



# **The daily cardinal. Vol. LXXXIII, No. 60**

## **November 13, 1972**

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By RICK DONER  
Pacific News Service

Rick Doner, former Peace Corps Volunteer in Thailand, is fluent in both Thai and Lao. He is in Northern Thailand in connection with a research position he holds at Stanford University.

**NAM PHONG, THAILAND:** "There is very little rain this year and few of our family's fields will be able to yield rice. I won't be needed to plant or harvest, and somehow we must get some money. I could have gone to Bangkok to work in construction, but opportunities there are not as great as a few years ago. So when I saw the announcement requesting people to fight in Laos at 1500 Baht (\$75) a month, I came."

These are the words of Somsak, an 18-year old farm boy from Roi-Et province in northeast Thailand. He and about ten friends came to the US military base at Nam Phong in the northeast province of Khon Kaen on August 14th this summer. They made up a small party of the 5,000 to 6,000 Thai men, from 18 to 30, who came from almost every Thai province to answer a call for "volunteers" to get combat training leading to a year's fighting in Laos.

Typically, the number of volunteers for the August 14th group exceeded original manpower goals: 4,000 were taken, 1,500 more than specified. The group preceding Somsak's had 3,000, twice its target size of 1,500 men.

**THE TRAINING**, clothing, arming, and pay of Somsak and his friends is financed by the CIA. According to US Senate hearings, the US has paid approximately \$100 million a year for the last several years for Thai troops in Laos, whose existence the Thai government still refuses to acknowledge. Informed sources estimate that there are 8,000 Thai now fighting in Laos.

Somsak will be trained by US Special Forces and regular Thai officers for 2 1/2 months, after which he will be permitted to return home for a visit before going to Laos. He will serve a full year in combat, but visit home again for a short time after six months have elapsed.

During training and combat, Somsak will be placed in a basic unit of 25 men, of whom 2 have had previous military experience. These men, categorized as "gong nun", or reserve unit, are also volunteers but usually help in the training of those with no combat experience called "gong gun".

According to Boonchu, a "gong nun" from Petchabun province with experience fighting the Mao insurgents in Northern Thailand, training for combat in Laos differs from regular army training only in that Laos training places a bit more emphasis on guerrilla tactics. Boonchu finds it natural that neither regular army nor Laos training includes any concrete political discussion concerning the location in which the soldier will fight.

**IN REGULAR** training there is some mention of the Thai monarchy, Buddhism, the general evils of communism, and Thai law, but local conditions are ignored. At Nam Phong, during Laos training, even such general considerations are lacking, except for the usual talk of communist threat.

A US Special Forces instructor here at Nam Phong explained that discussion of who was fighting for what would impede the formation of an efficient fighting force. Such efficiency, instead, is assumedly assured by the important role played by US advisors in training volunteers. Further, in both regular Thai army and Laos training, field manuals are Thai translations and adaptations of US materials.

The lack of political understanding is significant, but it bothers few if any Thai volunteers. When Somsak, Boonchu and others were asked if they knew what they were fighting for, they had no qualms about talking in terms of money. Boonchu thinks of himself as simply being hired to do a job. Nor do any of those interviewed have any illusions about the source of their pay: they know it is the US, but wonder, in a mixture of resentment and envy, how much high Thai military officials receive for their role.

It is not hard to see why volunteering for combat in Laos is an attractive proposition for a Thai villager, especially the northerners who seem to make up a large proportion of the volunteers. Annual per capita income in the northeast is about 1,000 Baht (\$50), half the national average and the gap is not closing.

**IF, BY CHANCE**, a peasant gets enough education to pass government civil service exams, it would take him 20 years to reach 2nd class status and the 1500 Baht a month he gets by killing in Laos. (This doesn't include the large sums provided his family in case of death.)

Young men are willing to leave their villages for financial reasons since farming is increasingly seen as a dead end. In spite or because of numerous and broad regional

## Nixon doctrine: counter-insurgency



### with capital in Thailand

development plans supported and often formulated by the US Agency for International Development (USAID), the share of the northeast Gross Regional Product attributable to agriculture declined from 57.8% in 1960 to 45.9% in 1969. This might be acceptable if industry developed, but during the same period manufacturing's share of the northeast's Gross Regional Product went from 7.1% to 6.4%. In the northeast as a whole, part of the slack has been taken up by service industries centered around US air bases.

The fact that the volunteers, or "tiger hunters" as they are called, are in the thing for the money is well known in areas surrounding the base where the soldiers go to relax. One Chinese woman whose store is frequented by the volunteers described them as "selling their lives". She acknowledged that her own business was doing well because of them since, in her own words, "one sale brings another."

This type of acceptance is common among those who profit from the volunteers' presence, just as it is among those making money from US airmen. Yet among the general populace there is a definite dislike of the volunteers, partly based on the knowledge that they are mercenaries, and partly due to the continual drunkenness and fighting whenever a group comes into town.

