

Discovering Merrill 1:

“Social change in the Third World” (1968-1975)

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With guidance and assistance from Professor Terry Burke

Preface

In the summer of 2015 I took a trip to Turkey that truly amended my perspective of the world. At the time I had recently finished my Sophomore year in highschool and I would have considered my view of the world as a 'redpilled' one, that is to say that I had adopted a mostly xenophobic view on culture especially when it came to Islam. I know now that I was completely wrong for holding such a view, and it was the symptoms of a lonely childhood, a pseudo-Jewish mostly Russian upbringing, and access to the internet. It wasn't until I went to Turkey and began to explore the deep culture of Turkish life, until I felt a spiritual connection standing in the the Great Mosque of Ayasofya that I began to see the beauty that came out of the religion of Islam. I didn't realize at the time but a change had happened within me; it led me down a path in which I yearned to learn more about other cultures and in many ways this study on the first Merrill core course has been a part of this journey. This study opened up a door for me to interact more deeply with the histories of third world nations and in a metaphorical way the history of teaching about history. This project taught me a lot and I would like to thank Professor Burke and the Merrill undergraduate institute for the opportunity to expand my experience and knowledge of the world.

Intro: Social change in the Third World

"Education is the passport to the future, for tomorrow belongs to those who prepare for it today." - Malcolm X

In my progressions as a humanities student I found myself drifting away from questions such as what did Hegel think about the political structure of the 19th century industrial revolution? Or why was Louis XIV the 'greatest' absolutist monarch? And found myself focusing on questions like: how does the imperial apparatus that took over the globe in the 20th century continue to affect people into the present day? When I discovered the Merrill course "Social Change in the Third World" I understood that I had an opportunity to deepen my understanding of the history of continental pedagogy. I came across an email from Merrill that described the undergraduate research program, at that time I had begun to immerse myself in learning about the obstacles colonialism left that run rampant to this day. I found out about Professor Burke on the Merrill fellows website and saw his interest in the field of contemporary Middle Eastern history and French colonial history in the Middle East, so I sent him an email and asked if he would like to join me for a meeting to apply to the fellowship. During the first meeting Professor Burke expressed his passions about the Merrill core course and what made it seem superior to the other courses, "based on my biased opinion" as he would say during every meeting. Even from our early discussions I began to notice that the course content was deeply connected to the same social and pedagogical problems I was now becoming interested in and this immediately hooked my interest. I kept comparing the topics and readings of Merrill 1 to my

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own courses and I came to believe that Merrill 1 took massive steps to teach its students about the world outside of the bubble that was (and still is) the US.

It has been 51 years since the "Moratorium to end the war in Vietnam" took place, at which time a new Republican president was elected, Richard Nixon, and he promised to change America for the better. America had lost nearly 34,000 soldiers in the Vietnam war and subsequently American citizens' trust in their government began to wane. The Vietnam war protests coincided with the Civil Rights movements and it was evident that the US was going through a period of large scale social change. I have become fascinated with the connections between life in the 20th century and life in the 21st century, as human beings all around the globe still struggle with the same problems of ignorance, greed, racism, and violence that our ancestors dealt with for many years.

Coinciding with these major international and domestic social changes, in 1968, the University of California, Santa Cruz welcomed Merrill College as the fourth member of the college family. Up until the introduction of Merrill UCSC lacked a curriculum that focused on international studies; and the actualization of the brand new college, which would focus on international studies, involved designing a core course meant to accustom incoming freshmen with the new standards of college work. The faculty, almost entirely junior faculty, developed the first Merrill core course and named it *Social Change in the Third World*. The developers of the course met the preparatory expectations of a core course and also expanded on the effects the course could have on incoming students. Merrill 1 aimed to "introduce students at an experiential level to the worlds of poverty, cultural differences, social changes, [and] oppression,"¹ during a

¹ Merrill 1 syllabus (1969)

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period of massive socio-political unrest throughout the globe. The professors who developed the course strived to teach about those topics in a way unlike most if not all other universities at the time.

"All profound changes in consciousness, by their very nature, bring with them characteristic amnesias. Out of such oblivions, in specific historical circumstances, spring narratives... The photograph... is only the most peremptory of a huge modern accumulation of documentary evidence... which simultaneously records a certain apparent continuity and emphasizes its loss from memory. Out of this estrangement comes a conception of personhood, identity... which, because it cannot be "remembered", must be narrated."
 - Benedict Anderson "Imagined Communities"

Since the photograph humans have developed many more ways to narrate the past to avoid forgetting and in part educators are tasked with the insurmountable trial to curtail a national forgetting. I believe that it is impossible to completely stop a national forgetting as new histories and cultural movements shape and change every nation. Therefore educators are not actually tasked with ending the national forgetting, but instead curating what should and should not be forgotten. The developers of Merrill 1 actively endeavored to educate their students about a topic which had not yet been established, yet held great importance to all of their lives: global history. The developers understood the impact the complex topic of the post-colonial nationalist struggles could have on their students and created a course that went further than simple facts and memorization, a course which allowed the students and professors alike to ponder and discuss their place in the globe.

Research Process

I base one part of the historiography on my research into the course syllabi and another on data professor Burke and I took from a random survey of Merrill alumni, and a qualitative

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section which focused on a few interviews from selected alumni from the random survey. I format the project in this way for two reasons. First I believe it is important to present a contextual history of the course before establishing the data received from the student feedback. Secondly I believe that the pedagogical ideals the course had in educating its students is something that can be relearned and established within our modern day institutions. This essay is one part a historiography based on personal accounts and documents and another part the opinion of an undergraduate history student amidst the crisis period that is 2020.

To go about this research we took a sample of the total Merrill graduates from the UCSC alumni directory for the years 1968-1978, then compiled a list of alumni who were students or TA's in the course. We asked the sixty-three persons on the list whether they wanted to participate in the study. Sixteen people from the initial sixty-three agreed to participate in the study. Professor Burke and I prepared the questionnaire using Google Forms for its ease of sending and tabulating the responses. The questionnaire consisted of 2 parts: a short answer section for basic questions such as the year they took the class, followed by a more substantial six question section aimed at probing the alumni's feelings towards the course. We decided to split up the questionnaire this way to ease the participants into remembering the course. The short answer questions were meant to be simple and jog their memory, while the long answer questions were there to get a qualitative grasp of their experience with the course. Even after 50 years away from UCSC, when prompted, the responses given by the alumni were magnificent and at the end of this report some of the responses professor Burke and I enjoyed the most will

be posted. The responses held so much emotion and love for the class, and it was truly a joy to read about the lives of previous Merrill students.

