Foothill College SENTINEL

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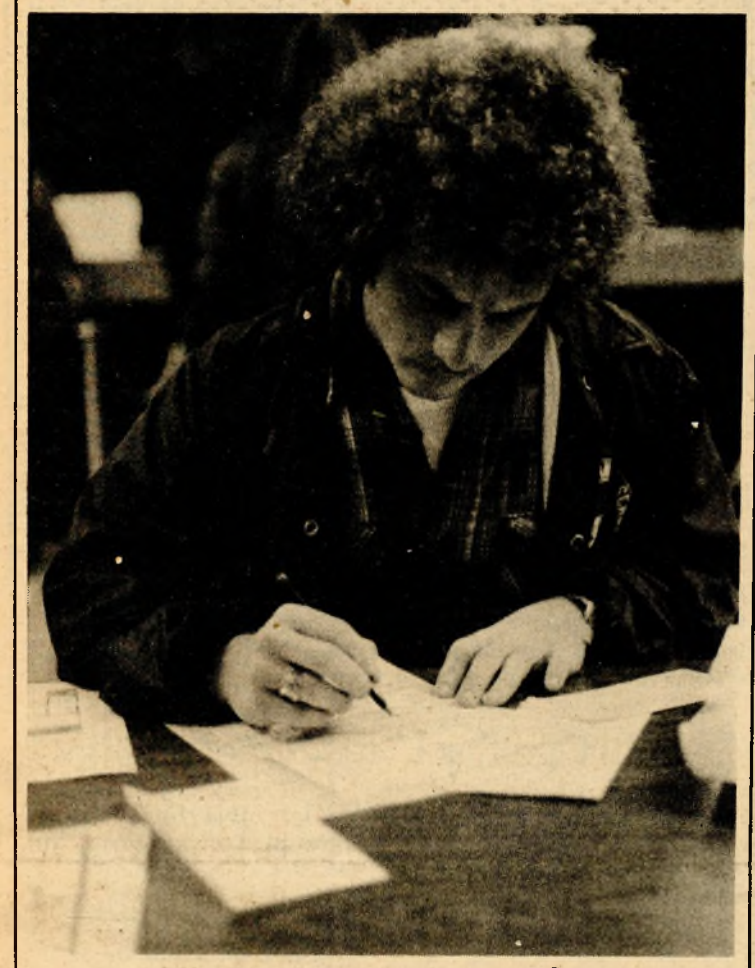


Photo by Ed Mrizek

Student Chris Parks fills out class schedule at registration desk . Registration period ends Friday, March 24.

Poll reveals attitudes

Students mostly liberal

By MARY DONNENWORTH

100 students were able to voice their attitudes in a quick survey taken at Foothill the week of March 5. A team of Sentinel writers asked questions to assorted day and night students in order to see what today's students are thinking and what interests they have in school.

The first question posed to students was if they considered themselves Liberal, Conservative or Moderate? Of those who responded, 43% claimed to be liberal. A close 42% claimed to be moderate while only 7% stood as definite conservatives. The Conservatives gave no thought to their answer whereas many students said they were moderate liberals. 2% responded as radicals and 6% were unable to identify their preference. In our sample the 2% radical figure came out of the night student totals where the average age is higher than that of the day student.

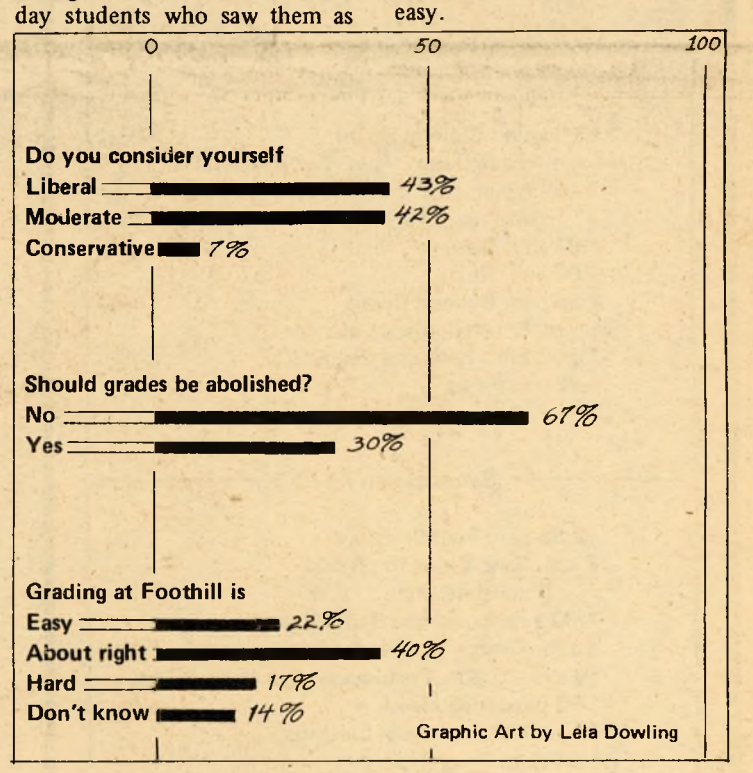
The survey found some interesting results about grades with the question, "Should the current grading system be abolished?" There was an approximate 2-1 favoring of grades as they are when 67% replied, No, grades should be kept. The usual response was, "I need the progress report, you need to know where you stand." 30% of the sample voiced that grades should be abolished and another system enacted. Mostly night students responded this way and felt that grades weren't as important, a response was, "I come here to study. I don't need the grades." 2% thought no particular way while 1% gave no response.

The third question posed again concerned grades at Foothill. Are grades Easy, About Fair or Difficult to Get? 22% responded that grades were easy to get while 40% claimed that they were challenged fairly. 17% felt that good grades here were difficult to get. 14% didn't know because they hadn't been graded yet and couldn't compare while 7% said that it depends on the teacher and their class. Most night students tended to feel that grades were easier than the day students who saw them as harder.

This random non-scientific survey is similar to other surveys taken by the American Council on Education and UCLA who also collected results.

In a poll taken by UCLA on Attitudes of National Community Colleges last year, 60% of their sample reported themselves moderate while 24% pegged themselves as liberals. This compares differently with Foothill results but there is uncertainty about the night student population in the UCLA survey.

The UCLA report also found 20.5% who thought that the grading system should be abolished and they also found a surprising 57% who felt that grading in High School was too easy.



Libertarian Party seeks support

By SCOTT PARTRIDGE

"We, the members of the Libertarian Party, challenge the cult of the omnipotent state and defend the rights of the individual." This is the opening clause of the "Statement of Principles" elaborated upon by three Libertarian Party members before a small crowd on Monday, March 13, in the Memorial Auditorium at Stanford University.

Speakers included the Libertarian Party candidate for Governor of the State of California, Edward E. Clark; Director of the Sacramento Chapter of the Citizens Commission on Human Rights, Donald B. Pearson; and featured speaker, noted author and co-founder of the American Association for the Abolition of Involuntary Mental Hospitalization, Thomas Szasz.

The "laizze-faire" platform of Libertarian gubernatorial candidate Clark was embellished with comments such as, "The only authority compatible with the protection of individual rights is the free market," and, "The government violates the rights of any individual by prohibiting the right to life, liberty of speech and action, and the right to property."

Such emotionally angled prose failed to excite the apparently more "conservative" crowd.

A main concern, one from which the Libertarian Party hopes to draw the majority of its support, pertains to the right of psychiatrists (and in some states psychologists) to authorize "the imprisonment of persons in mental hospitals and their coercion into "psychiatric treatment."

Representing the Libertarian Party stance on this medical/social issue was Professor of Psychiatry and author of *The Myth of Mental Illness,* Thomas Szasz. (Cont. on Back Page.)

AGS offers buy back

Necessity has once again given birth to invention; The Alpha Gamma Sigma Club at Foothill is sponsoring a co-operative "Text Book Exchange" this quarter, taking place in Hyde Park, (the grass area, kitty-corner to the Foothill Campus Center), on March 20 through 24 and April 3 through 7 from 10 a.m. to 1 p.m.

The Text Book Exchange offers an alternative to the Foothill Bookstore's policy of buying students' old books at the end of the quarter for 50% of the last marked price. The Exchange works on a consignment basis:

(Cont. on Back Page.)

Students win awards

Four Foothill students have been announced as College Winners of the Bank of America Community College Awards. The four are: Pam Berg, winner in the Business division, Robert Driscoll in Social Sciences—Humanities, and Laurie Einziger in the Technical-Vocational division.

The College Winners, selected by faculty from the various divisions and the Dean of Student Activities, have passed the first stage of recognition in the scholarship competition. On Wednesday, March 29, the college winners will enter events for the selection of the area winners. Should they win, they will then move on to the final selection.

As college winners, the four students are assured of $150. All finalists will receive $250, while the third place finisher will get $500, the second-place finisher $1000, and the overall winner $2000.

Bliss bids farewell

Ex-editor 'moving on'

By MARY DONNENWORTH

Taking lecture notes is not the only way to learn, according to Peter Bliss who will be leaving Foothill after two and a half year's work on the Sentinel staff. After being a writer and editor-in-chief, Bliss feels satisfied that the Sentinel is a better paper. In an interview last week Bliss talked about his experience with the Sentinel staff.

"When I began working here the paper was a mess—bad writing, makeup—it had lost it's credibility," said Bliss whose demeanor is that of a Doonesbury intellectual. "I wanted to do something besides just sitting in class. Working on the paper was a hot thing to do," he added.

Elected editor last September, Bliss has been in charge of policy, reviewing stories and taking suggestions from the rest of the staff as well as the public. He now turns over editorial responsibility to Tom Selbach, elected last month. "There are no individuals here or self glory, we all have to work as a team or it doesn't work," said Bliss.

Bliss found that working on the paper took a great deal of time and paid no money, but he said that he would do it again. "This job takes dedication and a few ideas," Bliss said.

When asked about the future of print journalism, Bliss said, "The reporting part is tight but the industry side is still open. There will never be enough jobs for all the people," he added. Bliss advised that a writer has to be flexible, "learn everything."

Bliss has learned a lot in his life that reflects in his work at Foothill. He feels that people should be active, not simply talking, but also doing. "A person must do things even if he makes mistakes; you get the experience," Bliss said. He also stated that the students here are not apathetic, but simply lazy. "Students have opinions but they are not disciplined."

"Money is not my goal in life, but it is necessary to survive," said Bliss. "I have a dream of taking journalism and fictionalizing it," he said.

"I hope to someday write adventure novels involving the different types of people around me." Bliss then confided that he couldn't really predict where he'd be and that his ambitions could easily change.

Bliss enjoys the Palo Alto Times. "The paper has a lot of good information for the community," Bliss said. He noticed some changes in TIME magazine saying, "Their layouts are not as artistic any more." He also scolded the National Enquirer and The Star for their sensationalism. "These papers are not objective," he said.

Bliss, a 27-year-old veteran of the Air Force and native of Palo Alto will be attending San Jose State next fall as a journalism major. He says he will miss the more personal education offered at Foothill, but "One has to move on."

In brief...

Fencing to be taught

Fencing will be offered as a Physical Education class next fall at Foothill. Sherrie Posthumus, a top ranked member of the U.S. Olympic Fencing team, will instruct the two beginning fencing classes.

Both Posthumus and Foothill Athletic Department head Bill Abbey plan to start an intercollegiate fencing team at Foothill providing there is enough student interest.

Posthumus, who started fencing at the age of 16, said, "Fencing is not a spectator sport . . . you have to participate in it to understand what's going on." "It's like chess, you have to think several moves ahead of your opponent."

The class will be open to both men and women. Posthumus said that dancers usually become quite good at fencing because a lot of leg work is involved with the sport. "People often take fencing doubting they will enjoy the sport. They are the ones who usually end up becoming most involved," Posthumus said.

P.E. director Abbey said Foothill will not have to purchase any equipment for the classes. "Fencing was offered here a couple of years ago until we lost the instructor. We still have the equipment." Posthumus said that qualified fencing instructors are hard to find, but the sport is growing. "The number of people fencing has doubled in the last ten years. Scholarships are offered now by many major universities."

Posthumus has taught at Santa Monica College, Smith College, and American River College.

"Fencing is not a sissy sport. It's a lot like boxing, only you are using a weapon. . .it's a real challenge to outwit an opponent."

Huge track meet here

Saturday, March 18, 64 high schools will participate in the 17th Annual Kiwanis Invitational Track and Field Meet held at Foothill College.

Several meet records will be threatened in the meet held on the Foothill College track. Los Altos High School's Bill Graeber is the returning champion in the high jump, with a jump of six feet, eight inches.

Los Altos High School and Foothill College, along with Kiwanis Club Division 34, are co-sponsors of the all-boys meet, which begins competition at 10 a.m. and ends with the varsity one-mile relay at 5:30 p.m.

Van mobilizes Language Arts

A huge mobile van bearing the words "Mountain View Ark" will be stationed prominently in various Mt. View shopping centers on two Saturdays, March 18 and April 1, from 10 a.m. to 3 p.m. to bring area residents news of an innovative program of language arts courses to be held at the Mt. View Center of Foothill College, 1965 San Ramon Avenue.

Ark faculty members, chosen for their creative approaches to language arts studies, will staff the van to counsel and register adults interested in enrolling in one or more of the Foothill courses starting April 3.