**IN ONE MARKET** town close to the Nam Phong base, it is common to see 18 and 19 year old boys just off the farm, their pockets full of bills for the first time, imitating the behavior they see in Bangkok magazines, movies, television, and in real life by the bureaucrats and regular soldiers who make up a sort of Thai middle class.

The training of thousands of Thai peasants at Nam Phong alongside F-4's and A-6's taking off to bomb Laos and Vietnam imparts real significance to the Nam Phong military base: Nam Phong constitutes nothing less than the complete concretization of the Nixon Doctrine. The policy, formulated in the summer of 1969, states that Asians should fight Asian wars supported by US technology and air power.

The ability of the US to pay over 10,000 Baht (\$500) a year to lower-class Thai men (and the willingness of the Thai govern-

ment to permit this) in order to get those men to fight a US war in Laos which they do not even claim to understand, is one of the most important elements of the Nixon Doctrine in operation. It will continue as long as the US is willing to pay, and Thai society is structured so that large numbers of young village men find killing as the only option to living in rural poverty.

For Somsak and his friends, the larger question is what happens when and if the Indochina conflict is settled, when and if the bases are dismantled, when and if no more volunteers are hired. An answer is implicit in the Nixon Doctrine.

**COMPLETELY** consistent with foreign and upper-class Thai sponsored agribusiness, the Doctrine leads well from a military response to a political situation into a general agricultural development strategy whose core is huge plantation-type operations. Both commercial plantations and Asians fighting for a foreign power require alienation of the peasantry from the land and its own labor, both require the cooperation, participation, and profit of Thai upper classes, and both have as their result the continued transformation of Thai society so that it depends on and benefits the interests of the US.

The US aid establishment in Thailand, headed by USOM (USAID in Thailand) has for several years been turning out reports on agri-business potential, especially in northeast Thailand. A USOM Monthly Report of October-November, 1969, notes that C. Brewer and Co., one of the five largest Hawaii corporations, had submitted a proposal for land development.

The nature of the proposal is reflected by the US reaction: USOM discouraged the idea for the time being, and advised AID and Washington of the "political undesirability of plantation operations in the northeast, with suggestion that modified approach be discussed by Brewer directly with the Thai Government and Asian Development Bank."

That was 1969. By now, the poor showing of farm output, Thai agriculture's proven inability to diversify within the present context of ownership and production, the capital intensiveness of new industry and its inability to productively employ large

numbers of workers, and finally the projected 6.3 million rise in the labor force between now and 1985 have all served as a warning to US and Thai authorities. The need for large scale approach to agriculture is beginning to outweigh the political risks such as the danger of Thai nationalist reaction to foreign control over land.

**IN THE WORDS** of a 1971 Thai government report, "...persons who are not absorbed by the non-agricultural sectors of the economy have to find work in agriculture. In case they can not manage to make a living in agriculture, they will become landless proletariat, or alternatively, unemployed or underemployed city dwellers."

Some results of these fears are seen in the establishment of plantation-type pineapple cultivation and canning operations by Dole and Mitsubishi. In both cases plantations are over 1,000 hectares, and both are being carefully watched as examples of potential operations in other crops.

Just as important for the future of Thai agri-business are the research and planning efforts by foreign organizations. An expert paid by the Rockefeller Foundation and trained at the Rockefeller-sponsore in the Philippines, developer of "Miracle Rice," heads the Thai Rice Breeding Program, in which strains of miracle rice are being developed to implement the "Green Revolution" in Thailand.

Another Asian country where Green Revolution has been applied, one vital consequence of the new strains has been an increase in the size of land holdings, with the smaller farmers unable to compete with those holding larger amounts of capital.

**CULTIVATION** of miracle grains in Thailand is too recent to tell if the same situation will result, but studies already completed show that purchase of fertilizer, a prerequisite for cultivation of new rice strains, is concentrated among larger land owners. Also significant is that because of the availability of irrigation, new strains in Thailand have been planted almost exclusively in the central region, where estimates of absentee landlordism range from 50 to 70%.

The plans of the United Nations' Mekong Development Committee are also noteworthy. One of the main avenues to agricultural development, as stated in a proposal for one of the "Pioneer Projects for Irrigated Agriculture" in Northeast Thailand, is diversified cultivation linked to processing operations for export. The main vehicle stipulated for this agricultural transformation is the "multi-purpose agricultural cooperative", which would deal with production, marketing, and finance.

Cooperatives have been tried in Thailand as far back as 1916, and have never been successful. A more likely possibility is that well-irrigated land would not yield diversified crops until it was bought up by processing and canning operations, i.e. Dole and Mitsubishi.

A highly-placed Mekong Development Committee official concerned with agricultural development admitted the unrealistic nature of proposals based on peasant cooperatives. The only way he saw agriculture developing was through substantial foreign participation, and a change in ownership and thus in production patterns. He states that the Investment Centre in Rome would be asked to direct foreign investment to the Mekong Project when irrigation was further along, and that Rockefeller Foundation officials were likely to coordinate all agricultural research conducted within the Mekong Project.

