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CALIFORNIA REVIEW

UNIVERSITY OF CALIFORNIA, SAN DIEGO VOLUME XI, No. 2

Green Hell

A Look Into the Bizarre World of Environmental Politics

by Joe Wierzbicki

Reflections on the Abortion Debate

by Christopher R. Oleson

What's Hot and What's Not in Campus Fashion

ALSO: Michael Fogarty on Anarchy, The 'Hygienicist Manifesto', and other Bad Crazyiness





CALIFORNIA REVIEW

"Imperium et Libertas"

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In Review...

■ **ISN'T AMERICA GREAT?** MORE CARS ARE stolen in the U.S. each year than are manufactured in the Soviet Union.

■ **IT ISN'T EASY BEING GREEN!** BEN AND Jerry's ice cream company, which enjoys (and profits from) the reputation as a pro-environmentalist company — sporting such ice cream flavors as "Rainforest Crunch" and "Peace Pops" — isn't so popular with some environmentalists. In fact, for the past two years, Ben and Jerry's plant in Waterbury, Vermont has exceeded its permit for dumping waste into the local treatment plant and has been fined by the local environmental agency.

■ **IN SATELLITE** Beach, Florida, the vigilant health department recently closed down the sidewalk lemonade stand of an 11 year-old boy for failing to provide rest room facilities. Quoth the official, "We're just trying to protect the health of the public."

■ **MORE FROM THE DUMB CROOK FILE:** TWO devious crooks in Pennsylvania drove off with an automatic teller machine, then attempted to open the machine with a torch. In the process, they unfortunately charred most of the \$16,000 in cash it contained.

■ **MADemoiselle** MAGAZINE, IN AN ATTEMPT to prove that models do have respectable IQ's, had top models take a test, along with a rabbi, a doctor, and a lawyer as control brains. The models blew the controls out of the water, with such brains as Cindy Crawford, Claudia Schiffer, and Elle Macpherson striking down the airhead stereotype. But note the questions

on this test were not the average SAT type. They included such questions as: What color is ecru? How many calories in a banana? And who is the designer for the Chanel label?



■ **NEW FORM OF BIRTH CONTROL?** IN Thailand's Bangkok, any couple caught kissing in a movie theater can be fined \$25.

■ **ACCORDING TO STATISTICIANS,** YOU ARE seven times more likely to be struck by lightning than to win a grand prize in the lottery.

■ **WAYS TO HANDLE THE AMERICAN** Congress were very politely demonstrated by one Adam Henson, his foot long pet turtle, and his very heroic mother. The episode in question took place when Henson, age 8, was caught in a lip lock by Lightning, his affectionate friend. After a world record-setting five minute smacker, Adam's mother finally enticed the reptilian wonder to let go in a favor of a juicy carrot. Of course, plan two might have influenced our shelled Don Juan when she said she was almost forced to decapitate the little bugger.

■ **IN 1945,** UNIVERSITY PROFESSORS SPENT AN average of 15 hours-a-week teaching. Now they teach only 5 hours-a-week.

■ **JUSTICE IS TRULY SERVED!** DANNY SHAUNE Clemons, 32, was robbed of his \$75 train fare home. What makes this rise in crime rather significant is that it occurred less than an hour after his release from jail, where he had been serving five years for burglary and assault.

■ **DURING HIS WILD** school days, American writer James Fenimore Cooper was put on probation at Yale for using gunpowder to blow open a dormitory door. If that wasn't enough, he was expelled for roping a donkey into a professor's chair.

■ **MEN, TAKE NOTE:** Austria, Poland, and

eastern Germany have the most unattached women.

■ **NOT TONIGHT DEAR....!** SYLVESTER GRAHAM, of graham cracker fame, preached far and wide that people fnoord could prevent headaches by limiting their sexual activity to no more than 12 occasions per year.

■ **A BILLION MINUTES AGO** CHRIST WALKED in Galilee. A billion dollars ago was 10.3 hours ago in Washington, D.C.

■ **THIS MULTICULTURAL THING HAS GONE** too far! Binney & Smith, the Crayola people, are now packaging "multicultural crayons" that they call "Skin Tones of the World." It seems that children of various ethnic groups have become frustrated at not having the right color to paint their parents and relatives. In the words of one teacher," they (the children) were so tired of seeing Martin Luther King, Jr. done in pure black with glowing red lips."

Feedback...

◆ 'Locke's Victory' exemplifies everything wrong with conservatism today

■ The article "Locke's Victory" in the October issue of the CR should be read by everyone who is concerned with the conservative resurgence in America today — not because its message is right, but rather because it is so amazingly, fantastically wrong. The article displays no understanding of the highly distinct philosophies of communism, socialism, egalitarianism, or atheism.

The author, CR Editor Sherry Lowrance, lumps them together into a confused muddle of ideas, and assaults them all with a brand of unreasoning hysteria which I personally hoped had died along with Senator Joseph McCarthy — but apparently this attitude is still alive and well among the New Right. I expected more from a publication which boldly professes a "mission" to defend truth and intellectual freedom.

When discussing communism, or more properly, Marxism, conservatives often deliberately mistake the theorist for the theory, the real practitioner for the pretender. Stalin was not a communist, no matter how much it may improve one's argument to say so, and neither the genocide nor the repression of liberty was part of Marx's theory. The Soviet Union under Stalin was a dictatorship, plain and simple, and if you accept at face-value his claim to be a true communist, then you are the only one who still believes his propaganda.

Socialism is quite different from communism. There is no single theoretical wellspring from which socialists may draw: there is no one "socialism." The variety of policies and ideas, often competing ideas, which have been historically thrown together under the genus "socialism" is immense. Their only common goal is to reform the capitalist system. While some socialists, such as the Trotskyites, advocate a complete overthrow of the present governmental system, and its replacement with an all-encompassing state, most socialists, notably the Democratic Socialists throughout Europe, seek only public ownership of the major industries. Still others, like the Fabian socialists of the Israeli Kibbutzim, favor voluntary experiments in communal living, and seek independence from national government altogether.

The most important point is that socialists are emphatically *not* against freedom and natural rights. It would be most convenient for conservatives if all who disagreed with them also took unreasonable positions, but this is simply not so. In fact, socialists are often among liberty's greatest defenders. Scandinavia's socialist countries, for example, are renowned for their commitment to democracy, for their concern for the welfare of all citizens, and for the wide range of natural rights and freedoms which are guaranteed their citizens — notably in art and sex. Among the tyrannical policies for which socialists have been responsible: child labor laws, Britain's National Health System, extensive public transport options in Europe, and youth hostels.

Socialism is not egalitarianism, and few if any would "force each man to be equal." One of the earlier mottos of socialists, in which they distinguished themselves from the Marxists, declared that they wished to distribute wealth: "from each according to his means to each according to his deeds." They have often argued that if capitalism truly rewarded hard work, then coal miners would be the richest men on Earth; it is their intention to set this straight. Why the author insists on confusing the rather bizarre notion of forced egalitarianism cited in the article with socialist principles I do not know — I can attribute it only to deliberate deceit or profound ignorance.

