

C. Brandon Crocker on  
CR's Third Anniversary

C.G. Alario: Learning from Vietnam

# California Review

P.O. Box 12286  
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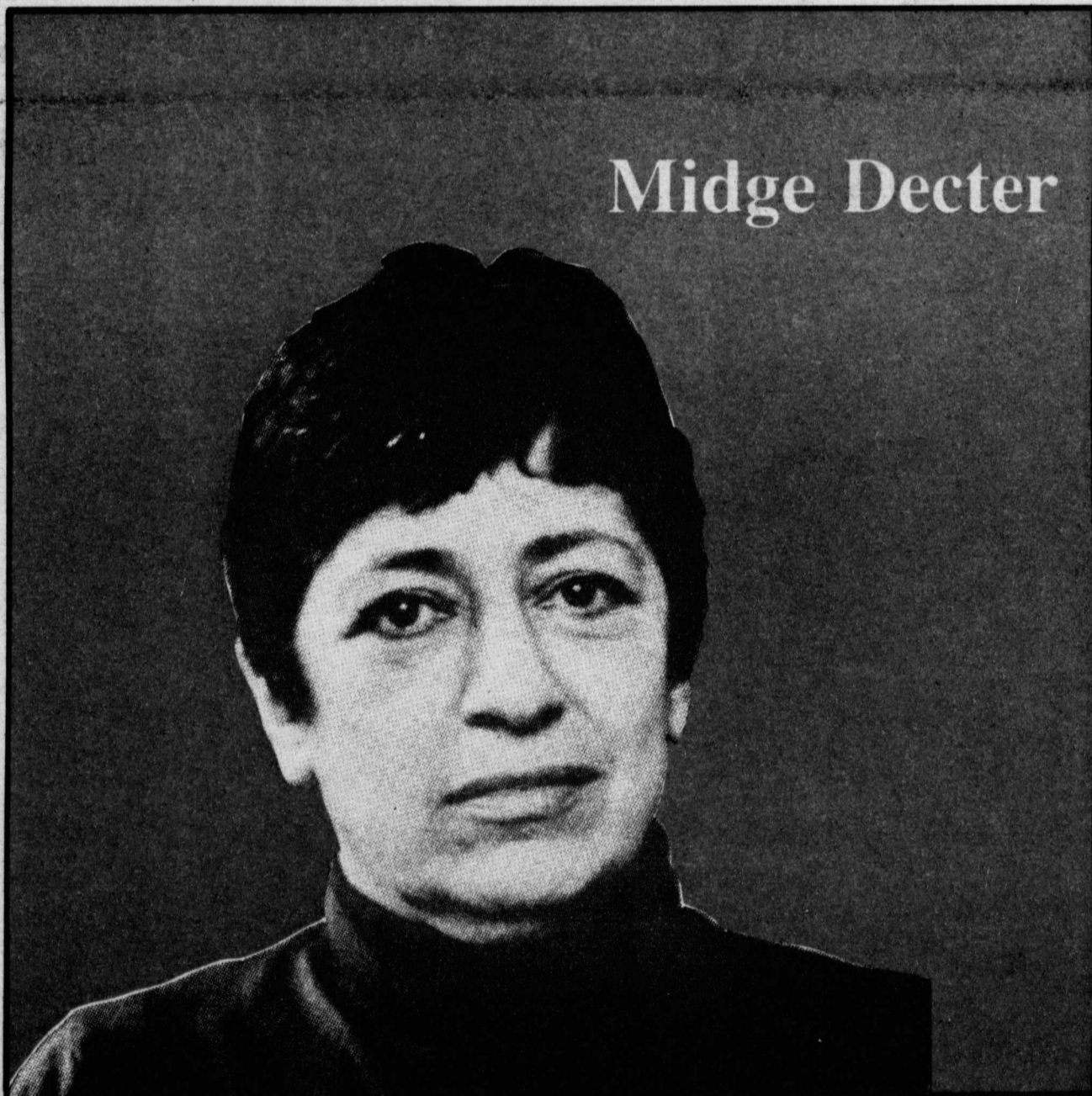
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Kevin Caldwell on South Africa  
James Spounias: Proselytizing Professors  
Barry Demuth on the Student Protesters  
Also: P. Joseph Moons, G. James Jason,  
Alfred G. Cuzan . . .

Midge Decter





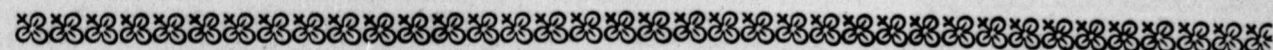
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## Letters



Dear Sirs:

On behalf of the President and members of the Rancho Bernardo Republican Women Federated, I want to thank you again for taking the time away from your school studies to speak to us on Friday, April 19th.

Your presentations were outstandingly successful as was proven by the many questions that followed, showing the interest you both generated to our members there.

I wish you both much success in your future endeavors.

Helen G. Carter  
Program Chairman  
Rancho Bernardo Republican  
Women Federated

Dear Sirs:

Many members of the university community, (students and faculty) seem to be trying to outdo each other in expressing moral indignation at the "terrible crimes" being perpetrated in South Africa by "tyrannical rulers". In most cases, I suppose, their feelings are genuine enough, — although the seeds of this currently discovered outrage were, no doubt, planted by people whose sole interest lies in gaining total control over strategically placed and resource-rich South Africa.

Notwithstanding the seemingly sincere intentions of this well educated academic group, I find it very hard to believe that the complete disinterest in the daily acts of *genocide* being committed by the Soviet Union in Afghanistan is best described as careless, unfeeling hypocrisy.

Russian forces are currently systematically carrying out terrorist attacks against non-combatant Afghan civilians, (women, children and older people) and their homes and farms with the intentions of removing the Afghans forever from their centuries old homes.

I have to feel that anyone who demands divestiture of university holdings in companies who do business in South Africa without simultaneously demanding divestiture companies dealing with Russia, is sending a clear message to the Kremlin to "keep up the good work in Afghanistan, and when we have completed our estrangement with South Africa, that country will be available for your occupancy; strategic materials, military basis, sea lanes, and all."

Furthermore, on a more practical note, locally, university funds are now invested in the best possible choices (such is the duty of the managers). To sell these stocks to "state our moral values" will merely insure that they will be replaced by second-best choices, and that will send a message to the university community that "you are second best" and that someone else will pick up the good stocks at a bargain.

Please think it over. South Africa practices racial segregation but the Soviets practice racial *elimination*. If you believe in these stated principles, do not fear to say so at every opportunity. Don't be accused of fearing the Russian bear, just because a friendly and far less powerful nation is available for criticism.

H.J. Brantingham  
(former UCSD employee)  
La Jolla

Dear Editor:

Mr. H. W. Crocker III writes about libertarianism in a fashion that betrays his ill will: he picks the most vulnerable notions that have emerged from libertarian circles. I have been a libertarian since 1962 and have never advocated blackmail, libel, or non-coercive sex with juveniles.

I have always supported a strong defense for a free society. And so have numerous others who call themselves libertarians and are willing to deal with matters in a philosophical, fundamental way. Mr. Crocker picks on kooky ideas, some of them attributable to certain well known libertarian figures.

If I were to treat conservatism the way Mr. Crocker treats libertarianism, I would pick Brent Bozell, George Will, and Thomas Molnar as my targets, rather than Burke, Oakeshott, or Leo Strauss. On all sides of the great political debate one can find crazies or really nutty ideas. Perhaps Mr. Crocker will sometime take time to look at the serious libertarians, such as Eric Mack, Fred D. Miller Jr., Lester H. Hunt, J. Roger Lee, Ludwig von Mises, Bernard Siegan, Richard Epstein, Robert Nozick, et al. Then when he has taken time to do justice to the best thoughts of this political orientation, it will be worth considering his opinions and arguments.

For the time being may I say that quite a few libertarians have made clear that they have reached their present political position from first regarding themselves as conservatives. My first serious thinking on these matters was stimulated by essays by William F. Buckley, Jr. (specifically, "Why Don't We Complain?" *Esquire*, 1961). Hospers was, I believe, once a conservative, as were Den Uyl and Rasmussen, who are now neo-Objectivists. And all this is clearly acknowledged in the appropriate places.

Finally, I would like to recommend to anyone seriously interested in exploring the differences between libertarian and conservative ideas, a recent book edited by George W. Carey, *Freedom and Virtue: The Conservative/Libertarian Debate* (Lanham, Maryland: University Press of America, 1984). Except for some intemperate essays, such as that by Russell Kirk, the collection can be of use to anyone who wants to understand, rather than to engage in verbal combat.

Sincerely,  
Tibor R. Machan  
Senior Fellow  
Reason Foundation  
Santa Barbara, CA

Dear Editor:

I find the battle of the budget, as being fought by the Democrats and Republicans, bordering on treason. The Republicans feel that Big Business should be the only ones permitted to feed at the public trough while the Democrats hold that only Big Labor and minority groups should feed there. As a card-carrying Libertarian, I feel there ought not to be a public trough.

The Democrats are weakening our national security by stripping the defense budget to allow more money for their pork-barrel socialist programs. The Republicans increase the defense budget to keep profits high for their ripoff-artist buddies such as General Dynamics and General Electric, irrespective of the damage done to our defense capability. Both parties seem to think "America be damned."

When this country becomes another Soviet satellite, we can thank the Republicans and Democrats for their attitudes of government "gimmies" — party loyalty first and America last.

Clyde L. Jenkins  
San Diego

Editors note:

Mr. Jenkins, the fact that the Small Business Administration, the U.S. Chamber of Commerce, and the Export-Import Bank have all had their budgets slashed refutes your claim that "the Republicans feel that Big Business should be the only ones to feed at the public trough," and the willingness of Republican Congressmen to cut President Reagan's proposed defense expenditures and the investigations into cost overruns initiated by the Defense Department refute your statement that the Republicans are merely concerned about keeping "profits high for their ripoff-artist buddies such as General Dynamics and General Electric."

Treason is a very serious charge, Mr. Jenkins. If you believe that being in favor of welfare programs, or increases or decreases in defense spending, (you seem to be against both), borders on treason, your level of political tolerance is far less than what you and your fellow card-carrying Libertarians publically express.

Furthermore, attacking Republicans and Democrats with equal vigor does not amount to "fairness" or "objectivity." And, as the Libertarian party endorses such monuments to foolish consistency as "voluntary taxation," I don't think we should count on the Libertarians to keep the U.S. safe from Soviet aggression.

— CBC

## California Review

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*California Review* (Restitutor Orbis) was founded on the  
sunny afternoon of seven, January, nineteen-hundred and  
eighty-two, by discipuli cum civitas listening to Respighi and  
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A conservative journal is a terrible thing  
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## In Review

■ Introducing a new twist in protest tactics, prisoners in a Brazilian jail beat two of their cellmates to death after drawing lots to determine who should die to protest prison conditions.

■ Authorities in China, in an effort to reduce China's rat population, which consumes 15 million tons of grain a year, are encouraging their citizens to eat the pests. We reprint the recipe as quoted in *China Daily* for interested readers seeking to broaden their diet.

"First cook the rat in hot steam, then dip it in cold water to remove the fur by softly rubbing the skin, and soak it for a few hours in a mixture of brine, ginger and pepper after removing its viscera.

"Finally, the flavor-enhanced meat is pressed into a flat sheet of steak using a weight and left to air-dry for one day before it is re-cooked in a hermetic pot on top of a mixture of rice, bran and sesame oil until the aroma of the meat permeates the whole kitchen."

■ Reuter news service reports that during 1984 in India more than 550 women were murdered by in-laws disappointed by the size of their dowry.

■ Soviet authorities recently gave three year prison sentences to three Russian Baptists for subversive activities — they had applied for emigration visas.

■ In Czechoslovakia, two border guards decided against applying for exit visas and instead escaped across the border into West Germany.