The official stated very frankly that agricultural development under the Project, which covers most of Northeast Thailand as well as important parts of Laos, Cambodia, and South Vietnam, would probably result in larger, privately-owned farms and increasing income gaps. Peasants like Somsak and his friends will become agricultural workers for ruling elites and foreign conglomerates on land they can no longer afford to own. "But", he said, "that's human nature. Besides, the only alternative is a Mao Tse-tung type commune."

# MONDAY

The Pacific News Service provides in depth coverage of events in the Pacific area which are often neglected by the "straight" media. Several articles in this issue come from the service and the Cardinal will continue to publish their articles for the remainder of the year.

to warm it up in the third or fourth farm  
sunned at all,  
inaudible dawn  
on a tinted bed,  
on the evening to the left  
of the barn, less loudly  
that a hubcap nailed in burr oak and sounds  
along route 12

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the cows  
and barns  
on a weilding eye as well

stand in the oats into focus  
the V.C. pulling on a hill by fire

got into a peach-colored car  
on a leased-out hill,  
took in the speedometer bleeds  
light enough now to white  
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kissed split second at the wheel at thoughts of Them,  
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The second annual Daily Cardinal Photographic Monday Issue will come out January 22, 1973. All students and faculty of the Madison campus are intensely invited to submit their work for consideration of publication.

There are no prizes but as many worthwhile pictures as possible will be published with credit lines. All rights to all pictures will be retained by the photographer.

It is preferable to submit unmounted prints, but those on mount board are possible for reproduction unless the mount board exceeds sixteen inches by twenty inches. Actual picture size must be at least five inches by five inches and the physical size (including the border) must not exceed sixteen inches by twenty inches.

COLOR PHOTOS will not reproduce because of the technical problem of reproduction.

All entries must be brought or mailed to the Daily Cardinal at 821 University Ave., Madison, Wi. 53706.

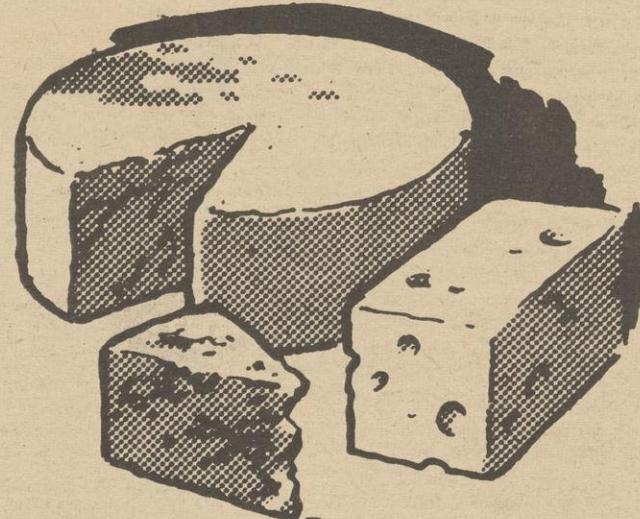
All entries will be kept until you pick them up (we still have pictures left from last year) nothing will be thrown away or damaged.

The deadline for entries is January 15, 1973, but you can, and are encouraged to submit them sooner. All materials will be available for return starting Monday, January 22, 1973.

Also feel free to submit photographic articles of any nature, cartoons and quotes. Suggestions and criticisms on any level are always welcome.

**Where there is no vision,  
the people perish.**

**Proverbs, XXIX, 18**

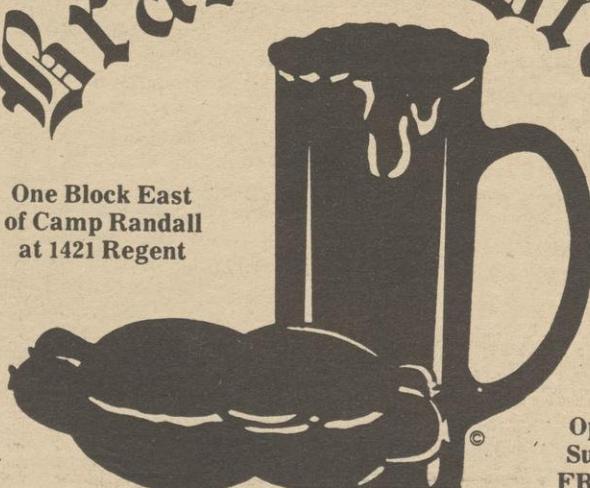


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## Tales of torture in CIA funded Vietnam prisons

By JOHN G. CHAMPLIN, M.D.

Pacific News Service

(Dr. Champlin first went to Vietnam in 1968 as a US Air Force Medical Officer. In 1970, he returned to Vietnam as a doctor with Civilian Children's Medical Relief International. In that capacity he traveled throughout Vietnam for almost two years. He is fluent in Vietnamese.)

SAIGON — Tran Van Minh was eating dinner at home when he was arrested by helmeted Saigon police. Ngo Van Anh was snatched off the street in broad daylight and hurried away in a military van to an unknown destination.

