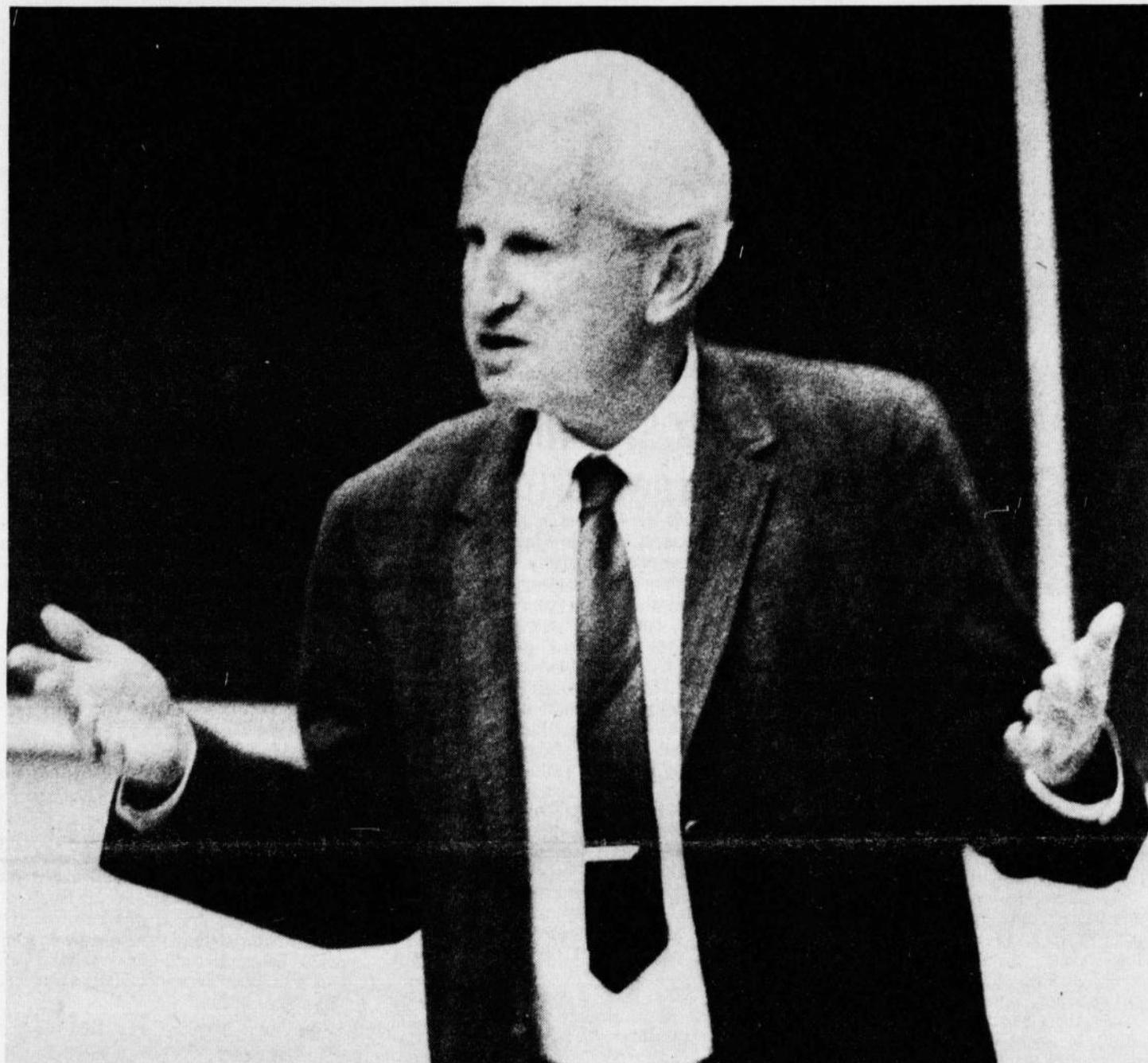


indicator

vol. 3 no. 4
may 29, 1968



Marcuse Talks On Paris Riots

Professor Herbert Marcuse, of the UCSD Philosophy Department, was in Paris when the current French crisis began more than two weeks ago, between May 6 and May 12. On May 23, he spoke about his impressions of the French situation to several hundred students and faculty members here. We have received permission from Professor Marcuse to reprint the following excerpts from his speech.

* * * * *

"The movement started quite innocently. . . as a movement for the reform of the university. The whole thing was apparently sparked by a demonstration in Nanterre, the new branch of the University of Paris, and ensuing disciplinary measures against students who had participated in a demonstration against the war in Vietnam. That was followed by demonstrations in Paris itself, in the Sorbonne, and the demands were the usual ones; namely, radical reform of the totally outdated and medieval structure of the university. The demands were mainly for the hiring of 1000 new professors, the building of new classrooms and facilities for library study, and a thorough reform of the fantastically rigid and crazy examination system."

In order to give more weight to these demands, the students demonstrated in the courtyard of the Sorbonne. For a reason nobody actually understands--the demonstration was perfectly peaceful--the rector of the university, apparently on the suggestion of the minister of the interior, asked for the police to clear the courtyard. The police appeared and invaded the Sorbonne for the first time in the history of this university.

This was indeed a historical novelty. European universities are immune against the police. The police are not supposed to enter the universities and that is one of the age-old traditions which is actually adhered to in France and other countries. It was the first time in history that the police intervened and by force cleared the courtyard, with several hundred students injured. There followed the larger and larger demonstrations, beginning in very remote parts of Paris and all converging on the Latin Quarter. The Sorbonne in the meantime had been closed and the entire region around the Sorbonne occupied by the police and blocked. The students now demanded that their university be opened again to them, and that the Latin Quarter, which they considered as their own quarter, be cleared of the police and become again their quarter.

SDS Begins Draft Program

Two weeks ago, SDS opened an office for draft counseling on campus. The office is in Matthews Campus Building 250 and open for business two hours a day.

According to an SDS spokesman, the response to the office by the academic community has not been very enthusiastic. Altogether, there have been about fourteen people counseled, which is considered to be only a small fraction of the number of people who will soon be getting notices from their draft boards. The SDS spokesman said that at least some of those fourteen people were saved a great deal of trouble and possibly a term in prison, but he wondered what the 117 graduate students from UCSD who are scheduled to be drafted in June were doing about their predicament.

The purpose of the office, according to SDS, is to give people legal advice about every aspect of their situation vis-a-vis the draft. "Many people think that they can go to their family lawyer and get help when they get their I-A in the mail," the spokesman said, "but this is not true. An ordinary lawyer will charge you \$50 and tell you nothing because he is not an expert on draft law. There are only a few lawyers who are experts on the draft and it is from these that we get our information. We have the latest legal information on appeal procedures, deferments, physical examinations and Canada."

Despite the poor response at the UCSD
cont. on pg. 10

Students Discuss COSA Proposal

The week of May 13, the promised hearings on the new plan for college government were held at Revelle. About 30 students turned out for the daily meetings. The main subjects which were discussed were 1) the role of graduate students in the new college government, 2) whether undergraduate class should be the basis for representative apportionment, and 3) whether student representatives should be paid.

The meetings were chaired by Professors Moore (Philosophy) and Schultz (Physics) who, together with COSA representatives, sought to answer student questions.

The problem of graduate students raised at the meeting was this: how is COSA, a government for Revelle alone, to integrate graduate students when graduate students are tied to departments and not to colleges? Various solutions were proposed--e.g., that grads should consider themselves members of the college where they have their office. But these solutions seemed a bit arbitrary and the fact that few graduate students showed up at the hearings suggested that the identification of graduate students with the college is not strong to begin with.

(Last week, graduate students met to organize a campus-wide union to fight for their own interests. They did not explicitly reject the possibility of joining the regular student government, but the prevailing opinion was that they wanted a union which had strike power against the administration.)

