1970

Albion's Voice

William H. Strong

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Art degraded, denied, war nations! Rouse men of the your fore against hirelings! WE HIRE IN

Imagination governs the up, O young new age! Set heads the ignorant for hirelings the

Camp + court + university if they ever de- and pro-corporeal

In the in the who would, could fore-press mental long war!

—WM Blake
Castration without Representation!

come together now

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

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

The answer

Earth

Don't be a dirty hippy.

-Bill Morganstein

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

There must be at least three points in a plane to make a reality. Let's transfer the rules of geometry to that of an artist, his vision, and his audience. Call the artist the perceiver; the audience the receivers; the vision, and his audience. Call the artist the perceiver; the audience the receivers; the vision the believables. Set the point. For the vision to assert a reality for the artist, there must be a flow from his vision to the receivers and a flow through the artist. Blake and Dylan and the Beatles have dreams of a life in which all you need is love; yet is this vision only somewhere above flying with the wings of a dove? Can such dreams really be what they seem? Especially here in Savannah, a city haunted by slavery and plagued by self-aggrandizing power mongers who thrive on oppression, can a willing and affirming of what ought to be actually be when history is filled with a willing and affirming of what ought not to be? Yet, it can be if only we come together as one and have been said of love; now it's time to act on the principles of brotherhood and good. The evil that plagues this country, the indignity and violence that sickens America is a result of repression and reaction. Trivialness is ruthlessness—what's that America is learning through all of its killings and burnings.

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

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

A word about drugs: a lot of breath was wasted at the peace festival over the festival about who was a nazi and who to watch out for. But no more. Politicians are looking for a scapegoat, a moral crusade to cover up all of the corruption that has historically been going on in political machinations. Like the zoning that pocketed practically all of South Savannah into our venerable mayor's wallet and the tax assessed that he's gotten. Down by with criminal rates pro rating the sales prices on the properties. Politicians are pointing their fingers self-righteous at young people and saying, "There was this wonderful city here, now why do you turn it off?" Obviously enough, when society's are as diseased as Savannah's, the young and the poor and the alienated are going to have a right to it. At least. But in the meantime we can get isolated and side-tracked on smaller issues like whether or not marijuana should be legalized when the stakes are life or death, when the lives are war or peace. We must order our priorities and the first priority is to end war in Asia now. Then we can begin to work out secondary issues over whatever individual things like smoking whatever one wishes.

There really isn't much time left: we're already into the reign of terror. Young people in Savannah have got to graduate from the smotherhood of kindergarten to college. So let's get ourselves together right now for some real things this summer because this summer is going to be the year of the people all over the country—people are demanding to be free. We can get the parks we want if enough of us stand up instead of feeling intimidated by city hall's authority. We can do for ourselves who will be more responsive to us. We can communicate our ideas through this paper and through a guerilla theater and an underground station, the latter two in the process of being formed. It's just a matter of getting ourselves together and acting. Hip is drif if it only means wearing flashy clothes that can be bought at the hog & trough places that always keep up with stylish paces, that are always ready to grab up our money, keeping us enslaved to consumer consumption. We're in for stormy weather so let's get ourselves together—right now. LOVE is an acronym for Living On Vital Internal Ecology. Let's get together because the next peace festival is planned for the end of May: we can bring Savannah a new way; death has too long had control; now it's time for peace. With music we can wake the dead, with ideas we can give the world a new head.

-Bill Strong
The following article on circumcision was written by the late Paul Sherlock, M.D., of the Cornell University Medical College is convinced that alternative rituals and religious ceremonies among Jews because these diseases have a genetic basis (Medical Tribune, 3/966).

That the newer incidence of penile and cervical cancer in Jews is genetic or cultural seems perfectly clear when one examines the incidence of genital in other ethnic groups.

In Finland fewer than one man in a thousand is circumcised, yet the incidence of penile cancer in Finnish men is low probably because they also have less cancer of the cervix than American women.

In Java the Molemas are ritually circumcised, yet Java has one of the highest incidences of cancer of the penis in the world.

In Ethiopia, Coptic women have a high incidence of cervical cancer, although 90% of Coptic men are circumcised in infancy.

In India the Parsees are not circumcised. Yet the Parsee women have the highest incidence of penile and cervical cancer in the world.

