

Deja Vu at Camp Pendleton, p.5

READER

Vol. 4 No. 16

SAN DIEGO'S WEEKLY

May 15 - May 21, 1975

GUERRILLA T.V.



Ironically, the conservatives were responsible for Public Access T.V.

—Mark Woelber—

For years, liberals gave television flak for pandering to middle-class values and creating a commercial wasteland. More recently, former Vice President Agnew tapped a major source of public frustration when he accused television executives of being an elite group of Eastern liberal intellectuals. Furthermore, President Nixon directed federal authorities to investigate the three major networks for anti-trust violations. Engaged in what it considered to be a Constitutional issue, the networks fought back, in the press and the courts.

Everybody wanted a slice of TV. Critics and networks alike, paraded the First Amendment to back up their positions.

Certain conservative groups felt they should have the right to buy equal time. In the BEM (Business Executives Move for Vietnam Peace) case, the Supreme Court rejected this notion. Upholding the broadcaster's right of discretion, the Court said that Congress had never intended the First Amendment to mean that "broadcast facilities should be open on a nonselective basis to all persons wishing to talk about public issues." At the same time, the Court warned that television still had an obligation to provide "the kind of uninhibited, robust and wide-open exchange of views to which the public is constitutionally entitled."

The general public, as opposed to the "private" public represented by the BEM, wanted a better cut, too. Through the

Sixties, manifold complaints hit the networks and the FCC regarding unfair coverage and, more grievously, lack of representation in entertainment, news, and public affairs. According to network news departrments, they did their best to be fair. Still, the word "suppression" began to form on the lips of critics. Eric Sevareid of CBS News exposed the depth of the chasm between networks and groups "prettied to be suppressed" when he said, "How do you know about them to begin with, except through the press?" Newsmen have often been accused of parochialism. Sevareid confirmed the standards: "Nobody ever said anybody had the right of access... unless they were interesting enough to deserve attention." Millions of Americans knew it shouldn't be true.

A more sinister attack came from the federal government. In the late Sixties, the government demanded access and rebuttal time of its own, and threatened to take it. Nothing makes the media squirm like federal intervention.

The government claimed the media was nonrepresentative and elitist, and suggested stricter regulation. The networks already cringed under the gun of "ascertainment." Ascertainment is the process through which the FCC grants tri-annual license renewals if the station has acted in the public interest, convenience, and necessity; that

(continued on page 6)

The result is a motley, somewhat crude, sometimes boring, but rather refreshing assortment of homemade, "people" television.

—Reba Janes—

Are you a Mission Cable television subscriber? If so, you may have run across some rather strange programs while idly twiddling the dial. Mission Cable Channel 24, at the far reaches of the dial, is San Diego's version of public access television, a do-it-yourself sort of thing that is nothing like television you usually watch.

The most obvious difference is the type of program: you might see. Commercial television abounds with slick cops and robbers, family conflict, and variety shows. Too often, the basic plots are the same, and the relevance of the characters' experiences to your own life may be slight. Public-service announcements on commercial television, which are short "commercials" for nonprofit, community service organizations, are both shorter and more pointed than most public access programs. The programs on public television, in the style of KPB's, are definitely an alternative to commercial television, but they are still conceptualized and produced by professionals and generally deal with "high-brow" cultural material.

Public access programs, however, are made by all kinds of people — students, senior citizens, and middle-aged folk, social change advocates, conservatives, and the unconcerned; artists, professionals, and

your next-door neighbor. Accordingly, the programs treat a variety of subjects that directly pertain to the lives of San Diegans. Recent tapes shown on Channel 24 included documentaries on a comic book convention, the making of an operatic production, and vegetarianism; talk shows about public access (what else?) and racial conflict; and interviews with waitresses, energy experimenters, and local artists. There have even been a few "video art" tapes.

The types of programs directly reflect the interests of the people who live in San Diego, because the people who decide what kinds of programs to make are those who would normally be on the receiving end of TV — you and me. There is no television executive deciding whether your program will sell a product; nobody decides whether your program is a worthy contribution to the world of television programs. Anything that you want to put on public access goes on, providing that it doesn't violate Federal Communications Commission prohibitions against obscenity, commercial advertising, political campaigning, and lottery information. The result is a motley, somewhat crude, sometimes boring, but rather refreshing assortment of homemade, "people" television.

One way to get a better idea of what public access is all about is to watch it. But

(continued on page 7)

events

MAY 15 - MAY 21, 1975

The Events Page is compiled every week and is sponsored alternately by Southern California First National Bank and Bank of America. Listings as well as drawings, photos, etc. should be sent to READER EVENTS, P.O. Box 80803, San Diego 92138 and should be received by the Saturday before the Thursday of publication.

FILMS

THE MAGIC OF VENICE. Travel film presented by Explorama. Civic Theatre. Tuesday, May 20, 8:15 p.m. 236-6510.

IN THE YEAR OF THE PIG. Vietnam documentary by Emile De Antonio. Davin Harris will speak. UCSD, Mandeville Auditorium. Thursday, May 15, 8 p.m. 452-4559.

AMERICAN ART IN THE SIXTIES, a documentary written and narrated by art critic Barbara Rose, featuring artists Helen Frankenthaler, Ed Kienholz, Jasper Johns, Kenneth Noland, Claes Oldenburg, Ed Ruscha, Andy Warhol, others. La Jolla Museum of Contemporary Art, Sherwood Hall, Wednesday, May 21, 8 p.m. 454-0183.

LECTURES AND READINGS

ART CRITIC Henry Selvis will speak on "Art and the Critic." La Jolla Museum of Contemporary Art, Thursday, May 15, 8 p.m. 454-0153.

INEX TALAMANTE BROLASKI: American Indian Poetry. UCSD, Humanities Library Auditorium, Friday, May 16, 8 p.m. 452-3229.

PHOTOGRAPHER Robert Fichter will speak on "The Photo as Personal Document." La Jolla Museum of Contemporary Art, Sherwood Hall, Tuesday, May 20, 8 p.m. 454-0183.

