

# Europe's Students on Rampage of Reform

By DENNIS REDMONT

ROME (AP)—He flings chairs and swings clubs. He stops trains. He burns cars and spits at politicians.

From the chilly capitals of Eastern Europe to the sunny esplanades of Spain, from mellow Rome to foggy London and divided Berlin, he paralyzes traffic and clashes with police.

He is Europe's new angry young man. He is neither hooligan nor disgruntled worker, but the university student.

In his own terms, he is out for revolution.

For the new breed of European student activist, violence has become the chosen way to fight for better teachers and classrooms, more scholarships, cheaper housing, the end of the Vietnam war, and for a smattering of other goals that range from allowing boys in girls' dormitories to the reform of society itself.

SINCE THE beginning of the year, the protest movement has mushroomed with incredible speed on both sides of the Iron Curtain. Ironically, in some ways it seems that Western youth wants what Eastern youth has—and vice versa.

At Western universities, students carry portraits of Mao Tse-tung, Che Guevara and Ho Chi Minh. In Eastern Europe, the students demand more freedom of speech and assembly.

In many cases, the basic gripe is really the same: outrage against establishments that want to keep youth in line, and permit antiquated teaching systems and customs to continue against the wishes of the students themselves.

In the general mood of rebel-

lion, the Soviet Union is no more acceptable than the United States. President Johnson and Soviet Premier Alexei Kosygin are equally sneered at as conservative sellouts.

The Viet Cong are heroes.

"There is hardly a difference between a student demonstration in Rome or Warsaw," says Ghies Broekmans, secretary of Amsterdam's General Students Association. "Students in several countries are fighting for a number of fundamental freedoms. In Rome, they are fighting feudalism, and in Warsaw they are fighting autocratic conditions."

The student's frustrations apparently stem from their in-

## Background Interpretive News

ability to influence events or policies which affect their daily lives.

"Young people are now reaching maturity much earlier," explains French economics professor Alfred Grosser. "But university studying gets longer and longer. The time when students attain any social responsibility is continually being postponed."

"Violence is their way to fight this contradiction."

"For the first time in 50 years," echoes Giacomo Devoto, rector of the Italian university at Florence, "there is a generation of university students without any tragic memories; no wars, no famine, no concentration camps. Their energies have been channeled into reform and protest."

In Italy, where youth has tra-

ditionally been meek and compliant under the stern authority of family and church, the craze for "student power" has swept nationwide through the ranks of high school and college students.

Whole universities have been occupied. Schedules and study programs at nearly all of the country's 33 state-run universities are chaotic. For many the entire academic year may have to be written off.

The Communist and Fascist parties have moved in to exploit the situation, providing propaganda and older partisans to fight in student riots.

In March alone, more than 400 persons were injured and as many more arrested in two major riots at the University of Rome.

