Heyns Stalls

Last Tuesday the Academic Senate voted overwhelmingly (550 to 5) for the immediate implementation of the Third World Department leading to the eventual establishment of the Third World College. BUT ROGER HEYNIS IS SHOWING BAD FAITH BY STALLING. In the last six (6) days he has met with us only once (1). He can meet our demands in less than 24 hours.

1) Third World College: Heyns CAN appoint the Chairman for the Department of Third World Studies, who will begin immediate implementation.

2) Third World people in positions of power:
   a. Heyns CAN hire the specific people already recommended by Third World groups last year.
   b. Heyns CAN appoint a Committee to determine and to place Third World people in key positions throughout the University system.
   c. EOP positions, Work Study jobs and Funds for the Chicano Center:
      a. Heyns CAN instruct Robert Johnson to complete the implementation of these specific demands; funds and positions are available.
      b. Heyns CAN fund and give permanent status to the Center for Chicano Studies to continue its vital work.

3) Third World control over Third World programs:
   Heyns CAN appoint a Committee to assure that all research, community action, and educational programs which involve Third World communities will include the participation of Third World people.

4) Amnesty
   a. Disciplinary Amnesty: Heyns CAN compensate seniors sensitive to the needs of Third World people on disciplinary committees in order to guarantee due process.
   b. Academic Amnesty: Heyns CAN influence Deans and individual instructors to understand the strikers' just actions, and not punish them with grade and credit deficiencies.

Black
Brown
Yellow
Red

Power Administration

a response to oppression—twlf

The demand of the T.W.L.F. has NOT CHANGED. The demand has remained constant from the outset of this strike and cannot be negotiated. The demand is the establishment of a Third World College of Ethnic Studies.

Dynamics of oppression

The T.W.L.F. feels that within America the dynamic of oppression/counteroppression has been functioning for more than four hundred years. To make such a dynamic possible the oppressor imposes a deculturalization process and a selective acculturalization process upon the oppressed people. This means that the value system, and moral reference of people of color has been destroyed (de-culturalization) and the selective parts of a white middle class value system have been imposed, (selective acculturalization). The selectivity of the acculturalization process comes about because those values best suited to an oppressed people are those that are incapable of winning them their freedom. This selective acculturation process is in point of fact bent on developing a climate within the minority community and psyche that is directly in opposition to struggle. Thus the lethargy often noted among oppressed people is merely the logical extension of this superimposed culture which has no life and is for all practical purposes dead.

Our sick society

Unfortunately integration in America has meant the comparison of black achievements to a white value system. Incumbent in that equation is the intrinsic statement that the white value system is morally right and secondly that instead of modifying a value system a given group of people should modify themselves to adjust to foreign and hostile values.

One of the hallmarks of an oppressed culture is that the bond of brotherhood is non-existent. The tragedy of the black intellectual is that as the person of color becomes more and more educated he becomes more and more capable of oppressing those from where he came.

The chief characteristic of a healthy and vibrant culture is that one is permeated with outside influences and is capable of accurately reflecting these influences within the context of the complete culture. The culture that practices racism cannot allow its boundaries to be broadened, but instead when confronted with something "foreign" must react in the typical oppressor manner which is either complete destruction or total alienation. So we see that the culture of the oppressor suffers from the same lack of life that those oppressed encounter.

Need to struggle

It seems clear that people of color must begin to question the cultural reference system and value system so far imposed upon them. It seems clear that only the struggle of people of color will be successful in freeing both their physical presence and their psyches. Notice, the T.W.L.F. does not speak of violence because as a platform we reject violence. However THE T.W.L.F., EMBRACES STRUGGLE. We recognize that struggle may manifest itself in many manners from community organizing to self-defense on both a personal and impersonal organizational level. (Turn to Page 7)
The Third World College Proposal

The Third World College will focus on contemporary problems of urban and rural living of Third World peoples. Therefore, its primary goal is to produce students having broad perspectives and whose capabilities and interests are focused on major problems of the Third World. The college will be an academic community and desire to identify and present solutions to problems in the Third World.

Thus, the mission of the Third World College is to focus on contemporary living and produce scholars who are well informed in the important global and regional issues of the Third World groups in the United States which have been traditionally left out of the mainstream of education at this university. In addition, the College of Ethnic Studies will also house the new Institute of Religion and Community Relations which has already been approved on this campus, and the Third World College extension programs.

The department will focus on offering courses and curricular programs in ethnic studies. The courses will not engage directly in regular courses instruction but would provide support services, including community service, publications, leadership training, and fellowship programs. These activities would be consistent and supportive of those curriculum offerings of the college. The Institute would contain within it centers established at the University. Thus, an American Center, a Chicano Center, an Asian-American Center, and an Arab-American Center. This Institute will address themselves to the needs of the particular Third World community. There will be a College of Ethnic Studies at the Institute.

The College of Third World Studies will bring together under one administration the Institute, the previous work of the ethnic studies, the extension divisions, and other programs yet to be developed that will focus upon an institutionally oriented programs of instruction, research, cultural and community development.

Curriculum

Undergraduates

The Dean of the College in collaboration with the Executive Committee of the College and the Committee on Courses of the Academic Senate will design a course of study for students in the College. The course offerings and requirements will fall into six categories. Some courses are prerequisite, and some will be taken in specified years. These courses may not be elected to satisfy any other requirements. The Third World College will also offer courses in other Schools or Colleges in the University. If it covers a subject not covered in other Colleges, the College will either appoint its own faculty to offer them, or include students from other Colleges in the College's courses.

