What Does Connecticut College Owe the Community?

With the rising cost of everything, even community involvement costs more than it did--or does it? What does the College owe the Community, or the Community owe the College? What have they already given each other and what more do they have to offer?

In a previous issue Conn Census explored the present involvement of the College in the New London Community: a few girls working at the Library, a staff member, having school drop-outs, autistic children and just plain kids.

But is this all the college has to offer? The Summer Planning Com- mittee has determined that a new director, a member, something, must be created for a director of community action, to initiate, coordinate and generally revitalize the College-Community dialogue and interaction. It is almost three years since the College began the fee he might begin, would cost the College several thousand dollars a year, and we have lost the money.

Pat Stein has proposed a fantastic plan for Saturday mornings that would bridge together young New London Blacks and Conn's recruits. In her own words, and suggested that a new administrative post

Community, or the Community owe the College? What have they

begin, would cost the College several thousand dollars a year, and

(Continued on Page 6, Col. 2)

URBAN TEACHING AT CONNECTICUT?

Urban Teaching programs at the undergraduate level are becoming increasingly in demand, due to both the urgent need for urban teachers and the growing interest of students in such programs.

Dr. Morton W. Briggs, acting chairman of the M.A.T. Program at Wesleyan University, was interviewed on the feasibility and possibilities for an urban education program here at Connecticut College.

Traditional Liberal Arts Emphasis

He began by commenting that liberal arts institutions have been reluctant to institute such programs because of their traditional emphasis on a strong liberal arts background, and the consequent feeling that such education programs were a threat to such a background.

"But the tide is turning," stated Dr. Briggs; "the need is just too great by.

He continued by pointing out that since Conn already has an undergraduate Education Department (which Wesleyan does not), we already have a vehicle at our disposal with which such a program might be implemented.

He said that an effective program must be comprehensive in nature; it must give the prospective teacher solid preparation based on his own background and the skills necessary for teaching in the urban environment.

If such a cooperative program was instituted, students might take preparatory courses, such as urban sociology, or an urban-oriented methods course, at their own respective colleges, and then teach in an urban school under the auspices of the program. And such teaching experience would of course include intensive supervision and weekly seminars on common problems.

Wesleyan Has Two Year Program

The Wesleyan program, of which Dr. Briggs is chief administrator, is a two-year program leading to a one-year Education Department (which Wesleyan does not).

For one thing, the participants might have an opportunity to teach in the ruggedly urban environment which only a large city can provide.

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The students, particularly the sophomores and freshmen who are enrolled in Spanish courses at the College, could help both Mr. Atherton's group and themselves if they offered their services for the present tutoring program.

For the record, I would like to say that Conn College has done a great deal for the New London community.

The Spanish-American community in New London, numbering approximately 1,200, offers one of the most challenging areas of community involvement, for both faculty and students.

The drop-out rate in the New London schools is extremely high because of the children's inability to cope adequately with the English language.

Mr. Louis Atherton, civic leader of the newly-formed Spanish-American Club in New London, is working frantically to set up store-front headquarters to help immigrant Spanish-Americans with housing, employment and the tutoring of English.

The Club, numbering 48 after eight months of existence, is trying to raise local funds to purchase the store.

Crosby Urges Conn to Organize Activities Planned by Local Youth

"For the record, I would like to say that Conn College has done a great deal for the New London community.

So stated Mr. Kenneth Croby, director of Community Service branch of the New London Community Resources Commission. But even according to Mr. Croby, much more needs to be done.

Mr. Crosby emphasized the importance of college student participation in youth services, streamlining their possible role as organizers of youth-geared activities. Said Mr. Crosby, students should come down to the center and get to know the kids, know what they want, and then help them plan it.

The program includes tutoring and the counseling of hardcore youth, as well as the prevention of crime......

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PUBLIC AND PRIVATE

To the editor:

May I add to the continuing dialogue a few issues of relevance and import.

In the present public debate as to the role and responsibility of the Vietnam War in society, we are all of us obligated, or at least complicit, to the use of both approaches. And at the end it must be pointed out that the commitment to create a public or objective history is it not too commonly Western and rests on Western views.

In the case of thought, it might be noted that while the public or objective approach is sometimes held to be anti-revolutionary and anti-revolutionary as a deadlocked defense, the latter, this is at best a half truth. Such an approach, if used in for the purposes of public and non-public, can strive to realize any idea, whether revolutionary or conservative. By itself, therefore, it is both anti-revolutionary and conservative.

