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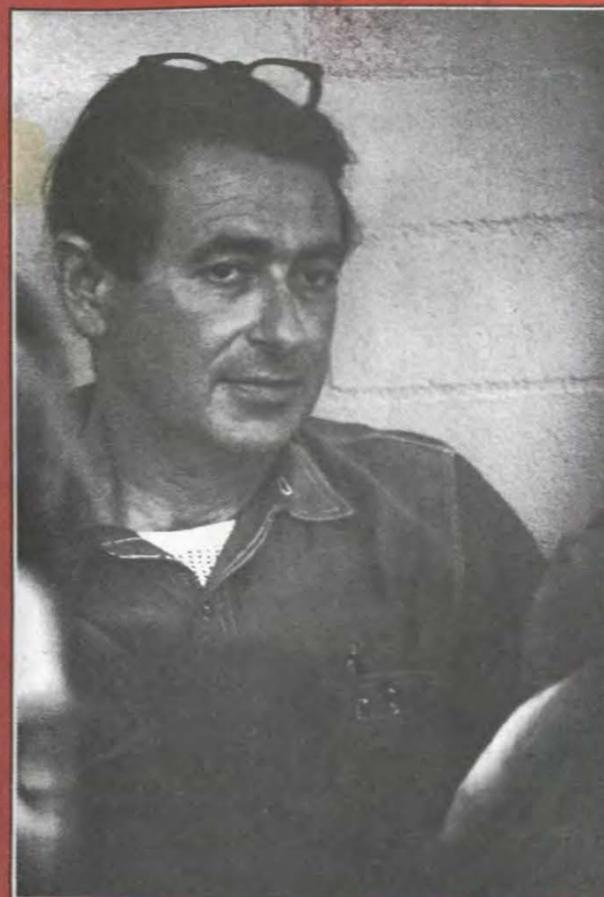
OF LEADERS

The Other Side

Alternative Reading For Alternative People

May 7, 1991

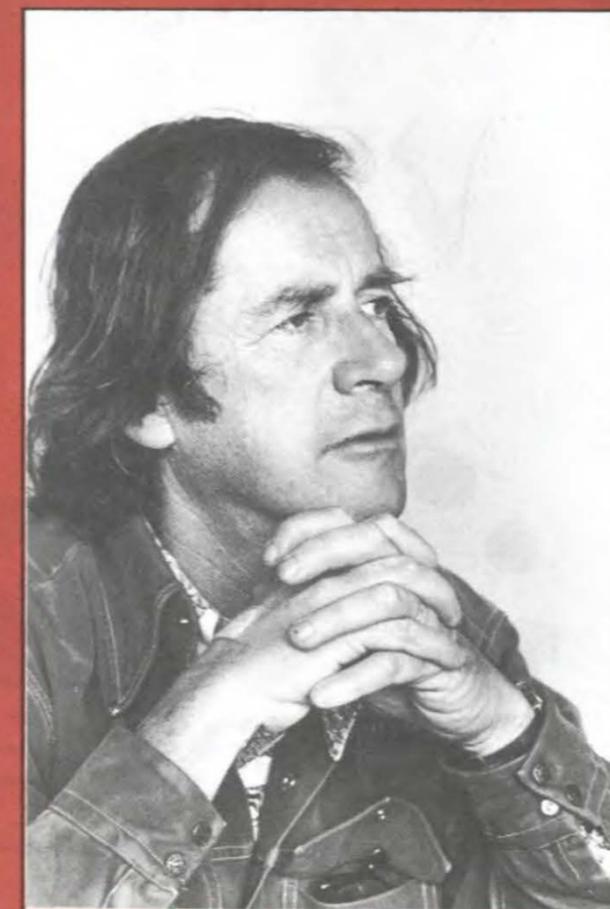
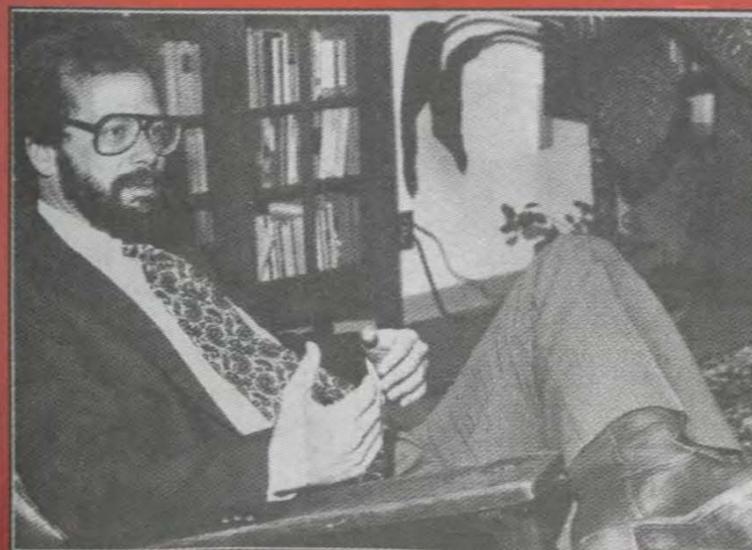
Volume XVII, Issue 5



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The Other Side

MAY 7, 1991

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The Other Side, May 7, 1991 • 3

**FROM
THE
EDITOR'S
DESK**

*The Republicans
Don't Deserve to
Win in 1992*

Recently, the opinion/editorial pages of the nation's newspapers and magazines have prophesied that the Democrats won't win in 1992. Citing the Democrats' reluctance to support America's "successful" war, these writers have concluded that Bush will ride out his victory tour through '92. In a recent editorial Michael Kinsley, a Senior Editor of *The New Republic* and the "left" of CNN's *Crossfire* summed up the Democrats' political future as such: "To be sure, next year's Democratic nominee will probably lose, and could well lose big. They usually do." There is no use belittling the Democrats' slim chances next year. Instead, one ought to look at things in a different light.

The Republicans and Bush don't deserve to win. Not only because Reaganomics catapulted the country into its current economic woes, not only because Bush's "drug war" is failing - as it attempts to thwart out the supply instead of diminishing the demand, and not only because the Republicans' education policy is a futile attempt to solve our most overbearing problem; it is simply because they cannot be trusted. Before you dismiss this argument as another liberal Democrat attempting to save his flailing party, read on.

Richard Nixon's imperialist tendencies, Reagan's covert actions, and Bush's military insistence all point to a Republican reign of power which can be characterized as deceitful, manipulative, and sometimes dishonest. Nixon's flagrant illegalities are commonly known, from his involvement in Watergate to his expansion of the "executive privilege" in order to deny information to Congress. But today he is honored with his own library.

As time passes, it becomes more apparent that Ronald Reagan was centrally involved in the Iran-Contra affair, both supporting and authorizing covert operations. Bill Moyer's recent *Frontline* segment on the scandal presents the facts in a manner which would be hard to deny. His "memory loss" tactic will not succeed much longer. Today, Reagan is regarded as a great President. He also has his own library.

Recently, reports have re-surfaced alleging that the Reagan campaign negotiated with Iran to delay the release of the fifty-two American hostages. The conservative *Economist* reported (5/4/91) three facts surrounding the controversy. First, the hostages were released at the same time Reagan was sworn in as President; second, the Israelis began shipping arms to Iran shortly after the inauguration; and last, several Reagan campaign aides met an Iranian emissary in Paris during the election campaign. With these facts, in addition to new witnesses surfacing the possibility of proof of these allegations seems plausible, if not probable.

Finally, while the majority of Americans celebrate our swift victory in the Gulf, there are new allegations charging that President Bush was set on going to war on August 4th two days after Iraq invaded Kuwait. In his new book, *Commanders*, Bob Woodward (of Watergate fame) reports this claim in addition to divulging reports that the Joint Chiefs of Staff, Colin Powell, was hesitant (at least) to enter the war and attempted to persuade the President to wait out the sanctions. If Woodward's accusations are true it suggests our President was less than honest with the public (To be fair, recent reviews of the book are less than positive). Regardless, one ought to go beyond our conventional media sources and investigate the matter to his/her own satisfaction.

I write this editorial not purely as a "bashing" session on Republicans, but as a means to point out a recurring pattern in the Republican governments of the last two decades: coercion, manipulation, and dishonesty. I believe our system, with some refinement, can work. It just needs the right people to run it. So far, the Republican patterns described above prove they are the wrong people for the job.

This being my last issue as Editor, I was supposed to eulogize my involvement with *The Other Side* over the years. But, as you can tell, other things were on my mind. Anyway, you ought to turn to page thirty and engross yourself in the literary brilliance of our new editor, Jason Singer.

David Glick

The Other Side

Alternative Reading for Alternative People

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The Other Side is a publication of the students of Pitzer College. The editors reserve the right to edit all materials submitted. Address inquiries or letters to *The Other Side*, c/o Pitzer College, Box 247, Claremont, CA, 91711.

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Defending the Boys

As a woman on Jenny Spitz's hall I wish to give an opinion on her so called "sexual harassment." I believe that the men, or as Jenny degrades them, "boys," have been wrongly portrayed as perverts. With the addition of Jenny's follow up article in *The Review*, the story has been brought to the attention of all five colleges. I think that it is about time that the other side of the story be told. These stories were written by a girl who teases everyone to the point of over-teasing. She jokes about how she wants to get "laid" this weekend or how she was hitting on some guy at a party last night.

She has blown a teasing session into a "sexual harassment" case. She has brought the story up several times instead of letting it be put to rest. In December of 1990, she took her side of the story to the Dean of Students. By the end of the first semester the situation had been handled and was thought to be over. However, at the beginning of the second semester she retold her so called "sexual harassment" case to *The Other Side*. Now almost five months later, she again must glorify herself by reprinting her first article with some additions and placed it in *The Re-View*.

We have all read the articles, I dare not call them the facts because they are just stories. Many of the stories are blown out of proportion to a large extent. In the beginning it was all fun and games. Everyone on the hall was friends and that means some-

CORRECTIONS

In "Third World Women's Receipts and Ecology," an essay in the Postmodernism section last issue (4/23/91) it should have been noted that the article continued on page 37. Due to a production error, the continuation notice was missing. We apologize to our readers and the author, Professor Lourdes Arguelles.

In the satirical piece, "Library Week Consumes Claremont," (4/23/91) it was written that Nathaniel Hawthorne wrote Billy Budd. NOPE! Herman Melville wrote Billy Budd.

Chris Davis' article introducing post-modernism (p. 20, 4/23/91) should have been titled, "Surveying the Postmodern Landscape." We did some research and concluded that "Landscape" is not a word. Sorry Scrabble fans!

REFLECTIONS
From Our Readers

times teasing goes on. I stress that it was all in the spirit of fun. I never once saw any of the men in question "grab" Jenny in any place, nor did I see any of them make sexual overtures towards her. Jenny even said herself that the way her family shows affection is by sarcasm and teasing. She did just that. She would tease them just as much as any of them teased her within the same sexual context.

When the teasing got out of hand, all that would have to be done was to ask the men to stop. People can always go overboard on anything, but when anyone got sick of the teasing it would stop. Jenny never approached any of the men in question to ask them to stop the teasing, even though she claims she did. She just took her complaint to the Dean of Students and screamed "sexual harassment."

The sad part about the situation is that the men in question have never been able to tell their side of the story. When the article first came out, they were told not to respond or do anything to defend themselves by the administration. By not responding, the public believed that they were incriminating themselves. I do not think that anyone, except those on the hall, have ever heard the men's opinions on the accusation. I feel they should be heard. These men have been disgraced and one of them even told me he had been called "sexist" several times. It really makes me mad that these men have been hurt because of these stories.

