

# indicator

Force is the midwife of every  
old society pregnant with a new one

## REPRESSION ON TWO FRONTS

California | Cleaver gets one lecture

Guatemala | Bonpane speaks tonight

The UC Regents Friday voted to permit Eldridge Cleaver -- or any other guest speaker-- one appearance a quarter in course given for credit.

By a 10 to 8 margin the Regents changed a rule which formerly allowed faculty members to invite guest speakers to appear an unlimited number of times.

Cleaver had been scheduled to give ten lectures on a experimental course, "Dehumanization and Regeneration in the American Social Order", which was initiated by students at the Center for Edu-

cation Changes. There were to be speakers in opposition to Cleaver's view. The money to pay for Cleaver's appearance was to be paid by the students.

Reagan, who said he was speaking for the people of California, warned that permitting Cleaver to appear might cause a legislative investigation of the university from "top to bottom."

He warned of dissatisfaction leading to possible increased legislative control of UC.

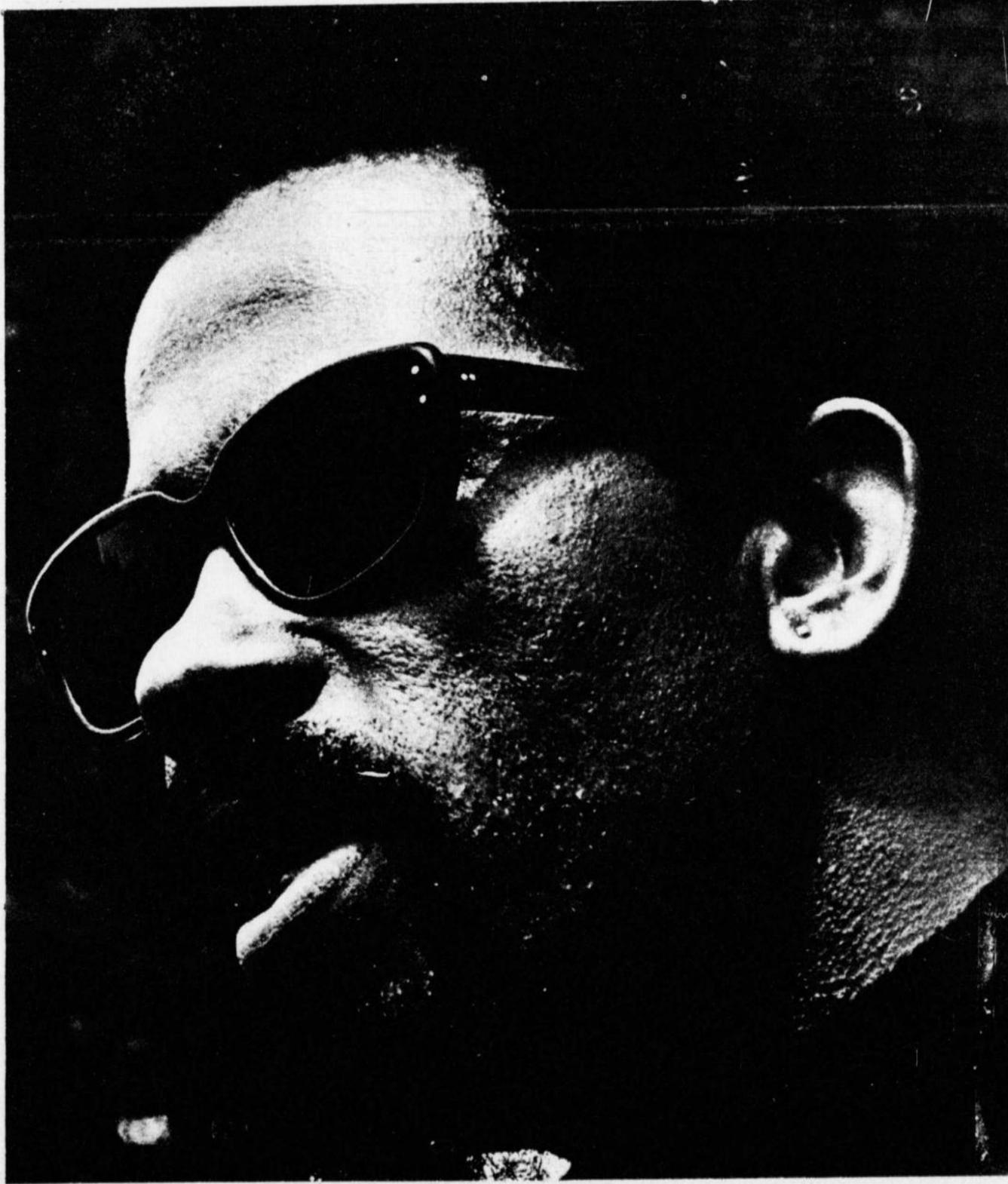
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Tonight at 8:30 Father Blase Bonpane, recently expelled from Guatemala for "plotting an armed revolution," will speak in the gymnasium on the subject of United States foreign policy in Latin America. Father Bonpane is the first of a series of speakers now being planned by the Lectures Committee of the ASUCSD. He has written feature articles for many of the nation's leading newspapers, including the L.A. Times, and has spoken on campuses across the country. He has

been appointed full time lecturer in the Latin American Studies Department of Cal State Los Angeles beginning in January. Tomorrow he is to speak at UC Irvine.

As a priest of the Maryknoll missionary order, he and two other priests and a nun worked at the National University of Guatemala operating a "center of awareness" on the social problems of the Guatemalan people. (The two other priests and the nun later joined the guerilla movement). As director of the Cursos de Capacitacion Social, Father Bonpane and his fellow clerics conducted workshops in which the university students studied the various political systems, the papal encyclicals of social importance, sociological data, and considered possible solutions to the problems of the Guatemala social organization. After a week of study in the abstract, the students went into the fields to bring the conclusions of their discussions into confrontation with the realities of the lives of the peasants.

The students then began working with the peasants, mostly on weekends, discussing with them such concepts as the dignity of man, the common good, community and organization -- how to organize  
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# The Matter of Eldridge Cleaver

The furor over Eldridge Cleaver's anticipated lectures on the Berkeley campus is really the case of the faculty and students of the University of California vs the UC administrative apparatus (including that unmentionable governor). The UC Regent's new ruling on guest lecturers at UC campuses was no compromise. It was a restrictive measure & blatantly so since it was followed by a motion censuring members of the UC Berkeley Academic Senate and Board of Educational Development. Not since the repressive insanities of Joe McCarthy days has the University of California faced such gross violation of decisions made by the academic community.