Like hundreds of other arrests which take place regularly throughout South Vietnam, no reason was given. They simply disappeared from sight, leaving a bewildered family, friends, and fellow workers.

When a person is arrested by the Thieu regime, he or she enters a new world, almost devoid of communications with the outside. Each becomes just another one of the thousands who are shunted from prison to prison, torture chamber to torture chamber in an underground railway of detention.

FOR AMERICANS, whose attention has been riveted on the fate of American prisoners and missing-in-action, the functioning of South Vietnam's prison system comes as a sudden shock. But it has been an integral part of the lives of the Vietnamese for many years. As one young poet, imprisoned both by the Diem and the Thieu regimes, told me: "The 'entertainment' has become slightly more sophisticated over the years, but no less painful."

In the South today, there are

estimated to be more jails than schools, churches and pagodas combined. And even the most conservative observers put the number of political prisoners well over 100,000.

Many Vietnamese refer to the largest of these prisons as "Ho Chi Minh Universities," and to the whole prison complex as their "education system." The route through this "education system" has long been a guarded secret of the Thieu regime; however, through numerous interviews with ex-prisoners, prison guards, and other knowledgeable Vietnamese, it has been possible to reconstruct this route through South Vietnam's official "underground world."

In the Saigon area, most political suspects are first taken to a local police station and then to the General Directorate of National Police on Vo Tanh Street. There, they are usually kept for a three month period of "interrogation."

ACCORDING TO Nguyen Tu Do, 34, who has gone the route himself: "If suitable information isn't immediately forthcoming, the detainee (yet to be tried or even formally charged) is offered a choice between an 'airplane ride' or a 'boatride.' " In an airplane ride, the prisoner is hung upside down from a ceiling hook and battered back and forth between two hard punching policemen. On a boatride, soapy contaminated water is poured into his mouth and nose simultaneously. Women, he adds, are subjected to electric breast shocks; coca-cola bottles are forced into their vaginas; and other crude methods, too numerous for description here, are used.

When not being questioned, the prisoners are often kept in a sitting position on the floor with their legs in irons, their hands tied, and a bar wired between their teeth to prevent them from committing suicide by biting off their tongues. Their standard diet is salt and rice.

Throughout this trying period, ex-prisoners state, the only relief comes from anti-war and anti-government songs, stories, and jokes which they can hear in their isolation cells. When an inmate is forced to crawl back to his or her cell after a grilling session, the low murmur of song arising from other cells is claimed to be a significant psychological boost.

THE TRANSFER to a "permanent prison" can be a harrowing experience. Sometimes sandbags are tied over the prisoners' heads and their hands are trussed behind their backs. If during the trip to their new "home", some should get sick, they run the risk of choking in their own vomit.

"Real organization," says Nguyen Hoc Binh, 17, "began only after we were transferred to the permanent prisons" — Chi Hoa, Thu Duc, Tan Hiep, the infamous Con Son "Devil's Island" prison, the huge Phu Quoc POW island, or any of the dozens of smaller camps.

Each of these "Ho Chi Minh Universities" now contains a potential force of such size and political conviction that the Thieu government would never dare to release them at one time. "I've seen completely apolitical young men pick their pain-wracked bodies off the floor and swear that they will join the 'other side' when they get out," says Mr. Nguyen Long, an elderly and respected Saigon lawyer. The 'other side' knows this and when their troops enter a district capital, one of the first areas they move to "liberate" is the local prison.

The Chi Hoa Prison on Le Van

Duyet Street in Saigon is often cited as a "model correction center." On arrival, the prisoners are divided into two main groups: those who agree to obey all prison rules, and those who do not. The three regulations that most find objectionable are the orders to shout, "Down with Ho Chi Minh!", to salute the national flag of the Thieu government (or the "flag of corruption" as some prisoners call it), and to salute the same guards who beat and insult them.

MOST RESISTERS are confined to separate cell blocks where they immediately fit into a schedule established by the inmates who preceded them. In the early morning, all 80 to 90 prisoners in each cell arrange themselves into two exercise groups — one for the aged and the lame, and one for the others. Later, educational instruction begins. Monday morning, for instance, might find a medical class taught by whomever is most knowledgeable (frequently a doctor or a medical student). On Tuesday, a peasant or a fisherman teaches "agronomy" or "piscatology." Wednesday, a professor or perhaps a self-taught poet deals with Vietnamese literature. Science, history and geography come on the following

days. Only on Saturday mornings is time ever devoted to a formal discussion of politics and current events.

In the afternoons, language is taken up, usually French, Chinese, or English, as well as elementary reading, writing and mathematics for those who never previously had an opportunity to go to school. The variety of those arrested by Thei's police insures a good education.

Americans play an essential role in the more official "educating" that goes on in South Vietnam's prisons. They often act as the "good guy" in prison interrogations, offering prisoners a cigarette and the alternative of

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**SENTRY INSURANCE**

BY RUTH SIDEL  
PACIFIC NEWS SERVICE

\*Mrs. Sidel is a psychiatric social worker at Albert Einstein College of Medicine in New York. She has been to China twice and is a contributor Medicine and Public Health in the People's Republic of China and author of a new book Women and Childcare in China.