Jenny told me several times that the point of the stories were to make people aware of "sexual harassment." This is great, but these stories have been taken too far and have hurt too many people. The examples that were used in her article were taken out of context, some of them being blatant lies, and blown out of proportion to prove her point. Well the point has been made in *The Other Side* and again in *The Re-View*. However, the point was made at the expense of others. To make her point she made herself look innocent through the entire ordeal.

The crazy part about this whole story is that she has ruined these men's reputations but she still acts as though they are her friends. If Jenny felt so victimized and "can never think of any of these people [the men in question] as [her] friends again," then why does she continually sit with them at meals and say "hi" to them in the halls. Even now, the men choose to ignore Jenny instead of running the risk of being accused of sexual harassment yet again.

I am only trying to point out in this letter that before people start calling these men

"sexists" or "perverts," why don't they ask them what really happened. If one girl screams "sexual harassment," does that mean she is telling the truth? And if ten men say that nothing happened, then are they telling the truth? Before making an opinion why not get the facts from both sides, instead of automatically believing just one. After all, the Justice System requires that everyone is considered innocent until proven guilty. In this case the reverse happened. Shouldn't we follow the same principles as the Justice System? For these men, there was no justice. Through this letter I hope there now will be.

* NOTE: This is not to undermine any of the feelings Jenny experienced. I just think she used the wrong method of venting her frustrations and hurt a lot of people in the process.

-Barbie Brown
with Marie Frazee
Pitzer '93

In Response:

I feel that some things have to be said in response to Barbara Brown and Marie Frazee's letter. First of all, I did not publish my articles in *The Re-View* to "glorify" myself. The *Re-View* approached me and asked me to publish. Secondly, I came to a decision over *Winter Break* not to ostracize people on my hall for reasons of maturity. I still don't consider those on my hall involved in the harassment my friends, but I think it's ridiculous when I come across them to pretend they don't exist. Thirdly, I have expressed both in person and in print that if anyone from the hall feels that they never participated in harassment, they could talk to me about it, and I would listen to their reasons. Finally, the allegations expressed in the letter about my being a "tease" are both untrue and irrelevant, not to mention highly offensive. I have never said or published anything that did not actually happen; I would have nothing to gain by doing so. Barbara Brown and Marie Frazee's letter just reiterates my points about people not communicating and what that can lead to.

-Jenny Spitz

Get Off Your Ass

The following is a response that I had to three of the articles in the last issue of *The Other Side*. "Troubled waters," "Pitzer at Play, Pitzer at Unrest," and "NO Parking Anytime." I understand that there are many issues and policies that are causing a great deal of stress on campus and do not want to belittle them in any way. What I would like to address is the attitude and actions illustrated in these articles.

First, I would like to point out that we are

Continued on next page

REFLECTIONS

From Our Readers

in college now and range in age from 17 to 22. People, we are supposed to be young adults and have a fairly high level of maturity. Several of the actions of the last month show a complete lack of maturity and thoughtfulness. I personally don't care what the issue is or who is involved. The pulling of fire alarms, whether repeatedly or not, the shooting of bottle rockets at individuals, and the verbal attacks are all quite childish. I fail to see how repetition of such immature actions and attitudes can lead to any form of civilized discussion or resolution of any conflict. On top of that the incident pissed the hell out of me. It succeeded in focusing my anger towards those who performed the pranks rather than the issues with which they are concerned. I begin to lose trust in the BOY who continually cries wolf.

Second, in response to the issue of the East Mesa parking lot, for those of you who claim that it's out in the middle of nowhere, I would like to inform you that it is no further than a hundred yards from Holden and at least within three hundred yards of Mead and Sanborn. I failed to see security as an issue since more break-ins occur in the lots immediately adjacent to the dorms than in the East Mesa.

What disturbs me the most is again the attitude illustrated by this whole issue. I have heard that some members of the faculty and administration have raised concern about Pitzer becoming a Rich-Kid's playground. I don't want to believe it, but bitching about a parking lot less than three hundred yards from your dorm makes it hard. Hey, I'd be grateful we even have parking on campus.

I just ask one favor of those of you who continue to foster the above attitudes, GROW UP AND GET OFF YOUR ASS, this whole scene is disgraceful.

-Justin Pollock
Class of '93

Anti - Police State(ment)

In the March 19th issue of *The Other Side*, there appeared "An Open Letter to the Minority Recruitment and Concerns Committee and the Pitzer Community" regarding the Anti-Discrimination Board. In his letter, Mr. Verbiscar made several suggestions as to how the Anti-Discrimination Board, which is a subcommittee of MRCC, could achieve its stated goals. Through his use of acronyms such as "USSR (United Students Supporting Reactionaries)" and "KGBs (Kinder, Gentler Brigade for surveillance)", it seems that Mr. Verbiscar views the board as a form of

thought police. While we respect Mr. Verbiscar's right to express his ideas, and welcome the beginning of a dialogue on the role of the Board, we would like to clear up any misconceptions that Mr. Verbiscar or others may have.

One of the educational objectives of Pitzer College is Concern with the Social Consequences and Ethical Implications of Knowledge and Action. It states, "Through examining the social consequences and ethical implications of the issues they explore, students learn to evaluate the effects of individual actions and social policies and to take responsibility for making the world we live in a better place." Ideally, this along with the other educational objectives of the college, as well as its participatory governance system, should create an environment in which all members of the community would feel comfortable and have an equal voice. Unfortunately, these goals have not yet been attained. Across college campuses nation wide there has been an upsurge in hate crimes and verbal attacks and jokes aimed against people of color, women, and gays and lesbians, and Pitzer has not been an exception to this trend.

The initial discussions last spring which led to the formation of the Board grew out of dissatisfaction of students of color with the general atmosphere on Pitzer's campus and the treatment of minorities, women, the physically challenged and gays and lesbians in the dorms, the classroom, the dining hall, and elsewhere. The Board was then created in an effort to provide a place for students who were experiencing discrimination to discuss the words and actions which they found insulting or threatening, and where the college could work to educate the community about what can be seen as discriminatory. Ultimately, this will help hold students, faculty, staff and administration feel responsible for the painful feelings, alienation, and discomfort caused by discriminatory words and for the detrimental effects of such behaviors on educational achievement and feelings of community.

The objectives of the board are "to raise the consciousness of the Pitzer community as to the kinds of comments and behaviors which may be perceived as insulting, demeaning, and/or discriminatory, and to create through that understanding an environment in and outside the classroom which permits the active, and candid exchange of ideas in a context that welcomes and confirms all participants." It is difficult to understand how someone could view the board as a form of "thought police" when these objectives

clearly indicate that we are trying to move away from a society where open, free discussion is not encouraged.

In an attempt to achieve these objectives, the Board can serve interested students in the following ways: an informal liaison between the student and person involved in an action or speech seen as discriminatory; provide a place for discussion for these types of issues; educating the community about the types of discrimination occurring on campus, while maintaining as much confidentiality as possible for the people involved; and referral to already-existing judicial, grievance, and mediating procedures.

In an educational setting, especially here at Pitzer, people should learn to live with and appreciate those who are different. Instead, those who are different are suppressed through exclusion and ridicule. Although all the names of the members of the Anti-Discrimination Board were listed in the memo to the Pitzer community, Prof. Arguelles was the only member mentioned by name in the letter. Why did Prof. Arguelles become the focus of the attack when there are six other members on the board? It seems that the more different one is, the more she or he is attacked. This is one of the primary reasons that the Board has been created: to encourage acceptance and recognition as equals of those who are different from ourselves.

Since Mr. Verbiscar's article first appeared in *The Other Side*, there has been a response in the Letters Section of *The Other Side* from two other students. This is the type of dialogue we hope to create and maintain. Anyone who might have comments or suggestions is encouraged to contact the members of the Board or of MRCC. We hope that the Board will function in a way which is not accusatory, but which will keep the doors open for free discussion of all types of discrimination.

-Anti-Discrimination Board Members
Elizabeth Castro, '92, Jennifer Kamau, '92,
Lourdes Arguelles, Ann Stromberg,
Jack Sullivan, Lako Tongun,
Joseph Parker, MRCC Convener

[The original version of Mr. Verbiscar's article included references to Professor Arguelles in both the title and the article. After discussing these references, Mr. Verbiscar and myself agreed to remove the comments in question. However, due to a production error, Professor Arguelles' name was not omitted from the text of the article. The Other Side apologizes for the error.]

-D.G.

"THE REAL WORLD"

A Brief Analysis of the Farce That We Fear

By Karen Steen and Sara Shepperd

K.S.: All of my friends are worried about their entrance into the "real world"...twelve days from now. I'm just worried about missing it. What if I just don't wake up on May 20th? What if I just sleep right through it? Will I be any more or less mature? Will I be trapped in post adolescent-young adulthood forever? Why is so much emphasis placed on one day?...

S.S.: People act like graduating from college makes you instantly mature...automatically capable, suddenly independent. What makes people think that getting an allowance, eating in a dining hall and living in a dorm room makes someone able, overnight, to afford rent payments and possible loneliness? Maybe some people learned to economize and fend for themselves in their four years here...I bet a lot of us didn't...

K.S.: The most ridiculous part about this "Single Day as a Threshold" concept is that adults pressure us about a bridge they never had to cross. "Adolescent," "Pubescent," "Young Adult," how old are these phrases, really? Today's adults don't know the pressure of this coming-of-age crap. There was no such thing as a teenager in the old days...There's no such thing as a "teenager" now in half the world....

S.S.: Yeah, it's true. Even in the older TV shows they used terms like "young man" and "young women," but those kids, Wally Cleaver, Bud Anderson, Joanie Cunningham, were still just kids. They weren't looking at colleges in ninth and tenth grade. They weren't asked to "pick a major" their freshman year, or expected to know what they wanted to do with the rest of their lives by the time they were 21 or 22. You were a kid and then later you were an adult, none of the in-between bullshit....

K.S.: And the "becoming a woman" concept, where does it end? Or begin, for that matter? When you get your first period

you're 12 or 13...would you call that a woman? Or when you lose your virginity, these days at fifteen or sixteen, is that a woman either? When you graduate from college? When you get married? Have a baby? Who determines these transitions into so-called adulthood?...

S.S.: Adulthood is a farce. I know sixteens year-olds more "mature" than me and fifty-year-olds who are immature as hell, assuming the definition of mature connotes security, responsibility and self-assurance. These attributes don't always surface in four years and \$100,000 of education. Some of us will still carry copies of Dad's credit card, while others have been working to pay their way through Pitzer all along. One thing is sure, no one becomes a new person overnight. Not on May 18th, not ever....

K.S.: You're the same person after you graduate as you are before. Get a haircut, buy a suit, land a \$40,000-a-year job at Price-Waterhouse and start wearing pantyhose for Christ's sake...your life is still your life...

S.S.: And if you can't make your minimum Visa payment or decide which dress to wear to dinner or understand why your girlfriend is suddenly so moody, your degree ain't gonna help much with those problems...problems you'll face in the real world....

K.S.: Don't let anyone tell you how awful the "real world" is. By comparison it may be a piece of cake. You won't have to pay six bucks for a bowl of Cap'n Crunch and an ice-cream cone. You won't have a bunch of drunken morons pulling fire alarms in your apartment seven times a night. You won't run into your ex at every social gathering you attend....

S.S.: You may start off broke, living in a dump, eating Breakfast Bars and drinking cheap beer, but hey...after college you should feel right at home....



