

San Francisco State College BSU/TWLF Student Strike 1968-1969

Denver/Boulder Events Early March 1969

There was extensive national mass media coverage of the SFSC strike. Black, Third World, and radical white students at colleges across the country were inspired. While appalled and outraged conservatives and white-supremacists idolized Hayakawa. He became a sought-after right-wing speaker (and later rode his notoriety to a U.S. Senate seat.

In early March of 1969, Hayakawa was asked to speak at the University of Colorado in Boulder. Black students and area SDS chapters mobilized SFSC strike support rallies which they invited S.F. Striking students to address.

Denver U SDS 3/3/69

S.F. State Support Rally

Clarence Thomas, Black Student Union Co-ordinator
at San Francisco State University

Member of Student Strike Committee, S.F. State

Lauren Watson, Black Panther

Corkey Gonzalles, Crusade for Justice

S.I. Hayakawa, acting president of S.F. State, will speak
at C.U. tonight. After the rally speakers will lead a
motorcade to C.U. for that speech.

RALLY 3PM
MOTORCADE 5PM

ON THE GREEN
BEHIND CARNEGIE

Denver U SDS 3/18/69

S.F. State Goes to D.U.

WHO: Two student leaders of San Francisco State University will be on campus today Clarence Thomas, Black Student Union Co-ordinator, and a leader of the student Strike Committee along with several Denver minority community leaders will present their views of the S.F. State crisis.

WHAT: The speakers will address the Rally on campus and answer questions. They will then lead a D.U. student motorcade to the University of Colorado campus at Bolder. There students from major universities across the state will converge on Macky Auditorium where S.I. Hayakawa is scheduled to speak.

WHERE: The D.U. Rally will be held on the green behind Carnegie Hall. Drivers for motorcade should park off campus until asked to bring their cars into the driveway running around the green.

WHEN: The D.U. Rally will begin at 3 p.m. The motorcade should leave by 5 p.m. And Hayakawa's speech is scheduled to begin at 8 p.m.

WHY: The acting President of San Francisco State University was appointed by the "acting" Governor of California to handle student problems by putting them down with violence. He has seized control of student government funds and student newspaper funds after each opposed his actions. According to the American Federation of Teachers 90% of the faculty at S.F. State do not approve of Hayakawa as acting President. The strike at the College is backed by five Unions, a parents support committee, the AFT, and numerous other organizations around the Bay Area. Hayakawa's use of police force and refusal to negotiate several times with strike leaders have made him the George Wallace of the N. The University of Colorado Student Senate has resolved to support the strike and condemn Hayakawa for his actions on campus.

The issue for University of Denver students is even more serious. Hayakawa taught at our University last summer and was scheduled to teach here again this Spring Quarter. According to Dr. Hunsinger, chairman of the speech department Hayakawa and Mitchell spoke together at least once to discuss the "hard-line" approach to student disorders. This was supposedly during a luncheon which Dr. Hunsinger also attended.

HEAR THE REAL ISSUES. SHOW YOUR SUPPORT FOR STRIKING STUDENTS. RALLY AND MOTORC
3PM MONDAY BEHIND CARNEGIE HALL.

By Univ. Col. SDS (Boulder) Prior to Hayakawa
SAN FRANCISCO STATE DEMANDS
speech 3/3/69

DEMAND #1

All Black Studies courses being taught through various departments be immediately part of the Black Studies department and that all the instructors in this department receive full time pay.

At the present time, the so-called black studies courses are being taught from the established departments which also control the function of the courses. We, the Black Students at San Francisco State College, feel that it is detrimental to us as Black human beings to be controlled by racists, who have absolute power over determining what we should learn.

Take for example the School of Behavioral and Social Sciences controlling the social welfare classes. The School of Humanities control over the English classes. In our social welfare classes our first downfall is that our instructors are completely ignorant of the ethnic backgrounds of black people. They are in some cases people who have never been married and have no children. They tell us, or try to tell us, the best way to raise our children when they have never in their lives raised one. As a matter of fact our mothers raised most of theirs. In our English classes we are taught to dig on writers such as Chaucer and Arthur Miller. These writers do not deal in any realistic manner with Black people. Black people should be aware of our own writers such as Dr. Hare, LeRoi, Baldwin, Williams, Wright, etc. We are taught in our English classes to speak differently, so that when we return to our communities we are not able to communicate with our people. Therefore a diversity among the race results. If there was a real black studies department there would only be qualified instructors who would receive full-time pay since they would be full-time instructors.

DEMAND #2

That Dr. Hare, Chairman of the Black Studies Department, receive a full professorship and a comparable salary according to his qualifications.

Dr. Hare is the only black administrator at SF State who was selected and hired by the black students. And his loyalty is to the blacks on campus and not to the white racist administration.

His salary bears witness to that well-known governmental fact that a black person with a Ph.D. earns, on the average, the same as a white person with a high school diploma.

He is a noted Ph.D. who has been published in the leading black magazines, sociological journals, as well as the so-called "slick" magazines, and has authored a book about the black middle class, "Black Anglo-Saxons."

