



THE CHICAGO CONSPIRACY TRIAL

*Adapted from the original trial
transcripts by Peter Goodchild*

Teacher's Study Guide



Alive & Aloud • Radio Plays for Learning in the Classroom

Dear Participating Teacher,

Fall 1999

We are pleased to provide you this Study Guide as part of our educational program **ALIVE & ALOUD: Radio Plays for Learning in the Classroom**. It is our hope that the enclosures will support your classroom lesson plans for all your students—wherever they are on the learning continuum. Using the educational materials to prepare the students to listen to the radio play will deepen the educational value of the theatre experience.

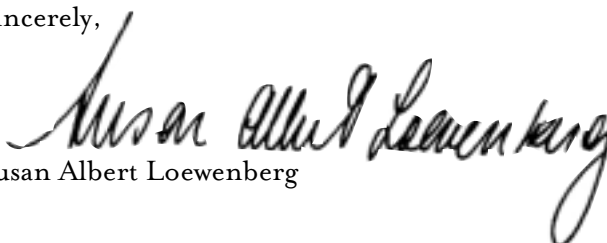
At the Democratic Convention of 1968 several radical anti-war groups became involved in violent confrontations with the police. Seven individuals were identified as instigators of the riots and were tried for conspiracy to incite a riot. **THE CHICAGO CONSPIRACY TRIAL** adapted from the original trial transcripts by Peter Goodchild, partners comments by the real life participants with actors portraying the key figures involved.

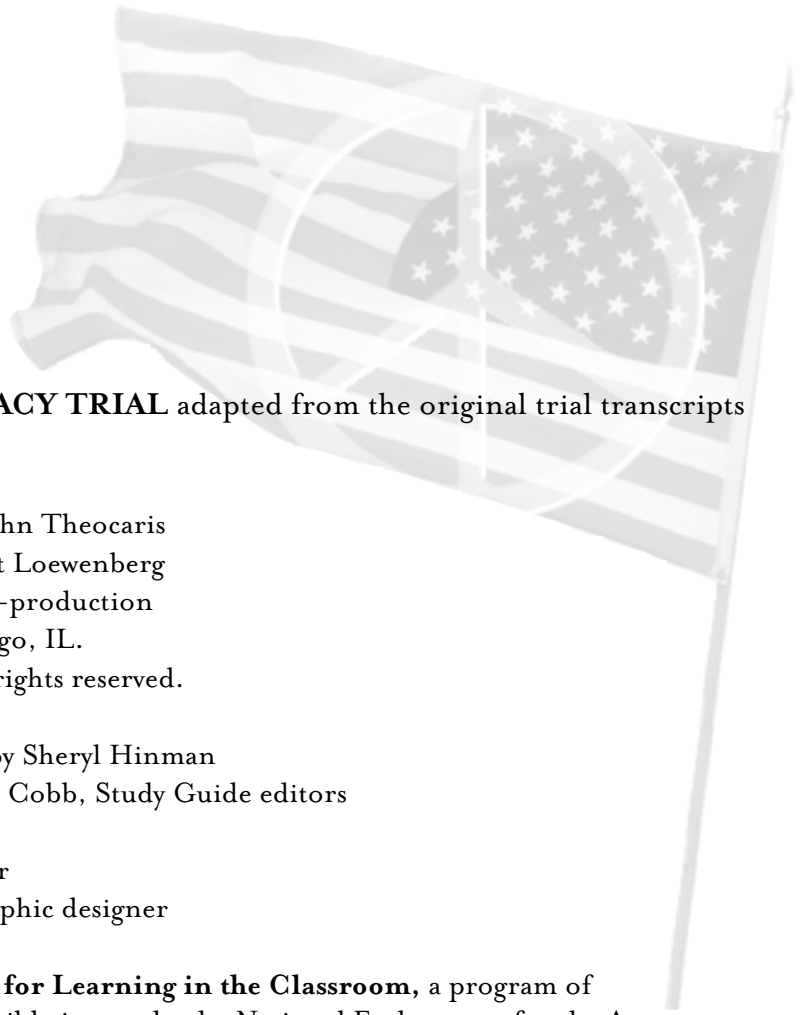
Please Note: The individuals involved in the story were often working under conditions of exhaustion and tension. We advise that all student and classroom listeners be prepared for some expletives in the dialogue.

You may want to experiment with various approaches to integrating **ALIVE & ALOUD** into your lesson plans. Students can listen to the audio plays individually with their own headset, in a group setting or on their own time outside of class. You may find that certain Study Guides exercises and activities require group listening in teams of students or with the class as a whole. Dividing the play into sections to focus on one part at a time can enhance group listening to the plays.

The Study Guide emphasizes the curriculum core subjects of secondary schools. It is organized to pose important questions and to develop significant study units inspired by the content of the play. These curriculum ideas are our way of promoting academic achievement and enriching the learning process of young people in the classroom.

