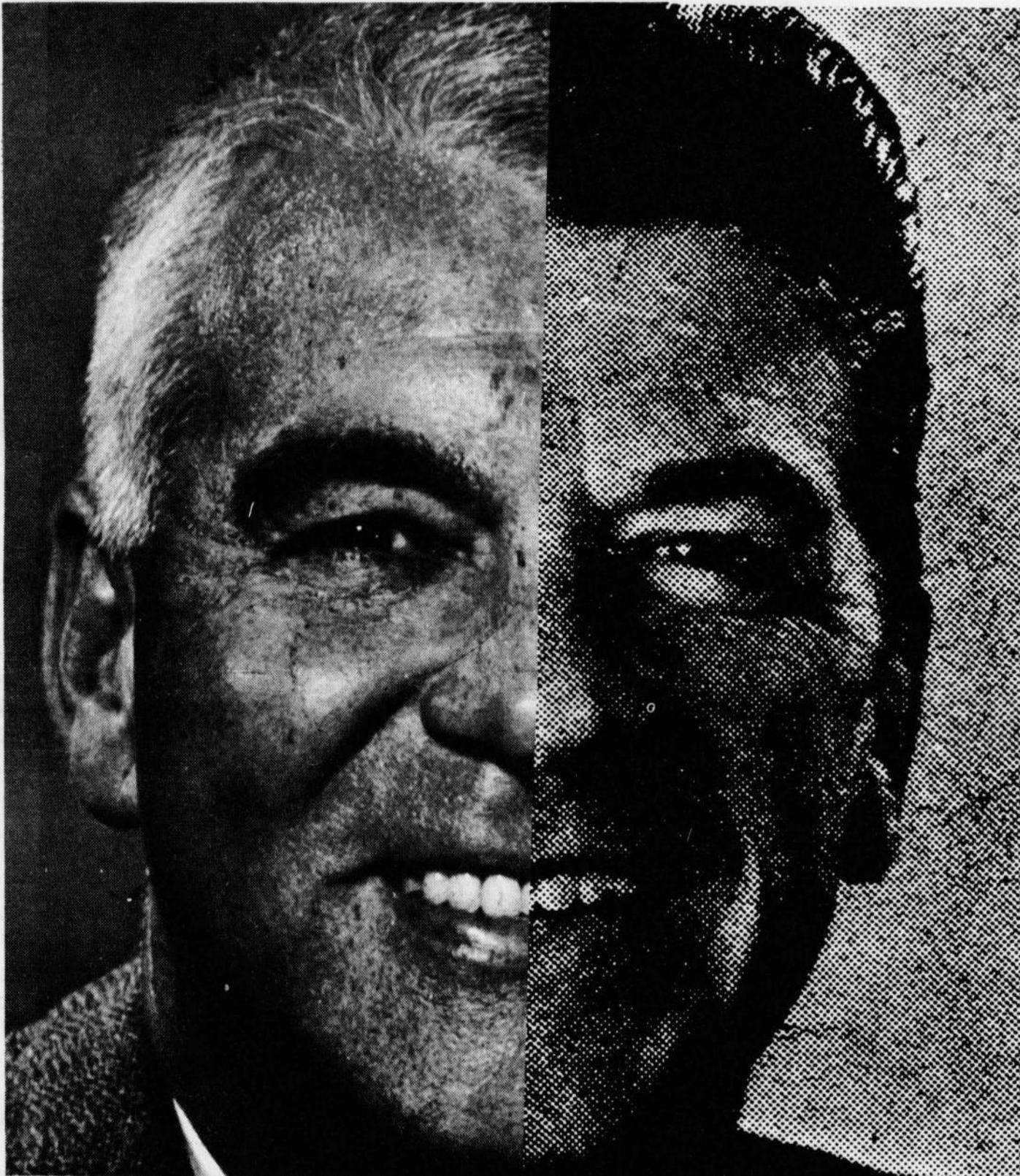


# indicator

*Let the People Decide*



Heads I win, tails you lose

## Regents to Meet Here

This Thursday and Friday the Regents will meet here to resolve the controversies created by their last two meetings. First, the Regents hope to clarify the meaning of Hitch's one guest-lecture resolution which was passed at the UCLA meeting September 20. The Committee on Educational Policy will meet Thursday to hear what the faculty's response has been to the resolution and to make a recommendation for the general meeting on Friday. Also on Friday, Governor Reagan will again propose his resolution which was deferred from the Santa Cruz meeting of October 18. That proposal would

take away the power of the Board of Educational Development (who approved Social Analysis 139X in which Cleaver lectured), require the Regents' approval on all degrees, and eliminate 139X, whether or not it is taught for credit.

The Regents would like to resolve these two matters in San Diego, because their next meeting is in January at Berkeley -- a meeting where the Regents traditionally avoid having controversial items on the agenda. Reagan would also like to take advantage of the emotional state of the Regents caused by Cleaver on campus and the Santa Cruz disturbances to gain the

political control he wants over the University of California. At the moment, Governor Reagan does not control a majority of the Regents. There are nine whom Reagan can count on (Regents Rafferty, Grant, Pettitt, Pauley, Chandler, and Campbell). Regents Unruh, Simon, Forbes, Roth, Heller, Dutton, and Coblenz have fairly regularly opposed Reagan's attempt to influence the University. That leaves Regents Finch, Brett, Higgs, Haldeiman, Carter, and Boyd as the 'moderates' whom Reagan would like to influence. At Santa Cruz, the frustration of the students with

con't on p. 10

## Tran Van Dinh: Inside Vietnam

...second in a series of three; an exclusive interview with former South Vietnamese Ambassador to the United States.

p 6

## Black Studies

...analysis of the necessary and relevant inclusion of Black Studies in the Humanities Sequence.

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## The "Emancipated" Male - Which Way to Turn?

...symptoms of apparent progress toward a new masculinity.

p 3

## 139X: A History

...a complete explanation of the course, and its qualification for accreditation.

p 4

# Politics of Separation

The last issue of the *Triton Times* (Nov. 15) contained a copy of Reagan's resolution before the Regents. The headline was:

An End to Academic Freedom  
Reagan's Resolution.

This reaction to the resolution -- that it will eliminate academic freedom and thus destroy the University -- is the most common response. This reaction, however, is a misinterpretation of the significance of the Resolution.

The idea of academic freedom rests on the belief that the University is a "monastic" institution, an island of calm, rational thought removed from the political stresses and strains of society. Academic freedom is the name given to the idealistic freedom to speak without censure (or more realistically -- of the faculty's right to choose courses and instructors). However, the university is not a value-free institution standing apart from society, but is an institution whose fabric is an integral part of the state, of industry, and of the military complex. Students are not educated in the sense that they are able to make themselves free, autonomous, creative and responsible individuals, but are trained in the necessary job skills through a mechanistic process of uncritical absorption of data. The University is not a vehicle of free thought but of the socialization and acculturation to the dominant values of our society. It is, as Clark Kerr said in the Uses of the University, a "knowledge industry" whose products are the technicians, managers, and apologists of corporate capitalism. Potentially, students are nothing more than the highly skilled workers the system needs to function.

This role of the University can be clearly seen by just looking at UCSD. Its location and curricular emphasis (especially at Revelle College) are in large part a response to the needs of certain corporations. On 1955 John Jay Hopkins, President and Board Chairman of General Dynamics, said that "a University devoted to the sciences will be a great aid to the industrial growth of San Diego." The Convair division, he said, was handicapped by not being able to offer its engineers graduate work and by having to import engineers from outside San Diego. General Dynamics donated (invested) one million dollars to have a campus built in La Jolla that could produce the technicians it needed. As a consequence the first move by the Regents was to establish a graduate institute of technology and engineering at Scripps. As at all universities, research projects are paid for by the federal government, especially the defense department, and are geared to federal (military) and corporate needs. It is the sciences that get the money not the humanities. The University is a recruiting ground for Sperry Rand, the CIA, the Marines, Dow, General Dynamics...

This realistic view of the university's function is Reagan's view. Unlike some academics and students, he sees the university as a training ground and wants only those changes that will make it more efficient in fulfilling this function. He is not about to have it serve an end that runs counter to the existing structure. If there is a disruption of the training process, he and the Regents, who are corporate owners, not starry-eyed intellectuals, will direct the University themselves. They have no illusions about academic freedom.

