitable to its resident.

The furnishings in each of the rooms is a matter that will be brought up in a meeting Thursday evening, 6:30 in Albee Social, where the three different plans for furnishings that the architects presented will be discussed. The first plan calls for conventional furnishings with the traditional narrow bed, bureau, and wardrobe. It winds up being the most expensive of the three. The second approach looks towards modular furniture that the student can easily move, with a bed that has storage facilities under it. The third plan, which is also the most inexpensive, calls for a bed with a ‘Uni-Strut’ frame around it as the central element of the room. The bed here would be wider than usual, 48”, and the frame would form the supports for such suspended items as the desk and shelving. With this plan, called by one of the architects a ‘room within a room’, a student would have great freedom of design with not only horizontal freedom, moving the furniture around on the floor, but vertical freedom as well, being able to move the bed up and down within the frame. In case the frame is not desired, it can easily be knocked down and stored compactly, thus providing the student with the maximum amount of design freedom he could design but not imposing a design upon him.

There will be a mock-up of the room on campus within a month in order to show students what they are literally getting into, but the meeting tomorrow night is important because many elements of the design will be finalized at that point. The architects expressed a great desire to mold their designs to student needs and desires, and in great part, this revision is in response to student opinion garnered from the first meeting with them in February.
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SOME REFLECTIONS ABOUT "LOWER COLLEGE OF BARD UNITE!"

To the Editor:

Before I say anything about Moderation let me make a few general remarks. Confrontation tactics should be out of place at Bard. Why? Bard has had an EPC for about 30 years as well as a great many other bodies set up to encourage and facilitate student participation in the affairs of the College and college-wide discussion (Community Assembly, Community Council, Student Senate and College Advisory Board, to name just a few). These bodies were and are an expression of the basic belief that students have the right to be heard and the ability to make valuable contributions.

The Bard spirit was no document is translated into practice. If you have any idea about improvements let’s discuss it tactfully, and constructively. I am not saying that the faculty can be absolved from all responsibility for the fact that this Bard spirit has broken down, but I would strongly suggest that it is also in part due to the fact that many students are frustrated by the repeated failure of EPC and the Student Senate to operate as intended.

The campus environment plays a role too, perhaps the major one. How about the unrealistic desire for instant gratification? How about the fashionable belief that older people do not understand younger people? How about the influence on us of the confrontations at other colleges and universities? I would very strongly suggest that these confrontations in the other institutions were caused by the fact that they did not have the Bard spirit, that the presidents’ offices were closed to both faculty and students and that the faculty were inaccessible to the students, etc. How about the confrontations staged by the Blacks? Did they not start only after they had tried for years, rather decades, to get a hearing for their legitimate grievances? How about union strikes? They do not take place at the beginning of negotiations, but only after the unions believe that lengthy discussions have failed to lead to a reasonable agreement.

I am convinced that the Bard spirit about which I have written is still alive enough to lead to discussions about any matters which any individual or group proposes. If it is not we better start the process of renewal quickly.

Now a few words about the "Moderation" strike of the sophomores in the Government Department. It came out of the blue sky without any previous warning. Dr. Kobitz and I had in fact taken the initiative, as we had done in previous years, to call a meeting of all government majors with an open agenda which included a discussion of Moderation. At this meeting, to which ten of the "protestors" did not come, we had the upper college students tell the others about their experience in Moderation. Should this opportunity not have been used by the sophomores to bring up any misgivings about the Moderation which they might have had or, if they did not want to do it at that time to come to us and talk about it? Furthermore Dr. Kobitz and I have for years practiced the Bard spirit by asking our students both formally and informally to make suggestions and have acted upon them as much as it was humbly possible for us. I should add that only one of the protesters has been at Bard for two years.

After the first meeting with the government sophomores, which was reported in the Observer, one of the students did the "Bardian thing" and discussed the issues with me. We had no difficulty in agreeing that the impasse had been reached because the students had thought of us as authoritarian figures rather than as individuals ready and anxious to discuss matters. This cleared the atmosphere and I hope led to a fruitful second discussion which I hope will also be reported by the students.

I hope very much that the sophomore realized during our second discussion...
"...LOOK AT OUR MEASURING STICK"

The following is an interview with Jim Sullivan, acting chairman of the Art Department in Mt. Phillips' absence.

What is the Art Department in the Bard community?

It is important to understand that producing art has more to do with perceptions and less to do with applying paint on canvas than is generally realized.

An art department should not be a place where the so-called purpose is making paintings. (This does not mean we don't expect tangible results, we do.)

It should be a place of intensive activity and work trying to understand the conceptual bases of creativity.

The intuitive part of the art process seems to me at this point to be less teachable despite its importance. I think the function of an art department is to analyze as much as it can of the art process. It takes less than four years to learn how to paint. An art course that values intelligence, experience, learning to see and to think, is invaluable as any art appreciation course.

The Bard Art Department is to be truly a place an artist can come out of. It has to be a place where present ways of perceiving things can be understood with the possibility of seeing things in a new way.