Sincerely,


Susan Albert Loewenberg



THE CHICAGO CONSPIRACY TRIAL adapted from the original trial transcripts
by Peter Goodchild

Directors, Martin Jenkins and John Theocaris
Executive Producer, Susan Albert Loewenberg
An L.A. Theatre Works/BBC Co-production
in association with WFMT/Chicago, IL.
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TEACHER'S STUDY GUIDE by Sheryl Hinman
Stephen Gutwillig & Michele Lee Cobb, Study Guide editors
Hillary Harris, Art Director
Jae Evans, Cover graphic designer
Mai Bloomfield, Curriculum graphic designer

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THE CHICAGO CONSPIRACY TRIAL

adapted from the original trial transcripts by Peter Goodchild

·TEACHER'S STUDY GUIDE·

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THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, **or the right of the people peaceably to assemble**, and to petition the Government for a redress of grievances.



Demonstration flyer

The Chicago Seven Conspiracy Trial

BY DOUGLAS LINDER

What did it all mean? Was the Chicago Seven Trial merely, as one commentator suggested, “a monumental non-event?” Was it, as others argue, an important battle for the hearts and minds of the American people? Or is it best seen as a symbol of the conflicts of values that characterized the late sixties? These are some of the questions that surround one of the most unusual courtroom spectacles in American history, the 1969-70 trial of seven radicals accused of conspiring to incite a riot at the 1968 Democratic National Convention in Chicago.



Culturally and politically, 1968 was one of the most turbulent years America has ever seen. As the Vietnam War became the longest war in U. S. history, American casualties passed the 30,000 mark, and the Viet Cong mounted their Tet offensive, anti-war protests grew larger and louder on college campuses. At Columbia, students seized the office of the president and held three persons hostage to protest the school’s ties to the Defense Department. Two Jesuit priests, Phil and Daniel Berrigan, burned hundreds of draft records at a Selective Service center in Maryland. Following the April assassination of Martin Luther King in Memphis, riots erupted in 125 cities leaving 46 dead. After Senator Eugene McCarthy challenged incumbent President Lyndon Johnson over his support of the war, Johnson withdrew from the race. Senator Robert Kennedy entered the race, only to be shot and killed on the night in June that he won the California primary. *Hair*, a controversial new musical about draftees and flower children, introduced frontal nudity to large audiences. Feminists picketed the Miss America pageant, black students demanded Black Studies programs, and Eldridge Cleaver published *Soul on Ice*.

Also in 1968, two groups were actively planning to use the upcoming Democratic National Convention in Chicago to highlight their opposition to the Vietnam War and establishment values. Although there was some loose coordination between the two groups, they had different leadership, different agendas, and favored different forms of protest and demonstrations. The more politically-focused of the two groups was the National Mobilization to End the War in Vietnam (MOBE). The group more focused on promoting an uninhibited lifestyle was the Youth International Party (YIPPIES). In addition to these two groups, organizations such as the Black Panther Party and the Southern Christian Leadership Conference also planned to have representatives in Chicago to press their complaints concerning racism in American policies and politics.



Rennie Davis, the national coordinator for MOBE at the time of the convention, first announced his intentions to come to the Democratic National Convention at a meeting of a group called The Resistance in November 1967, at Judd Hall at the University of Chicago. Davis told the group that he “wanted the world to know that there are thousands of young people in this country who do not want to see a rigged convention rubberstamp another four years of Lyndon Johnson’s war.” Three months later the newly-formed MOBE held a planning meeting in Chicago at which four alternative strategies for the upcoming Democratic Convention were debated: a mass disruption strategy, a strategy of uniting behind a peace candidate such as Senator Eugene McCarthy, a “stay home” strategy, and a strategy of bringing as many anti-war people as

possible to Chicago for demonstrations and teach-ins. The group of about forty, including attendees Davis and Tom Hayden, generally supported the fourth strategy. In March of 1968, MOBE sponsored a meeting at Lake Villa, a YMCA Camp near Chicago, to discuss plans for August. About 200 persons, including Chicago Seven defendants David Dellinger, Rennie Davis, Tom Hayden, Abbie Hoffman, and Jerry Rubin, attended the meeting. A twenty-one page document, authored by Hayden and Davis, was distributed at the meeting. The document recommended non-violence.

The YIPPIES were born, and plans for a Festival of Life in Chicago first discussed, in December 1967. Plans for the Festival of Life, as they were developed by YIPPIE founders Abbie Hoffman and Jerry Rubin, called for a "festival of youth, music, and theater." In January, the initial call to come to Chicago, called "A STATEMENT FROM YIP," was released.



Chicago officials, led by Mayor Richard Daley, saw the Democratic National Convention as a grand opportunity to promote their city to the world and were determined not to have anti-war demonstrators spoil their plans. Pre-Convention sparring between the City and protest groups concerned the request of the YIPPIES to allow demonstrators to sleep in city parks. City Administrator Stahl indicated on August 5, 1968 that the request for permission to sleep in the parks would be denied and that an 11 P.M. curfew would be enforced. On August 23, city police were ordered to post signs in parks announcing the curfew. As the convention opening approached, Daley put the city's 12,000 police officers on twelve-hour shifts. In addition, 7,500 Army troops and 6,000 National Guardsmen, requested by Daley to aid in keeping order, arrived in Chicago.



