

C.G. Alario on the Pro-Castro Lobby

Barry Demuth: The Plight of Afghanistan

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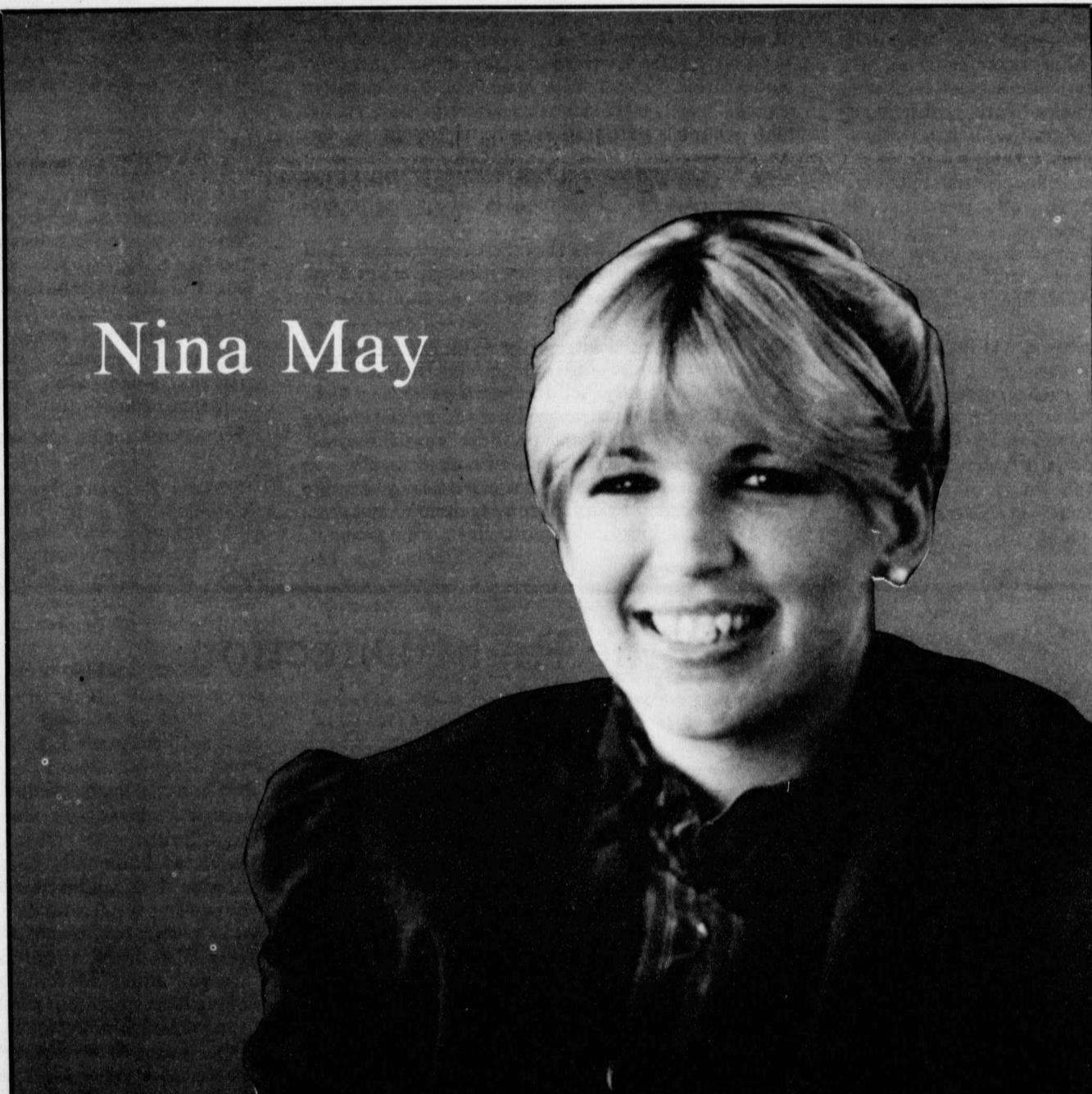


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THE NEW GENERATION GAP

By William Rice

Reform doesn't always spring from pure motives. One reads today how colleges are retreating from two decades of the low expectations which, in the words of historian Jacques Barzun, proclaimed "photography as good as physics." Traditional educators are delighted to see the policies of the 1960s discredited, and administrators, ever creating work for themselves, now call for funds for "long-needed self-study." But whatever sardonic amusement one might find in the final days of that bastion of failed idealism, the drama has a largely humorless tone. For the much-touted curricular reform stems in good part from the hostility of the entrenched, politicized professoriate toward the new conservative generation of college students.

According to Berkeley English professor Charles Muscatine (*Chronicle of Higher Education*, Sept. 26, 1984), college students are "just immature" and "pre-political" when they support conservative candidates. Political science prof Norman Jacobson, also of Berkeley, insists that undergrads aren't "interested in the theory of democracy." (Their participation in the democratic process, reflected in record voting numbers, is insufficiently metaphysical, perhaps.) In response to dwindling enrollments and student apathy, Jacobson and his colleagues just imposed a course requirement for their charges: "political theory." ("One thinks of Hogarth's 'The Sleeping Congregation.'") Muscatine throws his hands up in the air: today's students cannot think beyond "motherhood and apple pie" (his words). It may seem unfair to single out two Berkeley professors, but in faculty clubs across the country the present generation of 20-year-olds is derided. It is fashionable.

Their political bias aside, there's something to the professors' complaints that the new students are inoculated against the disinterested use of the mind. A northeastern art college instructor finds in her pupils "an incredulity about the value of a liberal arts education in their artistic pursuits." To them, discipline and knowledge are not transferrable. Their careerism is insular. And in the business schools resistance to liberal learning is even fiercer. Such shortcomings can be traced to the high schools, with their myopic concern with "the self" and "feelings." There, academic standards are so low that students come out intellectually handicapped, as the proliferation of remedial college courses testifies. In short, the profs' grievances have merit.

But academicians themselves are at fault for both diluting and politicizing the curriculum. For the last twenty years large numbers of academicians have held tenaciously to extreme liberal politics almost as a point of professional pride, and they reshaped their syllabuses accordingly. Course offerings proclaimed the palace revolution: "The American Civil War" yielded to "Sexual Minorities in America," "The

Romantic Poets" to "The Philosophy of Feminism," and "The Enlightenment" found itself ousted by "Achieving Your Potential: The Power of Caring and Sharing." (The latter courses are appeared in the Fall 1984 Temple University catalog.) The creation of such institutes as the now-defunct Center for Urban Research and Experiment (C.U.R.E.) at the University of Pennsylvania seemed to promise an entire re-orientation of academic pursuits.

Students today have grown bored and skeptical when served the agenda of the 1960s and 70s. They find its chronic indignation stale, and its convoluted rhetoric leaden. The "tenured revolutionaries," as one wag dubbed them, find it hard to win an audience. Instead, as Felicia E. Halperin lamented in *Ms. Magazine* (October 1984), conservative student organizations and newspapers are emerging to do battle with what they perceive as an "entrenched liberal bias held by colleges faculties and ... student organizations." Even to the apolitical student, there is something incongruous in an "establishment" that's "anti-establishment." Today, the conservative is the re-orientation.

Students grow restive. "I've had a lot of professors who were touchy-feely types," complains Temple senior Carolina A. Reyes. "In a required course in writing, one of them never emphasized skills; he pretended people were competent who weren't. He mostly talked about his wife and his divorce." She believes students are demoralized by inferior standards.

Susan Sayer, a recent Cornell graduate, notes that "a communication problem develops when students and teachers talk about career goals. Professors say students are ineducable even when they're part of a professional program that they supervise." Remarks like these — and worse — can be heard everywhere.

It's not enough merely to label the current generation conservative. Few of them articulate a conservative stance — partly from lack of vocabulary (thanks to the high schools), partly from lack of encouragement (thanks to faculty bias). It's not enough, either, to dismiss their problems with the professoriate as the wretched resistance of students in all ages to mental challenge.

The chasm that stretches between students and teachers today — the new generation gap that's come back to haunt those who invented and capitalized on the term — can be measured by that buzzword of the intellectuals: "sensitivity." It would be difficult to imagine two more different groups than today's resourceful, worldly, self-interested youth and their tenured instructors, estranged from society and longing for the days of social and political "consciousness." Historically, the present tenured college faculty was populated when the left wing wielded nearly absolute power in academia. Its leaders, feminists, Marxists,

anti-war activists, experimental and abstract artists, simply lacked foresight when they seized control. Whether their causes were right or wrong, surely it was inevitable that when the times changed politically the activist academics would feel very much alone.

Since their ideology fails to move the students of the 1980s, professors are returning to an old means of asserting their authority: the course requirements that old-fashioned instructors have advocated all along. The superficial justification for such action is easy. National reports condemn the state of the liberal arts. Career courses — telecommunications, management theory, film methods, for instance — seem to offer negligible intellectual content, make a mockery of analytical skills, and pollute rather than improve vocabulary (as reflected in the decline in Graduate Record Exam verbal scores). Obviously, required liberal arts courses are in order. All this is very well, but at the same time required courses may provide a forum for the old politics to be revived. That, clearly, was Berkeley professor Norman Jacobson's unwitting point when he justified requiring "Political Theory." New quarrels over which books belong in the "core curriculum" reflect again the opportunism of academic leftists.



So it is that the case for reform along traditional academic lines gets support from the very group — the present academic anti-establishment establishment — that laid waste the substance of the college degree in the first place. Virtuous concern for the preservation of cultural heritage has indeed contributed to the surge of renewed standards. But also at work is the hostility of the entrenched, radical faculty toward the poorly prepared, conservative student body. If we witness a return to a demanding, basic curriculum, it should be understood as one result of a profound new generation gap.

