

AGENDA

SAUK VALLEY COLLEGE BOARD OF TRUSTEES MEETING
Conference Room, Third Floor, 3L14
November 8, 1976 7:30 P.M.

- A. Call to order
- B. Roll call
- C. Communication from visitors
- D. Recommended actions
 - 1. Approval of minutes as submitted
 - 2. Personnel matters
 - 3. Acceptance of donation
 - 4. Acceptance of bids for building renovation
 - 5. Approval of computer equipment purchase
 - 6. Other items
- E. Old Business
 - 1. Report on pending litigation
 - 2. Report on negotiations
 - 3. Other items
- F. New Business
- G. President's Report
 - 1. Minutes of SVC committee meetings
 - 2. Report on Radiologic Technology accreditation
 - 3. Report from Student Trustee
 - 4. Report on Indian Summer Session
 - 5. Report from Affirmative Action Officer
 - 6. Reply to Messiah Lutheran Church
 - 7. Other items
- H. Time of next meeting
- I. Adjournment

bg
11-3-76

MINUTES OF THE SAUK VALLEY COLLEGE BOARD OF TRUSTEES MEETING

November 8, 1976

The Board of Trustees of Sauk Valley College met in regular meeting at 7:30 p.m. on November 8, 1976 in the Board Room of Sauk Valley College, Rural Route #1, Dixon, Illinois.

Call to Order: Chairman Coplan called the meeting to order at 7:30 p.m. and the following members answered roll call:

Arman Gaulrapp	Lorna Keefer
Oscar Koenig	Juanita Prescott
William Reigle	Robert Wolf
Ronald Coplan	

Absent: Laura Thompson

Minutes: It was moved by Member Wolf and seconded by Member Keefer that the Board approve the minutes of the October 25th meeting as presented. Motion voted and carried.

Salary Adjustments: Discussion was held on staff salary adjustments. It was moved by Member Reigle and seconded by Member Gaulrapp that the Board approve $6\frac{1}{2}\%$ of \$262,000 (\$17,030) to be given as a lump sum to Dean Edison for distribution among the Building and Grounds staff; $6\frac{1}{2}\%$ of \$200,000 (13,000) to be provided for raises for the clerical staff based upon recommendations by their appropriate supervisors approved after consultation with the President; and 5% of the administrative payroll of \$279,090 (\$13,950) to be provided the President to distribute among the administrators subject to Board approval on an individual basis. All raises to be retroactive to July 1, 1976.

Arrival: Laura Thompson arrived at 7:50 p.m.

Vote: In a vote on the above motion the following was recorded: Ayes Members Gaulrapp, Keefer, Koenig, Prescott, Reigle, Wolf, and Coplan. Member Thompson abstained. Motion carried.

Acceptance of Donation: The Board was informed of a donation of 350# of pipe cut-offs from the E.D. Etnyre Company of Oregon. It was moved by Member Wolf and seconded by Member Reigle that the Board accept the above donation and empower the President to write a letter of appreciation to this company and also send a note of thanks to Steve Johnson for his effort in securing same. Motion voted and carried.

Acceptance of
Bids:

It was moved by Member Gaulrapp and seconded by Member Reigle that the Board accept the bid of the Dean Wentling Construction Co., of Dixon, Illinois for building renovations in the amount of \$29,695 for the T-2 building; \$8,819 for the present ceramics lab; and \$3,831 for the Radiology area, for a total of \$42,345, and instruct the architect to prepare a contract for same. In a roll call vote the following was recorded: Ayes Members Gaulrapp, Keefer, Koenig, Reigle, and Coplan. Nays Members Wolf, Prescott and Thompson. Motion carried.

Data Processing:

President Cole told the Board that it was the administration's recommendation that the college purchase the computer equipment as indicated in the attached under Plan F. It was moved by Member Koenig and seconded by Member Reigle that the Board approve the transfer of \$26,375 from the contingency fund to the equipment account and transfer \$9,600 from the data processing rental to the equipment account and buy the peripheral equipment for the Data Processing program outright as per Plan F in the attached memo from Walter Clevenger, with payment to be made on November 9, 1976. In a roll call vote the following was recorded: Ayes Members Gaulrapp, Keefer, Koenig, Prescott, Reigle, Thompson, Wolf and Coplan. Nays-0. Motion carried.

Anixter Rental
Agreement:

It was moved by Member Reigle and seconded by Member Koenig that the Board approve Anixter Brothers, Inc.'s request to extend their lease extension notification from the date of December 1, 1976 to January 15, 1977. Motion voted and carried.

Budget Workshop:

It was the consensus of the Board that a Budget Workshop be held on December 20 from 4 p.m. to 6 p.m. and that the December 13 and December 27th meetings be cancelled and one meeting be held at 7:30 p.m. on December 20.

Student Trustee:

Laura Thompson reported that a student committee had been set up to go over the matters she posed at the October 25 Board meeting. She also told the Board that all positions on the student-faculty committees have been filled which shows the interest the present student body has in the college.

President's
Report:

Dr. Cole reported on the letter he sent to the Messiah Evangelical Lutheran Church in regard to their inquiries; Sauk Valley College committee meeting minutes; a report on the Radiologic Technology accreditation; a report on the Indian Summer session; and presented the Board with copies of the letter and summary which he sent to the Illinois Community College Board showing the actual state funds received for FY 1976 as compared to the expected amounts.

Affirmative
Action:

Dr. Bronsard reported on his trip to Washington D.C. to attend the Affirmative Action conference held on November 4th and 5th.