Further evidence that circumcision is not linked with cancer was obtained in the study of the Ogoni women of Nigeria. In 1942, the National Cancer Institute conducted careful experiments and found that almost no carcinogenic effects whatsoever. This was documented in 1963 in a more extensive scale by Dr. G.R. Reddy and others with the same conclusions. Negative results have also been obtained in small number of men who were circumcised in infancy,
Peace - in Sav 'h! 

Savannah’s first peace festival, long beloguered by problems, was finally held in Bacon Park on the second and third of May. The site was shifted from the preferred areas of Forsyth and Daffie Parks to Bacon Park. Since the city officialdom has openly called peace movements treasonous, then it’s not a surprise that the park permit would be granted for the least desired area, a way out in the boonies. That’s all right—it was still outright.

On Saturday the festival was begun by the Zig-Zag Blues Band who played some heavy blues. Zig-Zag had come out to jam and just get it on and become the house band filling in beautifully between speakers and other bands.

Later Mr. Bob Patterson, History prof at A.S.C., gave a background history on Vietnam for the benefit of those who hadn’t done their homework and needed a crash course in U.S. Government Depreciation 101. At the end of his talk, Mr. Patterson suggested that the audience circulate a petition to impeach President Nixon for illegal violations of Constitutional requirements. At the president the congress consult before waging in open war. Of course, the whole Asian theater of war, which has been escalating for the past decade, has been in conflict with the Constitution; Vietnam has long been an un-declared war which the State of Massachusetts has recognized as such and has imposed legal sanctions. Now let’s get those men out of that illegal venture on the part of the presidency. Any- way, Mr. Patterson’s suggestion seemed rhetorical for the audience at that point. Most heads were thinking about rolling another joint; political dare doesn’t necessarily come with growing long hair.

TRUCK, a local combo, came on next with some mean sounds. Still the crowd lounged around, most people listless and unenthusiastic. Jim Jones came on with readings from a collection of poems of war resistance. Then came the Sons of Bach and gradually the audience began to get together, good music the root of communi-

The Sons of Bach played a moving grooving arrangements, “Summertime” really came off fine with Larry Knight’s good guitar work. The festival logged near the end of the Sons’ set mainly because of the heat. The temperature soared all day and didn’t start to drop until near the end of Saturday’s activities. It was a bad location for anything of any size because of the lack of water, rest-room facilities, and accessibility to city population. Still, sparks were jumping even with the presence of ma.

Sunday was a fantastic day: paranoia eased and po-
PEACE NOW
Let's Get It On...

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

The only negative reaction from the city came from complaints about the superimposing of a marijuana flag on the American flag on Saturday which was switched to superimposing a peace sign on the stripes on Sunday. The committee admits to the marijuana flag being a bad move because it only served to give the establishment media a side issue to attack the festival on which was not nearly as important as the reason for the festival, peace now.

However, the committee doesn’t agree with the assertion that a peace sign beneath the field of stars was necessarily a “desecration of the U. S. flag.” Isn’t peace what America should stand for instead of its paranoid belligerence that it practices on the Third World? How could the symbol of peace possibly anger true citizens, citizens and not flag-waving chauvinists, to the point of considering it a desecration of the flag?

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

TERROR’S TEARS

and now it’s CAMBODIA

“They [the supporters of the right-wing janta] are more patriotic about American dollars than they are about Cambodia.”
—Prince Norodom Sihanouk, ousted neutralist leader of Cambodia, May 18, 1970

what’s next for the MONSTER...?

survivors from U.S. bombings
TOMORROW - the WORLD?

another GENOCIDE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Reservists Organize

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

The recently-formed Committee publishes a newsletter, does draft counseling, and helps soldiers defend their rights against the increasing repression of their officers. Any member of the Reserve or the National Guard may write to P.O. Box 4398, Berkeley, Calif. 94704, for more information.

"Total tonnage dropped on Vietnam exceeds the total dropped in all theaters of WW II by 60%. By February, 1969, 3,200,000 tons of bombs had been dropped on Vietnam. This amounts to 186 pounds of bombs for every man, woman and child - we have dropped 25 tons of bombs for every square mile of both North and South Vietnam."

-from a report by Clergy and Laymen Concerned about Vietnam/liberation news service

MORE MY LAIS

MY LAI WILL CONTINUE TO OCCUR!
ARMY CAPTAIN TELLS HIS STORY

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

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

On February 17, parts of the letter were published in the Bridgeport Post, Miller's hometown newspaper. On Feb. 19, Capt. Miller retracted the letter. "It was a boo-boo," he said.
WASHINGTON, D.C. (LNS)—A new bill presumably drawn up to stop organized crime syndicates, may be used against political dissidents, the American Civil Liberties Union has warned.

