



This paper intends in no way to represent the views of San Diego State College

THE IDEA OF A STUDENT

"What are you?" That question put to people at various ages would evoke some curious answers. Most of us, at some point early in life, would answer, "I am a child". Later (?) one's response might be "I am a boy" or "I am a girl". The child may see himself and others opposed by another group—the adults. The boys separate themselves from the category, if not the idea, of girls. These early divisions are only the first of a great number of categories through which we respond to the question. Most people, given the question, would not answer, "I am a student". I doubt that this is the normal answer given by children in high school. Nor would one find it in an earlier age group. 'Student' seems to become a primary identifying symbol when a person gets involved in higher education. If we took a poll of people attending SDSC asking "What are you?", most would probably answer, "I am a student". It seems to me that this identification is viewed generally as a temporary thing -- a role one accepts at one stage in life and, with luck, grows out of. Some few never give up the role. They see it attractive as a permanent condition. These may switch their identification symbol to 'scholar' giving up a little to the public who can't quite see 'student' as a grown-up. These scholars, really only permanent students, are normally found mixed in with another group called teachers. Teachers re-

cognize a link with students without going so far as to identify with them. The student remains for them the receptacle into which the teacher pours drips and drops of the world's accumulated treasures. This means that there is a difference between the teacher and the scholar or permanent student. Given the initial question the scholar might answer, "I am a student who teaches". The teacher simply responds, "I am a teacher" or "I teach students". It's possible that a teacher might answer in terms of the subject area taught; i.e. "I am a political scientist". The implications of this kind of response need tracing out by someone.

Somewhere along the road to the initial college degree most people drop out of the student category and begin to assume their primary identification. They begin to fit themselves into the "I am a doctor" or "I am a lawyer" category. I do not know when those who never quite become students (i.e. do not go into higher education) begin to pick up their primary identifications. When, if ever, does one begin to answer "I am a garbage collector" and "I am Mr. Hoohaw's groundskeeper".

What seems to me curious is how people hear this question. There must be numerous ways to respond to "What are you?" in addition to taking it to mean "What do you do?" How have we come so easily to the posi-

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THE BLACK BAG

A mysterious student has been attending a class at Oregon State University for the last two months enveloped in a big black bag.

Only his bare feet show.

Each Monday, Wednesday and Friday at 11 A.M., the Black Bag sits on a small table near the back of the classroom.

The class is Speech 113 -- Basic Persuasion.

The Black Bag seldom speaks or moves. But a newsman who attended the class says his presence becomes overwhelming.

Charles Goetzinger, professor of the class, knows who the person inside is, but none of the 20 students in the class do.

Goetzinger, explaining the Black Bag's presence, says, "The student came to me before the term started and said he wanted to come to class in a black bag. I'm enough of a nut to try anything once, so I went for it."

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HIGH SCHOOL GETS UNDERGROUND PAPER

One of the more interesting aspects of the recent phenomena known as the Underground Press is the places where it shows up -- or more accurately, where underground papers show up.

The newest areas to be hit are the high schools. For all kinds of reasons, a "free press" in this country is a dream, something far from reality. And nowhere is this more true than on high school campuses.

There was a time when this made absolutely no difference. High school students expected the campus paper to be a joke and that was that. The kids in high school now are a different breed. Many of the kids understand that the issues in this country are either immediate to their lives or will be shortly and they want to discuss them.

They want to discuss them in a student paper that not subject to administrative censorship, a paper that speaks to them in their own language. High school papers, the

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UNDERGROUND PAPER (Cont. from Page 1, Col. 2)
official ones, don't make it.

As a result, the kids are picking up tricks from other members of the new generation and putting together dittoed and mimeographed sheets, clandestinely distributed, and guaranteed to upset the high school Establishment.

Here's one of the bigger surprises; San Diego has one or two high school underground papers, and more are starting.

One of the first, maybe the first, is The Crisis, from Morse High School. The first issue, about 40 copies, came out Feb. 9 sporting the motto "These are the times that try men's souls". The name and motto set a somewhat melodramatic tone which is reflected in the writing as well, but that's understandable considering the repressive nature of the institution that the paper must deal with.

One of the editors, Kevin Evans, said the school administration didn't particularly want to confront the paper right away. Instead the administration sat back and waited for the kids to make a mistake. They did. They were running the second edition off in the school office and got busted. The issue was confiscated and two editors were suspended five days. The remaining two editors did manage to get their paper back though. They had friends create a disturbance in the attendance office and bagged the paper during the fuss.

