
indicator

**We can learn what we did not know.
We are not only good at destroying the old
world, we are also good at building the new.**

Mao Tse-tung

BATTLE FOR SURVIVAL

Regents' meeting

Santa Cruz, Oct. 18.

Before the UC Regents' meeting of October 18, Ronald Reagan said, "I intend to propose that the Regents take over this university. It's now or never."

At that meeting Reagan submitted a resolution which wanted the Regents to declare that:

Since the Regents have the exclusive authority to organize or govern the University of California, faculty members have no such power.

Faculty members not be allowed to authorize and supervise courses unless,

in specific cases, such authority has been delegated to them by the Regents.

The Regents have to approve awarding of all degrees by the university.

The Regents, the president and the chancellors, not the faculty should have the power to make faculty appointments.

The Board of Educational Development (at UC Berkeley) which approved the course 139X and Cleaver's appointment, not be permitted to initiate courses.

The UC Regents voted 13 to 8 to call Reagan's resolution out of order, as they had already voted to defer action on the
cont. on p. 7

Mexico teach-in

Last Sunday, October 19, MAYA (Mexican-American Youth Association) sponsored a teach-in at San Diego State, in support of the students of Mexico City. Representatives from UMAS, SdS, TNC, Black Panthers, Brown Berets, MAYA and the Chicano Defense Fund were present, along with Professor Blanco and Claude Dupuydenus of UCSD. The main point emphasized by the speakers was that the political forces that caused the violence and repression of the Mexican population are the same forces which predicate violence within the United States, namely the

capitalist power structure. Recognizing this, most of the organizations expressed solidarity with the Mexican students, but stressed the need for unity in their own cause.

One of the main speakers, Professor Blanco, spoke of the background which led to the present Mexican crisis. Prof. Blanco asserted that the Mexican government has been able to maintain a facade of progress and order for the last thirty years due to the pacification of the left. The apparent calm that had characterized Mexico for the past thirty years had led
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The students of Mexico City: a chronology of events, page 4

A Question of Definition

Oh the university! So many people think it is so many things and that it should go so many ways. The Regents and the faculty fight over who should be responsible for the university. No one talks of what the university is for, or whom it is for, but merely by whom it is governed.

The student comes to the university to get a good education, and since it will be his education he has a right to participate in its formation. But participation under the ground-rules of the university as they exist, gives the student little more than nothing. For, the minute the student participants (COSA, ASUCSD, Communications Board, and the Judicial Board) step out of line, the organizations are miraculously relieved of their powers. This limitation of student participation established a need: the need for some kind of evaluation and delineation of the university that was called for in Berkeley 4 years ago and never received. What must occur is that we come to understand what the faculty (those who create our education in the most meaningful sense) see as their status and function within the university. What do they think this place is for, and what is it all about? Not until we understand how the faculty views the student and the institution therein, can we understand their approach to academic freedom, curricula decisions, and the status of student participation.

What will their definition do once we have it? We will have the faculty addressing itself to the fundamental issues of education once again. For when they once settle down and begin answering direct questions as to the function of the university and the place of the student, it will soon become apparent whether academic freedom is a universal for all members of the university or merely the license for the faculty. The faculty's overall views will tell us whether or not they can see the need for student-faculty participation in curricula decisions on a one-to-one basis. What this expression of purpose will achieve is a clearing of the air, an added perspective by which students can know the faculty, and know where they stand with the faculty. And more than anything else, it is the faculty's responsibility to try and relate to these ideas and express their views. For in the final analysis it will be the students and the faculty who make the University of California relevant and viable, and it is they who should understand one another.

We welcome any faculty member to use the *Indicator* to respond to this request.

correspondence

I hope you will print this excerpt from Assemblyman John Stull's latest newsletter to his constituents since many students and faculty may not have received it. It would be nice to be able to dismiss this malicious distortion of facts as being too contemptible to warrant any answer. But the academic community is hardly in such a secure position, and the unfortunate fact is that to the average voter in this district, this collection of carefully selected half-truths, innuendo, and clichés will pass for logical thinking.

Some response is necessary and the ideal response would be to attack the problem at its root, namely, the persistence of anti-intellectualism in the U. S., as personified in California by Stull, Rafferty, and Reagan. But a more realistic project is simply to make it politically inexpedient for these men to continue their irresponsible attacks on the University. It is time for the students, faculty, and administration to become a unified political entity, with the clearly defined goal of protecting ourselves, out of plain self-interest, from men who exploit anti-intellectualism for political purposes.

Let's begin with John Stull. This past year, in the P&F, McCarthy, and Doolittle campaigns, many of us have learned something about how politics works in the 80th Assembly District. Let's use this knowledge to remove John Stull from office, if not this November, then two years from now, and let us do it in such a way that we make it clear to him and to others like him that it is no longer politically profitable to foment public hysteria about the University and the State Colleges. The academic community may not be able to communicate its values and aspirations to the public (it hasn't succeeded in doing that yet), but we can make it clear to the voters that Stull is using his attacks on the University as a smokescreen to hide his undistinguished political record. This is a modest task, certainly not