The Making of Social change in the Third World

Established in 1968 Merrill 1 came at a time which can be considered one of the most important periods in U.S history. In the next few pages I will trace the historical development of the course through the years within the context of the events of 1968 and onwards. The purpose of the core course was twofold: to introduce students to an important subject (the world outside of US involvement) and to provide them with the intellectual tools they would need to succeed in college. The founders of the course decided that in addition to developing a course specifically aimed at introducing students to college work they would also create a course that taught students about Third World countries, and in doing so the students would also develop critical thinking skills while working together and with the assistance of the faculty.

I was interested to learn that the term Third World was first used in the capacity that we now use it in 1952 by French demographer Alfred Sauvy.² In the Fall of 1968 the term Third World had yet to truly even enter American academia. Within the US the term was beginning to be used by groups like the Black Panthers Party. Later, Latin Americans resident in the U.S would also refer to themselves as part of the Third World³. In this time of domestic and foreign upheaval it is interesting, in retrospect, to note how quickly the course designers grasped the relevance and importance the experiences of peoples of the Third World could have to their students. Looking at the Merrill 1 syllabus it is clear that the developers of the course were aware

² Marcin Wojciech Solarz (2012) 'Third World': the 60th anniversary of a concept that changed history, *Third World Quarterly*, 33:9, 1561-1573, DOI: 10.1080/01436597.2012.720828

³ In a conversation with alumni Andres Jimenez (1971)

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of this responsibility that they had to properly teach about the third world. They argued the relevance of the term Third World in two senses: "General in the sense of problems shared by many human beings, concrete in the sense of providing opportunities for identification with other people as they live their daily lives."⁴ The professors of the course strived to acclimate students to college life whilst also withdrawing them from a cloistered American life, and the course went through many changes over the years to fulfill this goal.

The first year of Merrill Core (1968-1969) featured courses on Africa, the Middle East and Latin America. Only the fall quarter course was required, and enrollments for the Middle East (Winter) and Latin America (Spring) while successful in terms of providing introductions to the fields, were not as heavily enrolled in. This fact raised questions for the viability of the area studies approach as the basis for the core curriculum. The Fall 1969 core course took a different approach. It sought to provide an introduction to the contemporary Third World by establishing a connection between poverty in the U.S and the rest of the world. After forming the connection the course vacated the U.S and explored the many people and cultures of the world along with the imperialism they were struggling against. And this development continued throughout the years. The course seemed to have lacked organization and clarity in 1968; the readings were unorganized and jumped around from place to place, in an attempt to cover broad topics and a jumble of countries and cultures throughout the globe without deeply exploring one region or country. Nevertheless, a version of this approach became the standard syllabus for the next seven years. It is evident that the organizers were figuring out the proper way to teach about such a new topic. However, it should be stated that the professors were pioneering an entirely new subject

⁴ Merrill 1 syllabus (1968)

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and based on responses from the alumni who took the course during those years, 1968 and 1969 were still majorly successful.

In the years following as the Merrill student body and faculty reached full size. As the community grew, and the faculty and developed their own skills and pedagogy, the syllabus assumed its regular form. It displayed a much more organized perspective on how to approach teaching the students about the formerly colonized peoples of Asia, Africa, and Latin America. In 1970 "Social Change in the Third World" became a required course for all incoming freshmen. The organizers sought to give students more autonomy to think freely about the subject and they accomplished this in two ways. Firstly the faculty emphasized to incoming students the importance of not only learning about new topics, but also unlearning detrimental habits from highschool⁵. Secondly a much stronger lesson plan was developed for the course, the topic and lectures were no longer aimless and the readings focused on themes that were applicable to daily U.S life.

In 1970 the course began to take form and I will use the readings from the syllabus to portray how the professors organized the course. The course began similarly in 1969 with the topic of poverty and family around the world, a section which established an overlying context with which to view the Third World. The section on poverty was bridged into the next, with the faculty elaborating on their teachings by connecting their students to the Third World through experiential writings. *Return to Laughter* by Elenore Smith Bowen is a look into the experience of a young anthropologist living and learning to communicate with a remote African tribe. That reading is followed by *Ambiguous Adventure* by Cheikh Haimidou Kane. Unlike *Return to*

⁵ Merrill 1 syllabus (1970)

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Laughter which gives the perspective of a white woman anthropologist looking inwards toward West Africa, *Ambiguous Adventure* tells the fictional tale of Samba Diallo and his harsh transition from a Quranic learning in Western Africa to a French education in France serving to represent the perspective of an outsider taken into the realm of Western education. By pairing these books together the syllabus demonstrated the varying lives and perspectives Westerners and non-Westerners could have in regards to colonialism. After establishing this solid base with which to view the problems of the Third World, the course broadened to address more nuanced topics. For example, one week contrasted small scale local social change vs large scale national social change in Indonesia, another week focused on the complicated ethnic wars of Pakistan. The books in the second half of the quarter focus on countries like Cuba, Pakistan, Indonesia, and of course Vietnam. It is not a surprise that the 1970 syllabus included a week on U.S involvement in the Third World, but did so after first expanding on previous topics and readings that did not involve the U.S.

As America was nearing the end of the Vietnam war the course organizers changed the focus to more current global issues namely; Israel/Palestine, China, and South Africa. For example the Fall 1974 syllabus began with a two week section entitled "two societies, two worlds" and the students were tasked to read *Juan: The Chamula* by Ricardo Pozas, a book that details the difficult life of an indigenous man in the Chamula region working under harsh Mexican employers. In the second week students read *Down Second Avenue* by Ezekiel Mphahlele which provides an autobiographical account of Mphahlele's experience living in a rural town at the hands of the cruel South African apartheid state. The students were asked to write an

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essay to compare and contrast these books. One of the stories takes place in Mexico, the other in South Africa; yet the experiences share similarities not only to the writers and people of the story but perhaps also to the students reading each book. After establishing a connection to other stories of people suffering in the third world the class broadened and explored "Israel/Palestine".

