

newUniversity

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Dinner and Academic Freedom

As the hour grew later the number of Academic Senate members dwindled. When the clock in the Science Lecture Hall showed 6 p.m., the dinner hour, an even greater number left the meet-

ing. Perhaps the meeting was unimportant. . . it concerned only the entire fate of academic freedom on this campus as well as the future of such freedom in the University of California.

by Amanda Spake

In a fight between their stomachs and the case of academic freedom on the campuses of the University of California, the Irvine Academic Senate passed a weakly worded resolution censuring the Regents' September 20 decision to limit a lecturer to one appearance per quarter on any University campus.

There was much debate on the wording of a portion of the resolution listing possible cases in which a guest lecturer should be allowed more than one appearance. Among these examples were "tribal primitives" or "a patient afflicted with Parkinson's Disease." Gerard Van Hoven, assistant professor of physics, stated, "I would like to first of all take strong objection to the wording of a paragraph two. I would like to know if this Academic Senate is willing to make this kind of judgment on Eldridge Cleaver - putting him with tribal primitives and patients afflicted with Parkinson's disease. I think that the more positive examples of political figures, industrialists and artists would be better."

After much debate a compromise of the previous wording of the resolution, including tribal primitives and also including industrialists, political figures and artists, was accepted by the body. The resolution was passed by a large majority.

It states: "(1) It's a fundamental responsibility of the faculty to determine the content, the conduct, and the staffing of courses offered for credit in the University. This responsibility - based on authority delegated by the Regents nearly half a century ago - is an integral part of the University's commitment to academic freedom. The recent hasty action of the Regents violates this freedom. (2) There is a clear distinction between a lecturer who delivers talks controlled by expert knowledge of his subject and a speaker who is not qualified by formal education. The latter essentially represents a human source material, whose presence may be as valuable to a course as that of the professional lecturer. Specific cases in point could well include, for example, a tribal primitive spending a week with an anthropology class, a linguistic informant providing data for a course in an unwritten language, or a patient afflicted with Parkinson's Disease who is interviewed over a number of weeks in a teaching ward. Other cases include politicians, industrialists, artists and social critics. Since the value of such visitors may indeed be considerable, we consider it unwise to limit them to one appearance per quarter. Further, the informal nature of their visits and their status should be protected. To bestow an academic title upon such visitors in order to authorize their appearance would unreasonably dilute the significance of faculty status. (3) Even when the visitor to the classroom is academically qualified, the Regents' ruling imposes an unwieldy and unnecessary extra burden of appointment machinery on the Senate and the campus administration. The effect can only be to restrict the often valuable contributions of outsiders to our academic program. (4) Therefore, the Irvine Division requests the President to ask the Regents to rescind their Resolution No. 1 in order that the Academic Senate may have restored to it its proper authority over courses and curricula."

After this motion was passed, George Reiter, assistant professor of physics, passed out a mimeographed motion to be considered. A number of Academic Senate members left the hall before they read Dr. Reiter's motion, a resolution much stronger than the one passed by the body immediately before. Reiter's motion concerned a resolution passed by the Regents at their September meeting that has

been generally clouded over as a result of the Cleaver issue.

The Regents resolution states: "Recognizing both the desirability and the problems of experimentation in courses and curriculum, the Regents direct the Academic Senate and each of its Divisions to formulate a set of explicit academic standards for the planning, staffing, conduct and evaluation of experimental courses. The Academic Senate is requested to transmit to the Regents a single report or a separate report of each Division describing and justifying such standards. The reports are to be available for consideration at the January, 1969 meeting of the Regents."

Reiter's resolution states: "(1) The Regents' actions have called into question the authority of the faculty to determine curriculum. (2) Compliance at this time with the Regents' demand that the faculty submit reports justifying their standards in regard to experimental courses would be a de facto recognition of the transfer, from the faculty to the Regents, of primary authority over the determination of curriculum. (3) It is therefore resolved that no committee of the Irvine faculty senate shall comply with the Regents' Resolution No. 3, of September 19 and 20, until such time as the question of faculty control of curriculum is clarified."

A suggestion was made to table Reiter's resolution "because of the lateness of the hour." The motion to table was narrowly defeated.