In late August, mostly student-age anti-war and counter-culture activists began arriving in Chicago. Several thousand would eventually participate in the convention week protests, a number far below the 100,000-person estimate that some organizers had predicted. By Friday, August 23, demonstration leaders were holding classes in Lincoln Park on karate, snake dancing, and other means of self-defense. Within a few days, it became obvious that the preparations were woefully inadequate for the level of police violence that demonstrators would face. Also on Friday, MOBE learned that a federal district judge had denied their request for an injunction that would have forced the city to allow use of the parks after 11 P.M.

On Saturday, August 24, a contentious meeting was held to discuss whether demonstrators should abide by the city's curfew. Among those favoring compliance with the curfew was Jerry Rubin; among those urging violation of the curfew was Abbie Hoffman. The first significant confrontations between demonstrators and protesters occurred that night. Some people were tear-gassed. A more serious confrontation with police was avoided when poet Allen Ginsberg led demonstrators out of Lincoln Park "Om-ing" (chanting "Ommmmmm").



Sunday, August 25 was to be the much-heralded Festival of Life featuring rock music and YIPPIE revelry. Only the band MC5 showed up, but even they were reluctant to perform because of fear that police would destroy their sound system. Young people gathered in the park on Sunday evening handed out flowers, smoked pot, made out, and listened to poetry. About 10:30, a police officer with a bullhorn walked through the park saying, "The park is closing. If you stay in the park, you'll be arrested." Some young people, most of them local "greasers" rather than out-of-town protesters, threw objects at a police car. At 11 P.M., police charged into the people still in the park, tear-gassing them and hitting them with billy clubs. The clearing of the park continued for hours. Some kids ran around smashing car windows and vandalizing buildings.

More heads were cracked and more tear-gas grenades were fired again the next night. About 3,000 demonstrators gathered in the southeastern corner of Lincoln Park were attacked after the 11 P.M. curfew. Hoffman allegedly told his "bodyguard," Robert Pierson (actually an undercover officer), "We're going to hold the park. We're going to f*** up the pigs and the Convention." Shortly after midnight, Tom Hayden became the first of the alleged conspirators to be arrested, after he was spotted letting the air out of the tires of a police car. A half hour later, Rennie Davis (according to a prosecution undercover witness) stood at the barricades in Lincoln Park with a megaphone shouting at people to "fight the pigs."



August 27 was another wild day in Chicago. It began with a sunrise service of chants, prayers, and meditation in Lincoln Park, led by Allen Ginsberg. Bobby Seale arrived in Chicago and addressed a crowd of about 2,000 in Lincoln Park. His speech, advocating a violent response to police, was later made the basis for charging him with a violation of the 1968 Anti-Riot Act. Abbie Hoffman, furious with MOBE for its continued advocacy of non-violence, allegedly met with the Blackstone Rangers to persuade them to come to the park with weapons that night. In the Chicago Coliseum, about 4,000 persons gathered to hear David Dellinger, folk singer Phil Ochs, novelist William Burroughs and a variety of other peace movement celebrities. Shortly after 11 P.M., the nightly routine of clubbing and tear-gassing was repeated in the park. Some enraged demonstrators smashed windows and streetlights.



Wednesday, August 28 was the most violent night of the convention week protests. In the afternoon, Dellinger, Seale, Davis, and Hayden addressed 10,000 to 15,000 demonstrators at the bandshell in Grant



Riots in Chicago

Park, opposite the Convention's headquarters hotel, the Conrad Hilton. Tom Hayden allegedly told the audience: "Make sure that if blood is going to flow, let it flow all over the city. If we're going to be disrupted and violated, let the whole stinking city be disrupted. I'll see you in the streets!" Around 3 P.M., some people in the crowd lowered an American flag from a flagpole and attempt to raise a red flag in its place. When the police move in to retrieve the American flag, Jerry Rubin yelled "Kill the pigs! Kill the cops!"



In another incident, Rennie Davis was clubbed into unconsciousness, taken to a hospital, then covered with a sheet and moved from room to room in a successful effort to foil police who planned to arrest Davis during a search of the hospital. That evening, in the Chicago Amphitheatre, Democrats nominated Hubert Humphrey as their candidate for President. A nighttime march of about 1,500 people to the Amphitheater was stopped by police. Demonstrators were attacked by police with teargas and clubs at numerous street intersections in the area.

The clubbing and the tear-gassing finally let up on Thursday, but protest activities continued. Senator Eugene McCarthy and comedian Dick Gregory were among those who addressed a crowd in Grant Park. Police undercover officer Irwin Bock met in the park with John Froines and Lee Weiner. Froines allegedly said that the demonstrators needed more ammunition to use against police. Weiner reportedly then suggested Molotov cocktails, adding that a good tactic might be to pick a target in the Loop and bomb it. Weiner told Bock and others to get the bottles, sand, rags, and gasoline necessary to make the Molotov cocktails.

Until enactment of the 1968 Civil Rights Act, rioting and incitement to riot was a strictly local law enforcement issue. Congress, however, felt compelled to respond to the ever-increasing numbers of anti-war protests around the country. The new law made it a federal crime to cross state lines with the intent to incite a riot. Even after passage of the law, Attorney General Ramsey Clark and the Justice Department were reluctant to enforce the new provisions. Clark viewed what had happened in Chicago as primarily a police riot and was more interested in prosecuting police officers for brutality than he was in prosecuting demonstrators for rioting.

