



greg wasson

tabled indefinitely

The fact that universities begrudgingly abandoned their role as surrogate parents, allowing students to live off-campus, combined with the counter-culture movement of the time to produce an institution common to many university towns: the urban commune.

Unable to derail the train relentlessly carrying them to college, but unwilling to ignore the enlightenment happening around them, students of the late 60s and early 70s flavored their studies of basic political structures and 20th century literature with discussions on the future of the cosmos and the legitimacy of the discipline, both personal and societal, that most of us were taught is necessary.

An experiment evolved. The feelings were that the structures we learned to pour each experience into were too rigid, and that they precluded an ability to deal with the unique characteristics of each new situation. Maybe the answers lay in assuming the flexibility that the estab-

lishment rejected as lazy and non-productive. At the risk of being labeled bums, many chose a lifestyle slightly askew from the one they were raised to assume.

Saturday, Angus and I stopped in to see Sam and Josh, proprietors of one such commune. As usual, there were

ours

new faces in the living room (street people needing a place to stay) and the regulars were found on the 2nd floor. The traffic on High Street provided a constant background buzz but didn't interfere with our conversation as the four of us reflected on one of the basic tenets of the hippie way — it's okay, in fact admirable, to reject the obsessive materialism common to American life.

Not that hobos were a new phenomenon, but that lifestyle became a legi-

mate choice for a large number during the mid-century. According to Sam, the widespread refusal to blindly buy into the established order did more than lengthen the average time it took to graduate.

"In the late 50s and 60s a lot of people with dirty clothes and no jobs woke up and realized that they were at the vanguard of the social revolution. In '59 these bums defined themselves as beat-nicks and 10 years later they were hippies. They couldn't have asked for a more pleasant surprise."

Unfortunately, says Sam, many of these people were the "same larcenous jerks we've seen in every century and every society. You're always going to find a substantial amount of slugs in any phenomenon like that."

Finally, our conversation ended with the voicing of the common realization that there were, after all, sometimes reasons to things that are uncomfortable.

"Ethics and discipline have a function,

a function many of us rejected," explained Sam. "The true weakness of our educational system is that you never got a hint that reining yourself and denying yourself momentary pleasures was going to bring any rewards."

As an example of the problems lack of discipline can bring, Sam points to the non-production often resulting from drugs.

"On the one hand, marijuana might be revolutionary because you sit around with a bunch of fellow law-breakers and make plans to topple the state. On the other, you're too stoned to do anything about it."

And slowly that realization comes clear. The movement succeeded in modifying the prevailing ethical structure, but to move those changes from the abstract into real life requires the ability to understand and deal comfortably with the existing structure. That's a talent one often gets only through training and hard work.

YOURS

A cheap shot

Your article, "Campus Administrators Take the Afternoon Off" (Oct. 23), departs from the tenets of responsible journalism to which the Emerald normally adheres. It was a cheap shot.

While I cannot address the work habits of other campus administrators (although I am hopeful that they are hard working and accessible), I do know that Richard Hill consistently exceeds the "normal" 40 hours per week workload in carrying out his responsibilities as Dean of the Wallace School of Community Service and Public Affairs. He is also quite accessible, whether in his office, at home or elsewhere. I am confident that, as a responsible professional, Dick Hill knows best how to schedule his life in order to meet his personal and professional responsibilities.

Campus administrators do not punch time clocks; neither do administrators who work in other areas of government and in the private sector. And they often work while out of their offices.

The perspective of this article is simply immature. Most of the "Friday afternoon dilemmas" you mention wouldn't be handled by the administrative directors and deans you called. If your reporter had asked for help in some particular area I'm sure that someone in the offices called would have responded.

So this article was a mistake — so what? After all, the University is a place where students are encouraged to take risks. And if you take a risk and fail, you learn from it. Don't be careless in the area of personal and professional reputation, and watch the loose innuendo. It reflects more on you than on the objects of your criticism, and it serves little purpose either for your authors or for the victims of irresponsibility.

