

The DOLPHIN

STATEN ISLAND COMMUNITY COLLEGE

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This Scene Is Killing Me

by Robert Millman

How anyone is expected to function normally in New York is one I'll never figure out. The noise is constant, everyone is on the run, and an overwhelming fear transcends everyone's actions. The worst thing about New York is that you don't realize the incredible things this place does to you until you get away from it for a long period of time. While living here you take it perfectly for granted that you are to be hustled all over the city to earn your daily bread, be forever in a hurry, be paranoid about police, be distrustful of strangers.

There is really no way I can explain in words how incredible New York is. People who have never left it for a long period of time think of it as a natural place to survive.

In the Spring 1971 semester I chose not to go to SICC but instead to pack my bags and take off. After wandering for several months, my New York habits slowly dropped off me. I stopped rushing everywhere, I stopped talking fast. I learned how to relax. More important, I learned how to live in the present. To live in the present it is necessary to like yourself and what you are doing. At the time it was (and is) quite a shocking revelation. Before that, my life was a series of plans designed to end in my death. I went to grammar school so I could go to high school so I could go to Community College so I could get into a good senior college so I could get into a better post-graduate school so I could avoid the army so I could get a good paying job so I could stash away an ass-full of money so I could rise through the ranks so I could get ahead of everybody else. I don't want to have to hustle for money when I get old.

Reasoning like that makes for beautiful funerals and little else. This is typical New York form of thinking. Everybody is making plans about plans because they refuse to face up to what they are doing in the present. It makes so little sense that the foggy future, eternally over the horizon, is where you direct your energy.

This chain of events is the way most people handle their lives, accepting a time-tested game plan handed down from the last generation. Breaking out of this plan is terrifying only to those who believe in it. Once you step out of this maddening mainstream, you can start to live on your own terms, in your own time, instead of someone else's. What it takes is a little bit of faith in your humanity and trust in your natural judgment or "vibes" or whatever you want to call it.

In the course of five months wandering around Europe I had the chance to bump into many real travellers. Everyone I met that had passed through New York thought it was the toughest, heaviest, most paranoid place they'd ever seen and never wanted to see again. In the last months of my travels I made up my mind that I wanted to go back to New York to finish at SICC (for a variety of reasons irrelevant to this story). Every traveller I mentioned this to would stop dumbfounded and ask "But Bob...why?"

So what's the point of all this nonsense anyway? The point of it is that the reality of New York is too much for anyone to face up to as it stands today. It is too inhumane, crushingly dehumanizing. Wouldn't you say that there is something vitally wrong with a place that charges you money to use a toilet, where you can't walk around after dark, where the environment is designed

for the automobile not the human, where facing life without any crutches is a guaranteed freak-out, where escapism is an integral part of daily life necessary for survival? Escapism is one thing when it is needed occasionally to

release the individual from the pressures of the real world, but when escapism becomes the reality it is time to recognize that something is wrong. For God's sake, that is not to say I am against getting high, as long as it is

entertainment instead of "leaving the scene of the crime". If New York is to survive as a "civilized" place to live, the priority has got to be changed back to people, from which it never should have wavered.

... AND BACK AGAIN

It wasn't easy to admit to myself that I had failed as a person. It may sound strange but there isn't a worse feeling than failure.

The reason for this feeling came about three years ago when

I was very heavily into drugs. I don't mean pot or hash. I mean mescaline, LSD, speed and the big H. Although I never shot up, snorting became a habit.

I remember my first high. I was 16 years old and very much in "love" with a guy who had been getting stoned for a few years. In fact, everyone I was close to began turning on. So I decided why not? That was the beginning of my downfall. My "experiments" got worse and I found it hard to get any pleasure out of smoking. So me, the big freak, went on to bigger and better things.

After two years I had changed from a 16 year old kid to an 18 year old hag. The change in me was unbelievable. My hair, my face, my body all seemed to age about 20 years. Not to mention all the hassels at home. Between getting busted, getting money, people, my mind, it all became too much for me to handle.

I remembered when I tried to change myself. I thought I was going to die. Yet all of my life I had an aching to be different and to be free. At this point of my life, I was neither.

But how can you suddenly make a drastic change in yourself? You can not become totally

straight overnight. I refused to get any outside help from an agency because I was determined to get better by myself.

My first step was getting a part-time job after school. This enabled me to meet new people and get away from my crowd. Meeting different people was fantastic. I found out that people could be happy and have fun without getting stoned.

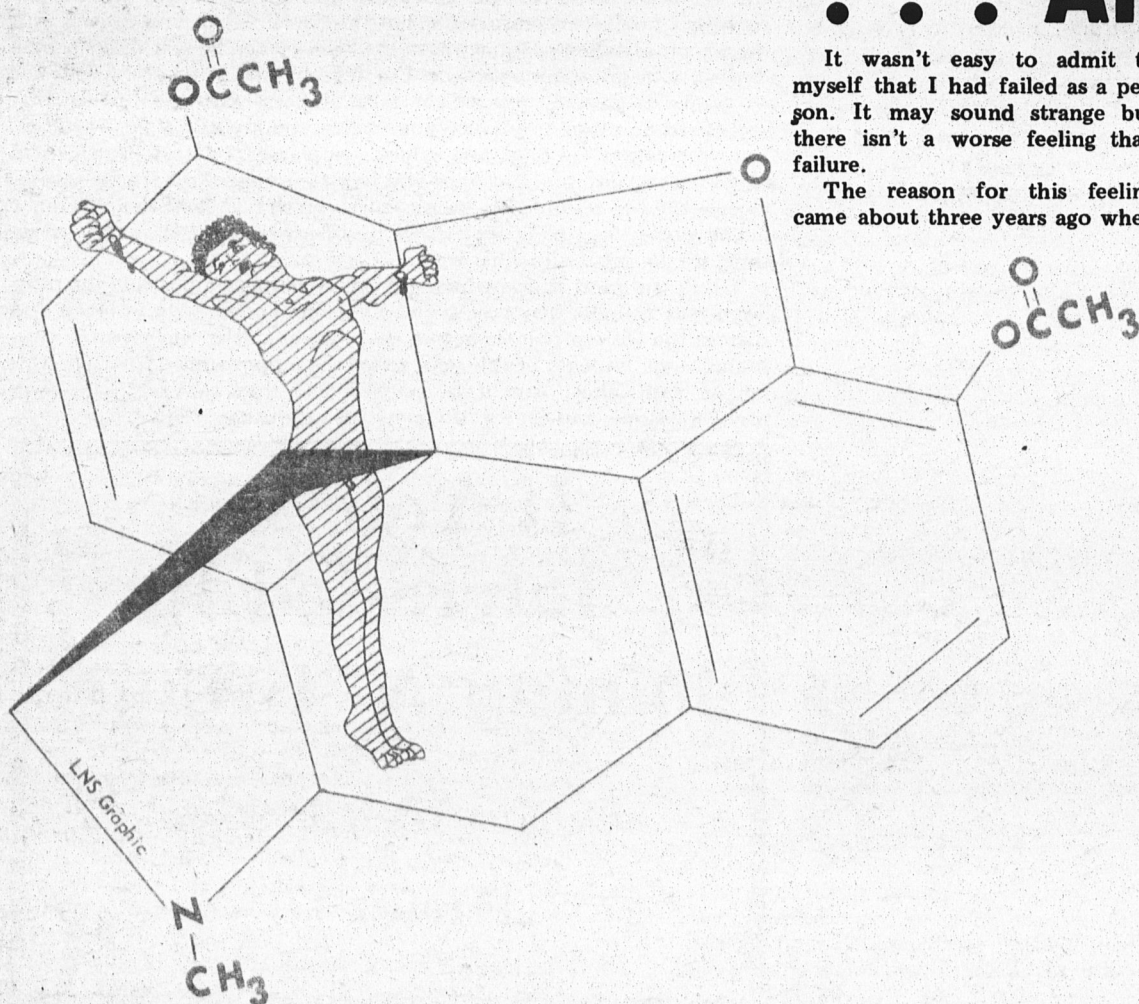
The hardest part was telling the guy I was seeing it would be better for us both if we would stop seeing each other for a while. He couldn't understand my idea and went on being the "big, hip junkie".

I don't want to preach or sound like a drag. I believe in learning from one's own experiences. But how many good people must we sacrifice to the hardships of drugs. To be perfectly honest, I still smoke from time to time. But now I know when to stop.

There are so many projects to get involved in. So many people to help. So many worthy causes and charities to help. Places to see, people to meet.

Be cool out there. You only live once.

ANON.



ENCOUNTER GROUPS

by BILL ALVAREZ

Over the past few years there has been a lot of talk about encounter groups, but very little has been said to explain what they are, how they work, or what can be accomplished especially from the average person's point of view. I wanted to see what all this was about, so I joined an encounter group. When I joined I had many fears which I'm sure many people have. Because most of us find it very difficult to sit down and tell total strangers our problems with complete honesty or because we've been conditioned not to trust other people the first few times are really hard. But once I overcame these fears I finally began to see the meaning of it all. Not only did it help with problems I had but more



important it gave me a new insight into myself and other people. I learned to relate to other people and at the same time how to better deal with my own problems. I would like to try and remove these fears for you so that possibly you will be able to understand just what these groups are doing for many people, and what they might do for you.

