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THE FREE
STATESMAN

NOV 16 '67 VOL II NO 7

EDWARDSKI '67

FOCUS : STUDENT POWER

At the Twentieth National Student Association Congress, held last summer, the Student Power concept was defined in the form of a resolution:

Higher educational institutions restrict the student's right to democratic self government. Students are not afforded their rights as citizens in the college and university community. Students have been subjected to search without a warrant, arbitrary social regulations, double jeopardy by administration and civil courts. In addition, a U.S. Supreme Court decision of June 1967 has granted to all minors those rights which have heretofore been granted to U.S. citizens in legal proceedings.

The USNSA recognizes and supports the "student power" movement as a movement designed to gain for students their full rights as citizens and their right to democratically control their non-academic lives and participate to the fullest in the administrative and educational decision-making process of the college or university. USNSA affirms that through action and assumption of responsibility, student power encourages self-development, which is an integral part of the educational process.

USNSA recognizes the intrinsic right and responsibility of students to govern themselves and to regulate their lives within the college and university context. Students should be prepared to assume the responsibilities inherent in the granting of full legal status. USNSA calls upon the faculties and administrations of the colleges and universities to recognize these areas of student responsibilities, and to withdraw their operations and cease exercising power in opposition to these policies. The rights of student governments to legislate over matters of solely student concern must be recognized, as must the status of students as citizens. This obligation must not be shirked by either faculties, administrations, or student governments.

USNSA recognizes the following areas, among others, as falling within the purview of students alone through their student governments: 1) Registration, chartering, and regulation of student organizations and activities, 2) Student government and student activities financing, 3) Regulation of cultural programming, 4) Determination of dorm hours and visitation policies, 5) Establishment of any social or recreational regulations, 6) Establishment of housing regulations, 7) All disciplinary decisions regarding the violation of student regulations. USNSA further recognizes the right of students to exercise joint control over the matters of administrative and educational policy. The following areas, among others, are recognized as areas of joint student, faculty and administrative control: 1) Course requirements, 2) Academic calendar, 3) Admissions policies, 4) Financial aid policies, 5) Building and grounds planning, 6) Hiring and dismissal of faculty and administrative personnel, 7) Any and all university and college services (bookstores, food service, etc.), 8) Grading systems and appeals on grades.