In this section of the course, students were again asked to read two books to understand the perspective of Israelis and Palestinians. The books the faculty chose are *The Disinherited: Diary of a Palestinian exile* by Fawaz Turki and *The Israelis: Founders and Sons* by Amos Elon. Both books give a very different perspective on each nation state, and the course began with Turki to illustrate the modern problems that were (and still are) affecting Palestinians around the world. Turki writes about his own experiences and other accounts from fellow Palestinians while he lived in refugee camps in Lebanon, he details the harsh racism he experienced working in Saudi Arabia, and also recounts his adventures after moving to Australia, adventures full of drug addiction, violence, sexual freedom, and also political righteousness, a sense of national pride. Fawaz is a capable writer and he tells a raw and natural story of an exile who fought for his nation and his rights.

To contrast Fawaz the course organizers selected *The Israelis: Founders and Sons* by Israeli author Amos Elon to present the Israeli view. Elon presents the story of the creation of Israel, the power of brotherhood and love that formed it, along with the sweat, blood, and tears that Jews had to shed to create a homeland for themselves. However he does not give the image as one of total perfection, he criticizes the Israel he loves so much and he criticizes specifically the way Arabs are treated in Israel because of the Israeli colonization of Palestine. In 1970

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Israeli/Palestinian violence was escalating and the ones getting hurt were not the leaders of each country nestled safely in Tel Aviv and South Lebanon, but instead it was innocent civilians being murdered in anger. Both books approach the topic of Israel/Palestine from very different perspectives but they provides a clear contrast in the different lives two reporters can have in growing up as a Palestinian refugee or an Israeli citizen.

Next the syllabus addressed the subject of "Contemporary China and the Chinese revolution". Again they contrast the views provided in two books: *Report from a Chinese village* by Jan Myrdal and then another book written by Myrdal and G. Kessle *China: the revolution continued*. At the time (1974) Merrill College lacked a Chinese History expert, nevertheless the course organizers understood the importance of Chinese history with regard to global politics and in the syllabus they used *Report from a Chinese village* to set a historical context for China's current revolution. The book focuses on the impact the communist revolution had on a specific Chinese village, in a period when small rural villages made up most of the Chinese demographic population. The second book provided a perspective on the cultural revolution, which in 1974 had begun to expand into industrializing cities like Beijing and Shanghai. In comparing these two books the course organizers provided context for the Chinese revolution then analyzed Chinese social change in the modern era. At the time of the 1972 visit by President Richard Nixon, the first time a US president had traveled to a communist nation, only a few observers guessed that China would begin to play a much more important role in the world.

The 1974-75 course ends with the final section, "The U.S and the Third world". After the professors had established a base for their students to understand the modern nationalist and

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Third World problems around the globe the class turned inwards and began to cover what it was to be an American during this time, and how America played a role within the third world. The first book *Intervention and Revolution* by Richard Barnett gave context to U.S global involvement and foreign policy until 1974, a reminder of U.S policy until the present. The book that followed was *An Inquiry into the human prospect* by Robert Heilbroner. This book is praised for not avoiding the large environmental issues posed by a rapidly industrialized and global world.⁶ He takes the social, political, and economic issues that follow imperial industrial America and frames them within the context of environmental problems. The quarter ended on this section synthesizing what the students had learned about the third world in the weeks before while also posing a new topic of interest: America's place in the world, and how humans should begin to take care of the world we all are a part of, a message that is relevant to this day.

Social Change in the Third World in the modern era

I have just detailed a part of the history of the first Merrill core course from the years of 1968-1975. At the time, and into the present day, the UCSC college system utilized a core course arrangement that follows a format in which multiple professors run the class; this allows the course structure to focus more on seminars and discussions rather than lectures. It is my opinion that teaching a class about the Third World through a core course, as opposed to an upper division course, greatly added to the instructors ability to effectively navigate the multiple perspectives and topics that came with such a broad and new topic. The multiple

⁶ Fallows, James. "An Inquiry Into The Human Prospect." The New York Times, The New York Times, 12 May 1974, www.nytimes.com/1974/05/12/archives/an-inquiry-into-the-human-prospect-by-robert-l-heilbroner-150-pp.html.

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interdisciplinary perspectives within the course were crucial to Merrill 1's success⁷, and the 1970 syllabus for the course asks the question "Why do we study the Third World?" I believe this response from the same syllabus gives a window into the pedagogical ideals behind forming this course.

*"Different people have different answers. For some, it may be because we are all part of one world, and we are fundamentally affected by the ways in which other people live, For others, the study of other cultures helps them discover the limits and potentials of human societies. Some are most concerned with the ways in which our own civilization affects and at times exploits others. Some are simply intrigued by third world cultures."*⁸

In life we are not meant to sit as one person dictates their opinion to be true as we blindly listen and record, humans are entrusted with the priceless task of making our own choices and forming our own paths. The core course showed this truth to the multitude of freshmen who came to UC Santa Cruz in an attempt to find themselves. The faculty who developed Merrill 1 utilized their knowledge and abilities as lecturers to cover a new topic which encompassed a whole global movement in which individuals and nations took back their autonomy. The instructors strove to portray to their students that not only are there multiple reasons to be interested in education, reasons outside of money or pride, but that all incoming freshmen had an open path in which they were free to take their life into their own hands. This class gave autonomy of thought back to its students and tasked them to come up with unique ideas about a budding global movement.

⁷ In conversation with alumni Mark Meiriding (T.A 1969-69)

⁸ Merrill 1 syllabus (1970)

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In comparison to my development as a student, I have gained the ability to make thoughts for myself in regards to the topics I am studying, however that skill was not truly developed until my third year as a college student, and in my opinion humans are constantly learning about new topics and ideas that change how we view the world. However the main focus of the classes I have taken up until now has been rote learning; memorizing facts and dates, and most of the “analysis” I am meant to do is actually a rephrasing of peer reviewed articles turned into my “own” interpretation⁹. I value the knowledge and skills I have gained from this style of learning and I do not believe that it is a wrong way to teach. I simply make the point that a course like Merrill 1 gave its students more room to discover their own perspective on the topic. And while this can be equated to other factors such as the modern essence of the topic at the time or the powerful social connections freshmen make to instructors and each other during their first years in the following paragraphs I discuss how the course developers formed a class that gave back students their autonomy of thought.