Simply to learn how to paint is inconsequential. A Bard art course should be of value whether or not a student goes on to be an artist. At least he's been exposed to a process where clear conceptualization has been a priority instead of craft.

At the best we are leaving the groundwork for students to become artists. That is, people who will make meaningful contributions to the existing order, not just make beautiful paintings, but get involved with art that sees ahead. That way there is value to four years of college education beyond simply learning a craft.

How does the rest of the Bard community view the Art Department?

The Bard community looks at art no differently than society in general looks at it. The problem is more general than local. People get upset when art is redefined, and artists are always doing that.

Adding to the problem is the fact that the Art Department is growing, as are all college art departments. This has created problems for Bard in trying to keep an exact student level and a student-teacher ratio.

There seemed to be fewer and less troublesome attitudes concerning the Art Department when it was smaller and less aggressive. There are myths society holds about artists and Bard is no exception. The Art Department has to confront these myths. It has to present a clear indication of what it is doing. By this, we hope for more community understanding. It won't be easy.

Paranoia aside, art at Bard is subjected to more open questioning than "most other disciplines. I think a "holy grail" should be no "there are solutions are well thought in a straight and taut way."

Like some other courses being experimented with at Bard, art courses do not use the open-ended standards of written examination and grading. Because the measuring systems differ, some call the value of the course into question. If we are going to question the value, one can argue, we should question them all from A to Z. It becomes difficult to experiment in an environment that questions the value of the experiment because it is difficult to measure. Should we look at our measuring stick?

There has been some talk that the Art Department breeds destructive, inter student competition. How do you feel about this?

I think competition for reward can be negative. A certain amount of competition is natural and desirable. I think ours is that. I would encourage students away from secrecy and toward sharing as much as they can. It can even sew a place for more group projects. After all, this competition becomes more of a personal thing and has less to do with the department.

There has been a charge that unless you paint in a "New York City contemporary" style you can't make it in the Bard Art Department.

Ideally, if one is dealing with conceptions, one can reach to any point in the past for study. Actually, most art students, after four or so semesters find themselves dealing with the aesthetic problems of the recent past. I encourage this because, very simply, I want them to know what is going on. It's the key to the future. I might add a little mocking point to the students' natural inclination to move into the present.

I would expect that those who dislike this beer are those who are on the average, and who want to replace those critics. We want to open them up. We expect a little resistance they're all normal. It's a fight we win all.

What is the most important need of the Art Department?

I wouldn't know which to put first.

can't page 6
The Nixon administration is guilty of many things that make one angry. They have had the audacity to nominate two racists to the supreme court, they have continued the war in Vietnam, with no appreciable change in outlook, they have done nothing about ecology, they have turned it into a political question, in short, they have done nothing that is of any use to anybody except the big businesses.

If you name two things the Nixon administration has been guilty of is of those who have ever been perpetuated on the American people.

This is unheard of! Never before, since baseball became the national sport, has anyone except the president thrown out the first ball! And the name of Nixon to me is un-American, unenlightened young upstart. If you ask me, the throw out the ball, is simply my thought that I was alienated before the idea of Nixon was in my veins.

We've been a better nation. He which we all had the opportunity to get a few cuts at sportswriters, who undoubtedly thinks are as bad as the rest of the journalistic profession. He could have given some remark about football players wearing effete snobs. Or, our, she could have done something about how she deplores the work of today, and how she feels that they are, in her word, Republicanizing, and that old take me out to the ball game spirit, that he himself seems to be so fond of. But David, I mean, it's too much.

What also ranks mc is the fact that Nixon apparently is trying to set up some kind of dynasty. It is good if he was giving David practice for when he is president. This concept of keeping it in the family is also too much to bear.

And anyway, what has Nixon got to do that is un-American? He is throwing out the first ball? He certainly isn't working on some master plan to get us out of Vietnam, nor has he got anywhere else up his sleeve that deserves his and our attention more than the baseball season. Why, in one fell swoop, has he wreaked the whole year. What good will it do now if the Mets make an incredible comeback to win the pennant? The other teams can all say that the season should be invalidated because it was never started properly. What good will it be if someone breaks the home run record? It will have to go into the books with an asterisk, because it took place in the season that never was. Nixon has destroyed the one stable thing in America, the one thing that everyone could turn to and point at with pride, the one that equalized everyone, black or white, rich or poor, and conserva-

The baseball season is played in a kind of twilight, a never-never land, because of one man's foolishness.

Try to imagine the truly sweeping nature of Nixon's action. If this man is the one who wrecked the baseball season, then imagine what else he is capable of. Why, no one is safe. He could do any number of things. No tradition is above his violent hand. Imagine yourself, one night, in the serenity of your own home, and David Eisenhower knocks on the door with presidential orders to the effect that he is taking over for you tonight, and that you have to blithely sit by as he ravishes your girlfriend. Or wake up some morning and discover it is Dan Eisenhower who is about to take you. That is what the Nixon administration is. Instead of you yourself. Or at forty three in a room, you are startled by a knock on the door, and to your initial relief it is not Sheriff Quillen, but David Eisenhower. Imagine your surprise when he says: You're under arrest.