Kevin has had four years of high school journalism and was working on the school paper, the Dispatch. He had been fighting to get uncensored letters to the editors permitted and had run into a blank wall -- too much possibility of controversy.

He quit the paper--apparently half the staff has--and got together with friends of a like mind about the necessity for an issue-oriented paper. The first issue of The Crisis had articles on the raison d'etre of the paper itself, an essay on normative deviation and social criticism, a more general article on high school life concluding that it's a drag, and a rampaging pro-Black Power article.

Kevin said the Black Power article was a "little radical" for him, but he feels any attempt at deliberate exclusion in the paper would be conscious hypocrisy. Anybody who feels strongly enough about an issue to write about it should have his opinion published, Kevin feels.

Kevin said the predominant reaction to the paper was apathy, but a few students got a little bent about it. There were "maybe eight who agreed with the articles, the rest think we're nuts", Kevin said. "They think Big Brother is right, and sop up anything they're told like a sponge".

The bust in the office may have put a damper on The Crisis for awhile, but "I'll do it myself if I have to", Kevin said. He said Crisis's future, with any luck, includes expansion to about 200 copies, about 20 or 30 kids who want to write, and a survey sheet attached to the paper to determine how the readers feel about the paper.

RICE SPIRIT

In a world of increasing interdependence and mass communication, the United States has become deeply involved in foreign relations. One of the ideals of this involvement is the exportation of "freedom". Today the main recipient of this exportation of "freedom" is Viet Nam.

But the U.S. has another tradition which is as much a part of its ideals as is "freedom". "Equality" should be exported along with "freedom". But "equality" has a reciprocal role to play. In the spirit of equality, the U.S. should import a tradition for each tradition it exports.

Because many countries do not have the necessary force to export traditions, the U.S. should be a benevolent empire and live up to its ideals in the interest of true equality.

TEASPOON recently received a detailed explanation of an important Montagnard tradition from South Vietnamese correspondent in Paris. The following is a highly cherished and refined custom of the Mois of the central highlands of Viet Nam.

Preparation for the Rice Spirit drinking ceremonies: To a quantity of half-cooked rice is added six times as much shrub leaves crushed with some ferment. Mix well and place the mixture in a hermetically sealed jar. Let the mixture ferment for one or two months until it mildews, and rots to a nauseous odor. This assures a high quality liquor.

The ceremony: The jar is brought into the middle of the house. The lid is removed and one makes heaving joyful sighs while sniffing the odor which escapes the jar. A bamboo reed long enough to reach the bottom of the jar is stuck into the liquid. The jar is filled with water to dissolve the latent alcohol.

The head of the house invites the honored guest to squat before the jar facing him. They caress the jar with both hands. The head of the house greets his "table companion" by inviting him to take the first draw. The guest should return the greeting but declines the offer. In this manner, the two will address each other a thousand and one invitations with sweet smiles blooming on their lips. The head of the house is the first to start. He drinks the liquid through the straw. He draws a second time and smiles, then he draws again and says, "This wine is so good". He then passes the straw on to the guest, who, after a few mouthfulls, stops sipping and exclaims, "Oh! What a wonderful wine", then draws again. Everybody in the house participates in the same manner.

Finally, when the alcohol has lost all its flavor, throw out the rice-residue for the chickens and pigs to enjoy.

Nguyen Duc Tuan, SVN student
living in Paris.

ENLIST IN THE SERVICE OF YOUR CHOICE

According to a UPI dispatch from Saigon released by US military authorities on Feb. 9, the total casualty figure stood at 50,529 of which 8,790 were dead.

BEST QUALIFIED FACULTY LEAVES CALIFORNIA

The state colleges are faced with a crisis which few people realize. Following the announcement of the budget cuts and tuition proposals, many people began to predict the final effects these would have on education. But, the public attention has not been drawn to the drastic effects the budget proposals are having on faculty recruitment.

The state colleges begin to recruit in September and continue through April for the next school year. The recruitment is a slow and laborious process necessary to insure quality faculty. Generally, recruiting must be completed by March because by then most of the better qualified faculty have already accepted positions.

Hearings on the budget did not begin until March. It will be late in April before the outcome of the budget can be predicted. By April, many of the present faculty will have accepted positions elsewhere and most new people will have already accepted positions.