Debate centered around the appropriateness of submitting such a report to the Regents, justifying the standards used in deciding on courses taught at a campus of the University. Warren L. Bostic, dean of the California College of Medicine, stated, "We've accomplished a great deal by our first resolution, and I think that. . . to talk about academic freedom, which we certainly believe in. . . it does have in it an element of academic responsibility, which needs lots of careful consideration and thought. . . I think that what we've been asked to do (submit justification of standards to the Regents), what I hope we've been asked to do is correct. Frankly, I think we do have standards that we use to select the people who are with our students in any situation, I think those standards exist and could be shown and be defended and we can all be proud of it and everyone can be on our side. I'm not ashamed to feel that this particular resolution (Reiter's resolution) should be defeated, that we could give ourselves an opportunity to look at our standards, and to state that perhaps we're not perfect. . . and I wouldn't want to throw that opportunity into the wind by hastily going as far as this proposal."

Countering Bostic's plea for justification to the Regents and arguing for his own motion, Reiter stated, "The reason the Regents have issued this resolution #3 that asks us to submit to them a report justifying to them what we think are the proper standards for experimental courses, is simply a way they have of trying to legitimize the actions they've taken. This is contrary to any notion of a university - certainly any notion of what a modern university is. That notion was recognized by the Regents 50 years ago. . . I don't see how any honorable man can submit like this."

Again several motions were made for postponement of consideration of this resolution. Again these motions were defeated. A motion was made for adjournment, because of the late hour, and the motion was defeated. More members of the Academic Senate left. Finally Reiter's motion was passed by the remaining members in a 45 to 34 vote.

Reprinted in the agenda for this meeting of the Academic Senate were the resolutions passed by the Regents at last September's meeting. The first resolution, now well known to students and faculty across the nation, involves the limiting of guest lecturers to one appearance. This is only one manifestation of a curtailment of academic freedom that is beginning on the campuses of the University.

Equally important and perhaps more far-reaching are the other resolutions passed by the Regents at the September meeting.

The Regents' second resolution deals with reviewing a single course to be offered on the Berkeley campus, Social Analysis 139X, the course for which Eldridge Cleaver was to deliver ten lectures. The resolution states: "If Social Analysis 139X cannot be restructured to satisfy the policy stated in Recommendation #1 prior to the commencement of instruction in the Fall Quarter, 1968-69, Course 139X shall not be offered for credit in the Fall Quarter, 1968-69. The Chairman of the Berkeley Division of the Academic Senate shall make the determination as to whether the restructuring of this course meets the conditions of the policy stated in Recommendation #1 and shall report his findings to the Regents, the President and the Chancellor of the Berkeley campus." In other words, structure the course the way the Regents want it taught or simply do not offer the course.

The third resolution is the directive concerning a report submitted to the Regents justifying the way in which curricula and teaching staffs are selected on each campus. Might not this lead to revision or control of those standards by the Regents? Perhaps even revocation of the Academic Senate's right to formulate curriculum at all?

Resolution four passed by the Regents leads to this revocation: "While recognizing the primacy of the Academic Senate in approving courses and curricula, the Regents direct the President to initiate an exploration with the Academic Senate of the appropriate role of the administration in this area of joint concern."

The Regents' fifth resolution states that the responsibility of determining curricula was delegated to the Academic Senate in 1920 and that while the Senate "has served" the Board of Regents well in determining courses offered, the Regents feel that the Berkeley Division "has approved a course, Social Analysis 139X, for the fall quarter 1968, which in the opinion of the Regents has been improperly structured; and that in this instance the trust that must follow such a delegation to the Senate has been abused."

The Regents imply that if this trust is abused again to the dissatisfaction of the people of the State of California or the Governor the power will be curtailed or taken away completely. And this is what many of those who left the Academic Senate meeting apparently do not realize. The power to determine courses is not a long-standing tradition in the University. It was given by the Regents in 1920. Chancellor Aldrich made this point clear after the meeting when he told the New University, "this is a right delegated by the Regents to the faculty." And most assuredly, it is a right that can be very easily taken away. Already steps are being taken to limit that right.

But, then, it was late, everyone was hungry, and aren't Academic Senate meetings supposed to end at 6 p.m. no matter what is being discussed?

Illich On Education

by ANN DOYLE

Dr. Ivan Illich, in a recent address at Irvine, challenged the attitudes that many of us hold about schools. In the speech and in a recent article titled "The Futility of Schooling in Latin America" (Saturday Review, April 20) he also offered a new model for the future of education in Latin America.