William Rice is a free-lance writer living in Philadelphia.

A Step in the Right Direction

By Amy B. Zimble

The 27th of January 1981 marked an important day in the history of the United States. The Hostage Crisis in Iran, which had put so many lives on hold for over a year was finally over. As the hostages stepped off the plane onto familiar ground, the newly elected president, Ronald Reagan, announced what appeared to be a new policy toward terrorism. "Let terrorists," asserted Mr. Reagan, "be aware that when the rules of international behavior are violated, our policy will be one of swift and effective retribution." This strong statement of intent, in effect, condemned the passive and defeatist policy of the previous administration. Prospects for the future looked good. The United States once again had a strong leader and the American people felt safe!

Today, four years later, the United States is still a major target of terrorist attacks and the American people are not safe. Even as the Reagan administration purports that "we cannot and will not abstain from forcible action to prevent, preempt, or respond to terrorist acts," (National Security Advisor, Robert McFarlane speaking on 26 March 1985) many such

attacks go unpunished. The Iranian Hostage Crisis of November 1979, which initially prompted Mr. Reagan's strong stance, was merely verbally condemned. Similarly, no punishment was wrought against the October 1983 massacre of the 241 American Marines stationed in Beirut. Nor did we see retribution for the recent hijacking of the TWA flight in Athens which resulted in the death of one American. The fact that the attacks incurred no penalty and, worse, that they achieved the desired results, will not deter such horrendous acts. The United States has not only lost face in the eyes of the rest of the world, it has lost the lives of many of its citizens. We must no longer allow terror to reign!

The U.S. must learn that hijacking, bombing, kidnapping, and murder are the ways in which terrorists do business. While at one time such means of political expression for these people may have been a last resort in their pursuit of political ends; today it is their first. We must, therefore, end what now seems to be a policy of appeasement and regain the strong and powerful image which we once had.

The recent interception of the Achille Lauro terrorists was a beginning. A message was indeed sent. Its significance — an end to US impotence. As William Safire so poignantly points out, "one daring interception does not an anti-terrorist policy make." The circumstances provided by the Achille Lauro incident were perfect for firm action. The terrorists had already surrendered and as a result of swift retaliation the Reagan administration did not jeopardize the well-being of any innocent persons. Above all no one died. Future attacks may not be so cut and dry. The lives of those immediately involved may be jeopardized. It need, however, be assumed that in the long run more lives will be saved by standing firm. Once terrorist acts occur, they must be countered in a swift and effective manner in order to nullify the terrorist advantage. In so doing, we will give terrorists reason to search for other options in the pursuit of their desired political ends.

Amy B. Zimble is a free lance writer living in San Diego.

Letters



Dear Sir,

Whilst reading the August issue of *The American Spectator*, I came across an advertisement for your journal.

I would like to know if an overseas resident may become a subscriber, if so, I would be most grateful if you could write back informing me of this.

I thank you.

Yours sincerely
John Volpe
East Coburg, Australia

An open letter to the editors of the *California Review*:

We, the undersigned Political Science graduate students, would like to congratulate you in rising to the level of your predecessors, Joe McCarthy and Torquemada, in your assertion that one of our most moderate faculty members, Wayne Cornelius, is a Soviet sympathizer. No doubt it was motivated by his participation in a study that demonstrated, contrary to your mythology, that the last Nicaraguan elections were indeed free (save manipulation by your idols in the Reagan, or should we say Regan, administration). We know how hard it must be for you to justify your support for cronies of one of the most brutal dictatorships in Latin American history against a democratically elected government — all in the name of Americanism.

We hope you will continue to assail all anti-American influences you find infiltrating our society. We suggest that your next targets might be the Declaration of Independence, the Bill of Rights (following in Ed Meese's footsteps), that godless heathen Thomas Jefferson, and of course the radical revolutionaries who fought against the Tory freedom fighters. We are confident that you can find as good evidence for these noble causes as you have for your present ones.

We, too, were surprised that you found only six copies of your newspaper in our trash can. That puts your readership in our department almost up to the level of the *Pennysaver* and the *Los Angeles Times Advertising Supplement*. Perhaps you will now gear your intellectual sophistication up to the level of those journals.

We hope your feelings weren't hurt and that you will continue to deliver your paper to us. We promise we won't throw them in the department trash can. Frankly, we need the laugh, and there aren't enough George Will columns and Ronald Reagan press conferences to keep us satisfied. Except for the Frank Burns issue, your paper has kept us in stitches for hours.

We believe in the necessity of a good, intelligent conservative journal on this campus, but until one appears yours will have to suffice. Keep up the good work, and maybe when you improve, you can all land jobs as script writers for *Hulk Hogan's Rock n' Wrestling*.

Yours in Solidarity,

Gerry Munck
Rene Nunez
Paul S. Orogan
Ana L. Cobian
Roger Green
Sharyn O'Halloran
Mike Coste
Debbie Avant

Eduardo da Silva
Henrik Spruyt
Katherine Underwood
Laura Pilkington
David Bartlett
Peter Radcliff
Wendy Prentice

Editors note:
The undersigned Political Science graduate students, welcome to the exclusive club of CR's "In Review" critics. We reserve this high distinction for those who are either too lazy or intellectually inept to engage one of our serious essays.

We do not consider Mr. Cornelius a communist sympathizer nor a moderate faculty member. Mr. Cornelius suffers from a disease — blindness to the dynamics of Soviet communism — that has infected a significant number of other respected academics. We are fortunate that most of these academics remain in the university where their influence is minimum at best.

Before making the absurd claim that the Nicaraguan elections were free and democratic, we recommend that all of you read Jean-Francois Revel's latest book — *How Democracies Perish*. It may enlighten all of you to some of the methods that communists (like the Sandinistas) use to capture and maintain power. In addition, Mr. Revel details how the communists use our free and open society to further their interests at the expense of our own. Mr. Revel is not some right-wing extremist; he is a French socialist and a respected writer.

We know, among UCSD's progressive cliques, anti-communist demonstrates bad taste. Unfortunately, the *Review* is not interested in impressing university-types like yourselves. We are here to engage our philosophical counterparts in a battle of ideas. We rely on the force of our arguments and the values and ideas that our great Nation has provided us to challenge the Leftist established order which all of you have succumbed to.

Rest assured, we will continue to monitor and expose anti-American influences here at UCSD and wherever they may arise. We are confident that UCSD alone will keep our hands full. We live in the freest country the world has ever known; we plan to keep it that way.

We believe in the necessity of intelligent, bright graduate students in the Political Science department, but until some come along, we will just ignore your shallow lot.

— CGA

California Review



Credo: *Imperium et libertas*.

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California Review (Restitor Orbis) was founded on the sunny afternoon of seven, January, nineteen-hundred and eighty-two, by discipuli cum civitas listening to Respighi and engaging in discourse on preserving the American Way.



A conservative journal is a terrible thing to waste. Give to the California Review, a not-for-profit organization. All contributions are tax-deductible.

(continued on page 14)

In Review

■ Congratulations are on hand as UCSD celebrated its 25th anniversary. The high point in UCSD's radical history is May, 1982, when *California Review* published its first issue and introduced to the campus an alien ideology — conservatism. Campus politics have never been the same since.

■ In the spirit of traditional American values, *CR* reminds its readers that November 24-30 is National Family Week.

■ A Kenya mother fought a 90-minute tug-of-war to pull her 10-year-old daughter from the jaws of a crocodile in the Tana River in the northeastern Kenyan village of Nanighi. News reports said the crocodile gave up after another woman stabbed it in the eyes. The girl needed stitches in her buttocks.

■ Hats off to Bret Saberhagen of the Kansas City Royals for winning this year's Cy Young Award! "This is great for me and great for Kansas City," says the 21-year-old right-hander who was also named the World Series Most Valuable Player.

■ Graduating Stanford students have aimed their sights high. More than two-hundred of them have signed a petition asking Mikhail Gorbachev (ol' Smilin' Mike) to address their graduating class. If Gorbachev is too busy, then maybe they can ask Fidel Castro or Daniel Ortega.

■ After a bloody 27-hour siege of Colombia's Supreme Court rebels of the April 19 Movement are disillusioned. Alonso, one of the 35-member national board of directors for the rebel movement, said his group planned to hold the Justice Palace for only several hours of battle and then start negotiations. "We never expected the bestiality of driving tanks through the front door (of the courthouse)," Alonso said.

■ On November 15, the Liberian state radio reported that the leader of an abortive coup, Brigadier General Thomas Quiwonka, was shot dead by government forces loyal to Samuel Doe.

Where was the moral outcry, the international condemnation of Doe and his government, and demands by Western crusaders that Doe is inept and incapable to rule and should step down?

■ In our Nation's capital, several students held a candlelight vigil on a cold Sunday night in late October at the Soviet Embassy. The students were protesting Soviet atrocities and imperialism.

■ Indians along the Amazon sometimes wear tiny monkeys called marmosets in their hair — to gobble up head lice!

■ CR wishes to express sadness over the recent passing of noted architect William Pereira, 76. Among his many designs are the Transamerica Tower in San Francisco and U.C.S.D.'s own futuristic Central Library.



■ More on campus conservatism. At Georgetown University in Washington, D.C., several students under the leadership of Bridget Brooker have resurrected *The Georgetown Guardian* to provide students with a conservative viewpoint. Leftist radicals beware!

■ Every day last year in New York City, an average of four people told cops they had been bitten — by other people. The number of reported cases of humans biting humans increased for the sixth straight year in 1984, totaling 1,593.