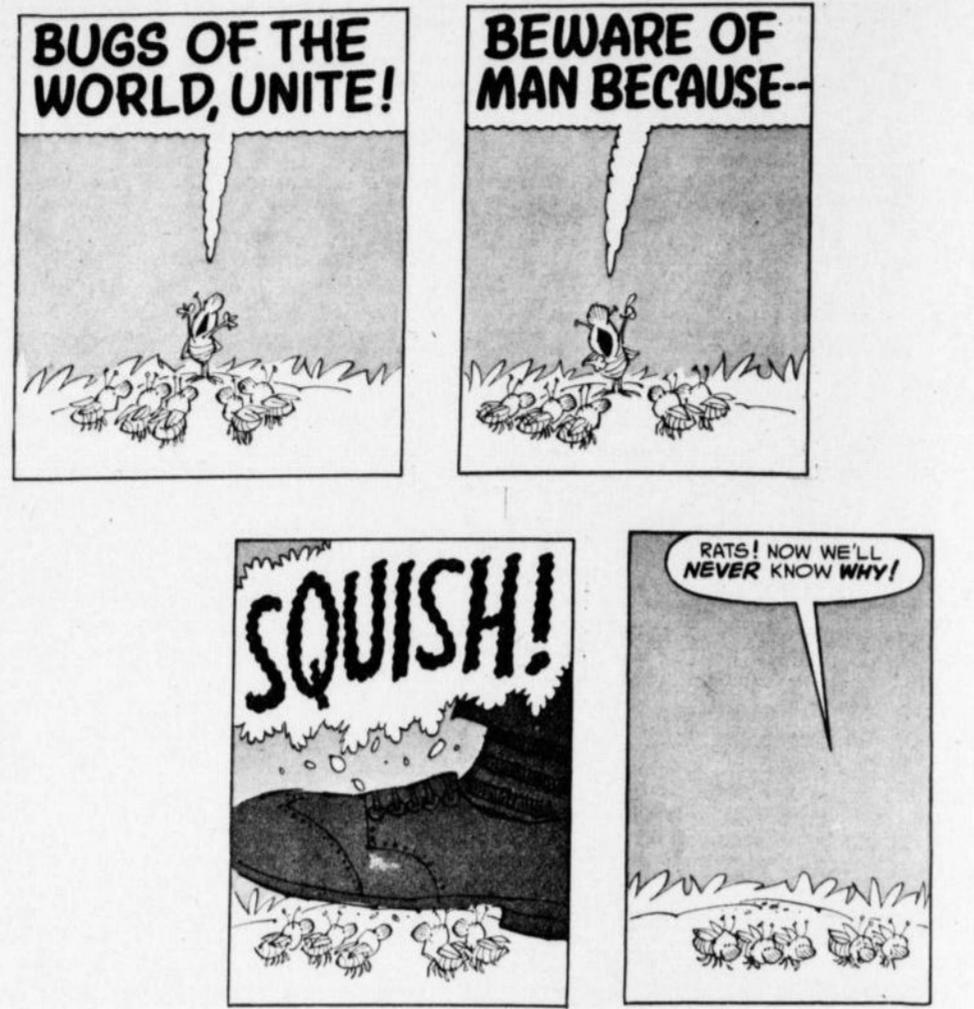
Thus Reagan's resolution does not represent a loss of "academic freedom" because academic freedom is a myth. It is a rhetorical term used to disguise the real role of the university under corporate capitalism -- that of the "knowledge industry". Reagan's resolution represents the open formalization of a power the Regents already possess and have exercised. This September the Regents took the power of developing courses and choosing instructors from the Berkeley faculty (and students) in Social Analysis 139X. With or without this resolution they can continue to do this. If the resolution is passed, it only shows that these moves can be made openly without hiding behind Liberal rhetoric. If it is passed, it is only because the Regents prefer different tactics than Reagan; they prefer to use liberal cooptation rather than Rightist "repression." But though their tactics may be different, their goal is the same -- to protect the capitalist system. This difference of tactics, however, may not be so great as we have indicated. Witness Chancellor Mc Gill's responses to the presence of Cleaver on campus. He is no more adverse to the use of lies (*Indicator*, Oct. 9 pg. 1) and distortions (*Indicator* Nov. 6 pg. 3) than Reagan is.

The important question is why Reagan, the legislature, and the Regents moved against Cleaver and Social Analysis 139X. Why was this course and this speaker so disturbing? The answer, of course, is a political one but it is not simply that Rafferty's campaign for the Senate needed a boost.

According to the Regents, Reagan, and the San Diego Union, etc., Cleaver must not be allowed to speak because he is not "academically qualified." Not only has he had little formal education, but he is a felon, he uses "unspeakable obscenities," he advocates violence, and he is a "racist". However these reasons are only excuses. The adoration of violence or racism or the use of obscenities is not normally cause for dismissal of an instructor (or an administrator). And in any case, Cleaver cannot be said to be racist by anyone who has heard him speak or followed the development of the Black Panther Party. The question of academic qualification is clearly only an excuse. Social Analysis 139X is one of the most intellectually qualified courses ever offered at the University. It was to be taught, not only by Cleaver, but by some of the foremost experts on the psychology of racism. The invalidity of this excuse can be seen in the firing of Black Panther Party Minister of Education, George Murray, from his position of teaching assistant at San Francisco State although he is academically qualified and has no prison record.

The reason Cleaver cannot be allowed to speak lies not in his manner of speech but in what he says and his success in saying it. The fact is that Cleaver is a socialist and is calling all dissatisfied groups -- blacks, students, white working class, chicanos -- to unite not only among themselves but with each other to fight their mutual oppression. Rather than call for racist separation, he calls for coalition. It is this threat of a united front that is so dangerous to those in power.

This alienation of one group from another that Cleaver attempts to eliminate has historically been used to protect those in power. Racism, used in the 1900's to break up the Populist movement, has always been used to keep the working class -- black and white -- from uniting in a strong front. Black workers are used to scab on striking white workers and thus are not allowed in unions; since they are not allowed in unions



they see no reason not to scab. Black men will often take lower wages since they are usually poorer and, consequently, they are hated by white workers. One current example is the year-long Herald-Examiner newspaper strike in Los Angeles where members of the International Typographers Union, almost all white, have been striking for much needed higher wages and control over their work. Black workers, systematically excluded from the union, are scabbing.

Students are separated from the outside community in a similar manner. Students are branded as anarchists, nihilists, lazy good-for-nothings by the press and those in power. Demands by student dissenters that relate to the community are usually glossed over in favor of those which present this picture of anarchism and nihilism. For example, at a rally at the University of Iowa, students presented seven demands. The first six were typical student demands and were printed by the press, the seventh demand that no company whose workers were on strike be allowed to recruit on campus, was not published. When a high school in Des Moines went on strike demanding courses in black history and labor history, only the demand for a course on black history was published. Their main slogans -- "Workers and Students Unite" and "All Power to the People..." were not published but the less important slogan, "Hell no, we won't go," was. Again the students were portrayed as lazy and anarchistic.

It is this carefully preserved separation of white and black workers, of students and workers, that Cleaver threatens to narrow by his call for alliance. The Black Panther Party has a working coalition with the Peace and Freedom Party and is looked upon favorably by students. To let Cleaver speak might further an alliance between these groups. The Black Panther Party's and Cleaver's slogan --

All Power to the People!  
Black Power to Black People,  
Brown Power to Brown People,  
Red Power to Red People,  
Yellow Power to Yellow People,  
White Power to White People.

must not be heard too often for it is not racist and separatist but is a call for unification. It is not because Cleaver threatens the University's image that he must not be heard, but because the threatens the power of the state.

## indicator

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## Second Floor: Commodities and More Plastics

Many males on this campus agree with the point of view I expressed in an article I wrote several weeks ago. They agree that the time has come for all of us to put aside our artificial masculinity and femininity. Yes, the time has come, they say -- they've cast away their male-chauvinism, they are Whole Human Beings, free, emancipated. They are through with the Plastic Girls forever. They want Whole Human Beings, Women. But where are these creatures? Why can't a Human Being Male find his Human Being Female?

He can't find her because he really isn't ready for her. He thinks he wants a Human Being Girl, but emotionally he still wants the girl who meets his old definitions of femininity. Rationally, intellectually, he truly has made a great forward step in becoming a Whole Human Being, he truly does want his woman to be equal and independent, because he realizes that within the artificial traditional roles of masculinity and femininity both he and his woman will be stifled, restricted, and dehumanized.