A Fraudulent Act by N. J. M.

WASHINGTON—(OPL) You've probably seen the television commer-
cial put out by the National Institute of Mental Health which shows a happy man running out on speed. The ad said the man is 21 years old and that he had started taking speed in pill form and later graduated to shooting methedrine. The headline under the picture reads, "Happy 21st Birthday! You were "Most people take him for about 35," the ad goes on to say.

In reality, reports the HARVARD CRIMSON, a 30-year-old actor from New York City who was used for the commercial. He says he had never taken speed in any form, and he signed a release stating he knew in what way the picture would be used.

He was paid $150 for appearing in the ad, the CRIMSON reports.

From page 2 that we were not "assuming the role of apologists for the present modera-
tion system," but that we tried to point out to them that the purpose of the two features to which they most strongly objected was derived from their conception: that the "long" past was not asked for so that three people on the board could give pieces which could be done by the advisor all by himself in a one-hour conference, but that it was there to serve as a focal point for a wide discussion in which the student could show that he not only had some mastery of the subject but that he understood its implications and its relation to the present. The three members of the board were not there to harass them, but to help them look at themselves and their work from several different points of view and cancel out what ever prejudice, both positive and nega-
tive, the advisor might have.

In short, we tried to show that these two features are positive rather than negative and that the three member board is actually advantage to the students.

I have realized over many years that many students go into a Moderation with a great deal of anxiety, even some of those who do not have to fear its outcome and have, in fact, been regularly assured that they would go through with flying colors and find it a valuable educational experience. I have talked to many generations of students who have gone through the "Ordred" and almost all of them have assured me that their fears had been unnecessary.

In view of all this I have been greatly perplexed for many years why this anxiety keeps reappearing. My answer, fragmentary as it may be, is that 1. Some upper college students try to en-
hance their status by talking about their moderation as a great accomplish-
ment against almost immeasurable odds and 2. Some of those who failed or were deferred talk about fear, unfairness and even prejudice.

Do not mean to imply that we do not make mistakes in evaluation during moderations — BOTH WAYS.

The government sophomores are not opposed to some evaluation at the end of the second year, yet they will formalize proposals for consideration. We expect that they will come up with good proposals and we hope that we will have the opportunity to exper-
iment with different procedures.

My final plea: tell us about things that bother you, tell us about your ideas. How else are we to know? We are not mind readers! We are human beings just like you.

—Heinz Bertelmann

To the Editor:

Mr. Roberts is a helpful asset to the Bard community. A few months ago he notified by Mary Suggett that the yellow strips containing pesticide could per-
haps be dangerous, he slowed his speed in any area, and he signed them off at Dining Commons and the coffee shop. His cooperation should not go unnoticed by anyone.

These yellow strips have been recom-

bined by the State Department and are in wide spread use in New York state and other parts of the country, without enough research as to what kind of effects the pesticide could have on the food we eat.

For those who are interested in the harmful effects of pesticides, Rambaut discusses it in her book Silent Spring.

We thank Mr. Roberts for his sensitivity towards ecological concerns.

Bard Earth Action Dear Editor: Upon further consideration I have completely reversed my position on Women's Lit. After specifically stating in Obsidian #1 about the Deserted Village I find more and more Bard students venturing forth. A great majority of these have been females. Therefore, I have, because I always will, and I did not. After a careful examination of the situation I now realize that this over-
flow of honored pupils into this area is not the students' fault but that of Reamer Kline. Kline is exploiting the students. In the last eight years he has increased the school's population and now our numbers are miraculously have not in that same time constructed more dormitories to house, educate or recreate them (except of course for the news stand) Right on Reamer!

I feel it is bad enough that Reamer follow this disordered policy of increasing the student body but at least if he is going to follow this bullish argument he must first create the facilities. Last week I put on a disguise and swooped down on cam-
pons to see a film at Sonnet but alas, was unable to enter, let alone find a seat, as because of the large crowd. Solution is to students or a larger building. If this situation is not resolved I will resort to a method of persuasion. I will kill.

Contemptuously,

Wildmen of the World Unite.

To the Editor

After long and arduous considerations, involving schemes whereby Bard could be improved physically, intellectually, spiritually, I discovered that there is indeed only one solution that would impermissibly improve our lifestyle. The many false starts and dead-end streets which I encoun-
tered in these reflections only served to indicate just how far off I was from the most obvious and most tried and tested method that has without ex-
ception always succeeded in creating solidarity and life within a community I was so foolish as to believe that the way to cure social, political, and physi-
cal life was through social, political, and physical interactions and dialogue. I had fallen into the venum and pollution of my technological environment that I could not see the forest because of the trees. From now on, I declare an end to circular reasoning and invalid logic. We must embark on a new direction for Bard, using the oldest technique available!