The issue of class apportionment was

mainly whether class, rather than interest should determine representation, since some classes seem to be more politicized than others. That issue too was unresolved. Dr. Schultz also proposed that cont. on pg. 12

Saltman
Interview p. 8

French
Workers p. 5

America
Hurrah p. 10

They converged on the Sorbonne and, since the news had come out that the police would again by force clear the region, the barricades were built. This was a really spontaneous event. What happened is that the students simply took the numerous automobiles which were parked, not only on the streets but as usual in Paris on the sidewalks too, and without the slightest regard for private property, overturned the cars and put them straight across the streets. Not on the wide boulevards, which would have been impossible, but in the narrower old streets, in the rear of the Sorbonne. Now, on top of the cars, they put all kinds of wooden stuff, garbage, cartons, garbage cans, whatever they could find. Then, they tore out the street signs, "One Way", "Stop", or whatever, and with the street signs they loosened up

cont. on pg. 4

Saltman's Position Is Found Wanting

In our last editorial, we attacked university administrators on the grounds that they did not, and could not, because of their position, represent any kind of positive leadership for students. Since that time, Provost Saltman has been trying to argue that he is not the kind of administrator that we referred to; that he, in contrast to people like Clark Kerr, represents true moral and creative leadership, and that now everyone should cooperate with him. We believe that Provost Saltman's defense proves our point.

The Friday before last, Provost Saltman came out to the Plaza, after having refused to use his class for a discussion of white racism, to justify his ways to students. His purpose was to show that he was really a good guy after all. He began by claiming that if the university allowed people to speak against white racism, the university must allow people to speak for it as well. He went on to say that he knew people from South Africa who were white racists and who were sure that they were right. In short, you really can't say in these matters who is right and who is wrong.

Provost Saltman was presenting himself as a moral relativist. In moral questions, unlike science, one cannot decide right from wrong. All positions are equal. But the Provost saw that this position was unpopular with the assembled group. He stepped back from the crowd, did a little instant philosophy, and came back, this time as a moral subjectivist.

Value questions, the Provost said, are a matter of my own subjective feeling. I may have personal opinions about what is right and what is wrong, but they have no objective validity. To take a public stand that white racism is wrong is like taking a public stand that lemon sherbet is better than orange sherbet. In both cases, morality is a matter of personal feeling, and one should not press one's views on others.

But this view too seemed not to be going over very well with the crowd so the Provost, who evidently is able to mediate like Socrates even in the noisy market place, withdrew once again to philosophical reflection. This time he emerged as an "existential man". "I must take my stand on the basis of what I think right," the Provost said. "That was why I refused to let my class discuss white racism." As an "existentialist", the Provost was all of a sudden willing to make public moral stands, to live (and die) the life of "commitment", nobly holding forth the cause of humanity before the brutal world of petty interests. This third position seemed to be more in key with the mood of the crowd, but somehow, it didn't win them over.

We should be skeptical when our administrator says that he understands our point of view. Provost Saltman has very little grasp of what is going on with youth. And we should be skeptical about complexities, contingencies, and statements about what is and what is not possible. In the end, what determines what is possible in the university is power, and any student demand that is not backed by some form of power is mere idle talk.

Grad Hits System

I have been a research assistant in the Applied Electrophysics Department for two years. I have a 3.4 grade point average and have passed the departmental qualifying exam. During the past year, I have participated in activities on campus and off, because I felt a moral responsibility to do so. Business must not go on as usual until there's freedom and justice for all in this country, and we get our foot off the Third World's neck. I refused to give lip service to the proposition that my Ph.D. program should have top priority in my life. I refused to work 70 hours a week on my Ph.D. program (which is the future quoted by my advisor that he expects me to work). I can't imagine a more "one-dimensional prisoner of the system" than one who spends 70 hours a week at any sole activity, including Ph.D. programs. One-dimensional man is being created on this campus! I refused to be intimidated by a supercilious, paternalistic administration. Shortly thereafter, I was notified that my research assistantship would be terminated as of this June. The reason: there had been a cutback in funds and there just weren't alternate funds available. I was encouraged to leave. I was told there was a bright future for me at UCLA. Things were just opening up there. I could get in on the ground floor and make a killing. I refused to leave--funds or no funds. I have found out that a great deal of financial assistance is being offered to new students next year. I requested a written clarification of my academic status and the fact that my research assistantship was being terminated. Both parties were pleased.

What we see in Provost Saltman is a certain temper of mind--a temper of mind that refuses to take questions of value or the quality of life seriously because, after all, these questions are not questions about the "real world". Provost Saltman's blindness to all questions of "values" and "quality of life" is also evident in the way that he views the aspirations of this generation (not to mention his ludicrous misinterpretation of the meaning of Professor Marcuse's books). The Indicator asked Provost Saltman whether he thought that this generation represented the revolution of new values. The Provost is not without hints as to what is going on with modern youth. For example, there are the opinions of Erik Erikson on youth which were printed in the last issue of the Indicator. There is J. K. Galbraith's belief that the revolution, which he favors, represents the unwillingness of youth to enter the repressive



COSA Proposal Draws Criticism

Student government is a good thing. By all means, if students want to get together in democratic assembly to accomplish things they deem necessary or important, they should be encouraged.

COSA, however, is not student government. Even its title, Committee on Student Activities, belies the government aspect. The title is similar to titles of Congressional committees such as the "Committee on Urban Renewal" and implies that it is a study committee designed to analyze a situation and make recommendations to some higher authority. Such a committee by its nature will be dominated by faculty and administration, particularly since the students on the committee will be among the objects of studious inquiry that this committee is designed to investigate. Scarcely will COSA be a government to champion a cause in which all the students have a stake.

Two days later, it was learned that the Guest in Residence Committee was legally bound to honor its previous agreement; a notice has as yet not been sent to Gerassi. The issue was brought up at the regularly scheduled meeting at which no administrators were present, unless one wished to count Resident Advisors. At the second meeting it was resolved that it was both unethical and legally dangerous to un-invite John Gerassi. Thus Gerassi was to arrive as originally scheduled: three days hence.

The third meeting was held the next day with Dean Murphy heading a contingent of administrators. There the committee decided to ask Gerassi not to come but to pay him the stipend he was legally entitled to. Expediency I hold to be the motive. The administrators appeared to not want to undergo the difficulty of having a Radical in an approved program. The decision lay with the committee, however, and only those students can be held responsible. They chose to respond to the administrators.

So, John Gerassi was informed, two days before his planned visit to San Diego, not to make the trip. It is reported that at the very time the Guest in Residence Committee was debating Gerassi's fate, he was turning down a more lucrative offer because of his expected trip to San Diego. Such are the events that led to the cancellation of John Gerassi as a Guest in Residence. The whole sequence leaves a bad taste in my mouth. Many others, I know, have a different opinion. I only hope an apology to John Gerassi is soon to come from the committee, and another invitation for Mr. Gerassi, if he so wishes. Indeed it would take a man of very strong character to overlook the past affronts dealt him and to accept such an invitation.

Roy Verderby

System Rejects Radical Guest

I, my dear reader, can attest to the truth of what I write. It is not written by one who has gathered from others his stories and thinks them worthy of record, but I report on events I took part in and decisions I voted on. I write of wrongs I participated in. Such is the source of this account of how the scholar John Gerassi was gravely wronged by the Revelle College Guest in Residence Committee.

Perhaps it is best begun with the invitation sent by that committee. The invitation, which was graciously received by John Gerassi and the resulting agreement to be a Guest, these formalities were done in both a legal and courteous manner. Both parties were pleased.

But alas, good reader, when will the

world be rid of these pitifully weak men whose groundless fears make sorrow for many? Five days before John Gerassi was to have arrived Dean Murphy called for a special meeting of the Committee. There it was told that John Gerassi had been one of the leaders of the then-recent Oakland anti-draft demonstrations, and that Gerassi had been dismissed as a professor at San Francisco State. This (Dean Murphy advocated) was sufficient to discredit the man as a scholar of enough merit to be a Guest in Residence. It was agreed at that first meeting to uninvite John Gerassi.

The strike began about two weeks ago when SDS and SAS (Student Afro-American Council) took over five buildings on the Columbia campus. This is in itself a small miracle, I might add. They held up in the buildings refusing to leave until six demands were met by the present administration. (I've included a booklet put out by the strike committee which explains the demands in detail and better by far than I could.) The strike was going exceedingly well. The campus was immobilized--everyone was forced to make a decision about where they stood. The whole campus moved left at least two degrees! Support for the strike built up--a referendum showed that 4,000 students supported it compared to 1,000 against the demands. The administration, however, wouldn't budge an inch. Yet, in spite of frustration at negotiations bogging down, the spirits were high even on the seventh day of the strike--there were about 700 students in all, in the buildings. And there were hundreds more supporters outside demonstrating and helping any way possible.