The dialectic of public and non-public emerges in our society as a whole to make public, and public. From the viewpoint of a whole society, it appears as a continuous, a threat to all kind of life worth living in the future, and that we all must together live by saying that we are not strong enough to save the world, or to say that we are not strong enough to defend the status quo or the ends.

In either case, we are all of us obligated, as individuals and as groups or individuals who live and work together, to be involved in the public arena of thought, and to make ourselves available for the public and non-public purposes.

Dear Sirs,

I am a graduate student in philosophy and I am writing to you about the problem of public and non-public discourse.

In this debate, it is often argued that the public sphere is a place for public discourse, while the non-public sphere is for private discourse. However, I believe that this distinction is too rigid and that the public and non-public spheres are more interdependent than is usually acknowledged.

For instance, the public sphere cannot exist without some level of non-public discourse, as the public sphere is constantly being shaped by the non-public sphere. Conversely, the non-public sphere cannot be understood without recognizing the influence of the public sphere.

Therefore, I propose the following definition: the public sphere is any discourse that is open to public participation, and the non-public sphere is any discourse that is closed to public participation.

This definition allows for a more nuanced understanding of the relationship between public and non-public discourse, and it recognizes the dynamic interplay between the two.

Sincerely,

[Student's Name]
Campus Revolt—In Reverse

By John Zeh

"Conservative Riot" Predicted

PIKEVILLE, Ky. (CP)—Like most schools, Pikeville College is experiencing the organization and decorum of the student government. However, the recent總是 the campus rebellion has brought national publicity to the college and its president.

Dr. Robert E. Lorish, who has served as a professor and administrator in the school's history, has been president of Pikeville College since 1965. In addition, he is also a member of the political science department at Ohio Wesleyan University in Delaware, Ohio. Prof. Lorish is also a member of the Student Government Association and is a member of the Ohio Wesleyan University Academic Senate. He is a member of the Ohio State University Alumni Association and is a member of the American Political Science Association.

In his capacity as president, Dr. Lorish is also a member of the Board of Trustees of Ohio Wesleyan University. He is a member of the Ohio State University Alumni Association and is a member of the American Political Science Association.

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Recent Changes

In Draft System

by Gretchen Keizer

As the Vietnam war drags on, occupying more and more newspaper space and discussion time, the selective service system in the United States is being brought into question. 4-A, 2-C, 1-D, and 1-O status have become familiar concepts, but become filled with significance for personal and moral issues which may be confusing in terms of consciences and friendships, brothers and sisters.

We can argue only about the system which the draft forces on us, but we can inform ourselves about the workings of this system. We can and should become concerned about the regulations presently in effect, and the kinds of changes being considered.

One recent change which has been initiated involves conscientious objectors for the individual conscript. The distinction between 1-A and 1-O status is clearly stated on the form. The 1-A status refers to those who would object to serving in the military, while 1-O status is reserved for those who object to serving in any capacity.

Simple Disbelieve

Those who receive the 1-O classification may still be called to serve in non-combatant capacities. Rejection of either claim smallchildren with names from a belief of the sincerity of the individual.

Questions on the form referring to belief in a Supreme Being, religious affiliation and denomination have been eliminated. Applicants are now asked to describe the nature of their belief and to state in what way they consider it to be religious.

The new question on how this belief was acquired grants knowledge that church affiliation is no longer considered a prerequisite for a valid claim. In addition, the elimination of the question concerning belief in a Supreme Being indicates some acceptance of the idea that the individual can object to war on moral grounds, without the existence of a Supreme Being.

A less recent change in Selective Service regulations states that those who requested and received a 1-A (college deferment) rating after June 1967 can never receive a 3-A deferment for fatherhood. This intriguing rule complicates one of the more effective ways of avoiding induction.

Hardship Deferment

However, the right to a 3-A deferment due to hardship is still available to those who have requested and received a 2-S. In order to qualify for this deferment, the individual must show that his induction would leave a dependent without support.

Procedure for appealing any unfavorable classification begins within thirty days following reclassification. The individual has the right to request a personal appearance before his local board.

At this time he may submit new evidence in writing or clarify his old evidence orally. This intriguing rule complicates one of the more effective ways of avoiding induction.

The Draft Action Group and Resistance. Who are they and what do they do? Located at 241 Orange St. in New Haven, its base of operations is organized around the draft in the hope of exposing the community to the core value of the Selective Service System.

In addition to this, counselors raise other fundamental questions about American foreign policy and its economic consequences. Those who come to Draft Action with questions about their draft status may also end up taking themselves just what America stands for.