Larry R. Jones
assistant professor

Dean retorts

At 4:30 p.m. on Friday, October 19, 1979, Richard J. Hill, dean of the Wallace School of Community Service and Public Affairs was attending a meeting

of the Search Committee for the University librarian. That meeting was adjourned at approximately 5:15 p.m. and Dean Hill returned to his office, leaving at 5:45 p.m. to attend a reception for a candidate for the librarian's position. No calls were received from Scoop Sigurdson during the period between 5:15 p.m. and 5:45 p.m.

Hill's secretary knew his whereabouts. Sigurdson did not ask. With the help of Sigurdson's irresponsible investigative reporting we can look forward to a continued decline in the credibility of the Emerald. Keep up the poor work, Scoop!

Richard Hill
dean, Wallace School of
Community, Service and
Public Affairs

Comic revolt

I would like to compliment Mark Matassa for his article concerning the Revolutionary Student Brigade, (10-23). It was by far the most humorous article yet to hit the Emerald.

I had several good laughs, as I am sure others did also. And

Matassa's character, Bill Richmond: what a joker! With a little editing and a costume change he could host Saturday Night Live and from there who knows: A rumor has it that Johnny Carson may retire soon.

What fun we could have if we changed the lettering on his shirt to read "Revolutionary Comedy Youth Brigade," exchanged a popsicle for a rifle in the silhouette and put Mickey Mouse ears and a Disneyland button on his beanie cap. The moustache would have to go also — it makes him look too serious. With a transformation like the one I suggested plus a few more insane jokes, Matassa could market a product that I am sure would rival the likes of Steve Martin and George Carlin. If not, at least he could attract a crowd far greater than the 25 that listened to him last Monday.

Or, how about a talking Richie Richmond doll?

Jeff Williams
senior, marketing

Needs served

What I'm presenting in this article is my present understanding of what the Foreign Student Organization stands for and what we can do, using it as a vehicle of expression. The need for this sort of information stems from a personal conviction that the majority of us, because of academic pressures, have not really been privileged to become acquainted with the opportunities that exist for us through this organization. This article is meant to bridge this information gap by providing us with some subtle facts about the organization.

Below is a brief sketch, or a retrospective vision, about the FSO's past. The organization had a humble birth in the mid-sixties with 10 member organizations. Since then, it has continued to wax strong in membership and activities, though perhaps not as strong as one would love to see. As of today, the organization is made up of 26 member organizations representing the 900 foreign

students on this campus. Space limitation does not permit me to catalogue herein the names of these member organizations, but suffice to say that every foreign student should have a stake in its operations, and thereby its benefits.

The traditional duties of the FSO are those of coordinating the activities of its members and superintending them to insure an enriched cultural display within the international community. It is also a lobbying organization. The FSO can spearhead some activities, like the international forum, directly, or it can co-sponsor cultural and other international events with any or a group of its member organizations. In a nutshell, then, one can say that the main function of this organization is to help us project our image and gain some visibility as an academic resource, within a heterogeneous environment.

Where does the FSO get its finances? The ASUO provides them. For this session, the FSO has been allocated a thin budget to operate on. The burden to make the year an eventful one is on our shoulders. From time to time, I shall be making suggestions on the direction we can go. I'm inviting you and your organizations to make valuable inputs too, so that together we can ever broaden the scope of the FSO by possibly providing it with new dimensions. For purposes of good program coordination and integration, we shall be holding periodic meetings with you, and your availability will be an encouragement to us.

I should sidetrack a little to appraise the activities of a few organizations like the Chinese Student Organization, the Muslim Student Organization, and the Nigerian Student Organization. These Organizations have already begun some fascinating programs on campus. Their efforts are worth emulating and do merit special commendation.

Dominic E. Okon
director, Foreign Student
Organization

Tuesday, October 30, 1979

theirs