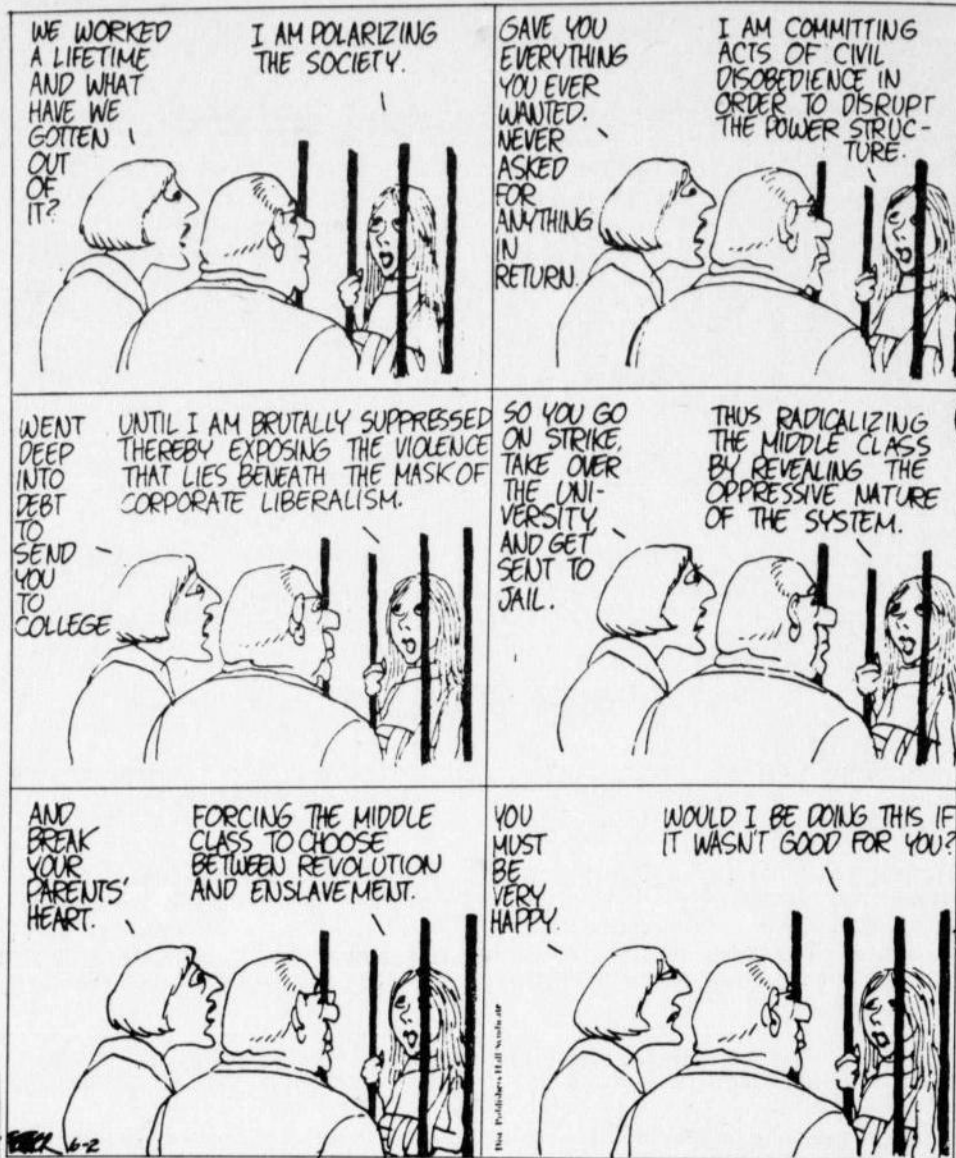
as exciting or revolutionary as talking about Changing The Whole System. But its limited scope is what gives it a chance of success. And if we don't succeed, the witchhunt against controversial faculty members and academic pursuits may become as much a part of California political campaigns as the billboard.

C. McMillan

Stull newsletter

There have been editorials written to the effect, and a great number of individuals have expressed the private opinion to me, that the University of California and the State Colleges should be closed down. Closed down period. This attitude is the result of rising taxes on the one hand and a constantly fed distrust of UC and State College policies on the other. The Berkeley riots are not forgotten (they can't be with the radical activities still going on); the pre-Christmas (1967) disturbances at San Francisco State with the revolutionary take-over of facilities added new distrust; the production of "The Beard" at Fullerton State was disturbing; the continuing presence of Professor Herbert Marcuse at UCSD causes constant agitation, etc., etc. There can be no doubt that the people who pay are completely fed up with having no say about Higher Education. They are justly irritated that their opinion is generally ignored or even ridiculed by those who run the universities or colleges.

However, I do not subscribe to the idea that UC and the State Colleges should be closed down. No one deplores certain facets of their present condition than I. However, the fact remains that in other areas, the university and colleges are making a magnificent contribution. To name but a few, Scripps Institution of Oceanography is doing wonderful things in ocean exploration and research; the Agricultural Extension service is providing



continuing and outstanding help to California's greatest industry; monumental medical steps are being taken at some of the Medical Schools, and so on.

The facts are that most of the trouble stems from the Humanities and Social Science Departments. These departments up and down the state employ a vast number of individuals whose attitude ranges from the wildest radicalism to a permissive attitude about this. Obviously, a prime example of this is UCSD philosophy professor Herbert Marcuse and the way his colleagues defend his presence. Now, is there anything secret about Marcuse's nihilistic theories? There shouldn't be.

Marcuse is an old-line revolutionary who has made no secret of his ideas. In his book *Negations*, he speaks favorably of "socially useful destructiveness." In his "Critique of Pure Tolerance," he is on the record as being opposed to free speech. *One Dimensional Man* leaves no doubt of his urgent desire to destroy our society. In a paper read before the Second Annual Conference of Socialist Scholars (Marcuse couldn't attend in person as he was at a Communist meeting in Prague according to a syndicated columnist Alice Widener), he stated, "The

Marxian idea of socialism is not radical enough," and "we must develop a moral-sexual rebellion of the youth." He is also on the record as being in favor of radicalizing the departments within the University.

As has been mentioned, Marcuse is vigorously defended by the academic establishment. Dr. Paul Saltman, Provost of Revelle College (UCSD) has said, "After all, he (Marcuse) is an educator, not an indoctrinator. Nobody denies he is a Marxist. In fact, he usually prefaces his views with that statement and asks students to make up their own minds."

There is another opinion which parents of students and students are expressing to me in increasing numbers. Let me give you two paragraphs taken directly from one father's letter:

"My son, until recently a student here (UCSD), has imbibed so much neo-nihilism and worship of Marx, Mao, and Marcuse that his mother and I have no influence or control over him. I am in constant dread that he will be injured in some riot or booked by the police as a dangerous radical.

"We have only the hope that he will

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On the Tactics of Disruption

by Tom Baer

The problem of effectively opposing speakers seeking to reinforce the reactionary trend in this country is a very real one. As representative of the dominant force in society, the speaker has the built-in advantage of standing for all that his audience has been trained to respect. Furthermore, he stands as a figure of authority at the lectern and has the tactical advantage of not having to really address himself to the questions put to him by the audience.

The different political camps in this country handle opposition speakers in characteristically different ways: the Far Right seeks to assassinate them, the Middle of the Right to outlaw them, the Center just wants to be left alone, the Liberals tolerate them and congratulate themselves for their righteousness, and the Radicals try to make use of the situation.

The Liberals seem to take civil liberties as some sort of Absolute Good (although their general stance is one of moral relativism) and see disruption of someone's exercise of "free" speech as a priori wrong. They seem reluctant to realize that freedom and liberty are not synonymous and that liberties cannot be considered outside of the context in which they are given.