First we must find out what an encounter group is. This can be simply stated as a group of people who by working with each other will attempt to help each other and themselves with their problems. This is very important because very often people need someone to talk to in order to let off some steam or just set an objective opinion. But before this can happen, you must first develop trust amongst the members of the group. Unfortunately trust is often very difficult to get from some people, which in the beginning, can very often make things difficult to achieve. But in time as these people realize they have nothing to fear from the other group members, they begin to trust others and are now able to help themselves and each other.

An encounter group works on the principle of constructive criticism combined with feeling for a person and wanting to help that person. None of this is easy because although very often people want help they don't find it because like us all it's hard to accept our bad points and harder yet to change them. But we all have to realize that it's very difficult to handle a problem when our own feelings are personally involved. It never ceases to amaze me how clearly I can see solutions to other peoples problems, but my own are harder for me to see.

In a group you will usually have about 6 to 8 people, all of whom must realize and agree not to allow anything said to leave the group. This is the first step towards formulating a trust within the group. Now the group can share the experience of shedding their images and be themselves, without fear of ridicule or reprisals for what they say, this can not be done outside the group experience. The person who has the problem of being uncomfortable, but this forces the person to deal with the uncomfortability, which soon diminishes when he sees other people dealing with the same problems. Finding out that your problem is not so unique is possibly one of the most important things a person can receive from a group, because you realize you are not alone anymore. But now comes the hard part, which is applying what you have learned to your everyday life. But once you become aware of what you have to change the old rationals no longer work, which makes all the difference in the world, for, being people, we use these rationals to justify everything we do, especially what we know is wrong.

Of all the good things which can be accomplished possibly the most important thing is that you learn to become honest with yourself and correct the little problems before they become "Big Hangups." Unfortunately not enough people are given the opportunity to share this human experience. And it is assumed that they can deal with their problems alone, and for far too many the results are tragic.

by ANDREW UNGAR

This is a question that has been kicked around since jails were invented. But the Attica and Tomb riots have really put the problem to the front. The question that should really be dealt with is, "is rehabilitation possible in jails?"

From my experience in jails I have never seen any kind of rehabilitation. What I have seen is chaos and bullshit, which none of the prisoners involved, accept or

want to be a part of. To describe it is as bewildering as it is. The chief advocate of prison rehabilitation so far has been the narcotic addiction control commission (N.A.C.C.) they either took over or leased three state prisons in Woodbourne. They took complete control of the prisons; in Greenhaven they were given J-Block to work with. In Comstock, the prisoners and Rehab members are put in together, side by side to live. In all cases most of the time you are under the control of the Department of Correction, the other times when you are in therapy, you are with the Rehab people. Sort of a living in two worlds set-up, both are so different it is like night and day.

This set-up is bewildering. On one hand you are treated like dog-meat, and always on your toes wondering what will come next, on the other hand, you are told you are a human being, to deal with people and be one. But when you try, watch out for hell to break loose. This constant battle is wearing and tearing on the individual's head as to where he is at. He is still deemed liked, number and treated like a prisoner.

This two-world type set-up is bewildering and can only set people back instead of helping. What the state has tried to do in some cases and try and call them rehabilitation centers. In the rest of the prisons there is not even any attempt to even fool anyone. Everyone just does their time, when they come out they are worse off than before they came in, for now their bitterness has a general direction, and what they have been feeling about society has been reinforced. To lock up a man in a cage for any amount of time, and then release him back into society and expect him to have changed is really being in a dream world.

Generally, we have nothing as to rehabilitation in prison, and what we have is completely irrelevant to anyone.

Is There Rehabilitation In Jail



Arthur Kill Rehabilitation Center

If You Are Interested In Joining A "Group"

Contact Glen Jackson (Trailer 17)

ATTICA AFTERWARD

Taken from the prisoners general statement after the Sept. 13 massacre, this sentence exemplifies both the general context within which the events at Attica occurred, as well as the particulars of the struggle at the prison itself. In a very real way it points to the fact that the state authorities have upped the ante for militant action.

The pre Sept. 9 efforts to achieve a minimum wage, religious freedom, proper food, and an end to racism, stretch back over two years. Three months before the 1200 prisoners claimed D yard, this struggle emerged in the form of the now famous "July Manifesto" which called for peaceful negotiations around these issues. After assurances from State Correction Commissioner Oswald that "Change was coming," the men found that the only manifestation of change was the addition of water pitchers to their mess tables. Efforts to expose conditions and enlist public support for their initial demands through press interviews led to beatings and harassment for those interviewed. Exhausting every peaceful means, they took action. The subsequent events are, comparatively speaking, well known. They include the state-murder of 43 men (at least one of whom, it is claimed by state assemblyman Arthur O. Eve, was alive and well after the initial assault). Indictments, against the prisoners, are due at any time.

ATTICANEWSATTICANEWSATTICANEWS

In an effort to bring everyone up to date on what has occurred since Sept. 13, and to counter the "blackout" of real news — medical, legal, and general defence efforts — this first letter will be extensive.

MEDICAL:

Health conditions at Attica had been an issue well before September. The primary responsibility had been assumed by two state-employed doctors, only one of whom was full time. Both have private practices in the rural areas in and around Attica. Both, of course, are not too well prepared to deal with Blacks and Puerto Ricans in any capacity — so much so that medical exams were conducted across a sheet of chains. "Back up" doctors and facilities were provided by the University of Buffalo Med. School only for surgical patients. Other services extended only as far as "epidemiological research" performed on the inmates.

In the hours following the retake of the prison by state troopers and National Guard, some university medical people (14), mostly nurses and med. students, were granted permission to enter the prison, but they were hustled out before they could do much more than patch work. They left dozens of post-operative patients unattended. Out of a total of 400 seriously wounded or otherwise injured men, 50 were judged so critical that transferring them to better surgical facilities, away from the primitive prison facilities, was absolutely necessary. Only 8 were transferred. Several of those not moved were called "ring leaders" by the prison officials.

Fifteen nurses and doctors from New York City, with a court order from a Federal Judge, were detained for hours at the prison gate, and returned to N.Y. without ever getting inside. Within hours after issuing his order, the Judge, faced with the prison officials' refusal to comply, withdrew it. At the medical school, several hundred people staged a sit-in and forced the dean to make a statement (three days later) saying that the medical school would accept full responsibility for the inmates health. He was fired the next week.

What has emerged from the letters we have received from the brothers is simply that medical conditions are worse now than before the events of September. At least eight of the men retain bullets or bullet fragments somewhere in their bodies. Others still have fractures and internal injuries from the vicious beatings they took after the yard was retaken. The nutritive value of the food, always low, is barely

at subsistence level. Some inmates have lost over fifty pounds since September. One Brother, just out, lost 47 pounds. Diabetics no longer get their proper medicine. Literally dozens of men are still without glasses, hearing aids, dentures — all of which, along with family pictures, books, etc., were either confiscated or destroyed by the troopers and correctional officers. But what is most disturbing is the high level of hostility between the brothers and the prison doctors. Understandable in light of the evidence we are collecting that shows that the doctors are medically, and deliberately punishing the brothers.

Since September, one of the prison doctors has tried to resign. By the first week of January, the university medical school has extended its "commit-

ment" by doing nothing but establishing a committee whose sole purpose is to investigate what role the university might play in health care at Attica. To date, no one inmate has been examined by the group. To date, only one other doctor, not of the committee, from the local medical community has volunteered services to us.

At this point we are insisting upon the implementation of those demands from the September Manifesto that pertain to medical conditions.

***WE DEMAND A CHANGE IN MEDICAL STAFF, AND MEDICAL POLICY AND PROCEDURE. THE ATTICA PRISON HOSPITAL IS TOTALLY INADEQUATE, UNDERSTAFFED, AND PREJUDICED IN THE TREATMENT OF INMATES. NUMEROUS "MISTAKES" ARE MADE; IMPROPER AND ERRONEOUS MEDICATION IS GIVEN BY UNTRAINED PERSONNEL.**

***WE DEMAND PERIODICAL CHECK-UPS ON ALL PRISONERS AND SUFFICIENT LICENSED PRACTITIONERS AVAILABLE 24 HOURS A DAY.**



LEGAL:

The ADC office is staffed by law students, legal workers and others, mostly from the University of Buffalo. The staff, to date, is not large, and efforts are currently underway to expand by involving the local community. We answer about 50 pieces of mail, pertaining to the events of September, per day. We also try to meet small individual prisoner needs, such as the reprinting of a particular case or helping families send in Christmas packages. Status of Legal Actions:

1. Inmates of Attica v: This is the original case (mentioned under medical) stemming from the order issued Sept. 13 by Federal Judge Curtin, allowing doctors and lawyers into the prison. Curtin reversed himself the next day. The action sought several types of Federal relief, including an injunction against brutality. Curtin denied all relief but the Court of Appeals reversed him and ordered him to enjoin all physical abuse. He subsequently, ten days later, issued such an injunction. The injunction left open the question of placing Federal monitors inside the prison. That question is currently under argument. Recently persons in HBZ (segregation) refused to fold their arms or face the rear of the elevator when going to see counsel on the belief that such treatment constituted harassment in violation of the injunction. Curtin again did not accept our argument in this area. Information on harassment is being collected for future litigation.
2. George Nieves, et al v: Under this suit, Federal Judge Handerson issued an injunction barring the state from conducting any further Administrative hearings on events of Sept. 9-13. Our argument was that anything a prisoner said at such a hearing could be used against him before the Grand Jury.
3. 6 Co. Suit: The object here was to secure the release of the men in segregation. We argued that segregation was punishment. Since one was allowed a hearing (above), such punishment was being conducted without due process. Hearings could not be held because, as long as the Grand

Jury was in session, anything a person said could be used against him. We argued that people could not be put in the position of bargaining one right away in order to secure a second right. The rights of due process and freedom from self incrimination are both constitutional rights. Curtin did not accept this argument, deciding that segregation was not punitive. In addition, the case was filled with certain prisoners wishing to act as their own

attorneys. Curtin refused to allow them to appear in court, thus denying them effective counsel of their own choosing.