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LEADING A DOUBLE LIFE

By Karen Barag

Although I may come across as the "typical" college student, don't let looks deceive you. Behind the ever so trendy John Lennon style sunglasses and the Peppermint Pattie face lurks a wife and mother of three. It may seem to you like an easy task to blend in with fellow students, however, without being able to "hang out," it's almost impossible to meet people (unless you happen to be one of my babysitters!)

I realize that there are some things I've given up by being a New Resources student. While my fellow students' biggest problems are usually complaining about the alcohol policy or having to wait that extra few days for an allowance check, I have to wonder when I'll ever get my Thesis finished since my kids have the flu, not to mention trying to maintain a relationship with my husband.

I mean, you guys are scamming every weekend (or more...) and I'm married and have to squeeze sex into my Filo-Fax. It is really difficult to look and smell attractive at the end of the day with baby spit-up on your clothes and in your hair. Believe me, I'm a real "turn on." If only those guys at Wednite could see me now!

However, I do realize that if I were a "regular" student, I wouldn't exactly be lonely, to say the least. I get propositioned by students at WedNite. Of course it's kinda funny when I have to look at them and say, "Yeah, I'd really love to go back to your dorm, but I have to get home and pay the babysitter."

Don't get me wrong, it's not like I regret my decision. In 1980 I made a conscious decision to establish my life before I pursued my formal "adult education." Now that I'm in my final semester of college it is clear to me that I have gained a lot more than perhaps the typical student does; sure, when I was your age, eighteen or nineteen, I wanted to party, have fun, and experience life--so I did without wasting important years on my education.

I was not into it. After high school I was ready for anything but more education.. I am really glad that my parents didn't pressure me to go to college right away; if they had I would have told

them not to waste their money...(not that they had much). Instead they were very supportive and would have gladly been involved with whatever I decided to pursue.

When people meet me they assume that I am just another student, although they usually peg me as a "Scrippsie." I am glad that I am still young enough to easily blend in. Most of the New Resources students are older and have a harder time.



Pitzer Student, Karen Barag photo by Pauline Yao

Acceptance is very important to anybody. You know how difficult it is coming in as an eighteen-year-old trying to fit in—now imagine yourself in the position of a person ten years older who has been away for sometime from the academic sphere. Baby, it's no picnic! However, I do enjoy being voyeur to another generation's dialogue and issues and then going home to my four and six year old's daily concerns of whether they can play Nintendo, or whether they can stay up until eight to watch the Simpsons (which is way over their heads).

Since I am New Resources student it is difficult to get the kind of support from other students that I need. Without too much in common, what can an-

other student relate to?

I am an English/Studio Art major and find it very difficult to get people to come to poetry and fiction readings, as well as my Senior art show at Salathe. My show opened last April 15th, and twenty people showed up. This census includes professors, family, outside friends and a few students. I hope that the other hundred plus flyers I put out attracted some of you to go during that week to the gallery to see the show. It is very important to have support. Even if you don't see me at a five-college party, I am still supportive of my fellow students.

I am respected by professors but I'd really like to know that there is a strong sense of comraderie through academics. I have really enjoyed my educational experience and I know I will utilize much I've learned. It's not so bad being an "older" student, but it does get quiet.

One of the most important things that I have learned so far in my life is that it is crucial to get past the rhetoric and truly care for each other through honesty. It might be enlightening for students to extend themselves a little further and to get to know and support the ever growing fellow students who are a part of the New Resources category. Who knows, you might make some great friends and maybe both of you will learn something 'new' about yourselves.

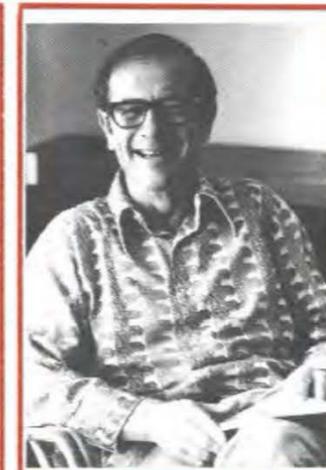
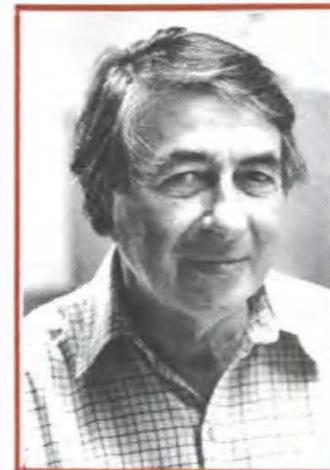
In conclusion, maybe one of the reasons many students are not acquainted with NR students is that other students feel they have little in common with us. It is important not to lose sight of the notion that a college education is considered "adult education." Students probably feel persecuted by faculty or administration because they do not look upon their college education as adult education, but rather as an extension of high school. In preparing for whatever life has to offer through higher education, remember that your worst fears are destined to be realized. Face every encounter positively and desire to understand other people's point of view. An open mind is the gift that education provides.

PITZER ANTHOLOGY

a time of extraordinary transistion calls for...

REFLECTING ON THE PAST COMMENTING ON THE FUTURE

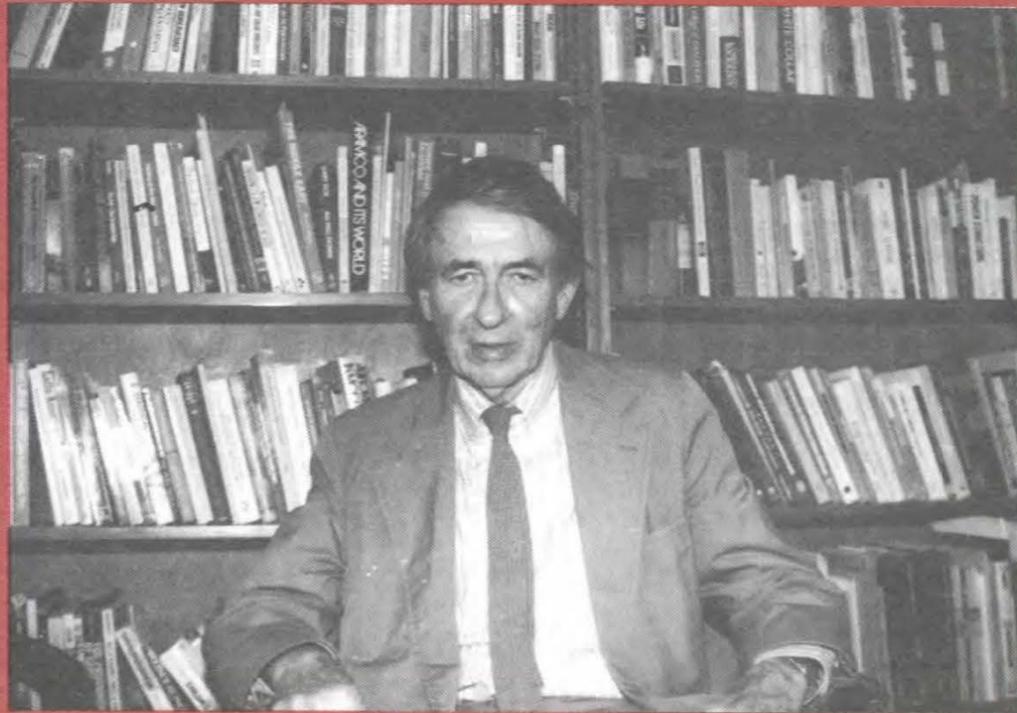
The editors of The Other Side would like to honor those individuals who have impacted, educated, and supported Pitzer over the years. We have asked Lucian Marquis, Frank Ellsworth, Werner Warmbrunn, and Al Bloom to be a part of this special issue. For Frank and Al, these essays come at a time in their respective careers when they have chosen to move on from Pitzer. For Werner and Lucian, we feel these essays serve as a vehicle through which they can comment on their experiences at Pitzer thus far. The following essays are not "farewell" speeches.



photos courtesy of Public Affairs & Pitzer History Project

Relighting the Spark

LUCIAN MARQUIS, PROFESSOR OF POLITICAL STUDIES



Dear *The Other Side*,
You have asked me to reflect on my twenty five years at Pitzer College in 1500 words or less and I find myself overwhelmed by so many images, of students and colleagues that like William James' babe I'm plunged into a world of "buzzing and bumbling confusion."

And so in order to make some sense of all this let me begin by presenting an "ideal type" of the almost inevitable dynamic of institutions, (of which Pitzer College is one example, although the same dynamic is applicable to religious denominations as well as to marriage and the family). To wit, the beginning is a "spark," an idea, a creative act. In the case of Pitzer College it was the vision of Robert Bernard and John Atherton that brought the College into being. But to implement the idea rules have to be established, structures erected, the "spark" transformed into a controlled flame, or to mix metaphors the "spark" becomes "crystallized," "ossified" (this dynamic is similar to what Max Weber called "the routinization of charisma").

Every human institution faces the challenge of this transformation from "spark" to "crystallization" and no one has spoken more movingly to it than Dostoevsky in the central chapter of *The Brothers Karamazov* where "The Grand Inquisitor" asks of Christ who (in this fictitious account) has returned to earth performing his miracles, "why did you come back? Why do you want to destroy the church's work?"

Now I don't believe that President Atherton returning to Pitzer would be perceived as a threat to the existing order, but clearly Pitzer is not the place it was twenty five years ago. In the 1965-66 catalog the President wrote: "To all young women interested in joining an exciting new college devoted to exploration and discovery in the social and behavioral sciences and liberal arts, we at Pitzer College extend a cordial invitation. Our great new experiment in mapping man's achievements in the past and planning intelligent social goals for his future may be for you." (emphasis added)

The fact that we are no longer a women's college and that we have become self-conscious about gender specific language already says much about the changes that have taken place. The fact that the earlier catalog begins with an "Open letter from the President" whereas the 1990-91 catalog contains no such personal message indicates to me that a certain "crystallization" has taken place. The fact that the 1965-66 catalog runs to 119 pages whereas the present catalog con-

tains 258 pages tells us something about the expansion of course offerings and programs. The inclusive charge for tuition, room, and board in 1965-66 was \$2650. Today's basic budget for on-campus students is \$21,470. This too may indicate something about the changes in the social-class composition of the College.

Please understand that I am not making the argument that the past was better, or even more communal than the present, but rather that it was different. You ask: "How have you seen Pitzer evolve since your first year here?" The concept of evolution implies a process of continuous change from a lower, simpler, or worse order to a higher, more complex and better state.

The story of why and how I came to Pitzer is a long and complicated one and this is not the place to tell it. However, I came primarily because I thought I was joining a new and experimental College. It turned out that Pitzer was sometimes, albeit rarely, experimental. But it gave me the opportunity to work in an open ambience with a group of students who in everyone of those twenty

five years offered something special and unique, to conversations and learning beyond the classroom, and for this I shall always be grateful.

The students I knew in 1966, some of whom have become my friends, were politically and culturally quite different from my present students. That was the period of the Vietnam War and the struggle for civil rights. In the Post-Persian Gulf era new concerns have arisen (about the environment, AIDS, and our relation to the Third World) but the intensity of those concerns is no less great than that of an earlier generation, and I may hope that some of these students will also become my friends.

Finally, to return to my "ideal type." In order to avoid the stagnation, routinization, self-satisfaction that is inherent in the process of "crystallization" one must re-light the "spark." That is the task of reformation and revolution. There are many ways of doing this. One way is to bring onto the academic stage young and enthusiastic actors - a new generation of teachers, and that has been happening with remarkable success at Pitzer. It is they who are "sparkling."

