

## Movies

You can, if you want, categorize certain films as either cinema or movies. There's not much reason to do it, and film critics have bored each other for years with distinctions between art films and entertainment. However, the distinction matters to distributors in this area and that's why you usually have a better chance of seeing a Doris Day snickerer or an Italian western than a film by Jean-Luc Goddard.

Most of the local theatres are owned by chains like Fox-West Coast and West Side Valley Theatres, and show the diminishing Hollywood product. This is not to say that all American films are bad, as fans of Bonnie and Clyde and The Graduate will tell you. What it means is that our theatres show all of what is often a mediocre lot, and hold the pictures as long as they make money. Romeo and Juliet played the Guild Theatre for eight months, then moved to the Altos International for a second run. Cinerama movies like 2001 or The Sound of Music play at the Century theatres in San Jose. Tickets are \$4 each on weekends; reservations and a car are necessary.

No theatre caters exclusively to Stanford's trade and there is no equivalent of the famous Brattle in famous Cambridge. There aren't as many Stanford people as locals, and anyone's \$2.50 is \$2.50. The best theatres in the Bay Area are in San Francisco and Berkeley.

The best films are shown on campus in different series, most of them excellent. The registration packet will list them. The Sunday Flicks have improved--noise level down, price up (50¢). Last year they showed some almost-first-run movies like Bonnie and Clyde and A Man and A Woman. Tresidder Union's series is the cheapest and often the best, but the seats are hard, the screen is a wall, and the Union pioneered the radical techniques of hand-held projection and elliptical film-breaking and rethreading.

All the local theatres sell popcorn. Some distinguish themselves as art houses by giving out free coffee in styrofoam cups. Many local theatres advertise in the Stanford Daily.

## MUSIC

If you're wondering where to go to hear something you like, you might have a long journey ahead of you. For live music, the best that's available may be found at the Family Dog (on the Great Highway by Playland next to the ocean) and at the Fillmore West (at the corner of Market and Van Ness in the City, also). Politically, the Dog is socialistic while the Fillmore is capitalistic. But if music is more important, then you probably will spend more time at the Fillmore because it has better shows (it can afford to spend more in order to make more.)

In the immediate area there's music at the Poppycock (at University and High Streets in beautiful downtown Palo Alto) and at the Tangent (near the Poppycock). The Underground in Menlo Park also has live shows. These, however, are not concert halls; they serve food.

For recorded music there are record stores and record sections in stores everywhere. For atmosphere and a lot of interesting people to look at, there is Discount Records in Menlo Park on El Camino. The City has many interesting record stores--especially Lower Records on Columbus, down from North Beach and near Fisherman's Wharf. In North Beach itself, there is a fascinating store on Grant near Green Street. It has a big neon sign in front which says, "Discount Records," but that's not the name of the store. Inside there are lots of fluorescent lights and posters which glow wildly and brightly under the lights and lots of music coming out and usually a strange crew of customers and browsers. If you're in the mood, you'll fit right in.

Then there's always radio. Forget the AM stations. You can always get good music on KSAN (93.6), KMPX (107.3) and KSJO (92.3).

Perhaps you're adventurous--you want to do-it-yourself. Draper's (on California Ave.) and Dana Morgan (on Bryant) have a wide selection of musical instruments. Good Luck.

## ----- Bookstores -----

Last year we recommended KEPLER'S as the finest youth-oriented bookstore in the Stanford area. We've changed our mind. Since then a group of Stanford graduates has set up the PLOWSHARE (162 University Ave., PA). Calling themselves the Community Booksellers, they live communally on the premises and keep the store open from 10:00 a.m. until midnight daily. They provide by far the friendliest and most pleasant service to the young Palo Alto community, and offer a wide selection of standard college reading materials as well as movement literature. We strongly urge Stanford students to join us there.