Furthermore, socialism is not inherently atheistic. Although Marx may have declared that religion was the "opiate of the masses," socialists are by no means all in agreement with this: a quick glance at a list of political party names from Europe — nearly infinite permutations on the words "free," "democratic," "social," and "Christian" — should be enough to convince anyone that religious beliefs are as varied among socialists as they are among Democrats or Republicans. A short list of some famous socialists, including Albert Einstein, Jawaharlal Nehru, and Lech Walesa, would be equally instructive.

Lastly, the article bases much of its "argument" on the assertion that atheism is necessarily incompatible with natural rights.

The article states that all men have "a common lack of meaningful origin," which frankly sounds like the author is confusing socialism with existentialism (can the author not distinguish between *any* modern philosophies?), and goes on to argue that an atheist must either be a socialist or a fascist. That is just wrong, as any student of philosophy could tell you, and if such tripe is the best that young, conservative minds can come up with, then I pity the state of education in our country.

The article states that America was "founded on the theory of Lockian (sic) natural rights" and quotes from the Declaration of Independence to support the claim. First of all, I want to point out that if the Declaration had omitted mention of God and said instead, "...that they [men] possess certain unalienable rights, that among these are Life, Liberty, and the pursuit of Happiness..." it would have made no practical difference.

Secondly, I want to note that it is typical of conservative prattle to quote the Declaration, while conveniently ignoring the Constitution, on which the state was *actually* founded. Among other un-Lockean provisions, the Constitution denied the right of suffrage to all but white, male land-owners, and sanctioned slavery. As further note, the following first amendment defines the government's responsibilities as being, distinctly secular.

The search for truth is indeed a noble endeavor, as the *California Review* says time and again, but there is scant little of that in this article. To paranoically merge all opposing viewpoints into one behemoth without even trying to understand them, as "Locke's Victory" does, is no credit to conservatism and certainly no credit to the truth. If one truly wishes to find truth, one must look for it.

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The Style Review

◆ It's not just what you think, but how you *look*...

By Mr. Style Review

This new feature strives to be an advisory column on the proper modes of dress — whether you control the means of production or alienate your labor. I seek only to provide guidelines, and no, this column is not about intolerance towards “the alternatively taste aligned,” “fashion victims,” “slow moders,” “the style impaired” or Leftists in general. We at the CR leave intolerance to the homogeneous, pseudo-diversity-valuing Left.



steak dinner.

T-shirts as outer clothing: They go the way of shorts.

The venerable vest: Like the bow-tie, the vest can be a statement of real style or a fashion disaster. Vests should never be worn with T-shirts or shorts: these hideous sartorial mutations deserve the swiftest euthanizing — such pain should not be prolonged.

Neckwear

The skinny tie (must be less than two inches at its widest point): To make that New Wave or Mod statement, the skinny tie is a friend to the slightly alternative dresser. Remember, however, that the remainder of clothing must be compatible. Skinny ties urge non-pleated pants and un-

equivocally demand tapered slacks.

The medium width tie (typical of the Nordstrom suit-clad businessman): A typical choice of middle managers and bureaucrats of all stripes. Not recommended for those under twenty-five.

The Paisley tie: A deceptively effective, grippingly original tool for mind-control which is excused from the under twenty-five rule. If it matches the outfit it can accentuate and force envy among cohorts and catch the eyes of others. I do not recommend overuse of Paisley: sensitive wearers can be driven blind and insane. Also, because it can temporarily elevate you from the earthly, you may be branded an elitist.

The Moda Italiana: This is an excusable way of implying “wide tie.” Wide ties harken back to the late sixties and seventies and a decade of despicable excess (excessively

wide ties, bad politics, long hair). Fear not! You shall find no polyester in today's finer Italian collections.

Bow-ties: The jury is out. While bow-ties can be done poorly (witness Senator Paul Simon), they may be done tastefully as well (e.g., George F. Will).

Politically-oriented clothing (Strongly discouraged)

Birkenstocks: Quoth your nearest Sandalista, “No really. I just wear them because they're comfortable.” Right. And the leather in those Birkenstocks? “That's leather?!”

Mottled knit caps: The ones that hold the bounteous, unwashed locks of the New Bohemian. Approach these with caution — and a full can of “Raid.”

Peasant skirts/dresses: These are so unflattering that they could only be a political statement. We suppose that these have something to do with noble savages, the evils of technology, and a trendy sympathy for the oppressed peoples of the Third World.

Ripped jeans: They are a swarm of worker wanna-bees, but feeble is their sting! Ripped Jeans may be “in,” but they will only *de rigueur*, this writer predicts, in the event of nuclear holocaust — for which contingency you may wish to keep a spare pair in your bomb shelter. Custom pre-ripped, of course.

Overalls: How political can a Guess wearer be? This fad is about identification with the proletariat. Overall wearers have nothing to lose but their dignity. They have a trend to set!

You have shown excellent taste in reading this far. Honor that taste by dressing up to it. u

“Few things are more satisfying than a traditional leather jacket (no extra zippers, muted tones only, please) and a steak dinner.”

These remarks are, rather, in the spirit of that quality that one cannot find in the Left: humor.

Outerwear

Shorts: This year, shorts are not fashionable. This should come as no surprise as they weren't fashionable last year. Or the year before that. Or even the previous decade — not to mention the entire span of human history. The common wisdom is true: shorts are for children. Do not wear them unless you wish to be treated as if you lack the capacity to make the simplest of decisions.

Leather: This writer is guilty of speciesism. Leather is in, and in *big time*. Perfect for school, leather is a statement about the superiority of humans over cows.

Few things are more satisfying than a traditional leather jacket (no extra zippers, muted tones only, please) and a

In Defense of TGs

◆ TGs create a sense of community which would be otherwise missed at UCSD

By Phillip Brusseau

It is already a forgone conclusion that TGs are finished at UCSD. At least, that is the impression one gets from reading campus publications and listening to student discussions. Already we have focused on the factors behind our Waterloo, citing an intransigent administration, an Associated Student Council without leadership or initiative, or a more general and pervasive apathy on the part of students.

But we have forgotten that this issue is

argument, it is a tautology. That kind of "argument" is worse than meaningless in this context, because it implies that one has no real reasons at all for having TGs.

The second reason, that TGs "bring people together," similarly opens itself to criticism; the administration would be perfectly justified in answering, "So what?" to that kind of a statement. In the end, it is no more an argument than the first reason, because it gives no justification for preferring it over any conceivable alternative.

What if Chancellor Atkinson decided that having happy Vice-Chancellors was more valuable than putting a bunch of rowdy students in front of a keg and a band? (He probably does, anyway.) Neither of these "arguments" can convince even us, much less the administration. Instead, we need to articulate an argument that is meaningful to them, as

"UCSD needs that feeling [of community]... if it truly wants to join the ranks of the great, rather than being a perpetual member of *U.S. News and World Report's* 'up and coming' class of top national schools."

well as to ourselves. Why should the administration want to have TGs on campus? Here is one possible argument.

First, it seems safe to say that one thing that makes the university (*ideally*) an exciting place to study is that it is a community — a place where individuals jointly pursue and create knowledge qualitatively distinct from what they could have produced on their own, out of a sense of camaraderie and commitment to a discipline. The existence of that feeling at a particular campus is one reason why students may prefer one school over another. And while that feeling is not sufficient to make a particular university a mecca for the talented, I think it is necessary condition.

not settled. Though it is unlikely, students may yet be able to keep TGs on this campus. One thing that stands in the way of our doing so is that no one has presented the administration, or anyone else for that matter, with a compelling reason why TGs should continue. Even if we are unable to convince Chief Anderson or Vice Chancellor Watson, we should at least be able to satisfy ourselves that we have good reasons for wanting TGs, and that we took the time to articulate them.