Unfortunately, the male has fooled himself into thinking that he has made the same emotional progress, when in truth, he has not. He will accept some females as Human Beings, but since these girls don't fit his definition of "girl" he denies, forgets, ignores, their basic femininity. When he wants a "girlfriend" he searches among the girls who do fit his definition. She may have convictions and not just opinions. She demands not just attention, but also respect. She might not groove on sex only with him, but with somebody else too. Not only will he not be able to buy her body, she won't be selling it either. She accepts him as a Whole Human Being, and demands that he accept her the same way. In other words, she has become a woman, and his masculinity just can't take it. Emotionally he has not yet become a man, he is still a boy with

wants to ask her who that willowy girl with the dreamy eyes is. And if the male finds a girl amongst those that fit his old definitions, he will allow her more freedom, which makes him think that he is a great emancipator, he thinks that he has accepted her as a Human Being. He lets her like sex, he doesn't condemn her for having lost her virginity with someone else, I mean, god, who'd want a virgin anyway? She can be openly "sexy", she can think on her own and speaks her mind. He wants her to have all these freedoms, but they are only new versions of the same old role. She's still his sexual object. Her thinking is a source of pleasant discussion and argument, but is not an equally persuasive, moving force. He has not freed the girl and accepted her as a Human Being. In that way he will receive all the adoration and respect that goes along with his old "masculinity" without having the obligations which were part of that "masculinity", and he will have the freedom of being a Whole Human Being without having the responsibility and work that is part of dealing with another Whole Human Being. But it is impossible to have a relationship without responsibility. The female whom he recognizes as a girl is the one who fills her traditional role. If she didn't, he wouldn't accept her as a girl. Because she has to fill the role, she cannot respond to him as a Whole Human Being. Therefore, he is forced to play his role; he is not free to act as a Human Being. He becomes very unhappy and frustrated by his relationship with girls.

The gap between his intellectual and emotional expectations causes him so much dissatisfaction that he wonders, "Where are the Human Being Girls?" He wants to be accepted as a human being; he wants to be free to develop all aspects of his personality. He wants a girl who will accept him as a man without insisting that he play his traditional masculine role. But he demands that she fill her traditional role. In that way he will receive all the adoration and respect that goes along with his old "masculinity" without having the obligations which were part of that "masculinity", and he will have the freedom of being a Whole Human Being without having the responsibility and work that is part of dealing with another Whole Human Being. But it is impossible to have a relationship without responsibility. The female whom he recognizes as a girl is the one who fills her traditional role. If she didn't, he wouldn't accept her as a girl. Because she has to fill the role, she cannot respond to him as a Whole Human Being. Therefore, he is forced to play his role; he is not free to act as a Human Being. He becomes very unhappy and frustrated by his relationship with girls.

The only way for the boy who wants to be a Whole Human Being to find satisfaction and fulfillment is for him to learn to truly accept girls as Human Beings. This cannot be accomplished by searching

among those girls who meet the existing standards of femininity. A girl cannot be emancipated if the only reason she's allowed to be a Human Being is that she has already met the traditionally feminine requirements. The would-be Whole Human Being must forget his old definitions of femininity, and accept the fact that those Female Human Beings he knows are girls. If he can have intellectual, companionable friendships on an equal basis, he can also have sexual, love relationships with these same girls. This is what he must learn to do.

In that the would-be woman must avoid forcing males into their traditional role and in that the categories I am talking about are not clearly defined, this is a simplification of the problems. Neither sex is exclusively to blame for the existence of the problems. I just want to make the "enlightened male" aware of what he is doing. He has made intellectual progress and although it is difficult to achieve the equivalent emotional progress, he must realize that he has not achieved it. Most of these Human Being boys are still looking for modern fairytale queens. If they don't know that they still have the old hang-ups about femininity, they can't even try to overcome them. To overcome these hang-ups, they have to deal with girls who are also trying to break out of their roles. This is the only way for either of them to have their humanity and femininity and masculinity accepted as inseparable qualities. This is the only way they can find love, not as an asexual Human and not as a de-humanized sex object, but love for a whole Human Being by another Human Being.

Ilene O'Malley

## correspondence

Today in a great university full of enlightenment and learning, there exists a great danger to the safety of the human persons. Last week someone passing to Muir, using the path from Revelle plaza down under the arches, nearly died as he lay bleeding and in shock. He was the victim of what most of us tend to accept -- i.e., someone challenged on factual grounds the Bonpane-student ritual in the gym. (2) The witch from the enemy camp is defined and labeled -- he is scourged as a man with a "colonial mentality", terms, incidentally, not too well selected, for fascist or imperialist are more cliche than the present time. (3) The witch hunt is begun -- "it is a shock to find he teaches on campus," and therefore, by intimidation, he should be purged. (4) As a result of this ancient kind of rite, attention is diverted from the misfortune (issues are at stake which are beyond discussion), feelings of insecurity are assuaged, and, hopefully, the enemy is derogated.

In the past their position had proven so vulnerable that they had to be reinforced in a Mickey Mouse manner by corrugated iron rods or in most places by iron pipes 17/8 inches in diameter. The sprinkler heads had proven the poor or improper shielding and anchoring of these sprinklers.

I have taken this one good example of our classmate who lay bleeding -- but in talking this over several others have shown me scars on their legs and feet. It is not an isolated incident. You can be apathetic only so long! Next time it could be you! It might not even be your fault as those speed demons on bicycles push you off the path on to our own punj stakes!

Our witch hunter illustrates well the very point I was trying to make in responding to Bonpane's polemics. Facts, as best we can determine them, are an important beginning point in such discussions. Ad hominem arguments, and contorting opinions of fact so that they are made to appear as evaluative attitudes (i.e., the charge that somehow I condoned or approved of the probability that Guatemalan will elect a dictator next time) represent an irrational form of behavior (and are unhumanitarian as

well). It is high time we stop clouding our issues with rhetoric and distortion, and begin to honestly and rationally define and solve the serious problems around us. This is not the time or place for witchcraft.

Robert M. Carmack

Editors note: After we received this letter from Professor Carmack, we showed it to some of our foreign student friends. One wrote the following response.

After having spent several years in this society trying to understand the nature of witchcraft, I find Dr. Carmack's letter exemplifying its commonest brand of mumbo jumbo. Obviously, as the good Doctor points out, the opposition can be accused of using witchcraft only after some honest, rational arguing. I agree with him and restate that the question of truth cannot be reduced to simple if-then relations and hence to two warring camps of witches. Therefore:

(1) It seems clear to me that the writer of the Nov. 6 letter was concerned about the interpretation of facts without trying to undermine Dr. Carmack's repertoire. Hence he tried to establish some connection between the Chinese, Cuban and Guatemalan examples. Otherwise the issues have to be known and understood more thoroughly. I wonder why Dr. Carmack makes no reference to this fact.

Finally, once again I fail to understand why one cannot be rational if he expresses himself with passion and conviction. Isn't that where the good Doctor opts for the tangible contemporary witchcraft which in due time may make the Guatemalan guerrillas disappear -- syllogistically of course!

merely a "colonial mentality" and wants to be also called fascist or imperialist that is his personal preference. The writer's intention appears to be clear and his use of words specific. Isn't that what Dr. Carmack wants? Namely not to distort meaning by using non-essential and irrelevant words.

(3) It is surprising that the good Doctor should be worried about being hunted. It is a matter of factual evidence, and certainly in California education, that his kind have nothing to fear from purges. Right now the cases of Marcuse, Cleaver and Murray illustrate that the hunted are non-witches.

(4) Wasn't the writer of the Nov. 6 letter trying to "divert" attention to scientists like Fanon and Levi-Strauss? Not only does this point to honest and rational analysis of facts, but also demands that the issues have to be known and understood more thoroughly. I wonder why Dr. Carmack makes no reference to this fact.

Finally, once again I fail to understand why one cannot be rational if he expresses himself with passion and conviction. Isn't that where the good Doctor opts for the tangible contemporary witchcraft which in due time may make the Guatemalan guerrillas disappear -- syllogistically of course!

A student who joins his not-so-stupid brother.

don't on p. 11

# 139X: A History

The Following is a summary of relevant material concerning Social Analysis 139 X, the controversial experimental course offered at UC Berkeley this quarter. The course, first proposed by a committee of Associated Students, was modified and approved by the Board of Educational Development, a committee of the Berkeley faculty established in 1966. Though Chancellor Roger Heys would not approve funds for the course, the scheduled lecturers and instructors (the latter being four Berkeley Professors) agreed to participate without pay (other necessary funds were provided by the Associated Students). However, the Regents of the University, acting on recommendations of UC President Hitch, subsequently ordered serious modifications of the course.

**COURSE OUTLINE** (as of Sept. 17): "The proposed course is an attempt to deal analytically with the historic and contemporary meanings of continued subordination and the denial of basic human rights, especially with respect to black Americans ....

"....Given the racial crisis now confronting American society, it also seems apparent that a purely detached consideration of these issues, available in regular courses offered in the University, can only benefit by an opening of dialogue and serious discussion with participants in movements of change. In this spirit, Mr. Eldridge Cleaver has been invited to be a participant in this course, giving one and one-half hours of lecture per week on the meaning of blackness in American society. His lectures will focus on the historical as well as contemporary situation of black people and the world views that have been derivative of their experiences in this country....

"....He (Cleaver) is a partisan and he has a distinctive point of view that commands attention and serious though; and equally important for the University course, Mr. Cleaver has clearly demonstrated a sensitivity and thoughtfulness, as evidenced in his writings, which makes him ideal for such an undertaking..."