Pornography freaks are more likely to find their thrills at Kepler's (on El Camino in Menlo Park and the Village Corner at San Antonio and El Camino in Los Altos). Run by pacifist capitalist Roy Kepler, the stores offer posters, buttons and some left literature in addition to a good selection of paperback books. Try the Plowshare first.

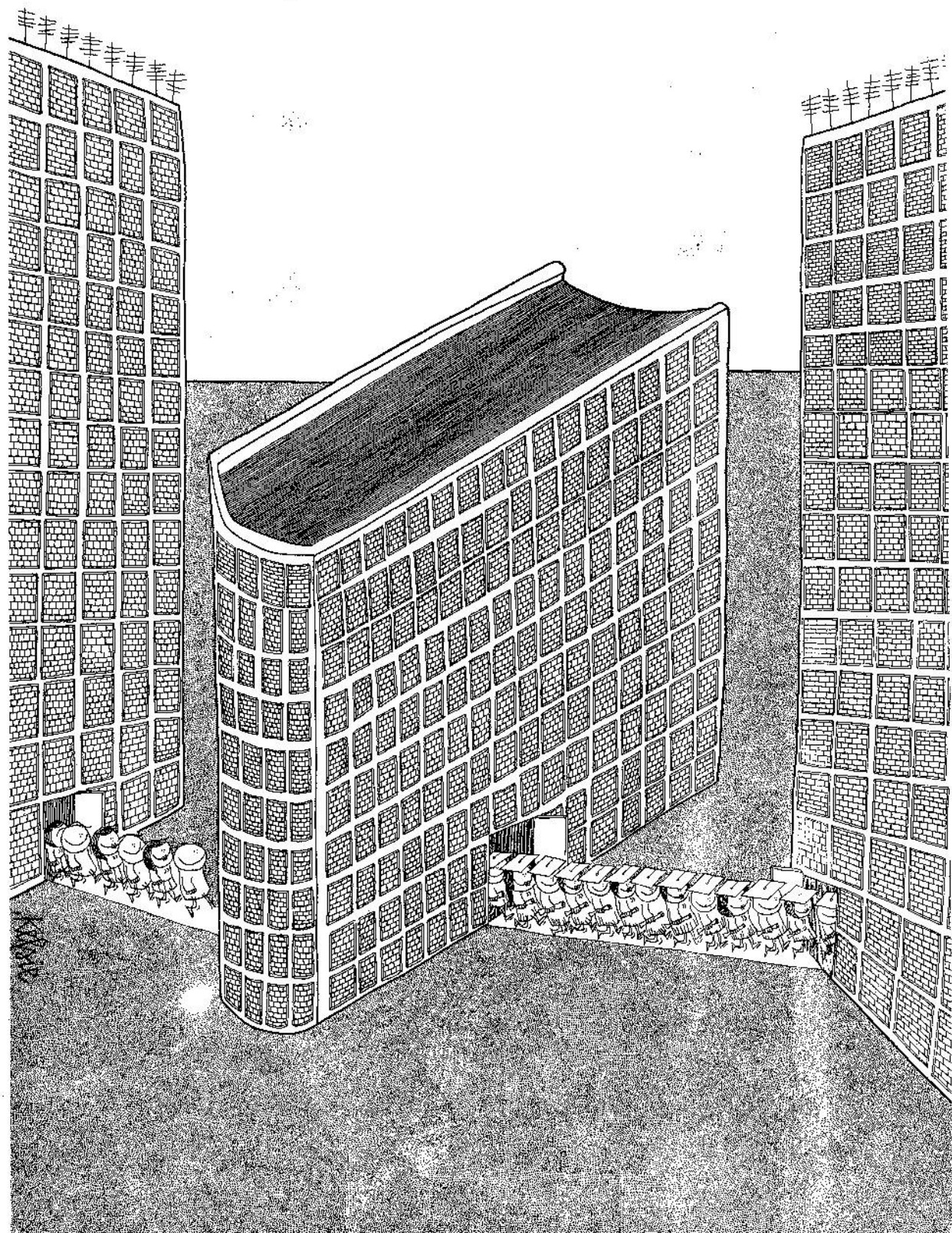
BELL'S bookstore on Emerson St. in Palo Alto reputedly has the best collection of books on music in

the country. Be careful, though: if you look hip it can be a hassle to shop there.

