

Crazy Times

***** A JOURNAL OF CORRECT OPINION *****

P.O. BOX 109
La Jolla, CA 92037

Volume TWO Number FIVE

Mathews 250
East Wing



The San Diego Police Department Northern Division Headquarters

Crazy Times



keeps on trucking.....

Barbie, let Wendy go with you.

Twenty years of schooling and they put you on the day shift.

Frank Cedervall

Industrial Workers of the World to be Discussed

In 1905 a great event took place at Brand's Hall in Chicago, the birth of a new revolutionary union. This union shook the foundations of this country and had membership in at least eleven different countries. It's influence was felt around the world. This new union was the Industrial Workers of the World (IWW). At that hall, where the I.W.W. was born was one of the greatest gatherings of radicals in history. There were militant unionists, socialists, anarchists, direct-actionists, and other assorted radicals. On the speakers dais was Thomas J. Hagerty a Roman Catholic Priest turned socialist. Next to him was Eugene Victor Debs, union organizer and head of the American Socialist Party, on his left sat seventy-five year old Mary 'Mother' Jones, a veteran militant unionist. There were also anarchist Lucy Parsons, and the country's best known left wing orator Daniel DeLeon. The keynoter was William (Big Bill) Haywood, who opened his speech by saying 'This meeting is the Continental Congress of the working class,' with these words the I.W.W. was born.

With these great revolutionaries, thinkers and fighters the I.W.W. got its ideological foundation, the 'One Big Union,' of all workers. All did not go well for the I.W.W. in the beginning. There were splits, the major one because of political parties trying to gain control of the new union. When the fight ended the I.W.W. learned a lesson that it learned many times again to make no alliances with political parties. This meant fewer splits in the membership. So a new and final preamble to the I.W.W. constitution was made with basically one word left out, 'Political', here is the preamble:

The working class and the employing class have nothing in common. There can be no peace so long as hunger and want are found among millions of the working people and the few, who make up the employing class, have all the good things in life.

Between these two classes a struggle must go on until the workers of the world organize as a class, take possession of the earth and the machinery of Production, while abolishing the wage system.

We find that the center of the management of industries into fewer and fewer hands makes the trade unions unable to cope with the ever-growing power of the employing class. The trade unions foster a state of affairs which allows one set of workers to be pitted against another set of workers in the same industry, thereby helping defeat one another in wage wars. Moreover, the trade unions aid the employing class to mislead the workers into the belief that the working class has common interests with their employers.

These conditions can be changed, and the interest of the working class upheld only by an organization formed in such a way that in all industries, if necessary, work ceases whenever a strike or lockout is on in any department. Thus making an injury to one an injury to all.

Instead of the conservative motto, 'A fair day's wages for a fair day's work,' we must inscribe on our banner the revolutionary watch word, 'Abolition of the wage system.'

It is the historic mission of the working class to do away with capitalism. The army of production must be organized, not only for the everyday struggle with capitalists, but also to carry on production when capitalism shall have been overthrown by organizing industrially. We

are forming the structure of the new society within the shell of the old.

The wobblies (as members are called) fought many hard battles in textile, lumber, mining, auto, agriculture, marine transport, and many other industries, many under brutal conditions that people today would find unbelievable. The wobblies were made up of many minorities. A good example is the Lawrence Strike. The strike committee of 56 members represented 27 different languages. Chicanos gave many martyrs to the I.W.W., for example Chavez and Martinez, who were killed in Walsenburg where the police turned machine guns on striking miners. Blacks fought hard battles in Louisiana Lumber. The I.W.W. was a part of the history of all types of working people. There were many outstanding women organizers like Elizabeth Gurley Flynn. The I.W.W. was also an International Union with it's people in Australia, Mexico, South America, Norway, Sweden, Ireland, Britain, New Zealand, Germany, South Africa, and Guam. In 1922 the I.W.W. in South Africa led a strike of 11,000 miners in the Rand goldfield. They were all arrested and 850 were jailed for high treason. In 1923 the I.W.W. led a strike in Peru on the Peruvian Central Line with the entire labor force of the railway system out. In Stettin, Germany the I.W.W.'s M.I.W. started a branch in 1929, and later became part of the anti-Hittler underground. Some wobblies fought in the Mexican Revolution. The influence of the I.W.W. was field all over the world. One example is in Kharkov Russia in 1917, 30,000 coal miners organized, and adopted the preamble of the I.W.W.

The I.W.W. was repressed and betrayed until in the 1950's, and became a small group of dedicated revolutionaries. In the late 1960's it went on the upsurge again, and in 1970 fought a strike against Hip products and won. Last year it had an 80 percent increase in membership.

Frank Cedervall, I.W.W. speaker and old time organizer, will be in San Diego February 8 at San Diego State and on the 10th at U.C.S.D. His name goes back into the 1930's as an organizer and speaker for the One Big Union for all workers, the I.W.W. WHICH WILL LIVE



TONY RUSSO TO SPEAK

Milhous to be Shown

San Diego Convention Coalition Presents

The San Diego Convention Coalition presents "Milhous" and Anthony Russo on Feb 20. This event will be sponsored by the finance committee to raise funds for the Coalition.

Tony Russo was indicted with Daniel Ellsberg for the release of the Pentagon papers. Tony is a quiet non-violent man who released the papers to advocate peace and sanity. Tony was born in Roanoke, Virginia. He's received degrees in engineering from V.P.I. and one in public affairs from Princeton. Anthony worked for Nasa and then joined the Rand power structure.

Tony's background isn't as vital as his thoughts. Anthony states that the American people are bored with the struggle in Vietnam. A person can only absorb so much before shock and numbness sets in. America is "helping" other nations while ignoring real problems at home.

Tony was part of a research team studying Vietcong morale in 1965. He rapped with a V.C. propaganda specialist and discovered he was on the wrong side. Anthony wasn't included in the "inner sanctum" at Rand because of his tendency to think clearly.

Tony and Daniel Ellsberg believe they were responsible to the people and not to Rand or the government for the release of the Pentagon papers. A government which is supposed to represent the people but somehow represents the interests of a few must be changed.

The Constitution grants Americans the freedom to advance a cause and freedom of the press. One feels that our own government should read the Constitution occasionally.

"Milhous" is a study of the many faced political career of Richard M Nixon.

STUDENT, STOP!

Recognize yourself? You should! This is you now working to learn,-- and learning to work, but...

WHAT'S MISSING??

Believe it or not the answer is UNIONISM!!

Think it over, you're an apprentice, quite probably an unpaid one (in other industries you at least get a wage!). Right now you're learning the skills necessary to get and hold a job; why not learn the union strategies necessary to condition that job.

Get the union slant on solving you problems today and tomorrow: hear I.W.W. speaker FRANK CEDERVALL at: UCSD on Feb. 10th, 8:00 pm in the REVELLE CAFETERIA



CRASH PADS FOR K-2

A lot of people coming to the People House for K-2s are looking for a place to crash—Students traveling from all over the U.S., non-students passing through, freaks, families—all kinds of good people needing temporary accommodations. Due to University housing regulations, however, People House can't let them stay in the K-2 apartment and isn't suppose to refer them to dorm lounges or even dorm rooms. So they need off-campus people to volunteer crash pads—floor space, a couch, bed or whatever free room you have. Call or bring your name and address along with limitations (how many or what kind of people you can take in, for how long, what kind of space you can offer.) to People House, Muir Apt K-2, 453-9321. The staff there will add your name to our list and notify you before they send anyone to you. Your help is badly needed. Any space, no matter how small, will be appreciated.

SEEKS TRANSFER

One of the most unusual legal suits was filed a few months ago in the Federal Court at Madison, Wis. Robert McGregor, 40, asked the court to transfer him from the men's state prison to the women's state prison on religious grounds. McGregor pointed out in a suit that the Bible "command[ed] man to be fruitful and multiply and replenish the earth." At the Waupun men's prison, McGregor explained, he could not because of enforced sexual segregation "give effect to his religious stirrings to obey God's mandate as contained in Genesis."

POSITION NEEDED

The Music Talent and Hobby Organization is finally under way. There is already a position open for assistant coordinator. If you feel like you can handle the job, come to office 332 in the east wing of Building 250, M.C. during the week of Feb. 6-11 or come by Saturday, Feb. 12, when auditions will be held. No experience is necessary - just interest and concern.

