

SOLIDARITY!



Solidarity

Day

On this one day you can help to apply massive pressure to support our Third World College and our other just demands. Many people openly sympathetic to our demands CAN demonstrate their support by actively participating in Wednesday's Third World College Day. Faculty, Administrators, Strike Support Committee, and their Executive Committees of AFT 1570 and AFSCME are actively organizing people to pack the plaza on Wednesday, March 12. Well known speakers and TWLF people will discuss Third World Studies and the struggle for self determination. We plan for entertainment and refreshments.

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 HEYNS 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.

3) 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.

4) Third World control over

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

5) Amnesty

a. Disciplinary Amnesty: Heyns CAN include people 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.



TWLF

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 oppressor/oppressed has been functioning for more than four hundred years. To make such a dynamic possible the oppressor imposes a deculturalization process and a selective acculturation process upon the oppressed people. This means that the value system, and moral reference of people of color has been destroyed (deculturalization) and the selective parts of a white middle class value system have been imposed, (selective acculturation). The selectivity of the acculturation

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 one that 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)

Scope and Structure of Ethnic Studies Examined in Final TWLF Proposals

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 knowledge, expertise, understanding, commitment and desire to identify and present solutions to problems in their respective communities.

Thus, the mission of the Third World College is to focus on contemporary living and produce scholars to address the problems and issues that accompany it.

In this respect the Third World College will be significantly more community-oriented and community-based than is the case with other academic structures to be found on this campus.

Third World College Structure

The College of Third World Studies as currently proposed will be part of the Berkeley campus of the University and will house and coordinate several new departments, institutes, and programs focused on the history, culture and contemporary life of some important Third World groups in the United States which have been traditionally left out of the main stream of education at this University. In addition, the College of Ethnic Studies will also house the new Institute on Race 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 curricula of formal academic studies. The Institute will not engage directly in regular courses instruction but would specialize in other activities including research, community service, publications, leadership training, and fellowship programs. These activities would be consistent and coordinated with the academic programs in the department. The Institute would contain within it centers with a special focus on each ethnic group. Thus an Afro-American Center, a Chicano Center, an Asian-American Center, and a Native American Center should be part of this Institute. They will address themselves to the needs of the particular Third World community. There will be a high level of community participation in the work of the Institute.

The new College of Third World Studies will bring together under one administration the Institute, the previously mentioned departments, the extension division, and other programs yet to be developed that will focus specifically and deliberately on community-oriented programs of instruction, research, cultural and community development.

Curriculum

Undergraduate:

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 required of all University of California students as prerequisites to graduation. The University requires students to demonstrate or acquire proficiency in three areas, English Composition, American History, and American Institutions. They may be met by examination or by taking a one quarter course in each of these three areas. The College of Third World Studies may either offer these courses for its students or advise them to take courses offered in other Schools or Colleges in the University. If it chooses to offer these courses within the College, it may either appoint its own faculty to offer them, or invite faculty members from other Colleges, or Schools to offer courses in the College and in one or more of the departments within the College. Given the rationale for the establishment of the College of Third World Studies, these subject matter areas of composition, history, and institutions, will have special relevance for the cultural focus of the College and may well be given by the faculty of the college and its several departments. On the other hand, given the limited resources of a new college, and the availability of faculty resources already on the campus, the college may well choose to recommend that some course work in these areas be taken outside the College of Third World Studies.

The College of Third World Studies, like all other Colleges on the Campus will wish to establish certain required courses that all students in the college will be required to take as well as a certain number of units which must be taken within the College. The college will have its own equivalent of the L & S "breadth requirements" to insure that students do not become over specialized; and to assure that they will be able to pursue graduate studies if they so desire. A third category of course offerings will be the core curriculum within each department within the college. Certain courses and certain number of units will be required of all majors in respective departments. The College will need to establish the number of units required for a degree. In the College of Letters & Science the number is 180. The College will also have to establish the number of units which must be done within the College and within each department of the College.

Majors offered at the undergraduate level will fall into three basic categories:

- 1) **Double major**—this will consist of majoring in one of the fields of study offered in the College and a field outside the college, i.e., Chicano studies and Economics;
- 2) **Single major**—this will be a major focusing almost exclusively on a field of study within the college, i.e., Asian-American, Afro-American, Native-American or Chicano Studies.

3.) **Ethnic Studies major**—This major will allow the student to become familiar with and gain knowledge in all the fields of study offered within the college or some combination thereof.

In addition the College will award the AB degree and the AA degree for students who wish to become teaching assistants in Third World Studies in the public schools.

Obviously, the establishment of a TWC is not to be interpreted as a move away from other departments or colleges or the body of knowledge accumulated therein. Many of the substantive issues and problems that will be the focus of the TWC are related to theoretical approaches and research developed by the social sciences and other sciences. Therefore cooperative and collaborative relations with other academic entities must be regarded as natural and expected.

Graduate:

At the beginning the college will not offer any advanced degrees. After a period of time fields of study will be offered at this level which conform to the mission of the College and the needs expressed by Third World Communities.

It is anticipated, however, that several advanced courses in the respective departments will be offered prior to the awarding of advanced degrees. In this case certificates will be awarded to those having completed satisfactorily a certain number of units or an area of study.

Other Curriculum Offerings:

In addition to course offerings at the levels alluded to in the previous sections, there are two special areas under which TW courses will be offered and administered 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 in community buildings chosen 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 will be the special studies section. Such sections will be attached to each department. Basically, this will be a one year intensive study and research program designed for those already in the community working in some meaningful capacity. Therefore the TWC would anticipate having teachers, politicians, poverty workers etc., involve themselves in an area of study jointly formulated with one of the professors of the College. Upon completion of study the individual would receive a certificate of Special Studies stating his area of study.