Among the faculty are author and creative writing teacher Gurney Norman, composer-artist Denny Berthiaume bilingual instructors Zilpha Gilstrap and Denos Marvin, English-as-a-second-language specialist Bill Amador, and world traveler and longtime Foothill English instructor Mel Applebaum.

Women's movement studied

A historical overview of the women's movement and an examination of what the movement is about today will be the subjects of Women's Studies 5, to be taught by Shelley Katz spring quarter, Tuesdays and Thursdays, 9 to 10:50 a.m.

Current events related to women's use of leisure and work time will be discussed as well as several texts, including "Century of Struggle" by Flexner.

Speakers Series a success

By FLO PALLAKOFF

The Enrichment Seminars program, directed by Dr. Richard L. Henning, has been offering the community in the Foothill-De Anza district an almost limitless variety of classes, short courses and seminars; Foothill's Special Speakers Series, part of this program, has been the hands-down, stand-up winner in terms of popular appeal.

With a festive air reminiscent of the big top Chautauqua shows of an earlier era, the series combines general education with popular entertainment.

During the winter quarter, the Special Speakers Series filled Flint Center to its 2600 seat capacity and had overflow crowds standing in the aisles to hear columnist Jack Anderson, psychologist Murray Banks, writer Lawrence Peter and architect-author Buckminister Fuller.

At $2 for the series, any program offering such luminaries of the world of arts and letters could be considered the best bargain in town. Now it will be even better for Foothill College students.

In the past, students enrolled in the regular Foothill session would have had to pay an additional $2 registration fee to attend the series. Starting this spring, regular college registration fees cover the Speakers series as well, according to Henning. Students need only pick up a packet from the Enrichment Seminars office on campus.

This spring the series will feature interviewer David Frost, International affairs analyst Pauline Frederick, author Richard Armour and under-sea explorere Jeam Michel Cousteau. All programs will take place Thursdays, 8 p.m. at Flint Center at De Anza College during April and May.

Henning and a committee which includes the Enrichment Seminars office staff and John Ford of the Foothill Drama department, work through major booking agents to secure big name speakers for the series. (Henning says he is looking into expanding the committee.)

Name recognition means drawing power, and a Buckminister Fuller or a David Frost will fill Flint Center. However, says Henning, sometimes the lesser known personalities are the more impressive orators.

When a relatively unknown speaker has a lot to say and says it well, Henning says, "We try to 'sandwich' him between big names and hope that people will come out to hear him, based on the rest of the program."

Attendance is important to the program. The speakers command fees of $1000 to $4000 each, according to Henning. Obviously $2 per person per series does not pay the tab, even at a hall as large as Flint.

The Seminars rely on state funding, and that funding is based on average attendance. That's why you'll hear Henning at each lecture urging the overflow corwd to "be sure to come out for the next speaker."

Foothill has no problem engaging famous, talented, well-credentialed speakers. Henning indicates that the biggest limitation he faces is the availability of campus auditoriums.

"Flint is really scheduled tightly," he says. Henning says he'd like to present some speakers at the Foothill College theater—a smaller but well-suited facility—but it, too, is fully scheduled.

While big name personalities draw the audiences, those attending the lectures are not there merely to be entertained, according to Henning.

"The people here want 'meat'," Henning says. "We could not go with a person who is just an entertainer." The lecture audiences demand substance and are coming to gain insights into the speakers and the issues they discuss, Henning says.

Henning is looking to improve on obvious success. He says he would like to use a thematic approach for booking future series.

Thus far there has been no inter-relating link between the speakers or their topics; they have represented a random selection of luminaries, chosen according to scheduling dictates as much as for their personal appeal.

Sometimes there have been common threads which have not been pursued. For example, says Henning, both Jack Anderson and David Frost have inside information about Watergate, but were not asked to deal specifically with that subject.

Henning says he'd like to get categories of speakers—authors, broadcasters, explorers, etc.—to present their respective views on particular related topics.

While Henning relies mainly on booking agents to provide high calibre guest lecturers (this assures, at least, that the speaker has prepared a text and can deal with a large audience), Henning says that there are many important and famous persons who—even though they do not do the "lecture circuit"—would be welcome speakers. He cites former ambassador and child movie star Shirley Temple Black as a local example.

Meanwhile, Henning, under the auspices of Enrichment Seminars, can be credited with revitalizing the concept of general education and popular entertainment combined; the community happening; Chautauqua revisited.

New class studies stereotypes

There will be a new evening course offered on Foothill campus starting April 6 on Thursday nights at 6 p.m.

Instructor Novella Simonson will conduct the "Third World Cinema" classes in Forum Building I on Foothill campus.

Ms. Simonson said, "Television and Hollywood often offer film viewers a stereotyped and one-dimensional view of peoples outside the Anglo-American culture. Through this course we will penetrate deeper into images of the real world and specifically into cinematic reflections of the social and political realities for non-Anglo peoples."

Initial class meetings will focus on historical experiments in film form and content, with showings of Pudovkin's "Mother" (1926), De Sica's "Umberto D." (1952), and Godards "Vivre Sa Vie" (1962).

The second part of the course will focus on current practices in Third World Cinema with feature films by five young directors: Perry Henzel (Jamiaca) Glyaber Rocha (Brazil), Uusmane Sembene (Senegal), Humberto Solas (Cuba), and Haile Gerima (Ethoipia).

Registration materials can be obtained from the Foothill College Registrars Office in the campus Administration Building.

Rock concert for whales

A benefit concert for the Greenpeace organization will be held as a result of their meeting on March 9. The concert will feature Aubrey Teer, a progressive "visionary rock" band that co-starred with Brooke Shields in the movie "Tilt," and Slow Motion Ocean, an acoustic harmony band. The concert is scheduled for April 8 from 8 p.m. to 12 p.m. with ticket prices set at $3 gneneral and $2.50 with a Foothill student body card. Tickets go on sale Thursday, March 16 at other Foothill or De Anza Box Offices. A Greenpeace table will also be set up in front of the Foothill Bookstore Thursday March 16 and following Thursdays from 9 a.m. to 2 p.m. Greenpeace buttons, bumperstickers, calendars, and literature will also be sold.

Greenpeace a new club here at Foothill, was organized about a month ago, and is headed by student body president Neil MacKenzie. Their goal is to stop the killing of whales, seals, and other sea-going creatures that are close to extinction.

Child care available for student-parents

The Foothill College Satellite Children's Program has convenient, neighborhood Satellite Home Sites available for children of student parents.

According to coordinator Betty Brown, these homesites have been chosen after careful consideration of the qualifications of the adult provider and an assessment of adequate safety standards for the home. Providers must show an interest in planning and implementing stimulating activities for children in their care, and must be able to provide nutritional meals and snacks. Home sites provide a comfortable atmosphere where children can feel loved, secure, and creative, and where the emotional, physical, cognitive, and social growth of each child is nurtured.

Student parents are charged a sliding scale fee up to $1.25 per hour for child care. The homes accommodate children from birth through elementary school age, and may be available on a twenty-four hour basis.

For spring quarter, student parents are encouraged to place their names on a waiting list for homes that are in the process of being certified. If you are a student of Foothill College who is interested in child care in a Satellite Home Site for class and/or working hours, call 948-8590, extension 333, for all details.

The college also maintains an on-campus Child Care Center.

Editorial

World Peace Plan

Henry David Thoreau, as he described it in his "Essay On Civil Disobedience," was one of the first Americans to refuse to pay taxes to the government. He felt that his tax money was supporting causes he didn't support. He was promptly jailed by authorities.

In 1940 an amendment to the Selective Service Act provided relief for the first time to American conscientious objectors; draft age men who protested going to war for mainly religious reasons.

Yet relief has never been offered to the general taxpaying public. Those who oppose war (and it was clearly illustrated by the Viet-Nam escapade that many Americans do) must support the war effort indirectly with their tax dollars. Currently, 36 percent of the national budget is directed toward military expenditures.

In 1971 a legal alternative to payment of "war taxes" was proposed. Interest in the possible program gained popularity and in 1975 a National Council of World Peace Tax Fund Bill, which it has come to be known as, was organized by concerned activists from all parts of the country.

An individual would have the option of selecting where his taxes would go.

The program would operate in this way: say a person pays $100 annually in taxes to the Federal Government. Under this bill, $39 of that amount(or whatever the actual percentage of the national budget is being used for military expenses at that time) would be placed in a "Peace Fund." The money would be administered by a Board of Trustees consisting of 11 persons who have demonstrated a "constant commitment to world peace and who have had experience with peaceful resolution of international conflict," according to Louis Wilson, Midpeninsula Committee Chapter member.

The SENTINEL favors this alternative over the current system of involuntary payment of "war taxes." If the humanitarian philosophies interent in this bill can successfully become enacted into legislation, a portion of "democracy" will be rightfully returned to the taxpaying public.

—Scott Partridge

ISC EXPANDS HOURS DURING FINALS WEEK

The ISC (Independent Study Center) will observe extended hours during finals week, through Friday, March 24.

The center will be open from 8 a.m. to 2 a.m. Monday through Wednesday, March 20-22; from 8 a.m. to 11 p.m. on Thursday, March 23; and from 8 a.m. to 4:30 p.m. on Friday, March 24.

During finals week only, students may enter the ISC through the emergency exit on the east side of the library after the libary closes.

The library will be open from 8 a.m. to 11 p.m. Monday through Wednesday and will observe the same hours as the ISC on Thursday and Friday.

The SENTINEL welcomes letters to the editor. Any letter of concern to students, faculty, or community members will be published as long as it is submitted by Monday of the week that the paper comes out.

All letters must be signed by the writer; an unsigned letter will not be printed, although writers may request to have their names withheld from publication.

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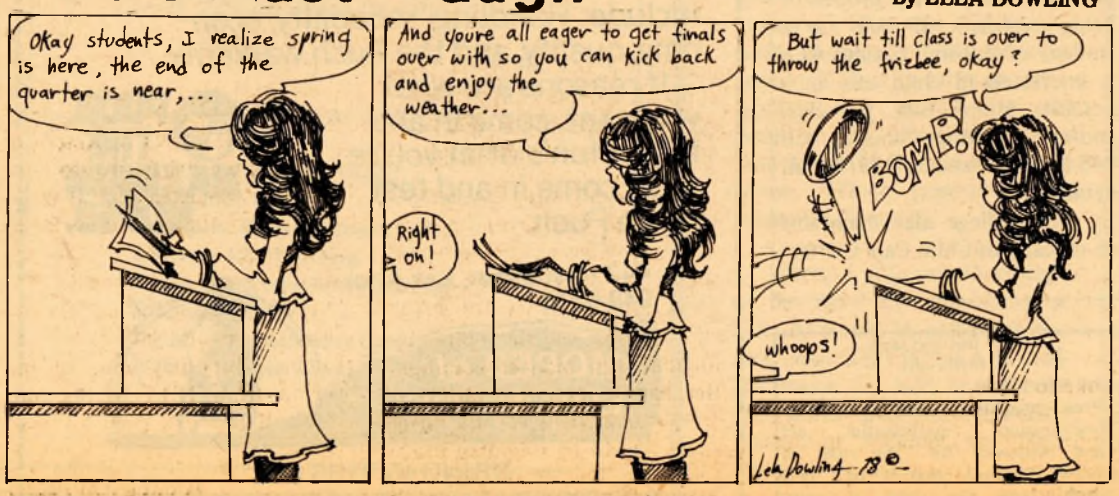
Lela's Last Laugh

By LELA DOWLING



On the Spot...

By DAVE COLLINS AND JIM LANAHAN

How do you view the marijuana debate?

PHUONG ANH TRUONG (Business Administration):

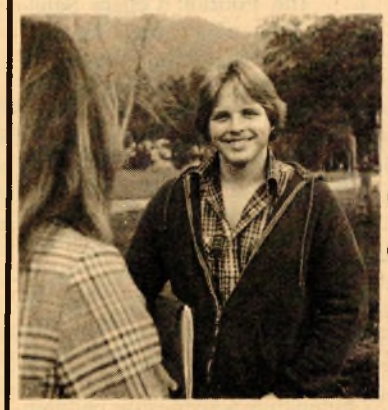
"I have never tried it, but it seems to be a product of a too civilized country."

PAT QUIGLEY:

"I wasn't aware there was a problem. I have better things to worry about."

FRANK LAWTON (Maintenance Carpenter):

"It isn't so bad. In some cases it seems to lead to other drugs but all I can say is, to each his own."



ERIC DUGAN (undecided):

"I think it should be legal. Go for it!"

GORDON BRUBAKER (Business Management):

"Is there a problem? I think it should be legalized because there is no proof to substantiate the law against it, and it's fun!"

SENTINEL

Courses By Newspaper

Genealogy : Migration

14. Migration
15. Some Final Observations

By RUSSELL GRIGORY

MIGRATION

Stephen Austin, a developer of Texas settlement, wrote in a letter on December 29, 1831: "A successful military chieftain is hailed with admiration . . . and monuments. But the bloodless pioneer of the wilderness . . . attracts no notice, . . . no slaughtered thousands or smoking cities attest his devotion to the cause of human happiness, and he is regarded by the mass of the world as a humble instrument to pave the way for others."

Though Americans also continued to have conventional heroes, the abstract concept of the Pioneer became a part of their pantheon.

