The introspective '70s
Students demand credible theology

Jane Jeffries

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The need for nourishment and inspiration has produced a "consumer mentality" among students, who want practical religion in all aspects of life, including religion.

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They said that the "belief" that the Bible is true, than in assurance and not questions are being sought, are beginning to feel hampered and suppressed by an imposed doctrine and lifestyle.

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Narcissism represents extreme self-love. A narcissist sees himself or herself as the center of focus and constantly seeks admiration and praise. When others fail to live up to their demands, they retreat without offering anything in return. Narcissists are often prodigal in their use of admiration, often as an excuse for their egotistical needs. The narcissist projects his or her self-hatred onto others, while the narcissist's ego strives for admiration and self-esteem. The narcissist's desire for self-esteem is so intense that they may demand admiration to the point of resentment. Narcissism is a growing preoccupation, with self and the decline of American sports. For every Tom Seaver and Willie Mays, there are ten players who made names for themselves basically by trying to make names for themselves. Dick (don't call me Richie) Allen parlayed mediocre talents and a home-run swing into national attention. Bucky Dent thought that one home run in a playoff against the Red Sox was worth hundreds of thousands of dollars, not to mention a candy bar and pin-up. Al Hrabosky, Rudy May and Rick Wise, three pitchers who appear past their prime, hero of the '70s. Baseball isn't the only sport to be hit by the me mentality, just the most obvious one. A total team sport, not to mention the national pastime, it seemed. There is no cure for the narcissistic personality disorder. People are only needed as objects for his self-gratification. A frequent feature in the background of the narcissistic personality disorder is a cold, hostile parental figure, who vents his aggression on the child. Sometimes the parent uses the child to fulfill his own narcissistic needs, by inventing the admiration heaped on the child to himself. The narcissistic personality disorder is not a creation of the '70s, yet it seems more prevalent today with society's emphasis on making it a material success.
Isolation

Blacks cite lack of interaction

Kathy Clay and Jim Culley
Staff Writers

In the '70s, where does the minority student stand on the university campus?

Traditionally isolated from the mainstream, the minority student still searches for the key to acceptance into the social framework of the university.

At Wake Forest, three students responded to a recent article that stated Southern, predominantly white colleges were inhospitable.

Freshman Renee Page, sophomore transfer Harold Williams and junior Walter Elias were attracted to Wake Forest because of its high academic reputation; however, each saw a lack of communication due to the social framework of the university.

Their complaints and observations stress the lack of openness among students toward minorities. This lack of interaction between black and white students is the main problem at Wake Forest, they agreed.

The WF student must question the source of this lack of interaction. Does the student fail to interact because of inbred racial prejudice, or has the tendency to look toward a general withdrawal from social interaction?

Williams who transferred from UNC-Greensboro, felt there should be greater openness exhibited among students.

This contrasted greatly with Greensboro, where Williams found students to be very open and friendly. Though he participates in debate and the Afro-American Society, Williams said he still feels distant from fellow students, both black and white.

Williams found Wake Forest does not live up to the image presented in advertising. The student handbook is somewhat deceptive, he said.

Elias sees room for improvement in the current percentage of blacks on campus. A concerted effort to interact between groups, he said, would increase the opportunities to make friends.

However, he felt this must be based on greater individual effort.

Elias is concerned about the dwindling number of social alternatives available to non-fraternity upperclassmen. In the past two and a half years, Elias said a greater percentage of students in his class joined fraternities. Intrafraternity life might limit social contacts, Elias said.

Overall, there is not enough effort on the part of whites to associate with blacks, Page said. Aside from ball activities there is little contact between white and black students, she said.

The possible solution of increased interaction and certainty it would contribute to greater openness, Williams said.

Page also said the number of contacts is limited. She is surprised at the small number of blacks on campus and because of this, she feels black students need to associate closely with each other.

"Groups will only interact as much as people do," she said, "and a chain is only as strong as its weakest link.

Page suggests an immediate solution might be more openness and less dispersion among blacks themselves. As a long range solution, having more blacks at Wake Forest would lessen the need for limiting communications to members of the group. There would also be a greater potential for black and white interaction, she said.

