

SKANDALON

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SKANDALON

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EDITORIAL: On the Berkeley Revolt, Our Administration, and Student Reorganization of University Government

Last week, at the University of California, Berkeley campus, more than three thousand students participated in the Free Speech Movement's effort to pressure the administration into allowing the recruitment of students, by students, for off-campus activities. Over 814 people were arrested in the effort to preserve the right of students to use campus facilities in discussing and planning off-campus partisan and nonpartisan activities. According to the New York Herald Tribune, among those arrested were 590 students, 135 non-students, and 89 "university employees." Also, the Tribune reported California state senators had termed the action "far more insidious than appears on the surface" and asked for a state senate inquiry "into possible hidden manipulations by subversive elements."

Despite the lack of political activity on this campus, the Free Speech Movement has distinct relevance. First, however, it might be advisable to clearly delineate the grounds for revolt on the Berkeley campus, lest we labor under some delusion that the trouble there is a unique manifestation on a particular campus or that it is due to the activities of a minor group of "un-American" Americans.

Berkeley is a state university, administered by the Board of Regents, which is responsible to the legislature. (Responsibility here is given to a Board of Trustees.) Powers in Berkeley, as here, are delegated to administrative officials, who are responsible for the overall functioning of university life. These responsibilities are, in turn, shared with faculty and students. Berkeley has had a history of enthusiastically supported student government since 1899, when the university, in order to avert student riots, turned the responsibility for judging Jim Whipple, a football star who played despite orders from the faculty and low grades, over to the student body. Students have zealously guarded their rights to govern and to act since that date.

Until the end of last summer, students on the Berkeley campus were allowed the use of a particular area, near Sather Gate, for political activities; on any given day, it was possible to hear a young socialist decrying the apathy of the Berkeley city government to the injustices within the city, to see a Black Muslim quietly distributing his wares to whites and blacks alike, or to listen to a Young Republican calmly espousing free enterprise. This activity was brought to a halt in September. The students on campus who had previously been involved in and committed to principles of democratic government--however they saw these principles best implemented--were, on the whole, profoundly disturbed by this action. By banning political activities, the administration was seen as suffocating the right of students to free speech. The reasons for student vehemence were due especially to student fear that the civil rights activities would suffer most; that the administration was acting to quench those activities of students that could have a consequence for our society. By last week, the student body demonstrated its support of the Free Speech Movement in numbers ranging as high as 8,000 (according to the New York Times).

The students concerned are neither a minority nor communists nor fools. Not even the small core of student resistance (known as University Students for Law and Order) that has been aroused accuses them of that. The leader of the Free Speech Movement, Mario Savio, is a young man who has consistently demonstrated his commitment to individual liberty--a young man whose "grades suffered from my political activities"--receiving a 3.9 instead of a 4.0. The executive committee consists of fifty members. One girl involved, as an example of the group's caliber, has been on student Senate, has represented Berkeley at the national convention of student governments, is a member of various honor societies, participated in Student Non-Violent Coordinating Committee work in San Francisco, was chairman of the Senate Commission on Civil Rights, was a trainee in the United States Peace Corps Senior Year Program for West Africa,--and was arrested for her activities in the Free Speech Movement. The faculty at Berkeley endorsed the stand of the Free Speech Movement by a vote of 824 to 115 last week in the university's Academic Senate, having supplied funds previously for students' bail.

Our own administration has not made any public statement on the situation in Berkeley, although one administrator stated that he thought it had been "mishandled."

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EDITORIAL, continued

by the Berkeley administration. Eric A. Walker, President of Pennsylvania State University, has not been so restrained; he stated that last March the FBI told him there would be "an organized attempt using bogus students and bogus faculty members to divert the energies of students into channels embarrassing to our universities, using slogans like 'free speech' and 'civil rights' to achieve their goals." (New York Times, December 12, 1964) The complaint regarding free speech has not arisen on our campus; the issues are not yet poignant. Politics, apparently, interest students only before a major election; civil rights, while fast finding a place in our lives, still seeks uncertainly for responsible means of self-expression and is too preoccupied with the problem of forming a concept of self to have yet aroused much antagonism on or off campus.

