

The 'Third World' — What it means

By BUD O'BRIEN

More than 1,000 people, mostly students and mostly white, crowded into and around the dining hall at Cowell College on the University of California's Santa Cruz campus Monday night to hear representatives of the campus's militant student organizations explain their views.

For most, it was an emotional experience.

Before it was over, the atmosphere was as suffused with feeling as a revival meeting. The "evangelists" on the platform — black, brown and yellow — bore powerful witness to the anguish of the colored man in a white-oriented society.

The target of their wrath was White America; but, for the most part, the rhetoric of violence was missing. The power of their arguments issued from the depths of their feelings and from the sharpness of their intellects.

Bill Moore was there, the angry black man who heads the Black Liberation Movement in Santa Cruz, and who has militantly, sometimes profanely, led the campaign to name College VII on the Santa Cruz campus Malcolm X College, after the pioneer Black Nationalist who was assassinated.

Moore did not lower his voice, nor his demands, last night. Derision was his weapon as he attacked UCSC Chancellor Dean McHenry for failing to support the campaign for a Malcolm X College that would teach the "black experience."

(McHenry has proposed that College VII be devoted to the study of urban problems, with emphasis on Negro and Mexican-American problems, but has steadfastly refused to take any stand on a name for that college.)

"Chancellor McHenry went to Africa for three weeks and became an expert on Africa in three weeks," Moore said in derision. "... now he says we'll

set up a school for cities." But, snapped Moore, "the problem in the cities is racism, that's what the goddamn problem is."

And the problem at Santa Cruz, said Moore, "is Malcolm X. There's never any mention of Malcolm."

The role of College VII as proposed by McHenry is "a watered down version of nothing," said Moore. "This is impossible; it will not be," he said, vowing that the fight for Malcolm X College will never be abandoned, no matter the consequences.

"There must be education for all or there will be education for none," he said.

Moore's strident tone was not copied by the other speakers; but, somehow, the steel of determination and the depth of emotion that undergirded the quiet tones of their voices were more powerful, penetrating and poignant than the loudest cry of anger — and more shattering.

And yet, the white man was not really the target; only what the white man has done (unconsciously, perhaps, as one of the speakers put it) to his brothers of darker skin. It was not the white man who was attacked, but the concept of "whiteness" as a positive good, or even as the highest good.

Ho Nguyen, Vietnamese-born and student body president at UCSC put it this way:

"If you want to make it (in the United States), if you want to be in, you have to reject your own culture and accept the white values."

Ho called himself and the others on the platform (there were blacks, Mexican-Americans, Japanese and Chinese) members of the "Third World."

(The "first world" is America and its "capitalist allies. The "second world" is Russia and its Communist allies — all, in the eyes of the Third World, oppressors.)

The feeling of brotherhood among the Third Worlders, stressed again and again, was almost a physical presence in the room.

For Eddie Escobedo, Mexican-American and member of the "Chicano Liberation Committee", the fight of the Third Worlders for Malcolm X College is a symbol of almost a rebirth. The values of American society with which he had been imbued he now scorned.

"I'm not from the ghetto," said Escobedo. "I'm not poor and I'm not hungry. I've had the best education possible, and right now I want to thank everybody for making me a freak."

For Escobedo, his brown skin had become a mark of

emasculates the non-white who does not conform.

Fellow Chicano committee member Bob Lovato put it bluntly.

"There are all kinds of freedoms. We're all free to think, so far, but we're not free to go and do as we feel. We're not taught who we are.

say I'm white; that's a laugh, baby, I'm not white, I'm brown."

And Norman Guliford, a senior at Santa Cruz High School — black, proud, articulate and disgusted:

"I've had 11½ years of so-called schooling. We learn the history of Rome, France, Russia. . ."

Guliford skewered the educational system:

On Early American "freedom": "One thing they had was slavery, and slavery and freedom don't mix. . ."

On distortions in schools and press: "You hear about Malcolm X; you hear he's a bad man, a Muslim (that's non-Christian, man); but he was a revolutionary and so was Patrick Henry, so he can't be a bad."

"We're supposed to be taught, not trained."

"How can I compare myself to George Washington? We're tired of reading about heroes we can't relate to. . ."

"Malcolm X College will teach the truth; something we don't have in this decadent society."

The Third World movement excludes no one, said Rich Townsend, black and a teacher. Whites in the movement "is just what we're working for," he said.

There were standing ovations for many, but none more enthusiastic than for Ho Nguyen.

Ho began with an indignant reference to a newspaper story saying the radical students planned to "harass" Chancellor McHenry and that the "silent majority" (i.e., white people in the community who oppose radical student movements) planned an automobile caravan to counter a "torchlight parade" by students to Chancellor McHenry's home.

Ho denied such a parade was planned. "We respect Chancellor McHenry and if we want to talk with him we'll make an appointment."

He then invited spokesmen for the "silent majority" to meet with his group or to

take the platform immediately and say whatever they wanted.

No one came forward.

Ho gave powerful expression to the emotions of the Third Worlders.

Oriental, he said, are neither black nor white, but "sort of in between."

"I'm not putting anyone down," he said. "I have many white friends."

But Ho said he would not surrender his pride and brotherhood for the blacks and other "oppressed peoples" — as he accused many fellow Orientals of doing — just to succeed in

a white society.

"I have been told," he said, "You just behave yourself and we'll make you one of us and you can make it."

"No thank you. I'll make it on my own terms."

McHenry was present, and, although he was treated with

courtesy, there was obviously no real meeting of minds between him and the minority spokesmen.

The chancellor would not yield in his refusal to take a position regarding the naming of College VII. He answered questions, but briefly and with

a vague air of discomfort.

The meeting lasted more than two hours. It ended when the hundreds in the room joined hands and sang a song that

began:

"How many roads must a man walk down before he is a man. . ."

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For Escobedo, his brown skin had become a mark of pride.

"I am not worried about my brown brothers here," he said, waving his hand at the people on the platform. "I'm worried about my brown brothers" who have lost their identity in the sea of "white values" that dominates American society and

planned an automobile carava to counter a "torchlight parade" by students to Chancellor McHenry's home.

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