Radicals, on the other hand, recognize that "free" speech in an unfree society is a mixed blessing which can be used to further erode the possibilities of producing a humane society and a passified existence. All too often, however, the Radicals suffer a grievous loss of perspective which causes them to take the speech itself as the object of their anger and to seek to destroy it without consideration of the political costs of their action. Thus to heckle George Wallace is to give him exactly what he needs to drive his crowd into an extremely dangerous state of emotional fervor and to demonstrate to them the need for what is generally known as Law and Order.

This is why the tactic used last Monday night at the Sports Arena, uncontrolled cheering of everything said, was so effective: 1) it made it very difficult for Wallace to attack the group as enemy hecklers, 2) it applied crowd psychology to its best use, leading the crowd to expend its energy in unchanneled response, 3) it thus prevented Wallace from exploiting the response to produce an ugly and potentially explosive mood in the crowd, and 4) this time at least, the speaker was confounded to the point where he left his text and amply made a fool of himself. What's more, the tactic was well received by the national media, a rare event for left wing activities.

But it is absolutely imperative to recognize that this tactic, like heckling, is not applicable to all, or even to most, situations. A case in point might be the (rumored) impending "visit" of John Stull to this campus. (Whether Mr. Stull should or should not be allowed to speak on the University campus, or any where else for that matter, is another question.) The strategic goal would be the same as for the Wallace rally: the prevention of the use of the forum for the furtherance of a destructive end--the increase of repression and the concomitant reduction of the possibilities of liberation from a form of social organization based on institutionalized antagonism and violence. But the tactical circumstances on the cam-

pus are very different: 1) whereas Wallace was speaking to a primarily friendly crowd, Stull's audience at UCSD would be generally less than friendly, 2) Wallace's crowd had very strong anti-intellectual feelings which are somewhat less prevalent on the University campus, 3) while Wallace played on his crowd's emotions of hate and fear, one might expect Stull to play on the students' good fortune to be Americans and their basic loyalties to the American way--in other words, on their middle-class backgrounds 4) at the Sports Arena the disrupters were in enemy territory, but on campus they are on home ground, and 5) Stull will not be giving a speech as did Wallace, but rather serving on a panel with three other people. It should also be kept in mind that Stull is probably somewhat more clever than Wallace, and he would certainly be better prepared for whatever he may meet than Wallace was for what he met.

So tactics would have to be different. Stull would use any flagrant "impoliteness" to show that the University isn't really interested in free dialogue both in the sympathetic local press and in his own material distributed to his constituents. Furthermore, students initially disposed to reject Stull's position could be forced his way by making them feel ashamed of the actions of their colleagues, and similarly, the members of the panel who might oppose Stull could be forced by an embarrassing display by members of the audience to go on the defensive in which case the political result would be most unfortunate. And it is this final result that matters.

So much for examples. What is necessary is an understanding of the rationale for disruption, for the perversion of the speaker's intent. In his essay "Repressive Tolerance," Herbert Marcuse discusses "the idea of tolerance in our advanced industrial society. The conclusion reached is that the realization of the objective of tolerance would call for intolerance toward the prevailing policies, attitudes, opinions, and the extension of tolerance to policies, attitudes, and opinions which are outlawed and suppressed."

The entire problem of disruption is predicated on the necessity of denying tolerance to those elements which maintain and seek to increase the inhuman character of society. Were it possible to carry on discussion in a neutral context it would be possible to allow all sides equal opportunity to spread their views. In such a neutral state the truth would of itself come to light.

But in a society like ours the news administered to the public is either distorted or false, the entire structure of production-for-destruction and consumption-for-consumption's-sake serves the subliminal function of re-enforcing the false values on which they themselves are based. Thus every American man, woman and child knows that America is

correspondence cont.

outgrow this radicalism, which I believe to be the direct result of his coming under the influence of this Marcuse, who seems to be privileged to spread his evil subversion within the very walls of an institution supported by the taxpayers of California."

I don't think there is much doubt about what Marcuse stands for, yet the Regents hired him although he is over the mandatory retirement age, and on August 9, the UCSD Academic Senate voted 109 to 3 in enthusiastic support of him.

Now, I have a guideline for deciding what is valid free speech or academic freedom, for that matter. If someone wants change through ballots (democratic pro-

cess), he should be allowed to express his opinion. However, if he advocates bullets (violence), our free society is not required to let him talk or provide an effective forum for him, such as a state university.

Personally, I think the ballots or bullets guideline should apply to everyone in the university. Obviously, Marcuse would fail the test as he advocates violence. And those who support Marcuse would fail as they seem to believe in underwriting violence. It also becomes ridiculous to labor the point of whether or not Marcuse preaches nihilism in the classroom. The very fact of his teaching at the University of California gives respectability to his deadly doctrines.

To go back to the ways in which the University of California and the State Colleges can regain public confidence, a clean-up should be instituted with some thought of the preservation of this society. An area demanding the greatest attention would then be correcting the incredible philosophical imbalance which currently exists in the Humanities and Social Science Departments. Another step would be bringing a halt to the most overt discrimination in hiring. The Marcuse-accepting types have grabbed a stranglehold in hiring in various departments, and this is currently permitted by the UC administration and Regents.

Another place to strive for improvement is in publicizing the need that the UC Regents be made, in some degree, responsible to the people of California.

These ideas are a beginning. As things stand, vast numbers of young people are being taught that our traditional values are "not relevant." It is up to us to insure that tax-financed institutions show the relevance of the American Dream and indicate the challenge of our inheritance. Marcuse wants to tear it all down. I say, let's build on the great foundation we've got. As Thomas Jefferson said, "The earth belongs to the living." That's us. Everything is here for everybody who is willing to accept the challenge.

So, let's not talk of closing the universities or state colleges. Let's resolve to reform those areas in need of reform and keep strong those others which are moving in constructive channels.

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i Viva La Victoria Siempre!



the end of repression. --The president of the republic, Gustavo Diaz Ordaz, said that it would be treated as "an uproar in the background with no importance" and he issued an order to that effect.

--The FNET (National Federation of Technical Students) and the Juventud Popular Socialista, overexcited by the events, tried to impose their authority, accusing the rebelling students of provocation. But they did not succeed. The students of the Politecnico solidified their union with those of the university--expressing their protest against the repression in a new demonstration, the 5th of August, in which 40,000 people participated.