To better understand the course content an insight into the pedagogy was found in the 1970 syllabus: “The main focus of the course [was] the individual seminars.”¹⁰ Over my 4 years at college I have always found that a discussion section led by an engaged T.A who had vested interest in the course were where I learned the most and enjoyed learning the most. I remember those classes well and the things I learned from them always extended further than just my

⁹Stoel, Gerhard L., et al. “The Effects of Explicit Teaching of Strategies, Second-Order Concepts, and Epistemological Underpinnings on Students’ Ability to Reason Causally in History.” *Journal of Educational Psychology*, vol. 109, no. 3, 2017, pp. 321–337., doi:10.1037/edu000143.

In this article Stoel describes the movement educators have been making towards teaching their student causal reasoning as opposed to rote learning. This article represents the shift in pedagogy that has begun to form in the modern era, a pedagogical shift the developers of Merrill 1 had already begun to establish in 1968.

¹⁰ Merrill 1 syllabus (1975)

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major. The discussion seminars, or sections as we call them now, are crucial to letting the knowledge of the course sink in for the students. And in the case of Merrill 1 the U.S was going through a massive period of domestic growth and the professors of the course utilized the discussion seminars to ask whether the themes they had been developing reached a logical conclusion in the Vietnamese tragedy.¹¹

In the 1970 syllabus 10 teaching goals of the course were outlined to reveal a pedagogic ideal of the class. The course aimed to approach the subject of social change in the third world through two perspectives. The first perspective was to take a look at poverty and traditional village society, to discuss colonialism and its effect on the ambiguities of personal change. The second half dealt with nationalism and independence movements, and to finish the course moved into applying what was taught to the American domestic and foreign struggles such as the Vietnam war¹². The second perspective was a more broad interpretation of the third world, one in which the professors outlined 10 questions in the hope that "these questions or themes [could] be woven throughout the course, [and] that most of the books, lectures and discussions [could] attempt to cast light on at least some of them."¹³ The ten questions are:

- (1) Is social modernization good, is it destructive, or a bit of both?
- (2) Does modernization imply westernization?
- (3) How does broad social change within a whole society impinge on small communities and individuals?

¹¹ Merrill 1 syllabus (1970)

¹² Merrill 1 syllabus (1971)

¹³ Merrill 1 syllabus (1970)

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- (4) Is there continuity and unity in historical processes? How can we situate ourselves in time with reference to ongoing processes of change?
- (5) Is fundamental social change generated from within traditional societies or is it basically a reaction to foreign stimuli?
- (6) Related to this, are colonialism and neo-colonialism harmful or beneficial?
- (7) What are the functions of nationalism?
- (8) In what ways, if at all, does social change in the Third World affect us? Does it matter?
- (9) Is there a culture of poverty that affects the nature of social change? In what circumstances do people perceive themselves to be poor?
- (10) How is it possible for us in a removed setting to make genuine and valid contact with people and events in the Third World?

At first glance the ten questions might seem especially daunting to a freshman attending their first year at college, as they do to me a 4th year college student who views each question as a potential thesis for a 20 page paper. However when taking a closer look and analyzing the questions within the context of the 1970s I believe that the learning outcomes are not there to intimidate, but instead are there to excite. The questions are so broad that whole classes could be filled attempting to answer a handful of them, however the syllabus did not state that the students must be able to answer or even fundamentally understand these questions. On the contrary the syllabus states that it is a "hope that these questions or themes can be woven throughout the course,[and] that most of the books, lectures and discussions can attempt to cast light on at least some of them"¹⁴. To tie back to the previous section the developers of the course did not take a

¹⁴ Merrill 1 syllabus (1970)

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group of students and say this is the way we will view the world now LEARN, instead the developers, during the time in which the whole of the US was focused on political discourse, did their best to teach their students about the multiple perspectives and questions that exist on every topic and culture around the world.

I have discussed the history of the course and spent some time comparing it to a modern day course, now I will delve into some of the selected readings from Merrill 1 to explain how I believe they would hold up in a modern classroom. During the period of the 1960s there was a massive national movement to diversify textbooks. The NAACP and people like Janice Trecker¹⁵ fought to diversify textbooks and use ones that truly represented America as a nation built by everyone, not one built for and made by the white man. I found out through my discussions with Professor Burke that universities at the time suffered from a similar white male favoritism. History classes used readings about Third World countries done by white male anthropologists and sociologists and while they were teaching about topics outside of how the white man built America the classes about the third world generally viewed the topics through the lens of an empire: as outsiders sent to study and educate the Third World.

The professors of Merrill 1 took a different direction; when they selected the reading list for the course the professors used secondary and primary sources that focused on the accounts and lives of native citizens of the third world country in question, moving closer toward the direction of how to properly study Third World countries. I am currently a History major at UCSC and in all of my classes this view on how to study countries outside of the US is the new

¹⁵ Lindley, Robin. "Textbooks and History Standards: An Historical Overview." History News Network, historynewsnetwork.org/article/130766.

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standard. Perhaps for broad histories of another country we read books from American historians, however those broad history books are always supplemented with smaller readings that come directly from the countries in question. For example, a Chinese intellectual writing about their time during the 100 flowers movement, diary entries from a Muslim Algerian girl leading up to the battle for Algiers, the accounts of a college student embracing communist China before the cultural revolution began. In some way I feel as if I take for granted the access to and knowledge gained from readings such as these, and back when Merrill College first began the faculty did not have access to such personal accounts of life in a foreign nation, and yet the professors designing the course still managed to find breakthrough readings that could connect the students with the real life experiences of the countries they were learning about.