The Justice Department's lack of interest in prosecuting protest leaders outraged Chicago Mayor Richard Daley, who convinced a close friend and federal judge, William Campbell, to summon a grand jury to consider possible violations of the anti-riot law. On March 20, 1969, the jury returned indictments against eight demonstrators, balanced exactly by indictments against eight police officers. The eight indicted demonstrators included Abbie Hoffman, Jerry Rubin, David Dellinger, Tom Hayden, Rennie Davis, John Froines, Lee Weiner, and Bobby Seale. By the time the indictments were returned, the Nixon Administration had begun and the new attorney general, John Mitchell, exhibited none of his predecessor's reluctance about prosecuting demonstrators. Mitchell gave the green light to prosecute.¹

¹ Excerpted from Douglas O. Linder. "A Trial Account." *The Trial of the Chicago Seven*. (<http://www.law.umkc.edu/faculty/projects/FTrials/Chicago7/chicago7.html>).



Dellinger faces the press in Chicago after he was convicted of contempt charges. On his left, Jerry Rubin, also convicted. On his right, defense lawyer William Kunstler.

About the Playwright



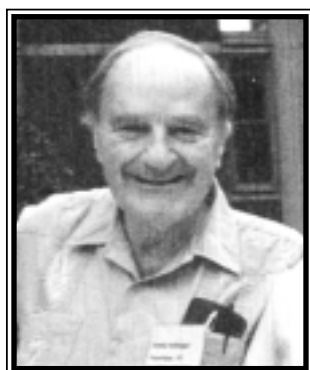
Peter Goodchild is a British writer and producer who has been involved with the BBC since 1963. He was researcher for, then a producer of and finally series editor for the television series HORIZONS on which the American series NOVA was modeled. In 1976, Goodchild moved to BBC's drama department and made MARIE CURIE, starring Jane Lapotaire and Nigel Hawthorne, which won the 1977 BAFTA best drama series award. In 1978, he set up Special Features Unit to concentrate specifically on factually based drama, and in 1980, he became head of the BBC's Science Features department. In 1984 he made the unusual move from heading a documentary department to becoming head of television's Plays Department. Here he set up the two long running TV feature film series, SCREEN ONE and SCREEN TWO. In recent years Goodchild has devoted himself to producing single films including the award winning THE MARCH by William Nicholson and BLACK EASTER, which won the Gold Plaque at the 1996 Chicago Film Festival. In addition to his radio plays, Goodchild has written a biography of J. Robert Oppenheimer. Peter Goodchild is also the author of IN THE NAME OF SECURITY and THE GREAT TENNESSEE MONKEY TRIAL, available from L.A. Theatre Works.

Where are they now?

THE CHICAGO SEVEN AND BOBBY SEALE



RENNIE DAVIS is an Oberlin graduate who earned his masters degree at the University of Illinois before becoming involved with the sixties anti-war movement. During the trial he was National Director of community organizing programs for the Students for a Democratic Society. After the trial he became a venture capitalist and lecturer on meditation and self-awareness, leading such workshops as "Room Without Veils." He attended the 1996 Democratic National Convention to appear on a panel with Tom Hayden discussing "a progressive counterbalance to the religious right."



David Dellinger

DAVID DELLINGER was fifty-four at the time of the trial. He was described as "the chief architect of the conspiracy" because of his position as the chair of MOBE. A long time anti-war activist he spent three years in prison during World War II for refusing to register for the draft. After the trial he remained an activist, regularly fasting in an effort to change the name of Columbus Day to "Native American Day." During the 1996 Democratic convention he was in Chicago speaking at a "Stop the Drug War" rally in Grant Park. He is author of several books including *FROM YALE TO JAIL: THE LIFE STORY OF A MORAL DISSENTER*, and delivers lectures around the country.

JOHN FROINES was one of the two defendants charged not with inciting a riot, but rather with making incendiary devices (stink bombs). A Berkeley and Yale graduate, he is a distinguished chemist who served as Occupational Safety and Health Administration Director of Toxic Substances during the Carter Administration. In 1981, he joined the UCLA faculty as a professor in its School of Public Health.

TOM HAYDEN was co-founder of Students for a Democratic Society. In 1962 he drafted the famous Port Huron Statement outlining the idealism of the New Left. He traveled to North Vietnam several times as part of his efforts to end the war. After the trial he married, and later divorced, activist actress and aerobics guru Jane Fonda. Hayden was elected to the California State Legislature in 1982. He was elected to the State Senate in 1992 and in 1996 returned to Chicago for the Democratic Convention. Senator Hayden currently serves as Chair of the Natural Resources and Wildlife Committee, Chair of the Select Committee on Higher Education and Chair of the Subcommittee on Coastal and Ocean Protection and Restoration.