**OTHER SPEAKERS:** Besides the lectures by Cleaver, an additional one and one-half hour lecture each week was scheduled to present views on such topics as the administration of justice, civil rights and racial conflict, alienation and dehumanization, and social psychological reactions to dehumanization. The following lecturers and panelists were selected to discuss and analyze the topics: (1) Charles R. Gain, Chief of Police, Oakland, California; (2) Ernesto Galarza, author and leader of Mexican-American community; (3) Price Hobbs, Assistant Professor of Clinical Psychiatry, University of California Medical Center, San Francisco; (4) Bernard Diamond, Professor of Criminology, UC Berkeley; (5) Jan Dizard, Assistant Professor of Sociology, UC Berkeley; (6) Troy Duster, Assistant Research Sociologist in Center for Study of Higher Education, and Lecturer in Social Science Integrated Course, UC Berkeley; (7) Winthrop Jordan, Associate Professor of History, UC Berkeley, and Associate Dean for Minority Group Affairs, Graduate Division; (8) Herbert Kohl, Consultant to Berkeley Unified School District, author and educator; (9) Richard Lichtenman, Assistant Professor of Philosophy, University of California, Berkeley; (10) Nevitt Sanford, Professor of Psychology and Education, Stanford University, and Director of the Institute for the Study of Human Problems; (11) Jerome Skolnik, Associate Professor of Sociology University of Chicago, and a member of the staff, Center for Study of Law and Society at Berkely, serving w/o salary.

**SECTION MEETINGS:** Discussion sections to meet once a week for an hour. Led by faculty and grad students, attended by resource persons, including Cleaver and other speakers.

**SELECTION OF STUDENTS:** 100 students, plus auditors to capacity, chosen by "random lot".

**ASSIGNED READING:** (a) Coles, Robert: "Children of Crisis"; (b) Cruse, Harold: "The Crisis of the Negro Intellectual"; (c) Frankl, Viktor: "Man's Search for Meaning"; (d) Jordan, Winthrop: "White Over Black"; (e) Memmi, Albert: "The Colonizer and the Colonized"; (f) van den Berghe, Pierre L.: "Race and Racism". In addition, a list of 25 works comprised "recommended reading".

**GRADING:** "Each student will be required to write a term paper of substantial proportions (20-25 pages) and scholarly merit, which demonstrates a general understanding of the principle substantive and intellectual issues which are raised." Sample topics include "The sources of strain in black militancy," "Eric Erickson's conception of identity in the process of dehumanization," and "an analysis of psychological themes expressed in the literature, art, and music of black and other minority groups."

**HITCH'S RESPONSE:** In his statement to the Regents, UC President Hitch criticized the course for "academic" reasons:

"My concern in connection with this course is my concern as an educator for its academic integrity and soundness, as well as for the academic standards that we seek to maintain throughout the University."

His specific concern was with the fact that Eldridge Cleaver "does not have academic qualification." After an expansion of these points, Hitch's statement concluded with several limiting recommendation (see accompanying article in this issue).

**RESPONSE TO THE REGENTS:** Besides the various faculty statements condemning the limitation of their academic freedom, a number of student groups have taken issue with the Regent's approval of Hitch's recommendations. An open letter from all UC student body presidents commented that "In order that the program (of student-initiated courses) maintain its past high level of achievement, there must be the flexibility in structure which allows students to choose necessary resource personnel."

The instigators of the course, the Center for Participant Education at Berkeley, have pointed out that 14 of their 16 credit courses were endangered by the Regent's ruling. Their lengthy analysis of the ruling says in part, "The authoritarian, paternalistic overseers of this University have once again shown their consistency in defending the conservative purposes of the multiuniversity from a black individual who would verbally challenge its origin and legitimacy."

## Regents in Business and Politics

The following is a list of the appointed Regents, their business ties and political affiliations.

**FREDERICK G. DUTTON** -- Executive director Democratic National Convention Platform Committee, 1964; California campaign chairman, Brown for Governor, 1958

**WILLIAM F. FORBES** -- President, Southern California Music Company, 1951; Director Bell Brand Foods, Ltd.

**MRS. RANDOLPH A. HEARST** -- Hearst Publications

**MRS. EDWARD H. HELLER** -- Member Democratic National Committee from California, 1944-1952

**DEWITT A. HIGGS** -- Law firm Higgs, Fletcher, and Mack, 1951; Vice president, director F. E. Young Construction Company

**H. R. HALDEMAN** -- Campaign manager, Nixon for Governor of California, 1962; Executive committee, director Republican Association

**CHARLES J. HITCH** -- Trustee Asia Foundation, Institute for Defense Analysis

**SAMUEL B. MOSHER** -- Chairman of board, chief executive, Signal Oil and Gas Co.; Chairman of board Flying Tiger Lines, Inc.; Director Long Beach Oil Development Co.

**NORTON SIMON** -- Director, Chairman Finance Committee, Hunt Foods and Industries, Inc.; Director, Chairman Finance Committee, McCall Corp., Crucible Steel Co. of America; Director Canada Dry Corporation

**EDWIN W. PAULEY** -- President, Chairman of board Pauley Petroleum, Inc.; Director, Western Air Lines, Inc.

**WENDELL W. WITTER** -- Partner, Dean Witter and Company

**JAMES Q. BRETT** -- President of Mechanics Institute

**PHILIP L. BOYD** -- President, Deep Canyon Properties, 1950; Director Citizens National Trust and Savings Bank, Riverside, 1950-58; Security First National Bank, 1958-; Mayor, Palm Springs, 1938-42; Chairman, California Republican Central Committee 1950-51

**W. GLENN CAMPBELL** -- Director research American Enterprise Association, 1954-60; Director Hoover Inst. of War, Revolution and Peace, Stanford, 1960-; Chairman of board of trustees Institute for Social Research 1962-; Founding member, executive board Center for Strategic Studies, Georgetown V., 1968-

**JOHN E. CANADAY** -- Consultant, Lockheed Aircraft Corp., 1966; Director Surety Savings and Loan Association, Burbank, First Surety Corp., Burbank, Director of California Institute for Cancer Research

**EDWARD W. CARTER** -- President-director Broadway - Hale Stores; Director Del Monte Corp., Northrop Corp., So. Cal. Edison Co., United California Bank, Pacific Tel and Tel, Pacific Mutual Insurance Company

**MRS. DOROTHY R. CHANDLER** -- Times-Mirror Inc.

**WILLIAM K. COBLENTZ** -- Special counsel to governor of California 1959-61; Member of firm Jacobs, Sillo & Coblenz; Consultant to Secretary of State, 1962; Director Hollister Estate Co., Advanced Materials and Process Co.

**NORTON SIMON** -- Director, Chairman Finance Committee, Hunt Foods and Industries, Inc.; Director, Chairman Finance Committee, McCall Corp., Crucible Steel Co. of America; Director Canada Dry Corporation

**EDWIN W. PAULEY** -- President, Chairman of board Pauley Petroleum, Inc.; Director, Western Air Lines, Inc.

## Regent's Resolutions

The following are the resolutions of the past two Regents meetings which are pertinent to the San Diego meeting:

1. **Hitch proposal:** Passed at UCLA, September 20.

A. Effective immediately for courses offered in the Fall Quarter, 1968-69, no one may lecture or lead a discussion for a total of more than one occasion during a given academic quarter on a campus in courses for University credit, unless he holds an appointment with the appropriate instructional title. This applies whether or not the speaker is paid by the University. (The Academic Council of the Academic Senate has given its unanimous support to this recommendation.)

B. If Social Analysis 139X cannot be restructured to satisfy the policy stated in Recommendation #1 prior to the commencement of instruction in the Fall Quarter, 1968-69, Course 139X shall not be offered for credit in the Fall Quarter, 1968-69. The Chairman of the Berkeley Division of the Academic Senate shall make the determination as to whether the restructuring of this course meets the conditions of the policy stated in Recommendation #1 and shall report his findings to the Regents, the President and the Chancellor of the Berkeley campus

Whereas, The Regents are empowered by law to withdraw any delegated authority or functions which The Regents deem to have been exercised unwisely by the faculty; and

Whereas, The Resolution adopted by the Berkeley Division of the Academic Senate on October 3, 1968, evidences many misconceptions regarding the authority and functions delegated by The Regents to the Academic Senate; and

Whereas, It is necessary that these misconceptions be corrected in order that the people of California may be reassured that The Regents are exercising and intend in the future to exercise their power to govern the University;

**NOW THEREFORE BE IT RESOLVED**

(1) That the Academic Senate has no autonomous power to organize or govern the University because such power resides, by law, exclusively in the Regents.