JOSINE IANCO-STARRELL, Associate Professor of Art and Gallery Director at Cal. State, Los Angeles, will speak on "Contemporary Art: Questions of Relevance." Grossmont College Gallery, Wednesday, May 21, 8 p.m. 465-1700. Wednesday, May 21, 8 p.m. 465-1700, ext. 321.

THEATRE

THE HOT L. BALTIMORE, by Lanford Wilson. Thursdays and Saturdays through May. 8:30 Premiere on Friday, April 18. Mission Playhouse, Old Town. 285-4453.

THE BAD SEED. Actors Quarter Theatre. Fridays and Saturdays, May 2 through June 14, 8:30 p.m. 238-9809.

TWIGS, a comedy by George Furth. Coronado Playhouse. Fridays through Sundays, May 9 through June 21, 8:30 p.m. 435-4556.

THE BOY FRIEND. Sandy Wilson's musical spoof of the 1920s, presented by San Diego Junior Theatre, in the Casa del Prado Theatre, Balboa Park, Fridays at 7:30 p.m., Saturdays and Sundays at 2 p.m., May 8 through 18. 238-1311.

SOUP FROM A STICK, a children's play. Mira Costa College, Friday, May 9, 7 p.m., and Saturdays, May 10 and 17, 10:30 a.m. and 1:30 p.m. 757-2121, ext. 51.

GUYS AND DOLLS, the Frank Loesser-Joe Swirling-Abe Burrows musical. Apollod Theatre, Mesa College, Saturday, May 17, 7:30 p.m. and Sunday, May 23 and 24, 8 p.m. 279-7070.

H.M.S. "NAFORE," by Gilbert and Sullivan. North County Community Theatre, Fridays and Saturdays, through May 31, 8 p.m. 726-9802.

THE TENTH MAN, by Paddy Chayefsky. Cassius Carter Center Stage, Balboa Park, through Saturday, May 17, 8 p.m., and Sunday, May 19, 2 and 8 p.m. 239-2205.

Southern California First National Bank 1ST National

DANCE

THE TAMBUZITZANS, Slavic dancers from Duquesne University, presented by St. George Serbian Orthodox Church. Al Bahr Shrine Auditorium, 5440 Kearny Mesa, Saturday, May 17, 8 p.m.

DANCE ODYSSEY 75, directed by Katherine Cornwell. Southwestern College, Mayan Hall, Thursday through Saturday, May 15 through 17, 8 p.m. 420-1331.

LOTTE GOSLAR'S PANTOMIME CIRCUS, a dance and mime theater. UCSD, Mandeville Auditorium, Friday, May 16, 8 p.m. 452-4559.

SAN DIEGO BALLET and Natalia Makarova, Civic Theatre, Saturday, May 17, at 8 p.m., and Sunday, May 18, at 2:30 and 8 p.m. 236-6510.

SPORTS



BASEBALL: Padres vs. St. Louis, San Diego Stadium, Monday through Wednesday, May 19 through 21, 7 p.m. 283-4484.

GALLERIES

ALL MEMBER EXHIBIT, featuring Shirley Kalish, serigraphs; Norma McEe, paintings and drawings; Jeanne Otis, ceramics; Catherine Ruane, intaglio; Rush Glick, paintings. Triad Gallery, May 20 through June 7. 299-6543.

DRAWINGS AND PAINTINGS by John Hoach. Artists Cooperative Gallery, May 20 through June 6. 296-0200.

STUDENT ART SHOW: Crafts, ceramics, jewelry, drawings and photography, through May 20; paintings, sculpture, concepts, and environments, from May 22 through 29. Southwestern College Art Gallery, 410-1331.

RIBBONS AND DRAWINGS by Sara Sealander, and "Black Works" by Katuo Ota. UCSD Humanities Library Gallery, through May 23. 452-2664.

LITHOGRAPHS AND SCREENPRINTS by Carol Catalano. SDSU, Art Department Gallery, May 19-23.

"CONTAIN YOURSELF," an all member craft exhibition. Many-Hands Gallery, through June 15. 583-0928.

SPECIAL EVENTS

ICE FOLIES Sports Arena, Tuesday through Friday, May 13, 18, 4 p.m., Saturday (May 17), 2 and 8 p.m., Sunday (May 18), 2 and 6 p.m. 224-5116.

6TH ANNUAL FIESTA DE LA PRIMAVERA. Indian exhibits, Spanish folkloric dancers, fiddle and banjo contests. Old Town State Park, Thursday through Sunday, May 15 through 18, 10 a.m. to 6 p.m. 297-2119.

SOLAR ENERGY: FUTURE PROSPECTS AND PRESENT REALITY: a one-day conference sponsored by UCSD's Third College. UCSD, Revelle Campus, Room 2722 USB, Saturday, May 17, 10 a.m. to 4 p.m. 452-4002.

HYPNOTIST Michael Dean will perform. UCSD, Revelle Cafeteria, Monday, May 19, 8:30 p.m. 452-4090.

MUSIC

THE "LD MAID AND THE THIEF," Menotti's opera, performed by Pt. Loma College students. Salomon Theatre, Pt. Loma College, Thursday and Friday, May 15 and 16, 8 p.m.

SAN DIEGO SYMPHONY, with the San Diego Symphonic Choral, will perform works by Kodaly and Mozart, conducted by Peter Eros. Civic Theatre, Thursday and Friday, May 15 and 16, 8 p.m. 236-6510.

THE CRUCIBLE, Robert Ward's opera based on the Arthur Miller drama. Presented by SDSU's Opera Theatre, Dramatic Arts Building, S.D. State Friday, May 16, 8 p.m.

LA JOLLA CIVIC/UNIVERSITY SYMPHONY, conducted by Thomas Nee, will perform Piano Concerto No. 1 by Scriabin, Symphonie Fantastique by Berlioz, and Inyo-Zu by UCSD composer Michael McGee. UCSD, Mandeville Auditorium, Saturday, May 17, 8 p.m., and Sherwood Hall, Sunday, May 18, 8 p.m. 452-3229.

