

## "If You're Going to San Francisco Be Sure to Wear Some Flowers in Your Hair"

by Elizabeth Sheehy

Over Jan Term I had the pleasure of going to San Francisco and doing research on a topic of particular interest to me: the Haight Ashbury during the 1960's.

Another point of interest about my research was my uncle's insistence that I visit the Haight one day by myself. Well I don't feel like a country bumpkin but I have lived in the huge metropolis of Winston Salem for the last eight years. So this becomes a major bone of contention. I've promised my mother I won't go into the city by myself no matter how much they pressure me to. Sol recruit this friend's son to meet me at the train station and take me down to the Haight for the day.

Here begins my first real independent experience into the Haight, which at this point was only a image in my mind from the druggie books I've been reading.

I'm a nervous wreck because I've never been on a train before let alone by myself. As I'm sitting out in the cold-yes- it is cold in Northern California in January, anyway I'm sitting there studying the schedule and I'm listening to these people behind me talking. I had noticed them earlier because they looked like homeless people. They are talking about the Zepelin concert in 1974 and Altamont and a variety of other events that I had only read about. I'm holding

my journal in my hand taking notes thinking if only I had the courage to go up to them and ask them what it was like living here in the 60's and 70's (but of course I didn't).

We drive by what I now know is the Panhandle of the Golden Gate Park and you know you are coming up to it because Psychedelic painted cars and vans are lined up against the road. The park is filled with people that look homeless to the laymen. However most of them are relics of the 60's. I said to Blake "if I had any courage I would jump out of the car and go and talk to them." He said "don't!" Apparently there is a real diverse group of people still living in the Haight and you shouldn't talk to any of the people. The people that looked like old hippies were of particular interest to me, can't imagine why. Anyway there was one guy walking around with an imaginary guitar stopping and singing a few songs then continuing on. Eventually a cop stopped him and told him to stop panhandling. Actually that seemed to be the most common type of job for the people we saw. Nearly everyone that looked like a hippie was sitting on the sidewalk begging for money, or playing a guitar, harmonica... for money. There was one group that was interesting because it was a mother and father and two children.

The father was pushing probably everything they owned in the world in a shopping cart and the mother was pulling the two kids in a little red wagon. That was one thing I found surprising, the number of flower children with the new generation of flower children. Another interesting person we saw was two guys sitting on the sidewalk with a variety of knick knacks for sale on a piece of felt cloth. I noticed when we walked by him the first time he was so incredibly stoned out of his mind he was staring at his hand as if he'd never seen it before. As we were walking back down the street we passed him as two undercover cops were busting him and doing a body search for drugs- pretty scary. Another important thing to mention about the people there at the Haight was that many of them live there, on the street. As we were leaving it was about 6:30 and it was getting dark and many of them were pulling out their sleeping bags and pillows out of their cars and setting up camp for the night. Probably the most interesting thing that happened while I was visiting the Haight was the drug dealers walking along the street. These men walk up and down mumbling nothing imparticular, or so I thought. As we walked by these men Blake would say "did you hear that?" Well as far as my virgin ears were concerned all I had heard was some mumbling. Blake explained they were saying "buds,doses" which is pot and

acid. Once I was aware of what they were saying I started noticing a bunch of people saying it. I probably had drugs offered to me fifteen times over the course of my afternoon at the Haight.

Another interesting aspect of the Haight were the head shops, at least that's what I called them. Blake had no idea what I was talking about because they are now called pipe shops. Well how was I supposed to know that. Everything I had been reading called them head shops, of course up to this point everything I had read was written in 1970. So needless to say the term "head shop" was a bit dated. Anyway these pipe shops were beautiful. They were full of Grateful Dead memorabilia and the most incredible pipes and bongos. There are also signs all over the establishment that say "our pipes are for tobacco use only, if we hear you mention them in association with any illegal substance you will be asked to leave immediately and permanently." Of course, I was oblivious to the huge sign and said "wow if only I smoked pot" and yes we were asked to leave that particular pipe shop. I thought about getting a pipe just for souvenir purposes but being the paranoid person that I am I was scared that I would get busted flying over the Bible Belt and be arrested for drug paraphernalia. So I didn't buy one but I wish I had.