Tensions, he believes, are not necessarily between blacks and whites, but are caused by the isolation of races by groups which limits communication and cooperation.
Mike Edens

Rock rolls to self-examination

So I called for the Captain.
"Please bring me my wine,"
he said, "we haven't had that spirit here since 1969."
- The Eagles, 1977

In those four chilling lines from "Hotel California," the Eagles described the void left in rock music at the end of the '60s.

The hollowness of the media myth of Woodstock, the horror of the murder at the Stones' Altamont concert, and the inauguration of Richard Nixon had combined to show that the coming Age of Aquarius was just another false dawn.

Rock and roll had grown up. The great romantic fling of music and politics had ended. Much of the best rock music of the sixties seemed to arise spontaneously from the feeling that the young people in America could change the world. As that feeling died, rock lost its energy in the early part of the '70s and lost its place as a voice of the people.

Toward the middle of the decade, however, many of the best rock artists began a period of self-examination. Much of the best music that examines the individual has looked back at the '60s and asked, "What happened to us?"

Jackson Browne, in his brilliant 1976 album "The Pretender," is at his most poignant when he asks, "What became of the changes we waited for love to bring?" Browne feels that the social and political movements of the sixties did not bring about any real reform in the way people structure their lives. Those who fought the system are living in houses "in the shade of the freeway," caught in "the struggle for fulfillment."

Browne sees himself and his generation as "pretenders," who "started out so young and strong, only to surrender."

Browne's 1978 release, "Running on Empty," was a continuation of "The Pretender," which discussed the loss of youthful dreams, and lack of purpose:

In '65 I was seventeen. And running up 101. I don't know where I'm running now. I'm just running on.

"Running on Empty," however, presents the rock star as everyman, chronicling the broken relationships and one-night stands of his life on the road. Nevertheless, Browne's disillusionment on the album often tends to border on self-pity. One wonders why a man who can create such magic for himself and his audience in concert is whining about the boring times on the bus between shows.

The urban pride and cynicism of Billy Joel's view of the self can be a welcome antidote when Browne's jaded romanticism wears thin. Joel is one of the few artists to recognize in his music how ludicrous many of the political ideals of the '60s were, when he sings of the "angry young man with his fist in the air and his head in the sand."

Joel seems at times to be the epitome of the '70s. "Do what's good for you or you're not good for anybody," he says in "James." "This is my life; leave me alone," he sings in "My Life."

Joel proclaims the virtues of independence and self-sufficiency. The heroes he creates are people who escape the middle-class lockstep for "a stand-up routine in LA" in "My Life," or for life on the road in "James."

Joel lacks Browne's poetic gift, and his snide remarks are often addressed to easy targets. Still, Joel has been one of the major talents of rock's me generation.

Some artists such as Browne and Joel have been able to create great pop and rock music from their examination of the self. When attitudes such as their dominate rock, however, the medium is left with little else to say.

Still, the move toward returning to the basics may yet be rock's salvation. Bob Seger recaptures the adolescent energy of the early Elvis Presley and Chuck Berry records when he invites, "Come back baby, rock and roll never forgets."

Bruce Springsteen explores the problems of the individual in "Jungleland" and "Growing Up." Springsteen music also possesses excitement. A master of lyrics, he is not afraid to have fun with his music in concert. All too often, however, the singers in the '70s, by taking themselves so seriously, forgot to rock and roll.

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Mike Edens is a writer for The Gazette and author of "Rockers." His book, "Rockers," is due to be published in 1980.

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Photos by David Hitt.
Running benefits looks, health

The American passion for jogging survives as one of the few enduring trends of the 1970's. William Hottinger, head of the physical education department, said the increase in joggers these days is due, in part, to Kenneth Cooper's book Aerobics.

Most people engage in the sport for either cosmetic or health reasons. Cooper defines aerobics as a "variety of exercises that stimulate heart and lung activity for a time period sufficiently long to produce beneficial changes in the body." Running is one of the best aerobic exercises, preceded only by cross-country skiing.