MEINELSSOHN'S "ELIJAH," presented by the Grossmont College Community Orchestra and the Civic Youth Orchestra, assisted by the combined choirs of Grossmont College, Point Loma College, and Granite Hills High School. Grossmont College Gymnasium, Saturday, May 17, 7:30 p.m. 465-1700, ext. 321.

YOUNG PEOPLE'S CONCERT, performed by the San Diego Symphony. Civic Theatre, Saturday, May 17, 10 and 11:30 a.m. 236-6510.

CHORAL CONCERT, Southwestern College, Mayan Hall, Sunday, May 18, 4 p.m. 420-1331.

CELLIST Alice Conolly. UCD Camino Theater, Sunday, May 18, 3 p.m. 291-6480, ext. 354.

MINI-CONCERT, Festival Piano Quintet, with pianist Howard Wells, cellist Mary Lindbloom, violist Douglas Mounger, and violinists Mary Karo and Joanna White, will play Schumann's Piano Quintet. Grand Salon Community Concourse, Monday, May 19, 12 noon and 2:30 p.m. 238-6500.

VOCAL RECITAL, with baritone Vincent Russo, performing songs by Handel, Krumpholtz, Wolf, Chabrier, Ravel. UCSD, Mandeville Recital Hall, Tuesday, May 20, 8 p.m. 452-3229.

COMMUNITY ORCHESTRA CONCERT. Guest conductor, John Gervay, piano soloist, Marsha Long. Madison High School Auditorium, Tuesday, May 20, 8:15 p.m.

READER'S GUIDE TO THE MUSIC SCENE

Send listing for Music Scene, as well as photos, other promo material, to Music Scene, Box 80803, San Diego 92138. The deadline for receipt of Music Scene material is Monday.

ALBATROSS: NOVA (Jazz), every night, 1309 Camino del Mar, Del Mar. 755-6744.

ANCIENT MARINER: RUBIN HUTSON BAND, Wednesday through Saturday, GUY & NANCY, 2725 Shelter Island Dr. 242-8242.

ATLANTIS RESTAURANT: R. B. PEOPLE MOVERS, Tuesday through Saturday; LOVE & LAUGHTER, Sunday and Monday, 2895 Ingraham (next to Sea World). 224-2434.

BACKDOOR: MCCOY TYNER, Friday & Saturday, May 16 and 17, 7:30 and 10 p.m. Aztec Center, San Diego State. 286-6252.

BOATHOUSE: LARRY PAGE (folk, soft rock), Tuesday through Saturday; DEAN SCHULENBERG, Sunday, 2040 Harbor Island Dr. 291-6011.

BOOM TRENCHARD'S: EMERALD CITY (Jazz rock), Wednesday through Sunday; GUY & NANCY, Monday and Tuesday, 2888 Pacific Highway, 291-5555.

CATAMARAN: BLOSSOM DEARIE (Jazz vocalist), 9 and 11:30 p.m.; JOE PASS (guitarist), 10 p.m. and 12:30 a.m. Both on Friday, Saturday and Sunday, May 16-18, 3999 Mission Blvd., Mission Beach. 459-6679.

CHUCK'S STEAK HOUSE: DUSTY BEST & JOHN BACH, Wednesday through Saturday, 1250 Prospect, La Jolla. 454-5325.

CIVIC THEATRE: CHUCK MANGIONE, with concert orchestra and soloists, Tuesday, May 20, 8 p.m. 236-6510.

CLIMAX: OHIO SILVER (sou.), Tuesday through Sunday; ANITA ROBINS & THE BIRDIE CARTER TRIO (Jazz), Sunday, 4-8 p.m. 202 Market. 239-9325.



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MUSIC SCENE

ROYAL PALMS RESTAURANT: STEVE AUSTIN AND PAUL SPRAGUE. Jazz. Thursday, May 15. Carlsbad and Elm. Carlsbad. 729-2339.

SAFETY: LOVE, PEACE, AND HAPPINESS. Wednesday through Sunday. 6323 Imperial Ave. Logan Heights. 263-4590.

SIDE DOOR: LADD ROBERTS. folk. Wednesday, May 21. 8:30 p.m. Coffee Hut. Revelle Campus. UCSD. 452-4020.

SPORTS ARENA: JEFFERSON STARSHIP WITH GRACE SLICK. COMMANDER CODY AND HIS LOST PLANET AIRMEN. Wednesday, May 21. 7:30 p.m. 224-4176.

SPRINGFIELD WAGON WORKS: FRED SEIDEL. piano, soft rock. Thursday through Saturday. 660 N. 2nd. El Cajon. 440-5757.

STONE STEPS TAVERN: JACK TEMPCHIN. Friday, May 16. BLUEGRASS NIGHT. Sunday, May 18. HOOTNIGHT. Monday, May 19. HUNT AND PECK. Tuesday, May 20. MANZANITA. Wednesday, May 21. 756 N. Highway 101. Leucadia. 753-9732.

SWAN SONG: DAVID CHENEY. flamenco guitarist. Thursday. STEVE O'CONNOR & BUTCH LAGLEY. jazz. Tuesday. Pacific Beach. 272-7802.

TIKI HOUSE: SCOTT PHILLIPS. country rock. Wednesday through Saturday. 1152 Garnet. Pacific Beach. 488-9301.

TOM HAM'S LIGHTHOUSE: SIDRO'S ARMADA. Las Vegas show group. through June 1. 2150 Harbor Island Dr. 291-9110.

TRITON RESTAURANT: RUE JAMES, RUSSELL. jazz. Tuesday through Saturday. College Ave. and El Cajon Blvd. 563-3240.

USD: JAZZ WORKSHOP: high school and college musicians. Camino Theatre. Thursday, May 15. 8 p.m. 291-6480.

VOYAGER: NOONEY PICKETT. rock. Wednesday through Sunday. WUNDERLICK. rock. Monday and Tuesday. 1901 Shelter Island Dr. 222-0421.