Dr. Illich's speech, entitled, "Schools as an Agent of Suppression," dealt with the result of the transfer from the affluent United States to capital-starved Latin America of the North American model of education and its function in society. While Dr. Illich feels that the ideal of universal schooling for all seems laudable, economically it is totally infeasible for Latin America. It has been widely assumed that like 19th century North America, public grammar and high schools "would eventually produce a broad middle class with values resembling those of highly industrialized nations, despite the economy of continued scarcity." However, Illich sites evidence that schooling cannot produce these results. Although many Latin American governments now devote 30% of their national budget to education, no more than 30% of the country's youth participating in the schools will pass from 6th to 7th grade and not even 1% will get through a university. The result is that people led to believe that schools

will provide the means for upward mobility are frustrated. Rather than an integrated society, the closed, feudal, hereditary elite is being replaced by one which is supposedly "meritocratic," i.e. open to the few who manage to finish school. Thus the schools, Illich feels, rather than educating and liberating the people, train them into accepting a lower status since they believe that those with more education than they are superior.

Due to the almost religious acceptance of the North American model of education, Illich points out how difficult it is to challenge schools as a system or to ask if they really serve to educate the people. He feels that too often a school's function is to provide custodial care (baby-sitting), to label people (selection of social roles), to indoctrinate youth in the established societal values, and then, last and not least, to educate. The result is that students have trained, packaged minds or as Jerry Farber put it, students are niggers. And further, since schools grade people, thus classifying them, they degrade. A 'C' student assumes that an 'A' student is superior to him. We are indoctrinated in the necessity of schools; without a degree you're not a valuable member of society. As Illich has already pointed out, the myth of schooling is allowing a new rationale for the privileged few to subordinate the masses in Latin America.

Dr. Illich realizes that his analysis will be strongly challenged because "Our industrial categories tend to define results as products of specialized institutions and instruments. Armies produce defense for countries. Churches procure salvation in an afterlife. . . Why not, then conceive of education as the product of schools? Once this tag has been accepted, unschooled education gives the impression of something spurious, illegitimate, and certainly unaccredited." Thus, it is very difficult for Dr. Illich to suggest radical alternatives to schools since one tends immediately to discredit them. Further, the hierarchy in Latin America would most certainly be opposed to vast changes since their power position would be threatened. "Schools have the effect of tempering the subversive potential of education in an alienated society because, if education is confined to schools, only those who have been schooled into compliance on a lower grade are admitted to its higher reaches. In capital-starved societies not rich enough to purchase unlimited schooling, the majority is schooled not only into compliance but also into subservience."

Dr. Illich does suggest some alternatives the present system of schooling in Latin America, though it is difficult for him to conceive of the necessary political changes taking place. He suggests a subsidized transformation of the industrial plant to serve as trade schools. "It should be possible to make it obligatory for factories to serve as training centers during off hours, for managers to spend part of their time planning and supervising this training, and for the industrial process to be so redesigned that it has educational value. If the expenditures for present schools were partly allocated to sponsor this kind of educational exploitation of existing resources, then the final results — both economic and educational — might be incomparably greater. If, further, such subsidized apprenticeship were offered to all who ask for it, irrespective of age, and not only to those who are destined to be employees in the particular plant, industry would have begun to assume an important role now played by school. We would be on the way to disabuse ourselves of the idea that manpower qualification must precede employment, that schooling must precede productive work." A second remedy is the type of adult education developed by Paulo Freire in Brazil. He found out by using emotion-loaded words, uneducated adults can be made literate within six weeks of evening classes. "Unfortunately, 'adult education' now is conceived principally as a device to give the 'underprivileged' a palliative for the schooling he lacks. The situation would have to be reversed if we wanted to conceive of all education as an exercise in adulthood.

Dr. Illich warns that if new methods of education are not formulated, ultimately "the cult of schooling will lead to violence. To permit the gospel of universal schooling to spread, the military's ability to repress insurgency in Latin America must grow. Only force will ultimately control the insurgency inspired by the frustrated expectations which the propagation of the school-myth enkindles. Only fanaticism inspired by the idolatry of a system can ultimately rationalize the massive discrimination which will result from another twenty years of grading a capital-starved society with school marks.

NEWS/ CAMPUS

The Irvine Art Gallery begins its fall season today with an exhibition entitled "Assemblage in California." The show features the works of six California artists done from the late 1950's to the early 1960's — Wallace Berman, Edward Kienholz, George Herms, Bruce Conner, Fred Mason, and Ben Talbert.

The artists have taken pre-existing or discarded objects and reassembled them in such a way as to create frank, often shocking, interpretations of their social environment.

An hour-long film program will be presented this evening at 8:30 P.M. in FA 178 in conjunction with the exhibition. The program includes a film about George Herms and three films made by Bruce Conner. Both are artists in the showing.