On August 8 a National Strike Council was formed, consisting of the central universities of Mexico City and those of the provinces. It decided to continue the struggle, making their demands concrete in 6 points:

1. Liberty for the political prisoners.
2. Destitution of the 3 leaders of the repressive forces.
3. Abolition of troops.
4. Abolishment of article 145 of the penal code which defines the crime of social dissolution--judicial instrument of repression.
5. Compensation for the families of the dead and wounded.
6. Delineation of the responsibility of the authorities for acts of vandalism committed by the forces of repression.

With these demands, solidarity was achieved between professors of intermediate and higher education. As a result of student demands, a commission was established to investigate the 34 deaths and the scores of gravely wounded. This commission presented the names of the dead students, but due to threats by the police, the families of the students refused to officially recognize disappearances within their family. The bodies could not be found, asserted the students, because they had been burned by the authorities.

The first great popular protest demonstration was organized on August 13. 120,000 persons, not only students, marched orderly through downtown Mexico City. 200,000 persons attended the meeting following the demonstration and heard the authorities and the establishment press attacked and the heroes of the Mexican revolution applauded.

The meetings continued during the following days. Brigades of students explained political themes to the people. The government indicated its favorable response to the student dialogues. But when the Strike Committee insisted that the dialogues be made public with television and press coverage, the authorities responded: "Public dialogue, but without exhibitionism."

On August 27 the largest and most orderly demonstration of the movement took place. Some 250,000 persons attended, in place. Some 250,000 persons attended, in place. Some 250,000 persons attended, in place. cont. on p. 8

EDITORS NOTE:

This is a chronology of the events which led to the formation of the National Strike Council and the continued demonstrations and disturbances in Mexico City, Mexico.

Translated from the Spanish by Shirley Powell

On July 22-23, for motives difficult to ascertain, a series of battles took place between students of different centers. These battles were not some of the annual fights that take place in Mexico. The troops indiscriminately intervened and attacked the two groups.

A protest demonstration was organized on July 26 which coincided with the demonstration of some 400 people who were celebrating the anniversary of the Cuban revolution. Part of the two groups, upon entering Madero Street, were blocked by the troops and violently assaulted. During the confusion, looting of various establishments, which the newspapers on the following day attributed to the students, took place. The first arrests were not only in the street, but also (and by surprise) on the premises of the newspaper

of P.C., where printers, typographers and editors were arrested. Those who were arrested, today are still unjustly in jail.

On the 27th and 28th of July groups of protesting students overran the streets of downtown Mexico City. Buses were overpowered and students fought against the troops. Student demands, which were concrete were beginning to be mentioned, demanding the end of repression.

Night of the 29th and 30th of July. Sporadic fighting took place throughout the night in the vicinity of the Preparatoria Nacional. Confronted by military force, great numbers of students took refuge within the Preparatoria. Troops appeared, coming to dislodge the students from the Preparatoria. Violating the autonomy of the university, the army entered the Preparatoria shelling the door with a bazooka. Behind the door a large group of students were encountered, who submitted in the wake of the soldiers. Some died instantaneously; the total number of deaths rose to 32.

In the face of these events there were diverse reactions on the following days. --General Barragan asserted that the door burst open because of the Molotov cocktails thrown by the students themselves and that they (the soldiers) had not been the cause of any deaths. --The university president declared that these were "days of mourning for the university" and headed up a demonstration on August 1 in which more than 80,000 persons participated, protesting the violation of university autonomy and demanding

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November 5: is there another answer?

by John Burke

AN ELECTORAL ANALYSIS. As November 5 approaches, the question arises, what shall the PEOPLE do? People are busily searching out what sort of posture to take on election day. But before we all fall on our tails for sitting down without looking, it is worthwhile to take a look around and try to give some perspective to the election and its players. First let us look to the recent past.

MCCARTHY

The McCarthy candidacy was the response of one wing of liberalism to the American defeat in Vietnam. Had the Vietnamese been "pacified" there would have been no "doves" running for office. Instead, the successful resistance of the Vietnamese threw the U.S. into a triple crisis.

First, the war fractured the economy. Domestic "reform" programs had to be slashed just as insistent social needs were erupting most. Refusal of Congress to boost taxes to cover war expenses forced the federal government to rely heavily on private capital, thus boosting interest rates. And European countries not wanting to subsidize the war called in their credits.

Second, increased draft calls, the creeping suspicion of U.S. defeat, and the increased vehemence of the anti-war movement combined to make Johnson one of the most widely detested presidents in history, and, in the eyes of Democratic politicians, unelectable.

Third, the suspicion grew among American youth that the electoral process was a fraud and that the system failed to function like civics texts and political science courses said it does.

Into this political void McCarthy sprang. His record? To be charitable, call it ambiguous: He was long a subscriber to the international cold war shibboleths, his vacillation on civil rights, his occasional anti-labor stands, his delay in opposing the war, his opposition to the admission of China to the U.N., his view that there is nothing structurally wrong with U.S. foreign policy in general.

What did he mean to accomplish? He himself admitted he was disturbed by the "alienation from politics" of American youth. And so this "good grey knight" launched a "children's crusade" which resulted in an exultant N.Y. Times ad, "OUR CHILDREN HAVE COME HOME!" Clean Gene gave a splendid example of what can be accomplished if you shave, until Chicago.

For the McCarthy phenomenon was confined to white, upper middle-class, college educated America. It never penetrated the working class, never tried to develop permanent independent political structures at the grass roots, never questioned the basis of American liberalism, and certainly never took hold of the Democratic party organization.

HUMPHREY

Turning to the nearly past, it almost seems enough to say of Humphrey, to adapt a Wallace phrase, that "there isn't a dime's worth of difference between him and Johnson." Nothing need be said of what brought Humphrey into the race.

Still less, after Chicago, do we require much analysis of the mechanism which secured him the nomination. But what of his support?

Where one does succeed in finding "admitted" Humphrey supporters they seem to offer one of several arguments on behalf of his vote. An argument which seems to have the least merits urges that Humphrey is the "lesser of two evils" (or the least of three evils). But this lesser of two evils principle, which one would have supposed had died in 1964 but is apparently alive and hiding well among unregenerate liberals, is surely to be rejected. For, given the continuing availability of evils which are "worse" it can be marshalled to serve any cause, any menace, any evil. The truly lesser evil cannot be anything less than a candidate or position which can effect long-term resolution of American problems.