■ The *new indicator* laments that the three named colleges at UCSD are all named after men. We propose changing this inequity by renaming Third College "Jeane Kirkpatrick College."

■ Have you read the May 21-June 3 issue of the *new indicator*? If you haven't, you probably don't know that Ronald Reagan, George Shultz, Jeane Kirkpatrick, Ed Meese, and German Chancellor Helmut Kohl are all Nazis and that U.S. foreign policy for the past 40 years has been based on Nazism. Also, the *n.i.* warns us against McCarthyism — from the Right. And, gosh, the *n.i.* only got a little more than \$12,000 in student funds this year. Isn't imbecilic, yellow journalism worth more than that?

■ In more *new indicator* news, the *n.i.* is accusing the AS Council of being irresponsible for not using AS funds to buy food for students protesting UC investments in companies doing business in South Africa.

■ Recently, two very intelligent persons wrote to "Dear Abby" discussing the hot issue of the '80's, male nurses. Wrote one man:

"I hope to see a law passed that says no male doctor can examine a woman unless her husband is present." And wrote one woman:

"Men . . . are traditionally the child molesters, perverts, wife beaters, exhibitionists, serial murderers and general all around louses.

"Men are expecting too much if they expect to be trusted until they improve their record and reputation.

"If a man wants to be a nurse, let him find a job in a veterans hospital."

■ On an interesting note, the annual survey compiling the number of abortions performed is conducted by the national Center for Disease Control.

■ Douglas Larche, of the Iowa public instruction department, has re-written about 100 nursery rhymes. Says Mr. Larche, "I studied 100 of our most popular rhymes and found a male dominated mono-cultural fairyland filled with sexism, anger, violence, environmental and nutritional ignorance and insensitivity to the human condition." Mr. Larche even added a verse to his version of "Little Jack Horner" (this is about "Little Nell Horner"), which reads:

"And though tarts are sweet,  
an additional treat  
Won't make your parents say  
'whoops!'

If you try every day to choose  
food the right way,  
From the basic nutritional  
groups."

■ Marauding packs of wild pigs that eat "anything that can't get out of their way" have established themselves in Marin County north of San Francisco. Naturalists are concerned about the pigs because they are destroying the countryside, and hikers have reported being attacked by "snorting bands" of the wild beasts. But Marin County residents also also concerned about another aspect of the pigs — they are capable of doubling their population in four months.

■ Officials in Kenya are worried about the increasing demand for human heads for mixing witchcraft potions in Kenya's Mount Elgon district.

■ In Karachi, Pakistan police had to rush to a fair-ground to disperse several hundred people who were angry that a public flogging of a 65-year-old rapist was postponed due to a lack of staff available to administer floggings.



■ At a recent breakfast, Pepsi spokesperson, Geraldine Ferraro, stated, "College loan money is not available to middle-class kids. That's wrong." What are wrong, however, are Geraldine's facts. There is government loan money available for middle-class students; it's just *subsidized* loans for these students that are now hard to come by.

■ According to federal civil rights official Paul Grossman, the course catalogue of UC Berkeley contains sexist language. Among the offending words are "mankind" and "man-made" which Mr. Grossman (or should we say "Grossperson") suggests should be replaced by "humankind" and "human-produced." We don't think Mr. Grossperson has gone far enough. Anyone serious about eradicating sexist terminology knows that the proper replacements are "hupersonkind" and "huperson-produced."

■ NAACP chairman, William F. Gibson, has announced that the NAACP is changing its strategy in its fight against the Reagan administration's opposition to race-based quotas. Mr. Gibson initiated the strategy change by calling President Reagan "basically a reactionary and a racist." Mr. Gibson belongs to the school of thought that if you lose an argument, call your opponent nasty names.

■ *CR* editor-in-chief C. Brandon Crocker will be graduating this June with a B.A. in economics and minors in Chinese Studies, Classical Studies, and Political Science, and will be attending the Graduate School of Business Administration at the University of Michigan in September. He will be succeeded in his duties by the eminent Central American adventurer, C.G. Alario.

In accordance with university regulations and to demonstrate the equal distribution of the AS Media Budget we acknowledge that *California Review* (UCSD's only conservative publication) has been allocated \$864 from the ASUCSD Alternative Media Budget (2% of the budget for print media). This compares with the following allocations to Leftist publications:

|                                |                     |
|--------------------------------|---------------------|
| <i>People's Voice</i> .....    | \$3,186.00          |
| <i>La Voz Fronteriza</i> ..... | \$5,304.00          |
| <i>new indicator</i> .....     | \$12,195.31         |
| Total .....                    | \$20,685.31         |
|                                | (56% of the budget) |

## Reflections on the Protest at UCSD

By A. Barry Demuth

I recently attended a protest rally against Apartheid and U.C. investment in South Africa. I went to the protest not to participate, but rather out of curiosity. Shortly after the protest started, I became confused as to what the protestors were protesting against. Maybe this was because they were not too sure themselves. However, the protestors did seem to be having a good time, clapping at virtually anything the speakers bellowed. Whether the speakers attacked President Reagan's visit to Bitburg, the administration's policies in Central America or what have you, the protestors clapped and shouted in praise. It appears as though protesting has once again become the "in" thing to do.

Of the various speakers who spoke at the rally, the brightest and most informed was undeniably the irritating Herbert Schiller, a UCSD professor of communications. The highlight of Schiller's speech came when he made the profound comparison between Adolph Hitler and Apartheid. How can anyone seriously compare genocide of the Holocaust with constitutionalized racism of Apartheid! Another one of the more educated speakers drew a comparison between the Soviet Union's policies in Afghanistan and the United States' policies in Central America. The only policy the Soviet Union practices in Afghanistan is aggression. Soviet ground forces, often supported by tanks, helicopter gunships, and artillery, invade villages, killing most or all of those they find alive. Animals are slaughtered and crops are burned. When there is nothing left, the Soviets retreat, knowing that the village can no longer provide food, shelter, and information to the Freedom Fighters. As many as a half million Afghan civilians have died as a result of these brutal tactics. Last March, Soviet troops slaughtered nearly 1000 Afghan civilians and had their bodies hauled away in ox carts. Two months prior to that incident, Soviet soldiers massacred roughly 500 villagers in retaliation for the Freedom Fighters' ambush in which a Soviet general was killed.

The Reagan administration's policies in Central America are aimed at defending freedom and promoting democracy, not civilian torture through communist inspired policies. But where are the outcries against the continuing war crimes and massacres the Soviets routinely commit in Afghanistan? Where were the campus demonstrations when the Soviets blatantly shot down the KAL flight 007, killing close to 270 innocent people. The Left sat idly by and justified it on the grounds of Soviet paranoia or the absurd claim that Flight 007 was a CIA spy plane. There were no protests on the college campuses against this atrocity committed by the Soviet Union.

Now all of a sudden students are protesting against UC investment in South Africa, which they contend supports the racism of Apartheid. Have the protestors gone to

South Africa to inquire the opinions of the black workers, in regard to American disinvestment? Surely no one can better answer these questions with as much authority as the black South Africans themselves. Nearly 120 American companies in South Africa now have credible records of dedication to anti-Apartheid policies. These companies have desegregated their facilities, enforced fair employment practices, and adopted policies of equal pay for equal or comparable work. The majority of these companies are also the leaders in the fields of collective bargaining, occupational advancement, training, education, and community development.

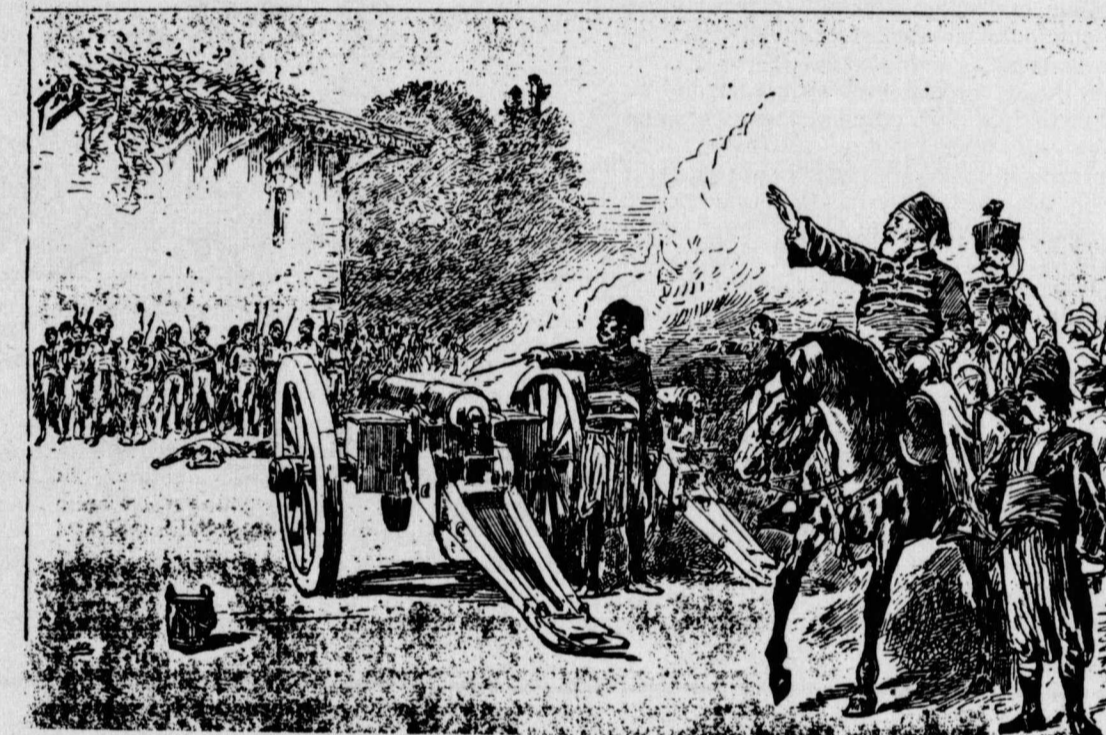
In March, the American Chamber of Commerce in South Africa called for the complete dismantling of Apartheid, including an end to racial restrictions on movement, residence, enterprise location, citizenship, and voting. Clearly the United States does not support Apartheid. Furthermore, the U.S. is currently working towards improving the plight of black South Africans.

The most threatening issue in Africa is famine, not Apartheid. Famine threatens the lives of perhaps 30 million people in Africa, but there have been no protests on the campuses. Statistics vary, but a human catastrophe is developing and gaining momentum in Ethiopia, Chad, Sudan, Mozambique, Mali, and Niger. The famine continues to worsen. Nothing equals the grotesque and horri-

fying sights prompted by famine plagued people. Children with fly-infested eyes, bloated bellies, geriatric faces, and arms and legs so thin you wonder how they function. One can jump on a plane and fly from New York to a famine devastated area, witness pain and elephantiasis, and then leave physically unharmed. These people are hanging on by a thread to a life of misery and time is running out.

Those who are protesting against Apartheid and UC investment in South Africa, may very well have good intentions. But unfortunately the protestors have failed to recognize the most severe and overriding dilemma facing Africa is famine, not Apartheid. Personally, I deplore Apartheid, but the African famine still remains the most demanding issue of the day. Blacks enjoy a significant higher standard of living in South Africa than in any other nation on the continent. Blacks in South Africa have food, water, clothing, and shelter. Many blacks outside of South Africa have little or none of these bare necessities. Certainly, we should work for reform in South Africa, but in the process we should not lose all perspective of the problems facing black Africans. Instead of jumping on the bandwagon and protesting for the sake of protesting, students need to utilize effectively their knowledge and resources to take action for or against those groups of people who truly need and deserve it.