One departmental head stated that the recruitment problem would have dire effects on obtaining quality faculty. The recruiting was delayed this year because of freezes in new hiring which was the result of the initial Reagan announcements on the budget. Because of the instability, many possible new faculty will not come to California from graduate schools or other positions.

Intense efforts are currently underway by Eastern and mid-Western schools to lure away the best qualified and most experienced faculty from California. Professors are taking a new interest in these offers because of the uncertainty of next year's budget believes Marc Tool, president of the Association of California State College Professors.

In the past, people with exceptional talent have been attracted to California because of its attempts to increase the quality of higher education. Because Reagan's administration has begun to intimidate the intellectual community, punish dissenting students, substantially curtail support for higher education and refuse to deliberate on educational issues, several SDS faculty members believe that California has begun to lose its appeal to the best qualified faculty from graduate schools.

The best qualified new and present professors will not tolerate working in a system of higher education as Reagan is working to create. Max Rafferty, state superintendent of public education, seems to exemplify the Reagan administration's policy towards the recruitment problem. Rafferty heightened the problem by proposing heavier work loads for professors. He conceded this would lead to some professors taking jobs elsewhere. This would not be a serious problem because Rafferty contends most professors are attracted to California because of its "facilities" and "weather". Rafferty says those who leave "can be replaced".

With an unpredictable budget for next year and anti-intellectual policies, California colleges are faced with trying to retain the present levels of faculty with no possibility for much needed increase in quality. The job of recruiting 1,000 to 1,200

new professors will quite possibly end in empty classrooms next fall and in poorer quality faculty and higher education for California.

WHAT IS KNOWLEDGE?

I recently spent a weekend at Esalen Institute. My experiences there were so intellectually and emotionally provocative that I thought it might be useful to comment upon them. Perhaps others from SDSC might wish to look into this somewhat unusual milieu. Esalen Institute has been developed as a center to explore those trends in religion, philosophy and the behavioral sciences which emphasize the potentialities of human existence. Its activities have consisted mostly of weekend seminars and mid-week workshops. There is a fascinating live in Residential Program which is exploring various means for extending awareness, such as basic encounter groups, sensory awakening and meditation,---things which are usually neglected in modern education. There is also an on-going program evaluating the effectiveness of these various approaches.

The physical setting is, to me, a kind of California interpretation of Walden Pond. The Institute is located 50 miles north of San Simeon, in the Big Sur Country. It is on a cliff overlooking the ocean. There are forests, and waterfalls, and acres and acres of wilderness, with much privacy.

The resident staff includes Gia-Fu Feng who conducts classes in Tai Chi Chuan (meditative movements) and calligraphy, Bernard Gunther who conducts classes in body sensitivity and non-verbal communication, and Frederick Perls, The founder of Gestalt Therapy. Seminars are led by people such as R. Buckminster Fuller, Harvey G. Cox, Bishop James A. Pike, Nelson Van Judah, Virginia Satir, Gerald Goodman, Colin Wilson, Carl Rogers, Jack R. Gibb, William C. Shutz, and Maurice Friedman. One can receive one and one-half quarter units of credit from UC-Santa Barbara for some of the seminars. Subject matter includes the TORI process of self education, Martin Buber's encounter with mysticism, the use of fantasy and inner imagery, the implications of secularization in modern life, the impact of environmental influences upon moods and mental functioning, the moral education of children, synetics, the relationships between transcendental experience, psychosis, and societal coercion, non-Western views of reality, and much more.

I found the experience very useful. It helped to answer the question, Knowledge for what?

Thomas L. Gillette
Assoc. Prof. of Sociology

The above is one in a series by Mr. Gillette. Future articles will tell more of his experiences at Esalen Institute.

FRUIT AND JELLO OCCURANCE?

Right. This Saturday night (concurrent with the Fillmore happenings) many varieties of human be-ins will gather for San Diego's first (we beat Orange County!) occurance, at 1853 Irving Street, San Diego.

BLACK BAG (Cont. from Page 1, Col. 1)

Goetzinger said the students' attitude changed from hostility toward the Black Bag to curiosity and finally to friendship.

"We must find a rationale for everything...life is pretty well structured from birth to death...we always have a frame of reference for events", Goetzinger said.

"Then in walks a black bag with a human inside it. Nowhere in our frame of reference has there been such a thing. So we resent.

"But we're stuck, so we find reasons for it all. And once we find reasons, then we defend our reasoning.