By Barry Demuth

The name *Afghanistan*, to many outsiders, suggests a romantic, scenic, perhaps, exotic place located somewhere far away. Despite Afghanistan's past struggles and present importance, few Westerners have a clear understanding of its location, its significance, and, for most, the Afghan people and their needs are a mystery.

This contemporary obscurity has resulted in part because of the geographical position of Afghanistan, as well as the country's nineteenth-century political experience. Fixed between two aggressive rival powers, British India and Czarist Russia, the Afghans, as fiercely independent a people as any on earth, countered the double threat by developing a xenophobic nature, and closing their borders to all but an occasional visitor. Throughout the nineteenth century, British and Russian agents skulked in the Afghan hills or roamed the valleys, engaging in espionage, subversion, and assassination. These activities were a deadly, serious matter to the Afghans, and losing their national independence was an ever present possibility.



When the Soviet troops stormed into Afghanistan in December 1979, few people realized that this was nothing new, that the Soviet Union had invaded its southern neighbor at least three times before — in 1925, 1929, and 1930. Although two of these invasions were small-scale affairs, with limited objectives, the 1929 invasion involved thousands of troops and thousands of casualties. Thus the Soviet Union demonstrated their interest in Afghanistan fifty years ago, exhibiting militaristic force to achieve their goals. Fortunately, Stalinist Russia focused its interest at this time in constructing what they called Socialism at home, rather than fomenting subversive revolutions in other lands.

In the midst of Christmas festivities, the American public was shocked to learn that the Soviet Union had launched a massive assault on Afghanistan. Many foolish and inaccurate statements were made in regard to the 1979 invasion:

Afghanistan ... one of the ancient countries of Central Asia, until recently ... remained one of the most backward. It seemed that here life had frozen along medieval lines and that the people were doomed to drag out a miserable existence. Feudal lords controlled destinies and meted out reprisals against people. In order to perpetuate this state of affairs, they propagated obscurantism, enmeshed the masses in bondage, and suppressed all attempts to bring a spark of light into the dark of lawlessness and arbitrary rule. In April 1978, the Afghan people said "no" to this rotten system. The working people of the country took its destiny into their own hands.

Pravda, December 31, 1979

Thus the majority of people living in the Soviet Union are ignorant about what is really happening in Afghanistan, which is of course what the Soviets want. Prior to the 1979 invasion, Afghanistan was indeed one of the most backward countries in the world, however; it was a peaceful country and above all the people were free. Commentators in the United States

Afghanistan: Rebels With a Cause

as the Russians move to crush and empty out the entire country. A leading American expert on Afghanistan, Rosanne T. Klass stated, "when the first reports of the Nazi slaughter of the Jews emerged from occupied Europe in 1942, they were dismissed as 'unsubstantiated,' their sources labeled as hysterical and unbelievable. A decade ago, nobody was willing to believe what was happening in Cambodia until half the nation was dead."

How long will the United States and the rest of the free world allow the U.S.S.R. to continue this genocide? Already an estimated one million Afghan civilians have been murdered and the killing continues every day! According to Aleksandr Yuryevich Levenets, defector of the Red Army, now fighting with the Afghan rebels, "the Soviet troops can't find the rebels, so they kill civilians, our officers said we must go into a village and kill all the people and animals, sheep and horses, even dogs and cats, but I thought it was the rebels who were fighting against us, not elderly people and dogs and cats."

The most obvious and urgent need is to send arms, food, medicine and money to the Afghan rebels. In July 1985, the United States Congress, for the first time, openly recognized the importance of the situation in Afghanistan, and voted official aid — \$15 million to the Afghan resistance. This is a step in the right direction. The United States should aid the Afghan rebels, because we admire these brave people, who are fighting for their freedom as we once did. The United States will never succeed in getting the U.S.S.R. out of Afghanistan. Now that the Soviets are involved in their Vietnam we should make it as difficult and as expensive as we can. If they have to pay a heavy price for their invasion of Afghanistan, then this may discourage them from undertaking similar adventures in the future. We must also send aid to the Afghan refugees in Pakistan and Iran — the largest refugee population in the world.

The United States should also strengthen its position in the Gulf. This will be difficult because the Soviet Union is much closer to the Gulf than the United States. We need to strengthen our Navy in the Indian Ocean, and establish and expand new and existing military facilities in the Middle East. In addition, we should exert every effort to improve relations with Iran.

Unfortunately, few Americans have demonstrated little if any support for the Afghan freedom fighters. During the Vietnam war, our streets were full of protesters, and many had riots and sit ins. In recent years, there have been protest marches against the sending of fifty-five military advisors to El Salvador, as well as the aid sent to freedom fighters in Nicaragua. This year students illogically protested American investment in South Africa, generating very little support for a situation that does not compare in magnitude to the crisis in Afghanistan. The country and the people in Afghanistan are dying! "Imagine there is no country, nothing to live or die for, and no religion too," the late John Lennon. For people seeking a worthy cause these days it would be hard to find a better one than the Afghan freedom fighters.

Barry Demuth is a junior at UCSD.

Who are Castro's friends in Congress?

The Revolution Lobby. Over a year in the making, this blockbuster book takes a close look at the particular men and women who have helped Communist revolutionary gains on America's southern flank from their desks in the nation's capital.

The Revolution Lobby. The inside look at one of the most sinister special interest groups operating in Congress. This 164-page journalistic breakthrough is available exclusively from the Council for Inter-American Security. By syndicated columnist Allan C. Brownfield and *West Watch* editor J. Michael Waller. With captured Communist documents that have never before appeared in print.



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Caveat

By C. G. Alario

George McGovern, after returning from a cordial visit with Fidel Castro in 1975, remarked about his bearded host, "soft-spoken, shy, sensitive, sometimes witty ... I, frankly liked him." The 1972 presidential candidate's romance with the Cuban kingpin clearly demonstrates how American apologists, including the likes of Senator Lowell Weicker and the Reverend Jesse Jackson, legitimize Castro's barbaric regime and its efforts to subvert non-Marxist governments in Central America and Africa by ignoring Castro's record, while simultaneously proclaiming that ol' Fidel is "just like us."



By ignoring Castro's history of support for so-called "wars of national liberation" (Soviet colonization), his carnal treatment of political prisoners, his total disregard for human rights and civil liberties, and his cozy relationship with the Soviet Union, these American apologists argue that the cold state of U.S.-Cuban relations are a result of American policy that has isolated him and left him no alternative but to join the Soviet camp.

In *The Revolution Lobby*, Mr. Brownfeld and Mr. Waller have ascended to new heights in investigative journalism. By exposing a coalition of groups and individuals operating in Washington, who are committed to sabotaging legislation that would thwart Soviet efforts, through its Cuban proxy, to penetrate Latin America, the authors succeed in debunking the American apologists' myth of Castro's Cuba.

Mr. Brownfeld and Mr. Waller accurately note that McGovern set the agenda for liberal foreign policy during his 1972 presidential bid. Even though his campaign failed, it created a new breed of McGovernized activists who will stay active in politics by joining the staffs of elected officials or seeking office themselves. What is significant, moreover, as the authors state, "what McGovern touted as radical in 1972 is now considered mainstream in liberal American politics." In effect, the "blame America first" position was legitimized by the South Dakotan senator.

The Revolution Lobby in its introduction, states that the objective is not to discuss all the groups and organizations that compose the Revolution Lobby, but rather "it is meant as an overview of the Lobby as a whole, and of how senators and congressmen end up acting as saboteurs of American foreign policy, if not out and out advocates of communist revolution."

The overview of the Lobby includes such groups as Committee in Solidarity with the People of El Salvador (CISPES), Institute for Policy Studies (IPS), U.S. Out of Central America (USOCA), United States Peace Council, and other various pro-Castro groups. It examines such questions as: who are the behind the scenes powers; when they were formed; and how their hidden agendas relate to their public statements? In addition, the book reveals the enormous political pull of the Revolution Lobby and its ability to influence Members of Congress.

Mr. Brownfeld and Mr. Waller do not question the sincerity and the loyalty of the vast majority of our elected officials. They do, however, demonstrate how "gullible, naive, and opportunistic politicians" fall prey to the Lobby's influence. In turn, it is their votes that undermine foreign policy.

It is true congressmen maintain demanding, time-consuming schedules. Keeping pace with any single issue is near impossible. In effect, congressmen are forced to rely on their staffs to research the issues and provide them adequate information to decide which way to vote.

The authors recognize the congressmen's dilemma. They do, however, proceed to ask where do the staff people obtain their information. Where else? "From the hundreds of lobbyists, academics, think-tanks, and public policy groups ... it is here where most of the original work is done, and it is here that lies the real heart of the Fidel Castro's revolutionary lobby."

If this is the case, it would be convenient to conclude

The Revolution Lobby
By Allan C. Brownfeld and J. Michael Waller
Council for Inter-American Security and the Inter-American Security Educational Institute, 171 pp.

that many of our elected officials are "soft on communism." But, the authors point out that Congress voted near unanimously to aid the Afghan freedom fighters. Congress is willing to challenge Soviet aggression when it is as clear cut as the case of Afghanistan.

With respect to Castro's involvement in communist revolutions, Congress fails to see that Castro's actions are an extension of the Soviet efforts to penetrate Central America as well as Africa. By making the distinction that some Members of Congress are not "soft on communism," but are "blind to communism," Mr. Brownfeld and Mr. Waller have laid the foundation whereby we can begin to treat this disease of blindness now that it has been diagnosed. There must be a concentrated effort to show these Members of Congress that the Soviet hand is concealed within a Cuban glove.