Because he is a revolutionary and not an Uncle Tom, the administration has thrown him a few crumbs, in spite of the fact that he is responsible for coordinating and administering the department, which has 33 courses scattered throughout various "sympathetic" schools and departments on campus.

Therefore it is immediately incumbent to pay Dr. Hare for his work and his qualifications.

DEMAND #3

That there be a Department of Black Studies which will grant a Bachelor's degree in Black Studies; that the Black Studies Department, chairman, faculty and staff have the sole power to hire faculty and control and determine the destiny of its department.

The Black Studies Department should have the power to grant a Bachelor degree to anyone who wishes to major in the field, and that Black Studies Department, chairman, faculty and staff have the sole power to hire and fire without the interference of the administration and the chancellor. Past experiences with the racist dogs have taught blacks to "do their own thing."

The present Black Studies consist of thirty-three scattered courses throughout different school departments. It is most important that a credited department for the works of Black People be formed on this college campus, to feed the needs of its Black Student Body. The now Black Studies program does not allow a strong department of studies. The Blacks recognize the urgent need for Black Studies that would tell the true nature of this decadent American society.

The Black Students of SFSC have long struggled for three years to obtain a Black Studies Program with little or no support from the faculty and administration. If our demands are not soon met, we will have to use force.

DEMAND #4

That all unused slots for Black Students from Fall 1968 under the Special Admissions program be filled in Spring 1969.

Many Black Students are unable to be accepted in a college because of low grade points received by taking the A.C.T. or S.A.T. test, for middle-class suburban honkies. But through the demands, hard work and study of the BSU, Black Students are in this college.

There were more than enough Black Students to be accepted into SFSC under the Black Studies Institute, OMFE, STEP, Upward Bound and College Commitment Program (which is the so-called "Educational Opportunity Program"). But because of the hassle with the administration (that is, the administrators told many Black Students that their transcripts were late and the students who were receiving Grants or Loans were told that they hadn't come in) many of these students were accepted in other colleges where they were given their Grants and Loans—so that left 128 unused slots open.

We have demanded and demonstrated to get the unused 128 slots filled by Black Students and Third World Students who wish to be admitted in SFSC in the Spring 1969.

DEMAND #5

That all Black Students wishing so be admitted in Fall 1969.

By admitting all black students who apply, the state can make up for years of neglecting Black people trying to get a college education. The current racist quota system must be abolished—not ten years from now, but by September 1969. Entrances based on high school grades are also unjust to Third World students; these grades were originally based on knowledge of a white culture that denied the existence of any relevant Third World cultures. We have hassled too long with racist administrators and their systematic exclusion of Third World Students; we must change this now.

DEMAND #6

That 20 full-time teaching positions be allocated to the Department of Black Studies.

No department on any college campus can function unless it has instructors. A department such as Black Studies, which offers 33 courses, needs 20 faculty members to adequately teach these and more courses. The positions are there and all the administration needs to do is allocate them to the Black Studies Department.

At the end of the summer of 1968, there were 47 open teaching positions. Donald Garrity, the racist top-pig on the campus, declared that these positions would go into other areas where he felt they were needed. He felt the money should go to other administrators' pockets rather than into the Black Studies Department.

The racist Garrity gave away positions that could have been filled by qualified, nationally known Black men and women such as Harold Cruse, Sarah Fabio and Alvin Poussant. The administration had the positions and refused to give them to us, and we are again demanding that the Black Studies Department be given 20 positions.

DEMAND #7

That Dr. Helen Bedesom be replaced from the position of Financial Aid Officer and that a Black person be hired to direct it; that Third World people have the power to determine how it will be administered.

Dr. Helen Bedesom has consistently ignored the needs of Third World students, particularly black students. Money which has been given to the college for Black students has been sent back by this power-mad woman with the explanation that she could not accept earmarked money or the outright lie that no qualified students applied. Yet this slavemistress has allowed similarly "earmarked" funds to be used by Chinese students.

Dr. Bedesom, who it is rumored achieved her position not by the normal process of appointment, but by successfully staging a vicious power play when the position was vacated, has brought young black sisters to tears with her verbal attacks on their personal lives. She has told black students that there was no money available just prior to her sending back of funds allocated to poor students by the federal government.

DEMAND #8

That no disciplinary action will be administered in any way to any student workers, teachers, or administrators during and after the strike as a consequence of their participation in the strike.

We are striking because it is a necessity, a necessity for our education, for black people, and especially black youth and black children, throughout the Bay Area, this state, and all over the country.

Already eleven students, black and white, have suffered disciplinary measures; because of their devotion to this necessity. One white teacher has been fired because of his radical position.

If the school chooses to use this as one of their methods of retaliation, we have no choice but to further escalate our struggle.

The more students suspended and teachers fired, the more committed our efforts become, and the deeper our struggle.

If any discipline is needed, run it on Pig Ronnie and Fuehrer Dumke.