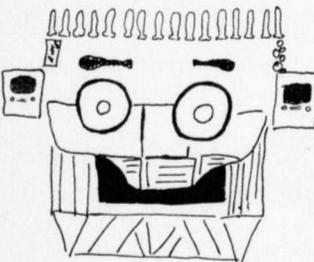
Our task at the university is not to defend Cleaver. We know that such statements as he is not qualified to speak on racism in the United States and he is a racist himself are utter nonsense. These accusations are made by self-seeking, ignorant and bigoted individuals like Rafferty and institutions like the San Diego Union. We must relentlessly challenge their stifling forces and counteract their hateful lies -- now that the Regents have succumbed to their own myopia.

If we wanted to be universal nice-guys we could spend hours whispering about Cleaver's right to be heard. But that would merely embarrass us, since Cleaver is more articulate, more persuasive and more authentic than we are.

If we wanted to play mischievous smarties we could suggest that Cleaver make the longest single appearance in Academic history or give ten lectures, each in a different course, or share his ten lectures with nine other Panthers. But this time the resurrection of Joe McCarthy is not a mythical event. It is quite real when Rafferty, the Union and their cohorts -- unthinking, uncreative and obstinate like mules--assume, in addition to the role of vicious and belligerent witch-hunters. Therefore, should our counterparts at Berkeley decide to disregard the "one appearance per quarter" ruling, reject the ridiculous censure motion and continue with the proposed Cleaver lectures, we at UCSD must openly and unequivocally support such a move. We cannot, in good conscience, do any less. In fact, the matter of Eldridge Cleaver has shown us that we have to do much more if we care to save our University.

## It's Not That Complex

Chancellor McGill expresses in his interview with the Indicator the usual outmoded liberal solutions to the problems of the university and the country. According to this picture, the university is (or at least should be) a 'bastion' of knowledge, freedom and calmness amid the violence and irrationality of the community; students are intellectually brilliant but emotionally immature and must be guided by the elders of the academic community in directions chosen for them; the United States, like the university, is an island of technical and legal progress and a beacon of freedom which can guide the rest of the world while solving its few remaining problems. And it must not be forgotten, he says, that all of the problems that we face are extremely complex and cannot be dealt with by the uneducated, the uninformed, the young.



The university student should reflect the community that supports him

Only an insider or an intellectual can maintain the delicate balance of affairs and solve these problems. They are all too complex and must not be subjected to simplistic analysis.

However the problems of the United States and of the university are not so complex that they cannot be understood. There is unity in diversity and a whole can be seen. One can understand the university and monopoly capitalism without knowing the fine points and complexities of accounting. And when the whole is seen it is clear that the paternalism and reformism of corporate liberalism will not solve the problems involved.

The United States and Western Europe, the "technological societies," have not been able to solve their own problems as Dr. McGill implies, let alone solve those of the rest of the world. A country in which 10 million people go hungry has not solved "the problem of hunger." Despite twenty years of "prosperity," one third of the men of military age in the United States do not meet minimum health and education standards; 40% of the population lives below the low minimum subsistence standard set by the federal government. The United States has not achieved full employment since 1953 and would probably have 20-24 million (out of a work force of 78 million) unemployed if it were not for the military effort.

These effects are not temporary or the result of too much or too little technology but reflect defects in the structure of the system itself. The economic structure of the United States is self-contradictory -- generating a surplus when insufficient consumption or investment outlets exist, using advertising to create a demand for unnecessary items and delaying the elimination of poverty until it is profitable. The United States has only been able to resolve temporarily these contradictions by creating a militaristic society which bolsters a stagnating economy while protecting imperialist investments abroad and at the same time stifling the outrage of blacks and other dissenters at home. The United States, in spite of and because of its continually rising surplus cannot really solve its problems without destroying corporate capitalism.

As Dr. McGill notes, the United States is not a peaceful country, but it is not as he states, the assassinations and riots of recent years that are the expression of its violence. They are only reactions to the real daily violence of the corporate liberal system. The real violence is in the political-economic need to dominate Vietnam and Guatemala, to starve black men in the ghettos and to create impotent neurotic business executives. Violence lies in the discrepancy between the technological potential to eliminate hunger and useless drugery and the realities of poverty, ignorance and alienation. Violence lies in the irrationality of the system as a whole.

The university, like the United States, is not a pure, value-free institution. Chancellor McGill portrays it: it is not the center



of intellectual pursuit of the "abstract" search for knowledge. Clark Kerr dismissed that myth several years ago (The Uses of the University). It is not the pure scientist in search of knowledge or the obscure philologist but the practical scientist doing corporate and military research who is protected by the university today. The university is not the 'bastion' of rationality or calmness but is a key element in the military-industrial complex -- the "producer of operators." It furnishes research and ideas and psychological conditions its graduates to accept their spots in the corporate hierarchy.

Nor can the university strive to be an island of calm from which 'wise men' can 'guide' society to the goals of the future. The problems and crisis that face the world are more urgent and fundamental than his picture of complexity indicates. He is right in fearing a student 'take-over' of the university just as capitalism is right to fear the victory of the Vietnamese people. The structures will not be preserved; the irrelevancies and the barriers to progress will be removed. Progress does not mean a 'benign technology' that watches over men but a society where technology is used to free

men. Progress is not the preservation of civil rights but the realization of full human rights. Only when the people (including the students) seize the power to make the decisions that affect their lives will there be progress.

## Cleaver on Social Change

"At times of fundamental social change, such as the era in which we live, it is easy to be deceived by the onrush of events, beguiled by the craving for social stability inot mistaking transitory phenomena for enduring reality. The strength and permanence of 'white backlash' in America is just such an illusion. However much this rear-guard action might seem to grow in strength, the initiative, and the future, rest with those whites and blacks who have liberated themselves from the master/slave syndrome. And there are to be found mainly among the youth."

**correspondence**

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# Administration Prefers Orientation to Education

TO ORIENT (verb): a) to set right by adjusting to facts or principles, b) to acquaint with the existing situation or environment

If there is one hallowed tradition in university life which is likely to survive despite the grossest errors of inept administrators it is Orientation. Week--our first and last rites. Students (and sometimes even their parents) are annually exposed to an orientation program to usher them into collegiate existence with a minimum of pain and unease. UCSD administrators have grown so fond of this game that they established this year a pre-season orientation--played over four weekends during the summer. These were not simply exhibition games--they really counted: arrows and signs were present to test for the presence of obedience, schedules were planned to be as full as possible, and participants were kept in continual activity--a style again in evidence this week.

It is usual, during an orientation process, for students to be encouraged to develop attitudes about what is or is not "appropriate" for a "student" to do, or what is "necessary" for "academic success". At least two dangers for us students may be hidden in this notion and process of orientation.

First, in being encouraged to regard the university and his life within it as a special world, the student may be encouraged to regard "the" world (the world in which we all live and act) as peripheral and even a threat to his academic concerns and courses. More bluntly, this is the theory of the student as cocoon--involved only in preparation--unready, because immature, to involve himself actively in society.