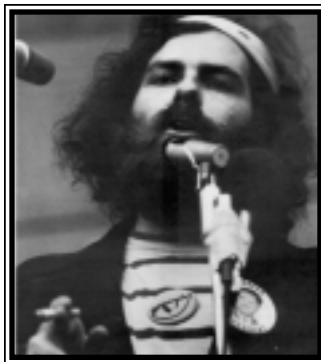


Tom Hayden

ABBIE HOFFMAN, educated at Brandeis and Berkeley, worked as a psychologist in a Massachusetts state hospital before becoming involved with drugs and co-founding the Youth International Party. Several years after the trial, Hoffman underwent plastic surgery and changed his name to "Barry Freed" to avoid possession of drug charges. After six years underground, he surrendered to authorities, served in a work-release program, and then went back to political activism. He was arrested for protesting CIA recruitment at the University of Massachusetts in 1987. Two years later he was found dead at his home. His death was ruled a suicide.



Abbie Hoffman



Jerry Rubin

JERRY RUBIN co-founded the Youth International Party after an interesting political life that included running for mayor in Berkeley and showing up at the House Un-American Activities Committee dressed as Santa Claus. Rubin was noted for mocking the media and himself, often turning practical jokes into political weapons. After the trial he made the change from YIPPIE to YUPPIE, cutting his hair, putting on a business suit, and working on Wall Street. His entrepreneurial endeavors included running seminars for businessmen and organizing distributions for a health drink. He was fatally injured by a car while jaywalking in Los Angeles in 1994.

BOBBY SEALE was co-founder of the Black Panther Party and Chairman from 1966 thru 1974. He established numerous programs including Free Breakfast For School Children and Seniors Against a Fearful Environment. Today Bobby Seale speaks across the United States. He is the Community Liaison with Temple University's Department of African American Studies. Seale has written several books, including a social change fundraiser cookbook. His Web page, entitled "From the Sixties...to the Future!" offers up his philosophies alongside barbecue recipes.



Bobby Seale

LEE WEINER was a teaching assistant in sociology at Northwestern at the time of the trial. Of the defendants he was the least involved in the trial, rarely attending defense strategy sessions and reading science fiction or eastern philosophy books while in court. He has continued to work and protest for causes including the Anti-Defamation League of B'Nai B'rith in New York. He has also participated in protests for Russian Jews and AIDS research.



RELATED DOCUMENTS

OCTOBER 1966 BLACK PANTHER PARTY PLATFORM AND PROGRAM

What We Want What We Believe

1. *We want freedom. We want power to determine the destiny of our Black Community.*
2. *We want full employment for our people.*
3. *We want an end to the robbery by the white man of our Black Community.*
4. *We want decent housing, fit for shelter of human beings.*
5. *We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.*
6. *We want all black men to be exempt from military service.*
7. *We want an immediate end to **police brutality and murder** of black people.*
8. *We want freedom for all black men held in federal, state, country and city prisons and jails.*
9. *We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.*
10. *We want land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nations-supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate for the purpose of determining the will of black people as to their national destiny.*



Huey Newton

Students for a Democratic Society

INTRODUCTION: AGENDA FOR A GENERATION

BY TOM HAYDEN



Tom Hayden

We are the people of this generation, bred in at least modest comfort, housed now in the universities, looking uncomfortably to the world we inherit.

When we were kids the United States was the wealthiest and strongest country in the world; the only one with the atom bomb, the least scarred by modern war, an initiator of the United Nations that we thought would distribute Western influence throughout the world. Freedom and equality for each individual, government of, by, and for the people—these American values we found good, principles by which we could live as men. Many of us began maturing in complacency.

As we grew, however, our comfort was penetrated by events too troubling to dismiss. First, the permeating and victimizing fact of human degradation, symbolized by the Southern struggle against racial bigotry, compelled most of us from silence to activism. Second, the enclosing fact of the Cold War, symbolized by the presence of the Bomb, brought awareness that we ourselves, and our friends, and millions of abstract “others” we knew more directly because of our common peril, might die at any time. We might deliberately ignore, or avoid or fail to feel all other human problems, but not these two, for these were too immediate and crushing in their impact, too challenging in the demand that we as individuals take the responsibility for encounter and resolution.

While these and other problems either directly oppressed us or rankled our consciences and become our own subjective concerns, we began to see complicated and disturbing paradoxes in our surrounding America. The declaration “all men are created equal...” rang hollow before the facts of Negro life in the South and the big cities of the North. The proclaimed peaceful intentions of the United States contradicted its economic and military investments in the Cold War status quo.

We witnessed, and continue to witness, other paradoxes. With nuclear energy whole cities can easily be powered, yet the dominant nation-states seem more likely to unleash destruction greater than that incurred in all wars of human history. Although our own technology is destroying old and creating new forms of social organization, men still tolerate meaningless work and idleness. While two-thirds of mankind suffers under-nourishment, our own upper classes revel amidst superfluous abundance. Although world population is expected to double in forty years, the nations still tolerate anarchy as a major principle of international conduct and uncontrolled exploitation

governs the sapping of the earth's physical resources. Although mankind desperately needs revolutionary leadership, America rests in national stalemate, its goals ambiguous and tradition-bound instead of informed and clear, its democratic system apathetic and manipulated rather than "of, by, and for the people."