Before age 40 women have less of a problem with coronary disease than men. Coronary disease is rare in women of childbearing age. After menopause, women begin to lose this advantage. Since women are somewhat immunized to heart and blood vessel disease, they do not share as much of the man's more extensive need for aerobics.

Due to this greater chance of heart disease, most males concentrate on the health effects. In this sense, the sport could be designated a selfish one as it pertains to self-fulfillment.

Victor Hastings and Mike Riley

Books supply pat answers

America—my country, 'tis of me.

Horatio Alger had his self-made man, Hitler and his Aryan man, and we now have the self-actualized man.

Volumes upon volumes of "how to" books, years of introspection, and an unprecedented affinity with self have led Americans to believe they can create any self they desire, regardless of race, creed, color, or mantra.

The myth of Nietzsche's Ubermensch has faded into the myth of the self-fulfilled man. Imagine the stereotypical 98-pound weakling wandering in to his neighborhood bookstore brimming with visions of self-improvement and ultimate victory over the oppressive base/bully forces of this hostile world...

"Can I help you?" asked the sales clerk.

The perceptive clerk reached onto a shelf and produced a passel of colorful paperbacks. "So," he smiled, "you want to join the crowd of Marlboro men and Schwarzenegger studs. You want to be fulfilled."

"Well—yes," confessed the weakening in a small voice. He had dreamed of making friends and earning millions. Or was it earning friends and earning millions? In time he hoped to win the heart of that little blonde next door, the one with the silver-bob and the tabby cat.

The clerk showed him the books—"How to be Your Own Best Friend," "How to Build Your Body Without Sweating Profusely, " and "Intimidation for Fun and Profit."

Our hero's eyes bulged. The cogwheels of his mind hummed rapidly, and steam rose from his ears.

For less than $10, he could realize himself. He could be the next Adonis; he could order wine with the correct pronunciation. He might even get that blonde next door.

"I'll take them,"Fumbling with his ancient Boy Scout wallet—a present from his father for earning his only merit badge—he tossed a few bills on the counter.

The clerk stared. "You mean you don't carry clout?"

"Keep the change," mumbled our protagonist, grabbing his treasures and running back to his two-room apartment to absorb all this newfound knowledge.

Working like a man possessed, he began to be his own person. Arthur Murray's taught him to boogie. Playboy taught him how to approach women. Fantasci taught him how to peel horribily.

Nattily attired in a polyester three-piece suit, white with a black shirt open confidently, rose from his bar stool, and swaggered over to her. "Pardon me," he said, as deeply as possible, "but I couldn't help noticing that you were looking at me."

"That's right," she smiled, glancing at her silver 280-Z parked outside. "Did you know that you have a piece of chive between your teeth?"
Use of former taboos increases

Candy Hatcher
Staff Writer

The use of drugs, alcohol, and sex was more widespread in the '60s than in earlier periods, Tim Reese, director of student activities, said.

People are expressing themselves more freely in the use and abuse of alcohol and drugs for a variety of reasons, he said.

"Advanced technology has quickened the pace of society," he explained, "and people who are not used to the fast pace turn to alcohol and drugs to deal with it."

Another reason people have turned to alcohol and drugs is the change in young people. 'Youth are much more inquisitive today than they were in the '50s and '60s," Reese said.

"Before, young people basically followed the traditional American values which made taboo extramarital sex, alcohol, and illegal drugs. Now the youth are experimenting with ideas and questioning if these things are really wrong," he said.

Reese added that in the earlier '60s, young people were more dependent on peers than in previous decades when all areas seemed to be family-oriented. "The '70s brought on varied interests. Students couldn't just latch on to families, so they became more cognizant of their peers, more willing to experiment if their friends did," he said.

David Hills, coordinator of student services, agreed with Reese that consumption of alcohol has increased. "The youth of the mid-to-late '70s are more honest about it than in previous years."

"There is an absence of limitation, more emphasis on the pragmatic," he said. "Young people are more aware of opportunities and expectations. There are less fancy rationalizations," he added.