A. Barry Demuth is a junior at UCSD.



## A Night at the Symphony

By C. Brandon Crocker

I was very excited last year when I heard that the San Diego Symphony would be putting on a Tchaikovsky



Festival this year, only to be greatly disappointed upon learning that Tchaikovsky's Fifth Symphony would not be on the program. But even with the omission of my favorite symphony, the San Diego Symphony still performed an outstanding selection of music during the four weeks of the Tchaikovsky Festival which ended on May 12.

On the evening of May 2, I attended the Symphony's third program in the Festival series at the Civic Center. Guest Conductor Isaiah Jackson led the Symphony, opening the concert with a very rousing performance of the very rousing March Slav. The March Slav is an excellent choice for starting off any audience as its engrossing effects are well documented. About 10 years prior to the composition of the March Slav, Tchaikovsky developed a fear that his head was going to fall off while he was conducting, causing him to keep one hand on his head while he performed. But when he first publically conducted the March Slav he became so excited that he forgot his fear, and as his head did not fall off without his supporting hand, he realized his fear was unfounded.

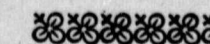
After the March Slav, San Diego-born and principle second violin with the Orchestra, Nicholas Grant, performed the Valse Scherzo, a short but difficult piece written the year before Tchaikovsky produced his Violin Concerto (which was heavily borrowed from for the theme to *The Right Stuff*). Next on the program was some of the ballet music which has made Tchaikovsky one of the best loved composers in the world. The

selection for this program was the Suite from the ballet, "The Sleeping Beauty."

The concluding piece of the program was one of Tchaikovsky's finest works, the Symphony No. 4. The Fourth Symphony (like Tchaikovsky's Fifth Symphony) is dominated by a "Fate" motif, and concludes with an extremely vigorous finale, which the Symphony performed quite well. The only significant blemish of the evening was that about one-quarter of the audience insisted on applauding between the symphony's four movements. Perhaps the Symphony should make an effort to inform new concert-goers about when, and when not, applause is appropriate.

Under the direction of Music Director David Atherton, the San Diego Symphony Orchestra has developed into a first class orchestra, and can be counted on to provide a good evening's (or afternoon's) entertainment. Ticket prices range from \$11.50 to \$19.50 and, subject to availability, students with a valid student I.D. can obtain tickets for rush seating one hour before the performance for only \$7.50.

C. Brandon Crocker is a senior at UCSD.





## Comparing Democracies In Central America

By Alfred G. Cuzan

Some people — including supposedly knowledgeable academics — shamelessly argue that the Soviet-backed, Castroite Sandinista regime in Nicaragua is more "democratic" than the American-backed government of El Salvador. In support of this Orwellian inversion, its propagandists tendentiously compare recent elections in these Central American countries so as to exalt Nicaragua's and discredit El Salvador's. Yet a moment's examination of the facts concerning those elections will show that, as one might have expected, the truth is just the opposite of that alleged by Sandinista sympathizers.

First, though, it should be remembered that in 1979, unpopular governments were overthrown in both countries, by military insurrection in El Salvador and by invasion-cum-revolution in Nicaragua. The new leaders were hailed as liberators when they promised to steer their respective countries to democracy. But, within two to three years, it was becoming increasingly clear that the promises of democracy — as we in the West understand it — were being kept in El Salvador but not in Nicaragua.

In March 1982, after two and a half years of rule by first one, then a second provisional junta, El Salvador held elections for a constituent assembly. Only the communists — whose guerrillas and terrorists had been waging war on the provisional government, exacting a heavy toll of lives and property — boycotted the election.

Napoleón Duarte, a social democrat in charge of the provisional junta since 1980, had to step down when his party won only forty percent of the vote. A majority of the seats went to conservative parties, who gained control of the assembly and elected Alvaro Magaña to succeed Duarte as interim president. Two years later, having adopted a new constitution, El Salvador elected a new president. In the run-off — no candidate received a majority of the vote in the first round — Duarte defeated Roberto D'Aubuisson, the leader of the conservatives, fifty-four percent to forty-six percent. When Duarte was inaugurated president a few weeks later, it was the second time in a little over two years that the nation's highest office changed occupants in response to election results. Duarte's term is for five years; he is barred from running for reelection, as the constitution, like many in Latin America, forbids the president to serve consecutive terms.

In March of this year, El Salvador held still another election, this time for congress and local government.

Duarte's party, the Christian Democrats, won a little less than fifty-five percent of the vote, and thirty-three of sixty legislative seats. The party also won a majority in two-thirds of the country's municipalities. For their part, the conservatives, who formed a two-party coalition, won forty percent of the national vote, twenty-five congressional seats, and one-third of the local governments. D'Aubuisson's party, ARENA, alone won fifteen congressional seats, or twenty-five percent of the total.

On May 1, the new congress was sworn in. When the president of the congress and subordinate officers were elected — all Christian Democrats — it was the second time in two consecutive years that the leadership of one of the country's top political institutions changed on account of an election.



In contrast to the electorally-caused changes of government that have been taking place in El Salvador, Nicaragua has been evolving into a Marxist-Leninist dictatorship almost from the moment the revolution triumphed in 1979. Having become the dominant force in the provisional government set up in the wake of Somoza's flight and subsequent murder, a Sandinista directorate dominated by three men, the Ortega brothers and Tomás Borge, has been extending its power ever since.

Less than three years after the revolution, most parties, personalities and institutions that had helped the Sandinistas in the war against Somoza — including the newspaper

*La Prensa*, the Catholic Church, and revolutionary heroes like Edén Pastora — were denouncing the Sandinistas for their Marxist-Leninist policies, among them the importation of thousands of Cubans and other Soviet-bloc "advisers." Former Sandinista allies were taking up arms against them, as were three Indian tribes.

For five years, the Sandinistas refused to hold elections, which they unilaterally scheduled for 1985. Then, without warning, they re-scheduled elections for president and a constituent assembly for November, 1984. All but minor parties boycotted the election, arguing that press censorship and other restrictions on opposition campaigning had rendered the process unfair. *The New York Times* agreed; one of its editorials denounced the election as a "sham."

The results of the so-called elections went according to script. The Sandinista candidate for president, Daniel Ortega, who was head of the provisional "revolutionary" government, won two-thirds of the vote, as opposed to 14 percent for his nearest rival. The Sandinistas also won sixty-one of the ninety legislative seats, more than four times as many as the party that came in second place. Both the president and the assembly were elected for a six-year term. That means that, if the Sandinistas have their way, Nicaraguans will be allowed to vote only once in the decade 1979-1989. Incidentally, no local elections were held; the Sandinistas retain their monopoly at this level.

Summing up the most important differences, El Salvador has gone to the polls four times in the last three years but Nicaragua has voted only once. In El Salvador, a president was elected only after an elected assembly had adopted a constitution delineating his power whereas in Nicaragua the president was elected in the absence of a constitution and hence without specifiable limits on his power. In El Salvador, the presidency and the congressional leadership changed as a result of the elections but in Nicaragua the Sandinistas — who dominated the electoral process from start to finish — merely manipulated the "election" to strengthen — not test — their hold on the government. Hence, it appears that, while El Salvador has become democratic — i.e., more like the Western world — Nicaragua is in the throes of becoming another Soviet-style despotism. Those who tell the world otherwise bear a heavy burden of proof.

*Dr. Cuzan is Associate Professor of Political Science at the University of West Florida and one of CR's Ivory Tower Praefecti.*

## Trade as a Weapon: The U.S. and Nicaragua

By P. Joseph Moons

On May 7, 1985, the United States officially imposed trade sanctions on the Central American nation of Nicaragua as per President Reagan's orders. These sanctions deal with exports and imports from the two countries. The most important U.S. exports include \$10.1 million in lubricating oil and \$11 million worth of tractor equipment. Such items are of obvious benefit to the Sandinista government. These sanctions, as well as stricter ones in the future, influence the Sandinistas and the population of Nicaragua itself.

The Reagan Administration has shown the Sandinistas that it means business by supporting the freedom fighters and now by the sanctions. Both measures have influenced Nicaraguan behavior. Before Congress voted on the \$14 million humanitarian package to the freedom fighters last month, the Sandinista government announced plans to recognize opposition parties to their regimes. Too little, too late for the administration, but sufficiently enough for Congress to kill the aid plan. However, the sanctions have made the Sandinistas introduce further controls on their economy in order to counter balance the roughly \$110 million in goods that no longer swaps hands between the U.S. and Nicaragua. Ultimately, the people of Nicaragua, not U.S. firms, will endure these burdens the most.

The social position of almost any people can be altered given the right incentives. This fact has been

witnessed with the aid that was given to the newly formed government in Bolivia immediately following the revolution of 1952. U.S. aid cooled the revolution and led the government on a more centrist political path away from the presupposed liberal ideals. However, U.S. aid to Nicaragua backfired as the Sandinistas continued to follow Marxist policies and snuggle up to the Soviets despite receiving large amounts of aid from the Carter administration. The U.S. has now pulled its economic lever in Nicaragua and the resulting discontent will push the people into disfavoring the Sandinista government. This is not to say that the U.S. will appear as an onerous evildoer; Sandinista propaganda has already accomplished that. Further economic disparity among the lower echelon economic classes in Nicaragua will cause those peoples to push for change. Action such as this will be in favor of the cause of social justice which is the cause of the freedom fighters, the Nicaraguan Democratic Force (FDN).

The oppositional stand of the freedom fighters has growing support in the Nicaraguan countryside as is attested by the fact of increased social disturbance. Nicaraguans obviously desire social equality and justice; these are the reasons why Somoza was overthrown. The rural support for the F.D.N.'s movement is the next logical step in the pursuit of true freedom. U.S. economic sanctions will provide hardships for the Sandinista

government as U.S. goods account for approximately one-sixth of Nicaraguan imports. U.S. support for the freedom fighters has caused even more hardships and will be the vehicle to which the people of Nicaragua can throw their support for freedom.

The current economic sanctions are the first step for the Reagan Administration. The next move will be the breaking of diplomatic ties, curbing travel in Nicaragua by U.S. citizens, and preventing foreign subsidiaries of companies that are headquartered in the U.S. from doing business with the Sandinista government. Ostensibly, as has been seen, the Sandinistas will merely embrace the East-block in order to regain the lost U.S. trade. Nicaragua will become an economic leech on the USSR further draining its foreign financial aid funds.

Lastly, the U.S. trade embargo will directly affect the Sandinista regime's budget. They know that they must satisfy some of the basic needs of their people. To do this, military expenditures must be cut back. President Reagan will have his goal of curbing the spread of communism in Central America. A lofty but not unattainable goal in spite of the low-risk investment that the U.S.S.R. views Nicaragua.

*P. Joseph Moons is a sophomore at UCSD.*

## Three Years at the Review

By C. Brandon Crocker

Three years ago, on May 24, 1982, to the great chagrin of some students and professors, *California Review* first appeared at UCSD. Since that time, *California Review* has had an illustrious history and has acquired a reputation for its fine writing, insightful articles, outstanding design, and big name interviews which can only be called legendary. Yet some people accuse us of being pretentious.



The *Review*, of course, being UCSD's conservative student journal, is "controversial." We're certainly not to be confused with such mainstream publications as the *new indicator* and *Voz Fronteriza*. For instance, at a 1983 AS meeting one of the editors of *Voz Fronteriza* asserted that our controversial support of capitalism should bar us from receiving AS funding. In fact, that same *Voz* editor opined that the *Review* needn't publish at all as we could write letters to the *Guardian* opinions page instead. That year that *Voz* editor and like minded progressive students were successful in keeping the AS from funding our controversial journal.

Now the cry on campus is that *CR* doesn't need AS funding (which totally supports the *new indicator*, *The People's Voice*, and *Voz Fronteriza*) because we have "outside sources of income." But, of course, all student publications have outside sources of income; we're just the only one which has been forced to work long hours fund raising to tap these sources.