Let us return to the land.

The earth indeed is our mother. We no

Only draw from her the prerequisites of survival, but we hold her in the essenti-

cals of emotional well being. Here at Bard we boast of an acre/student ratio of one (and a half) better than page 6
The United States spott more metal into the universe this weekend. Three ster-
lie-breaking humans are traveling to space in a modern time machine,
...
Look at Our Measuring Stick

from page 3

Space is a way to attract more student followers. On the last school year your people think that portfolio reviews for freshman admissions is the answer. I don’t believe it. Portfolio says nothing about a student.

I don’t know a single way a generally better quality of student will help us. One advantage against portfolio review is that most of the best students we’ve had so far haven’t had any art training before Bard at all. In many cases, the art is more than gone. They show little more than a predisposition for color and art.

What about an art history major at Bard?

I think we should have one, for purely selfish reasons. The greater the art history offerings, the more informed the art student. There are strong student feelings for having an art history department here. It’s going to take a good dose of money for many more books and slides than we now have. I suspect that the department will come before the money does and the people in the department will have to push for their own needs.

Do you think film should be included in the Bard curriculum and how?

Yes. If it’s going to exist it should exist as an independent department within the AMD structure. Because of the money it takes to start a film department, the whole school should answer the question and not just AMD.

I would really hate to see a film department set up at this school the same way some schools do, as a purely craft cum Hollywood situation.

Most film making now relies on technique and equipment and more on the mind and eye. It would be more valuable to Bard in that form.

Even with this kind of emphasis it’s going to take a lot of money.

from page 4

and more valuable, I feel, than the family-student ratio. But we have to make the land a foundation for budding horticulturalists and as a way in which to stroll. Adam was placed in Eden not to live an indolent life, but to till the land and keep the Garden. This was his reward! Only through his scheming and schemes could we ask why the land become barren and a curse.

There is a proposed “Outward Bound” program in the works at Bard. Each freshman would climb mountains, ford streams, and go fishing for a while. But why create an amusement park out of our environment. Let us plant trees, raise crops, and tend hedges. I have never felt closer to my fellow man than when I see his hands caked with the same dirt from the same fields as are mine. Why make a game of it?

We can keep our books and papers while we push the plow and sow the seed. For these books and papers should reflect the same reality as do the smell of fresh plowed land. If they do not, they should be left behind or plowed under.

I am not proposing a four-credit course in agricultural engineering. We need no past-fail criteria for this work, for those who reject the caring for the land and its proper use fail as responsible and aware creatures. There is no reason or excuse for not contributing at least 5 hours out of a 168 hour week to farming and tending animals. We may not be able to

to feed ourselves completely, but we will have tried and kept on trying. Think of the kibbutz.

And in trying, we will have gained the respect of our neighbors, a respect for our environment, and regained the self and mutual respect that we lost when we drove ourselves out of Eden and into the world of abstraction.

We should begin by investigating what our response is to raise. Our labor will be free, and therefore we will get a government subsidy. Then, we should, as a community, decide average allotments and work schedules. We will not insist that dinning commons buy our fresh produce at the going price. Our diet will immensely improve, and our appreciation for food will correspondingly increase. The monies from our produce sale will be plowed back into the land until the day arrives when we can sell our product and distribute the earnings in the convocation fund.

"FIELD Period" will move into the summer time, and our vacation will be in the heart of winter. And field period will literally mean FIELD period.

This is only an appeal and a first proposal. I’m Bruce Diamond. If I’m wrong let me know. If I’m right, or at least moving in the right direction, please help.

Thank you.

—Bruce Diamond

letters

Earth festival

You are invited to participate in the following Earth Festival Events (times are approximate):

Sunwatch — Albee-Wardens lawn 5:30
Nature walk — meet under the Procter pines 7:30
Campus clean-up and dump-in — meet under Hegeman Elm 10:30 to pick up litter on main campus and deposit for study in a central location. Bring a bag or box.
Earth procession and dance — 12:30 starting from the Aspinwall hammock. Bring bells, drums, flutes, and beads. Wear Earth clothes.
Outdoors open poetry reading and sing — 2:30 Albee-Wardens lawn. All welcome to read and sing whatever you bring.
Nature walk — 6:30 meet by the Larch tree near the pond north of gym. For night sounds and sky lights.

(Note: free home baked good bread will be distributed on Earth Celebration Day. Anyone who would like to help bake the day before, whether you know how or not, contact Linda Leigh via campus mail. We may also have a tree planted — for this, contact Mary Zimmerman.)

Please bring your friends and neighbors. Bard Earth Action wishes you a joyful day and a natural life.

Think peacefully about your place in the land you live on. Take this day to do something you really enjoy in harmony with others and with the Earth.