Yet the very fact that these incipient groups existed or are finding what it means to exist means that these issues will be very real in the future. And, as Mr. John Reilly of our English Department pointed out at the Golden Eye Friday evening, "As soon as students act in a way that makes a difference, it is then that pressures develop to keep them from acting out their beliefs."

Skandalon, then, urges its readers to view some of the tendencies in Government Reorganization in the light of developments on the Berkeley campus. We must continually be aware that this is a university, not where the powers are legally distributed between faculty and administration, but where all legal power, as we are constantly reminded by the administration, is vested in the office of the President, subject to the laws passed by the legislature of New York State. The pressures of the state upon free intellectual thought must constantly be guarded against; as can be witnessed to by the fact that it was not the public institutions that reacted against McCarthyism and the "Red Scare," but, rather, private institutions such as Harvard that saved us from ourselves.

It will not do, as was suggested by the "Government Reorganization Workshop on the Coordination of Student Association" (December 5, 1964), to have a permanent administrative representative on the central Council of the new "university government." Nor will it do, as was suggested in the same report, to have the President appoint the faculty members of the Council from a list submitted to him. No government, purporting to be representative of its constituents, can be placed under the permanent, legalized influence of a superior power and hope to see its pronouncements, in disputes arising between students and faculty with that power, accepted without suspicion.

Skandalon, in the past, has suggested that the influence of the administration might best be implemented through free and open dialogue; but a dialogue implemented by allowing the administration to retain, unchallenged, certain special privileges, or by sacrificing student-faculty responsibility for self-government, is self-defeating. Rather than see the future Council endangered in this fashion, we suggest provision for student interaction with the administrative faculty be made in other ways. Certainly, the way is open for consultation; certainly there is the need for more direct confrontation. But there also must be the opportunity for independent action.

"SEDUCED AND ABANDONED"

-A Review

Satire is one of the most effective weapons in the arsenal of moral criticism. By and large the film world has done little with satire; however, the Italians had a major success with "Divorce Italian Style" a few years back, and have now produced a worthy successor in "Seduced and Abandoned."

The problem posed by the film is deceptively simple. What would you, the head of a prosperous and honorable Sicilian family, do if the fiance of one of your less desirable daughters seduced the loveliest member of your brood? That's easy. You find an impecunious remnant of the aristocracy to develop a romantic interest in the abandoned daughter, and you arrange a marriage between the wastrel youth and his unhappy victim, always taking due consideration for the honor of the family.

The proud father plots and schemes to get his two daughters safely married while maintaining the honor and dignity of his family. In resolving the plot a motley array of Sicilian characters strut across the screen displaying their respective follies: wildly improbable relatives, scheming lawyers, harassed judges, carabinieri who find the mores of Sicilians totally incomprehensible, a parish priest, and the characteristic hangers-on of a Sicilian town. Unfortunately, the father's objectives prove incompatible, and he loses control of his elaborate schemes. The results are tragi-comic: the unhappy couple is duly married and headed for a disastrous life together, the older daughter is married to the Church, and the disheveled aristocrat, having lost interest in the elder daughter, is characteristically frustrated in his attempt to commit suicide by the loose plaster in the crumbling remains of his palace. The father dies, cheered in the knowledge that family honor and reputation have been preserved and mercifully unaware that he has achieved his ends only at the cost of making a shambles of the lives of several people. The moral: don't get too upset at your daughter's seduction--or if you do, make certain you get upset for the right reasons.

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"SEDUCED AND ABANDONED," continued

"Seduced and Abandoned" is splendidly done. The characters and their follies are sharply etched; the Sicilian landscape, physical and human, is impressively portrayed. The mood of the film alternates abruptly but effectively between the wildest comedy and the sharpest tragedy. I have only one negative note to report: what critic (save Bosley Crowther of the Times) is still so deluded as to argue that dubbing English into foreign films does anything except detract from the effectiveness of the entire film? I doubt that local illiterates, incapable of reading English subtitles, are really attracted to Italian films, even ones with provocative titles like "Seduced and Abandoned."