"So now, we defend the black bag." Early in the term, students are required to give three-minute talks. When it came time for the Black Bag, he stood in front of the class for four minutes without speaking.

But in his second talk, he mumbled a little and answered a few questions about himself. Most of his answers, however, were, "I'm not at liberty to say."

The term ends March 13. Will the Black Bag disclose his identity?

He says he doesn't know.

"I might just walk out in my black bag, go somewhere and hide it and just be a human being again. I don't know."

He arrives and leaves in a car driven by a friend and apparently lives on or near the campus.

He says there is no physical reason for wearing the bag, and he does not wear it to other classes.

"No, I'm not malformed. No, I'm not a Negro, although discrimination enters into it. I am sure the Negro must be stared at and resented just like I am in the bag," he says.

The black bag has no eyeholes. The wearer says: "Although I can see a little bit through the bag I can't register your emotions and you can't tell what I'm thinking at all."

(San Francisco Chronicle)

"THE CIA"

Robert Scheer, managing editor of RAMPARTS MAGAZINE, will again speak in San Diego Thursday evening, March 16 at 7:30 in the House of Hospitality in Balboa Park, donation \$1.50. In one of the largest rallies in the Free Speech Area this year Robert Scheer spoke to 600 students at SDS.

Scheer has written the booklet entitled "How the U.S. Got Involved in V.N." for the Center for the Study of Democratic Institutions in Santa Barbara.

Currently of RAMPARTS MAGAZINE, Scheer has led in exposing many controversial issues. RAMPARTS has published nationally significant stories concerning the CIA and Michigan State University, the CIA and the NSA, and the napalm burned children of Viet Nam.

His talk on the CIA promises to be factual, informative, and stimulating.

Looks like electric banana's goin'ta be the newest thing (that is, the inside of banana peelings dehydrated in an Electric oven and fed to the lungs). It leaves you with that mellow yellow feeling--why not trip on a banana peeling? Banana peelings!?!

IDEA OF STUDENT (Cont. from Page 1, Col. 2)
tion that we are what we do? Do we even recognize that this is the fix we are in? We seem hellbent on giving operationalized definitions of ourselves. Given that we answer as though we were what we did, how did we become so restrictive in interpreting 'do'? 'Do' is taken to mean our work, our task, the position which secures our bread. Why not "I am a surfer"? Why not identify with our games, our play? Why our work?

In the identification schedule I am describing we seem to move from child to boy or girl to man or woman and then to "do". Man and woman is the last category in which we are more or less universally in touch with one another. Even there, I suspect, that most men went through man without ever knowing Man and Women must have a similar experience. It may be that child was our last common denominator with our nearest approach to Man coming as he is represented, for children, in the image 'adult'. Somewhere along the route from boy to man or girl to woman one may go through student on the way to architect, teacher, lawyer, mother, housewife, etc. We also pick up and patch on such things as Christian, Republican, American, draftee. These latter badges never seem strong enough to overcome our primary identification of ourselves in terms of our jobs. While all these secondary badges extend the numbers of those with whom we hold hands, none of them put us in touch with everyone. 'Christian' certainly won't do it. 'American' doesn't really get much beyond "Me, Commanche. What, you?"

The point of unity for most people, if it exists at all, lies far in their past--at the level of child. Even this may have been corrupted by the opposed group, Adults. A limited number of people put together something called Man with which they may have

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KFOR DIGS PEACE CORPS TYPE(?)

Someone who did not understand what a "peace Corp" type is found TEASPOON a letter to the editors of "Newsweek" magazine which describes the "peace corps" type:

"The typical PCV (if, indeed, such a person could be so identified) is probably a little to the right of Eisenhower politically, and his economic philosophy is quite compatible with that of the Junior Chamber of Commerce. He generally bathes regularly, seldom has a beard and is not given to lying down in the street. While abroad, he mostly conducts himself in a manner reflecting favorably on the country which sent him."

TEASPOON articles, letters and contributions may be sent to 5844 Hardy Ave., S.D. 92115. For purposes of clarification and editing, articles and letters should be signed and addressed. Writers should state whether what they send is for publication and whether they wish to remain anonymous if published. An increase in circulation to 2,000 and increase in size to six pages will cost about \$25 and 6,200 words per week. If you'd like, we'd like, but we'll need bread and material.