Despite having to devote more time to fund raising than actually to putting out a student journal, the staff of *California Review* over the past three years has managed to garner more acclaim outside the university than any other undergraduate student publication in the history of UCSD. *CR* has been praised by such figures as Milton Friedman, George F. Will, and William F. Buckley, Jr., and our work has been quoted in such distinguished publications as *The Wall Street Journal* and *The American Spectator* (not to mention *The Koala*). *California Review* is read in 40 U.S. states and in six countries on four continents. And on campus, the *Review* has received compliments from several professors — most of whom are liberal.

Throughout the first three years of its existence, the *Review* has also been plagued by an inability to obtain on-campus office space which all other student "alternative" media enjoy. The Student Center Board, responsible for such office space allocations, consistently denied us space on the grounds that none was available. Yet the SCB had no trouble finding space for *The Koala* and *The Birdcage Review*, both of which applied for space after we had. Our complaints to Chancellor Atkinson and Vice Chancellor Joseph Watson over a two year period, were brushed aside. In a letter of June 20, 1984, Atkinson (who refused ever to meet with us) told us he could not make any determination of discrimination, and, therefore, could not force the SCB to give us office space because we hadn't exhausted the "official appeals process." He referred us to Jill Berlin, Chair of the SCB, to find out what steps we still needed to take. Jill Berlin, however, told us that we had, indeed, exhausted the official appeals process — which says something either about Chancellor Atkinson's competence or his honesty. Faced with such an intransigent and bigoted bureaucracy, we were finally forced to file suit in Federal District Court.

By amazing coincidence, days after the Court threw out a university motion to dismiss our suit on technical grounds, the SCB found some office space to give us. (Contrary to the SCB's claim that the space had "just become available" the space — a desk in an office shared by two other organizations — had been available all year). The university argued that the allocation had nothing to do with our suit; the Court saw otherwise and issued a preliminary injunction ordering the university to provide us with space for the duration of the suit. On May 22, 1985 the suit was resolved when the University, without denying wrongdoing, agreed to our settlement terms which guarantee office space for *CR*, among other things (such as a concrete and abbreviated appeals process and \$3,600 for legal expenses).

Jill Berlin searching for new reasons for why we were denied office space, other than the discredited "lack of space" excuse, recently commented that we were denied space because we had been able to publish while not having an office. She never explained why our ability to operate under very trying circumstances justified continuing those circumstances. Nor does this excuse explain why our original application for space was rejected. Of course, if we had stopped publishing we

would have been denied space because of being inactive. Ms. Berlin, like those students arguing against AS funding for the *Review*, is very adept at trotting out inane excuses for blatant discrimination. This exposure of the willingness of the campus Left to engage actively in discriminatory actions against conservatives, or to excuse such actions has, perhaps, been the most significant result of the first three years of *California Review's* existence at UCSD.

The primary purpose of *California Review* has been, of course, not to engage in legal battles but to avail students of ideas and arguments on political and social issues which would not normally be easily available on a campus dominated by Leftist media and, in most departments, liberal or leftist professors. *California Review* will continue to perform this function in the future. And we hope that in the future this university will live up to its promise as a place where one can take part in a free and open exchange of ideas.

*C. Brandon Crocker is a senior at UCSD and a founding member of the Review.*

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# California Review Interviews

Midge Decter is one of the most prominent American neo-conservatives. An outspoken person on social issues as well as defense issues. Ms. Decter is head of the Committee for the Free World, serves on the board of the Heritage Foundation and is a member of the Committee on the Present Danger and the Council on Foreign Relations. From 1969 to 1971 she held the position of executive editor at Harper's Magazine. Ms. Decter was book review editor of Saturday Review/World from 1972 to 1974 and was senior editor at Basic Books from 1974 to 1980. Ms. Decter is the author of several books including The Liberated Woman and Other Americans (1970), The New Chastity and Other Arguments Against Women's Liberation (1972), and Liberal Parents, Radical Children (1975). Ms. Decter spoke with CR's editorial board.

democracy, the labor movement. The real Left would call this type of Leftism right-wingism. We all ended up feeling like we had a lot to answer for.

CR: What has been the impact of the Feminist movement on the family unit.

DECTER: The Feminist movement has been a disaster from its first moment and now it is over as a serious cultural influence. It is not over as a movement because it has been institutionalized, particularly in the universities and the civil service, but as a cultural influence, it is over. In the twelve or fourteen years of its existence, it did set men and women at war with one another. That in itself is a disaster for both. It drove women crazy by making them feel somehow that whatever their problems, and after all, women do have problems, all people have problems, the movement came along and told them that society had done this to all of you. Modern women have problems because they have a whole new set of experiences which are unprecedented and we haven't known how to deal with them or how to assimilate them. The movement said that you are a victim and if you scream loud enough somebody will have to solve your problems. It made an incredible amount of unhappiness, for these are issues that society cannot do anything about. In the meantime, it poisoned relations between the sexes. That poison is still there and it is going to take a long time to heal. It has been institutionalized on television. Men were assaulted and they responded to the assault by retreating and being apologetic which is going to be the next round of poison between the sexes. It was really a disaster for human relations. What is the family but a man, a woman and their children and grandchildren? It is human relations.

CR: Could you discuss your evolution to the New Right.

DECTER: Well, I was to begin with, in my younger years, a liberal of course. I was part of that group known as liberal anti-communists. We were for a certain time in American history, the only active anti-communists in the country, except for far Right groups. I would say it was the only effective anti-communism because it was the only one conducting the argument from a basis of informed understanding of communism. In the late 1950's and the early 1960's, we moved to the left. "We" being roughly the same crowd. Why we did that, it is hard to say from this perspective. Boredom is what I think. Boredom with the Cold War, with the idea that life had to be very restrictive and a continuous struggle. We were then in our early thirties and late twenties. We felt constricted, so we went left. Of course that reflected the fact that there was a whole new upsurge of Leftist sentimentality, which was released by the election of John F. Kennedy. Those of us who are called neo-conservatives were those who went along roughly the same crowd that I am describing now, give or take a year or a detail. We were opposed to the war in Vietnam, however, when the student movements and the anti-war movements began to heat up it became very clear to us that this was not what we had in mind. We were still anti-communists, not anti-American. They were irresponsible saps, which is something else again. At various points, for different reasons, we fell by the wayside. By the end of the sixties we were all appalled. We were appalled by the anti-Americanism. We were appalled by the counter-culture. We had children at that point who were at an age to be affected by the counter-culture. That was frightening. It is one thing to have a lot of savvy ideas, but it's quite another to see your own children being sucked into this world. That is very different. So I would say by 1970, (it is always convenient to date things, although you understand that dating things make no sense), there was a group of us, very small to begin with, and getting larger and larger as the seventies wore on, who were prepared to declare war against the counter-culture, against the New Left. Once you see the resurgence of certain attitudes has consequences and you begin to rethink your own life and ideas, you discover that a lot of the liberalism that you accepted as automatic orthodoxy, piety, also had to be subjected to reconsideration. It happened in bits and pieces of course, as the issues came along. In 1972, for instance, a group of us, Jeane Kirkpatrick was one, my husband and I, and a whole crew of people, Pat Moynihan, Ben Wattenburg, organized to save the Democratic party from the Left, from McGovernism. The party suffered its worst defeat in 1972 and we thought this would now be the moment to rescue the two-party system by saving the Democrats. Well, you can see what brilliant success we had. By 1980, we had been given a name; it was called neo-conservatives. We did not name ourselves this. Irving Kristol, I believe, was perfectly cheerful about it, we sort of resisted it, but then after awhile we decided there wasn't any reason to resist it. So that is why we are called neo-conservatives because we were once on the Left. But I realize when looking back that what we called the Left was certainly not something that someone like you call the Left. It was vague, social

*"The Feminist movement has been a disaster from its first moment and now it is over as a serious cultural influence."*

CR: What's wrong with "comparable worth" pay scales?

DECTER: Comparable worth is insanity. There is no such thing. There is no way to determine it. All it is is a way to create total government management and control of the market in the name of justice. There is no way, even if you assumed it was an equitable principle, which it isn't, to arrive at such a determination. It's crazy. It would create a system, when compared with the market, would make the market seem like the most just system in the world. There is no doubt that the market contains certain inequities and difficulties, but then so does everything. The idea that some guy could sit down and decide the relative worth of this or that function in two entirely unrelated jobs is absurd. If anybody, in all innocence, really meant that, he would be as foolish as a five year old. It is actually another means for the use of Feminism to bring about massive state-controlled socialism.

CR: What do you think would be the result of U.S. divestment in South Africa?

DECTER: U.S. divestment from South Africa would result in a lot of suffering for blacks and would set them back decades. It is the multi-national corporations that created the lively economic conditions that made it possible for the blacks to gain whatever political autonomy and strength they have. Also, not to mention that they live

better than do any other blacks in Africa. Divestment is one of those self-righteous or sentimental ideas, assuming its sincerity again of the people who preach it, who very frequently do not have the slightest concern for the people who are supposed to be the objects of their benevolence.

If all the student movements marching around demanding divestment would talk to South African blacks, particularly rational South African black leaders, and ask them what they want, they would find out that it is precisely in the corporations that the students are demanding divestment where blacks are being given a chance, an opportunity to make their way. There is no Apartheid in these corporations. This is the beginning of real opportunity for them, so if you divest, then you take away whatever opportunity they had. The South African black will be reduced to the same conditions of misery, hunger, and so on under which all the other blacks in Africa are suffering.

*"Comparable worth is insanity."*

CR: Why then have the students picked up this issue?

DECTER: Well, it's an issue with broad emotional attraction.

CR: Do we have any hard evidence linking the Soviet Union to the peace movement in Western Europe?

DECTER: We have a great deal of hard evidence linking the Soviet Union to the peace movement in Western Europe. There is no doubt whatsoever. For instance, the World Peace Council is a Soviet operation. The U.S. Peace Council, an offshoot of the World Peace Council, is an organization that unwittingly or wittingly is being directed by the international department, headed by a man named Mr. Ponemavra. The Soviets have practically admitted this and many other people have admitted it, and it has become quite clear in Europe that the peace movement gets activated in Europe whenever there is an American initiative that the Soviets are unhappy about, like the neutron bomb, or the deployment of the Euromissiles. Suddenly, there is this tremendous upsurge of peace movement activities. One has to sign the loyalty oath and make a pious declaration or otherwise people will misunderstand you. This does not mean that everyone marching in the streets is a communist agent, but the activities of the peace movement in Europe has been quite openly directed by the international department of the Soviet Union for quite a long time.

CR: Do you think the problems in the ANZUS alliance will soon show up in the NATO alliance?

DECTER: That's a tough one. I really wouldn't like to make any predictions about that. The NATO alliance seems to be no worse off now than it has been for a long time. When you talk to Western Europeans they say that NATO has never been stronger. It is true that we did deploy the missiles. So I think new strains in NATO will come from here, not from there. In the new collection of passion that is gathering, there is a growing view, as articulated by someone like Irving Kristol, which is the United States must be able to conduct a foreign policy independently. NATO is nothing but a hinderance to us. The Europeans are quite surprised to discover that there are problems with NATO on our side of the Atlantic. They have always thought that the whole issue was in their hands. That might indeed become an issue in the

# Midge Decter

DECTER: Not now. I certainly do not believe meaningful treaties can be negotiated with the Soviets. I could

*"It is only the threat of tactical nuclear weapons that is protecting Europe from a conventional invasion."*

DECTER: Ask the Europeans why this would not be a good policy for the United States. The idea of no first use means that we are completely, unilaterally disarming ourselves against a Soviet conventional war against Europe. If you promise there will be no first use you have nothing with which to resist Soviet conventional capabilities, all those tanks lined up there along the border. Everybody knows Soviet conventional capabilities are massive and ours is puny by comparison. It is only the threat of tactical nuclear weapons that is protecting Europe from a conventional invasion. The Europeans know it. It is very interesting, for instance, if you talk to some Germans who are gung-ho for arms control negotiations, detente and for the United States simply talking or making friends with the Soviets again, and ask them about no first use and they say this is not a good idea at all.

future. I am pro-NATO and I disagree with Irving Kristol on the question of NATO, and yet in my heart I feel with Irving Kristol every morning I read the newspaper. I get into a rage and I think there is going to be a rage among Americans about our having to beg the Europeans to allow us to defend them. I don't know how long something like this can go on.