Cordial greetings,
Lucian Marquis

P.S. It might be exciting and enlightening to organize a seminar or colloquium comparing catalogs and practice (via the Pitzer History Project and contemporary interviews) as between then and now.

Lucian C. Marquis

The Ambivalence of Transition

FRANK ELLSWORTH, PRESIDENT & PROFESSOR OF POLITICAL STUDIES

In my first interview with *The Other Side* before I arrived at Pitzer, I articulated two themes which I would like briefly to address: process and ambivalence. Process lies at the heart of this College: its past, present, and future. Thus the past twelve years have seen positive developments in a range of areas: finances, facilities, quality and diversity of students, the curriculum, the objectives of education which are central to many aspects of College, new faculty, the board of trustees, the retirement of debt, student life, and the development and alumni programs. The particulars need not be enumerated here for what is important is that many people have played a role in these accomplishments which bode well for the future of the College. Principles of participation and community give shape and substance these developments. I am too close at this point to see many of the particulars of the next chapter but it does seem clear that student life concerns must be addressed as they relate to the objectives of education: these two areas are not mutually exclusive. The language opportunities for students must be enhanced. Certainly the first phase of the student activities and recreation facility must be constructed and monies raised and final plans developed for the second phase.

Students have changed reflecting changes within our society and the applicant pool of prospective students. Students have always been politically and culturally involved—qualities I have seen in all classes as I

have come to know our alumni. Today's students show more concern for a variety of social issues and the perspective of all of us have increased to reflect the intercultural and international aspects of our lives. There are more activities at the College which are sparked by student interests and I would expect this trend to continue. There is also a broader diversity of interests reflecting the greater diversity of our students. But much of the excitement of Pitzer is that it will evolve as new people enter our community. For the definition of Pitzer is essential to the on-going process.

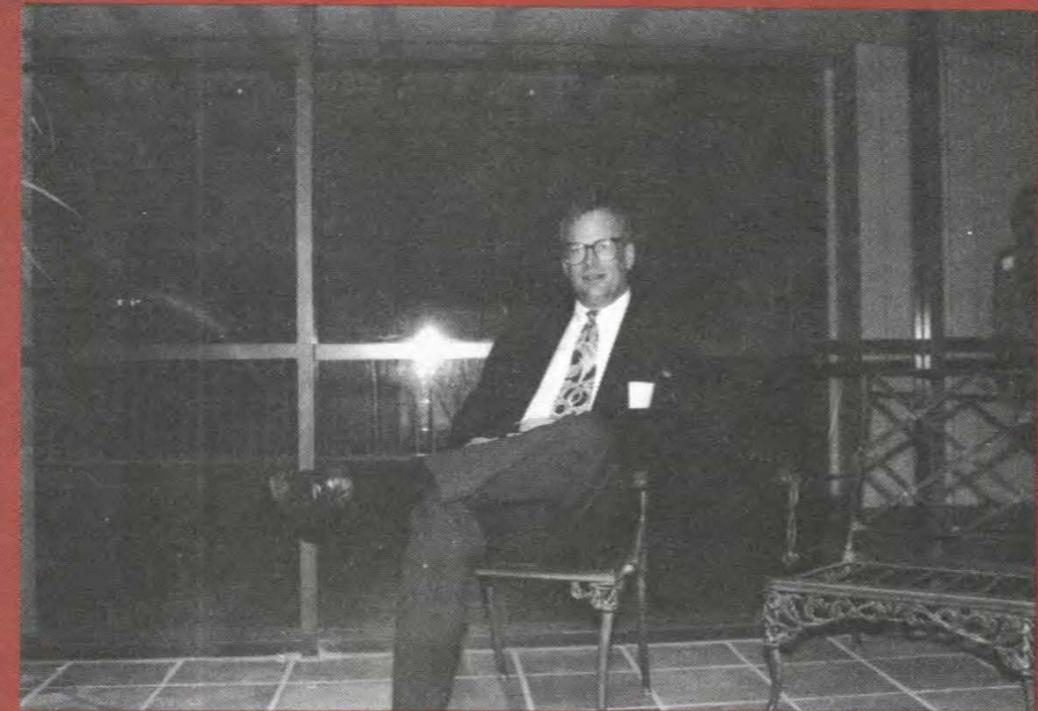
My ambivalence twelve years ago as I was leaving the University of Chicago is one I am experiencing today as I leave Pitzer. Institutions have meaning only within the context of people. I will leave many wonderful and important friends. Change, at least for me, is difficult as the impersonality of institutions is not that which attracts me. But, it is essential for me as I understand myself to undertake new experiences and challenges. I cannot begin to express adequately my gratitude to all of the people who have made my Pitzer tenure rewarding and educational. My ambivalence is diminished by the prospect of new experiences, risks, and friendships.

Frank L. Ellsworth
President and Professor of Political Studies
April 30, 1991

A Summary of The Ellsworth Years Pitzer College, 1979-1991*

1. Total assets grew from \$18 million to \$44 million.
2. Net worth increased from \$11 million to \$34 million.
3. Endowment earning income grew from \$2.5 million to over \$21 million.
4. Over \$6 million in debt was retired, much of which dated from the founding of the College.
5. The operating budget was balanced each year.
6. Freshman applications have doubled; the median SAT of entering students has jumped 100 points; and the grade point average has reached 3.4. During this period Pitzer has become a national liberal arts college: in 1980 approximately 55% of Pitzer students came from California. In 1990 62% of freshmen came from outside the state. These trends were noticed by U.S. News and World Report, when, after ranking Pitzer as one the best regional liberal arts colleges, the next year re-classified Pitzer among the national 220 colleges of national scope and stature.
7. Requirements were instituted in intercultural social responsibility, and interdisciplinary study, as Pitzer achieved recognition in the cohort of Reed, Sarah Lawrence, and Bennington.
8. An early and full retirement policy has reduced the number of tenured faculty from 89% to 75%.
9. Of the 25 faculty recruited in recent years increased diversity has been achieved: 11 of the present 62 faculty members are minority.
10. Plans and financing have been completed for academic buildings which will meet the existing academic space needs of the College called for since Pitzer was founded.
11. Plans and financing have been completed for the first student activities and recreational facilities which will enhance the existing facility which consists of a volleyball court and frisbee field.
12. And a Master Plan has been adopted which will allow the College to move ahead with other needed facilities.

* As supplied by the Office of President Ellsworth



Pitzer: Then, Now and in the Future

WERNER WARMBRUNN, PROFESSOR OF HISTORY

This season may be an excellent time for an assessment of Pitzer College. The decade of the eighties will be ending this month with a number of resignations and retirements and with the graduation of one of Pitzer's largest and strongest classes. The Pitzer of the nineties will be a very different place from that of the sixties, seventies, and eighties. The next Presidential administration will bear new characteristics to distinguish it from the three preceding administrations. The fate of the College in the nineties will be shaped in part by outside forces, such as demography, economic and political trends, much as has been the case in earlier years. There could be major changes, and at the same time, we hope, a deep continuity.

THE EVOLUTION OF PITZER SINCE YEAR ONE

When I first came to Claremont, in the fall of 1963, Pitzer consisted of a field of rocks, one eucalyptus tree, and foundations for Scott and Sanborn that had just been poured with metal rods sticking out of the ground. In human terms, the College consisted of President Atherton and his secretary, Madeline Frishman, sitting in a small office at CMC, Bill Frenaye, our original Development officer, and a Board of Trustees whose average age was somewhere in the seventies. But by June 1964, President Atherton had assembled his original faculty of nine full time teachers. That faculty met for one week in June, and then for three weeks in September, to "put the School together."

What were we (or at least those of us who set the agenda in those days) trying to do during the summer before the first students arrived, and during the formative first year of the College? In order to understand President Atherton's motivations and those of the members of the original faculty, one has to remember the moment in history in which the College was founded. The Civil Rights movement had started to change the face of the nation and the Students for Democratic Society (S.D.S.) had called for "participatory" democracy. At this particular point in time those of us who were escaping from the clutches of large university academic bureaucracies, wanted to create a new institution in which all the wrongs of the academic world outside and across Mills Avenue would be set right. Above all, as over and against a world that was full of hypocrisy and denial, we wanted to create on this side of Mills Av-

enue an island of honesty and authenticity, a place where faculty, students and administrators could implicitly and totally trust each other, a world that was right for once, compared to an outside world where so many things had gone wrong. We wanted students to be active participants in their own educations and in the governance of the College. Each student was expected to engage in independent study for one fifth of her program, student life was governed by a six member student "House Council," and plans for a permanent Constitution were drawn up by a Planning Board consisting of six students and one faculty member. All significant issues were discussed and voted on by a Town Meeting of the entire student body chaired by Steve Glass, our expert in parliamentary procedure.

In that first year two fundamental decisions were made about governance and student life. The first was that we would adopt a system of community governance in which students and faculty would work together in large areas of college life. The second decision was that we would not adopt any parietal (*in loco parentis*) rules which would attempt to control student life in such matters as alcohol, drug use, or sex. We adopted only one basic rule--the harassment rule designed to protect students and faculty from interference in their legitimate pursuits.

We did this because we knew that attempts to police students in areas in which the student culture is so largely at variance with the official demands of society, would destroy the trust between the members of the community which we valued uppermost. And indeed I believe it is fair to say that in these stormy years of the middle and late sixties a great deal of trust existed between students, faculty and administration.

Student participation was high in the early years when we were still trying to put the College together, although cries of "apathy" were already heard in the first year when only eighty instead of one hundred students turned out for Town Meeting. Unfortunately, student participation began to decrease as the decade wore on, and as the school grew larger and the work of governance became increasingly routine. But, the desire on the part of the faculty and student leaders for more student participation remained strong for a long time.

The seventies were a time of transition. The new



Werner Warmbrunn

Facing the Challenges Ahead

AL BLOOM, DEAN OF FACULTY AND
PROFESSOR OF PSYCHOLOGY AND LINGUISTICS

The *Other Side* has asked for my impressions of the important ways in which the College has evolved since I came to Pitzer and of the ways in which I hope it might improve. I would like to speak to two remarkable achievements of the College and to some of the challenges which I see as deriving from them. The first accomplishment is that Pitzer no longer needs to ask whether to commit to educating students for a pluralistic and internationalist world. And the second accomplishment is that Pitzer no longer needs to ask whether it can attract new faculty and students of the highest caliber.

While most colleges and universities are wrestling with the demand for broader representation of minorities in their communities and for more central representation of minority and non-Western experience in their curricula, Pitzer has resolved in its own collective mind that educating for a pluralistic and internationalist world is central to its educational mission, is of equal importance to educating for breadth and depth in the current disciplinary construction of knowledge. We have articulated distinctive educational objectives in the areas of intercultural understanding and social responsibility. We have created faculty positions expressly defined to bring diverse racial, ethnic, cultural and gender perspectives to the curriculum; and, as a community, have embraced the faculty hired to fill them. We have substantially strengthened our affirmative action procedures and given to the newly established Minority Recruitment and Concerns Committee a central role in College governance. We have, as a faculty, begun to invest extraordinary energy in integrating American minority and non-Western perspectives with traditional disciplinary approaches. We have greatly expanded our external studies program and defined a new intercultural/social responsibility requirement. We have created the Anti-discrimination Board, the Early Outreach Program, the Ford Minority Community Leaders Program and the Internship Program in minority organizations. These do not simply constitute isolated responses to the pressures of an intellectual or political climate, but are rather expressions of an institutional vision, broadly shared, and broadly recognized as educationally and morally crucial. This is a stunning accomplishment for which the entire Pitzer community should be proud.