D. While recognizing the primacy of the Academic Senate in approving courses and curricula, the Regents direct the President to initiate and explore with the Academic Senate of the appropriate role of the administration in this area of joint concern.

2. To clarify the meaning of the Hitch proposal, it was recommended at the October 18th Santa Cruz meeting that the issues be discussed with the appropriate

This resolution, although not intended to

committees of the Academic Senate and that the matter would then be brought up at the San Diego Meeting. The Committee of Educational Policy will consider the recommendations of the Academic Senate recommends of the Academic Senates to formulate a proposal for the general meeting on Friday, Nov. 22.

3. **Reagan Proposal:** presented at Santa Cruz meeting October 20, but was tabled until the San Diego general meeting Friday, Nov. 22.

**Reagan's Resolution:**

Whereas, The People of California, in Article IX Sec. 9 of the California Constitution, have invested The Regents with full powers to organize and govern the University of California; and

be retroactive in its effect, is effective immediately.

(4) That the power to determine conditions for the award of degrees delegated to the faculty by The Regents is limited in that Regental approval is necessary before degrees can be awarded.

(5) That the power to make faculty appointments is not now and never has been delegated to the faculty, but instead remains with The Regents, the President and the Chancellors.

This statement should not be interpreted as an attempt to interfere with the long-standing custom wherein the determination of who teaches courses is considered a joint responsibility of the Academic Senate and the administration..

(7) That the Regents intended by their action on September 20, 1968, and now reiterate that no University facilities shall be used for a program of instruction following the substance of Social Analysis 139X, whether credit or not, in which Mr. Cleaver appears more once as a lecturer.

(8) Any faculty member who, by any form of stratagem or subterfuge, accredits work in Social Analysis 139X in violation of Regental rulings shall be subject to disciplinary action and any units of credit so received by students enrolled in the course shall not be counted for degree purposes, nor shall students in Social Analysis 139X be allowed to graduate with less than the normal number of credit units required for degree purposes.

(6) That exercise of the power to scrutinize and approve appointments is

## Calender- Three Days with the Regents

Wed -- A.S. sponsored orientation table in the plaza to keep students informed of events and changes in plans; as well as provide information to the students from other campuses.

8:30 Statewide Student Planning Meeting

Thurs -- SDS Rally 11:00 a.m., Revelle Plaza: Play by Theatre 5, Professors Lettau, Blanco, and Lowe to speak.

Fri -- Rally 12:00: Eldridge Cleaver and George Murray will speak if they feel there will be no violence.

11:00 - 12:00 Open Session - of the Regent's meeting in the gym.

1:45 - ? Open Session - of the Regent's meeting in the gym

## The Beginning of UCSD

UCSD was first mentioned in San Diego when in 1955 Assemblymen Hegland and Schrade introduced a resolution to the Regents asking that the possibility of opening a campus of the University in San Diego be studied. In October, 1955, the president of General Dynamics reemphasized the need for a San Diego campus to aid "the industrial growth of San Diego." He said that the Convair Division was handicapped by its inability to offer graduate work to its engineers and by the need to import engineers. At the same time a Special Chamber of Commerce committee under the chairmanship of Robert H. Biron, a Convair Vice-President began working on bringing a UC branch to San Diego. Fleet Admiral Chester W. Nimitz, a member of the board of regents, came out at this time in support of a science-oriented university, citing his extensive experience in training Navy recruits as proof of the need. The Union also came out in support of such an institution since the U.S. is behind Russia in the training of engineers. "Trained manpower is essential for the nation's defense and the expanding state economy." (Union, Dec. 16, 1955).

In May, 1956, the establishment of a graduate technical and scientific institution with Scripps as a base was recommended to the regents and in September hearings on the plans for this institution were set by the Chairman of the Regent's Ways and Means Committee. That December General Dynamics gave one million dollars to aid the development of this institute (in 1958 the president of General Dynamics characterized this grant as an "investment" for the purpose of having a technical campus located in La Jolla) and the Regents issued a policy statement saying that the primary function of the La Jolla campus would be to provide instruction in science and technology and conduct research. Only that undergraduate instruction which was "essential to support the graduate program" was to be provided.

In August, 1957, the Union in an editorial that was endorsed by Governor Knight, supported the idea of a campus that consisted of a nucleus of "distinguished professors working largely with graduate students." They felt that a campus which was largely an undergraduate school with a subordinate graduate division, "would severely limit the contribution that the University of California at La Jolla would make to the unique quality of this community and thereby diminish the institution's contribution to national security." (Union, Aug. 12, 1957)

In July, 1958 the Regents decided to establish a graduate institute of technology and engineering at Scripps that might later become a part of the big campus. And in 1959 the Regents approved the La Jolla site for the campus, thanking the city for a planning study it had done on the North San Diego area.

(This information was compiled from the San Diego Union by the Tuesday the Ninth Committee.)

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# The Private War of the Vietnamese People

This is the second segment of the October 30 interview with Vietnamese ex-Ambassador Tran Van Dinh. In the last issue, he spoke about the fusion of Buddhist and Marxist thoughts which will form the basis for a new Vietnam after the war. He discussed the guarantee against dictatorship which an armed peasantry can provide, and he talked about the effect of the war on the North Vietnamese social structure.

In this issue, we print his comments on the effects of the war on the South Vietnamese people, on Viet Cong terrorism, on collaborators in the city, on relations between the Vietnamese Front and the surrounding countries, and on the problems of resisting the war in the air.

## SOUTH VIETNAM AFTER 1954

The South basically had no time for any kind of social reconstruction, so the South, when the war took place, was still basically a feudal society. This society was very unreal in the sense that you had a kind of operant society, which the French just put there, in every city; and at the same time, the life in the village continued to be very progressive because the National Liberation Front and all the revolutionary forces always work on that level. So the peasants are really the most dynamic element and at the same time, this war has destroyed more peasants than any other war in Vietnam. Not only the physical destruction of the village. Take for example the refugee problem. Now you have about three million refugees--people who are literally driven out of the countryside and they move into the city. They move into the city and they move into a corrupted climate. They move into a political climate which is not at all relevant to any of their problems. So they are literally politically dead.

So after the war you have to bring them back to the countryside. But what is left in order to make the next step? This is really the biggest problem in Vietnam after the war. And it is very likely, that when faced with this kind of situation, a government in Vietnam almost will be forced to be totalitarian in order to do it quickly. That is why I am working now with the Buddhists--we know that it's going to happen that way and therefore we want to prepare as many liberal humanistic openings as possible. So the physical destruction of Vietnam is terrible, but the most terrible destruction is the destruction of the social structure on the very lowest level.

For example you take the rather Platonic situation: the peasant in Vietnam has a very good system in this sense that he can relate to another man, but at the same time, he can relate to nature as well. From time to time you see a story like a peasant cries when his buffalo has been shot: to us this means nothing. I have seen cases where the peasant says he would prefer to die and let the buffalo live. So this is a basic humanistic approach--you even revere the life of a tree and the buffalo. And therefore one of the programs which I think is incredibly immoral is defoliation. The defoliation program is probably the most immoral program to have been carried out in Vietnam. In other words, you destroy the environment, you destroy the link of the peasantry to nature, you destroy what you may call the humanistic consolation. When the peasant looks at the tree, he feels that he has some kind of identity and now all this is being destroyed.

And if I think of the problem of Vietnam after the war, I really get scared. I'm not scared very much of the war and the B-52's, but that kind of problem really is the most difficult. But fortunately now,



## Viet Cong Terrorism

1956 was the beginning of the war in Vietnam because you know, in Vietnam, for at least a thousand years the people in the village have elected their own leader. Or even better, they select their own leader because election is a mechanical process: selection is in my opinion, a better word. So they always selected according to the hierarchy of value at the time. So the village in Vietnam always had before 1956, what we may call participatory democracy. This means that people really participate. We have a saying in Vietnam, "The authority of the emperor stops at the gate of the village." So each village is actually a participatory democracy unit. Now in 1956, the South Vietnamese government made a change--strange enough with the hope of modernizing the country. So instead of having an elected official governing the village and the hamlet, the Saigon government appointed all the district officers and village officers from Saigon. Who are the people who came from Saigon and live in the district or live in the village as governor? These are the people first who are completely alienated because they are the product of the French colonization, they are the people who went to the French schools and they did not have the opportunity to serve in the Vietnamese Army of Liberation like my generation did. So they really didn't know what is going on there. So, it's very likely that these people come from these several categories: the ignorant one is going to mistakes, because if you don't know the situation, you are going to make mistakes. The second one, which is even more likely, is the corrupted one. And the third one is the people who look at the village with arrogance because he believes that he is more intelligent than the peasant. So from that, these three kinds of people, in 1956 all the Vietnamese villages have been literally oppressed by the Saigon government, literally.