The College of Third World Studies, like all other Colleges of the University will be established to certain required courses that all students in the College will be required to complete as well as a certain number of units which are open electives. The student's choice of courses will have its own equivalent of the E & S "breadth requirements" of the University. In addition, each student will be required to complete a specified unit of writing. In the College of Letters & Science the number is 100. The College of Ethnic Studies or equivalent courses which must be done within the College and within each department of the College.

Major: This is a student who has completed a major in one of the fields of study offered in the College and a major course of study in Economics. The major will consist of majoring in one of the fields of study offered in the College and a major course of study in Economics.

Bachelor's degree—this will consist of majoring in one of the fields of study offered in the College and a major course of study in Economics. The major will consist of majoring in one of the fields of study offered in the College and a major course of study in Economics.

Third World College Structure

The College of Third World Studies as currently proposed is a part of the University and will house and coordinate several new departments, institutes, and programs focused on the history, culture, and social conditions of the Third World. It will be an important new component of Third World studies in the United States which has been traditionally left out of the mainstream of education at this University. In addition, the College of Ethnic Studies will house the new Institute of Religion and Community Relations which has already been approved on this campus, and the Third World College extension programs.

The department will focus on offering courses and curricular programs in ethnic studies. The courses will not engage directly in regular courses instruction but would provide support services, including community service, publications, leadership training, and fellowship programs. These activities would be consistent and supportive of those curriculum offerings of the college. The Institute would contain within it centers established at the University. Thus, an American Center, a Chicano Center, an Asian-American Center, and an Arab-American Center. This Institute will address themselves to the needs of the particular Third World community. There will be a College of Ethnic Studies at the Institute.

The College of Third World Studies will bring together under one administration the Institute, the previous work of the ethnic studies, the extension divisions, and other programs yet to be developed that will focus upon an institutionally oriented programs of instruction, research, cultural and community development.

Graduate:

At the beginning the college will not offer any advanced degrees. After a period of time fields of study will be developed and advanced degrees offered by the Third World College.

Other Curriculum Offerings:

In addition to course offerings at the levels currently in the various sections, there are two special areas under which TW courses will be offered by the TW College.

A number of courses will be administered by the TW through University Extension. It is expected that such courses will be offered by the University building choices for the convenience of those to take part and with the idea of bringing the University and the community closer together.

A second component through which courses are to be offered are the "special studies" which sections will be attached to each department. Basically, this will mean that the course work is designed to be taught by groups of students in the field of study. The completion of study the individual will receive a certificate of Special Studies showing his/her participation and achievements. The rationale of the rationale is the establishment of the College of Third World Studies and the dynamic role it will have in the college and in the departments. The College of Ethnic Studies is one of the few departments to go through this change. Much of the College of Ethnic Studies is not covered in the College of Ethnic Studies.

Programs of the type mentioned here acknowledge the fact that many students, particularly those in their very few institutions, would not be able to afford to become full-time students for any length period of time. In many instances these interests will be specific and for this reason a singular course study can be established to meet the specific needs and be completed by the student within a year's time. Such a course of study may be interdepartmental or may be drawn from resources found within the College.

The dependence on the study of the amount of work required, special studies or the major or part of all the requirements for a masters degree for the college student. It is expected that all students who are satisfied with attending a masters degree will be satisfied with attending a masters degree and should be prepared and set aside by the college. The basis for course content could come from field work or research in the level and special study area as part of the masters program.

Admissions:

Students will be admitted directly into the College of Third World studies as freshmen or transfer students ready to declare as a major one of the fields of study within the college and graduate students working toward an advanced major.

There will be a number of students admitted to the Special Studies section. This is a category of students enrolled in other schools. On a very highly selective basis, a small number of students will be brought into the College through a course of studies under close supervision of the faculty. These students will admit other community members, who have not finished their high school education, to participate in practical experience in the community. In time the number of students brought in under this category may increase.

In all these cases the Executive Committee, the College, and the Board of Regents are admitted to the College on the advice of the chairman and the member of the Committee. In admitting students to this College consideration will be given to persons not subject to standard admission criteria, but to other factors related to the ethnic related cultural experiences and the participation in the community. The admission criteria and their potential will be considered.

Operating Components of the College

Implementing Committee

An implementing committee shall be appointed by the Chancellor on the advice and consent of TW faculty and students who have designed this proposal. It shall be composed of TW College faculty, students and members of the community. The implementing committee will be essential to organize and staff the new College and its various departments. The work of the implementing committee should be carried out by the college or institute to be housed within the College. Thus one subcommittee shall be appointed to develop the Afro-American Studies, one for the Chicano Studies, etc. The implementing committee will serve until the governing apparatus of each respective department and institute have become operational.

Specific duties of the implementing committee, operating through its several sub-committees will be to select and recommend to the Chancellor a chairman of the department; to select and recommend faculty members to the department; recommend the establishment of the appointment of instruction to the Chair until the faculty has been appointed; to select and recommend faculty members to the Board of Regents; etc. The College will also submit the program and the establishment of an advisory committee on research, cultural, and community programs.