The exhibit will remain in the gallery until November 24. Gallery hours are 1:00 to 5:00 P.M. Tuesday through Sunday, and 1:00 to 9:00 P.M. Wednesday. The gallery is closed Mondays. Admission is free.

There will be an organizational meeting of INTERACT, a 24-Hour Student-Student Counseling Service, Thursday, October 15 at 7 p.m. The meeting will be held at 223 Yerano Place. If you would like further information about the meeting of INTERACT please contact Fred Engbarth or Steve Capps through the ASUCI.

We believe that literature and art are society's mirror, the individual's touchstone. In keeping with this ideal, the SYNAPSE staff collects, edits, and publishes a bi-annual magazine of poetry, photographs, short stories, one-act plays, and drawings — a sampling of UCI creativity from undergraduate to post-graduate levels — a magazine dedicated to your quiet moments.

SYNAPSE is a campus magazine; thus anyone associated with UCI can submit material for possible publication. After the last two years, we are still new, experimental. . . we need fresh material for our Fall and Spring issues. . . we welcome participation on our editorial staff.

The magazine also sponsors a poetry reading each quarter, on campus, consisting of one undergraduate, graduate, and post-graduate, each reading from his (or her) own material. We are trying to expand this concept to include Irvine poets reading on other campuses from San Francisco to San Diego, all traveling expenses paid by SYNAPSE. Undergraduate poets are desperately needed to make this idea a reality and not a dream.

Anyone interested in participating in any of the above programs can leave a note and/or material in the English office, which is located on the first floor of the Humanities Building. Remember, SYNAPSE is a mirror. . . I trust that it will not reflect apathy and die the death of little animals.

Lee M. Lubrano

Alpha Phi Omega has set up a car pool board in the Science Lecture Hall Student Center. Sign-up cards are provided and areas of service are marked on the maps.

Students needing or able to provide transportation either to or from campus should consult the board. For further information contact Neil Malmberg in the Activities Office.

Looking for more information on club meetings, noon concerts, campus doings? Want to get an event publicized? Check TIPS OF THE TONGUE, the offbeat campus bulletin.

TIPS is published each Monday by the Student Activities Office. If you have an event (on or off campus) that you think other students would like to know about, go to the Activities Office (first floor, Gateway Commons) for a T.O.T. insertion blank.

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opinion

Black Students at UCI

by LEON CAUSEY

The last three issues of the New University have all contained some type of comment, opinion, or smear concerning Brother Eldridge Cleaver. Now it's time for an end to this beating of a dead horse.

There is a portion of today's society that is totally ignorant of that profound philosophical ideology commonly known as grass root. It is this grass root concept that is gaining momentum throughout this country and will eventually, because of its more humane and sensible nature, replace that outdated code of standards the majority and Kas Thomas live by. I suggest that Mr. Thomas and his compatriots dust the cobwebs from their brains, open their blinded eyes and look at what's going on around them. Mr. Thomas' reference to Brother Cleaver's eloquent speech as a "Leave It To Cleaver Show" clearly establishes that he has neither the mentality or the desire to comprehend a movement toward a society of human beings rather than one of pigs.

Thomas called Brother Cleaver "rude, crude, boorish, and vulgar," pointed a wagging finger at him and continued by using adjectives such as "insipid" to describe him. From these remarks I begin to wonder if Mr. Thomas isn't ONE of those oinkers. If Mr. Thomas was referring to Brother Cleaver's so-called profanity, I challenge him with this quotation of Bob Hubbard: "I consider words like war, cops, Southern hunky and Ronald Reagan as profane; motherfucker is a part of my vocabulary because if it weren't for some motherfucker none of us would be here."

Thomas goes on to attack the Black Panther Party for Self-Defense by labelling them as "militant black hoodlums," and saying they "are in no position to demand anything from anybody. . . ." However, the Panthers ARE demanding, and their demands

will be met (and not compromised) because the pigs don't want to be found out. Moreover, the Black Panthers have never displayed any act of "aggression," but the Oakland pigs shot up and bombed the offices one night when things were dull. In the Algiers Hotel a group of pigs began a near-slaughter of some brothers, and Mr. Thomas calls the PANTHERS "militant" and "hoodlums." Soon, the Panthers, Blacks, and other peoples of color are going to lose their patience and tempers, and barbecue some pigs.