On the third day, Rick and I were in one of the "liberated buildings" and were in a strategy and planning meeting. Mark Rudd, SDS President, spoke and we were again quite favorably impressed with him and the rest of the strikers inside. We left that day to go to another meeting and upon our return found the buildings sealed off by cops and it impossible to get back into them. Soon after that the police sealed off the campus, and the only way to get on was with a Columbia ID. Well, I managed to get an ID card and Rick used his Union card to get on. We spent the majority of the next three days in "liberation schools", picketing, marching with Peace and Freedom Party, planning sympathy and support actions at Union, and gathering food from the neighborhood for those still inside. Monday night we noticed that there were many more cops than usual. And we also noted a lot of plainclothes police--who were obviously cops! We sent an SOS up to Union to send down people, and especially

Letter Tells Inside Story of Columbia Rebellion

(Ed. Note: The author of this letter is a student at Union Theological Seminary, which is a part of Columbia University. She is a member of University Christian Movement, and wrote the letter to fellow UCM people on this campus.)

Cadre! Brothers and Sisters:

I must open like that, for such a greeting has become a powerful symbol for my life and for those others here who have seen a "revolution" begin. Christian concepts have been translated into secular words which have held a group of strikers and protesters together for quite a while now. "Community" has become "solidarity"--"resurrection" has become "victory", symbolized by holding up two fingers in both acceptance and defiance--worship comes through in chants--the cross has become a night-stick! I cannot begin to tell you the miracles that somehow manage to take place--and even if this one turns eventually into a dead concern, its impact on many, many lives and the decisions which have been made as a result, will always remain.

The strike began about two weeks ago when SDS and SAS (Student Afro-American Council) took over five buildings on the Columbia campus. This is in itself a small miracle, I might add. They held up in the buildings refusing to leave until six demands were met by the present administration. (I've included a booklet put out by the strike committee which explains the demands in detail and better by far than I could.) The strike was going exceedingly well. The campus was immobilized--everyone was forced to make a decision about where they stood. The whole campus moved left at least two degrees! Support for the strike built up--a referendum showed that 4,000 students supported it compared to 1,000 against the demands. The administration, however, wouldn't budge an inch. Yet, in spite of frustration at negotiations bogging down, the spirits were high even on the seventh day of the strike--there were about 700 students in all, in the buildings. And there were hundreds more supporters outside demonstrating and helping any way possible.

On the third day, Rick and I were in one of the "liberated buildings" and were in a strategy and planning meeting. Mark Rudd, SDS President, spoke and we were again quite favorably impressed with him and the rest of the strikers inside. We left that day to go to another meeting and upon our return found the buildings sealed off by cops and it impossible to get back into them. Soon after that the police sealed off the campus, and the only way to get on was with a Columbia ID. Well, I managed to get an ID card and Rick used his Union card to get on. We spent the majority of the next three days in "liberation schools", picketing, marching with Peace and Freedom Party, planning sympathy and support actions at Union, and gathering food from the neighborhood for those still inside. Monday night we noticed that there were many more cops than usual. And we also noted a lot of plainclothes police--who were obviously cops! We sent an SOS up to Union to send down people, and especially

cont. on pg. 12



On Friday, May 24 Steve Tarin from Columbia University SDS tried to explain to an audience at UCSD why the Columbia revolution happened and how it could happen elsewhere.

Tarin said that one advantage that Columbia had was that it was a small campus and so comparatively easy to weld into almost complete student solidarity.

So far, none of the students' strike demands have been met. The most important of these are that the demonstrators be granted amnesty, that Columbia's connections with IDA be severed, and that a university gymnasium not be built on a playground in the black community. But Tarin felt sure that Columbia College would not be functioning again until the administration finally concedes.

"ASK NOT..."

--JFK

Thinking of his new Cougar waiting back home in the States the soldier walks among ferns and stumbles--red plastic flowers grow in his throat

the ground he dies on is dry and yellow flea-covered petals fall on his mouth

still lucid about what he can do for his country he pulls at the catch then counts (he was a good soldier) to ten to let the

cherry-bomb pranks of his youth magnify into a final explosive compliance with death

--Bram Dijkstra

Painting Letter

Well, we painted the floor, next the walls and then the ceiling. So we left footprints on red smudges on beige and a charcoal sleeve above, staring at which we forgot the door was across the room and we were on a ladder.

Now we are making a hole in the sky to climb out.

Love.

--Ranadhir Mitra



SPECIAL

Panchos for Summer-Winter \$9.77

beads, bags, groovy clothes, hats,

glasses, gifts, decorator accessories

1237 Prospect

459-3565



Marcuse Describes French Crisis

the good old cobblestones of Paris, which had already served in the revolution of '48 and 1870, and used them as weapons against the police. They also armed themselves with the lids of the garbage cans, and with steel chains, and they put on top of the barricades whatever they could find. So they built them up to a height of about three and a half to four meters, and the slogan was not to attack the police but to confront them on the barricades. Everything went all right until about 2:30 in the morning, when the police finally got the order to clear the streets and to remove the barricades. What happened is that the police used gas grenades, tear gas, allegedly also gas with a chlor base (they deny it but the evidence seems to corroborate it). I myself have seen the students with their faces all in red, inflamed wrinkles, the eyes all inflamed. They used this gas with the result, of course, that the barricades had to be evacuated.

The gas forced the students to leave the barricades, and to flee, whereupon the police apparently shot incendiary grenades, and put the barricades on fire. I would like to point out that during all this time, and this is the greatest difference between the events in Paris and here, the population of the quarter was definitely and decisively in sympathy with the students. And they threw all kinds of stuff out of the apartment windows on the police. The police shot back gas grenades into the apartments.

The students tried to flee, and now it turned out that their own barricades became an obstacle to them, because they had barricaded the street at two ends and just couldn't find a way out. The police had an easy game. There were altogether about 800 injured that night, and out of the 800 about 350 to 400 police.

This did by no means finish the demonstration and the protest. Their young leader, Cohn-Bendit, who organized the barricades and was with them all the time until 6 o'clock in the morning, when the street battle was lost, said, "Now there is only one thing to be done; the general strike." The following Monday, the strike order was followed one hundred percent.

At this point, I would like to suggest to you why I believe this event is of such great importance. In the first place, it should once and for all heal whoever still suffers from the inferiority complex of the intellectual. There isn't the slightest doubt that, in this case, the students showed the workers what could be done, and that the workers followed the slogan and the example set by the students. The students were literally the avant-garde, not of a revolution because it isn't a revolution, but of an action which indeed turned spontaneously into a mass action. And that is in my view the decisive point. What we have witnessed in Paris during these weeks is the sudden resurgence and return of a tradition, and this time a revolutionary tradition, which had been dormant in Europe since the early twenties. We have seen the spontaneous enlargement and intensification of demonstrations from the building of barricades to the occupation of buildings; first the university buildings, then theaters, then factories, airports, television stations—occupation, of course, no longer by the students, but by the workers and employees of these institutions and enterprises. The old protest movement was at first violently condemned by the Communist-controlled trade unions, and by the Communist daily *L'Humanité*. They were not only suspicious of the students, but they vilified them, and they suddenly remembered the class struggle, which the Communist Party has for decades put on ice, and denounced the students simply as bourgeois children. They didn't want to have anything to do with bourgeois children and they wouldn't accept any orders from the bourgeois children, an attitude understandable if we keep in mind that the student opposition from the beginning was not only directed against the capitalist society of France beyond the university, but also against the Stalinist construction of socialism.

That is a very important point. It was also very definitely directed against the Communist Party in France, which was considered, and is considered, strange as it may seem in this country, as part



not to be interpreted as tolerating those who are, by their policy and by their propaganda, working on bringing down the last remnants of liberty still existing in this society, and who are turning the world, or rather a large part of the world, into a neocolonial dominion. This was very clearly stated.

Another student demand was the creation of jobs. One of the real fears besetting the students is that, after having been educated and trained for years in the university, mainly among the sciences as scientists, engineers, technicians, and so on, they find no jobs. Because unemployment is rather large in France, this entire generation is faced with the danger of not being able to get a job. This too joins directly an academic demand with a political demand, and with the protest against the established society.

The movement is, again spontaneously, very decidedly a socialist demonstration and a socialist movement but one, as I want to stress again, which rejects from the beginning the repressive construction of socialism which has been prevalent in the socialist countries up to this very day. That may explain the allegedly Maoist tendencies among the students. The Communist press denounced the students as Trotskyites, revisionists and Maoists, Maoists in the sense that Mao is in one way or another a symbol for the construction of a socialist society which avoids the Stalinist bureaucratic repression characteristic of the socialist construction of the Soviet Union and the Soviet bloc.