by w david bailey

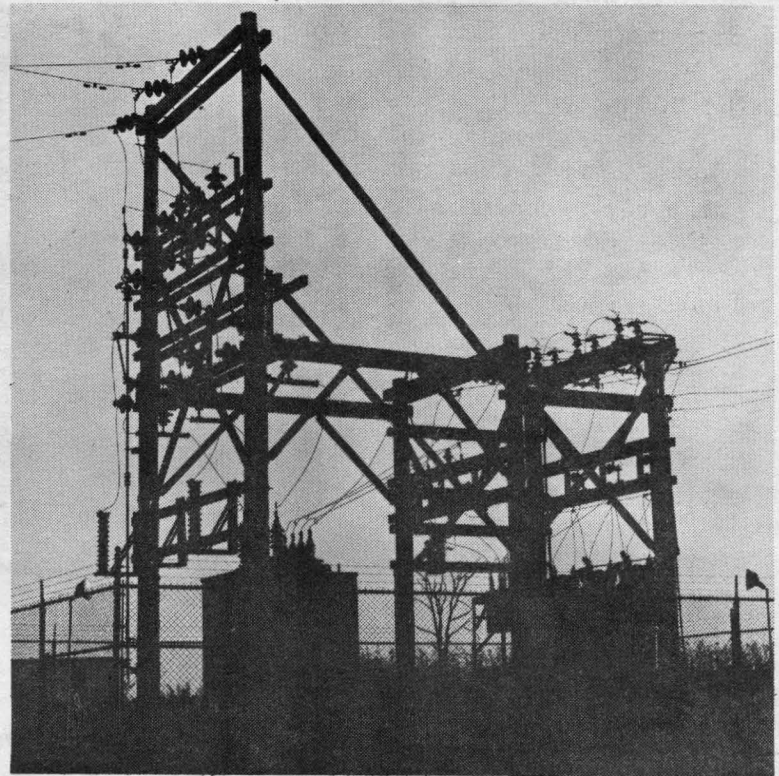


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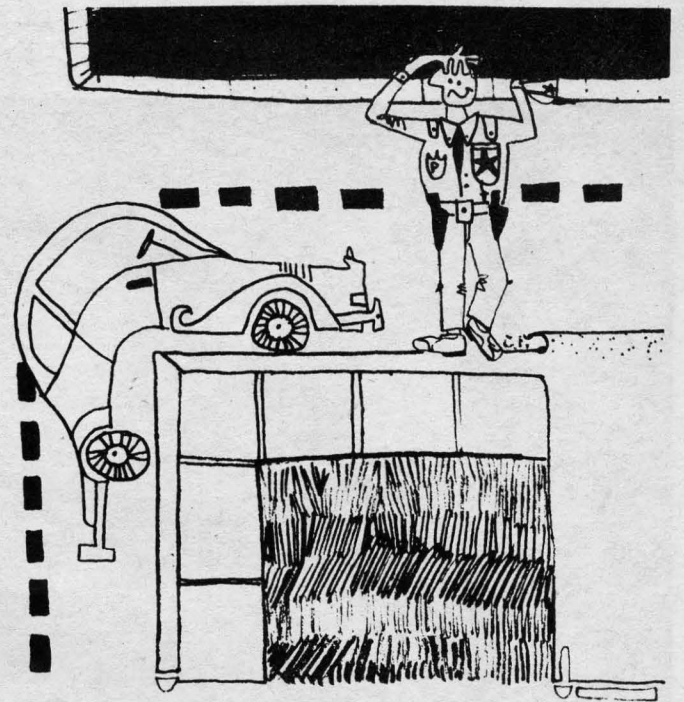


EDITORIAL COMMENT

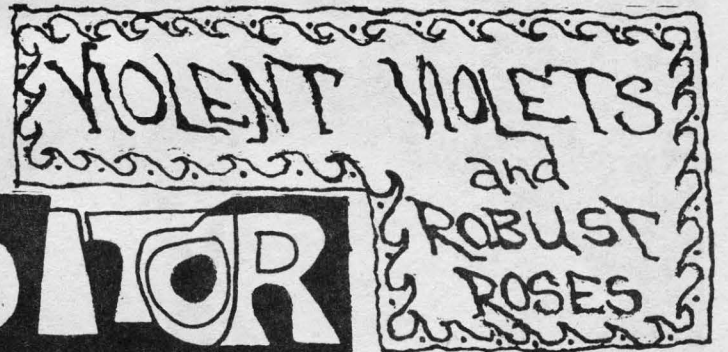
A group of the Young Americans for Freedom has been organized on the St. Cloud State campus. The YAF is a Right-wing political youth organization, roughly the opposite number of the "New Left" Students For A Democratic Society. I'll not try to weed out the political ideologies of either YAF or SDS. My point is that the radical groups on the Left and Right are more ready to take a moral position than the more "pragmatically liberally conservative Republicrats" of the middle-of-the-road variety.

Whether the stance taken by the Left or Right is more appealing is not at issue. What is important is that these groups approach issues from a moral position. Equally important is the need that we realize that a moral stance is being taken.

The YAF and SDS groups will no doubt be in conflict in the next few months. The emotional jeers ("Commie" and "Fascist") exchanged by these two groups have, to these ears, the ring of cries of "Heresy" from rival religious groups. The accuracy of such charges in a political or religious scene can be judged later, but they are evidence of a real moral stance being taken. The conflict tends to point out that there is the possibility of moral differences based on the same set of information. It also shows that young people, (in Pike's terminology) are more able to take this moral stance, since they are generally more vocal than their elder counterparts. cg



"EAST IS EAST AND WEST IS WEST" BUT...



LETTERS TO THE EDITOR

To the editor:

After last week's article on the Atwood Board of Governors appeared I talked with Mr. Gustafson again to find out how he could get so many of the facts wrong. He alleged that he was writing under the wrong premise. Whether or not this is true is a moot point. The point is that the entire article was erroneous. Articles such as this do nothing but thicken the fog of assumptions and half-truths that surround ABOG and its operations I am going to take this opportunity to clarify and re-write Mr. Gustafson's entire article.