Mr. Thomas challenged Brother Cleaver's stand on gun control legislation, calling it contradictory, which I see clearly as the total absence of any insight into human nature. The pigs of this country are a powerful force by means of their armaments. This type of power has a tendency to instill an attitude of aggression within the non-powerful portion of our society, or more specifically, the Blacks of this nation. Only when a condition of equal power or equal non-power exists will there be an end to the pigs' filth and injustice. Just as the U.S. scratches its head at the power threat that Russia and Red China pose, the pigs will scratch their heads at the Panthers and Blacks of this country.

The American majority is quick to blame the instigation of violence on totally irrelevant factors, such as television programs. I've never heard of anyone being hung or shot, or of little children being bombed in churches by any television program. It's the Kas Thomas's all over this country who yanked the rope, pulled the trigger, and lit the fuse.

So, Mr. Thomas, as Brother Cleaver did Ronald Reagan, the Brothers and Sisters of U.C. Irvine challenge YOU to a duel. Then maybe we will add some color to your bleached white soul, and win you as an ally.

Letters to the Editor

Editor:

The other day a friend of mine happened to mention that the elections were coming up. It sort of scared me to think that the show really was going to go on. Considering the candidates in an abstract speech-making context is not really too bad. But, to consider the reality of one of them actually in control of the country is a rather scary proposition. Wallace operates on a gut level non-intellectual plane. Nixon operates on a pseudo-intellectual level which can only be understood as the same muck-gut that Wallace slops to his pigs. Humphrey, lately, has been taking a losers stand. Rather than attacking the issues, he spends his time attacking Nixon and Wallace, intellectually though. And so I propose a symbolic protest on election day. I propose that black armbands be displayed on all dissenters' left arms. I will be selling these armbands in parking lot three for the minimal price of five dollars.

U. Gene McCarthy

Editor:

Out here on the lawn (and no 'springtime-fresh scene') this: wet grass, mud and a chill, chill wind a blowin' let us pause and consider our condition. Homeless. Stranded. Orphans of the storm. THEY'VE TAKEN AWAY

OUR SNACK BAR and in the usual eeie way we've almost become accustomed to, not a soul around to point a (not to say The) finger at. So legend of the ubiquitous They grows on this campus, communication fades, and pneumonia rates spiral upward. There is some amount of activity - petitions, letters to the editor, and even an ad hoc committee formed. Eventually, something will get done. Eventually. But now, right now, as long as we're being mad, let us be Mad. Opportunity daren't be wasted. So seizing it, a vision: snuggled inside a camouflage casing of Basic Irvine Architecture in Armadillo Beige, let there be a Place. Freed from the trivial junkiness of the old snack bar (this is, after all, not abuilding set before us, already given - there is nothing to change, only something to

create) we shall allow purple to triumph. All over. With cerise cushions, and, if it can be done tastefully, tables in the exact shade of chartreuse as the Dean of Student's latest turtleneck. Numerous and individual headphones for private selections of music. And food. Edible this time: I've always been partial to guacamole salad, myself, with perhaps a chocolate eclair for dessert. But you prefer shrimp, with a side of onion rings? Oh, I see. Yes. Well, I'd suggest discussing it with you, but there doesn't seem to be anyplace to go. . . the view's nice, though isn't it? And look, there's William Perriera, comin' through the rye with a team of NEWS-WEEK photographers. Gee, it's nice that they know we exist, way out here in Orange County. Oh, it's the BUILDINGS.

Elise Tamayo

Quotes:

"Optimism is the madness of maintaining that everything is right when it is wrong."

Voltaire
CANDIDE

"He despises me, I suppose, because I live in an alley; tell him his soul lives in an alley."

Ben Jonson
OF JAMES I

Soul Brothers

You've been down for over a hundred years. Keep on pushin', but, please, please, please, don't do what the honkies are doing: don't over-react. Be cool. Student sympathies are on your side. (Check it out in "Soul on Ice"). But YOU'RE SHUTTING DOWN A LOT OF THEM.

Check this: Disgusted moans from white students as a Black begins another standard anti-white-establishment tirade in class. Applause for the instructor's rebuttal (which turned out to be thoroughly anti-white-establishment, but not a tirade). Black students hooted down in class. White conversations, "Aw, for chrissakes, why don't they just listen for a minute before they start shouting?" This is UCI. You've seen it, Brothers. What's Happening?

Shouting, interrupting, name calling, obscenity, might get Mr. Cleaver the publicity he needs; but on a personal, face-to-face,

student-to-student scale, it just gets people up tight. (You know how that is: remember the last time you heard the word "Nigger"?). Then they can't hear the good in what you have to say. So, why not cool it?