This brings out another very essential aspect of the student movement, and I think here there is a common ground between the American movement and the French movement. It is a total protest, not only against specific evils and against specific shortcomings, but at the same time, a protest against the entire system of values, against the entire system of objectives, against the entire system of performances required and practiced in the established society. In other words, it is a refusal to continue to accept and abide by the culture of the established society. They reject not only the economic conditions, not only the political institutions, but the entire system of values which they feel is rotten at the core.

And in this respect I think one can indeed speak of a cultural revolution in the sense that the protest is directed against the entire cultural establishment, including the morality of the existing society.

If you now ask how we can explain that in France the student movement found spontaneous help and sympathy on the part of the population, and found very definite support among the working class, organized as well as unorganized, whereas in this country the exact opposite is the case, the answer that comes to mind is twofold. First, France is not yet an affluent society. The living conditions of the majority of the population are still far below the level of the American standard of living, which of course makes for a much looser identification with the Establishment than prevails in this country. Secondly, the political tradition

cont. pg. 7

Untouched by Scandal
THE WHITE WHALE TAVERN
5544 LA JOLLA BLVD.
LA JOLLA, CALIF.



SPORTS CAR ACCESSORIES
THE MOTORING SHOP
454-7701
621 PEARL STREET

French Workers Fight de Gaulle

by Claude Dupuydenus

For the Gaullist government 1968 was supposed to be the year of the complete achievement of the Reform of the Universities and the National Educational system, the total integration of the unions in the State apparatus, and the annihilation of the conquests the working class has gained through over forty years of struggle. This was necessary in order that the French industry be competitive and prepared for the Common Market and the forthcoming opening of the Eastern countries' economy to the West.

The reform of the universities and of the national educational system aims at preparing the youths for the needs of the national industrial scheme by creating more and more technological institutes where the youths can be simply trained "rationally" to their future role.

The total integration of the unions in the state apparatus aims at stripping the unions of their antagonistic character by putting them under the diligent and unifying tutelage of the state. In other words, it aims at a further bureaucratization of the unions, which would be more and more cut off from the rank and file. As the process of integration was advancing, the Gaullist government was able to destroy a very advanced system of social security set up after World War II. That social security system was run by the workers for their own benefit by representatives directly appointed from the working class itself. The social security system provided medical care 80%-100% free, as well as many advantages for old and poor people. The new system introduced bosses to direct it along with the workers and a substantial increase in medical care costs. Hospitalization and dentistry are no longer free. Besides, one could see an increasing unemployment rate along with an increasing length of the working day to 48 hours instead of 40 hours.

Now I said spontaneous, and I stick to this concept, but you know that there is no spontaneity which doesn't have to be helped on a little in order to become really spontaneous, and that was exactly the case in France and that was why I mentioned the preparatory work of students in factories in discussing with laborers and so on, but nevertheless, compared with traditional organization of the opposition, this has been a spontaneous movement which as long as it could, didn't care about the existing organization, party as well as trade union, and simply went ahead. In other words, for one reason or another, the time had come when hundreds of thousands, and as we see now, millions of people didn't want to do it any more. They didn't want to get up in the morning and go to their job and go through the same routine and listen to the same orders and comply with the same working conditions and perform the same performances. They simply had it up to here, and so if they didn't stay home

cont. pg. 7

Explosion in the Ghetto
Religious Hangups
Student Activists
Love and Death
Russian Psychology
Adult Play Therapy
Hypnosis
The Sexual Personality
The Pre-Logical Child
Stuttering
ESP
The Taming of a Wolf
Is Graphology Valid?

The Psychology of Power
Understanding Children's Art
Morality in Psychotherapy
Drugs—The Quiet Revolution
A New Look at Menopause
Group Therapy—Is It All Talk?
The Career Woman's Dilemma
The Motives of a Soldier
Self-Stimulation of the Brain
Why Babies Smile or Cry
Psychology of Police Confessions
Psychology of the Reverse Self
Stimulating Executive Creativity

No facts are beyond our pale. We talk about sex clinically and, when necessary, carnally. About children we are neither doting nor derisive. And with religion, we treat both the blasphemous and the beatific with objectivity. Lucidity is the watchword. You'll find no jargon in Psychology Today. No circumlocution, no pomposity. Our editors are as ruthless with their blue pencils as they are sensitive to your threshold of ennui.

Moreover, we think you'll like our contemporary design—full of style, boldness, and a touch of whimsy. Our pages are awash with full color photographs, and even our charts are fascinating.

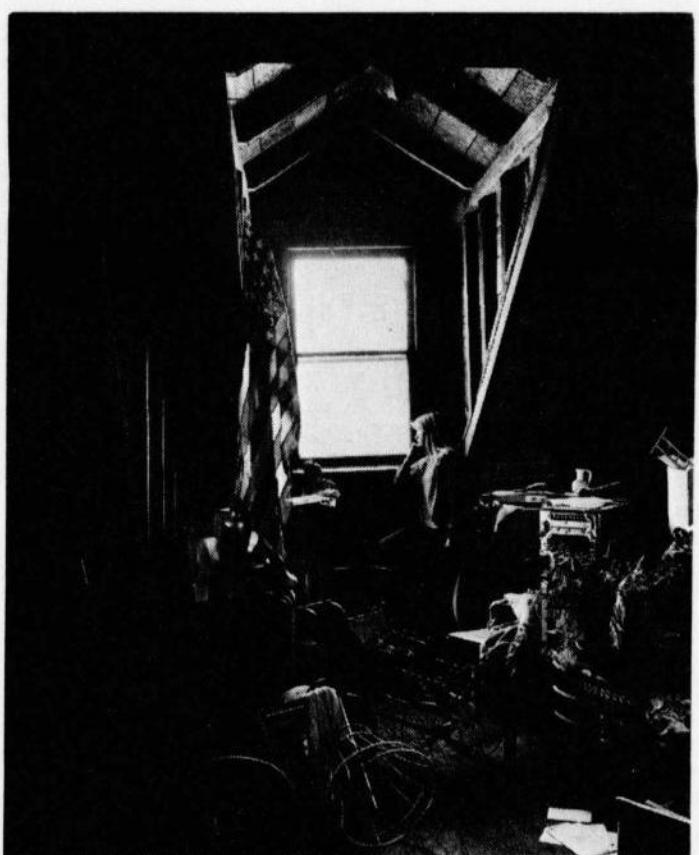
Send no money

To receive your complimentary copy of Psychology Today don't send us a cent. Just fill out the coupon below, mail it to us, and we'll send you your free issue posthaste. If the magazine doesn't fascinate you—and yield you valuable insights—cancel and consider the matter closed. Otherwise

times about the students. What they fear the most is that some intellectuals among the vanguard of the students will overthrow their leadership over the masses. They prevent the students from talking to the workers occupying the factories. Pompidou knows very well whom he is addressing when he kindly "invites" the unions to discuss a settlement to stop the rampant anarchy. As to this matter of anarchy, never before have things been so well-arranged. Everyone plays his role in full consciousness: the workers are in their factories, the police in the streets, the unions are frightened to death, the government says things, but is letting the garbage take over in the streets (whereas the workers sweep the floor daily in the factories).

The concept of "spontaneity of the masses" is in effect central in understanding what is going on in France. Concretely, it means that the masses, their dormant class consciousness suddenly awakened, erupt on the stage where their destiny is at stake. Concretely, it means that they ask for the right of ownership of the means of production, thereby showing they do not want to work any more to earn incentives or any other kinds of bribes handed down to induce them to help set up a Good Society whose purpose one cannot see. Finally, it means on the organizational level that an ade-

cont. on pg. 10



you'll receive the next 11 issues and a bill for only \$6.00. The regular yearly subscription rate, not so incidentally, is half again as much—\$9.00.

By subscribing now, you're not only making enormous savings over the newsstand price (\$1 per copy) but you're also taking advantage of a special subscription price that may be withdrawn at any time.

Receive the current issue as a gift and begin a better understanding of your children, your spouse, your boss, your mother-in-law . . . yourself.

psychology today

PSYCHOLOGY TODAY, P.O. Box 60407, Terminal Annex, Los Angeles, Calif. Please send me my complimentary current issue of PSYCHOLOGY TODAY. I may keep my sample copy and owe nothing. However, unless I cancel, you may enroll me as a trial subscriber and send me the next 11 issues. Bill me after my subscription has started for just \$6.00, my special Charter Subscriber rate—instead of the regular \$9 annual price.

