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**Narrator**

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**Interviewer**

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- JJ: 00:02 I'm a licensed [inaudible 00:04] psychologist. I used to be the director of the counseling service here at UMM until 1979. I resigned, then went into private practice, and am now working at the Stevens Community Memorial Hospital as [inaudible 00:20]. I'm 51 years old.
- JH: 00:26 When did you come to UMM?
- JJ: 00:28 In 1967.
- JH: 00:30 And that was as a counselor, or as a student?
- JJ: 00:34 I came as director of counseling services. Did I say, I resigned in '79, not '69. I may have been mistaken. I was here from 1967 to 1979.
- JH: 00:47 What were your personal feelings about the war? How did they form?
- JJ: 00:53 My feelings and thoughts about the war changed over a period of time it was conducted. I think, initially, I tended to accept domino theory, and as the war progressed, I had increasing doubts about the value of the war, our involvement in it. And eventually, well, I worked in the Eugene McCarthy campaign. I was actively critical of the war by that time. By that presidential election.
- JH: 01:33 Before the war, would you have considered yourself a liberal on most issues?
- JJ: 01:38 I think so.

- JH: 01:42 What was the general attitude on campus toward the war?
- JJ: 01:49 Well, the general attitude on campus was always one that was, I think, critical of the war. People who were supportive of the war were really in the minority. Most of the enthusiasm was on examining the issues and criticizing the administration. For me, in the counseling service, one of the things that became apparent during that time, because I was working with the students as a counselor, was there was an enormous amount on concern, on the part of males, especially, not wanting to be drafted, not sure how to cope with the draft, and some of them were really in emotional turmoil. There were decisions made on whether or not to emigrate to Canada.
- 02:42 One of the things that I did here in the counseling service was to provide a draft counselor. They brought in people from the outside who were experts in draft counseling, who knew the draft laws, who knew how to file a conscientious objector application. And they trained some of our students—that was really one of the beginnings of the third year of peer counseling. One of the needs that was being met at that time by peer counselors was that students were being trained as draft counselors here and were trying to help other students.
- 03:13 And a fair amount of—well, I say a fair amount, several of the students that I would be counseling with during that period of time were concerned about the draft and what kind of decisions they would make. My position, by and large, was to try and help people clarify their own minds, not to try to persuade them, one way or the other, and to provide the facilities for them to, if they decided they did not want to be drafted, to find out how they might go about [inaudible 03:46]. Some of the students, at that time, wrote out lengthy conscientious objector applications. Quite a bit of involvement from my point of view.
- JH: 04:00 Were you active in protest against the war at any time?
- JJ: 04:07 I didn't march. I was involved, as I say, with the McCarthy campaign, and the activity I engaged in was primarily in terms of the political arena. I probably was as active as I've ever been, politically, during that period of time. The rest of my involvement, really, was on a one-to-one basis with students who were questioning their own values, their own beliefs, and how were they going to relate to this?

- 04:43 But I tended, also, to think that—I encouraged people to take responsibility for themselves, rather than—I was concerned about politicizing the university. I thought the university ought to be a place where there could be a free exchange of ideas, but I don't think the university, as an institution, should be in a position of taking a political position.
- JH: 05:12 What other issues, besides the draft, came up with students that you counseled?
- JJ: 05:17 Well, the usual issues, of course, that you run into in a counseling service. Questions of problems in relationships, family relationships, friendship, girlfriends, sexual relationships, depression, anxiety, questions about, "What am I going to do with my college education? Where am I going to go when I graduate? What will I major in?" all of those types of things.
- JH: 05:42 Did you see more of that, more doubt and more questioning?
- JJ: 05:48 Not really, no. In fact, if anything, I had the idea that protesting the war in Vietnam offered many people an outlet for some of their pent-up frustrations. It was clear that in many cases, it was more of an outlet for pent up frustration than it was a really seriously well-considered philosophical position students would take. I think that there was a lot of egocentric concerns during that time. Students, especially, were thinking about me, and I, what's going to happen to me? And while there were those that were thinking in terms of society, and humanity, and philosophical issues about war and peace, my experience was most people were feeling more personally about it than they were motivated by principle.
- JH: 06:46 Do you think that's why the protest against the war was so great?
- JJ: 06:51 I think that that kind of emotional energy fueled a lot of the protests. I think it also helped that there were respectable political figures that were questioning. But yeah, I think it's the immediate threat, "I might have to go to Vietnam, maybe I'm going to have to go out and patrol in the jungle for a cause that I don't believe in, risk my life," that personal threat, surely, encouraged a lot of protest.