Dean of the College of Third World Studies

The dean of the College of Third World Studies will be nominated by the Chancellor, on the recommendation of the implementing committee, and with the advice of the Academic Senate Committee on Budget and Interdepartmental Relations. The dean will be the chief administrative officer for the College of Third World Studies and the Institute. He will facilitate the development of relationships with other colleges, schools, and other units outside the TW College. He will be advised by the executive committee of the college.

Faculty

Officers of instruction with professional rank, assistant professors, associate professors, and professors, will be appointed by the Chancellor on the recommendation of the dean, and the faculty members with the advice of the Academic Senate Committee on Budget and Interdepartmental Relations. Lecturers, visiting, part time, and temporary faculty members as well as research assistants and teaching assistants may be appointed by the Chancellor on the recommendation of the dean. The dean of the College with somewhat less formal consultation than is required in faculty eligible for membership in the Academic Senate.

In accordance with university policy the faculty of the College of Third World Studies will be appointed by the Chancellor on the recommendation of the dean, and retain the faculty of the Academic Senate Committee on Budget and Interdepartmental relations. Lecturers, visiting, part time, and temporary faculty members as well as research assistants and teaching assistants may be appointed by the Chancellor on the recommendation of the dean. The dean of the College of Third World Studies will be nominated by the Chancellor, on the recommendation of the implementing committee, and with the advice of the Academic Senate Committee on Budget and Interdepartmental Relations.
Afro-American Studies Proposal

(Submitted by the Afro-American Student Union)

Introduction

The young Black people of America are the heroes of what is undoubtedly one of the most challenging, greatest, and threatening set of social circumstances that has ever fallen upon any race. Never before have so many of the young people anywhere in history. We have been born into a hostile and alien society which loathes us on condition of our skin color. Our intimidated, and defeated but unsadened ancestors, have been unable to tell us why. Sentenced to brutality, subservience, and death, from the beginning, many of us have come to regard our beautiful pigmentation as a plague. It should surprise no one that the Black people of America have been unable to realize anything, unless there be reason for mis-understanding—let us make it clear that we work for our own freedom; we do not wish to be left in theChildren's shop about being left with the "souls", because has been staled to the point that we can no longer bear it. We have been forced to the point where we must (and will) insist on those demands that are necessary to our survival. There is nothing less to settle for and nothing less will do.

We must therefore ask with unrelenting insistence that our future education be radicalized. We demand that the administration in this institute, Black Studies organizations, and the educational system at large, be interpreted in the light of the dark realities of American society. We ask that this program be considered because the destruction of our minds and the current rate of attrition for our students can no longer be tolerated. We ask that this program be reconsidered because nothing less will do.

Organization and Administration

The Black Studies Program will be directly coordinated by the Black Studies Coordinator (BSC) who will be directly responsible to the Chancellor. Toward the primary goal of establishing a propelled Afro-American Studies Program, the BSC will be generally involved in ground work activities necessary to bring this goal to fruition. His immediate and initial responsibility will focus around the following: 1) Hiring staff, 2) Evaluating, Establishing and Coordinating courses, 3) Recruiting and hiring faculty, and 4) Coordinating and recruiting and selecting of Black student studies.

In order to effectively and efficiently work toward the long range goal of a Department of Afro-American Studies, the people in the necessary steps towards this end, the Black Studies Coordinator will need to handle his responsibilities to avoid bogging down the BSC in minute details and inculcate him with trivia and other activities. The BSC will also need to be in close contact with the administration to make sure that the interested departments are being cooperative. Assignments given to the BSC, Administrative Assistant, Student Affairs Officer, Personal Secretary, and any other personnel of the Administration will be fulfilled in a timely-based Black Studies program, establishing Black Studies programs within U.C. Extension, coordinating other special programs and events, and representing the BSC and speaking on his behalf as needed.

The Administrative Assistant will have the reviewing responsibilities: 1) Preparing, billing, and dealing with all financial and budgetary matters; 2) Assisting in preparation of reports and doing appropriate research as needed; and 3) Managing the secretarial responsibilities.

The Student Affairs Officer will have responsibilities to: 1) Assisting students in area of student living, 2) Railroad, and 3) Assisting in program planning and activities, minority students, 4) Offering counseling services to Black student studies, and 4) Coordinating Freshmen and Senior Seminars. Both the Personal Secretary and the Administrative Assistant will have responsibilities traditionally characteristic of such roles. All of these positions will be filled within a month after the Black Studies Coordinator has been hired.

Evaluating, Establishing and Coordinating Courses

The need then to assess and evaluate the nature of the existing courses toward the end of determining the nature of appropriate Black Studies courses to be offered is paramount and will be an important responsibility of the BSC. Siting in consultation with the appropriate departments, courses are to be identified that will lead to a rigorous and demanding curriculum, including interdepartmental courses. In this way, the Black Studies Program will make recommendations regarding the courses to be offered.

Until such time as the Department of Afro-American Studies is established, the responsibilities stated above are continuous and ongoing.

Black Studies Curriculum

The following courses in each department in which they are to be offered are listed below for instructional purposes only. They should be seen as indicators of the types of courses that could be offered and be consistent with purposes of the Black Studies Program.

