

The RICHMOND TIMES

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Am. Revolution Seen As Hope of Mankind

By Gordon Matheson

J. H. Plumb—eminent British historian and Professor of Modern English History at Cambridge University—lectured to a capacity audience at the Richmond College Hall on March 4 on "The Impact of the American Revolution on Europe." The lecture—a bicentennial event co-sponsored by St. John's University—will be televised at a date and time to be announced.

Introduced by Professor John Brennan, chairperson of the Division of Social Sciences at St. John's, Professor Plumb said that revolutions have an unsettling effect and cause crises in personality. While it is well known that there were tens of thousands of loyalists in the Colonies, it is less well known that the American Revolution caused deep divisions in England.

Two in England who felt forced to take a stand against George III and Lord North were Jonathan Shipley, Anglican Bishop and friend of Franklin, and Lord Pembroke, one of England's richest aristocrats. Shipley, "a first class polemicist," wrote two bitter articles on George III and stated that taxation without representation was immoral. Pembroke said he'd rather be a Laplander than an Englishman and that George was wrong and stupid, Parliament corrupt, and its policy doomed to failure.

Turning to France, Plumb described a dinner party at the colonial governor's mansion at Metz in August, 1775. Given by a French Count, the party's guests included the Duke of Gloucester, brother of George III and an opponent of English policy toward the Colonies, and a young French subaltern of 18 who looked 14—the future Marquis de Lafayette. The inter-action of these two guests with their host symbolized the dual impact on France: The Count seeking information from Gloucester on the extent of England's divisions and looking ahead to how France might exploit the situation; and Lafayette, idealism burning in his breast as he listened to stories of the Colonist's struggle, looking to America as a symbol of liberty.

Louis XVI was pressed by his ministers to support the Revolution and he cautiously embarked on a policy of "theoretical non-intervention." The decision was made to send in advisors. Plumb here drew an unspoken analogy with the U.S. role in Vietnam. "There is a momentum of intervention. It starts with an advisor here and an advisor there. The alternative is to withdraw or go whole hog."

France did "go whole hog" and its decision to go to war created a World War of global spread. "Without France

it is doubtful the Colonies would have succeeded. She was an enormous help in getting independence."

According to Plumb, the most important impact of the Revolution was that America became a symbol of hope for the next 100 years. Gracefully excepting the "big, black stain of slavery," he said that, "No other country had given so much hope to mankind or opened its doors to so much of humanity. The spirit of Lafayette prevailed."

Reactions to the lecture among faculty and graduate history students were that it was a popularization of history designed to please an uncritical American audience. One professor thought that, "it wasn't very scholarly."



J.H. Plumb addresses large crowd in College Hall.

Volpe-Suther Rift Points Up Academic Shift

By Garry Tanner

An exchange or correspondence between President Edmund Volpe and former Humanities chairperson Marshall Suther has brought to light fundamentally different evaluations of the Humanities and Richmond College generally. The progression of events that brought this sharp exchange about was the vote by the Humanities Faculty to continue Professor Marshall Suther in his role as chief academic officer of the Humanities Faculty and to thereby install him on the newly formed Faculty Council which took the place of the Richmond College Assembly.

Volpe, in making his decision to disapprove Suther's election as Chairperson, referred to Article 9.1, sections (b) and (c) of the Board of Higher Education bylaws. At the same time he installed Dean Roger Hinz as the chief academic officer of the Humanities Faculty.

The President's memorandum, sent to members of the Humanities faculty, dated January 20, 1975 has as its subject "The State of Humanities at Richmond College." The tone of the letter is "blunt" and that is how the author, Volpe describes it himself. The first paragraph states: "As you may have heard, I have spoken with Professor Marshall Suther and informed him that, given the very serious deterioration of the role of humanities during the past six years in the education offered at Richmond College, I could not approve his election as chairperson, if the unit elected him."

A subsequent paragraph, coupled with statements made by President

Volpe contained in an interview with Gordon Matheson in the March 3 Richmond Times describe a clear and apparently bitter departure from the experimental, inter-disciplinary characteristics of the Humanities Division. This and the firing of most of the faculty that had formed the "Group Two" in Social Sciences where much experimentation had gone on effectively adds up to the end of Richmond College as an experimental school. The paragraph states: "To be blunt, which may be the only way of cutting through the accumulated fog of self-justification, the only thing the status quo guarantees for some of the faculty is one of the cushiest set-ups this observer has seen in some twenty years in this university and in the humanities. It does not, certainly, indicate any serious concern for the role of humanities in the education being offered at Richmond. It does not indicate any real anxiety that this so-called experimental, inter-disciplinary college, dedicated to the great tradition of liberal arts, has in its short history become little more than a Teacher's College, and a poor one at that. And the status quo does not indicate any serious interest in a future for this college as a whole."

Professor Suther's statement began as a reply to the first sentence of this passage. It is dated January 23, 1975. He states: "I take this to imply, even more bluntly, that the faculty of the Division has not earned its pay, a very serious, and for serious people, insulting allegation. Even this very young institution has a history, and I can only assume that you have been in some important ways misinformed concerning

it." The remainder of Professor Suther's letter describes the history of the humanities faculty going back to 1967. It states in part: "It would seem, on this showing, that the faculty has been doing its primary job, that of providing instruction for students in responsible academic programs, energetically and well." Professor Suther has been chairperson of the Humanities Division for the past six years.

President Volpe is a professor of English in the Humanities, himself, as he explains. He then explains why he charges the Humanities faculty with failure. He states: "Probably because I am in the Humanities, I may be over-reacting; but in truth I'm appalled that so many of our students spend two or more years here and receive Bachelor's degrees from this college without having had any contact with the humanities."

What efforts has the division made to attract students to the humanities? What efforts has the division made to make the humanities an integral and essential part of the education of the thousands of teachers this college is sending into the school system? The people in Professional Studies complain bitterly that they have been isolated, that the Humanities Division has not been eager to work with them. So far as I can judge, the complaints seem to be justified. Interdivisional program planning is almost non-existent. If Humanities had been seriously concerned about the education of these future teachers and concerned about its own collapsing enrollments, it would have taken the leadership in such planning. Is it possible that a concerned would have allowed an American Studies program to develop in isolation, without heavy input from people in literature?"

"Red Wine Stains My Beard"

By Gordon Matheson

Stanley Elkin, novelist and Professor of English at Washington University, St. Louis, and author of *Boswell, A Bad Man, Criers & Kibitzers, Kibitzers & Criers, The Dick Gibson Show*, and *Searches and Seizures*, gave a reading of his work in the President's Conference Room on March 6. Introduced by Professor Herbert Leibowitz of the faculty of the Humanities, Elkin, a visiting professor at Yale this year and the proud possessor of a Ph.D. earned in just under 183 years according to the jacket of one of his books, read from a work in progress, a novel called *The Franchiser*.