Some urge that Humphrey can possibly change, if elected, from his Johnsonian heritage. When it is pointed out to them that there have been several occasions where Humphrey could have effected a relatively painless break with his boss, they merely reply that, indeed, he possibly could have changed at those points too--indicating we are dealing with a very peculiar kind of possibility. Furthermore, a Humphrey election seems much more likely to settle the country into the worn yokes of the last four years and put an end to the revitalization of the Democratic party. Anything is possible: ex-president Johnson might not wish to influence the freshman President; it's possible.

Another argument used is that a vote for Humphrey is at least a vote against Nixon (or Wallace). Notice here that there is no positive reason given to vote FOR Humphrey, only that doing so is to vote against Nixon. But this won't do. All that is required to vote against Nixon is 1) to have a vote 2) which Nixon must have or desires 3) which one withholds from him. It is plainly not required that we go beyond that and give the vote to Humphrey instead (or Wallace). Additionally, there are many who would today point out, against 1) that it is questionable whether one even has a vote. And against 2) they would argue that Nixon is not so bad off that he must have those votes which, while going to Humphrey, are not "for" Humphrey. This implies, if not that it is impossible to vote against Nixon, then at least it is possible without ever voting for Humphrey.

NIXON

Turning now to the recent -past - become-present: Nixon comes into timely national focus as the spokesman for conservative, business-like America - a bland, quiet, "professional" level of society. If Nixon has bounced back on the scene because of the failure of the Johnson administration, and his record belongs to those cold grim pre-Kennedy days, what constitutes his present support?

The Kennedy liberals had wanted two basic things: a more flexible foreign policy than the anti-communist one of the Fifties and a Congress that would accept that. The Democrats set off on the most spectacular and expensive

electoral campaign since the New Deal. For six years they have poured money into the rural and urban ghettos of the South and North. The intention was to cut off the local courthouses and reactionary nineteenth century politicians

from their base by tying their constituencies directly to the federal government with poverty programs, job programs, welfare programs. In the South, where the most entrenched reactionaries wield the most power at the national level, the Feds organized and paid for voting registration campaigns.

But the Federal programs have failed in that time to replace or neutralize the powerful local courthouse reactionaries, and also failed to elect substantial numbers of local liberals. Indeed, at state level, the right wing city machines have spent the last two years consolidating victories over the liberals with growing state control of poverty programs, job programs, education programs, etc. Where liberals did come to power in an atmosphere of liberal Federal support, there is now organized reaction against them, e.g., the mayors of Gary, Cleveland, New York.

The Nixon-Agnew team will presumably be elected, for it is the team the conservatives support to get the liberals; it is the team that will shift gears and move from the successful defense of the courthouse and city machines to the national attack on the White House.

WALLACE

In Wallace, America has the remote-past-become-present. He had long urged the failure of the two major parties to offer voters a real choice would bring him into the race -- which it did. His qualifications? The "difference" between himself and the major candidates, thus offering voters a "real choice."

Wallace's Alabama ranks 48th among states in per capita annual income, has inadequate child-labor and minimum wage laws, has one of the highest illiteracy rates in the nation, one of the highest percentages among states of houses listed as dilapidated, ranks 49th among states in welfare payments for dependent children. Only 2 states spend less per pupil in the public schools than Alabama. While the Alabama rate of economic progress has declined sharply in the last two years: Wallace surely is a "different" candidate.

Different too is his base of support, for he speaks to a still large class of workers - a working class most college students ignore or take for granted:

steel workers, paper workers, communications workers, beauticians, clerks, barbers, firemen, policemen, small businessmen, etc. He speaks to them about the massive changes liberals have tried to impose on people's lives and includes

politicians, judges, newspaper editors, professors, and students among those who would interfere with the ordinary man's decisions and ways of living. He gives vent to a deep mass discontent among an ignored segment of society.

The Wallace movement displays most of the elements of fascism. There is the racial response to the black liberation struggles; the attack upon the left with the identification of liberal capitalism with creeping socialism (guideline writers who try to reshape and rationalize the economy in the interests of the top corporations); third is nationalism, pride in the military, and religion; police control and repression; and significant support coming from paramilitary right-wing groups.

While Wallace will not win in November, his movement has and will continue to set the stage upon which Nixon will have to perform and to which the Democratic party will have to relate. This fact is too little considered, perhaps, by those who would vote for him, simply to register their discontent with the gross reformist programs of "big government".

Which brings us back to the question of posture with respect to the elections. What shall the PEOPLE do?

Herman Rumper spoke well last week of the FUTILITY of electoral politics. But a very real danger also lies in the FERTILITY of electoral politics. This year all kinds of monsters, aberrations, and deformed births promise to issue forth in America. It is against this macabre explosion that some have urged direct intervention--a birth control at the ballot box--RESIST THE VOTE. In this posture, it is a mistake to channel energies and attention into election of candidates rather than the attack on social problems.

There is also some sense to the view that many people have already voted, no matter what they do on November 5: the elections have already occurred. In terms of the intellectual and emotional commitments that attach to voting, voting may have occurred as early as the selection of Nixon and Humphrey by their parties, or earlier still. That vote is a refusal to accept and legitimate a system which gives dismal choices. In this posture, the issue is not who wins this election, not what happens on a day of a single month, but how, in the next four years, eight years, twelve years, and beyond, a politically relevant movement can consolidate itself while confronting and opposing both major parties.

A political movement which speaks to the needs of the people (not just students, as with McCarthy, nor just workers, as with Wallace) cannot in the short run overcome the alienating features of the

cont. on p. 6

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Freshman Males: How to Make It

by Ilene O'Malley

I've been thinking about the boys in this school. It's the time of year when freshmen are out looking for girls, trying to "make it" socially. As I watch them trying so hard to be cool, to be masculine, to be a success, I can almost picture the kind of boys they are. They are the nice guys, the average, nice, unnoticed guys. They went through high school with a few companions like themselves. People liked them well enough, it was just that they were so quiet and straight that the high school crowd never really noticed whether they were there or not. But now the nice guy comes to the University. Ah, college life! Here he has a whole new world -- new people, new girls, free sex, and he is determined to start off right. It's his big chance to "make it" socially, to be accepted by the coeds. It's his big chance to put an end to his loneliness, and he'll be damned if he's going to chicken out and stay home this time.