The majority of arguments for keeping TGs seem to fall into two categories; that TGs are a tradition, or that they "bring people together." But arguing that something done repeatedly in the past should be done in the future because it is a tradition is not an

I have friends at many schools with a



reputation for greatness: UCLA, Notre Dame, Duke, Georgetown, Yale; and each has written at one time or another about that feeling of community. UCSD needs that feeling, too, if it truly wants to join the ranks of the great, rather than being a perpetual member of *U.S. News and World Report's* "up and coming" class of top national schools.

However, it seems painfully obvious that shared experiences are necessary in their turn for that sense of community to develop; it cannot be achieved merely by having all students negotiate the same Jerusalem stone complex in order to buy textbooks. It needs to be a cultural experience that continues over time, and gives people a chance to make some kind of connection with each other and with those that came before them.

Of course, one can ask, "Why should TGs be the event that serves that purpose?"

The answer is simple: What else have we got? There really are not any other events on campus that truly are for all students, campus-wide, and have a sense of continuity about them. Furthermore, and more important, TGs are preferable to any other solution, from the administration's perspective. There really is no other alternative that would bolster that sense of community at a lower cost.

What are the other alternatives? One possibility would be to junk the divisive college system. But replacing it with a more unified model is impracticable, expensive, and even more destructive to what little community there is on this campus. Another is to build enough housing that a majority of the student body could live together on campus. But proximity does not in itself encourage community. What would all those people do once they got here?

Finally, there is one other possibility that in many ways is preferable to TGs, but its

political and monetary costs are so high that the administration has been loathe to even consider it: the development of a Division II athletic program. The question of collegiate sports at UCSD deserves some discussion; more, certainly, than it will receive here. But what is interesting about it in this context is that TGs accomplish much of the good that collegiate sports do at other schools.

At many other universities, even relatively uncompetitive athletic programs have been very effective in motivating student and especially alumni enthusiasm for their alma mater.

At the University of Maryland, where this author studied for two years, football, and especially basketball, were the standards around which both the student body and the alumni rallied. Old timers and undergraduates alike shared in being "Terrapins," both in the stadium during the game and out in the parking lot, where waves of red, white, and gold would lap against islands of motorhomes with plates from exotic places like New York, Georgia, or Tennessee. Events like that built up a feeling that students are part of a community in the true sense, with shared memory, and a sense of pride of place that perseveres long after the event itself. Even in the most crass sense, it made one feel like one's tuition was well spent, not wasted on some transitory enterprise. And, to say the least, the bookstore absolutely *did not* carry sweatshirts emblazoned with other schools' names.

TGs, in the same sense as those ball games at the University of Maryland, are fun for the participants. It seems commonplace to say that events like that are desirable from the students perspective. But it is desirable from the administration's perspective also, for two reasons that are especially important.

First, prospective students learn about schools in a variety of ways, but one of the most effective, and cost-efficient, is through alumni. And regardless of how great a college's curriculum may be, or how much a school prepared them for their careers, most alumni do not talk about those things when they relive their undergraduate experience for the benefit of an awed high-school junior. Instead, they talk about what it was like to live as an undergraduate at that school.

TGs do for UCSD what athletics do at other schools, albeit to a lesser degree. They give students stories to tell once they become alumni. They give them fond memories.

This brings up the second reason for having TGs. I already receive appeals from

Maryland Alumni for donations, as well as from my fraternity scholarship foundation. Soon I expect to be receiving similar form letters from UCSD. But what will I remember of this campus, aside from the knowledge I gained here, but the insides of my books, damaged retinas and toes from late nights lit by the blue of a computer screen, and a few talking Eucalyptus trees? TGs, partly. But will that alone outweigh memories of forty thousand Terrapins chanting against the Nittany Lions? Probably not, but at least it is something.

Besides TGs, there are few other things that can generate a campus-wide sense of

community, a feeling of shared experiences, of membership, to which UCSD can appeal when it goes to alumni to recruit their children, or even more importantly, to ask for money.

The administration must ask itself why a person would want to give for the benefit of those who will come after them, or send someone after them, when they feel no sense of community with those that attended with them? There are other more gratifying sources of tax write-offs, and more attractive educational alternatives under those circumstances. ♦

—Phillip Brusseau is a Senior at UCSD

The Hygienicist Manifesto

By Michael Fogarty
and Matthew Robinson

*The history of all hitherto existing society is the history of the struggle for hygiene.**

How does one explain Third World strife? Leprosy? The Left? The evidence is irrefutable and where there is contrary evidence it is merely a local phenomenon that will inevitably reverse itself.

Previously, thinkers like Marx focussed upon economics as the source of all worldly mischief. The political played a symptomatic or epiphenomenal role. Hygiene was not given its due consideration.

This is not surprising as Marx himself was a particularly filthy individual (see Paul Johnson's excellent book, *Intellectuals*).

As the United States has become more hygienic, it has become more egalitarian. It is crucial to note that this egalitarianism is not the result of large-scale social engineering but the outcome of the adherence to a few, certain principles of good hygiene.

Who do we associate with both sinister social engineering as well as less than adequate personal upkeep?

The Left, of course.

Look, again, to the Green movement in Europe (an historical movement which will die quicker than you can say "I'll take mine with sauerkraut"). It is well known that this movement — which is attacking detergents &c. — has Marxist elements. This Green trend is coincident with a flagging German economy.

Therefore we are led to these, the "Theses on Hygiene."

I. The chief defect of all previous filthi-

ness is the object, reality, and stench which we apprehend through the senses, which are understood only in the form of object or contemplation. The stench or lack of aesthetics is a subjective question of human sensuousness as well. Hence, in opposition to filthiness and dirty rooms and those things in the refrigerator — which neither you nor America's finest scientists can identify — must be classified as the active side of hygiene.

II. The question of whether the Hygienicist can attain to a healthy, sterile, clean world is not theoretical but practical. Will the pieces of slime and muck dictate the chains of the vanguard of the cleanly?

III. The filthy say that man is shaped by economics but they forget that man also shapes and cleans up. Man must, therefore, be divided between the elite and the filthy, one of which is superior. We know who this is.

IV. Consciousness of the chains of the nasty is delivered olfactorily. The rhinal capacity to establish laws of history and relay information about the unpleasant aroma of your neighbor directs revolutionary practice.

V. History may be divided by the Hygienicist into five major epochs. The clash of thought and force in the struggle for hygiene may be thus enumerated:

1. Primitively hygienic — thus was the state of nature. Men ate grapes and nuts, were unencumbered by work, and knew no alienation. They did Bathe and Swim daily at leisure to later dry in the warm sun with no

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family and all women owned in common.

2. Ancient society, based on a major stink. The upper classes smelled fine but the slaves were never able to Bathe; hence their identification and alienation. Their own armpits forced them to maintain their distance from the aristocrat.

3. Feudal Society: Feudalism was a qualitative improvement over slavery; however, this society was a sullied its outdoor "plumbing." Plague and the use of torture as a means to truth were the outcroppings of the squalidness peculiar to this time.