Elkin, warming to his task as he went along, read in great style this wildly funny story of a man who owns franchises in the chains that are changing the face of America: McDonald's, Holiday Inns, Fred Astaire Dance Studios, and gas stations. Ben Flesh, the franchiser, buys his holdings with the income from a trust fund left him by his godfather, Julius Finsberg, who married late in life and was set in his ways and therefore could only produce twins and triplets who are not only exactly like the other twin or triplets but who look exactly like every other twin and triplets in the family. Being a costume designer for the musical theater, Julius named his children: Ira, Cole, Irving, Sigmond Rudolph, Ethel, Kitty, Moss, and Maxine, Patty, and Laverne, etc.

In the excerpt that Elkin read there is a hilarious account of Ben trying to secure a Kentucky Fried Chicken franchise from Col. Sanders over lunch at an exclusive French restaurant. Picture if you will Col. Sanders smoking Russian cigarettes and chatting with the

waiter and *sommelier* in fluent French or ordering white wine because, "Red wine stains my beard," or exploding when the waiter brings the French dish that Ben ordered, "It's duck! FUCKING DUCK!!—supposed to be goose!" or changing into a brown pin-striped suit with a windsor-knotted tie when he gets back to his hotel room because white hurts his eyes.

After a wild trip to Riverdale with Col. Sanders to visit the Finsbergs, those "freaks with ruined genes," those "hemophiliacs of the self-centered and self-contained," the excerpt ends with Ben making a speech at the opening of his Kentucky Fried Chicken franchise from a gigantic chicken bucket attached to the second story and feeling like Kilroy with just his hands and nose showing over the side of the bucket. Like most of Elkin's characters Ben has gone mad. He discloses the secret of being—"Existence has its spare parts," and invokes "the spirit of Bernard Baruch, Atah, Adonai."

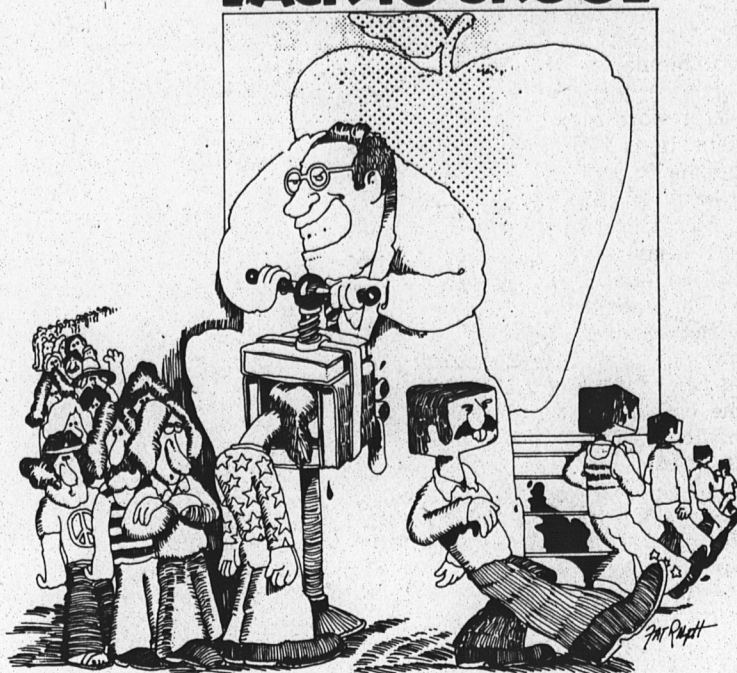
"This is the state of the universe—Benny in the Bucket."

He discloses Col. Sanders' secret recipe to the assembled crowd: "Chicken, parsley, sage rosemary and thyme, and tons of Accent."

The Franchiser is scheduled for publication in Spring 1976, but don't wait. Read *The Dick Gibson Show* or *Searches and Seizures*. Buy or borrow copies or steal them if you must, but read them.

The next reading in the series will be given by Margaget Atwood, Canadian poet and novelist and author of *Surfacing, Power Politics, and You Are Happy*, on Wednesday, April 2, at 8:15 pm in the Richmond College Hall.

BACK TO SKOOL



Students Organize And Win!

Continued from page 3

counter-demonstrators who opposed further loss of class time and feared that quotas plus a limited number of openings at each campus would spell diminished opportunities for them. Said one black student in reply: "So you lose a day, a week, or a semester. We lost generations and damn it, this is what we intend to stop."

The confrontations continued in May. The black and Puerto Rican faculty at City, forty in number, went out on strike in support of the demands. Bronx Community joined the fray with a twelve hour sit-in. And finally on May 9, Francis Keppel, Chairman of the Executive Committee of the BHE, gave some ground. He tentatively approved the SEEK and separate orientation demands, agreed to the education major demand, but said further negotiations would be required on the central issue of guaranteed access.

The next two weeks saw a mobilization of opposition to any such guarantee. Political leaders denounced the plan (Rockefeller and Wagner both opposed it) and the Faculty Senate rejected it. The Board was trapped. It could not go back to the original Brave New World plan—the blacks, Puerto Ricans, and a great many white students would not stand for it. They could not

guarantee 50 per cent of openings to minority groups—the many working and middle class Irish, Italians, Jews, and others who might be frozen out would not stand for it. The Board, in fact, had almost nowhere to go but forward.

That was precisely the direction that community groups, labor unions, social agencies, and the embattled parties themselves began to urge on the Board. Go forward, they said, and open up the system to everybody. An now, not in a decade. The Board gave in. On July 9, 1969, they held a special meeting and announced that they had "reappraised" the situation. They promised to offer admission "to some University program to all high school graduates of the City." (The "some" would, in time, be the escape clause that allowed them to perpetuate a good part of the tracking system.) They promised sufficient remedial services, maintenance of standards of academic excellence, ethnic integration of the colleges, and all to begin the very next year.

The people of City had scored a spectacular victory with which everyone could be happy. If access would be truly open. If sufficient funding would be forthcoming to make it work. If Open Admissions would spell the end of tracking and discrimination. Not all of those conditions were fulfilled, but the struggle was an immense step forward.

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Join Mike Kramer of New York Magazine and the Richmond Times Staff on March 21st at 2:00 P.M. in the 9th floor Conference Room for a newspaper reporting seminar.

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Is Anybody Listening?

By Gordon Matheson

The elevator stops at the sixth floor and out steps Herb Leibowitz with a reluctant-looking Stanley Elkin in tow. A teddy bear of a man in his mid-forties, Elkin looks like everybody's Uncle Fred, maybe a bookkeeper dressed for a country weekend with a leather coat and a Brooks Brothers tweed cap. He's wearing Hushpuppies. Walking down the hall to Herb's office he's asked if he's been wined and dined. "I had some cheese and crackers," he replies. "And Scotch," adds Herb.

Elkin, the highly praised author of three very funny novels, and a book of short stories, and whose latest work is three novellas with the collective title of *Searches and Seizures*, is here to read from his almost completed novel, *The Franchiser*. How does a novelist feel about reading his own work? "I enjoy readings," he says. "I think I read well. That may sound a little conceited but I don't intend to sound that way. You said that I have an ear and I do. I have an ear for my own prose."