<table>
<thead>
<tr>
<th>BLACK STUDIES PROGRAM Course Code</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>ANTHROPOLOGY</td>
<td></td>
</tr>
<tr>
<td>1 Introduction to Black Anthropology (physical)</td>
<td></td>
</tr>
<tr>
<td>2 Cultural Anthropology</td>
<td></td>
</tr>
<tr>
<td>a. Survey to African Anthropology</td>
<td></td>
</tr>
<tr>
<td>b. Survey to Afro-American Anthropology</td>
<td></td>
</tr>
<tr>
<td>3 Upper Division—Comparative Black Anthropology</td>
<td></td>
</tr>
<tr>
<td>ART</td>
<td></td>
</tr>
<tr>
<td>1 Survey of African Art</td>
<td></td>
</tr>
<tr>
<td>2 Introduction to Afro-American Art</td>
<td></td>
</tr>
<tr>
<td>3 Survey of Comparative Afro-American Art</td>
<td></td>
</tr>
<tr>
<td>4 Introduction to Revolutionary Black Art</td>
<td></td>
</tr>
<tr>
<td>DRAMATIC ARTS</td>
<td></td>
</tr>
<tr>
<td>1 Afro-Americans and the Theatre</td>
<td></td>
</tr>
<tr>
<td>2 Workshop (improvisation)</td>
<td></td>
</tr>
<tr>
<td>CRIMINOLOGY</td>
<td></td>
</tr>
<tr>
<td>1 Social Control and the Black Community (series: A, B, C)</td>
<td></td>
</tr>
<tr>
<td>2 History of the Black and White Working Stiff</td>
<td></td>
</tr>
<tr>
<td>ENGLISH</td>
<td></td>
</tr>
<tr>
<td>1 Education (knowledge) of the Black Man (series: A, B, C)</td>
<td></td>
</tr>
<tr>
<td>2 Survey of Education from elementary to college level</td>
<td></td>
</tr>
<tr>
<td>3 Urban Education as an assumption</td>
<td></td>
</tr>
<tr>
<td>HISTORY</td>
<td></td>
</tr>
<tr>
<td>1 Black America</td>
<td></td>
</tr>
<tr>
<td>2 History from Black Perspective (satisfies Amer. Hist. require-ment)</td>
<td></td>
</tr>
<tr>
<td>HUMANITIES</td>
<td></td>
</tr>
<tr>
<td>1 System in Perspective</td>
<td></td>
</tr>
<tr>
<td>LINGUISTICS</td>
<td></td>
</tr>
<tr>
<td>1 Ghetto Language</td>
<td></td>
</tr>
</tbody>
</table>

Native American Studies Proposal

(Submitted by the United Native Americans)

Department of Native American Studies

Specific Course Proposals

A. Native American Literature: the purpose of this literature course is to extend, and extend as it does from ancient Nahua and Algonkian texts (both prose and poetry), to oral literature (legends, myths, folklore, secular prose, migration accounts, etc., cetera), to literature written after the European invasion (secular prose, political tracts, periodical articles), to oral history and speeches, to literature of the present day (novels, plays, poetry, political tracts, etc.), the scope of this course will be very wide. In order to be considered in this course will be very wide. In order to be considered are many hundreds of novels, plays, and short stories written by non-Indians about Indians. Several courses devoted to this field, including Ancient Nahuatl-American Literature, Native American Poetry, the Indian Novel, and American Indian Literature.

B. American Indian Political-Social Studies. Quite clearly, the political organization of Indian peoples sheds much light upon human political development, while the political structure of human social organization serves as the basis of all political development. Upon the organization of the Indians, one might find the answers to many of the questions that have been posed by students of social and political history. The two courses should be offered in American Indian History (U.S. and Canada), American Indian Political Organization (U.S. and Canada), Native American History in the Americas, and Contemporary Tribal Government and Law.

C. American Indian Law: to develop a legal system, black American must have a legal system, black American must have a legal system. The course is designed to deal with the laws that have been made by Indian tribes in the past and the laws that are being made by the tribes today, dealing with both the substance and the procedure of the law. The course will be offered in American Indian Law (U.S. and Canada), American Indian Litigation (U.S. and Canada), and Contemporary Tribal Law (U.S. and Canada).

D. Native American Education: one of the major concerns of the tribes is the education of the young. The course is designed to deal with the problems of educating the Indian youth, both in the reservation schools and in the public schools. The course will be offered in American Indian Education (U.S. and Canada), American Indian Educational Administration, and American Indian Cultural Studies.

E. Native American Education: the course will be offered in American Indian Education (U.S. and Canada), American Indian Educational Administration, and American Indian Cultural Studies.

F. American Indian Literature: the purpose of this course is to extend the scope of literature courses to non-white student work. The course will be offered in American Indian Literature (U.S. and Canada), American Indian Educational Administration, and American Indian Cultural Studies.

G. American Indian Tribal and Community Development: the course will be offered in American Indian Literature (U.S. and Canada), American Indian Educational Administration, and American Indian Cultural Studies.

H. American Indian Urban Studies: the course will be offered in American Indian Literature (U.S. and Canada), American Indian Educational Administration, and American Indian Cultural Studies.

I. American Indian Economic Development: the course will be offered in American Indian Literature (U.S. and Canada), American Indian Educational Administration, and American Indian Cultural Studies.

The Student Population to be Served by Indian Studies

It is quite clear that the programs of most colleges and universities in the United States have been, and still are, oriented towards serving the white middle-class or upper-class populations. These programs have never prepared Indian students for adequate participation in the ongoing development of Indian communities, and, in addition, their anti-Indian bias has served to alienate those native students who have managed to overcome the hurdles posed by white secondary education and white-admission procedures. Consequently, any college that wishes to serve Indian students must develop a comprehensive Indian Studies program.