PEKING: The Chinese conception of good care for mental illness is a blend, like their medicine, of old and new, and individual and collective techniques, with the whole held together by the daily study of Mao Tse-tung thought. Indeed, the watchword of the entire enterprise is Mao's "Let's heal the wounded and rescue the dead;" and the framework of community effort toward the goal—what it turns out to be in practice is a powerful community mental health design. Seven essential components are involved in this system:

**Collective help:** Patients are organized into divisions and urged to take part in the hospital's operations and to take care of one another—the older cases of the newer ones, the milder cases of the graver ones. Group discussions and study sessions also are heavily emphasized.

**Self-reliance:** Mental patients are encouraged to "struggle against their disease" and to investigate it in order both to understand themselves and to prevent a relapse. Accordingly, each patient makes continuing efforts at self-criticism and self-analysis based on such non-Freudian principles as Mao's philosophy and the Marxist dialect.

**Physical therapy:** Patients with more serious disorders receive chlorpromazine (Thorazine), a calming agent widely used in American psychiatry. Acupuncture is also used experimentally "for relief of excitement". But electroshock and insulin have been abandoned.

## Psychiatry in China: theory and practice when Freud meets Mao

"Heart-to-heart talks:" A psychiatrist meets with patients at regular intervals, individually and in groups, to discuss their problems candidly and guide them through the process of self-investigation.

**Community ethos:** Through deep involvement with one another, members of the community at large are called on to provide support and stability for the mentally troubled, both preventively and after discharge, when a patient is considered to be "of great concern" to his family, his neighbors and his fellow workers.

**Follow-up care:** After a patient leaves the hospital, he is examined periodically—usually every two weeks at first, then once a month—either at the hospital's outpatient department or through home visit by a doctor or a nurse. The patient is often maintained on medication, though with a smaller dose.

**The teachings of Mao:** Running like a thread through the whole mental health system is the thought of the Chairman—not only slogans or inspirational material, but also difficult philosophical essays such as "On Practice." The point is "to arm the mind to fight disease," to conquer hallucinations and paranoid ideas, for example, by learning to "recognize a fact" and distinguish the subjective from the objective.

In the psychiatric department of the Third Teaching Hospital attached to the First Peking Medical School, we got to see the process in action. After being shown some of the patients' rooms—they were furnished only with beds and bureaus and had political posters on the walls—we were brought to the patients'

clubroom. There the patients spend much of their time—playing ping-pong, listening to the radio, watching television, preparing bandages and medicines as occupational therapy, and conducting study sessions on Mao's thought.

A meeting had been called for our benefit, and a small group of patients, dressed in pajamas and striped robes, gathered around a table to tell us "how I use Chairman Mao's thought to conquer difficulties."

The first patient was a man in his early thirties who had been diagnosed as a paranoid schizophrenic. His paranoia centered on his wife. "I was suspicious of my wife," he said. "I insisted that she wanted to divorce me, but she said that she didn't." After being persuaded by his family and fellow workers to enter the hospital, he gradually began to recognize that something was wrong with him mentally. He said he had to make a class analysis of his disease.

AT LAST, he said he realized the trouble was in himself, that his subjective thinking was not objectively correct. He was too self-interested, he said, but if he could put the public interest first and his own interest second, he would resolve the contradictions and his thinking would be correct again.

Another patient who spoke was a woman in her twenties, a graduate of junior high school, whose main symptom was auditory hallucinations. She said she heard a voice asking, "What's below your pillow?" and had come to the "ridiculous" conclusion that it was "biological radio apparatus" placed there by a special agent investigating her. She became agitated, she said, hearing loud speeches in her mind and suffering severe headaches.

On entering the hospital, she said, medication had relieved her headaches but not her hallucinations. Now, she said, she still hears the voices, but she quickly recognizes that they don't really exist as a result of an in-

vestigation based on the works of Mao. The investigation she compared to a pregnancy; the solution of the problem to delivering a baby. She said that he was receiving acupuncture, drugs, and herb medication, that she was considering what was happening around the world in her studies, and that she had faith that she could continue to improve and finally be completely cured.

While the patients were telling us of their problems and treatment, forty of fifty others were seated around the room, most of them listening attentively. When the session was finished, a chorus of men and women arose and sang for us. The singers were directed by a patient and accompanied by a violinist. On the whole, the performance was similar to those we had seen elsewhere, with dancing and clapping as well as singing and with every word and gesture intended to convey a revolutionary meaning.

LATER WE had a long conversation with psychiatrists at the hospital. We were told that commitment always came through persuasion rather than force. The first days after admission were made less difficult by having long-time patients take the new people in hand and help them get accustomed to the surroundings and the regimen of treatment.

There is no charge for hospitalization, only for food. Family members may visit a patient twice a week, and when he goes home they, along with his "lane" neighbors and fellow workers, are expected to take an interest in his problems and give him moral support.