Get up early
Go outside
Play games
Read a book
Take a walk down to the river
Sit in the sun or in the rain
Touch someone you like
Look at a flower without picking it
Don’t use electric lights, machines, or cars unless you really need to
Write a poem with a pencil
Eat some natural foods
Take off your shoes
Enjoy the Earth!
I was told that there would be no racial equality until we had a Committee of women to amend the constitution. Women had been convinced until that analogy shat it to hell. It occurred to me that there was an expression to the effect that behind every great man there was a specie. Which brings up another question: is it too degrading for these feminists I to cook free breakfast for ghetto children?

There is no question that Black, Latin and Indian women are oppressed. In my opinion, it is symptomatic of the entire epidemic of racial oppression in America. The notion of white female oppression is uniquely American. White American women are brought up to worship, compete, and somehow feelings of social and economic inadequacies. This mixture, in a few words, is what I call the "American sickness." A remark that instantly triggers something in the sensitive, imaginative, some hair-brained theory evolving around ingratiating men in order that they understand the problems of women, and by the time the elevator came down, she was into a riff about sterilization and contraception of men as a merciful act. It was pretty heavy stuff for a 10 AM elevator flight. I'd never seen such paranoia manifest while U-Wait before.

A couple of weeks ago K unstetter adressed a rally in New York. Vowing that dissent against war and racism must continue to struggle against all groups against op premolar for co or must be supplant ed, he called for the students and women's union at the same time. The elevator scene probably would've fitted in this, was undoubtedly regarding to the vital contribution of the young women. If women are going to liberate themselves, they must liberate their minds first. The imitation of mas- culine behaviour and dress is especially ludicrous when its proponents continue to think with theirs own. This oar seven paradox seems particularly symptomatic of feminist groups that choose to be identified with the radical movement. From the point of view of revolutionary change their priorities are counter-revolutionary: a bigger place at the action, better employment opportunities, wage competition with masculine co-workers. If the movement succeeds, there will be no need for this sort of economic competition, and for it to succumb the various factions must work toward the common objectives.

Not surpring, given the natural tendency of women. But most of these differences seem to break down along the lines of sexual roles: there are those who maintain that celibacy is the solution others insist that race and masculinity is an adjucate to the solution. They are the answer, says another group, and so it goes. And Valerie Solanas, her pathetically twisted psyche being further distorted in the process, becomes the Eldridge Cleaver of the ladies’ lib. Fewer ties are the result, and drawing its parallels from the black movement. Once in the course of a discussion with one particularly articulate feminist leader, I was told that there would be no racial equality until we had a committee on white women to amend the constitution. It was convincing until that analogy shat it to hell. It occurred to me that there was an expression to the effect that behind every great man there was a specie.

The Liberation of women is necessary, as is the liberations of all victims of oppression, imagined or otherwise, but by and large it has been trivialized by most of its own vocationally-minded male counterparts who either misunderstand or misuse their own cause. It's all too easy for an observer to become a loserr, for an observer to call them dykes or losers, to say that with such obvious hostility for men, they probably couldn't get laid anyway, and noting the preponderance of short feminists, to make jokes to the effect that they hate men because men have built the sidewalks too close to their backyards. It is easy to put off by saying that this happened one morning in Chicago while on route to the trial. Occurring as it did in an area of elevated career ng toward the 23rd floor, there was no chance of escaping a student young lady who began, emanably enough, by telling William Kunstler that he looked terrible. Kunstler quipped that it was due to "the morning sickness." A remark that instantly triggers something in the sensitive, imaginative, some hair-brained theory evolving around ingratiating men in order that they understand the problems of women, and by the time the elevator came down, she was into a riff about sterilization and contraception of men as a merciful act. It was pretty heavy stuff for a 10 AM elevator flight. I'd never seen such paranoia manifest while U-Wait before.

A couple of weeks ago K unstetter addressed a rally in New York. Vowing that dissent against war and racism must continue to struggle against all groups against op premolar for co or must be supplant ed, he called for the students and women's union at the same time. The elevator scene probably would've fitted in this, was undoubtedly regarding to the vital contribution of the young women. If women are going to liberate themselves, they must liberate their minds first. The imitation of mas- culine behaviour and dress is especially ludicrous when its proponents continue to think with theirs own. This oar seven paradox seems particularly symptomatic of feminist groups that choose to be identified with the radical movement. From the point of view of revolutionary change their priorities are counter-revolutionary: a bigger place at the action, better employment opportunities, wage competition with masculine co-workers. If the movement succeeds, there will be no need for this sort of economic competition, and for it to succumb the various factions must work toward the common objectives.

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Sometimes the ending of the story is "Here's. Sometimes the terminology of "frightened and antique equipment result in tragedy. An investigation of a plane crash last December in Salt Lake City showed that the controller involved had only five hours of sleep the night before after having been woken by a jack hopper. It was during his rest period that he had a seizure. In 1968, the controllers first brought attention to the F.A.A.'s shoddiness by landing planes strictly by the regulations and ignoring orders from their supervisors which would create potentially dangerous situations. The result was a nationwide air traffic jam.