The TOWN & COUNTRY BOOKSTORE (El Camino and Embarcadero) and BOOKS, INC. (Stanford Shopping Center) cater to the upper middle-class citizens of the mid-peninsula. But then, you may like to spend as if you were making \$30,000 a year.

If you can't find a book around here try Berkeley: (Incidentally, the U.C. Library makes Stanford's look sick) Cody's, Shakespeare & Co., etc., are all cool places. For hard-to-get Leftist books, try GRANMA, run by the Young Socialist Alliance or CHINA BOOKS & PERIODICALS, 2929 24th St. in S.F. China Books also provides subscription service to mainland Chinese publications.

If you are without a car or you're short of time, you might try the Stanford Bookstore. But stay away from the windows.



## Welcome to the Power Elite

Stanford. It is a big place, with many buildings, lots of money, and thousands of people. Usually the people walk from place to place very quickly, with their eyes fixed to the ground.

Soak it up for a while. Then freak out on this question: "What do they want from ME?"

They must want a great deal. After all, our \$2,145 tuition only covers one-third of what they claim to spend on us. Many of us don't even pay full tuition, either, because we get a scholarship from the government, a corporation, or the university itself. Each of us was admitted because Stanford thinks we can give them something that the four or five other rejected applicants would not. We are highly privileged; we belong to the super-elite of American education: the top 1% of the Meritocracy.

What does Stanford want? What is the meaning of all that lies ahead -- classes, grade points, graduation? Stanford University is, by its own admission, an instrument of the American nation, and Stanford depends on the managers of that nation for its sustenance. What Stanford wants from you must ultimately match what the managers want--if it didn't, then corporations, foundations and the government would not continue to support Stanford at the rate of \$100 million per year. Throughout history, ruling classes of all nations have demanded that the intellectual elite of their youth fit themselves into the social structure in such a way as to contribute their talents and energies into the perpetuation of the system. In America, this channeling function is assigned to our "Institutions of Higher Learning."

Your sojourn amid the sandstone and palm trees, therefore, is intended to enhance your usefulness to the American system. Arjay Miller, Dean of the Business School and past president of Ford Motor Co., tells this fall's entering business students that "If we are successful in our labors, you will at the conclusion of your program have acquired talents which should make you eminently useful not only in private business, but in the public sector as well."\* As Miller says, Stanford wants to make its students "eminently useful." And not only business students, but all of us. American society needs its quota of philosophy professors and political scientists, too.

\*Arjay Miller, article in Business School Reporter, Summer, 1969.

### The Useful Specialist

The most "useful" people in the American economy -- managers and workers alike -- are specialists. The specialist achieves a high efficiency in the performance of a narrow task, yet he depends upon others for the coordination and guidance of his overall activities. This sort of person is ideal for the American system, which relies upon the willingness of highly skilled but docile citizens to submit to impersonal guidance of all aspects of their lives.

Turning out such people is the triumph of our educational system. We see them all around us: the ROTC cadet who hates the war but feels he should take advantage of a soft deal to discharge his "military obligation;" the political science professor who feels that he must support and reform our corrupt system, rather than risk his professional objectivity by challenging it; the SRI researcher who frowns upon his colleague's chemical warfare work but feels he should not condemn it openly; and our parents.

### Graduate Study

How does Stanford perpetuate these values? The process is crystal-clear for the 6,000 students in graduate and professional study. To be admitted to Stanford, these students have survived 16 years of fierce competition. Their minds are rigorously trained to accept theories and analyze masses of empirical data, usually with mathematical methods. The student's education has become more and more specialized as he grows older, culminating with his acceptance into an intense graduate program in just one discipline -- or one sub-discipline. His time and energy are consumed by mimicking the jargon, research interests, and values of his professors. He succeeds if he becomes a smoothly functioning cog in the business of his department. The business of his department -- research, analysis, and publication -- is shaped by the needs of corporations, foundations and the government. After all, they pay the bills.