WAR ON PLATITUDES:
THIS IS THE LOW-DOWN

In "Personal Character and Cultural Milieu", anthropologist Douglas Haring presents an idea that has some very interesting implications. He notes that much human behavior is related to the head being at the top of the human body. This gives rise to some pretty universal ideas about the superiority of what is "above" and the inferiority of what is "below". Our mental processes are enobled, while events at the other end are degraded.

Haring wonders what changes our languages and customs would undergo if our bodies were suddenly transformed, with our heads now at ground level. Think about it. Who could we call a "low brow"? What would constitute "high principles"?

To lessen confusion, the adjustment to such a new frame of reference would be gradual, with only small changes made at first. Those old phonograph records of Jan Peerce singing the "Bluebird of Happiness", with the infamous words "So be like I, hold your head up high" of course would be quietly destroyed. No matter. The words could be changed to suit the current orientation, with the superiority of our (new) higher parts proudly retained in the song.

To make as smooth a transitional period as possible, during an understandably difficult time, the initials B.R. (before revolution), D.R. (during revolution) and A.R. (after revolution) would be used. To help citizens realize that the old "up" is now down and bad, and the old "down" is now up and good, "You Can't Keep a Good Man Up" will be sung each morning in classroom exercises, after the necessary new type of flag salute.

After the revolution, eager executives would know they were really successes when they finally "made it to the bottom" and were promoted to be janitors.

Criticism of our "base" habits would refer to our cerebral conduct, now punishable, secretive and very shameful. Only certain proper words could be used in discussing such activities.

Appeals to your "lower nature" would be mainly in the form of vicarious, forbidden brain pleasures, very suggestively presented by TV commercials, dirty books (intellectually stimulating material purposely designed to titillate and to inspire lustful thinking, with no redeeming social importance) and constant snicker-producing sights and sounds from all the rest of the mass media.

We'll have new types of sneaks. It's midnight and your mother catches you--reading in bed! She's naturally furious. She catches you in the act and really lets you have it: "Aren't you ashamed of yourself, giving in to filthy lust and self-abuse? What did I do to deserve this? Why can't you do something worthwhile like go play with yourself?".

—Helen McKenna

Anyone wishing to submit articles, send letters or make contributions please sign and mail or leave at 5844 Hardy Way (yellow apartments across from campus on South Side).

TO GAIN CONSENSUS: LIE

After rejecting bids from all over the world not to resume bombing of North Viet Nam during the last truce, the U.S. said that North Viet Nam was using the truce for re-supplying. It was said to be necessary to resume bombing because the Viet Cong would only attack with renewed vigor as a result of a supply build-up from North Viet Nam.

The official figures recently released from U.S. sources in Saigon report the first full day of the truce set "a new one-day record of 2,762 tons of cargo delivered by air to units in the field", by the U.S. The figures were left out of the daily report at the time. When the figures were finally released after pressure from newsmen in Saigon they showed: "U.S. planes-not counting the truck and ship movements at all-carried 7,042 tons of supplies and more than 17,000 men during the first three days of the cease-fire."

Subsequent reports showed no supplies going into South Viet Nam from North Viet Nam, but rather to other places in North Viet Nam. No supplies were moved into South Viet Nam from North Viet Nam.

In the face of these figures, it seems that the reason for continuing the bombing of North Viet Nam was not a supply build-up by the other side, indeed the U.S. had its own build up. It looks like there were instead other reasons which are unknown to the American people.

RE: DOW CHEMICAL RECRUITMENT
ON CAMPUS: MAKERS OF
NAPALM AND RIOT GAS

More than 5,000 American scientists, including 17 Nobel Prize winners and 129 National Academy of Science members, sent a petition to President Johnson last week declaring that a dangerous precedent is being set by the U.S. use of riot gas and anti-crop chemicals in Viet Nam.

The scientist urged Johnson to end the use of these materials in Viet Nam, to reaffirm the policy of not initiating the use of chemical and biological weapons, and to institute a White House study "with a view to maintaining and reinforcing to worldwide restraints against chemical and biological warfare."

VITAL STATISTICS

"We have a sex attack every 43 minutes in the U.S.A.!"

—J. Edgar Hoover, 1947

"We have a sex attack every 28 minutes in the U.S.A.!"

—J. Edgar Hoover, 1961

"In 1965, rapists claimed 22,470 victims, a 36% increase since 1960."

—J. Edgar Hoover, 1966

Progress is our most important product!