Secondly, there may be a real danger in the idea that we must acquaint ourselves with and adjust to the existing situation or environment, or worse still, that someone else must acquaint us and adjust us. For what of the existing situation reeks? If the University fails to measure up as teacher and critic, it will be fatal for us to adjust to that; if the society is unfree, adjustment to that will of course be adjustment to slavery.

ORIENTATION CAN BE DANGEROUS. Does the UCSD Administration pose a threat to us with its orientation? What do they wish to "acquaint" us with and "adjust" us to? Will they "set us right?" And our faculty: what is the reality with which they would have us accommodated? To what "facts" or "principles" shall we, as students, be adjusted?

The orientation process is neither particularly novel nor is it confined to a single introductory week. The University has long maintained that it has a general orienting "responsibility"--an obligation to acquaint and adjust the student to the given state of things-- and has proceeded to do so under such conceptions as the old in loco parentis and the current notion of in loco societatis. It has done so in response to the demand by society that students be trained and prepared to manipulate and control the given; it has done so at the expense of education, where education means questioning, overturning, searching, criticizing, and acting. It has done so at the hands of administrators who are not teachers, boy deans and existential men who do not educate but who constantly make anguished decisions, men who make a career of bringing student behavior into line with community values and demands, men who bustle around singing: "What's the point of an education without general, general orientation orientation, orientation?"

What shall students do? What shall students be? Such questions prompt a call for student responsibility. What responsibility could we have to men who are not our teachers? What responsibility could we have to a University which does

not fulfill its responsibility to criticize and to change? What responsibility could we have to a society which has neglected and suppressed its responsibilities and which celebrates rather than changes its deformities -- racism, poverty, militarism, and economic oppression? Let those be responsible to the given who have a vested interest in maintaining it!

At the same time we refuse to be oriented to and responsible to the existing state of affairs and those who preserve it; we free ourselves to be responsive to potentialities: potentialities of ourselves, the University, the society. Potentially it is OUR society; we must secure that power necessary to determine and to liberate our own lives.

To the extent that the University orients us toward the given, it fails to fulfill its function -- education. From the large buildings with lights and machines or cars filling the parking lot at 8 and emptying them at 5, people bustling around, a flag flying, a physical plant in steady operation, --it is hard to tell that no education is going on. But it may not be. A chancellor may still be derelict in the responsibility to teach the community and its newspaper (the community is the classroom of the chancellor) what a University is. A governor and his Board of Regents may still be found using political pressure to keep a black man, Eldridge Cleaver, from teaching, from educating.

Education is quite a bit more than, quite a bit different from, acquiescence in a four-year curriculum. It is more than and different from frenzied digestion and indigestion of data and theories. It is rather, being attuned to oneself and to one's world. Education involves people and trees, hofbaus, and coffee houses. It is the challenge of "What's the point?" directed to someone who is professing but not teaching. It is the developing doubt and criticism of one's very continuing in the University, the society. Potentially it is the development of a critical faculty -- it shows the need for the true University: the critical University.

What could be done? The present University, an establishment which conceives but will not change, could be shut down. In refusing to attend the old University campus and in opting instead for a new school, we would be closing down an old institution and opening up another, not separate from the old but within the old. The Critical University arises out of the Conservative University.

An important notion of a critical university is that it is a student-centered university. That is, students do not figure in the picture as a result of there being a faculty and administration on hand; on the contrary, there is a faculty and administration because there are students. Thus, while administrators (and even faculties) have often considered themselves responsible for students, it can be seen that a correct interpretation of the student-centered University shows instead that an administration and faculty are responsible to the students.

Life is too important to be left to administrators--education is too important to be confined to four years acquiescence to a ready-made curriculum. Ultimately, orientation is ours: we must orient ourselves. Education is ours: we must educate ourselves. In the interests of education and life, all other efforts at orientation must be cancelled.

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# Compromise in Newton Verdict



Excerpts from an article printed in the September 14th edition of the Guardian.

Huey P. Newton, Black Panther minister of defense, was found guilty of voluntary manslaughter in the death of an Oakland policeman. The conviction came on Sept. 8, after eight weeks of trial. The verdict was the least severe of three possible choices, other than acquittal.

The verdict in the Newton case was "obvious compromise," according to Eldridge Cleaver, the Panther's minister of information. The jury (whose one black man was its foreman) deliberated for four days. It could have handed down a verdict of first or second degree murder for the shooting last Oct. 28 of patrolman John Frey.

The jury found Newton not guilty of assaulting Herbert Heanes, a charge stemming from the same incident. A kidnapping charge against Newton was dropped earlier in the trial when the man who was supposed to have been kidnapped refused to testify.

The date for sentencing on the conviction was set for September 27. Voluntary manslaughter can bring a jail term of two to 15 years. The judge is likely to take into consideration Newton's previous conviction on another felony charge -- assault with a deadly weapon in 1964 --for which he served six months of a year's sentence. Defense attorney Garry did not succeed in getting that conviction removed from Newton's record on the grounds of new evidence.

Garry called the verdict of voluntary manslaughter "totally inconsistent--a compromise that reflects the political nature of the charge. Either (a defendant) is guilty of original charges, or not guilty." Garry said he intended to take the case

"to the highest court in the land." Meanwhile, Panthers in San Francisco said petitions were already being prepared for circulation demanding that Newton be allowed to post bond.

Assistant District Attorney Lowell Jensen had asked the jury to turn in a verdict of first degree murder. But since it did not, the jury obviously refused to believe the story of the chief witness for the prosecution, Henry Grier, a black bus driver. Grier's "eyewitness" account of the shooting of Frey varied during the trial from the story he told police on the morning of Oct. 28.

The night before the jury made its decision, the jurors asked the judge to instruct them on what constitutes "justifiable homicide" which applies to police only in California. The jury might have moved toward this decision if it had believed Newton's account that he was shot first by the policeman. That would have meant that he could have shot the cop in self-defense.

The jurors would not discuss their deliberations. David Harper, foreman of the jury and its only black man, said he would not even discuss the case with his wife and added: "We're going to wipe it out of our minds."

Both Newton and his lawyer always maintained that Newton never shot either cop. A reporter once tried to catch Newton off guard and asked him, "Do you think you'll beat the rap?" "I'm not guilty," was Newton's instantaneous reply. Newton had commented earlier to a friend that he wondered if militants were "going to be disappointed when they find out I didn't shoot the cops."

Throughout the trial, Garry repeatedly objected to the "security precautions" established by the court. These included searching of all witnesses, spectators and reporters who entered the courtroom; posting of uniformed guards in elevators and at all entrances to the courtroom, and handcuffing Newton whenever he was led to the courtroom by a back stairway.