4. Center of Constitutional Rights Suit: This suit seeks three types of relief from the Federal Courts. (1) The inmates of Attica are asking the court to insure that there will be a fair and impartial investigation of ALL alleged criminal acts, including those relating to the behavior of the National Guard, Corrections Officers and State Police. The suit asks the court to appoint an impartial prosecutor. (2) The suit asks the court to appoint an impartial prosecutor, as well as federal officials to investigate the alleged violations of federal civil rights laws. (3) The suit asks the court to put the N. Y. prison system under federal administration (receivorship).

The above suit, in the process of its argument, gives the best account of the Sept. 13 massacre and the subsequent events. WE HAVE TRANSLATED IT INTO CIVILIAN LANGUAGE AND ARE MAKING IT AVAILABLE TO ANY ONE WHO WANTS IT. Also let us know if you want other materials: posters, a film.

The Grand Jury investigating the Sept. 9-13 events was impaneled on Nov. 29 in Warsaw, N. Y. It consists of 23 persons. 12 are needed to hand down an indictment. On the morning the Jury was impaneled, attorneys for the ADC made three motions before State Supreme Court Justice Ball: (1) The Jury should not be composed solely of Wyoming County residents (many of whom are friends and relatives of prison guards and officials) since the county population is not relective of the prison population; (2) Since the prosecutor was asking questions of prospective members of the grand jury we asked for the same right. In the absence of that right, we asked that neither party ask questions and that only the judge do the selecting; (3) We argued that the placing of men in segregation was analogous to arrest, and moved that these men be released to general population of charged and arraigned. ALL THREE MOTIONS DENIED.

GENERAL DEFENSE: Conditions

- *Over 300 inmates are still being held in segregation.
- *Others, presumably defense witnesses have been transferred to other institutions and isolated.
- *Abuse by Correctional officers has intensified: midnight strip searches, cigar butts in food, windows broken deliberately from the outside in sub-freezing weather.
- *The prison continues as a slave labor camp, turning out office furniture in the metal shop for Albany, at \$.40 per man, per day. Prisoners who refuse to work are, at best, confined to solitary.
- *The numerous law suits (listed above) that have been brought against the state to stop the abuse and harassment, have either been denied, or ruled upon in such a way as to make them unenforceable.
- *Summonses issued by the prosecutor for the Grand Jury have been based upon information gathered through illegal electronic surveillance in the cell blocks. (A hearing to stop this has recently been denied.)
- *Hooded witnesses have been brought from the prison to testify before the Grand Jury.
- *Forced "immunity" has been given those who have been hesitant to testify.

INDICTMENTS ARE DUE AT ANY TIME!

Please help by sending Money.

All of these efforts take money, money which we do not have. The funds it will take to send out this newsletter and appeal will just about break us. Unfortunately, because western New York, and especially

Buffalo is a particularly conservative area, we cannot rely on it even for funds to run the office. Also, because Buffalo is a primarily working class, industrial city, the money is not available.

Materials Available:

Two posters, the Center Suit (translated), and a short conceptual film. A longer film is in the planning stage. We are also planning an "Attica Kit" to sell.

For more information about available material, or, for any contribution, please write or send to:

Attica Defense Committee
816 Prudential Building
30 Church Street
Buffalo, N. Y. 14202

Reprint from ADC, and the Student Chapter, National Lawyers Guild.

Roving Photographer

by Chris Zaderiko and Rita Benaducci

Question — Do you feel that drugs restrict you in any way



Tyrone Williams
Electrical Technology

"Drugs restrict your ability to make rational decisions. The feeling of contentment is really an illusion of depression. The body reacts negative to the artificial stimulus you ingest while the mind thinks it is experiencing ecstasy."



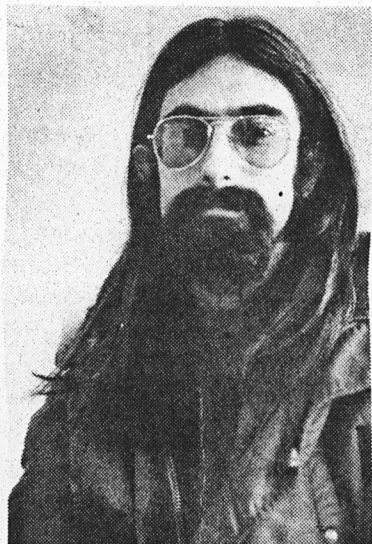
Barbara Young
Liberal Arts

"As far as chemicals are concerned, drugs restrict individuals from developing to their fullest capacity of their mental awareness; but I feel the herbs (marijuana and hashish) are good because they have no physical effect and they relax you."



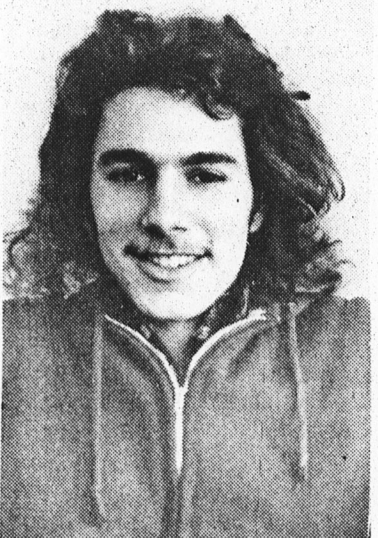
Debbie Mitchell
Liberal Arts

"Drugs restrict you from facing reality. It makes you see things as you maybe wish you could see them - but unfortunately one time or another you have to learn not to run away."



Mike Brown
Electrical Technology

"Hard drugs definitely restrict the individual but as far as organic things go they may be alright but nothing as permanent as a hard drug reaction can be. Of course everything is really dependent on the individual in question, as far as how restricted each person can get on different things."



Vinnie Montalbano
P.C.A.

"Drugs do not restrict me because I feel with drugs or without them I am in full control of every situation. I feel when people are high they become open minded to everything and everything."



Anthony De Paola
Electrical Technology

"I believe drugs do not restrict the individuals right to function as a human being. He is well aware of the acts which he must commit in life. Some people enjoy an evening "shot" to place them in an overwhelming mood. My resource is light drugs."

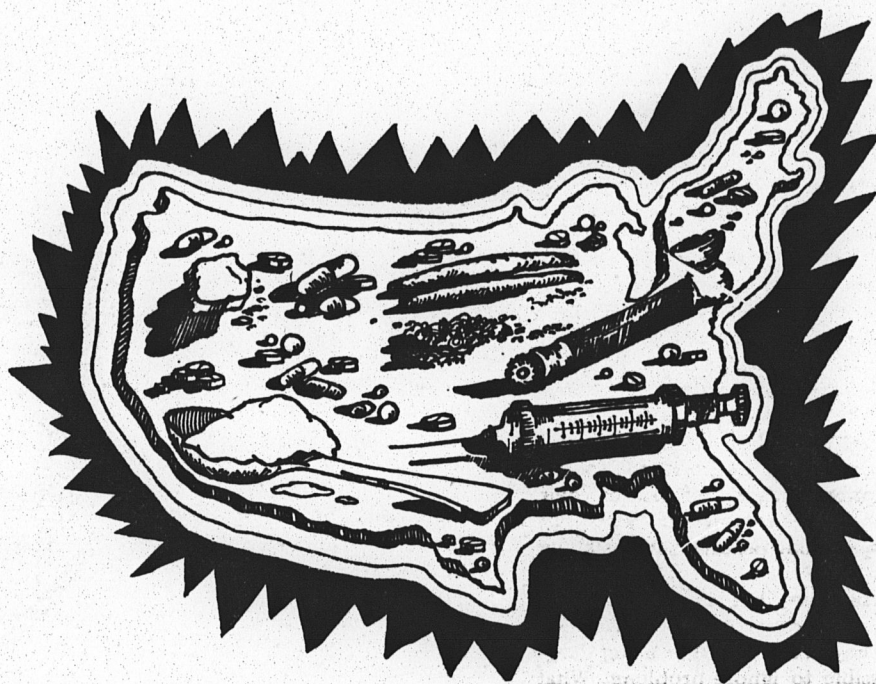
Therapeutic Communities In America

Around the time of the Civil War, a new type of sickness began to appear in this country, mostly afflicting soldiers, who were Veterans of the Civil War. This sickness first became known to Americans as the SOLDIERS DISEASE. Today we know it as Drug addiction. A great many returning soldiers who were treated with morphine as a pain killer returned home addicted. Because Heroin was legal in this country until the early 1900's and was used as a cure for morphine addicts, tragically unknown were the addictive qualities of Heroin itself. It was not until the outlawing of Heroin that the problem as we know it today began to surface.