ACLU COP-OUT

The ACLU held a meeting on Feb 1 to explore avenues of cooperation with groups interested in the GOP Convention. The main areas discussed were housing, legal and medical services. Representatives from the San Diego Convention Coalition, Community Congress, Center for Legal Services, Temple Beth Israel and others were present but attendance was far below expected. There was an obvious polarization around politics which resulted in some heated discussion. The San Diego Convention Coalition and Community Congress emerged as the only groups who had done any constructive planning. The meeting ended on the proposal that no more general meetings should be called and that any group wishing to participate in convention planning should contact San Diego Convention Coalition or Community Congress.

CRAZY TIMES

Opinions, letters to the editor, telephone numbers, events, news, or information for the CRAZY TIMES can be left at MC 250 (east wing) or K-2 (People House).

UNWANTED PREGNANCY ?



PEOPLE HOUSE MUIR K2 has recently come in contact with an organization that is dedicated to ending those ABORTION RIPOFFS

They provide:
 Legal abortions
 Quality medical care
 Lowest cost in California
 And they treat you like people

Call 453-9321 or UCSD X2900 ask for Scott for free information

Letters to the Editor

Dear Ed. There are a few things which make me feel physically ill that are not physical in origin. One of these things is the senseless use of lies and distortion by persons wishing to do harm to the families of the species homo sapien. As a Hitler's administration, most propagandists who use the "Big Lie" technique are insecure people afraid of losing their tenuous hold on their own identities.

Mr. Olson and Mr. Kristofferson, both authors of opinion articles in the February 4 issue of the TRITON TIMES, are such people and make use of such tactics. Mr. Kristofferson is not quite as insidious as Mr. Olson. Mr. Kristofferson uses the tactics racists often use when speaking of minorities. Essentially what he says in his summary paragraph is that before we (white anglo-saxon protestant males) can recognize you as worthwhile human beings you must prove your worth. That no one should be given it as a divine right. I take issue with that philosophy. Humanism means that it is indeed the divine right of every human being, regardless of race, sex, religion or creed to ask, no demand, respect as a human being. "Success" does take work, I will not argue with that, but as Mr. Kristofferson says humanism for all can "grant equal opportunity and some assistance". All I am asking is just that that very equal opportunity be granted to all.

Mr. Olson is more obvious in his "article". He takes a blatantly sexist approach to Ms. Steinem personally, and pants while he ogles her instead of listening. I would like to think that Mr. Olson wrote his article tongue-in-cheek, but I have my doubts. Mr. Olson might do well to let his blind locks grow sufficiently long to "cascade" over his somewhat swollen testicles and get another job other than staff writer for the triton times. At any rate his article is in poor taste, and I feel that any more that I say about it will lend credulity to Mr. Olson and his article; I certainly do not want to do that.

My last comment is only to wonder why none of the female staff from the triton times reviewed Ms. Steinem's appearance here. Three "articles" were written and they were all by males. Paranoia perhaps?

Billie London

THE UCSD DAY CARE CENTER

Despite inadequate funds and facilities, the U.C.S.D. Day Care Center is developing an excellent program. Presently, 32 children are enrolled.

Among the service provided by the Day Care Center, is a nursery school. Children are taught Spanish, the Alphabet, how to count, and the different colors. Most of the teaching is done in the morning.

The afternoon is usually reserved for recreation. Children tour the campus and play with the toys that have been donated to the center.

Because it is inadequately funded, it is very heavily dependent on donations. Parents do pay a tuition fee to the Day Care Center. But as a rule, students are poor and the tuition money does not meet the financial needs of the center. Donations from other sources are, therefore, needed. A director must be paid to keep the Center functioning smoothly. Money, raised to conduct field trips, will help the Center provide more varied activities.

The Center is hampered by a lack of supplies, that are educational in their orientation. More beginning readers and a typewriter, that would be used to teach the children some typing skills, are needed. The center would also like to obtain more chalkboards, a tape recorder and a television.

Volunteers, that would be able to help landscape the area surrounding the Center, are needed. People interested in working with children in a teaching capacity are also badly needed. Any donation of labor would be greatly appreciated. If you have anything that you don't need, and you think the Day Care Center may be able to use it, please donate it.

Although the Day Care Center opened less than 1 1/2 years ago, its origins go back further. Its beginning can be traced to several years ago, when parents used to take turns baby sitting for each other's children. This arrangement made it possible for parents to attend classes without having to hire an expensive baby sitter.

Initially Revelle Plaza was used. However, the weather wasn't always ideal for outdoor baby sitting. Often the parents utilized the Mesa apartments West Commons if the weather was bad. Mary Mesa residents were inconvenienced and complained about the arrangement. What was needed, was a center that would provide day care services for students who had children.

After much negotiations with the University, the present structure was made available for a day care center. The building, however, was not in useable condition at the time. It badly needed expensive repairs. It even lacked water and plumbing. \$9000 was needed to renovate the building so that it could be used, and it took nearly a year to obtain that money. Several people have been very helpful, particularly Mary Decker who spent a lot of time helping the Day Care Center obtain what it needed to begin operation.

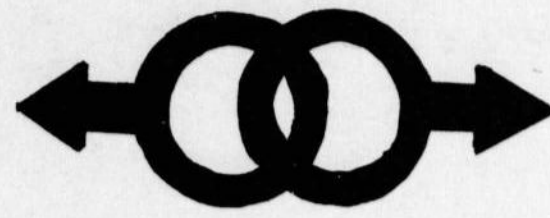
Although this building is now useable, it is inadequate. More room is needed. Because the Day Care Center occupies a small area, it does not accommodate children of different age groups. Separate areas for the different ages are needed. Some children need more sleep. While others need a place where they can play. Children of different age groups are at different educational levels and are generally involved in different activities.

Land adjacent to the present Day Care Center would be preferable. However, the University will not allow the Day Care Center to use additional land until it is financially solvent.

The Day Care Center is caught in a vicious bind. The present facilities are inadequate and overcrowded. The limited facilities make it impossible for the Day Care Center to be attractive enough to bring in a larger client, which is necessary for financial solvency. And the University will not allow an expansion of the Day Care Center until financial solvency is obtained.

More pressure from students on the University will help the Day Care Center convince the University of the necessity for its proposed expansion. As an additional measure to improve the Center's chances to become solvent, fund raiser films will be shown later this quarter. Dates, times and places will be announced.

More information about the Day Care Center and what you can do to help can be obtained by calling 453-2770 X2891 ask for Josephine Fouts, mail should be addressed to: UCSD Day Care Center, M.C. 610.