The rationale for establishing such a program does not consist solely in meeting the needs of Indian students, however. Many non-Indians will continue to earn their living by working with native populations as teachers and other professionals. These people have often been confused, and their training in the field of Indian education must be clarified. Consequently, the training of the Anglo-American population can also be considered the training of the American Indian people. This can only occur, in so far as higher education is concerned, in Indian colleges and universities, where some of our own chauvinism and create truly multicultural and multi-ethnic institutions. The development of Native American Studies, along with Black Studies, Asian Studies, and American Indian American Studies, is clearly an essential and overdue step in that direction.

Reprinted from the Daily Californian
March 4, 1969

Paid for by the World Board of the ASUC Senate
Chicana Studies Proposal

(Submitted by the Mexican American Studies and放在Chicana Studies Committee

The Wisdom of a College Structure

A separate college for Chicana studies is most suitable vehicle for a Third World studies program, for the following reasons:

- Most existing university faculties and departments have had a century or more to develop a solid foundation. Staff members are often not available, but the Chicana faculty have been largely unable to do so. These same faculties cannot now be expected to develop a solid foundation. The Chicana faculty are the only ones who are familiar with the field.

- The College of Chicana Studies and the Chicana department has suffered from the fact that disciplines theoretically concerned with this field (sociology, anthropology, psychology, etc.) are already well represented in higher education. Some of the disciplines that have been systematically neglected, and which have been largely ignored, are those that have been developed by Chicana faculty.

- The Chicana faculty is a group of students who have been educated in Chicana Studies.

The Department of Chicana Studies

The department of Chicana Studies will be able to capitalize on the existing Chicana faculty and students at the University of Chicana Studies.

Lower Division Course Proposals:

- A 30-credit Chicana Studies program that will meet the needs of students and the Chicana faculty.

Upper Division Course Proposals:

- A 30-credit Chicana Studies program that will meet the needs of students and the Chicana faculty.

Goals for the major are to develop students' abilities in a bilingual, bicultural manner by offering communication skills in both Spanish and English, by focusing on the Chicana experience in the United States, and by establishing a solid foundation of Chicana Studies.

The development of programs should be flexible, although at this time there are some possibilities:

1. Chicana Studies: 12 credits
2. Chicana Studies: 18 credits
3. Chicana Studies: 24 credits
4. Chicana Studies: 30 credits

Specific Course Proposals

The Chicano in America

A) Social Psychology: Dynamics of Racism

The natural allure of people of color results from the exploitation according to the history of our society. In this course, we will examine some of the effects of American and Western civilization on the non-Western world. We will look at the effects of American and Western civilization on the non-Western world. We will look at the effects of American and Western civilization on the non-Western world.

B) The Asian and His Community

Chinatowns: Development, problems, characteristics

Filipinos: Uniqueness, traditions, values

Japanese: Culture, society, identity

Korean: Society, culture, identity

Chinese: Society, culture, identity

Japanese Community: Where? Characteristics, etc.

C) Organizations Among Asian American Groups

A study of the inter-community tensions and harmony: distances, effects of national origins, urban/rural, middle class, ghetto relations, and the historical effects on American society.

D) America An Asian Perspective

- Political Economy of the Philippines
- Anti-American alliances
- Historical Meaning
- The "White Man": What it means??

E) Community Workshop: Relevant Education

A major problem of the ghetto is the failure of its youth who are fortunate enough to learn a skill, to return the benefits of that skill to the community. This problem is neglected by the existing educational system, which prepares the individual for the assumption of an economically productive position within society. The skillful worker's "give back" and does not return to the community the benefits of his education.

F) Language: Contemporary Linguistic Skills

The study of language as a social activity as presented by immigrant life and language presents the need for Cantonese as well as the desirability of other Asian languages as spoken in the United States.

G) Creative Workshop

Using traditional and non-traditional media—drums, literature, mass communications, art, music, photography, etc., in workshops that would develop an Asian-American perspective through unique and various art forms.

The Asian Experience

The roots of the Asian-American lies in Asia. A knowledge of history is essential; most pertinent is history involving Western man. Our course offers this in part to the student. The importance of the history of the Asian person, and his role in the society, the importance of the individual, and his role in the society.

A) The Roots of Asian Man: Social Conditions for Emigration

Social Structure—Family, occupation, political, and religious conditions

Economic Condition—labor, capital, productivity, class Western Effects—War, trade

B) Integration of A.; the Americanization, Colonization, Modernization and Effects of Europe: 18th, 19th, 20th Century

American: 19th th. - 20th Century

The study of cities—Hong Kong, Shanghai, Tokyo, and Singapore—as case studies in modernization, a study of customs, values and social perceptions.

C) Overseas Communities

Asians in various contexts: Europe, Africa, Middle East, and Asia in comparison

D) Asian Revolutionary Movements

Case study of the course on revolutionary communism in the Asian countries.

E) Revolutions and Social Movement

Case study of the course on revolutionary communism in the Asian countries.

F) Student Movements in Asia

Case study of the course on revolutionary communism in the Asian countries.