Newton's lawyer, Charles Garry, filed a motion for an arrest of judgement and a new trial. Judge Monroe Friedman was due to rule on the motion Sept. 12. Garry will then ask that bail be set for Newton so that he can be released from jail while awaiting appeal (at this printing the ruling on the motion has not been made).

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CHANCELLOR  
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# The Delicate Mechanism of the University

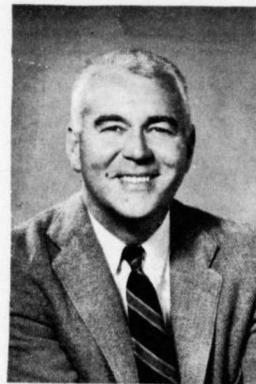
Indicator: What do you see as the role of the University in the society? What sort of things should it be offering to the society?

Chancellor McGill: My view of the role of the University in society reflects the complexity of the University. My concern about the University as I hear it discussed in the community and among certain groups of students is essentially that the discussion is limited in a simplistic way--the University is an extremely complex place.

Most important in my judgment is the role of the University as a formulator and critic of knowledge. The academic disciplines, the ancient academic disciplines, exemplify this role. Universities are constructed around these academic disciplines to form both the reservoir of existing knowledge and the frontier on the acquisition of new knowledge. You see this most evidently in the sciences but it is equally true in other academic disciplines. You see that in Literature with the development of new modes of literary criticism; you see it in history--the constant reevaluation of the influence of Mary Todd on Abraham Lincoln and the question of whether or not she was a maniacal figure. Secondly it appears to me that the University is a place at which the focal tensions of society are represented. The Universities role as a helper in society has been less emphasized than its role as a critic of society. But in fact much of the history of land grant colleges in this country is formulated around the role of the University as a helper to society as a developer and sustainer of American agriculture for example.

The role of the University as a critic of society is I think imposed by the fact that the University is a forum for ideas. What ever troubles society presents at any given time then become a focus for discussion within the University, as to the corrective means, as to the analysis of the trouble. We live in perhaps the most troubled times our nation has seen since the civil war; perhaps even more troubled now than then. We have since that terrible day in Dallas, been spiraling downward into an abyss whose full dimensions we haven't fathomed. And it is I think fundamental in the role of the University that it should point to the character of the difficulties that we are in and suggest a means to get out of them.

Thirdly, it seems to me, that we live in a technological world and a technological society and I am sure that no student or member of our society can fail to be aware of this. Technological society is very diverse, its very complex, it has a feature that generates human comfort beyond any dream developed fifty years ago. The problem of hunger in this country and Western Europe has been largely eradicated; the problem of hunger



in areas of the world where technological society is not developed is crucial so crucial in fact that it may unbalance the technological structure that we have built in Western Europe and this country. But technological society also has its extremely difficult aspects. The concept of machinery which operates without real sensitivity to the needs of persons has developed extraordinary tensions in advanced societies that I guess none of us really understood or anticipated. Now it seems to me that the University has, I think, an obligation to progress and I identify progress with the evolution of a benign kind of technological society (that builds comfort and ease in the physical lives of individuals and to build a kind of life in which humanistic aspiration can be realized. We haven't got that now so that we are both in the position of attempting to reform society, and in the position of attempting to train the people to form the next generations of society's operators. You see that in the University, in the professions, in schools of medicine, for example, in the school of Architecture, in the Scripps Institution of Oceanography, in the engineering profession, and underlying and perhaps over reaching it all, is the University's general obligation to the students to somehow match it students to the ideas and directions which the intellectual community sees as valuable. This involves, I think, rather critical interchange between the students and faculty and between those and the community outside. There are many other features that I think a modern American University reflects, but I would regard those that I've outlined as the principle aspects. It is a picture of utter complexity.

May I say one additional word, as a faculty member I was rather protected from the community around me, now I am exposed. In talking to people outside the University I get the impression that they see us as nothing more or less than a political force, as the zone of some vast conspiracy to construct a bastion from

which society can be attached. I never experienced that; the concept is foreign to me; but it is a view of us, a simplistic view of us, that is held by people around experienced thither; the concepts foreign. And I'll say very frankly that in talking to certain students I get two impressions: one that the University is a narrow channel through which we students pass in order to make it into the money making aspects of the society around us with a minimum educational effort; and secondly, in talking to certain other students I see their view as that we must be student centered, that the needs and directions of the student group determining totally the functioning of the University-- I don't agree with this view either. It appears to me that the University as an academic community is far more diverse than that view would suggest.

Indicator: I want to push on one thing that you talked on a little bit -- the community and the community's understanding of the University. You seem to have said that because of the complexity of the University and the fact that it is educating for change, whatever that may be, the community has a certain fear. As Chancellor, do you see yourself as an educator of the community about what is happening in the University?

Chancellor: Yes. The problem is excessively complicated by certain factors that characterize our times and our locale. We live in a time you and I seem to agree in which we are undergoing the most extraordinary transformation at a pace that is so rapid that none of us really know what the nation will look like, what its doctrine will be, what its role will be, what kind of legal structures will support it. I think that throughout the country there is a rather grave concern about the direction of the change; students tend to view the hypocrisy and entrenched injustice of older generations as an outrage, whereas these people reflect on life as they know it, before the slumbering black giant began to awake and before the awful consequences of the five year period since November 1963, and they want to get it back in some way. They don't want to, they can't, accept the fact that these changes have occurred. They seem not to recognize the enormity of the forces that are transforming them. Things are changing and they alarm the community around us. In my view it appears to me, since I do not in any sense advocate or support revolutionary change the only way in which we, the University community, can become fundamentally more meaningful to the community around us is to provide the bastion of knowledge and

understanding and calmness in a period of change by essentially being able to see beyond tomorrow to see the direction of change to anticipate them, to attempt to clarify where things are going and why our values are in transformation, and to clarify these for the community in such a way that they will begin to accept the guidance of these wise men in the University instead of, as it seems to me now apparent in this state, rising up in alarm and attempting to throttle, to exercise increased control of the University because of the dangers that are seen in its function. I am a peaceful (man) and we do not live in a peaceful time, I do think that with wisdom and forbearance, wisdom on our part, forbearance on the part of the Community, we can develop an extremely important and more meaningful role for the University in the United States.

The basic difficulty in our own society began to appear when a president was murdered, a great negro leader was murdered, a president's brother was murdered, the Black ghettos became almost frightening in their volatility and in the revolutionary directions which they seem to be following. As a consequence, the University is confronted with maintaining the pursuit of academic excellence, independent of the majority of the world that it lives in, or attempting to come more directly in terms with the world in which it lives. It seems to me, that the University is being driven, and realistically so, into coming to terms with the problems of our society--that means support for certain disciplines that were not supported before; support for different kinds of ideas that were not supported before-- and I think that is both welcome and necessary. It also means extraordinary kinds of problems in University life that have never appeared before -- as the conflict that appeared in the society at large are reflected in the efforts of campuses to come to terms with them. That's my interpretation of the focus over the appointment of Eldridge Cleaver as a lecturer at Berkeley.