There may be people whom we should run right over: the pigs. Reason be damned. But, why alienate those who would support you? Or drive those indifferents who, at least, do not oppose you, into the paranoid right wing? You're generating increased opposition.

There are a lot of good, solid, RATIONAL, arguments to support the militant position. Personally, I don't agree with some of them. The Rev. Dr. King was more my speed; that could be just a first step to becoming more militant. But you're talking so loud, I can't hear you.

love,
William Gorak
U 32211 040

Aside from the generation gap, which experts in psychology link to the emergence of a new "now generation" of love children, there is another gap which is totally ignored by them as a factor in the change to a hippy existence. It is, what I term the "peer gap." This gap may have absolutely nothing to do with parents, adult authorities, or a revolt against middle class values; on the other hand, it may in many cases stem from these sources.

Apart from the values which are set up by parents and the generation before us, the younger generation sets up its own values. For example, I can remember when it was the thing, according to my peers, that every girl wear a fuzzy sweater. This doesn't sound like much of a value and seem almost ludicrous, but many girls whose parents couldn't afford one were ostracized and considered "out of it" because of a simple thing like this. It was not the fault of the parent that this happened. Usually, whether or not he could afford it, he would dole out cash so that his child could remain

in the "in crowd." If we still trace fault of this notion about fuzzy sweaters down to the acceptance of pressure from middle class society's advertising devices, we must also realize that up to about three years ago most of our "own" generation was carrying out the dictates of advertising and in turn dictating them to the helpless few that never wanted to accept them but were forced to in order to survive among their "peers." So where does the blame really lie? It lies with the kids themselves, who made up their own tight minded system of values, or who weren't intelligent enough to escape a defunct system of values and set up something new for themselves. Somewhere, during the past three years, there were some brave, intelligent middle class kids who stopped playing along with their peers, who stopped making themselves unhappy because they didn't fit into their peer group's picture, and struck out on their own - defiantly.

by MYRA MOSSMAN

newUniversity

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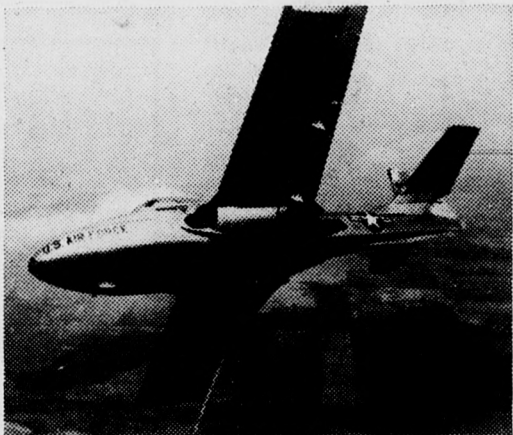
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Eugene J. McCarthy,
MINNESOTA SENATOR AND FORMER PRESIDENTIAL
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TODAY at 12 noon in Campus Hall!

Physicists Disprove Galileo's Theories

This Friday at noon in the Gateway Plaza there will be a demonstration of a recent discovery by two young UCI research physicists, Doctors E. Gottlieb and P. D. Smith. Their research in geology, quantum physics, and gravitation, soon to be published world-wide in five languages, has shattered conventional notions about the nature of gravity, and has ironically enough restored common sense to scientific conjecture in this area.

Their research began when they read some old manuscripts concerning strange gravitational phenomena in the area of Pisa, Italy. Linking this to studies of the Fault of Lombardini (which runs south from Genoa half way to Rome), as well as to their own research on gravity, they developed the startling theory that, just as common sense tells us, heavier bodies do in fact fall somewhat faster than lighter ones.

After weeks of scrupulous experimentation, they conclusively proved the theory correct, and felt impelled to make their findings known, realizing full well that they would be subject to

the same derision and scorn that Copernicus faced when he gave forth his no less implausible theory of a heliocentric solar system.

Their geological research made it clear that the experiments of Galileo, which seemed to prove that objects of different weights fall at the same velocity, were made under unnatural gravitational conditions. This Friday at noon Galileo's famous experiment will be conducted once again, and once again the physics world will be astounded.

An informal press conference with Dr. Smith and Dr. Gottlieb will follow the experiment.

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Only a fool would say to himself, "There is no God." And why does he say it? Because of his wicked heart, his dark and evil deeds. His life is corroded with sin. Fools! Psalms 53

Is God deaf and blind - He who makes ears and eyes? He punishes the nations - won't He also punish you? He knows everything - doesn't He also know what you are doing? Psalms 94

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