G) Effects of the West in Revolution and Unrest in Asia

in Extention programs to members of the affluent and professional sectors of the community.

in Chicana communities hardly belong to the aforementioned groups, the University's Extension programs have excluded Chicanas from any of its activities. It is the purpose of the Chicana community programs, either rural or urban.

The Chicana bicultural Center

Absolutely essential to the development of a Chicana curriculum, a Chicana Extension Program, and adequate involvement in the Urban Crisis Program is the establishment of a Chicana bicultural Center. It is strongly supported by the Chicana faculty that this many-credit program is needed to gather, classify, and make available the increasing number of published and unpublished materials relating to the Chicana population. This can take the form of a specialized library as a part of the center.


The Chicano bicultural Center

The Chicano bicultural Center should be prepared to provide assistance to schools. Scholarships in residence programs should be developed in order to tap the cultural traditions of the Chicana community.

An Extension Program

The University of California Extension programs were placed on self-sustaining basis when State funds were withdrawn. The consequence of this act was to limit participation...
Senior Year
The first quarter will be spent in seminar with other seniors who have been in the field. The seminar will be conducted by the faculty of the Black Studies Program, the Second and Third Quarters. The student will spend these two quarters preparing for seminar, dissertation based on his field experience, and will receive the degree of Bachelor of Arts in Afro-American Studies.

Recruitment and Selection of Black Studies Students
Because the primary vehicle for bringing minority youngsters to the campus is the Educational Opportunity Program (EOP) and since enrollment of any of those to be engaged in Black Studies will be minorities, recruiting and selection of Black Studies will be done through the framework program, EOP. One third of minority students normally coming under the EOP will be selected and admitted to Black Studies Stu- dents Selection Committee. This committee will be comprised of the BSC, the University’s Admissions Office, the Dean of Students, and the administration, or their designated alternates. These students are to be seen as EOP Students and therefore entitled to the traditional financial aid that is available. Since non-EOP minority students and non-minorities are excluded from being Black Studies students, a second recruitment is available. In any case all students seeking admissions to the BSC Program must be selected and admitted by the Black Studies Selection Committee.

Black Studies Programs
In addition to the curriculums and programs for those who are to receive a B.A. degree in Afro-American Studies, the Black Study Program will offer Black curriculum through three essential programs: 

1) Community-based, E.U. Extension, and 3) Experimental programs

Community-Based Programs
The network pointed out in the Introduction to this proposal is not limited to those who have been fortunate enough to have arrived at the University scene, but rather to those who are to entertain hopes of doing the same or other “get themselves together” it is imperative that the dissemination of a Black Studies format not be delimited by the boundaries characteristic the University of California.

The Black Studies Program purports to address this situation by establishing within the student body, at 5 or 6 different centers, certain Black studies courses that are geared to involve residents to the maximum extent as both students of, and contributors to, those colleges and offer University students the opportunity to work with various local organizations, groups, and institutions to establish such courses and their times and locations designed by the BSC. When some of the courses will be staffed by personnel hired by the BSC, others will be staffed by talented students involved in the Black Studies Program.

Extension Programs
Consistent with the desire of the Black Studies Program to share knowledge, information, understanding, and differing perspectives with all who come into contact with the University, the Black Studies Program will offer, as a limited basis, Black Studies courses in the U.C. Extension.

Experimental Programs
One innovative approach to the University body that has come about recently is the idea of students establishing courses that speak to their needs and interests (BED, etc.). Use of such a program is rare and therefore the exception rather than the rule. The Black Studies Program intends to establish experimental programs as a means of testing its operations and one of its essential characteristics.

Black studies students will be encouraged, aided, rewarded, and expected to put together various kinds of courses in which they will probably be interested. These courses and their times and locations will be designed by the students. They may work with graduate students, faculty and others.

The lump sum approach will be made to those who have established themselves in the academic arena, however, academic reputation will not be the key or the only criteria for listing their titles. In these cases the student is interested to this material and information will be made available for the development of new courses in this manner that students will work alongside of and lecture on full, half or part-time basis. Others, having academic credit, may be employed in more prestigious and lucrative positions.

Proposal for a Third World College

(Continued from Page 1)

the responsibility for advising the Dean and the Chancellor's Office with respect to the admission of students into the college.

Community Involvement

In Program Development

The faculty and students of each of the four departments shall create a Community Board to advise these respective programs within that department. The site and composition of each Community Board shall be determined by the respective departments. Each Community Board, once constituted, shall: serve as a board for each of the four ethnic-focused programs of the Black Studies curricu- lums; elect two members to serve on the Policy Board of the Black Studies Program; form a liaison with the Executive Committee of the College; and serve as ex-officio members of the Executive Committee of the College.

An Interim Department of TW Studies

In the absence of the ability of the faculty and administration of UC Berkeley to create outright and put into operation by Fall 1969 a Third World College, it is proposed as an interim device that a Department of TW Studies be established. This department will not be housed in any of the existing colleges or schools. Instead, it will report directly to the Chancellor's Office until such time that a college structure has been established.

The Department of TW Studies will operate on a de facto basis as the College it is destined to become. That it is, that within the department there will be two divisions operating with a departmental mandate to the extent in which it is possible.

Such divisions will have a division head and other en- tities paralleling those spoken to regarding the College.

This department must be in the exact form of a college and if allowed to operate as such will be subject to the problems of a college until it is officially and formally recognized.

By being under the auspices of the Chancellor’s Office, the department will have the opportunity to prepare itself to the tasks and practice in its development.