There is, however, the question of prominent politicians, such as Senators Kennedy and Dodd, and Congressmen Dellums and Barnes, whose motives for their overwhelming support for the Revolutionary Lobby are in doubt. The authors throughout the book and in their impressive appendices, including such topics as the "Dear Commandante letter," "Senator Kennedy and the Sandinistas," and "Dellums' staff aiding the Communist counterintelligence?," build a substantial case calling into question the motivating forces behind these men. Are these forces of sympathy or of out right support for communist revolution?

The Revolution Lobby focuses on uninformed or undecided Members of Congress. The purpose of any lobby is to influence our elected officials. Castro's lobby is no different, "with the prominent politicians pulling from above, and the Revolution Lobby pushing from below, the uncommitted center of Congress votes and thinks the way it does. Here, then, is the power of the Revolution Lobby."

Unless the activities of the Revolution Lobby can be curbed and its successes reversed, American security in its own hemisphere will continue to be threatened. "If Soviet client regimes come to power in Central America," Richard Nixon states, "the western hemisphere will have been cut in two at its 'slim waist' ... we cannot afford to let this happen."

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C. G. Alario is a senior at UCSD.

The Case of Arturo Cruz

By P. Joseph Moons

"Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or of the right of the people to peaceably assemble and to petition the government for a redress of grievances." These are the First Amendment rights of all Americans (and others living in this country) as stated in the Constitution that was penned by our Founding Fathers.

The First Amendment came to mind when I recently attended a speech given by Arturo Cruz at the Institute of Americas on the U C S D campus. He is a leading spokesman for the Fuerza Democratica Nicaraguense (FDN), the Nicaraguan freedom fighters, and one of the three leaders of the United Nicaraguan Opposition. I went to hear a man voice his views. Instead, I was subjected to forty minutes of Nazi-like tactics by about one hundred screaming militants.

The protesters purposely denied Mr. Cruz his First Amendment rights and drowned out his speech with their obnoxious chants and jungle drum beats. Among their many catchy selections were "CIA out of Nicaragua" and "No fascists at U.C.S.D." I was even verbally assaulted having been called a "young fascist."

Very few people heard his speech that late October night. I know, because I was sitting in the second row and could barely hear him. Not only was my time wasted, but so was that of Arturo Cruz and the Institute of Americas.

I agree that these protesters have a right to voice their opinions, but not at someone else's expense. The students that write for the so-called "alternative media" and the "official" campus newspaper, *The Guardian*, state that drowning out Mr. Cruz was legitimate because they feel that the FDN's actions are unjust. These spurious claims are easily nullified in view of the Sandinista Government's recent suspension of basic freedoms in Nicaragua. Indeed, these protesters could not have carried on their demonstration in Nicaragua had it been unfavorable to the Sandinistas.

Protestors like these use the same Nazi tactics, but sometimes the result is different. In the summer of 1984, Maureen Reagan spoke in San Diego on behalf of her father President Reagan. As the demonstrators' screams increased, Miss Reagan was heard to say, "I can shout louder than any protestor!" And so she did.

Actions like Miss Reagan's show that people will stand up for their rights. Whether those people are conservatives or liberals, speaking or just speaking out, is immaterial. What matters most is that they are allowed to speak but not at the expense of others.

Alas, Arturo Cruz was denied his freedom of speech on that October night by those boisterous protesters.

Nazis used them to drown out their opponents in the early 1930's. The result was about fifteen years of fascism and the Second World War. As freedom loving Americans, we must not allow fascism or, more importantly, communism to strangle our liberties.

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P. Joseph Moons is a junior at UCSD



Nicaragua's Contras Can Win

By Alfred G. Cuzan

In the last half a century, major Soviet-backed attempts to establish a Marxist-Leninist state subordinated to Moscow have been tried by local communists in five Spanish-speaking countries. The communists were completely successful only in Cuba, which they captured with relative ease in 1959. They have been only partially successful in Nicaragua, where a vigorous anti-communist insurgency is challenging the six-year-old Sandinista dictatorship. The communists failed in Spain (1936-1939), Guatemala (1954), and Chile (1971-1973).

Although five cases is too small a number from which to generalize with confidence, it is nevertheless instructive to note that the communists succeeded where, as in Cuba, a revolution enabled them to destroy the established military before they began to Sovietize the country. They failed where, as in Chile, the traditional armed forces were still intact when communist-backed policies began to be planned or implemented by a socialist government.

In Spain, Guatemala, and Chile, communists initially bid for power through democratic channels. They supported a "popular front" candidate who, though not a communist himself (except perhaps Guatemala's Colonel Arbenz, who was married to one) was sufficiently "progressive" to warrant their support. The electoral victory of the popular front gave the communists a Trojan Horse for penetrating the government. They were soon busy helping to radicalize the rhetoric and policies of the new administration to an anti-business, anti-clerical, anti-western and/or pro-Soviet direction.

But, as communist influence within the government grew, anti-communist opposition in the society-at-large grew more than proportionately. Eventually, the military took up the cause of the anti-communist majority and the popular front government was overthrown.

The defeat of the communists was easiest in Guatemala. A column of 150 men emerged from Honduras with CIA help, marched on the capital and, when the army refused to defend him, Col. Arbenz fled to Czechoslovakia (he reappeared in Cuba after Castro's communist take-over). It was most difficult in Spain, where it took three years of civil war and over half a



million deaths to oust a government riddled with communists and heavily dependent on the Soviet Union. Chile was an intermediate case; the military coup and its aftermath cost several thousand lives, including that of Marxist President Allende, but the defeat of the communists was swift and decisive.

The communists failed in Spain, Guatemala, and Chile because, lacking a revolution, the military leadership of the anti-communist majority was free to fight and destroy the communist threat once it reared its ugly and menacing head. In contrast, the communists succeeded in Cuba because Castro has hundreds of officers and men of the old army and air force executed; simultaneously, he created a new "revolutionary" armed forces, militias, neighborhood

vigilante committees, and other communist-controlled forces to "defend the revolution." Having literally disarmed the anti-communist majority, Castro quickly Sovietized the Island, crushing all those who opposed him.

In Nicaragua, the communists replayed the old tactic of the Trojan Horse. Having named themselves after a folk hero, they entered an alliance with a "popular front" against Somoza. Then they invaded from Cuba via Panama and Costa Rica. After Somoza's flight, the Sandinistas executed several hundred of national guardsmen and imprisoned thousands of others; the remainder had to flee for their lives or freedom to El Salvador and Honduras. The Sandinistas then lost no time creating a new military, much larger than Somoza's, into which they incorporated thousands of Cuban and other Soviet bloc "advisors." In addition, they have organized Castro-style militias and neighborhood vigilantes.

The destruction of the National Guard may have been necessary for the Sandinistas to succeed the murdered Somoza as the new dictators of Nicaragua. It has, however, proven to be insufficient for the consolidation of communism. Upwards of 20,000 guerrillas, strongly motivated to prevent Nicaragua from becoming another Cuba, are fighting the Sandinistas on three fronts.

Only a believer in Marxist historical myths can rule out the possibility that the "contras" will win. The Spanish civil war showed nearly 50 years ago that nationalists can evict Soviet satraps from their soil. As in Spain, what the anti-communist freedom fighters need in Nicaragua is, above all, weapons. If these are generously supplied by the West, communism can still be defeated in Nicaragua.

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

FOR SOUTH AFRICA: Give Peace a Chance

By Deroy Murdock

Having visited South Africa last August, I learned that it is an afflicted nation which is trying to move in the right direction. The apartheid system which has oppressed South Africa's blacks for decades still exists. But it is being dismantled in favor of policies which strive toward equal opportunity regardless of the color of a man's skin. Still, South Africa has a very long way to go before it can become a country in which there truly is liberty and justice for all. South Africa and its people can benefit from three things the United States can offer. We should make these available at once so that we can contribute to the upliftment of blacks, coloreds, and Indians and the enlightenment of whites in South Africa.

First, what blacks and other poor people in South Africa need is more, not less, investment from the United States and other Western nations. Foreign investment is a strong and positive force for change there. American and other Western companies which open for business in South Africa provide job opportunities and incomes which are sorely needed among poor blacks, coloreds and Indians. Beyond that, Western companies have built a solid record of offering far more than just work to the communities in which they operate.

When I visited Soweto, the black township outside of Johannesburg, I was deeply disturbed by the poverty and miserable conditions under which most of its residents live. I had seen these people and their suffering on American TV and found their situation tragic in person as well. What did surprise me (for you never hear about these things through the American media) were the impressive facilities that foreign companies had built in the middle of Soweto.

Of course, the vast majority of Sowetans still live miserably. But if American and Western businesses can make life better for people there, they should be encouraged and not forbidden to do so.

Second, the U.S. government should continue and accelerate its policy of applying diplomatic pressure on Pretoria to undo apartheid. The policy of constructive engagement has been ridiculed by those sources of "informed opinion" which are usually wrong anyway. They are wrong here too. The Reagan administration's tactic of persuasion and consultation has been quite successful in reducing the evils of apartheid. Interracial marriages are now permitted. Blacks are now free to open shop in the central business districts of South Africa's major cities. Blacks may now unionize fully. By the end of the year South Africa's movie theaters will be fully integrated. Coloreds and Indians are now represented in their own houses of Parliament. Yes, there is still a long way to go. Neighborhoods must be integrated and some form of black franchise must be conceived. Firm, consistent and measured pressure from the U.S. will prompt further reforms like these.

Several hundred American, British and German companies pooled their resources to construct the PACE Academy. Completed in 1981, this private school teaches practical business skills to about 600 black school children from the equivalent of sixth through twelfth grade. Corporate sponsors pay the tuition for students who need assistance. Nearly all students go to college then work for several years with the companies which paid their way through PACE. Most are then placed in management positions with those firms.