However, generally speaking, the American pioneering experience tends to be geographically misplaced in the way some people seem to conceive of it.

The beginnings of American settlement west of the Appalachians, traditionally is figured from the beginnings of Harrodsburg, Kentucky, in 1775. A tradition among historians fixes the end of the frontier period in America as 1890. Therefore, the frontier took 168 years to cross the Appalachians after the first settlement in Jamestown in 1607. It was only 75 years after the first settlement in Kentucky that California became a state in 1850. Northern California became the geographical end of what has been considered the epic westward movement, which began at Jamestown.

It took more than twice as long for the American settlements to cross the Appalachians into Kentucky than to reach from there to the west coast.

The bulk of our western literature, about pioneers, is made up of material relating to a thinly populated area left behind in the western movement, between the Sierra and the basin of the Mississippi River. Aspects of that relatively short period of pioneering seem to fascinate the writers on "the pioneer experience," if not always the readers and viewers, more than the much longer and more critical stages of pioneering east of the Appalachians.

Many Americans have come to believe that Americanism was developed on the frontier, and this was believed long before Frederick Jackson Turner came forth with his observations about the role of the frontier in American history. Even pioneers were smart enough to realize effects of the life they were leading.

Analysis of the frontiersmen beyond the coastal settlements, especially the Scots-Irish and the Germans who were such a large proportion of the frontiersmen, along with their European heritage, helps to demonstrate certain cultural, social, and religious aspects of their European backgrounds produced a frontier often characterized by people far more conservative than those left behind in the longer settled areas of the East. Frontiersmen were often, especially in the colonial period, the most recent immigrants, and therefore those as yet least changed by the new aspects of life encountered in America.

Sir William Blackstone, lecturing at Oxford in 1758, defined liberty as the right "of changing situation, or removing . . . to whatever place one's own inclination may direct." That greatest of commentors on English law recognized that Englishmen had no such right at that time. Indeed, it was not a legal right of Englishmen until reform legislation that began in 1762.

The centuries-old vagrancy laws of England, and the legal and official supervision of those without property, left the lower classes of England virtually no legal right to move from place to place.

American immigrants took up mobility with a vengeance, whether from England, or the other law-and-order monarchies of Europe. Geographical mobility was not only "liberty" to the immigrants, but it became the means of escaping the imported and domestically grown authoritarians who assumed the duty of organizing society, which necessitated "lower orders" for them to supervise. American democracy grew more out of repeated failures of the "organizers," and therefore the record-keepers, than out of "benign neglect."

Moving with the frontier provided the practical freedoms the American pioneer sought, instead of those theoretical freedoms and rights entombed in laws and tangled in judicial processes, that traditionally had represented and served only those who made the laws and administered them.

The pioneer moved westward not only to find economic opportunity but also to obtain liberty from what could be termed "developed" political, legal, and social structure. Evaluating the success of those who moved westward, away from the self-defined core of civilized development, whether European nations or eastern America, necessitated the conclusion that the migrants were seekers after an illusion, and would find nothing of value. Obviously it was emotionally painful to conclude that there were good and sufficient reasons for wanting to leave Europe, or leave the eastern areas of America. The conclusion rather understandably was that when the westward movement reached california, it was the culmination of epic failure.

The importance of the "quality of life" is more and more recognized in our more communicative, and more self-analytical, contemporary period, but it also drove our ancestors from place to palce.

Families still sacrifice even apparent "economic advantages," and cultural advantages," for better living conditions, for a better "quality of life," which is not necessarily related to a social class. This has always been present and has always included consideration of more space, healthier climate, unspoiled nature, better educational possibilities, and a "better place to bring up children." The economic opportunities were means to ends, of course, not the goal in itself.

The abandoning of central cities, and moving to suburbs or smaller towns, is only one of the current manifestations of the traditional forces producing migration. This, along with the constantly mobile Californian, is not a symptom of some disarranged set of current values, but a repetition of patterns of thought and action seen in previous generations. Our ancestors moved for the same basic reasons that we move, or would like to move.

The migrating American was not only unavoidably, but deliberately, leaving many things behind.

The migrations that severed family connections and regional roots, and lost much of the family background, paradoxically has made it easier to trace family backgrounds, because families have usually left traces in the records of many areas. In nations which have had centuries of more or less localized populations also usually have had enough warfare and accidental destruction to wipe out totally the historical records of innumerable families.

Our constant movement and social mixture of people and ideas, which made possible a national identity if not unity, evolved a common fund of democratic practices as well as toleration of a very wide variety of differences.

Without the transmuting experience of immigration *and* migration, the nature of the American nation would have been much different. The migrations prevented the choice of regional isolationism and ethnic purity for most Americans.

The diverse immmigrant groups, without the continual migrations and inter-mixing of groups, would have tended to produce a diverse and frozen sectionalism, and relatively un-mixed ethnic groups. America could have developed as an agglomeration of sharp regional diversity and ethnic provincialism that might not have been able to govern itself, or even hire expensive experts to do it for them. An early pioneer, Mary Holley, (*Texas Observations*), wrote about that experience common to immigrants and migrants: "Artificial wants are entirely forgotten, . . . people grow ingenious in overcoming difficulties. Many latent faculties are developed. They discover in themselves powers they did not suspect, . . . surprised and delighted at the discovery, they apply their labors with . . . energy and spirit, which new hope and conscious strength inspire."

The migrating Americans had to be adaptive, and develop open-mindedness. New physical, social economic, ethnic, or religious contexts called for repeated adaptions and flexibility. Immigrant and pioneer communities had to accept a variety of people and practices, and differences had to be tolerated peacefully for the most part. The desire to convert, or compel uniformity, was usually impractical, and had to be left to the homogenizers who would come along later to develop the institutions, and the enforcers who would serve the institutions.

Because institutions were primitive, or lacking entirely, in so much of American history, Americans never developed the great confidence in institutions that Europeans have had. And that includes the institution of the family in its traditional and complex form.

Americans, probably, became more confident in change than other peoples, at least up to very recent times. Geographical movements became one of the most familiar and profound types of change to Americans. Repeated, significant, and even profound change, has been more a part of our history than it has been for any other people. And we have perhaps adjusted more easily than other nations. There has even been the strong identification of change with progress.

Moving with friends and relatives was one of the most obvious ways of not going through the trauma of uprooting oneself completely, and changing entirely what is perhaps the most vital aspect of an environment—the human connections.

Both American immigrants and migrants tended to move in more or less related groups. Among those migrating to a new area tended to be groups that were related through family connections or economic relationships, as well as those who had religious or geographical connections. The make-up of an immigrant group as a whole, or a wave of immigrants, helps to identify individuals and their origins. The family relationships, however, are sometimes no more immediately clear than the subtle geographical interconnections between areas receiving or giving off migrants.

The intricacies of American migration even have to do with such economic factors as available excess transportation facilities. One might not expect Germans to be flowing into the Middle West through New Orleans, from Le Havre in France. But they did, in the period from 1815 to the outbreak of the Civil War forty-five years later.

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Genealogy : Migration cont.

Economically it made sense, if not geographically. Cotton poured out of New Orleans to France, and across France to major cotton manufacturing centers in the Rhineland, and especially to Strossburg and Basel. Returning along the trade route in the excess space that had held the bulky cotton bales, came immigrants, especially from southwestern German areas.

From New Orleans the Germans had the steamboats and the river barges available for relatively cheap transportation up the Mississippi, as well as up the Ohio River. Large numbers of tese new immigrants settled in and around St. Louis, Milwaukee, and at Belleville, Illinois. They even moved into Cincinnati and nearby areas, mixing in with the Germans who had moved out from the German areas of Pennsylvania along the "logical" route of migration.

The steamboat route between Pittsburgh and New Orleans had been pioneered in 1811, by Nicolas Roosevelt. By 1840 there were about 450 steamboats operating on the Mississippi. Deck passage from New Orleans to Pittsburgh cost less than ten dollars, and it was three dollars from New Orleans to St. Louis. Large 500 ton boats carried as many as 500 deck passengers.

Though other factors are involved, a knowledge of historical ideas about agriculture helps to explain why certain patterns of migration existed, and even help to indicate linkages of populations in what might seem unlikely areas. It is not always clear why South Carolinians should be drawn to the area of Cairo, Illinois, or why Germans from the Rhineland were attracted to certain areas of Pennsylvania, or why some Virginians were attracted to northeast Georgia.

The links between "home" towns and "satellite" towns in Puritan Massachusetts, is more clearly defined in part because it can be accounted for more somply by political-religious determinants.

Economic problems of various types, of course, caused people to migrate. In 1819, for instance, banks were collapsing like dominoes, instead of simply using them in advertising. By 1820 the U.S. government had foreclosed on about 5,000,000 acres of public land that had been sold on credit. The Secretary of the Treasury had reported about $17,000,000 in debts for land purchases from the government were uncollectable. This financial crisis period was one of those which dislodged many settlers. And because the effects were worse in some areas than others, some areas tended to produce migrants while other areas tended to receive them.

Weather cycles also could cause people to move. Unusual rainfalls in the 1880s, for instance, gave immigrants to Kansas, Colorado, Wyoming, and Montana a falsely optimistic impression of the farming and ranching possibilities of the area. When the area returned to its normally more arid condition, large numbers of people moved out.

Whatever their reason for moving, and whatever their origins, American pioneers pooled their money and their know-how, their social, physical, and psychological resources, to settle areas in the wilderness. We are done a great disservice by those who rewrite history to make their sacrifices and sufferings less harsh and less savagely bloody, or their ingenuity and their accomplishments so pale, through unfamiliarity with the fine texture of details about how and why they did it.

ABOUT THE INSTRUCTOR...

Russell Grigory is an historian trained in the Ph.D. program at Columbia University. He has had extensive research experience in this country and in Europe, and has taught basic and advanced courses in modern European and American history at Connecticut College and at both Illinois and New York State Universities. Material in these articles has been excerpted from a course he developed and taught in the Social Science Division at Foothill College.

Genealogy : Final observations

15. Some Final Observations

By RUSSELL GRIGORY

SOME FINAL OBSERVATIONS

In all periods and all places there have been problems of not recognizing how things have changed from the past, and failed to leave clear notification for the careless observer.

One finds the Governor of Jamestown, Francis Wyatt, receiving a long letter from his father, Sir George Wyatt, back home in England, on how to deal with the military threat of the Indians. Sir George wrote in great detail, describing the appropriate tactics–those used by the Roman legions against the barbarian Germans of ancient Europe.

Historical perspective even has to do with physical stature. Evolutionary changes in America are not to be taken lightly, even in Mr. Darwin's terms. A German soldier who surrendered with Burgoyne's army wrote to his brother about the American troops: "We were all surprised at the sight of such finely built people. And their *size*! My dear brother, men on the average of 5 feet 6 inches, and I am not lying when I say that one saw even some who were as tall as 5 feet 8 inches, ...English America excels most of Europe in respect to the stature . . . of its men."

Sometimes the historical material only needs the right reference point, in order to make sense. Some problems encountered by local historians in Kentucky, trying to establish the origins of some of the place names, drove them to the outer edges of imagination.

There was Lullbegrud Creek, for instance, "named for an early Welsh pioneer." Actually, Daniel Boone, his guide Finley, and their companions, wandering the wilderness of Kentucky in 1768 exploring, hunting, and dodging Indians, would sit around their campfire at night and read aloud from *Gulliver's Travels*. I like to think they selected place names from the book in order to drive later historians crazy.

The railroads, which sold so much land to immigrant and migrant Americans, present an example of the necessity of adjusting one's economic, social, and technological perspective. In the era before the development of the oil industry, it was the railroads that were "absolutely essential" to the American economy. And they were essential to the western pioneer, as a source of land. A very large amount of land was sold originally to the pioneer Americans by railroads rather than the government. The federal government alone granted to American railroads from public land an area of more than 155 million acres, an area approximately the size of the state of Texas, which is more than the area of France. Railroads in California received more than 11% of the land area of the state.

The generations of German expansionists facing one another on the Rhine might have been impressed by the peaceful solution of the problem of obtaining so vast a territory.

Looking at the account books of generations of American farmers and businessmen is informative to various types of historians. Looking at the account books and records, the middle western farmer of the late 19th century would perhaps appear to have had at least an economic kinship with some late 20th century farmers.

For instance, the Union Pacific sold land in western Nebraska in 1879 for about $7.00 an acre. A 15% down payment was required, and interest rates were about 6½%. Those who could afford to pay cash were given a 25% discount, and those who could pay off the mortgage within 6 years were given a 10% discount.

In the critical first 3 years of establishing a farm on virgin soil, the farmer making payments could arrange to pay only the interest in that 3 year period. Thus, his payments would be larger later, "when he would be more able to afford it." Sample studies in the area indicate that within 13 years the average farmer had a mortgage of $1,500, which was about $8.75 per acre.

Naturally there were human considerations in regard to using the available scientific technology to develop railroads. Medical scientists in the early 19th century testified to the inability of the human respiratory system to withstand speeds in excess of 15 miles per hour.

And, of course, there were social reasons for resisting technological development in the early 19th century. In England the Duke of Wellington pointed out that "railroads would only encourage the lower classes to move about needlessly," a principle apparently adopted by some of those in charge of modern urban transportation systems.