Surprisingly this help, which has been the most effective until now came from an ex-alcoholic, named Chuck Deitreich. By overcoming his own problem he became aware of the know old and worn cliché (Drugs are not the problem but the symptom.) the problem being the reasons why people use drugs, excessively.

With this as his basic concept Chuck opened his first storefront, hoping to help other alcoholics. As time passed a strange phenomenon took place, alcoholics began to leave the storefront and drug addicts became more and more the people he found himself dealing with. Convinced he had the right approach he applied the same concept to them,

"normal" life. In therapeutic communities he finds a meaningful alternative. Unfortunately these communities are greatly misunderstood by many. Looked at by some as a crutch, or brainwashing type treatment because of their methods. The most important thing stressed in these communities is honesty. Honesty to a point where, on the outside world, it is unrealistic. Yet by having the opportunity to see other people and himself candidly and openly, and to see that people will accept him, is a feeling few who have ever experienced will forget. Here at last is a chance to form meaningful relationships, on a human level. In this sheltered environment he can relate to his



As years passed and the number of addictive people grew, the government opened a clinic in Lexington, Kentucky to try in its own clumsy, Beauracrat way to deal with the problem. Unfortunately it met with dismal success, and Lexington became a place for addicts to merely detoxify, and return to their habitats with nothing less than a smaller habit. And out of misunderstanding was born the phrase, once a junkie; always a junkie.

It was not until approximately 15 years ago that a form of meaningful help appeared for those addicted.

and an even greater phenomenon took place: it began to work. With the beginning of this storefront was born Synanon, the first therapeutic community. As the success of Synanon grew its techniques were picked up by others around the country. The New York based programs such as, Phoenix House, Daytop, Odyssey, etc... all apply the same type treatment. More and more it is being realized that there is more to curing an addict than just stopping him from using drugs, since the reason he turned to them in the beginning was a feeling of dissatisfaction from the so called

fears and inadequacies without the fear of them being used against him. On the outside world he could only suppress these fears, and it is understandable for in our dog eat dog society a sign of weakness is often looked down on. But in order to change these things, and to confront our fears, they must be brought into the open and faced by us all. Unfortunately there will be a need for these type of sheltered environments for a time to come. For I'm sure we all agree the day is still far away when we can openly expose ourselves without fear of humiliation or rejection.

Talks Of The Little White Bag

By Eric

Some time last week while sitting in the "B" lounge I couldn't help overhearing this conversation going on next to me. In the beginning the people had been just generally riffing and then, as it almost always seems to happen the subject of drugs came up. And as usual, as it goes with any rap, those who know the least, talk the most. This one woman came on so very hard proclaiming all this drug knowledge. She then proceeded to tear up the drug talk sessions that were occurring in many gym classes. It's not so much that she rapped on, it's just that she really said nothing.

We all know something about drugs either through first hand experience or from earlapping in an attempt to try and know "what's happening."

Apparently the program she

was referring to was run by "ex-dopefiends", because she kept riffing about how she didn't want to hear about his "white bag chasing" of how he thought "he was cool" for having shot dope.

First I want to make it clear I'm not labeling this man's thing as being swift, that's the farthest thing from my mind. What I am trying to say is that I have just come out of the hospital... I'm now on the methadone program and trying to achieve what the ex-addict in question has achieved—a total release from drugs. I guess it seems quite stupid and senseless for someone like that guy or myself to have gone through his thing, sincerely making the break, and then getting up on a stage and proudly reminiscing about it.

I can see a person not agreeing,

or even walking away from that kind of "talk session", for whatever reason. But to go back and lay it on one's friends that the man was ego boosting, bullshitting, etc. No, that I cannot take because one does not come off that way when he has truly "left the game." I can attest to that fact because this is the only time, in nine years, that I know I have made an effort to stop. For a junkie knows when he is lying to himself about such things—the evidence is when he goes right back to shooting dope.

In conclusion, let me say, an ex-dopey will never be proud, or rap on about his thing because he's proud or being cool about it. He only knows that he has risen from the dead, hoping never to die again, he's just satisfied that today, this day, he lives among the living.

A CELEBRATION OF LIFE

REPRINT FROM MADAMOISELLE

by Frank Natale

"Our program has to do with people celebrating life, celebrating themselves, their bodies and their minds, and teaching people that they don't need chemicals to enjoy life. You can call it drug rehabilitation if you want, but that's crazy. It's just getting the individual into himself."

Phoenix House is for people of all ages and colors, rich and poor, college graduates and dropouts, criminals and choir boys, prostitutes and virgins, and anyone who wants to join us. People operate in their own worlds of prejudice. They categorize and stereotype other human beings. They do this out of a fearful need to survive, but is survival enough?

The people of Phoenix House were unable to just survive; and tired of what could only be "existing." In recent years, our society has misled its young people regarding drugs. By this I don't mean the rock groups and Mr. Leary, who seem to be burdened with total responsibility for the alarming drug-abuse rate. I mean the entire population: the ad agencies that flood our televisions with commercials which profess that to swallow one pill or another can solve all problems; the drug industry, which produces enough barbituates to put the entire population of the United States to sleep for a week; the general practitioners who increase their caseloads by prescribing a pill over the telephone rather than visiting their patients; and the housewives who are addicted to speed but rationalize it as a diet pill....

It is no surprise that the people who come to Phoenix House turned to drugs for an answer. They were told that using drugs makes it possible to ignore problems. What was not said was that this euphoric state provides no permanent answers or solutions, and without the drug, the confused feelings about themselves and other people come back. Then heavier, more consistent use is necessary until they are in the same state as before, with one difference: rather than just being controlled by fear and hypocrisy, they can now add drug dependency. Once this becomes evident, they may begin to search for help, in an attempt to become "rehabilitated."

Unfortunately, society has been "rehabilitating" addicts for hundreds of years with no success. Only a few people have realized that you cannot rehabilitate something which was never there in the first place. Rehabilitation as it is being implemented today is one of the last dying American buffaloes. It's like trying to restore a building that never got past having the foundation laid. It just can't be done; it's a nonexistent building. People come to Phoenix not to return to anything, but to learn how to do something new and start living for the first time.

Some distressed people turn to drugs for an answer. Others cry for help through alcohol, gambling, stealing hubcaps, beating their wives, whatever.... These are all cries for help, not what's wrong. Until recently, the medical profession has continued to direct its energies toward the symptom rather than the problem.

For example, some professionals today endorse the treatment of addicts with a synthetic opiate substitute called

Methadone. I wonder if they are aware that before the Harrison Act of 1914, doctors were legally dispensing another drug, called heroin, as a cure for morphine addiction.... We all know the results of this attempt to treat the symptom.

In all areas of "rehabilitation," the symptom is reinforced. People are put in hospitals and prisons to be cured of addiction. Immediately, they take off their clothes and put on pajamas and slippers, or denims and boots; they are put into bed in a sterilized room or a cell, guards carry guns, doctors carry stethoscopes. They are called patients, inmates, convicts, and other names we won't mention. They have virtually nothing to do but sit around and dwell on what misfits they are. They are without the self-satisfaction of even minor accomplishments. They are awakened, put to bed, and fed; lights are put on and off, and doors are opened and closed for them. They are continually surrounded with reminders of their illness. Why, then, do we come to the conclusion after five months or five years of making these people feel useless, they will return to society as productive, useful, fulfilled human beings?

It should be clear that "rehabilitation" is dead. The answer is to create an atmosphere where people can get into themselves. Only the individual himself can resolve his problems: all we do at Phoenix House is provide a setting and other people to help, so he can begin to feel good about himself and the world. Achievable goals and routes

to a full life must be available, or he will continue to live in the past.

Once you begin the process of looking within for answers, rather than outside, you will find an understanding of self, and then of others; you will discover a force which is naturally there — not one which is tied together by some chemical mirage, but one which is uniquely yours and under your control.

It has been said that to achieve a celebration of life is one of the most difficult of man's endeavors. I have great difficulty in accepting this. If the human mind in all its genius and imagination can launch a technological revolution which gave birth to a 240,000-mile trip to the moon, why can't it launch a human revolution which, for a start, could travel a fraction of an inch within, just below the skin, to allow our prejudice toward different color to disappear. We must explore ourselves and others just as deeply as we reach externally for the moon.

Technical advancements have been vital to our survival, but we have allowed these externals to be of primary importance. We have spent billions of dollars and lifetimes of energy and thought trying to accomplish what in the end is external, and therefore can only supply us with brief satisfaction.

If we could strive with that same energy and thought to look inward, we would discover that we are all human beings first, long before we are different in race, or sex, or religion. With that level of self-awareness, imagine the current disasters we might eliminate or avoid.

At Phoenix House, the focus is on human beings; you arrive with what has always been taken for granted, your body and you mind, and with others you learn to share and get to know and use the best of both. This process itself is the celebration of life, and it is never affected by externals. A knowledge of self is your forever, without a prescription,

chemicals, geography, or politics. It's powerful and uniquely fulfilling for you, and for others.

We are all born with the potential to celebrate life. By this I mean celebrating yourself, getting in touch with what you are and all the things you can be. When I say "people celebrating life, celebrating themselves," I say it in the plural because a large part of the celebration is in doing it with other people. The reason a lot of young people get on drugs in the first place is to get some plural identity, to be part of something during an age that is confusing and frightening.