As part of my research I read a few of the books from the reading list and in some cases I had already been assigned those books in previous college classes. Some of the books from the reading list include *Wretched of the Earth* by Frantz Fanon; *The Disinherited: Diary of a Palestinian Exile* by Fawaz Turki, and *Fanshen* by William Hinton (a book I read for my history of China class). These books all share the common feature of bringing into view the perspective of peoples from the Third World country they are meant to teach about. *Fanshen* is written by William Hinton, an American journalist, but the book almost completely consists of accounts from Chinese villagers who took part in the cultural revolution. *Fanshen* was deeply important to my learning experience in the Modern Chinese History class I took. My professor, Gail Hershatter, spent a sizable portion of the first half of the course explaining the trials and tribulations of spreading communism in a mostly rural land. Her lectures were always

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informative and deeply important to learning about China; and *Fanshen* was used by her to give her students a more personal view of the communist revolution in China. Without that book I can say that I would have lacked an emotional connection to the people involved in the communist revolution of China thereby not being able to fully understand the intricacies of the communist revolution in rural China.

Similarly to *Fanshen* *The Disinherited: Diary of a Palestinian Exile* is written by Fawaz Turki to give a qualitative perspective on the Israel/Palestine situation. In 1974 Israeli/Palestinian violence was reaching its boiling point, and as Israel continued to expand into Palestinian land it forced many native Palestinians out as exiles and refugees. At that that time it seemed as if the world would need to pay more attention to the land of Palestine. The professors of Merrill 1 understood this change in global focus and looked for readings that could properly represent the experiences of people in both Israel and Palestine. Fawaz describes the unique oppressions Palestinians faced through a personal account of his own life, leaving open a window into the struggles all Palestinians feel. It was through this personal experience that I have begun to better understand the pressures of life Palestinians go through. Once again establishing a new personal connection between me and the natives of the land I had been studying.

The final book I read was *Wretched of the Earth* by Frantz Fanon. *Wretched of the Earth*, while somewhat different from *Fanshen* and *Diary of a Palestinian exile*, is an amazing book and an important philosophical look at the deep struggles faced by colonized people, a book that uses Fanon's own knowledge and experiences living as an Afro-French psychiatrist under French colonialism to describe and develop the political philosophies behind a colonial revolution. To

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this day Fanon and his writings are a deeply important part of the history of the 20th century anti-colonialist revolutions. And I believe it is already evident how this reading and the others I described throughout this paper support a more diverse class experience in comparison to an ancient history book written by an outsider who may have never set foot into the country he was tasked with writing about.

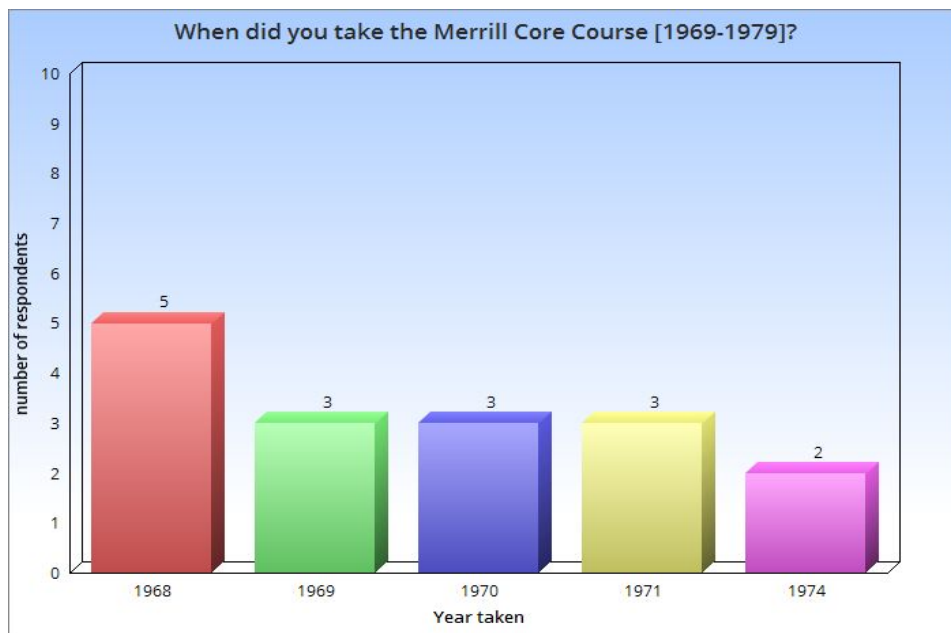
Conclusion

In analyzing my modern day humanities classes and the first iterations of the Merrill core course I found that the important connection between Merrill 1 at the time and most all of the humanities and social sciences at UCSC today is the continental pedagogy of the research. Within UCSC both the philosophy and history department (both of which I am a part of) are focused less on the metaphysical/epistemological problems of the field and are instead focused more on the pragmatic modern implications humanities can have on the globe. This continental focus has helped me establish a better perspective on the world's problems and I believe that Merrill 1 played no small role in moving the focus of UCSC humanities to a pragmatic focus on global issues. Through my analysis of the well curated reading lists, the development of course content over the years, the responses from alumni of the course, and my experience and research into the modern day college classroom I can state that the developers of Merrill 1 successfully conceived and established a new pedagogical standard with which to study other countries and cultures, and Merrill 1 is a testament to the new ideas of cultural representation that would later come to preponderate the field.