Programs of the type mentioned here acknowledge the fact that many people who are now working in their respective TW communities do not have the time or cannot afford to become full-time students for any lengthy period of time. In many instances these interests will be specific and for this reason a singular course of study can be formulated to address these interests and needs and be completed by the student within a year's time. Such areas of study may be interdepartmental or may be drawn from resources found within the College.

Depending on the level of study and the amount of work required, special studies programs may satisfy part or all of the requirements for a masters degree for the various departments. Another condition to be satisfied for attaining a masters degree could be preparing and teaching two courses in the extension program. The basis for course content could come from field work accomplished at undergraduate level and special study area as part of the masters program.

Admissions

Students will be admitted directly into the College of TW 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 high schools. On a very highly selective basis, a small number of such students will be brought into the College to pursue a course of studies under close supervision of College staff. In addition the College will admit older community members who have not finished high school and who have distinguished themselves 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 of the College and the Dean will decide which students are admitted to the College on the advice of the chairmen and executive committee of the several departments. In admitting students to this College consideration will be given not only to the standard university admissions criteria but to other factors as well including the ethnic related cultural experiences and the participation in the community and the general level of ability and talent.

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 faculty, students and members of the community. The functions of the implementing committee will be essentially to organize and staff the new College and its



various departments. The work of the implementing committee shall be carried out by several sub-committees, one for each department, program 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 shall serve until the governing apparatus of the College and departments 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 Chairman; to design and recommend initial courses of instruction to the Chairman until the faculty has been appointed; to select and recommend a director for the Institute and each of its Centers; to select, design, and recommend research, cultural, and community activities to the Institute and Center directors pending the assembling 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 shall be appointed by the Chancellor, on the recommendation of the Implementing Committee and with the advice of the Academic Senate Committee on Budget and Interdepartmental Relations. He 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 professorial rank, assistant professor, or other professional ranks shall be appointed by the Chancellor on the recommendation of the dean, and with the advice of the Academic Senate Committee on Budget and Interdepartmental relations. Lecturers, visiting, part time, and temporary faculty members as well as graduate students and upper-division students serving as teaching associates and teaching assistants may be appointed by the Chancellor on recommendation of the Dean of the College with somewhat less formal consultation than is the case with senior faculty eligible for membership in the Academic Senate.

In accordance with university policy the faculty of the College of Third World Studies will be a committee of the Academic Senate. It will be composed of the faculties of the several departments within the College. The faculty of each department within the college will operate as a subcommittee of the Academic Senate and will execute the major faculty functions for each department on the advice of the Executive Committee of the Department. The chairman of each department shall recommend the appointment, promotion and dismissal of faculty members to the Dean of the College. The Dean will then transmit these recommendations to the Chancellor.

Executive Committee

The Executive Committee of the College of Third World Studies shall be composed of the Dean of the College, the chairmen from each department within the college plus one student member elected by the students of each department. The duties of the Executive Committee will be to advise the Dean of the administration of all aspects of the College, to set College policy and to appoint other committees to carry out or coordinate the work of the college. It will either appoint or serve as admissions committee which will establish criteria for the admission of students into the college and collaborate with the Chancellor's Office (under whose jurisdiction the director of admission serves) in administering the admission of students into the College. It will also maintain liaison with the Admissions Committee of the Academic Senate, Berkeley Division, which sets policy on behalf of the Senate for the admission of students to the Berkeley Campus in accordance with Statewide criteria and legislation. The admissions committee or the Executive Committee within the College of Third World Studies will operate through sub-committees within each department and will help to formulate criteria for the admission of students into this college. Until such a committee is appointed the Implementing Committee will assume

Afro-American Studies Proposal

(Submitted by the Afro-American Student Union)

Introduction

The young Black people of America are the inheritors of what is undoubtedly one of the most challenging, gravest, and threatening set of social circumstances that has ever fallen upon a generation of 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 frightened parents, not less but more victimized, have been unable to tell us why. Sentenced to inanity, subservience, and death, from our beginning, many of us came to regard our beautiful pigmentation as a plague. It should surprise no one that the first thing we discovered was our "souls", as we were so bare and totally lacking anything else. Unless there be reason for mis-understanding—let us make it clear that we neither cry nor complain to anyone about being left with our "souls", because the soul is sufficient unto itself. We act now because we realize, beyond any doubt, that our "souls", i.e., that which is all and the end of us, has been stifled 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 changes 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 radically reformed. We demand a program of "BLACK STUDIES", a program which will be of, by, and for Black people. We demand that we be educated realistically; and that no form of education which attempts to lie to us, or otherwise mis-educate us will be accepted.

We have outlined a proposed course of study which we believe necessary not only for our education but for our very survival. We ask that this proposed program be considered in the light of the stark 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 directed and coordinated by the Black Studies Coordinator (BSC) who will be directly responsible to the Chancellor. Toward the primary goal of establishing a Department of Afro-American Studies, 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 studies students.

Recruiting and Hiring Staff

In order to effectively and efficiently work toward the long range goal of a Department of Afro-American Studies and to engage in the necessary steps towards this end, the Black Studies Coordinator will need staff aid commensurate with this task. If one is to avoid bogging down the BSC in minute details and inundate him with trivia and other activities that are not essential to his primary responsibilities, and if the University's commitment to bringing about the innovative academic impact of the Black Studies Program is to be "real," the following positions are irreducible minimums: Assistant to the BSC, Administrative Assistant, Student Affairs Officer, Personal Secretary, and Secretary. The responsibilities of the Assistant to the BSC will be to establish community-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 following responsibilities: 1) Preparing, coordinating and otherwise dealing with all fiscal and budgetary matters; 2) Assisting in preparation of reports and doing appropriate research as needed; and 3) Managing the office in the absence of the two ranking officials.