"Students are less cosmic than before. Now if they want to smoke marijuana, it's because they enjoy getting high," whereas in previous years students were perhaps more 'synthetic,' he said.

Dr. Mary Ann Taylor, director of Student Health Services, sees the increase in alcohol consumption as an outlet for coping with anxieties.

Taylor said students drink because it is relaxing and legal. She said most parents to whom she has talked say their children are drinking instead of using illegal drugs.

"They don't realize alcohol is the number one abused drug in the nation," she said.

As for an increase in sexually active students in the '70s, Taylor said she could tell little change in the number of patients treated for sexual diseases.

"We have treated some patients, but the numbers have not risen significantly over the past few years," she said.

Edward Allen

Reactions differ in '60s and '70s

The transition in the character of American society from the 1960s to the 1970s bore two main features - an identical core of problems and greatly contrasting responses.

The effectiveness of these responses molded the predominant values and outlooks each decade. The decade of the '60s exuded social activism, commitment and radicalism. The '70s left a legacy of self-indifference, apathy, and individual fulfillment.

Both decades caught a generation in a stormy turmoil of race, sex, cultural, and economic changes. The '60s were a period of overturning and reconstructing the values of American society.

The axiom, "the more things change, the more they stay the same," was paid attention to the similarity between the conflicts of both decades. The core of problems to which Americans responded remained consistently alike, despite the divergent characters of the societies.

Economic problems of the 60s, such as the rising cost of living, tax reforms and unemployment continued to pervade the '70s.

Social issues, such as the rising crime rate, equality for women and blacks, and educational reforms, persisted from one decade to the other. The corruption, inefficiency, and lack of trust in American government plagued politics in both decades.

At the root of the responses to these problems rested the lack of faith in American institutions and the pursuit of a better quality of life.

Despite facing similar conflicts in the '60s and '70s, the reactions of the American public varied widely. The critical, renouncing attitude of the '60s reflected the predominant public attitude that social activism was the cause of the resolution of these conflicts.

Dissatisfaction with American institutions, civil rights marches, and anti-war protests were dynamic aspects in American life.

In the belief that they could change and purify American institutions, great numbers of young people committed themselves to causes and movements.

These irresistible forces clashed with the immovable forces of the '60s, which made taboo extramarital sex, alcohol, and illegal drugs.

The decade could not be solved by social activism. There was a growing fear that they could not be solved at all.

NewswEEK in its end-of-decade issue on December 23, 1969, depicted the pessimistic nature of the late '60s, overshadowing the hope in which the decade began.

The people and society of the '70s turned to the improvement of the quality of their personal, private lives rather than to trying to effect changes in the public sphere.

Coping, rather than changing, became the response to social, economic, and political turmoil.

In contrast to the activism of the '60s, this response seemed apathetic.

The '70s society pursued happiness in physical fitness, material consumption, and aesthetic activity.

The seventies fared in the me generation, characterized by such dogmas as "Looking out for number one." In politics, special interest of the groups represented the 'me generation, lacking any real resemblance to the mass movements of the '60s.

A lower birth and marriage rate, a higher divorce rate, and the fluid nature of the family reflected the me generation in social life.

The mass consumption of goods and the desire for greater affluence portrayed the effect of the '70s on economic life.

The pursuit of individual happiness was the dominant activity. The harrowing of the '60s in the midst of turmoil was self-gratification.

Collective goals faltered as individuals constructed their own personal goals.

In the '60s, the mass of college students and young adults, a visible plurality of the American population, formed the content of public opinion.

The decade of the '70s marked the maturing of this generation, many of whom reached the age of thirty in the '70s.

U.S. News and World Report noted the attempt to enter the mainstream of American life in its article of March 27, 1979, "Yesterday's Rebels Grow Up."

With the aging of this large section of society came signs of conservatism. The curious energy of the dedication to causes found its expression in the pursuit of personal improvement in areas of education, security, happiness, and fitness.