Name _____
Address _____
City _____ State _____ Zip _____

174

Provost Saltman Discusses Modern World

IN. Would you say that youth is trying to forge out some new set of values? And if this is going on, what sort of a system is it?

SALT. I don't feel there's been a new value system at all. I see elements of it that are most eclectic, as a matter of fact. They relate to Judeo-Christian ethos from way back; they have much to do with philosophical notions that have occurred and reoccurred in the history of man. The area that I see the most change coming about, which unfortunately the students we are talking about in terms of the radical new student concept, is science and technology and how do you utilize science and technology for the benefit of man. And unfortunately many of these students who are lashing out in terms of the evils of society—and that's easy to do; you can see the evils, they're obvious—the question is not what are the major problems, but how do you make solutions to these problems, how do you choose solutions? And that is going to take a highly rational understanding of a) the problem itself and b) the focus of science and technology that can be brought to bear on the solution of that problem. And this is the new aspect which has to be handled in a far more creative sense than I see it's being handled now.

IN. What do you think are the key problems facing the world today?

SALT. In terms of the order of magnitude and their immediacy, I would rank them as follows: number one is nuclear holocaust. Despite the fact that we have sort of brushed it aside for the moment, we still live in the age of a multiple nuclear nation system in which by missiles carried in submarines, and by remote rocket bases etc., within a matter of minutes, the earth can be plunged into a devastating nuclear holocaust. Now whether you say that's not to our interest to do so, that's beside the point. Mistakes have been made in the past; they continue to be made. And that kind of problem is a most significant one which can only be solved by arms control and disarmament and the coping with the problem of nuclear weaponry as such. That's a number one problem we've failed to conceive of all the time and should. Number two is a problem which is longer in time but is equally as devastating. And that is the combined problem of overpopulation and famine. And the evidence becomes clearer and clearer in time, that the problem is much more acute than even the most pessimistic of analysts were able to cope with. Now we have numbers which look very good that we will have major world famines by the year 1975 instead of the year 2000. This, to me, is of a horrible consequence. Two-thirds of the population of the world now are undernourished relative to minimal standards. Half are malnourished in the sense that they lack essential vitamins, growth factors, and amino acids, etc. These problems cannot be allowed to continue. They have to be solved. They have to be checked. We have the science and technology in our hands now to do something about it if we could only get the instrumentation of national government to work in this direction. That's the second order of problems. Then I see a third order of problems. And that third order of problems includes that problem which we see in its most exacerbated form in the riots in the black community, in the unrest that is seen in the poverty march on Washington. These problems are problems of a national society which has enough if were distributed properly and utilized properly to deal with these social and economic problems but which has failed to do so, or at least with the intensity that it should have, and as a result of these failures finds itself confronted with great social turmoil. But that's only one of many problems. I see this as an instant prob-

lem in a much larger problem which has to be dealt with, and that is the problem of how does man live in the city—the whole problem of urban man. And that's closely related to the problem of population explosion but also related to the convergence of man on a central city. This to me is a great pressing problem. I see related to sort of modern science and technology, the desecration of natural resources: just beautiful pieces of land where you can just go sit and think, or of a beach front which is blocked off from public use—



things of that sort—pollution of an environment by smog or by indiscriminate use of pesticides. All of these aspects are related to the environment of man and the fact that we are not utilizing our knowledge and our understanding of problems a and b and need to analyze these problems, and seek solutions of a positive sort. Obviously one of the things which I haven't said in any way is the fact that we are in this terrible Vietnam war. And it's a dreadful, dreadful situation. A very immoral kind of relationship. Yet it seems to me that there we come in direct contact with the people that we have in our government, in the body politic, who have permitted this thing, not by, I think, direct evil—you know, "We're going to cause a war in Vietnam and that will make America's capitalism succeed. Ha ha!", the evil lights flicker, a kind of Strangelove thing—rather in a series of stupid blunders in which, almost like a poker player or a crap shooter in Las Vegas, who loses a buck and then he rolls for two and then he rolls for four, then eight, then sixteen and before you know it this guy has got himself in a very high-rolling crap game and he's still throwing two's and three's. That's not evil, that's stupid. We have to turn that thing around. If we don't turn that thing around it's terribly destructive from all of the aspects of the situation we talked about prior to this in terms of how do you sue the natural resources, how do you Algerian people, and the Indochinese people. It is a problem but it is a problem within a problem, relating to these other major problems.

IN. You spoke of Vietnam being a mistake; what about the problems with Guatemala and Greece?

SALT. I'm not an enthusiastic supporter in any way, in fact, I'm very much against our position we have taken in the situation in Guatemala, in the situation in the Dominican Rep., in the situation in Greece, in the situation with the whole Central and South American programs for growth and development which, it seems to me, under the first Kennedy administration, had

some promise—you know, the Alliance for Progress, or whatever it was. We need for America to take a very forthright and challenging position in these areas and do something very solid in terms of economic and social changes. We have far too long put American foreign policy on the level of the military powers that we sway and move, far too long on this outmoded concept of domino theory, far too long on this concept that if you're anti-communist you're a good guy. And we have not taken the kind of steps that have been needed for so long, or trying to work out with these nations, particularly with the developing nations, relationships of cooperative effort. I think this has been realized now in many circles of government and in use the wealth of a nation? What kind of programs can we carry out in the world which are constructive rather than destructive? That seems to me to be related directly to the elements of government, national government, who are responsible in these instances. The close parallel, of course, is the situation when the French were in Algeria and Indochina and by governmental policy turned that damned thing around and got out of there, much to the betterment of the French peoples, the many circles of industry and that it is no longer the classical exploitation of the 19th century, of the classical concept that we can just scream anti-communism and that will suffice to justify aid and comfort to any other counterposition in government. And this is where, it seems to me, we must make national governmental efforts to change our position.

IN. Your mentioned that you read Prof. Marcuse's book, "One-dimensional Man". Would you reflect on that book and whether you consider the thesis, that this society is one-dimensional, is true?

SALT. I read Herbert's book. That was the first book I read after I learned that I was appointed to this job because I heard about Herbert and I felt that I would do him a terrible disservice not having read him. And so I did read it. I found it a difficult book to read. There are no obviosties in there. Some day when my life becomes less hectic, and Herbert isn't running all over the world, I want to sit down and talk to him about it because I feel that I just don't agree with all the points he makes. There is no question but that a technological society, a scientific society, could be if allowed to, a very restrictive and restraining concept. But on the other hand, it seems to me that the mind expanding, esthetically pleasing, moral giving system would demand knowledge of it in order to make the kind of decisions we're talking about now. That as much as, for example, computers can be a threat to the privacy of man, they can also be a great tool with which we can operate the society to bring about a far better world in which to live without in any way denigrating the individual. As a matter of fact, as I look on science and technology, it is not only exhilarating but is a very positive thrust in the development of man, of his being and of his understanding of things and so, on that basis, I think that if you look only on the evils of the society and wish to accuse science and technology of bringing these on, you're making a terrible mistake because science and technology is a two-edged sword. You can kill with it and at the same time you can clear away jungles and create better lives. Now Marcuse takes almost no cognizance of the second aspect. Furthermore, he sees that, as I interpret him, that this tends to

SALT. As I used it on that day, as I think I live by it on a day to day basis, I mean that I have to find for myself, continually, the values by which I live, the ethics, the morals, the esthetics. And I do this in such a fashion that I constantly seek to understand those values that other people hold and I try to understand how they have arrived at these. I have to demand of myself tremendous involvement in the society and the world in which I live, on my terms, so to speak—as I perceive it—constantly being willing to discard pieces of thought which are no longer pertinent to me—relevant—and add new ones, new dimensions of myself and my understanding of the world. Now when I use that word existential, it has very much to do with probably not only with the idea of a person like Sartre but also very much to do with some of the things Paul Tillich writes about in "The Courage to BE", which had a very great influence on me in terms of shaping how I try to understand myself and my relations to me, firstly, and how this relationship then relates to you, to other people, the society in which I live. And, I'll state it again, it permits very little room for dogma, it permits very little room for, I would say, the unexamined concept. And that's the way I view an existential. That's the world as I perceive it, and the way that I'm changing myself with the changing world.