The Student Affairs Officer will have responsibilities for: 1) Assisting students in areas of need; 2) Acting as liaison between EOP, SOS, and other programs relating to minority students; 3) Offering counseling services to Black Studies students; and 4) Coordinating Freshmen and Senior Seminars. Both the Personal Secretary and the Secretary will carry out 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. Sitting in consultation with the appropriate personnel of the various disciplines, the BSC will make recommendations regarding the courses to be offered.

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

Black Studies Curriculum

The following courses and the departments 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.

BLACK STUDIES PROGRAM —Proposed Courses—

ANTHROPOLOGY

1. Introduction to Black Anthropology (physical)
2. Cultural Anthropology
 - a. Survey to African Anthropology
 - b. Survey to Afro-American Anthropology
3. Upper Division—
Comparative Black Anthropology

ART

1. Survey of African Art
2. Introduction to Afro-American Art
3. Survey of Contemporary Afro-American Art
4. Introduction to Revolutionary Black Art

DRAMATIC ARTS

1. Afro-Americans and the Theatre
2. Workshop (improvisation)

CRIMINOLOGY

1. Social Control and the Black Community (series: A, B, C)
2. Police in the Black Community

ECONOMICS

1. Economics of Racism
2. Current Economic Problems of Afro-Americans

EDUCATION

1. Education (knowledge) of the Black Man (series: A, B, C)
2. Survey of Education from elementary to college level
3. Seminar—Upper Division

ENGLISH

1. Survey of Afro-American Literature
2. Introduction to Black Prose and Poetry
3. The Black Writer in America
 - a. Historical
 - b. Theoretical

HISTORY

1. Black America
2. U.S. History from Black Perspective (satisfies Amer. Hist. requirement)

HUMANITIES

1. Humanism in Perspective

LINGUISTICS

1. Ghetto Language

★ to page 6

Native American Studies Proposal

(Submitted by the United Native Americans)

Department of Native American Studies

Specific Course Proposals

A. Native American Literature: the field of Indian literature is vast indeed, extending as it does from ancient Nahuatl and Maya texts (both prose and poetry), to oral literature (legends, myths, folklore, secular prose, migration accounts, et 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, et cetera). In addition to the vast body of Indian-composed literature are the many hundreds of novels, plays, and short stories written by non-Indians about Indians. Several courses are needed in this field, including Ancient Meso-American Literature, Native American Poetry, the Indian Novel, and American Indian Literature.

B. American Indian Legal-Political Studies. Quite clearly, the political organization of Indian peoples sheds much light upon human political development, while the constitutional position of position of Indians elucidates general legal practice and theory. One cannot fully understand political-legal developments in the United States, for example, without becoming familiar with the Gayanashagowa (constitution) of the Iroquois or the legal-political experience of the Cherokee Republic (1825-1907). Courses are needed in American Indian Law (U.S. and Canada), American Indian Political Organization, the Indian and the Constitution, the Legal-Political History of Indians in the Americas, and Contemporary Tribal Government and Law.

C. Native American Arts. Most laymen recognize the vigor of the Indian contribution in basketry, ceramics, weaving, painting, wood carving and sculpture, et cetera, but it is ironic that few university art departments do. Quite clearly, courses are needed in the various American Indian arts, including music, dealing not merely with the past but with the dynamic ongoing reality of developments in this field.

D. Native American Religion and Philosophy. Oriental religion and philosophy has at long last gained entrance to the curricula of some North American colleges but the thought of the indigenous peoples of the Americas has received virtually no attention except in anthropology course focusing upon so-called "Primitive Religion" or, briefly, in some "Comparative Religion" courses.

E. Native American Education. Thousands of teachers are now being trained who will work with Indian pupils and yet, with a handful of exceptions, they are receiving no training in Indian education. Courses are needed in the Fundamentals of Native-Indian Education, Indian Education in Cultural-Historical Perspective, Curriculum Development in Indian Education, Indian School Administration, and Counseling of Indian Pupils. In addition, teacher-candidates will often need to become familiar with an Indian language.

F) American Indian Languages. Certain Indian languages are now occasionally being taught in North American colleges and universities, such as Navajo, Cherokee, Quechua, and Maya. It is quite obvious, however, that the needs of students being trained as social workers, community developers, attorneys, doctors, teachers, et cetera, for Indian areas are being more often than not ill-met because of the lack of access to Indian language courses.

G) American Indian Tribal and Community Development. A great need exists in terms of the training of persons, both Indian and non-Indian, for working in Native American communities throughout the Americas. A part of this training will consist of courses which acquaint the student with the history, culture, and language of particular populations but other specialized courses will be needed in American Indian Community Development, Meso-American Indian Community Development, Andean Indian Community Development, American Indian Health Programs, Indian Applied Ethnohistory, Contemporary Indian Affairs, Indian Social Work, et cetera.

H) Other Areas for Instruction. Instructional programs also need to be developed in Indian Agricultural-Rural Development, Indian Communication Science, Comparative Tribal Studies, and in American Indian ethnology, ethnohistory, culture and personality, psychology, et cetera. As regards the fields now represented in anthropology departments, it is worth noting that ordinarily only a superficial introduction to Indian cultures is available and this usually is at the general level (i.e., dealing with many diverse cultures in an introductory course). These courses seldom provide any real insight into any particular culture and often provide no concept of the changing nature of a people's way of life. In brief, many specialized courses will need to be developed and they will have to be oriented towards understanding living peoples rather than understanding museum collections of artifacts, some supposed "aboriginal" stage of development, or theoretical "general laws" of cultural evolution.