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

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

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

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

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

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

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

People who come out of prison can build a country around them. Those who protest injustice have true merit. Misfortune tests their fidelity. When the prison-doors are opened, the real dragon will fly out.

—HO CHI MINH, Prison Diary

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

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

—Eldridge Cleaver, Black Panther Party
CULTURE:
RACISM'S Prime Factor

Racial prejudice has been described by different authors as being founded on various things. One of the most significant factors is the concept of "instinctive aversion" or from learned averted responses. Even more puzzling is the question of adult behavior that is related to prejudice. Why, in the face of ever accumulating evidence against racism as a rational basis for generalization on the world around us, do some remarkably intelligent people cling so precariously to racist ideologies? And why do people in their private lives find no basis for racial discrimination against "public" attitudes to racism? These are the questions to which this paper has addressed itself: where does racism originate in the individual, and what maintains its presence (or absence) later in that individual's life?

The human infant is born into the world a malleable creature capable of becoming many things. This is evidenced by the great variety of things that human beings become, ranging from primitive aborigines to Einsteinian geniuses. Each different adult came from a remarkably similar body and intelligence template. The largest single factor that explains the radical difference between doctor and Indian chief is the culture into which each is born. "Every generation has to learn to accommodate to a new order which is defined and maintained by the older generation."

But does racial discrimination fall under the heading of a learned trait? Apparently it does, for very young children show no sign of prejudice and acquire it only if they are surrounded and taught to have it. Gerhart Sankey states in Social Psychology of Prejudice that "study after study has shown that children of nursery age who are brought up together, play the slightest hint, provided their parents are free of prejudice."

From this it is possible to construct a cultural axiom in relation to racism: all racial prejudice must arise from processes previously existing racial prejudice.

The mechanism by which a child assimilates the cultural attitudes on race around him is extremely complicated. Apparently, these are interwoven with the rest of the culture that a child learns from birth. The child integrates these racial norms with his basic identity and view of his surrounding environment. Dr. Ian Stevenson summarizes early socialization of prejudice thus: "A child, as he begins to study the world around him, tries to organize his experiences. During this, he begins to classify things and people and begins to form connections — or what psychologists call associations."

For example, basic among the distinctions he draws is the division into "good" and "bad" which he makes largely on the grounds of what his parents do and say about things, and people... A child learns from his parents in two main ways. First a child learns a good deal by direct imitation of his parents. Secondly, when parents relate to a child in terms of power, when they punish him, say, with equal severity for accidentally knocking over a dish or for hitting his baby brother, he not only thinks of his parents as dangerous but of himself as dangerous, too. Given this low opinion of himself, he will often try to raise it by putting the blame on others — using the old unconscious scapegoat mechanism.

Thus, we see that a child's primary attitudes develop as a direct result of assimilating his parents' attitudes.

But perhaps the most obvious of the single source of a child's attitude development is the child's inherent experience. During this, he begins to classify things and people and begins to form connections — or what psychologists call associations. For example, basic among the distinctions he draws is the division into "good" and "bad" which he makes largely on the grounds of what his parents do and say about things, and people... A child learns from his parents in two main ways. First a child learns a good deal by direct imitation of his parents. Secondly, when parents relate to a child in terms of power, when they punish him, say, with equal severity for accidentally knocking over a dish or for hitting his baby brother, he not only thinks of his parents as dangerous but of himself as dangerous, too. Given this low opinion of himself, he will often try to raise it by putting the blame on others — using the old unconscious scapegoat mechanism.

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DO IT, DO IT, DO IT, DO IT!

DO IT!

SHH...!

NEW WAY TO UGA

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

Nixon's invasion of Cambodia and the murder of four Kent State (Ohio) students have set off feelings of rage, the tremors of which have settled as far as Kentucky (closed under martial law) and Georgia. Georgia students, even those on the right, have joined forces to demonstrate their anger at a complacent and conspiring University, Georgia, being so far behind the rest of the country in the field of education, has a unique advantage in its temporal ability to change, to profit from the mistakes of administrators at San Francisco State or Columbia. But time is running out and the inclination to change is uneven.