- JH: 07:23 What about the counterculture? How much do you think that had to do with the peace movement?
- JJ: 07:31 I don't know that I'd really put that one together. When I first came to Morris in 1967, that was sort of in the middle of a concern that people were having for student drug use as part of the counterculture, LSD, marijuana. There were a lot of conferences and meetings on altered states of consciousness, and chemical abuse, and what to do with people who were having a bad trip, and it seemed to me the counterculture in many respects incorporated that altered awareness into chemicals.
- 08:22 So, that had been going on for several years before I got here. It did seem that people who were into altering their consciousness with drugs were also questioning social values. Many of them were personally unhappy, unhappy with their family, they'd project that unhappiness onto society. But that tendency to question social values, I think, lent itself to questioning the war. In that way, I think, counterculture was an important part of it.
- 09:08 I don't think the Vietnam protests would have been successful if it just depended on the counterculture, though. That, what you call it, counterculture, seems to me to be very fragmented. And that it needed a broader political base. Then again, a lot of people in counterculture, they're not very effective. Some of them were really—their personalities were pretty well disorganized by fairly intense drug use. I mentioned the functional [inaudible 09:45].
- JH: 09:47 What else was there, besides the drugs, to the counterculture?
- JJ: 09:52 Well, of course, there was the music of Bob Dylan, and that whole rock development. A lot of that was constantly questioning. And I think there also was, I think, also at that time, especially in my profession, there was a tremendous emphasis on human growth and development, becoming a better persona, whole person, what was referred to as the regeneration.
- 10:24 And I think that emphasis on growing as a person contributed a lot to it, the willingness of people to question whether society was moving in a direction that would facilitate human development, whatever it was. Of course, it was music that carried that same message, as well as—I

think there was also a general tendency of young people to question the establishment, question their parents, question the older generation, which is, as far as I can tell, has always been. So, that contributed to this protest, as well.

11:12 I think there was a tendency to really trust the perceptions of young people at that time, too. I think many faculty here on campus really valued the freshness of young people and their thinking, as well as wanting to guide them. I think they found it gratifying.

JH: 11:41 Do you think anything like that amount of questioning, just the volume of questioning, of the counterculture could ever reoccur? We seem to be having a conservative swing, right now.

JJ: 11:59 Well, yeah, sure. I think there could be. Probably, for instance, the nuclear arms protest, that's alive in the country, has a potential. The problem is, with the war, there was that very real, personal threat to these individuals. A nuclear threat is real and present, but it's not as present as maybe the draft was. So, I think that part is missing. But I think that the potential for a similar protest, a similar outcry is here.

12:57 I think our present administration could launch us into some kind of a campaign that's going to require a draft and affect the lives of young people. I think that same kind of thing could occur.

JH: 13:10 Do you remember the campus assembly meeting after the Kent State shootings?

JJ: 13:15 Yes, I do.

JH: 13:18 Why don't you talk a little bit about that?

JJ: 13:19 Well, there was a tremendous outrage and shock and concern on campus after the Kent State shooting. And students wanted to do something, to take a stand. They finally wound up having an assembly meeting in Edson auditorium, with faculty on the stage, people airing their points of grievance. The reason I remember that assembly so well is that, at that time, I thought the Kent State issue should be protested, but I don't think it was the place of the university to take a position on it. I thought it was a political position.