Indicator: Assemblyman Stull said in his article of September 17 in the San Diego Union, "...it has been obvious for a long time that the UC hierarchy has lost complete touch with the central reality that the people who pay will have the final say. The University of California is maintained by the taxpayers for teaching and learning academic disciplines not as a launching pad for ideas by the disciples of violence who do not like this country or respect its laws." How do you relate to a community that responds this way?

Chancellor: Now I won't be a Polyanna. San Diego is a very complicated town. It has a substantial representation of elderly people who do not really understand the nature of the world that we have to live in and that you're going to have to change and who some how want to preserve this little corner of the world as an enclave of the way things used to be. There is also a substantial military component. to p. 6

# Special Opportunities Program Report

During the six weeks between June 23 and August 2 last summer UCSD offered a Special Opportunities Program. This is a yearly program of intensive tutoring in English and Mathematics for incoming freshman from minority groups: that is, Spanish-Americans, Afro-Americans, American Indians, and American Orientals. The following report, intended for the Faculty Committee of the program, came from a member of the English teaching staff. In printing this report we are omitting all proper names, hoping our readers can evaluate this "criticism" and let us know their response.

Our address is: Indicator  
P.O. Box 2106  
La Jolla, California 92037

(1) Some of our students are out of place in the University of California, and might in fact have difficulty on a state college campus. It seems doubtful that environment alone could have accounted for their performance, so that I am led to believe that they were not legitimate candidates. This cannot be said, of course, with scientific exactness, but when they are compared with other students, past and present, simply on pragmatic grounds they appear to be not less "advantaged" but measurably less intelligent.

(2) Some of our students are temperamentally unsuited for college work. They are almost perfect examples of the failure of the high school which aims, we know, at the production of sociable rather than reasoning adults. The level of maturity is quite low, and students have approached their work with the idea that it is secondary to their attitudes, interests, and impulses.

(3) We have, as can be seen in the cases of -----, and -----, inherited the most concentrated form of high-school anti-intellectualism, I do not view their failings as those inherent in a minority. On the contrary, they all seem to me plainly to display ignorance of and hostility to organized work, and a great reluctance to exchange talkativeness and misguided, undirected vapor for actual work.

(4) The minority problems have now been complicated by these factors: Negroes and Mexican-Americans have detected a conflict of interest; the ideology of Black Power has had the effect of furnishing an apologetic for those students sheltering themselves under it and has reduced their thinking to mere unqualified prejudice; mixed life in the dormitories has proved uncomfortable, if not downright distressing, to the serious students; the concept of a minority, having been canonized by slovenly thought in the culture generally, has allowed students to substitute pathos for production.

(5) There have been many serious lapses of academic decorum. Some cases of plagiarism, cheating and theft; very many

absences and failures to turn in work. It would appear that this group, uncertain of itself, with no real intellectual framework, confused by ideology, will almost certainly be susceptible to the temptations of dishonesty beginning with the Fall Quarter.

(6) My impression is that organization next year must be more firm, that, students be dropped quickly for infringements of academic rules and principles, that we become more selective. It has been thought by members of the committee that the program should expand. Few on the writing staff believe that.

## Bonpane cont.

cont. from p. 1

the right to organize, and specifically the idea of a Peasant's League -- a union of small farmers.

It was clear what they had to gain. Over half the people suffer from malnutrition. In Guatemala, a wage of fifty cents a day is above average. A day's wage will buy a pound of meat or a dozen eggs. When people don't eat, they die and nearly half of those who die in Guatemala are children.

In Guatemala, two percent of the people own eighty per cent of the land. And the United States is the power which maintains the status quo. We supply the weapons and training for the army, the national police and the secret police.

In the face of this violence, supported from abroad, what sort of a solution can be developed? As things stand now, Father Bonpane feels that U.S. foreign policy in that country may well make it the Vietnam of tomorrow.

In Guatemala Rev. Bonpane came into contact with guerrillas, and through his experiences with them came to understand their views and respect them. He came to believe that in Latin America a non-violent position toward change is both impractical and immoral. Rev. Bonpane believes that the status quo in most Latin American countries is so intolerably violent that a non-violent position, in effect, is an approval of the daily violence perpetuated upon the poor people of these countries. He believes that instead of giving vast military aid to Latin American dictatorships, we should lend our resources to projects for social betterment. He feels that U.S. foreign policy is driving these countries toward communism rather than improving our relations with them.

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# newsbriefs ...

Last Saturday night, September 21, fifty members of the Tuesday the Ninth Committee (TNC) at UCSD and twelve San Diego Black Panthers staged a coffee-in at Mr. Bolton's, a restaurant in La Jolla. The action was taken in response to the arrest of Tommy Calimee, 17, by La Jolla police Friday night. Tommy, a Oakland Panther, is now working with the San Diego Panthers and going to school at La Jolla High.

Friday night a waitress apparently became disturbed by the display of Panther buttons on Tommy's shirt so she called the police who arrived at 11:00 P.M. and waited outside. When Tommy left the restaurant at 11:45 P.M. the police harassed him and, finding that he was 17 years old, arrested him for curfew violation. The next morning the Panthers secured his release.

Saturday night fifty TNC members walked in Mr. Bolton's, ordered coffee, swapped checks, and generally altered the waitress' psyche. At 11:45 P.M. 12 Panthers, including Tommy, entered in full regalia. The clenched fist of solidarity was given, and several police cars soon congregated outside. As the police followed, the Panther and TNC adjourned from Mr. Bolton's to Theatre 5 for a discussion. Although the police knew Tommy was out after curfew, they did not attempt to arrest him again.

A group of New York Radical Women attempted to disrupt the Miss America Beauty Pageant September 9. They began with a demonstration outside the pageant, carrying such signs as "Miss America is a Cattle Auction," "If you want meat, go to the butcher," "Uppity Women, United." 15 of the women managed to get inside, but found they were too small in number to effectively disrupt the pageant. Before they were carted out by the police, they managed to get a "Woman's Liberation" banner draped over a balcony. Included in the demonstration was a symbolic burning of cosmetics and foundation garments.

Two days after the Newton conviction, two on-duty Oakland policemen fired shots into the window of the Black Panther Party office for some 45 minutes with their 38's and carbines, for no apparent reason. Police Chief Gains claimed that both policemen had been drinking. The officers were suspended the next day, and arrested for firing weapons into a

vacant store. 200 Oakland policemen did not report to work the following day in sympathy with the arrested officers.