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 pro-white admission procedures.

Clearly, then, any college which hopes to serve Indian students must develop a comprehensive Indian Studies program.

The rationale for established such a program does not consist solely in meeting the needs of Indian students however. Many non-Indians will continue to earn their livings by working with native populations as teachers and other professionals. These people have often performed dismally in the past and their training must be radically altered.

Finally, and perhaps most significantly of all, a massive effort must be made by colleges and universities to overcome the chauvinism, ethnocentrism, and narrow nationalism of the Anglo-American people. This can only occur, in so far as higher education is concerned, when college faculties overcome their own chauvinism and create truly multi-cultural and multi-ethnic institutions.

The development of Native American Studies, along with Black Studies, Asian Studies, and Mexican American/Latin American Studies, is clearly an essential and overdue step in that direction.

Reprinted from the
Daily Californian
March 4, 1969

Paid for by the Third World Board
of the ASUC Senate

Chicano Studies Proposal

(Submitted by the Mexican American Student Confederation)

The Wisdom of a College Structure

A separate college is herein recommended as the 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 multi-ethnic approaches to history, art, literature, education, etc., but they have been largely unable to do so. . . . These same faculties cannot now be expected to do what they have in the past rejected or failed to consider as "academically worthy" subjects.

- The area of Third World studies and inter-ethnic analysis has suffered from the fact that disciplines theoretically concerned with this field (sociology, anthropology, psychology, etc.) have tended to develop highly specialized methodologies or approaches which have seldom allowed for a systematic, interdisciplinary focus on problems of ethnicity as such.

- A Third World studies program, to be meaningful, must embrace basic research (theoretical as well as empirical), applied research, and extensive field training. Because of these factors such a program does not belong in the College of Letters and Sciences. Basic research cannot, however, be ignored since so many of the needs of Third World peoples cannot be fully met until tools are available.

- The faculty for a Third World studies program will have to possess varying kinds of expertise. Many will doubtless be persons who could qualify for appointments in the College of Letters and Sciences, but others will be practitioners comparable to faculties of Schools of Education, Law, etc. The doctorate does not make a person qualified to teach in the area of Native American Community Development, for example.

- The distinction between a "School" and a "College" according to the Standing Orders of the Regents precludes the establishment of "School" since a "School" may not enroll lower-division students.

The Department of Chicano Studies

The concept of a bilingual program or department is not new. The University of Pacific has had a bilingual College for many years, although its purpose when established was to relate to the Spanish-speaking countries of the Americas. Texas A & I University has bilingual programs in its School of Agriculture, School of Business Administration, and School of Engineering. And there are others.

Bilingual programs are designed to meet the developmental needs of the students and of the communities to which they relate. Not only are perceptions and academic styles distinct, but instruction is given in both Spanish and English.

Lower Division Course Proposals:

Goals of the first two years are to develop students' abilities in a bilingual, bicultural manner by offering communication skills in both Spanish and English, by focusing on an intellectual perspective of and about the Spanish-speaking communities, and by establishing a sound basis from which the student may select his major either in the Department or outside of it after two years.

The development of courses should remain flexible, although at this time there are the following possibilities:

- | | |
|--|--------------|
| (1) Rhetoric and Communication Skills: Spanish | 1-6 quarters |
| (2) Rhetoric and Communication Skills: English | 1-6 quarters |
| (3) Contemporary Community Problems | 3 quarters |
| (4) Historical Culture of the Spanish-speaking | 3 quarters |
| (5) Styles of Expression, Creativity, Arts | 3 quarters |
| (6) Cultural Economics | 3 quarters |
| (7) Political Constraints: Education, Crime, Welfare, etc. | 3 quarters |
| (8) Technical Symbols and Concepts | 1-3 quarters |

Upper Division Course Proposals:

Goals for the major are to develop students' abilities to serve their communities, and to develop a potential for self-fulfillment in at least two cultures.

Courses will offer field work, directed research, supervised teaching and counseling, etc., as well as the conventional classes on campus. The programming will depend upon the student's abilities and needs so that it would be possible, for example, for a student to be on campus for the fall quarter, then go to the Central Valley for the winter quarter, return to campus for the spring quarter, then to the barrios for the summer. The important inter-relationship of the Department, the Center (see below), and the Extension program (see below) would be an important factor in developing viable individualization of instruction.

Since the Department of Chicano Studies would offer a limited number of courses, majors in this field would have the opportunity and need to go to existing departments in other Colleges and Schools to complete graduation requirements. Furthermore, students would be encouraged to take courses in the other Third World departments, as well as the core courses for all Third World groups.

Suggested possible courses:

- | | |
|--|------------------------------------|
| (1) Linguistics and Dialectology | 3 quarters field work |
| (2) Consumer Education | 2 quarters & 2 quarters field work |
| (3) Health Education, and Welfare | 2 quarters & 2 quarters field work |
| (4) Government, Civil Rights, etc. | 2 quarters & 2 quarters field work |
| (5) Social Institutions | 2 quarters & 2 quarters field work |
| (6) Ideology and Philosophy | 2 quarters & 1 quarter field work |
| (7) Communication, Translation | 2 quarters & 2 quarters field work |
| (8) Mass Media, Journalism | 2 quarters & 2 quarters field work |
| (9) Literature of the Spanish-speaking | 2 quarters & 1 quarter field work |
| (10) Performing Arts | 2 quarters & 1 quarter field work |
| (11) Plastic Arts | 2 quarters & 2 quarters field work |
| (12) Comparative Third World Studies | 2 quarters & 2 quarters field work |
| (13) International Third World Studies | 3 quarters |
| (14) Third World Strategies | 3 quarters & 1 quarter field work |
| (15) Cybernetics and the Third World | 3 quarters & 1 quarter field work |