The Tet offensive created the situation almost like Chicago in the sense that the people in Saigon have become really much more radicalized. After the Tet offensive in Vietnam, the students have become very radical. Now the chairman of the student union has been arrested, the editor of the newspaper is arrested, and all this, but it's very good because now we begin to see the kind of situation when the people who live in the city face the reality of war and the reality in his own country. So in that sense, there is probably some kind of hope. What really is difficult is the situation in the countryside, where many many villages have been literally wiped out. That was the beginning of the killing of the head of the village. The killing of the head of the

con't. on p. 9

Dr. Arnold

Reagan- The Resolutions Mean Politics

The following is an interview with Dr. Arnold of the Chemistry Department. In his capacity as vice-chairman of the UCSD division of the Committee for Educational Policy, he has come in contact with much of the discussion of the Regent's resolutions of the past two meetings. Here are a few of his observations.

Arnold: Let me start by giving some background in connection with these things. The Regents on September 20th passed the famous four resolutions which were referring essentially to the Cleaver matter, but were going much beyond it. After this there was a great deal of discussion going on in the various divisions of the Academic Senate and other faculty organizations, and this led to the statement assigning jurisdiction of this question to the University Committee on Educational Policy. I'm on that committee as the vice-chairman of the San Diego Committee on Educational Policy, and am therefore a member of the statewide committee, which in due course picked a sub-committee, seven in number, headed by Oliver Johnson, who was the chairman of the main committee including members from seven campuses (all except Irvine and Santa Cruz as it turns out) to meet with seven Regents from the Regent's committee on educational policy. The group was headed by Regent Phillip Boyd, and included--I don't remember them all--Regent Higgs--who is San Diego's regent and Chairman of the Board, Regent Carter who is long-time member, Regent Heller, Campbell, the recent Reagan appointee, Finch, who wasn't present at our meeting, the Lieutenant Governor, and I forgot the other one.

We were supposed to try to come together and work the problem, particularly the first item of priority was the Regent's resolution number one, the famous one which limited outside speakers to no more than one lecture per quarter. We were also supposed to discuss the resolutions three and four which dealt with experimental courses, but the Regents has asked us to come in with recommendations on these for the January meeting, or as they now say, perhaps for somewhat later, so that this was a much less urgent matter -- all the fire was on the one lecture per quarter business. We met for the first time, and so far the only time, with the Regents on Friday, Oct. 28th -- our discussions were almost entirely confined to this 'resolution one'. All of us on the faculty group were surprised--that's perhaps the best way to put it, though perhaps very much surprised--at the cordial atmosphere which the Regents seemed to bring to the question of relaxing and simplifying that rule. It was my strong impression that they did not wish to interfere in detail with the way that I teach my cosmo chemistry course, with normal workings of the University--or as several of them put it, embracing a wide spectrum of political opinion--that they know very well that they are not experts in educational matters implicit in the general application of that rule; they would be quite pleased to see something more relaxed done.

Then as far as 'experimental' courses are concerned, which is the problem at the Berkeley and also UCLA where such courses are authorized, we said to the Regents 'yes, we are going to come in

with recommendations at a later date, we reconcile ourselves to the fact that we are not going to be able to change the status quo, that is, the application of resolution one, the one-lecture per quarter, until we do present you with concrete proposals on experimental courses; part of our thinking there was that this will certainly keep the faculty's nose to the grind stone as far as making those recommendations very promptly. As soon as we get this matter out of our hair, which we hope will be the November Regent's meeting, though of course we have no way of knowing that, then we would hope to move on very rapidly, to get into the issue of experimental courses. It is my impression that students at Berkeley are just not going to get credit for I39X. That's an issue that a lot of people get excited about, I don't, so much. I prefer that the faculty and the students have been free to decide that; at any rate I think that that's one thing the Regents are not going to give in on. That's not based on anything that they have said to us, but just again my impression.

Indicator: Can I ask why you don't get excited about I39X?

Arnold: Well, for a couple of reasons, first, because I think I'm not satisfied myself that that course was drawn up wisely, planned as courses should be planned. I'm very conscious that we're on weak ground with the public, when we say on one hand that we choose our professors very carefully, they're high class guys, and on the other hand we go out and take a man who legally clearly doesn't meet these requirements, who has qualities in the eyes of the people who are looking closely at the racial problems are admirable, but who has the most marvelous case for the governor to make against him that anyone could possibly ask for -- convicted of dispicable crimes, right now under going charges, shouting of four letter words which agitate people like the Regents far more, I think, than undergraduates can possibly understand. In short I think that it's a very difficult case to fight, compared to like cases of Marcuse or Linus Pauling on this campus. I don't like to be fighting to the bitter end on cases like that, that's a pragmatic case. Secondly, I think that if you are looking as students have been looking in this whole deal of experimental courses, flexibility, and so on, until the Regents took this action you didn't hear a great deal about people caring whether courses were given or not, and neither was there agitation that they shouldn't be given; this whole credit business was part of the hang-up and so on, so I can't really see that this harms the experiment in anyway that is crucial to the experiment itself. It's not what I would prefer, I would prefer that it would be given for credit, but it's just not something I would march on.

Indicator: What do you think the Governor is trying to do?

Arnold: Well, I can't read his mind, but I think that he would like to alter what he sees as the political character of the University. He would like to change it so that it was closer, so that its faculty and its students held and expressed views on political matters that were a little close to his.

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## Black Studies: Another Side of Western Culture

The Humanities sequence introduces the student to his cultural heritage. It rests on the principle that this heritage is the best found in the great documents of Western Civilization in which it has assumed concrete form." Does it really? Or is there something in our culture that is not to be found in the "great documents of Western Civilization?" There must be, because we are not and never have been isolated from the rest of the world. This other half of our cultural tradition, the most inglorious of the two, was born in black Africa, shipped over here in the hold of a freighter, and to the degree that we whites have been slaves of a racist mentality, the Black man has been a slave ever since. To ignore the 400 years of white western oppression of the African and specifically the Afro-American as not a part of Western culture, to ignore in fact his indigenous culture as though only what is white is humanistic is absurd at best and dangerously racist.

Racism is a social attitude and as such it is part of our culture. It should be part of one's "University Education" to examine the causes and effects of racism, its roots, and how it shapes one's life and is perpetuated in society.

From a black standpoint the humanities sequence has little to offer for his personal cultural education, for his cultural roots are not Western-European but African. As a result, when the black student leaves school he has been transformed into a cultural freak belonging to neither the black nor white community.

To begin to solve this problem, the CEP Sub-Committee on Afro-American Studies has proposed that "one quarter of the six in the Humanities be devoted to a non-White civilization, preferably African and/or Afro-American. ("American" here is meant to include the Americas and the Caribbean, i.e. the New World.) This course would aim at showing the culture before European domination, and/or how the culture survived in spite of European domination." It must be remembered that white racism cannot be cured by teaching about how life is in the ghetto. Nor in intellectually mentioning that slavery existed in this country, even though this country has had slaves for a much longer time than it has not. The only way racism can be eliminated is by showing that the black man is a human being with a culture and a history just as much worth exploring as white culture and history.

At this time some professors have been persuaded to include texts on the question of non-white culture or by non-white authors in their humanities courses but this is not the right way. Nor is, as some have suggested, teaching a separate course in black culture. These two plans, the second more than the first, only serve to perpetuate the attitude that the black man is a problem to be studied rather than a person. The black studies program must

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## newsbriefs ...

November 7: Japan, 1200-1500 student radicals continued a series of violent anti-Vietnam war and anti-government demonstrations in a battle with police outside the residence of Premier Sato. The target of the struggle is the U.S.-Japan Security Treaty -- due for renewal in 1970 -- and the approaching national elections which could oust the ruling Liberal Democratic Party, supporters of the treaty. Some 800,000 of the Japanese people are believed to have participated in a student-organized Anti-war Day on Oct. 21. Simultaneously, a prolonged strike of dockworkers at the port of Moji was halting the unloading of a U.S. military freighter. The Washington Post commented on Oct. 22: "The broad and diverse support illustrates why student turmoil in Japan, often dismissed as the work of a handful of professional agitators, is no longer treated as a mere law-and-order issue."

November 8-14: The Black Student Union at San Francisco State has presented the administration with some ten demands, including (a) the rehiring of George Murray, Black Panther Minister of Education, (b) creation of a Department of Black Studies granting a B.A., and (c) the admission of any black student who applies to the school. A student strike in support of the demands has been organized by the BSU and SF State SDS, with the support of the AS, Third World Liberation Front, and Organization of Student Employees. Aid has also come from the San Francisco Police Tactical Squad, who locked all buildings on campus during the strike. SF State trustees are attempting to modify the California Administrative Code so as to give themselves power over the programs of all campus student groups (e.g. BSU and SDS).