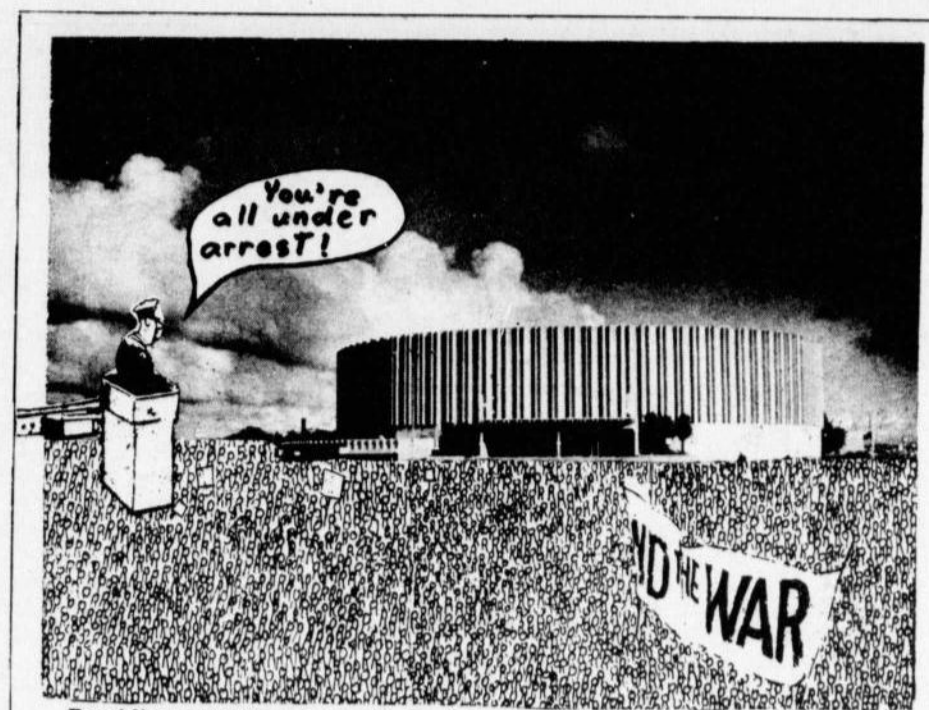
Out of the Closet And into the Streets

Progress for the homosexual has gained much momentum in recent years and is obviously acquiring characteristics of a full-scale movement towards social recognition and acceptance. The Gay Liberation Movement is much like the power struggle of the ethnic minorities. The early stages of the movement were suppressed easily because the overt discrimination of the homosexual took place on very small scales. The position of the homophile did not change until 1969 this discrimination and oppression was practically unknown to the American public. Ultimately job discrimination and legal oppression obviated the need for organization and was seemingly brought to a head in 1969 when the N.Y.P.D. raided a homosexual bar in New York's Greenwich Village. However, rather than crying and cowering, the bar's clientele, understandably irate, engaged in violent conflict with the squad. This conflict germinated nationwide liberation rallies and protest against legal and social oppression in many cities forcing the people to take notice of the liberation movement as something other than a "Bunch of Militant Fags" in Los Angeles, a union of homophile organizations picketed the police and demanded equal civil liberties and an officer liaison to the homosexual community.

Five prominent figures in the homophile struggle that have become instrumental in drawing attention to the direction of the homophile are the Rev. Troy Perry, pastor of the homophile metropolitan community church, Clifford Lattier, pres. of Homophile Effort for Legal Protection; Dave Glasscock, pres. of the Gay Community Alliance and John Pharris and Don Kihelmer, co-directors of the Gay Community Service Center. These persons and organizations along with others offer help to both the overt and covert homosexual who finds himself frustrated with either himself or with society. The establishing of these types of efforts increases a consolidation and organization of the homophile into a notable and potentially effective culture. The solidarity among homosexuals is instilled by the collectives refusal to accept the public opinion that the homosexual is sick and perverted and from the willingness to show themselves strong enough to demand equal rights and protection and treatment in society. Kihelmer states, "Psychiatrists and medical doctors have generally functioned as a repressive are of society and whenever they claim to have discovered a 'cure' it has usually been aimed at underwriting the majority morality which is mostly based on fear. We simply reject the notion that we are sick people. Studies have shown the human sexuality extends much further than the old 'me-Tarzan-you-Jane', formula. Kihelmer further states 'By admitting our gayness and living our own lives in our own way, we want to show people they have nothing to fear, that we are not a threat, there is no need to take a stand or make threats or make jokes, but to live and enjoy it'. Kihelmer's views are not unfounded, however, the Bible and biology have been invoked on both sides of the dispute. However, recently behavioral scientists have insisted that more men and women engage in sexual switching than once believed and that ones interest in the words of those who appear sexually ambivalent or omnivorous is sometimes an indication of one's own maladjustment or dissatisfaction. Many guilt ridden homosexuals, seek treatment for what they have been forced to accept as a moral defect a disease or mortal sin. However, this is not the case (needles to say)

The slogan of the movement 'Out of the closet and into the streets' obviously carries more meaning than people are willing to admit. The homophile is demanding public attention to express himself openly and without the guilt and inhibitions that he has, in the past, denied himself. Still, at present, there are no homosexual freedoms proscribed by law. In other words the homosexual has no legal premises through which he can channel his individual or collective efforts. Because homosexual acts are still against the laws which have been in existence for many years, the homophile is continually denied access to the right of self-determination and is still forced to assume the status which the community wishes to control.

The legal and social oppression of the homosexual appears to be progressing into a more liberal light, but is by no means near satisfying the demands of the 'Gay Lib Movement'. The direction these efforts take are met with seemingly insurmountable obstacles which are to be overcome not only by the homophile community but also by the society as a whole. Without the aid of legislative action and therapists, Psychiatrists and representation by concerned individuals within the community the struggle will remain in conflict between the homophile community and the 'Peeping Tom Squad' and between the homosexual and himself.



Republicans will funnel into the San Diego Sports Arena to nominate Richard Nixon. But this time they will be challenged from the outside.

Convention Coalition

August 1972 is quickly approaching. During the next few months many plans will be drawn up and many historical events will take place. TET is almost here and there are signs that the Vietnamese people will celebrate the new year with a good deal of fireworks. Hopefully they will deliver a decisive blow to the American imperialists and the puppet Saigon regime. Nixon will soon leave for China and the USSR. That alone would make this a very historical year.

But things are also happening right here in San Diego—that haven of the military and the Republican party. Eyes are turning to San Diego and watching with pleasure the leadership role the San Diego Convention Coalition has assumed.

The SDCC is a new Movement happening, composed primarily if not exclusively of local people. They feel they understand San Diego and because of that knowledge, want other Movement groups to work through them to build a constructive and lasting alternative to American politics.

This is not an elitist thing that excludes other groups from a polity making position but the Coalition is tired of the big names flying in town, doing their thing, and leaving local people with the consequences.

The SDCC is a coalition of many anti-war, anti-Nixon, anti-American ruling class groups. A complete list is not available right now. It is very likely impossible to come up with a list. Some people represent groups. Others represent only themselves. No single group is in control and efforts are being made to eliminate power struggles.

The Coalition has already gone through a number of structural changes to this end. Flexibility and a lack of elitist power politics is a new experiment for the Movement. The Coalition is attempting to make it work.

The SDCC stresses a non-violent approach to the convention. This they feel is necessary not only because talk of violent action immediately involves conspiracy charges but because they feel violent action is not the best tactic.

They do not rule out mass civil disobedience, but another Chicago is not a desirable alternative. Instead they call for more education and a higher level of involvement.

Along with mass rallies focusing on major issues, they will distribute fact sheets and run an exhibit called Expo 72. The issues the Coalition will focus on include the war, the economy, sexism, racism, and the ever increasing trend towards a police state.

Although the Coalition does not support any candidates or even any political party, they do intend to take an offensive role during the election months. The Coalition wants to confront the candidates with a Peoples Platform, and force the candidates into taking a clear stand. They will submit this platform to all the candidates and intend to show the people that the Republicans and the Democrats aren't all that different.

Apathy has been staggering during the last year or two. The Movement was, and still is, splintered. Young and old alike who had been out in the streets were disillusioned and could see no change in sight. A movement that had been characterized by its vitality, its idealism, its activism had faded.

Some say, mostly the right, that the Movement is dead. Far from it. The Movement may have been knocked down, but it is struggling to its feet again. The San Diego Convention Coalition is striking out on a new path.

More and more people all over the country are looking to the Coalition for leadership. The Coalition hopes to provide that leadership. It is not an easy task. There is a great deal of apathy around the country to fight. The date on the posters has been changed too many times. But victory is near.

To the crys for peace in South East Asia have been added crys for peace at home, for jobs and food, for an end to corruption and discrimination. These crys only prove what the Movement has been saying: the system is bad and that the people demand a change.

Now is the time to return to the streets, to renew the struggle and to show not only Nixon but all the candidates that they can no longer turn their backs on the demands of the American people.



THE SAN DIEGO VETERANS UNION PRESENTS

a pannel discussion with 5 Vietnam veterans a speaker from the Billie Dean Smith Defense Committee and a movie: "Only the Beginning"

FEBRUARY 24 8:30 P.M. REVELLE CAF. FREE FREE FREE FREE FREE FREE FREE

RECORDS ETC.

7463 LaJolla Blvd. (across from the Unicorn)

50¢

Bring this ad in for 50¢ off on any of our regularly low priced stock of records and tapes. We're running this special to get to know you. WE think we have something out of the ordinary to offer you. We feature a Trade In Plan where you can bring in your old albums in exchange for new albums or tapes. We have hundreds of LP's for sale from 19¢ to \$1.98. (Also custom taping for only \$3.50) Drop by and have a look, or just come in and rap music if you like.

Crazy Times Editorial

Nixon's Bluff

Last week, in a dramatic nationally televised speech, Richard Nixon announced that the U.S. was willing to set a date for the total withdrawal of American troops from Vietnam in exchange for the release of all Americans held as prisoners of war. However, the proposal contained six additional points, some of which are clearly and reasonably unacceptable to either the North Vietnamese or the Provisional Revolutionary Government of South Vietnam.