At the same time, the College has, in recent years, successfully recruited a truly extraordinary junior faculty — diverse in racial, ethnic and intellectual per-

spectives, invested in teaching, committed to the institution, and engaged in expanding and reconstructing the boundaries of modern thought. And as a compliment to them, it has successfully recruited as well overflowing classes of students who are dynamic and independent thinkers and who are determined to make a difference. Again the accomplishment is stunning. The College is on an upward course and is, moreover, pursuing that course with significant momentum.

However, to make good on our collective commitment to educate for a pluralistic and internationalist world, there are further steps we must take.

First, we need to create an environment in which our community as a whole can engage in candid discussions of the most sensitive issues of our day (e.g. racism, political correctness, affirmative action, qual-

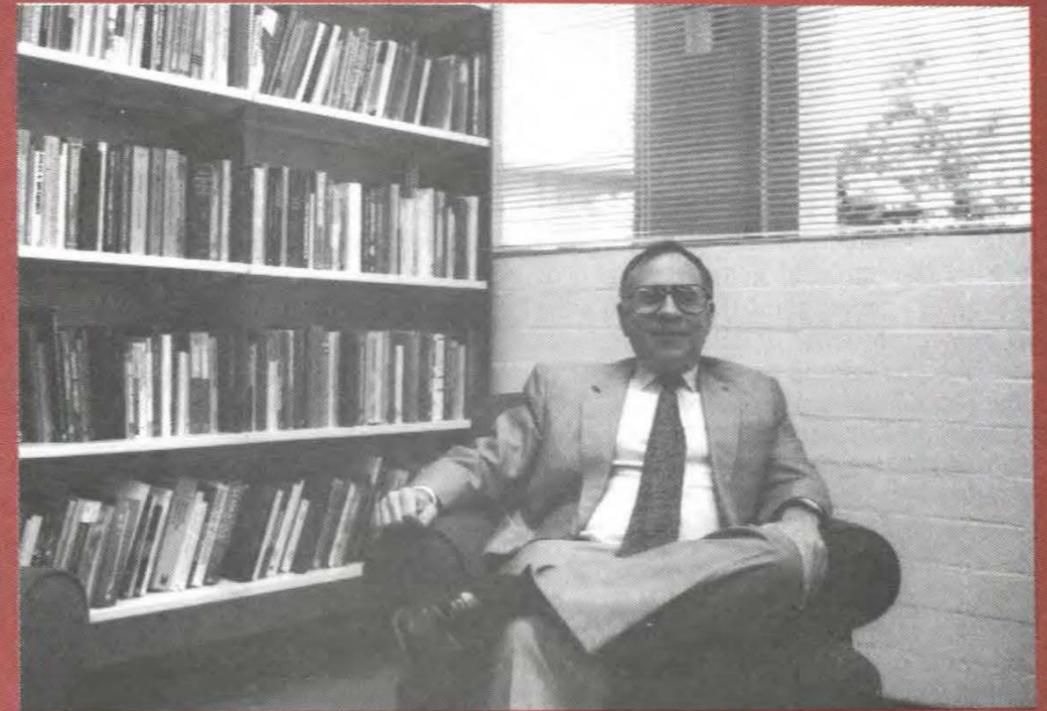
ity in a pluralistic world). To that end, we must develop strategies to encourage members of our community to suspend any urge to stereotype or to subtly discount when they hear another use an expression or frame of argu-

ment which they perceive to reflect naivete, narrow-mindedness or a political agenda. We must make it possible for us all to respond instead by trusting that a more complex, humane individual lies behind the spoken words, one with whom it may very well be worthwhile struggling to arrive at a mutual understanding of points of view. Given the size of the College, its vision of community and its respect for difference, we have a very solid base from which to begin. And if as a College we can accomplish this task, the experience will be important to us and serve as an important model to other institutions.

Second, if we can succeed in creating an intellectual community which can effectively confront on an institution-wide basis the most sensitive issues of our day, then we will be in position as well to consolidate our progress towards the even more ambitious task — developing a curriculum for the 21st Century. We need to bring together the insights and accomplishments of both the Western tradition and of those groups which have been excluded from, or have been asked to defer to, that tradition, to create a more complex, inclusive intellectual and moral vision, and to fashion upon it a liberal arts curriculum appropriate to the next century. The resulting curriculum may, within certain areas, exhibit little change from the current state. In others areas, it may suggest that new questions be asked and that previously marginalized content become central. In

See BLOOM, page 23

Alfred H. Bloom



WERNER WARMBRUNN, CONTINUED

President, Robert Atwell, was deeply committed to the principle of student and faculty participation and to openness in government. But the negative aspects of the sixties lifestyle such as excessive individualism, lack of respect for property, and substance abuse began to poison student life. Yet, as the recent Atherton Society series demonstrated, many of our students during that decade found Pitzer an ideal place to discover themselves, to work and to play. For them Pitzer was a good place from which to move on to graduate school to pursue the interests discovered during their undergraduate years here. The economic crises of that decade were also reflected at Pitzer in a sense of limitation, a slowdown in the recruitment of faculty and a deterioration in the admissions situation.

The eighties at Pitzer, too, were in part a reflection of national trends. The eighties nationally were a decade of the "Image," when appearance counted more than reality, when it became crucial "to feel good." This was the age of the "me-too" generation, and of Yuppies-turned-Yuppies. Some good things happened at Pitzer, in part as a consequence of national prosperity. The endowment increased and new faculty were recruited during the second half of the decade. The quality of new students improved steadily thanks to the energetic and personable management of Paul Ranslow. Under the guidance of Dean Bloom the faculty developed a new set of educational objectives which it will have to implement in the nineties.

But, in my view a large part of the essential basis of Pitzer life has been weakened or disappeared in the eighties: the elements of trust and participation. At least until the establishment of the student Senate, student participation in governance has been at an all time low, often limited to a few student politicians co-opted by administration or faculty. And just as in the eighties deep fault lines and apparently irreconcilable differences have arisen in the country at large, between the rich, the well-to-do and the new underclass that we allow to rot, so, too, at Pitzer deep fault lines and cleavages have made their appearance, not primarily along economic lines, but between students and administration, between younger and older faculty, and between different departments.

These cleavages have produced a decrease of Pitzer's most precious asset, the element of trust, the knowledge that the person or committee with whom you are dealing mean what they say, and that they will listen to you and respect you and your opinion. But, the repair

at Pitzer, should be easier than in the country at large, with a new set of administrators and with students and faculty determined to make this a better place.

THE TASK OF THE NINETIES

In my view the task for the nineties has been defined by my description of the sixties and by my comments about the decades that intervened. The fault lines of the eighties define for us the opportunities for the nineties. To put it in a nutshell: we must attempt to create in the nineties the *reality* of a community, something that will not be easy in an age which worships selfishness and social irresponsibility, but I believe it can be done at Pitzer.

Key to the process of recovery is the re-establishment of trust across the current fault lines within the College. Building on the still existing trust between students and faculty, the other fault lines must be bridged, step by step. Administrators need to show convincingly that they have a deep and abiding commitment to student autonomy and participation. They must possess a genuine faith in the rationality and constructive intentions of students and in their potential. Students in turn must care. They need to express their wishes and their complaints, not once a year in a contentious town meeting, but week-by-week in the dorms and on committees. Above all, Pitzer students in the nineties must believe that they "can make a difference" in the College, all seven hundred of you, and that time spent with faculty and in governance is more valuable than (too much) time spent in parties or on the beach; and finally the faculty must work out a reconciliation and a genuine trust in each other. They need to reacquire faith in the worth of the colleagues across the other side of the fault line, across differences in age, race and ideology.

Pitzer will actualize its true potential only if all parties concerned put in the time it takes, and if they believe that they can make a difference, if not this year then next, or the year thereafter. And as a person who probably has failed more frequently over almost three decades than any of his colleagues in his many attempts to gain acceptance for his various proposals and schemes, let me tell you, that I firmly believe that those of us who make that investment, and who persist over a period of time, can make a difference. And the place will remain vital and will be able to grow only if enough of us, faculty, students and administrators, make that kind of commitment to the College.

BILL FOREMAN'S HARRY CAREY VALEDICTORY KITTY REVIEW

Like Odysseus returning to Ithaca, my musical journey of this past year is about to come to a close. But before I am through, I must kill the musical suitors. I will not do this by direct insult, but will merely let the shining example of Harry Carey Kitty do the work for me.

So dig it. The Kitty is the only real band to hit Claremont since Falling Rock. Why are they for real? What is reality? Is reality merely the sum total of our sensory perceptions, or my sensory perceptions? Yet that statement implies that there is a separate entity to be perceived. That is in and of itself a leap of faith.

You, dear reader, may ask what this discussion of the nature of reality and perception has to do with Harry C. Kitty (that's the "Pitzer Administration Approved" version of the name). Yet I cannot hear you. You are not hearing me speak. You can't see my lips move. These words are but shapes on a page, as the old song goes. So, in these times of doubt, what can we hold onto? The answer is clear, my little chickadees. We can hold onto each other. That's part of what it means to be a musician, and that's what this has got to do with Harry Carey Kitty. This is music, man, they play music, and that's why they're real.

So what about all of the other bands? I'll tell ya somethin'. It's trendy these days to be conceptual about bands. You got yer "funk rock" bands, yer "thrash" bands, yer "folk rock," yer "alternative rock" bands. I can dig it. There's safety in numbers, and it's easier to follow a path than to just go where ya want. I'm, like, bummed ya know, cuz it seems like there aren't too many bands out there who are playing with no strings attached.

The Kitty is like a face value kind of thing. No bullshit. And after sixteen years (at least) of this accursed schoolin', I'm real sick of bullshit. These guys make no speeches, ask nothing of the audience but the manners that should be accorded any of our fellow human beings. But, my fellow musical seekers, what pleasure it is to hear these people play! Why is this? It could be one of the following reasons:

- (1) Chris Corona shreds.
- (2) Paul Sandburg shreds.
- (3) Dan the drummer shreds.
- (4) They got good tunes.
- (5) They mean it.

All of the above, really, but especially (5). Most bands think they mean it, and they do, but in their heads. The Kitty's music struck me, from the start, as coming straight from the heart. This is a rare quality. It's hard to be straight, ya know. This has nothing to do with bein' deep or nothin' like that, cuz that tends to be all in yer head anyway. It ain't the

words, see, cuz we're musicians, right. If it was the words that turned us on, we'd be poets. No, Harry C. Kitty likes the music they make. I can hear it when they play, ya can't fake it, ya know.

Here's some details. Chris Corona is a majorly creative guitar player. When he plays a solo, he plays it then, like Jimi. He plays every note. Most people play without playing, but he plays. He also strikes me as having a natural ability to play the notes between the notes (musicians, take note). He'll develop this if he wishes. Dig some Miles, or Monk, and you've already dug Jimi. What I like about Chris is that he's nowhere near as good as he can be. He's got a lot more music and guitar (but with him the two are synonymous) in him than has had a chance to come out yet. And he's straight up. No shit, no airs. Although from Monk, roughly: it's easy to be a genius when you play yourself. Yeah, that's true. Play what really truly totally makes your heart happy. That's what bein' a musician's supposed to be. And hey, Chris writes real tunes. But he's a real musician, so what did you expect?