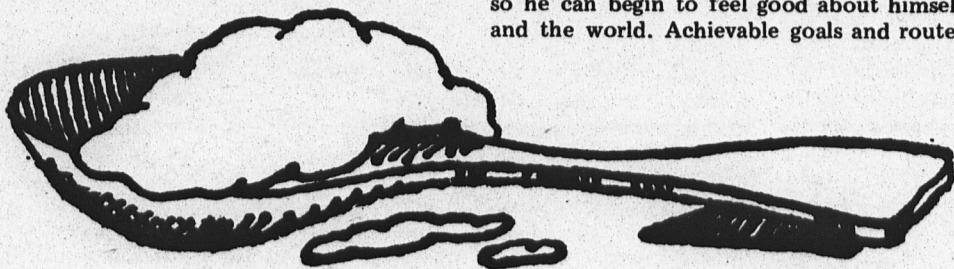
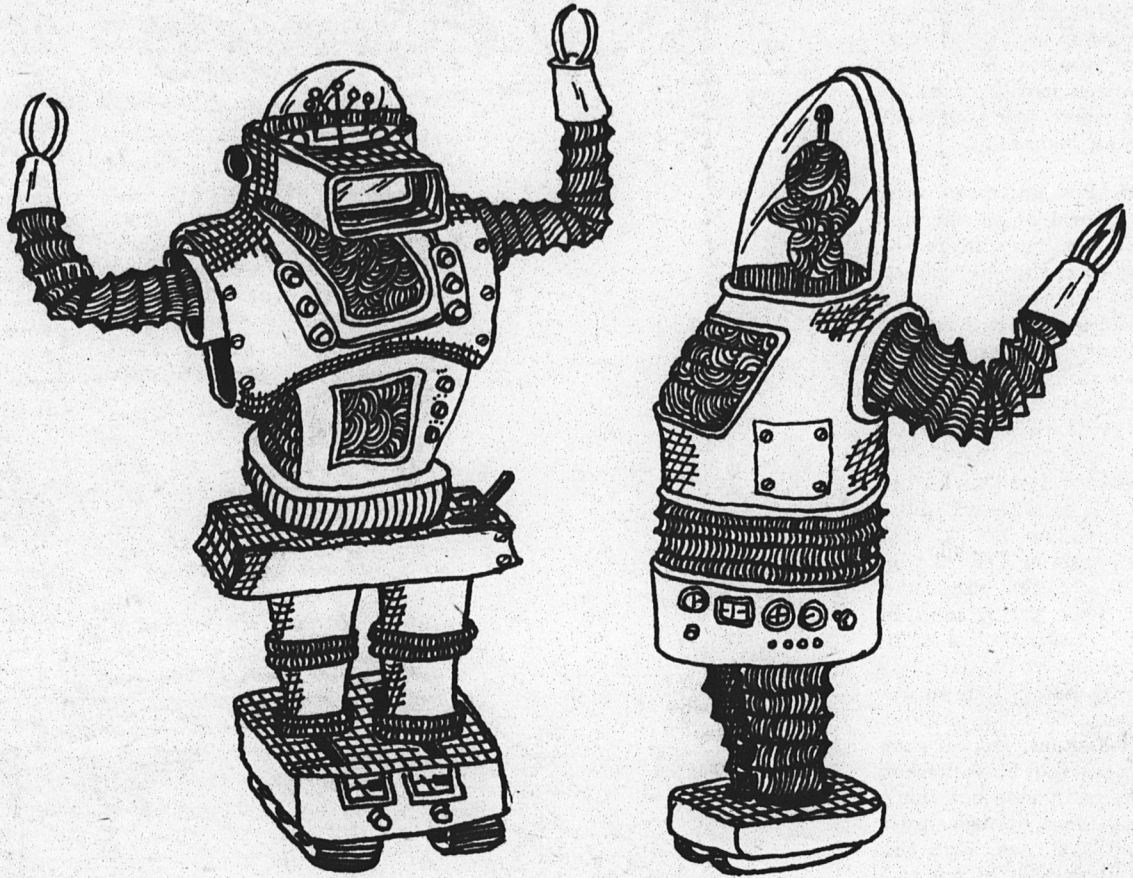
I started experimenting with drugs at 15. It's a confusing age for everyone, often a period of feeling terribly alone and a time when wanting to belong to something is vital. I was unable to understand all this at the time. After eight years of abusing drugs, it was clear that they could not provide what I was looking for.

What changed it for me were other human beings who took the time, energy, and love to share themselves with me and provide me with an inner direction. To my amazement, I found that despite our obvious external differences, in knowledge of self and each other we could truly celebrate life....

The name "Phoenix" is taken from the mythological bird which rose from its own ashes. This is truly important during a time in our history when all our "ashes" are catching up with us....

The Human Revolution is banging on the door; our growth proves that. Phoenix House began in May 1967 with five people, and now there are over 1,100 living in 15 houses, and another 1,300 actively involved friends.

While we are celebrating, we are the largest, fastest-growing, nonviolent, non-drug, interracial communal-living experience in the world. Join us.



To Poke Or Not To Poke

by Glen Jackson

Surrounded by fables and myths, blamed for years as the stepping stone to heroin, and carrying unrealistic penalties for its use, sale, or possession. There is little wonder why we find Pot in the position we do today. Generally misunderstood and rejected by the older generation it has been embraced by the young as their drug and for a great many a symbol of rebellion. Let's take a realistic look at marijuana to see how it got where it is today and possibly where it should be.

Although Pot has been with man in one form or another for centuries it has only in recent years began to create the kind of controversy and realistic study that it should have been accorded years ago. But years ago Pot was restricted to mainly blacks in the ghetto, jazz musicians and a few stray avant garde whites. And who is going to study what they do? It was not until the 1950's with the emergence of a creature called the beatnik (remember him?), that pot started becoming a social drug and eventually the drug and symbol of this generation. In order to fully understand the attitude surrounding Pot today, one has to go back before Bambu and the nickle bag. To those glorious days of the flapper, racoon coat and of course the ever present "flask." One can't help but think what the student lounge must have smelled like then. With the little or no knowledge of pot and other drugs that were available at the time it is no wonder that ignorance flourished. All drugs except alcohol which at that time was illegal itself were put into one category, (Dope). And anyone who used them was referred to as a wierdo or dope fiend, and was someone to be avoided. On the other hand those who drank illegally were looked upon as swingers. During these years it clearly looked like the whole country was in a race to see who could come up with the quickest and most devastating case of scirosis of the liver. It is tragic, but

ironic that this generation of Americans who are the lawmakers of today through their ignorance and hypocrisy and bent on Boozin gave the starting fuel to the very organization which would 40 years later pump narco-

tics into the veins of countless thousands of their children. Prohibition should have taught us that you do not stop people from using a drug by making it illegal, very often the exact opposite can happen. In the United States

today we have an estimated 10,000,000 alcoholics over 1/4 of all serious auto accidents are attributed to drunken driving. It is little wonder that young people today are rejecting advice concerning Pot and other drugs and

are finding out for themselves. America does not learn its drug lessons well. Probably one of the biggest factors contributing to the ever mounting rise of young people experimenting with hard drugs, can be traced directly to the fact that Pot is illegal. Pot is by and large the first illegal drug most young people try. Once he or she does, he finds out that mom and pop knew little or nothing about pot, therefore it stands to reason their information on drugs in general was wrong, and he begins to take a lighter look at all drugs. Also, whenever a young person buys pot (because of the negative element it is in) he stands the chance of coming into contact with other drugs, increasing his chances of further experimentation.

One can't help but see the difference legalization of pot would bring. At last there would be realistic separation between hard and soft drugs and it would be one that young people could and would readily accept for the great majority are, I'm sure against hard drugs.

Victor Hugo once said, "stronger than all the armies is an idea whose time has come." Alcohol was the drug of the last generation, Pot is the drug of this one. There is no doubt, if I can be afforded a small prediction, that within the next 20 years or perhaps sooner Pot will become legalized. But alcohol is legal and we have 10 million alcoholics. What this simply means is that everyone cannot drink, thus everyone cannot smoke. How do we determine who can't? This of course is an individual decision that we have to make but one we're not all equipped to make.

Hopefully at long last the ultimate lesson has been learned. Before we make any more drugs available to people, we must make a conscientious effort to prepare people to better deal with them. This, of course, can only be done by affording people the opportunity to learn a too often forgotten subject "themselves."



Easy Way Out

By Jeffrey Klupt

This is written to break thru a barrier. Personally I'm tired of listening to well wishers or so called well doers. For anyone that is interested the article will get into segment's of life often criticized or praised, but mostly misunderstood.

What or whom is a drug abuser? He or she is a person that is emotionally dependent on drugs. I under line the word person because that fact is important. That word keeps us from separating drug abusers from the human race. We are all beings traveling thru space and time. How and why we do it is what gives us individualism. Everyone has feelings and if people allow themselves the opportunity to experience those feelings the world would seem liveable.

People that use drugs are said

to be rebelling. The question is from what? R.D. Laing said, "the condition of alienation of being asleep, of being unconscious of being out of one's mind, is the condition of the normal man." Normal men killed approximately 100,000,000 of their fellow men in the last fifty years...