For an understanding of the basic points of disagreement with Nixon's proposal, it is necessary to go back to the Vietcong proposal of July 1, 1971.

The Vietcong made the first point of their proposal a move toward exchanging U.S. prisoners of war for a certain date for the complete withdrawal of American armed forces. This portion of the proposal was so clear and reasonable that tremendous public pressure was placed behind its acceptance by the U.S.

The second point of the Vietcong proposal calls for an end to U.S. interference in the internal affairs of South Vietnam. An end to U.S. economic and military aid would mean the immediate collapse of the Thieu Government. And Richard Nixon is not yet prepared to let this happen. In the text of his proposal Nixon says, "On Sept. 13, the North Vietnamese rejected this proposal (Nixon's Peace Plan). They continued to insist that we overthrow the South Vietnamese government." The propaganda value of this transformation, from allowing the collapse of the Thieu government from its own intrinsic impotence, to "joining our enemy to overthrow our ally" is clear. It amounts to a deliberate deception of the American people by their President.

The Vietcong proposal calls for the formation of a broadly based three segment coalition to govern from the time of the final agreement on a peace settlement until a fair and honest election can be arranged. The Nixon proposal, on the other hand, would continue the Thieu government until the elections, with the President and vice-president resigning their official positions and turning the control of their government over to the head of the senate one month before the elections. Perhaps the most honest and straight forward response to this proposal came from 'Pete' McClosky, who is Nixon's only opposition for the Republican Presidential nomination. He said, "There is no way that the Vietcong or National Liberation Front could come forth and participate in that election without being executed or imprisoned." It is absurd to think that they would be willing to accept this point in any peace proposal.

The third point of the Vietcong proposal specifies that the question of North Vietnamese Armed forces in the south will be dealt with by the Vietnamese alone. The Nixon proposal calls for international supervision of the implementation of the principal that all armed forces of the countries of Indochina must remain within their national frontiers." This position is just a continuation of the U.S. created myth of North Vietnamese aggression and American response to an invasion of the south. In effect it calls for a mutual withdrawal from South Vietnam. But this ignores the facts and history of the conflict. When the U.S. began its massive buildup, the indigenous Vietcong forces numbered over 240,000 men and the N.V.A. had only 60,000 men fighting in the south. Massive U.S. firepower and increased the proportion of N.V.A. troops fighting for the liberation of the south. Vietnam is historically one country. The artificial division by the Geneva accords of 1954 was only continued because the Eisenhower/Nixon administration refused to allow the agreed upon elections in the south when it became clear that Ho Chi Minh would win a massive majority and unite the country under Communist rule. So, the U.S. demand for the removal of N.V.A. units from the south is not reasonable.

Richard Nixon knew why his eight point peace proposal was ignored by the North Vietnamese. It was ignored because it was no response at all. The nationally televised speech amounted to a domestic propaganda message, and all of the media just ate it up. Which network or newspaper would dare to suggest that the president would deceive the people, it is only after the fact of proven deception, such as the Pentagon Papers and the Anderson papers on India-Pakistan, that they dare say anything.

Meanwhile the war continues with U.S. airpower, helicopters, guns and ammunition and mercenary bodies pulling the triggers for American Imperialist interest.

And the American public is convinced that we are pulling out.

CRAZY TIMES

Mathews Campus 250 p.o. box #109
453-9322

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Opinions expressed in this publication do not necessarily represent or reflect anybody's views.

opinion

Brainwashing in America

William H. Stoddard

The Korean name for prisoner of war camps in which they forcibly indoctrinated enemy soldiers was 're-education facilities'. Think about this name. What a strange kind of education it suggests: men being forcibly confined to narrow and unpleasant quarters, subjected to numerous regulations over the minutest details of their personal lives, compelled to perform tasks they did not choose and for which they were not rewarded either by the value of the task itself or by freely chosen payment, denied enjoyment, and taught by punishment and deprivation and humiliation to accept a culture, morality, and philosophy which were alien to their own values, which denied their worth, which cut them off from their own sense of truth and meaning and replaced them with other men's approval, which turned them into miserable self-hating cowards. Surely no such monstrous procedure has ever been given the name 'education' anywhere else. Or has it?

In the United States, an infant is confined in the home of his parents, often within a crib or playpen. The territory which he is permitted to explore is very narrow, generally far narrower than his own powers would permit. He cannot dress as he chooses, nor refuse foods he dislikes, nor be interested in sex, nor use language his parents disapprove of, nor question their moral or religious or political beliefs. Much of the time he is compelled to perform actions he cannot possibly understand, not to protect his own life and health nor to leave others free to go about their work, but to gratify adult whims. He has no culture, but he has an innate sense of his own needs and powers; this is not allowed to develop, but is replaced with the staid-jacket of established customs.

Things aren't much different for a child. He spends much time in school; but schools, like homes, are centers of imprisonment. As Friedenberg remarks, an allegedly free society teaches its children that they must have written permission before they can go out to piss. They have to work at tasks which do not stir their curiosity nor give them any pleasure once accomplished. They are controlled by fear: of humiliation before other children or their own parents, of restriction on their actions, often of physical pain (non-white children, especially, are subject to this kind of treatment). They are not encouraged to rely on their own innate senses of truth or meaning, but rather to believe that whatever the teacher claims as truth is true. (See Holt's HOW CHILDREN FAIL for accounts of this.) They seldom get to talk without stringent control, though they badly need to talk; the same goes for their other powers, all of which need development. They have too little privacy for study or personal contact, too few resources for developing their own interests, too little freedom of movement for physical activity or exploration. Their emotions must be stifled to suit adult repressions; at the same time, they cannot escape the constant social pressure of other children toward conformity. High school repeats this treatment. Also, it adds the pressures of its own: drastic attack on sex and on affection, indoctrination with the American rites of voting and paying taxes and fighting wars.

In sum, American education isn't really different from brainwashing. There are two minor differences: it isn't so overtly cruel, and it lasts for at least eighteen years, if not for a decade more. The products of this treatment--and by its end they are products, rather than people--are able to carry on routine duties, to breed, to escape into triviality or physical sensation; but they have little ability to dream, to analyze, to love, to innovate, or to carry on any other function requiring insight and imagination. Their honesty, their willingness to take responsibility for themselves, their sense of the difference between truth and bullshit, have all been wiped out. Their awareness of other people is made into suspicion and jealousy. They have been subjected to the same lies, the same mindless repetition, the same deprivation of value, as have the victims of brainwashing centers or concentration camps; and, like these victims, they have come to accept all this as normal. Unlike them, they have known nothing else. Only those few survivors who are brilliant, or tough, or lucky, or all three.

Why should any culture do this? The reason, I think, is one of political necessity. The key to understanding these people is that they do not merely lack specific ideas or purposes which might change the established order of their societies; they also lack the inner basis for forming any such ideas or purposes. They have no clear awareness of their own capacity for making sense out of things or of enjoying them. This means that their awareness is wholly trapped within the static patterns of an existing culture. Then, in turn, they indoctrinate their own children the same way. If a culture is to be held in one fixed pattern of thought and feeling, and if a single interest group or cluster of such groups is to dominate a society, this kind of limitation is needed. But the price is the denial of much possible knowledge and value and achievement.

You can see this pattern, also, in college classrooms. Look at a foreign language course, where you get presented with an artificial facade of live speech, to be picked up by memorization. Look at science courses, where you do experiments already written down in books, aiming at prescribed results, and get a lower grade for not getting the results in the books. Look at

philosophy courses, where you hear lecture after lecture on Plato or Hume. The reason they were concerned with the problems which interested them, and the relation of these problems to current attempts to make sense out of man's relation to the world, are hardly even mentioned. Most of the time it's hardly clear what you're supposed to learn, or how, still less what good it is, or what connection it has with your own knowledge. The whole idea is not to extend the powers of your own mind, or clarify your map of the intellectual resources available for your purposes; it's to get you to reproduce the verbal reactions of an instructor. Most of the academic life is a vast fraud. No one wants people who think for themselves, except as a rare luxury, remote from practical concerns. The whole idea that you can gain knowledge by learning to mimic a professor's statements well enough so he'll put up with you is an utter insanity. What it means that you aren't a creator of new knowledge, but a simply a recording device. This kind of recording is the worst sort of slavery, and it is unendurably dangerous. This is how men learn the idea of duty, patriotism, and so on--and the divorce from their own insight which this produces. It was such a divorce which characterized men in totalitarian states, as Arendt points out, and it was a similar divorce which was behind Calley, and other Americans who murdered and tortured the Vietnamese people. It is such a divorce which cuts men off from one another, so that they have no way at all to communicate, or even to differ in peace.