Usually, the doctors said, a patient goes back to the same job, although sometimes he is given work with less mental strain in the same setting. In any event, he can be certain during the hospitalization that there is a job waiting for him.

In the Shanghai Mental Hospital we found much the same ideas

and practices. The presence of Mao was all-pervasive. In a study group of 11 patients, two of the patients, serving as propagandists of Mao thought among the other patients (a task that rotates through the wards), were wearing red arm bands.

THE PSYCHIATRISTS at this hospital said that more than half of their patients were schizophrenics. They see little suicide, depressive psychosis, or post-partum depression, and illness among teenagers is rare. Almost half of their patients are between the ages of 20 and 30. The average duration of stay is 70 days and the relapse rate—according to a few simple ward studies in which "relapse" was defined as readmission or outpatient treatment—was below 20 per cent.

There was laughter when we asked about Freud. He has had no influence since the revolution of 1949, the psychiatrists said. They have studied Pavlov, but felt he has had limited influence. What then, in a socialist society, was the basis of such a disorder as Schizophrenia, which the doctors indicated was the most prevalent form of psychosis in China? They felt that there were pre-disposing factors at work within the patient himself.

"Extrinsic factors work through intrinsic factors," one said. The socialist system is extremely beneficial to mental health, they said, because it eliminates objective contradictions between the individual and society.

It is hard to assess the respective weight of the various elements that comprise the Chinese mental health system—are features such as the use of groups, medication or heart-to-heart talks primary or is the thought of Chairman Mao essential. In any case, the strong community base, the follow-up after release, the enlisting of family and fellow workers as part of the postcare team seem important.

LIKE AMERICAN health care practice, it too gives greater emphasis to community approaches. In essence the entire Chinese society is consistent with a sound community mental health approach: mutual dependence of

(continued on page 7)



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## Indian activists say IBA files in foreign hands

By JEFF GROSSMAN

A group of Indian activists, stopping in Madison on their way back to Montana from last week's sit-in at the Bureau of Indian Affairs in Washington said Friday that "pertinent files" removed from the office are in the hands of a foreign embassy outside the country.

The files include incriminating evidence against the government and several western senators and congressmen in dealings with the Indians.

A spokesman for the group said other files of less political significance were being taken back to reservations. He said his group had several such files in their possession.

THE GROUP of 32 Indians, made up of high school students and several adult counselors, was part of the nationwide Indian demonstration in Washington D. C. which resulted in the seizure of the BIA.

Colin Kingfisher, supervisor of the group told the Cardinal that the decision to leave the Bureau was negotiated by the appointment of a Presidential Review Committee.

### FINE ARTS STAFF

Weekly meetings for film reviewers of The Daily Cardinal are held every Monday at 6 p.m. in the Cardinal offices. The regular weekly meeting for music reviewers is held every Tuesday at 6 p.m. in the Cardinal offices. Regular staff members must attend these meetings; weekly assignments are handed out and



Indian families in Wisconsin, as nationally, live in inferior living con-

ditions—a direct result of the plunder by the heirs of manifest destiny.

He said the demonstration started out as a peaceful one but that the government had not come up with any place for them to sleep, except a rat-infested church basement.

The group had received permission to stay in the BIA only one night but the second shift of security guards at the building were apparently unaware permission had been granted and tried to evict the group.

future articles discussed. New persons interested in joining the fine arts staff are urged to attend also.

### CAYCE LECTURE

Lecture-discussion on "Edgar Cayce on E.S.P. Dreams, & Prophecy." Mon. Nov. 13th 7:30 p.m. Memorial Union-Round Table Room.

### THE IRS AND YOU

This column of questions and answers on the President's Economic Stabilization Program is provided by the local office of the U.S. Internal Revenue Service and is published as a public service. The column answers questions most frequently asked about wages and prices.

Q. Are landlords still subject to Phase II rent regulations even though small businesses have been exempted from controls?

A. Yes. Although the Cost of Living Council has lifted controls from firms with 60 or fewer employees, except for businesses in the health service and construction industries, this small business exemption has no application to residential rent transactions.

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lawyers presently negotiating for the Indians in Washington was either the abolition of the BIA or at least having some meaningful leadership in that government agency.

"The people on the Bureau are way out of touch with what's going on, on the reservations," Kingfisher said, "they've done very little for us."

One of the older people in the group, who preferred not to be named, tried to explain the reasons for the recent Indian militancy.

"FOR MANY years, the standard of education of the Indian was very low. In the last ten years, increased educational aid has given our kids a taste of real education. Now they are restless.

As a group, Indian teenagers have become much more conscious of their history. They are aware of history and not through the eyes of the typical text books used in this country.

They are anxious to right the wrongs done to them and they're not going to wait long, either.

They understand the stereotype of the drunken Indian and they know of discrimination if they've ever stepped off the reservation. They are not going to tolerate this situation much longer."