"When I was 20-25," said one, "Happiness is the sense that one matters." In the pursuit of happiness, then, the withdrawal into the personal life is self-defeating.
Reality turns America inward

In the struggle to survive the stresses of war, political corruption, and unmet expectations, the American public has fed the nightmarish spectre of reality and turned inward. Shocked by the string of historical events during the 1970s, America has buried its head in the sands of introspection and narcissism.

This retreat from reality has not come without certain sacrifices, yet it also has not come without just causes.

In the 1970s, several highly publicized events stood out as key segments in the chain of history. The war in Vietnam significantly affected the lives of all Americans. Unlike the first and second World Wars, the war in Vietnam inspired feelings of guilt and shame rather than feelings of pride and patriotism.

Many who fought in the war were not in agreement with U.S. policies regarding Vietnam. In the U.S., protests against the involvement in the war arose. The main targets of the protesters' contempt were the federal government and the "establishment" which they felt were responsible for America's presence in Vietnam.

When several protesting students were shot at Kent State and Jackson State, students reacted with feelings of intense hatred for the establishment.

There was also a widespread loss of faith in the federal government's ability to represent its citizens competently and justly.

Many Americans, in turning away from the national government, turned inward. They became more introspective and less nationalistic. People began to look within themselves for the spiritual uplift and intellectual drive which previously had been inspired by economic prosperity and a strong sense of patriotism in the first half of the 20th century.

As the '70s progressed, more Americans felt traditionally dependable institutions which had once helped structure their lives now had betrayed their confidence.

Confidence and trust in the federal government and in the president dropped to an all-time low during the investigation of the Watergate break-in.

The nation which had always seemed so economically superior and securely self-sufficient was confronted with reality in October, 1973, when the Arab nations launched an oil embargo against the U.S.

The subsequent gas shortage, inflation and recession further undermined confidence in the economic health of the country.

Nuclear power, hailed as an abundant source of cheap energy, not only turned out to be far less expensive, but also impractical and potentially very dangerous, as was demonstrated at Three Mile Island.

America's military superiority was called into question as the Soviet Union fortified and expanded its territory and power. Even smaller nations were less awe of U.S. power than they had been in many years.

A limited supply of student-faculty directories remains. Students are urged to pick up their copies at the information desk before the December 18 deadline.

There will be registration by permission of the instructor for Physics 130, Intro to Microcomputer Processing. Contact George Mathews, assistant professor of physics, for this two credit, four-week course.

A list of candidates for graduation in May and August has been posted on the bulletin board outside the Registrar's Office (110 Reynolds Hall). Every candidate is urged to check the list for accuracy in the spelling of the name and the degree.
Social sciences examine decade

Kathy Clay
March 6, 1979

The end of the Vietnam war, Watergate, high oil prices, and now, the crisis in Iran.

How have individuals responded to the wide range of domestic and global crises? How do individuals view themselves in relation to the flux of contradictions that surround them?

Dr. Cecelia H. Solano, assistant professor of psychology and Dr. James D. Walter, visiting assistant professor of sociology, commented on the changing concept of the self in individuals, in relation to other people, and in membership in society. The '70s was a decade of apathetic where "do your own thing" is translated into "look out for number one..."

Walter agreed that the confidence of the individual appears to have been shaken by events such as Watergate. There is a little less confidence in self. People are not as optimistic about the future, Walter said. "For the first time, Americans believe the future will be worse than the present," he said.

Walter said that he sensed a feeling of "depression and frustration," particularly among college students. Solano expressed concern that this sense of frustration continually is being changed by input from other people.

Neither Walter nor Solano see the individual as an isolationist from other people. In fact, Walter believes that individuals increasingly are concerned about what other people think.

Solano pointed out that the '70s told a negative opinion of groups and conformity. Though the background of social psychology remains principally individualistic, there is an increasing notion that groups can be good, she said. "Groups are regarded more as positive now than ever before in the history of psychology," she said.

Walter believes that overall no great dramatic changes have taken place in the concept of the self in society. "Things don't change that fast usually," he said. There is not as much difference as a lot of people think. He believes the '70s were just exaggerated.