Even the American success story may not always appear in proper historical perspective. America has been held up as an example of success resulting from the exploitation of nearly unlimited natural resources.

What has less often been stated is that American development, in all its aspects, has depended to a very large extent on the successful utilization of vast human resources, made possible by ignoring traditional categories and concepts of human worth and potential.

Our natural resources have been acquired and utilized by wave after wave of immigrants, who had an insufficient outlet for their energies and ambitions at "home."

The fact that wealth could be developed so greatly was as revolutionary in the economic realm as the demonstration of the means by which it was done, and the human material that accomplished a continuing series of "economic miracles."

Though Americans have politely accepted being characterized as the ultimate examples of a materialistic people, for generations the immigrants have demonstrated the most remarkable examples of American materialism.

As Americans we have justly prided ourselves on the large numbers of fellow immigrants we have welcomed. But we find it uncomfortable to remember, or be told, that we have seen outragious examples of the exploitation of large numbers of poor and desperate people, who frequently had little alternative but to work for near subsistance wages in factories, on the farms, in the mines, on the railroads, and on canals.

The railroad financier Jim Hill expressed an all too common philosophy in regard to immigrants when he said, "Why should I have to pay an American . . . six dollars a day for work that a Chinaman would do for 50 cents?" And the famous Reverend Henry Ward Beecher stated that a man who couldn't live on bread and water "didn't deserve to live."

The generalization about providing "opportunity" has often omitted specifics about the quality of opportunity or the odds.

What one immigrant wave suffered seems to have been forgotten when it had settled in, and was observing another wave of immigrants.

There is, of course, the problem of too many people, or the wrong kind, which I believe is what the Indians were trying to get across to the earliest waves of European immigrants. That is, the immigrants that followed their much earlier immigration from Asia.

The American developed as each wave of immigrants ceased to be aliens–to one another. Some groups of immigrants sometimes seem to have considered themselves a minority, and the conglomerates of ethnic groups that had preceded them

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Genealogy : Final observations cont.

to be some sort of majority. A majority of *what* has never been made very clear.

The researcher soon finds that there is so much to know, but it takes much longer to make the happy discovery that there are so many sources from which to learn what he wants to know. Both primary and secondary works, some of them widely available, exist on almost any historical subject that could interest anyone, including the family researcher.

Lost in the walls of books in libraries are such delightful and real people as Mary Boykin Chesnut, whose *Diary from Dixie,* edited by Ben Ames Williams, is one of those family documents that was preserved to the benefit of history. Her diary should have been enough to wipe-out a regiment of those limp-wristed and vacuous fictional heroines of the south.

Things as basic as tools and wood have been studied by dedicated researchers of the past who have produced such results as Eric Sloane's readable and visually attractive little book entitled *A Museum of Early American Tools,* and *A Reverence for Wood.* Even tools, wood, and nails can produce historical testimony. These are examples of the products of a long grey line of anointed and unanointed scholars, those who qualify by being curious by profession, demanding in regard to evidence, possessive of minds layered with knowledge of their subject, and experienced in the raw materials of that subject.

The Sod-House Frontier, 1854-1890, by Everett Dick, is an example of how the varied details of life can be assembled into a scholarly history of a region.

The study of a Wisconsin county conducted by Merle Curti, *The Making of an American Community,* might be an informative demonstration for researchers using county materials, though it is more microscopic and quantified than will suit the taste of many, and the text does suffer from a drought.

All five of the above mentioned books are available in paperback editions.

In ending this series of articles, some summary observation should be made in regard to the historian's proper role in relation to family history research. Other approaches to history, including the biographical are generally acceptable. Within the narrow limits of this series I have tried to suggest that as historians, we can provide guidance in the possible locations of sources of information about specific ancestors; provide guidance to the meaning of the historical information obtained from these sources; provide guidance to relating to a particular time and place in which an ancestor lived and provide guidance to pertinent examples of autobiographical materials.

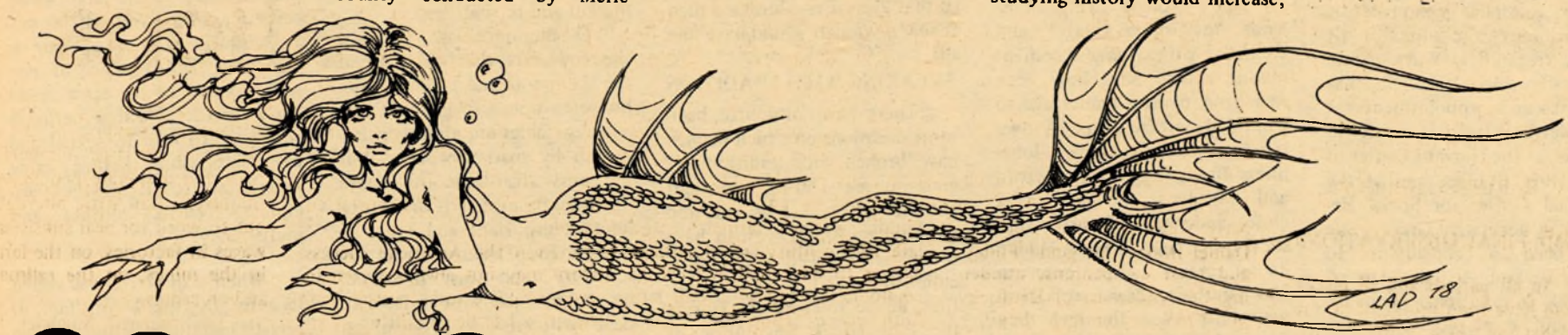
Even with the important and necessary burdens of research, writing, and teaching in a wide variety of important areas, historians should try to relate in a more effective manner to the numerous, interested and serious people who are doing family research and who are so frequently delighted at experiencing the scholar's satisfaction at using primary materials and finding answers to questions for which there are frequently no established answers.

The family researchers are an example of one area of need, interest, and even productivity, which is not being served effectively by historians. And, of course, there are obviously others, or the number of people studying history would increase, instead of decline.

History is too important, too varied, too useful, and too interesting to be as confined in the forms of its dissemination as it is now, both in and outside of formal education.

ABOUT THE INSTRUCTOR...

Russell Grigory is an historian trained in the Ph.D. program at Columbia University. He has had extensive research experience in this country and in Europe, and has taught basic and advanced courses in modern European and American history at Connecticut College and at both Illinois and New York State Universities. Material in these articles has been excerpted from a course he developed and taught in the Social Science Division at Foothill College.



OCEANS 14 Ships and the sailor

J.H. PARRY, an authority on Spanish and Portuguese explorations in the New World, is Gardiner Professor of Oceanic History and Affairs at Harvard, a position he has held since he came to the United States in 1965. Born in England, he served in the Royal Navy and taught at Cambridge University and at University College of the West Indies before serving as principal of University College in Ibadan, Nigeria and Swansea, Wales. He was also vice chancellor of the University of Wales. His many books include *The Spanish Theory of Empire, The Age of Reconnaissance, The Spanish Seaborne Empire, Trade and Dominion,* and *The Discovery of the Sea.*

By J.H. PARRY

Water transport is by far the oldest method of moving men and goods about.

Most primitive societies, long before they learned to domesticate beasts of burden or to construct vehicles for use on land, discovered means of crossing water. And the character of the ships has largely determined the nature of the lives of sailors ever since.

Their ancient craft varied widely, depending on water conditions and available material. However, almost all fall into one of three broad groups: rafts, made of logs or bundles of other buoyant materials lashed together; hollowed-out logs; and basket-like frames of pliant boughs, covered with skins. All effective boats and ships derive from one or another of these basic types, or from crosses between them.

With such simple devices—still used in some areas—hunters and gatherers could cross rivers and range more widely. Fishing peoples could leave the shore to fish or to dive for mollusks. Goods for barter could be carried over short distances by laborious paddling or poling in sheltered waters.

HARNESSING THE WIND

For more ambitious travel, primitive man needed an independent propellant—the wind—and sails to use it. The earliest basic sail was probably a simple square or rectangle. From it evolved, over many centuries, the balance-lug, characteristic of the China seas, and the lateen of the northern Indian Ocean. Fore-and-aft sails were technically more sophisticated. A vital supplement to square rig, they are European in origin and relatively modern.

Sails freed their users from dependence on human muscle. They could carry more goods, and travel farther and faster, with smaller crews. The use of sails also encouraged adaptations of the hull.

In the course of centuries, the dugout became a planked hull in which the basic log, no longer hollowed, survived as a solid keel. Rafts, by a different but analogous process, also developed into planked hulls, usually flat-bottomed, without keels, with the transverse braces surviving in the form of bulkheads. The types converged. Vessels developed form dugout origins differ from vessels in the raft tradition, as European clinker boats differ from Chinese junks, but their purpose and ther effectiveness are similar.

SKY COMPASSES

Protected by planking, later by decks, the sailor could venture into the open sea, provided he could find his way. He could steer by the sky, by associating the bearing of particular stars with the direction of particular destinations, as some primitive navigators still do.

Sky "compasses," however, are imprecise, and stars are not always visible. Crude magnetic compasses came into use at sea by the 12th century A.D. in the Mediterranean, perhaps a century earlier in China. With a compass, the sailor could ordinarily navigate—except for storms—at all times of the year, but he still used the sky to find his position.

By the late 15th century, expert navigators in all the major maritime societies could measure latitude, though they had to wait three centuries more for longitude. Between those dates, the range of maritime travel steadily expanded. Already by the middle of the 16th century, European navigators had established the crucial facts that all the great seas of the world are connected and that, except in the areas of circumpolar ice, all seas are navigable.

THE UNWILLING CELIBATE

Distant voyaging set the sailor apart from his fellow man. He was cut off from home life, a celibacy for which he traditionally made up when ashore. He was closely integrated in the male society in which he worked. Ships were crowded. In the 16th century, ships often carried a man to every two or three tons, for manhandling coarse and clumsy gear and for defense.

In the 18th and 19th centuries, technical improvements and the decline of piracy allowed a steady reduction of crews, so that—in merchant ships, at least—crowding became less severe. But even so, sailors had to develop special conventions of behavior in order to preserve amenity and self-respect in crowded conditions. They had also to accept a discipline of work, often brutal and always more demanding than would have been tolerated ashore. A ship is a tighter community, both literally and metaphorically, than a village.

Sailors until recently ran greater risks than their contemporaries ashore, not only of accident, but of disease. Wooden

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ships are difficult to keep dry and impossible to keep warm in winter. The scrupulous cleanliness associated with well-run ships is relatively modern.

The distempers most characteristic of life at sea were rheumatoid complaints; typhus—the dreaded "gaol fever"—carried by rats and lice; dysentery, caused by contaminated food; malaria and yellow fever, conveyed by mosquitos in tropical harbors; above all, scurvy.

Scurvy is caused by lack of vitamin C. Men fed on fresh food do not suffer from it. Until recent times the staples of ships' diet were hard biscuit and salted beef or pork, with perhaps a short-lived ration of cheese and fresh onions. After a few weeks of such diet the symptoms appeared: rotting gums, swollen joints, general lassitude. The diet was probably no worse than that of peasants in the winter months, and scurvy was not unknown ashore. Sailors, however, had the same diet all the year while at sea.

The value of citrus fruits as antiscorbutics was known at least by the early 17th century, and a few enlightened commanders carried them, though never in sufficient quantity. It was not until the late 18th century that Captain Cook demonstrated the possibility of keeping a ship's company healthy by careful dieting, for years on end. Ways were then found of concentrating citrus juice without destroying its efficacy, so that enough could be carried for daily use. In

For a time, steel hulls and wire rigging enabled sail to hold its own. The last commercial sailing ships were often as fast as clippers, but stronger, safer, much bigger, and more economical. They were faster than most steamers, needed no bunkers, could remain longer at sea. Their weakness was in manning. They carried big crews of skilled men inured to hard conditions.

Steamers needed fewer men and offered them more comfort: cabins, enclosed working space, latterly air-conditioned accomodations, and refrigerated food as good as, or better than, they would get ashore. As oil replaced coal, the comforts and advantages increased.

The biggest sailing ship ever built, the *Preussen* of Hamburg (8,000 tons deadweight), had a crew of 47. A modern tanker of 50 times that tonnage needs 20 or 30 men, of relatively limited skill, most of whom need never get wet. Seamen and ship-owners alike gradually abandoned sailing ships. The few survivors are manned by nostalgic amateurs or by naval cadets.

Sea life can still be harsh and dangerous. Few men lead harder lives than trawlermen.

In most ships, however, dangers arise mainly from human carelessness or rare mechanical failure, and the main hardships are long absences, quick turnarounds, and boredom. Working conditions approximate those ashore.

The sailor is no longer a man set apart. Yet the discipline, the social conventions, the language, even the superstitions of the sea persist, symbols of an ancient and exacting calling. A ship is not a factory or an office (though it may contain both).

Sea life has not wholly lost its special fascination, and there seems to be no lack of men, and women, willing to embrace it.

Oceans 15 Women and the sea

CONSTANTINA SAFILIOS-ROTHSCHILD, a specialist in comparative family sociology and sex roles, has been professor of sociology and director of family research at Wayne State University since 1972. She has held research appointments at the Merrill-Palmer Institute in Detroit, at the Harvard Center of Population Studies, and at the National Center for Social Research in her native Greece. She has been a consultant to UNICEF and to the United Nations International Women's Year and, most recently, to the U.S. Navy on the sociology of naval families. Her books include *The Sociology and Social Psychology of Disability and Rehabilitation* and *Women and Social Policy*.