When education is based not on repetition, not on endless spelling tests, but on expanding all the powers of the mind to their highest innate reach, they shall get beyond such insanity. Until then, nothing will do much good, no matter how 'radical' or 'revolutionary' men may become, this alienation from themselves will leave them as harmful as the worst of reactionaries. The center of radicalism is not forcing people into any ideology, but freeing the energy walled away within them; once this is done, the core of the problem will have been reached and death with. But few such educators will break through the official channels of teaching in this country; new channels will have to be invented, new styles of learning from and with other people. Man can be brainwashed into many things, but never into freedom.



The Soledad Brothers: Fleeta Drumgo (left) George Jackson and John Clutchette.

SOLEDAD BROTHERS

Fight for Justice Against the Prison System

On August 21, 1971, one day before the trial of the three Soledad Brothers was to begin, the one who had been the most eloquent in his denunciation of America's prison system was killed by guards in San Quentin prison. The two surviving Soledad Brothers, Fleeta Drumgo and John Clutchette, are now facing trial in a hostile courtroom surrounded by guards armed with pistols, M-16's and sub-machine guns. They are severed from the public by bullet-proof glass and steel barriers which divide the courtroom. They are not being tried by a jury of their peers, for these two defendants are black, young, and inmates of California's penal institutions--segments of society from which jury panels are not drawn. The State of California hopes to send them to the gas chamber--if they survive the trial.

During the late months of 1969, tensions ran high in the prison, with guards deliberately provoking fights between blacks, whites, and chicanos. The maximum security wing was kept rigidly segregated--until one day without explanation prison officials led a racially mixed group into the prison yard. Officials make no moves to prevent the disturbance they themselves had fostered. Exactly what happened is unclear--but in the end some men were killed, but no whistle had sounded, no warnings, no tear gas was used. The men killed were regarded as leaders by the black convicts.

Many in prison--blacks, whites and chicanos--considered it murder and went on a hunger strike in protest. Three days later, on January 15, 1970, the District Attorney announced on television that as far as his office was concerned the deaths were "justifiable homicide." Minutes after this announcement, a guard was killed.

The prison's response was immediate. All black convicts who were known to be politically conscious were locked in maximum security ("the hole"). For over a week, all 46 prisoners in the wing were interrogated, with no one allowed to contact attorneys, friends or family outside the prison. Promises of early parole and threats of long confinement colored the interrogations. Ultimately, the district attorney charged three prisoners with murder of the guard: John Clutchette, Fleeta Drumgo, and George Jackson. They were black men whose political awareness had presented a challenge to the authority of the prison officials. Now they were singled out to be tried for murder.

George Jackson was serving a one-year-to-life indeterminate sentence for second degree robbery. He had pleaded guilty, on a lawyer's advice, to being at the scene of a \$70 filling station robbery in 1960, when he was 13. The average time served for robbery is two and a half years. George was killed during his eleventh year of imprisonment. The indeterminate sentence, originally set up as an incentive program, has come to mean total subservience to a white power hierarchy. If a man does not share the values of his parole board, if his political convictions and pride do not conform to what the authorities demand of him, he is denied freedom.

Fleeta Drumgo is 26. He has been in prison since 1966 on burglary charges and was due for a parole hearing in April of 1970. In his prison file was a "writeup" he received for having a poster of Malcolm X on his cell wall. (He has now additionally been charged, with five other San Quentin prisoners and a young lawyer, for the events surrounding George Jackson's death.)

John Clutchette, 28 years old, has been in prison since 1968 for burglary. He was found in possession of a stolen television set which he says he bought not knowing it was stolen. In 1969 he attended a religious meeting of Muslim inmates--forbidden by the prison authorities--and was given a punitive term in isolation as well as a mark on his record. John was to be released on parole in April of 1970.

Preparing the defense for the Soledad Brothers was made as difficult as possible for the attorneys. The wing of Soledad in which the guard had been killed was remodeled shortly after the event, so that the crime could not be reconstructed. At the request of the prison administration, the defense attorneys were forbidden to divulge the names of prosecution witnesses to anyone, including the defendants. This ruling made it impossible for them to investigate what happened on January 16 by preventing meaningful discussion with other inmates on the wing. That order remained in effect for fourteen months after Jackson, Drumgo and Clutchette were charged, during which time witnesses were systematically transferred to prisons and parole districts throughout the state of California--some out of the state.

In the spring of 1971, another trial took place. Three other black Soledad inmates, accused of killing another guard, heard one of the prosecution's major witnesses admit in court that he hadn't really seen anything and that he had lied in exchange for getting out of Soledad. Another witness in that case had been threatened at gunpoint by Captain Moody, chief of guards at Soledad, notorious for his brutality and racism. The charges were dropped in the second week of that abortive trial. Captain Moody is now working for the District Attorney as a special investigator on the Soledad Brothers' case.

Before he left Soledad in March, 1971 Moody was accused in a sworn statement by a Soledad inmate, Allen Mancino, of having tried to force Mancino to kill George Jackson. Mancino's affidavit stated that he recognized as that of Captain Moody. According to Mancino, Moody addressed him and asked how he felt being among the 'niggers' on the second tier, and asked how he felt about George Jackson specifically...Moody afterwards asked him directly if he would kill George Jackson. Moody stated that he did not want another Eldridge Cleaver.

Mancino refused to cooperate, and was then intimidated by a "hypothetical" situation, described by Moody, in which he would be taken out into the yard one night and shot when he "made a break for the fence". Mancino understood that if he didn't kill Jackson he himself might be killed. Several days later he was transferred to another prison.

The Soledad Brothers trial was originally to be held in Salinas, an agricultural area heavily populated by Chicanos but dominated by white growers. The Chicanos who work in the field rarely sit on juries.

After extensive legal action, defense attorneys were able to have the case moved from Salinas to San Francisco, a large city with a more heterogeneous population. There, at least, exists the possibility of having some black people, some poor and working people on the jury panel.

But the move wasn't made easily. The District Attorney immediately responded by seeking to remove the case to San Diego, among the most reactionary areas in the state. Although this motion was ultimately denied, defense attorneys had to waste five months in the courts combatting it. San Francisco judges, however, were openly hostile to the idea of having this hot political case on their hands.

The last time the three Soledad Brothers were in court together was on August 9, 1971. The courtroom scene was by then familiar to the defendants. The whereabouts of the scattered 125 potential witnesses had been furnished by the Department of Corrections only a few weeks before, and the defense attorneys asked for more time to track them down and interview them. But the judge set August 23 as the date the trial would begin.

Although the defendants were willing to take as much time as their lawyers felt was necessary to prepare their defense, they were eager for the trial to begin. Through his writings, George Jackson had already begun to make people aware of the inhumanity and injustice of America's prison and judicial system. Investigating commissions had started to examine and criticize the California prisons; in other states as well there were many calls for prison reform. But the major challenge to the prison system would come when each of the Soledad Brothers had the chance to take the stand and tell a listening world exactly what goes on inside those prisons.

Prison officials would have us believe that on the eve of this trial, on August 21, 1971, George Jackson, conspiring with numerous other inmates made an "escape attempt" by running through the most heavily fortified section of the prison, an open courtyard surrounded by a 20-foot stone wall mounted by armed guards in gun turrets.

What is happening inside Soledad, inside San Quentin, in Attica or a thousand other institutions? The public does not know. Prison officials are using their version of George Jackson's death and the slaughter at Attica to roll back all recent reforms which were forced on them in recent months. New restrictions have been placed on the efforts to defend convicts: tape recorders, of considerable use to attorneys and the press, are no longer allowed; no more volunteer legal investigators are allowed, only highly paid professionals; countless petty obstructions make it more difficult and more costly to seek justice in the courts.

Citizens who come to observe the trial of the two remaining Soledad Brothers must pass through two metal detectors, submit to a pat-down search, and be photographed by police before they are escorted to numbered seats in the courtroom. A platoon of Tactical Squad guards stands inside and outside the room, dressed in full riot gear and armed, some with machine guns.