Foreign business (including IBM) paid for housing

development in an area of Soweto called Pimville. They wanted their employees to live in comfortable accommodations, so they built several hundred very nice homes (by American standards) and made them available at low prices. The result? Black people in Soweto are living in homes with two car garages and German cars parked out front.

On the other hand, abusive rhetoric and excessive public pressure can actually decelerate reform in South Africa. The international campaign against South Africa in recent months has led the Botha government to drag its feet and send, at best, ambiguous signals on reform. Thus persuasion and negotiation, and not confrontation, will lead to the goals sought by blacks in South Africa and their friends in America.

In addition, the Reagan administration should urge the South African government to permit peaceful dissent and protests. Rubber bullets and tear gas do no good for anyone except American news camera crews. The U.S. government should also show South Africa how to free its shackled economy. A reduction in regulation and taxes (e.g. a 12% national sales tax) would lead to sorely needed economic growth and more opportunities and comfort for South Africa's poor.

More than anything else, America must give South Africa time. At first this might seem like an insensitive thing to say in light of the continuing inequities the Pretoria government is committing against its non-white population. The United States, however, needed time to resolve its racial difficulties. If one measures

(continued on page 14)

California Review Interviews

Nina May is founder and chairman of Renaissance Women, an educational, non-profit organization. In addition, Mrs. May is publisher of the organization's insightful magazine. The organization encourages individuals to grow and expand their interests in all areas. Mrs. May has debated former congresswoman Bella Abzug on CBS' *Night Watch* and Gloria Steinem on *The Phil Donahue Show*. She has also testified before the Republican Platform Committee on the subject of the Home Work rule. Mrs. May has been featured in numerous articles. This month she will travel to Geneva as an official observer for the Summit between President Reagan and General Secretary Gorbachev. On a sunny Saturday afternoon, Mrs. May was kind enough to talk with CR's C.G. Alario at her home in Washington, D.C.

CR: Why was Renaissance Woman established?

MAY: It was established as an alternative base for the women of America because too many groups have said they were representing the women of America, their voices and their views. We believe that intelligent women can speak for themselves; they do not need a spokesman. That is what we are: intelligent, individual women. We are trying to encourage people not to just think for themselves but to set their own agendas. We feel, for example, that the feminists have set their agenda for the women of America and it's just not the way things worked out. I don't think that way and neither do the members.

CR: In the premier issue of *Renaissance Woman* you state, "Women are as individualistic as men and realize the biological differences between the sexes in no way reflects a determined philosophical difference between them." Could you elaborate on this statement?

MAY: Yes. Basically what we are saying is that just because you are a woman does not mean that you are going to think like all other women; because you are a man does not mean you are going to think like all other men. It is determined that because you are a woman you are going to think this way and act this way and vote this way. We are saying that is ridiculous. Within the body God gave you, you are still an individual. You can still think for yourself. We have seen the lines cross on the sexes in every area on life. Whether it is going to the moon or building a house or being president of a corporation. All the things men have been doing women are now doing. The only area that is left, the only bastion that we have to overcome are the philosophical barriers. We have to understand that just because you are a woman you are not going to think alike, across the board, with other women, as men don't. Men have always been individuals in the way that they think and the way they perceive things. You never see people say, "Well, all men are going to vote for so-and-so, and all men are going to feel this way and all men are going to support this legislation." They never do that. They never allow themselves to be categorized like that. For some reason, women do. We don't believe they should.

Editors note:

It is the policy of *California Review* to correct mistakes when they occur. In our last issue, in the Michael Antonovich interview, we carelessly made an error in reference to Mr. Antonovich's third answer. It was not "the Governor," but rather "Mayor Tom Bradley" who "failed to follow the lead of the Board of Supervisors who had condemned this type of hatred (Louis Farrakhan's anti-Semitic remarks during his speech in Los Angeles)." We regret any inconveniences that our mistake may have caused.

CR: What has been the reaction towards Renaissance Woman by women in general and by the Feminist Movement?

MAY: Everyone really likes it. I have never heard anyone, even feminists say that they dislike it. What can they say? We are talking about self-determination; we are talking about women setting their own goals and achieving them. So if they were to come out and say anything against what we are doing, then they would be hypocrites. It would show that what they have been trying to say for years and years has been a scam. But they are a little bit angry when we start talking about people setting their own agenda. If women start to think for themselves, it is going to blow their whole agenda out of the water. What they are doing is counting on the collectivist mind of women following what they are saying. And we are saying, "Forget that. Women are not like that. Let them think for themselves."

"But to say that women are somehow in bondage is the most ludicrous thing in the world — and the women that are saying it are doing this country a great disservice."

CR: Among some minds of the conservative movement, there is a growing display of displeasure and disillusionment with Ronald Reagan's Presidency. In your opinion, where has the Reagan mandate fallen short of its stated goals?

MAY: I think that with every election or every new movement in history that you are working towards, you have an idealistic goal you are trying to reach. The idealism for the conservatives included getting rid of the Department of Education, balancing the budget, reducing taxes, and getting the Soviets out of Afghanistan. There are a number of things on the conservative agenda that we are hoping would happen under President Reagan's administration. Yet, those were pretty much idealistic goals. I think we really made strides in that direction. We have brought the interest rates under control, unemployment under control and inflation under control. I think that we have a stronger stature in the eyes of the world now. I think that President Reagan has probably spent much of his time undoing the harms that were caused by the previous administration. So, he has not really had a chance to establish other things, or reach his own goals or the goals that we have as conservatives.

CR: In the 1984 campaign against Walter Mondale, there was talk and rumor about an alleged gender gap that President Reagan had with women. But after the election was over, over fifty percent of women voters voted for President Reagan. What is it about President Reagan that makes him appeal to women?

MAY: In the first place, the gender gap was what I was talking about. They were trying to second guess the collective mind of women and they failed miserably. They were not asking mainstream American women what they were thinking, they were asking a few fringe people what they thought. I think that is why they selected Geraldine Ferraro as Mondale's running mate. They thought they could convince the women of America that they should vote for this person just because she was a woman. The women of America showed the Democrats that we are more concerned about issues than we are about sex. This is basically why they voted for Ronald Wilson Reagan. When they started looking at the issues we started seeing what President Reagan has done for the country and what Mondale under Carter had done with the country. It was like day and night. There was no comparison between the two parties. For people to say that women voted for Ronald Reagan because he was charming and witty and came across nicely on stage, again is another insult. So we have had two insults from the Democratic party. As far as I can see the Republicans have done nothing to insult women. They have had the first Supreme Court Justice to be a woman, they have had Jeanne Kirkpatrick as the first woman appointed to the United Nations, and President Reagan has had three women Cabinet Secretaries. The Republicans are taking women seriously and the Democrats are trying to continue to manipulate women.

CR: There have been rumors that either Jeanne Kirkpatrick or Elizabeth Dole could run on the 1988 Republican Presidential ticket. How valid is this prospect and who would you favor?

MAY: I think they are both viable candidates. I am a little bit more partial to Jeanne Kirkpatrick just because of her knowledge of foreign affairs. To me, I think that is very important for whoever is in office to have a really good grasp on the United States and its position in the world. Domestic affairs are important but that is something you can have advisors on. When you start to talk about relationships between the United States and say the Soviet Union and/or other countries, the decision that is made by the President at that point is very, very crucial as opposed to a domestic oriented decision. Such as: "Should the welfare budget be cut this week or next week or how much should it be cut?" That is not something that is going to threaten the world. I think that because Jeanne Kirkpatrick is more astute on world affairs she would probably be a more likely candidate.

CR: What are the future prospects for women, in general, in politics?

MAY: That is such an interesting question. Women have always been involved in politics and it has always been by choice. Look at Claire Booth Luce; she has been around for years and years. She was a very well respected woman in Congress for years and she has written screenplays. To me, she is the ultimate Renaissance Woman; she's done it all. She did it all before a lot of other women were doing it. Other women were not doing it because they were not allowed to but because they just were not choosing to. Now the step is that women are choosing to run for office or they just are not choosing to run for office. We should not look at how many women there are in office and say that there is discrimination because more women are not elected to office. Look at the races around the country and how many women choose to run. You have got to be a very unusual person to want to run for office in the first place. It's not that you have got to be smarter or dumber, but it just takes a different mentality. I would never run for office. I am sure I could get elected, but that is not how I can best serve the country. This has to do with choice and a lot of women are not choosing to run for office. That's all I can say. I would rather have a man in Congress who is going to vote right and who is going to continue to support the freedoms and the values we have in this country than to have someone who is

liberal in there. Sex is relative when we get down to who is voting for what. It is very irritating the way they think that sex is so important and that suddenly when a woman gets in office she is going to vote the way the women of America think she should vote. That's ridiculous. You have Barbara Bodonovich on one side and Mary Rose Okar on the other side of something like comparable worth. And they are both women.

"The Republicans are taking women seriously and the Democrats are trying to continue to manipulate women."

CR: What would you attribute to the decline in appeal for and membership in the Feminist Movement?

MAY: I think it served its purpose. It did accomplish a lot; I won't take that away from the movement itself. It did raise the awareness of women and it got rid of many discriminatory laws. After it raised the consciousness of people and it started encouraging women to make their choices, the women started making their own choices. The Feminist Movement was probably disgruntled at the choices the women were making. For example, if someone started out being a hardcore feminist and they started getting into business and they started seeing the way things were run, they started moving more and more to the right, becoming more conservative and voting for Ronald Reagan. They say that the feminists really were not concerned as much with individual growth for women as they were with their own agenda. So as soon as you move away from the agenda they are not concerned with you as an individual. I really do not think they ever were concerned with women as individuals. They had their own purpose for being there and it was not for the individual growth of a woman but for the growth of that cliché of thought, that philosophy that they had. Women just got smarter basically.