What are the grievances of Georgia students?

Students at the University are sick of such mindless activities as football and beauty contests, they demand a response to some of the ugly things they see that is more than a nodding acquaintance of their professed full Bodacious desire to give the student a vote; a discipline founded upon blind obedience rather than a foreign notion to our education, has a unique advantage in its ability to be walled off from the voices of dissent and unhappiness in our society.

Students were being held. The students demanded total amnesty for participation in the White House lawn Easter egg roll from 12 to 8. Apparently, the government can no longer trust the nine through twelve year old set.

WASHINGTON, D. C. (LNS)- It's a sign of the times. The White House this year lowered its peak age for participation in the White House lawn Easter egg roll from 12 to 8. Apparently, the government can no longer trust the nine through twelve year old set.

WASHINGTON, D. C. (LNS)—Nixon must be getting very uptight about the protest movement, or maybe he's just looking ahead to 1972. A new bill, supported by Nixon and introduced by Senators Hruska and Eastland, would make it illegal "to utter loud, threatening or abusive language or engage in "disorderly conduct" in or near a building which has the president inside it.

The Washington Office of the American Civil Liberties Union has issued a statement denouncing the new bill, charging the administration with seeking a way to "wallow off from the voices of dissent and unhappiness in our society."
education of young children is directly related to conflicting values and attitudes expressed in the economic and political behavior of adults. Values in competitive enterprise and individual rather than social achievement, respect for private property, opposition to collective action as attitudes that are nurtured in childhood and expressed in adult society.

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

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

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

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

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

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

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

Let's take two teachers who have undergone similar training in early childhood education and have learned that the housekeeping corner provides an opportunity for children to "act out" adult roles through teaching and by sex identification. One of the teachers sets up a housekeeping corner which encourages girls to "Mummy, look at the dust" and the boys to be Daddy, the Worker. The other teacher set up an area in the classroom in which both boys and girls are given opportunities to cook, play with dolls and trucks, sew, hammer, build with blocks, wash clothes and dishes, dress up as doctors, firemen and women, construction workers, and other

The nakedness of the woman is the work of God.

WOMEN: A Journal of Liberation (LNS) Day Care has become one of the central issues of the Women's Liberation Movement. It is quite clear that from the beginning, centers would be an important means for liberation women from the traditional tasks of child rearing. It has been suggested that in some places carried out – that women should demand day care services from the institutions in which they work or study and from the large corporations which profit from and expand into the communities in which they live.

However, it is a mistake to view day care solely as an issue of "women's Liberation. We would like to assert that day care centers in which children are raised in groups by men and women could be as important for the liberation of children as it would be for the liberation of women. Group child care if well conceived - has a radical potential through the impact it could have on children's early development.

It is therefore necessary that people in the movement gain a deeper understanding of the day care center as an environment for child rearing.

The underlying reason for the failure of day care programs to develop in this country exists in the traditional ideology that young children and their mothers belong in the home. Even today a strong bias exists against the concept that day care is potentially essential for children and mothers.

That women should have to work and therefore have to put their children in day care centers are circumstances which are generally considered to be necessary evils in this society.

The current demand for day care by the Women's Liberation Movement originated from a rejection of the ideology that says that women belong in the home. Yet the Movement's present demand places a higher priority on child care than do most women and their mothers in the home. Even today a strong bias exists against the concept that day care is essential for women's liberation, the Movement should therefore recognize that day care is essential for children's liberation.

Group child care, in contrast to the more isolating private home environment, has the potential of providing an environment for children which will have more opportunity to develop social sensitivity and responsibility, emotional autonomy and trust, and a wider range of intellectual interests.

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

The majority of existing U.S. day care centers, which are run as profit-making enterprises, are glorified baby sitting services – dumping grounds where children are bored most of the time. In these centers children are emotionally brutalized; they learn the values of obedience and passivity.

They are programmed through a daily routine in which opportunities for personal choice and meaningful social relationships with adults and other children are minimal. Eating and naptime are managed in a mass production style which values efficiency over dignity. The adults as well as the children become routinized and enslaved to the daily schedule.

In contrast, there are a few day care centers where children have meaningful social and educational experiences, and where they participate in non-alienating play/work activities. In these centers self-directed learning and discovery are valued, and curriculum is developed in terms of the children's interests. Social co-operation is based on a reasoning solving approach, rather than on rules imposed by adults.