DEMAND #9

That the California State College Trustees not be allowed to dissolve any Black programs on or off San Francisco State College campus.

The Tutorial Program, and Black Students Union, the Third World Liberation Front, the Bookstore, the Commons; all these and anything else which the students now control are due to be co-opted and controlled by Reagan and his lackeys—the Trustees.

Title five if revised would eliminate student self-government, would give the Trustees total authority to decide what activities are allowable and which ones aren't, and the Chancellor would have to approve in writing any and all activities before they are implemented.

They plan to control all the auxiliary organizations which are defined as (1) associated student organizations, (2) any organization using the name of the state or that state college, (3) any organization which represents an official relationship with the college, (4) any organization in which college officials participate as directors as part of their official position, (5) any organization which provides services to the campus.

Black people and other Third World students who need financial aid will be directly at the mercy of the Trustees and the President. In short, the need that Black people feel to determine their own destiny would be completely and utterly wiped out.

Specifically, the Trustees would have the power to:

1. Eliminate the Experimental College and activities they don't like, such as the Tutorial Program;
2. Censor any student paper, play, or film they wish;
3. Raise the price of books and food without consultation and use the profits any way they desire;
4. Use student money to finance any college program—whether it relates to students or not;
5. Prevent students from working in the community.

DEMAND #10

That George Murray maintain his teaching position on campus for the 1968-69 academic year.

George Murray, who is a graduate of S.F. State, is a well-qualified English instructor. He is able to relate to the needs of his Black students, while most white instructors ignore the unique problems of Black students on a white campus such as S.F. State. Black students on this campus need an instructor like George who teaches students about Black authors and their works, for these Black authors talk to the student about his own experiences in the Black community.

George Murray's presence on this campus should not be determined by white people and their standards. Black people on this campus need to defend themselves against a power structure of which S.F. State is a part, because Black brothers and sisters are killed every day, whether in Viet Nam or in San Francisco, by racist policemen who lay siege to our community. George's statement about students defending themselves is not grounds for dismissal as an instructor. White administrators know little about the needs of Black people and therefore should have no power to fire a man such as George Murray, who speaks truthfully about our needs as Black people in a white America.

DEMANDS #11-15

11. That a School of Ethnic Studies for the ethnic groups involved in the Third World be set up with the students in each particular ethnic organization having the authority and control of the hiring and retention of any faculty member, director, or administrator, as well as the curriculum in a specific area of study.

12. That 50 faculty positions be appropriated to the School of Ethnic Studies, 20 of which would be for the Black Studies program.

13. That, in the Spring semester, the College fulfill its commitment to the non-white students in admitting those that apply.

14. That, in fall 1969, all applications of non-white students be accepted.

15. That George Murray and any other faculty person chosen by non-white people as their teacher be retained in their position.

by Col Univ (Boulder)
SDS after disruption of
Hayakawa speech 3/5/69

FREE SPEECH?

There has been a lot of discussion around the issue of "free speech" and how it was allegedly denied to S.I. Hayakawa. Critics of Monday's action claim that Hayakawa, or anyone else in this society, should enjoy the right of free speech. To this there can be no argument. What is arguable, however, is whether Hayakawa's right to free speech means the same thing as anyone else's right to free speech, whether the same right is indeed enjoyed by all.

When Hayakawa speaks the national and local media strain to report all he has to say. They do this because he is the President of San Francisco State College. He does not speak as just any individual but as a representative of a large institution. His right to speak is different than the right of an average citizen. It does not mean the same thing for both men. Only in the most abstract sense does the right to free speech exist for all. Concretely, this right is limited by the accessibility to be heard and the power to make what you say a reality. Not only does Hayakawa have this accessibility, he also has this power. Students and faculty do not. In fact, Hayakawa has been able to legislate that power away. Students and faculty cannot speak freely at S.F. State, not because their speech might be temporarily disrupted, but because Hayakawa has outlawed free speech. Of course, Hayakawa's views can be heard; he has the institutional power to make them heard. Students and faculty do not have that institutional power. Our "free speech" is different. It must be granted or taken from us by men like S.I. Hayakawa.

Again, we are not arguing against free speech. That's like arguing against motherhood. We agree: everyone should have the right to free speech. In point of fact, however, everyone does not. The reason for this is that the right to free speech is inseparable from the effective power to make oneself heard and at present that power lies disproportionately in the hands of men like Hayakawa. The right to free speech is meaningful in the context of a free society and only in that context. Until that time, there can be no real free speech; only the formal dressings, the appearance, and sometimes (S.F. State) not even that.

It is true that Hayakawa's speech was disrupted. But it is simply not true that the principles of free speech were being jeopardized any more than it was true that the principles of free enterprise were jeopardized when the U.S. government began its crackdown on the gargantuan monopolies of the late 19th century. It is easy for the Mayor Daley's, the Hayakawa's, the H.L. Hunts to defend the right of free enterprise or free speech since they already enjoy a monopoly on their use. But the people of this country are struggling, as they always have, against that monopoly. It is not only their right, it is their duty. Join us. Our humanity is at stake.