Executive
Session:

At 8:40 p.m. it was moved by Member Reigle and seconded by Member Prescott that the Board adjourn to executive session to discuss pending litigation and collective bargaining. In a roll call vote the following was recorded: Ayes Members Gaulrapp, Keefer, Koenig, Prescott, Thompson, Reigle, Wolf and Coplan. Nays-0. Motion carried.

Departure:

Member Laura Thompson left the meeting at 9:30 p.m.

Regular Session:

At 9:50 p.m. it was moved by Member Wolf and seconded by Member Prescott that the Board return to regular session. In a roll call vote the following was recorded: Ayes Members Gaulrapp, Keefer, Koenig, Prescott, Reigle, Wolf and Coplan. Nays-0. Motion carried.

Adjournment:

Since there was no further business, it was moved by Member Wolf and seconded by Member Gaulrapp that the Board adjourn. The next regular meeting will be November 22, 1976 at 7:30 p.m. In a roll call vote the following was recorded: Ayes Members Gaulrapp, Keefer, Koenig, Prescott, Reigle, Wolf, and Coplan. Nays-0. Motion carried.

The meeting adjourned at 9:54 p.m.

Respectfully submitted:


Arman Gaulrapp, Secretary

SAUK VALLEY COLLEGE

RURAL ROUTE ONE,

DIXON, ILLINOIS 61021

DATE November 3, 1976

MEMORANDUM

SVC Board of Trustees

#4-3a

RE: Dr. George E. Cole *G.E.C.*
President

RE: AGENDA ITEM #D-2a.- PERSONNEL MATTERS - SALARY ADJUSTMENTS

RECOMMENDATION:

The President recommends the following for staff salary adjustments:

- 1) 7% of \$262,000, or \$18,350, to be given as a lump sum to Dean Edison for distribution among the building and grounds staff.
- 2) 7% of \$200,000, or \$14,000, to be provided for raises for the clerical staff based upon recommendations by their appropriate supervisors approved after consultation with the President.
- 3) A percent of 5.5% times the administrative payroll of \$279,090, is a lump sum of \$15,400. This money is to be provided for the President to distribute among the administrators, subject to Board approval on an individual basis.

The salary of the President is \$33,000 at the present time. Any raises or alteration in the existing contract is to be recommended and approved by the Board.

I am therefore recommending that the Board approve a total of \$47,750 for raises for those employees not eligible for membership in the Sauk Valley College Faculty Association, or 6.44% of \$741,000.

GEC/bg

SAUK VALLEY COLLEGE

RURAL ROUTE ONE,

DIXON, ILLINOIS 61021

DATE November 3, 1976

MEMORANDUM.

#3-5

TO: SVC Board of Trustees

FROM: Dr. George E. Cole *G. E. C.*
President

RE: AGENDA ITEM #D-5 - APPROVAL OF COMPUTER EQUIPMENT PURCHASE

Following our last Board meeting and the discussion about computer equipment purchase, I am making the following recommendation.

RECOMMENDATION:

Upon reviewing the alternatives available to us it is my opinion and recommendation that the least expensive course of action is to transfer \$26,375 from the contingency fund to the equipment account, transfer \$9,600 from the Data Processing rental account to the equipment account and buy it outright.

A second alternative which is less expensive than our present plan would involve working with the U.S. Leasing Corporation and would result in a total cost of \$45,728.87 over a three-year period at the end of which time we would own the specified equipment.

The third basic alternative would be continuing with our present arrangement which would result in an expenditure of \$41,032.80 over a three-year period at which time we would have nothing to show for our money except the use of the equipment and approximately 45% equity if we decided on an outright purchase at that time.

Although the outlay of cash from the contingency fund might cause some inconvenience in this tight budgetary year, it is my feeling that the saving of \$8,600 would justify the inaction of alternative #1, which is my recommendation.

GEC/bg
Enc.

SAUK VALLEY COLLEGE

RURAL ROUTE ONE,

Data Processing
DIXON, ILLINOIS 61021

DATE October 25, 1976

MORANDUM

TO: SVC Board of Trustees

FROM: Dr. George E. Cole
President

RE: AGENDA ITEM #E-5a - PURCHASE OF PRINTER & DISC

Upon attempting to formulate the final agreement on the purchase of our computer equipment, more information was brought forth by the Company about the cost involved.

To avoid any misunderstanding I asked Wally Clevenger to provide all the details and the alternatives. In a nutshell, the Company planned to charge us 10% more at the end of the third year than we had approval for at the last Board meeting.

Wally has provided all the possible alternatives available, the least desirable of which is to continue our lease on its present basis. Other alternatives include outright purchase, which is probably the least expensive as well as purchasing by the previously approved arrangement, which would cost us approximately \$3,000 more. We could perhaps borrow money from a local bank and pay the 8½% interest rate.

I feel the Board should discuss these alternative so that we might pick the most desirable. Mr. Clevenger will be available for specific questions.

GEC/bg
Enc.

SAUK VALLEY COLLEGE

RURAL ROUTE ONE,

DIXON, ILLINOIS 61021

DATE 10-22-76

MORANDUM

Dr. Cole

TO: W. Clevenger

: PURCHASE OF THE PRINTER AND DISC

There was a misunderstanding between myself and U. S. Leasing Corp. concerning the exact details of the contract. Upon reviewing the contract prior to signing and in conversation with U. S. Leasing Corp. I noted that at the end of the three years we did not own the equipment but had built up 90% equity. We could then at the end of three years buy the equipment for 10% of the equipment cost which is \$36,335 x 10% or \$3,633.50.