Eating and resting activities are designed to be responsive to the child's individual and group needs, rather than to meet the efficiency goals of the day care operation.

The experiences gained in existing day care centers reflect a conflict in values and attitudes toward human development. This conflict in the care and

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

In other words, Sisters, we are big news. But just because we are big news is no reason to rejoice. We have regressed since the four walls, and land surrounding us and demanded to be brought to the total world. If the world our children (when we have them) live in is terrible, then the home we provide for them is worthless. For years we have been chained to those four walls and that land. Now, Sisters, it is time to move the Housewives Magazine and the House of Representatives.

We have to teach men we know that they cannot foul the world no more than they can foul their own home environment. We are sitting in our own waste. We are breathing our own waste. Our ears are slowly losing their ability to bring us the sounds of nature, music, and all the lovely songs.

We are surrounding our world with dross over ourselves because we are producing too many children. Too many children are crowding us as we ourselves are doing in any other environment.

These are deeds which must be brought to a screeching halt by sisters all over the nation.

We must tell men in our society that they have to take the responsibility that they have to provide for the food and give us our rightful place in their lives. It is men that are making all the decisions to foul up our environment.

We must realize that our traditional role in the home is not enough. Sisters, let us unite and preserve that which was given to us to preserve on a world-wide basis.

Alice Bales

ALBION'S VOICE - Page 10
A Senate subcommittee under the chairmanship of Sen. Thomas J. Dodd, D-Conn., is investigating whether American combat troops involved in the My Lai massacre were "under the influence of marijuana." The Pentagon and the Army, which has filed various charges against several officers and enlisted men in connection with the civilian deaths at My Lai, have made no mention of marijuana in reports on the incident that took place two years ago. But Sen. Dodd said in advance of the hearings, "We should know if drug use influences the behavior of our troops wherever they might be. More than two years ago, the subcommittee was told by the Department of Defense that there was a 2,553 per cent increase in marijuana violations by the military in Vietnam between the years 1965-1967." The search for a scapegoat for the My Lai "incident" continues. It will continue until lack of patriotism is made a part of the political vocabulary.

It is the very nature of military training that causes men to commit such acts. From my own experience, the first thing I was told (not counting discipline, lack of discipline, lack of discipline, upholding, lack of belief in God, etc., etc., etc.,) has been the witch hunt will go on while the real and obvious reason is right in front of them all the time.

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

A large majority of heroin addicts deaths result from cold-turkey withdrawals with associated convulsions and spasms. Almost 87% of the addicts who have gone through cold-turkey withdrawal return to heroin. This kind of withdrawal is quite unnecessary if apomorphine treatment could be more widely researched.

Apomorphine is the only known therapy that works as a cure with narcotic addiction, since it acts by regulating metabolism and removing the need for heroin. Unlike methadone treatment, it is NOT a substitute for the heroin. The user does not have to stay on apomorphine to stay off of heroin. Once the metabolism is regulated to the individual's normal body chemistry, the narcotic is not needed and apomorphine can be discontinued.

"FIRST MY PEOPLE..."

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

When I was a boy (and that wasn't too many years ago), the only place a black professional could work was in the black community. As some of the civil rights leaders like to say, he could be a Ph.D. or he could have no "d's" in which case he was still black and he knew his place. I am asking that we agreed find our place and stay. I am asking that until the rest of our brothers and sisters can be as good as the white people, we must not be deceived by all the talk about "equality." We must realize that those of us who escape the black community are still identified by the white world as some kind of "super nigger." No matter how high we climb we are still black, and to the vast majority of America that spells inferiority. We must be the example to the other nation. We must be the black man in the front office of that almost white secretary. The majority of us professionals will never get higher than the race level, unless we black professionals if we continue on our present course.

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

— Eldridge Cleaver

Yet most American doctors are completely ignorant of its use in treating addiction. Apomorphine is listed in the United States as a narcotic subject to the same regulations as morphine. But in England and France only an ordinary prescription is required, and it can be refilled any number of times. It's difficult to avoid the conclusion that the use of apomorphine treatment has been consistently opposed in certain drearily pre-historical quarters of the Western world.

There certainly should be more experimentation with apomorphine with any other new approach to narcotic withdrawal.
Let Them Be

Contrary to popular belief, school does not have to squall, shriek, pinch, and stinge children's minds. Amazingly enough, it can even create miracles.