He said students feel a "rubbling underneath." Isolation want to know more about the others, almost like the "they just want to find the issue - the Vietnam war. Walter said he had thought nuclear energy would be the issue, but now feels it could well be the crisis in Iran.

A basic premise of psychology, Solano maintained, is that the self is not a completely self-sufficient unit, but continually is being changed by input from other people. Walter said the sociological position is much the same.

The sociologist defines the '70s, the self seen through other people. Depending on the looking glass self, people can change dramatically, even into adulthood, and probably do," he said.

Solano referred to "survivor mentality" as characteristic of the '70s. Surveys show that people think that they as individuals will be fine even if everything else falls apart, she said.

No great dramatic changes have taken place in the concept of the self in society.

BERRY'S

Winston-Salem's Only Creperie

A Delicious Selection Of Dinner Crepes - Unique Salads - Selection Of Fine Wines - Imported And Domestic Beers Exquisite Desert Crepes

Late-night dining
All ABC Permits

Sat.-Thurs. 11:30 a.m. - 11:00 p.m.
Fri. & Sat. 11:30-1:00

514 S. Stratford Rd. Stratford Oaks Mini Mall

LOOK FOR THE SWALLOW BIRD AT THE BARN IN REYNOLDA VILLAGE AND DROP BY Nature's Materials, Inc.
114D Reynolda Village

JUST OPENED....

European university ready-to-wear by Marc'O'Polo of Stockholm, Sweden made in India, Hong Kong, England, Denmark and Portugal

all are natural materials, i.e., cotton, silk, wood and linen ....

many hand-woven

the prices are reasonable!
Ads focus on working woman

With the me orientation in the ’70s, people began to rely on their own efforts to accomplish change rather than working in groups to achieve personal happiness. Consumers began to seek products which would confer status upon them as individuals.

Responsive to this new product demand, advertisers also began to appeal to individuals on a one-to-one basis.

In searching for new areas with individualistic appeal, advertisers have discovered a new market in the working women.

The U.S. Department of Labor estimates that nearly 40 percent of American women are in the labor force. Over half of these women have families and children. Advertisers have, therefore, begun to emphasize a woman’s need to find personal fulfillment in both the working world and the family.

A representative example of this advertising shift is the commercials designed specifically to entice the working woman to buy a product.

A New York Times article on May 16, 1979, examined advertising and the working woman. Male approval formerly dictated all advertising directed to women, the article stated.

Now, the tendency is to show how a product will help a woman who lives for herself, rather than one who lives for a man.

Female clients consider the performance of a product as it relates to a work situation.

Wall Street
Banks, credit card companies, airlines, insurance and auto companies, and Wall Street seem to be gearing advertising to the woman executive.

In 1972, 700,000 women held American Express credit cards. That same year American Express ran advertisements in Ms. and Time magazines with a photograph of a man saying, “It’s time women got their own American Express cards and started taking me out to dinner.”

More and more women are buying stock and assuming control over securities bequeathed to them. An E.F. Hutton advertisement boasts: “Some of our smartest clients are women!”

Cosmetics
Oddly, two of the biggest “self” industries, cosmetics and diet products, have been slow to respond to the new self-centered working woman market.

There are still cosmetic commercials with an authoritative male voice as the speaker.

These industries tend to emphasize a quality appealing to both the working woman and the nonworking woman.

For instance, the fast-food industry advertisements are attractive to women with families on the go or women on the way to appointments.

Other media
A more subtle change is the rescheduling of advertisements in the television and radio media. Companies featuring easy-to-prepare foods, packaged goods and health aids have switched products from an all daytime schedule to early and late evening in order to reach more working women.

A development recognizing the new buying power of working women and the self-trend of the 70s is the emergence of magazines designed for or reading including: M, Working Woman, New Woman, and Women Who Work.

Focusing on the contemporary woman’s self-improvement, these magazines include stories ranging from “How to Take Men Out to Dinner” to “Coping After My Husband Left Me.”

These magazines and the advertisements in them reflect the attention the working woman has begun to receive from the advertising community in the introspective ’70s.

You Are Invited...

Calvary Baptist Church
500 Country Club Rd.