Concerning Mr. Wehrle's statement that it would be easier to run the College Center efficiently without all the students around, I say that, to my knowledge, he has never made such a statement, either publicly or privately. As to what students he would be referring to, I don't know. If no students came into the building, the Center would fail as a profit-making venture. If the statement referred to ABOG, then very little programming would be done in the building.

The job of running the Center does not technically rest with ABOG. We are a student board concerned with programming only. We are elected by students on a self-perpetuation basis and we are answerable to the student body on the same basis that any student organization is answerable. If the student body feels that we aren't doing a good job, we welcome their complaints, but just complaints. Complaints are useless unless there is an indication of what is really desired.

The administration does not appoint any member of ABOG and we are not subject to any administrative approval, except within the limits of legal restrictions.

Every spring ABOG makes a budget request just like any other organization using Student Activities monies. The Student Activities Committee then makes its decisions, on the basis of funds available and the organizations' needs, as to how much money each organization should get. There is nothing predetermined about this operation and each organization then revises any planned activ-

ities on the basis of the monies granted to them.

After ABOG receives its money, the students comprising the Board are responsible for the programs that the money pays for. Our adviser is the Assistant Director of the programming. She does not direct programming, but is extremely helpful with all the suggestions and information that she gives us. It is true that she must sign any requests for expenditures, but this is a school policy based on where the legal responsibility for a funds request must fall. All student organizations have this same restriction. It has not in any way caused our programming to conform to the likes and dislikes of our advisor.

I hope that this letter helps to clarify many of the rumors that are circulating about ABOG. If it doesn't satisfy your curiosity, you are welcome to stop in at A-110, Atwood Center, and ask any questions which you may have. We will answer all of them.

Mike Hamlin, President
Atwood Board of Governors

To the editor:

Mr. Hamlin has done what should have been done long ago: clarify. I have had several conversations with students since my article appeared, and most of them thought the article was quite good. I feel sorry for them, I take their shame upon myself. My article was indeed composed of the fog of the assumptions surrounding the operation of the center. Without the knowledge of the editor some of it was intentionally so composed. In other cases I simply was not aware of the situation. I was writing with the wrong premise, in part intentionally (for which I admit a certain journalistic fault) and partly from a lack of information. The operation of the student center is based on student needs, and these needs must be presented to ABOG, or they have no format from which to operate. Having made the above considerations, I hereby withdraw the column which appeared as the focus article in last week's edition, pending a complete study of the Atwood Center, to appear shortly.

Chuck Gustafson

"Student power", a saying has it, "means student responsibility!" This is the thrust of the student power movement. Students are becoming more and more willing, and, if our educational system is all it should be, more and more able to assume the responsibility that the phrase "student power" implies. All it means is that students feel they are ready to participate fully in a democratically oriented system on the college campus.

Student power is not intended as an attack on any college faculty, administration, or anyone else. Personality clashes are not involved, or they shouldn't be.

Student power IS: an attempt by students to try and point out that they too have some good ideas about education, and that they should be allowed to be active in decisions with the officials presently doing the decision-making.

The idea of democracy is, of course, a dangerous one at any time, in any place. In an educational institution, however, anything short of it is nothing-but disastrous. cg

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MYRON

Q What is a political party?

A There are two answers to that question. (1) A political party is an organization whose purpose is the acquisition of power and privilege for its members. (2) A political party is an organization of people sharing certain principles and attitudes who attempt to give practical effect to these principles and attitudes by trying to influence legislation. They do this by trying to elect legislators and executives.

Q Which definition best characterizes political parties in the United States?

A Both are applicable, though the first is a more accurate description of the facts. Most office seekers are self-seekers; ideology is embarrassing excess baggage.

Q Doesn't this imply that it could be politically disadvantageous to be too closely identified with an ideology?

A It does. Especially if the ideology is one which alienates the majority. (That's a tautology, by the way.) The Arizona inventor of Antsy Pants discovered this in 1964, and I trust that the lesson will not be lost on Republicans in 1968. Of course, the political attitudes or ideology of the majority are in a state of gradual flux. A successful politician will change his apparent ideology accordingly.

Q But don't politicians affect the flux as well as reflect it?

A Less than they would like to think and usually in unintended ways. But this doesn't alter anything I've said thus far. It only means we should beware of leaders who want to change our attitudes for our own good.

Q What are the attitudes which characterize Republicans?