STRUGGLE TOGETHER

On Monday night hundreds of students took a stand against racism. They joined the struggle that reaches from San Francisco State to Wisconsin to New York to Duke and now back to C.U. American young people have come through the non-violent civil rights movement, through the anti-war movement and the accompanying police riots, and now they know that the issue is not free speech or academic freedom. They know that free speech issues make freedom an academic question at best.

The university, in accordance with its racist and oppressive virtues is preparing to prosecute some of the people who dared to take an active stand against racism in the market place of ideas. These people will lose fellowships, they will face jail sentences and heavy fines. In an attempt to intimidate us all they will isolate a few. If we do not stand together against this latest move to crush the struggle for freedom for all men we will all suffer. As long as one man or one people or one nation is not free, than no man, no people, no nation is free.

We must demand that the same university that dared provoke us to action, bring no charges of any kind against any person who accepted that dare.. We must demand that people who accepted the challenge to fight racism go unpunished. We must not let the struggle die when it has just begun. People must take sides. The issue is clear. There is nothing to debate. Racism is something you are for or against.

We must not be tricked into dealing with this problem as we have been taught to deal with other problems. Sociology classes teach us how to construct questionnaires to pass out in ghettos, but they do not deal with the problems that make ghettos necessary. History students consider objectively Abraham Lincoln and the Emancipation Proclamation but they do not feel the meaninglessness of Lincoln's words or the uselessness of that document because they are not being prepared to understand the world they live in. Philosophy professors spend hours arguing over the meaning of the word "right"; they puzzle for days on the question of "how do I know when my hand is?" But rarely do they address themselves to the problems that we face as human beings living in a world with other human beings, except to criticize others who act to prevent people from oppressing other people. Rarely do they raise that bond -- if they ever find it -- and engage themselves in the struggles that mean life or death for millions of people in the world around them.

Why must we accept a meaningless education when we know what must be done? We must bring the university back to earth. We must face the reality of the strike at S.F. State in our classrooms. We must discuss the struggle that has begun on this campus and on scores of other campuses. Is it possible for a minority with no legitimate issue to gain the support it now has in the fight against oppressive institutions? What has enabled SDS to grow from 400 members 5 years ago to 3,000,000 members and supporters (according to recent articles in US News & World Report) today? No Sociologist's questionnaire or historian's objective viewpoint or philosopher's word game is going to answer those questions.

We learn through struggle. Struggle unites us. We must fight for justice for those who engaged the enemy in an exemplary action.

ASUC Senate **on SF State,** **Hayakawa**

RESOLUTION passed 9-4,4 abstentions

RESOLUTION ON SAN FRANCISCO STATE COLLEGE

WHEREAS THE RECENT CONDUCT OF ACTING SAN FRANCISCO STATE College President S.I. Hayakawa has created a gross impediment to racial justice, student goals, for courses geared to their specific needs and general scholarly activity on the campus of San Francisco State College

and WHEREAS President Hayakawa's capricious and authoritarian actions indict him as totally unqualified to deal rationally and fairly with the situation at that college and

WHEREAS he has repeatedly utilized police to "arbitrate" student problems and police force to quell dissent and

WHEREAS he has disregarded due process, state law and the rights of students and faculty to maintain an "open campus", has slandered protesting students as to mitigate their validity.

THEREFORE be it resolved that the Senate of the Associated Students of the University of Colorado commit itself to the following positions:

1. That it condemn acting San Francisco State College President S.I. Hayakawa for his action at that college as arbitrary, unjust, illegal, and not in the interests of a free open, and just institution of higher learning.

2. that it condemn that California State College Board of Trustees for appointing S.I. Hayakawa with no consultation whatever with either student or faculty governing boards as foolhardy, capricious, and undemocratic,

3. that it voice a solidarity with striking students and teachers,

4. that it voice a solidarity of support for the demands of the striking teachers for better working conditions, better salaries and the institution of contractual agreements and union recognition from the state board of trustees; that it voice a solidarity of support for the black and non-white students in their demands for expanded enrollment, minority oriented courses and departmental support for those courses and the re-instatement of expelled assistant, George Murray.

Union col SDS 3/68

WHAT IS A

HAYAKAWA?

S.I. Hayakawa is often called a semanticist. A student of words and their meaning; but he is more. S.I. Hayakawa knows the danger of words, especially of true words and that is why he has destroyed freedom of speech at San Francisco State College. That is why he has manipulated unknowing Americans about what is happening there and why.

Some facts:

When 468 SF State students were arrested for breaking an unconstitutional edict (the banning of free, peaceful assembly) Hayakawa was asked if there would be any more arrests. His answer, "There will be no mass arrests if there are no masses." Does Hayakawa believe in freedom of dissent?

When Hayakawa was asked what he thought his role was at SF State, he answered in a San Francisco Chronicle interview, "I consider it a religious mission." Can he deal rationally with student/faculty opinion?