10 A.M. Worship
11:30 A.M. Bible Study

Transportation - Johnson
Dorm 9:40 A.M.

Dr. Mark Corts Pastor
Class aids self-fulfillment

Lisa DeMaio

Is the me generation of the '70s unfairly preoccupied with self-interests? "No!" is the emphatic reply of Samuel Jacobson, instructor of self-actualization at the WF Experimental College program.

"We're not thinking of ourselves enough," Jacobson argued, "because we're too busy trying to cater to others. But we are hopelessly useless until we can accept ourselves with our own self-love." The sixtyish New England-born Jacobson is a hypnotist with certification from both the Association for the Advancement of Ethical Hypnosis and the International Society of Professional Hypnotists. He holds no graduate or undergraduate degrees.

A Winston-Salem Journal article appearing a year ago described Jacobson as "a different sort of hypnotist."

"This is not formal hypnosis. The techniques are my own," he said.

"What I try to do is guide people back to the natural phenomenon of the mind to let go. Relax. Not by working at it, but simply by letting it happen," he said.

Comfort

"Comfort is the name of the game of life. And progress is an exploitation of our talents of what we can do outside ourselves, rather than what we can do with our own capacities for comfort, so that we will not overshoot the pace with which we can survive," he said.

Americans live in a period in which they have discovered that the adult generation has been moving too fast and too hard in a self-destructive pattern, Jacobson suggested. He cited the many abuses of drugs, liquor, and smoking, charging people with shortening their own lives spans through "simple, irresponsible, personal neglect."

One of Jacobson's projects is the self-actualization course at Wake Forest. "This will one day be a part of the school curriculum," he predicts. The course concentrates largely on the process of relaxation.

"Once relaxation is learned by simple exercises to take us from previous tension patterns, we build a spectrum of comfort as part of our everyday experience, whether it is in study, work, career, or at play. We are always relaxed and at ease because we simply let it be," he said.

The classes meet in Room 203-A, Tribble Hall, from 6-7 p.m., 7-8 p.m., and 8-9 p.m. every Tuesday. Jacobson says proudly that every class and each exercise is a new experience.

Therapy

The students discuss their individual experiences thoroughly at each class session. They learn from each other, and find personal confrontation "an important part of their personal growing experience."

The student himself is able to discover with what tensions and pressures he is wrestling.

Tapes

Jacobson's students listen to a cassette recording of instruction in relaxation.

The tape, one of the products of his years of research, consists of a soothing description of pleasant nature scenes. Jacobson speaks in a calm, sometimes singsong voice.

"There is no explanation or analysis of this technique because one must experience it himself - and then there is no need for explanation," he said. "The experience is the answer within itself."

Jacobson's technique is the product of nearly 10 years of private research, he said. "What I do is guide people away from the tensions and problems they've created by guiding them into an extended relaxed experience - that is, the alpha, theta, and delta altered awareness sleep states. What people use for sleep, I get them to use all day long."

"By using simple exercises, we like to establish a permanent discipline of relaxed states, not just for a needed moment, but for the whole day. We're always ready to function, alert and aware, at a comfortable pace according to our natural potential and talents with which we're endowed," he said.

Staff writer

alternating rapid, jumbled sentences with very slow, almost slurred speech.

The result, he says, is a "lazy way of learning to stay in a relaxed state."

Jacobson instructs his students not to try to listen to the words of the tape, so that they may be affected unconsciously.

At the end of the listening time, he asked them if any particular images came to mind, or if they experienced any strong feelings during the playing of the tape.

He views the '70s as a time of growing awareness that "our potential for health and cure is beyond the scope of the conscious imagination."

His techniques, therefore, attempt to touch the unconscious in an effort to tap the childhood sources of comfort and relaxation.

"For after all," Jacobson said, "it is only through the discipline of comfort and relaxation that we can know joy in the life experience."

NORTHERN STYLE PIZZA

PIZZA GARDEN

Campus Delivery:

Sun.-Thur. 6-12 p.m.
Sat. 6-1 a.m.