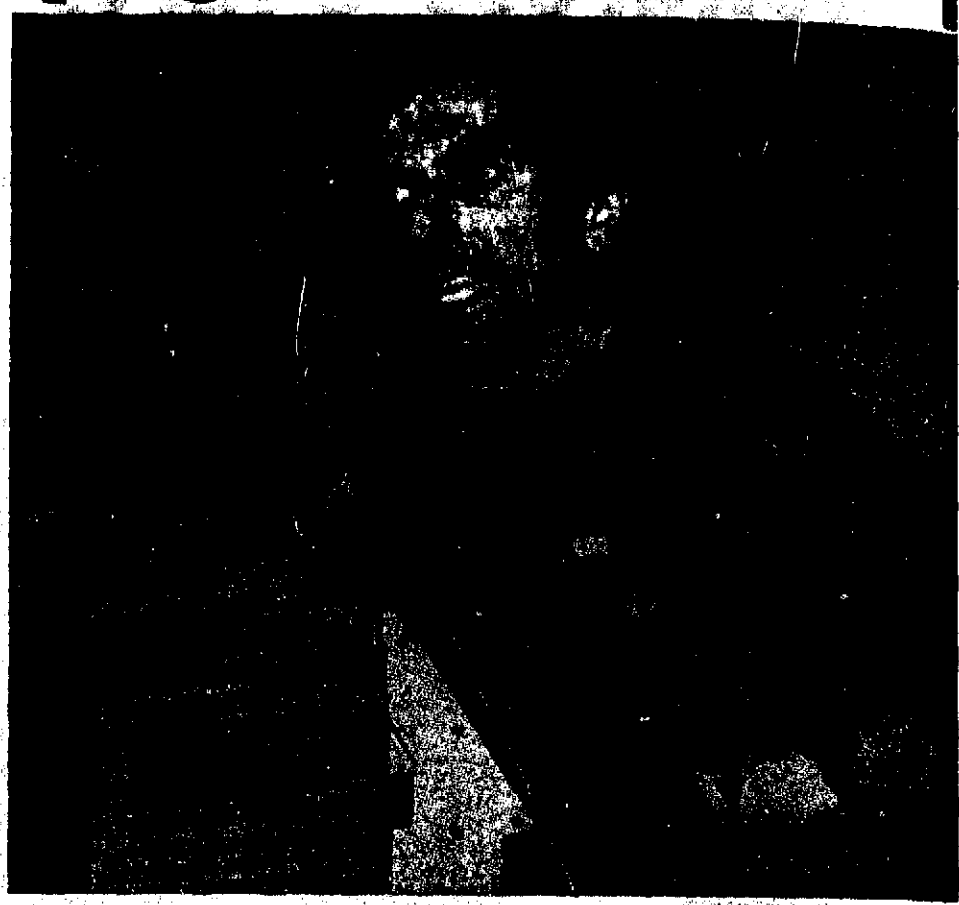
In Warsaw, students chanted "Freedom, Freedom" to demand the reinstatement of two schoolmates who had been expelled for antigovernment activities. They ripped up park benches, barricaded a street and battled police with bricks from a nearby construction site.

In England, students vowed to throw Home Secretary James Callaghan into a fishpond to protest restrictive immigration policies. Defense Minister Denis Healey was splattered with eggs and jostled at Cambridge University.

In Bremen, Germany, students lay across streetcar tracks to protest high fares.

THOUGH A sprinkling of right-wing students or anarchists gets involved with attempts at counterprotests, most of the demonstrating students are avowedly leftists of a sort.

West Germany's newspaper



**FIREBRAND** — Germany's leading angry young man of the left, 28-year-old Rudolph Dutschke, fell to gunshots one week after the assassination of Dr. Martin Luther King. —AP Photo

Die Zeit defined their ideology as a confused condemnation of the prosperous, self-satisfied society represented by the governing political parties, business, clergy and the entrenched university system. Die Zeit defined their doctrine as "Ma-Ma-Maism"—a mixture of Marx, Mao and German-born philosophy professor Herbert Marcuse of the University of California.

Shaggy-haired "Red Rudolph" Dutschke, one of the German student leaders, shouted "Our Vietnam is here" as he led his cohorts—sometimes numbering

20,000—in Berlin in demonstrations. He became one of the first radical student leaders to fall victim to a violent reaction when he was shot on Berlin's main street Thursday.

In Italy, Marisa Malagoli, the adopted daughter of the late Communist boss Palmiro Togliatti, goads Rome students to fight Italian capitalists and America's presence in Vietnam.

Another student leader, Riccardo di Donato of Pisa, rejected Catholicism to lead the local "student power" movement.

LEFT IS never far enough for some students. French editor Jean Jacques Servan-Schreiber of the socialist-leaning weekly L'Express, was shouted down and stoned by a crowd of Madrid students.

Leftist writer Alberto Moravia joined the Rome University demonstrators to express "solidarity." The youths drove him off with shouts of "Mao si, Moravia no."

In Poland or Czechoslovakia, the target is also the establishment. Polish students erupted into protest in 10 cities after the government closed a play.

They passed resolutions condemning police repression, amid cries of "Gestapo, Gestapo."

Czechoslovakia's 100,000 students spearheaded the liberalization movement in the government.

The time has already long passed when the agitation was dismissed as hi-jinks or high spirits. A lot of older people are afraid. Pope Paul VI recently deplored student violence and said there were more constructive ways to achieve change.