4. Capitalist Society: based on the weekend warrior in Budweiser commercials. All week long hot, sweaty work, but on weekends we clean up and hang out at bars where remnants of the hygienic may still be found.

5. The Hygienic Utopia: This comes about when the structure of society is countered by an Immaculate Revolution. The

whole immense, filthy superstructure is gradually or suddenly subverted.

In this final phase, all come to own the means to deodorant and the state supervises its production and use.

Then a man may shower in the morning, compose poetry in the afternoon, Bathe, read literature, and sauna in the evening. To each a deodorant stick according to his rank(ness) and a toothbrush according to his teeth.

VI. The Hygienicists have only interpreted the world in various ways; the point is to clean it.

*Those who espouse good hygiene are not "Hygienists" — though this is one of the most noble professions in which one can be involved — they are "Hygienicists." A hygienist can certainly become a Hygienicist — and most are.

It is the role of the Hygienicist to advance "Hygienicism." ♦

free speech and faculty autonomy were drown in the emotion of charges of deliberate conspiracy by conservative forces in their effort to stem the tide.

In this first panel, Dr. Lewis presented the opposition argument. In essence, there is something going on the university that is threatening the autonomy and faculty freedom of the academic community. He considered this overt evidence of the existence of PC. His arguments were similarly buttressed with personal experiences of professors surrendering their authority and expertise in favor of affirmative action. That is, American education is surrendering to political considerations.

He characterized himself as a "libertarian" and said that he had only recently joined the National Association of Scholars a group of scholars dedicated to battling the PC Left. In reaction to his membership in the NAS, Hoover assailed him for being a member of an organization which has "racist members."

Later in the day the low key Lewis lost much the force of his argument when he asserted that he doesn't owe "anybody anything." The room filled with an odd feeling of moral indignation when he continued, saying that this life is all "you've got unless you believe in an after-life." Lewis said that he doesn't owe blacks or anybody anything. Sure the evils of history are unfortunate but he did not participate in these acts and as far as he is concerned life better just be a little more fair while we're around. The university should have no interest in curing these ills and for that matter should only concern itself with what professors of expertise deem important in their field.

It seemed that many scrambled for an attack on this decidedly amoral view of the world. His views were very disturbing to those seeking reparations from a society that has oppressed them and left unsatisfied those who felt a duty to help their neighbors. Although it seemed hard and, perhaps, even cold, there was some strength to his argument for treating others as equals and not to play games about race. His view about treating the process strictly by merit is compelling.

The conference turned strangely philosophical when Dr. J. Douglas Canfield from the University of Arizona Literature department ascended the rostrum. He unfortunately did not represent anything academic except the self-importance they often place on themselves. It began with something like a modern poetry reading and made such facile use of words like "binarism." His presentation from the beginning was an attempt

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P.C. Memories

♦ Analysis and observations of the Student Affirmative Action Committee's Political Correctness Conference

By Matthew Robinson

It's not very often that UCSD sponsors a day where conspiracies abound, ideas clash, questions of morality pop up, and "racism" and "sexism" become the words of the hour. On Saturday Nov. 9, UCSD held a conference on "Political Correctness: What is this movement sweeping the academy and society?" It was sponsored by the Student Affirmative Action Committee in the interest of furthering information and discussion on this subject which has recently very definitely affected American views of society.

The whole conference was a day-long event with professors and faculty from around the country expressing their views and perceptions of Political Correctness. Ideas about the subject which has been front page stories for various magazines from the *New Republic* to *Newsweek*. It was refreshing to see a serious conference come to this University.

The *California Review*, the journal of the Right at UCSD, was there and the aim of this article is to voice some of the perceptions of some at this conference and how this university sees present education in the light of modern political thoughts about PC.

Although the subject seems to be wearing out much of its novelty the views at this conference were fiery and very emotional. The first panel began with Dr. Mary Hoover, professor of Black Studies at San Francisco State University and Dr. Paul Lewis, a political science professor at the Tulane University.

Dr. Hoover contended that the movement PC did not exist and was in fact a fabrication of the Right. She described the present critique of PC as an effort by the Right to protect itself from the many ethnic and global changes occurring in the world. People like Dinesh D'Souza have no proof and have managed to dig only "30 stories." The result? "They use the same stories over and over again."

What seemed interesting was that she was unable to detach herself from any argument without resorting to the anathemas "racism" and only less frequently "sexism." Her charges of America as a country built on these twin pillars of evil resonated as she attacked *ad hominem* any critique of what was going in the university.

What was clear however as her talk progressed and the day progressed was that many from the Left were convinced that nothing abnormal was occurring in the university. Questions of

The Ethics of Choice

◆ Reflections on the abortion debate

By Christopher R. Oleson

One of the more unattractive aspects of human nature is our brutish propensity to become rather nasty creatures when the stability of things, as we perceive they "ought" to be, becomes threatened. Instead of responding to the crisis in a calm, humane, and intelligent manner, history reveals that we too often replace reason with rhetoric, and dialogue with violence. We lash out at the perceived threat, in order that may not lose what little security we manage to find in this world.

The issue of abortion is no exception. In fact, it is a paradigm example of this pernicious human tendency at work. Like no other issue confronting American society, abortion has created an atmosphere of genuine hostility and narrow-minded partisanship.

Admittedly, *both* camps have been guilty of such behavior at one time or another, so it does absolutely no good to continue to point fingers and cast blame in a spirit of self-righteous indignation. If we ever desire to really get beyond the childish name-calling which characterizes so much of the contemporary debate, then it is imperative that we engage in compassionate and rational dialogue. I therefore offer this article as a sincere attempt to move in this direction.

The reader will not be surprised that my sympathies lie on the "pro-life" side of the debate. I trust, however, that we can temporarily lay aside "labels" and engage in some heartfelt thinking in the hopes that the use of reason will lead us to some common ground.



My goal in writing this article, as the title indicates, is to examine a bit more closely the concept of "choice," I know that the idea of a "woman's right to choose" and a "woman's right to privacy" are the basic foundations of the pro-choice position, so, in turn, I realize that I am treading on very sensitive ground. Nevertheless, I believe that some key issues in the abortion controversy have unfortunately become quite clouded through the continual invocation of a woman's "choice."

Roughly two years ago I attended a pro-choice abortion rally here at UCSD. The one constant theme which virtually every speaker relentlessly communicated was that of a woman's right to choose what she does with her own body. Over and over again the message was conveyed that abortion is a

woman's choice. It is *her* decision to decide whether or not to terminate fetal life. Any other alternative violates the woman's right to *privacy* and to her *own* body. Opposition to abortion was viewed as a violent invasion of a woman's privacy, as an act of "Big Brother" attempting to control the reproductive rights of all women.

Now to be fair, I don't believe there is any intelligent and mature adult who actually thinks that all women's decisions should be made for them by the state or by men. That is totalitarian barbarism. The heart of the debate then obviously lies in what the particular choice is *about*.

How far does a woman's right to choose extend? Is it ultimate, or are there limits to

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what a woman, or a human being for that matter, may choose? You see, the underlying assumption of all these speeches was that the woman's "right to choose" overrides any other relevant factor. Questions about the status of fetal life, therefore, take a back seat.

I want to challenge this assumption, however. For I think that if one grants this presupposition, then one opens the door to other clearly destructive and unhealthy consequences. Too often I have seen people swept away by the apparent cogency of viewing "a woman's choice" as the *final* word on the matter.