Professional schools in law, business, education and engineering maintain extraordinarily close contacts with the institutions that hire their graduates. The course material is continually adjusted to the needs of the outside employers. Many faculty from the professional schools serve as paid consultants to outside firms, and some start their own corporations. (See the story of the Stanford Industrial Park) The engineering school transmits its classes to the employees of nearby firms via closed circuit TV, and the business school invites top managers to refresh their skills through a year's study. Each year the campus is deluged by recruiters who are anxious to hire the finished products of Stanford's professional schools. The Daily is filled with huge recruiting ads from IBM and Hughes Aircraft. A top law or business graduate is offered a starting salary of \$15,000.

Graduate students in other fields undergo a more subtle, but no less effective, process of channeling into "useful" endeavors. The economics student, for instance, is drawn into the study of overseas investment because such research is important to government and business, and, consequently, to his professors. The sociology student is drawn into government-funded research on the behavior of minority groups, since the manipulation of that behavior is of high priority. The graduate student works hard to master the "methodolo-

gy" of his discipline, and gradually acquires a self-identity as a specialist in that discipline. Certain beliefs are impressed upon him. He sees himself as a more valuable person because he has painstakingly learned the rituals taught him by his superiors. Simultaneously, he is conditioned to think of his "area of competence" as covering only his specialty or sub-specialty. And finally, he comes to revere the academic dogma that he must be "objective" and "empirical," so that he can keep "values" from tainting his "findings." When the researcher claims to ignore the bias of values in his work, he really means he will structure his research in complete acceptance of the existing American values of capitalism and individual competition.

undergraduates "participate" in the governance of the university through a proliferation of joint faculty-student committees (always with a faculty majority, naturally).

### Undergraduates, The Raw Material

Why has this been done? Partly, of course, these reforms have been intended to head off an explosion of student dissent. More importantly, the reforms are an updating of the undergraduate program to make it function more efficiently as a prelude to specialized graduate study. Fewer requirements and less hard study are needed for Stanford undergraduates now, because fully 90 per cent of them go on to specialized graduate study. The system wants you to have a Ph.D., not just a B.A.

The elite must have specialized skills that only graduate training can impart. The undergraduate years have no value in themselves; they serve only to let the student mature and give him time to make the all-important choice of his future specialty. While the undergraduate samples different disciplines, the universities determine from his grades and recommendations whether or not he will make a good graduate student.

The grades and evaluations are essential. Significantly, SES steadfastly refused to recommend that the grading system be eliminated for undergraduates. The reason?

"Grades are supposed to inform others of a student's ability and potential, thus influencing entry into graduate school and future employment." (SES booklet #2, p. 46) SES, by the way, suggested no real reforms whatsoever for graduate education. It works fine.

The new freedom for undergraduates is also new freedom for professors. Now they have to waste less valuable time teaching those huge, dull lecture courses that were required for undergraduates. The faculty can disengage themselves from the embarrassing necessity of speaking to a class of generalists, the non-specialists, and concentrate on their majors, the pre-specialists. As SES puts it,

"We believe that the time has come . . . to place upon the students a greater share of the responsibility for profiting from the University's educational resources. A freer market for both teacher and student is likely to lead, we think, to better teaching and better learning." (SES Booklet #2, p. 18)

This flowery rhetoric fails to conceal the ugly truth about Stanford's faculty: the great majority of them don't give a damn about teaching, let alone teaching undergraduates. It's hard to blame them for this atti-