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## Xenophthalmia

By DIX BRUCE  
of the Fine Arts Staff

Commercial television, by nature, survives primarily by getting the largest audience possible to sell individual sponsors products to. What this involves in producing a type of television that the greatest number of people will watch. Historically, what this has amounted to is the trimming down of content and meaning, a kind of mediocritization, to allow the resultant pabulum to be consumed and approved of by the great and supposedly amorphous populace. The trick is to find something everybody will tolerate.

Public television, not subject to the whims of a sponsor, per se, is able to operate from a diametrically opposed viewpoint. It concentrates not upon reaching millions, but thousands and hundreds of people of divergent backgrounds and interests. Its beauty is that it is an alternative of limitless potential to the bland fare of the commercial networks.

Specifically its programming through the Public Broadcasting Service (PBS) offers affiliates weekly series and irregular specials during prime time of incredible content variety.

CONSIDER FOR example the representative prime time evening of Thursday, November 16, 1972. PBS, through Madison affiliate WHA-TV, offers a children's program done primarily by children themselves, two distinct public affairs programs, a presentation of Tchaikovsky and Monteverdi music, and a film from an old-time fiddler's convention.

Compare this to the same time period on ABC, Channel 27. To Tell the Truth, Dairyland Jubilee, The Men, and Owen Marshall. These are followed by local news and the Dick Cavett Show.

This tendency toward divergence is illustrated to a greater degree in the context of the entire public television season. Black affairs, music, drama, ballet, healthshows, and political affairs trade prime time slots continually.

Of course this is not to say that diversity in itself is necessarily good, or that the homogenous trends of commercial television are necessarily bad. It comes down to a matter of taste and I generally prefer the overall goals and methods of public television to those of commercial television.

IT WAS THE atmosphere of capitalist economics that nursed early television and delivered the ABC, CBS, and NBC of today. Generally those who agree that this is good, that somebody should make a buck on everything, are the people who today threaten public television and PBS specifically.

On the one hand public television is free from the kind of immediate economic threat sponsors continually exert on commercial television, while on the other it is subject to yearly political take-overs in Washington.

The idea that public television has little economic potential bothers a lot of people. It's not so much the fact that the government subsidizes public broadcasting with about \$16 million annually, but that no one is getting a kickback from it.

The Nixon administration has picked up the banner of this discontent and attempted to destroy the PBS network in favor of giving all but five per cent of the funds to the individual public stations across the country.

ON THE SURFACE, the plan seems reasonable enough, allowing each station to independently produce programs that would best serve their individual viewerships. But the plan, proposed by Nixon controlled commissions which in turn control PBS, ignores the current advantage of having a central body, PBS, underwriting a series of projects utilizing the best possible talent and technology. Each of the over two-hundred local public television stations across the nation just could not possibly produce a Sesame Street. To attempt it would be an incredibly expensive and futile effort.

But the plan will probably succeed, and Richard Nixon will probably get his way. Unless the Congress decides that it is important that the people of the United States have some alternative to the soap operas, westerns, and situation comedies of the commercial networks, and that a public network is the way to do it.

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## Mao's Freud

(continued from page 4)

patients and self-reliance is encouraged rather than dependence on the hospital; the mentally ill are not stigmatized and isolated, but rather are thoroughly integrated into the community life. The social consequences of mental illness, i.e., loss of job, loss of family supports, loss of role in community—things that contribute to chronicity—are not characteristic of modern China.

(Copyright Pacific News Service, 1972)

### TIPS ON INSURANCE

The University Senior Council and the Union Ideas and Issues Committee are sponsoring a "Tips on Insurance" meeting set for Tuesday at 7:30 p.m. in the Memorial Union. Two speakers will discuss what to ask, watch for and what's important when buying insurance.

## Prisons

"talk or we'll send you back to your own police." Some of the actual torture, as in the case of Huynh Tan Mam, an imprisoned Vietnamese medical student and former head of the Saigon Student Union, has taken place in the US/RVN Combined Special Intelligence office in Saigon.

THROUGH THE Agency for International Development and the Department of Defense, the United States finances almost the entire prison operation. Americans build the prisons, provide equipment for the police, supply actual U.S. prison advisors, and give special training to prison staffs. Over \$600,000 has been budgeted by the U.S. in 1972 alone for the police/prison system.

But the results are hardly those expected by either the Thieu government or the Americans. Prisoners and their relatives have become a vast pool of anti-Theieu, anti-American feeling. It is a group so numerous that it may have a strong effect on any post-war settlement.

As one ex-prisoner told me: "If there is to be a bloodbath after the war, it won't be sparked by the 'other side,' but by these people who have been able to see the plush villas of the rich just outside the prison gates—close enough to have heard the screams of pain."

Monday, November 13, 1972

THE DAILY CARDINAL—7

(continued from page 2)

over there.

over-grazed bones by the church, my Friend  
not in need of more fortunate rooms, say

seldom shot-down,

in out of absolute dust.