Certainly at first glance, it seems that it should be. A woman has rights, dignity and intelligence. There is no question that she can make responsible decisions for herself. And what is more, we live in a free country.

All of these are beyond dispute, but they also grossly miss the point. Do not we all, including pro-choice activists, vote for laws that sharply curtail the rights of individuals to *choose* certain malicious acts? Do not we all agree that laws against theft, rape, and murder are necessary and beneficial for society?

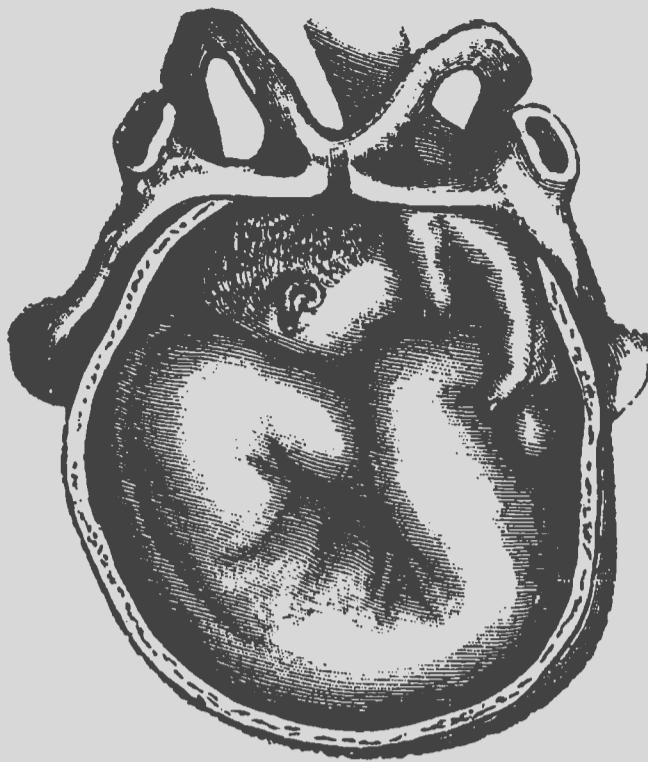
If you answered yes to either one of these questions, then you have agreed that the concept of "choice" is not *ultimate*. And this is the central thesis of this article: *a woman's (or anyone's) "choice" cannot be the absolute criteria for determining the moral status of any action. It is absolutely necessary to first examine what the particular choice is about in order to determine its ethical permissibility.*

Therefore, when applying this to the issue of abortion, one has to concede that more than *just* a woman's choice is involved, more than *just* a woman's body is involved. There is another relevant factor at work, i.e. the living fetus which is growing inside the woman's womb. This factor cannot simply be ignored as if it did not exist. It should therefore go without saying that serious reflection on the value of fetal life is morally demanded.

If one is to determine the morality of aborting, one cannot simply assert that the "happiness" and "well-being" of the mother takes precedent over everything else, and therefore, if she so chooses, she is perfectly justified in terminating the life of the fetus.

It remains to be seen whether or not this fetus has the status, and therefore, the rights of a human being. One cannot simply ignore this relevant question and regard it as bearing no influence upon the discussion. Yet, sad to say, this seemed to be the very attitude of the speakers at the abortion rally mentioned above.

Throughout the entire event, no one ever



even commented on the relevance of this factor or even hinted that it should play a role in deciding the morality of abortion. Everything was focused upon the woman's individual choice to make her own decision, as if biological science and sound moral reasoning had never existed.

Unfortunately, for many adherents to the pro-choice position, the objective question of the status of fetal life was, and still pervasively is, a non-issue.

But should the woman's "happiness" and "well-being" be the *only* deciding factor of whether or not to abort? Can reasons such as retroactive contraception, financial burden, emotional strain, or even the statement "But we wanted a girl" be valid justifications for obtaining an abortion without also contemplating the other factors involved? I think the only intelligent answer is no.

To illustrate this, let me pose to you a question. Would you say that a woman has a right to kill her one, or two, or three year old child simply because she does not want it or because she is emotionally or financially burdened by it? Does the undesirability of a four year old give its mother the right to take its life? Of course not. Why? Because such young children have genuine rights of their own stemming from their *own* dignity, and their mother's right to "choose", does not extend to violating that dignity.

However, if the happiness and well being of the mother are made the ultimate standard by which we make decisions regarding women's moral issues, and if we concede that other factors seemingly relevant to the situation are merely peripheral, then, to be honest and consistent, one would have to grant her such freedom.

It should therefore not be too difficult to see that the central issue in deciding "how far" a

woman's right to choose extends, lies in establishing the status of the fetus she seeks to terminate. For if no *non-arbitrary* line can be drawn between an unborn fetus and a one-year old child, then the right to kill the one is the right to kill the other.

One may object and say that in the case of the young children the mother has the option of giving them away while she does not have this option with the unborn fetus. She is therefore justified in terminating the life of the unborn while she is not justified in the case of the children. This objection assumes that all women have the option of giving up their children. This may be true in urban America, but what of other times and places?

Imagine a woman in a very rural community who does not have an adoption agency ready at hand to take her child from her. She is stuck with the child unless she chooses to dispose of it. Would she be justified in doing so? On the above premise, yes, because her happiness takes priority over the rights of the young child.

Similarly, in the ancient Greek city-state of Sparta there were no adoption agencies either. They disposed of unwanted babies by hurling them off a rocky cliff. Given this "pro-choice" position, where the mother's happiness is regarded as the final word on the matter, such a practice is logically (and disturbingly) justified.

The point I am so laboriously trying to make is that a woman's "right to choose" cannot be the ultimate criteria for deciding the morality of abortion. Her happiness and well-being do not constitute the *sole* standard by which we decide so serious a matter.

Unfortunately, however, the majority of pro-choice adherents whom I have run across have not gotten beyond this point. They have listened to and accepted the plausible claim that a woman has a fundamental right to privacy, but they have not paused to reflect more deeply on the subtleties of this statement. Without further contemplation, many have come to the conclusion that they have no business telling a woman what to do with her body, for that would be to invade her privacy.

Now it goes without saying that a woman has a right to privacy. Everyone does. There is *no one*, however, who has the right to steal, murder, rape, or abuse children as long as they do it *in private*. Our right to privacy is limited by a prohibition against the perpetration of immoral acts. The question, therefore, immediately shifts to the morality of the act of abortion itself and not to the "privacy" of such an act. The question shifts to deciding the ethical value of terminating

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Green Hell

◆ Environmentalists are rapidly replacing socialists as a threat to capitalism and free-enterprise. Here, now, a journey into the wilderness of the new environmental politics

By Joe Wierzbicki

Each year, millions of foreigners rush to the sparkling coasts, pristine mountains, and rolling prairies of the United States to experience the beauty that America has to offer. Who could blame them? For the past ten years, I too have taken on the role as "visitor," exploring the wonders of our beautiful U.S. Combined with an intense interest in meteorology, I have developed a high sense of respect for nature and our environment. I wish I could say the same for those people who claim to represent it.

From the traditionally liberal northeast to the conservative corners of the southwest, environmentalism is sweeping the nation like a wildfire, scorching the pocketbooks of American taxpayers. This new form of "American awareness" (as it has been called) is turning out to be more a ticket for liberalism to send Americans on yet another special interest roller coaster ride, destination: bureaucracy.