**"BESIDES...JUST HOW FAR DO YOU THINK YOU CAN GET IN TODAY'S WORLD WITHOUT A GOOD EDUCATION?"**



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Graduate study has grown enormously at Stanford since World War II -- from 2,000 to 6,000 students. The lion's share of faculty time and scholarship money are invested in this highly productive training activity. But Stanford has 6,000 undergraduates, too, and we must seek an answer to the same question -- What does Stanford (and the system) want from them? There is no rigid program of undergraduate study, such as in graduate school. On the contrary, the reforms enacted last year by the Study of Education at Stanford (SES) swept away practically all of the so-called "General Studies Requirements" and urged a lightening of the requirements for department majors. Now undergraduates are encouraged to sample courses from many different departments, and, if they want to, design their own program of study. The conditions of student life are being improved too -- in the past two years nearly all of Stanford's undergraduate dormitories have been made coeducational. A few more women have been admitted, and so have several hundred black and chicano students. Efforts have been made to let

tude, of course. Never in their professional careers have they been taught how to teach, nor has teaching undergraduates ever been considered as a criterion for hiring, promotion, or pay raises. What IS important to the professor? A study of political science faculty showed that they rated these factors as important in "getting ahead" in their profession:\*

<u>Attribute</u>	<u>Rank</u>
Volume of publication	1
School at which doctorate was taken	2
Having the right connections	3
Ability to get research support	4
Quality of publication	5
Textbook authorship	6
Luck or chance	7
School of first full-time appointment	8
Self-promotion ("brass")	9
Teaching ability	10

\*Responses of members of the American Political Science Association, from American Political Science, A Profile of a Discipline, by Albert Somit and Joseph Tanenhaus (1964, The Atherton Press, New York).

### A Time For Choice

So SES has rationalized the undergraduate years. Each September 1,400 freshmen, the super-elite of American youth, begin four years of considerable freedom during which no professors will pay much attention to them. If the undergraduate is highly motivated, energetic, egotistical, or especially fearful, he will seek out the professors in his chosen major, perform the games and tricks that will please them, and ensure himself of admission to a top graduate school. If the student won't voluntarily do the games and tricks, nobody cares. He has only himself to blame, and hopefully enough guilt over poor grades and fear of failure (and possibly the threat of the draft) will persuade the student to buckle down to the games and tricks. This sort of motivational strategy won't work at the usual cruddy American college, but it is ideal for an elite school like Stanford. We are the future managers of the American system, and someday there won't be anyone standing over our heads making us do games and tricks. Somehow we must voluntarily acquire the internal motivation to do the kinds of work desired by the system. The Selective Service System describes a similar strategy in its pamphlet, "Channeling:"

"The psychology of granting wide choice under pressure to take action is the American or indirect way of achieving what is done by direction in foreign countries where choice is not allowed. Here, choice is limited but not denied, and it is fundamental that an individual generally applies himself better to something he has decided to do rather than something he has been told to do."

Compare this strategy with that of SES: "There is, we believe, a middle ground between requirements (with the authoritarian connotation of that term) and complete laissez-faire. It is appropriate for the faculty to state guidelines or policies that it strongly believes students would be well-advised to follow, while stopping short of rigidifying those policies into requirements." (SES booklet #2, p. 19).

As long as America's ruling class exercises indirect control over the general content and final outcome of undergraduate education at Stanford, it will tolerate all manner of oddities and dissent. Thus, Stanford may have a Maoist English professor, student-led courses, and an SDS chapter. None of it makes any difference to the system, as long as the great majority of male undergraduates are prepared in mind and spirit to go on to specialized training, and the great majority of female undergraduates are prepared to be their wives.

### Survival Tactics

How can we survive and grow in this wasteland? Eventually, perhaps, we must drop out of the system, freeing ourselves completely to do meaningful work, to love those around us rather than compete with them, and to study man and nature in a framework based on humanistic values, rather than the values of exploitive, militaristic America.