YACHT CLUB: JUKE RHYTHM BAND. jazz-rock. Tuesday through Saturday. RED RABBIT. Sunday and Monday. 4268 W. Pt. Loma Blvd. 225-9559.

A Taco Was Never Like This

—Eleanor Widmer—
The Restaurant: Si Senor
Type of Food: Gourmet Mexican
Cuisine

The Location: Shopping Center off Jackson Drive and Fletcher Parkway, 8320 Parkway Drive, 465-3460
Price: Moderate: \$3.25-\$6.75
Open daily: dinners to 11:30 p.m.

Like it or not, we are strongly influenced by names. The constant imprecations from the mass media to favor one commercial product over another, to purchase items with such dubious claims as preventing "ring-around-the-collar," or aerosol sprays that threaten the ozone layer, have made us both wary and sensitive to labels. And victims. Despite all caution, I find myself singing "Make life a little easier" as if I were a folk song instead of a commercial, and one day folklorists may decide that singing commercials are just that. (I can remember a mother, some years back, urging her toddler to sing "Rinso white / rinso white / ..."

at a birthday party). Which brings me to the names of restaurants. In general, I avoid eating places with the words "jolly" or "happy." Not because I am a misanthrope, but because the chain that calls itself The Jolly Ox serves little to give us the jollies. Because of our standardized responses to Paris as a city for lovers and artists, French restaurants, employing even one French word, such as *cheese*, immediately have it made, whereas Mexican ones, beginning with Aztec House and ending with Su Casa, conjure up the inevitable combination plate —

tacos, enchiladas, refried beans. For several months, I had heard of Si Senor but resisted it because its stylized ad of a Mexican in sombrero and poncho brought to mind yet another place where the *tostada suprema* was king. But Si Senor boasts gourmet Mexican cookery, and it delivers it. To be sure, standard Mexican fare is available at Si Senor, (\$3.25-\$3.95), though one would be foolish to opt for it when so many unusual and marvelously prepared dishes are available. The house specialty, *Queso fundido*, (melted cheese and spices) comes served in a chafing dish with warm tortillas. This proved superior to any melted cheese dish I had sampled in a Mexican restaurant, and though we had it as an appetizer (\$2.25) I was reluctant to quit spooning that smooth, warm, creamy stuff into the tortillas.

For sweetbread (pancetta) lovers, I recommend *Mollejas con chile verde*. Sweetbreads, most often associated with French cookery, receive royal treatment at Si Senor. It does cost \$6.50, but its preparation and taste warrant the expense. My advice is to share the dishes that you order at Si Senor as if you were at a Chinese banquet where the main objective is to sample as many different dishes as possible. The shrimp in garlic sauce, *Camarones al molajo*, were outstanding (\$5.95).

What about the exotic *Pechuga de pollo* (chicken in mole)? This consists of breast of chicken whose sauce tastes predominately of chocolate. As you are doubtless aware, chocolate has been used in Mexican cookery since the time of the Mayan Indians — I add cocoa and cinnamon to my chili and even to gazpacho soup as I learned the preparation of these dishes from someone who cooked

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Camp Without Joy

—Hal Luton—

"She's a half breed," the Marine tells his friend, a Marine cook. We're all sitting on some wooden boxes outside one of the chow trailers, and this little girl is playing with a piece of

Vietnamese have been brought to Camp Pendleton. The Camp Pendleton that sent Marines to Danang in the first place, just 10 years ago. With little imagination, you could think

Some Marine cooks are sitting on the grass making jokes with two girls with plucked eyebrows and rouged cheeks. Soul music comes from the chow trailers. The Vietnamese kids surround a Marine cook, take turns hitting him and running away. A Marine captain with heavily starched fatigue cap and blouse and pants walks by, booming out directions to a line of women and children in pidgin English. "Here. You follow me. I show you. This way." An older lady near the dining tents takes samples of fruit punch from the metal jugs and spits it out like beetle nut juice. A 14-year old boy pulls out a pack of Winstons from his t-shirt pocket and offers me a smoke. It's as if the Vietnamese never left Vietnam, or as if we never left.

In each of the camps at Camp Pendleton, one of the most interesting things to do is to read the bulletin boards. Not only are there scores of Vietnamese leaving messages for other Vietnamese — lost friends and relatives — but there are the large notes to "The Employees of IBM," to the "Members of the Church of the Latter Day Saints," and a poignant note from an American Army enlistment man in Seattle to a certain Vietnamese Army enlisted friend of his. On each of the camp's bulletin boards, the note is scotch-taped to a Kodacolor print showing the American G.I. and the Vietnamese G.I., smiling at each other, sitting together in the Vietnamese sun on top of an armored truck vehicle.

a rosary. It looks like at least 7 Hall Mary's and one Our Father. She keeps swinging it around and around and talking to herself in Vietnamese.

"She's part French, I'm sure. You know the French were in Vietnam before we were. She's probably half-French."

At first I hesitate, but then can't resist: "But the French left in '54 and she's only 7 or 8." The Marine's sergeant orders him back in the chow trailer to help with the serving of the food. The little girl and I are left alone, looking at the stream of other Vietnamese — old ladies in black pajamas, pants and sweaters, and towels wrapped around their heads, young couples in European pants and American shirts, grey-haired ex-businessmen — as they file by with paper plates piled high with lunch. Stew, canned green beans, noodles, cheap American sandwich bread and small cartons of non-fat milk.