In the winter of 1968-69 Stoughton and Alice Lynd organized a series of informal seminars on the draft, which were centered on the moral and political implications of the Vietnam war. Alice Lynd was moving in the spring of 1969 to New York City to become director of the Draft Information Center proposal.

New for Information

Soon there was a clear need for more information. The voluminous papers were too lengthy, essentially discriminatory, confused.

They decided that when discussing questions about the draft it seemed desirable to simplify the facts and express their opinions. To discuss it without reference to the other evils in American society was to distort it.

Before summer and late fall the Draft Action Group was organized. (The Draft Information Center continues to function and offers alternatives to the draft.)

The new group recently joined with the Resistance, a group that has previously concerned itself with draft card turn-ins. The merger of the two groups has created a new surge of community involvement. Volunteers now call on local men requesting I-A and offer any help they can give. This is in the form of counseling about the appeal process, conscientious objection, physical disqualification and Canadian programs.

Volunteers also go each morning with leaflets and talk to the men being processed at local draft boards. Cannosting on street corners and highways is a new practice which has been adopted. There is also a list being compiled of all draft boards in Connecticut and how they act in regard to deferments. Literature and speakers for events are also available at the center.

Draft Group Works to Expose System

Students, Professors Organize Counseling Services On Draft

by Gretchen Keizer

Several Connecticut College students and professors, concerned about the lack of information and counseling on the draft available to young men, have joined with people in the New London community in forming the Citizens for Draft Education in Southeastern Connecticut.

The group decided to form the center on the basis of the need for information and counseling for the draft.
Conn Student
Teaches History
To N.L. Blacks
by Joanne Settel

With the hope of helping about 25 Black teenagers obtain a "deeper understanding of themselves and their problems," Gayle Gittens, a student in the Community Council for Action in New London, held a seminar on Black history last Thursday. The discussion group meets once a week until April 4. Gayle, whose class met the first day at college, said, "You never see any Blacks in the stores or black street." She believes that "there hasn't been any or- ganization of feelings in New London" and hopes that her discussion group will help to spark some.

With the aid of Randy Freen- ley, 90 and Donnza Hackliff, 72, Gayle will be conducting the first half of her course in African His- tory. Later she hopes to deal with slavery and slave trade. Gayle's course is designed to give the kids "very receptive." This added word because Gayle realized that "a lot of people have trouble being themselves. They sense something.

ROUND-UP
(Continued from Page 3, Col. 5)

The demands included courses in Black culture, a building for Black cultural center, a Black students' fund to pay for speakers, and a bullding for housing and food distribution. They trudged out of the university, establishing a Black cultural center, a Black press, a building for housing and food distribution. The students, charging them with disorderly conduct, conducted a seminar on Black history. They expressed their desire for Black history at Thames Valley College.

(Continued from Page 1, Col. 3)

Mr. Gittens commented that the girls at Coon have somewhat liberal tendencies ("They're very nice and polite") but have even more qualitative and quantitative reasons why they cannot be more receptive. This girl at Coon has a great deal of technical knowl- edge and expertise which may be of great value to city residents to help them to get government buildings remodeled, he con- tinued. Mr. Gittens used the example of Yale University as a model for such involvement.

"You claim that the college is a liberal arts institution, well it should be judged by the courses it doesn't offer," he said.

Gayle said that students are in residence in the community for a much shorter time than the faculty. She stressed the possibility of more consistent involvement. "In fact, why don't they run for office?"

Mr. Gittens commented that the city receives no tax revenues from college owned lands, yet the College shares a variety of city services from road repairs to local schools.

The students at Coon expressed their desire for academic involvement. "In fact, why don't they run for office?"

Gayle said that she had never been to our preconceptions not only of Black but also of our preconceptions not only of Black but also of Black students. She hopes to establish a mutual relationship between Blacks and students. She feels that the reaction of Black children on their community is a learning experience for the student only. In relation to this last point Mr. Gittens mentioned that the kids' "very receptive." This added word because Gayle realized that "a lot of people have trouble being themselves. They sense something.

**KATIE SEE SUGGESTS MEANS TO COMBAT RACISM AT CONN**

**Editors' note: Katie See attended a conference over Thanksgiving on institutional racism and reported these ideas and suggestions on how to combat it at Conn in Campus Life Committee last week.**

Racists, the existence of which cannot be denied at Conn, is a term whose recent popularity has practically eclipsed efforts to un- derstand its basic meaning.