CR: The Soviets and the peace movement have been calling for a no first-use of nuclear weapons treaty, why would this not be a good move for the U.S.?

DECTER: The Soviets and the peace movement have been calling for a no first-use of nuclear weapons treaty, why would this not be a good move for the U.S.?

CR: What do you think about President Reagan's trade embargo against Nicaragua?

DECTER: I think President Reagan's trade embargo against Nicaragua is an empty gesture to appease people like me and keeping other Central American countries from having contempt for us because of our abandonment of the Contras. I think the gesture was probably made for Honduras, El Salvador and the other countries to reassure them that we have not completely fallen apart. Otherwise, it has very little meaning.

*"I think there is going to be a rage among Americans about our having to beg the Europeans to allow us to defend them."*

CR: Discuss the creation of a new organization to raise private funds for the Nicaraguan Freedom Fighters.

DECTER: There isn't too much to tell yet. This organization is, as of this interview, exactly three days old. It is neither yet an organization nor an initiative. It is simply an expression of intention to raise 14 million dollars that Congress so shamefully did not allocate. We are all very confident that we can raise this money, but at this point we are just trying to get an address and a telephone number. So there isn't much to say.

CR: Do you believe meaningful treaties can be negotiated with the Soviet Union?

people who say that the super powers should get together and disarm are denying history and they are kidding themselves. I could imagine a situation in which the United States was sufficiently tough, let us say if Star

*"There are no meaningful disarmament agreements."*

Wars, which seems to be frightening the Soviets, advanced, or when we might be able to say to the Soviets, "Call off your dogs in Central America right now or we will take some very serious sanctions against you." That would be a meaningful agreement.

CR: Thank you very much.

DECTER: You're welcome.





## Facing Facts about South Africa

By Kevin Caldwell

With the prairie-fire uproar that the South Africa situation has aroused among UC Students, it is a matter of principle for all of us to exercise our reason, our rights, and our responsibilities. The campus movement has reflected only the barest minimum of reason, so it should come as no surprise that our other two spheres of influence will be shown equally deficient when the dust settles. A statement of position: I believe apartheid to be savagely immoral, impractical, and politically self-destructive. Such a disclaimer should not be necessary, normally, but in the prevailing atmosphere of moral exhibitionism, even a truism as banal as "apartheid is wrong" is deemed a profound moral statement. To my knowledge, no one has publicly issued a pro-apartheid statement on this campus.

The issue is *not* apartheid; it is the question "what can students rightfully do to bring oppression in South Africa to its quickest, safest end?" If we are to make criticisms of the opinions of others, it can only be on the grounds of their relation to this issue, that program X might not work as well as agenda Y, etc. This fact alone negates most informal counter-arguments at their root — namely the premise that there is no one who is defending apartheid in this particular debate.

There has been, however, responsible commentary on the issue. Scott Begg's *viewpoint* column in the Guardian (5/2) comes immediately to mind. Despite his incoherent jingoism concerning the "incoherent jingoism of the California Review" in another letter, he managed to write a superbly perceptive piece on the emphasis of mob polemics over individual reason. Another worthwhile article was the piece written by Dan Rose ("Demystifying a Muddled Issue," May 6) which, unlike the Guardian's other pieces, at least attempted an objective balance. However, my praise ends there, for the facts presented were not complete enough to be conclusive in themselves, and my remarks will be henceforth aimed at supplementing or rebutting these two articles.

To fill in the gaps, it must first be pointed out that South Africa is presently at the low-point of a three-year recession and is in a classic pre-revolution stage. So far this year, violence has killed more than 300 people. There has been almost uninterrupted unrest in either the Transvaal or Cape Province for the past year, the majority of it coming from black tribalists attempting retaliation upon the black and mixed-race people whom they accuse of collaborating with the government. At the same time, Botha's regime has been nervously twitching to and fro. One day, he is ready to liquidate mixed-marriage laws, next it is freehold tenure for blacks, soon afterwards he is hinting about relaxation on the passed laws, citizenship for the homelands, and black enfranchisement. The next moment, he is worried about polarizing the Nationalists and constituents of his party. He lets his civil servants procrastinate on the reforms, and then publicly accuses them of ineptitude. Later on, he courts yesterday's devil by cozying up to the more liberal English South Africans, upon whose support he relied for his 1983 referendum. Botha's wavering is uncharacteristic and is seen by some as a clear indication of the authenticity of his conviction (fear?) that apartheid's days are numbered.

However, even though the white minority's leaders are teetering precariously, apartheid *per se* remains entrenched. Most of the reforms so far discussed in Pretoria have only concerned the "petty apartheid" laws, the abolition of which would only chip at the surface of apartheid. This is due in great part to the lack of any political agenda amongst the black organizations. Even though their abrupt growth in popularity has been impressive, especially in Pretoria's eyes, only the brute, pragmatic impact of black unrest — strikes, boycotts, riots — has so far cut any ice with the white minority in power. To anyone acquainted with the political potency of ideas, it is clear that the black movement's influence will grant itself a benediction the instant it articulates what it is *for* as well as it has articulated what it is *against*. At the time of this writing, neither the movement nor its Western supporters have done this.

The black movement is, now as well as in long run, more important to the future of South Africa than the apartheid regime presently in power. Although Botha certainly has not repudiated apartheid on moral terms — such an act would be an incitement to civil war, and unthinkable to Botha in any case — he has indicated that

apartheid is no longer viable, in pragmatic terms, and has taken his Afrikaner followers down the road to change faster than any other leader since the Nationalists gained power in 1948. To those who are honestly puzzled by this fact (as opposed to the revolutionaries who evade it for the purpose of self-aggrandizement), I can only point to the recent success of the black movement as irrefutable evidence that the tide is beginning to turn. Why didn't the government make concessions in 1976 after the riots in Soweto, which were no less severe than the ones at present? Why wasn't there any uproar in the West — indeed, in the black South African community — in 1963 when Operation Mayibuye failed dismally and its perpetrators were tried and sentenced? The fact of the matter is that even the modicum of organization that blacks have now attained is responsible for their increased resourcefulness in combating apartheid. And this organization is a direct concomitant of the relative wealth produced by Western, and particularly American, investment. Although Scott Begg has asserted in his above-mentioned *Viewpoint* column that there is no demonstrable connection between investment and the erosion of apartheid, his thoughts suffer from two fatal flaws: substituting assertion for argument, and the logical fallacy of neglected aspect. The latter of these stems quite evidently from his misperception of what he incorrectly labels "the conservative argument." It seems to be a highly flammable straw man; conservatives have no monolithic body of opinion on the subject (witness the 35 Republicans' letter to Botha a few weeks ago), thus the "the" is misleading; its vagueness and lack of analytical rigor makes it decidedly un-conservative, and, frankly, it seems to be an arbitrary opinion of some sort and not an argument at all, at least the way Mr. Begg presents it. His most glaring tactical error, however, is his denial of the distinction between economics and politics on one hand while simultaneously denying their obvious mutual influence on the other. This particular conceptual cliché (one of Marxism's fossils) is rampantly popular with the divestiture crowd. Think of it this way: if I give a black South African \$20, I have also increased his country's GNP by the same amount; I have *not* supported apartheid in any sense.



Unless you live behind the Iron Curtain, the GNP is not synonymous with any grotesquely mythical "governmental income." Although Mr. Begg correctly notes that the blacks employed by the American corporations are only one third percent of the black population, he fails to consider all the relevant factors, just as before. Remember the furor a few years ago when Chrysler almost went under? Reputable economists of every stripe worried about the economic dislocation that might have ensued: the foreclosed mortgages and bank loans, the destitute families, etc. Mr. Begg is unimpressed by one-third percent, to be sure, but this is the same proportion, with respect to the American population, of the *entire* UAW. What would Mr. Begg's reaction be if he was told that the entire UAW was laid off overnight? Would he stand up and shout that it was of no consequence, since the United Auto Workers union was an insignificant proportion of the population? The unemployed in South Africa would *not*, unlike their hypothetical UAW counterparts, be

turned loose in a country with a strong, stable economy and benevolent and compassionate neighbors in a position to help. Several protestors intimated the contemptibly immoral notion that placing the South African blacks in this situation would be a good thing, since it would make rioting and (so they think) revolution a certainty. What do these people envision, with near-starving blacks having nothing but sticks, stones and their bare fists with which to attack the armored battalions of the South African Army? Finally, all things being equal, human rights violations have *not* increased in South Africa; at least, not in the sense that Mr. Begg obviously intends. South Africa has held blacks down previously by keeping them illiterate, unable to organize, and snipping all resistance movements at the bud. The increased police violence is a direct result of the recent upsurge in rioting in South Africa; in terms of proportions, the two have remained fairly constant. It is only because the government has become lazy and slothful in its attempts to censor public disapproval that they have had to pay the devil later on in the form of brutal riot squads.

Furthermore, it is only because of organization by the trade union leaders that black South Africans now have some means by which to voice their disapproval other than the mindlessly chaotic and suicidal riots of days past. Where does Mr. Begg think these trade union leaders came from? Are they supposed to be sport-people, deposited during the rainy season? Why is it that semi-free South Africa has trade union leaders to kick up so much trouble in the first place, and not Ethiopia or Tanzania, two Marxist countries with far more intolerable human rights records and living conditions? Evidently Mr. Begg does not think these questions are worth asking, since he didn't ask them. Again, the trade unions exist because the West invests in South Africa. Leon Sullivan, the black Baptist minister from Philadelphia, director of General Motors and author of the famed Sullivan Principles, has firmly attested (though with some specific misgivings) to the positive and widespread impact of these principles. He also gives testimony to certain facts which derail Mr. Begg's concrete-bound assumptions about the "compart-

mentalized" influence of Western investment, the idea that the only ones affected are those directly employed. A group of South African companies, inspired by the success of the Sullivan Principles, has adopted the principles; these companies employ *one million workers*, the majority of them black. This is a sizable number by any standards, even Mr. Begg's. The American corporations using these principles have "started a revolution in race relations across South Africa," says Rev. Sullivan, who, it might be pointed out, often complains that the process is not working fast enough to suit him (i.e. he is no lucky for those who say that investment is all we need to do, if in fact there are such people) Rev. Sullivan also adds that the black worker "... is the greatest hope for peaceful change in South Africa." No protester has ever pointed this out. But leftist ideologues, who consistently emphasize emotional half-truths over unapologetic rationality

(continued on page 11)

## The Post-Vietnam Generation

By C.G. Alario

As the end of the academic year draws near, it is appropriate to sit back and think in retrospect. If there is one event that stands out in my mind more than any other it is the ten year anniversary of the fall of Saigon, which ended the thirty year period of American involvement in Vietnam. Historically, our involvement spanned a relatively short four decades, however, Vietnam has come to haunt the Congressional chambers where it dominates our foreign policy debate.

Prior to Vietnam, American foreign policy enjoyed the benefits of bipartisan support. Vietnam has polarized the Republicans and the Democrats, destroying any vestige of bipartisanship in some prominent regions of Third World affairs. Regions, such as Central America, have become centers of controversy, where Congressional knights do battle. These ambitious legislators do not bicker over minor details, but on the fundamental, philosophical grounds that will direct the course of American foreign policy. There are those who are content with an isolationist stand in Third World affairs, others who believe that the United States is obligated to play an influential role in these violent regions of the world. The present state of foreign affairs yields ineffective policies and the burden of suffering is carried by the region of controversy.