By CONSTANTINA SAFILIOS-ROTHSCHILD

Women have not fared better at sea than they have on land.

As a matter of fact, they have fared much worse and have often been entirely excluded from sea-going activities.

Because the sea has always been viewed as dangerous, and because adventures and physical dangers have been traditionally left to men, women stayed on land. The early, primitive nature of sea-going vessels was not compatible with the almost eternally pregnant or lactating status of women. And later on, a number of superstitions developed, according to which women were considered to pollute the water and bring bad luck if aboard a ship, or by stepping across the nets. Furthermore, in some traditional societies, including Islamic, women are not allowed even to swim, so that they practically have no contact with the sea.

Because women have not been allowed to play active roles at sea, their relationship with the sea has been primarily indirect, through their fathers, brothers, lovers, husbands, and sons.

Many women living on islands, in fishing villages, and countries with a large merchant marine and/or navy have been socialized from a tender age to painful departures, anxiety over the fate of sea-faring men, loneliness during long absences, pain and tragedy at the death of a close and beloved man, and short-lived and anxiety-ridden happy reunions. They come to view the sea almost as a rival who lures away the men they love and often destroys them.

FORCED INDEPENDENCE

Seafarers' wives regularly have to stay alone for considerable periods and must, therefore, learn to stand on their own feet. They have to play the role of mother and father to their children, manage family finances, make family decisions, and take on at least some of the husbands roles and responsibilities.

In traditional societies, such as those in Greek islands, however, even during husbands' long absences, wives cannot make important decisions. They must either postpone them or get in touch with their husbands to get their approval. Sometimes they also have to cope with and accept a husband's infidelities and more or less long-term attachments to other women in far-away ports. Sometimes they manage so well on their own and learn to enjoy their independence and power so much that when their husbands are home, the strains and conflicts are considerable. The wives become reluctant to relinquish their active and responsible role to return to the subordinate, submissive wife role.

Because of the risk involved in being a fisherman, unusual compensatory cultural patterns have developed in some areas. In Itoma, for example, a fishing village in southeastern Okinawa, women have been able to marry two or more husbands, so that even if one husband died at sea, a woman would have one left.

BREAKING WITH TRADITION

There have, of course, been some occasions on which women have broken with tradition and gone to sea. During important national crises, such as wars and national uprisings, women have often been allowed to play masculine roles and, in some countries, active roles at sea. During the long Greek Revolution of 1821, two prominent island women, Bouboulina and Manto Mavrogenous, "manned" their own ship and fought against the Turks. They fought valiently at sea and were honored as heroines.

This exceptionally active role of the Greek women as captains can be explained by the long and desperate nature of the Greek Revolution, which needed the efforts, resources, and sacrifices of everyone, including women and children.

In a more romantic vein, two English women, Anne Bonney and Mary Read, became full-fledged pirates.

Dressed as men and living the lives of men, they spent several years on pirate ships and fought as bravely as any of the men. It is possible that other women may also have done the same, but their exploits were not recorded by male historians. It it less probable, however, that women, dressed as women, joined pirate ships, even if it was only to cook for the crew, because of the fierce rivalries and antagonisms that they would have provoked.

DIVISION OF LABOR

In some countries, such as Hong Kong, Thailand, and Tiawan, the sea sometimes becomes the habitat for the entire family. Women spend their lives on a boat, usually anchored near the land, and row the boat back and forth to market and to visit.

Furthermore, in Thailand the rowboats that circulate in the *klongs* (canals) going from house to house to peddle fruits and vegetables are almost entirely run by market women. But the busy river-taxis are always operated by men. The difference here is important and must be underlined. The river-taxis are motorized and must, therefore, be run by men who are able to deal with engines. Women, on the contrary, who are not supposed to be mechanically inclined, stay away from motorized sea vessels.

The existing division of labor in sea-related activities on the basis of gender is further illustrated by cross-cultural ethnological data collected from 185 societies. Hunting large fish and other sea animals is an exclusive male occupation. Gathering shellfish and edible seaweed is more often a feminine rather than a masculine activity. Furthermore, drying, preserving, and selling fish and repairing nets are most often the responsibility of women.

Finally, when diving for sponges, pearls, or fish is done with diving apparatus, men are the divers. When the diving is done without technological aids, women dive. The *ama* divers of Japan, who dive for shellfish and edible seaweed while seminaked or wearing wetsuits and eyecup goggles, are a good example of women divers with a long tradition dating back at least 2,000 years.

ACTIVE SEA DUTY

Although modern navies in many countries now include women, in most nations, including the U.S., the women have not been allowed to go on active sea duty along with men (except hospital ships). Nor are they allowed as fisherwomen on large fishing boats that spend several weeks or months at sea. In both cases the rationale is the same: The presence of men and women on the same vessel for a considerable time period is supposed to lead to sexual and love relationships that may bring about favoritism, lack of discipline, rivalries, conflict, and inefficiency.

When a directive was issued recently by the U.S. Chief of Naval Operations lifting the ban against women serving aboard warships at sea, navy wives made news by protesting vehemently against the directive.

In Russia and the Scandinavian countries (and sporadically in a few other Western countries), women have recently entered the merchant marine as radio operators, and a handful as officers. In the 1970s, some "firsts" were recorded for the United States. The first women were admitted to a Merchant Marine and a Naval Academy and the first all-woman class graduated from the Coast Guard Academy (which has now become coeducational). Likewise the navy undertook a successful pilot program in which 80 women in different crew roles sailed with 500 men.

Women oceanographers and marine biologists now regularly sail on small research ships and participate in scientific experiments under the sea, living and working in close quarters with men for weeks. But giant U.S. freighters still do not employ women because of existing regulations requiring separate bath and toilet facilities for women.

Despite the apparent gains made by women, however, especially in Western developed nations, the sea is still a masculine territory.

POPULAR CULTURE
COURSES BY NEWSPAPER

14. Popular culture and american life-styles

By BENNETT M. BERGER

Editor's Note: This is the 14th in a series of 15 articles exploring "Popular Culture: Mirror of American Life." In this article, sociologist Bennett M. Berger of the University of California, San Diego, discusses the variety of life-styles in America and the impact of the counterculture of the 1960s. This series was written for COURSES BY NEWSPAPER, a program developed by University Extension, University of California, San Diego, and funded by a grant from the National Endowment for the Humanities.

Popular culture embraces far more than the TV shows, movies, magazines, books, newspapers, recordings, sports, and other theatrical events that engage our time and attention.

It also includes the games we play, the pictures on our walls, the clothes on our backs, the furniture in our homes, and the food we consume, from MacDonald's hamburgers to organically grown rice.

From the enormous variety of such things that are available, we select some (but not others) to watch, read, listen to, hang, eat, wear, sit on, play with, and otherwise buy or participate in.

Our selections usually have some consistency or coherence to them.

If one knows a person's taste in TV or music or cuisine, one can predict with some probability what his or her taste is likely to be in reading, clothes, or movies. The particular pattern of selections constitutes an individual's (or a group's) style of life, for "style" in anything refers to recurrent motifs or patterns which make a variety of objects or events recognizably "like" each other in some sense.

But how or why people go about selecting their life-styles in the ways they do requires an understanding of their resources, for their selections (and therefore their life-styles) are strongly affected by such things as their income, education, and age, as well as by other features of their social background.

Sociologist Herbert Gans has pointed out, for example, that shows appealing to the lowest "taste-publics" are gradually disappearing from network TV because the younger generation of even the lowest income groups is far better educated than their parents were, and their tastes are consequently more sophisticated.

As the size and characteristics of audiences change, so does the popular culture.

THE "COUNTERCULTURE"

Some of the most interesting changes in the popular culture over the past decade or so have been introduced through the so-called "counterculture," a taste-culture promoted mostly (but not exclusively) by the young. But even so unusual a life-style as this can be understood in terms of the social backgrounds and circumstances of the people who shared it.

They were, in a sense, a leisure class: well educated, with no direct experience of financial insecurity, with disposable incomes provided largely by parents. Unbound by institutional commitments to job, family, community, or career, they were free to "do their thing," which they did with great abandon.

The culture they created was dominated by an antipathy to the impersonality and bureaucratic character of middle-class life which, in their view, had preprogrammed them for bland corporate lives in mass-produced suburbs. In its place they substituted a culture of "liberation," which took a variety of forms.

Sexual freedom asserted liberation from restraints on physical pleasure. The psychedelic drugs were used to transcend the conventional limits of consciousness and achieve breakthroughs to the perception of "other realities." Exotic, ecstatic, and occult religions were used for similar spiritual purposes.

Their music, too, was ecstatic: enormously amplified guitars producing sheets of sound composed and played by the young themselves in rhythms alien to most of the older generation. Its lyrics preached love, sex, drugs, and criticisms of "Establishments" who repressed liberation.

Dress and personal adornment had flamboyance, flash, and glitter, or expressed other modes of disavowing conservative, middle-class clothing.

Residences were often communal, putting sometimes large groups in intimate daily contact with each other in "intentional families," providing a kind of continual mutual psychotherapy in which utter "openness and honesty" were affirmed as liberation from repressed guilt and shame.

Add to these the great moral crusade of the civil rights movement and the movement against the most detested war in the history of the United States, and a political dimension was added to the cultural rebellion of the young against an "Establishment" identified with war, death, repression, money-grubbing, and the oppression of colonial peoples at home and abroad.

PERMANENT REVOLUTION

These movements coalesced briefly in the late 1960s, attracted worldwide attention, and then rapidly declined.

Although the distinctive life-style of the "youth culture" of the 1960s was severely weakened, its influence is still visible throughout other American life-styles and taste-cultures.

Sexuality is now more open and candid in books, magazines, films, and storefront massage parlors. Marijuana became so widespread that many states have "decriminalized" (if not legalized) it. Flamboyant clothes and jewelry are now a familiar part of middle-class male dress, even as blue jeans and work shirts become chic and expensive.

Life, which appealed to everyone, is gone, but Rolling Stone and New Times, which appeal to the heirs of the counterculture, are successful magazines.

Encounter groups and similar instant therapies are available every weekend as recreation at countless community centers. Communal experiments in solar heating and waste disposal are now part of a mainstream environmentalist movement.

The "hippies," who loved wilderness and went "back to the land," were a vanguard that has produced the first net increases in rural population in many decades. Natural foodstores are everywhere. Students carry their books not in briefcases or book bags but in knapsacks made for hitchhiking or camping in the wilderness.

Bob Dylan or The Rolling Stones may never have a prime-time TV series, but Sonny and Cher had, as well as other performers who adapt elements of counterculture music to more traditional pop forms to create a mix that successfully appeals to much larger audiences.

TRANSMITTING CULTURE

Those who adopt a particular life-style frequently attempt to influence other groups to adopt that culture and pass it on. "Country and Western" music, formerly part of a taste-culture limited largely to Southern and Western rural people, has in recent times been transformed into a music with national, even international, appeal.

Obsolete or declining styles in popular culture may be revived through fashions for nostalgia, as happened recently with ragtime music (through the film "The Sting") or rural family life ("The Waltons") or the teenage culture of the early 1950s ("Happy Days," "American Graffiti").

Formerly stigmatized life-styles (for example, the urban black ghetto) may achieve subcultural legitimacy through TV shows like "Sanford and Son" or through soul music or "Afro" styles, which transform something once regarded as unattractive—kinky hair, for example—into something attractive, even beautiful.

Such changes are the more or less temporary outcomes of perpetual conflicts over the "politics of culture." So long as the moral or aesthetic standards of some groups are offensive or threatening to the standards of other groups, these struggles will continue. Conflicts over sex or violence on TV are only the most blatant examples of much more widespread (and more subtle) struggles over what should be legitimately available in the popular culture.

The diversity of popular culture and life-styles, then, represents the diversity of American social groups. At the same time, it is as true of popular culture as it is of other "goods," that the interests of some groups are better represented than other groups, and the less well represented groups continually make claims that will be resisted by the more established groups.

Out of these struggles over cultural pluralism, one can hope that some balance can be achieved between the common culture that defines us as Americans, and the plurality of life-styles that defines us as the particular kinds of Americans we are.

BENNETT M. BERGER is Professor of Sociology at the University of California, San Diego, where he joined the faculty in 1973 after teaching for 10 years at the University of California, Davis. The author of "Working Class Suburb" and "Looking For America," he has been editor of "Contemporary Sociology" since 1975.

POPULAR CULTURE
COURSES BY NEWSPAPER

15. The death of the mass media ?

By ALVIN TOFFLER

This is the last in a series of 15 articles exploring "Popular Culture: Mirror of American Life." In this article, Alvin Toffler, author of "Future Shock" and "The Culture Consumers," discusses the probable trend toward the demassification of the mass media in our popular culture. This series was written for COURSES BY NEWSPAPER, a program developed by University Extension, University of California, San Diego, and funded by a grant form the National Endowment for the Humanities.

Are we witnessing the death of the mass media?