But most of us at Stanford are not ready for that daring, somewhat frightening adventure. First, we must overcome 18 or more years of socialization in American values. While passing the time here, Stanford undergraduates can take advantage of their new scholastic freedom to create a worthwhile education. In this effort they need the help of the handful of professors and larger number of graduate students who understand that we are entrapped in a heap of academic bullshit.

It is well worth the undergraduate's effort to seek these people out. Gradually, they are creating a sub-structure of department seminars, "undergraduate specials" and residence seminars (all for credit) that provide an alternative to the standard lecture classes. This movement has encountered opposition from the more reactionary faculty groups. Last year political science undergraduates organized a caucus, denounced the bullshit "behavioralist" courses offered by the faculty, and demanded academic credit for student led seminars on subjects they cared about. The political science faculty first rejected their demands, but later compromised by setting up a faculty board to pass on requests for such seminars, provided they are led by approved graduate students.

Elsewhere, in subjects ranging from psychology to biology, undergraduates can choose a topic of inquiry and find a professor to "sponsor" it and a graduate student to help guide their study. But Stanford, of course, can be expected to bend only a little bit. The Midpeninsula Free University, now in its third year, offers courses ranging from politics to encounter to craftsmanship that Stanford won't sponsor.

With a little help from our friends, undergraduates can create an education that is relevant to our personal liberation. Graduate students have less freedom. They have to keep on playing the games and doing the tricks month-to-month or their fellowships will be cancelled. It is a stultifying grind, but it can pay off. Once the student is awarded his union card into the professor racket, he has a chance of resisting the authoritarian academic system enough to help students in their own struggles for liberation. But it is not easy, and the graduate student who feels that the tricks and games are taking over his mind would be wise to quit now . . . or make revolution until they fire you.

Welcome to Stanford. We're rooting for you.

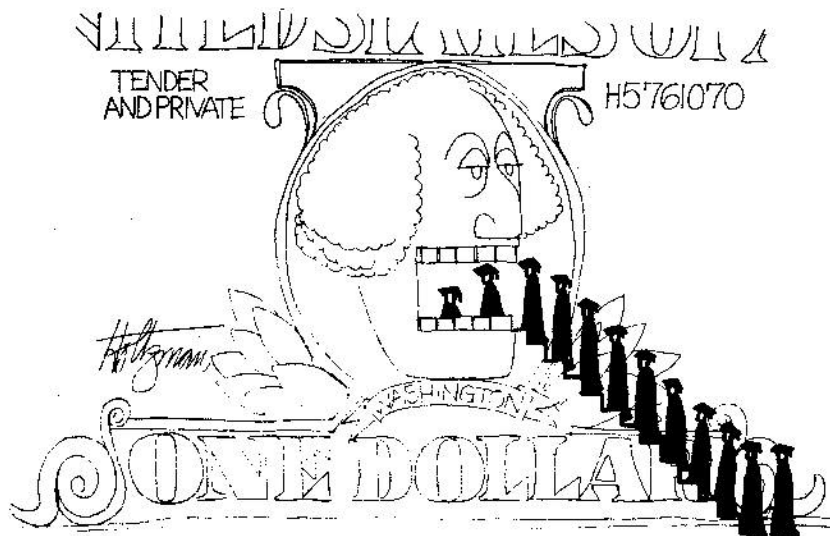
# Political Science (?) at Stanford

There is little disagreement over the fact that one of Stanford's principal functions is to train skilled personnel--both scientific and managerial--for the great American corporations. Each year, the Schools of Engineering and Business crank out hundreds of future corporate technicians and executives.

What is less obvious is the way in which the social sciences serve the interests of American capitalists. The Political Science Department provides an instructive example.

Stanford's highly respected political scientists create and perpetuate an ideology--an ideology that supports every aspect of corporate capitalism and the political institutions that it spawns. In the Stanford Political Science Department, the emphasis is decidedly on "Science." Stanford's eminent scholars are diligently attempting to make the study of politics a value-free science. An analysis that judges the ability of political institutions to serve the needs of the mass of the people is considered emotional, unscientific, and hence, invalid. As a result, the only criterion for evaluating a political system is whether power is preserved, i. e. whether power is used and transferred in an orderly manner.