- 13:59 but I was in the minority on that discussion. I remember it being a very intense, and very emotional time. But eventually, the decision on campus to launch a protest in the name of the campus assembly was made. That was probably as much involvement as the campus assembly has ever had from students.
- JH: 14:27 You say you were opposed to that because it was a political thing. Did you speak up at the meeting?
- JJ: 14:33 Yes. Yes, I did.
- JH: 14:35 Did you hear any feedback on that?
- JJ: 14:38 I was booed. There were a couple other people who took a similar position. At least one other person. And it was a risky thing to do. Obviously, the sentiment was for the university taking a position. I felt that students were not respecting their own power. They felt that they, themselves, were powerless and they needed to have the backing of the university to have the power to make a statement. I was not against making a protest, I was against having the university brought in.
- 15:15 I remember one faculty objecting disagreeing with me saying that they might be in the position of the German professors who stood by and watched Hitler. It was really a pretty emotionally charged situation. But even though many people disagreed with me at that time, I never felt rejected for that. It seemed we were able to have a disagreement and still have some respect.
- JH: 16:00 You mentioned the prowar people earlier, you said they were in the minority. Were they an active minority? Did they show their faces?
- JJ: 16:10 My memory may not be very good on this point, but I don't remember very much. There were occasional students who would identify themselves as hawk, they'd be supporting military action. And I think there even was a conservative political movement on campus at one time. It was fairly small, but I sure don't remember it being a very significant or well-organized voice. That may just be a failure of my memory, but I'm most aware, or what I remember most was a vast majority who were critical, and lots of informal discussions.

- 16:58 If you'd go down to the bar you'd likely hear all kinds of expressions of dissatisfaction.
- JH: 17:05 How about the town?
- JJ: 17:10 I'm trying to remember a time when there was a march downtown, and it was taken with some trepidation because there were more people in town who were reluctant to question the government than who were supporting it. So, in some respects, I think we really had a town-college split for that. And I remember some expressions that I heard, privately, from people in the community, which were really pretty critical of students protesting. It took a while, you know that story of that protest was it took a while for people to develop an opposition to that war. It extended over three presidencies. [inaudible 18:09] So there was kind of like a growing momentum, whereas the media, music, films and so on contributed to that.
- 18:25 I think it went from a place of people being really critical of it, especially students who didn't want to get drafted and protested the war, to a place in the later years, before we had pulled out of that, people appreciating, [inaudible 18:41] young people to protest, parents and children were having more dialogue with respect to those that they may hold conflict.
- JH: 19:05 How much did the war actually affect day-to-day life? While you were eating and talking, did you just kind of forget about it, or was it always there in the back of your consciousness?
- JJ: 19:27 I grew up during the Second World War, from the time I was about seven years old to the time I was about 14. I remember how that war dominated everyone. Postwar years, I lived in Detroit, Michigan. If you rode a bus downtown, you'd see a sign on the bus that said, "Be quiet, the enemy may be listening," and it'd have a picture of a caricature of a German soldier, or a Japanese soldier, trying to pick up information and encouraging you not to talk about things. Every day, we'd listen to the radio and read the newspaper to see what the troop movements were, how the battles were, it dominated your consciousness during that time.
- 20:14 The Vietnam War—for me, personally, I can only speak for myself, the Vietnam War was an important part of my daily

consciousness, but it did not dominate daily affairs the way the Second World War did. Well, I think it may be partly because the Second World War was such a massive war. That was a war of the world. It was also, I think, because the nation was much more in agreement on that war in supporting it. It unified everyone.

21:13 Questions about the war were rarely raised during that time, if they came up at all. I don't know if that explains anything, it's just that it was an all-out national effort. There was rationing of food, rationing of gasoline. Automobile production had been curtailed to produce arms. It was a nationwide thing. The Vietnam War was almost more like the government's war. You could still get a new car. Personal luxuries were not curtailed. You didn't have problems with gasoline rationing, anything like that.

22:02 It was a smaller focus on society. The nation itself didn't really sense its involvement, or threat, like they did during the Second World War. The idea was, then, if we lose this war, we could lose our country, we could lose our freedom. That was the argument that was behind the domino theory. Eventually, it would get to us, so we've got to stop it there. But it wasn't nearly the as clear. [inaudible 22:30] this was smaller. I think that's probably why.

22:35 Nevertheless, I think especially with students who were college age during those years, I think Vietnam was much more a daily preoccupation because of the basic possibility they could be drafted, [inaudible 22:54]. But for me, personally, it was part of it, certainly, in your awareness every day, but not to the extent the Second World War was.