A key point to remember is that this department is only an in- terim entity and it will not be recognized as a college until such time as a college is formally established.

Implementation

In accordance with the ideas and concepts contained in Proposal for a Third World College, we recommend that the Chancellor and faculty of the University take the following action pursuant to the realization of the proposal:

The Dean and chairman should be appointed immediately on the advice of an implementing committee nominated by the President and students who prepared this proposal. This committee or sub-committee should be empowered to immediately recruit faculty and students for the fall of 1969.

Facilities

Among the facilities of this college there will be a col- lege library and specialized departmental library on sites.

It will also be used in temporary facilities until adequate space can be secured. There are several University-owned buildings, including the Anderson Hall, which may be converted into suitable temporary facili- ties at this time. It is strongly recommended that prior facilities in Haviland Hall be vacated by the School of Criminology may be available.

For the Third World College should come not only from regular University sources and special University sources such as the funds for innovative instruction, the Urban Crises funds and Centennial funds but in addi- tion, special extramural funding should be sought from both private and public entities and the Federal Government.

There is already some evidence that private foundations are interested in supporting programs such as those at Berkeley.
The Governor of the State of California is white. The Regents of the university system are all white. The president of the university is white. All of the university’s chancellors are white. The faculty of the university is better than 99% white. The university system and all of the white people who run it are financed by the people of the state of California. Roughly 5% of the people of California are not white. When a system operates in this manner, to the total exclusion from any positions of power of 95% of its people, it can be thought of as nothing but a colonial system which is practicing taxation without representation. The people should find that this is not a new discovery, they should find that this kind of evil is repulsive and insufferable.

Up Against the Wall
At Berkeley the colonial nature of the system is blatant and can be readily seen by any objective observer. The black, brown, red and yellow students at Berkeley recognized a crying need to be educated in a manner that would prepare them to do something about the world conditions of their communities. Subsequent to this realization, the black, brown, red and yellow students have begun to work towards concrete proposals for changes in the educational system designed to accommodate the needs of their communities. These changes have not been implemented because the white faculty and administrators have simply decided not to implement them. There are no Third World people in any positions where such decisions are made. It is simply a matter of white people deciding that some proposed changes are either good or not good for the people who proposed them. They simply decided not to implement them.

Oppressed people seldom win their struggle for liberation on racist grounds. Their struggle is much more humane totally concerned with the human condition. Only a couple of years ago people became racist when after liberation they develop vested interests that would then benefit from the practice of ethnic cleansing.

Response to oppression
In this framework of Challenge and Response to briefly survey the interaction of oppressed and oppressor in America. We note that the struggle has been racism and the responses have been numerous and for the most part impotent. It is easy to see that the Blues and Jazz developed as a response to the challenge of racism. It is also correct to assume that such responses merely allowed people to adjust to the social challenge of racism, not to take direct action against it. We see the Challenge as racism and the response on the part of Third World students in the United States is the demand for a T.W.C. It is often the case that those who develop the initial challenge of racism demand the right to control the formulation of a response to that challenge. Therefore we see the demand of many within the administration who admit that the challenge has been racism is to tell Third World Students how to structure their college or in fact how to respond to that challenge. To all non-third world people we would ask that you concern yourself with what your response would be if you were to discover that 1.7 million Americans have been lynched.

Third World Response
(Continued from page 2)

f third world masses embracing white carnals by selling stagner/stagnation/ by power/ third world power by fighting by fighting back against the representation that breeds pigs and pigs pig all power belongs to the people the people are power/ third world power by struggling under umbrellas and a picket signs watching while america gets an education with smug faces, and phony liberal Berkeley that has mypresently “enjoyed” by all other commensurate structures within the University. THIS IS UNACCEPTABLE. Such a suggestion is merely a denial of the cleavage in black achievements and white standards. Such a level of autonomy would allow no way to develop a new yard stick of excellence. Such a position is merely a repetition of subtle but nevertheless redundant, of the failure of integration, achievements of people of color must be judged by values determined by people of color.

The Third World College is an effort to begin the development of four programs among Third World students: 1) an orientation and awareness of color. 2) the possibility to make scholarly inquiries into the history and culture of people of color within the confines of America and outside. 3) To bridge the gap between white academic disciplines and the colored experience. 4) To develop well rounded students who do not have a national perspective but an international view, who do not demand civil rights but instead human rights, who do not use culture as an attempt to free themselves but instead as one of the tools necessary to engage in struggle.

Mother
Chancellor Heyns, the administrative head and academic leader at Berkeley, has emerged as a key figure in the struggle. He is an avowed enemy not only of the students but of the people. He has declared himself against that aspect of our proposed programs which ‘would actively involve us with our communities: at —

Photos by
Douglas Leecher
Paul Kalbch
Press West
Legal Defense

(Continued from page 2)
pigs off campus!

third world power—pigs off campus!

These terms are not synonymous; but they are complementary. They are not mere chans; follow invoca-
tions to violence.

Behind the now familiar expressions that have been cited above is a continuum of experience and thought. This life style and mode of thought is embedded in the concept of Third World power. Its basic expression is the rev- olut against what is taken to be the ad-
vancement of western civilization. The advance was no advancement at all but really an encroachment which at its mechanistic center means the subjugation and enslavement of the peoples of Asia, Africa, and Latin America. For Third World people the colonial experi-
ence was a course by which they became the instruments or merchandise of white clerks and store keepers. In the same manner their homesteads, conti-

nents in eastern and the source of exploita-
tions and ravishment. Throughout the existence of the civiliza-
tion was a condition where men traded their lives for the aggravations and development of that supposed white, super-

or, western "civilization" that other world of progress where things got better.