So what does this have to do with our generation? We do not make the decisions. None of us are even old enough to run for office. Where do we fit into the overall picture?

We are the post-Vietnam generation. We must learn the lessons of Vietnam. The reigns of power are not far from our grasp. We represent the leaders of tomorrow. Instead of sitting and pouting in a pool of guilt, our great nation must build a new definition of America's global role out of the ruins of Vietnam.

Who remembers the war in Vietnam, such events as the isolated Mai Lai massacre, the 1968 Tet offensive, the 1970 invasion of Cambodia, and the catastrophic fall of Saigon in April, 1975? We were too young and politically immature to fully grasp this dark episode in American history. Some of us may have had brothers, cousins or fathers killed in Vietnam, but for the majority of us, it failed to have a lasting impact. Nonetheless, this does not absolve us from learning the lessons from our defeat in Vietnam, as well as the numerous other mistakes that haunt America's past. The time has come for America to get on with its place in the world.

Until the United States exorcises the ghost of Vietnam, branding any attempt of American involvement in the Third World as "another Vietnam," it will continue to court failure in the international arena. Our experience in Vietnam has warped the on-going debate over American foreign policy. The foundation for any effective foreign policy rests on the willingness to use power to defend

America's national interests, including our military option. American isolationism will neither defend our national interests nor remedy the violent ills plaguing the world, particularly the Third World.

American isolationism perpetuates conflict. In a conflict-ridden world, an isolated America is an ineffective international player. Our overly active adversary — the Soviet Union — has indulged in a territorial roll. Following Vietnam, America withdrew into a five-year self-imposed exile. In the meantime, the Soviet bear freely pillaged the Third World, moving from conquest to conquest. By 1980, Angola, Ethiopia, Afghanistan, South Yemen, Mozambique, Laos, Cambodia, and South Vietnam were all damned to a life of communist domination. Since 1945, America has been the bulwark against the expansionist Soviet empire. We must resurrect the will as we did in Grenada, to challenge the ambitious Soviet Union in order to check its geo-political power plays in the Third World.

The underlying lesson of Vietnam is that the United States must redefine its global role in regards to Third World affairs. The lesson is not, as some have claimed, that America should stay out of the Third World. That is absurd. On the contrary, freedom in the Third World is on the rise. Now, more so than ever, America and the West have the opportunity to take the initiative and provide

concrete support to the Third World. In those countries where freedom remains possible, when faced with external aggression, they have no where else to turn but the United States. We are the vanguard nation of freedom.

To anyone who considers themselves a "supranationalist," how should the United States respond to those countries where the flames of freedom are still burning? It is unfortunate that the West has already written off several nations, such as Poland, Hungary, East Germany and the list could go on, where freedom burns in a hopeless struggle. Is not their struggle our struggle? In the long-run, the preservation of our freedom an indisputable national interest, rests on our willingness to defend, preserve, and promote the principles of freedom throughout the world. Moreover, the fate of freedom in the Third World rests upon the firmness of America's commitment to it.

Our goal in Vietnam was to preserve, defend, and promote freedom in South Vietnam; however, we failed. This failure should not inhibit the United States' willingness to act in the interest of freedom in the Third World. America is not perfect. We will make mistakes in the future, but we cannot allow "another Vietnam." Our generation, as well as future ones, must ensure that there are no more Vietnams.

C.G. Alario is a senior at UCSD.



(continued from page 10)

(the reasons why are manifest), have never understood the power of ideas in men's minds. This should surprise no one. I agree with Dan Rose that a finite material sacrifice (Protesters would call it "unselfish." I don't know why.) is well worth the relief of untold human suffering. But simply because the moral is just as (or more?) important as the practical, it does not follow that all impractical acts automatically become moral, nor does it make the actions of a businessman who is interested in "practical business" immoral. It is *practical* to stand up for individual rights in South Africa; it is *moral* for a corporation to make consistent and long-term profits in South Africa, providing material comfort for those workers who would not otherwise have it. The moral *is* the practical. On this I think Mr. Rose would be willing to agree with me. However, I find it amusing that he would pair off the twin criticisms of the protesters as "racial" and "frivolous" as being mutually inconsistent. I have always known (as have others) that each is the indispensable complement of the other. I have seen nothing that contradicts the notion that the average protester is anything but a Pollyanna seeking to inflict his junior-high-school brand of utopianism on the world at large, in sneering contempt of the encyclopedic knowledge that such an ideal requires. Sure, the fact that they didn't start protesting until now doesn't mean they should procrastinate eternally, but whoever said that it did? It is simply one more piece of evidence that they don't know what they are doing, and just might be dangerously misguided on an explosive issue.

Make no mistake: the protesters are dangerously misguided. In fact, they are not merely misguided, they are brainwashed as well. Much as Mr. Rose is incorrect when he says that divestiture is supported by the blacks in South Africa, so are those who taught him. Bishop Tutu does *not* support divestiture at the present time; his statement was that if the South African government does not enact certain reforms within 18 to 24 months, divestiture would be a good idea. It must be pointed out that the majority of South Africa's black leaders do not think this is a good idea at all: Chief Buthelezi, chief of the six-million strong Zulu nation, leader of Inkatha, South Africa's largest black organization, whom public polls consistently show to be the most popular leader in black South Africa; Lucy Mvubelo, leader of the Garment Worker's Union, South Africa's largest trade union; Prince Gideon Zulu; the list goes on and on. In fact, the only black leaders who consistently support the protesters are the ones that originally programmed them, the Marxist-Leninist African National Congress, a terrorist organization whose most recent act of "liberation" was to detonate a bomb on May 20, 1983 in Pretoria aimed at blacks who had refused to take part in civil disobedience as prescribed by the ANC. The attack killed 17 and wounded 188. "The attack" reported the New York Times, "was the bloodiest and most spectacular in recent years in South Africa." And it was only the latest in a long line of such occurrences. The ANC's leader, Oliver Tambo, regularly makes trips to the Soviet Union to beg for arms; their official organ, "Sechaba," is published in East Germany. The ANC's folk-hero martyr, Nelson Mandela, has refused to renounce revolutionary violence, even on the pain of a

continued prison term. Nelson Mandela's refusal to renounce violence has stood in such clear contrast to the majority of the black South African leaders that Amnesty International refuses to campaign for his release. Why wasn't the student movement told such things? Because the ANC didn't want them to know about it. The ANC has never made any bones about their terrorist leanings, except when it comes to garnering support for their cause in Western nations. They simply teach the students about the apartheid's atrocities, and let well-intentioned naivete do the work for them.

I am greatly saddened that the students have been had by the ANC's traveling circus so easily. If we are so bright, if we are our planet's last hope to extinguish human suffering, as our elders so often tell us, then why is it that we are selling our enemies the rope with which we will be hanged? Why is it that our defenses are so easily let down? Why is it that so few on this campus have read Kirkpatrick's *Dictatorships and Double Standards*, or Jean-Francois Revel's *How Democracies Perish*? Have we lost our will to survive? Did we ever have it? How much interest do we really have in promoting prosperity and happiness in our world?

I urge all those who are sincere in ending the suffering in South Africa to stand up for capitalism and individual rights. Support investment in South Africa.

Kevin Caldwell is sophomore at UCSD.



## Freud Slips

By Dr. G. James Jason

Conservative and rightist scholars have often been accused of misusing science for their hidden agendas. One thinks here, for instance, of recent attacks on IQ research, eugenics, and sociobiology by such writers as Steven Jay Gould, Carl Sagan, Ashley Montague, and so on. Indeed, movements like eugenics are often quite ugly and without scientific merit.

What has often gone unnoticed, however, is the abuse of science by liberal and leftist scholars. Steven Gould, so distressed by shoddy IQ research which has allegedly contributed to discrimination against blacks, is curiously unperturbed by Marxism, which surely has contributed to the killings of tens of millions of innocent people of every color. The social sciences have been especially useful for achieving leftist hidden agendas. It is clear by now that Margaret Mead's research on the Samoans was greatly distorted by her "progressive" political and social views. Sociology in particular has become the training camp for apologists of the Welfare State.

The reason one hears more often about rightist than leftist abuse of science is that the majority of historians, philosophers and popularizers of science are of left/liberal inclination. However, balance is being restored, although slowly and without much fanfare. The book under review contributes to the restoration of that balance.

It is almost impossible to overestimate the impact of Freudian psychoanalytic theory upon the intelligentsia and the public at large. Like Marxist theory, Freud's thought had great impact upon the thinking of writers, artists, and scholars in the first half of this century. Needless to say, the Freudian world-view is sex-oriented; from Freud's perspective, the lives of people, at their worst and at their best, revolve around sex. To be a well-adjusted person (the liberal equivalent of being a virtuous person) is to be sexually well-adjusted; to be badly-adjusted is to be "neurotic", i.e., to be sexually "hung-up."

Freud himself was arguably the first of the Great Psychobabblers. Not content to conduct a research program with empirical investigations, or (more daring) devise a method of treatment of psychological ailments, Freud did not hesitate to apply his ill-proven theory to other domains. He wrote, for example, that deplorable psycho-biography of Woodrow Wilson. And he certainly encouraged the use of his alleged insights in other disciplines. In no time at all the world had to endure a parade of Freudian novels, poems, histories, movies, and even paintings (for instance, Salvador Dali — familiar to you younger readers from his recent phone company commercials).

However, Freudian theory has had from the beginning many critics, critics who have raised valid doubts about its scientific merits. Accusations have been made that Freud suppressed evidence or deliberately constructed a theory that is vacuous and untestable. Supporters have replied that Freudian theory is a genuine theory of the mind, and so brilliantly well-confirmed that Freud should be ranked in the Annals of Science with Newton and Einstein.

In the face of such radical disagreement about the status of psychoanalytic theory, Adolf Grünbaum has written a most valuable book. *The Foundations of Psychoanalysis* is a very clear, very probing examination of the theory in question.

Grünbaum is one of the most highly respected philosophers of science around today, and he has written many articles specifically about Freud, so he is well-qualified to undertake the task of critically evaluating it. Actually, Grünbaum's work harkens back to the days when philosophers of science viewed themselves as sort of umpires, referees who had the job of critically examining various putatively scientific theories, and by open-minded probing distinguishing science from pseudo-science. The idea that philosophers of science can be neutral judges of scientific claims fell out of fashion in the 1960's, when logical positivism was eclipsed by the views of T.S. Kuhn, Paul Feyerabend, N.R. Hanson and others. I find Grünbaum's work a refreshing move back to a more normative, less purely descriptive philosophy of science.

Grünbaum's exploration of the epistemic nature and status of psychoanalytic theory is tremendously clear-minded. Much of his book consists of clearing away the obscurity and confusion surrounding that theory. To begin with, Grünbaum examines and obliterates the so-called "hermeneutic" construal of psychoanalytic theory, a view put forward by Jurgen Habermas, Paul Ricoeur, George Klein and others. These hermeneuticians (or whatever they please to call themselves) feel that

mental phenomena call for a special sort of understanding: a person's motives and intentions are not natural causes to be analyzed the way science normally analyzes causes. To attempt that would make one — deal me! — "scientific", "crudely reductionist", "behaviorist" or some other such vile thing. Instead, a person's psychic life must be viewed as a text and "decoded."

Grünbaum dissects with surgical precision such arguments as are offered by the hermeneuticians, and calmly refutes them. He shows that there is no reason to deny that motives for actions can't also be causes of actions, and subjected to the normal sorts of causal analysis. Moreover, a person can quite consistently maintain that mental causes are irreducibly mental — certainly a person need not be driven to behaviorism or any such view. Grünbaum has read Freud infinitely more thoroughly than the hermeneuticians have. Grünbaum shows that while Freud very early on equated his theoretical constructs (such as repressed desires or the id itself) with neuro-physical states, he very rapidly abandoned that quick reductionism



for a less constrictive view, one that subjects mental phenomena to causal analysis without taking a stand on the metaphysical status of those phenomena. In short, the hermeneutic approach deals with straw men, and succeeds in "saving" Freud only by — er — emasculating him.