## In "Mom's" House There Are Many Mansions

by Dawn M. Darby

There has been, in the past couple of months, a questioning of the concepts behind many national feminist movement(s). I use the plural form assuming that there is a basic understanding among our readers that the feminist movement has evolved into various sub-movements ranging across regional, class, and religious interests (to name but a few). It also should be very apparent, in many lights, that within these interests groups, struggles have taken on very strong personal meanings. They have hence strayed from the initial, underlying, common meaning dating back to the early 1800's which was the struggle for the inclusion of white women of all classes, as citizens, in direct response to the granting of suffrage to black males as interpreted in the 15th Amendment.

What ultimately has happened are struggles, particularly among classes, for "equal treatment". These "rallies" of sorts, are having an adverse influence among women in the work force, for example. So adverse that the demands from say, the upper-class working woman appears at the opposite end of the spectrum from the middle and lower-class working woman. And because the struggle leaders and chief participants were upper-class women dating between the 1916's to the 1960's, they

apparently forgot that a seemingly basic struggle, like equal treatment, on the work force for them meant that the middle and lower class factory women workers were overworked, underpaid and unappreciated. Therefore a division ultimately came as a direct result of these actions that were making the lower-class women feel that their concerns were being overlooked. Naturally, sub-movements began to form. These divisions were necessary, although the effectiveness of them only came about when the lower and middle class workers, male and female, joined together in unions to make conditions of the work force better.

Now of course I'm mixing labor history with "women's history" but it is important to understand that nowadays the majority of women work in some aspect to which can be classified as labor and there is a wide acceptance of also categorizing housework as a highly respectable job. (after all, who wants to explain to a mother that her work isn't a full-time job?) The point: It is no longer in the best interest of women to join together and fight national causes because their local level concerns most likely will be sacrificed. The key: Find out your own struggles and those with like struggles whether

they are males or females and fight for your rights, by any means appropriate to the particular struggle. Let us realize that these struggles however, can no longer be labeled as women's movements and must carefully be labeled feminist movements because in actuality it is very difficult to fight for women's equality when there is still uncertainty as to whether or not all men are being considered equal. A perfect example is the breakdown of race inequalities. White males and white females respectively earn higher salaries in this country than their black female and male counterpart's salaries respectively. So how is it possible for a black female to fight for a struggle along side with white women who are making more than them and their black male counterparts who may be therefore considered a little lower on the hierarchical scale? Of course it is not necessarily a barrier, however it has the potential to pose threats, resentment, and/or hindrances to any movement. Now of course eventually you may find yourself on the steps of The White House equipped with banner and peace song but don't be premature with it. Surely topics like abortion which draw as many men as women cross-culturally is something that you can basically use your own personal judgment on and just thank God that both are still legal for most women. But be weary of equal treatment

struggles because they could very well end up causing you slight embarrassment especially if people begin to associate you with persons who seemingly have contradicted themselves in front of God and wo(m)an. Or maybe they just have "forgotten to include vital information about their lifestyles which may suggest that they have, heaven forbid, conformed to the natural or unnatural ways of life. (i.e., the president of NOW 'coming out of the closet' so to speak or Mrs. Jane Fonda Turner leaving a long successful career to take care of 'Teddy'! Or what about the "myths" that in order to be a feminist you are either homosexual men or lesbian women?)

A more appropriate struggle might be for fair treatment for all. Another alternative may be to work with movements that simultaneously work towards equal rights for all like civil rights movements. (hint hint) But please research organizations as well as their affiliates carefully before you send in that membership check. You could even set up your own personal movements with supporters and go for what you know! These are not "new" ideas but they are worth reconsidering and ultimately redefining.

PEACE