

Groover Exemplifies Growing Dope Culture ... "Far Out" A Revolutionary Lingo Develops in Contemporary Society



This beats the hell out of bobbing for apples.

By Deanne Stillman

Alternative Features Service

Groover sits in the park watching the day go by, and that glazed-eye stare and that dope culture grin say that Groover is probably stoned, high, ripped, wiped out, or completely merged.

If the look and the smile don't tip you off, then his faded marijuana leaf T-shirt is the dead give-away — Groover is a bona-fide member of the ultimate cool, the final rebellion, dope culture, USA.

"Got any papers, sister?" Groover asks the nearest "chick," twirling his key chain with the hand-carved ivory roach clip. It's a rare moment for Groover — he has taken almost full advantage of his large doper vocabulary and has even initiated a conversation.

Perhaps the most important institution growing out of any society is language, which disseminates and conveys common ways of life. The dope culture has its own idioms which adequately perform this function. Unfortunately

this language is as poor as a defunct gold mine, offering a maximum working vocabulary of five basic phrases, and, in peak moments, maybe ten words, most of which are monosyllabic. Meanings of these words and phrases vary, in fact, they can mean anything you want them to mean.

If you tell Groover that you have just narrowly escaped attack by a notorious ax murderer, he is likely to react with a rousing and meaningful "far-out." If you tell him that Bob Hope and his entire entertainment corps just got napalmed in Vietnam he'll respond with an equally emotive and telling "far-out."

If you tell Groover that you're ill, he might go for the energy-consuming "that's a drag," or perhaps, if you catch him on one of his more lackluster days, your illness might be relegated to the catch-all "bummer" category. If you have terminal cancer, the situation undoubtedly calls for a "heavy," and if Groover really empathizes, he may be known to utter a barely passionate "dig it." If you ask him to elaborate, you will find that the request was futile, because, "all you have to is feel the vibes."

If, on the other hand, Groover initiates the conversation, you'll realize he is more articulate than you thought. "Hey, sister, can you spare some change?" is a frequent request, rivalled only by the equally eloquent, "Wanna buy some reds?"

This is not to say that dope shouldn't be smoked, dropped, sniffed, eaten, or mixed in drinks, this is merely an objection to the unfortunate mode of speech coming out of dope lifestyles. Dope language is too convenient, saving equal amounts of time and energy. In fact, it is probably the ideal language for a complete technological society, a language of shortcuts, a language not unlike George Orwell's ominous prediction — newspeak.

But as it is, dope idioms are not creations of the technocrats or the Pentagon — they are a medium created by those who claim to have discovered real communication, a medium that allows its speakers to talk without conveying a single idea. As Groover would say, "Well, baby, if that's your trip, I can dig it."

Language, however, is not the only institution pervading and disseminating dope culture. Every

lifestyle requires certain equipment, and most societies make this equipment readily available. In dope culture, head shops peddle prescribed dope gear and dope attire.

The shops have become hallmarks of dope society, just as bowling alleys were, and still are, pillars of greasedom. Head shops offer all the items necessary for a dope existence, like Groover's roach clip which was made by an esoteric dope-puffing tribe found recently near the headwaters of the Congo River, or unique bone beads carved by a group of Arab nomads living primitively outside Khartoum.

As vendors of prescribed styles, head shops will be cornerstones of the emerging society. The language will expand radically to include as many as 20 words and 15 basic phrases. This expansion will cause a tremor in dopedom, but Groover will adapt, and by the year 2000 an international dope language may pervade the globe, disseminating dope culture to the dark corners of the earth. Missionaries will be sent to Malaysian tribes. The second enlightenment then occur, with reefers raining torrents from the sky. The of course, will call an emergency session, but no one will be the

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