Not only did tarnish appear on our image of American virtue, not only did disillusion occur when the hypocrisy of American ideals was discovered, but we began to sense that what we had originally seen as the American Golden Age was actually the decline of an era. The worldwide outbreak of revolution against colonialism and imperialism, the entrenchment of totalitarian states, the menace of war, overpopulation, international disorder, supertechnology—these trends were testing the tenacity of our own commitment to democracy and freedom and our abilities to visualize their application to a world in upheaval.

Our work is guided by the sense that we may be the last generation in the experiment with living. But we are a minority—the vast majority of our people regard the temporary equilibriums of our society and world as eternally-functional parts. In this is perhaps the outstanding paradox: we ourselves are imbued with urgency, yet the message of our society is that there is no viable alternative to the present. Beneath the reassuring tones of the politicians, beneath the common opinion that America will "muddle through," beneath the stagnation of those who have closed their minds to the future, is the pervading feeling that there simply are no alternatives, that our times have witnessed the exhaustion not only of Utopias, but of any new departures as well. Feeling the press of complexity upon the emptiness of life, people are fearful of the thought that at any moment things might thrust out of control. They fear change itself, since change might smash whatever invisible framework seems to hold back chaos for them now. For most Americans, all crusades are suspect, threatening. The fact that each individual sees apathy in his fellows perpetuates the common reluctance to organize for change. The dominant institutions are complex enough to blunt the minds of their potential critics, and entrenched enough to swiftly dissipate or entirely repel the energies of protest and reform, thus limiting human expectancies. Then, too, we are a materially improved society, and by our own improvements we seem to have weakened the case for further change.

Some would have us believe that Americans feel contentment amidst prosperity—but might it not better be called a glaze above deeply-felt anxieties about their role in the new world? And if these anxieties produce a developed indifference to human affairs, do they not as well produce a yearning to believe there is an alternative to the present, that something can be done to change circumstances in the school, the workplaces, the bureaucracies, the government? It is to this latter yearning at once the spark and engine of change, that we direct our present appeal. The search for truly democratic alternatives to the present, and a commitment to social experimentation with them, is a worthy and fulfilling human enterprise, one which moves us and, we hope, others today. On such a basis do we offer this document of our convictions and analysis: as an effort in understanding and changing the conditions of humanity in the late twentieth century, an effort rooted in the ancient, still unfulfilled conception of man attaining determining influence over his circumstances of life.

Excerpted from The Port Huron Statement (1962) by Tom Hayden.

A Statement From Yip (1968)

Join us in Chicago in August for an international festival of youth, music, and theater. Rise up and abandon the creeping meatball! Come all you rebels, youth spirits, rock minstrels, truth-seekers, peacock-freaks, poets, barricade-jumpers, dancers, lovers and artists!

It is summer. It is the last week in August, and the NATIONAL DEATH PARTY meets to bless Lyndon Johnson. We are there! There are 50,000 of us dancing in the streets, throbbing with amplifiers and harmony. We are making love in the parks. We are reading, singing, laughing, printing newspapers, groping, and making a mock convention, and celebrating the birth of FREE AMERICA in our own time.

Everything will be free. Bring blankets, tents, draft-cards, body-paint, Mr. Leary's Cow, food to share, music, eager skin, and happiness. The threats of LBJ, Mayor Daley, and J. Edgar Freako will not stop us. We are coming! We are coming from all over the world!

The life of the American spirit is being torn asunder by the forces of violence, decay, and the napalm-cancer fiend. We demand the Politics of Ecstasy! We are the delicate spores of the new fierceness that will change America. We will create our own reality, we are Free America! And we will not accept the false theater of the Death Convention.

We will be in Chicago. Begin preparations now! Chicago is yours! Do it!



Yippie posters

Cast of Characters

CHARACTERS

ACTORS IN THE L.A. THEATRE WORKS/BBC
RADIO THEATRE PRODUCTION (*in order of appearance*)

Richard Schultz TOM AMANDES
Mayor Daley/Marshal GEORGE CZARNECKI
Woman #1 CHRISTINE DUNFORD
Allen Ginsberg RICHARD FIRE
Judge Hoffman GEORGE MURDOCK
Tom Hayden KEVIN GUDAHL
Thomas Foran GARY HOUSTON
David Dellinger TONY MOCKUS
William Kuntsler MIKE NUSSBAUM
Woman #2 PEGGY ROEDER
Abbie Hoffman DAVID SCHWIMMER
Leonard Weinglass JEFF STILL
Deputy Mayor Stahl/Hunt RON WEST
Bobby Seale EDWARD WHEELER
Pierson/Frapolly ANDREW WHITE

Suggested Vocabulary

Rr

admonish
agitate
blatant
contemptuous
cynicism
dissent
diversion
elaborate
fascist
fervent
forum
impartial
impasse
infiltrate
misconstrue
moribund
moratorium
ploy
provocation
sabotage
sanctity
sustain
transcript
vilifying

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THINKING, WRITING & READING EXERCISES