He told of a project some years ago called, "The Writer's Voice," where the works of a dozen writers were recorded by radio actors and issued on 12-inch records. "I got a guy named Jackson Beck to read my story. He had been Mr. District Attorney in the old days of radio, was the voice of Pluto and Popeye the Sailor man. He's a professional actor and God knows his voice was a superb voice. I'd go to the throat man and get a voice operation if I could sound like him. He read my story with a certain kind of competence, but he misread it. He didn't know here the emphasis was to go. He didn't know what words to punch. In short, he didn't really understand the story and since I wrote the story and know exactly how its supposed to sound, I read it better than he does with my lousy voice."

Probably Elkin's best known novel is *The Dick Gibson Show*, which recounts the picaresque adventures of a small time radio talk show host and his life long apprenticeship in the medium. One of the first in radio to take telephone calls on the air, Gibson is alternately consternated and menaced and feels superior to the crazy, lonely, desperate people who call in the pre-dawn hours. People such as Norman, a cave man living in Arkansas. Found wandering in a daze outside his cave by anthropologists the morning after his people discovered fire and some zealous, young hunters threw everything they could find on the pyre, Norman (so named by the scientists because they couldn't pronounce his real name) told what happened. "Oh awful, . . . ebery ting hot, every ting in flames. Burn up our mores, artifacts an' collective unconscious. Eberyting got up hot hot. Young bucks burn totems, baboos, cult objects and value system, entire shmeer go up dat ebening. Whole teleology shot to shit."

Or the man who lives in a hospital emergency room. "They let you stay there?"

"Well, I'm an emergency, ain't I? . . . Why do I stay? In case something happens to me. I'm an epileptic, I got

"Madness is the common cold of the emotions."

—The Dick Gibson Show

Grand Mal. That means the Big Bad. The Big Bad I got. But I'm right here, you follow? I'm Johnny on the spot. I'm never more than a minute from help."

The book includes an incredible amount of realistic detail about radio and Elin is asked where he got his knowledge. It turns out he's a fan. He

STANLEY ELKIN: A PROFILE

owns about eight or nine radios and he can't go to sleep without one. It's his security blanket. "I really know nothing about radio," he says. "The technical details were invented."

Radio becomes a metaphor in the book for the human voice. Asked about it, Elkin lights up another cigarette, looks at his shoes, and says, "There is the notion in the book that there is a

craft of the novelist. He sees nothing special about being a novelist. He does it because he does it well. "If I could shoot baskets from forty feet out that's what I'd do."

He feels that there is nothing wrong with a writer becoming politically involved, but he is under no more obligation to do so than anyone else. Message novels bore him and though he was against the Vietnam War from the start, it never occurred to him to write an anti-war novel. "Because I write fiction and it seems to me that fiction is apolitical."

Herb has been standing in the doorway for a few minutes and he breaks in to ask, "Does any of your fiction have political mementos in it?"

"No," Elkin replies. Reminded that *The Dick Gibson Show* ends with Nixon as the last caller saying that he and Bebe Rebozo are terribly concerned with Vietnam, he says, "Yeah, but that's only to indicate that he too has gone mad. I think that I was a couple of years ahead of the game. After all that line was written in 1971. No, excuse me, 1969 or 70, long before Watergate. Everybody who is calling Dick at the end of the show is out of his gourd."

The self-advertisement of some of



Stanley Elkin relaxing before reading from his work.

continuous dialogue going on, whether our radio is turned on or not, in America. People calling from great, long distances to stations they've managed to pull in, and one of the things that the book is partially about is that dialogue. It's a twenty-four-hour-a-day dialogue."

"Whether or not anybody is listening?"

"Whether or not anybody is listening."

Does he see himself as a comic novelist? "No," he replied with a touch of annoyance, "I don't see myself as a comic novelist or a Jewish novelist, I see myself as a novelist. For a long time people who did pay attention to me, there weren't many, had me absorbed into some pigeonhole called 'black humor.' I still don't know what the hell 'black humor' means. Bill Cosby by virtue of the color of his skin is a black humorist. I think that comic novels fail if comedy overwhelms the seriousness of the novel. Comedy is not a decision. Comedy is a consequence of real situations."

When he was haltingly asked, "How do you feel?" Elkin replied, "How do I feel? Boy, if I could tell you how I feel. I feel lousy. What's the question?"

The rephrased question is about the

our more famous writers doesn't bother him. He would go on the Tonight Show if asked but doesn't think that he would be very good. "Truman Capote is marvelous at it. Norman Mailer, the few times that I've seen him has sometimes been marvelous and sometimes been drunk."

He feels that the energy expended in such enterprises doesn't take anything away from writing. His own writing is done in long-hand for a three-hour period in the morning. He writes every day. The number of pages written every day varies, but the most that he ever accomplishes is nine or ten handwritten pages. Is style something that he is conscious of? Elkin says that style is something that you always have to be conscious of. "The most difficult thing in the world to talk about is style. When I'm teaching writing courses, it's easy to point out a bad sentence, but it's very, very difficult to explain a good sentence. It is easier for me to write a good sentence than a bad sentence because I am so conscious of what I'm doing."

Writing for Elkin is a slow process of trial and error. When he is working on a particular metaphor, he keeps a second sheet of paper nearby and is constantly

reworking the language. The manuscript is typed and gone over again. "No matter how careful one is, one makes terrible mistakes constantly and only a bridge of time, a perspective allows you to see those mistakes."

Visiting Yale this semester and teaching a course in creative writing, he was asked if writing could be taught. He doesn't think it can be. Someone, however, who already has a talent for writing could benefit from a superior critical intelligence.

We spend the last few minutes discussing his relations with publishers. He has just switched from Random House to Farrar, Straus & Giroux. He said that they were very generous to him at Random House, but that his editor couldn't care less whether or not his books sold.

It's time to go up to the ninth floor for the reading. As we're waiting for the elevator, he glances at my equipment. "That's a nice tape recorder. Wanna Sell it?"

Students Organize The Fight...

The following article is the second of a two part series from the booklet "Crisis at CUNY" produced by the Newt Davidson Collective.

Early the winter of 1969-70, a black and Puerto Rican student community group at CCNY had presented President Buell Gallagher with four demands. They wanted the racial composition of all future entering City College classes to reflect the racial composition of the city's high schools—then about 50 per cent. They wanted a separate school of Black and Puerto Rican Studies. They wanted separate orientation for black and Puerto Rican students. And they wanted a voice on hiring, firing, and educational policy in the SEEK program. Later they would add a demand that all education majors—most destined to teach in the city's schools—be required to take some black and Puerto Rican history, and to study some Spanish. These five demands became the basis for a massive, multi-campus upheaval throughout the City University.

Gallagher stalled. One hundred students took over the Administration building for four hours on February 13. But still no significant response was forthcoming.