Open For Breakfast
6-11 Mon.-Sat.
7-12 Sun.

724-7600

Corner of Cherry St. and 30th
It is hard to believe that when we return from Christmas break this year we will be in a new decade.

We students will leave behind the ten-year span in which we did most of our growing up, and enter the decade in which we become the citizens who must set the pattern for the future.

We will be the managers, the young executives, the teachers, the new parents.

The kind of influence we have, the kind of mark we make, will depend on our perceptions of ourselves in the broader American community. Through our participation, or lack of it, we will shape and direct the American regime to the forefront.

America, supposedly the strongest nation in the world, is suddenly being challenged by a group of radical students in a two-bit oil producing country under the rather tenous rule of a 78-year-old religious fanatic.

The question facing us today is whether the supposed strength of the U.S. is in reality due to its moral fiber.

If we succumb to basic principles which he lives.

Narcissism Thus, a type of narcissism, a looking out for number one, a desire for personal pleasure and comfort, is increasingly to be seen as one of the principal characteristics of the 1970s.

In turning inward, the American citizen seems to have become increasingly less concerned with the workings of the society in which he lives.

Watergate, while demonstrating the safeguards built into the American system, nevertheless, brought cynicism towards the government and its leadership.

Apathy grew as people adopted the attitude that there was nothing they could do to influence the overwhelming bureaucracy of American government.

Even the Bicentennial, the celebration of the nation's 200th birthday, was marked by assertions of overmaterialism and cynicism. Our birthday was revealed with parades and acclamation in speeches, yet there was no renewed commitment to the principles which that original constitution represents.

At the end of the 1700s, American citizens often believe that they are succeeding in spite of rather than because of the American political structure.

Irishman crisis The present crisis in Iran has brought many of the questions about the nature and strength of the American regime to the forefront.

America, supposedly the strongest nation in the world, is suddenly being challenged by a group of radical students in a two-bit oil producing country under the rather tenous rule of a 78-year-old religious fanatic.

The founders of our government assumed a kind of moral fiber in men which would uphold and promote a democracy.

They designed an American government which would allow man's virtues to flourish while checking his vices.

Values The concept of value in political life has been weakened by many of the forces of the 20th century. Mass production and technology has shifted importance from quality to quantity in the society.

This democratization of values means that all values are accepted as equally valid, and absolutes and standards have succumbed to standards of comfort and efficiency.

Extreme relativists would go so far as to say that since morality cannot be rationally understood or defined it is not relevant in the discussion of national policy.

Yet none of us would deny that values play a role in our personal lives.

Commitment What we lack is a commitment to excellence and moral value on a national level.

We need a sense of purpose, an understanding of America's goals and our ability to pursue them. In more practical terms this becomes a kind of American spirit, a belief that in spite of its shortcomings the American system is still the best form of government.

We need patriotism, loyalty, pride in our country - the kinds of sentiments that have often been ridiculed in the last decade.

It is difficult to know how to foster these attitudes. One could include a more positive program of political education in the public schools.

Political education The children of the 80s need to know how America is formed and how it works. Most important, they need to understand the underlying principles that will insure its success - love of freedom, belief in equality, elements of excellence and service.

It has been said that what America needs is a good war to pull her together and bring out those characteristics of altruism and selflessness which we have always believed to be characteristically American. This, I believe, is an overstatement. The Iranian situation nevertheless points out the possible positive role that a good war can play in America's rally against the government in their outrage.

We are displaying a growing willingness in this instance to take steps which might involve sacrifice such as the loss of oil or increased military spending in order to protect American lives and American integrity.

Awakened In a crisis we have been awakened to the weakness of our complacency to realize that sitting back and letting someone else mingle through may not be a proper approach to either domestic or international politics.

It is impossible to predict the future and we cannot know what will happen in the 1980s. It is our generation who will determine the course of this country for the next ten years.

It is up to us to set aside some of our self-centeredness and realize that some of the basic principles which underlie our nation have been buried in the recent times.

To rescue them we must look seriously at American society, and seek to install those values which the founders of the United States believed were fundamental and enduring in America.