A There are at least nine. Though some of these are shared by people calling themselves Democrats, they form a coherent cluster. Put into words these attitudes would run as follows:

(1) A good citizen must be patriotic, i.e., he must support his country under all circumstances, especially if it is in conflict with another country.

(2) The United States should never do anything that will circumscribe its national sovereignty.

(3) The American way of doing things is the best possible way of doing things.

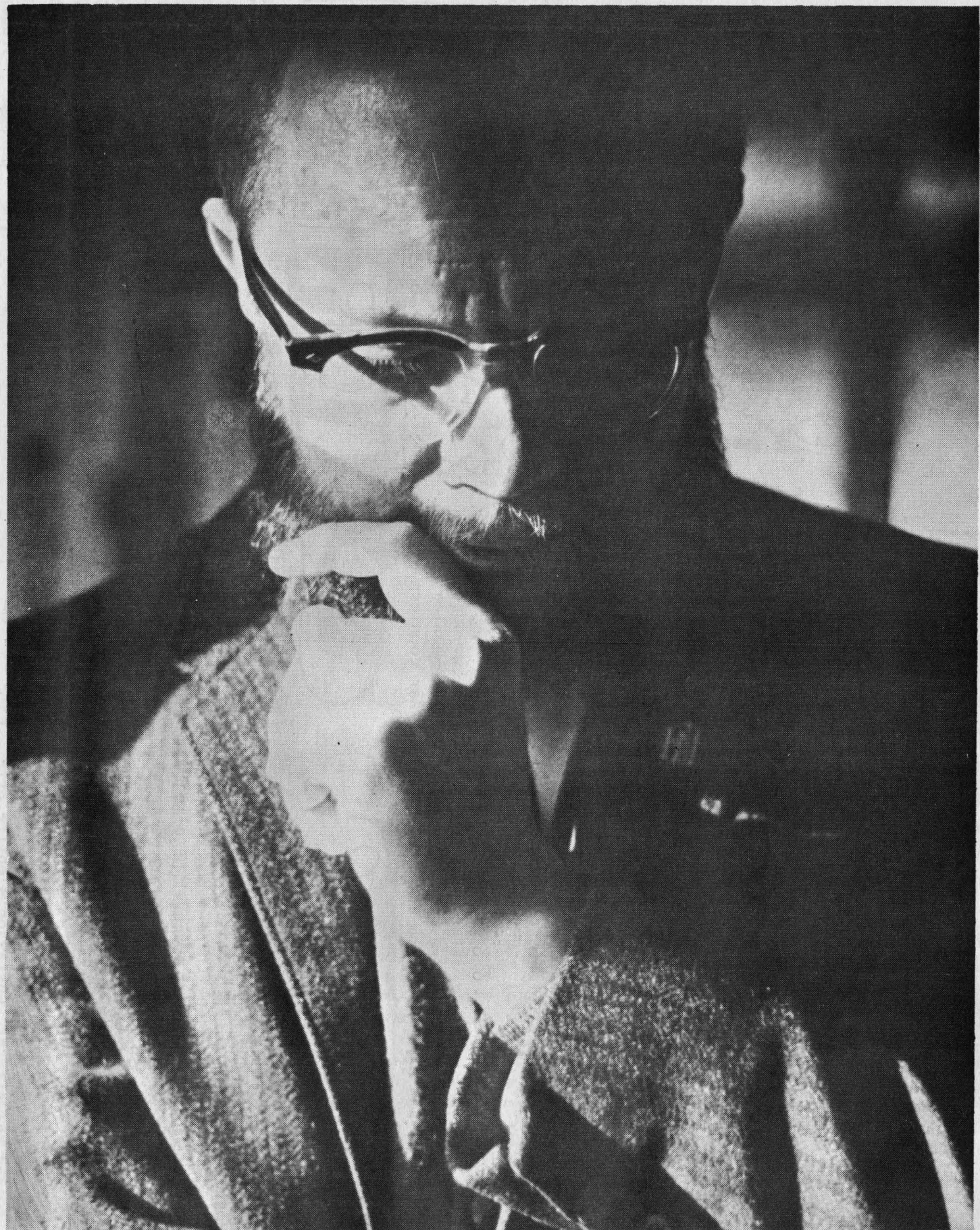
(4) Law and order must under all circumstances be maintained.