It was not until April 21, with the school year's end fast approaching, that the situation boiled over. On that day, over one thousand students paraded through CCNY denouncing racist admissions policies. The next day hundreds of black and Puerto Rican students blocked the gates to the South Campus, and reiterated the five demands. Gallagher then shut down the campus, and it stayed closed until May

...And Win

5. In the meantime other campuses exploded. At Queens whites and blacks together sat-in by the hundreds, protesting the firing of radical professors. Similar demonstrations broke out at Queensborough Community. At Brooklyn a coalition of students shut down that campus and demanded all black and Puerto Rican applicants be admitted in 1970. Back at Queens, hundreds occupied buildings to force dropping of charges against earlier demonstrators, and then Borough of Manhattan blew up—hundreds sitting in for Black and Puerto Rican Studies programs. By May 3 only Hunter, among the four oldest colleges, was still open.

Back at City, while the Administration debated a demand for guaranteed 50 per cent minority enrollments, pitched battles began to break out between demonstrators and

Continued on Page 2

Letters

To the Editor:

Shanti (the Food Co-op) is an ever changing entity. Originally set up by and for Richmond College students, it is now serving many other parts of the Staten Island Community as well.

Many of the students who are involved in starting Shanti in 1971 have gone their different ways. Some still remain. Most have graduated.

Because Richmond is a two-year college with no campus, it encourages an attitude of transience. Yet there are some students who are willing to volunteer their time and energy to projects that will make this particular community a better one.

Richmond College Association subsidized the co-op from its inception through December of last year. The present board, not fully aware of the nature and importance of Shanti decided to discontinue its funding. Shanti, they said, has been operating for a long time and the money they spent on it could be used to fund "new projects." This has left Shanti in a position where its very survival is now in question. Not many of the new projects have materialized.

This situation raises some important questions. Once a group of students graduate, should the projects they have worked on be scrapped by the next crop of students because its newness has worn off? Or should the newly elected student governments take the time to examine the value of an ongoing project, determine who it is reaching, and what kind of energy is going into it?

By thinking in these terms, a student board will be less likely to undo the work that students before them considered valuable.

Paul Burstyn

Library Pork Barrel

To the Editor:

I should like to complain about the noise level in the library. It seems that the staff makes no attempt to curtail banging things around slamming drawers, etc., or lowering their voices when having extended conversations with each other or with students. On several occasions they have been heard shouting across students who were attempting to do research. Between these distractions and the several Xerox machines clicking and grinding, the work that can be squeezed into the few hours that the library is open is little indeed.

It seems that the library is just one more example at Richmond where economically struggling (for the most part) students are shafted by the faculty/staff who go home with big \$\$.

Signed

Grown Up Absurd



Is There Life After Graduation?

Bob Millman

Last week we went to the cafeteria and asked the following question to an assorted group of students. "What are your expectations after you graduate?" The answers we received were equally varied and proved nothing in particular except that students seem to be losing faith in the future.



Danny Fitzpatrick — Senior — Dramatic Arts

"I'll take anything I can get my hands on as long as it pays good. I'm going to some record companies. I'd even work in a mail room if that's all they have. I need the moeny — so long as I can get out of my fucking house."



Mary Korem — Junior — Psychology

"To drive a pizza truck... that's a realistic expectation. That's what the worth of my degree is in the real world. I eventually hope to be working in some professional capacity as a university professor or in an outpatient clinic."



Mossir Ailey — Junior — Engineering Science

"I want to work as an engineer, as a consulting type of engineer. Yeah I think (that there's some future in that.) Before I came here I worked for Jaros, Baum & Bolles." (an engineering firm)



Eva Tam — Junior — Sociology

"After I graduate I'm planning to go to take a graduate course. I want to work as a social worker around Chinatown. There's a need for social workers around Chinatown. I can't worry too much (about the future). I just have to prepare myself."



Joe DePaula — Senior — Sociology

"I think that there's going to be a blank page here. I don't plan to work. I had planned at one time to go into drug counseling but that went out the window about six months ago, (due to the economy) This summer we're all going back to California and that's going to be before school is finished."

Thieu Isn't Worth It

After six years of Richard Nixon and Gerald Ford I can only draw one conclusion—America has a sense of humor. At this point we could hardly afford not to. The latest joke to be sold to us is President Thieu, though I assume that the people who are being tortured by him don't think he's very funny.

If you listen closely to President Ford's exhortations, or if you diligently read the garbage, disguised as journalism, which appears in Evans and Novak's columns, you would be left under the illusion that those who dropped the bombs on Vietnam and killed a million civilians are the humanitarians, and those who always wanted to stop the senseless killing are the cruel and insensitive individuals.

It is intriguing how President Ford could justify the overthrow of Allende, because he thought Allende, who happened to have been one of the most democratic leaders in the world, was too oppressive, but at the same time can vehemently support the terrible oppression which exists in South Vietnam. Just last month Thieu closed down five opposition newspapers in one day and arrested 19 of their officials and staff members. Anyone even remotely familiar with the horrible barbaric torture which exists in the S. Vietnamese prisons can just imagine the destiny which must await these men.

In South Vietnam the definition of "Communist infiltrator" is anyone who disagrees with Thieu. And as columnist Carl Rowan put it: "The Thieu regime is still far more efficient at closing down newspapers that offer even mild criticism, throwing political prisoners in jail, and busting the heads of foreign newsmen, than it is at winning support from the mass of the Vietnamese people."

Ford, Evans and Novak and other such deceitful liars try to correlate helping President Thieu with helping the South Vietnamese people. What about the political prisoners who are being tortured by Thieu, aren't they South Vietnamese? What about the religious South Vietnamese Catholics and Buddhist (who are hardly known for being Communists) who want the U.S. to cut off all aid to Thieu. They want Thieu and the U.S. to stop violating the Paris Peace Accords which calls for a coalition government in South Vietnam. What about these Catholics and Buddhists? Aren't they South Vietnamese also? No. President Ford is not saying let's support the freedom of South Vietnam, he's saying let's support the tyranny of President Thieu.

I can remember writing letters to President Nixon and Senator Buckley, pleading with them to use whatever influence they had to stop the horrible torture which exists in the Saigon prisons. The reply I received from the Nixon administration was so replete with lies that I realized I had been a fool to think that even a stroke of humanity could exist among those characters in the White House. As for Senator Buckley, he sent me a pamphlet which assured me that he was against abortion.

I imagine some "right to life" priest got a letter from the senator assuring him that he was against torturing political prisoners. The message was clear though: the U.S. government had no intention of making the S. Vietnamese government humane or acceptable. Since they so coldly ignored our pleas I see no reason why we should now support the regime which has been deliberately made so inhumane and so unacceptable.

I do not consider it cruel to not give a damn about what happens to President Thieu. What I do give a damn about are the million Vietnamese civilians who were killed, the 50,000 Americans who died, the thousands of American soldiers and Vietnamese children who were maimed and crippled, the billions and billions of dollars which were wasted, and the South Vietnamese who are withering away in Thieu's prison camps. I do give a damn about all that. And I do give a damn that all this misery occurred so that neither Johnson or Nixon would have to be "the first American president to lose a war." (that exact phrase was used by both of those men.)