And so, the nice guy puts on his Nehru shirt and Stay-Prest slacks and goes to the dance, frat party, or other "in" social happening. He stands with a little cluster of his fellows, amiably discussing law and order, the last time he was drunk, and why he chose to come to UCSD. Then he sees a girl attractive enough to impress his companions but not too attractive for him to be able to cope. Fortunately she's not with anyone, so armed with his best masculinity he starts a conversation with the girl. She stands there looking at him; his buddies are looking at him. He has got to impress that girl, she is social success. This is the big moment when he either blows it or does the right thing, and he is scared out of his mind. The creature, strange frightening terrible desirable female, stands there before him waiting to be impressed. The game begins. He takes the proper stance, speaks in a deep, smooth voice, takes a liberal yet practical view of every issue, and displays a bit of the rebel, of the intellectual, of the athlete, a pinch of social conscience, and moral indignation, a bit of the skeptic, all the ingredients which combine to produce the masculine image.

When I watch the nice guys, when I hear them, the only thing that impresses me is how hard they are trying, how scared they are. They play the game in earnest, the game is real because they think it's their only chance to become part of the world. I see how mechanical they are, how monotonous their words, every action planned to impress everyone else with their masculinity. I want to yell at them and say, my god, you

are doing it all wrong, I am a human being, you are a human being. You don't have to impress me or anybody. Quit acting "masculine" for Christ's sake and you'll find others. It is possible to make contact with somebody who is living if you'll drop the act and be your own human self. There is nothing unmasculine about being a whole human being.

But society doesn't care whether or not any of us are human. It doesn't care who we are, only what we are, that is, productive members of the social order. The social order is divided into two categories, male and female, each with a certain place in society. Their roles are separate, allowing them to meet only for the purposes of releasing irrational tensions which could be harmful to the social order if repressed and for the creation of new members of the social order whom nature kindly delivers pre-categorized by sex.

At one time there may have been a very good reason for segregation of the sexes. His physical strength gave man the unique ability to provide food and protection for his family, and this ability in turn gave him some right to dominate his women. But that time is gone forever. Women are equally capable of earning a living in our society. There is nothing that a man is required to do that a woman could not also do, prejudice permitting. The old basis of masculinity is destroyed, yet the old definition persists. In modern society it is not possible for a man to be what that same society commands him to be. The difference between what is and what society says he is is the source of his frustration.

Robbed of his apparent masculinity he must create the appearance of masculinity and staunchly defend his image. He is terrified of doing anything he thinks is "feminine" like being tender and open and emotional. Only by living completely within his role can a man "feel" masculine. For the same reason it is absolutely necessary to confine women to their role, to prevent women from exercising their newly won rights. What can be done to put an end to the entire inhuman situation?

The solution is not to enforce "sexual emancipation", which makes it acceptable, not feminine, for women to invade the world of men. For the invasion pushes the men into a corner. They have no alternative masculinity, so they must repel the advance of the females in order to maintain that pitiful masculinity they do possess. As long as the old definitions of

femininity and masculinity persist, the so-called feminist movement can only create more bitterness and sexual insecurity.

For women to remain voluntarily in their traditional role is not the solution either. This would leave the man's dominant position unchallenged, on the surface. But his masculinity would then exist only at the discretion of the woman who has proven her ability to fill the same place in society that the man does. If women stay "feminine" because it is the only way to make men "feel" masculine, then there are no masculine men.

What we do need is a completely new concept of sexuality, one which is based on humanity. What we have is a concept which is built on artificially contrived sexual differences. Our personality can grow only within the borders of masculinity or femininity, which isolate us from ourselves and all others. The "man" or "woman" grows but our humanity is thwarted, lost. There are too many natural obstacles between people to allow these artificial social barriers to remain standing any longer.

All the old ideas of manliness, womanliness have to be forgotten. Genitalia should qualify a person as a man or woman. We can do nothing to make a person more worthy of being masculine or feminine. We must concentrate on being better human beings. We need to be able to reach out of ourselves, to love other human beings, to learn how to overcome our essential aloneness. The mere fact that we have separate bodies makes this task a life long one. We must destroy the walls that "masculinity" and "femininity" have put between us, so that each of us can learn to be a total person, a truly human being.

Candidates, Cont.

electoral process, but it need not, in the short or the long run, succumb to them.

A political movement which constitutes an opposition to established political practice in America can, more over, be interested in both short-term and long-term gains. There are short-term gains which do bring closer the longer goal. Withing this posture, it may well be important to vote for the Peace and Freedom presidential electors as a means of securing solidarity with other segments of the left. Within this larger context and longer timetable, it makes sense to defeat a Schrade, or a Rafferty, to clear them out of the way of future work and actions. There are some votes which can be made and which contribute to the new political opposition in this country. They do not do so, however, because the elections are an issue, but because an eventual society is at issue.

Neither a complete boycott of the election nor a headlong flight to the numerous lesser evils available this year adequately serve the needs of the people. Some selective voting, strategic defeats of dangerous pawns, can win for us the farther goals, as long as these votes are only parts of more far-reaching ACTION. And, if nothing else, these votes will help us practice for the day when there is truly ALL POWER TO THE PEOPLE!

MIC Opens

The Message Information Center, a loose and open coalition of three of the more progressive members of the San Diego religious community -- Cardign Center, Neighborhood Services, and New Adult Community -- opened October 14th at Neighborhood Services, 555 19th St. in San Diego. It is open seven days a week from 7 a.m. to midnight.

Designed to bring communications and co-ordination to the movements MIC at present has three functions:

1. It keeps a master calendar of who's doing what, where and when. People who have or need information should call in. (Phone # 232-6621)
2. It has a person, place file of movement people in San Diego so people can locate or leave messages for each other.
3. It provides information or contact persons on the draft, abortions, legal aid (223-2631), etc.

Volunteers are needed to man phones on 4 1/2 hour shifts, and contact persons from the various organizations should call in their names and other information. In addition, the Cardign Center, 2422 Congress, Old Town, has opened its facilities so that San Diego groups can get together to rap and plan on the second Tuesday of each month. The facilities are yours, use them!

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Absurdity by the Anomaly Factor

by Maggie Popkin



The Anomaly Factor, responsible for the occurrence in the plaza Wednesday, is a group of students experimenting with new theatre forms. We are attempting to present "guerilla" theatre--theatre on the streets, for everybody.