A person that uses drugs falls into the category of "normal man." he is alienating himself, making himself unconscious, trying to lose himself, to get away from reality. What tends to separate him from society is his symptom. If his symptom was T.V. or food or something less obvious, would this person be as closely examined as a drug abuser? Unfortunately chances are he probably would not.

Drug use induces passivity, drug abuse insures it.

Man is a pleasure seeker.

Through his life he's geared to feel good. If you don't feel good then something must be wrong. If you feel bad then you have to do something about it. Take a pill, a drink, anything to feel good. Why not accept the fact you feel bad? Or isn't it a reality. You can run but you can't hide. When your back is up against the wall and you finished looking for good feelings those bad ones are still there hanging out.

Take a person that is afraid to meet new people, form intimate relationships, of being rejected behind the way that he looks, talks or believes. These problems don't get solved when you use drugs although when you're high, it seems that way. The fact is that there are people that will reject you because these reasons. Are you the type of person people hang out with because you have the drugs



or because they need you for one reason or another? Or are you liked because you're you? I think it is time for our generation with their new awarenesses to start examining these things, individually.

We are brought up in a society where prejudice, material things,

who is better than who, and the future have more emphasis than us as human beings. We have the opportunity to understand ourselves and change what we don't like. But it seems that we find it too hard to find happiness and are willing to settle for the so called "normal society." Or are we?

As Amsterdam Sees It

by ROBERT MILLMAN

What I have seen of "Rehabilitative Communities" for drug addicts so far has not been strictly to my liking. Admittedly, the ex-addict needs direction in trying to put his emotional house in order, but it seems that communities like Daytop and Synanon rely too heavily on group recriminations and encounters. The present system is based on stripping the individual of any defense mechanisms or excuses. After stripping the individual, a rebuilding process takes place where different values are substituted. This is fine providing the group is supplying real values to this individual. The whole system is very directed, the people in these programs are put through different stages before they are deemed "reformed." The shortcomings are that the society of the rehabilitative community is very removed from the outside world, where the addict eventually has to return if he is to be truly rehabilitated. The problem of Heroin addiction is not a drug problem, but a people problem and a place that is trying to do something for people with problems bad enough to turn to Heroin shouldn't restrict their facility to addicts. Anyone who can't handle day to day life should have the chance to work out their problems.

when trying to give people a set of values workable for day to day life is: "Who is capable of explaining to another person how to live?" To me the answer is "nobody." The answers to the individual have to come from the individual.

In Amsterdam, I happened across a place called the "Laurier". The Laurier was a sort of rehabilitation community, but was more of a place where people had the chance to relax. The idea was to create an unpressured, relaxed, hip, real environment. The counselors would hang out in the bar inside the facility. The bar was not dull either. It was all right to smoke hash and the music selection was fantastic. The reasoning in this set-up is to create a relaxed, safe, environment where the individual can face up to any problem he has. If you were an ex-junkie, there was no stigma attached. All types were there: run aways, speed freaks, residents, people who need a place to live while they looked for work, or people who were just stopping by. It was an environment protected from, but not removed from the street. Without pressure, or expected results the resident could get around to what was destroying him or her and face up to it. But different from the usual "Drug rehabilitation" communities, the

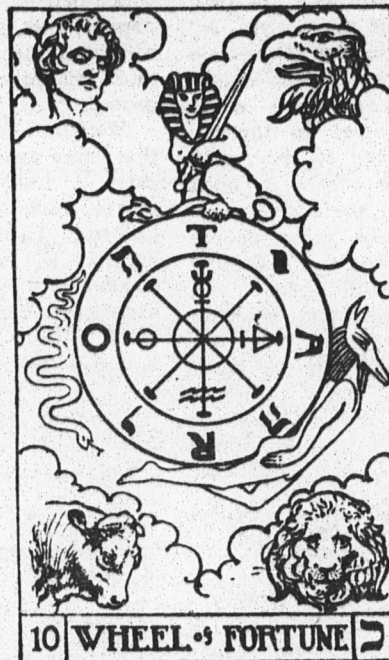
answers had to be found by the individual with prodding from the counselors. The therapy was to smoke hash, and then see yourself through social interaction in the bar.

When the resident was ready to go back to the street there was no shock, or great change of life when he left the Laurier, because the Laurier was designed as a street scene.

For some people there was a second stage. The Laurier tried to copy the street, by couldn't do a perfect mock-up. So instead of releasing people (resident could come and go as they pleased) to the city environment, they also had a farm in Northern Holland. There, people could ease themselves back into their private lives.

Although the Laurier did not have to deal with a problem anywhere near as large as New York's, they did have a very high success rate. (No I didn't know what it was.) At the time that I was visiting the Laurier a study was being made of it by a group from Denmark that planned to start another Laurier in Copenhagen. The Laurier isn't the answer to the world's problems, but it is on to another idea. If dope was as cut and dried as many people would like to believe, the problem would have been solved long ago.

KABBALAH - SUFI GURDJIEFF - TAROT



District 13 — A Working Program

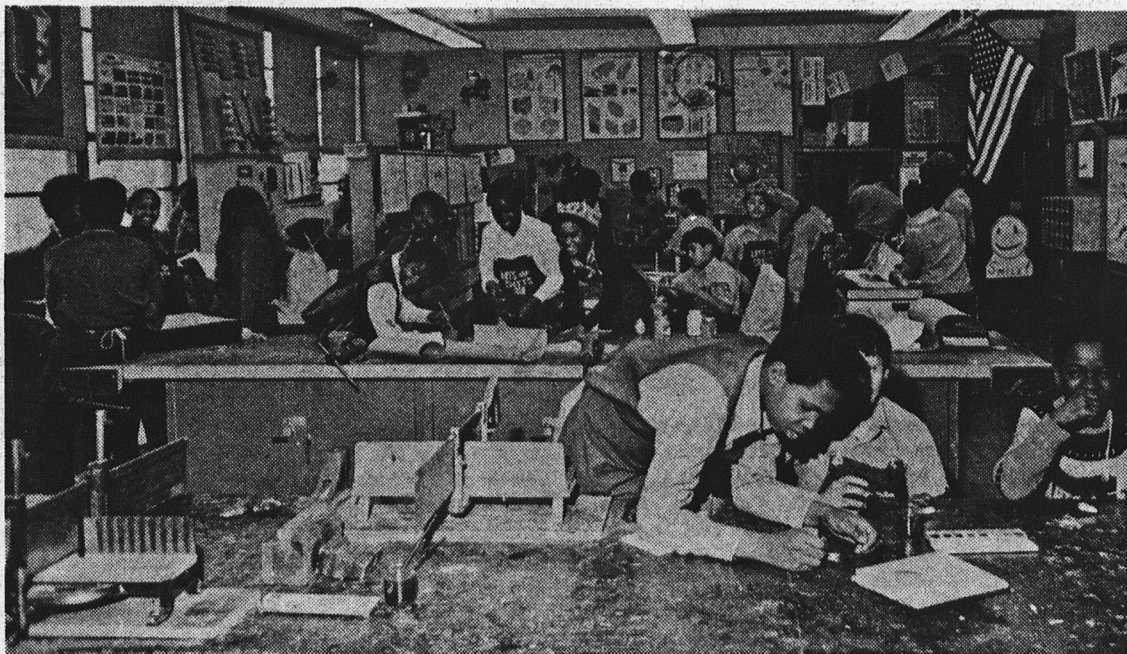
by Tony Vulpis

The Drug Abuse Educational/Preventive Program of Community School District 13 services the Fort Greene, Bedford-Stuyvesant, Crown Heights, South Brooklyn, and Brooklyn Heights areas of Kings County. There are 18 elementary schools and 4 junior high schools within the boundaries of the district. Approximately 20,000 children attend the primary schools, while some 5,000 attend the junior high schools.

The program employs four distinct approaches:

- Referral and Counseling Services
- Training and Educational Programs
- Counter-environment Programs
- Multi-Media Resource Center

The program is mainly concerned with the prevention of, and the education about drug abuse. There are a number of cases, however, where children of parents are referred to the facilities of community organizations and agencies in order to receive the services they require. One of the most essential of these services is drug rehabilitation within a drug-free therapeutic community. Our program relies heavily upon



Arts and Crafts Workshop in Bedford Stuyvesant

the cooperation and services of these communities, in particular Phoenix House.

Therefore we are considerably concerned with the present financial crises which these P.C.'s, and especially Phoenix House, are now experiencing. For, while we are trying to prevent the onset of addiction, it is necessary and essential to maintain and indeed expand, agencies which are battling to reverse the already established pattern of drug dependence among a shockingly large and ever-growing population of our youth. The rate of addiction is growing and the age of onset of this affliction is steadily decreasing. Consequently the existence of agencies such as Phoenix House are becoming ever more necessary and we at DAP 13 feel that the cutback of appropriations to P.C.'s would seriously undermine all aspects of drug education and treatment. Drug abuse is a multi-faceted phenomena and Prevention, Drug-Free Treatment and Methadone Maintenance should be interrelated.

Each of the above strategies are essential, but it is also necessary that they join forces to effectively combat this disturbing phenomena.



Arts and Crafts Workshop in Bedford Stuyvesant

NOTICE

Request!
ANY WITNESSES TO AN ACCIDENT on January 20, 1972 at approximately 4:00 p.m. in the afternoon in which a Staten Island Community College student was struck by an automobile at the intersection of Clove Road and Narrows Road, North — Please contact Fuchsberg and Fuchsberg — Tel. WO-2-2800. Ask for John Purpura, 250 Broadway, N.Y. N.Y. 10014.