When students distributed anti-Hayakawa literature on campus, literature that was unkind but that broke no campus or civil obscenity laws (in fact, no vulgar terminology was used save the word pig, and that was used once) Hayakawa stated over the campus loudspeaker system that anyone apprehended distributing them would be subject to automatic and immediate arrest. Can he be considered a believer in democracy?

In a recent interview in US News and World Report, Hayakawa said he had minority group and worker support for his position. The fact is that blacks from San Francisco's two ghettos, Hunter's Point and the Fillmore district voiced verbal and bodily support for striking students. The fact is that five different unions back the strike. The fact is that campus workers joined the strikers. The fact is that the community relations board of San Francisco's Japanese-American community (Hayakawa is Japanese) condemned Hayakawa over two months ago. Does he actually believe himself?

In the same interview, Hayakawa admitted to usurping student control of their fee money, stating "gangster radicals" had taken over the student government. Fact: no-one took over. The student government is elected by a student body. Hayakawa resented the fact that student government didn't put the student's money where he thought it should go. Fact: Hayakawa usurped student money from the campus paper. Fact: the paper takes a hard line stand against Hayakawa. Doesn't he seem to believe in news management and destroying democratic control?

Hayakawa also believes that charges of police brutality levelled against tactical patrol police on the SF State campus are unfounded. If so, why did every single TP policemen remove his identifying nameplate and badge when TPF police first moved on campus?

Fact: Hayakawa has refused to recognize striking students demands for autously controlled Black and Ethnic Studies departments. Fact: every department at SF State, according to an administrator is theoretically autonomous. Fact: Hayakawa has said there is no money available for such minority oriented departments. Fact: the Carnegie foundation offered SF State a \$180,000 grant for minority oriented departments. Fact: Hayakawa refused the money, saying SF State had enough already. Fact: the reason he refused was due to the fact that the Carnegie grant necessitated minority autonomy. Doesn't that seem to make Hayakawa a racist?

The interesting thing about Hayakawa is that nobody on the SF State campus likes him. When he was hired, without student of faculty consultation, the detonator was set. When the American Federation of Teachers decided to strike, they polled the entire faculty of SF State. They asked three questions. The results are significant; questions and total poll answers follow.

Will you join the AFT: 18% of non-AFT faculty answered yes. Will you join the AFT picket line: approximately 30% of non-AFT faculty answered yes. Do you support, do you want Hayakawa as president: 70% of non-AFT faculty said no. And a note: before the phone polling, the AFT had in it's membership approximately 18% of the SF State faculty. The phone poll took place the last week of December and means that nearly 90% of the SF State faculty would have refused Hayakawa the presidency. That is, of course, had they been consulted.

Several perceptions arise, regardless if one considers the black and non-white minority demands valid. Hayakawa is a liar. He believes his laws sacred above the constitution of the United States. He is not only against the striking students but also anyone who differs with his opinion: so against, in fact, that he will utilize totalitarianism to make sure his point gets across. He has been called by faculty and administrators an opportunist of the first order; he has completely alienated almost all of a top-notch faculty. He has sought through the national media to "expose" the nature of the strike while seeking to destroy a students media which sought to illuminate the public about the nature of Hayakawa. To call him a hypocrite is to complement him. His politics-a quick dismissal of dissident students as "anarchist punks"-verify his complete inability to understand or cope with the substance and meaning of the strike and strike demands. The fact that he has labelled striking students and the strike peak was up to 80% of the student population and now varies between 45 and 65%-as "gangsters and nihilists" doesn't seem to bother anyone.

It should. Hayakawa should. The facts in this leaflet were compiled from "reputable sources." The Denver Post, The San Francisco Chronical, Associated Press, on the scene reporting and San Francisco television. But they are buried in the back pages of the Sunday editions of your newspapers and at times reporters somehow fail to be around when Hayakawa indicts himself.