Ideas for "performances" are developed in workshops, but the actual performance remains at most a structured improvisation depending largely on immediate audience response. To say much more is difficult because we ourselves can only see what happens....But perhaps some audience reaction and the thoughts of the participants will clarify what happened.

Interviewer: Tell us briefly your immediate reaction to the First Miracle's production.

Jim Murphy: The dialectic was between your bourgeois ideals and the reality of

the society you live in. The contradiction between the ideals of the bourgeois liberalism and the reality it has produced is real. Your actions were the bourgeois synthesis of that contradiction--that is Absurdity.

Philosophy graduate student: Had I seen it, I'm sure it would have been very good. (That's what you call a priori knowledge.)

Herman Rumper: I think the play expressed the violent gut level reaction poured forth from the childish propensity to distort the truth. What we all know really happened in Chicago was perverted and blown all out of proportion by this farce. The paradox, however, is that it was true. The reality that shone forth from this truly human consciousness could only look perverted to the perverted reality of our society.

AEP Student: Unlike normal uni-dimensional discourse the bi-dimensional channel, characteristic of theatre, facilitates both favorable modification of the transmission of the rate and of the semantic resolution.

Professor Saunders: I thought it was an attempt that should be applauded to show what can be done without a formal structure--yet in its spontaneity it revealed a structure, and I say it is refreshing and should be applauded certainly not because it was well done, but because it was a vivid reminder of a similar mode of man as a performer which was as common and as appreciated in Greek antiquity as were more familiar and structured plays of the "Greek playwrights".

Secretary: Oh it's so nice to have theatre on the plaza!

Interviewer: There's some confusion about what you were doing on the plaza;

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Teach-in, Cont.

many Americans to view Mexico as the only decent country in a Latin America of dictatorships and backward people. What has really occurred, according to Professor Blanco, is that the goals of the 1911 revolution were never realized, and the rich people of the city are increasingly separated from the peasant masses economically and socially. The People of Mexico, through the efforts of students in the last three months, have been able to realize this separation and the forces which seek to promote it.

The numerous black and brown organizations represented identified themselves with a world-wide struggle for liberation, of which the Mexican riots are a part. Juan Gomez called the Chicano and Black movements the movement of "people of good will" fighting a "battle of survival." As the power structure in the U.S. and Mexico (in the actions of the police and the army) have shown themselves to be more violent than any other segment of the population, it is necessary for people to maintain their integrity by any means available. Realizing the enormity of the struggle, the black and brown organizations emphasized the importance of unity which should reach across racial lines.

could you clarify your goals?

Hippie: Yes.

Mayor Daley: The ontological uncertainty of our existential situation has given rise to a new move in the art life game. Seeking new levels of inter-action armed at eliminating traditional subject-object relationships of common experience, the Potato Pits is perhaps no more than a superficial manifestation of the inherent plurality and discord of the collective unconscious. What then remains but the nothing at the center of the thirty spoke wheel?

3rd Pig: My mother always told me I should be in theatre.

8th Pig: We must now peel away the onion skin to get to the kernel. The Indicator should paste a raspberry sour on each issue.

5th Pig: I think we brought a sense of coherence to the school at large and made the afternoon a little more interesting.

2nd Pig: The too is omnipresent in every particle of reality, so too was it present in this production.

Chairman: Well....

By the way, we are selling tickets for a special performance to Tom Paine, Sunday, October 27, 8:30 p.m., Theatre Five. Reduced prices--party afterwards!

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Mexican Students, Cont.

cluding people from the streets. 400,000 persons participated in the meeting culminating the demonstration. The cathedral lights were lit and the bells were rung.

It was decided to leave a permanent guard of 3500 persons in el Zocalo until the conflict was resolved. At one in the morning the army cleared the plaza using several batallions, tanks and parachutists.

The government immediately organized a propaganda campaign against the demonstrations of the 27th, affirming that the cathedral had been violated and that the students had aggravated "el Labaro Patrio". Four days afterwards Bishop Orozco acknowledged that there had been no violation of the cathedral; the students had entered only after obtaining previous permission. The same day a counter-protest was prepared for an "apology to the Labaro Patrio" in the Zocalo. It was planned by public officials; but the result was clearly different from the expected. After a series of songs such as "We Are Fools", and "We Won't Go, They Will Have to Carry Us", etc., the students infiltrated the demonstration, organizing meetings to explain their position. In view of this development, the troops, with tanks, moved against the students and public officials. The ensuing battle lasted all day. In the flight of a part of the demonstrators through Madero Street, three died from gunshot wounds.

During the last three days of August there was a new government tactic: Terror groups drove by in speeding cars or attacked assembly centers, machine-gunning them. Once again it was impossible to calculate exactly the number of dead and wounded.

On September 1, Diaz Ordaz presented the fourth presidential briefing. Diaz Ordaz, like all of the presidents of the past 40 years, was elected as a member of the P.R.I. (Revolutionary Institution Party) the party that defends, in theory, the ideals of the revolution of 1910, but in reality it represents nothing more than the antiquated ideas of those persons holding power. Diaz Ordaz spoke for three hours of the highways and other (monetary) gains of the government during the year; he reaffirmed that the Olympics, which he claimed to be the proof that Mexico had attained the heights of other, more developed countries, would take place. The Olympics represented an enormous waste,