The F.A.A. began to make improvements after that, but the controllers claim it's not enough, that manpower and equipment are still inadequate to handle the huge volume of air traffic. Today, the controller still has attention to the careless attitude the F.A.A. and other agencies place with the safety of the public.

"Up in the air I get uncomfortable," Edward Ryan says, "because I know what's happening on the ground."
Not 'Brothers', But
Jean Genet Talks About the in an LNS

Jean Genet has spent half his life in prison. A decade ago he was sentenced to life imprisonment in France as an incorrigible criminal, an unpertinent burglar and social deviant. He is also a writer, a poet, a playwright, perhaps the greatest French literary figure of the 20th century. It took a long campaign by French intellectuals, among them Simone de Beauvoir and Jean Paul Sartre, to convince the French government to grant him a pardon. Genet recently visited the United States—illegally, because cocaine is barred from our shores—on behalf of the Black Panther Party. The interview was conducted in French, translated by Mark Feinstein of Liberation News Service, in New York City.

What is the purpose of your being in this country at this time?

To make people understand. To make them understand that Black people, and particularly the men and women of the Black Panther Party, are highly, highly evolved politically. The Panthers are not some fucked up, incomprehensible movement, but they're something very, very coherent.

And I want people to understand this, that when I see America I see an extremely solid America, with its big buildings and all that, with its presidents, its vice presidents, its Banks of America. But! But I also know that the British Empire in 1940, even in 1945, considered itself pretty hot stuff; the Queen was called the Empress of India and owned Canada, Egypt, India, Australia. But today England has been reduced to a tiny island. And it's more than likely, after all, that this huge American fortress, seemingly so strong, will crumble too. America is tectonic, it is everywhere; myself, a Frenchman, I am colonized by America too. France has been bought by America, Europe has been bought; Europe is an American colony. But I can't help thinking that this great extravagant power is on the very point of coming apart.

You entered the U.S. illegally, without a visa, in danger of being arrested at any moment. Do you see something symbolic in your situation, since it is so true to correspond with the situation of the Panthers, of 'hunted revolutionaries' in this country?

This isn't a situation I wanted myself, that's for sure. It was imposed on me by the American consul in Paris who refused my visa. So now I found myself in the situation of a "criminal." Which is interesting because America considers the Panthers criminal too; now the Panthers are being defended by a criminal. In fact in this society here, it's clear that anyone who sides with the Black Panther Party is going to be considered a criminal no matter what he does.

Would you give us your personal impressions of the Panthers, as you've gotten to know them while on your speaking tour here—people, as revolutionaries?

I would describe it in a few words. It's the kind of terror that white people feel when they talk about the Black Panthers. But when you live with them day and night as I have recently, you realize that they are above all revolutionaries. Militants who are perfectly organized and particularly intelligent, whose politics are coherent. They are simply not what their mythical image pictures them to be. You know, gangsters. I have nothing against gangsters, but the Panthers are not gangsters in the sense that the middle class understands them. They are really political militants, in a particularly dangerous and particularly original situation.

They are a colony inside their mother country. They're a people spread out inside that mother country, and so they have a completely new kind of revolutionary problem to solve. That's to say the problem of people who are obliged to struggle against their adversaries without reserves, to create a movement to a territory where they could find refuge. So they've been obliged to invent a form of struggle which is totally new.

Can you give us an example of the originality of the Panthers' politics?

Well, let me give you an example of how they have to live, in what context they do their political work. I was with them in New Haven, where they are trying to electrocute Bobby Seale. There were beds for four or five people in a room I saw, and next to the window there were rifles. You understand?

They're obliged to live under the protection of arms, their own arms; not against the people, of course, against the police. On a wall in a house they live in someone had scrawled "Fuck you!" in chalk; the walls were painted black. You see, they have a kind of disdain for something like a house, something so transitory. But at the same time they are wary of men, of the police. So they're forced to defend themselves with rifles. That's something new for black people. I saw them, these rifles, you know? And the doors and windows are barricaded, really barred, with fancy locks and iron bars. And then, in the same room, there were women and little kids. That's the reality of the situation they're living in. That's what everyone has to know about.

You've spent a good part of your life in prison; that's been the case for a lot of Panthers, too, who have lived as criminals outside the system because they're forced out. Do you think that experience has given you a special understanding of what freedom means?

There is that, probably, but there is something else I'd like to underscore. It's an observation I've made, maybe it's wrong but I'll say it anyway. I knew the Panthers for the first time in Chicago in 1968 at the democratic convention, and my first experiences with them really struck me. They are a poetic people. Black people in America seem to have a natural poetic sense, and the discoverers they've made about how to struggle politically lean curiously on a poetic sentiment about the world. Maybe I'm wrong, but I think those things are linked, politics and poetry. I think political reflection is integral to poetic comprehension and vice versa.
Black Panther Party Interview

It's something about the world black people live in; their political perspective comes out of looking at their world poetically. That doesn't surprise me too much. I wonder if Chairman Mao Tse-tung would successfully have completed his Long March, the revolution, and then the cultural revolution if he hadn't been a great poet. I wonder if it isn't because the black people are a Poet that they have been able to work so well toward finding a road to liberation in the same way, almost the same way that Chairman Mao found that road. As much in politics as in poetic reflection.