1. The participants frequently use the term “contempt” to describe the behavior during the trial. What actions represent contempt? How do you believe Judge Hoffman interprets contempt of court? Why is it important to set standards for behavior in a courtroom?
2. Several of the witnesses are described as pacifists. What is a pacifist? How did the government determine whether a drafted person could be excused from military duty based upon pacifist beliefs? What were some of the steps young men took to avoid going to war in Vietnam?
3. Select a side in this case and list the qualities, attitudes, and background that would have represented the ideal juror for your side. What type of a person would be likely to agree with your position?
4. Listen to the lyrics of “Blowing in the Wind” and “Where Have All the Flowers Gone?” How do the words relate to the trial? To the social issues of the times? What are some examples of current songs that relate to political or social issues?
5. Create a song, poem, or a commercial that takes a stand on one of the social issues of the sixties.
6. Poet Allen Ginsberg describes his behavior as seeking to influence a more sacred tone. When the testimony finishes, are you convinced of his peaceful intent?
7. Ginsberg begins chanting the mantra Hare Krishna while on the stand. What is a mantra? Explore the rise of media attention given to meditation and Eastern philosophy during this period. What were the attractions of the philosophy and lifestyle?
8. Investigate the leading presidential candidates at the 1968 Democratic Convention. What were their positions on the Vietnam War?
9. The participants in the trial frequently talked about stereotypes. What are some of the examples that arise in the case? What are some of the most harmful stereotypes that affect modern society?
10. In his closing comments, prosecutor Thomas Foran makes this statement about young people:

There are millions of kids out there who naturally resent authority. There is another thing about a kid, as we all remember, that you have an attraction to evil. Evil is exciting and evil is attractive. Kids in the sixties are disillusioned. They feel that John Kennedy went, Bobby Kennedy went, Martin Luther King went, and the kids do feel that the lights have gone out in Camelot.

Respond to his characterization of young people.



TEAM RESEARCH PROJECTS



Creating a Timeline

To fully appreciate the historic setting, select one of the topics below and research it using reference and Internet resources.

1968

- United Nations inaugurates the International Year of Human Rights.
- Feminists protest the Miss America contest.
- The off-Broadway production of *Hair* is controversial.
- Martin Luther King, Jr. assassinated in Memphis, TN
- Robert F. Kennedy assassinated in Los Angeles.
- Dr. Benjamin Spock indicted for counseling draft evaders.
- Earth Day founded.

1969

- Chicago Conspiracy Trial begins.
- United States lands astronauts on the moon.
- Largest anti-war demonstration occurs in Washington, D.C.'s history.
- Charles Manson's followers commit murders in Los Angeles.
- Lieutenant Calley is tried for the My Lai Massacre.
- The Woodstock Art and Music Festival held at Max Yasgur's farm.

1970

- Chicago Conspiracy Trial ends.

Examining Newspapers

Public libraries often archive microfilm of local newspapers.
Examine back issues from your community.
What stand did your community and state newspapers take
on the actions of the participants?



TALKING POINTS



HIGHLIGHTS IN THE RECORDING FOR CLASS DISCUSSION.

TAPE 1 SIDE 1

WEINGLASS: (discussing the permits for the Festival of Light) Then don't you think an ounce of prevention could have been to say, "Yes, let the people sleep in the park," and issue the necessary permit?

STAHL: No, I don't think so, Mr. Feinglass. You have got to be responsible in government. You can't afford the liberal luxury of saying "Be more and more permissive. Let anything go on." With major political figures our responsibility, we didn't want another Robert Kennedy assassination, another girl supporter of Senator McCarthy killed in the middle of the night. We didn't want that to happen, so it didn't happen.

DISCUSSION

- Note that like Judge Hoffman, Deputy Mayor Stahl mispronounces Leonard Weinglass' name. What does that reveal about his attitude toward the lawyer?
- Stahl explains that protecting major political figures justifies the decisions he made regarding permits. Do you agree with his stand?

PIERSON: (undercover police officer discussing Bobby Seale's speech) I recall his making reference to killing the pigs, yes.

WEINGLASS: Do you recall that reference being made in this context in Mr. Seale's speech, and I quote, "This is not even a convention. It's a giant pig-pen. The city itself is flushed with pigs everywhere. Black people seem to be lost in a world of white, decadent, racist America. What I'm saying is, we've a right to defend ourselves as human beings, and if some pig comes up to us unjustly, and treats us unjustly, then we have to bring our pieces out and start barbecuing some of that pork." Wasn't that the context?

PIERSON: You said those words, "barbecuing some pork." That means killing the pigs, and that is how I reported it.

WEINGLASS: So you understand "barbecuing that pork" to mean "kill the pigs?"

PIERSON: Most assuredly.

WEINGLASS: You can't say now that Bobby Seale ever said "kill the pigs?"

SCHULTZ: If the Court please, the witness has testified that was his recollection, his interpretation. Now...

WEINGLASS: His interpretation.

DISCUSSION

- What would be your interpretation of the phrase “barbecuing some pork” in the context of Seale’s quotation?
- Why does Weinglass stress that “kill the pigs” is Pierson’s interpretation?

TAPE 1 SIDE 2

WEINGLASS: If your Honour please, the buckles on the leather strap holding Mr. Seale’s hand are digging into his hand, and he appears to be trying to free his hand from that pressure. Could he be assisted?