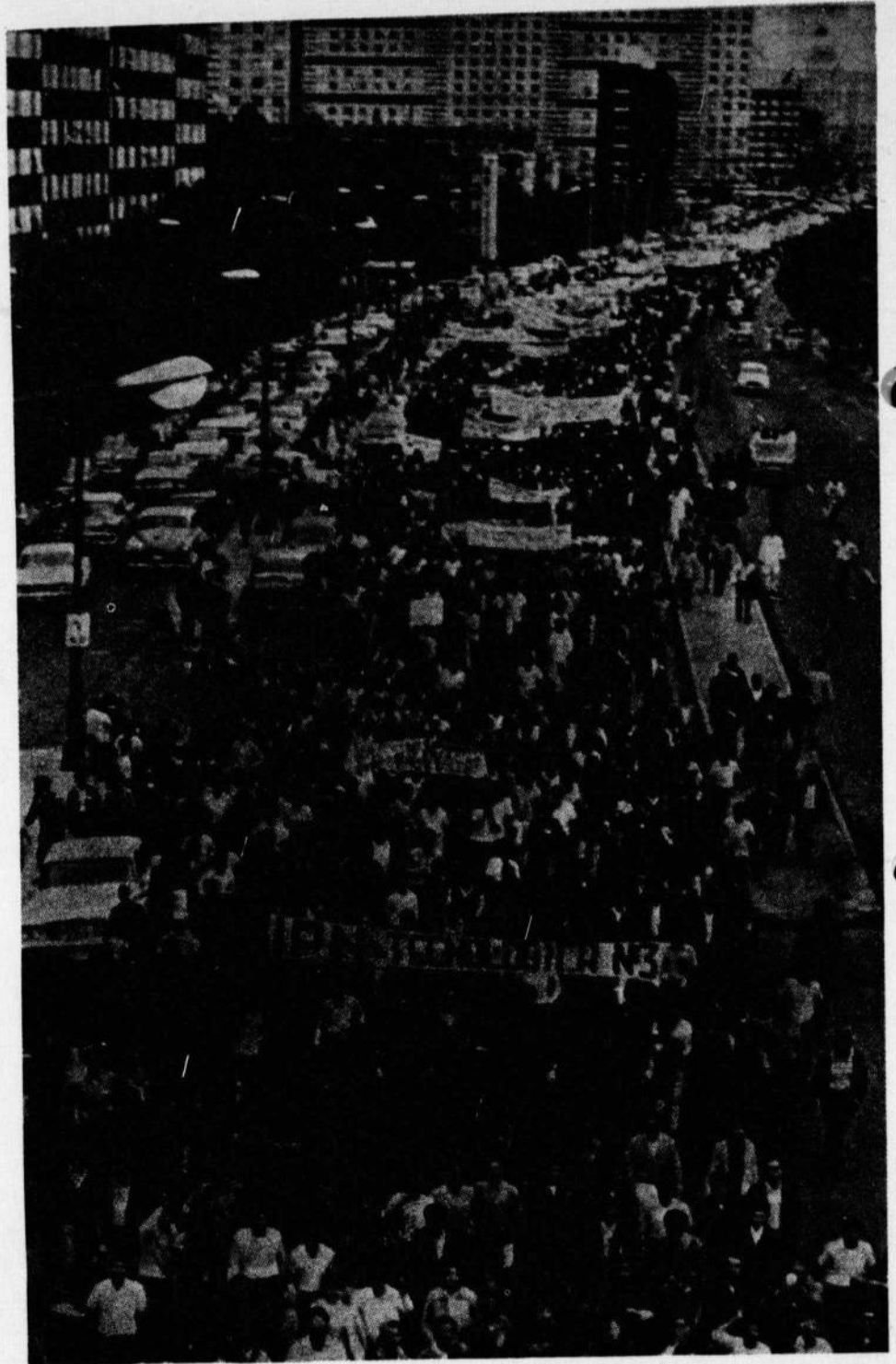
he recognized, but in view of supposed receipts from tourism and worldwide acclaim for the Mexican nation, it would be worth it. Finally he alluded to the problem at the university: he said that there was a dispute and that the government had received some of the student complaints. But as for autonomy for the university, and as for revision of Article 145 of the penal code, that if groups of "professional agitators" persisted in altering the order and pretended to boycott the Olympics, the army would have to deal with them, and the mission of the army would be to defend the independence of the country and its internal security. As a logical consequence of this discussion, the highest military leaders offered the president a banquet of homage on the following day.

During the first fortnight of September the students were limited to holding meetings within the University and to continuing the strike, which had already lasted 2 months. Facing the watchword of "study and work for Mexico", to which they were supposed to submit, they maintained their 6 demands and declared their will to continue the struggle if they were not recognized. They reiterated at the time, the disposition of the public dialogue and denied that their intention had been the Olympic boycott. Their charges did not refer to educational reform, neither did they have a revolutionary political tint as did the French students--they only were nationalists in the sense that they demanded, in practice, the position of the constitution of 1917 (respect of liberty of expression and personal security to all the principle revolutionaries) which never had been clarified.

The preoccupation with the Olympics and the maintenance of the strike situation caused the president to fulfill the threats expressed in his report. He ordered the military occupation of the Universidad Autonoma de Mexico, with tanks and thousands of soldiers on September 19--"to protect", or so he said, "the autonomy of the university" against students and non-students who had occupied it with political designs. The number of students and professors arrested surpassed 1000. The students made 3 attempts to reoccupy the university throughout the night, but without success.

At the end of this day a violent battle began which lasted a week. The Strike Committee took over the Politecnico; the students blockaded the streets with buses and, taking refuge in the buildings, threw Molotov cocktails, stones and boiling water. Another frequently used tactic of those days was to take buses, paint them with revolutionary slogans and let them pass through the city. The students detained cars and asked for gasoline "for the people of Mexico". Also they distributed numerous pamphlets explaining the motives of the struggle.

A fierce battle took place on the 22nd of September, with a police death and hundreds of arrests; that same day they let loose the doves of peace at the Olympic games--in a stadium surrounded by



tanks. During the night of the 23rd-24th the worst battle of the week took place around the Politecnico, in which the students for the first time used firearms; it lasted more than 15 hours and resulted in 15 deaths.

The same day, the 24th, the president of the Worldwide Olympic Committee, Avery Brundage, affirmed that the situation was in control and that the games would take place. The athletes continued arriving in Mexico, and no country, not even the so-called socialist countries, had decided to withdraw their participation.

On September 25 a new period of calm began. The university president, who had resigned because of the occupation of the university, withdrew his resignation under pressure from the government. The army withdrew from the university on September 30. The government, in a situation growing more difficult because of the proximity of the games, yielded in some of its unimportant demands. But the student strike continued and its demands were not modified in any way.

On the 1st of October two peaceful student meetings took place--on the 2nd new fighting exploded, the most violent so far. A meeting took place in the Plaza

de las Tres Culturas which 10,000 students attended. They had decided, among other things, to have no more massive demonstrations, when they saw that they were surrounded by armoured cars and by soldiers, who with no advance warning opened fire. The struggle spread out, and the number of deaths among the students was calculated to be between 20 and 150; among these deaths were 6 members of the National Strike Committee. One must emphasize that practically all of the committee, composed of 200 members, today are dead, wounded, or under arrest.

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