You've spent many, many hours and days with the Panthers in the past few weeks. Probably all of your time. How do you see your relationship with them?

Well, you can imagine how much I was shocked to learn about the determined repressive police campaign against the Panther movement. I first read about the attacks on the L.A. Panthers in the French press. Naturally my first feeling was solidarity. Yes, at that time I felt solidarity, and I guess I would have spoken of fraternity. But now I know that the Panthers personally, I can no longer speak of them as "brothers." I don't want to use that word anymore; it smacks too much of evangeline moralism. You know that kind. If I had to use a specific term to talk about my relationship with the Black Panthers, what white people's relationship should be, I would say that we are "camarades de combat," comrades in struggle.

In your books the problems of sexuality, of homosexuality are important. One aspect of the American movement today, an important aspect, is the women's liberation movement, fighting for economic, psychological, social, sexual liberation. The homosexual liberation struggle is quickly gaining ground too. What are some of your ideas about these movements? Do you think that sexual, psychic liberation as well as socio-economic liberation will come by political action?

Well, you know, I am a homosexual myself, which I prove in my books; I wasn't in prison for homosexuality per se, but I certainly try to demonstrate it whenever I can in my work. I even glorify it. But when you speak of liberation, you naturally have to observe an order of priorities. There are liberations which are immediately necessary. There is, for example, the black population in the country, dominated by whites, and inside that black population there is the Black Panther Party which is on the verge of being massacred by the police. And inside the Party there are Bobby Seale and his comrades. There are some priorities. We have to act for Bobby Seale, for the Panther Party, and for all the black people here. I mean to say that when people are oppressed bodily, physically, their liberation comes first. As for spiritual, mental liberation, I think that's the affair of each individual, not so much a problem of organization as much as a question of everyone of us liberating ourselves from taboos.

But as for physical oppression, well, you have to act quickly. There is, well, you have to act quickly. There is, well, to repeat it, an order of priorities.

Perhaps you can give us a little history. The last time you were in America was the time of the democratic convention in Chicago. Since then, the Conspiracy trial has happened, and a series of constant, militant violent demonstrations exploded all across the country...

Just a minute, I want to say a thing or two here, about the trial, the Chicago 7, the demonstrations. It's true that a lot of white people, demonstrated against the trial. But it's also true that they did not demonstrate for Bobby Seale when he was treated outrageously; I know just about exactly what was going on in people's heads, you know... they would demonstrate for other white people but not for Bobby Seale.

Well, Chicago was a kind of turning point. Black people have been subjected to massive violence against their communities for centuries now, so their political responses are of course very different. But starting with Chicago, do you see the beginnings of massive, brutal violence directed against not only blacks but whites too?

No! No! No! When I was in Chicago I crossed the border clandestinely, and then I found myself confronted by whole armies, cops, enormous numbers of cops; at the time people said there were thirty-five or forty thousand cops. But I was very sure of myself, very much at ease, because I knew that the cops would never, never shoot. Because this was one of those white, young, hippy, student protests; in sum, white. And I knew that in such a situation they would never open fire. I was protected by the color of my skin, by my white hair. I could do whatever I liked and be sure that the cops would never fire. If it had been thousands of black people there, as big a mass as we were, and if a similar situation had happened, I'm sure that the cops would have fired.

Since then, however, they have shot at white people. Scores of people were wounded at People's Park. James Rector was killed. Just a few weeks ago, the cops opened fire on a car during a demonstration at San Francisco State. Would you agree that Chicago was the start of a new level of intensity, of violence by the state against white dissidents?

But it simply is not the intensity of violence that there was in Watts, in Detroit. Yesterday I was in Boston speaking at MIT. In the hall there were a thousand, maybe fifteen hundred people, students, black and white, and teachers. All the time we were speaking, Doug Miranda (Doug Miranda of the Boston Panthers) and I, I had the impression that everyone understood everything we were saying, even all the whites who were there. But once they had all left the hall, what was going on in their minds? I haven't the vaguest idea.

I don't know what they were going to do. It's not simply enough to ask "What should we do?" The thing to do is to do something. Maybe the first thing is to understand this: it is an idea that white people find very, very difficult to accept. . . that black people are more highly developed politically than they are. I'm not speaking about all black people, naturally. Some black people are in the police. I'm talking about the realization that it is black people, especially the Panthers, who are leading the fight against that president of yours called Nixon, that vice president called Agnew. The Black Panthers are not just aggro, run-of-the-mill men, but the Panthers are infinitely more powerful, infinitely more politically intelligent. And it's very difficult for white people to begin to accept this idea.
Only a couple of items from the outside world this week:

1. A circular asking us if we want Jay Richard Kennedy to speak. He’s the author of The Chairman and is being typed as an elderly radical by Royce Cartwright. Have info on him if anyone’s interested.