Starting nearly 200 years ago, the media—newspapers, magazines, radio, television, and the movies—have increasingly influenced daily life in all the industrial nations. Filling our ears with mass-produced music, our eyes with mass-produced graphics, and our minds with mass-produced folk tales about football heroes and Hollywood stars, they form the sea of popular culture in which all of us swim.

Their basic principle was simple: Like a factory that stamped out products, they stamped out images, then disseminated them. Sets of images, carefully engineered by professional writers, editors, artists, newscasters, actors or copywriters, were packaged into programs, articles, or films, and then pumped wholesale into the mind-stream of the nation, or for that matter, the world.

The result was a standardization of the culture of the world's industrial societies, the homogenization of ideas, values, and life styles. The mass media helped create what sociologists came to call "mass society."

The Ladies Home Journal, for example, was the world's first truly mass magazine, achieving a circulation of around one million at the turn of the century. When the LHJ carried an article on how to decorate your living room, it influenced taste (and furniture sales) from California to New England, helping in this way to create a national market for standardized, mass manufactured goods.

Even today, the mass media retain enormous mind-shaping power.

SIGNS OF THE FUTURE

Nevertheless, there are signs that the mass media are in their death throes and that a revolutionary new information system is being born. What we are witnessing is nothing less than the de-massification of the mass media.

Since the 1950s some of the world's largest magazines—Life, Look, and the Saturday Evening Post, to name a few—have died or shrunk into ghostly reincarnations of their former selves. Some media gurus declared that this was because people were no longer reading, that television produced a "post-literate" generation.

Yet after a decade or more of so-called post-literacy, people are reading as much as, if not more than, ever before. Ask the publishers. People are reading. But their word-diet is no longer limited to standardized messages aimed at a universal, mass audience. The place of the great mega-magazines has increasingly been taken by hundreds of mini-magazines carrying highly specialized messages to small segments of the public.

On one newsstand in Omaha, not long ago, I found 15 different magazines aimed at aviation enthusiasts alone. In addition, the stands are filled with cheaply produced, offset printed, specialized magazines for hot-rodders, scuba-divers, ecologists, collectors of antique cameras, UFO freaks, religious cultists, political splinter groups, ethnic subcultures, businesses, professions, and for every age group from toddlers to those in their "golden years."

REGIONALISM REVIVED

Long before we had national magazines at all, we had regional and local magazines that reflected the regional and local basis of our technology and economy. As technology grew more powerful, and national markets emerged, these local and regional publications disappeared and the national magazine took their place.

Today, we see a revival of regional and local publications in every part of the country. There are even magazines that slice up the reading public two ways at once: by region and by interest. Thus we find, for example, South, a magazine aimed exclusively at Southern businessmen.

What does all this mean? The death of the mass-interest magazines heralds a basic change in our popular culture. The decline of the mass magazines and the proliferation of specialized magazines means that fewer standardized, culture-wide messages are flowing into our minds, and that more specialized messages are reaching different sub-groups withing the society This is accelerating the break-up of the old mass society and the formation of a new social, political, and cultural diversity.

With the arrival of cheap copying machines, as media critic Marshall McLuhan has suggested, every individual can be his or her own "publisher," and we are now freely circulating images, messages, signs, and symbols to very small groups, indeed. The Xeroxed Christmas message that goes to family and friends is an example of this form of "personalized" publishing. It represents the ultimate de-massification of the mass media.

SOUND FACTORIES

But parallel trends are racing through the audio media as well. Take, for example, the tape recorder. The radio broadcaster operates a "sound factory" distributing the same sounds to millions of ears simultaneously. The tape recorder makes each of us a broadcaster, or more accurately, a narrow-caster. We choose what we wish to record, of all the sounds around us, and we can duplicate them and pass them around to friends or through chain-letters, if we like.

Radio, putting us in the position of passive listener, and carrying messages from the few to the many, is inherently undemocratic. Tape recorders are inherently democratic. (Soviet dissidents—poets and singers who cannot get on the state-controlled airwaves—pass messages along the tape-vine.)

Television remains today the great standardizing medium. and Barbara Walters can still command $1 million a year because it is thought she can maximize the mass audience for her network. But television is still a primitive technology. (We mistakenly think TV is more "advanced" than printing, but it has gone through fewer successive generations of improvement.)

As we move toward wider use of cable and video cassette. the number of channels and the number of different messages will rise, just as it is already doing in both print and oral communications. Here, too, we shall increasingly generate images, ideas, and symbols to be shared by a few, rather than by the culture as a whole.

DE-MASSIFICATION

These changes in our media and in our popular culture reflect even deeper shifts in our society. Industrialism produced a mass society. We are now swiftly moving beyond industrialism to a new stage of civilization that will be technological, but not industrial. This new society will be the mass society de-massified.

We see this de-massification taking place at many levels. We see it in the rise of ethnic consciousness, in the rise of secessionism in Quebec, Scotland, or Brittany, in the breakup of monolithic Communism into nationally oriented Marxist movements, in the growing sectionalism in the United States, and in many other social, political, and artistic manifestations.

This centrifugal process will undoubtedly bring with it many problems. But it will also open vast new opportunities for us to reach toward greater individuality.

Popular culture, instead of being mass-machined at a few centers, then mass-distributed to passive culture consumers, will take on a new richness and variety, as we become producers as well as consumers of our own imagery and symbolism, our own values and life-styles.

Surely some powerful national mass media will survive this long-term shift. No doubt there will continue to be some national or even global hook-ups to spread certain important ideas, news, and metaphors simultaneously to us all.

But instead of getting most of our popular culture from the mass media in pre-packaged form, as it were, we will increasingly design and create our own culture, as communities did in the distant, pre-industrial past. We are moving swiftly into the future.

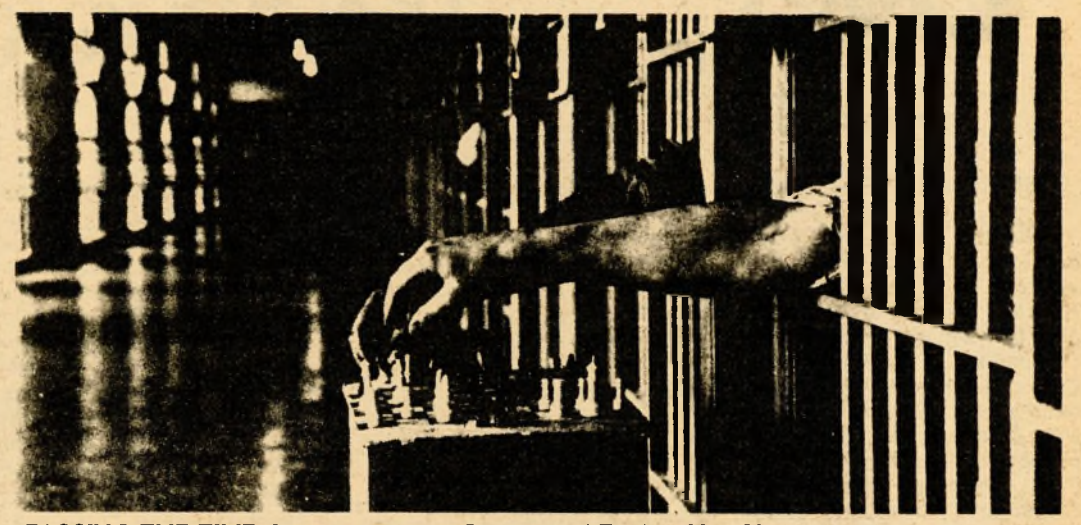
We are about to witness the death of the mass media as we have known them.

ALVIN TOFFLER, an author, lecturer, and consultant to foundations and industry, is perhaps best known for his prize-winning book, "Future Shock." A former associate editor of Fortune Magazine, he is also the author of "The Culture Consumers" and "The Eco-Spasm Report," and editor of "The Futurists," "The Schoolhouse in the City," and "Learning For Tomorrow."

CRIME & JUSTICE

COURSES BY NEWSPAPER

The Prison Community



PASSING THE TIME. Inmates at Attica Correctional Facility, New York, play chess with unseen opponents. The movement for prisoners' rights at institutions like Attica produced a temporary solidarity among inmates, but their grievances sometimes spilled over into bloody riots.

By JOHN IRWIN

Editor's Note: This is the 14th in a series of 15 articles exploring "Crime and Justice in America." In this article, John Irwin, a sociologist at San Francisco State University and an ex-inmate, discusses life behind prison walls. This series was written for COURSES BY NEWSPAPER, a program developed by University Extension, University of California, San Diego, and funded by a grant from the National Endowment for the Humanities. Supplemental funding for this course was provided by the Center for Studies of Crime and Delinquency, National Institute of Mental Health.

THE PRISON COMMUNITY

Most of our ideas about male prisons are mistaken because they fix on a type of prison—the "big house"—that has virtually disappeared during the last 25 years.

In the "big house" the prisoners—mostly white—lived according to the "convict code." Primarily, this meant not informing on other prisoners, "doing your own time," and not talking to guards.

Prisoner leaders—"right guys"—taught and enforced the code. A few prisoners carried on illegal activities like making "pruno"—a nasty tasting prison brew—and got involved in prison sex, a peculiar sexual world with "jockers"—the masculine partners, "punks"—prison-made homosexuals, and "queens"—self-admitted homosexuals.

But most prisoners stayed close to a few prison friends, worked at their job assignments, took up hobbies, played sports, read, and tried to stay out of trouble.

Administrators ran the "big house" with one overriding concern: to keep the place running smoothly and out of the public's attention. Guards kept the peace by striking a bargain with the convicts: "Don't get too far out of line and I won't bother you, but if you cause me any trouble I'll bust you."

By and large the big house was a mean and monotonous place, but peaceful. Contrary to popular belief, most prisoners didn't learn crime there, but they didn't learn how to live outside either. They learned how to do time and about half came back to serve more.

THE NEW VIOLENCE

Today's prisons, in contrast, are torn by violence, with inmates assaulting both each other and their guards. Gang warfare is common, and by 1973 the murder rate inside San Quentin was 20 times higher than that in the outside world.

Meanwhile, penologists, prisoners, and the public have all come to recognize that prisons are failing to rehabilitate convicted criminals or deter others from crime.

What has caused such turmoil? And what can be done to end the war behind walls and ensure that prisons serve their purpose?

The decline of the big house began after World War II, when many states seriously tried to "rehabilitate" prisoners. Innovative penologists accepted the idea that criminals were sick and could be cured, and they developed elaborate classification systems to diagnose criminals' sicknesses; therapy, education, and vocational training programs to cure them; and indeterminate sentence systems to release prisoners when, but not before, they were cured.

In the early years of rehabilitation many, perhaps most, prisoners accepted the idea that they were sick and willingly participated in the new programs. Communication flowed more freely between prisoners and staff, and the gap between them narrowed. Many prisoners stopped thinking of themselves as "criminals" or "convicts," and the ties of the convict code that had held prisoners together weakened.

By the 1960s, however, social scientists and prisoners began questioning the worth of rehabilitation. The new programs had not really helped ex-prisoners faced with the same conditions that, in the past, had pointed them toward crime.

Furthermore, under the dogma of rehabilitation, prisoners were subjected to indeterminate sentence systems. Parole boards fixed and refixed sentences for reasons that were never quite clear to the prisoners. On the average, prisoners served more time. In California, for example, the median sentence increased from 24 months in 1950—the real beginning of the rehabilitative era—to 38 months in 1968.

Harshly punitive measures, such as indefinite segregation in "adjustment centers," were slipped in as "rehabilitative" devices. The discrepancy between rhetoric and reality produced a sense of rage and injustice among prisoners.

RACE WAR

At the same time, racial hostilities soared. Prisons in the East, North, and West that formerly housed predominantly white prisoners now contained half or more non-white prisoners.

Black prisoners began organizing religious, cultural, and political groups. Chicanos in the West and Puerto Ricans in the East followed the lead of black prisoners. Violence between races increased drastically, and many prisons became tense battlefields with voluntary segregation by race.

In the late 1960s outside political activists became interested in the prisons and began working to improve them and to help prisoners organize. For a short period a political "movement" grew among prisoners of all races. Prisoners planned strikes, formed unions, and even ran a prison in Walpole, Massachusetts, for 11 weeks after the guards walked out in protest over the administrations's lenient policies.

Although the old "big house" order based on a single convict code and respected prison leaders had been torn apart, involvement in political organizations and demands for prisoners' rights temporarily created a new form of solidarity among inmates and reduced racial violence.

Prison administrations across the country acted swiftly to stop this new development. They identified prison leaders as "revolutionaries" and segregated, transferred, or paroled them. They succeeded in halting or stalling the prison political movement.

However, without a unifying purpose, the prisoners have again split into hostile factions. These divisions, particularly racial divisions, prevent prisoners from following a single code.

CONTEMPORARY PROBLEMS

Most prisoners, as always, try to avoid trouble, but this is now more difficult. They must obey the informal rules of racial segregation enforced by the gangs and tiptoe carefully around violent gang members. Even then they run some risk of being assaulted, robbed, raped, or murdered.

Prisoners now assault guards much more frequently. Accordingly, guards have grown more hostile towards prisoners and towards the administrators, whom they blame for the dismal state of the contemporary prison. Prison guards are organizing into labor unions that demand more punitive policies against prisoners, in addition to such traditional labor benefits as higher pay.

Unfortunately, we are stuck with our contemporary prisons. Despite talk about "alternatives to incarceration," the public will accept no substitutes that are more humane.

