



Johnny Flynn, a graduate student at UCSB, began by reminding students that UCSB stands on the original site of a Chumash village. The chemistry building rests on three hundred Chumash graves. Education, he said, is a ritual process and rite of passage in which Native Americans find themselves as strangers in their own land. He told how his uncle had told him as a boy that he would help his people and suggested that Native Americans are presently like the canaries in the coal mines who warn of impending danger as America viewed as 'place' is being paved over. 'Wilderness' is a term for unknown place but it is not unknown Native Americans. "I want to tell you a story," he said, "about how Jesus cried and every where the tears fell it became peyote." For Native Americans storytelling and the ability to laugh remain central and laughter, he said, is particularly reserved for those who think they are better.

April 12 - "Not Listening is a Problem of Our Culture - Inez Talamantez

Inez Talamantez, a professor at UCSB, began by playing an Apache song and said that not listening is a problem of our culture. It is essential that everyone be worthy of everyone else's respect by virtue of their being human. Born in an adobe next to the Rio Grande, she told of how she was raised to regard the earth as a mother who provides everything and recalled being admonished, "never forget your language." On the reservation, Christian churches constitute a constant encroachment which regard Native American traditions as uncivilized and unreligious. It is necessary to strike a balance between respect for living things and other concerns which includes a quest for souls, i. e. proseletyzing, and a quest for natural resources, i.e. materialism. There are really no strangers, she said, only those situated in other places. The way not to feel like a stranger is to become involved. Turning to Carlos Casteneda and modern psychology, she said Native Americans have always used drugs in a ceremonial way and touchy-feely psychologies are no more than band-aids on a gaping wound. One answer is learning to live a balanced life with a healthy mind, a healthy body and a balanced understanding of the relation of men and women which is not possible with an unbalanced curriculum.

April 14 - "You Don't Need Sight to Have Vision" - Joy Smith, Kashim Ahmad and Professor Reginald Gollidge

Joy Smith, president of the Santa Barbara national Association for the Blind, began by explaining it is an association founded by a blind professor at UC Berkeley to promote the idea that blind people can be normally participating citizens. With aids and appliances blindness is not the next thing to death and can be reduced to a nuisance. Members are taught mobility and to use special equipment rather than to hide their blindness. Professor Reginald Gollidge described how, when he lost his sight two years ago, he learned to lecture using a

walkman as a prompter and gradually regained his ability to handle complex material. It was when he was asked to be chairman of the committee on campus planning that he realized that the University was asking a blind man to look into the future. It confirmed a friend's earlier admonition, "You don't have to have sight to have visions." Kashim Ahmad described how he was born blind in a refugee camp in Palestine. His parents were convinced that the blind could he achieve and he went from a school for the blind to public schools where he graduated with the highest degree. It is not sight nor blindness, he said, which determines potentiality. It is important to focus on what the blind can do and realize they can be influential participants in society.

April 19th - "You Have to Stand Up" - Rev. Leander Wilkes, Brian Johnson and Brian Shaw.

Rev. Leander Wilkes began by relating the idea of listening to the voices of strangers to the making of higher persons. He found this present evolution of consciousness in America based on hearing new voices and seeing new visions to be an expression of an inner necessity working itself out from the ground laid by Dr. Martin Luther King Jr. and those before him who influenced him. Brian Johnson and Brian Shaw, the co-captains of the UCSB basketball team, spoke next, telling what it is liked begin a black student at UCSB. Shaw spoke of coming from Oakland which is predominantly black to UCSB which is overwhelmingly white. His friends said, "If you go there, when you come back you will be different." He said that during his university years he has found that people are basically the same from all walks of life and that isolating yourself from new experiences doesn't do any good. He has experiences racism but regards it as ignorance coming out. He challenged students to think what it would be like the tables were turned. Brian Johnson, born in a black ghetto in New York, said he went through his culture shock in Denver. Still, it was difficult when his dorm mates at UCSB would not sit with him in the commons. It made it harder to fit in. He said, "There is a need to break down stereotypes and uneasy feelings. People are afraid to talk to me but it needs to happen." When asked if he had experienced racism in the community he told of being refused a lane at the bowling alley and of walking away. Wilkes closed the session by telling him, "If that ever happens to you again, you have to stand up."

April 21 - "Keep Your Eyes on the Prize" - Film

The film is the second in the six part PBS series on the civil rights movement. It begins by focusing on the efforts to desegregate the schools in Little Rock Arkansas by having nine black student enroll in the all white Central High School. Film clips are included of mob resistance, the intervention of the National Guard to keep the peace, of the arrival of paratroopers, and the eventual closer of the school to prevent integration. It then turns to the efforts in the early sixties of James Meredith to enroll in the University of Mississippi and includes telephone

conversations between the governor, Ross Barrett, and President Kennedy replayed against the background of the ensuing violence.