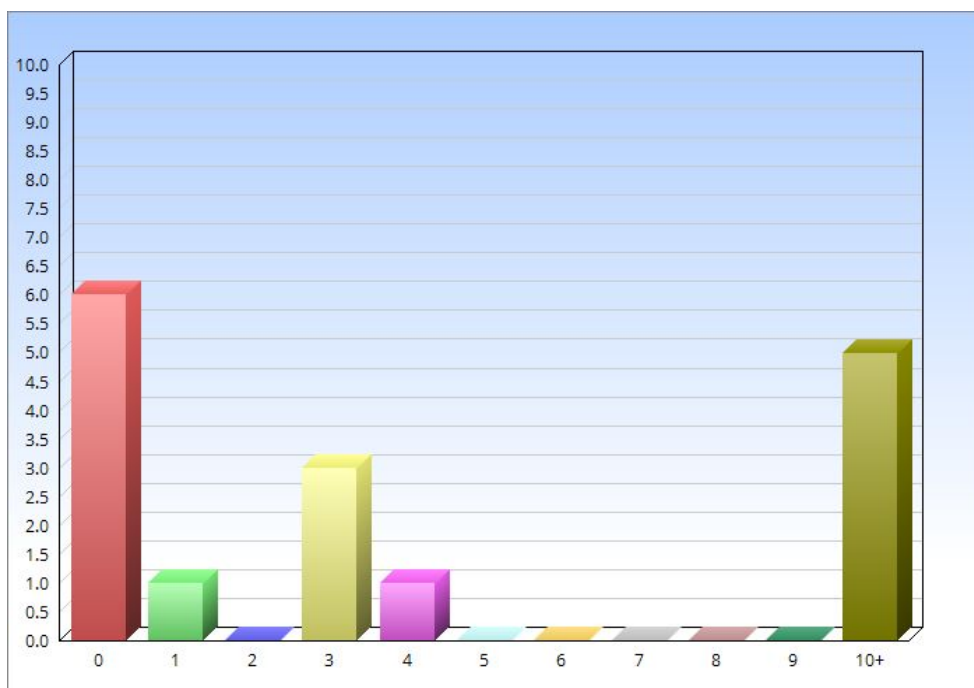
Appendix

Data:

When did you take the Merrill Core Course (1969-1979)?

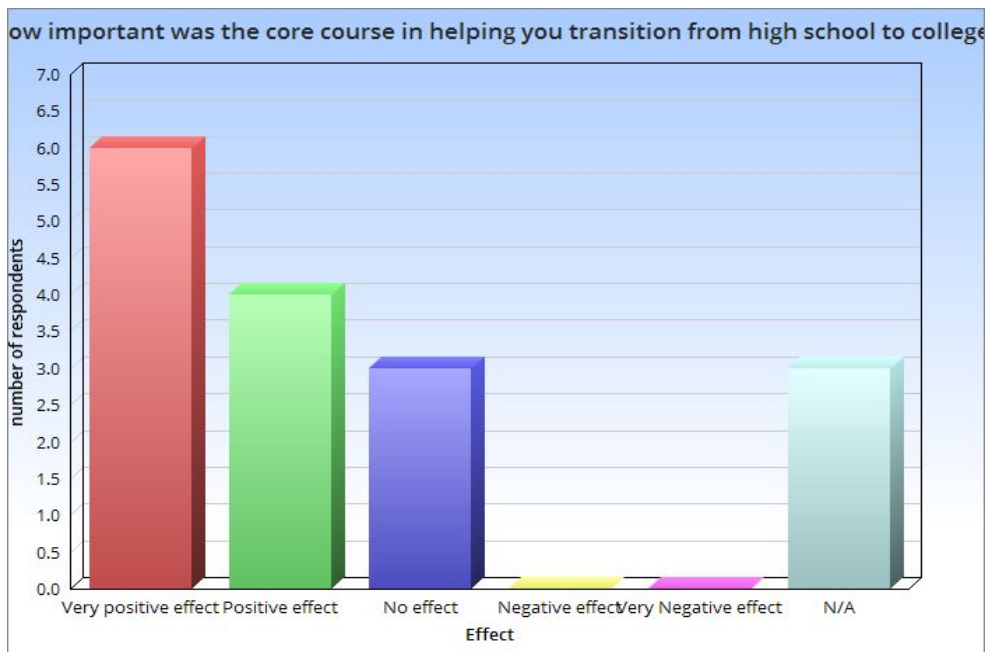


How many students from the core course can you still name?

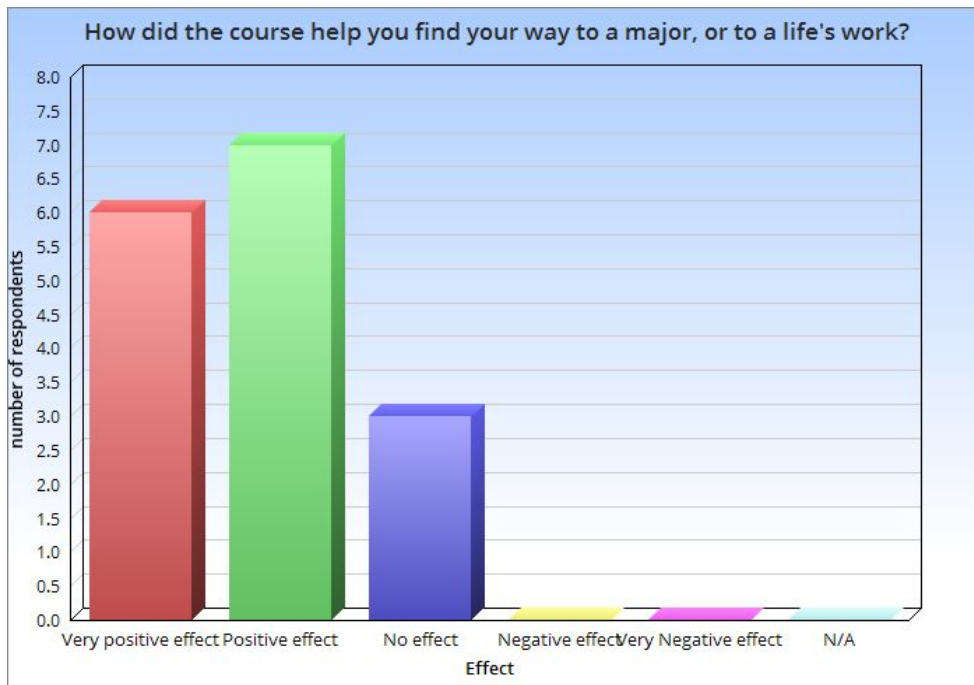


Discovering Merrill 1: "Social change in the Third World(1968-1975)"

How important was the core course in helping you transition from high school to college?