A black minister commented, "These policemen were just carrying out Mayor Reddings prediction that violence would erupt after a verdict was handed down in the Huey Newton case. This shooting is not surprising. It's typical of the police we have to deal with." The black community credits the Panthers for preventing any ghetto violence.

A proposal has been made to build a Malcolm X college at UC's Santa Cruz campus. Bill Moore, spokesman for the group making the proposal has called the college an "educational facility for all races from a black man's point of view. Malcolm X College would be a strong, if not death blow to the psychology of racism. When Senatorial candidate Max Rafferty heard of the idea, he responded violently. "Only a racist would support such a thing. I regard Malcolm X as one of our more violent citizens who advocated separatism. As one who abhors violence, I would certainly oppose naming anything after him."

There will be an organizational meeting of the Students for a Democratic Society, Thursday, September 26 at 1:30 P.M. in Humanities Library Building, Room 1166. Topics for discussion include chapter reorganization, draft counseling, a radical film series, formation of a Critical University, etc. All interested persons are invited. Especially freshmen

### Calendar:

- September 26: Picket and demonstration at Sochelas' annual Fashion Show and Tea in the sunken patio between Urey Hall and the Physics-Chemistry Bldg. 12:00 noon.
- September 28: Guerilla Theatre organizational meeting. Recital Hall - Camp Matthews: 10:00 A.M.
- Oct. 1: Black Poetry Reading, USB 27722, 7:00 P.M.
- October 6: Evergreen film showing -- "Malcolm X". General TNC meeting. Everyone invited.
- Oct. 9: Paul Jacobs, Peace and Freedom candidate for U.S. Senate, speaks. Afternoon.

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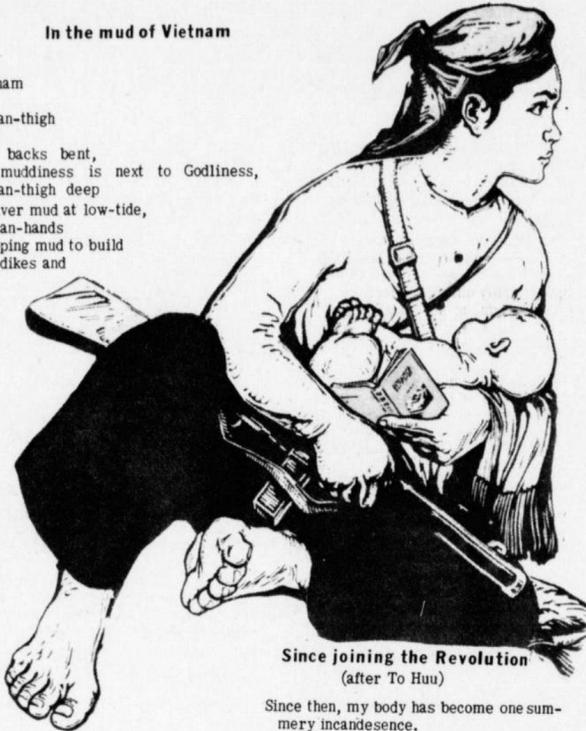
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The mud of Vietnam is woman-thigh deep with backs bent, for muddiness is next to Godliness, woman-thigh deep in river mud at low-tide, woman-hands scooping mud to build new dikes and



Since joining the Revolution (after To Huu)

repair bombed ones; woman-thigh deep in fields of Hung Yen Province carving slabs of mud that will be cut to brick-size and baked in kilns --- woman-thigh high in water, feet deep in the mud, planting rice --- (with quick turn of the wrist green stalks are thrust into the mud); woman-thigh high midst the delicate rice hair (tied loosely at the back of the head) falling below the hips

and brushing the tops of the green rice stalks. Their woman-ness seems to grow from the mud of Vietnam where they stand, woman-thigh high, woman-thigh deep. I would like to make love woman-thigh high woman-thigh deep

Since then, my body has become one summery incandescence. A tear-shaped sun alights and trembles on the wick of my heart, shaking out fire through the hypnotized garden of my life, glittering with fragrance and bird calls. And now my mind goes linked, bound, fused to every other. And now love oversplashes its narrow banks, beyond recall, nourishing lit garden after garden, all intermingled, quickening the waiting seeds, bringer of life. But since then, I also inherit misery, my only family, become brother to thousands whose future is already withered. And who else will swaddle millions of broken children? Look, the empty gourds of their bellies, their moan-round mouths.

Julius Lester



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### McGill on Role of University cont.

cont. from p. 4 munity here. The standards of the military community, patriotism and order -- no real rapport exists between those elements of San Diego and the University. That's perhaps too strong but I think it's the case. And what I'm saying is that I don't want in discussing this with you to let myself fall into this terrible trap of simplistic analysis of really complicated situations. There is here a base, there is not the slightest doubt of it, on which the University can grow and in which it will find its support. Out there are also predatory efforts in the community to try to shape our growth in lines that the community would find more attractive and we have to find our way in these difficult circumstances. We are at the present time in a crisis of confidence about the University and to a certain extent it seems to me it is the University leadership and my own responsibility to attempt to restore that confidence without damaging either what we stand for or our potential to make a better world. There's a very easy way to restore people's confidence in you and that is to regress to the world of the 1920's and 30's when a university was an ivory tower when Joe College was alive. And I think some people in Southern California have tried to build University communities like that, but we can't survive in those terms and we have no connector no really idealistic direction into the future if we should try to do that. So in my contacts with this community around us I first attempt to calm fears about us and secondly attempt to describe the character of the real world in terms that I think they can understand and I can express and I try to find the basis of trust and confidence that will permit the University grow and to prosper and to manage its own affairs in its traditional ways. I do think of us as a kind of community apart that is going to have to guide and I do not think that arrogant efforts to -- what should I say -- civilize those around us are very productive, they in fact enhance conflict and they are I think the creature of people among us who seek to exacerbate the conflict. I do not.