IN. Clark Kerr spoke of the university as a mediator aimed at peace in the "lawlessness" of the institution: "Unfortunately, peace and progress are more frequently enemies than friends; and since, in the long run, progress is more important than peace to a university, the effective mediator must, at times, sacrifice peace to progress." Do you see this as something going on with this university?

cont. on pg. 10

"Now some people say I talk out of both sides of my mouth."

--LBJ

**SHOP IN
LA JOLLA**

**TURNTABLE
RECORDS & TAPES**
Stereo & Monophonic

- Popular
- Jazz — Childrens
- Latin — American
- Classical — Opera
- Needles & Accessories

THE BLUE GUITAR 223-1484
3233 Midway Dr. San Diego
Phone
dealers in:
fretted instruments
accessories - lessons
construction - repairs

DOWNTOWN SINCE 1935
SAN DIEGO'S OLDEST & LARGEST BOOK STORE

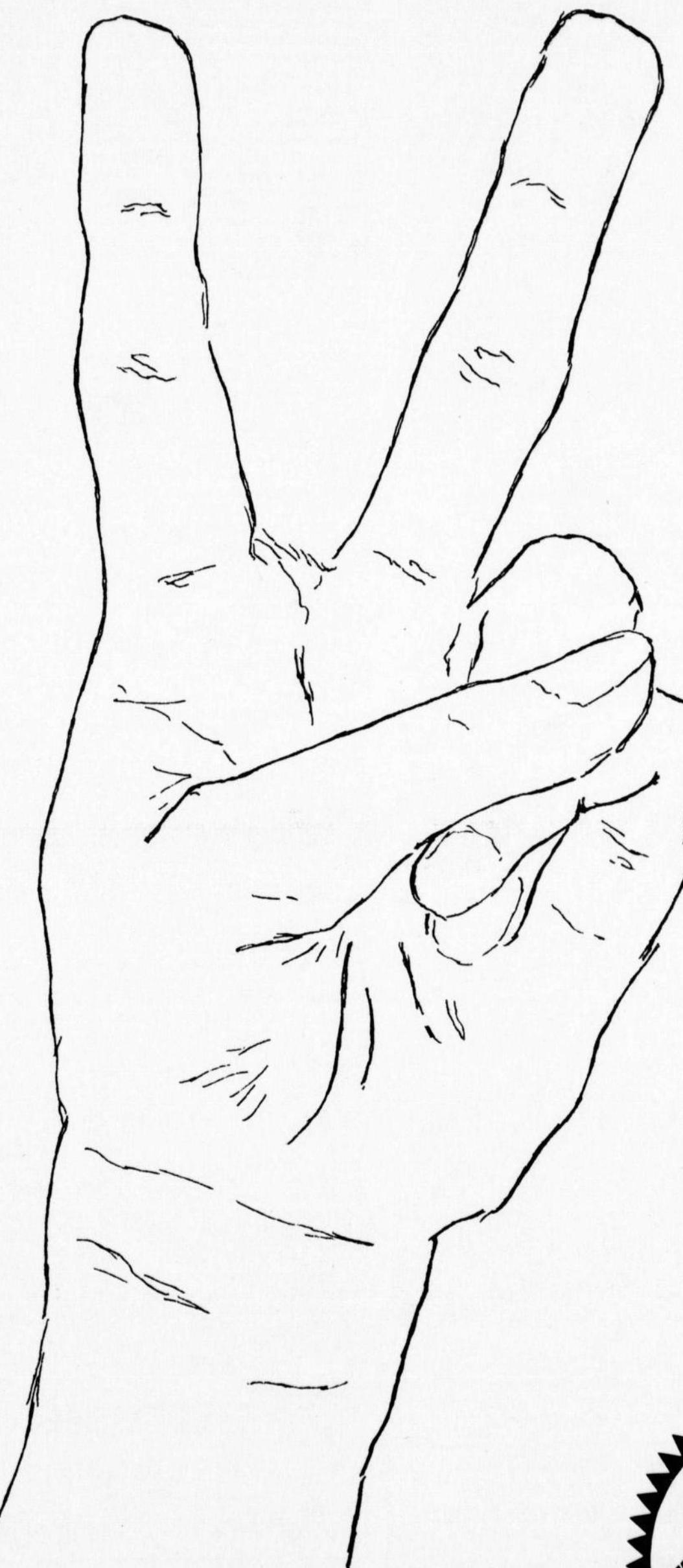
BOOKS: 300,000 NEW & USED BOOKS
PAPER BOOK HEADQUARTERS

BOOKS WANTED

- HIGHEST PRICES PAID
- SINGLE COPIES OR WHOLE LIBRARIES
- MAIL SERVICE • BOOKS SEARCHED

239-8604

WAHRENBROCK'S BOOK HOUSE
649 BROADWAY CORNER OF BROADWAY & 7th SAN DIEGO 92101





Saltman Discusses Problems, Cont.

SALT. I'm not a Clark Kerr man. I've never worked with him. I've read his statements on the Meaning of the University—the Uses of the University. What's the name of the book—"Uses of the University"? I must say that I have a different concept of administrators and what administrators should and what I'm trying to be. I'm being it with very moderate success. It seems to me that the university administrator should be a catalytic force of real leadership. That is, in the first place, he should be rather knowledgeable about his area and who is granted the responsibility and authority to create an environment that he feels is most positive to the goals of education as he sees it. To do this, and to do it effectively, he has to be able to catalyze the activities of his faculty in terms of consulting with them, trying to understand what they want to do, but at the same time trying to bring about a change in attitude, and the relationship of that faculty to the institution you're trying to lead, and gain a confidence, that kind of support, without which you cannot function. And there's the same relationship with the students, it seems to me. It seems too that there has to be that kind of relationship and belief on the part of the students, that there is concern, that there is a man that's not trying to mediate disputes but there is a man who is trying to cause constructive change to take place and recognizes the various aspects of that society in which he is operating so he can bring about that change, and to put the people of the university together in a kind of relationship where all the ideas can be explored from the points of view. This is where it seems to me that the college government is so critical. There has to be continuing means for the students, do you want to do? How do you want to go about doing it? Boom. It's up to that leader. It's up to that administrator to see that it comes about. That's different than Clark Kerr's position, it seems to me. I'm not out taking sample polls of my students and faculty. I'm interested, I'm hearing, I'm listening to the students' needs. What do the students need? How can we bring that about? What are the forces we have to mobilize out of staff, out of financial relations good to pull it off? That's what a leader should do. He has to be a person who is, I would hope—he's a person who himself is a scholar, and himself is the faculty, and the administration to be together, to view this world in their Roschaman way, each a little differently, but somehow or other, to make that come together. And this is the catalytic concept of the leader. Not in terms of some kind of a, what's the word, consensus. I don't like consensus, that's the word. Now we all say "well, we want a consensus government." Well, I don't believe in consensus government. I believe if you say you want to do certain things, fine. What student all the time, recognizes the responsibility to that, to lead. That's what I want to do. You know if I can't do that I'll go back to the lab.

In As a provost, who do you feel you are responsible to?

If the final impact of this play is something less than the sum of the parts, it is because the theme of the American wasteland has by now approached the point of banality. At times, we feel cont. on pg. 12

The message is similar in the second act. Here three employees of a television station monitor the screen until they merge with it completely. Once again, the emphasis is on the superficiality of the relations among presumed people. On the TV, Johnson announces that he will not abandon Southeast Asia, the hero gets the girl, the soap opera winds along, the commercials flicker past. In the studio, the monitors play their own vicious games, smiles firmly in place.

If the people of the first two acts are defeated firmly and completely by their own situation, the "people" of the third act succeed in turning the tables. But their response is a total destruction, an orgy of breaking, smashing and screwing and shitting. The shiny surfaces are all shattered, and nothing is left. But who are these people? Dolls. Expressionless, bigger than life size. Even their violent disregard for the social amenities leads nowhere, for they are not human.