(5) Property rights take precedence over any alleged human rights, for human rights are in effect property rights.

(6) Traditions must be respected, for tradition (at least up until 1933) is the accumulated wisdom of our ancestors.

(7) A good citizen will support organized religion, preferably Christian.

(8) A good citizen may dissent from public policy, but if he does it



myron anderson

photo by warner

(9) The practical wisdom of businessman is much more valuable as a guide to legislation than any theoretical expertise of college professors and other intellectuals.

Q Do you find these Republican attitudes objectionable?

A I find them objectionable, dangerous, and totally inappropriate to the needs of modern society.

Q Why?

A (1) Patriotism as characterized is no virtue, but a terrible vice. A morally mature individual's allegiance must be to principles which transcend national boundaries. To the extent that the practical realization of these principles is furthered by his country, he should support his country. To the extent that it is not, he should oppose it. Many self-proclaimed patriots "love" their country as a small child loves his parents or as a neurotically passive wife loves her husband--i.e., uncritically with a kind of reverential awe. In adults, such love of parents or spouse is sick and a disservice to democracy.

(2) The illusion that national sovereignty is a good thing is one of the most dangerous illusions current. Unless we and others are prepared to abandon this illusion, it is only a matter of time before we or our descendants are destroyed. And I am not necessarily thinking of nuclear war.

(3) There is nothing sacred about the American way of life. Such ethno-centrism is the mark of a stagnating culture. "Americanism" and "the American way of life" are empty shibboleths used to terminate the rational consideration of national and international problems. If we wish to survive, we must be prepared to adapt to, and adopt new ways of handling old and new problems.

(4) Law and order per se are neither good nor bad. Before making an appraisal we must find out which law and what kind of order we are talking about. There is far more law and order in communist countries than in our own. Though they may not realize it, in this respect at least the Soviet Union is a YAF paradise.

(5) Property in the final analysis is power, and hence a very real danger to those who have little or no property. The institution of property is the source of inequalities of every kind and a barrier to happiness at every level of the social totem pole. It is also a source of bitter resentment in any country which is ostensibly dedicated to liberty and equality. Enlightened self-interest, not to speak of the altruism of Christianity, dictates that one should view one's property as a communal trust and that one's right to property is defeasible when the public welfare is a matter under consideration.

(6) Good citizenship is logically and psychologically independent of religious belief and observance. Further more, the dogmatic theology of traditional religion is morally and intellectually indefensible. Extrapolating from current trends, I would venture to predict that religion in the future will involve a commitment to certain values and a way of experiencing the world, rather than to creeds and building funds.

(7) Tradition per se is not worthy of respect. Customary usages are as likely to reflect past ignorance as past wisdom, and what was wisdom in the past may be today's foolishness.

(8) While in one sense of the term, few would defend "irresponsible" dissent, the term "irresponsible" is usually a verbal bludgeon used to attach effective dissent, i.e., dissent which is likely to result in some real changes of policy. People who are desperate---and that should include all of us in the age of the ICBM and Lyndon Johnson---have no time for the intellectual shadow-boxing and buttock osculation that passes for "responsible dissent" among those committed to a crumbling status quo.

of Calvinist grace--I mean the test of meeting a payroll, maybe singularly deficient in political wisdom. It is foolish to declare apriori that the businessman, fresh from the narrow concerns of profit and loss, is better equipped than the academician to understand the needs of people in a modern society---or in any society for that matter. To be predisposed to rely on such people for sound judgement is to court disaster.

Q If the attudinal tenets of the Republican party are so indefensible, does the party have any future?

A Probably not. Though indefensibility of viewpoint is not necessarily indicative of any group's approaching death. History, especially the history of religion, will bear me out on that. Be that as it may, you might summarize my criticisms of the party as follows: The Republican party has three things against it: (1) The Declaration of Independence; (2) The Bible; (3) The Facts.

Q The Declaration of Independence and the Bible?

A The Declaration of Independence extols revolution; equality, and liberty; while the Republican Party stands for law and order, tradition, and property. The Bible proclaims the sovereignty of God; the brotherhood of man; and pacifism; while the Republican party stands for national sovereignty, property, and patriotism.

Q If you were a Republican, what would you do?

A I might try to ban the Declaration of Independence, and boulderize the Bible. However, I could do nothing about the facts.