Indicator: The Revelle college government serves in an advisory function to the Provost. Would you say this was using the fullest extent the ability of the students to rule themselves or would it be better if the student government had the right to veto the provost? Chancellor: Would I say that a student government having the power to veto the provost would be a more realistic example of teaching students to function of a free society? I don't know the question is would it produce a free society, or would it produce a dictatorship that is worse than the one we already have? Are you prepared to answer that question? I certainly am not. What we must do is to proceed in working out the means by which an academic

community governs itself with great caution, with considerable thought for the consequences of our actions. What we now see is that students demand an involvement in their lives in a way that earlier generations of students did not. The apathetic attitude of earlier generations of students is gone. How do we find a means in which we can govern ourselves mutually? I want to preserve the atmosphere in which debate is possible, I want to preserve the atmosphere in which problems confront us, in which we use our intellectual capacity to deal with problems--many of these problems are of an academic nature. I don't want to see the problems that are considered by a transient group following a fad to be essential. Let me say that more carefully because it is an important point. The university is characterized by pursuits that it follows with great vigor for a while and then drops in favor of other pursuits. Some academics do not have the capacity to attract a great deal of student interest in their activity. Some academics follow lines of inquiry that students would regard as irrelevant. There is no way it seems to me that I can justify brushing such people aside in order to give total attention to what might indeed and in many ways proves to be a transient interest on the part of the academic group including the students. That is we must somehow preserve our capacity to solve problems within the university community and we must build the conditions of internal stability that permit that. Finally it appears to me that one of our major defects is that we have not really found the way in which we can assure continued student interest in academic affairs that bore them. I believe a problem like that cannot be solved. But if we're going to ask students, as I would like to do, to assist us, in formulation of educational policy, to assist the Academic Senate in doing this, how are we to do this? Does giving a student group veto power over the provost produce conditions of stability inside the university that are going to guarantee the intellectual and humanistic enhancement of this community or produce a Nazi-like dictatorship of the minority, a minority of the academic community. I don't know. Thus we proceed very cautiously. But there is another point and I think it is a critical point. That is my experience with the student courts has led me to believe that students are often unjustly harsh in their judgements of their colleagues. The fact is that these students at Revelle and Muir colleges are among the brightest I have encountered in my life, but they're not always emotionally mature and sometimes in rendering judgements about themselves or about their colleagues they are unduly harsh, unduly by my standards, by the standards of any other reasonable group

cont. to p. 7

Skirts for school? Skirt over to... Anell's WORLD OF FASHION

### More McGill

cont. from p. 6 with whom I discussed this matter. Should I then lend myself to a mechanism that produces the kind of injustice that we are trying to wipe out in the community. I don't think so. I guess where student governments are concerned I'm a very conservative man because these structures are involving the interaction of human beings are very complicated indeed. There is an ecology about them that once disturbed produces unforeseen consequences and in circumstances where there is the best of good will we will get into basic trouble. My feeling is that there is not the best of good will that we have forces of confrontation among us and under those circumstances I am obligated to try to maintain the stability and the peace of the academic community so that we can fulfill what the majority of us regard as central to others. That is, I think, a fair statement.

Indicator: Is there anything on your mind that you would like to talk about?

Chancellor: Could I say one thing we have the means to adjust ourselves without any commitment to the mistakes of the past, i.e. the college system at UCSD.

Whereas you know universities outlive their problems, they don't fire people; they don't move suddenly to cut off things because they were unpopular; we don't have a great many of such commitments to the past as other universities have. I left Columbia because of that. Because I saw many of Columbia's problems coming. It was this terrible inability to do anything original; We don't have such constraints, but I don't think we are making full use of our resources. What that does suggest to you that I have a kind of monastic view of the university, and I really think that that is so. I see us in a time of great trouble, and I believe that the trouble is going to get worse, and I believe that our university must become the place that carries the context of the civilization we wish to preserve and that formulates the context of the civilization we wish to create. And that they will, like the Shagrir in Hilton's novel, emerge from the doom of the present difficulties of our society, to direct it into more productive eras. Thus I want you among your commitments to society at large to remember the next generation of students, to try to make us better.

### Regents rule on Cleaver appointment

cont. from p. 1 Efforts by Regent Allan Grant, President of the State Board of Agriculture, to forbid any classroom appearance by Cleaver failed by a 10 to 10 vote.

After approving the new rule, Regents voted to censure those members of the Berkeley Academic Senate and Board of Educational Development who were responsible for structuring and approving the course at which Cleaver was to be principal lecturer.

The Regents also directed the Academic Senate of all nine UC campuses to formulate by next January "a set of explicit academic standards for the planning, staffing, conduct and evaluation of experimental course."

Robley C. Williams, head of the state-wide UC Academic Council, warned the Regents against forbidding Cleaver to appear in a classroom.

He told newsmen at the hotel that he felt the Regents should resign, and be replaced with a "faculty machine composed of students to govern the university."

"People aren't going to forego their rights. I think they (the students) are going to resent it. It's only a question of when and how they want to move on it."

The four UC Berkeley faculty members who sponsored the course in which Cleaver is involved issued a statement condemning the Regent's action.

Faculty members Edward Sampson, Jan Dizzard, Troy Duster, and Jonus Langer said, the action "thoroughly undermined faculty authority to determine the structure and content of the courses."

### Modern Revolution Seen in "Tom Paine"

When I walked in on Theatre 5's rehearsal of "Tom Paine" a few nights ago, my first thought was that I had somehow walked in to a nightmare. The theatre was completely dark and eerie voices were shouting from every corner of the rafters. A few minutes later the lights went on and the scene was repeated producing an entirely different effect.

The same night, to put things in perspective, I read Paul Foster's script and began to comprehend just what was going on. The whole play is written with the intention that it should be open to a broad range of interpretation on the part of the director, actors (one might say participants), and above all the audience. Perhaps this is partially due to the fact that the play was not originally conceived by Paul Foster and then turned over to a director for production; rather it is a kind of collaboration on the part of the author, the director, and the La Mama Experimental Theatre Club Troupe. The actors, all of whom play numerous roles, present constantly changing perspectives. At various times in the play they step outside their roles to criti-

cize and improvise freely. The play takes place on three different levels: the actual script, certain seed lines which serve as a basis for improvisations, and a level of open discussion about the play, its characters etc. The hero of the play, Tom Paine, is shown still more ambiguously for he is portrayed by two actors. One of these embodies his reputation as a revolutionary author while the other is the man with all his faults -- his drunkenness, conceit, and lust for power.

The play's content is no less extraordinary. There is a constant juxtaposition of fragments of American and French revolutionary history, genuine quotations, fiction and modern anachronisms. Indeed, many of the bywords of our time appear in the context of the late eighteenth century political upheaval. "Don't tell anyone it is a gift from Louis Seize, because if the English knew this, they would bomb us off the face of the earth." This ceaseless intermingling of past and present leads one to draw certain parallels between Tom Paine, who was deeply involved in starting the American Revolution and much denounced as a traitor, and certain modern revolutionary heroes. The ideals of Tom Paine, which strive to bring revolution to France and England as well as America, can be considered analogous to the efforts of Che Guevara in twentieth century Latin America--the revolution must go on, despite success and human failings. This sense of historical continuity is frequently reinforced by anachronisms and straight forward comments such as "He is laying out a blueprint for centuries to come." "Tom Paine" will open at Theatre 5 on October 3 at 8:00 P.M. and will run through November.

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# Free Press Seen as Answer to SD Union

Editorial note: The following is an interview with Jan Diepersloot, graduate student in Linguistics at UCSD, and managing editor of the proposed San Diego Free Press. Because of its intrinsic interest to the UCSD Community and the far-reaching impact such a paper could have on San Diego's political climate, we reprint it here in its entirety.