ad hoc

asuc senate sf state solidarity committee

new west notes



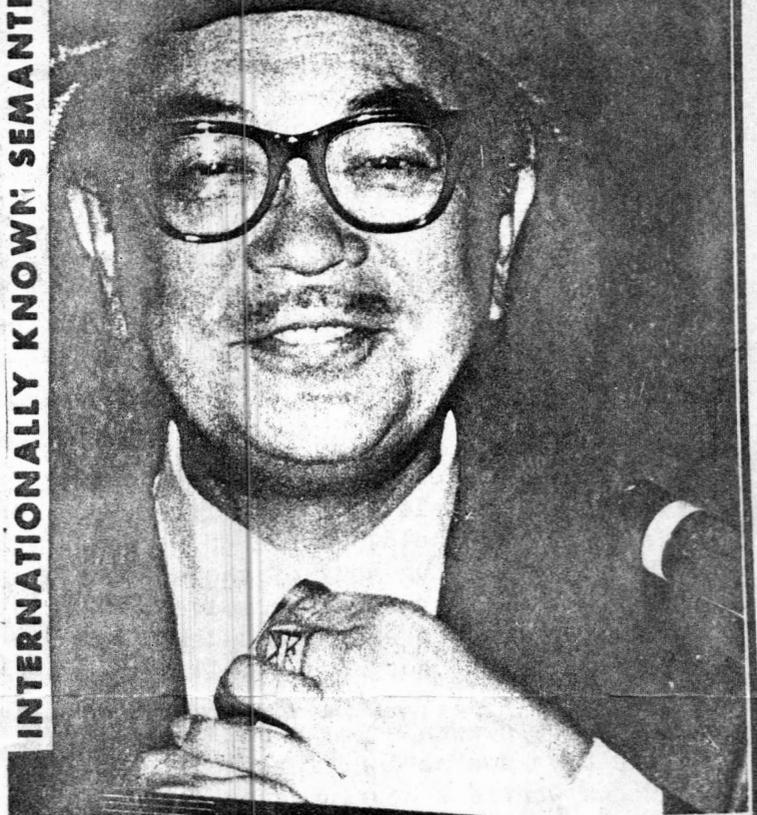
COLORADO
STUDENTS
FOR A
DEMOCRATIC
SOCIETY

APRIL

GANGSTER RADICAL



INTERNATIONALLY KNOWN SEMANTICIST



offing the hayakawa:::what DID go on.

On March 3, 1969, Hayakawa tried to speak on the CU campus. 2500 people filled Macky Auditorium to listen and gawk at him. 500 students and friends shouted the racist down for an hour. A few chairs and a coke bottle were thrown. Eventually these people walked out of the auditorium, led by the Afro-American Association. The black people split and held a meeting and the rest of the group held a 5-minute caucus and decided to go back and liberate the microphone. As it turned out, our return coincided with the end of Hayakawa's speech so we took the stage and rapped to the audience about SF State, freedom of speech, violence, racism, and other related subjects. One of the speakers was a member of the strike support committee. The crowd listened, we finished and the evening ended.

The impact of the action taken was difficult to determine. The action had not gone according to plan. In fact we now have reason to believe we were set up and ambushed.

Because of the political climate on the CU campus, we had originally decided that the best tactic would be a walk-out. This was to have taken place as soon as Hayakawa appeared on stage and it was to be led by

the black students. However, Hayakawa was successful in taunting the black people and many other people in the audience, and they all began to shout him down. 45 minutes of this and a few chairs were thrown, then a brief scuffle with the cops. No one was injured.

The immediate result of the action was blanket condemnation, and 8 arrests on charges which could result in 1½ to 2½ years in jail for each person charged. 2 SDS members who had been suspended last year and readmitted conditionally were summoned to appear before the University Disciplinary Committee (UDC). The press, the regents, and the people responsible for bringing Hayakawa here (specifically Prof. Ed Rozek, a close friend of Sidney Hook) blamed the disruption on SDS and it became very obvious very quickly that a concerted effort to get SDS was underway.

The next day we covered the campus with speakers and leaflets. We wrote leaflets on free speech, on violence, on institutional racism, and on amnesty. We were successful in getting people to consider the free speech question in a different light. The institutional racism

leaflet and the one on violence were also successful. The question of amnesty was a bit more difficult. There was also a leaflet explaining why we had planned to do anything at all. Here we talked about the SF State Strike, the BSU and TWLF demands, racism, and solidarity with SF State.

The most successful aspect of this follow-up action was the understanding hundreds of students gained about the "free" press. When they read articles which grossly misrepresented actions they themselves had taken they began to understand what SDS had been telling them about the press for the last two years. So the hate campaign on the part of the local papers backfired and added to our support. The UDC also helped. They attempted to hold a closed hearing but a few hundred students showed up and they decided to have an open hearing. We demanded that the open hearing take place in the student center ballroom which seats over 500, they said no, Fleming Law building which seats 150. Masses of students changed that, too. The hearing was held in the ballroom.

Between the first attempted UDC hearing and the one held in the ballroom, a student assembly was held. On the CU campus, the main legislative body of the student government is a student assembly which is open to all students and all students can vote. This body did not pass a full amnesty demand but they did resolve that no student would be suspended or expelled because of the Hayakawa action. This meant the students wanted a hearing even though they limited the outcome of that hearing.

This left SDS with a choice. We could follow the Hayakawa action with another vanguard action and risk leaving all our new support far behind, or we could use the hearings to build support for the next step in our struggle. Since our defense lawyer shared our politics we decided to go along with the assembly and permitted the hearing to take place. This tactic worked very well. Our defense destroyed the legitimacy of any and all evidence presented against the SDS people. So if they are expelled or suspended against the wishes of the student assembly, especially in light of what the defense did to their case we are in a position to move again. But the UDC is in a trap. The local DA wants to smash SDS so he is putting pressure on them to find the students guilty, because if they are not guilty in this case it will hurt his case in civil court. The regents have also called for an investigation of SDS. They want to throw us off campus. But if these students are found not guilty, then it will be difficult for them to build a case against SDS. The new HUAC is also coming to CU in a couple of weeks to investigate SDS, which gives us more to work with.