Some convicted persons may be placed on probation or in halfway houses. Others may be sentenced to volunteer services or some alternative to prison. But the public will ordinarily demand that those convicted of serious crimes be imprisoned. Actually, the expansion of "community corrections" has increased the number of people in the control of the criminal justice system by adding new categories of minor offenders, as the number of offenders in prison also rises.

Many inmates have formed gangs or cliques to protect themselves and to control drugs and other contraband, including money, which is now in the prisons in large amounts. Gang members attack rivals and retaliate when attacked.

LIMITATIONS

Since we are stuck with prisons we must understand their limitations. Presumably prisons deter many free citizens from committing crimes, yet, our selections process for prison actually reduces their deterrent value. Less than 10 percent of the persons charged with a felony are sent to prison, and by and large these are the poorer and less deterrable criminals, not necessarily the most serious. Consequently many citizens accurately conclude that they will not be sent to prison even if they commit crimes and are caught.

Prisons punish people. But "heaping" punishment upon the few sent to prison embitters and damages them. They perceive that they are carrying the entire punishment burden, and they break or rebel under the strain.

We could increase deterrence and reduce the turmoil in prison if we were honest about what we are doing—punishing prisoners—and delivered shorter sentences to all persons convicted of serious crimes.

I believe that prisoners should be allowed to form organizations that would unify their warring factions. These organizations would have to have some real responsibility in running the prison so prisoners would actually participate in them. They should also have access to outside grievance mechanisms so that many of the practices which unnecessarily degrade, injure, and embitter prisoners would be discouraged. It is likely that these measures would reduce the turmoil greatly.

However, such changes would not make prisons into "country clubs." Prisons are inherently unpleasant and are intended to be.

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CRIME & JUSTICE

COURSES BY NEWSPAPER

The future of punishment

By SHELDON L. MESSINGER.

Editor's Note: This is the last in a series of 15 articles exploring "Crime and Justice in America." In this article, Sheldon L. Messinger, Professor of Criminology at the University of California, Berkeley, discusses some of the current trends that will influence the future of punishment in America, arguing that increasing numbers of citizens are likely to come under the supervision of criminal justice officials. This series was written for COURSES BY NEWSPAPER, a program developed by University Extension, University of California, San Diego, and funded by a grant from the National Endowment for the Humanities. Supplemental funding for this course was provided by the Center for Studies of Crime and Delinquency, National Institute of Mental Health.

America houses a vast and complicated sanctioning enterprise, ranging from bastille-like prisons through one-cell lockups, to non-residential "treatment facilities" and "treatment programs" sometimes reaching out to thole families. And current trends seem likely to make it larger by bringing a greater proportion of America's citizens under the supervision of criminal justice officials.

HOW MANY ARE PUNISHED?

Fully accurate figures are not available. Piecing together various surveys and informed guesses, we can estimate that on any given recent day some 60,000 juveniles were being held in jails, detention centers, shelters, training schools, reception and diagnostic centers, county and local ranches, camps, farms, halfway houses, and group homes. An additional 500,000 were under probation supervision outside these facilities; and 100,000 were on parole from them.

Thus, while custodial institutions continue to hold the same or an increasing proportion of the population, a rapidly escalating proportion of minor offenders or suspects is being placed under supervision, often with intermittent periods of custody to reinforce "treatment" plans. But one rub is that, so far as can be told, "treatment" in the community is no more effective at curbing renewed delinquency and crime than any other "program."

The move toward "just desserts" seems likely to encourage the imprisonment of a greater proportion of offenders, to the dismay of some of its proponents but to the satisfaction of others, who support it for just this reason. Judges, reluctant in the past to imprison law violators for the indeterminate periods that might be necessary for "treatment," are likely more willing to imprison offenders for "determinate" periods that are fixed according to the offense.

At the same time, reducing judicial and parole board discretion to determine the length of prison terms should result in more desirable uniformity.

Given the cost of imprisonment, the rise in inmate populations may also mean somewhat shorter terms for most prisoners. The more draconian prison terms—and the death penalty—will continue to be selectively applied, but the basis of selection is likely to focus more on acts, less on character and prospects.

CONFLICTING AIMS

In any event, the future of punishment will certainly remain a "problem" for which there is no "solution" in the ordinary sense of that term.

At best there are more and less satisfactory ways of reducing the tensions produced by our various and often conflicting punishment objectives: to reduce crime by deterring potential offenders or repeaters; to express disapproval of law violating activities; to be just and fair; and to keep costs at a tolerable level.

A CONTRADICTION?

These seemingly contradictory trends of diversion and the "just desserts" approach may, however, be complementary—in effect, if not intention. Their joint outcome is likely to be punishment, including imprisonment, for a greater proportion of suspected and convicted law violators in the future.

Consider this: although the effort to "divert" law violators from custodial institutions has been in force for some time, their populations are not being reduced; instead, they are increasing. A recent survey found a 12 percent increase during 1976, and there was a similar gain during 1975.

Indeed, there has been an increase in prison populations each year since 1969, except for 1973. And fragmentary data suggest that 1977 will also show increase. Jail populations also appear to be rising. This is true for juveniles as well as adults.

COMMUNITY PROGRAMS

Confinement, however, is by no means the only available sanction.

Since the turn of the 20th Century an increasing proportion of juvenile and adult law violators have been placed under some form of supervision in the community via probation or parole. The burgeoning development of "community-based treatment programs" is an extension of this long-term trend, and presently some two-thirds of adjudicated offenders are under such supervision.

Such "programs" are considered aas an "alternative" to imprisonment, but they are also "alternatives" to doing nothing at all or almost nothing—like reprimanding a suspected offender or discharging a convicted one. There is growing suspicion, based on still-scanty evidence, that this latter "alternative" is the prevalent one.

A loss of faith in the efficacy of "treatment" is a negative source of this view, but it is coupled with the positive hope that more severe punishment—longer prison sentences or imprisoning more offenders—might help stem rising crim rates. Many also support this view for moral reasons, seeking a more principled basis for apportioning sanctions than "treatment" has turned out to be.

This support of the "just desserts" position is interpreted as a move "toward" punishment, with imprisonment to play an increased role.

But broadly speaking "diversion" involves, on the one hand, halting justice system action against someone believed to have violated a law in favor of dealing with the person in some other way—referring a juvenile to school authorities, for example, or an adult to a job-training program. On the other hand, it involves imposing a non-custodial penalty—like intensive probation supervision—on a convicted offender who might legally have been committed to jail or prison.

"Diverting" suspected and convicted offenders to "community-based treatment programs" is widely understood as a move "away" from punishment, particularly imprisonment.

JUST DESSERTS

Second, more recently there has been strong support for the view that the proper business of the juvenile and cirminal justice systems is punishment, not treatment. According to this view, law violators should be given their "just desserts" in proportion to their offenses and past records.

Comparable figures for adults suggest 285,000 in state and federal prisons; 150,000 in county and local jails; 670,000 on probation; and 150,000 on parole.

These figures—almost surely undercounts for 1977 in most instances—add up to 1,915,000 locked up or under some form of official supervision every day; about one out of 110 Americans. And the figures do not include the apparently increasing number of family members encouraged or required to accept "treatment" when one of them is in trouble with the law.

It should be kept in mind, too, that these numbers represent only those locked up or under supervision on any given day. The number in these circumstances at some time during any year is much, much larger.

Thus, over half a million juveniles were admitted to and released from custodial institutions in any recent year; while over a million adults had this experience. Perhaps as many as one American in every 50 or 60 is locked up yearly, while many more are supervised or "treated."

Although the sanctioning enterprise is large and complex, nobody is pleased with how it operates. Discontent with inherited punishment practices has led to two seemingly contradictory trends which together should heavily influence the future of American punishment.

DIVERSION

First, since the early 1960s, there has been a major effort to "divert" law violators from the system in the hope that "alternatives" to conventional forms of punishment would be more effective at reducing crime rates and recidivism, more humane, and less costly. "Diversion" encompasses a variety of procedures old and new, still poorly conceptualized or understood.

Different groups in society define and value these objectives differently; and these definitions and values shift over time. We can therefore be confident of only one outcome—that tomorrow's practices will prove as troublesome as yesterday's or today's.

SHELDON L. MESSINGER has been Professor of Criminology at the University of California, Berkeley, since 1970, serving also as Dean of the School of Criminology and as Vice Chairman of the Center for the Study of Law and Society. A frequent consultant to such organizations as the American Bar Foundation, Presidential commissions, and California correctional departments, he is the co-author of "C-Unit: Search for Community in Prisons," "Civil Justice and the Poor," and "Crime as a Profession."

PRISON TRAINING FOR A TRADE. The structural trades training program under the joint sponsorship of the U.S. Bureau of Prisons, the Texas Rehabilitation Agency, and the AFL-CIO prepares inmates at the Fort Worth, Texas, Federal Correctional Institution for admission into the union's apprenticeship program. In recent years, many critics have questioned the value of rehabilitation efforts.

Reincarnation and haunted houses

By SALLY ANDERSON

Antoinette May, author of three books on psychic phenomena, spoke about reincarnation and haunted houses to an audience of fifty at the Mountain View library Wednesday evening.

The former journalist said she began writing her first book, four years ago. "I must have met 100 mediums, interviewing them for the newspaper. I always thought they said nice things about me in hopes that I'd say nice things about them in my story."

Then she met Douglas Johnston, a medium in London. He said, "You're a writer," (although she carried no evidence of this) and named her ex-husband, describing their divorced but friendly relationship. He also said, "Writing little things isn't the best job for you to do. You are going to change, write a book. A publisher knows you, will contact you."

May was skeptical until, back home, a publisher did ask her to write a book, asking, "What do you want to write about?"

Her answer, "Women who've had psychic experiences," was followed by a contract and full advance.

The book was "Haunted Ladies." One of its stories is of Rosemary Brown, who transcribes music dictated by dead composers introduced to her by Franz Liszt. Brown, who had little contact with music before the visitation from Liszt, asked him why she was chosen to relay these musical messages, instead of, perhaps, Leonard Bernstein.

Liszt told her that no one would believe the music was really that of Chopin or Brahms if the composers used Bernstein, and also that since Brown's mind was like a blank piece of paper, she could render the works as the composer intended.

May next wrote "Different Drummers: They Did What They Wanted" (which was not about the psychic world but told about some exceptional women), followed by "Haunted Houses" in which she again explores the supernatural.

She told the Mountain View audience about houses where unexplained drafts, sounds, and flashing lights have occurred, and showed slides of kirlian photography. By this photographic process light patterns were revealed around the fingerpads of people in varying emotional states. The patterns change with the emotional state flame-like halos re-forming into solid rings, hard-edged spots diffusing. but the changes showed no consistent pattern-emotion relationship.

The reincarnation memories which she reported were performed under hypnosis. During these "regressions" the hypnotist might ask the subject to describe, in detail, patterns on pottery or weavings. This information can act as a psychic carbon 14 in establishing dates for the previous life.

"I definitely believe in reincarnation," said May, "but I can't say for certain that the cures of illnesses (described in her books) were the results of the patients' past lives or not. I only present these stories for the reader to consider."

Student chosen as potential pilot

Eric Fulda, second year Foothill student, is one of a select group of potential pilots for Air Professional, Inc., a new San Jose firm which provides the luxury and convenience of private airplanes for busy executives.

"Our flight school is not for just anyone," said Michael S. Hatfield, president. "Attitude is all-important. We want to train pilots from day one, to give the top quality service which top executives need."

The firm, chartered June 20, 1977, began in the back of a grocery store in San Lorenzo with the purchase of a Twin Cessna 400 series. In nine months the company moved to new offices across from Winchester House in San Jose, obtained two additional Cessna's on a lease-back program, and purchased an 1121 Jet Commander. There are now eight full time employees plus four additional standby pilots.

"The planes are all-weather planes with full de-icing equipment and weather radar which allows the pilot to avoid storms. Coordination with deluxe ground transportation is provided."

In Business Week (Feb. 6, 1978) an article entitled "Corporate Flying" pointed out that business-owned airlines last year flew several times as many hours as all domestic airlines combined. Air Professional, Inc., said Hatfield, can give businessmen better service than a private plane and for less money.

Fulda, who has logged 4½ hours with Air Professional, is not sure he wants to invest the full $10,000 to become a commercial pilot. "But even if I stop with my private license ($1200) it will be worthwhile. It's a good outfit, and only $25 per hour compared with $30 or $35 elsewhere. My instructor, Jak Bowen, is only 20; he's full of enthusiasm and gives you confidence. He always says 'This is the way it is done on a commercial plane. He's really organized."

Solar Plexus to perform

The jazz recording group Solar Plexus, veteran performers at the Great American Music Hall and Keystone Korner, will appear in concert on Saturday, March 18, at 8 p.m. in the Foothill College Theatre.

Solar Plexus features six musicians who play entirely original material fusing South American, African, and other multi-cultural rhythms.

At Foothill they will perform cuts from their first two albums, "Solar Plexus" and "Voices." They also will play material from their newest album, "The Earth Laughs in Flowers," which will be released this summer on the Evidence Music International label.