-Kendall Birr

CONGO, CHAOS AND UNCLE SAM: A STUDY IN IRRESPONSIBILITY

The United States and Belgium participated, last month, in a joint invasion of Stanleyville, the stronghold of rebel leaders who stand in opposition to the dubious legality of the Tshombe regime. The ostensible purpose of this mission was to rescue over one thousand whites in rebel hands. Despite this "noble aim," a great outcry arose, not entirely unexpected, from the other African nations. Why? The New York Times attributes it to "an emotional campaign against 'white colonialism'." The Herald bannered its front-page article, "AT UN - ANGRY RACIST AFRICANS." The Africans, however, view the Stanleyville action as only one more in a long series of United States involvements in the affairs of the African nations, involvements of extremely dubious morality.

Of course, there were a few nations who supported us in Africa. Liberia, Sierra Leone, and Nigeria, for example. Liberia, of course, is led by President Tubman - who is, by some small coincidence, kept in power only because he and the aristocracy he represents are maintained by western aid and business interests. Nigeria is so preoccupied with her own internal problems that she never hesitates to improve her relationships with the West by castigating her African brother states. Sierra Leone, perhaps, is the most genuine of them all; but she too is so tied to Western interests that her influence and involvement with the rest of the African continent has not been great. The leading nations, however, have either violently reprovved our action--like Mali--or have remained silent--like Ghana.

Twenty-four whites were killed by lower echelon, extremist revolutionaries in the Congo before American planes dropped Belgium troops on the Stanleyville stronghold. The vast majority of the captives had been treated well--until the Belgians struck. Then began the mass slaughter of eighty hostages by the rebels --and the mass slaughter of nearly a thousand blacks by the invading Belgian troops, spearheading an attack by Tshombe's mercenaries. If the situation had been unnegotiable --but it wasn't. Negotiations had been arranged for, but the American representative backed out at the last moment, stating that the demands of the rebels were too great and negotiation was hopeless. We have not seen the demands made by the rebel forces; but we do not see how the attack, made before it could be clearly determined that negotiation would be fruitless, can be termed "humanitarian" - particularly when the attack ended in the death of over a thousand people.

The United States, perhaps, justifies its action by claiming that its action was justifiable under the terms of the Geneva Convention, which states that holding hostages is contrary to international law and that "violence to life and person, in particular murder of all kinds, mutilation, cruel treatment, and torture" are prohibited in regard to "persons taking no active part in hostilities." Mercenary soldiers, under Tshombe's government, have not heeded this "law"; they have, in the course of their military operations, killed rebels and innocent civilians indiscriminately. We support the government of Tshombe with money and military arms. It is our money and our arms that are supplied to these mercenary units. We have continued to support a man hated by the vast majority of his people, supported only nominally by his own government. Are the Africans "emotional" when they find our habit of being "moral" only when it suits our interest as being reprehensible?

I suggest that the action taken in the Stanleyville area might be justified by "humanitarian" considerations; but it was not motivated by them. The indignation of the African nations toward the United States self-assigned role as international policeman is well-founded. To quote George M. Houser, Executive Director, American Committee on Africa, "The Congo must be neutralized from outside interference. This would be good policy for both Africa and America." It would appear that the only solution to the Congolese crisis is de-unification and neutralization.

-Guy M. McBride

The December Issue of "motive"*
is here.
Get your copy at 501 State Street.

* The magazine of the Methodist Student Movement but great for all. As an Episcopalian wrote: "Where the hell are my motive magazines?
Do I still have a subscription?
Do you have something against me?
John Wesley was an Episcopalian.
Be nice to us."

"IGNORANCE, CIVIL RIGHTS, AND CLOSED MINDS"

Recently, our campus has been stirred by sharp controversy centered about the civil rights question. Letters to our school paper, The Albany Student Press, attacked the Wilkie-Lockhart position on civil rights as presented at The Golden Eye. They termed it "a political rally to expound his own leftist philosophy" and "creeping socialism." Such attacks reveal an ignorance of a basic plank in the civil rights program.