Since my intention was to amortize the total cost of the equipment over three years I had U. S. Leasing and NCR run some additional plans through which I will present below. There are two additional methods SVC should explore:
1. An 8½% note from the local bank and 2. Out right purchase. Below please find the various plans.

Plan A - U. S. Leasing Corp.

Plan A at the end of the duration of the contract SVC owns the equipment.

Dates	Payment Date
Nov. 1, 1976 - June 30, 1977	Nov. 1, 1976
July 1, 1977 - June 30, 1978	July 1, 1977
July 1, 1978 - June 30, 1979	July 1, 1978
July 1, 1979 - Sept. 30, 1979	July 1, 1979

Annual Payment	Monthly Average
\$ 9600.19	\$1200.02
15716.61	1309.72
15716.61	1309.72
3929.25	1309.75
<u>\$44962.66</u>	Total Cost

Plan B - U. S. Leasing Corp.

Assumes that at the end of the contract we can purchase the equipment for 10% of the cost.

EQUIPMENT COST \$36,335.00

SAUK VALLEY COLLEGE

RURAL ROUTE ONE,

DIXON, ILLINOIS 61021

DATE 10-22-76

MORANDUM (page 2)

Dr. Cole

Mr. W. Clevenger

Dates	Payment Date
Nov. 1, 1976 - June 30, 1977	Nov. 1, 1976
July 1, 1977 - June 30, 1978	July 1, 1977
July 1, 1978 - June 30, 1979	July 1, 1978
July 1, 1979 - Sept. 30, 1979	July 1, 1979

Annual Payment	Monthly Average
\$ 9600.19	\$1200.02
14443.00	1202.75
14443.00	1202.75
3609.18	1203.06
<u>\$42095.37</u>	
<u>3633.50</u> = \$36335 x 10%	
<u>\$45728.87</u>	

Plan C - U. S. Leasing Corp.

For a five year lease purchase and at the end SVC would own it.

Dates	Payment Date
Nov. 1, 1976 - June 30, 1977	Nov. 1, 1976
July 1, 1977 - June 30, 1978	July 1, 1977
July 1, 1978 - June 30, 1979	July 1, 1978
July 1, 1979 - Sept. 30, 1979	July 1, 1979
Oct. 1, 1979 - Sept. 30, 1980	Oct. 1, 1979
Oct. 1, 1980 - Sept. 30, 1981	Oct. 1, 1980

Annual Payment	Monthly Average
\$ 9600.19	\$1200.02
14443.00	1202.75
14443.00	1202.75
3609.18	1203.06
2022.00	168.50
<u>2022.00</u>	<u>168.50</u>
<u>\$46139.37</u>	

Plan D - NCR

Assumes that at the end of approximately three years SVC would own the equipment.

SAUK VALLEY COLLEGE

RURAL ROUTE ONE,

DIXON, ILLINOIS 61021

DATE 10-22-76

MORANDUM (page 3)

Dr. Cole

M: W. Clevenger

Dates	Payment Date
Nov. 1, 1976 - June 30, 1977	Nov. 1, 1976
July 1, 1977 - June 30, 1978	July 1, 1977
July 1, 1978 - June 30, 1979	July 1, 1978

Annual Payment	Monthly Average
\$ 9600.19	\$1200.02
18094.32	1507.86
<u>18094.32</u>	<u>1507.86</u>
<u><u>\$45788.83</u></u>	

Plan E - Local Bank

Assumes that at the end of approximately three years SVC would own the equipment. Simple interest note for $8\frac{1}{2}\%$. Cash payment \$9600.00.

\$26735.00	Nov. 1, 1976
<u>1704.37</u>	Interest Nov. 1 - June 30, 1977
<u>28439.37</u>	
<u>14443.37</u>	July 1, 1977 - Payment
<u>13996.00</u>	Interest July 1, 1977 - June 30, 1978
<u>1189.66</u>	
<u>15185.66</u>	Last Payment July 1, 1978
<u><u>\$39229.03</u></u>	Total Outlay

**These calculations are merely speculations from what we could get from the bank.

Plan F

Transfer \$26,375 from contingency fund to equipment account. Transfer \$9600 from the Data Processing rental account to the equipment account and buy it out right.

Plan G

Continue to rent. The disadvantage is that in 36 months the school will have paid \$41032.80 in rent and have nothing to show. (\$1139.80 per month x 36 months)

SAUK VALLEY COLLEGE

RURAL ROUTE ONE,

DIXON, ILLINOIS 61021

DATE 10-22-76

MORANDUM (page 4)

Dr. Cole

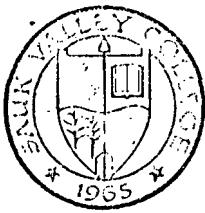
W: W. Clevenger

Recommendations

I would recommend to you that the following plans be considered in order of preference.

1. Plan F - out right purchase
2. Plan E - Seek funds from a local bank if the costs are in line with what I projected
3. Plan A - U. S. Leasing Corp.
4. Plan B - U. S. Leasing Corp.
5. Plan D - NCR
6. Plan C - U. S. Leasing Corp.
7. Plan G - continue to rent

WC/jj



SAUK VALLEY COLLEGE

R. R. 1 Dixon, Illinois / 61021 Area 815 288-5511

OFFICE OF THE PRESIDENT

November 1, 1976

#6-6

Rev. Eldor Mueller, Pastor
Rev. Robert Nordlie, Assistant Pastor
Gene Brown, Chairman of the Congregation
Messiah Evangelical Lutheran Church
LeFevre Road and Avenue F
Sterling, IL 61081

Gentlemen:

We are responding to your earlier letter to the Sauk Valley College Board expressing concern about the college sponsoring the transcendental meditation program and also about the quality of the movies being sponsored by the Sauk Valley College Film Commission.