November 12: Timothy Thompson, the black San Diego resident shot five times by local police officers in an eviction dispute (see Nov. 6 Newsbriefs) was arraigned in the San Diego Superior Court. Charged with resisting an executive officer and assaulting a peace officer with a deadly weapon, Mr. Thompson directed the hearing with impressive style. He will act as his own counsel when the trial begins in December.

November 27: Eldridge Cleaver is expected (by the San Francisco Parole Board) to turn himself in. Cleaver's parole had been revoked in April of this year for his involvement in the Bobby Hutton incident, but he had been freed after two months by Judge Raymond Sherwin. However, now state parole authorities managed to get the ruling reversed, and Cleaver was ordered to return to prison by Nov. 27. At a Nov. 4 rally in Berkeley, Kathleen Cleaver expressed the fear that "the guards will kill Eldridge if they get him in the penitentiary again," and Cleaver himself has several times repeated the promise (made at UCSD in October) that he will not return to prison.

Note from the *Guardian*: "The marriage of Jacqueline Kennedy to Aristotle Onassis appears to have brought good luck to Greek premier George Papadopoulos who seized power as leader of a right-wing army coup 17 months ago ... Shortly after the marriage, U.S. withdrew a selective embargo on military assistance to Greece which it had imposed in May, 1967, as a gesture of displeasure at the overthrow of the civilian government led by King Constantine." In addition, Onassis is reported to be discussing with the premier a \$360 million investment package for Greece.

UCSD, Revelle Plaza: Nov. 6-7. A yellow and green camping tent, dubbed the "Fornicatorium", was set up by SHATC in Revelle Plaza to point out the restrictiveness of certain dorm regulations regarding sexual intercourse.

An agitated Dean Hull warned that if anyone was caught breaking a University regulation in the tent, SHATC would be held responsible, and he called an emergency meeting of the dorm RA's to discuss the situation.

This humanities course is, says Keith Lowe, chairman of the CEP Sub-Committee, "bucking tradition at every point." Most faculty members and administrators are "sympathetic and sensitive" they just have not decided which way to move or how fast to go. As is all to often the case, tradition dictates a take-it-slow-don't-rush-into-things attitude. But with its present structure, the university is obviously a part of the problem. However, if the Afro-American Humanities course can buck this tradition the university will have at least taken a first step. In the direction of the solution.

Any decision which may have been reached, however, was de facto invalidated as the tent was stolen the night of Nov. 7. Anyone having information regarding the whereabouts of the tent should contact Byron King, c/o Indicator, P.O. Box 2106, La Jolla, Calif. 92037. No questions asked.

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## Vietnamese People, cont.

es within the Saigon system itself.

### THAILAND AND CAMBODIA

I think the Vietnamese feel that the peasant in the north of Thailand is in the same situation. But true to the tradition of the revolutionary, I don't believe that a Vietnamese driver of the American Embassy is a collaborator? He is maybe a very important man in the underground setup. I think from the American side we look at everybody who is now in Saigon working with the Saigon government and working at the American Embassy as the collaborators and therefore the potential victims of a new order. But I don't think it's true; I think there are only few, very few. The rest are already in the process of making accomodation.

You take the same situation in China in 1949. There are a lot of people who worked for Chiang Kai Shek for many years, twenty years, thirty years, and yet when the Communist party took over in China only the very upper class, the generals, the legislature, the Kuomintang officials fled to Formosa. The rest are still living there and you find even among the very high ranking officials of the Chinese structure some of the former officials of the National Regime. It's the same situation you have now in Hanoi--some of the people in prominent positions were technicians during the French regime.

### THE SHELLING OF THE CITIES

Normally, you see, if the Saigon government is representative, if the Saigon government answers some of the basic needs of the people, then the bombardment of the city by the National Liberation Front can create a political climate which is adverse to the National Liberation Front. But, it is obvious to everyone that the government in Saigon does not represent anybody even within the Saigon city limits. Therefore, the bombardment has created first, for a few days, a kind of confusion, a surprise among the people; second, they start blaming the Saigon government, they said, "You don't even have a kind of protection for us, you don't even have a system of minimum security for us, for the people in the city;" and third, which is a very important phase, they begin to blame the Americans, and say "You come here and make a mess out of life and now we're not even safe in the city." But if the Saigon government is representative, then I think the National Liberation Front should not bombard the city. The fact that they bombard the city--they know already that there would be a resurgence of this feeling I just mentioned. And that is why, after the Tet offensive in Saigon many people participate in the Alliance of National Force for Peace and Democracy. The leadership is now condemned to death by the Saigon military junta, but the rank and file still is made up of all kinds of class-

It's incredible that in a country so literate like the U.S. that very few people are aware of this very fundamental problem. Sometimes I'm kind of desperate about it because, in the first place, I have no mission of educating the American public and if I had one, that mission would be over when the war in Vietnam is over.

So Cambodia has shown another thing which the Americans should learn: the question of priorities in national life. You cannot do everything at the same time. You have to have very clear priorities which is actually a problem of strategy. The strategy of the Cambodian government now is not to be physically destroyed and it's obvious that the country which could physically destroy the Cambodians is not the National Liberation Front or North Vietnam. The North Vietnamese don't have B-52's. But if and when the war is over you will see that the Cambodians will kind of readjust their foreign policy in order to be cordial and friendly with the Vietnamese without being that close. You will see a new direction in Cambodian policy if and when the war is over.

is over. I would go home and do whatever I could for Vietnam. But I think the problem is how to bring all these problems to the American public. For example, napalm has been used in Guatemala but very few Americans know about it. So all these problems are basically problems of political education of the masses in this country to exactly what exists. Some people think that maybe we exaggerate this problem, but actually, it's not an exaggeration, it's a confrontation with reality which is happening all over the world.

when I was in the Viet Minh army back in 1949. The French had very small planes and very small bombs. But yet, the first two days there was really a confusion in the army and in the people. Confusion because they did not know how to cope with it. But at that time we worked out a very good strategy--we said that when the people and the army are confused, there is only one thing you can do--stay. Don't run, because if you run you create really more confusion.



That is why you see now in North Vietnam millions of individual holes all over the place. That is a very important

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## Tran Van Dinh cont.

it is well coordinated. An American plane flying over North Vietnam is subjected to three kinds of attack: one is the modern attack by the SAM, the second is the conventional artillery, and the third is the people's attack by probably a housewife and a buffalo boy. There was a study made in North Vietnam in 1967. They concluded that most of the American planes had been hit by the people's defense militia.

concluding segment next issue

## Regents cont.

the inflammatory remarks of the Governor which lead to violent confrontation was enough to make those 'moderate' Regents give in to Reagan's pressure. There is nothing more that Governor Reagan would like to happen here than what happened at Santa Cruz.

Reaction to Reagan's proposal on the part of the faculty and students for the past month has ranged from militancy to a 'hope it blows over attitude'. Some have called the resolution the 'end of academic freedom', the 'death-blow' to the university, others feel that when everyone calms down, the faculty will be given back any power they might lose to the Regents. At any rate, most agree that the tactic to influence the Regents should not be another confrontation like Santa Cruz.

Now you take a demonstration in any city; here, or in Prague. If the people are very well politically educated, if they know exactly why they do that, they are not scared. But if you take fifty guys from the street and say, "Let's go down and demonstrate," the first time the police do something, they will all get frightened and run away. But if they go for a period of say three months of political education, then they know exactly why they do that. In other words, political education, contrary to what many people believe, is not a kind of limitations of freedom, but actually it is an extension of it. This means that when people are politically educated, they act more freely, than if they are not. But we assume in this country different: we say that if you educated them politically, then you brainwash them. I don't think this is true -- actually the most dangerous brainwashed person is the one who has nothing in his head. He is a very dangerous person because he can act without any sense of directions.

### THE CHINESE THREAT

The Chinese intervention is a very real problem in Vietnam. I regard the situation in the future like this: if the Chinese continue to have rational humane revolution then we have nothing to fear. But if China, like many big countries, becomes a bureaucratized communism then we fear the same situation like Russia and Czechoslovakia. That is why in the long run this problem remains one of our main problems.

And that is why it is very important to reestablish the Vietnamese social structure of the village to resist another attempt from a big power. We cannot resist a big power without a very deep intra-structure down to the grass roots level. And this is why I said earlier what really concerns me is the destruction by the American warfare of the Vietnamese social structure. So we have to build it very quickly because nobody knows that in the next ten years China will not become a bureaucratized country. This is the concern of many Vietnamese including the leadership in North Vietnam.