This is the "pluralist" view of American society. Every American belongs to an interest group - a corporation, a labor union, a consumer's union, or a conservation group. These organizations are controlled by elites who compete for political influence by financing elections, lobbying, and engaging in collective bargaining. The power of each elite is limited by the counterbalancing or "countervailing" power of the other elites. Pluralists see politics as confrontation and compromise between these elites, with each group (and hence, each American) getting something from the process. Stanford's political scientists look to the various elites to make wise and responsible decisions for the rest of the population. The ideal of true participatory democracy is thoroughly vitiated.



This supposedly objective approach to the study of politics actually produces value-laden conclusions. Using this analysis, these conclusions are, in fact, conservative and anti-democratic. Political scientists attack mass participation in politics because this could lead to mass movements, accompanied by riots and perhaps, open revolution. Stanford's political scientists conclude that political "stability" requires an apathetic population ruled by several responsible competing elites who serve as checks upon each other.

Besides justifying the rule of a few elites, there are other serious problems with this interpretation of American politics. Most important: it's simply incorrect; there is, in fact, only one elite.

Stanford's scholars study only the observable behavior of individuals and organizations. This "behavioralist" methodology leads naturally to the "pluralist" interpretation. Because all interest groups participate visibly in the political process, pluralists assume that all have sufficient power to check the power of the other groups. In fact, this is simply untrue. American corporations are more powerful than any other interest group.

The pluralist analysis ignores the economy, where the giant corporations clearly exert unchallenged authority. It forgets that the leaders of these corporations usually don't bother to participate in decisions not directly concerning them, assuming instead that any political victory for the little man is a defeat for business. It ignores the social background of government officials, men who are often major corporate stockholders, directors, and executives. It ignores the important policy decisions that are made in closed-door sessions where corporate-minded government leaders confer privately with their brethren from the business world. Because these sessions produce no public records, they are not included in the scholar's data on political decision-making. In this way, the covert influence of the corporations on both domestic and foreign policy is ignored. Last year, a well-known behavioralist, ardent supporter of the Stanford Political Science Department, and zealous faculty pig, declared that, if Stanford students want to learn about the influence of corporations on American policy-making. "We send them to the Economics Department."

The Economics Department sends the students right back.

At Stanford, the behavioralist orientation means that we cannot study the economic basis of power in America. We can't learn how the American ruling class keeps its personal income and corporate taxes so low. We can't learn how the corporations formulate plans to fight the inflation they create by raising unemployment, throwing thousand of blacks, chicanos, and poor whites out of work. We can't learn how the corporations create a permanent war-time economy to keep their defense profits rolling in. We can't learn how corporate leaders use the arms they produce, as well as the lives of American youth, to defend their foreign investments in the Third World from revolutionary movements.

The Stanford Political Science Department perpetuates the myth of American pluralism, and keeps us from learning about the true nature of wealth and power in this country.

Last winter, in an attempt to make the Political Science Department more relevant to the realities of present-day America, a group of undergraduates and graduate students in the department tried to set up several seminars dealing with such topics as black power, American corporate capitalism, imperialism, Marxism, and others. These courses were to be led by graduate students, but "led" only in the formal sense. Tired of the traditional hierarchical teacher-student relationship, the students were attempting to create mutual learning

experiences, in which the graduate student "leader" would in fact be a real participant in the course, learning along with the students. Political Science professors turned down the proposed courses. They rejected some on technical grounds. Others were labeled unscholarly and un-professional. It was another case of "teacher" knows best."

Students have challenged the competence and authority of the men who have bored and misled them. While they did manage to get a few courses accepted in the spring, no formal structure was set up to ensure that students would have some voice in future curriculum decisions. This year, Political Science students may organize more effectively, so they can make their department relevant to their lives.