It is first of all important to realize that each student who attends Sauk Valley College pays \$1 per credit hour, which is set aside for student activities. The elected student government examines requests from various student clubs and awards monies for the administration and development of various student activities. This includes athletics, drama, guest lectures, cultural presentations, concerts, as well as the Film Commission and the transcendental meditation club.

The Film Commission is also supported by token admission fees (50¢ per student and \$1 for non-students per movie). The faculty advisor to this club, David Lovekin, is our Philosophy professor at Sauk and contributes his time on a no-charge basis. The film selection is made by Mr. Lovekin in concert with his student board. Their serious intention is to provide classic films which they feel are among the better films produced by the industry. The attached list of the films that have been shown during the past year demonstrates that most of these films have at one time or another been shown in the local theaters and many of them have been academy award winners. To the best of our knowledge, none of these have been "X" rated and very few of them are labeled as being for "mature audiences only", or commonly referred to as "R".

Letter to: Messiah Lutheran Church
October 29, 1976
Page #2

The transcendental meditation club petitioned for student club status approximately two years ago. Shortly after they requested permission to form a club, the administration did some background reading on this activity and met with one of their advocates. It is our opinion that although the idea of meditation has existed for thousands of years in the history of India and Tibet, transcendental meditation as such is not really religious in nature but is rather a sincere effort on the part of a few enterprising individuals to market a new technique for relaxation. There are many case histories where individuals have improved their health and world outlooks through participation in this activity.

The main point, however, is that although it is our responsibility as College President and Board Chairman to give direction and support to all activities that take place at the college, we try to be open-minded and administer the college in a manner consistent with the Constitution and the law of the land. We deeply appreciate the long-standing support for our scholarship fund that we have enjoyed from the Messiah Evangelical Lutheran Church. Although the church recommended the person for the grant, I am sure that it is not your intention to deprive a student of a scholarship.

We deeply regret the misunderstanding which from our point of view is largely based on inaccurate information. We deeply respect your right to be critical and your right to disagree with our evaluation and judgements. Although we do not agree with your assessments we certainly are committed to your right to have these judgements and your right to express them. We do ask, however, that you offer the same courtesy to other individuals in the community and allow them to express their opinions and judgements.

For background information we are attaching various communications received about your letter along with a recent article from Liberty entitled "Transcendental Meditation and Hot Mutton Pie".

We are sorry that the media chose to make this into a controversial item and it really offends us to have a local radio station refer to our Film Commission as the "Sauk Valley College Smut Commission." It is our opinion that churches are in the business of promoting understanding between people and to inspire individuals to express their better qualities.

If we can be of further assistance, please do not hesitate to make your opinions known.

Sincerely,


George E. Cole
President

Sincerely,

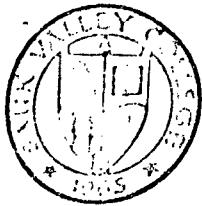
Ronald F. Coplan
Chairman of the Board

GEC/bg

SAUK VALLEY COLLEGE
FILM COMMISSION SHOWINGS

<u>DATE</u>	<u>TITLE OF FILM</u>
September 19, 1975	"2001 Space Odessy"
September 20, 1975	"2001 Space Odessy"
October 11, 1975	"Blowup"
October 18, 1975	"Monkey Business"
November 1, 1975	"Catch 22"
November 22, 1975	"Walkabout"
December 6, 1975	"THX 1138"
February 14, 1976	"Amarcord"
March 13, 1976	"Harry & Tonto"
March 20, 1976	"Harold and Maude"
April 10, 1976	"The Conversation"
April 24, 1976	"Forbidden Planet" "Last Days of Man on Earth"
May 1, 1976	"Zabriskie Point"
May 8, 1976	"9th International Tournree of Animation"
June 19, 1976	"Take the Money and Run"
June 26, 1976	"Freaks"
July 17, 1976	"Don't Look Now"
July 24, 1976	"Dr. Glas"
July 31, 1976	"Deep End"
September 18, 1976	"Play It Again Sam"
September 25, 1976	"The Gambler"
October 2, 1976	"The Romantic Englishwoman"

bg
10-13-76



SAUK VALLEY COLLEGE

R. R. 1 Dixon, Illinois / 61021 Area 815 288-5511

October 14, 1976

Dr. George Cole
Sauk Valley College
Route 1
Dixon, IL 61021

Dear Dr. Cole:

My responses as Advisor to the Film Commission to the allegations of the Messiah Evangelical Lutheran Church are as follows:

1. It pleases me no end to hear from people who are concerned with morality. It is no easy thing to decide what exactly is moral and what exactly is immoral. In fact, it seems to me that seeking answers to the question, "What is moral?", is a full time task which makes us distinctly human, and it is my opinion we are human to the degree that we ask it with open minds and hearts. Now, while it may be within the bounds of religious groups to define for their congregation what is moral and immoral, and while it is certainly one of the important freedoms of an individual to believe any religious institution he or she may choose as long as these beliefs stay within the laws of the land, it is not within the bounds of a religious group to decide these matters for us all. And when religious institutions enter the province of the state, and community colleges are certainly state institutions, certain constitutional matters regarding the separation of church and state arise. In fact this issue is raised by the Lutheran Church itself in conjunction with the alleged teaching of Hinduism, even though to the best of my knowledge TM has little to do with that religion. Rather, TM offers techniques for relaxation, and relaxation could not be considered unchristian. The Lutherans, however, do not seem to object to the Christian Community Club which would seem to be inconsistent with their original charges.
2. The Film Commission attempts to show films which are artistically and intellectually stimulating; it hopes, along the way, to entertain as well. And I agree with the Lutherans' reference to them as "adult films", for they are indeed intended for adults, understood as emotionally and intellectually mature human beings. To the best of our knowledge, however, we have never shown pornography. We have, in short, not shown "Deep Throat" for the same reason we have not shown "Airport" or