Of course the main problem now is to avoid letting the UDC and SDS affiliation become the issues, with racism getting lost along the way. To solve this problem we are doing research on the university, the city,

and the state. This research is not only the power structure; we are also going things like the tax structure and oil production allowance. Along with this we are going on a program that ties in with this search. The main thrust of this program is to make the university serve all the people.

Our next step will tie in the UDC decision, which ever way it goes, and this program. We have plans on how to make the university deal with this program and these plans will be implemented after our spring break.

The situation in Boulder looks good now, only because we were able to turn tables on Sidney Hook and company. And brings us to the ambush mentioned earlier.

Many of you know of Hook's new organization, the Democratic Center for Rational Alternatives on American Campuses. The tactic apparently consists of using speakers like Hayakawa to create situations like the one which developed here in Macky Auditorium. Listening to a tape recording of that evening shows that Hayakawa knew exactly what he was doing. His job was to turn whatever we had planned into a riot. He tried to incite the crowd against the demonstrators. Hook and company had scores of cameras and tape recorders on hand to gather all kinds of evidence to be used later. Of course the local and federal cops were busy collecting stuff to fatten their files with. They even had students from the local YAF and other such groups in the audience so they could testify against people later. In summary their plan seems to consist of making SDS deal with their speakers on their terms, get as much evidence as possible, charge us with everything in sight, tie up our limited funds in bail money, and, if possible, put us in jail for at least a few months. As more and more states pass campus disorder bills, it becomes easier for them to accomplish this last task. All of the people arrested here were charged on the basis of such a bill. The bill was only a few days old.

None of this is really new. But we should be aware of how these cops operate. The idea of spontaneously running into an auditorium and doing your thing are over. Two things are absolutely necessary: we must know exactly what we want to accomplish in a given situation; and we need discipline. The people throwing chairs and bottles almost injure some of our own people.

With regard to tactics we must create situations which force these speakers to deal with us on our terms. We must not allow ourselves to be trapped into dealing with them on their terms.

This action against Hayakawa and the racism he represents taught us another important lesson. We cannot look to other groups for leadership. We were somewhat hampered in our planning because we did not know how to relate to the Afro-American Association on our campus. Politically they are weak. The

tend towards cultural nationalism although they did some good things during the Hayakawa action. But SDS chapters must solve this problem if they are going to be able to act in a decisive way in any given situation. We do have a good working relationship with the Denver Black Panthers. Perhaps we should have worked more closely with them on this.

But as I mentioned earlier, things look good in Boulder. The action taken against Hayakawa tightened up our chapter. We are ready to move again and we will, soon.

Bill Haywood
Regional Traveler, Colorado

racism leaflet no.1

On Monday night, March 3, hundreds of students took a stand against racism. They joined the struggle that reaches from San Francisco State to Wisconsin to New York to Duke and now back to C.U. American young people have come through the non-violent civil rights movement, through the anti-war movement and the accompanying police riots, and now they know that the issue is not free speech or academic freedom. They know that free speech issues make freedom an academic question at best.

The university, in accordance with its racist and oppressive virtues is preparing to prosecute some of the people who dared to take an active stand against racism in the marketplace of ideas. These people will lose fellowships, they will face jail sentences and heavy fines. In an attempt to intimidate us all they will isolate a few. If we do not stand together against this latest move to crush the struggle for freedom for all men we will all suffer. As long as one man or one people or one nation is not free, then no man, no people, no nation is free.

We must demand that the same university that dared provoke us to action bring no charges of any kind against any person who accepted that dare -- we must demand that people who accepted the challenge to fight racism go unpunished. We must not let the struggle die when it has just begun. People must take sides. The issue is clear. There is nothing to debate. Racism is something you are for or against.

We must not be tricked into dealing with this problem as we have been taught to deal with other problems. Sociology classes teach us how to construct questionnaires to pass out in ghettos, but they do not deal with other problems that make ghettos necessary. History students consider

objectively Abraham Lincoln and the Emancipation Proclamation but they do not feel the meaninglessness of Lincoln's words or the uselessness of that document because they are not being prepared to understand the world they live in. Philosophy professors spend hours arguing over the meaning of the word "right"; they puzzle for days on the question of "how do I know where my hand is?" But rarely do they address themselves to the problems that we face as human beings living in a world with other human beings except to criticize others who act to prevent people from oppressing other people. Rarely do they raise that bond -- if they ever find it -- and engage themselves in the struggles that mean life or death for millions of people in the world around them.

Why must we accept a meaningless education when we know what must be done? We must bring the university back to earth. We must face the reality of the strike at S.F. State in our classrooms. We must discuss the struggle that has begun on this campus and on scores of other campuses. Is it possible for a minority with no legitimate issue to gain the support it now has in the fight against oppressive institutions? What has enabled SDS to grow from 400 members 5 years ago to 3,000,000 members and supporters (according to recent articles in US News & World Report) today? No sociologist's questionnaire or historian's objective viewpoint or philosopher's word game is going to answer those questions.