In Europe and America.....

At the same time that the white hunters and traders were abusing the Third World, their apologist in Europe and America were busy legitim-
ing the program in lecture hall and literature.

Transferred to America, the colo-

nial experience changed only in appear-

ance. The substantial practices and ins-

tructions remained essentially the same; especially in the extent to which they deluded and demoralized the quality of life for Third World peo-

ple. Whether the mode was slavery, cattle transport, or by direct conquest, a member of the Third World found himself in America faced with the brutal challenges. Unlike the white immigrants, who came by choice, had to overcome relative absence of pros-


cut, who also were able to learn and assimilate the system, the people of color were confronted with obstacles to consciousness.

Am I a man? They see that their bodies and minds were responsible, to a great extent, for the economic, creative, and social struc-
tures that were evolving all around them in the nation. But nesting was not enough; for they knew that these same systems, systematically denying and oppressing them, and that many were not. This is an incomplete knowledge. Furthermore, they felt the effects of the process by which the former mentally worked the savagery of racism into the marrow of American life. At its crudest pecu-


ture the institutional fabric sought to deny humanity (mankind, manhood, the past and the future) to the heirs of bondage. Accustomed with these sadistic barri-

ers, the individual had constantly

to ask himself:

Am I a man? Do I have a cul-
ture or history? Do I have a truth and beauty particular to me? Or are these reserves for the masters. The products stripped from my flesh? Will my children see farther, think deeper?

The answer reechoed in his brain: You are less than a man. You have only your labor, ignorance and problems to consider. These are better off forgotten.

The system of bondage then, was one built on non-participation, igno-

rance and oppression.

For Third World people non-par-

ticipation represented exclusion of prescribed selection of an advanced de-
gree from the very institutions they helped to advance. Furthermore, it means that they are obstructed in their attempts to collar borale in the construc-
tion and control of alternative institu-
tions; raised from their own viewpoint, existing out of their common experience, without the interference of paternalist-

ic and stifling overseers.

The matter of ignorance has a duel nature. As was noted above the Third World personality is actively

schooled from self-consciousness and from an identification in a continuing historical process. When he does assume, as he has now done, a confidence of body, spirit, mind, the beas-
tes felt him that he is whining, that is be is a hoodlum. Or they say he has nothing to say, doesn't know how to say it, and if he does, its not worth saying anyway. The administrators wallow in their ignorance when they fail to recognize the articulate maturity demands and programs of Third World students.

the university

The chief perpetrator and legiti-

mizer of this attitude is, of course, the university, particularly in its de-

partments of social science and social welfare. These have compounded


tained via technological systems to

keep us down. But the people have to share the guilt and the Third World College will be living and growing regardless of that failure.

When we excuses break down the man utilizes his monopoly of terror. But the police are not strange to Third World people. They have come to respect, from communal experiences, the meaning of Third World states. In many cases these representatives have been the only link with the established powers that are responsible for the direct suffering that is meted out by their uniformed agents. Others have been less for-
tunate and have gone past the first line of defense.

When you hear the chants of 'Third World Power', 'Third World College', and 'Pigs Off Campus' recall these ideas. If you haven't shared the experience, reflect upon the issues and examine the effects of a University that is an indoctrina-
ting agency.

PAPA PIG...

THIRD WORLD COLLEGE:
The Third World College stands at the midpoint of this experience and reflection. As an alternate institu-
tion it will serve to challenge and question the fundamental qualities of life and thought in the modern situa-
tion. It will certainly and energeti-


cially work to promote and substi-
tuate the Third World experience in terms of a coexistent continuum of historical process, advancement, and develop-
ment. By its very nature, it will serve as a system which will probe to the core of the educational process, hoping to extract a redefinition of man, life and value in this society. Too soon, will it act as a catalyst for change and in-
quiry. The University will be faced with the obligation of re-examining its role and its failure. Conquies and obstancy will be challenged in the at-

dent of society as it will in the citizen.

This is the Third World College as institution. As a process it will provide the Third World member with a bridge to a past that is rightfully his. It will also establish a format in which to plan creatively for himself and his brothers. In this manner he will be able to develop himself in conjunction with a self-image never before envision-
ed, sharp and true in its clarity. He will then be better able to share his experience with those who want to share it.

It remains only to touch the apo-

theistic or antagonistic majority and make them realize that is now they who are falling to participate in this contemporary adventure. It is left for them to understand that Third World power is not a threat or coercion to their crystal ball, but the form of a life as you unrealized.

COLONIALISM (Continued from page 2)

Colombia is the most populous of the programs and their implementa-
tion. This is the ultimate of absurdities; the kind which, when pursued, could only result in some kind of catastrophe.

This is a Stick-up

The people must be given an effective voice in the educa-
tional apparatus which either prepares or fails to prepare their children for life as it actually is. WE MUST HAVE SELF DETERMINATION!! We can no longer afford to have our tax dollars used to finance a private, privileged sanctuary for a group of backward, unrealistic colonials while we need our unmet. We must have change and change will come by any means the colonials make necessary.