Paul Sandberg is about three times as good as he was in Falling Rock. He's steadier by far and has a much better knowledge of harmony than he used to. In that other band (did I mention what a great drummer they had? Well, they did.), Paul was, honestly, kind of a junior partner. Not that he wasn't great to have along, but jeez he's better now. He makes the band. He adds a dimension that is crucial to the music, and I don't see any reason that he shouldn't improve for many more years to come.

Dan the drummer is an animal, in the tradition of that great muppet. He's a hard hitter, and his solos never fail to bring the house down. He's got his rough edges, to be sure, but that's rock 'n roll, right? He's superb, and like all the other guys in the band is loaded with potential. A tip to him and all other drummers: learn how to bebop. That's the real art of percussion, at least for kit drummers. Dan's playing, which is excellent already, will improve 3 or 4 times with a knowledge of the subtleties of jazz drumming. It's great.

Real music. Wow. Endless enjoyment for the connoisseur. Harry Carey Kitty fits that bill, and like a fine wine, they should develop further meaning as they age, piling layer of musical depth upon layer. Fortunately, the Kitty is quite drinkable now, and a bottle of music never empties. I'm finished. But here's a note to my comrades, the musicians: we are an international conglomeration of sound, so let's be nice to each other. Play the notes between the notes. Don't take shit. Substance is more important than style. Play only the music that warms the cockles of your heart. Open your ears to the sounds you make. Don't be ahead of your time, be timeless. And this above all: to thine own self be true.

C.L.R. JAMES



A Great Historian
1902-1989

T

he intellectual contours of James's great and voluminous writings have encompassed within their conceptual space the central historical problems and issues that have agonized and still continue to agonize Africa and the African diaspora. James traces the historical space of this intellectual enterprise from the moment of the Haitian Revolution (1791-1804), which *The Black Jacobins* analyzes and celebrates. It is in this book of 1938, which was his second published text, that he formulates the political project that was preoccupied him for the rest of his life: the theorizing of the various components of the black world as a historical unity. Within the context of this unity, the Haitian Revolution was the beginning point of a chain of events that have continued on to the present: a chain of events governed by the historical logic of contesting and defeating European imperialism: in other words, to dislodge the superimposition of European history on African history.

The very title of the book implies the inseparability between European history and African history. For although paradoxically, and in a central way, the revolution initiated by the black Jacobins (Dessalines, Henri Christophe, Toussaint L'Ouverture) was partly in response to the revolution initiated by the white Jacobins (St. Just, Robespierre, Danton) in 1789 against the French aristocracy, the black Jacobins had eventually to fight against the white Jacobins in order to realize the democratic aims of liberty, fraternity and brotherhood. The Haitian Revolution was the prefiguration of the momentous struggles that were to be waged centuries later in Africa.

Perhaps the book that articulates extremely well the structure of the historical unity of the black world, and the dialectical struggle between African history and European history, whether in Africa or in the Antilles or in the United States of America, is *A History of Pan-African Revolt*. Though this document was first published in a book form only in 1969, it consists of articles written in the middle of the 1930s, that is, at the same time as the writing of *The Black Jacobins*. *A History of Pan-African Revolt* theorizes several historical issues: first, that in a very complex way, the Haitian Revolution was inconceivable without the French Revolution, even though the former eventually turned into a fundamental contestation of the history of the latter; secondly, that although African history and European history were in a life and death struggle in a particular corner of the world, in Santo Domingo (Haiti), this contestation was/is not

By Ntongela Masilela

For Werner Warmbrunn, on the occasion of his retirement as Professor of History

a permanent condition of the world, but only an expression of the material conditions of imperialism (beyond class divisions, African history and European history will form part of the historical unity of world history within a united world community); thirdly, that the real basis of the historical unity of the black world was/is its exploitation, and the forging of the revolutionary instrument of praxis to overthrow that oppression and exploitation. The book concludes with a perceptive political judgment of the 1930s: "Though often retarded and sometimes diverted, the current of history, observed from an eminence, can be seen to unite strange and diverse tributaries in its own embracing logic...But Negro emancipation has expanded with the centuries; what was local and national in San Domingo and America is today an international urgency, entangling the future of a hundred million Africans with all the hopes and fears of Western Europe."

At the time he wrote *A History of Pan-African Revolt*, James was an important figure in the Trotskyist movement. He was one of the leading exponents of Trotskyism, and as such his historical vision became more and more internationalist. A book such as *World Revolution 1917-36* exemplifies this internationalist outlook or approach. It is principally an examination of revolutionary events and situations of the 1920s and 1930s as they were inflected by the struggle between Stalinism and Trotskyism. The central question for James was the role of dialectics in interpretation of history. It was this question which led him to write *Notes on Dialectics*. This book, which was written in the 1940s by James when he was settling accounts with his philosophical conscience of Trotskyism, has certain affinities and draws particular affiliations with certain works written within the context of international Marxist culture. *Notes on Dialectics* could be seen as one of the most assertive renewals of the historical legacy of Leninism since Georg Lukacs's book of 1924, *Lenin*. On the other hand also, it could be located within the same historical horizon as Lukacs's book of 1948 (though written in 1938), *The Young Hegel*, in that they both sought to argue for the inherent historical unity between Hegelianism and Marxism. Lukacs's book sought to locate this indissolubility on the philosophical plane, whereas *Notes on Dialectics* sought to achieve this on a political plane, in its historical reading of the contradictions governing working class politics between the First International and the Third International. Following closely on the tracts of Lenin, who had argued in the *Philosophical Notebooks* (written between September and December in 1914 in exile in Zurich) that it was impossible to understand Marx's Capital without having understood Hegel's *Logic*, James argued likewise that it was impossible to understand the politics of Leninism, especially as articulated in texts such as *State and Revolution* and *Imperialism*, without having fully understood the dialectical structure of the logic present in Hegel's text. Within a pan-Africanist intellectual culture, it is interesting to note that at exactly the same time as James was grappling with Hegel's *Logic*, Frantz Fanon, in a totally different political and cultural context, was taxing his young mind with Hegel's *Phenomenology of Mind*, in order to unravel the Master - Slave relationship so reminiscent of the psychology between the colonizer and the colonized, which he was to lay bare in 1952 in *Black Skin, White Masks*.

A book which truly displays the great range of James's historical imagination is *Modern Politics*, which consists of public lectures given in Trinidad in 1960. In this text James sought to trace the philosophical foundations of modern politics and the lineages of democratization in the Western civilizing process. The real intent of the six lectures was to indicate the millennial stretch of the philosophical and cultural heritage that culminates and is embodied in Marxism. James argues that in the great Greek City-States of antiquity humanity saw the highest achievement in the balance between the individual and the community: individual needs and the progress of the community. Though he gives limitless praise to these democratic entities, James was well-aware that they were an achievement in spite of the slavery which profoundly compromised them. For James Greek civilization was the best exemplification of realized democracy, and not just theoretical democracy. He was fascinated by the fact that some of the greatest thinkers Western civilization has produced, like Plato and Aristotle, were very much against the democracy in the midst of which they were living. For him this very theoretical anti-democratic philosophical positions of these great thinkers (in fact Plato, in the Republic, postulated a totalitarian society), was in fact a confirmation of the solidness and durability of Greek democracy. It may possibly turn out that the real legacy or the great theme of James's prodigious oeuvre is the search for the ideal forms of democracy, beyond class formations. The Greek era had a peculiar fascination for his historical imagination.

The historical sweep of his vision (*Modern Politics* is a very impressive quick panorama of the structure of Western civilization) passes quickly over the Roman Empire, especially Rome itself, for one supposes that James could not explain and understand the historical paradox of this epoch, the simultaneous existence within the same historical space of tyranny and a great heritage of remarkable democratic laws. This is a question that has fascinated many historians. The real quest of James in this book was to establish the summit points which were crucial in the realization of full democracy. He touches on the cultural efflorescence of the Renaissance with exemplary figures like Leonardo da Vinci and Michelangelo. James stops to consider the achievements of the 1640 English Revolution, where the emergence of the Leveller Party in 1646, brought in

See JAMES, page 29

TAKING SIDES

Multiculturalism: Getting Beyond the Ivory Tower

A COLUMN BY CHRIS DAVIS

Gazing across the mess of shoes, junk mail, and scattered cassette boxes presiding over the scant free space of my floor, my eye falls upon a creased, coffee-stained copy of the most recent edition of *Harmony*. The trenchant critique of the absurdity of the PC debate provided by Arias and Reeves with the support of 5-College faculty was desperately needed to counter the tendentious attacks made on multi-culturalism in the past two semesters by publications of all the colleges. Recalling some of the points made by that article evoked some parting thoughts.

The very existence of *Harmony* as well as the views represented in this issue seem to me reflective of an increasingly in-defeasible reality: that issues concerning race, gender and power relations demand new attention and consideration. Certainly there's been no shortage of public debate about these topics, little of it as effectively accomplished as that journal adding clutter to my floor.

With all the conversation around me directed toward my impending transition into the "real world," I am often patronizingly asked to acknowledge that all this discontent with social issues is really quite unprecedented. Everyone from my family to many of my friends seems to agree that the multicultural sword hacking away at the more offensive branches of Western tradition is one passed from one angry young generation to the next. Assuming for themselves an opinion similar to that voiced by Berkeley's President Kerr during the free speech movement in the early sixties, these individuals ask that I view all this disaffection with social institutions, authority, and mainstream ideology for the "right of passage" that it is.

The last thing I want to do is to draw any nostalgic connec-

tions between our condition and that of the Berkeley students thirty years ago. We have our own issues and confront our own crises. Yet it seems one broad comparison may be drawn: that the traditional channels of liberal politics may no longer suffice to affect the type of changes demanded by disenfranchised groups. When Professor Jackson argues in *Harmony* that a society "which refuses to allow race selection to be the means to bring into the process more fairness" after historically making such a distinction "the cause of incalculable injustice," she illustrates the political impotency of a liberal doctrine which becomes ineffectual in the hands of the minorities it is intended to protect. Simply living in a system where we all agree upon the right to disagree leaves too much left unsaid concerning who continues to have the last word when it comes to power. Ironically this type of language leads to the distortion of questions of diversity by those anxious to slap the PC label upon anyone demanding critical attention towards questions of discrimination. But the response to this attack is not my project here. If you want the story of the subordination of important issues to polemical diversions, grab the *Harmony* issue, they've got the last word.

But to return to the question of progressive politics and its possibly contingent relation to college life: The question amounts to whether the development of a theoretically based, progressive politics is a game for the academic playground, or truly the foundation for a value system sustainable beyond the academy. Reluctantly, I refer again to Berkeley in the early sixties, when the free speech movement began to take on issues beyond the campus. The idea that campus issues could mobilize groups of people to take action in the city destroyed the ivory tower image of the university. As student activists

"I am often patronizingly asked to acknowledge that all this discontent with social issues is really quite unprecedented. Everyone from my family to many of my friends seems to agree that the multicultural sword hacking away at the more offensive branches of Western tradition is one passed from one angry young generation to the next."

brought issues from the campus to the streets, it became clear that the distinction between the academic and social arenas could no longer be made. The university bureaucracy became a metaphor for the entrenched conservatism which awaited graduates moving into the business world.