The Chicano Bi-lingual Center

Absolutely essential to the development of a Chicano Curriculum, a Chicano Extension Program, and adequate involvement in the Urban Crisis Program is the establishment of an adequately supported Chicano Center. The reasons for this are many: ● A program is needed to gather, classify, and make available the increasing number of published and unpublished materials relating to the Chicano population. This can take the form of a specialized library as a part of the center. ● Closely related to this effort is a program of research analysis whose task it will be to evaluate on-going research findings, and to assist in translating these findings into a meaningful form so that they may be used to assist in the development of teaching materials as well as in the development of community programs. ● While the foregoing is a program to gather research, there should also be a program to initiate research, that is, to articulate research problems in a manner that is relevant to the Chicano community. Such efforts will also be directed towards assistance for research-oriented students in the Department of Chicano Studies. ● The Center will also assist in the development of Extension Programs, either rural or urban. ● The Center should also address itself to the need of a Cultural Events Program. ● The demand for speakers is growing daily. The availability of speakers, and their areas of special knowledge, should be coordinated by the Centers. ● The Center should be prepared to provide assistance to schools. ● Scholars in Residence programs should be developed in order to tap the broad talents of the Chicano 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

Asian Studies Proposal

(Submitted by the Asian American Political Alliance)

GENERAL PURPOSE AND PRINCIPLES

The Asian experience in America is unique. The lives of the Japanese, Chinese, Filipino, Korean, and other Asian people have similarities and differences, but generally fall under the category of the Yellow Experience. The phenomena of a colorful people living in a white society deserves study, understanding, and sensitive analysis. It deserves this study because these colorful people need it, in order to understand themselves and the society in which they live.

The effects of American and Western civilization on the non-Western world have been profound. From the earliest contacts of European explorers with the Chinese and Southeast Asians to the present-day Western military, economic, and political activities and spheres in Asia, the "white" man has been involved with the "yellow" man.

From the study of these two related experiences—Asians in America and Westerners in Asia—we can perhaps arrive at some understanding about the "yellow-white" relationship at its social and psychological roots and manifestations.

Specific Course Proposals

The Asian in America

A) Social Psychology: Dynamics of Racism

The natural alliance of peoples of color results from the exploitation according to and exclusively because of sheer visibility. In this sense, it is simplest put that we know when we are being lied to. Such a perspective as we are attempting to develop could not necessarily emerge from a view of American culture only. We take heart and example from the continued existence of our culture abroad, which proves to us the viability of our heritages the world over.

To explore the social psychological dynamics of being yellow in a white society. Method: experiential, accounts, testing, group discussions, reference groups, interpersonal relations. Specifics for Chinese, Japanese, Filipinos, ghetto, middle class, wealthy.

B) The Asian and His Community

Chinatowns: Development, problems, characteristics

Filipinos: Uniqueness, characteristics, etc.

Identification with community; alienation from the same.

Living in White society: Implications on community identity

Japanese Community: Where? Characteristics, etc.

C) Relationships Among Asian Communities

A study of the inter-community tensions and harmony: distances, effects of national origins, the rural-urban and middle class ghetto relations, and the historical effects American society . . . e.g. relocations, politics, economics.

D) America An Asian Perspective

Political Economy of America

Anti-Asian laws: History and Meaning

The "White Man": What it means???

Our Piece of the Pie: Its value . . . acculturation, accommodation, and affluence.

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 skilled individual who can and does return to aid the community is the exception, not the rule. The Third World individual who does return is an even greater rarity because the University which already produces too few of these individuals has few Third World people initially and lacks the relevant courses catering to the specific needs of the community.

F) Language: Contemporary Linguistic Skills

The problem of language: dual life and language as presented by immigrant life and handicaps presents the need for Cantonese as well as the desirability of other Asian languages as spoken in the United States.

G) Creative Workshops

Using traditional and non-traditional media—drama, 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 offerings in this part of the department would thus center around the nature of the Asian person, and his relationship with Western man. We include the study of "Overseas Asians" in this focus, because most Overseas Asians remain in Asia outside of their national origins. Also, Overseas Asian (except Asian-Americans) are distant from America. Community work there is difficult: history and current literature are the best we can do.

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

Social Structure—Family, Occupations, Politics, and Religion

Economic Condition—labor opportunities, poverty, mobility, class conflict

Western Effects—War, trade, etc.

B) Westernization of Asia: Imperialism, Colonization, Modernization and Effects

Europe: 15th to 20th Century

America: 19th to 20th Century

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

C) Overseas Asian Communities

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

D) Asian Revolutionary Ideology: Communism

A core course on ideology, organization of communism in the Asian countries e.g. China and the thought of Mao.

E) Revolutions and Social Movements

Student Movements in Asia

Conditions for Revolution in Asia

Effects of the West in Revolution and Unrest in Asia.

in Extension programs to members of the affluent and professional sectors of the citizenry.

Since Chicano communities hardly belong to the aforementioned groups, the University's Extension programs have excluded Chicanos from any of its activities. It is recommended, therefore, that the University fund Extension programs under the jurisdiction of the Chicano Department (Third World College) from its Urban Crisis and other sources.

Two types of programs can be envisioned initially. One would be of direct service to meet the needs of Chicano communities, probably analogous to Agricultural Extension. For example, the problem of housing among the farm workers is a serious one. The other would be somewhat similar to conventional Extension classes, except that the "teaching" staff would include advanced students from the Chicano Department and community experts along with members of the faculty. The classes would feel most comfortable and non-alienated. Furthermore, classes would be offered at pre-university levels as well as at university levels. This is essential in order to recoup some of the students who were "pushed out" of primary and secondary schools.