2. Notice from Museum of Modern Art about Japanese film festival covering five decades of Japanese films, including some very rare silent films from the twenties. The program will last until the middle of July and will present 90 films. The schedule is rather lengthy but anyone is welcome to come by the office and peruse it at their leisure.

Onward. Over the last few issues we have skylit presented the community with a number of ideas that could radically change the nature of the Bard College community. However, I haven’t heard reaction from any of these ideas. So, I thought I’d put my ideas to the people. You have noticed them the first time around. As a consequence, I’m going to mention them briefly here again.

First on our list of ideas was the question of what would have to be a student on the Board of Trustees. Any reaction to that? Or is “student power” just a convenient phrase?

We suggested the possibility of running an Outward Bound program here. Did anyone read that? Didn’t anyone hate the idea enough to react, didn’t anyone like the idea enough to say so? Or is it just that you didn’t notice?

We ran the proposal for a new constitution in our third issue and received so much support that at this point there is no student government at all. I’m not even going to ask a question there.

Finally, in our first issue we ran an article on the new modular dorms which received such careful scrutiny that many people who were asked said such things as “I hope it doesn’t look like tent city,” or “I don’t want them to use cinder blocks.”

If they had even glanced at the article, and it was on a topic that could conceivably affect them to a great extent, they would have seen that the plans presented an idea that was one of the most imaginative dormitories in dormitory concepts in the world. None of us in the people mostly just ignorant reactions.

This week we are running another article on the new dorms, this time presenting the final plans for the structure. However the interiors await student approval. The archi-
tects have asked for student opinion, that is why there is going to be a meeting Thursday night, at 6:30, in Albee Social. The decisions made by the students that show up at that meeting regarding furnishings, colors, and carpets, will be the ones that decide what happens in the new rooms. One of those rooms could well be yours. Yet from past experience you won’t show up, and neither will I because we are both members of the Bard College community which means we do nothing at all.

Once again forward. Costs for last week’s issue, this time a full twelve pages:

— abbie hoffman

1. Do you know of any hustles, ways to cheat or fak the telephone companies, airlines, General Motors, government, Jackie Onassis, etc.?

2. Write and tell us about any Free stores, Free museums, Free schools, Free food, Free anything, FREE ALL POLITICAL PRISONERS, in the communities you live in.

3. Tell us about your shoplifting, hitchhiking, scavenging, pan handling, bumming methods you have used in this life and your past lives.

4. Write and tell us about your community’s draft counseling services, break fast programs, Free stores, Free money, Free sex, or anything you feel will help to make a better YIPPIE survival manual.
April 22. Earth Day.

A disease has infected our country. It has brought smog to Yosemite, dumped garbage in the Hudson, sprayed DDT in our food, and left our cities in decay. Its carrier is man.

The weak are already dying. Trees by the Pacific. Fish in our streams and lakes. Birds and crops and sheep. And people.

On April 22 we start to reclaim the environment we have wrecked.

April 22 is the Environmental Teach-In, a day of environmental action. Hundreds of communities and campuses across the country are already committed.

It is a phenomenon that grows as you read this.

Earth Day is a commitment to make life better, not just bigger and faster; To provide real rather than rhetorical solutions.

It is a day to re-examine the ethic of individual progress at mankind's expense.

It is a day to challenge the corporate and governmental leaders who promise change, but who short change the necessary programs.

It is a day for looking beyond tomorrow. April 22 seeks a future worth living. April 22 seeks a future.

We are working seven days a week to help communities plan for April 22. We have come from Stanford, Harvard, Bucknell, Iowa, Missouri, New Mexico, Michigan and other campuses.

We are a non-profit, tax exempt, educational organization. Our job is to help groups and individuals to organize environmental programs to educate their communities.

Earth Day is being planned and organized at the local level. In each community people are deciding for themselves the issues upon which to focus, and the activities which are most appropriate.

We can help, but the initiative must come from each community. We have heard from hundreds of campuses and local communities in all fifty states. Dozens of conservation groups have offered to help. So have the scores of new-bred environmental organizations that are springing up every day.

A national day of environmental education was first proposed by Senator Gaylord Nelson. Later he and Congressman Paul McCloskey suggested April 22. The coordination has been passed on to us, and the idea now has a momentum of its own.

All this takes money. Money to pay our rent, our phones, our mailings, brochures, staff, advertisements.

No list of famous names accompanies this ad to support our plea, though many offered without our asking.

Big names don't save the environment. People do.

Help make April 22 burgeon. For you. For us. For our children.

The Environmental Teach-In, Inc.
Room 200
2000 P Street, N. W.
Washington, D. C. 20036
I enclose $10, $20, $50____dollars (tax deductible)
How can I help my community?
Name
Address

National Staff: Dennis Hayes, Coordinator; Linda Billings, Stephen Carlton, Andrew Garling, Bryce Hamilton, Sam Levy, Barbara Reid, Arturo Sendred, Philip Treadman