Clearly advocates of multi-culturalism view the debate about diversity on campus as a reflection of social realities in today's culture. Insofar as these questions have been taken up by mainstream media (in admittedly dubious contexts) such a view is well founded. But it is clear this debate is not destined to join the historical collection of progressive social movements on college campuses, to be nostalgically reminisced upon by radical historians. As Professor Gonzalez points out in *Harmony*, American demographics are such that negligence toward these issues will be impossible after the next fifteen to twenty years. Either minority representation will increase in both the student and faculty population, or the American ruling class will cease at all to reflect the interests of the majority

of citizens. In either case, the move to instigate change has begun on campuses across the country. Like all historical attempts at social change, it is evoking an invidious response from those feeling most threatened. Multi-culturalism, like virtually every social movement in America in the twentieth century, faces attack from those with something to lose by the ascension of marginalized groups into positions of power. Ironically, multi-culturalists are charged with convincing the establishment of their commitment to democracy. There is the privilege of an entire tradition at stake. Here I would invoke an African saying given to me by a friend: "Until the lion can tell his tale, the story of the hunt will always glorify the hunter." Brought to the present situation, when the hunt is no longer glorified, the burden of proof will not be on the lion to validate the right of its story to be heard. Rather it will be the hunter's challenge to provide some argument for why his was the only story worth telling.

BLOOM

from page 16

still others, it may entail a revolution in basic assumptions and methodologies; or it may take the form of an even more radical, across-the-board reorganization of knowledge and reformulation of the purposes of education as we know them. We cannot yet be sure. But Pitzer, given its institutional mission, should be a leader in this endeavor.

Third, we need to direct our energy toward making the newly defined four-course intercultural/social responsibility requirement into a central element of the Pitzer educational experience. We need to provide students with models for completing the requirement, to pay attention to the curricular choices available to them, and generally to

create the conditions which will enable students to experience the requirement as a creative, individualized exploration of another culture and of a social issue it confronts, as their own initiative to understanding a pluralistic and internationalist world.

Fourth, we need to develop a student culture which reinforces students both for their hard intellectual work and for their active contributions to a more humane and inclusive world. To be able to continue to attract and retain students who will engage with us in the construction of a more candid intellectual community and of a curriculum for the next century, we have to create a student culture which lends greater support, than does our current culture, to the College's educational mission.

Finally, and more obviously, we need funds, funds to continue to attract and retain faculty of the highest caliber, funds to provide the im-

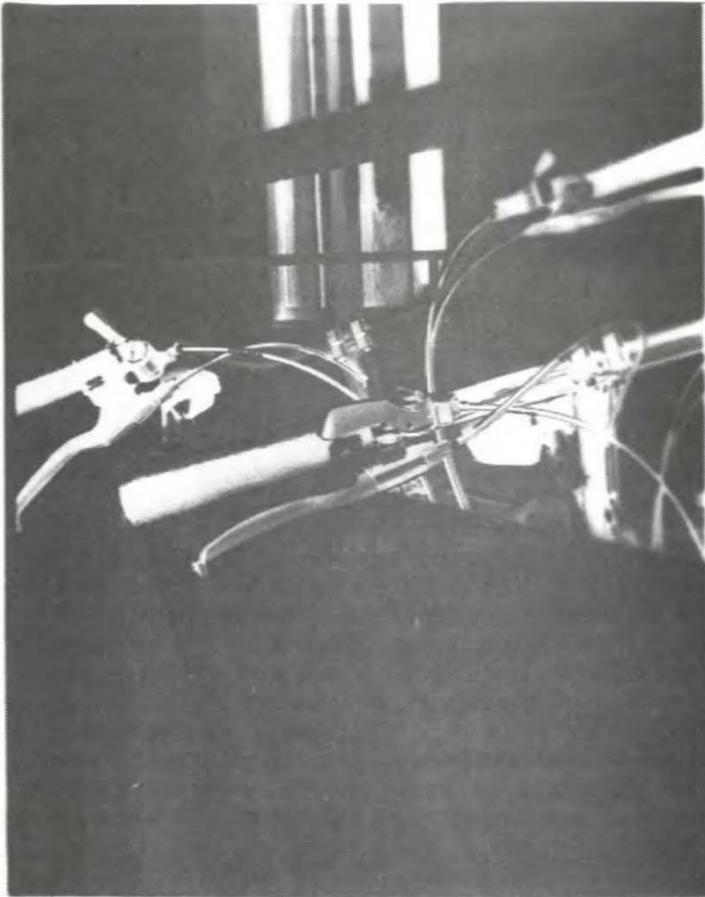
petus for innovations in curriculum and student life, and funds for financial aid to preserve the quality and enhance the diversity of the class. In the absence of broad racial, ethnic and cultural representation in our student body, we cannot educate responsibly for participation in a pluralistic world nor expect to be able to attract the kinds of faculty and students who will commit to that effort.

Challenges face us, but they take the form, principally, of opportunities for moving ahead upon the important accomplishments we have made. These five years have been terrific years. I have never felt more supported by so many individuals, and I have never been as excited by the nature and accomplishments of an institution of which I was part. I believe deeply in the College and hope, most of all, that Pitzer will continue to believe in itself and take seriously its potential for a truly exceptional future.

PHOTO ESSAY



Dave Webster



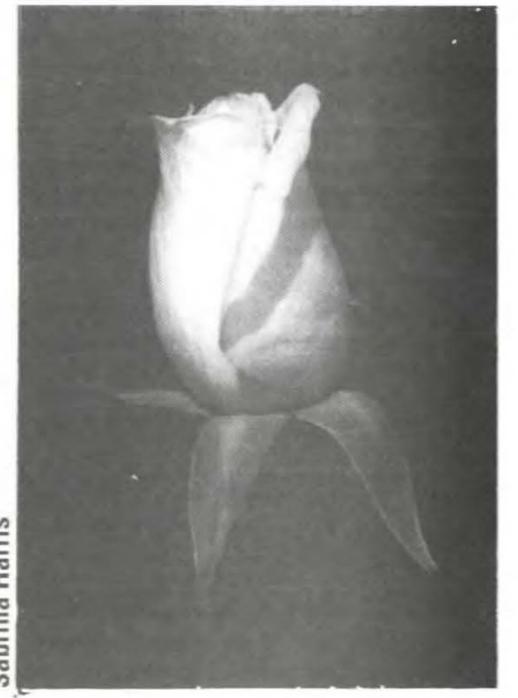
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Alex Nichols



John Kim



Sabrina Harris



Pauline Yao

OUR FINAL SIDE

BRETT SPEER

*To know the Way,
We go the Way;
We do the Way
The way we do
The things we do.
It's all there in front of you,
But if you try too hard to see it,
You'll only become Confused.*

*I am me,
And you are you,
As you can see;
But when you do
The things that you can do,
You will find the Way,
And the Way will follow you.*

- THE TAO OF POOH

Up until this past year I found myself far too over-burdened; both unresolved with my past, and unsure of the future. I grew up learning to trust no one aside from myself, and for this reason I led a life of over-commitments and hurried moments, never stopping to sit back and appreciate the beauty of the moment. With all of this in mind I have done the impossible task of narrowing down my college experience into one very simple lesson that I find myself repeating several times a day—LIVE FOR TODAY. Placing aside all that I have learned in classrooms, and all that I gained through interactions with others, I have finally realized the importance of the moment and its insurance to a happier existence both present and future. While this phrase seems so easy to say, and is so often reiterated in our society, far too few people live by it. The college campus environment breeds stress allowing far too many people to lose sight of what is going on here, and now. They get bogged down by academic pressures, demands from their parents, and self-insecurities that manifest within themselves.

I admit that up until this past year I lacked all self-confidence to actually live for the moment. When you make this step towards living for today you place all future uncertainty aside assuming that it will indeed work itself out. Through experience I have learned that things do work themselves out far easier if they are not over-forced by the individual.

To allow yourself to be powerless over the future, while relinquishing a lot of concerns, also requires a greater understanding of oneself. No one can live for the simple pleasures of today if they do not know what best pleases them. Do you know what you can do at this moment to make yourself happy?

Therefore, in order to live freely today in your own existence you must provide yourself with two things: 1) self-confidence, 2) and an understanding and honesty to oneself.

While I hear myself preaching my "words of wisdom" to the Pitzer community, I also remain assured that my statement needs repeating as I pass through the halls and campuses reinforcing my fear that our society lacks the strength to live for today. And while the risks in fulfilling this prophecy are great, there are far more benefits that are guaranteed. Try it. I have. There is a lot to learn from it. By releasing all fears of tomorrow you guarantee yourself greater happiness today.

KRISTIN KASPER

I've got two favorite places at Pitzer. I go to one place almost every day and the other not so often. And although they each have about the same view, they're really not the same. I like to sit in McConnell to one side by the windows and look outward over the mounds, through the trees and plants and at the fountain to the Grove House in the background. The view from here is wide and full of depth. It's a peaceful view from the bustling dining hall.

My second favorite place is the other end of this view. In a rocking chair outside near the circle of roses at the Grove House. I sit and look inwards toward the campus. This time the dining hall is in the background. The view is much wider here, the outer edges of the view are filled by the dorms and the classrooms and the clock tower. Here it is much more serene.

I wonder, have you ever stopped at the gates at the end of Twelfth street? How enormous and ominous these gates are. Did you ever see them at night? They are lit so beautifully. There's a walkway to lead you up to the gates, but they don't open. I really want these gates to represent something, to be the opening to our future, and not to be the oddly placed stage prop that they are.

The "Master Plan" is in the works, and the input of the community is important but it's frustrating to know many of us won't be around to see the metamorphosis of Pitzer. The campus is changing, the administration is changing and the students are changing. It's going to take a lot of effort on everyone's part to get what they want. But hang in there.

It's been a great time at Camp Pitzer. There's so much here for each of us to learn from -- it's a lovely Pitzer progression; entering young and developing into people, who will undoubtedly make a difference in whatever they do in life, because that's one of the things Pitzer taught us so well.

By Other Side Seniors

SARA SHEPPERD

Sometimes, no, often, I ask myself what exactly I've learned in college. In a straight "educational" sense I suppose quite a bit; I learned that I like British authors and despise American Lit (sorry, Ellin!). I found out in a Psych. experiment that being a 4th grader is basically no different than it was 12 years ago. I know what it means to split an infinitive, but remain clueless about comma splices.

Socially-speaking, I learned that it's stupid to party because everyone else does; unfortunately I wasted a lot of time trying to make myself enjoy it. After four years I can stay in my room and work on the weekends or babysit or watch TV and not feel like I'm missing out. I do what I want to, not what everyone else wants or expects me to do.

Friendship is something else you'll think a lot about as a Senior. You'll wonder, occasionally, "If these are the best years of my life, what's going to happen in the future?" You may blow it off, you may get angry, you may cry. I did them all. What I learned is that you really can't depend on anyone for everything all of the time, and if you have a couple of really great friends, somewhere in the world, it's better than expecting everyone you meet in college to be "the best friends of your life." I've had a few really good friends here; some have come and gone, but those who remain know who they are and that I love them. That's important.

I recently realized the significance of grades. They definitely don't reflect what you've learned in books or through lectures: anyone can memorize and regurgitate information if they really want to. The same goes for "rules"; you may not like them or agree with them, but the world is full of them. By imposing them, what college actually teaches you is your ability to adhere to someone else's demand, be it professor, administrator or dorm-mate. Although I don't like to revolve my life around what other people want, I guess college does help prepare you for the "real" world, in this way, where meeting the demands of others sometimes requires sacrificing your own beliefs. It's a little sad but it's reality.

Probably the most educational experience I've had at Pitzer is working for *The Other Side*. Really. I didn't necessarily learn how to write better; I learned things that can't be taught in a classroom, mostly the importance of commitment, communication and cooperation. The result is producing a tangible item that is truly "my own." I think the editors all feel that way sometimes. It's an experience I highly recommend, and one that couldn't have happened without the help, support (and occasional criticism? Ha-ha) of David (the best editor yet...) Brett, Jason, Chris, Kristin and Jenny. Thanks to you all for making it less like work and much more fun.