The groups also plans to play a ragtime piece "Studs Bearcat," composed by Solar Plexus founder Randy Masters, and several shorter tone poems composed by co-founder Denny Berthiaume. Masters, who plays horns and percussion, is head of jazz studies at University of California at Santa Cruz. Berthiaume, who plays keyboards for the group, teaches English and music at Foothill College and is a longtime professional musician.

Other members of Solar Plexus include Mickey McPhillips, former house bassist at the hungry i and participant in jazz festivals throughout the west coast.

Lin McPhillips, who handles voice and vocal effects, has sung at many Bay Area nightclubs including the hungry i, Keystone Korner, Purple Onion, and El Matador. A veteran of many trio settings and commercial spot recordings, she describes her work with Solar Plexus as development of "the voice as horn."

Woodwind player Glenn Richardson teaches music at West Valley College when he is not performing with Solar Plexus. He also has played with Broadway show orchestras, symphony orchestras, Renaissance groups, and big bands.

Percussionist Russ tincher is a recent graduate of UC Santa Cruz who has played with big bands, show groups, and small ensembles favoring Latin and African percussion techniques.

Solar Plexus has received excellent reviews from local critics including John Wasserman who said it was "the most interesting new group I've heard in a year or more. Solar Plexus," he said, "represents one of what appears to me to be three basic styles of 'new' jazz being performed . . . identified by their eclecticism, embracing of both sophisticated (classical) and primitive (African and South American) influences, particular interest in non-drumming percussion, and notable skill in employing new electronic possibilities for amplification, distortion, and embellishment of sound."

Tickets for Solar Plexus' concert at Foothill will be sold at $3.50 in advance through the Foothill Box Office. All proceeds will be donated to the Foothill Lettermen's Club.

ASFC film series presents "Grand Hotel"

The film "Grand Hotel" will be shown Friday, March 17 at 8:30 p.m. in the Foothill College Appreciation Hall.

The showing is sponsored by the Associated Students of Foothill College, as part of the ASFC Friday Night Film Series.

Greta Garbo, John and Lionel Barrymore, and Joan Crawford star in this film about a cross-section of life in an upper-crust hotel.

Admission is 50 cents with ASFC photo ID card, $1 general.

Speaker program announced

David Frost, Pauline Frederick, Richard Armour and Jean-Michel Cousteau headline the Special Speakers Series, part of the Foothill College Enrichment Seminars in the spring quarter.

All programs will take place at De Anza's Flint Center, 8 p.m., on Thursday nights in April and May. Advance registration and a $2 fee is required for the series through the Foothill Registrar's Office.

Regular students enrolled for the spring quarter at Foothill College need not pay the additional registration fee, but are required to pick up Special Speakers Series packets from the Enrichment Seminar office at Foothill.

Speakers will appear on the following dates:

April 13—David Frost, award winning interviewer, most recently renowned for his chats with former President Richard Nixon, will speak on "Interviews I Shall Never Forget." He will share insights into the famous and infamous people he has interviewed, including the late Senator Robert F. Kennedy and other world leaders.

April 20—Pauline Frederick, producer of National Public Radio and news analyst for major broadcasting networks covering the United Nations for 21 years, will talk on "World Affairs in Perspective."

April 27—Richard Armour, syndicated feature writer, author of 50 books and over 6,000 verse and prose contributions to leading magazines, will speak on "A Light Look at Life."

May 11—Jean-Michel Cousteau, son of under-sea explorer Jacques Cousteau and leader of an expedition to the South Pacific to study coral reefs and jungle marine life, will discuss the relationship between man and the ocean in "Project Ocean Search."

Student discounts on Marriot tickets

Discount tickets to Marriot's Great America are available to Foothill students. The admission price of $6.95 offers savings of $2 on adult and $1 on children's tickets.

The discount tickets are valid any one day through July 14, and include unlimited use of all rides, shows and attractions. Merchandise, food and games are not included.

Tickets may be purchased at the Student Activities Office, in C-31 (across from the bookstore). Cash only will be accepted (no checks).

Batsmen in 2nd place

The Owl baseball team is tied for second-place in the GGC with a 5-2 record. CSM leads the way at 7-0, while SJCC is tied with Foothill at 5-2.

For the year the Owl sluggers stand at 9-4.

Foothill lost it's first game, 8-2, to SJCC on the Owl's' diamond, dropping the Owls into a tie for second place. Jim Ulvang started the SJCC game, only to get knocked out in the second inning, giving up three earned runs.

Monday, March 13 the Owls defeated Diablo Valley, 4-3, at home. Matt Maki's home run in the fifth inning tied the score at 3-3 and Matt Magnuson's solo home run in the bottom of the seventh inning proved to be the game winner.

Team captain, outfielder Bill Lindberg has missed five straight games due to injury, says Talboy. Shortstop Steve Espinoza injured his knee in the SJCC game.

"Defensively, we've been playing pretty good, with Espinoza and second baseman Bruce Jensen doing an excellent job fielding," says Talboy.

Talboy adds, "Out hitting has tailed off a little. We've been leving runners on base, and against SJCC we hit into six double plays. Our pitchers gave up 11 walks in the SJCC game, which is just too many."

Espinoza leads the squad in hitting with a .393 average, folled by third baseman Al BArcia with a .333 batting average and Matt Magnuson with a .304 average. Make has seven RBI's for the year, followed by Magnuson with five.

Pitchers Henry Torres and Charlie Clark are undefeated in conference play with a 3-0 and 2-0 records. For the year Torres is 4-1 and Clark 3-0, and both have 1.50 ERA's.

"We need a little more consistency, otherwise I'd say we've played pretty good baseball. We still have 20 conference games to play, and we hope to be right up there in the standings," says coach Talboy.

Saturday, March 18, the Owls host De Anza in a baseball game beginning at 11 a.m.

The Owls host De Anza on Thursday, March 16, at 4 p.m.

Women cagers notch first win

Foothill's women's basketball team notched their first victory of the season, defeating Laney College by the lop-sided margin, 71-35. The Owls now stand 1-3 in conference play, and 1-7 for the year.

Jan Causey, the Owls' tallest player at 6'3", led the Owl attack with 21 points, while Linda Barton added 19 points, and Heidi Brenna 16 points.

Coach Carol Salsbury said this of the game, "It's good to have a victory under our belts, even though we didn't play all that well. We had some good side shooting, and a balanced attack. We showed better ball control than we have all season. All season long we've been relying too much on Causey to do everything. We have to spread our offense around a little more."

Track and gymnastics

Foothill's women's track team took second place in a triangular meet with West Valley and SJCC, March 1.

Coach Vanessa Krollpfeiffer had this to say about the meet, "We turned in some fine individual performances, but we didn't have enough overall team strength to upset San Jose, who is probably the strongest conference team."

Foothill's first-year women's gymnastic team stands 3-0 in conference meets, and 4-1 for the year. The Owls are currently looking ahead to the GGC league championships on April 7, at West Valley.

In the last home meet of the season, Foothill defeated Ohlone College, 225.15 to 108.25.

Two cagers named all GGC

By MICHAEL LEMKE

The Foothill men's basketball teams' season came to an end with a 49-38 loss to Canada in the Schaugnessy Tournament. The defeat to Canada ended the Owls state JC play-off hopes.

The otherwise successful season saw two players placed on the 1978 All-GGC team announced Monday, March 6. The Owls two first team members are 6 foot 1 inch guard Lester Jones, and 6 foot 6 inch forward Ralph Howe.

Foothill, the second place finisher in the strong GGC basketball league standings, was the only team to place two individuals on the first team.

The cagers finished the regular season with a 24-6 record, 13-5 in conference play. The 24 wins this year is the most ever by a Foothill basketball team.

This Week in Foothill Athletics:

Men's Golf:
Thursday, March 16. . . .Canada at Menlo C.C., 1:30 p.m.

Men's and Women's Track & Field:
Friday, March 17. . . . GSM and Diablo Valley at Diablo Valley, 3 p.m.
Saturday, March 25 . . . . .Santa Barbara Relays at Santa Barbara, 10 a.m.

Women's Basketball:
Thursday, March 16. . .De Anza at Foothill, 4 p.m.

Women's Softball:
Thursday, March 16. . . .Chabot at Hayward, 2:30 p.m.

Men's Tennis:
Friday, March 17. . . . . Seattle University at Foothill, 2 p.m.
Wednesday, March 22 . . . . . .University of Portland at Foothill, 2:30 p.m.

Men's Baseball:
Thursday, March 16. . . .Chabot at Hayward, 3 p.m.
Saturday, March 18 . . .De Anza at Foothill, 11 a.m.
Thursday, Friday, Saturday, March 23, 24, 25. . . . .Hancock Tournament at Santa Maria

Women's Gymnastics:
Friday, March 17. . . . . .CCSF at San Francisco, 3 p.m.

John Rossini has best Owl toss in years. Photo by Jeff Koehler

PERFORMANCES HIGHLIGHT TRACK

Foothill's men's track team was defeated by West Valley and SJCC, two of the conference's stronger teams, in a triangular meet held March 11, at West Valley. Coach Hank Kettles had this to say of the meet, "We turned in some outseanding individual performances. SJCC and West Valley's over-all team strength was just too much."

Key performers were Roy Dixon, second in the high hurdles, Neil Bergquist, first place in the discuss, John Rossini, first place in the shot-put, Bill Lowe in the middle-distance events, Jim Key in the sprints and long jump, and two-miler Giovanni Cassaras, second place, all turned in fine, early season performances, according to coach Hank Ketels.

Stephen Chepkwony has been hampered by an inflamed achilles tendon, which is bothering him again, says Ketels. According to Ketels it's a toss-up as to whether Chepkwony will be ready for the next meet.

Earlier this year, Foothill edged Sacramento CC 78-66. The GGC Relays scheduled for March 4, were cancelled because of rain.

The Owls next meet is Friday, March 17, at Diablo Valley against DVC and CSM, starting at 3 p.m.

SHARE YOURSELF—Girls are waiting to be in Girl Scout Troops. Will you be their leader? Call 494-0438

Textbook exchange

(Cont. from front page.)

students fill out a form with their name, address, phone number, and the titile of the book. They leave their book or books with the Exchange and get a receipt in return.

During the first week of the new quarter, the books are sold for 65% of the last marked price. The student returns to the Exchange and gets the entire sale price of his or her book minus twenty-five cents, to cover operating expenses.

If you would like to know more about this quarter's Text Book Exchange, contact Eve Twomey, Chairman of the Text Book Exchange at 941-3757 or watch for fliers which will be distributed throughout the campus.

Libertarian Party

(Cont. from front page.)

Szasz claimed 50,000 persons a year are confined to mental institutions, against their will, by psychiatrists "who cannot even agree among themselves on either the "diagnosis" or on "treatment" of the "dangerous" and "mentally ill."

He cited an example of a Yugoslavian speaking man who was committed to a mental institution by a psychiatrist working under a Federal Research grant. Szasz claimed the Yugoslav was institutionalized by a "doctor" that failed to realize he was speaking a foreign language, and assumed he was "nonsensically babbling."

Szasz said that the Libertarian Party feels that "all rights should be returned to the individual," to the point of "making every person fully responsible for his actions." He stated that in terms of crime and "mental illness, this would abolish the defense in criminal charges of "Not Guilty by Reason of Insanity."

Concluding his presentation before opening the program to a question and answer period, Szasz reiterated his main point, "If involuntary psychiatry and governmental involvement in psychiatry were abolished, creative diversity could flourish, enriching us all."

Senior student donates $

A 75-year-old man, wishing to have his identity withheld, has donated $22,000 worth of stocks to the Foothill Scholarship Fund, says Dr. Richard Henning, Scholarship Chairman.

The elderly student was directed "towards a technologicical field" by his parents, said Henning. "Not untill returning to school and studying poetry has this man had a chance to pursue one of the most meaningful experiences of his life."

Henning continued, "If his wife were to die before him, his total estate worth more than a half million dollars, would be left to Foothill."

The 2,040 shares of stock in a chemical company will be left to Foothill as a provision in his will. At that time, a committee consisting of the Foothill President, Dean of Students, Scholarship Chairman, and others will decide how the scholarship fund will be set up.

"This person has been attending Foothill for at least two or three years," Henning stated, "and has been taking courses in English and poetry writing."

The donee hopes that from his example more people in the community will donate money to Foothill.

Henning added,"We hope he will be a student on our campus for a long time. There is a great deal of need among community college students for scholarship funds."

ASFC Pres. MacKenzie sounds off

By DAVE COLLINS

The new ASFC President Neil MacKenzie will take office on Thursday, March 16 and will begin a tenure of office he "expects will include a very heavy workload."

MacKenzie said, "There may be seme drastic changes in the student government soon. It all depends on how great the problems are. The first thing I have to know is the level of cooperation I can receive from the council, their goals vs my goals."

MacKenzie stated, "By the end of the spring quarter, I would like to create a new post that could handle communication from Foothill with other colleges throughout the state and do nothing else. I would also like to get on a constitutional re-write that we have been talking about for quite a while but I need the co-operation from the rest of the council, and I will try to get a clea definition of the individual jobs of each council member, because some members just show up to meetings and that's all."

The ASFC president has the power to appoint students to fill posts when they become vacant. To this , MacKenzie said, "I do foresee some appointments in the future to the Traffic and Curriculum committees, the constitution and by-laws provide me with the power to appoint but I would like to have students in all areas of interest get involved because I need people."