What Is A Therapeutic Community?

By Andrew Unger
Special Admissions

The idea of therapeutic communities for drug addicts was begun by Chuck Dietrich and his Synanon Program. Besides the Methadone Program, this approach is the more successful, if not the most.

The basic idea behind therapy is to make the individual work through and deal with his own problems. Drugs themselves are not the problem, just the vehicle the problem takes. These underlying problems are what confounds people. In therapy people are forced to deal with themselves and others in both working and socializing conditions. In these areas people falter and find problems in dealing with themselves and others.

In a house surrounding where people live, work, eat, play, and grow together is where the truth lies. People are taught to be as honest and real as possible. Nothing is harbored inside, everything is taught to be brought out and faced. Sometimes it can get hot and heavy, feelings can be hurt, and images broken, but out of the wreck a new and stronger individual arises, much stronger and confident than before. A person is given back his life, pride, and a feeling for himself as being a worthwhile human being with something to offer himself and society. But first the old self must destroy images, assumed roles, and false ideas about everything. All this must be stripped away and replaced with a new person with new and real ideas, a constructive role, a sense of value and

worth about the world around him.

In a setting like this the person involved must be serious and dedicated about helping to rebuild himself. For him to just game and play a part for any period of time is just about impossible being under pressure at all times. A phony can be spotted or found out in many different ways. Seeing how everyone is for real and concerned about each other, a person feels guilty if he himself cannot return what is given to him. It's sort of a weeding out process.

Weakness stems from the fact that some people in the world are not as honest and concerned about each other as in their houses. Individuals, upon re-entering the world, are suddenly awakened to reality and become dissatisfied with the compromises they must make. The communities are preparing to re-adjust people or tone them down to face the world. Another problem is when people use their houses as a crutch and refuge away from the world. They do not face up to the reality of the world outside but limit themselves to the small community that saved them. In many cases a problem exists when people are overly grateful for what their houses have done for them. They have an urge to repay it by staying, such as a child wanting to stay with it's mother.

Overall, it is easy to see that the good these communities do far overweigh it's few disadvantages, which are really errors of omission rather than anything technical or harmful. The errors can be worked out.



L. Dayton Lodge

Activities For "C" Lounge

STUDENT ACTIVITIES CENTER PROGRAMS - SPRING 72 C BUILDING AND STUDENT LOUNGE

The Student Center has as its fundamental goal, a gathering of individuals from all areas of the college community and the involvement of these individuals in social, cultural and educational programs which compliment main functions of this institution. There are problems involved with developing programs, maintaining staff and the physical facility.

A common practice in organizing a Student Activities Center, is to establish under the authority of the college, a general Student Center Board having the functions of program planning and program administration. Keeping this in mind, two organizational meetings were held, the first on January 6th and the second on January 13th, at which time some 45 individuals, mostly students and some faculty members met to discuss the possibility of the establishment of a Student Activities Center Coordinating Board at Staten Island Community College. This board would coordinate a series of Student Center Committees, implementing and emphasizing the broad purposes of the Student Activities Center philosophy.

Concerning the present state of affairs as it relates to drug abuse and racial tension on this campus, we have taken steps to provide alternatives to the students in the form of programmed activities in the lounge and C building.

The following is a schedule of those events planned for the student lounge, as suggested by members present at the board meetings. This schedule is flexible and can be changed.

1. ETHNIC DANCE SERIES

A series of 12 dance and musical programs, sponsored by Kaleidoscope.

Monday ... February 28th
Tuesday March 7th
Thursday March 9th
Monday March 13th
Monday March 20th
Thursday March 23rd

Monday March 27th
Tuesday March 28th
Thursday April 6th
Monday April 10th
Thursday April 13th
Tuesday April 18th

2. INFORMAL COFFEE HOUR

Friday February 4th	Friday March 17th
Friday February 11th	Friday March 24th
Friday February 18th	Friday April 7th
Friday February 25th	Friday April 14th
Friday March 3rd	Friday April 21st
Friday March 10th	Friday April 28th
	Friday .. May 5th

3. POLITICAL FORUMS & LECTURE SERIES

Monday March 6th	Tuesday April 11th
Tuesday March 14th	Monday April 17th
Tuesday March 21st	Tuesday April 25th

4. INTERNATIONAL FILM & TRAVEL SHORTS

Monday February 7th	Thursday March 16th
Tuesday ... February 15th	Thursday April 20th
Thursday .. February 24th	Monday April 24th

5. "HAPPENINGS"

Monday January 31st	Thursday March 2nd
Thursday .. February 10th	Thursday April 27th
Thursday .. February 17th	Monday May 1st
Tuesday ... February 29th	

6. PLANNED RECREATIONAL TOURNAMENTS

February
March
April

7. THEATER-IN-THE-ROUND

8. KARATE & JUDO EXHIBITION

9. CAREER INFORMATION PROGRAM

10. TRANSFER PROGRAMS



AS EYE SEE IT

(Governance)

By Steven Baron Henderson

Since being or withstanding is indeed an enviable position which none of us would like to incorporate, I have just read up on The Governance Proposal and the reactions of people to The Governance Proposal. There seems to be, to me, two distinct yet vague polar regions in the area, which might be called, "We must unseat the Power in order to sit down" and "we must move or at least take one umbrella step." Each of these generalizations should demand introspective discussion, so discuss them, I will write something.

First of all "Power". What is "Power"? Power is the situation of control over someone or something. Second of all "Movement". What is "Movement"? Movement is to proceed in some direction. Third of all, what is control and what is direction? Control is something which can be used in a positive or a negative sense to make something act or not act, direction is something which is up or down, left or right, in or out and all the areas that lie within this. This, of course, does have religious overtones, but then God spelled backwards is Dog.

The stand that I take is separate from both of these since I did not say my stand was either of them. My solution does not entail Henry Miller, Jesus Christ, or fantasy. What it does mean in the simplified version of the above is, Fantasy!

What are the moving parts of Fantasy. As you probably already recognized by use of one or more of the senses it contains proportions that reduce the cosmos to a corner of the eye. Fantasy in the sense that I use it, is the way to have power and/or to move through the method of believing you have power and/or are moving. This is not to be confused with positive thinking or psychology 2, no, lads, this is something that is so infinitesimal that it can be seen alone and without the aid of.

Perhaps you believe that I am not sincere. If you do, then verily and forsooth you have done it. You have made me insincere and nothing can change that state unless you were to attack your own mere position or statement about me. You can now run about smiling at your pants pocket while you mentally murder people by simply believing they no longer exist. You can even expand this to the point where the whole universe will cease to exist and you can then recreate it as you like or love.

You may say that this is not really real and all that that signifies. I would say that you have just done it again, by believing to believe that what you believe to be real is real. Of course you would have to suffer through the pubic pains of enlarging or shrinking your ego. You would have to bear the divinity and might catch leprosy, but what is that in comparison with the revised standard version of Healthier Living Highlights.

Remember that reflection is but one stage of happiness while the other is insignificant but not without values.

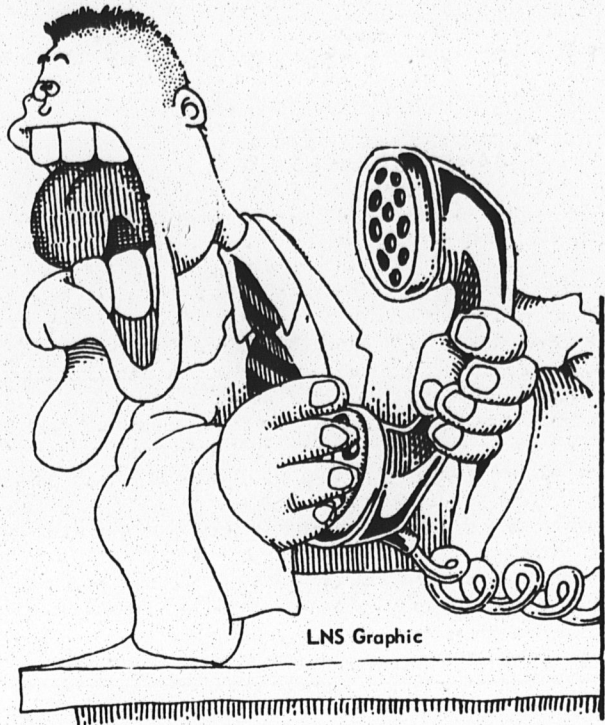
Interested in student government, governance, committees? Read

The students who are interested in running for any position in the Student Government for the 1972-1973 session, and those who wish to be elected or appointed as student representatives on different college committees, are urged to attend a short training session called Student Development in Governance Seminar. The program, starts on Wednesday, February 16 in room B-226.

The topics such as: Basic Techniques of Administration, How to Express Yourself Effectively, How to Deal With the Conflicts Among Groups, Political Advocacy in Education, Techniques of Change, Parliamentary Procedure: Uses and Abuses, The Structure, Organization and Goals of S.I.C.C., etc. will be discussed.

For further information and registration go to room C-128 and contact Miss Mahajan as soon as possible.

No, it's not too late!



EDITORIAL

NOT THIS AGAIN?

"Gawd Damn," I didn't want to deal with dope anymore. It's been talked out.