If Ford showed one-half as much concern for America's poor as he does for President Thieu he would be a considerably better president than he is now. But I wouldn't hold my breath waiting for such miracles.

In the meantime let it be known that it is not the Americans who are deserting Thieu, but it is Ford and Thieu and Kissinger, and others like them, who have deserted the 50,000 American soldiers who had thought they had died for freedom. Let the Fords and the Thieus and the Kissingers step forward, so we can see who the real traitors are.

THE LIBERAL VIEW

Eric Bahrt



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The Unionization of Teachers

by Albert Auster
Richmond College (Sociology)

In the late sixties a friend of mine wrote a song called "Who Killed the Dream." It was about the dreams that we had in the early sixties. One of those dreams was about the need to change our society. There were other smaller dreams then too. Dreams about a bit of self-respect and its complement: work which was both creative and significant.

This latter dream was one which affected the people I once worked with in a junior high school in the South Bronx. Their dream was embodied in their union. They spoke of it with pride, affection, and boundless hope. Everyone wore their little U.F.T. buttons as much as an act of defiance as of solidarity.

Flexing their Muscles

Teachers in New York City were flexing their muscles and gone were the images of Mr. Peepers, Mr. Chips, or the kindly school marm; instead there was John L. Lewis, Walter Reuther and Margaret Haley.

That was in the beginning of the contemporary struggle for a teacher's union in New York City in the period from 1959 to 1962. This movement had grown out of the belief that the organizing thrust of the A.F.L.C.I.O. in the thirties could be recaptured by the organization of white-collar and municipal employees' unions. This impetus was strengthened by a grass roots movement of teachers, swelled by rising anger and desperation over falling status, wages, and atrocious working conditions. The two movements coalesced and produced a dream of a militant teachers' union dedicated to raising its own economic standards and perhaps having an impact on the priorities of education in this society.

No one of those euphoric early days was aware, or even if they had been, could concede, that there might be a flaw, some defect, somewhere that might tarnish the dream. Ocean-Hill-Brownsville and Local



Poetry Reading

Series of Readings

Presented by Richmond College's Faculty of the Humanities in cooperation with *Parnassus: Poetry in Review* and Poets & Writers, Inc. (funded by the New York State Council on the Arts)

Wednesday, April 2

Margaret Atwood, Canadian poet and novelist

Author of *Surfacing*, *Power Politics*, and *You Are Happy*.

Wednesday, April 23

Robert Hass, poet

Author of *Field Guide*.

All readings at 8:15 p.m. in the Richmond College Hall, 130 Stuyvesant Place, St. George, Staten Island. They are open to the public and there is no admission charge.

School Board # 1 weren't even specters then.

It was these bittersweet memories of those early days that Stephen Cole's book, *The Unionization of Teachers: A Case Study of the U.F.T.* initially aroused in me. But more significantly, it created a desire to rethink and reevaluate, as Cole attempts to do, the factors that were there at the very beginning that ultimately served to undermine the dream.

My first nostalgic impulses found their counterpart in the parts of Cole's book that delineated the rising sources of rage, anger and despair that motivated people to organize and to accept the long dreaded tactic of a strike. Beside the statistics of falling wages and status, Cole indicates the variables of sex, age, religion, economic class, and politics that predisposed people to support or reject a strike.

He also describes the pressures of a politically powerful labor movement, the ineffectuality of quasi-feudal labor laws, and the breakdown of communication between the central board and the schools that made it impossible for the Board of Education to either co-opt or repress the strike.

Cole also attempts a critique of the goals and motives of the various factions within the union. He believes that the

U.F.T. leadership (Cogen caucus), committed as it were to organizational goals—like protecting the image of the labor movement with white collar employees, maintaining itself in office, and believing that it had a far more progressive political perspective than the membership—diminished the effectiveness of the U.F.T.

Sympathies with C.A.T.U.

Cole's sympathies, although muted by the need to maintain a social scientific objectivity, seem to be with the Committee on Action through Unity (C.A.T.U. — Hochberg-Parente caucus.) C.A.T.U., a militant splinter of the old High School Teachers' Association, espoused militant action on economic and educational issues. Cole constantly contrasts the C.A.T.U.'s strident unionism—a union run by and for teachers only—with the timidity and political elitism of the Cogen caucus.

While my response to Cole's critique of the intraunion ideological conflicts was sympathetic, especially with regard to the ideas of the militant rank and file, my feeling was tempered by a number of inconsistencies. For instance, the C.A.T.U.'s disdain for political issues as against educational issues, completely disregards the intimate connection of the issues. It takes no fresh re-reading of the Pentagon Papers to realize the connection of our nation's

foreign policy with all its institutions. By the same token, the evocation of "professionalism" as a standard neglects the real dependency of the teacher on the state as an employer.

'Professionalism'

While a critique of the union is a necessity, one that begins with a confusion of educational issues and political issues and raises the banner of "professionalism" does not seem to fit the bill. A more promising start for Cole might have been to try to understand why both the U.F.T. leadership and the C.A.T.U. perceived the situation as they did. One factor that Cole acknowledges, but doesn't delve too deeply into, is the purging and driving underground of those persons who had a different vision. This vision assumed that politics was not the building of a larger union, or more social benefits, but an alternate society. It also attempted to clearly define the nature of work and who and what constituted a worker in the educational process.

Although Cole's critique is uneven, I think it is a valuable and earnest attempt to answer some puzzling questions about an important institution in our society. It is attempts like these that will prevent lapses into mere nostalgia and a sense of despair that are reminiscent of my friend's song.

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This is your last warning!

March on Boston Set For May 17th

People's Information Book



SMOKING COMPLAINTS

Violations of the NYC Board of Health smoking regulations and any other complaints about smoking in the school may be reported to the internal security by calling (720)-3232 or going down to the buildings and grounds office in the basement.

Norbert Francis

Over the weekend of February 14 over 2000 students attending the National Student Conference Against Racism voted to support the call put out by the Boston NAACP for a national march in defense of the right of Black students to attend desegregated schools in Boston. Participants came to the conference from 147 colleges and 58 high schools from around the country. Buses were chartered from as far away as Houston and Atlanta. Thomas Atkins, president of the Boston NAACP addressed the conference on the first night. He called on all those who support equal education for Black students in Boston to join with the NAACP in building a national response on May 17th to the forces who are determined to prevent the desegregation of the schools. May 17th will commemorate the 1954 Supreme Court ruling that racial degregation of schools is unconstitutional. Twenty-one years later in Boston a racist "anti-busing"

movement is saying that Black youth don't have the right to attend desegregated schools; that they don't have the right to an equal education. Because of the hysterical campaign that they have waged the segregationists have so far been successful in stalling desegregation of the schools and intimidating Boston's Black community.