Q But surely there must be some redeeming feature of Republicanism?

A There is one. I neglected to mention a tenth attitude which I think is characteristic of some Republicans. This is a sound and socially necessary attitude.

Q How would you express it?

A The individual is sovereign, not the state or any other authority.

Q What does that mean?

A It means that many Republicans are schizoid, for this attitude is not compatible with the others. The others form a coherent cluster. If you add this to them, there is incoherence.

Q That's not a very illuminating answer to my question about the meaning of individual sovereignty. How would a person who had such an attitude think and act?

A One truly committed to individual sovereignty would be (1) in the forefront of agitation for student rights against authoritarian administrators and teachers. (2) Opposed to the draft to the extent of returning or burning that symbol of involuntary servitude, the draft card. (3) An opponent of censorship of any kind by any authority. (4) A dedicated agitator against war and the regimentation demanded by the preparations for war. (5) A fighter for the civil liberties of minority groups whose members who have been reduced to despair by property owners and devout church goers. (6) An opponent of any other form of authoritarianism not mentioned thus far.

Q You're describing a member of the New Left, not a Young Republican.

A Unfortunately, no. The person I'm describing would attack the errors of the New Left just as he would condemn those of the Right.

Q What do you mean?

A I am referring to a willingness to many in the New Left to (1) Seek statist solutions to social problems; (2) Find excuses for the communist tyranny, while condemning tyranny everywhere else; (3) Use totalitarian tactics to deal with those who disagree with them.

Q Then what are you recommending?

A I am recommending an individualism that recognizes that man is a social and political animal, and individualism which rejects statism at the same time that it rejects piractic individualism.

Q Surely you wouldn't call it Republicanism.

A I would call it anarchism.

by m. g. anderson

LYSISTRATA

The SCS theatre department, starting what was slated to be a rebuilding year, began its season last week with the strongest non-musical stage presentation seen here in two years. This instant recovery from the disappointments of last year is the result of three factors.

First is the influx of experienced grad students who gave backbone to the show. Barb and Ray Mikesh, Joe Baltz, and returning familiar favorite Kathy Haapala all made vital contributions. Mr. and Mrs. Mikesh deserve special recognition for their performances. They are the most fortuitous melding of theatrical talent since Paul Newman carried off Joanne Woodward.

Second, the freshman crop, the largest and most proficient since 1960, gave flesh to the show. Particularly noteworthy is Linda Milton, whose only fault is that if inexperience and who should, I expect, develop into one of the best actresses ever to work here.

Third, a solid core of established actors gave the show guts.

The end result was that there was not a single obviously inept person on stage, which, with a cast of 33, is an achievement.

On the technical end, Bev Fuglem gets a silver star for her often imaginative choreography. Deserving of gold stars are Joe Zender for his highly workable set, Robert Devereaux for his brilliant, almost febrile costumes, and Gary Schattschneider for his superbly fashioned props. John Dennis gets a gold star for general staging and direction with an oak leaf cluster for beautiful blocking.

All-in-all, the production was an entertainment-seekers dream.

It was also a purist's nightmare.

To someone who takes a solemn view of classical theatre, the hyper-modern sound, lights, costumes, staging, and translation must have been deeply offensive. I presume these elements would be dismissed as "mere gimmickry."