Yes, there might be some truth to that, but does that make it any less legitimate to talk about? Vietnam has been talked into the ground, BUT THERE IS STILL A WAR GOING ON OVER THERE. I'm sorry if this is an inconvenient time to talk about Dope, it may upset your digestion. It seems to be a propensity for many people to pretend that they are above worrying about what is to be done about: Dope Junkies, rehabilitation in jail, questions that require an answer in terms of personal morality.

If you believe, or would like to believe in the freedom of the individual it follows that the individual has the right to suicide. If a man has the free will, he has the right to smoke, drive fast cars, drink, shoot-up, or blow his brains out. "Huh...what's this got to do with me?" The point is that morality or whatever cannot be legislated. The decision about how you stand on Dope, is not meant to be written in dusty books so it can be stored on a shelf for reference, it is meant to be lived. It has to be lived, otherwise the decision makes no sense at all. If your feeling about dope or society are in any way a contradiction with dope/self you are a complete hypocrite. The two cannot be possibly separated.

It is the individual's right to commit suicide any way he pleases. If a person deems the taking of his life through drugs to be in his best interest, there is nothing that can be done because it is a personal decision. The purpose of this issue is to give you, me, they some information about that decision. Some of the personal issues included in the choice, food for thought. Munch on it.

Recently, near the "C" lounge, some strange signs have been popping up. They are quotes from the student handbook that say, roughly "inform on your friends if they are smoking dope, if you don't have an I.D. card we'll get a cop down here to bust you in the head and throw you forcefully off the Campus."

This message came down from Dean Kreistman's office for two reasons.: the threat of police coming on campus and concern about the ridiculous conditions in the "C" lounge. It is agreed that police are not wanted on campus, and it is agreed that the student lounge is a useless, down-head, negative place. But to deal with drugs in the lounge is to deal with student disgust symptomatically. "Cracking down on drugs" is insanity. That is the way that society in general has been trying to deal with "drugs" for the last 20 years, and it hasn't worked. You have to offer something better to the student. A continuous student run radio station in the lounge might be one answer.

I can hear Dean Kreistman, Dean Zades, and President Birenbaum screaming "but, what would you do in my place?" The answer is, I'm not in your place, I'm a student. And this looks like a dangerous, repressive move to me.

THE DOLPHIN

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Contributors: Andrew Ungar, Glenn Jackson

Special thanks to Glen Jackson and Tony Vulpis

Dr. Bernard BlauFaculty Advisor

The opinions herein expressed are solely those of the editor and the editorial board. They do not necessarily represent the views of Staten Island Community College-its students, faculty, or administrators.

Family — Fearless

by IRVING SEALEY

As the advertisers put it "This is their classic album". The LP which they are talking about is "Fearless" the newest LP by Family. A new and old band. The history of Family dates back three to five years when their music was one night stands, bad booze and intense aggravation. They have put out five previous LP's, each at that time had little chance of making it. Gradually they rose in England as one of the heaviest bands to come along. Their showmanship was one which was excelled in England, but put down very badly in the States as being one of a noisy and neurotic nature. Maybe because on their first tour when they played the Fillmore Roger Chapman the lead vocal got so into his music that he threw a mike stand in the direction of Bill Graham who was standing offstage (unintentionally of course) which didn't go over to well with Bill. Due to bad management and uninterested audiences their first tour of three years ago was a total waste.



Today, Family is rated by Melody Maker, The Rolling Stone of England as the heaviest band in great Britain for their thoroughly unique, invigorating and unhyped sound, and for the powerful voice of Roger Chapman. But getting back to their classic LP "Fearless". First of all I have to commend Melody Maker's excellent taste in recognizing the good music of today and the fine way in which they have described Family. In fact it makes it hard for me to continue with any more superlatives on an already cherished band. But being that I don't wish to be at a total loss for words, I would like to add that their sound is more flowing and moving than it is heavy. The driving bass of John Wetton is the backbone of their unity. The versatile guitar work of John Whitney produces an aura which surrounds the band like the Northern Lights while Roger Chapman is the blood and vitality which rocks the balls off an audience. The band as a whole possesses a sound which you will find very together. I would like to point out a couple of cuts which I consider superior over the rest. The first is "Saturday Barfly", due to the fact that I truly dig The Ladbroke Horns and hard piano rhythm, another is "Larf and Sing" just because it sounds especially good.

Family's music has been described as unhyped, unhypercritical, energetic, and unmatched. It's the music for those who want to hear it. Give it a listen, you'll want to hear more and more and more.

Governance... Who?



by Robert Millman

The Governance issue, which reached mediocre proportions last year, is not dead. As temperatures were climbing to their lukewarm high, three items came up:

1. an amendment procedure was left off the Governance Proposal
2. a 3/4 override was thought by most to be ridiculous
3. the semester ended.

So here we are at the beginning of another semester. That mind-bendingly boring subject Governance. Yes that subject which caused all the creators of the proposal to complete "a document I would not personally author". Things will be starting up again. A panel discussion will be held in the auditorium eventually. The president has said that he

would back an amendment procedure to the Governance Proposal. However, he also said that he would not write it up himself, but would prefer to have a draft handed to him from an organization on campus. (e.g., student government, school newspapers, Black Student Union, etc.) So we sit in a strange variation of a Mexican standoff. The only difference is no guns or ammunition.

Little Red School Book

By Mary Puca

On a recent visit to the Clove Lake Book Store I jokingly asked the salesgirl, "what's new and controversial?" She proceeded to tell me about being hustled over the phone by a so called St. George librarian for stocking "the little red school book" by Danish authors Soren Hansen and Jesper Jensen with Wallace Roberts.

The "complainer" thought the book was dangerous. I've read the book and think it isn't, unless factual information presented in an honest manner by two experienced educators and a psychologist can be thought of as dangerous. The authors take great pains to explain that the book "is addressed to students who want the truth about the things that matter so they can control their own life and to parents and teachers who don't think they know all the answers."

The book is small (5 inches by 3 1/2 inches), but contains a wealth of information on everything from the learning process, sex education, drugs, exams, the American school system and an interesting chapter on Student Government representation.

The book is published by Pocket Book New York and costs \$1.25. Read it and act. Or read it and compare it with what's going on at S.I.C.C.

High School Equivalency

PREPARATION-- to help students pass N.Y. State equivalency examination.

Tuesdays and Thursdays, beginning February 29, 7:30-9:10 p.m. on campus.

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Instructor, Jim Smith.

PRINCETON PLAN DIES OF APATHY

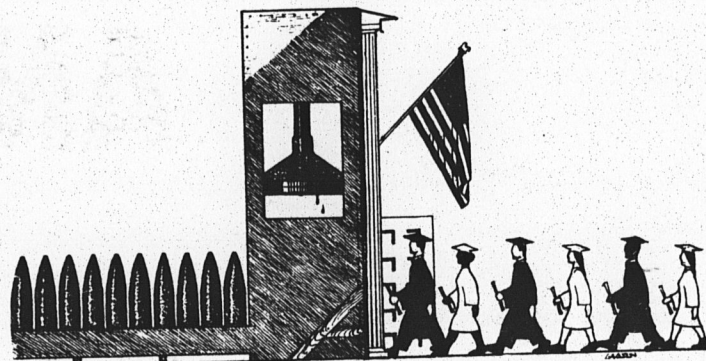
Edited By Mary Puca

The 1970 Student Strike and uprising due to the American invasion of Cambodia gave birth to the "Princeton Plan." The Plan, a pre-election recess, was granted to college students at many schools so they could work full-time for political candidates of their choice. It was hoped that this type of involvement would prove that students could exercise some positive political power by working within the standard electoral system for reform rather than seeking change through negative violent rebellion.

It came as no surprise that the

"Princeton Plan" was a flop. According to a 1970 Princeton University Poll, only one-quarter of their students did any work for candidates during the 1970 recess and the figures were just as low at other colleges where the plan was adopted. This apathy led to the recent abolition of the plan at Princeton and many other colleges including C.U.N.Y.

The Princeton Alumni Weekly noted that, "despite the India-Pakistan crisis, the continued fighting in Indochina and the coming Presidential election, student interest in politics is all but nonexistent."



Kaleidoscope

Presents

Getting Straight	March 10	7:30 P.M.
Llord's Adult Puppet	March 11	8:30 P.M.
Hasassah Badoch Dance	April 8	8:30 P.M.
Bob & Carol		
& Ted & Alice	April 14	7:30 P.M.
Earl Wilde	April 22	8:30 P.M.

For prices and further information call Mr. Ed Gray at the SICC Box Office, room C126 at (212)390-7658.

Transferring?

Are You Thinking of Transferring to a Senior College?

On Thursday, February 24, representatives of the upper-division colleges of the City University of New York will come to our campus to meet students interested in transfer. The program will be as follows:

1. Each college will hold two individual sessions (one during the late afternoon and one during the evening) with students.

COLLEGE REPRESENTATIVE	3:20 p.m.	7:00 p.m.
Medgar Evers	D-007	B-26
Brooklyn City	D-012	B-110
Richmond	D-013	B-101
Baruch	D-014	B-146
	B-034	J-10

2. All colleges will be represented in the auditorium for a general Question and Answer Session from 6:20 - 7:00 p.m.

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- I will attend the National Student Antirwar Conference. Enclosed is \$3 advanced registration.
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