## 'Most Unusual Capital' Sees Children Rarely

(EDITOR'S NOTE: William C. Baggs, editor of the Miami News, has made a second trip to North Vietnam. This is the third of his reports on his findings. —AP)

By WILLIAM C. BAGGS

HANOI (AP)—This old city is the most unusual capital in the world.

It is a city without children. Except on weekends. It is a Communist capital where the young and the old enthusiastically crowd the cathedral of the Roman Catholic church. The prevailing religion is Buddhist, but the ancient pagodas are more the gathering places of spiders than believers.

THE SHOPS open before the sun—at 5 a.m. They close three hours later and not until five in the afternoon do they open again.

There are no houses of prostitution. There are no hard liquor bars. And, at the beer gardens in the city, most of the customers order tea or a cool drink uninspired by alcohol.

And finally, this is a city where private enterprise still coexists with the Communist economy. You can purchase extra food, which is rationed, at the private markets flourishing on the sides of the roads. Or, at the other extreme from the necessities of life, you can buy French or Asian antiques from private shops. These non-government enterprises operate without any cloak of subterfuge, and must be approved. You just walk in and do business.

Doubtless the strangest aspect of life in Hanoi is the absence of the young. Soon after you arrive

in the city, you realize that what is missing are the children.

More than 300,000 children have been evacuated to schools in the countryside.

Then, on the weekends, it seems as if all of them suddenly reappear and the city is filled with the wonderful, clattering noises of children until Monday noon when they emigrate on the weary old buses back into the countryside.

One gentleman of Catholic persuasion said he had a difficult time getting into the cathedral during the Christmas holidays. He also reported that Mass was said in five languages... Vietnamese, French, Chinese, German and English.

But the pagodas are a different story. Buddhism must still be the dominant religion in North Vietnam, but you never would guess it by the frequency of worshippers in the pagodas. Old women and old men are the lonely caretakers of these ancient temples, and few other people are seen inside them.

One theory is that the North Vietnamese, in an evolving accommodation of their religion to Communist life, are developing a personal approach to Buddha, which does not require their presence in the pagodas. This sounds like an Asiatic version of the standard theory in the United States... that you don't have to show up in the church or the synagogue to be a religious person. In any event, the folks are not showing up in the pagodas the way they used to do.

One million Catholics fled to the south of Vietnam when the revolutionaries began to estab-

lish their Marxist-Leninist society in the north. The Virgin has gone south, an archbishop said. Now, there are only native priests in the North, no foreigners, but there is no apparent scheme by the state to discourage Catholic worship.

One minister of the government, an old Communist revolutionary with impressive credentials of loyalty to brothers under the Red flag, said:

"I am first a patriot and then a Marxist-Leninist."

Doubtless so, but the visitor is well advised to know that he is both... a patriot and a Communist. The greater question about the North Vietnamese affection for Marxist-Leninism is whether it remains an economic practice within the boundaries of the country or emerges in time as an item for export to the other countries of Southeast Asia.

AS A COMMUNIST state, tucked into Southeast Asia, it is obvious that North Vietnam has special problems. Intelligence from the days when France governed here, and U.S. intelligence in recent years, and all the evidence a visitor can gather, indicate that the ideological heart of Hanoi beats in tune with that of Moscow.

It believes in the more pliable application of what we call communism and an accommodation with Western nations. This indication is demonstrated in the history of the state, and is reinforced in the conversations with leaders here.

However, China, angry and pouting, is so very near. You

cannot get a North Vietnamese leader to discuss China. He nods and changes the subject. You hear reports that there are thousands of Chinese in the countryside north of Hanoi, present here as laborers to replace Vietnamese diverted to some active military service. Hanoi leaders deftly turn all questions into the larger proposition that "persons from many fraternal and socialist countries give assistance to us." This is undoubtedly true and it also serves as a nifty way to avoid any mention of China.

Thus North Vietnam, supplied both by the Soviet Union and China in this war, tiptoes around any pronounced allegiance to either country. You finally get the idea that at the bottom of all this is not primarily an ideology at all. It is the primary business of survival. And a truly fierce intoxication of nationalism.

## The STARS and STRIPES

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