That is probably one of the reasons that the North Vietnamese leaders now show some kind of compromising attitude toward the Americans. They are close to the Chinese and we are not. We know very little about China, but the North Vietnamese leadership is very well aware of the Chinese reality. Recently, you know, the Chinese recalled all their workers

## a poem by bob dylan

and engineers who were in North Vietnam rebuilding the roads and railroads and in the last few years -- After the Red Guard movement I have come to the conclusion that maybe China maybe China could develop some kind of reasonable society. I don't know -- we have to be careful about it.

concluding segment next issue

In my youngest years I used t kneel  
By my aunt's house on a railroad field  
An yank the grass out a the ground  
An rip savagely at its roots  
An pass the hours countin strands  
As I waited til I heard the sound  
A the iron ore cars rollin down  
The tracks'd hum an I'd bite my lip  
An hold my grip as the whistle whined  
Crouchin low as the engine growled  
I'd shwy wave t the throttle man  
An count the cars as they rolled past  
But when the echo faded in the day  
An I understood the train was gone  
It's then that my eyes'd turn  
Back t my hands with stains a green  
That lined my palms like blood that tells  
I'd taken an not given in return  
But glancin back t the empty patch  
Where the ground was turned upside down  
An the roots lay dead beside the tree  
I'd say 'How can this bother me?'  
Or I'm sure the grass don' give a damn  
Anyway it'll grow again an  
What's a patch a grass anyhow?  
An I'd wipe my hand t wash the stain  
An fling a rock across the track  
With the echo a the railroad train  
Hangin heavy like a thunder cloud  
In the dawn a t'morrows rain  
An I asked myself I'm my friend  
An I walked my road like a frightened fox  
An I sung my songs like a demon child  
With a kick an a curse  
From inside my mother's womb-

An I dove back in by my own choice  
T feed my skin a hungry holes  
An rejected every other voice  
An I walked my road an sung my song  
Like a lonesome king  
Standin in the fury a the queen's garden  
Starin into  
A shallow grave-

It is at this time I speak 'f one  
Who proved t me that boys still grow  
A girl I met on common ground  
Who like me strummed lonesome tunes  
With a 'lovely voice' so I first heard  
'A thing a beauty' people said  
'Wonderous sounds' writers wrote  
'I hate that kind of sound' said I  
The only beauty's ugly, man  
The crackin shakin breakin sounds're  
The only beauty I understand.'

An I walked my road an sung my song  
Like a scared poet  
Walkin on the shore  
Kickin driftwood with my shadow

Afraid a the sea--  
  
But my restin nerves weren't restless now  
An this time they wouldn't jump  
'Let her voice ring out' they cried  
'We're too tired t stop'er sing'  
Which shattered all the rules I owned  
An left me puzzled without no choice  
Cept t listen t her voice

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## The Creation of a Learning Experience

How can so many of our teachers have forgotten so much of what it is like to be a student? What happens to a man when he becomes a faculty member? Why can he no longer understand our problems -- After all, he once was one of us. All too familiar, these questions, to us graduate students who ask them, discuss them, answer them ad nauseam in numberless bull sessions and graduate club meetings. And we chuckle complacently as we stuff our egos with a perpetual stream of words from newspapers, magazines, books, position papers, TV programs, panel discussions -- all directed at our faculty, accusing and denouncing. They are too wrapped up in their own work. They have no time for us. They saddle us with stupid requirements, dull courses, and irrelevant examinations. They put us to sleep with their monotonous lectures based on last year's notes. They have no time for us. Their interests are too narrow, and there is no enthusiasm for what are their interests. They don't really read our papers. They have no time for us. They don't appreciate criticism. They don't relate to us as human beings. They aren't CONCERNED.

If indeed there are TA's in our midst, however slight their number, who because of the above hang-ups or any others, are turning off "our" students, then we have an obligation to bring them into our enlightened circle. We must apprise them of the solutions to our own problems, worked out long ago and applied since in all our sections.

Obviously, we don't wish to impede the progress of our serious scholars who have no desire to be teaching assistants. Nor have we ever felt that a TA who is disliked by most students and avoided whenever possible should be continued in that capacity. Hence, we have united ourselves and circulated petitions and held demonstrations against two specific policies which perpetuate the evils we see, at least in the humanities program. Back when undergraduates first came to UCSD it was easy for a student to choose a TA with whom he might best realize his potential, because TA section assignments were made public in advance. As might be expected, some poor TA's approached the new semester with no students. Were these TA's given other duties? No. Rather, a vast reshuffling of students took place each semester. This involved a lot of paper work, and besides, it wasn't fair to subject the TA's to such embarrassment. (what ever happened to the student?) So, the information was made secret, and now we have cocoons for our TA's, equality, and a smooth operation. Well, we concerned TA's have been loud and clear in our opposition to this policy. You've no doubt heard of all the trouble we're causing the faculty and the administration.

But perhaps we're being too general here. Maybe there are one or two TA's somewhere, even in the humanities program, hard as that may be to conceive, who have dropped their guard ever so slightly and promptly been sucked into the faculty syndrome. Perhaps they've become so engrossed in their own course work or in a dissertation that they've forgotten how to relate to people. Maybe they're married now and don't spend much time on campus. Or, might there be a problem of perception here? Those features by which we characterize our faculty, and whose absence certainly characterize us, just might be considered by these one or two wayward TA's as virtues. Scholarly research is the proper endeavor

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RENTALS

in the frequent discussions we already have among ourselves and with the faculty on the nature of teaching and relating to other people in general.

Needless to say, we long ago instituted our own version of "team teaching" with which the faculty is presently experimenting. When subjects have come up in our sections that we felt ourselves unable to deal with adequately, we have made a point of bringing in knowledgeable people. Not only is it a disservice to our students to thwart their desire for additional knowledge, but it is a grave error to feign competence -- to attempt to pull the wool over their eyes. We are quite aware that undergraduates are much more sophisticated than we sometimes tend to think. And because they do have a lot to say -- things that we have become blind to or may never have considered at all -- we truly listen when they talk and read when they write. It is content, not form, that is more important to us. We don't crucify a person because his "style" doesn't meet some lofty standard, because he had a horrible English composition teacher in high school, because he may experience difficulty in breaking out of a mold that has stifled expression for his entire life. We strive to penetrate these barriers society throws between us and to relate as people rather than as images. Apart from the inherent value of this attitude, we realize that it will help us create, together, an atmosphere in which a true learning experience is possible.

But we are different, aren't we? We are the dog that's being held down, and we know how the dog feels, don't we? Those of us who are TA's (especially in the humanities program!), we aren't guilty of any of that stuff and furthermore we won't be guilty when we become faculty, because we see what it does to people on the receiving end. We are aware. Our doors are always opened to "our" students. We don't view them as a bunch of unsophisticated little bastards -- as material to be worked over. We care for "our" students as individual persons. We don't try to impose our views on them. On the contrary, we encourage argument and critical thinking, and we don't flinch when it's directed at us, for we have a few things to learn also.

Finally, to insure that we remain faithful to our goals we encourage criticism from the undergraduate students of all phases of our activities. And we want this not just in the sanctuary of our offices, but in section meetings, in questionnaires that may be circulated, and in letters and articles in this newspaper. We see ourselves involved in a constantly reflective act -- one that turns inward upon itself, transcends itself, and moves steadily forward -- but one that involves us together as a unit and requires participation from each of us, TA and student alike.

Now that we have spoken for the concerned TA's, revealing the many points that distinguish us from the faculty in our mutual student/teacher relations, perhaps those one or two "bad" TA's will join us. Then we will have a real university!

correspondence cont.

In response to the letter in the last issue of the Indicator and the Free Expression Tent there was a petition circulated among the dorm residence students. This petition asked for the abolition of rule 4 of the Visitation Policy (see page 21 of the Residence Hall Handbook) and that the Judicial Boards be freed to decide punishments appropriate to violations. Before these petitions were turned in to the Interhall Judicial Board action was taken on the latter of these suggestions, allowing the Judicial Boards the freedom asked for.

This type of action is ineffectual. It is unrelated to the problem that needs to be solved. Changes in rules of the visitation policy only help to cover up symptoms of the problem. The rules will be easier to break if these suggestions are passed by the Interhall Judicial Board, but the basic problem in the dormitory policy still remains.

Resident Hall life along with all facets of University life is professedly preparing students for an effectual role in society today. In determining a so-called University policy and in worrying over the University's image to the public, the students are being relegated to a secondary role. Dormitory policy, or any aspect of student life, should arise as a reflection of the student's needs and interests. Instead a policy is determined which in its aim to achieve a compromise, becomes inflexible -- and it does not fulfill the needs of those people directly affected, the dormitory residents. Students are on these policy determining committees, but if the policy to be determined must fit within certain fixed criterion, then the student presence is merely of a tokenism nature.

It is impossible for the University to stand as a buffer between the student and the society in which he must live (and which he must change). The University should not exist as a "monastic institution" which will preserve knowledge until the world is ready for it. In formulating policies of public appeasement (on all levels) the University is helping to preserve the status quo.

Shirley Powell

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