IDEA OF STUDENT (Cont. from Page 4, Col. 2) identified at one time. In time that becomes so encrusted with more restrictive and dominant categories as to be largely beyond recovery. I, thus, propose that we write off Man. I doubt that most of us can get there from where we are. The directions are rather confusing. We need to try for something more within our grasp.

I suggest that 'Student' be the symbol of unity that replaces Man. There are a number of advantages here. Almost everyone at one time or another comes very close to being a student. As noted, a few people, by becoming permanent students already embody the idea I have in mind. Most of the rest simply by attending school come to see ourselves, at least secondarily, as students. Those in higher education tend to make student a primary identification though a temporary one. - Thus there is a kind of residue in all of us of the kind of training that goes into performing as a student. Another advantage, it seems to me, is that student cuts across age, class, religion, generations. It is a symbol that can bring people together across time and space. There is an openness in the symbol that makes it attractive. It is hard to see 'doctor' or 'lawyer' except in exclusive terms. One can break through the modern view of student (generally thought to be an exclusive age group in a controlled environment called school) to the Student as a generally inclusive idea. There's nothing automatic in this transformation of the student to a universal role. But, at least, one can start from wherever one is. Regardless of one's condition--materially, spiritually, ideologically--the conversion to student should be possible.

To the extent that one might want to broaden the symbol of student, current ideas about education would have to change. We would have to re-think what we're up to in 'formal' education. We obviously will have to stop graduating engineers, teachers, accountants, etc. Some way must be found to graduate students.

Higher education to graduate students would then be outputting people dominated in their future by the constant will to learn while getting their board and room in a number of diverse ways depending on their providing skills. Many would argue that modern formal education kills the will to learn or seriously damages it. If such is the case, then that would have to be changed. We do not know enough about how people become what I have called permanent students (scholars). Some of us ought to study them to see how they got that way.

Aristotle thought that man ought to be defined in terms of his end, his purpose, or what he would be when fully developed. This has always been an attractive though baffling sort of idea to me. I don't quite know what is called for in terms of action. What I propose is something short of Aristotle but not perhaps inconsistent with his position. Let us for the moment, define Man as a Student. This will mean that anyone who is not a Student is either a "beast or a God" or words to that effect. One becomes a man as one becomes a student. One loses his 'manhood' when he ceases to be a student.

At least this is a position that most mortal people can come to grips with and even make determinations about the actions one takes consistent with the role.

While the position I have briefly suggested here has many implications for the present structure of education, for issues like tuition and budget cuts, world peace, etc., I wish to leave them here. You can work them out -- at least, a student could. What I have been interested in doing is creating a new base for our discussion of student. This has turned us toward a new base for the discussion of Man. It will be disastrous, I think, both for students and Man if we continue to restrict, limit, and operationalize 'student' within some structural-functional system which we claim we inhabit. The concept of student has got to be broadened so that it may become the primary identification symbol for most people. Otherwise, there will be no real security for those who are now called students. Increasingly we note that the modern student exists in order to become something else, i.e. a doctor, a lawyer, a political scientist. When, as rarely occurs, modern education breaks down and students stop learning how to be something else and start learning how to be students, an immediate and drastic reaction develops 'outside'. Coercion, threats, sanctions in the form of draft call-ups, tuition, expulsion, large classes, and restricted enrollments are brought to bear and with considerable success. Teachers, as distinct from scholars, may not find real students (those who don't intend to be anything else) very comfortable either and may themselves be willing to help the system reestablish its equilibrium through judicious grading practices. Certainly these students cannot survive without help. The only help that is not itself destructive of the goals of a permanent student will have to come from other students. This means that either many more people become students or they are done in.

Some people seem to beat the system. These are those permanent students who have donned the guise of the teacher and hope to escape detection. They are the 'secret students'. It is unfortunately not too difficult for normal students and colleagues to find them out. At the present time some success is being achieved in getting these permanent students off the faculties through the same devices that have been effective in getting rid of the temporary students. You turn them into something else normally by teaching them or requiring that they do something. If they disguise themselves as a teacher, make them perform a functional role in the system (training young people in those skills necessary to the efficient operation of the system). If they disguise themselves as a research professor (not too unlikely a role) make them discover and/or create known things from the Unknown but require that these things be useful in the system, i.e. explode. It is very doubtful that the secret student can live within either of these disguises for long without becoming one or the other. Dreary, dreary, dreary.

--Henry Janssen

Professor of Political
Science