At issue here is the fact that poverty and unemployment, especially for Negroes, exists in the richest country in the world! Therefore, in one aspect, civil rights may be viewed as an ideological movement with an economic end, that end being the elimination of poverty, and the slums bred by poverty, for the poor Negroes and whites of America. The problem is great; in 1963, for instance, 17 per cent of the young people between the ages of 16 and 19 who looked for work could not find it. Among Negroes 27 per cent of the men and 37 per cent of the women in this age group could not find work. Our present economic system seems incapable of coping with this situation. Unemployment has been persistent in this country since the Great Depression, with the exception of the war years. Therefore, to the extent that we cannot cope with this problem, our system must be altered.

It seems logical that government is the only agency able to effect these changes. Industry and labor are interested in the problem only to the extent that the problem affects them. And even when unemployment does affect them, they turn to the government for help. Thus, during the Great Depression, we had a series of government acts designed to aid business. For instance, the Securities and Exchange Act, designed to regulate the stock market, aided business in that it was designed to prevent the wild speculation which was an immediate cause of the Depression.

To suggest the form of action the government will take, would be speculation. However, to criticize the suggestions that someone else has made merely because they stand to the left of one's own political philosophy demonstrates a closed mind on the matter. Until critics are able to create a better program than the "socialistic" program Dr. Wilkie and Mr. Lockhart suggested, I shall have to accept their solutions as being more valid than the combined attacks of all their critics. Poverty and unemployment must be eliminated. This can be achieved within the framework of a democracy, whether the resultant is a laissez-faire or socialistic democracy.

-William McPherson

ADVENT BIBLE VIGIL

Tonight, Newman Association and Campus Christian Council join in sponsoring an Advent Bible Vigil to be held at 7:30 p.m. at the LaSalle Chapel. It will provide students and faculty with an opportunity to meet together in celebration of the season (which, all sensory evidence to the contrary, is Advent and not Christmas); and, of equal importance, it will bring together Christians of traditions long separated.

The service will be a simple one, and this so rather deliberately, consisting mainly of readings from the Bible, followed by a brief exposition and meditation, by four faculty members, Mr. Dumbleton, Mr. Butler, Mr. Elbow, and Mr. Grimes. Prayers, led by the Rev. Paul Smith and the Rev. Frank Snow, and hymns will complete the service itself.

It is our hope that many, both students and faculty, will want to take part in this service. That Protestants and Catholics can pray together, that the Bible is a common treasure, are after all, rather recent discoveries for most of us. And that we need a chance to focus on the historical and essential, as opposed to the fantastic (in the proper sense of the word) and commercial, is all too obvious.

LaSalle Chapel is a part of LaSalle Institute at Western and Partridge; the entrance is from the driveway on Western. All members of the University community are invited.

CALENDAR OF EVENTS:

- Tuesday, Dec. 15, 7:30 p.m.
Ecumenical Advent Bible Vigil
LaSalle Chapel, Western and Partridge.
- Thursday, Jan. 7, 9:00 p.m.
Campus Christian Council meets at 501 State Street; interested persons are invited to attend.
- Friday, Jan. 8, 9:00 p.m.
The Golden Eye reopens; 820 Madison Avenue.
- Sunday, Jan. 10, 8:30 and 9:00 a.m.
Church of the University Community meets for worship at 916 Western Avenue.
- Sunday, Jan. 17, 7:30 p.m.
Faculty study group on Butterfield's "Christianity and History"; see Dewitt Ellinwood
- Sunday, Jan 24, 7:30 p.m.
Faculty study group on Buber's "Two Types of Faith"; see Daniel Odell

Skandalon is the biweekly journal of Campus Christian Council. Articles, poems, essays, drawings, or short stories are welcome. Welcome also are written responses to articles published in Skandalon. Anyone interested in submitting his or her work should contact Guy McBride, Editor, via Student Mail or at 500 Hamilton St. (489-4162), or leave material at 501 State Street.