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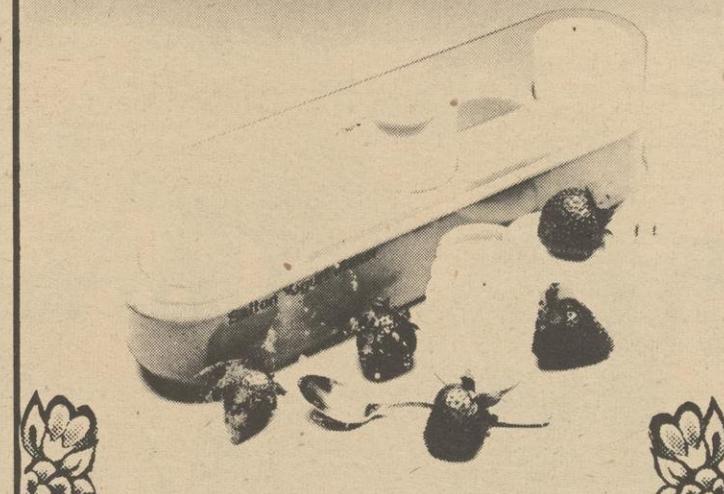


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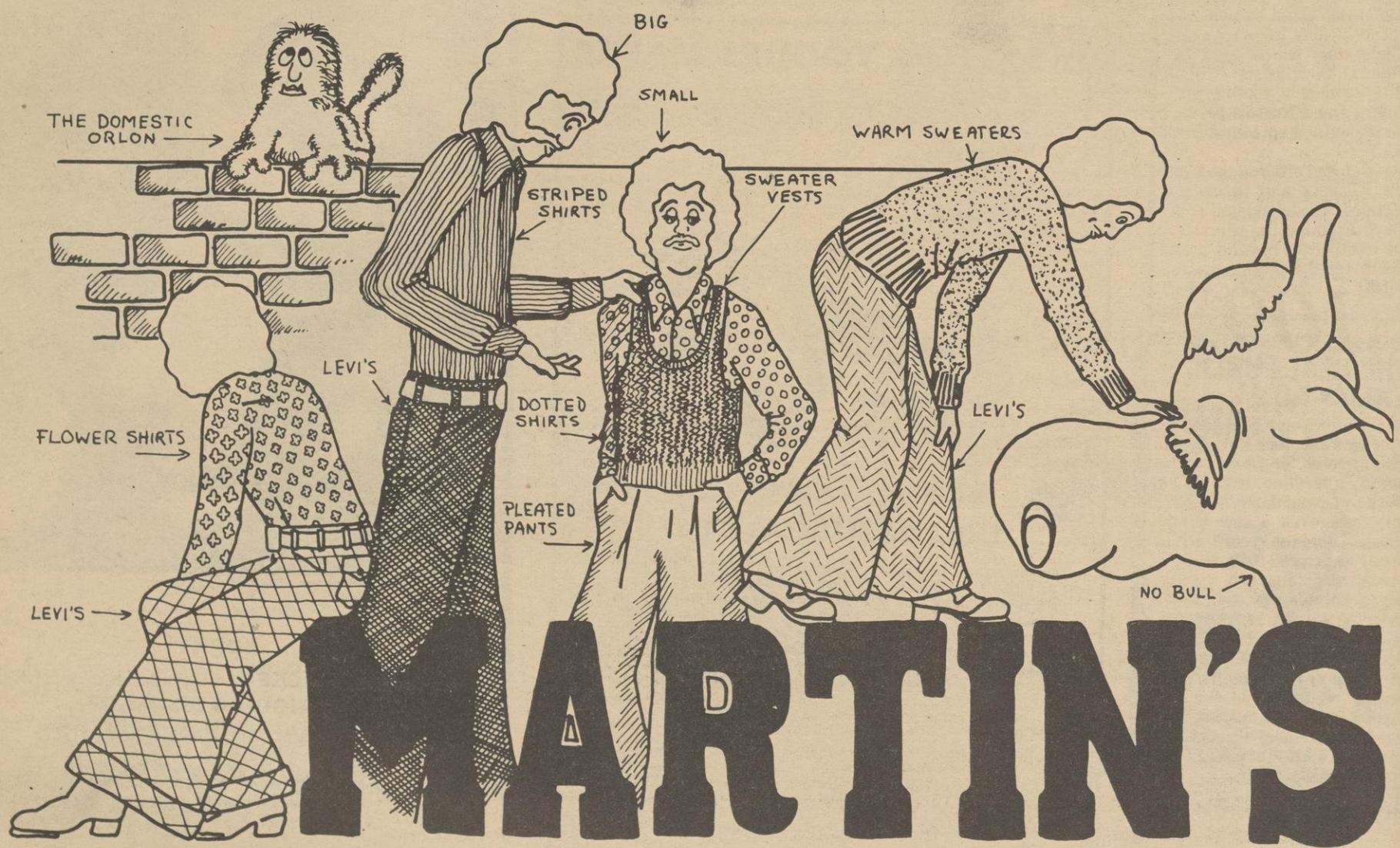
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