JH: 23:14 Is there a lasting impact the '60s made on us? Is there a legacy, so to speak, of the '60s?

JJ: 23:25 I don't know that I understand enough to answer that. I'd be really interested in what kind of answer you get to that question from other people, especially people who were younger during that time. My tendency, to answer that question, would be to say yes, I think there is. It, basically, is a legacy that says, "Look, we don't need to accept every decision that the administration makes. We can criticize our political leaders." I don't think that the nation has [inaudible 24:14] can disagree with the administration to this level before the Vietnam War.



- 24:22 We'd come out of the Second World War; we'd gone to Korea. And in the Second World War, it would have been unpatriotic to question. You just wouldn't think of it. Or if you did think of it, you said it to very few people. But by the time the Vietnam protest was over, I think people were much more willing to examine, I think to some extent, that's where the nuclear power, nuclear arms protest is coming from. [inaudible 24:56]
- 25:03 I don't remember marches on Washington and protests in Washington before the Vietnam War. It was in 1984 there was a Peace Pentecost, where some of the religious leaders led a prayer at the nation's Capitol and universities protested [inaudible 25:24]. So, I think that there is a legacy. I think that a lot of the individuals who protested and were caught up in there, my sense is that a lot of people would talk about the good old days, when we were protesters, when we were active, and we felt like we were doing something meaningful.
- 26:01 But those same people I'm thinking of are not as involved in politics as they used to be. Somehow, the fervor has [inaudible 26:09] so in that sense, the legacy is [still inaudible 26:15].
- JH: 26:16 What about the counter-culture?
- JJ: 26:19 Well, you're asking—I'd have to be more of a social observer than I am, I think. A lot of what happened, as far as I can tell, there was an interesting story that may be kind of tied to this about Stephen and the Farm. You know the guy's name? Well these were the hippies that originated in San Francisco. And they were into peace and love [inaudible 26:42] and Stephen and the Farm—well, it wasn't called Stephen and the Farm at that time, Stephen was a leader of his people. They bought or hired a bunch of school buses and started touring the nation. The idea was to get in touch with people, to share love with people, emphasize peace and love to people.
- 27:09 It was sort of like, what was the massive concert, it was sort of like Woodstock. People were beginning to get a look at his hippies and see them as human beings. How could you argue with a guy about love? So, Stephen and his group had a pretty good experience touring, and they had a good experience with each other. They wound up buying a farm in Tennessee, and it's still in existence, as far as I know.

So, the counterculture, in many ways was subtle and [inaudible 00:27:50] where the emphasis is not on material things, seeing to material sustenance was necessary but not the goal in life. The goal in life is spiritual enlightenment, sharing your life.

28:04 And I think it really resonated with many people. To find the focus on the environment, communal farming, people living in the community. Those communities often [inaudible 28:14] people living [inaudible 28:24]. And some of the communities that have succeeded, have succeeded because they had a clear spiritual agreement, they weren't just living together to be nonmaterial, [inaudible 28:44]. And they also [inaudible 28:48] I guess that's where I see a lot of it. Whether it'll survive [inaudible 29:03] I think a lot of it was called counterculture [inaudible 29:15].

JH: 29:20 I [inaudible 29:20].

JJ: 29:25 The drug culture is part of that, as far as I can tell, it's more or less similar. There used to be [inaudible 29:31] in San Francisco [inaudible 29:37] but it was much more a place where people would [inaudible 29:44] what was left [still inaudible 29:49]. We still have [inaudible 30:10] in this country [inaudible 30:15]. I would say that from that era, before the 1960s, smoking marijuana was pretty much [inaudible 30:31], something that people in the New York ghetto might be [inaudible 30:40] one of the legacies of that era. I think the Vietnam War [inaudible 30:47] the threat of war. That legacy is, too, [inaudible 30:59]. I'm not sure what else I can say. Counterculture is one of those things [inaudible 31:48] to some extent, the media created [inaudible 31:54]. And the media, as far as I can tell, [inaudible 32:00]. But it would be hard to say that we had counterculture. I know I think [inaudible 32:18] communities which disagree with the status quo [inaudible 32:27-33:27].