The little girl has a light blue barette in her sandy hair. I try asking her if she's from Saigon. No luck. She only smiles and runs away for a while. She comes back and I try a few more questions in my crummy Vietnamese. "An con chua (did you eat yet)?" "Roi (yes, already)?" "Ten em la gi (what's your name)?"

photos by John Hefner



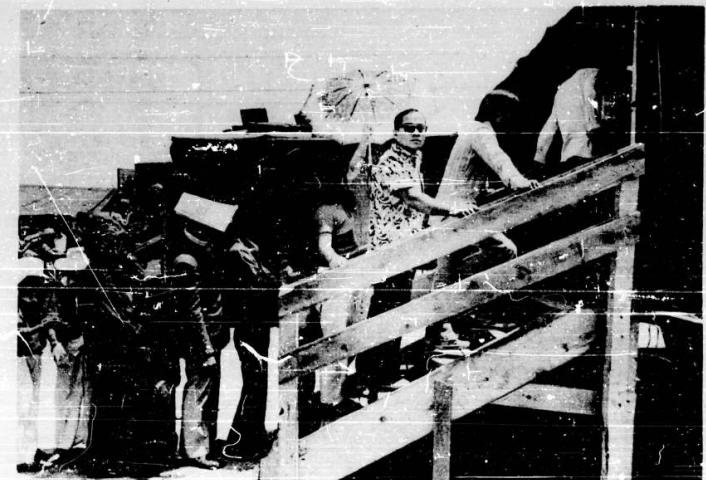
It's not easy to find the person you want to sponsor. You can drive past all eight of the camps and think, geez, I oughta be able to find him. But it's hard. The A.P. spent 5 days trying to find its Pulitzer-Prize winning Vietnamese photographer (the one who took the picture of the little napalmed girl running naked down the road). Finally, after studiously walking in and out of the camps, carrying a large sign with the photographer's name on it, they found him.

The Marine officers at the official press briefing are not all that helpful when it comes to specifics. ("You'll have to ask another agency. We aren't in charge of that.") One thing they do know, the warrant officer who briefed us, says, "These are very religious people. Services every day. Buddhist and Catholic." On the tables next to the Officers' Club bar are strewn "Religious Fact

Sheets," telling the press that all services are in Vietnamese and that 1500 to 2000 Vietnamese are going to Mass every day.

In Camp Number 8, even having a Marine escort from the Officers' Club doesn't cut it. "Sorry, sir. You'll have to have an escort from Camp 8 Headquarters." As it turns out, Camp Number 8 is where Nguyen Cao Ky is staying and the Marine Corps is being careful.

Up from Camp 8, back towards the Officers' Club a lady wearing a cowboy hat crosses the road cautiously. In a tent on one side of the road, three sisters play cards and laugh at a group of four Marines who walk by. Four little kids play frisbee with two other Marines near the tent, and an older girl on a small hill shows her younger brother how to use a hula hoop.



TVI

(Continued from page 1)

is, if it has had a fair proportion of public affairs to commercial and program broadcasting.

Media countered with a charge of Big Brotherism. The debate became esoteric — the right to speak versus the right to be heard; television as government (vs. direct public representation) versus television as interpreter (professional representation); mechanical access versus "idea" dissemination — until one could see the First Amendment has been slipping.

The battle focused on the FCC's "Fairness Doctrine," a result of the Communications Act of 1934, and its various interpretations. The act provides for "reasonable, realistic, practical opportunities for presentation and discussion of conflicting views on controversial issues." Networks charged that the government's interpretation of this doctrine amounted to censorship.

As far back as 1935, U.S. News and World Report, a media leader of the time, warned against the then-new FCC policy of ascertainment. Calling it a club over the head of broadcasters, U.S. News editorialized that "nowhere in law is a broadcaster obligated to comply with a mandate of serving public interest, convenience, or necessity. If there were a mandate, who is to make the rules or issue the instructions. To authorize them means censorship — the route to repression."

Thus, the spirit of free enterprise expressed itself during Roosevelt's New Deal administration. But the FCC prevailed, ascertainment became standard practice, and the Supreme Court sanctioned the Fairness Doctrine in 1949.

In the intervening years the notion of Fairness took on a new tone. Under Nixon, the interpretation of right of access became a "right to be heard," and the Fairness Doctrine, coupled with the ascertainment process, became the feared club. According to Clay Whitehead, Nixon-appointed head of the FCC, license renewal depended upon the applicant having "demonstrated that he has been substantially in tune with the needs and interests of the community concerned." Newsmen, in particular, preferred to decide themselves who to coddle or investigate, and considered the guidelines to be authoritarian.

The adversary relationships between private interest groups, federal government and network television created a lot of friction. The general public nearly got lost in the sparks.

But not quite. In its concentrated effort to dilute network power by any method, the Nixon administration encouraged legislation requiring cable networks to provide on channel equal for government, educational, access, and public access television. After it became law in 1972, Public Access television was to have been the uncensored voice of Middle America.

Public Access got its first test at the Alternative Media Center in New York City. AMC had the equipment, and staffers were prepared to accommodate the FCC guideline of first come, first served.

But there was no Middle American crush at the door.

Instead, the Alternative Media Center found itself becoming a medium for what Steve Crouch, program manager of KSDT radio, called the "embodiment of the middle class dream" — pornography. This raised questions Public Access didn't want at the time — censorship, moral responsibility, right of access.

Eventually, the thrill wore off and Public Access came into the hands of a few who interpreted its existence as an educational function. The "mandate of serving public interest" took on new meanings.

television information." Cable operators provide a channel, equipment and funding, usually matched by grants from outside sources — CVC is funded by a grant from the Alternative Media Center. Work is donated by the community. Red Burns, director of the Alternative Media Center, calls it a "de-mystification" of TV, a way to "plug the people back into the nation's media."

The extent to which the public can plug into Public Access TV is limited only by imagination and breeding.

Unlike network media, there is presently no competition for broadcast time, at least on CVC. And according to law, you can fill that space with whatever you please. Experimental theater. Documentary. How-to-dos. Violence. Racism. Lies, even, if you'll take responsibility for them.

Despite the opportunities for community service, self-indulgence and rhetoric, and despite the fact that, as one staffer put it, "people like to look at themselves on TV," Public Access has plenty of untapped broadcast time. It's hard work to keep a schedule filled, a point of detraction to what according to Richard Saini, president of CBS News and a Public Access critic, many "sub groups" don't actually want to get on television in their own behalf, they want someone else (the networks) to represent their views, so they can "nod their heads up and down, instead of back and forth."