This month the federal court will rule on "phase two" of the busing plan that will involve the desegregation of the entire Boston school system by next fall. At hearings on the proposed plans, Boston Police Superintendent Jordan predicted violence in Charlestown and East Boston if the busing plan is extended to these predominately white sections of the city. This underlines the critical importance of making the May 17th march a massive show of support for the Black community of Boston and a powerful rebuff to the segregationists. In his closing remarks to the student conference Atkins said of May 17th:

"Such a rally here will serve not only to organize for the national fight, but also to show tangible support for the embattled Black students whose very right to enter certain parts of this city has been challenged. It will say to them that "you are not alone in this national struggle". It will encourage their parents to hold on. It will make all those who would gather in mobs to intimidate our children think twice.

"Today only 80 of Boston's schools are involved in desegregation. In September, all 200 will be involved. We have already been told by the antidesegregation forces that they will renew their opposition and their resistance this spring, and that their numbers will grow. I believe them.

"If school desegregation cannot be brought about in Boston, then it won't happen anywhere else in the North. That's why this fight must continue. And that's why we must win".

For more information contact the National Student Coalition Against Racism, Rm. 306, Ferris Booth Hall, Columbia University, New York, N.Y. 10027 phone: 866-8830.

The Peoples Information Center/N.Y. Switchboard has been here four years now. By maintaining extensive files and keeping ourselves aware of many activities, we've been able to turn people on to progressive organizations, and encouraged them to become involved in organizing for radical social change.

We've planned to disseminate our information more widely by publishing a resource directory, but this goal has not been achieved. However, in the midst of a worsening economic depression, we feel every progressive organization should escalate its activities. The people of N.Y.C. are quickly realizing they can't rely on the government or the corporations to meet basic needs. We have to spread the word about radical alternatives, and now is the time . . .

The Peoples Information Book (P.I.B.) will be a resource directory with addresses, phone numbers, and descriptions of organizations working in areas such as housing, education, health care, food distribution, legal aid, prisons, health care, therapy, women's liberation, anti-imperialism. P.I.B. will describe the stated goals and work done by each organization listed. It will also describe whatever limitations a group may have, and the problems faced by organizers. Each issue/category will be covered in the broadest possible way. For instance: HEALTH CARE will not only list free or low cost clinics, but will include groups that are trying to change the administration of their local hospital, groups advocating free nationalized medical services, para-medical training programs, preventive health care cases, etc.

HOUSING will have local and city-wide tenants unions, rent strikes, legal aid groups that deal with tenant/landlord conflicts, squatters groups, alternative forms of architecture, groups opposing "urban renewal" schemes which destroy entire neighborhoods, tenant owned co-operatives, etc.

Each category will also include a list of books and periodicals useful for organizing. Each category will have a brief historical analysis explaining why people's needs are ignored by the system. We see the P.I.B. as a tool to help the people of N.Y.C. organize for control of their lives.

Distributed to the hundreds of progressive groups in N.Y. the P.I.B. will introduce organizers to each other, help form alliances and coalitions, help organizations to more readily share resources, and help us learn from each other.

Distributed to supermarkets, bookstores, newsstands, hospitals, etc., the P.I.B. will inspire those who are not yet involved in any kind of organizing. People who are tired of hearing "Whip Inflation Now" will readily respond to organizations struggling in concrete ways to change a corrupt and inhumane system.

It will take a lot of work to research and publish the Peoples Information Book. A small group of people cannot and should not do it alone. Only with the participation of many organizations will it be complete and accurate.

We would like to see each category researched by a research committee. We ask every progressive organization to chose a representative who will serve on a research committee. (Preliminary list of categories on back of this sheet)

Any amount of input will be important, so please respond. The Peoples Information Center staff is ready to take responsibility for assembling and publishing the P.I.B. once the research on each category is complete.

HOPE TO HEAR FROM YOU SOON.
In Solidarity,
Peoples Information Center
N.Y. Switchboard.

Raisin

About how superlative Raisin, at the Lunt-Fontanne really is can hardly be elaborated on. The Tony awards for Best Musical and Best Actress for Virginia Capers as well as the Theater World awards for co-stars Joe Morton and Ernestine Jackson are testimony enough.

Based on Lorraine Hansberry's critically acclaimed "A Raisin in the Sun", this production has proven itself to be a worthy successor to the previous version. Despite the fact that the play hinges on a black family wanting to get a home in a decent neighborhood that happens to be all white does not have as much dramatic intensity as it did when it was first presented in the 1950's it still is effective theater and the cast does a good job in making this so.

Virginia Capers as Mama Lena Younger gave the warm and capable performance one would expect of such an experienced actress. She was well supported by Joe Morton and Ernestine Jackson as Walter Lee and Ruth Younger and it is my hope that I will have the pleasure of seeing them again soon.

Deborah Allen as Beneatha Younger showed herself to be an accomplished actress with a flair for comedy and Darren Green had a delightful puckish quality as Travis Younger.

The rest of the cast performed well and the book and score were very faithful to the original.

Raisin is a solid and highly enjoyable musical play and it is well worth the effort to see it.
T.W.

Field School Open To CUNY Students

An archaeological field school will be operated this summer by the CCNY Department of Anthropology in Lowell, Massachusetts, one of the earliest industrial cities in America. Research will continue last summer's work on the early phases (1825-1860) of the American Industrial Revolution.

The field school is open to all undergraduates (new Freshman to Senior level) and no formal background in anthropology or archaeology is required. Two five week sessions are available (normally a student would only take one):

Anthropology 50 June 9th to July 11

Anthropology 51 July 14 to August 15

each resulting in 6 units of credit. A normal CUNY registration fee of \$21.00 is charged and students will also cover their own room and board in Lowell, which are now being arranged. More information on these arrangements will soon be available. Interested students should call or write for an application form:

Dr. Robert L. Schuyler
Director, CCNY Archaeological
Field School
Department of Anthropology
Shepard Hall 400
City College
Convent & W. 138th Street
New York, NY 10031

Phone: (212) 690-6609

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Wanted for Questioning:

Someone willing to devote time and effort in researching the use of Cromwell Center for Richmond Sports activities and events. Also to coordinate a genesis for Richmond sports activities. You will be reimbursed! If interested please contact Ed Merritt in the student affairs office or Tom Whitman in Rm. 414.

Clubs

About The Food Coop

by Paul Burstyn

Shanti Food Conspiracy also known as "The Co-op" is now well into its fourth year of activity. Its functions are primarily twofold. First, to provide the highest quality of nutritious foods at the lowest prices possible. Second, to create a center for community activity and involvement on Staten Island.

It is an experiment in group dynamics and an ongoing educational resource center.

The Food — the foods Shanti carries are those which have been grown without the use of harmful pesticides, those which do not have chemicals added to them to increase shelf life or whatever but are ultimately destructive to the human body, and those foods which have not been processed to the point where they're as nutritionally valuable as cardboard.

Shanti is also involved in the politics of food distribution. We work with the New York People's Warehouse — a Manhattan based group which is involved in establishing direct links with small farmers and thereby taking even more control over the types of foods which we eat. We might not carry a product because it is produced by a politically oppressive nation or corporation. We support the struggle of the United Farm Workers.