Afro-American Studies Proposal

(Continued from Page 4)

2. Survey of Black Dialect
- MUSIC**
 1. Music and the Black Man
 2. Contemporary Afro-American Music
 - a. Religion and Blues
 - b. Jazz
 - c. Rhythm and Blues
 - d. New Musics
- PHILOSOPHY**
 1. Black Thought in the 20th Century
 2. Introduction to African Philosophy
- POLITICAL SCIENCES**
 1. Political Problems of Black Americans
 2. The American Government—Black Perspective (satisfies institution requirement)
 3. Racism, Colonialism, and Apartheid
 4. Black American and Third World (politics of liberation)
- PSYCHOLOGY**
 1. Psychology of Racism
 2. Black Economical and Social Psychology
- SOCIAL WELFARE**
 1. Black Social and Political Welfare
- SOCIOLOGY**
 1. Sociology of the Black Family
 2. Black Social Movements
 3. Black Social Institutions
 4. Urbanization of Black People
 5. Organization of the Black Community

Student Profile in Black Studies

In the profile projected below only Black Studies courses are included. Certain courses offered in other schools and departments will be highly recommended (some will be mandatory). Yet other courses will be suggested to the student depending on the student's needs and area of concentration. In every case each student will be counseled by the BSP staff, and evaluated after each academic year.

Freshman Year

- To be completed during the first quarter:
- 1st Qtr: **ORIENTATION TO BLACK STUDIES PROGRAM (10 units)**
 Three 1½ hr. sessions per week and two section meetings. An overview of the Black Experience from Economic, Historical, Political, and Sociological perspectives.
- Freshman-Senior Seminar**
 Each Freshman is required to enroll in one such seminar. These seminars will be very informal and will focus on academic, personal, social and other problems experienced by Freshmen (Because there will be no BSP seniors until the second or third year of operation, the Student Affairs Officer will recruit minority upper-division and graduate students to participate in their seminars. No credits will be offered.
- 2nd & 3rd Qtrs: Within these quarters the student is expected to have completed the following courses:
- The History of the United States (A Black Perspective) (5 units)
 - Introduction to Black Cultures (5 units)
 - Sociology of the Black Family (5 units)

Sophomore Year

During and before completion of his sophomore year, the following courses have to be satisfied:

- Racism, Colonialism, and Apartheid (Political Science—5 units)
- Economics of Racism (Economics—5 units)
- Urbanization of Black People (Sociology—5 units)
- Psychology of Racism (Psychology—5 units)

Junior Year

The student will declare his area of concentration. He will complete the rest of the Black Studies courses offered in that particular discipline and take other appropriate courses offered within that discipline, i.e. research and methodology courses.

In combination with courses he may be taking, the student is expected to spend the second and third quarters in the field (community). Assisted by a faculty member of the Black Studies Program, the student will engage in researching some problem consistent with his area of concentration. The main vehicle to be used in undertaking this task will be participant-observation.

History 4A and 4B must be completed before the second quarter of the Junior year.

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.

Second and Third Quarters

The student will spend these two quarters preparing his seminar Dissertation based on his field experiences. In addition, he will conduct Freshmen-Senior seminars on a rotating basis with other seniors.

After completion of this program and other requirements, the student will be awarded the Bachelor of Arts degree 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 the majority of those to be engaged in Black Studies will be minorities, recruiting and selection of Black Studies will be done within the framework provided by the EOP. One third of minority students normally coming under the EOP will be selected and admitted to Black Studies by the Black Studies Selection Committee. This committee will be comprised of the BSC, the University's Admissions Officer, and the ranking Officer of the Afro-American Students' Union, or their designated alternates. These students are to be seen as EOP Students and therefore entitled to the same benefits.

Since non-EOP minority students and non-minorities are excluded from being Black Studies Students, a second source for recruiting BS students is available. In any case all students seeking admissions to the BS Program must be selected and admitted by the Black Studies Selection Committee.

Black Studies Programs

In addition to the curriculum stated above for those who expect to receive a B.A. degree in Afro-American studies, the Black Studies Program will offer Black curriculum through three essential programs: 1) Community-based, 2) U.C. Extension, and 3) Experimental courses.

Community-Based Programs

The need 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. Indeed, if others are to entertain hopes of doing the same or otherwise "get themselves together" it is imperative that the dissemination of a Black Studies format not be delineated by the boundaries characterizing the University of California.

The Black Studies Program purports to address this situation by establishing within the community, at 5 or 6 locations, certain Black studies courses that are geared to involve residents to the maximum extent as both students of, and contributors to those courses to be offered. Under the direction of the BSC the Assistant will identify and work with various local organizations, groups, and institutions to establish such courses and their times and locations that are desired by them. While 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, on a limited basis, Black Studies courses in the U.C. Extension.

Experimental Programs

One innovative appendage to the University body that has come about recently is the idea of students establishing courses that speak to their needs and interests (BED, CPE). Use of such a program is rare and therefore the exception rather than the rule. The Black Studies Program envisions experimental programs as being intrinsic to its operations and one of its essential characteristics.

Black Studies students will be encouraged, aided, rewarded, and expected to put together courses in areas where they have strong interests, whether they get the opportunity to actually instruct in them or not. Where they do have the desire to instruct such courses every effort will be made to give these students the opportunity either in community-based curricula and/or as a part of the experimental structure existing on campus.