On Thursday, August 26, during the pre-trial proceedings, the defense asked for a doctor to examine the defendants who said they were suffering regular beatings and physical abuse every night when returned to their cells after leaving the court.

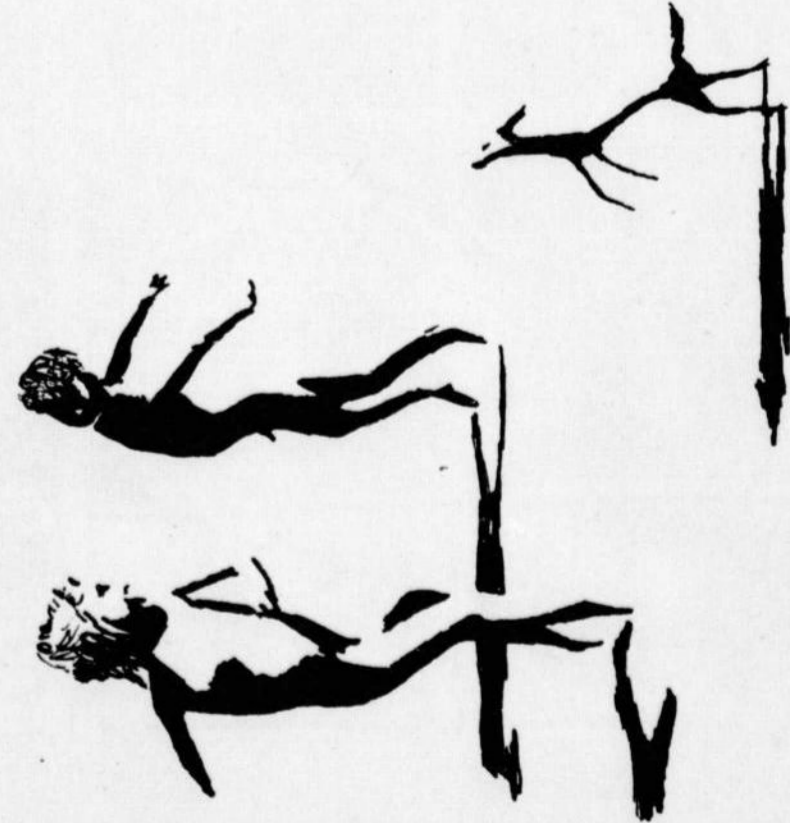
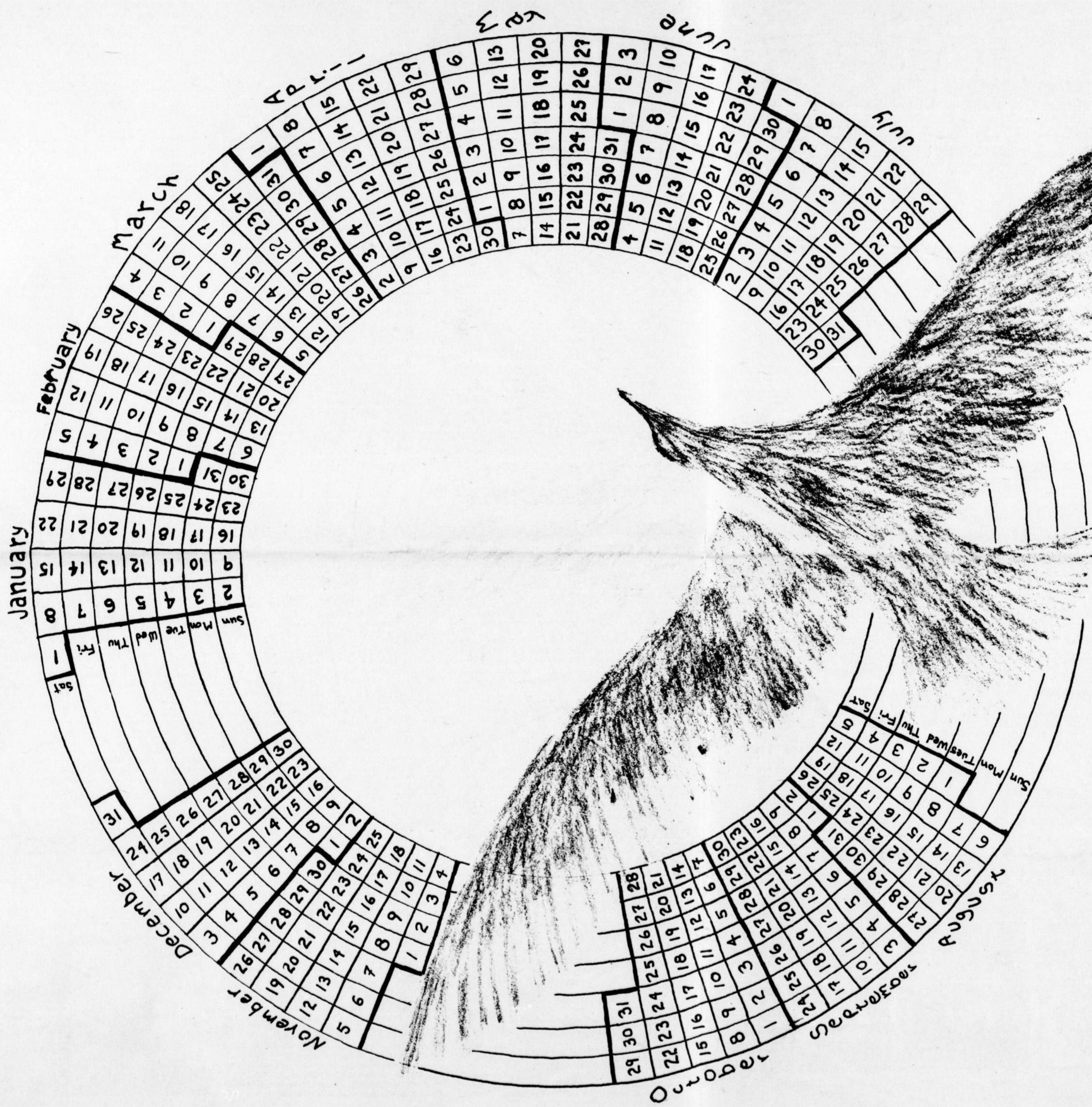
The judge refused. The defendants then removed their shirts and everyone in the courtroom saw new bruises and cigarette burns on their necks and chests. The judge said he saw nothing. When John Clutchette's mother rose in the spectator's section to protest, she was ordered removed from the court. The Tactical Squad moved toward her. Friends who tried to prevent them from harming her were savagely beaten and the courtroom became the scene of a shocking bloody melee.

This trial is still in progress. It has become the symbol of the inmates' fight for protection under the law. Inmates' constitutional rights are seldom observed. All the support that can be mastered will be necessary to keep John Clutchette and Fleeta Drumgo from being executed.