The Cost — Shanti's committee for ordering food tries to regularly establish the best prices available to us from the different distributors they order from. These savings are then passed on to the members and customers. The co-op sells to working members at a 10% markup above cost and to non-members at a 35% above cost compared to the 50% and more most natural food stores and groceries charge. This makes Shanti about the cheapest place to buy natural foods in the city.

Shanti also carries high quality non-organic produce on a pre-order basis at a substantial savings over retail prices.

The Group — all the important decisions of the co-op are made at general co-op meetings by the members. The membership consists largely of Richmond College students and graduates and many other people from the surrounding community. Through the years many important connections and lasting relationships have been formed through peoples' involvement with Shanti.

Shanti's existence depends on the energy, skills and involvement of its members. We welcome your interest and involvement. Come into the store and see what's available. Volunteer your time and get involved.

"Shanti is about the cheapest place to buy natural foods in the city."



Shanti Food Conspiracy, 104 Westervelt Ave.

Transcendental Meditation

Transcendental Meditation is unique in the world today. Its principles and practice are fundamentally different than any other program of physical and mental development. It is not a religion or a philosophy but a simple, natural, effortless technique for achieving a state of unique metabolic efficiency for dissolving stress and strain that sleep wouldn't.

According to research at Harvard, and 25 other medical schools, the rest in TM is twice as deep as sleep. What does this mean to us?

With all the technological developments in society today — color televisions, air conditioned cars, etc. there is no sign that suffering is being eliminated from life. In fact, the more responsibility an individual takes on today, the more they are apt to increase in being under greater and greater pressure. These pressures cause us to turn on a response known as the "fight or flight response" where adrenalin flows, muscles tense and a general response of stress envelopes the mind and body.

Transcendental Meditation (TM) has been measured to produce the exact opposite physiological characteristics of stress: heart rate slows by a third, oxygen consumption drops by half, and most recently measured — periods of "complete brainwave synchrony" indicating a truly unique and beneficial state of functional integration of verbal, analytical and creative skills.

The Students' International Meditation Society Club of Richmond College will sponsor a free introductory lecture on TM on Wednesday, March 19 at 12:00 in the lounge area by room 401. Also, this lecture will be repeated the first Monday of each month in room 404 at 8 PM.

Students and faculty interested are invited to attend any introductory lecture on or off campus. For further information please call the club president, Andrew Mallon at 948-1501 or call the Staten Island chapter for the International Meditation Society.

Introductory lecture on TRANSCENDENTAL MEDITATION:

- Scientific research on a unique state of rest deeper than sleep
- Improved interpersonal relations
- Decreased tension and anxiety

Wed. MARCH 19 12:00

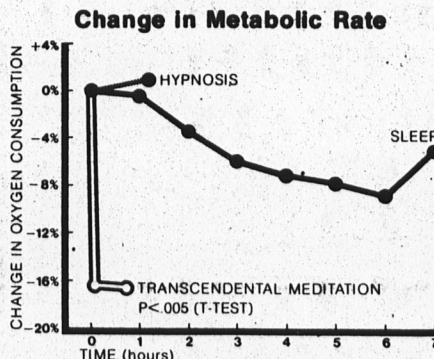
Lounge by room 401

(Also 1st Monday each month, 8 PM rm. 404)


Information: 948-1505

Changes During TM

Levels of Rest



During Transcendental Meditation oxygen consumption and metabolic rate markedly decrease, indicating a state of deep rest. Further, the study reports that the partial pressures of oxygen and carbon dioxide in the blood remain essentially constant. Thus the decrease in total oxygen consumption during Transcendental Meditation is not caused by a manipulation in breathing pattern or forced deprivation of oxygen, but is a natural physiological change due to lowered requirement for oxygen by the cells during this effortless process.



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A Summer of Struggle, Boston '75 A Lifetime of Commitment

The Steering Committee of the International Committee Against Racism (CAR) calls on students and other interested people to join our Freedom Summer Anti-Racist Action Project. Its purpose is to give a national/international focus to the anti-racist struggles going on in Boston. Summer volunteers will work under the leadership of Boston CAR. Together, they will prepare the way for a strong people's movement which will unite blacks, whites, and other minorities to fight for quality, desegregated education and to fight against the racism being used to wreck the busing program.

This struggle will have a programmatic focus. Our aim is to select seriously committed people, students and others, but especially students, who will work on commuter campuses. Student volunteers must register at these schools in order to be effective. Some people may get jobs. A few may be assigned to community organizations. Others will talk to workers at plant gates and in union halls. The main focus will be on working with Boston students, especially those from ethnic communities like South Boston and Roxbury.

A CAR sub-committee (Boston '75) will coordinate all activities. Two one-week anti-racist schools will be opened June and July with weekly workshops to prepare our volunteers for the correct ways of interacting with the Boston community. The key strategy is alliances with existing, rank-and-file forces already mobilized against racist attacks. The result will be solid, citywide CAR chapters and other rank-and-file anti-racist groups, tremendous experiences for our volunteers, and CAR itself will grow. Only in such a united, rank-and-file, multi-racial, mass movement can we defeat racism—in Boston and everywhere.

Because the power structure has kept Boston in a turmoil, Anti-racist actions are swept under the rug, while pro-racist activity, resembling fascism, is given top billing. Boston is the international/national expression of racist ideas published by Jensen, Herrnstein, and Banfield to justify the failures of the System. Further Boston racists are totally organized by political forces more dangerous than those in the South. The school board, the President, other politicians, and even the U.S. Supreme Court abet the resistance.

Moreover, racism is preventing working and middle-class people from getting a decent school system to replace a poor one. Racism is keeping blacks, whites, and other people from fighting back against unemployment, the cutbacks which are ruining health, education, and welfare in the Boston area. Boston Freedom Summer '75 will help many white Bostonians especially to begin to understand that racism hurts them. That without multi-racial unity, there is no decent life for anyone. CAR BELIEVES THAT WE CAN REACH THE SILENT MAJORITY OF WHITE ANTI-RACIST AND BRING THEM INTO OPEN STRUGGLE. By hindering the attempt to create even further racial turmoil around the 75-76 bussing program, we will greatly improve our chances of creating an international movement against racism.

MOST OF ALL, Boston is the test whether or not racist mob-violence, similar to FASCISM, combined with political racism can succeed in stopping the desegregation movement. CAR says with this summer project, "THE RACISTS ARE GONNA FLUNK THIS TEST!!!"

FOR FURTHER INFORMATION, WRITE OR CALL:

Boston '75
c/o Iverson,
No. 412, 1300 Lafayette E,
Detroit, MI 48207

NYC: 783-6790, 683-8892;

New Jersey: 745-9236
Staten Island: 273-3510

Americans Observe China, Transformed By Socialism

When I heard that the author of this article, Ralph Palladino, would be going to the People's Republic of China and that he was willing to write on what he learned exclusively for The Richmond Times readers, I thought that this was great. And we are happy to offer you the results.