CR: What is your impression of Gorbachev and is he really different from any other Soviet leader?

MAY: No. They're all murderers as far as I'm concerned. He is a little slicker probably because he has studied the Western mind a little bit more and he knows how he can fool us. We are easily fooled, easily duped. Look at the stuff we believe in the newspapers every single day. We have continuous sources of alternative information, but we still continue to believe what we want to believe. He knows that. He is going to use God in references to things like, "Even God on

CR: What was the significance of the United Nations Women's conference in Nairobi this summer?

MAY: I think it just placated many feminists. To me, it was like little girls playing in the sandbox, to be honest. Nothing was done. They all went there with their own little ideas, their own little dolls, knew what they wanted to do, had their own little fights and little cliques and tea parties, but nothing was accomplished. I really do not think it was taken very seriously in the world because it was similar to having a conference on whether the world should have an automobile or not. My gosh, we've put people on the moon! So it's just old time, it's old fashioned and it's twenty years too late. I think it was a big waste of taxpayers money to be honest. What did they tell us that we did not know? That Third World women are somehow second class citizens? That is not our fault as Americans, that is their culture. If the women in Saudi Arabia want to wear the long black robes from head to toe, hey, that's their problem, not mine! Let them have an uprising over there but that's not my battle to fight. I know we don't have to wear them over here. To try and say that because they wear them and from what I understand they want to wear them because that is their religion, then it's not my business at all. But to say that American women are somehow in bondage is the most ludicrous thing in the world and the women that are saying it are doing this country and women a great disservice.

Nina May

CR: With the upcoming summit between President Reagan and Secretary Gorbachev at hand will the media sensationalize it and why?

MAY: Yes. Of course they will because they've got nothing else to do. They have been building up for the summit for so long now that it is like the preview of a coming attraction. So, they have got to make sure the coming attraction is as exciting and as flamboyant as they built it up to be. That is just the nature of the media. They look for the outrageous; they look for something that is newsworthy. In fact, I will be over there in Geneva. I don't know what I will see, but I am not going to stir up trouble or anything like that. It will be interesting to actually witness it first hand and then to come back here and see how the media reported on it.

CR: What are your expectations for the summit?

MAY: I have two major points. Once and for all they could agree that the Anti-Ballistic Missile Treaty is not needed anymore. We need to clarify the points of the ABM Treaty and show that the Soviets have never had any intention of honoring it. Therefore, for them, at this point, to try to hold our feet to the fire on the ABM Treaty and say that we do not have the right to test for SDI, Strategic Defense Initiative, is ridiculous! I just want to make sure we don't sellout on SDI because that's the strongest deterrent to nuclear weapons that we have in the world at this point. Anyone who claims they are for peace and for freedom that does not support SDI, is either a hypocrite, or totally ignorant about the subject.

CR: What is your impression of Gorbachev and is he really different from any other Soviet leader?

MAY: No. They're all murderers as far as I'm concerned. He is a little slicker probably because he has studied the Western mind a little bit more and he knows how he can fool us. We are easily fooled, easily duped. Look at the stuff we believe in the newspapers every single day. We have continuous sources of alternative information, but we still continue to believe what we want to believe. He knows that. He is going to use God in references to things like, "Even God on

High would be appalled by the movements of the United States in this area." You're talking about the head of a godless nation; they do not even believe in God. Yet, he knows that if he quotes God in reference to what we're doing, we somehow will have some kind of a moral compunction to believe what he is saying. He must have majored in public relations; he's really great at it. He's a P.R. king. If he ever decided to get out of being the head of the Soviet Union, a smart P.R. company in America would snatch him up in a minute and make him executive vice-president and turn him into a capitalist. I believe he already is a capitalist by the things that he does and says and owns. He might as well stop being a hypocrite about it and actually become one.

CR: Do you see an inconsistency in the U.S. State Department's philosophy that shapes foreign policy?

"Women have always been involved in politics and it has always been by choice."

MAY: The major inconsistency is how they deal with other countries. For example: the lenient way we deal with the Soviet Union in spite of all the atrocities they commit around the world. Yet, we are quick to jump on the bandwagon to ban Krugerrand sales in this country. We really are doing that because we do not believe that any country should practice discrimination or civil rights or human rights violations. We should be consistent across the board. Look at Afghanistan, look at Nicaragua, look at Angola, Mozambique. My goodness, just look at some of the countries that are next to the Republic of South Africa and see what our policy is toward them. That is the major inconsistency I see.

CR: Thanks so much, Nina May.

MAY: O.K. Well, great! It was good.



The Irony of Civil Rights

By Charles E. Purdy, IV

Jesse Jackson, Benjamin Hooks and numerous other manipulators of the so-called "civil rights movement" have done immense damage to the very important cause of civil rights. This terribly unfortunate paradox is a function of an extensive and continuing fraud.

The first element in any fraud case is an affirmative misrepresentation; that is, a lie or series of lies, either expressly stated or obvious by implication. This case is no different.

The motley components of the civil rights movement represent all too often that they lobby, litigate and generally act in the interest of all fundamental civil liberties. The American Civil Liberties Union, the Leadership Conference on Civil Rights, the Meiklejohn Civil Liberties Union and many other sister entities have titles indicating that these organizations will come to the rescue of any basic civil right in danger of diminution. In the same vein, the rulers of these bodies are routinely described (by themselves, the media and even their opponents) as "civil rights activists," as if they have a monopoly on the meaning, direction, and future of civil rights. In short, this movement, through a lengthy process of inculcation, has apparently acquired the exclusive right to use the generic term "civil rights" to identify its product.



Yet, despite the seemingly broad concerns of this movement, its many parts completely ignore several primary civil rights now in danger. A few examples: the procedural due process rights of those who are the targets of the now common IRS sting operations; the free speech rights of those who seek to publish investment newsletters and are constantly hounded by an SEC demanding registration of such publications; the associational freedoms of those who belong to private organizations with membership criteria not all of us would affirm; the privacy contributions to persons seeking federal office. The list goes on and on.

Quite ironically, several of the civil rights so often ignored would, if noticed and enforced, benefit low-income persons more often than not. Consider the coal miner whose home has become the target of state condemnation officials striving to assign a property value that is grossly unfair. Consider also the unemployed social worker and mother of two who is prohibited from running a day care center out of her home because such is prohibited by an overly broad and vague land use regulation. Again, the list goes on.

The cognitive left has of course contributed to this fraud. Whether one wades through the angry, frustrated pages of the *The Nation*, the mindlessness of Marlene Dixon's *Contemporary Marxism*, or the rot of something in between, it becomes clear that, when these leftists use the term "civil rights," they almost always refer only to the basic material needs, like food and shelter, of the allegedly exploited. Conversely, whenever the left discusses the reallocation of property, a matter that always involves the civil rights of those who will be the victims of the redistribution, we never hear the term "civil rights." In the pages of *Dissent*, for example, where we find a seemingly endless stream of arguments calling for "distributive justice" and the like, there is never any mention of the substantive due process rights of those who produce the property that is to be redistributed.

The misrepresentation at issue has, unfortunately, been perpetuated also by spokesmen on the right. The U.S. Civil Rights Commission, for example, still limits its inquiry to civil rights topics now in vogue, like comparable worth and affirmative action, notwithstanding the all-encompassing nature of its title, its domination by Reagan appointees and its mandate, according to its legislative history, to "protect the civil

rights of persons within the jurisdiction of the United States." Similarly, Thomas Sowell, in *Civil Rights: Rhetoric or Reality?*, in spite of the broad title of his book, limits his discussion to such standard civil rights topics as school desegregation and ERA.

The real damage caused by the gross selectivity of the civil rights movement concerns what might be called the public's civil rights consciousness. More specifically, when this publicity-minded movement represents that it acts in the interests of all fundamental civil liberties and then doesn't, people tend to think that one's civil rights include only those rights that receive attention from the so-called civil rights movement. Thus, because a given civil liberty is worthless unless the potential beneficiary is aware of it, there has been distressing contraction in the originally broad meaning of "civil rights" to the extent that the public has been inculcated with the idea that the term "civil rights" pertains only to those rights championed by the civil rights movement.

Still, we cannot expect Jackson, Hooks, the editors of *The Nation*, or anyone else from their mold to begin fighting for the rights they now so completely ignore. They not only lack the necessary resources but also lack any understanding of why many of these rights deserve attention. But we can expect them to stop lying.

Some suggestions: The ACLU should change its name to, say, the American Union for A Few Civil Liberties. The same can be said for organizations with similarly misleading titles. In addition, when the media, the ranks of which have been so thoroughly infected by the myopia of the civil rights movement, report on the activities of someone fighting for the rights of property or gun owners, the inclination to use the term "civil rights activist" should be just as great as when the antics of Jesse Jackson are reported. Also, why doesn't the U.S. Civil Rights Commission conduct a study concerning the extent to which government restrictions on transactional freedoms have contributed to unemployment and sluggish productivity, not to mention the degeneration of our dignity, and, further, whether it would be desirable for the federal bench to revive and expand the concept of substantive economic due process in order to remedy any such problems.

Yet, resolution of the underlying problem will be complete only if the civil rights movement changes its conception of civil rights.

The movement's basic misconception bares its ugly face when the exact focus of the movement is examined. The first and main area of focus is, increasingly, the needs of those who lack the basic necessities of life. In their most degenerative form, these supposed victims are known simply as the "homeless." The movement's massive devotion of attention and resources to this almost honored class has been so thoroughly publicized that it need not be repeated here. Suffice it to say that the civil rights movement, while utterly ignoring so many fundamental civil rights, has become captivated with the idea of remedying the problem of poverty.