Most white Americans consider racism because they do not consciously oppress Black people. But racism is more than the visible, shocking manifes- tation of prejudice; it is the subtle, continuing, everyday patterns of their daily existence.

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Town, Students vs. Faculty, Pres.

(Continued from Page 3, Col. 3) The faculty voted on the proposal to admit girls to the airline of your choice. Opposed 25 Total Voting 91

Faculty Favors Coeducation

Faculty voted on the proposal to admit undergraduate women to Connecticut College at their last faculty meeting, Wed., Dec. 6.

In Agreement 94

Opposed 25

Abstention 91

Total Voting 91

Marcuse, Marxian Philosopher, Becomes Guru for New Left

by Anne Lopatto

Marcuse, who was one of the early exponents of the New Left, has been described as a guru for the new generation. He is a leading figure in the radical movement and is known for his writings on social change and the role of the artist in society.

Marcuse's works have been translated into many languages and have influenced a wide range of people, from students to intellectuals to political leaders. He has been a vocal critic of the Vietnam War and has been a strong advocate for social and political change.

Marcuse was born in Germany in 1916 and was raised in a middle-class family. He studied philosophy at the University of Munich and later moved to the United States to escape political persecution. He eventually became a professor at Brandeis University.

Marcuse's most famous work is "One-Dimensional Man," which was published in 1964. It is a critique of the modern world and its emphasis on materialism and conformity. The book argues that the modern world is controlled by "superpatriots," who use power to maintain order and to prevent people from thinking critically about the world around them.

Marcuse's ideas have been influential in the radical movement and have been used to justify a wide range of political actions. He has been criticized by some for being too idealistic and for not focusing enough on practical solutions to political problems.

Marcuse passed away in 1979, but his ideas continue to be influential in the political and social spheres today. His writings continue to be studied and debated by people around the world.
ATLANTA (CPS)—From the moment the lights dim and the cast comes out singing “America the Beautiful,” you know it’s going to be a good night in the theatre filled with hilarious but ominous satire.

Pictures of spacious skies and purple mountains’ majesty flashed past? What? The building owner has ordered the eviction. The audience (45% is under 25), it must be said, people here were determined to “rout out revolutionaries, hoodlums, anarchists, communists, snipers, beatniks, fifties, hippies, bohflies, Robert Kennedy agitators.” He greets the news of his presidential aspirations, “People want to know what’s going on down here. One feels like a chicken restaurant to the Georgia governor’s mansion on a tide of popularity among rednecks and a wave of anti-establishment sentiment.

“Maddox is powerful. Social comment combined with excellent entertainment is a rare commodity. Moreover, the play spotlights the controversy surrounding Theatre Atlanta, the regional theatre company performing ‘Maddox’ and at the same time fighting for its existence. The play’s first act traces the rise of the bantam politico from his segregated Picknick fried chicken restaurant to the Georgia governor’s mansion on a tide of popularity among rednecks and a wave of anti-establishment sentiment.”

“Maddox defends his restaurant with a constant barrage of threats and tracts, one of the most progressive minds of the 19th century.”

“If you think that Maddox [is] going to go along quietly, you’d be in for a surprise. Maddox is not afraid of anything. He’s a dynamic force in the state and he’s going to be a political force for years to come.”

“In the second act, Maddox is projected into the impossible future but what might have been a warning about the President’s pilot inadvertently destroys the world.”

“In a poignant and imaginative sketch, writer-producer Jay Broad symbolizes the shooting down of youthful non-violent demonstrators and the destruction of their idealistic dreams with polio sufferers clipping the strings of their wheelchairs.”

“Maddox sets out to bomb Russia, to land in the middle of the sea, and a constantly developing audience (45% is under 25), it must be said, people here were determined to “rout out revolutionaries, hoodlums, anarchists, communists, snipers, beatniks, fifties, hippies, bohflies, Robert Kennedy agitators.” He greets the news of his presidential aspirations, “People want to know what’s going on down here. One feels like a chicken restaurant to the Georgia governor’s mansion on a tide of popularity among rednecks and a wave of anti-establishment sentiment.”

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“If you think that Maddox [is] going to go along quietly, you’d be in for a surprise. Maddox is not afraid of anything. He’s a dynamic force in the state and he’s going to be a political force for years to come.”
Once upon a time there was a man named Jack Johnson. Jack had a dream. He wanted to be heavyweight champion of America. It was only one problem, Jack was a Black man in white America where only white men are champs.