If the final impact of this play is something less than the sum of the parts, it is because the theme of the American wasteland has by now approached the point of banality. At times, we feel cont. on pg. 12

The HERITAGE FOLK MUSIC
BALLADS—BLUES—BLUEGRASS
open 5 nights weekly - closed Mon. & Tue.
3842 MISSION BLVD. MISSION BEACH

PACIFIC CAMERA STORE
Photographic Equipment and Supplies
930 PROSPECT STREET, LA JOLLA
TELEPHONE 459-3444
PHILIP C. ACKER, OWNER

THE GREAT PUMPKIN
7660 FAY
459-1200
LA JOLLA

Announcing
new shipments of unusual
gifts and toys from
Germany, Italy, Spain,
Scandinavia and England

8080 EL PASEO GRANDE
LA JOLLA SHORES
459-2026

"America Hurrah!" Finds Void At Center Of All Our Lives

by Jerry Popkin

At several points in Jean-Claude van Itallie's "America Hurrah!" the actors mingle with the audience. One may lean over and cry "help me!" in your face. The members of the audience, being aware that they are seeing an "avant-garde" drama, smile tightly or remain blank-faced. Nothing brings out the play's devastating commentary on the emptiness of American life more clearly. No reaction--no comprehension--the people sitting in the stuffed seats aren't going to get involved.

"America Hurrah!" consists of three scenarios exploring the meaning of our lives. In the first act, the manner in which we play our roles without living them is forcefully examined. The characters disassociate themselves from their own words and actions and are left with

nothing. The presidential candidate promises everything to everybody, smoothly "turning my smile to the next one" with monotonous regularity. Some protesters have turned out to heckle him, but all they produce is an unintelligible screeching. In the end, everyone winds up reacting mechanically to catch phrases, machines that blink when you push their buttons. All attempts to be human have been forcibly repressed.

The message is similar in the second act. Here three employees of a television station monitor the screen until they merge with it completely. Once again, the emphasis is on the superficiality of the relations among presumed people. On the TV, Johnson announces that he will not abandon Southeast Asia, the hero gets the girl, the soap opera winds along, the commercials flicker past. In the studio, the monitors play their own vicious games, smiles firmly in place.

If the people of the first two acts are defeated firmly and completely by their own situation, the "people" of the third act succeed in turning the tables. But their response is a total destruction, an orgy of breaking, smashing and screwing and shitting. The shiny surfaces are all shattered, and nothing is left. But who are these people? Dolls. Expressionless, bigger than life size. Even their violent disregard for the social amenities leads nowhere, for they are not human.

If the final impact of this play is something less than the sum of the parts, it is because the theme of the American wasteland has by now approached the point of banality. At times, we feel cont. on pg. 12

French Crisis, Cont.

quate leadership is wanted, a leadership which would truly be concerned with the destiny of the working class. These days send us back to the revolutionary tradition precisely because of the spontaneous character of the upheaval. They assert that no determinism applies to history, for spontaneity has always been a creative power, a promise of freedom. The traditional organizations of the working class could not achieve any significant change precisely because they never showed any confidence in their people. Along with the reactionaries, they thought that the masses must be irrational and uncreative. They abided by a cultural prejudice which stems from some dark age.

The Liszt sonata is a massive and challenging work in one movement. Long and complex, it is most difficult to maintain a sense of continuity throughout the entire work. This was accomplished, however, most admirably by Mr. Foster. Except for certain bravura passages where several notes slipped by, the grandeur and power of this masterpiece for the keyboard was clearly evident.

The second half of the program opened with a masterful performance of the short Scriabin Sonata No. 9, "The Black Death." Mr. Foster's performance was

Bio Course Lecture Stimulates Research On Dorm Activities

Provost Saltman, in his premiere lecture of Natural Science 2E, issued three criteria for life: reproduction; mutation; and metabolism, i.e., the acquisition and utilization of energy, especially chemical. There has followed, albeit not openly, a great deal of disturbed and anxious questioning among the many concerned and involved undergraduates here at UCSD: "Am I dead?" or, after further consideration, "Does this necessarily prove that my parents are alive?"

Rather than consider any such questions, which are of immediate concern, the typical alert philosopher will pose the question which lies dormant in the collective mind of the residence hall occupants: "Is life in the dorms possible?", or, in the light of Dr. Saltman's definitive statement, "Is reproduction, mutation, and metabolism, i.e., the acquisition and utilization of energy, especially chemical, possible in the dorms?" Rather than lead you on, I will affirm that many of all sexes have suggested the theory that life in the dorms is possibly went up in smoke.

The advocates of the Housing Contract argue that without such a contract (the dreaded "state of nature") life is mean, brutish and short. Such an argument is rendered impotent by the facts herein presented to you, gentle reader. As Dean Hull is reputed to have remarked to one Charles Moore, a student whose only desire was to reside in the dorms: "drop dead." However, Moore's wish was granted. And under present conditions, it is only a matter of time before Dean Hull is satisfied.

David Cole

Foster Concert Wins Praise

by Paul Hamburg

Sherwood Hall was the scene on Thursday, May 9 of the last concert in this year's keyboard series. Presented was Sidney Foster, pianist. The program consisted of the Liszt B Minor Sonata as in that book that there are at least some things which should not be tolerated e.g. wanton cruelty, unnecessary suffering.

The Polonaise: La Bella Capricciosa by Hummel, which opened the program was gracefully and elegantly performed as was the Chopin Barcarolle, Op. 60 which followed. Displayed in the Chopin were those subtle techniques which make a Chopin keyboard work distinctive from other keyboard works.

The Liszt sonata is a massive and challenging work in one movement. Long and complex, it is most difficult to maintain a sense of continuity throughout the entire work. This was accomplished, however, most admirably by Mr. Foster. Except for certain bravura passages where several notes slipped by, the grandeur and power of this masterpiece for the keyboard was clearly evident.

The second half of the program opened with a masterful performance of the short Scriabin Sonata No. 9, "The Black Death." Mr. Foster's performance was

campus, SDS is continuing to expand operations. It has trained 18 draft counselors and is training more. SDS has joined with the San Diego Committee for Draft Information which is preparing to open an office on Adams Avenue in San Diego to counsel non-college people. The aim of the group is to split its time half and half between the university and the non-university communities.

The schedule for the office at UCSD is: Mon. 7-9, Tues. 3-5, Wed. 3-5, Thurs. 7-9 and Fri. 3-5.

And then there's the Electronic Sights and Sounds, a joint effort of Lowell Cross (sights) and David Tudor (you guessed it, sounds). On Thursday, Cross "played" various well-known selections (Beethoven, Brahms, Wagner, etc.) on a color television set. The basic idea is the application of two different audio modulated r.f. signals to the vertical and horizontal generators of the television. The effect resembled nothing so much as that of swirling electron clouds. At least there was something to watch, if not the original performance of the music.

At the Cross and Tudor concert the following Friday night, the sound was live electronic and the picture quite different. Two monochrome sets featured

Kaprow Happening, Concerts Highlight New Art Week Here

their own different patterns along with the color set. The effect was most interesting, although net quality varied greatly throughout the performance which endured, even if the audience didn't, far into the night. The sound was often rather boring, composed of long sustained waveforms sans rhythm of any sort, selected solely for visual effect. We might hope for video projectors in the future; the box is too confining, given the great potential of the visual field. The whole concert screamed potential yet untapped: why not modulate signals from a camera, or from video tapes? Cross wants to try 3-D projected images; he certainly should be financially encouraged.

Saturday and Sunday, Harry Partch and his magical mystery instruments were displayed, appropriately enough, in the Art Gallery. Partch digs on Grecian and microtonic scales and percussive sounds. To achieve his own 43-note scale, he has built a variety of instruments: two "Chromelodeons" (reed organs) and various marimbas, gong affairs, and plucked string instruments. The visual effect was beautiful, the musical often so. The pieces sounded resonant and Eastern, subtle yet forceful. A film, "Rotate the Body", featured spectacular gymnasts accompanied by band instruments and a chorus. But the sound quality of the film was too poor to judge. The two choreographed pieces were very well done; both were based on Greek myths. "Castor and Pollux" involved repeated symbolic intercourse between three couples—the effect was very aesthetic, and I can now picture it done no other way than Partch and Susan Long, the choreographer, chose. "Time of Fun Together", the last piece, had primitive rhythms ill-performed on many simple percussive instruments; still, the effect was great.

In his talk on Wednesday, Partch emphasized the arbitrariness of the 12-note scale, along with its tonal compromises. Music is much richer and purer than that. Yet, Partch rejects electronic music because of the visual poverty of performance. Perhaps Cross will provide redemption. He also rejects most contemporary popular music (excepting, for some reason, the Sgt. Pepper album); the complex African rhythms have been destroyed by Westernization in modern blues and jazz. John Cage has decomposed from artist to showman. And so Partch tries to involve the audience with the performers while retaining real performers; he is successful.