"Bedtime for Bonzo"; these films are not artistically successful. It is always unfortunate when art stoops to the level of propaganda; often it presents life the way it is, often it presents life the way it should be, and sometimes it presents life the way it could be, but in any case this is for the individual to decide. It may be, as A. W. Levi suggests in Philosophy, Literature, and the Imagination, that it is the function of the artist to show society to itself, and if that picture is not pretty, it may be the society's fault. It must be assumed however that the society is better for having seen its own image so that it might be improved.

Sincerely,



David Lovekin, Advisor
Film Commission

DL/jb

cc: Sauk Valley College Board of Trustees

RECEIVED OCT 25 1976

DeKalb Center for the Transcendental
Meditation Program
129 E. Lincoln Hwy., Suite 17
DeKalb, Illinois 60115

(815)758-3221

#8-3

October 20, 1976

Dear Dr. Cole,

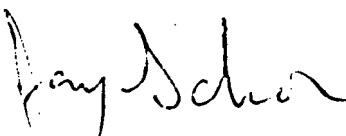
I just received a press clipping on your recent meeting in which the Evangelical Lutheran Church voiced their opposition to the Transcendental Meditation program.

As I am sure you know, the Transcendental Meditation program is in no way religious and absolutely no faith or belief in anything is required for the practice. It simply involves the twice-daily practice of a simple, natural, easily-learned mental technique. The practice of this technique produces unique physical changes as verified by scientific research.

It is unfortunate that the clergy of the Messiah Church have taken this viewpoint in regard to our activities.

It is a shame that such misunderstandings do come up and I would be willing to meet with the school board to clear up these misconceptions. Please feel free to contact me if there is anything that I can do.

Yours truly,


Jay Schor

Tragedy Mediation and Hot Warfare

If it's a religion, TM doesn't belong in the public schools, nor should your tax money be used to pay its way there.

By Richard Utt

Transcendental Meditation, like "Smoky the Bear," is everywhere.

It has entered the classrooms of hundreds of schools and colleges. It has found its way into the United States Congress. It is getting a big boost in the United States Army and now it knocks on the doors of the United Nations.

State governors and legislatures, mayors and city councils, have proclaimed its benefits in official documents and recommend its practice to citizens.

Transcendental Meditation—TM for short—is getting cozy with you too. In fact, right now it has its hand in your pocket. Your government's Department of Health, Education, and Welfare has given \$21,000-plus to the International Meditation Society to train high school teachers to teach TM in public schools. The New Jersey State Department of Education spent \$40,612 for salaries and expenses to teach TM in five high schools. But New Jersey got the money in Washington—of course. HEW gave it to them under Title III of Public Law 89-10. Nationwide, based on HEW figures, TM is beneficiary of more than \$300,000 in tax money. So whether or not you live in New Jersey, whether or not you're into TM, whether you even know what TM is, you're involved, if you pay taxes.

What is TM, anyway?

On December 20, 1868, a boy was born in north India. At the age of 9 he left home and headed for the Himalayas in search of God and light. He later became known as Swami Brahmananda Saraswati Maharaj, though he is best remembered by his shorter name, Guru Dev. Renouncing worldly pleasures, he spent much of his life in caves and forests fellowshiping with lions and leopards, according to his biographer. He gradually gained stature as one of the greatest of yoga teachers.

A younger swami, Maharishi Mahesh Yogi (the name means Great Seer, Practitioner of Yoga), became Guru Dev's chief disciple, and when the older man died, his mantle fell upon Maharishi.

Maharishi crisscrossed India lecturing,

teaching, and eulogizing his departed mentor. Then in December, 1958, he attended a "Congress of Spiritual Luminaries" in Madras, where he reported on the progress of his work. He also announced that the late Guru Dev had commissioned him to form the "Spiritual Regeneration Movement" to effect the renewal of all mankind. This was on December 31.

Early in 1959 the Hindu teacher left India for San Francisco. On July 7 of that year his fledgling organization secured a certificate of incorporation from California. The stated purpose was "to promote the Spiritual Regeneration Movement, as founded by Maharishi Mahesh Yogi, and to offer to all persons, through this movement, a means and method of developing latent faculties, vital energies, spiritual growth, peace and happiness through a system of deep meditation."

At first Maharishi made only a small dent on the materialistic West. Nine years after he had set foot in the U.S.A., he and several followers had grown discouraged. They had made only a few converts; few Americans wanted enlightenment. The world was not being regenerated. They feared that Americans were simply too secular-minded and too ignorant of Eastern thought to grasp the TM idea. What to do next?

They decided to rewrite parts of their charter and adopt a secular package for the product. Instead of the word *God* they would say "Creative Intelligence," a term borrowed from the *Rig-Veda*, a Hindu holy book. They would avoid the word *religion*, using *science* instead, and would thereafter deny that TM had anything to do with religion. Then they would hurry things up by seeking government support, moral and financial, to propagate transcendental meditation.