Rational for Hiring Black Faculty

Like other areas of American life, racism has had its effects on the University Community. Lily-white student bodies have been taught by lily-white teachers from a lily-white, middle class perspective. The product of this union has been, and continues to be, scholars who view the world from a unidimensional perspective, lacking both the understanding and knowledge that comes from realizing and appreciating the existence of equally important world views.

The Black Studies Program places high premium on employing the services of Black people who have demonstrated academic ability and/or who are in possession of information, knowledge and talent necessary to teaching courses to be offered under the Black Studies Program.

To this end every effort will be made to have those people who have established themselves in the academic arena, however, academic reputation will not be the key or the sole criteria for hiring BSP faculty. It will be the goal of the program to secure the talents of the best Black people available regardless to academic credentials.

In addressing the problem pointed out in the first portion of this section and in establishing and maintaining the integrity of Black Studies, the program spoken to in this proposal offers a natural vehicle which must be utilized to the maximum degree.

It is understood that many of the Black teachers will be categorized as Instructors and lecturers on full, half or part-time basis. Others, having certain academic credentials, may be employed in more prestigious and lucrative positions.

Proposal for a Third World College

(Continued from Page 3)

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 them relative to the development of programs within that department. The size 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 centers in the Institute for Race and Community Relations;
- each elect two members to serve on the Policy Board for the Institute as a whole, the other members of this Policy Board consisting of the faculty and student members of the Executive Committee of the TW College;
- each elect one member to serve as ex-officio members of the Executive Committee of the TW 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 is, that within the department there will be four divisions complying with each area of ethnic studies and operating with a departmental mandate to the extent to which it is possible.

Such divisions will have a division head and other entities paralleling those spoken to regarding the College. This department must be recognized as the earliest form of a college and if allowed to operate as such will minimize the gamut of problems until it is officially and formally recognized.

By being under the auspices of the Chancellor's Office, the department will have the flexibility and latitude it needs to effectively come to grips with its embryonic pains. Such would not be the case were this department to be housed in some present academic structure. The restraints of tradition, the problems of procedure, the absence of a given world view would create an atmosphere which would guarantee the college to be nothing more than what everything else is and therefore not provide it with the character and content it must have if its innovative mission is to be properly realized. The key point to remember is that this department is only an interim entity and it will function 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 fol-

lowing action pursuant to the realization of the proposed College.

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

Facilities

Among the facilities of this college there will be a college library and specialized departmental library on Third World Studies.

It will also need to be housed in temporary facilities until adequate space can be secured. There are several University facilities, including the Anna Head School and the buildings surrounding Mitchell-Peixotto College which may be converted into suitable temporary facilities for the Third World College. It may also be that the facilities in Haviland Hall to be vacated by the School of Criminology may be available.

Funding 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 addition, special extramural funding should be sought from private foundations and the Federal Government. There is already some evidence that private foundations are interested in supporting programs such as these at Berkeley.

7 Colonialism at Berkeley

STRIKE DEMANDS

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 30% 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 30% of its people, it can be thought of as nothing but a colonial system which is practicing taxation without representation. The people should recall that America owes its existence as an independent nation to a war which was fought over such abuse. There can be no doubt 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 sordid conditions of their communities. Subsequent to this realization the black, brown, red and yellow students have come forth with 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 administration at Berkeley 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. In this case they have decided that the proposed changes would not be good for us and so they say no. This is colonialism pure and simple, and no sensible people will tolerate it.

Mother

Chancellor Heyns, the administrative head and academic leader at Berkeley, has emerged as one of Berkeley's arch colonialist. 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; sta-

(Continued on page 8)

The Third World Liberation Front demands the following:

- L. That funds be allocated for the implementations of the Third World College
 - a. Department of Asian Studies--that positions and staff be set up to develop the Asian Studies Department controlled by Asian people.
 - b. Department of Black Studies as proposed by the AASU.
 - c. Department of Chicano Studies.
 - d. Any other ethnic studies programs as they are developed and presented.
2. Third World People in Positions and Power

Recruitment of more Third World faculty in every department and discipline and proportionate employment of Third World people at all levels from Regents, Chancellors, Vice-Chancellors, faculty, administrative personnel, clerical, custodial, security, service personnel, and all other auxiliary positions and contractual vending services throughout the University system.

Specific demands for immediate implementation:

 - a. Hiring of Third World Financial Counselors (Special Services)
 - b. Third World Chancellors in the University System
 - c. Third World people put in the Placement Center as Counselors
 - d. Third World Deans in the L and S Departments
 - e. Third World people in the Admissions Office
3. Specific demands for immediate implementation:
 - a. Admission, financial aid, and academic assistance to any Third World student with potential to learn and contribute as assessed by Third World people.
 - b. 30 Work Study positions for the Chinatown and Manillatown projects, and 10 EOP counselors, including full-time Asian Coordinator.
 - c. Expansion of Work Study program jobs to the AASU East campus Berkeley High School Project, to include at least 30 positions.
 - d. That the Center for Chicano Studies be given permanent status with funds to implement its programs.
4. Third World Control over Third World Programs

That every University program financed federally or otherwise that involves the Third World communities (Chicano, Black, Asian) must have Third World people in control at the decision making level from funding to program implementation.
5. That no disciplinary action will be administered in any way to any student, workers, teachers, or administrators during and after the strike as a consequence of their participation in the strike.
6. These demands supercede any previous demands heretofore put forth by members of the Third World Liberation Front.

Third World Liberation Front

THIRD WORLD RESPONSE

(Continued from page 2)

Oppressed people seldom wage their struggle for liberation on racist grounds. Their struggle is much more humane totally concerned with the human condition. Only do we see a once oppressed people become racist when after liberation they develop vested interests that would then benefit from the practice of ethnic prejudice.