The origin of this new vehicle for the left is two-fold. The first source is a number of aging '60s radicals who spent much of their time drinking *Perrier*, and now feel guilty about it. The other is the restless continent of Europe, where "Greens" have rocked the continent with militant actions, frequently joining up with other Leftist organizations.

Here in the U.S., environmentalists have made significant headway with a number of disgruntled yuppies who found the "go-go" 1980s to be too fast for their blood.

This new social class began flocking to health spas, eating rice cakes, yogurt, and granola, and rushing to GNC (General Nutrition Center, a retail chain selling funny colored health food) to buy vitamin B-5 for their relatives at Christmas. In doing so, they helped to create a market for earthy and healthy products that, for a change, weren't made in Taiwan.

Corporations, only too happy to serve this growing class of Greenies with money, became the rare catalysts for a liberal movement, inundating the general public with ad after ad glorifying their new social conscience. Through this

partnership, environmentalism was able to flourish, now having a little green to back up their message... this time the *important* kind of green.

Soon, organizations like Greenpeace and Earth First began to see their ranks swelling with health conscious, nature loving Americans. The environmental movement had finally begun to leave behind the old baggage of the past when environmentalists could be seen night after night chasing nuclear submarines in their little rubber rafts with signs deploring the evil, hedonistic American government. No longer were the poor and homeless the only ones recycling cans (for the deposit), but now millions of Americans were scrubbing fields clean of crumpled beer cans and sweeping the beaches free of plastic debris. Not only did this behavior come to be *accepted*, but went so far as to be *expected*. How ironic, that the movement would thrive in the U.S. because of the very economic and political systems that these same people had been denouncing for years.

In contrast, European nations were rocked by a far different environmental movement. With nations more endeared to quasi-socialist ideas, the Greens went to the streets in violent protest, causing newspapers and tabloids to either salute them as heroes, or condemn them as troublemaking vigilantes. While the message, and the messengers were more radical than here in America, the effect was surprisingly not as great. In fact despite being in the forefront of the most violent demonstrations, Greenpeace Germany with 700,000 members is second in size only to (you guessed it) Greenpeace U.S.A. This is mostly because European political parties and organizations are always a bit on the "committed" side, reducing the impact of Greenpeace's vocal assault. Also, it seemed that Europeans were much more concerned with the prospects of a cold war turning to a nuclear one with Europe being the gameboard on which the world played chess.

Soon, European environmentalists began teaming up with the mega-popular anti-nuclear lobby. This movement had

strong roots in every corner of Europe. The British Left was fighting to rid U.S. nuclear missile sites from England.

Socialists in France began warning their citizens that the U.S. and U.S.S.R. would decimate France on a scale larger than that seen in World War II, and the Italian Left was anxious for any excuse to avoid the drift towards the West's new political and economic conservatism. With these, and other, successes under their belt, they began to expand globally (while thinking locally, of course) to wherever a receptive audience was willing to sacrifice man before nature.

Environmentalism, like many liberal causes, has *genuinely* good underlying intentions. However, despite the noble idea of "saving the planet" there are a number of flaws that have cast a black shadow on the Greens. This is evident in the month of November more so than at any other time of the year, and every November environmentalists place bureaucratic, high tax initiatives on ballots nationwide to attempt to accomplish what voters previously would not do: elect liberal, socialist, and progressive legislators to represent an increasingly conservative electorate. The "Big Green" initiative, backed by the far left leaning Tom Hayden, was the chance for Californians to lead the nation in environmental protection.

Not surprisingly, however, voters backed off, defeating the flawed initiative, and disappointing the local media. Reporters from San Francisco to Los Angeles openly voiced their backing of the measure during newscasts. The *Wall Street Journal* lashed out at the California media when KCBS-TV's Bree Walker (formerly of KGTV, San Diego) lamented that the media should have taken a more activist role and that the media would have to work harder to see that similar propositions would pass in the future. She made a number of these orations live, during an evening newscast, to the delight of environmentalists, happy to see their allies in the media hard at work to make sure they had better luck next time.

When the media, which traditionally has denied their obviously liberal leanings, has the nerve to portray their bias on an issue so blatantly there is clearly a problem. The problem is that the environmental movement is generally composed of mainstream Americans concerned about the future of our planet.

However, their legitimate concerns are a far cry from the frightening collection of



extremists leading environmental movements. These zealots are frequently more concerned with ridding nations of evil capitalism, than they are about recycling a Diet Coke can. Through their aggressive assaults they have had an effect on this planet that is markedly different from what their pretty brochures (always featuring dolphins) promise.

Thanks to our environmental friends, new taxes and bureaucracies are sprouting up all over the place. In the state of California, a segment of the budget *must* be used for the purpose of "protecting" endangered or important species. In Carlsbad, a fierce battle is being waged over whether or not lagoons must be damned. Under current conditions, water from the ocean (accelerated by dredging) would result in deeper water depths in the lagoons.

The problem: it seems some threatened species don't like water that's more than a few inches high. So, some of the lagoons are now drying out, and a number of birds (birds they were trying to please) have flown to other lagoons that have more water in them. Somebody forgot to tell the birds they don't like water, I guess.

Even more frustrating than the asinine bureaucracies that have been created, are some of the blatant examples in which environmental groups have misled the general public. In their November 11th cover story, *Forbes* described Greenpeace (the most prominent of the environmental organizations) as follows: "A band of scrappy protesters in rubber rafts, saving whales. That's the Greenpeace image. The reality: a multinational organization accountable only to itself, with large revenues and a brilliant ability to manipulate the press and the

public."

Forbes goes on to cite some data that might be surprising to most Americans. For example, what is thought of as an innocent collection of volunteering people fighting for plants and animals has an annual revenue of \$157,000,000. Greenpeace reports the basic salary to their recently departed chairman as \$60,000, a reasonable compensation. However, unlike what is required by law of American businesses, Greenpeace won't say what other various compensations he received. Many suspect that it was quite substantial. Also interesting is that Greenpeace charges a 24 percent royalty to twelve of the largest branches that use the Greenpeace name.

The image that begins to develop is that Greenpeace, like a number of environmental organizations, is riddled with questionable practices. In fund-raising letters, Greenpeace has made statements which the scientific community would have a hard time justifying. For example, "Half the world's shorelines have been destroyed", or "We've already slaughtered 94 percent of our whales".

This same exaggerated urgency is used by "Earth First," another organization committed to the cause of humans second, nature first. Members gained notoriety on such programs as "60 Minutes" when they began chaining themselves to trees to protect a number of species in the northwest, including that infamous spotted owl.

What is most tragic about what has been happening these last few years is that many Americans have blindly dedicated themselves to organizations which are not really representative of a majority of the members. You can partially thank the media for this, finding insider trading scandals much more interesting than liberal corruption.

On this very campus environmentalism has been generally accepted without debate. In fact, a number of readers probably signed Calpirg's "Save the Redwood Forests" petition. What that petition (if it eventually has any effect) will probably result in more bureaucracy for Californian businesses that are now *leaving* in droves thanks to the current environmental regulations. Deception combined with concern has allowed the support that so many students showed in signing the petition. For those of you who did sign, were you aware of any of the following facts:

• Today there are not less but *more* trees than seventy years ago.