As one character in the play puts it, “First they just hate you a little bit. Then you put on a glove and they hate you a little more. Then you win and they hate you a lot. But go out with a white girl-oh, I have to spell it out for you, Jack.”

Jack, like brother Cassius, was good, but unbeatable in fact. He held the title for 7 years. So while America searched vainly for the replacement to the White Hope to defeat him, they tried to break his spirit, knowing that not until his spirit was bruised could he be defeated.

Play It Real.

The play is reality and there are some very funny lines such as, “If that nigga gets his scout up, one stiff of him and Frank’ll be finished.” (Of course this is Amos 50 years ago, a reality of the time, so this plays like this here any more.)

The play begins by respecting a return to O’Neill and his form of theater. One character, an old Negro, tries to teach the white man, to speak to many blacks in the audience.

He berates them with the words, “How much white you up to? How much white you want to be? You been picked on and white-washed in it. Shame on all of us for being the oppressed, for needing a big white Moses for our Daddy, for using a white man’s mouth.”

Jack Is A “Nigger”

The play has many militant aspects, perhaps due in part to the fact that it is a product of this decade. Jack is a “singer”—a word used freely in the play—but unabashedly with pride. He is triumphing in the face of his undoing, a triumph of the white man’s guilt.

When a group of persons line up to win so that they can be proud of him, Jack, Jack answers them, “If you don’t see that all right, nothing gonna make you that.”

When his Black wife, Clara, sported on top of judo of his colored in for a white woman, gets down on the stage and licks out at the audience, you sit back.

The end of the play marks the complete absurdity and futility of the situation. Jack, Blooded and defeated, emerges followed by the White Hope, who is held aloft by his proud white compatriots. No trace of the man is visible through the blood which covers every visible part of his body. He drops a bloodied towel and walks off the stage. See this show and you understand hate a little better. The white man looks with his Black brother into the white man’s mirror, but the face reflected there is hideous and distorted.

Queen’s College PHOENIX (CFS)—The Beatles may not have much luck left after Yellow Submarine, unless Apple Productions decides to try its luck on Broadway.

In the space of 85 minutes Yellow Submarine manages to make all other animated cartooning look like garbage, and it instills a kind of sternest creative curiosity that no amount of TV cartooning could ever duplicate.

Add to this the source of this group’s best music; a storm of outrageous puns and a sort of style that endeared A Hard Day’s Night and Help! to critics and, although sincere, honest-to-God classic emerges.

The film may well find its final resting place in the collection of Museum of Modern Art’s Film Library. Joseph Lent, who produced Yellow Submarine, has even talked of releasing the picture Stateside.

In the film two songs are sung to the accompaniment of Yellow Submarine as the opening and closing credits roll. These are the titles, A Hard Day’s Night and Yellow Submarine as the opening title screen and Yellow Submarine and Help! as the closing credits.

The STAGE Has Included Many Producers and Filmmakers, Among Them: Keep a Jar of Worms,的价格为25美元,并包含一个免费的布丁和玻璃杯。此外，它还提供了一个免费的瓶装水和免费的餐巾。}

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When his Black wife, Clara, sported on top of judo of his colored in for a white woman, gets down on the stage and licks out at the audience, you sit back.

The end of the play marks the complete absurdity and futility of the situation. Jack, Blooded and defeated, emerges followed by the White Hope, who is held aloft by his proud white compatriots. No trace of the man is visible through the blood which covers every visible part of his body. He drops a bloodied towel and walks off the stage. See this show and you understand hate a little better. The white man looks with his Black brother into the white man’s mirror, but the face reflected there is hideous and distorted.

Queen’s College PHOENIX (CFS)—The Beatles may not have much luck left after Yellow Submarine, unless Apple Productions decides to try its luck on Broadway.

In the space of 85 minutes Yellow Submarine manages to make all other animated cartooning look like garbage, and it instills a kind of sternest creative curiosity that no amount of TV cartooning could ever duplicate.

Add to this the source of this group’s best music; a storm of outrageous puns and a sort of style that endeared A Hard Day’s Night and Help! to critics and, although sincere, honest-to-God classic emerges.

The film may well find its final resting place in the collection of Museum of Modern Art’s Film Library. Joseph Lent, who produced Yellow Submarine, has even talked of releasing the picture Stateside.

In the film two songs are sung to the accompaniment of Yellow Submarine as the opening and closing credits roll. These are the titles, A Hard Day’s Night and Yellow Submarine as the opening title screen and Yellow Submarine and Help! as the closing credits.