In fact, there are fewer than a dozen flourishing public access stations in the U.S. Of the three cable networks in San Diego, only one, Mission Cable, provides the public access station at night; but, according to Wills Fitzgerald, cost too much money for too little use; right now, Southwestern picks up the CVC broadcasts from Mission Cable in order to oblige the FCC. This doesn't let them off the hook if desire for public access on Southwestern is expressed in the future. The third company, Televents, has a market of 6 to 7,000 subscribers on Coronado Island. They have no Public Access channel. If you want to make a tape at Televents, they "have a rate for private use." Otherwise, they'll broadcast "whatever the right for the community," as determined by program director Eileen Edinger. Televents staffers run the equipment.

Other factors further limit Public Access viability. The FCC regulations apply to cable systems only, and until recently a nonnetwork prevented cable development. At this point, subscribers to Mission Cable's expansion system can pick up the CVC in San Diego, Lakeside, Lemon Grove, National City, Normal Heights, Hillcrest, San Carlos, Imperial Beach and Chula Vista; via Southwestern's pick-up to Rancho Bernardo, Pacific Beach, La Jolla and Clairemont.

As cable service expands, the potential for real, wide-based public access increases. If, someday, competition for broadcast time requires decisions by someone as to who goes on and how on quality or potential profit of whatever sort — in a word, censorship — these problems and resistor abilities do not bother Public Access yet.

The problem now is exposure, legitimacy, despite a small audience. It is no wonder that, with an intense constitutional debate at the corporate media levels over censorship, responsibility and fairness, not many people care that you could conceivably tune in CVC and watch a full-dress neo-Nazi eating scab meat and the Man and doesn't care. And the federal government will certainly not go to Public Access television in order to rebut criticisms from the major networks.

(Continued on page 13)

TV2

(Continued from page 1)

here again, public access is different from commercial television. First, anyone with a TV set can watch commercial television, but to watch public access, you must be a cable television subscriber. More than that, you must be a recent Mission Cable subscriber — at least for the time being. Other cable systems in San Diego will have public access as soon as they have a demand for it. A second difference is that, far from following commercial television's all-day schedule, public access now appears on Mission Cable Channel 24 for only a brief time each week. Currently the channel is "lit" from 7 p.m. to 11 p.m. on Friday nights (and rather than commercials from programs, Channel 24 shows a static title card with taped music in the gaps between programs). The amount of programming will grow as the number of people who make program increases. The channel has nothing on it besides public access programs, so there's still plenty of room for any shows that they may want to make.

One of the things that make it possible for you and me to become television producers is the equipment that is used. Commercial television uses cumbersome, intricate, and temperamental cameras and videotape recorders. Public access producers rely on small, portable, easy-to-use "half-inch" videotape equipment. The camera is slightly larger than an 8-mm film camera, and the videotape recorder can easily be slung over the shoulder or carried (hence the name portapak). The tape is half an inch wide and comes on half-hour reels. As with audiotape recorders, the information that is being recorded is magnetically imprinted on the tape, which allows it to be immediately replayed or erased and reused. Anyone who can learn to use an audiotape recorder can learn, with a minimum of help, to use half-inch videotape equipment.

There is a great deal of this sort of equipment available in schools, museums, and other institutions, although they do not usually allow the general public to borrow it to make programs for public access. There is, however, a way for people to get hold of the equipment. Although no other cable systems have yet set up their own public access facilities, Mission Cable has established a public-access studio and office at 6225 Federal Boulevard to complement Channel 24.

When you first walk into the studio (after negotiating some stairs and a maze-like hallway), you are struck by the activity that

fills two rather small rooms. The studio, which in no way resembles the sterile grandeur of a broadcast studio, is equipped with a movable curtain, some chairs, and old pieces of set decor such as empty cable reels and posters from previous shows. There are lights, tripods, microphone stands, and the like, but the actual recording equipment takes up very little space. One of the cameras is set on a tripod and trained on the chairs. A table near the door holds a couple of larger recording decks and some monitors, and a small pegboard on the wall holds an assortment of cables. A little cluttered, but kind of comfortable. When not being used for a studio production, the studio is used for editing videotapes, teaching the use of videotape equipment, meetings, and socializing.

and any money left over will be used to buy new equipment. To check out a portapak, you'll pay \$1.25 per hour. No one is allowed to use the equipment without being certified, which means that you must attend two training sessions (at a cost of \$5 for both) and work with a production assistant on a couple of programs before being allowed to use the equipment on your own. A more advanced videotape editing class costs \$5.

These are ridiculously low rates by broadcast standards or even when compared to commercial rentals of half-inch video equipment or production-company rates. What makes it all possible is a happy confluence of Federal Communications Commission regulations, the type of equipment that is used, cable system



The socializing that takes place in the studio is spillover from the very small office. A desk, a table, a file cabinet, bookcases, and an old blue couch cover almost all the available floor space. A couple hundred black-and-white videotapes stand against one wall. Some books and magazines that deal with videotape production and the concept of public access overflow a small bookcase. Two phones ring constantly.

At the Mission Cable studio, you can produce a five-minute program, with half an hour of set-up time, for free. The people at the studio will run the camera and recorder. If you want to produce a longer program in the studio, you'll pay \$1 per hour for using the equipment. (All funds collected for equipment use go into a maintenance fund, cooperation, and a primarily volunteer staff. The Community Video Center (CVC), administrates Channel 24 and the Mission Cable studio. It is a nonprofit, tax-exempt corporation, open to the public, that was established to provide volunteer public access services to the community and to encourage the use of the public-access channels.

As with any other organization, the CVC is an amalgam of people, and its history is that of people. In 1973, through an ad in the Reader, Peter Randolph and Rebecca Smith attempted to reach other San Diegans who shared their interest in public access and half-inch videotape. They made contact with several people who had been working with half-inch video and who realized that

public access was not only a good outlet for their own videotapes but also an important community resource. For a time, these people merely compared notes and dreamed of using the public access channels. Then Bob Broderick and Steve Dowers contacted Mission Cable and showed them how to use the equipment. They began by prying their own equipment into Mission's transmitter. Peter and Rebecca followed soon after with a program of their own. Both shows appeared mysteriously on a black channel that lapped back to black immediately afterward.