At the LINC Children's Center, an experimental preschool for black, Puerto Rican, Indian tribal, four, and five year olds in Greenpaw, North Carolina, miracles and explosions do happen so because the center belongs to children. Did you ever notice that most institutions dealing with education are either given the name of some influential and long-deceased adult or designated by a clinical and eminently scientific title? (Think about tel-

ing a child that he has been placed in a call. Institute for Study and Research in Infant Growth and Development, or try Center for Development and Implementation of Education.) That is because the Children's Center, such adult parasitism is secondary; the place belongs to the kids.

At the Center the "Here's-it-kid-Sit-down-and-

learn-it" approach is a relic of the distant and dreadful past. "Let children be children" is the basis of the Cen-

ter's life. To be a child is to be a nature lover, to know, despite the adult habit of sitting down, holding still and being quiet; and to crave the attention and encourage-

ment of an adult who respects and values the child as an individual instead of dismissing him as a nuisance. So children at the center are world explorers in different ways every day. They run around and make noise, and they know that they are important. Children learn best what they are interested in right now. That must mean the end of the elusive year-

long lesson plans. If the children become interested in frogs today, then tomorrow's activities had better be the outcome of frogs. Even when emegent with snakes, the teacher had better flinch and start a terrarium for snakes. And the next five letters she tries to teach him to need be S, N, A, K, and E. While I was at the Center, the children were working with blocks had begun to create a supermarket. By the time I left they had collected a grand assortment of empty food containers and made a trip to the neighborhood A & P, learned some of the contrivances of higher mathematics in their attempts to make change and budgeted with the whole new economic sys-

tem in their guided combination of capitalism, cooperation, buying, borrowing and lending, generosity, and plain old thrift. When I left a small "school" with big desks in row? and a blocks-and-tinfol spaceship were being conected for the next week, I found myself wishing I had been five years old and I didn't have to leave. Most impor-

tant, all of these projects were initiated by the inter-

est of the children.

Children also learn best when they feel good about themselves. A world of "don't's" destroys a child's confi-

dence in himself and wars his desire to explore and cre-

ate. At the Center learning is considered as a living pro-

cess in which a child learns to affirm himself and his growing relationship with the world. The facts are never more important than the child's reaction to them. Thus, the teachers spend much of their time observing

the emotional needs of each child so that those needs can be met, allowing him to be strong enough to take the next step in growing.

"My daddy can beat up your daddy" seems to be the most ultimate weapon in a child's repertoire of threats. A child's family is so central to his self-under-

standing that the Children's Center draws the family into the life of the school as fully as possible. The old phrase "interfering outsider" does not exist in the Cen-

ter's vocabulary. Mothers are encouraged to eat lunch with the children, to assist in the classroom at any time, and to help on the playground. Parents are involved in every phase of the decision-making process. Home visits are made frequently, and entire families participate in classes. Children who have a "boyfriend" or "girlfriend" might. Education can be so vibrant that it comes pouring out-

side the school walls before and after school hours. It can enter in a wave of songs.

It has been said repeatedly that the answer to our educational problems is money and more money for ex-

panded classrooms, more equipment, and higher teachers' salaries. Certainly, it is true that a ridiculously small por-

tion of our tax money is spent on education. But a bug-

ger and shinier version of what we have now does not be-

gin to reach the root of the question. Education under-

stood as the segmentation of children into two classes, factories can never be anything but a destructive process, regard-

less of how modern and efficient it looks on the outside. To be a student can be active exploration and growth rather than passive acceptance of a body of material to be memorized and recited back. And in this time of crumbling institutions, only the development of this kind of vibrant new education can make it possi-

ble, or even important, for the school system to survive.

Nancy Patterson

President of the Savannah Blues Co-op put out at least once a month, sometimes twice. Subscriptions run $4.00 $12.40, for those who already have an $3.50 full coverage will be received. All correspondence can be done thru 24 W. Gaston St., Savannah, Ga. 31401. Subscriptions, contributions (journalistic, literary, financial, or otherwise), and advertisements would be accepted kindly and deeply appreciated.

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The black mass in America free access to all the rights and privileges so long wrongly denied him. Only when the brother in the ghetto can have these things will our res-

ponsibilities be met. And then only then we should feel we comfortably riding in our Cadillacs and wearing our mink coats. "First my people, then and only then, you and me."

-Oris S. Johnson