**Indicator:** We've heard there is a new city-wide newspaper, The San Diego Free Press, in the making. What is the conception behind the creation of The Free Press and what does it hope to accomplish?

**The Free Press:** Well, in San Diego, as everywhere else in the country, the entire System of established institutions and values is being challenged by a wide variety of segments within society. I am talking here about such diverse groups or movements as the black liberation movement, the brown liberation movement, the students, the hippies, as well as elements in the military and labor sectors, Peace & Freedom Party and some McCarthy Democrats. Whatever their particular struggle, they are united in at least the knowledge of this one thing: that the Establishment Press misrepresents their aims and distorts their news because it is in principle incapable of understanding what these various struggles are all about. This situation is particularly bad in San Diego. Most of the time the Copley newspapers don't even print the news that's relevant to these groups. Moreover, when it does, it is always so distorted that absolutely no sense can be made out of it. For example, who really knows what's going on at Lincoln High and the Board of Education? Who really knows what happened in the riots in Ocean Beach? Who really knows about the youth that died in jail under mysterious circumstance? Who really expects the Union to report objectively on the Black Power Movement? etc. This lack of pure information creates a painful vacuum where there is little or no knowledge of what the others are doing. The result is that their struggles are effectively isolated from each other. This makes it difficult if not impossible for these movements to support and help their brothers elsewhere in the city. It's the old establishment trick: divide and conquer. Hence the first aim of the Free Press is to report the news, objectively and in depth, as it happens. It is conceived to bridge this information and communication gap between these various groups, thus facilitating the mutual help and support.

**Indicator:** What, then is the Free Press' attitude in respect to the community at large?

**The Free Press:** Our aim in this respect is to counteract the influence the Copley papers have on the collective consciousness of the community. It is a fact that the people in San Diego, like all Americans are bewildered by the forces of change sweeping the country, and incapable of making any rational judgments regarding them. Such bewilderment and irrationality are historically the breeding grounds for fascist movements. Quite clearly, this is the present situation: both major parties are drifting to the right in response to the growth of Wallace's independent fascist movement. A major part of the responsibility for this prevailing irrationality must be assigned to the Establishment media and Press. Their superficial reporting, simplifying profound historical changes and events to 'accidental' and isolated incidents, have moronized the public and rendered it incapable of making rational judgements. If in addition, the Press is reactionary and aggressive, as is the case in San Diego, a potentially explosive situation is created where the citizens themselves can easily be provoked into counterrevolutionary violence against the forces of change: witness the threats against the life of Marcuse, the smashing of windows in the downtown office of the Students for a Democratic Society, etc. So the Free Press has to counteract this fascist violence while at the same time laying the foundations of community support for progressive social change. This educative task of blowing irrational, unknowing minds back into rationality is not an easy one and requires time. The entire paper, content, style and appearance, is designed to facilitate this task and shorten the time. In terms of content, the approach will not be liberal, by which I mean attacking the symptoms, but radical, that is, going to the root of the social problems that exist. In the way the issues can be stated clearly and unequivocally, and the inherent rationality of the necessary changes will be apparent. However, this radical content will not be presented in inflammatory or obscene language. In contrast to some of the other anti-establishment papers, the Free Press

will not be an obnoxious publication: its style of writing will be low-keyed. Similarly, the layout will not be offensive or crude, but an aesthetic experience in itself. In this way, we are going to the People and lay their own case before them.

**Indicator:** How are the ideas sketched out in your answer to the first question reflected in the organizational structure of the Free Press?

**The Free Press:** Fortunately, we have some very good minds working on the Free Press. Thus we were able to turn initial limitations in this area into definite advantages. The result is an organizational structure that, to our knowledge, is unique in the country. Briefly, these were the problems: the objective conditions were such that each segment involved in the preliminary discussions realized that none of them, on its own resources and talents could put out a paper of the scope and quality we were talking about. Only by pooling our collective resources and talents would we be able to achieve and maintain the desired quality. But equally fundamental was the necessity for each segment to retain its autonomy within the cooperative effort, in accordance with the principle of self-determination. Doing justice to both necessities, the decision was made to split the paper into various 'departments'. It is in this sense that there will be 'sections' or 'pages' devoted to the Black community, the Chicano community, other local and state news, national and international news, the local cultural scene, campus news, and news from the ranks of labor and the military. News and commentary from each of these areas will be reported and edited by the people from that area themselves. It is a paper not only for the People, but also by the People. I wish I could give you specific names here but in some cases final decisions have not yet been made, so that will have to wait for the next issue of the Indicator. In distribution, the same division of labor prevails. In the Black community, The Free Press will be sold and distributed by black people; in the Chicano community by the Chicanos; on the campuses and in the white community, by the students. Finally, our policy with respect to the copies sold in the Black and Brown communities reflects our deep concern with the conditions in these communities. We all know the truth of Cleaver's analysis that the ghettos are exploited areas in much the same sense as underdeveloped countries in the third world: profits realized by business enterprises in these areas are not put back into the areas for their further development. Instead such profits are used to bolster the economy of the exploiting country. Opposed to any type of exploitation, The Free Press as a matter of course must practice what it preaches. We therefore do not expect to realize any profit

## 812A Section 90

Those students interested in increasing their reading speed and comprehension will have an opportunity to do so through the UCSD Extension program this Fall. Mr. Frances E. Nickerson, a reading specialist at San Diego City College, has designed a course for the purpose of helping those students who are slow readers. It is not for the student who needs remedial help.

Mr. Nickerson has stressed that you will be able to use your regular course books for this class, thus while learning to increase your reading efficiency you will be studying for you classes as well.

The course is entitled "Improvement of Reading for Adults," 812A Section 90, Fee \$45.00, non-credit. It will be offered beginning Thursday, October 3 through December 12, 7:00 p.m. - 10:00 p.m. (ten meetings) and will be held in the South Dining Room, Cafeteria Bldg., UCSD Revelle Campus. Enrollment is limited. Last day to enroll is October 10.

To register, or for information, contact the University of California Extension, P.O. Box 109, La Jolla, California, 92037 or phone 453-200, ext. 2061.

from sales in these communities. Our policy is that all such revenues from sales will be rechanneled into the various organizations already working in those communities for the welfare of their people. We will use our own example to argue for the adoption of similar policies by other San Diego enterprises.

**Indicator:** One last question: how can interested faculty and students get in touch with The Free Press?

**The Free Press:** We are in the process of getting an office downtown as well as a P.O. BOX, BUT RIGHT NOW WE DON'T HAVE AN OFFICIAL ADDRESS. For the time being, people can get in touch with us either at the TNC table in Revelle Plaza or calling either Larry Gottlieb in the Physics Department (ext. 1887) or myself in the Linguistic Department (ext. 1358).

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