It had become apparent that if public access in San Diego was to take hold, a concerted, organized effort must be made. Through Experimental College videotape workshops at San Diego State University and more Reader ads, a core group of about a dozen people began to meet about once a week to discuss the way to provide public access in San Diego and the form that their organization would take. A few dedicated souls — Peter, Rebecca, Vick Schoenberg, and Rick Phetteplace — worked evenings and weekends to formulate the policies and documents to start the organization. On July 1, 1974, the CVC was born.

The Community Video Center has had several concrete successes, and it is amazing that so much has been accomplished by a handful of people with little time and time responsibilities in jobs and school. From the beginning, they saw one of their main obstacles as public ignorance about the existence of the public-access channels, as well as about how to use them. At the beginning, they were successful in drawing about twenty to thirty people to monthly meetings about public access and half-inch videotape. Some of the people only came once, but many returned to help out. Incorporation, cost accounting, and other legal matters have been successfully completed with volunteer help. Tax-exempt status has been granted by the state and is pending from the Internal Revenue Service. The CVC has negotiated with Mission Cable for office space and a one-year contract to operate Mission's public-access studio. And they have been able to raise a small amount of money — from dances at San Diego State University, a grant from the Alternative Media Center (which was matched by Mission Cable), and a grant from the California Arts Commission. In part, these grants have allowed the CVC to hire one full-time staff member, Anne Prutzman, who is a program catalyst responsible for working with community organizations to produce programs. Anne and a staff of volunteers also coordinate activities at the Mission

(Continued on page 13)



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Straight from the Hip



Want to hear it straight from the hip? Send your questions to Matthew Alice, P.O. Box 80803, San Diego 92118.

— Matthew Alice —

Dear Matthew,
While I was sitting on the right shoulder of the freeway I was going to change my flat tire when the spare was also flat. A small bus whizzed past me that said "Dial A Ride" across its side, plus a phone number. If I had a dime in my pocket (which I didn't) and was near a phone (which I wasn't) would it have done any good for me to have given them a call?
B. Goodrich
Ocean Beach

I'm sure they would have been pleased to hear from you, but at that moment your dime, if you had one, would have been better spent on a call for a tow truck.
Dial-A-Ride functions as a door to door service to enable a variety of San Diego residents to get to and from medical, cultural, educational, and recreational facilities, for a charge of 25¢ each way.

The service is both federally and locally funded and works in close cooperation with the San Diego Transit. It coordinates three former transportation projects operating within the city of San Diego, the Dial-A-Bus project operating out of Linda Vista, the Senior City Senior Citizens Mobility Program, and the Southeast S.D. Model Cities Program.

Although it works on a demand-response schedule, Dial-A-Ride is not geared to rescuing absent-minded motorists. You'd better get yourself together and off the freeway shoulder or you might be needing the number of dial-a-prayer, instead.

Dear Matthew Alice,

On a recent trip back east, I caught Michelangelo Antonioni's latest film, "The Passenger." I think it's a terrific movie, though I'm waiting for the final word on the work of your cohort Duncan Shepherd.

Now, this is why I'm writing: toward the end of the movie there was an incredible shot that starts in one house and swoops through the air, up and down, and ends in another house. I can't imagine

Getting Along Well Without Muskatel

"You can say everything perfectly in one or two words . . . or even a noise."

— Anne Hutchison —

It was a rowdy gang that came to the Back Door last week to see Jack Tempchin and Honk, and they got everything they wanted. Both the Friday shows were sold out by 7:00, and the anonymous voice on the loudspeaker grew increasingly exasperated as it exhorted those already present to move toward the stage, since "we've got a lot more people out here waiting to get in." This kind of pleading met with hoots, catcalls and haphazard compliance, which combined to form the keynote of the evening.

Jack Tempchin was greeted with glee when he slouched out on stage. His first song didn't rock, but his response from his fans though: he started with a slow blues tune "Slidin' Down Into Your Love," and the audience was waiting for something to match their mood. He pleased them right away, though, with a complicated diatribe explaining how he could be his own grandfather. Most of the set was in the same trend. A little further on, he announced, "When they signed me up this time, it was stipulated that I'd have to sing at least one or two 'real songs' each set, so here's one," and he went into "Singing In The Street." But surrounding this slightly sober

how it was done with a conventional manner. What light can you shed on this?

M. Gange
North Park

Don your sunglasses and read on. The shot you see, the one accomplished by the use of a newly invented contraption that uses gyroscopes to stabilize the camera which has been mounted within a sphere.

Now, this is why I'm writing: toward the end of the movie there was an incredible shot that starts in one house and swoops through the air, up and down, and ends in another house. I can't imagine

note were such gems as "Mighty Moc," "Fifteen Days Under the Hood," and "Mange of Love," all played for the ultimate laugh.

Part of Tempchin's charm is his story performance and his easy-going patter. He talked for a little while about writing songs under the influence of one inebriated or other, and the perfection of creation under the circumstances. "You can say everything perfectly in just a few words . . . or even a noise," he said, and then swept into "Already Gone" with his own whoop urging the audience into competition. He was having a good time, and of course, so were we.

One thing, though, he laid out that country sob to the point of parody on everything, even what would otherwise count as a "real song" and it jured a little. It's sort of a pity not to take some of that nice music seriously, although when it's check by jowl with Honk's sound that makes me feel justified in using the word "funky," which I normally avoid as frantically as "mellow" and "heavy," but they go in for original, low down funk, rowdy and still sentimental. It's not an easy combination to carry off, but they do it better than anybody I've heard lately.

For their closing song, they did their big hit, "Heat Wave," and it was received with whoops and stomps to match anything Tempchin had produced. They were a cinch for a standing ovation from the audience they were playing for, and they got it.