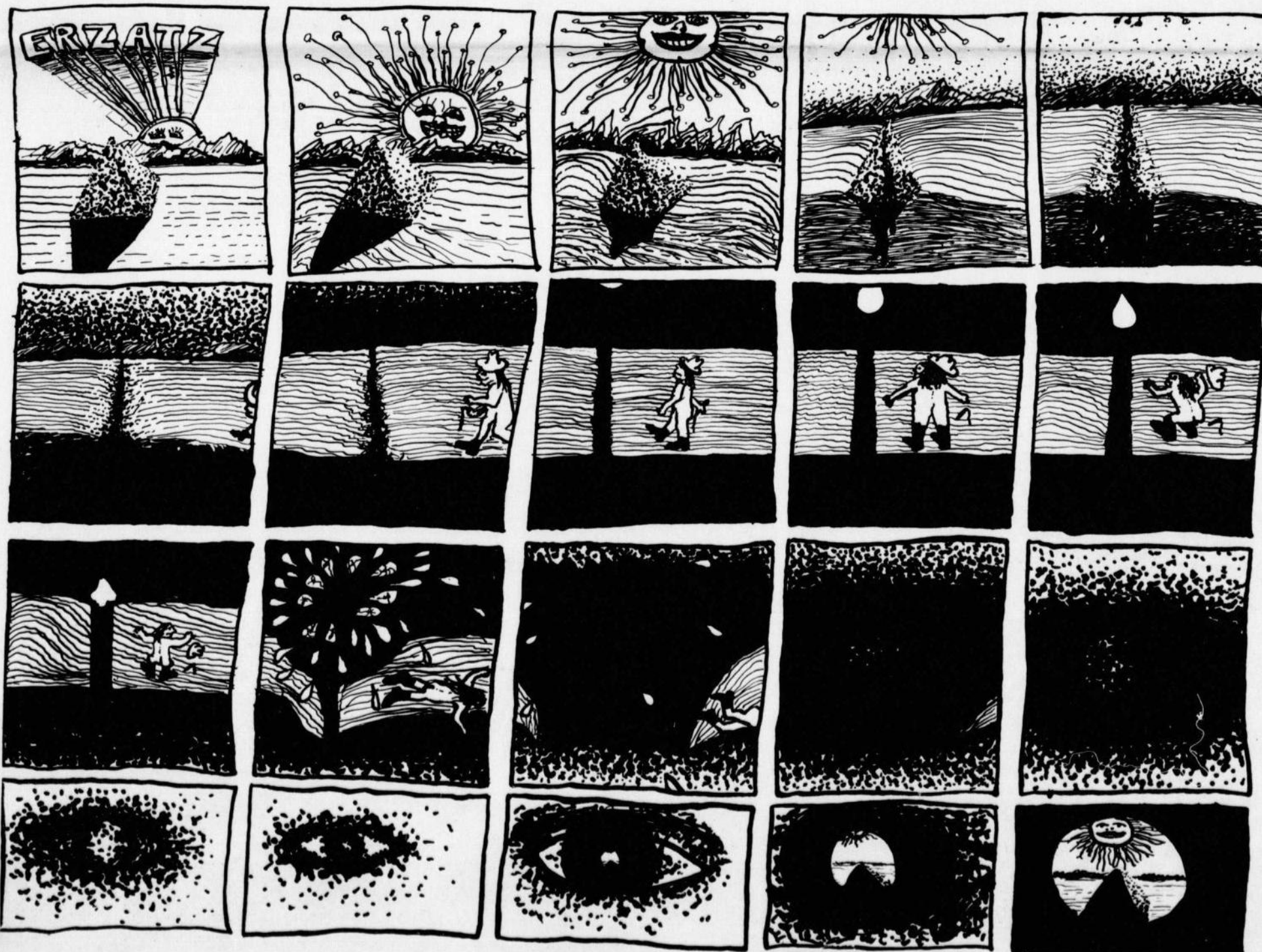
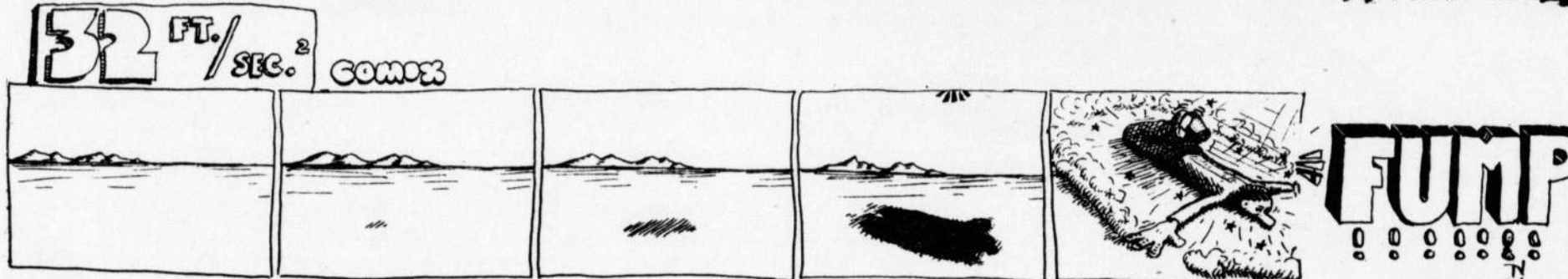
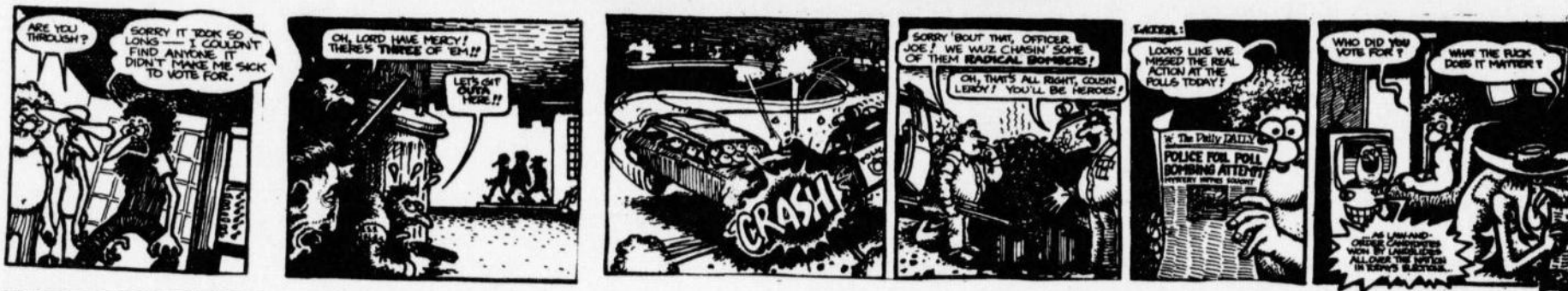
Lord, Lord, they cut George Jackson down.
Lord, Lord, they put him in the ground.



George Jackson



many thanks to the OB RAG



Financial Aid Deadline--March 15

CHEAP MEALS Entertainment

MON:
FREE Vegetarian Lunch at the Krishna Temple, 3300 3rd Av. 1:30 p.m. (every day)
TUES:
 19¢ Spaghetti Dinner at the Pennant, 2893 Mission Blvd.
WED:
 25¢ Dinner at the Lutheran Church Center, 5863 Hardy St.
 40¢ Spaghetti Dinner at Maynards, 701 Garnet Ave. (PB) 488-9393
THURS:
 50¢ Mexican Plate at Tugs, 4650 Mission Blvd. (PB) 488-5822
FRI:
 40¢ Mexican Plate at Maynards
SAT:
 40¢ Chicken & Rice Plate at Maynards
SUN:
 40¢ Breakfast (Spanish Omelet) at Maynards, 701 Garnet Av (PB) 488-9393
 50¢ Plate at the Poor House 4727 University Av. 280-1480
FREE 10 Course Vegetarian Feast at the Krishna Temple 3300 3rd. Av. 4:00

Meetings & Lectures
 Mon. Feb 7
 Non-violent Action-- 2143 Market St., 7:30 pm, 232-1238
 La Jolla Quaker Draft Referral Service-- 7380 Eads Ave., 10 am-4 pm.
 Tues. Feb. 8
 Zero Population Growth-- Bard Hall, Unitarian Church, 4190 Front St., 7:30 pm.
 Crazy Times meeting-- People House (K-2), 6:30 pm
 Wed. Feb 9
 University Community Forum-- Conference Room A, 7:30 pm.
 Thurs. Feb 10
 Frank Cedervall, IWW speaker-- Revelle Cafeteria, 8:00 pm
 Sun. Feb 13
 People House (K-2) meeting-- 11th floor of Tioga at 7:30 pm

Calendar For Black Consciousness Week
 Feb 7
 Black Panel on Education-- USB 2622, 6:00 pm.
 Feb 8
 Symposium on Health--M.C. 201, 6:00 pm.
 Feb. 9
 Panel on Sports and the Black Athlete--HL Auditorium, 6:00 pm
 Feb 10
 Black Music Program-- HL Auditorium, 7:30 pm
 Feb 11
 EOP Visitation Day-- 9:00 am. NIA Dance Troupe-- 4:00 pm
 Visitation dayspeakers-- 7:00 pm
 Feb 12
 Karamu (trad. feast)-- 3:00 pm
 Stage Show-- HL Auditorium, 6:00 pm.
 Dance-- M.C. 201, 9:00 pm.
 Feb 13
 Seminar on Blackness-- 4:00 pm.
 Black Art Exhibit-- 6:00 pm.