Grünbaum likewise defends Freud from an unduly quick dismissal at the hands of the Popperians. Karl Popper has argued that there is no way to test empirically Freudian theory, and that therefore Freudian theory is vacuous and unscientific. Grünbaum has a devastating reply to the Popperian line of attack: he simply shows how Freudian theory can indeed be tested. To take but one example, Freud conjectured that repressed homosexual love is causally necessary for the occurrence of paranoid delusions. As Grünbaum notes, this is quite testable: we could simply determine whether or not the incidence of paranoid delusions is lower among openly practicing homosexuals. If paranoia proves to be virtually unknown among openly practicing homosexuals, then that fact would confirm Freud's theory. If the rate of paranoia is the same for openly practicing homosexuals as it is for the rest of the population, then that fact would tend to disconfirm Freud's theory.

Having thus made sure that he is not setting up a strawman, Grünbaum turns to an examination of the evidence for Freudian theory, taking the theory as seriously

The Foundations of Psychoanalysis  
by Adolf Grünbaum  
University of California Press

as Freud meant it to be taken. Grünbaum shows quite convincingly that there is no substantial evidence for it at all. Essentially, Grünbaum argues that the chief evidence offered for psychoanalytic theory is clinical (the reports of Freudian therapists about their patients) as opposed to experimental (controlled experiments in laboratories or statistical studies of the population at large). (Grünbaum does note that some attempts have been made to experimentally prove the theory, but those attempts have not been very successful.) He established two points about clinical data: first, that such data is fatally flawed as evidence; second, that even if it were not fatally flawed, it would be inherently logically inadequate to confirm the theory.

Regarding the first point, Grünbaum points out something that Freud realized but was unable to refute: what a patient reports on the couch almost always is what the analyst wishes to hear. That is, clinical "data" is in fact the result of suggestion on the part of the analyst. Thus the theory is "confirmed" but only by the evidence its adherents manufacture.

Regarding the second point, Grünbaum points out that even if we could rely on the data produced in therapy sessions, such data would be logically insufficient to prove Freud's theory. It is a truism of elementary logic that simply adducing cases in which A and B occur together does not entitle one to infer that A causes B. For example, if we examine bald men and discover that every one of them has a mother, we cannot logically conclude that having a mother causes baldness. At the very least, we have to look at cases of nonbald men to determine whether or not there is some factor which is present in bald men and lacking in nonbald men. However, clinical data is data about people who have "neuroses": well-adjusted people presumably don't go to the shrink. Thus even if every patient with neurosis N reveals to the therapist some repressed desire or memory R, and we accept the dubious claim that R was not an artifact (i.e. the result of suggestion on the part of the therapist), it still would be fallacious to claim that R causes N.

I find only two faults with Grünbaum's fine book. To begin with, the prose is unfortunately rather dull and repetitious. That is unfortunate because it will limit the book's audience to academics, whereas Grünbaum's critique deserves to be understood by a much wider audience.

A second and more troubling problem is the rather subdued conclusion at which the book arrives. If Freudian theory is bereft of any significant evidential support, then why not just advocate that Freud be consigned to the dustbin of history — the history of failed sciences? There is no shame in being an alchemist in an era when alchemy seemed to be justified; but to be an alchemist today would be unreasonable. Should we not say the same thing about being a Freudian? The only reply one detects in Grünbaum's book lies in the comments he makes to the effect that Freudian speculations are "heuristic" and "brilliantly imaginative." But his own work shows that Freudian theory has not led to any significant psychological discoveries. And Poe had brilliant imagination, too — but so what? When I read *A Cask of Amontillado* I get a vision of what it is to have a thirst for revenge, but that hardly qualifies Poe as a great scientific genius.

I doubt that Freudian theory will lose its deceitful allure any time soon, despite the good work of Grünbaum and others to expose its glaring inadequacies. Far too many practitioners derive money and power from psychoanalytic theory. And far too many intellectuals enjoy the cheap and easy illusion of understanding that psychoanalytic theory gives them. What makes Freud's theory pseudoscience is not so much anything Freud did, as it is the way people now continue to believe it: in defiance of evidence, rather than because of evidence.

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at Washburn University and one of  
CR's Ivory Tower Praefecti.

by  
Dr. Fenton Derfendeller

Note: The following manuscript was recently found scattered along a sidewalk outside of a Jack LaLanne European Health Spa by Larry Trehy.

In my long and — at least to me — illustrious career as a student of the human condition I have spent more unhappy hours than I care to remember studying the strange and dismal rituals of dating. As an observer of life in the fast lane, I have spent many a painful hour listening to conversations between the pursued and the usually futile pursuer ("I'm in insurance, wadda you do?" delivered with a hopeful intonation and a doglike grin). What a mighty industry has grown up around modern loneliness and its non-cure, dating. What despondency, what despair, what wasted cash and shattered egos, what internal carnage. There seems to be only the dejection of rejection in our institutes of fun, our gymnasium and barroom fortresses against loneliness. Think of the desperate approaches, the stale jokes, the lies, the ghastly attempts to impress ("We're closing a new deal Tuesday . . . well, we sure hope so anyway.") Think of the wasted phone calls, her excuses at the other end of the line, delivered in a tone of tolerant boredom and feigned regret ("I'd like to, but I'm going to Greenland over the weekend"; or, "I'm down with the flu . . . no, I don't know how long it'll last, but it'll probably be for quite a while"; or, "My pet frog just came down with distemper and I really can't leave him.") You get the idea.

And so one night, while drifting through the mean streets of singleland, the answer struck, more a lightning bolt of inspiration than an idea. The answer was so simple, bathed in the radiant illumination of genius. Reject rejection! Deny dejection! Foreswear despair! Reader, date yourself! Think about it. Never again the frenzied competition and futile phone calls; the money wasted on unappreciated dinners; the lives of unquiet desperation led in bars, where after midnight the frustration grows, the booze flows, and often the fists of would-be roués fly. With our date-yourself program all that, like the cloud-cover of a bad conscience, is swept away, and you are left with the one person who appreciates you more than anyone else possibly could: you.

In the immortal words of Oscar Wilde: "To be in love with oneself is the beginning of a lifetime of romance." How true, Oscar! With this glorious sentiment in mind I



## Exit Despair

founded the Clinic for Despondency and Loneliness, and its sister institution, the Institute for Interrelational Relationships. Both are located in a renovated stable in Del Mar, California, tastefully decorated with a huge assortment of mirrors and life-sized photographs of our patients and members of the staff. It is our business here at the Clinic to show the way out of the Slough of Dating Despond and into the brilliant sunlight of your one true love: you. Naturally, I cannot here cover in any deep detail the techniques of self-dating, but I can certainly sketch the outlines of this glorious activity.

We must first approach the question of how to ask yourself for a date. The answer does entail a small expense, but the result is certainly worth the cost; after all, you are abolishing loneliness forever and no price tag can be attached to such a triumph. You must have a second phone, with a separate jack and number, installed in your house or apartment (hopefully a place that lives up to opulent Hefneresque standards; as a self-swinger, you and your self deserve the best). Then, whenever the old mood for a night out strikes, you can phone yourself for a date. To avoid the exhausting necessity of running back and forth between phones, I suggest placing them side by side. Then, with a receiver against each ear you can have a wonderful conversation with yourself about the coming night's excursion by simply turning your mouth toward each receiver in turn. Imagine your joy when you make that weekend call and your own voice answers, genuinely delighted to hear from you. Imagine the thrill of asking, "Are you free tonight?" followed by the answer, "Of course, for you always!" There will be no preposterous excuses: no late-night appointments with nocturnal hairdressers; no mysterious permanent cases of the flu; no pets at death's door. Just a simple, happy, affirmative answer every time you call yourself for a date.

Now, what would you like to do? A stroll around a local park? (If a resident of New York City, this is not recommended unless carrying a .357 Magnum and accompanied by a fully-trained and armed Rottweiler well-schooled in the use of firearms.) A movie? Perhaps a quiet evening at home with the stereo playing amid the muted glow of candlelight. You can rest assured that any of your plans will be eagerly accepted by yourself.

The rules of self-dating etiquette have the same beautiful and fail-safe simplicity as the rest of the process: Simply act toward yourself with the kind of considerate gallantry you know you deserve. Look in the mirror and know the joy of saying to yourself, "You look great" and meaning it. In reply make a simple, diffident bow of your head and say softly, "Thanks, you don't know how much it means to me to hear you say that." Then walk to the door, open it and, with a gracious arc of your arm, let yourself out into the waiting world, ready for another evening with someone you absolutely adore. When you reach your destination continue treating yourself with the kind of graciousness and self-regard you've always wanted, the kind of deft style and elan which now, tragically, is usually only seen in old Fred Astaire movies. At dinner always pull out the chair for yourself, and be sure to utter a sincere "Thank you so much" as you sit down. At the movies always ask yourself what kind of candy or popcorn you'd like; while watching the movie, if you have already seen it, don't rudely spoil it for your date by telling yourself what the ending is.

In restaurants it is recommended, if not de rigueur, that you bring a mirror with a stand and set it up in the place directly across from you. Then, glancing at your own dashing self, you can compliment yourself on your devastating looks, your style, your savoir faire, your good fortune in having such a fantastic date. You can ask yourself if you're having a good time (of course you are!); what your plans are for the future (tell yourself that, with all your qualities, you're bound to go far and then watch the appreciative blush creep into your reflection's face); tell yourself that you're everything you always wanted; considerately ask yourself what you want to do next week; tell yourself that this is it, the real thing, that you'll be together forever (quite true!). Share your likes and your dislikes, your present and your future with your self.

After a great night with your date, it's time to get into your opulent car and drive home, where you show yourself through the door. Then, of course, you stroll to the mirror, where you meet your own self's approving smile and hear yourself say, "Thanks, I had a fabulous time." With a magnanimous wave of your hand, you reply in an aw-shucks tone of voice, "Ahhh, it was nothing; the pleasure was really all mine. Say, let's get together again next week." Then, what heart-pounding happiness as a smile of rapturous anticipation dawns in the face of your

reflected self and you hear yourself say, "Why, I'd love to!" You can, at this point, if the mood of self-appreciation is strong enough, plant a discrete good-night kiss on the nfror. Another perfect end to another perfect evening!

In the above I have only sketched hastily the self-deep joys of self-dating and self-appreciation. For those of you who live in Southern California we have our famous Solipsist's Self-Development Course at our Clinic. Here in the Clinic's Hall of Mirrors, all of us, dressed in the latest spandex fashions and shouting "Suit Yourself!" to the latest rhythms, practice Aerobic Self-Adoration. For those of you who live outside our area we have our full mail order Self-Help and Self-Defense Course, in which we have outlined fully the techniques in use here at the Clinic for the benefit of you and your selves. Also available by mail is our beautiful Narcissus lapel pin which all staff members and patients wear. The price for our book and lapel pin is only thirteen ninety-five (California residents, add 6% sales tax).

In closing, I should like to add that if you refuse to give up the misery of dating others for the joys of dating yourself, you have no one to blame but yourself.

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Postscript

by  
Dr. Osgoode Ostoote

I was Dr. Derfendeller's long-time associate and it is my sad duty to relate that the good doctor's story had, alas, an unhappy ending. While on a dinner date with himself, his self became hopelessly infatuated with a cocktail waitress. This caused a deep and dangerous fissure between him and himself.

Dr. Derfendeller explained to me the bitter depth of his fury at himself. I explained to him that he was losing sight of the fact that he was himself or, perhaps more properly, his self. "You don't understand anything, you academic fool!" he snapped. Then he stomped away, muttering "He's not going to get away with this!"