They spelled out this strategy with commendable clarity. Maharishi wrote in his book *Transcendental Meditation*: "It seems for the present that this transcendental deep meditation should be made available to the people through the agencies of government. It is not the time when any effort to perpetrate a

new and useful ideology without the help of governments can succeed."

In 1968 they secured amendments to their California charter of incorporation, and further amendments in 1971, 1972, 1973, and 1974. They changed their name several times. It was Spiritual Regeneration Movement Foundation, then Students' International Meditation Society, later American Meditation Society, American Foundation for the Science of Creative Intelligence, and American Foundation for Creative Intelligence. At last it ended up with a most undescriptive name—World Plan Executive Council.

Their aims? To show people the way to greater creativity, intelligence, and productivity; better job performance and interpersonal relationships; changes in heart rate, blood pressure, perceptual ability; decreased anxiety, insomnia, and bronchial asthma; reduced crime and less dependence on drugs and alcohol; world peace and brotherhood; and quite a few other good things.

Now the program leaped forward. Meditation is good for everybody, so why not meditate? You don't have to change your religion, they said, or eat brown rice, concentrate on a candle flame, wear sandals, do yoga exercises, or stare at your navel. Just meditate, that's all, and you'll become a better person.

As the idea caught on, initiation fees rolled in—\$125 for an adult, \$65 for a college student, \$200 for families, two weeks' allowance for young children. Within the next seven years three quarters of a million Americans paid their fees and learned to meditate.

In 1974 Maharishi bought out moribund Parson's College, a Protestant school in Fairfield, Iowa, and turned it into Maharishi International University. He paid \$2,500,000 for the 185-acre property. With 600 students now enrolled, MIU offers doctorates in the *Vedas* (Hindu scriptures), and in the "Psychophysiology of Evolving Consciousness."

By this time Maharishi was not only making waves, he was also making good

news copy. TV took notice, and the guru appeared twice on Merv Griffin's show. The second time, Clint Eastwood and Mary Tyler Moore appeared with him and demonstrated meditation.

As TM ballooned into a national fad, proliferating offers of government support probably surprised even Maharishi. Washington provided seventeen research grants, including, through the National Institute for Alcohol Abuse, \$72,000 for training in TM for thirty alcoholics. The Federal Government provided \$29,000 for TM training in Narragansett, Rhode Island; and, as already mentioned, more than \$40,000 for TM training in New Jersey high schools.

TM was introduced at Eastchester, New York, high schools, and Miami, Florida, public schools. In San Lorenzo, a suburb of Oakland, California, TM was taught to fourteen seventh-graders in 1975, and also presented in San Lorenzo High School.

The governor of Vermont and the mayors of Houston, Miami, Cincinnati, and Oakland have officially lauded the practice of TM. The city council of Los Angeles and the state legislatures of Illinois and Connecticut have done likewise.

In Washington, D.C., TM has advanced swimmingly. Some 150 politicians and staff members—perhaps many more than that—are practicing meditation daily, twenty minutes at a stretch. Mark Lerner, a TM spokesman, told a *Star* reporter that 300 new people enroll in TM courses each week in Washington.

Senator Mike Gravel, Democrat from Alaska, and foremost TM advocate in Congress, introduced a resolution into the Senate in February, 1975, to increase public awareness of TM. Other Senators who have promoted meditation from the Senate floor are Robert Morgan, of North Carolina, Adlai Stevenson III, of Illinois, Richard Schweiker, of Pennsylvania, and John Tunney, of California.

(When a southern California magazine reported that Tunney was a secret

adherent of TM, Tunney's aide, Hadley Roff, denied it. Herb Caen, San Francisco's tongue-in-cheek gossip columnist, replied, "In other words, John doesn't have a *mantra*?" "No," said Roff, "he drives a Pontiac.")

Zodiac News Service supplied a story to the *Berkeley Barb* (December 26, 1975) to the effect that rock star Mike Love of the Beach Boys was giving TM lessons to Senators Tunney and Ted Kennedy in their senate offices. Senator Birch Bayh, of Indiana, according to the report, dropped "bayh" occasionally for lessons.

A government liaison officer by the name of George Hellman defended Federal involvement in TM, saying, "The reason TM is becoming so popular on the Hill is that it has a direct effect on an individual's ability to perform. Meditators are able to get more things done, and this is important."

Senator Stevenson explained, "The technique of transcendental meditation is in use in a number of federal and federally-assisted programs, including prisons, mental institutions, and drug rehabilitation centers. . . . I believe these studies should be taken seriously and would hope that the question of whether to continue to expand the use of TM in federally-assisted rehabilitation programs will be made on the basis of the evidence."

The man pushing TM the hardest in the United States Army is General Franklin M. Davis, who has been commandant of the Army War College at Carlisle Barracks, Pennsylvania. Davis says that as a result of TM, "my blood pressure went down ten points, my wife said my disposition improved, and minor strains and stresses around Washington don't bother me anymore." Davis has been quite successful in persuading the Army to provide TM centers at its posts. He first became interested in TM when he headed the Pentagon's antidrug-abuse program.

Soldiers, the official U. S. Army magazine, ran an article on TM, recommending it highly. It predicted that TM would, if widely adopted, transform

Army life. "Picture a trainee in basic called down by his drill sergeant for something he's done wrong. Instead of feeling hostility and anxiety, suppose that trainee simply thanked the sergeant for his timely advice and help."

Most recently, Maharishi's followers have applied for a United Nations resolution recommending TM. Canadian meditators are leading the move for this recognition, claiming that it will afford "an opportunity to make a great contribution toward uplifting the quality of life for the whole of mankind."