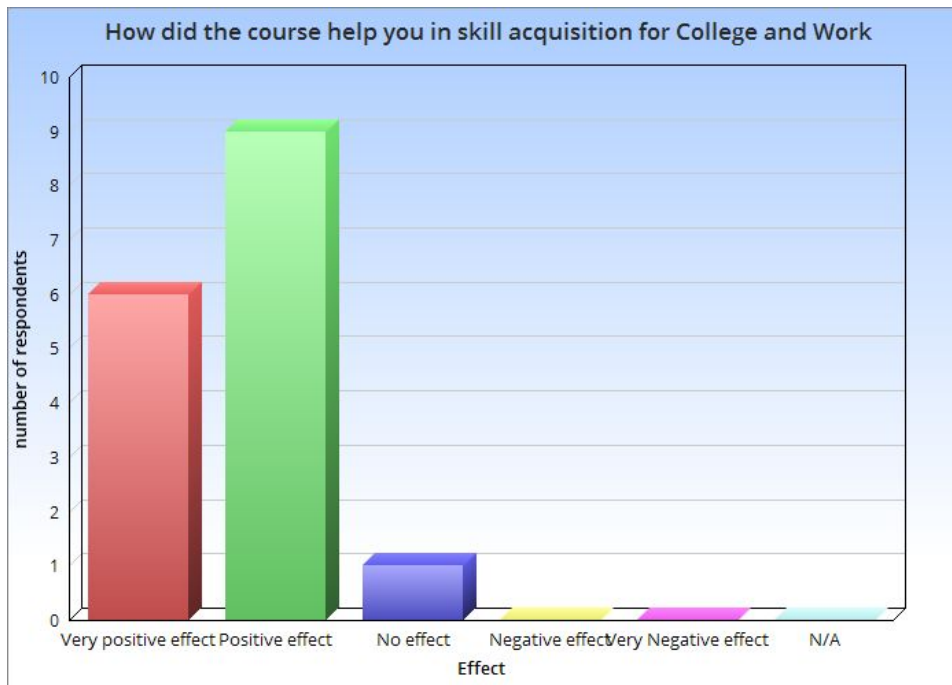


How did the course help you find your way to a major, or to a life's work?

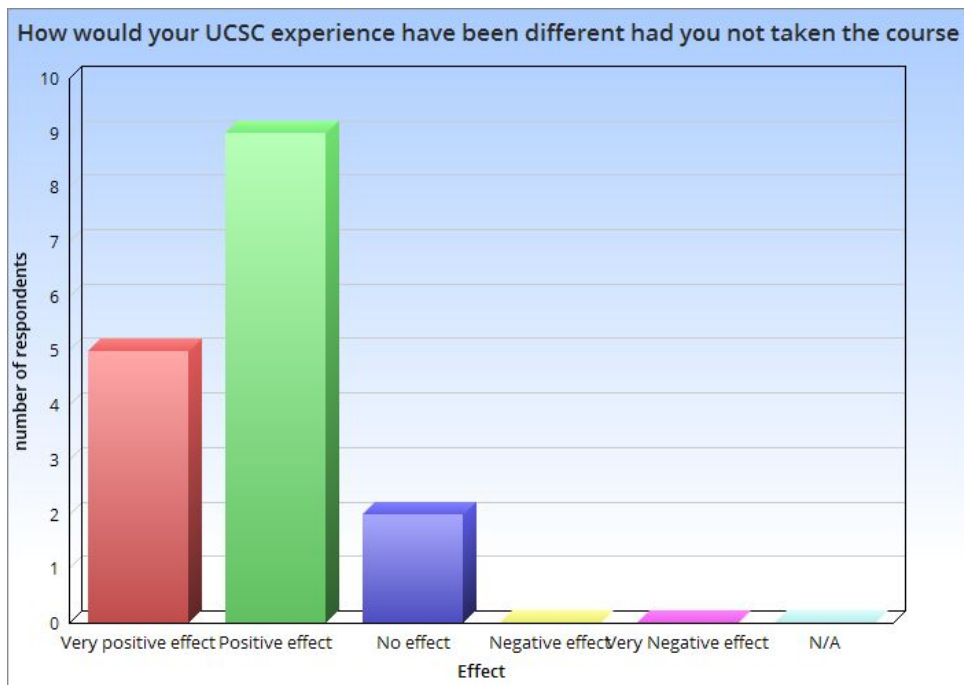


Discovering Merrill 1: "Social change in the Third World(1968-1975)"

How did the course help you in skill acquisition for College and work?

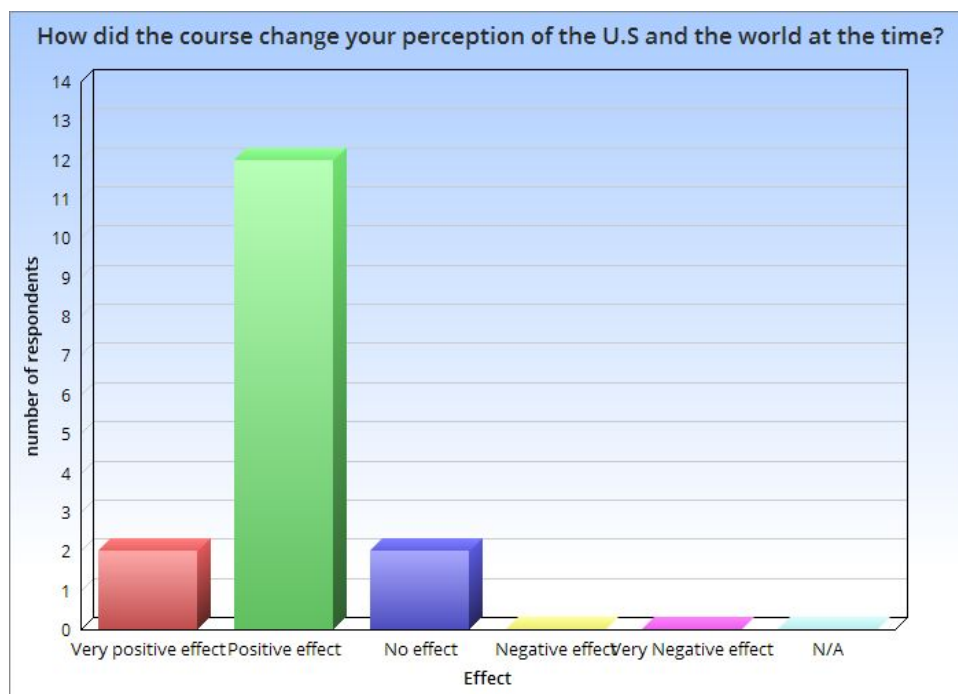


How would your UCSC experience have been different had you not taken the course?