JENNIFER HOFFMAN

Well, this is supposed to be my fond farewell speech and to be honest I'm not sure exactly what to say or for that matter where to start. I suppose I could begin with day one when my parents deposited me outside of Sanborn, but I don't want to bore you with what I've learned and lived at Pitzer the last four years of my life.

Instead, I'd rather focus on what knowledge I've gained the past nine months since I feel that these last months have been the most beneficial to my education. Granted not all of it has been positive insight--in fact some of it has been downright unpleasant. But in retrospect, it has given me clearer insight into who I am and what I want (and don't want) to be.

I suppose if I had to choose the most important issue that is the source of controversy and confusion in my life, that would be communication. I have learned that one can never make oneself too clear. Never. Communication or lack thereof has affected my social life, academic life and even journalistic life--(yes, even we, at *The Other Side* have our ever so occasional problems. Hard to believe, I know.)

Let me stand on my soapbox for one more paragraph then I'll retire. I know no one wants to read the advice that Seniors want to share, let alone take it, but every now and then it doesn't hurt to think about it. Communicating in every respect--personal to administrative should never be underestimated. Listen with a cautious ear. We tend to hear only what we want to hear and say only what we want others to hear. I'm speaking from a variety of experiences and yes, I'm just as guilty of committing both of the previous faults.

By writing this as part of my last hoorah, it is obvious that I deem this concept to be of great importance. It is to my misfortune that it was only recently that I understood the magnitude of poor communication. So, as my parting words of advice: question, question, question. Don't be quick to eat up everything you hear. Everyone's a player.

I imagine that some of you are like, "yeah, I totally know what Jenny means" and others are more like "I wish she'd stop preaching and just graduate." Well, I've said my peace and I hope that everyone stops every now and then and just question what they hear and what they say. In the meantime stay on top and please be alert.

P.S. To my O.S. friends -- thanks for all the laughs, fun and the late nights!

PALS:

GIVING KIDS SOMEONE TO COUNT ON



photos by John Kim

Lisa Arbon: A Student Profile

Hoping to graduate in three years, Resident Advisor Lisa Arbon takes five classes each semester to complete her double concentration in psychology and sociology and a cluster in education. Yet in spite of this impressive load, Lisa still finds time to volunteer 4-5 hours a week with kids.

Like many other students, Lisa enjoys spending some of her free time with young children. This has led her to begin volunteering at a local elementary school's day care program. However, what she has encountered there wasn't expected.

Lisa "found the day care program was really understaffed ... and there was no positive interaction between the teachers [and the students] ... They had no training [and] absolutely no structure. There was no 'tell me about your day.' The kindergartners had been in school from 8 to 12 and then were in day care until 6 and they were just not getting the attention they needed."

To help these youngsters get this attention Lisa thought it would be neat to have some of her friends go to the elementary school with her. She organized a program called PALS, not realizing that a program with the same name already existed at Pomona. Because the programs were slightly different and each already had connections at different elementary schools, they remained separate.

Lisa began to organize PALS by choosing students she thought would be great with kids. She composed and sent out sixty letters, taking the time to put a personal note on each.

"The response was great!" said Lisa. She met with these volunteers and explained what she had in mind for PALS. The volunteers would spend time one on one with the child, but also would be listening to the children read to them and maybe would help the teacher. And in addition to the day care, they would go in to play with the kids, do activities or little things, but most of all, Lisa emphasized for the volunteers to "just be a friend... let them know someone cares."

Lisa recalls how she and many of the volunteers felt when they first walked into the day care program. "I was horrified," said Lisa. Some of the other students were just as surprised.

"They were surprised by the discipline problems, by the need of these children to have the attention, begging for the attention, in any way to get it, positive or negative."

Giving kids attention is one of the things Lisa loves most. "All I do when I go there, is hug these kids, because what they need most is some physical contact." Lisa knows a little boy at the day care who reads to her, "he sits on my lap and he puts his hand under my shirt and he just rubs my back, he just wants to feel my skin, he needs that physical contact so desperately."

Unfortunately, many of the problems these children have that surface at school come from home. Many of these children's parents are divorced, a lot of the students live with their grandparents, some of the children have been abused, their parents are often in jail, and the families are very poor. There are a variety of factors that make up the background these children come from, and as Lisa says, "they haven't had the best start."

Lisa explained her personal reasons for being so involved: "I do it because they [the children] needed more than they were getting, they needed a friend, they need to feel they are special and that someone really cares, not just in Oakmont elementary, ... and I saw Pitzer students ... being able to get to a level that these kids needed, and maybe being a little closer to the problem and being able to be that friend and help out."

In the long run, what good will all these volunteers do? Lisa doesn't know. She hopes that it will allow children some sort of outlet, giving them the chance to express themselves, psychologically with hugs and kisses, and emotionally by sharing their problems and their concerns. As for the teachers, Lisa wants them to have help in their classes, and hopes to make a difference.

Lisa concedes, "I think there is a lot more that needs to be done and certainly PALS is not going to stop all the problems, but I hope that by creating an awareness in these young college students, they can make a difference in the future." Lisa hopes too that maybe we can get some of these qualified and intelligent Pitzer students into the American education system.

BY KRISTIN KASPER

JAMES from page 21

the three years in which the fundamental principles of parliamentary democracy were laid down: payment of members of Parliament, vote by secret ballot, annual parliament, equal constituencies — in other words, the sovereignty of the nation rested, not with the King or with Parliament, but with the people.

James argues that in the realm of political philosophy, between Greek antiquity and the French Revolution, there has been one author whose contribution to human advancement is comparable to that of Aristotle: that writer is Jean-Jacques Rousseau with his *The Social Contract*. Rousseau postulates the existence of a contract among people to form a society, in relation to which, they can elect a government in accordance with that contract (there is no contract with the government). James writes this on Rousseau in *Modern Politics*: "Other men had written about the social contract before — Hume, Locke, Hobbes, but they had, most of them, made the contract in regard not only to the association of men but a contract in regard to government. Rousseau says the contract is not in regard to any government at all. He

says the contract is between us, as people, to form a society; but we have no contract with any government; the contract is strictly between us, and the whole trend of his thought is that any time a government does not do what is satisfactory we are finished with it; the contract is broken; we have to start all over again. That is a doctrine of profound revolutionary implications." James believed that Rousseau was searching for something approximating what had proved attainable in the Greek City-States, the democratic relation between the individual and the community.

The most recent philosophical foundations of modern politics James situates in Lenin's *State and Revolution and Imperialism*. In relation these books, James examines the concept of the withering away of the State and the concept of the dictatorship of the proletariat. The relevant and crucial issue for us is that James culminates the philosophical and cultural developments within Western civilization from Greek antiquity to the present in Marxism and modernism. By positing Marxism and modernism as inseparable theoretical, historical and cultural constructs in our time (before the emergence of postmodernism), James situates himself squarely within the great German Marxist and aesthetic debates of the 1930s; against Georg Lukacs who had attacked modernism (German Ex-

pressionism) as bourgeois ideological decadence, James aligns himself with Bertolt Brecht, Theodor Adorno, Walter Benjamin and Ernst Bloch in defending this cultural logic as an authentic artistic expression of the historical contradictions informing the beginning moment of monopoly capitalism. In other words, for James, modernism was an authentic symbolic representation or a real attempt at symbolically resolving those class contradictions. But within the latter constellation, James is much closer to Brecht's critical appraisal of modernism than to Adorno's unbridled celebration of it. Notwithstanding these differentiations, it is interesting to note the convergence of James's and Adorno's views, in regarding Samuel Beckett as perhaps the most brilliant and fascinating of all the modernists. Beckett has been crucial in assisting black modernist expressive forms in voicing their vernacularism by doing many of the translations in Nancy Cunard's classic book of 1938, *The Negro*.

James wrote other formidable books, all of which show clearly why he is one of the outstanding figures of the twentieth-century. But to conclude this short sketch, we can summarize the historical experience which C.L.R. James represented as the intersecting point between Marxism and Pan-Africanism.

Lila's

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To Be Read With An Oklahoma Twang

Seems like just yesterdee I weened myself of my favorite cowboy hat, sold dear 'ole Pablo (the horse my parents got me after I got my license), bought my plane ticket headin' West and retired from pitchin' horseshoes an' throwin' cow chips. It was then I discoverrd writin. May the lord strike me where I stand - these days I'm feelin more useless than tits on a bore hog. You see I've spent the last two years wheelin' out these big high floatin' words tryin' to hide the fact that I'm just a good ole' Oklahoma boy.

But it was all a plot. I figured if I threw all that intellectual bunk at ya' you would think I was competent and then you wouldn't object to my becomin' the big chief.

Well, now that I run this joint were changin' the look and the emphasis. From now on this magazine will be dedicated to fightin' for the biggest campus minority of them all - students from Oklahoma. That's right. We won't print anything that don't talk about all those great cowpersons from yers an' my favorite frontier, O-K-L-A-H-O-M-A, Oklahoma.

Yeah, RIGHT!

Listen to yourselves. I mean really, people in Oklahoma don't even talk like that. I just employed it as a cultural immersion technique. So bear with me, there is a bit of substance to all this.

If you'll take a moment to look to the right you'll see that, in fact, *The Other Side* does have a different look - an almost completely new editorial staff. Given that David Stolber and I are the only editors remaining from our format overhaul a year ago, next years magazine should be full of fresh and talented voices. As the new editor I would like to welcome Hayden, Eureka, Matt Z., Chris, Julia, Michele, Keiko, Sean, Pat and Matt K. to the staff. With that kind of line-up I can assure each and every reader that *The Other Side* will continue to improve with every issue.

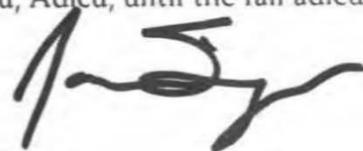
On behalf of the new staff, I would like to give our best to all the old editors going out into the real world and extend all the luck possible to those editors taking their next semester abroad.

So dig it! (to borrow from Bill Foreman's proverbial wisdom)

The white expanse of the page has stared me in the face and I have yet to blow the Neo-Marxist trumpet predicating the illogical state of this Postmodern world.

And to boot (I regress), David Glickman, the famed devil's advocate, has finally taken a political stance maligning the future of our Republican compatriots (see page four). Go get 'em you animal.

Adieu, Adieu, until the fall adieu.



The Other Side

Alternative Reading for Alternative People

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A Message From Werner Warmbrunn courtesy of *The Velveteen Rabbit*

What is Real?

*asked the rabbit one day when they
were lying side by side.*

*does it mean having things that buzz inside you
and a stick - handle?*

*real isn't how you're made, said the skin horse -
it's a thing that happens to you.*

*When a child loves you for a long long time, not
just to play with, but really loves you, then
you become real.*

does it hurt? asked the rabbit.

*Sometimes, said the skin horse for he was
always truthful.*

*when you are real you don't mind being hurt.
does it happen all at once, like being wound up*

bit by bit?

*it doesn't happen all at once. you become. it takes
a long time. that's why it doesn't often*

*happen to people who break easily,
or have sharp edges, or have to be carefully*

*kept. generally, by the time you are real,
most of your hair has been loved off*

*and your eyes drop out and you get loose
joints -*

*but these things don't matter at all
because once you are real*

*you can't be ugly, except to people
who don't understand.*