Response to oppression

If we use the framework of Challenge and Response to briefly survey the interaction of oppressed and oppressor in America we note that the Challenge has been racism and the responses have been numerous and for the most part impotent. It is fair to say 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 basic 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 on this campus is the demand for a T.W.C. It is often the case that those who develop the initial challenge of racism also 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 concerned would ask that you concern yourself with destroying the challenge of racism in this country and leave us to decide and implement our responses.

T W College

There are those within the University who argue that a Third World College should enjoy the same level of autonomy presently "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 lee-way to develop a new yard stick of excellence. Such a position is merely a repetition, 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

third world masses
embracing white carnals
defying stagnation/the stagnation of repression
the repression that breeds pigs and...
pigs
all power belongs to the people!
the people are power/third world power
struggling under umbrellas
and a picket sign
watching white america get an education
with smug faces...and
phony liberal Berkeley that has
Academic Senate laugh-ins.
this is the year of the last raped coffee bean
our people are dying of hunger
for knowledge
in concentration camps
while america sleeps.
move, waspish Asgaard
do you not hear
agonized cries of the people?
we want to learn of ourselves
yet you deny us this right,
annihilate our self-respect
and wonder
why we aren't good americans

Photos by:
Douglas Wachter
Paul Kalbach
Press West
Legal Defense



pigs off campus!

third World Power-Pigs Off Campus

These terms are not synonymous; but they are complementary. They are not mere chants; hollow invocations 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 embodied in the concept of Third World power. Its basic expression is the revolt against what is taken to be the advancement of western civilization. The advance was no advancement at all but really an encroachment which at its mechanistic center meant the subjugation and enslavement of the peoples of Asia, Africa, and Latin America. For Third World people the colonial experience was a course by which they became the instruments or merchandise of white clerks and store keepers. In the same manner their homelands, continents in extent, became the sources of unprincipled exploitation and ravishment. Throughout its existence the colony was a condition where men traded their lives for the aggrandizement and development of that supposed white, superior, 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 apologists in Europe and America were busy legitimizing the program in lecture hall and literature.

Transferred to America, the colonial experience changed only in appearance. The substantial practices and institutions remained essentially the same; especially in the extent to which they debilitated and dehumanized the quality of life for Third World people. Whether the mode was slavery, slave transport, or by direct conquest, a member of the Third World found himself in America faced with some brutal challenges. Unlike the white immigrants, who came by choice, had to overcome relative degrees of prejudice, but who were able to learn and utilize the workings of the system, the people of color were confronted with obstacles to consciousness.

am I a man?

They saw that their bodies and minds were responsible, to a great extent, for the economic, creative, and social structures that were evolving all around them in the nation. But seeing was not enough; for they knew that these same structures were systematically denying and oppressing them, and that many felt powerless to resist. This is incomplete knowledge. Furthermore, they felt the effects of the process by which the master mentality worked the savagery of racism into the marrow of American life. At its cruelest juncture the institutional fabric sought to deny humanity (manhood, womanhood, the past and the future) to the heirs of bondage. Accosted with these sadistic barriers, the individual had constantly

to ask himself:

Am I a man? Do I have a culture or history? Do I have a truth and beauty particular to me? Or are these reserved for the master; 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, ignorance and oppression.

For Third World people non-participation represented exclusion of prescribed selection of an advanced degree from the very institutions they helped to advance. Furthermore, it means that they are obstructed in their attempts to collaborate in the construction and direction of alternative institutions; raised from their own viewpoint, arising out of their common experience; without the interference of paternalistic and stifling overseers.

The matter of ignorance has a dual nature. As was noted above the Third World personality is actively blocked 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 bosses tell him that he is whinning, or that he is a hoodlum. Or they tell him that 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 and mature demands and programs of Third World students.

the university

The chief perpetrator and legitimizer of this attitude is, of course, the University; particularly in its departments of social science and social welfare. These have compiled and cataloged vast theoretical systems to keep us down. But the people have stopped buying it and the Third World College will be a living and growing reminder of that failure.

When the excuses break down the man utilizes his monopoly of terror. But the police are not strange to Third World people. They have come to represent, from countless personal experiences, the meaning of Third World status. 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 fortunate and have gone past the first line of offense.

So 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 indoctrinating agency.



PAPA PIG...

THIRD WORLD COLLEGE

The Third World College stands at the midpoint of this experience and reflection. As an alternate institution it will serve to challenge and question the fundamental qualities of life and thought in the modern situation. It will certainly and energetically work to promote and substantiate the Third World experience in terms of a recognizable continuum of historical process, advancement, and development. 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. So too, will it act as a catalyst for change and inquiry. The University will be faced with the obligation of re-examining its role and its failure. Complacency and obduracy will be challenged in the stu-

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 for his brothers. In this manner he will be able to develop himself in conjunction with a self-image never before envisioned, 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 apathetic or antagonistic majority and make them realize that it is now they who are failing 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 bubble, but the force of a life as yet unrealized.

COLONIALISM

(Continued from page 7)

ting that he feared that the communities involved might come to control our programs. Apparently he finds great fault with the people controlling the education of their children, or even participating in the making of the decisions which shape the education of their children, which is, at best, all that we are asking for. Heyns has further declared himself against the participation of students in the decision making process where it involves their education. To appreciate the absurdity of this sentiment one has only to ask where the proposed programs came from. All of them, of course were conceived of and written by the students; the only real experts in Ethnic Studies. Now we are told that we can play no part in

the decisions made on these programs and their implementation. 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 educational 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 colonialists while our needs go unmet. We must have change and change will come by any means the colonialists make necessary.



THE PIGS' LAIR...