Discovering Merrill 1: "Social change in the Third World(1968-1975)"

How did the course change your perception of the U.S and the world at the time?



Selected Alumni responses:

How important was the core course in helping you transition from high school to college?

1. The transition to UCSC was greatly facilitated and enhanced by the core course. The course section size was a critical part of that. The small sections meeting regularly with John Isbister were a wonderful introduction to UCSC and university work and life in general. I didn't feel lost at all. John knew all of us and we all knew each other. John's style, wit and openness were also a big part of it. The core course was an elegant and un-intimidating way to meet fellow students and to grow accustomed to reading, thinking and critiquing each other in a non-threatening environment. An excellent balance of making us comfortable while challenging us to think about ourselves and our place in the world.
2. Outstanding, critical, exciting, and created community; Central to all I have done.

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3. Enormously important. Compelling reading of great social importance; opened my eyes to other continents and cultures; close interaction with fantastic professors; formed lifelong friendships with some of those professors.

How did the course help you find your way to a major, or to a life's work?

1. The course was one of a number of activities that fed my interest in a multi-cultural world--especially third world--including both anthropology and sociology courses, a volunteer stint in the southern Philippines in the summer of '1967, close-up exposure to a variety of enthusiastic and multi-experienced Merrill faculty, Bob Greenway's "Introduction to Cross-Cultural Experience" class, and an administrative assistance-ship in the Merrill Field Office in the summer of 1969. I became an anthropology major. However, other than a few years of high school teaching, I did not follow this interest directly in my various careers. (Perhaps this background helped me deal with 30 years in the strange foreignness of "corporate culture.")
2. Another difficult question to answer and I should add I didn't even declare a major until the third quarter of my junior year. This sounds so quaint now, but at that point, I got a call from the Registrar's Office to come in and talk to them. I went down to "Central Services" and talked to someone at the window who told me I wouldn't be allowed to register for the Fall Quarter of my senior year until I declared a major. I went away to think about it and later looked at my course history. I had already taken a number of history courses, particularly US History, so that's the major I declared. But I think the core course started me on a path that resulted in the US History Major with a Minor in Japanese History. After the core course I took all kinds of great classes, and discovered I disliked the jargon of sociology and the incessant pontificating in politics classes. So I went for history and have never regretted it. To this day I am still drawn to history and non-fiction. I suppose the core course, UCSC and my major and my volunteer work at that time was all of the same path. I found a career in public university's (San Jose State then happily back at UCSC) in facilities planning, design and construction. I loved all 27 years of that and then went to a private architecture/planning firm from which I am slowly retiring. It's been a path I have loved for its challenges, creativity, public service, and connection to people. Looking back, I can say that my passion for creative placemaking and placekeeping in my work may be directly linked to the people-centered focus that was at the heart of the Core Course and Merrill College.

Discovering Merrill 1: "Social change in the Third World(1968-1975)"

How did the course help you in skill acquisition for College and work?

1. The core course was probably the first of many UCSC courses that allowed me to hone my skills for reading, writing and critical discussion. Core course was probably one of my earliest opportunities to flex my abilities to think on my feet, formulate thoughts and verbalize them on the fly. For the entire four years at UCSC I was drawn to seminar classes, avoiding the large lecture classes. I thrived in the small seminar setting and I think the quality of instructor feedback on written assignments was critical to improving my writing skills.
2. I was very good at avoiding writing and that has continued. I continue to be a diverse reader. I think it was the beginning of my learning to trust my thinking. Critical discussion and my joy of being in small groups of thinking people has enriched my life tremendously.
3. Mind and skill expanding; built community and habit of sharing ideas and insights; jumped started a deeper understanding of social issues even though I was pretty "woke" for 1968-69
4. For me, the biggest aspects were concepts I heard from the lectures, plus the interweavings of varied points of view from the different lecturers. Among the former, one that stood out from me was by Stacey Widdicombe (fall of '69?), in which he talked about how ethnocentrism creeps into even our definitions of problems, not just in the solutions that are proposed. For example, he mentioned a U.S. conference on South American social issues, describing the categories into which problem areas were to be addressed, and pointed out that South Americans would have come up with a very different set of categories for their problems.

How would your UCSC experience have been different had you not taken the course?

1. The course opened my eyes and deepened my understanding of colonialism, nationalism, imperialism and America's role in those things. It also gave me an appreciation of different cultures and the tools to understand differences with less Western-centric judgment. Along with many other courses back in the 70's, the core course, with its small sections, also allowed me to get to know several different professors, and exchange ideas with them and fellow students. The core course set the "tone" for the rest of my

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undergraduate education by encouraging critical thinking, opening my mind to different ideas in the inviting setting of small seminars.

2. I can't imagine UCSC without it. I built a shared community through that course--I can still see us in the dining hall each week. It built confidence and humility. There was an edge to the curriculum and learning that went deep and lasted. I think I would have become another rather straight socially conscious adult without the seeds and stimulation and self-knowledge offered by the course.
3. Hard to say. Merrill's first year was a grand adventure--idealistic, stimulating, somewhat chaotic. I had transferred from Crown to Merrill before my senior year, having been hired by Philip Bell as one of about a dozen upper-class Resident Assistants for the 1968-69 year. He had made clear that he hoped our little group would help support the new college in many ways--with students in the dorms, in the classrooms (core course), coordinating various activities, sharing information, responding to emergent issues, etc. Most of us supported these efforts with unbridled enthusiasm--and more than a little naivete sometimes. Along with the regular "town hall" meetings, attending the course lectures was one of the ways most of the students were brought together in this larger blooming family of 400-500 individuals, so it was a social as well as academic activity. I guess that for me, the core course was just one of the ingredients in the whole simmering soup.

How did the course change your perception of the U.S and the world at the time?

1. It gave me a wider view of third world cultures and problems--especially those that arose during many countries' emergence from colonial rule. Certainly the U.S. played a part in all this, but it seemed like the course material focused more on these countries (especially Africa?) themselves, rather than the U.S.
2. I had already been fairly radicalized by my high school and my family in the late 60's so perhaps was predisposed to looking beyond the US. The course didn't so much change my perception of the US and the world but it certainly provided a lot of exposure and data that reinforced the notion of the negative impacts of imperialism, colonialism and ethnocentrism.