This fascination with the plight of indigents indicates that the civil rights movement has been infected by a virus that has as its origins the heady days of the French Revolution, when things appeared out of control. This virus, first synthesized by Hegel and often referred to as the doctrine of historical necessity,

has as its thesis the idea that the path of history is inevitable and, more important, that that path will eventually result in the development of some sort of classless society wherein all persons' basic needs are satisfied by the State. The movement's preoccupation with the provision of food and shelter to those in need is, when coupled with the movement's complete ignorance of most civil rights, so terribly consistent with the poison of historical necessity: If the State is to survive, as history says it must, it must keep us fed so that we can carry out the orders necessary to its maintenance. The same goes for shelter. But there is no right, no inalienable freedom, to do anything else because nothing else is necessary to the survival of the State.

Because this corrupt concept has over the years contaminated most varieties of leftism (How unusual it is to read something by Howe, Walzer, et al., without being warned of the "inevitable"), it's not really too surprising to find that the civil rights movement has also been infected.

Consider also the tremendous amount of attention given to the right to privacy that encompasses only the freedom to choose, to use contraceptives, or have an abortion. It should be obvious that this rather limited substantive due process right, always championed so vigorously by those who care so little about the importance of privacy interests in many other contexts, is entirely consistent with the germ of historical necessity. Indeed, the attention given this limited, but admittedly important, privacy right brings to mind the *san-couloits* of revolutionary Paris who considered the rights of man to be "food, dress and reproduction of the species."

The final area of concern to the civil rights activists, namely, this business of color-coding, is also consistent with the sickness of historical necessity, although the blatantly racist objectives of proportional coloring are certainly not "necessary" in the same way that food and shelter are. Quite simply, besides being organizationally neat, properly color-coded workforces and classrooms have a soothing impact on the egos of those who force the creation of these unnatural microcosms. In short, color-coding is sought with such zeal because it looks good and feels good. Clearly, the reason cannot be to improve the societal standing of blacks, for this new racism not only tends to inflame the racial animosities we so desperately need to expunge, but also renders suspect the political and economic standing of blacks who have really made it.

So, how must the civil rights movement change its conception of civil rights? As a starting point, the significance of the will must be understood. That is, it must be realized that what happens in our society is not inevitable or beyond our control, but rather a function of the fruition of our individual wills. And, most important, it must be understood that the purpose of one's fundamental civil liberties must be to protect one's thoughts and actions, that is, the product of one's will, from the unbelievable power of modern day government. If such a conception is not fashioned and acted upon, we and certainly posterity are destined to become thoughtless drones, considered by the Statists to be capable of little more than sleep, digestion and reproduction.

Charles E. Purdy is an attorney in San Diego and CR's Jurisconsult.



"...ask not what your country can do for you — ask what you can do for your country." — John F. Kennedy

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SDI Should Not Be Negotiable

By James D. Spounias

So that even liberals like Tip O'Neil would understand, President Reagan said, "ain't gonna do it," when he was asked whether he would use the controversial Strategic Defense Initiative (SDI) as a bargaining chip for reducing Soviet nuclear arms in his negotiations with Soviet boss Mikhail Gorbachev.

Let us hope that President Reagan can ward off the political pressure being applied by well-meaning, but misguided "peaceniks" who would just as soon be supine and allow the Soviet Union to trample two hundred years of American freedom.



The United States and the Soviet Union both have the nuclear arsenals that could easily destroy the planet several times over — this is the only fact upon which both sides of the nuclear arms controversy in America would agree.

Where controversy arises is over how to deal with this very pressing problem of a potential global nuclear holocaust, which can and will be prevented if prudent measures are now taken by the United States.

The Strategic Defense Initiative just could be that ray of hope which would direct the United States to a path of concrete peaceful negotiations with the Soviet Union.

The Soviet Union has already undergone extensive research into a similar defensive concept, according to Secretary of Defense Caspar Weinberger, who stated that the Soviets developed "rapidly deployable ABM engagement radars and interceptor missiles," and have "probably tested surface-to-air missiles ... to intercept ballistic missiles."

Weinberger also noted that 10,000 Soviet scientists and engineers, "in some cases, have made great progress well beyond the research stage." They now have "ground based lasers that could interfere with our satellites. By the late 1980's, they could have prototypes of ground-based lasers able to hit ballistic missiles."

This grim assessment of the Soviet position leads to one conclusion, according to Weinberger. The Soviets are on the verge of "a very rapid 'breakout' from the ABM treaty," meaning that "a research program into all forms of strategic defense is an absolute necessity for the long-range peace and security of America and its allies."

On October 4th, CIA officials gave a classified briefing on the Soviet version of SDI to 65 legislators, revealing that the Soviets have devoted 1.8% of their gross national product for the past 15 years to the defense project. That's \$10 to \$20 billion a year (totalling \$300 billion at the outside) which may be compared to the pathetic \$1.77 billion the U.S. is spending in fiscal 1985.

The "Soviet Strategic Defense Programs" report was released October 4 by the Pentagon. Assistant Secretary of Defense, Richard Perle, senior arms advisor Paul Nitze and Defense Intelligence Agency specialist Jim McCrory briefed the press on its contents, noting that the Soviets have been furiously developing a strategic defense, including directed energy and laser beams since the 1960's.

Nitze said the report indicates that "Soviet military doctrine and strategy call for superior offensive forces capable of executing a successful first strike." Hope-

fully, Congress will consider these facts when working with the Administration, rather than narrowmindedly rejecting the Reagan program of peace through strength to appease unrealistic liberals and the Soviet Union.

Robert McFarlane, National Security Advisor, announced that the Administration believes that the ABM treaty allows research, testing and development of strategic defense technologies based upon "other physical principles," as provided for in Agreed Statement D to the 1972 Accord.

Much to the chagrin of the arms-control-at-any-cost gang, McFarlane stated that the United States is free to pursue everything but deployment of advanced anti-missile technologies — just as the Soviets have been doing for years. McFarlane quashed the arguments posed by arms control advocates, who insisted that the ABM treaty prohibited anything but pure research on defensive technologies, except for fixed, land-based systems.

The Pentagon released a new study of the Soviet SDI, which quoted straight from the horses mouth — then Defense Minister Grechko — reporting to the Soviet Presidium that the ABM Treaty "places no limitations whatsoever on the conducting of research and experimental work directed toward solving the problem of defending the country from nuclear missile strike."

McFarlane's disclosure of these facts, coupled with Weinberger's cutting analysis, provides sound reasoning for developing the "pillar" of the Administration's new strategy policy — SDI. The SDI represents "a radical rejection of benign acquiescence in MAD" and has been assigned the "highest priority" by the President, McFarlane said.

McFarlane additionally chided the Soviets' most recent arms proposal, calling it, "unbalanced" and "quite unsatisfactory because it requires that we give

up our modernization plans (while) they would keep much more modern systems of the very great strength (which are) fully able to carry out their strategic targeting plans."

The Soviet scheme, he added, "is well summarized ... by saying that if we will give up our strategic defense, they will give up, for us, our offensive strength."

Rather than joining hands, forming a circle and mindlessly chanting "Ahh-uhhs," peaceniks (who really do this silliness at their rallies) should accept the responsibility and the reality that the Soviet Union is a deadly enemy with absolute control over its own people, and our President should not meet the Soviet boss with a sham eastern philosophy, cotton dungsrees, tofu breath and puppy dog submissiveness.

The more moderate, less granola-minded arms control advocate should realize that the prospect for real peace between the United States and the Soviet Union is not to happen in the immediate future. Consequently, the U.S. must employ every promising technological advancement — the SDI — in order to maintain a healthy balance of power against the Soviet Union, whose world domination goals have been stated and re-stated.

Perhaps President Reagan will not retain the "Hell, no!" position he gave as a response when asked whether he would grant the Soviets veto power over the SDI when he meets Gorbachov face-to-face in Geneva, but the President should stand firmly on his commitment to protect the U.S. from a nuclear attack.

Reagan may sensibly tone down his bravado, but not his resolve. Appearances of past Presidents have gained nothing but added problems.

James D. Spounias is a senior at UCSD.



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THE POLITICS OF MINDLESSNESS

By Kurt Andrew Schlichter

I saw Daniel Ortega on the *Donahue* show and it was truly remarkable. What was remarkable was not Mr. Ortega's performance. He seemed ill at ease, since he is unaccustomed to people around him asking him even mildly embarrassing questions. It seems that today most Marxist-Leninist dictators attempt to cultivate a slick public relations style.

What I found remarkable was the attitude of Mr. Donahue and certain members of the audience. They took Mr. Ortega at face value. This was not just an isolated incident of naivete, but rather is symptomatic of a tendency among many in the West. It is a tendency to take the easy side of the argument, to accept blindly gross simplifications and distortions rather than to think problems through and, if necessary, take an unpopular stand. The results of this intellectual weakness abound before our very eyes. One need only observe the profusion of anti-apartheid activists, anti-Strategic Defense Initiative petitions and Sandinista sympathizers that infest this very campus.

Mr. Donahue was throughout his questioning unburdened by doubt. Sandinistas si, Estados Unidos, no! Among other remarks, Mr. Donahue asserted that "millions of Americans were ashamed" over US support of the freedom fighters in general and the mining of Nicaraguan ports in particular. As for the recently declared suspension of civil liberties, in which the junta had basically admitted publicly what they had been doing all along, Mr. Donahue treated this action as about as serious as a child that refuses to eat his vegetables. Perhaps he thinks that, like a child, Nicaragua just needs time to grow out of this stage. A few minutes of reflection upon other nations of a similar philosophical bent would have eliminated any such illusions.