The TM people have produced numerous studies to show beneficial results in the individual and society. They have graphs to show that the practice of TM decreases oxygen consumption and metabolic rate, slows breath rate, reduces the work load on the heart, decreases concentration of lactates in the blood, produces beneficial changes in brain-wave patterns and other body functions. These physical changes improve IQ and school grades, productivity and job performance, better the personality, decrease anxiety, aid mental health, lessen dependence on alcohol, tobacco, and drugs, improve athletic performance and the quality of sleep.

TM, it is further claimed, contributes to everything from reduced crime rates to better ecology. In other words, it is a panacea for the world's problems, personal and collective. Its backers hope to achieve a goal of at least one meditator to every 100 persons in the population. When that number is reached, they say, there will be a "phase transition in society from a disorderly to a harmonious state . . . even if a small fraction of the world's population—on the order of 1 per cent—is practicing meditation."

What about these claims, with their accompanying graphs, figures, statistics, and projections?

Unquestionably they have some merit. Psychosomatic medicine is well established. Greater peace of soul, achieved by whatever means, can lessen the danger of heart attacks, promote health, and prolong life. To quit running around frantically and relax more will modify

anyone's blood pressure, heartbeat, and other body functions. This would hold true whether the meditator concentrates on a Hindu *mantra*, or whether a Christian withdraws from his busy routine and prays in his church or his closet. For centuries Roman Catholic monks of contemplative orders have prayed, fasted, and meditated in their monasteries, and could have reported results in terms of blood pressure and brain waves had it occurred to them, and if they had had the equipment. But these phenomena alone hardly give the Federal government adequate excuse to involve itself in either TM, the Trappists, or the man praying in his closet.

So what else is unique about TM's claims? Nearly every religion claims to show the way to inner peace, and promulgates love toward one's neighbors and harmony among nations. These are laudable goals, but hardly TM monopolies.

When it comes to health, many thousands of persons in certain Christian fellowships (Seventh-day Adventists, for example) have less heart disease, cancer, and other maladies, and they live several years longer on the average than the population as a whole. This is because they emphasize health and temperance, making it a part of their Christian duty. Their superior health is well attested by studies made in cooperation with the American Cancer Society. Yet no one expects the government to use its tax monies to promulgate Adventism as a way of life.

TM further claims that its devotees rely less on alcohol, tobacco, and other drugs. Various Christian groups, such as practicing Adventists and Mormons, abstain from these chemical crutches, and will gladly help anyone else along the road to freedom that they have found. Yet Washington is not funding propaganda for these denominations.

How reliable is TM's mass of scientific reports? Some who have investigated are not impressed with the quality of the evidence. One researcher responsible for one of the experiments mentioned in TM literature is Dr. Peter Pinwick, Brit-

ish neurophysiologist. In an article in the *London Times*, May 17, 1974, he wrote:

"All of these studies need to be looked upon with reservations. Few include adequate control groups, and none that I am aware of have yet used a blind control procedure, where neither the subject nor the observer is aware of the treatment given or the aims of the experiment. Until this sort of study is carried out in meditating groups, it is almost impossible to draw any conclusions. Psychological results are capable of being influenced by many nonspecific factors. And those of us in psychiatry are aware of the large numbers of treatments that have been hailed as the panacea in their time, but which have later been shown to have their effects entirely in a nonspecific way."

However, other questions aside, what most concerns us is this: Is TM a religion or is it something else?

Maharishi and his disciples say TM is not a religion. They print letters from a Protestant minister, a Catholic priest, and a Jewish rabbi, all of whom agree that TM is in no way religious. The rabbi, Raphael Levine, of Seattle, says, "It has nothing to do with religion." TM people say that clergymen of different faiths recommend TM to their congregations.

Janet Aaron, a leading TM teacher, has declared, "TM isn't a religion. It's a mechanical technique."—Maplewood-Orange, N. J., *News-Record*, Nov. 26, 1975.

To the objection, "I've heard it was just some Westernized form of Hinduism," TM spokesmen answer, "It's absurd to assume that just because the TM technique comes from India it must be some Hindu practice." And they make their point with a tortured comparison:

"Italy is considered a Catholic country. Galileo, an Italian, discovered that the earth moves around the sun. The fact that the earth moves around the sun is no more connected with the Catholic Church than the TM technique is connected with the Hindu religion."

Another amazing *non sequitur* follows: The question is asked, "Isn't Maharishi a monk?" And the answer: "Yes,

he is. Many great scientists and thinkers are men of profound religious convictions. Gregor Mendel, who discovered the laws of genetics, was himself an Augustinian priest. Einstein often spoke of his 'cosmic religious sense.' A scientist's personal religious beliefs have no bearing on the validity of his contributions to science."

Somewhat triumphantly they produce the ultimate proof of TM's secularity: "Atheists enjoy [TM] because it involves no dogma, belief, or philosophy. The technique is purely scientific."

However, for more reasons than there are strings on a sitar, not everyone is convinced. Article Eleven of TM's California certificate of incorporation stipulated, "This corporation is a *religious* one . . . to provide a means of such instruction to worthy persons desirous of leading a more spiritual life . . ." (Italics supplied.)

Maharishi's writings, up until a few years ago, were heavy with concepts of deity and religion:

"Such is the teaching of eternal Truth, given by Lord Krishna to Arjuna in the *Bhagavad-Gita* (Hindu scriptures) . . ."

"The fundamental truths of the *Bhagavad-Gita* . . ."

