

Will Berkeley be the Pattern for the Entire United States?

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The author, now with the FLF staff in Washington, D.C. is a veteran of two years' experience confronting the radical "establishment" in Berkeley, California.

What sprouted in Berkeley, with the appearance of a seemingly isolated attempt to resist the draft, has been perverted into an ugly conflict.

The Draft Board sit-in that involved Berkeley students and outside (non-student) protesters, and began the Free Speech Movement, actually grew out of the civil rights demonstrations of the early '60's.

The same personalities, energy, and desire for a better world that gave momentum to the push for civil rights legislation spilled over onto the campus. Thus, a new stage in political activism was begun.

As the student protest movement grew, the focus of dissent moved from national to international issues. The flames of protest were fanned by the principal spokesmen; they were not students at all, but called themselves revolutionaries. They did identify with the student community, and into the stream of student thought they injected "revolutionary consciousness."

As the operation gained momentum, protest and demonstrations divided the Berkeley community. The division set the "establishment" against the growing Marxist-Leninist "student" community. Many citizens and city officials sought for communication to bridge the gap.

Division, however, is a tool of the Marxist-Leninists, and in this case was a desired result of their protests and demonstrations. Thus, the responsible citizens' attempts to solve problems were met with jeers and insults.

An unfortunate complicating factor was the reaction of short sighted people that piously stood on their sense of "law and order" alone. However, their sense of law and order seemed to be synonymous with repression, and they falsely believed that dubbing or jailing would be enough to end the students' noise.

The issue of repression coupled with police brutality charges summoned many liberals to the aid of the revolutionaries. Liberals in Berkeley became good for a vote or a petition signature. This gave the Marxist-Leninists a link with the middle and upper class white citizens.

Another important link was not far behind, for at this same time another group of disaffected protesters against society was being born: the Black Panther Party. The Panthers were rebels from the beginning, even among blacks. Once they established firm ties with the Marxist-Leninists, however, they became revolutionaries with an ideology to grasp onto. The Panthers, of course, began their revolutionary training and activity in the Black community.

At this point establishment Berkeley was up against the wall, blasted from all sides.

Much of this was fueled and encouraged by the University itself in the name of building better campus-community relations.

The campus funded and set up the "Community Participant Education" program. This became a front for

non-accredited radical "professors" to be paid while they held classes, with open enrollment, giving a Marxist view of education. A similarly funded but even more revolutionary program was the "Educational Liberation Front."

These programs provided an effective way for the radicals to use the establishment's money and facilities to overthrow the establishment. This was a basic Leninist tactic, but Berkeley was defenseless against the University. All this added up to political power for the revolutionaries, who now had the confidence to run for four vacant City Council seats.

While the conservative and moderate candidates squabbled among themselves about who had the best solution to Berkeley's problems, as pride and personality differences rendered them unable to overcome their disagreements and work together, a little teamwork by the radicals gave them easy pickings.

Early in the race, four radical candidates (two white, two black) banded together in a coalition. "If you vote for one, vote for all.

Although the coalition received a minority of votes, the other sixteen candidates had splintered the community voting power so badly that three of the four radicals were elected. The Mayor's office was filled by another candidate that closely associated himself with the radicals.

Currently Berkeley is bracing for another city election in which the remaining four city council seats are up for grabs. Already the revolutionaries are claiming Berkeley as a victory, a model for other radical cell groups to follow in their local territories.

If Berkeley, or any other community, familiarized itself with the fallacies of Marx and the viciousness of Lenin it will know the enemy's weaknesses. But, perhaps just as important, we will know our own.

Communism thrives on conflict and "internal contradictions," and the radicals in Berkeley have used these well. If Berkeley is a pattern for revolution in America, then our best weapon against their dialectics is our own unity.

We must put differences aside and work together and overcome the real enemy of the people, the false ideology of Communism. Otherwise, as the experience of Berkeley proves, what happened in Chile can happen right here in the USA.