SOLUTION

local gestapo readies for show down

POLICE REQUEST FOR AUGUST



This list is a list of the S.D. form of movie film or regular 35 mm camera film. This is quite costly. However, with videotape the initial cost is offset by the advantages of being able to use the tape over and over again, to instantly edit-out unwanted portions. This seems to indicate a new trend in field intelligence. Another little gadget is the night vision scope. Because of its cost, it is apparent that this is not just some rinky-dink infared source and camera, but one of the cameras developed for use in Vietnam which employs a special light-amplifier tube. This means that they can achieve almost daylight vision with available night light. Technology plus. Some other items on our shopping list include plastic, no-chip batons (we wouldn't want those chips flying around and hurting people), plastic handcuffs, metal detector-friskers, a giant spotlight, and a voice-activated telephone recorder. And of course, let's not forget the autoscanner band radio, which will monitor for unauthorized broadcast.

If you read this list carefully, you'll notice some pretty interesting things. One is the purchasing of the video cameras with zoom lenses. Until now, almost all police, CIA, CID, etc. recording identification has been in the

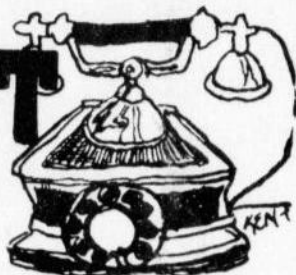
The purchase of 'inquiry stations' looks pretty interesting too. Just what the hell is an 'inquiry station'? Whatever it is, I'm sure it looks better from the outside than from the inside. Now for the arsenal. The fogging machines permit spreading large quantities of gas from a single source. These machines, similar to pesticide foggers on farms, put out a pretty hairy volume of gas. It's strictly for large crowd dispersals. The canisters get very hot when they explode (yes, they explode. Even in crowds? Even in crowds, watch out!). The gases are pretty soft (nothing like CN or the like), but something to avoid. And then there are a couple of neat little numbers at the end of the list. Ferret shotgun rounds are those non-lethal pellet-type bullets, but what the hell are kneecrackers! Maybe they're employing midgets with clubs or something. All in all, this list is a pretty interesting collection of equipment just for the 'preservation of law and order'.

FEEDING THE PIGS

QUANTITY	ITEM	UNIT COST	TOTAL COST
10	Portable electronic megaphones	190.00	1,900.00
-	Central Police Station "A" modifications	-	2,600.00
6	6 frequency 2-way sets, 18 watts R.F.	1,735.00	10,410.00
7	Citizen band 23-channel Scanner receivers	235.00	1,645.00
5	Portable Sony closed circuit televisions with sound amplifiers	1,700.00	8,500.00
7	Small desk consoles	500.00	3,500.00
157	Gas masks with voice box:	37.00	5,809.00
1	13' Econoline van	5,000.00	5,000.00
5,000	Plastic handcuffs	.50	2,500.00
1,000	Batons, plastic, non-chip	2.25	2,250.00
5	Mini-nova spot light	670.00	3,350.00
157	Helmets w/face shield and neck guard	26.20	4,113.00
15	1/2" rope, nylon, Wt. #38, 530' coil	73.72	1,105.00
4	Binoculars	75.00	300.00
25	Portable vehicle antennas	4.85	121.00
20	Cassette recorders w/adapters	60.00	1,200.00
100	Body shields, "Avro", 14 lbs.	115.00	11,500.00
4	Portable video cameras w/zoom lens and sound	2,000.00	8,000.00
12	Body armour flak suits, 'H' weight	200.00	2,400.00
-	Tear agents (See attached list)	-	7,495.00
2	Binocular cameras	350.00	700.00
2	Pepper fog machines	395.00	790.00
1	Night vision scope	4,000.00	4,000.00
1	Hi-intensity lantern, Model WL-60	495.00	495.00
125	Earpieces for handi-talkies	1.00	125.00
10	Sony video tapes - 30 min.	10.00	100.00
20	Tele-land 1's; leased 1 mo. & installed	30.00	600.00
1	Metal detection sweeper w/amplifier	200.00	200.00
2	Metal detection "friskers", hand-held	-	595.00
2	Impulse activated telephone recorder	-	520.00
-	Modification to Command & Control Communications Controllers	260.00	28,000.00
12	12 inquiry stations for law enforcement agencies in San Diego Co. area	6,000.00	72,000.00
-	Installation cost, testing and operations cost for 1 year for remote inquiry stations	-	25,000.00
-	Contingency fund	-	32,836.00

QUANTITY	ITEM	ESTIMATED COST
30 qt	Pepper fog - C.S. Formula	600.00
5	Pepper fog - gas can	25.00
7	Grenade launcher, federal	120.00
300	Grenade launcher cartridges	150.00
100	#514 C.S. blast grenades	1,100.00
100	#515 C.S. tripple chaser grenades	1,400.00
100	#555 C.S. speed heat grenades	1,200.00
100	Strike baseball grenades	1,400.00
30 pt	Mini-fogger formula	450.00
30 pt	Mini-fogger propane tanks	30.00
100	Ferrett shotgun rounds	300.00
150	Kneecrackers	750.00

THE CORRECT LINE



UCSD 453-2000

INFORMATION:

* People House (K-2)	#2900,	453-9321
* UCSD Information Center	#1176,	453-EDNA
* Public Information	#1384,	453-0187
* Campus Activities	#1391	453-3352
City Information		236-5555
State Collage Switch		286-6551
Gay Information Center		263-1411

LIBRARIES:

* UCSD Central Library	#1985,	453-3800
* Cluster 1 Undergraduate	#1971,	453-3579
* Science and Engineering	#1934,	453-2180
* SIO	#1982,	453-2150
S.D. Public Library		236-5818

NEWSPAPERS:

* Crazy Times		453-9322
* Tribon Times	#1016	453-8722
OB Rag		224-3346
Door		233-3679
Good-by To All That		295-3607
Up From The Bottom		225-8349

RADIO:

* KSDT	#1155	453-1221
KPRI 106.5 FM		232-7177
KDEO 910 AM		583-5309

THEATERS:

* Anomaly Factory	#1135	
Roxy (60¢)		488-3303
4642 Cass (Pacific Beach)		
Strand (60¢)		223-3141
4950 Newport (Ocean Beach)		
Ken (60¢)		283-5909
4061 Adams Ave. (Kensington)		
Clairemont (49¢)		274-0901
4140 Clairemont Mesa Dr.		
Unicorn		459-4341
7456 La Jolla Blvd.		
Acacia (Solana Beach)		755-9719

EMERGENCY:

* University Police	#1333	453-2671
Ambulance		232-6981
Fire Dept.		232-8191
Calif. Highway Patrol		283-6331
S.D. Police (North Division)		232-3921
Sheriff Police		232-3811

DRUG & MEDICAL HELP:

* Student Health Center	#1346	453-2697
Scripps Hosiptal		453-3400
University Hospital		291-3330
Beach Area Free Clinic		438-9275
The Inbetween		223-9784
S.D. Poison Information Center		291-4900

LEGAL HELP:

Beach Area Free Clinic		438-9275
Defender's Inc.		234-8437
Legal Aid		232-8109
ACLU		223-3863

HELP FOR WOMEN:

Abortion and Pregnancy Inform.		276-9320
The Woman's Center		233-4342
Planned Parenthood (men, too)		276-1740

DRAFT & VETERANS & GPS:

* Selective Ser. & Vet. Aff.	#1947	
Draft Information		276-8866
Draft Resistance		273-7473
The Enlisted Peoples Place		225-8349

SCHOOLS AND DAYCARE:

* UCSD Day Care Center	#2891	
Pepper Canyon School		459-2719
Del Mar Hills Nursery School		756-8338
OB Community School		222-2355
Exploring Family School		263-5249

GROUPS:

* Asian Amer. Students ALL	#1049	
* Black Students Union	#1167	
* Macho	#1917	
* Women's Liberation		755-3006
* Jewish Students Union		753-6993
* United Native Americans	#1918	
* Young Socialist Alliance		755-7211
S.D. Convention Coalition		
Non-Violent Action		234-5071
Zero Population Growth		291-4650

CAMPUS BUREAUCRACIES:

* Associated Students	#1913	
* Students Ed. Change & Development Center		453-9385
* Vending Machine Refunds	#2605	
* Housing Office	#2021	
* Career Planning	#2402	
* Financial Aids	#1945	
* Counseling & Psych. Ser.	#2715	

* on campus