"The *Bhagavad-Gita* is the Light of Life, lit by God at the altar of man to save humanity from the darkness of ignorance and suffering."

"Through Vedic hymns, it is possible for those expert in chanting those hymns to produce certain effects here, there, or there."

"We do something here according to Vedic rites, particularly specific chanting to produce an effect in some other world, draw the attention of those higher beings or gods living there. The entire knowledge of the *mantras* or hymns of the *Vedas* is devoted to man's connection, to man's communication with the higher beings in different strata of creation."

Speaking specifically of TM, Maharishi refers to "God realization" and says, "*Transcendental Meditation is a path to God.*"—*Meditations*, p. 60. (Italics supplied.)

Maharishi used to write so as to make

things perfectly clear. He explained that, through his religious organization, aided by his Hindu holy books, using Vedic hymns, chants, and rites, he wished to lead people to God. This sounded to most people a lot more like religion than science.

The TM initiation ceremony is also revealing. The candidate is conducted by a teacher to an altar bearing Guru Dev's picture, where the teacher chants hymns of praise, worship, and sacrifice in a service called the *puja*. The initiator chants in Sanskrit, twenty-six times using the phrase "I bow down," while paying respects to the Hindu deities Brahma, Vishnu, Siva, Krishna, Shankara, and Guru Dev. He invokes "the Lord" four times. He pays tribute to the various Hindu scriptures, naming *Shruti*, *Smriti*, *Puranas*, and *Brahma Sutras*. Then he offers his offerings: cloth, sandal paste, rice, flour, incense, light, water, fruit, betel leaf, coconut.

There is also a special initiation service for children, in which the child receives his holy word from the Sanskrit, his *mantra*, to use henceforth in meditation. The initiator tells the child, "Now we will make offerings to Guru Dev. . . . This is the Holy Tradition"

If a convert becomes a teacher of TM, he signs an employment contract stating, "It is my good fortune, Guru Dev, that I have been accepted to serve the Holy Tradition and spread the Light of God to all those who need it. It is my job to undertake the responsibility of representing the Holy Tradition in all its purity"

TM promoters use another argument, which they attribute to Maharishi himself, to show that their system is non-religious. Since TM does not demand that anyone be a Hindu, or even religious, to study, "therefore TM is neither Hinduism nor is it a religion." *Christian Century* replies, "By such logic, it would follow that a Billy Graham revival is neither Christian nor religious because anybody can attend."

A writer for Spiritual Counterfeits Project (a group opposing the spread of various oriental cults), in Berkeley, says that "one need only compare the philoso-

phy expressed most clearly in *Science of Being and Art of Living* (but implicit in all TM publications) with that of classical Hinduism, to discover that we are dealing with a whole body of religious, doctrinal presuppositions, of which meditation is but the practical application, and to which meditation inevitably leads."

Father Richard Mangini, editor of the *Catholic Voice*, diocesan paper of Oakland, declares that TM is a form of Hinduism and it is "absolutely crucial" for Catholics to realize that its tenets "conflict with basic Christian teaching and Christian religious experience."

Rabindranath Roby Maharajh, a 28-year-old Indian convert to Christianity, testifies that "TM is 100 per cent Hindu, in both its roots and substance. It's religion to the core, but the Maharishi wants it to be attractive to Westerners, and he thinks you don't want religion here."

"The science of Creative Intelligence, as it is called, is clearly a revival of ancient Indian Brahmanism and Hinduism. Its origins lie in the ancient texts—*Vedas*, *Upanishads*, *Bhagavad-Gita*, the teachings of Buddha, and the synthesis of these traditions by Shankara."—*Psychology Today*, April, 1974, page 38.

Who's telling the truth, and who's faking it? The courts soon will have to decide. In the San Lorenzo, California, case, Lutheran clergyman William Grunow brought suit against the school district over an alleged breach in church-state separation. However, school officials filed a declaration with the judge, promising never again to promote TM in the schools, so the judge dismissed the case.

A more recent threat to TM's operation is the request of clergyman Charles Sloca, of Fairfield, Iowa (seat of Maharishi's University), that the State attorney take action against the TM organization for consumer fraud. That is, allegedly, TM is conning people out of their money by mislabeling its product.

Currently a lawsuit is heating up in the United States District Court for New Jersey, as various individuals and organizations have joined to seek removal

of transcendental meditation from New Jersey's public education system. One of the plaintiff groups is Berkeley's Spiritual Counterfeits Project, led by Brooks Alexander. Another of the plaintiffs is Americans United for the Separation of Church and State, whose spokesman, Albert J. Menendez, says, "TM is merely a subtly disguised form of Hinduism. The continuation of such programs in our schools clearly violates the constitution."

The New Jersey case promises to be a high-level showdown. New Jersey stands behind its decision to teach TM in public schools. Maharishi's people have hired one of New York City's leading law firms to defend them. U. S. Health, Education, and Welfare is standing to one side: "We merely furnished the money; New Jersey can do as it wants with it." The trial may be completed by the end of August. Because of the high stakes, the case undoubtedly will be appealed by the loser, and may very well reach the Supreme Court.

The plaintiffs will cite *Everson v. Board of Education*, 330 U.S. 1 (1947) to the effect that "no tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal government can, openly or secretly, participate in the affairs of any religious organization or groups and vice versa."

A London vendor was crying "Hot mutton pies!" in the street, when a customer decided to sample the pastry. "I say, there," he chided, "this pie is not hot, nor is it mutton!"

"Ah, well," replied the vendor, "that's just the name of it."

Is TM a secular science or is that just the name of it? One of these days a judge will hand down the verdict. □

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