On a sun-soaked April afternoon Dr. Derfendeller flew into a jealous rage at himself in his office, in front of the full-length mirror, which stood before the second-story window. I heard him shouting, "I've done everything for you and this is the thanks I get!" Then there was a sharp, anguished reply: "But I'm crazy about her! I'm getting tired of you — I think . . . I think we should stop seeing each other . . ." I heard an ominous roar of "Oh yeah, we'll see about that!"

There were the ominous shouts of two contending voices, followed by the sound of shattering glass as Dr. Derfendeller apparently charged into his reflection. Then the window exploded and Dr. Derfendeller, carried by the momentum of his furious rush, crashed through it, the gold frame of his office mirror draped around his neck. His face was a mask of rage as, snarling and threatening himself, he descended toward the earth before the horrified eyes of himself and several others. He made a perfect landing, nose-first on the redwood deck of the hot tub, just inches from the warm water that would have saved his life. A modern tragedy if ever there was one. He was buried with a full-length mirror, clad in his spandex gymsuit and Narcissus lapel pin.

I have taken on the responsibilities of the Clinic for Despondency and Loneliness and the Institute for Interrelational Relationships. Dr. Derfendeller may no longer be with us but the noble work of self-devotion to which he so nobly and selfishly devoted himself lives on.

Larry Trehy is a free-lance writer in San Diego.

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# The Nicaragua Update:

By C.G. Alario

No More Cubas. As each day passes, the Sandinistas tighten their grip around unwilling Nicaragua. Those who profess that the Sandinistas are not puppets of Cuba and the Soviet Union are either lying or naive. It is even more nauseating that our own House of Representatives cannot muster up enough courage to challenge the Cubanization of Nicaragua.

The means to apply pressure on the Sandinistas regime are there. The Nicaraguan Democratic Force (FDN) are more than capable to exert the necessary pressure on the Sandinistas to change their totalitarian ways. The FDN has grown to an estimated 15,000 to 17,000 strong fighting force. They have the manpower and they continue to grow with the onslaught of disaffected Nicaraguans pouring into the border camps volunteering their services to fight the Sandinistas. The problem is the FDN lacks a sufficient supply of guns and equipment to outfit their growing numbers. Why has the United States turned its back on the Nicaraguan Freedom Fighters?

In late March, Tip O'Neil and his band of liberal democrats successfully blocked the 14 million aid request by the Reagan administration for the Freedom Fighters. However, the United States continues to provide aid to the Afghan Freedom Fighters and is considering an aid request for the non-communist resistance forces in Cambodia. I wholeheartedly support providing these resistance movements with aid, but what about the Freedom Fighters here in our own hemisphere? The bank of Moscow provides non-interest free loans to its clients in Cambodia and Nicaragua and it is personally investing in the subjugation of Afghanistan. So why single out the Nicaraguan resistance for a cut-off of aid, in a region where our most vital interests are at stake?

Following the liberal democrats' betrayal of the Freedom Fighters, they received a dose of their own medicine. Daniel Ortega, the new darling of the Left, riding high on his recent victory in Congress, turned on his congressional allies. On the very next day, he embarked on a pilgrim-

age to Moscow to meet with the new kingpin of terror himself — General Secretary Gorbachev. Politically, Ortega's excursion was an unwise and untimely blunder. In effect, it eroded some of his support on Capitol Hill, prompting some of his allies to take some kind of face-saving recourse — a reconsideration of providing the Freedom Fighters some form of aid. Moreover, the backlash from Ortega's betrayal has enhanced the Freedom Fighters' position in Washington.

The repercussions on the Right has climaxed with a surge of private donations to assist the Freedom Fighters. Recently, an organization was created to raise the 14 million that our cowardly House of Representatives rejected. The board of directors include such prominent personalities as former U.N. Ambassador Jeane J. Kirkpatrick, Midge Decter from the New York based Committee for a Free World, and former Treasury Secretary William E. Simon. In addition, similar fund-raising activities and groups are planning to assist the Freedom Fighters too. As it becomes clearer every day where the Sandinistas are taking their orders — Moscow — the winds of public opinion are shifting in the Freedom Fighters' direction.

The recent influx of private donations has allowed the FDN to send more fighters into the Nicaraguan countryside along the Honduran-Nicaraguan border. Coupled with the U.S. trade embargo, the FDN will be able to exert increasing pressure on the Sandinista regime. The American public has been the victims of a disinformation campaign to discredit the Freedom Fighters. . . The resistance movement is an indigenous outpouring of opposition to the Sandinistas' political orientation, increasing relationship with the Soviet bloc, and above all their betrayal of the original goals of the revolution. Nor is the movement planning to reestablish a right-wing dictatorship as some have claimed. With or without our American aid, the Freedom Fighters will continue their struggle against Soviet subjugation, through its Cuban proxy.

The Reagan administration responded to Ortega's trip by slapping a trade embargo on the ailing Nicaraguan economy, banning all trade between the U.S. and the Soviet-Cuban outpost on our continent. Those who insist that it will push Sandinista Nicaragua decisively into the Soviet camp fail to realize that the Sandinistas have been there from the beginning. The trade embargo sends a positive signal to our allies in Central America that the United States remains determined to challenge the Soviet-Cuban military presence in Nicaragua. In addition, it sends a message to the Sandinistas that they cannot continue to pursue their current course and expect the United States to limp right along with them as they draw up plans for the conquest of all of Central America.

Twenty-five years ago there were those who professed the short-sighted observation: the tiny nation of Cuba cannot threaten the most powerful nation in the world. Since then, Cuba has become one of the numerous pawns of the Soviet Union on the international chessboard. Cuba is responsible for fomenting and supporting communist insurrection throughout Latin America. The Cuban military provides Moscow with mercenary troops for its foreign adventures in Angola, Ethiopia, and Mozambique, where the puppet regimes are under increasing pressure from non-communist rebels. Can America risk another Cuba in its own hemisphere, let alone on the North American continent? No.

Time is running short. Ortega and the Sandinistas continue their relentless consolidation of power. The United States has exhausted its channels of goodwill gestures towards them to cut their military ties with the Soviet bloc. In the interest of the United States and the non-communist countries of Central America, preventing a Cubanized Nicaragua is just plain common sense.

C.G. Alario is a senior at UCSD.



C. Brandon Crocker and a Three Piece Navy Pinstripe Suit — Defenders of Freedom

(continued from page 14)

chests, has taken root at the finest universities across the nation. Of course, this defies logic because, after all, liberals are supposed to fight, if not die, for the right of everyone to voice ideas freely. Aren't they?

At the beginning of the 1960's nationwide campus protest movement, the "American Association of University Professors" adopted "ethical principles" for professors, as follows:

As a teacher the professor encourages the free pursuit of learning in his students. He holds before them the best scholarly standards of his discipline. He demonstrates respect for the student as an individual, and adheres to his proper role as intellectual guide and counselor. He makes every reasonable effort to foster honest academic conduct and to assure that his evaluation of students reflects their true merit. He respects the confidential nature of the relationship between professor and student. He avoids exploitation of students for his private advantage and acknowledges significant assistance from them. He protects their academic freedom.

Examples of "unacceptable conduct" included:  
— significant intrusion of material unrelated to the course.  
— evaluation of student work by criteria not directly reflective of course performance.  
— discrimination against a student on political grounds, or for reasons of race, religion, sex or ethnic origin, or for other arbitrary reasons.  
— use of the position or powers of a faculty member to coerce the judgement or conscience of a student or to cause harm to a student for arbitrary or personal reasons.

Just where does one draw the line between acceptable and unacceptable professorial behavior? Provost Stewart stated: "For example, does a professor who takes a class hour in a physics course to instruct his students in the history of South African apartheid violate the principles set forth above — especially if he tries to give a thorough and objective account and refrains from urging the students to follow a particular program of action? I think he does, but I have colleagues whom I respect who disagree vehemently, saying that he is properly performing his function as a teacher when he simply presents the facts and eschews advocacy."

Provost Stewart continued: "Does a professor of any subject — even South African history — violate them if he dismisses a class so that students can take part in a demonstration? Again, I think he does, and on this I would find little disagreement, though there are those who appeal to what they regard as a higher morality transcending university regulations and professional codes."

Provost Stewart noted that professors who actively participate in demonstrations, for example, outside of the classroom probably do not break the "ethics code," but do place themselves in an unsettling position. For example, if a student and a professor passionately disagree on an issue, like university disinvestment in South Africa, can that professor honestly and fairly assess the student's academic performance? Can this student, who is most likely an "ignorant, uninformed" non-thinking blob in the eyes of the professor, expect an unbiased evaluation by his adversarial professor?

By proselytizing in or out of the classroom, professors create disorder in the academic setting. Students from all backgrounds, races, religions and political persuasions attend universities to be educated in the courses which they take. The spirit of university study, implicitly if not explicitly, demands all students pursue knowledge of one mind — that is, above individualized pettiness.

Otherwise universities become a politicking arena where students organize themselves around various courses and scurry around campuses getting Professors X and Y to endorse their cause. Students, and professors alike, break up into factions and the pursuit of knowledge is replaced with political and social rhetoric. Let universities be places for academic study, not right wing or left wing political pulpits.

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James D. Spounias is a junior at UCSD.

# Professorial Proselytizing

By James D. Spounias

Because of the rise of protest movements on the landscape of America's finest universities, professors are pricked with a problem; that is, whether to use their classrooms as pulpits for political and social propaganda or to adhere to the course curriculum for instruction. Muir College Provost John Stewart, in his *Parents Newsletter* (which should be mandatory reading for all professors and students) concluded that professors should not proselytize opinion in the classroom and if they do so outside the classroom, they ought to participate judiciously.

Regulation of classroom material has drastically changed in the past few decades. Provost Stewart commented that early in his teaching career at Ohio State "a young professor of economics had been fired for teaching theories of Marx. He had not advocated them. Nor had he condemned them. He simply said, in effect, 'this is what Marx wrote, and this is what it means'."

Additionally, Provost Stewart was warned by a senior colleague at Ohio State "to be very careful" when discussing Steinbeck's *Grapes of Wrath* because of its "un-American" overtones.

This academic suppression of certain material, deemed "un-American" heightened in the "McCarthyist" era of the 1950's. Such restriction of class readings (i.e. Marx) and controversial classroom discussions is plainly contradictory to the spirit of academic study. Professors should present academic lessons as unbiasedly as they can, allowing for subsequent student discussion and analysis of the material, rather than forcing their biases upon students as "gospel."

Liberal academics deserve credit for seeking to unshackle universities from partisan instruction, but as students like Benjamin Hart have experienced, many liberal professors are as hostile and oppressive to new ideas as their "right wing" colleagues were in the 50's. Benjamin Hart, one of the student founders of the *Dartmouth Review* (the gutsy weekly conservative paper) has literally nursed wounds inflicted by loving liberal professors and administrators.

The *Conservative Digest* reported that, "a couple years ago, he (Hart) was in the news when, as a student delivering the publication on campus, he was tackled by a university administrator who bit him on the chest. Hart's

protagonist, who was over 50 and black, drew blood and later claimed that he lost three teeth doing it."

"To Hart, the ironic upshot of this episode was the response of the Dartmouth faculty, which voted 113 to 5 to censure, not the attacker, but the *Review* for provoking the attack by poking fun at Dartmouth's policy of affirmative action."

Hart's response to his scarred chest and all that brought it on was: "My objection is not that there are liberal professors on the faculty. What I object to is their hostility to free and open ideas."

Hart observed that: "A course in women's literature could be a useful thing if it made the effort to bring attention to worthwhile but neglected women writers and relate them to the mainstream. But that isn't what it's about. It's about Betty Friedan and Gloria Steinem."

It appears that academic tyranny from the "left" in the form of proselytizing lectures, not to mention bitten

(continued on page 15)



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