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An Anarchist's Last Word



◆ The Economics of Marx and the Politics of an Anarchist

By Michael Fogarty

Did you think communism was a dead ideal? If so, you haven't asked around this campus. What can we learn about socialism vis-à-vis the fall of Eastern Europe? Nothing, really, if you ask a socialist.

They explain, with straight faces, that true socialism and communism were never attained: that it is yet *conceivable* that a truly just worker's paradise could exist. The fall of the East has proven nothing.

Conceivable?

It's conceivable that Chancellor Atkinson will appear at the Price Center at noon wearing nothing but a pair of spats and dance a merry jig. Regardless, in the face of a Left in denial we may still find fault with them on their own terms.

Marxist thought may be split using a rocket science metaphor between launch errors and design errors. Marx wrote about the communist gantry tower, the inevitability of the launch, and somewhat less about the launch itself, but about communism — the design of the rocket — he wrote very little. Mikhail Bakunin, a nineteenth-century anarchist, took issue with many of Marx's launch designs. First, it is necessary to explain what we can gather from Marx about elements of his near post-revolutionary order.

When Marx speaks of "the dictatorship of the proletariat" — and he so rarely does — he is describing that vague interval after the worker's revolution and prior to full-fledged communism. To discern the particular meaning of this phrase, it is useful to take Engels' advice and examine the example of the Paris Commune.

In a revolt in Paris from 1870-1871, workers seized control of the city and took a variety of actions. In "The Civil War in France," Marx discusses the first acts of the Commune. The ideological intention of the Communards was to resolve economic inequities as a means to end class-rule. To this end the committee of elected leaders became the sole legitimate authority, and they devised a maximum salary figure. They were, however, subject to recall, as were all elements of the government including police.

The judiciary, too, was made "elective, responsible, and revocable" by universal suffrage. The Commune also severed all economic ties to the Church — the hallucinatory tool of the capitalists. This was all to facilitate "the withering away of the state."

It is the business of the "dictatorship of the proletariat" to uproot the weeds of economic domination and thereby effect the withering away of the state.

This withering is the withering of the political. Marx views politics as an epiphenomenon. It is merely a symptom of the economic blight which communist society will cure.

Marx states, "under collective ownership the so-called people's will disappears to make way for the real will of the cooperative." "People's will" is a bourgeois political term. With economic hills and valleys — and hence epiphenomenal politics — flattened, the way is paved for "the administration of things."

With the death of the political, "the distribution of general functions takes on a business character and involves no domination."

Government becomes planning and distribution of resources, like a civil service.

Bureaucracies are used by capitalists to carry out executive orders and are given tenure to dampen political oscillation.

In the same way, a proletarian bureaucracy would execute the will of the collective but with the benefit of acting in an environment free of class struggle. It would be an acephalous organization as well, as policy directives would come from the collective.

In "After the Revolution: Marx Debates Bakunin," an Anarchist's objections are raised. Bakunin turns his focus inexorably to the political power of the state. Marx, however, sees economics as the ground from which all things good and evil (mainly the latter) grow, and Bakunin's failure to recognize this leads to a misunderstanding of Marxism that damages his points.

Bakunin makes several rhetorical arguments and quibbles with Marx over words like "state," "representatives," and "people," but these lead to two relevant arguments.

First, Bakunin argues that for there to be a "dictatorship of the proletariat," some group must dictate and others must be subject to its dictates. There may be some justice in the working class coming to power and enslaving their erstwhile oppressors, but what makes this a qualitatively new, ahistorical system for human dignity?

Marx's response is that this phase of history will not be to turn the tables on the capitalists but to absorb them into the proletariat. The dictatorship will eliminate opposition to the workers and institute economic reforms to allow no class other than the workers.

Further, Bakunin envisions the few leaders of the proletariat forming a despotic oligarchy. Given the anarchist obsession with state power, it is no surprise that this is

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attacked as mere enslavement by a group other than the bourgeoisie. Anarchists find even extreme forms of democracy offensive because of their inevitable fall to corruption. If the power is not absolutely pure in its equal distribution over the workers but instead lies slightly more in the hands of those in office, it will begin to gravitate around those leaders in the way larger masses in space will collect surrounding dust.

Circularly, the growing gravity of each leader will mass his corruption and, hence, his desire for self-aggrandizement.

Bakunin is assuming that Marx intends democracy within the proletariat, and Marx does make an appeal to extreme democracy in his concern for universal suffrage and short-term recall of leaders in the Paris Commune; however, he makes a powerful counter-argument. Here is where Marx's focus on economics and class cohesion becomes apparent.

Marx has a peculiar notion of power within a class. Every class is organized somewhat communally. For example, the bourgeoisie have no substantive internal conflicts over whether to exploit the proletariat or not. It has devised a committee — the state — to carry out its economic interests and to quell rebellion by the oppressed classes.

The proletariat will be different in that when it rules, by virtue of its being the majority, it will absorb all peoples of other classes. It is to its advantage to increase its numbers and eliminate obstacles to economic equity. Further, the proletarian leaders could no more betray the workers than the executive committee of the bourgeois could betray the capitalists.

With the conversion or death of the last capitalist or peasant, all will be of the "working class" and that phrase will become synonymous with "human."

In sum, democracy, in Bakunin's sense of the word, is an inter-class mechanism of domination. The nature of a class is that all are under similar economic circumstances and therefore have similar interests (by dialectical materialism). Where there is no economic struggle, there is no political struggle, and government is reduced to the mere administration of the collective.

If Bakunin ever had a chance to respond to Marx, he might have seen their differences coming down to the validity of class cohesion against the problem of agency loss.

When a population vests power in an

individual or group, it must be concerned about the potential of that group to begin acting out of interests other than those of the

"Marx has a peculiar notion of power within a class. Every class is organized somewhat communally. For example, the bourgeoisie have no substantive internal conflicts over whether to exploit the proletariat or not."

population (principal). Such a defection is called agency loss. Individuals may betray the public by seeking personal financial gain or power gain. The latter tends to prove the Iron Law of Oligarchy.

At this point, the debate becomes whether individuals will always betray the principal. That is, is man under the right (communist) circumstances an essentially social creature or is he at all times an individual?

Marx asserts that man is essentially a social creature, and without selfish economic motivations he will act towards the good of the collective.

While this is difficult to refute, it is as difficult to prove. The same goes for Hobbes' opposite assertion that in the state of nature man is an individual who will seek personal security above all else.

In this exchange Marx defeats Bakunin by having the last word. However, anarchists in general yet have good reason to pursue Marxists on the particulars of the worker's revolution.

Barring communism's historical inevitability, the proletariat should be extremely concerned that the blood spilled in the revolution will not be in the service of tyranny.

—Given nothing new under the sun, it should come as no surprise that the content of this essay is not entirely the creation of Mr. Fogarty's febrile brain — particularly the quotes. References to works and pages can be supplied upon request. ♦

—Michael Fogarty is a Senior at UCSD

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to appear a moderate. "Both sides want to appear to have it both ways," he said.

Like many moderates he appeared not to know both sides but to be equally ignorant of both positions. Unfortunately he could not have not it both ways. He soon showed himself a comfortable member of the Left with comments that "we did have to patronize sub-cultures as trivial and dull, treated equally."