April 26 - "There Has To Be a Body" - James Meredith

James Meredith asked students to consider the film seen the previous week in an historical rather than an emotional context. He reminded them that the blacks originally arrived in America for cheap, slave labor. Mississippi perfected their exploitation in the plantation system which was only thirty years old as a state at the time of the civil war but the richest state in the nation. Segregation was simply a social structure to make orderly the system that had been determined. Yet the Court ruled there was no segregation which gave Gov. Ross Barrett a basis for believing he was doing what was right. The main point of Meredith's attempts to enroll at Old Miss is that America has a serious problem and the answer is to be found in the American Dream and citizenship. Other immigrant groups had taken American citizenship and utilized it but blacks had been more confined. Now the American system has to work for blacks as well. In response to questions, Meredith added that he had originally been motivated by a feeling that there were answers to the problems he saw and that he had a divine responsibility. For progress, in his words, "there had to be a body to do it."

April 28 - "Don't Follow the Stereotypes" - Hien Duc Do and Christine Baker

Hien began with a slide show he had made which began with slides of Vietnam before the war and proceeded through slides of the war, escape, immigration, arrival at Camp Pendleton, ten years later in a Vietnamese enclave in Westminster and present indications of Vietnamese achievements. He warned students against the myth of Asians as the model minority which stereotypes students. "Don't follow the stereotypes," he said, because it creates animosity between minorities and promotes a failure to meet and know Asians as individuals from a variety of original homelands. Christine Baker, also a student at UCSB, told of her personal experience of being an Asian American in America. Born in the Philippines and raised by relatives while her mother came to America after a divorce, she came to America at the age of eight after her mother's remarriage to live in an all white community. She told of her experiences of looking "different" while growing up and of insensitive responses by her peers which she blamed mainly on their parents. She suggested to students that if they want to respond to someone who is different, try to empathize with what they have been through. Capps closed the session by observing a category, "non-person," is emerging which is prior to "stranger" and with reminding them that by the year 2000 there won't be a single majority in the global society of California. Then, he asked, who will be the stranger?

May 3 - "Being Human First" - Walter Capps

Professor Capps began by pointing that in the presentations anger and hostilities have been aired which point to the past. The futuristic question has also been raised. What are realistic goals for a multi-cultural society? Various images have been suggested of which Capps prefers the image of "being human first." For the paper, deal with the subject of strangeness. Consider an historical figure or even the possibility of being alienated from one's self. A stranger, a term originally undefined, has emerged as someone who is unknown or whose way of life is not well known, someone who it is perceived may do me harm, a perception which needs to be corrected. Strangers may bring unexpected and unforgettable gifts. A stranger may be someone who is perceived not to be indigenous or non WASPish. There is a movement from non-person, to recognition as a stranger to maybe the category 'friend.' Capps concluded with a video presentation of his interview with a Trappist Monk, Paschal Phillips, who has decided to become a stranger because of his perception to the present world as one of illusion and deception.

May 5 - "Are Mexican-Americans Strangers?" - Mario Garcia

Professor Mario Garcia began by saying that three issues were converging for him, the end of amnesty at the previous midnight, Cinco de Mayo, and the invitation to address the class. Should Mexican-Americans be regarded as strangers, he asked, or do California place names reflect their deep roots in the state? He reviewed the complex history of California as part of the originally Mexican Southwest which was overrun by U. S. conquest. Mexican Americans are not presently in the mainstream because of historical realities of dispossession of land, exploitation as cheap labor and treatment as second class citizens. Cultural discrimination has taken place in public schools contributing to making Hispanics under-represented on UC campuses. Struggles to achieve full civil rights for the Mexican-American population, presently 25% of California and projected soon to be half, are linked to programs to increase the hispanic presence on UC campuses and educated men and women must be confronted with their problems.

May 10 - "Making People Strangers by Caricatures"

A film showed how Black Americans have been stereotyped by the Hollywood film industry and how the images projected can contribute to creating a reality. It focused particularly in the images of the black minstrel, the Uncle Tom, the asexual Mammy, the shiftless male and the pickinunny and included pictures and objects designed to project the Black as ugly. Capps had arraigned for student responses but these were interrupted by the arrival of Mortar Board representatives to tap him as one of the five professors voted by students as most outstanding. He responded, "I prize teaching. It is the role I prize the most. You have made me the teacher that I am."