We learn through struggle. Struggle unites us. We must fight for justice for those who engaged the enemy in an exemplary action.

FREE SPEECH! or exclusive privilege!

There has been a lot of discussion around the issue of free speech and how it was allegedly denied to S.I. Hayakawa. Critics of Monday's action claim that Hayakawa, or anyone else in this society, should enjoy the right of free speech. To this there can be no argument. What is arguable however is whether Hayakawa's right to free speech means the same thing as anyone else's right to free speech, whether the same right is indeed enjoyed by all.

When Hayakawa speaks the national and local media strain to report all he has to say. They do this because he is the President of San Francisco State College. He does not speak as just any individual, but as a representative of a large institution. His right to speak is different than the right of an average

citizen. It does not mean the same thing for both men. Only in the most abstract sense does the right to free speech exist for all. Concretely, this right is limited by the accessibility to be heard and the power to make what you say a reality. Not only does Hayakawa have this accessibility, he also has this power. Students and faculty do not. In fact, Hayakawa has been able to legislate that power away. Students and faculty cannot speak freely at S.F. State, not because their speech might be temporarily disrupted but because Hayakawa has outlawed free speech. Of course, Hayakawa's views can be heard, he has the institutional power to make them heard. Students and faculty do not have that institutional power. Our free speech is different. It must be granted or taken from us by men like S.I. Hayakawa.

Again, we are not arguing against free speech. That's like arguing against motherhood. We agree: everyone should have the right to free speech. In point of fact, however, everyone does not. The reason for this is that the right to free speech is inseparable from the effective power to make oneself heard and at the present that power lies disproportionately in the hands of men like Hayakawa. The right to free speech is meaningful in the context of a free society and only in that context. Until that time, there can be no real free speech, only the formal dressings, the appearance and sometimes (S.F. State) not even that.

It is true that Hayakawa's speech was disrupted. But it is simply not true that the principles of free speech were being jeopardized any more than it was true that the principles of free enterprise were jeopardized when the U.S. government began its crackdown on the gargantuan monopolies of the late 19th Century. It is easy for the Mayor Daleys, the Hayakawas, the H.L. Hunts to defend the right of free enterprise or free speech since they already enjoy a monopoly on their use. But the people of this country are struggling, as they always have, against that monopoly. It is not only their right, it is their duty. Join us. Our humanity is at stake.

strange bedfellows-- LAW and racism.

There is a double standard of justice in this country. While the poor man goes to jail, the rich man goes free. A poor man who steals from a rich man may be sent to prison for years. A rich man who fixes prices and makes products which fall apart in the time it takes a poor man to go to trial is neither prosecuted nor criticized by politicians or the media. Supposedly there are laws to take care of price-fixing, monopolies and ruthless exploitation of blacks and Chicanos by the rich. But who makes these laws? Politicians whose campaigns and elections are made possible by the rich

make them and see that they are enforced. Why, then, are the rich never prosecuted? Rich men commit murder but not one has ever been executed. 68 per cent of the prison population is black or Chicano. The owners of the media, who distort the news, the politicians in Colorado and elsewhere who are more concerned about pornography than poverty, the Hayakawas who have had students clubbed and gassed are all a part of this ruling class. They are never brought to trial for one reason: law in this country is not a matter of justice; law is a matter of politics.

Those who have been arrested for protesting against Hayakawa are prisoners of politics rather than justice. The man who provoked them with comments like "Rats off campus" and "I can outstay any of you bastards" was speaking not as an individual but as a representative of a political institution. SFSC and every other university in this country is a political institution. They do defense research for the government, research which prolongs the war in Vietnam and keeps South American oligarchs in power while millions starve.

The university brought Hayakawa here. That is a political act. The opposition to S.I. Hayakawa is also a political act. And Monday night was not a battle over theoretical issues such as freedom of speech but rather a battle over practical political considerations. Most of us agree that Hayakawa is a racist. Those who opposed him opposed racism and the University that brought him here to propagate racist ideas.

Now the University and Stan Johnson are using political laws to prosecute those who fight against racism. By so doing, both take a stand on racism. By defending Hayakawa, they defend racism.

One is either for racism or against it, one either supports laws and institutions which protect racism or one must oppose them. But words are not enough. Words in order to be effective must be translated into action. If we oppose racism, and we must oppose it then either silence or approval of laws which protect racism is hypocritical and contradictory.

What action should we take? We can start on a very basic level. To approve the action of Stan Johnson or the expulsion or suspension of students by the University is to endorse racism itself. Therefore we must demand amnesty. The demand for amnesty is also a political act. But through that act we may begin to cut away at the roots of racism right here on our own campus and in our own community. We cannot afford to wait. Racism must end, and we must demand amnesty for all those prosecuted by laws and regulations designed to prolong it. Those being prosecuted are the victims of racism. The prosecutors are the executors of racism.

--Boulder sds