HOFFMAN: If the marshal concludes he needs assistance. Mr. Marshal. (Marshals around Seale set to adjusting his straps. Seale squeals in protest.)

KUNSTLER: Your Honour, what are they doing? They’re tightening them! This is a disgrace. (There are now sounds of a real struggle as Seale is tipped over on his chair.)

RUBIN: That guy put his elbow in Bobby’s mouth, and it wasn’t necessary.

KUNSTLER: This is no longer a court of order, Your Honour. It’s a medieval torture chamber. They are assaulting other defendants as well.

DISCUSSION

- Photos, sketches, and editorial cartoons showing Bobby Seale bound and gagged filled the media coverage at the time of the trial. If you had been writing an editorial to accompany the visual images, what position would you have taken?
- Was the judge justified in constraining the witness?
- Are there behaviors during this scene that you would have condemned? Provide examples.

SCHULTZ: Did you say you were going to wreck society?

A. HOFFMAN: I said that the institutions in America were crumbling, and all we had to do was sit here, smile and laugh, and the whole thing would come tumbling down because it was basically corrupt and brutal.

SCHULTZ: So the answer is yes. That is all, Your Honor.

WEINGLASS: Mr. Hoffman, have you had any change in your personal philosophy since Chicago?

A. HOFFMAN: I began to see what had been called democracy in this country in a new light: underneath it was really a police state. I began to see it in a way that black people and Puerto Rican people and Indians and I suppose all of the minority groups in this country—in fact the way the Vietnamese people were seeing it—that it was a police state based on brutality, and there was a facade that protected it, that gave a semblance of some kind of debate, of some kind of democratic-type decision-making but that underneath it was the police state and that that could only be protected by sheer police power.

DISCUSSION

- Abbie Hoffman calls himself a cultural revolutionary and provides a statement of his philosophy. How do his comments and his actions during the trial match with his characterization of himself?

WEINGLASS: My clients wouldn't change a single garment to curry favor. They wouldn't put on a tie, wouldn't wear a suit, they wouldn't get a haircut. They want you to judge them as they are. There is no make-believe here. This is the way we are.

DISCUSSION

- Today, many attorneys coach defendants in proper courtroom demeanor. Some hire consultants to develop jury profiles. The Chicago Seven chose to actively display their attitude through dress and speech. How important was that in influencing the trial outcome?
- In what ways did it influence your own judgment of them?



Tom Hayden flanked by his lawyers William Kunstler and Leonard Weinglass.

FORAN: The First Amendment is not now and never was intended to protect those who violate the law. True freedom and substantial justice don't come from violent altercation and incendiary dissent. The First Amendment permits advocacy, not incitement. You can't say "Fight the police." To incite is not protected by law. These men have named Saint Matthew and Jesus; they have named Lincoln and Martin Luther King. Can you imagine those men supporting these men?

DISCUSSION

- Respond to Foran's question: Can you imagine those men supporting the defendants?

Bibliography

THE CHICAGO CONSPIRACY TRIAL adapted from the original trial transcripts by Peter Goodchild is available in manuscript from L.A. Theatre Works.

To receive a copy, send \$5.00 (shipping & handling included) to:
L.A. Theatre Works: 681 Venice Blvd., Venice, CA 90291.

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STEAL THIS BOOK: TWENTY-FIFTH ANNIVERSARY FACSIMILE EDITION; Hoffman, Abbey et al; Four Walls Eight Windows, 1995.

STEAL THIS DREAM: ABBIE HOFFMAN AND COUNTERCULTURE MOVEMENT IN AMERICA; Sloman, Larry; Doubleday, 1998.



Resources on the Internet

Abbie Hoffman Page

<http://theaction.com/Abbie/index.html>

- photos
- links to media information of Hoffman

American Experience: Chicago 1968

<http://www2.pbs.org/wgbh/pages/amex/1968/chicago1968.html>

- biographies
- photos

Chicago '68

<http://www.geocities.com/Athens/Delphi/1553/c68chron.html>

- chronology of the convention

Grooving in Chi

<http://www.pbs.org/newshour/convention96/retro/southern.html>

- Terry Southern reports from the 1968 convention

Newspaper interview

<http://homepage.interaccess.com/~chron96/back/mar1196/article1.html>

- interview with John Shultz who covered the convention and trial

Rewind: 1968

http://abcnews.go.com/sections/us/1968/Rewind1968_DNC.html

- details on Chicago riot at the Democratic Convention
- update on participants in the Chicago Seven trial

The Sixties Project

<http://lists.village.virginia.edu/sixties/>

- email discussion list which hosts approximately 600 scholars, teachers, librarians, activists, students and laypersons interested in the Sixties and the Vietnam War.
- on-line archive

Rockin' the World: Rock and Roll and Social Protest in 20th Century America

<http://www.rockhall.com/educate/lssnplan/lesson9.html>

- online lesson plan covering social protest through various decades, provides student worksheet for listening to protest music, list of suggested songs

FACT: Right to Peaceably Assemble

<http://w3.trib.com/FACT/1st.assemble.html>

- background on important First Amendment cases