One word about the Back Door: they have an exceptionally efficient clearing out process between shows. Waiting outside for the 11:00 show, you may doubt it, but the first group is channeled out with all possible speed. There is one more show at the Back Door before the semester's end, a jazz band of whom I am an unfortunately ignorant. But if it's as good as the last show was, you should miss it.

Their music seemed to fall into two categories after that first song: traditional hard rock on the one hand, and a sound like Benny Goodman doing the blues. Fascinating, that last. The horn had a lot to do with the band

sound, but the back-up harmonies a la Patty Maxine and LaVerne really carried it off. One of Honk's advantages is the possession of three more than competent vocalists, and they obviously do a lot of rehearsing. You can see the results of the work — practice may not make perfect, but it sure does help.

Anytime they were as professional as Tempchin was slowly, but they seemed to be having just as good a time. The keyboard man said, "This is the most religious we ever get," and started on "Give Me That Bottle," a rousing forties-style tune with lines like "I can't get well without muskatel," and "Take my shoes, but give me that booze." As you can imagine, it went over big with the crowd, who had left innumerable empty bottles abandoned upright on the pavement outside while they waited in.

There's something about Honk's sound that makes me feel justified in using the word "funky," which I normally avoid as frantically as "mellow" and "heavy," but they go in for original, low down funk, rowdy and still sentimental. It's not an easy combination to carry off, but they do it better than anybody I've heard lately.

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—Duncan Shepherd—

In Los Angeles this year, the French cinema has mounted — or, by the grace of the importers, has been permitted to mount — something that resembles a resurgence. (With the ghost of Slavitsky lingering over the College Theatre, San Diego, too, has been touched by it.) Currently on, at the Plaza Theatre in Westwood, is Claude Lelouch's *And Now My Love* (originally, *Tout Une Vie*), a canny, cocky, heedless stunt, the object of which is to construct a love story that never pains beyond the pretence that



Twenty-four). And, at the Los Feliz in North Hollywood, is Jacques Demy's 1970 fairy tale, *Donkey's Skin*, the final episode of an excellent series of French films that has included Claude Chabrol's *Nada Gang*, *Ophelia*, and *La Rupture*, and Michel Deville's *Life of the Top* (a non-attempt to translate *Le Mouton Enragé*). If you find yourself in Los Angeles during the next week, either movie is a good bet: it is not a good bet that they on catching them when they come to San Diego.

The fantasy land in *Donkey's Skin*, like that in any fairy tale, is ruled by the severest standards. These standards apply, for example, when the queen, on her deathbed, exacts the pledge from her husband that he shall remarry only to the queen's woman "more beautiful and better formed" than she; they apply again when the king's daughter, the only woman who measures up to the queen's requirement, blocks the king's incestuous marriage proposal with exorbitant demands of her own, which the king must first

French Films in L.A.



It is not a good bet to plan on catching these movies when they come to San Diego.

fulfill — she demands a dress the color of the sky, and that accomplished, a dress the color of the moon, and that, accomplished, a dress the color of the sun, and that, accomplished, she then demands the skin of the king's donkey, who defecates jewels and gold pieces that daily replenish the royal treasury. But with that demand, too, the king complies. And so, disguised in the filthy donkey's skin, the princess flees the palace, taking a job as scullery maid for an orange-haired hag who spits frogs, and she waits for a suitable lover to

come along. The high standards apply again, finally, at the tale's happy ending, when the princess wins the right to marry the young prince of a neighboring kingdom, who has consented to marry any maiden whose finger is daintily enough to fit a tiny ring, and one applicant after another, lined up in order of social rank, duchesses first and scullery maids last, has been tried to fit the ring and has been waved aside as too pudgy.

The original story by Charles Perrault, told swiftly and sketchily in the traditional bed-

side manner ("Once upon a time," etc.), has been considerably fleshed out, decked out, by Jacques Demy, as each moment in the bird-boned story yields to Demy's imaginative, frigidous decoration (here a pool of flowers, there a gilt-framed mirror, there a pool of pink light). Demy's illustrations have something of the garishness of a child's coloring book, filled in with a free hand, an anarchic imagination, and a jumbo box of Crayolas; one kingdom is colored blue — faces, horses, piano — and another is red.

However, the popular notion that Demy is an authentic innocent, guiding us on a return trip to our early purity, is itself as fanciful as anything to be found in *Uccello's* *Uccello's* *Uccello's*. The donkey's producing jewels from its rear, rather than its ears, and the princess being the king's daughter, rather than an adopted daughter — these are Demy's subversive inventions. And, like drops of acid, they erode the fairy-tale fabric, somewhat. Perrault's medieval world is pelted on several occasions with Demy's irrepressible modernisms: the king quoting from Cocteau and Apollinaire, a courier in eyeglasses, the fairy-godmother arriving for the wedding in a helicopter.

Still, these intrusions are kept to a minimum, and kept muted, as if not to alarm the children, and they do not hamper the inexorable developments of this formula fairy-tale. The prince on his red horse, the princess in hiding in her shack, and the parrot in the tree tops will all be singing the same song of love, yearning for love, as yet unbound, and a benevolent rose will play cupid, whispering to the prince where he may find his true love; and soon the prince and princess will sing the love song as a duet, cheek-to-cheek (words and music by Michel Legrand). The poignance of Demy's movie is that he holds himself to the most worn conventions, the most untenable ideals, and the most banal gestures, in spite of everything — in spite of the currents in modern thought and in modern filmmaking and in modern children's stories; in spite of his own tendency to inject jaded and sophisticated jokes (a costume ball where the men are dressed as cats and the women as birds). Under the circumstances, Demy's effort to tell a reactionary children's story is a courageous, unselfish act of will. Just how grim Demy could be within a fairy-tale format was revealed in his following movie, *The Pied Piper*, a gritty illustration of the medieval world, overrun by rats, plague, two-faced politicians, and ultimate despair.

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Relaxed Atmosphere
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clam patty fried in butter, served with avocado on a hot sesame bun
.79
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Mon. Sun. 11am-8pm
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