May 12 - "All of Us Are Resources" - Vilma Martinez

Vilma Martinez, a Regent of the University of California and attorney in Los Angeles, began by describing her student years in San Antonio, Texas and the difficulty she had getting counselors and others to take her educational aspirations seriously. She preceded her formal remarks with anecdotal experiences of being pre-judged as a Mexican American before being encountered on her own terms. She then described how she first experienced Texas as a segregated society which moved toward desegregation because of desegregation of the schools. She said public education needs more attention to create more UC eligible minorities emphasizing that the cultural and racial diversity of California of America is an asset which needs to be reflected on the UC campuses. "All of us are resources," she said, which need to be equally developed. The session closed with Jeff Broad describing his father's experiences as a Swedish immigrant to Minnesota as a background for reading Giants of the Earth.

May 17 - "Living Each Day as It Comes"

A resident of the Santa Barbara community, introduced simply as Mike, told what it is like to have AIDS. He referred to himself as a PWA or Person with AIDS and described the various stages of anger, bargaining, depression, acceptance and determination he had gone through coming to grips with his condition. He described his present state of mind as one of determination to make the best of a tragic situation and hope that his treatment will give him a year or two to live. He told of experiencing avoidance and isolation and said he felt other people don't want to get close to somebody they feel is going to die in order to protect their feelings. He has learned, he said, that it is best to live each day as it comes.

May 19 - "Alienation and Assimilation" Yousa Xiong and Dan Geisel

Yousa Xiong and Dan Geisel told two stories of alienation and assimilation which had come about as a result of the Vietnam War and its aftermath. Yousa spoke first and told about her families flight from Cambodia with 40,000 Hmong and their efforts to assimilate in America. She spoke particularly of her early marriage at fifteen, her subsequent child, her pre-dawn to dark work schedule and the struggles she and her husband are having assimilating while living in a multi-family situation. Dan Geisel then spoke about his experiences as a Green Beret in Vietnam and the hostility he experienced on his homecoming. As he put it, he had done what his country had told him to do and no one said "Hello." There was no smile on the face of the other until he was welcomed by his best friend. It had taken twenty years, and an understanding wife, for him to reexperience the value of love and friendship.

May 24 - "Straddling Three Worlds" - Rabbi Jonathan P. Kendall

Rabbi Kendall described his experience of straddling three worlds: his family's experience as Americans which goes back to the colonial period, his experience of Judaism as sharing a hundred or more cultures, and his experience of Israel as a land which has assumed an increasingly dominant role in his life. By Judaism, he said, he understands the ever evolving collective experience of the Jewish people through history to which each individual makes a contribution. For him it is a history which combines an unwillingness to bend to other religions, a respect for the life of the mind, a universalism which holds that all nations will inherit a portion of the world to come and a conviction that social action and community involvement is required. Describing how he has personally experienced anti-Semitism, he said that he holds that being different means being 'other than' not 'better than.' Being a rabbi, he concluded, has been an incredible delight involving understanding what motivates Jews as well as rehearsing the summons of an ancient desert God.

May 26 - "We can live in the world together" - Rev. Benjamin Weir

Capps opened the class by showing a video which included newsclips giving the background of the taking of Rev. Benjamin Weir as a hostage in Lebanon as well as an interview with his daughter while he was still in captivity. He then introduced Weir who told about the circumstances of his imprisonment. Weir described the desperate situation of Lebanon rent by the fighting of many factions. A small Shi'ite splinter group took him hostage and held him for sixteen months in order to secure the release of seventeen of their comrades in Kuwait. He described how he turned, first, to memorized scripture and later to an Arabic New Testament provided by a guard. He was also sustained by restricted physical exercise and his confidence that he was in the hands of God. Toward the end, four other prisoners joined him and since his release he has been concerned about what he can do on behalf of those men who are still held. He emphasized the great variety of peoples and issues in the Middle East and said "we can live in the world together." He remains convinced of the richness of life, the goodness of God, and that our fullness of life is a community affair. Americans will find their fulfillment, he said, as other countries find theirs.

Final Week -- Summation

The final week of class was devoted to a summary of the entire proceedings. Capps presented two lectures in which he outlined and detailed his own findings. On the final day of class, several of the speakers returned to make brief summary statements, and several persons in the class volunteered to speak on behalf of the students. Capps concluded with a 10-minute final address to the class, which was followed by the singing of a solo "Let us Reason Together" written by composer/pianist Michael Curtis, director of UCSB's Gospel Choir. Though the song was not written expressly for this class, its message was so consonant with the theme of the class that Mr. Curtis dedicated it to the class.