Ralph was a college editor at Staten Island Community College and he now works at the Guardian Independent Radical Newsweekly. He gathered his impressions as leader of a group of farmers and farmworkers visiting the Peoples Republic of China which was organized by the Guardian. The visit took place during the month of January 1975. (Editor's note)

by Ralph Palladino

One fourth of the world's people live in Socialist China. In order to better understand what is going on inside the People's Republic in the space of a few short articles, it will be necessary to first touch on various aspects of the functioning economic and political system. The following articles will deal with the educational system and Cultural Revolution, and the lives of national minorities, women and the family. The last article will discuss why and how the changes have taken place since the end of the civil war in 1949. Comments, suggestions, and criticisms are invited.

Eighty percent of China's population live in the countryside in Peoples Communes. Each commune is divided into Brigades, which are subdivided into work teams.

In order to understand People's Communes, it is necessary to trace their growth historically. After the overthrow of the capitalists by the working class in 1949, there was a period of years when those peasants that owned no land were given individual plots of land that were confiscated from the landlords.

During this time some peasants pooled their labor and tools to work on irrigation projects and some crops. They came to see that by pooling resources more was produced per person than by first working their own plot. Neighboring peasants saw this and eventually the whole countryside was organized in this way into what was called Peoples' Co-Operatives.

Gradually these co-operatives began pooling resources and forming large People's Communes. Production increased manifold as a result. This process led to the means of production (the fields, implements, animals, etc.) being owned by the commune which was controlled by the people.

Communes are becoming mechanized and self-sufficient. Most communes make tractors, plows, have machine parts plants, and cement factories. One commune we visited made concrete boats. As a result, more peasants are becoming members of the industrial working class and the divisions between city and country, industry and agriculture, manual and machine labor are being broken down and are beginning to work in harmony.

Wages are paid to all on the basis of work points decided by the work team, the basic economic unit. Each team receives money from selling what they produce to the brigade, commune, and State. Team members democratically by group discussion decide how many work points and what wages individuals receive.

Communes consume and store as reserves what they produce. Surplus is sold to the state. The price the state pays to the Commune has remained high for the past 15 years, while the price the state charges communes for the purchase of some machinery and produce it may need are low, and have fallen over the years.

Every Commune has one hospital, each brigade has a clinic and each team has a medic. Medical knowledge is not kept in the hands of a few professionals but is taught to the masses. People learn about different techniques, medicines, and first aid in case it is impossible for someone to get to a hospital.

Every family owns their own house and is allowed to grow small agricultural plots to supplement their diet. The Chinese people are well fed and clothed, quite a contrast to before 1949 and to other underdeveloped countries today.

"In areas where people had no homes or lived in caves before liberation, they now lived in small, but secure housing."

We visited many people's homes and talked to families. In areas where people had no homes or lived in caves before liberation, they now lived in small, but secure housing. In many areas large brick houses were being built. Most people have savings in State Banks because the basics of food, clothing, and medical care is inexpensive and home owning isn't tied to bank mortgages.

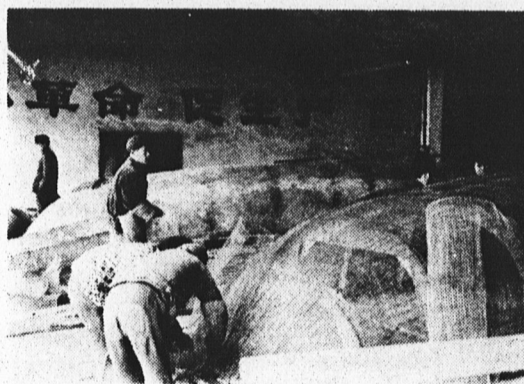
The Chinese people on a street in Tienstin.



Banks in Socialist China collect money and use it for reserves in case of war and natural disasters, and reinvest it in developing new industry in order to raise the living standard of its people. This is in contrast to paying dividends to individual shareholders.

Communes and brigades are lead by Revolutionary Committees whose members are chosen by the people. The method of selection is not by nomination or ballot by delegates, but by open meetings and discussion among the people at team and brigade levels. The group arrives at a unified decision on which fellow workers will be on the committee. Those chosen are people who naturally give political leadership, and show the most positive attitude towards labor and working with others. Delegates to every level of government, including the National People's Congress, the highest government body, are chosen in the same way.

The same democratic process is put into practice in cities (Neighborhood Committees) and factories. Workers and cadre (government employees) make up the Revolutionary Committees which manage the factories. Wages are decided in the same manner as on communes, taking into account the amount of work done, skill, and seniority.



Workers said they were happy with their work and pay was sufficient to meet their basic needs. They are free to offer suggestions for bettering production, offering criticism of leadership and removing people from leading positions if they feel it necessary.

The amount of work a plant or team does is determined by the workers through group discussion of a production plan given to them by the State. After the discussions, the workers' comments, suggestions and criticisms are given to the State which then draws up a new plan and distributes it to the Revolutionary Committee, who sees that the plan is carried out.

A walk through a Shanghai truck factory was quite an eye opener. Women and men were doing the same work (at the same rate of pay) and were relaxed and appeared unhurried in what they were doing. Smiles greeted us everywhere. A group of workers were huddled around one area discussing how to improve their methods. Everywhere there were posters with revolutionary slogans ("Unite to defeat Imperialism"), poetry written by workers, stories of examples of good deeds performed by workers and

constructive criticism of methods and leadership.

Workers were very open to all questions. They told us how they organized into groups studying the works of Marx, Engles, Lenin, Stalin and Mao Tse Tung. Presently they are studying their new Peoples Constitution. The story of how this document was developed is one of a democratic process unprecedented.

The original Peoples Constitution was published in 1955. For more than ten years the Chinese have been trying to hold a People's Congress for the purpose of publishing a new constitution, but because of the upheavals of the Proletarian Cultural Revolution and the mass movement to criticise Lin Piao and Confucius they were unable.

For the past six years the old constitution was being studied and discussed by the masses of workers, peasants, students, government cadre, and intellectuals, at all factories, communes, schools and work places throughout China. The people's comments and suggestions for revisions were passed on to all levels of leadership for further discussion and suggestions. Finally these were passed on to the highest body of government, the National People's

*Commune members
in the spirit of
Practicing self-reliance
are making concrete boats
at Horse Bridge Commune
outside Shanghai.*

Congress and the Communist People who organized and analyzed the people's suggestions, and wrote up the new People's Constitution.

The announcement of the document's publishing, while we were visiting, touched off mass celebrations all over China. Parades, fireworks, and lights were shining from every office building in every district of Peking. Throughout the country all people we asked said they were studying the new constitution, and were proud of it. The faces of three blind people working at a factory for the blind lit up at the same time when we asked about it.

Overall, our group of farmers and farmworkers were impressed with what we saw. Land that was once barren, hilly, and dry has been leveled, and is green with fertility, new housing being built and machinery being produced everywhere, "miracles" performed by the laboring people's self-reliance and dedication to building an economically advanced and Socialist China. These feats are made possible only because of the people's will to transform their nation and their benefitting directly from their work.

The next column will examine the educational system and Cultural Revolution.