On Wednesday, May 10, Kaprow showed slides of two earlier Happenings. The first was a complex affair in New York which involved people in bags in Grand Central Station and others hanging naked from trees and is otherwise impossible. The second, in the Los Angeles area, entitled "Fluids", entailed the construction of buildings out of blocks of ice, the whole ending eventually as puddles. The point is that as technology is eliminating the necessity for activity, art can fill the void, providing a change of focus, and conscious reflection on our activity. Thesis: man is an active animal; deprived of activity, he will be unhappy.

And then there's the Electronic Sights and Sounds, a joint effort of Lowell Cross (sights) and David Tudor (you guessed it, sounds). On Thursday, Cross "played" various well-known selections (Beethoven, Brahms, Wagner, etc.) on a color television set. The basic idea is the application of two different audio modulated r.f. signals to the vertical and horizontal generators of the television. The effect resembled nothing so much as that of swirling electron clouds. At least there was something to watch, if not the original performance of the music.

At the Cross and Tudor concert the following Friday night, the sound was live electronic and the picture quite different. Two monochrome sets featured

cont. on pg. 12

BUD'S RADIATOR SHOP
"BUD" WELLS
COMPLETE GUARANTEED SERVICE
7464 DRAPER AVE. LA JOLLA 454-6588

Bob Davis' Camera Shop
7717 Fay Ave. La Jolla, Calif.
Student Discounts

Columbia Letter ...

cops charged on horses--and you Western folks cannot imagine what it is like to have a horse charge you!! Then police started beating people again. Rick and I decided that we had had enough and really ran like hell when those cops started after us again.

The next day as demonstrators were released and students gathered, overwhelming support was shown the demonstration. Thousands of students gathered just off the campus and pledged support. A strike was called to continue--again until the six demands were met.

Union students met in a plenary session and joined the strike--stopped all classes for the whole week, which was the last week of classes. They also voted support of the six demands. Union is technically a part of the Columbia University system, so when the strike coordinating committee was reformulated, so that each 70 people who supported the strike were allowed a representative on the steering committee, Union got five delegates.

The original strike committee, composed largely of SDS'ers, had the foresight to open up the steering committee to new people, upon the new support. This means that they opened themselves up to possible liberal co-optation, but they strategically did it nevertheless. This action won them a lot more support and 5,500 people got representation on the committee. And then, a lot of the more moderate supporters have thus been able to move to the left quite a bit.

Union has continued its support of Columbia's strike but has also begun to focus what happened at Columbia on Union's analogous problems. Three task force groups were formed to deal with internal power relationships, community relationships, and curriculum. These task forces became the Free University at Union and all other classes were halted. After three days, they decided to extend the Free University to the end of the semester, cutting out finals, etc. The faculty agreed! The setup now is that finals may be taken home and sent in any time up until October 1, by those who want to do that. A lot of finals have been called off.

The task forces are hard at work and hopefully this will continue into next year. A radical caucus has formed--I'm afraid that there are a lot of people playing "radical" in it, and brother is it a mess! Most of the people are going through an identity crisis in which they are trying to find out what sort of life style a "radical" adopts. So some of

their proposals come out to be rather reactionary with radical rhetoric. Yet, we shall persevere, for there are some sharp people in it.

Meanwhile at Columbia the strike continues, "liberation classes" are being held outside buildings, some of them at Union. Balloons with STRIKE on them, buttons, publications of all kinds, symbols, chants, etc. have developed, and are holding the strikers together. There is such a feeling of solidarity now!

People have gone through a conversion experience as a result of all of this! Being involved in a demonstration, getting beaten by police, becoming part of a community, has radically changed hundreds of people. If we only believed a little more in the "impossible" taking place!!

The cadre here initially went through an individualist crisis, in which everyone was working with the strikers but not together. But following this period of sloppiness and alienation, we made some really concrete decisions, and became a real community for the first time. We actually celebrated in a liturgy and yelled our heads off singing and dancing together. Our lives have also been transformed! My frustration has not been entirely alleviated, but I can now see the community, the celebration, the vision, and can go on recognizing that these people are worth my time and my compromising my self-righteousness! There is too much to say--I will have to hope that my excitement and actual feeling of "rebirth" will show through a little in this letter. We are new men and women--or as we say in the Christian story, "Christ is Risen, he is risen indeed!"

"America" Cont.

as if we are watching a dramatization of a joke from "Mad" magazine. The first and third acts, being somewhat freer in form than the middle scene, come across better. But these are not major criticisms. No one sits through "America Hurrah!" without a strong reaction to it. In a tragedy, the audience is to feel purified by the degradation and destruction of the hero. In this tragedy, though, the audience--all of us--is the victim. As the foray into the audience has proved, the unresponsive, uncaring people on the stage are us.

Theater 5, on Turquoise in Pacific Beach, is producing "America Hurrah!" Thursday, Friday and Saturday nights through July 6, starting at 8:30 p.m. The group has done an excellent job in presenting the play, both in the acting and the staging. The first act, done with a minimum of props, is particularly outstanding in both respects.

Grad Letter, Cont.

my departmental qualifying exam (about which I had received only verbal notification previously). And yet I have been told that I can't make it here. My brain just doesn't have a pedigree. I just don't have it. If I were as dumb as they say they think I am, I might accept that bullshit. I have come to understand that I have been the object of a somewhat raging controversy and have been raked over the coals in several faculty meetings. I have never been invited into these meetings to defend myself. (I would like to publicly express my appreciation to a very good person who is a faculty member and has supported me as a matter of principle from the start.)

I have been informed by my advisor that, unlike the previous quarters I've been here in which I received a "pass" for the research course I signed up for, this quarter I will receive a letter grade.

The system has used economics, the withdrawal of my livelihood, to manipulate me, to channel me. If I were black, it would use billy clubs, guns and a jail sentence. If I were not in school, it would use the draft. Tyranny of the powerful over the weak, tyranny of the old over the young, tyranny of the knowledgeable over those seeking knowledge.

I read in one of their jive catalogs a statement to the effect that at this campus "no idea would remain unchallenged", among a bunch of other glittering generalities. I am simply taking the system at its word. I'm challenging the idea of this

whole goddamn system. I'm shaking the foundations. The walls are rattling. A change gonna come. And there are more like me. Many more. This is only the first wave. They've got the grades, but we've got the numbers. Every student is a potential thinking man.

John Lawrence

COSA Cont.

student representatives be paid \$100/quarter next year. The reason given for this is that representatives will be working 20 hours a week on the drafting of a constitution and so ought to get at least token payment for their time. The objection raised to this was that it constitutes, in effect, the buying of student participation for a government that should stand or fall on the basis of its own relevance. This issue too was unresolved, though it seems that there will be payment for representatives next year.

During the course of the hearings, a number of students objected that the whole COSA plan was being handed down to the students by the higher-ups in administrative and faculty circles. Professor Schultz replied that this might be the case, but that it was the students' own fault for showing so little initiative. These remarks passed unchallenged in the generally low-key meetings.

New Art Cont.

polished a bit. Castiglioni seems a tad trapped by modern music; perhaps his heart is in the Italy of the Renaissance, or in opera. He should admit this and proceed, letting his emotionalism triumph, leaving special effects to whimsical moderns.

Finally, we come to the not so New Art of Cal Tjader. Tjader's group, vibes, piano, bass, percussion, and Congo drums, produces a free and easy jazz sound which has become an institution on Muzak at certain times of the day and in night clubs. "The Shadow of your Smile" was rendered with exceptional smoothness, augmenting the familiarity of the melody. Other numbers included Bossa Nova and other Latin rhythms complemented by the Congo drums. There was little discernible improvisation, although the excellent bass breaks hinted at greater potential. The performance on the whole was subdued, and quite pleasant, but a contrast to the really New Art of the week preceding. Tjader has been accepted and is justifiably secure in his bag (although he gave his percussionist a dressing down at one point for slightly deviating from Tjader's own idea of the proper sound). Pleasant, but not exciting. The audience was pleased.

— David Cole



OPERATION BOOTSTRAP.

A GLASS HOUSE SHATTERED

BY EDWIN BALDWIN
AN ORIGINAL PLAY ABOUT WHAT'S
DIRECTED BY HERMAN JAMES

TO BE FOLLOWED BY OPEN DISCUSSION

OPERATION BOOTSTRAP
4171 SOUTH CENTRAL AVE
PHONE 232-2129

8:30 P.M.

H.L. Aud.

TICKETS \$1.00

MAY 31

Revelle Plaza