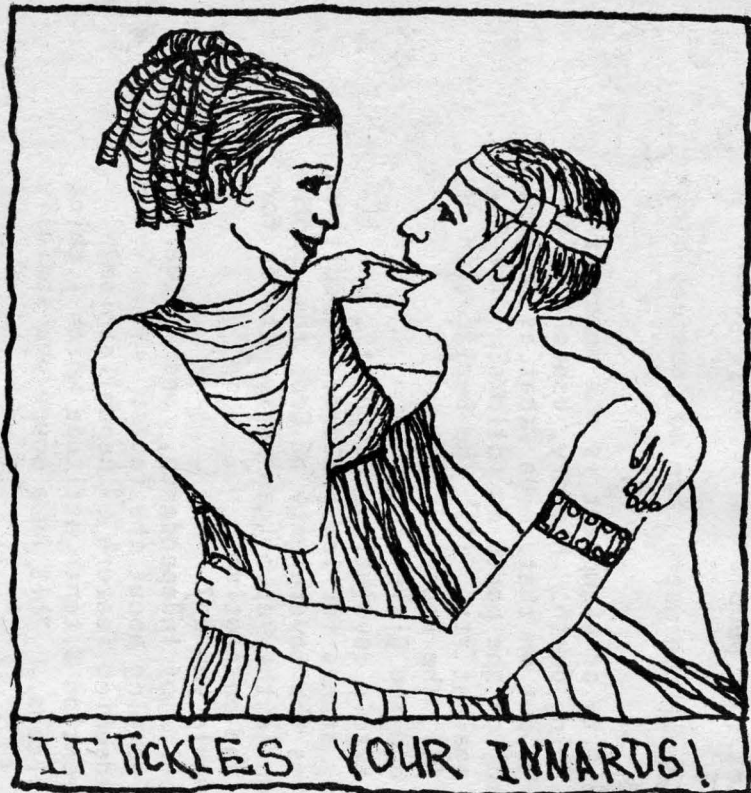
"Gimmickry" they were; "mere" they were not.

"Mere gimmickry" is coy, self-conscious, serving only itself. The gimmickry in LYSISTRATA was intended to serve a larger purpose; not, as some would assert, that of "up-dating the play to make the message more relevant to a modern office", but rather the purpose of up-dating the production to make the message more eye and ear catchable by a modern audience.

In this case, the distinction is academic because the gimmickry failed. The message was indeed blurred in garish, glarish sound and fury, surviving only in the program notes. The gimmickry was still more than "mere", however, because it served the commendable purpose of turning embalming fluid into wine.

Even here it did not always succeed. The most notable failure was the "southern accent" gimmick, evidently intended to separate the Spartans from the Athenians on stage. The manifest effect, however, was to suggest Sparta as some sort of hellenic Dogpatch, with the Spartan herald and ambassador being reminiscent of personages no more exalted than Earthquake Mc-by dick carlson

cont. on page 8



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RTP

LYSISTRATA CONTINUED

Good and Senator Jack S. Phogbound. This is no discredit to Dennis Kral and Ted May: the flaw was in the gimmick, not them.

Taken on a superficial level as a practical suggestion on how to change the way things are, the comedy again takes center stage. The suggestion that women cast out the principle that "the way to a man's heart is through his stomach" and substitute the principle that "the way to a man's head is through his gonads" is an intriguing but sterile source of speculation. Wars are initiated and perpetuated by men whose primary drive is for power, not sex. (Can anyone seriously believe, for example, that Eva Braun could have deflected Hitler's aims by so much as one millimeter?)

Even if taken as a parabolical foreshadowing of modern non-violent massive resistance and civil disobedience, LYSIS-TRATA would then share the same crucial flaw as these doctrines, a flaw that can most charitably be described as naive. Such an approach works only on those who have somehow wandered away from the basic sense of decency which still exists within them. Dedicated war-makers simply do not fit into that category.

In short, Aristophanes made a serious comment that cannot be taken seriously.

Walk

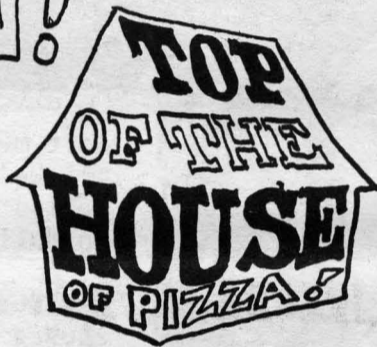
Downtown St. Cloud will be the focus of attention in Central Minnesota on Friday, September 17. Starting from the Court-house at 7:00 PM, the concerned citizens of St. Cloud will join together in a "march of sorrow."

Many of the marchers have felt the deep tragedy of the Vietnam War. Many have lost friends and loved ones in the War. But the sorrow expressed will be for the loss of men fighting on both sides in the conflict. As has been pointed out, the casualty lists can be totaled up with the exclamation, "So many poor fellows."

According to Rev. Marvin Repinski, there are three reasons for the march. First, the hope that all possible avenues to peace will be explored. Second, the necessity that the people be made aware of the need for moral questioning of the War effort. Finally, said Repinski, we must be made to realize the problem of "giving thanks" at this time of the year when we are embroiled in such a terrible conflict.

Won't you please march, too?

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