He felt teaching Pink Floyd and Bob Marley were steps toward greater education in the courses he taught. Canfield thought that any attempts to know Western culture in depth can become "xenophobic."

But jesters do oft prove prophets and so Dr. Canfield was a bit of a philosopher. He said although the criticisms being leveled at Western culture are Western in origin he did not have any real answer to why Western ideas should be used as guides for setting up a society. His only answer was that we should act *as if* there is truth and rights although these things do not exist.

The conference began to trudge through some rather murky philosophical subjects. How is it we can judge other cultures equal when they do not live up to the standards being leveled at Western culture? Of course, there was no answer, except to launch into another more brutal attack on Western thought and civilization.

The final panel of the day was the student panel. It was made up of a graduate student from UCLA, Scott Cooper, Ernie Lee, Zachary Berman, and myself, all UCSD students. This was by far the most fiery a quickly moving debate. The questions which had been raised during the day often seemed to be like to ships passing in the night. The different sides did not seem to connect. This changed, however with the student panel. The issues were much clearer and the debate ranged from the realities about the existence of PC to the positive role that could be played by a wider education.

Cooper contended that PC did not exist and that it was a tactic long used by the Right: American values are being challenged by the Left. He felt that the presence of PC was merely a myth to shift the argument off the plain of discussions about race and sex.

Lee also represented a perspective from the Left feeling that many cultures had valuable things to contribute to the West and therefore ought to be studied.

Berman was more concerned about the means being used to insure political correctness. Free speech codes and charges of "sexism and racism" were ways to manipulate people into the liberal point of view. Cooper, however, felt that these codes helped to ensure an

environment conducive to minorities. Berman countered that it is foolish to say anything less than that we are all Americans. The free speech codes are attacks on liberty regardless of their origin or intent. It is an instrument to divide others and make certain political views taboo.

He felt that what was needed was a concentration on what brings us together emphasizing his point thus, "Shakespeare was great because he was great. And that is the bottom line." American blacks "are closer to Shakespeare" than to other cultures.

My point was to emphasize that Great Books were not the result of fiat. They contain the ideas, good and bad, that have formed history and brought us to this point. The very act of discussing and critiquing Western culture is Western. I wanted to make the point that the attack on PC comes from a respect for Western ideas not parochialism. I said that we would do well to study the great works of other cultures like the *Koran*, *The Life of Genji*, and *The Analects* by Confucius.

However, we are not being "multicultural" or "open-minded" by studying overtly political works like *I, Rigoberta Menchu*. This is a Marxist critique of the West by a Guatemalan Indian woman.

Cooper and Lee were right in that the university should be a place safe for learning and conducive to opening the mind. They were very faithful to the idea that the university exists to induce the mind to give up personal prejudices.

The contention of those on the Right is that the present attack on Western culture is not a critique limited to freeing the mind. Unfortunately it is a political gambit to inspire a radical notion of American society as fundamentally corrupt and decadent, parochial and racist. While evils exist, education does best to deal with these questions critically not with an eye toward a specific political agenda.

However much we need "consciousness raising" we first need to have a balanced, honest view of ourselves. ♦

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a living fetus. How can we legitimately think that we have maturely and morally reflected upon such a practice if we have not contemplated this most fundamental aspect of abortion?

I am by no means claiming that I have proven that a human fetus is, in fact, fully human (I shall take up that topic in the next issue). Nor am I claiming that I have irrefutably demonstrated the immorality of abortion. What I believe I have done, however, is clear up some of the myopia which surrounds the sacred status

of "choice" in the contemporary abortion debate.

I sincerely hope that if you are of the pro-choice persuasion, you will ponder the thoughts put forth here in this article. For if you do, then I think you will see that discussion on the ethics of abortion cannot stop merely with talk about a woman's fundamental right to choose. For the deification of a woman's "well being," as was shown above, leads inexorably to the justification of terminating the lives of young children as well. Therefore, it does not seem too much to ask an individual that, when deciding so serious an issue, he or she give themselves seriously to contemplating the value of fetal life. ♦

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• At the current rate, there are thirty-three percent more trees planted for those cut down.

• Per person there are currently more than 1,000 trees.

Anyone wishing to verify these statistics are more than welcome to do so by contacting the Environmental Protection Agency, or the U.S. Forest Service.

Are there problems with the environment? Definitely. Have environmental organizations acted properly in solving them? Hardly. It seems to be more, and more apparent every day that liberals are manipulating such issues as (not limited to, but including) the environment for the sake of political advancement.

This year the Green party will attempt to become a registered political party here in California. Stung by eight years of a country happy with a strongly conservative Republican president, Ronald Reagan, they are now desperate for an issue in which to edge the mainstream voters their way. Through what is often deceit and the playing on emotions rather than logic and reason, they're beginning to be successful.

What will be the ultimate test of this nation's commitment to "real" environmentalism, is if American's are willing to make two sacrifices: preserving nature, while also preserving the democratic and capitalistic notions from which this country was founded.

Unfortunately, it's beginning to seem too great a challenge for this, the greatest nation on earth. ♦

—Joe Wierzbicki is a Freshman at UCSD

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Parting Thoughts...

All government, in its essence, is organized exploitation, and in virtually all of its existing forms it is the implacable enemy of every industrious and well-disposed.

—H.L. Mencken

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Had every Athenian been a Socrates, every Athenian assembly would have been a mob.

—*Federalist*, No. 55

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Legislators and revolutionaries who promise equality and liberty at the same time are either psychopaths or mountebanks.

—Goethe

◆◆◆

Man is a creature who lives not by bread alone, but primarily by catchwords.

—R.L. Stevenson

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Extremism in defense of liberty is no vice.

—Barry Goldwater

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You can't measure time in days the way you can money in dollars because every day is different

—Jorge Luis Borges

◆◆◆

It is easier to stay out than get out

—Mark Twain

Boozer's Revision: A bird in the hand is dead.

—from *The Official Rules*

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Democracy substitutes election by the incompetent many for appointment by the corrupt few

—George Bernard Shaw

◆◆◆

Children of the poor should work for some part of the day when they reach the age of three.

—John Locke

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Don't be humble. You're not that great.

—Golda Meir

◆◆◆

It is impossible to imagine Goethe or Beethoven being good at billiards or golf.

—H.L. Mencken

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Enquire not what boils in another man's pot.

—Thomas Fuller

◆◆◆

A person of genius should marry a person of character. Genius does not herd well with genius.

—Oliver Wendell Holmes

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Adhere to your own act, and congratulate

yourself if you have done something strange and extravagant, and broken the monotony of a decorous age

—Ralph Waldo Emerson

◆◆◆

[A]lways fight for progress and reform, never tolerate injustice and corruption, always fight demagogues of all parties, never belong to any party, always oppose privileged classes and public plunderers, never lack sympathy with the poor, always remain devoted to the public welfare, never be satisfied with merely printing news; always be drastically independent; never be afraid to attack wrong, whether by predatory plutocracy or predatory poverty.

—Joseph Pulitzer

Policy statement for the *New York World* and the *St. Louis Post-Dispatch*

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It is not lonely at the top. It's better to be competent than well-liked.

—Martha Friedman

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If we desire to avoid insult we must be able to repel it; if we desire to secure peace, one of the powerful instruments of our rising prosperity, it must be known that we are at all times ready for war.

—George Washington

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