To hope for such reflection is to hope in vain. Why should Mr. Donahue, or any of his ilk, bother to think past the David and Goliath metaphors and the myths about the Nicaraguan people's socialist paradise? To do so would only cause them to admit their errors and most likely oppose their peers who retain the party line. Such a stand is unlikely to say the least. These liberals find a sort of comfort in the tone of moral superiority that they adopt whenever they find a new American policy to oppose. Rejecting self-righteousness in favor of reason and pragmatism requires more independence than they possess.

Is it any wonder that their positions are so simple and their arguments, at least on the face of them, so seductive? Take, for example, the Vietnam War. War is an evil. Few will disagree. Thus it follows that the Vietnamese War was evil. Throw in some nonsense about a nationalist revolution against colonialism and

US imperialism and that is enough for them. US out of Vietnam. The anti-war movement combined pacifism, anti-imperialism, anti-Americanism, and last but not least, a desire to avoid the draft. All in all, for the liberals, the Vietnam War was simply an irresistible target.

Observe now a few other protest fads of the recent past. With the disgraceful abandonment of the Republic of South Vietnam completed, it was time for the liberals to move on. How about targeting the American nuclear arsenal? Thus the "Nuclear Freeze Movement" was born. The Nuclear Freeze campaign has (since it still exists and there are still a few of them stirring up mischief out there) all the necessary ingredients to qualify for a liberal cause. First, it blames the United States and ignores the Communist adversary. This is a very important factor in any liberal foreign policy cause. In the case of nuclear weapons, the attempts of the Reagan administration in the last five years to catch up to the Soviets is the key. If we build weapons, we are warmongers. If the Soviets build, well, they are just frightened of us.

Now, these preceding examples have been easy for the Left to embrace, but as a crusade, choosing South Africa as a target is sheer unadulterated brilliance. First, who can be against ending a system of legally enshrined racism? No one is. Apartheid is the perfect target. You simply cannot be for it and be taken seriously by either the Left or the Right. It is not a question of being for or against apartheid but of what to do about it. That, though, is not how the anti-apartheid rabble sees it. You are either for them or for white supremacy. They allow no other choice. Besides being able to put opponents on the tactical defensive, they can also find ways to blame not only the United States but the business community and even the University of California. Thus, they are able to be anti-American, anti-capitalist and to picket the Regents all at once. This must be their dream come true.

All of these factors coalesced before this writer's eyes one evening last year when confronted by an activist with a pro-divestment petition. During the argument that followed my refusal to sign, I became more convinced than ever that what the liberals wanted, and had found, was a cause in which they could invest minimum thought and expend maximum self-righteousness. For one thing, my adversary had never heard of the Sullivan Principles, which led me to believe that his information had come exclusively from flyers passed out in Revelle Plaza by shaggy leftists. Second, after I asserted the fact that US businesses would, by example and by deed, aid the



In that argument, I was right, and I was at a disadvantage. In presenting our case on any issue, conservatives are at a disadvantage. Our positions are more complex. We cannot simply spew out a catchy slogan to explain why the University of California should not pull its money out of businesses that operate in South Africa. Because of the necessity of explanations, we open ourselves up to charges of racism, of warmongering or oppression. Still, we must continue to accept these epithets. The alternative is to sink to our opponent's level, to replace reason with slogans and to attack rather than present facts. Now that a conservative is in power in Washington D.C., and our agenda is on the board, it is more crucial than ever that we consider carefully any policy and not simply rely upon empty rhetoric. If the liberals choose to embrace a new cause, it is just a mildly annoying drone in our ears. With Ronald Reagan in the White House, the responsibility of conservatives to act wisely is of critical importance to this nation. A mistake on our part would not be an annoyance but a disaster.

Kurt Andrew Schlichter is a junior at UCSD.

The Comic Genius of P.G. Wodehouse Reading for Christmas Break

By C. Brandon Crocker

The one possible drawback of reading the works of P.G. Wodehouse while in college is that one may finish them all by the time one reaches middle age. And then what meaning would life have?

Evelyn Waugh's comment that Wodehouse "has made a world for us to live in and delight in," (which adorns the back cover of all Wodehouse's Penguin editions), is absolutely true, and the secret of Wodehouse's success. Wodehouse's delightful characters and the situations in which he gets them entangled are so irresistible that the reader cannot help but leave the real world behind after a few pages. Doctors treating high blood pressure cases should prescribe Wodehouse to their patients.

You won't find too many belly laughs in Wodehouse's works. Instead Wodehouse relies on pervading wit and clever turns of phrases combined with complex story lines which often take hilarious turns. He constantly barrages the reader with witty narrative and dialogue and comic situations. This makes every page a delight to read, but out of context quotes simply can not adequately convey Wodehouse's comic genius; Wodehouse must be read intact.

P.G. Wodehouse's literary career began around the turn of the century and lasted until his death in 1975.

In all, he produced more than ninety books as well as eighteen musical comedies. He was one of this century's foremost humorists, with his works being translated into several languages, though I must imagine they lose something in translation as English slang is an important part of many of his characters' vocabularies.

Wodehouse's upper crust English gentlemen also manifest their proper English educations by occasionally making classical analogies, which adds to the richness of the humor if you know such great tales as Horatius' defending of the bridge, and Manlius and the cackling geese, but should not deter anyone who has not read Livy in awhile.

The reader new to Wodehouse has a wealth of stories from which to choose. A good place to start would be with the Wodehouse classics dating from the mid-1920's up until World War II. These include *Leave it to Psmith* (1924), *Summer Lightning* (1929), *Thank You, Jeeves* (1933), *Right Ho, Jeeves* (the funniest book ever written) (1934), and *Uncle Fred in the Springtime* (1939). In this period Wodehouse is in his prime, working with his best characters such as Lord Emsworth and the other residents of Blandings Castle, Sir Roderick Glossip, Aunt Agatha, Aunt

Dahlia, Reginald Threepwood, Bingo Little, Gussie Spinknott, Monty Bodkin, Uncle Fred, and, of course, Bertram Wooster and his trusted valet, Jeeves. *Uncle Fred in the Springtime* served as my introduction to P.G. Wodehouse, and I recommend it to others for it gives the reader an introduction to many of the above characters and uses the typical Wodehouse story line of an incredibly brainy person (Uncle Fred) attempting to help friends, (often of far lesser mental agility), navigate a series of increasingly complex difficulties. Another good choice would be *Leave it to Psmith* — a slightly slower paced and less complex work involving classic Wodehouse characters. The Jeeves series is what Wodehouse is more famous for and is must reading. The Jeeves stories are best read in the order in which Wodehouse wrote them (though this is not necessary) as he sometimes makes reference to events in prior installments.

This Christmas break offers the perfect opportunity to delve into some Wodehouse. Don't deprive yourself any longer of the acquaintances of Jeeves, Bertram Wooster, Uncle Fred and Gussie Spinknott.

C. Brandon Crocker is CR's Imperator Emeritus and a student at the Graduate School of Business Administration at the University of Michigan.

Whither Outrage: The Fallacy of Selective Indignation

By Kevin Sullivan

During the last six months, the rage over South Africa's system of apartheid has increased. Public demonstrations, along with growing international disapproval, have put tremendous pressure on South Africa to significantly reform its internal policies of racial segregation. Joined in this almost universal criticism of apartheid are American liberals as well as conservatives. There is, in fact, a consensus of condemnation among both major political ideologies toward South African racial hatred. But while liberals and conservatives uniformly deplore the institution of apartheid, they are much divided as to the direction a seemingly inevitable post-white South African government should take.

If, for instance, racist white supremacy in South Africa is replaced with racist black oppression, then no substantial political or moral progression will have been gained within the country. And it is here, in this line of reasoning, that few liberals have turned the same intense protest against apartheid toward just such a case of revolving door tyranny — Robert Mugabe's Zimbabwe.

Until May 31, 1979, the government of then Rhodesia was in most respects a copy of the current South African regime. White supremacists in Rhodesia occupied all significant positions of government, industry, and society. Within that country, the democratic principle of one man, one vote was not thought to apply to blacks and non-whites. Racial segregation and harassment were the professed and practiced internal policies of the white administration. In short, blacks and non-whites in Rhodesia were denied basic civil liberties and fundamental human respect.

As could be expected in such a situation, blacks desired significant political reforms which would recognize both their majority numbers and their human rights. In tune with this sentiment were various black leaders, among them Robert Mugabe, who sought to forcibly reform the Rhodesian government. After at least a decade of intense civil strife in which hundreds of blacks and whites died, the policies of Rhodesian racial hatred were dismantled. On April 18, 1980, Robert Mugabe was elected Prime Minister of what is now Zimbabwe. And, while whites in Zimbabwe are, until 1989, granted some undue parliamentary power, blacks currently occupy all important governmental positions.

When blacks gained their political legitimacy it seemed that Mugabe and other leaders were bonified liberators of an oppressed country. Certainly, at first, this was apparently the case. Mugabe's Zimbabwe did flourish under its newly gained independence as economic growth in that country reached 15% in 1980-81. And, understandably, general social liberty in the first year of Zimbabwe's life was duly welcomed.

Yet beginning in 1981, the seeming liberator of Zimbabwe, Mugabe, began to institute a self-serving repressive government. Today in the increasingly Marxist state of Zimbabwe, opposition political groups are banned, all forms of media are censored, governmental criticism has become tantamount to treason, and minority tribes are routinely discriminated against. Even the avowedly liberal magazine, *The Progressive*, noted that "initial democratic pluralism" in Zimbabwe has ceased. Instead, they observed, Mugabe has resorted to "limiting channels of popular participation" and "eliminating opposition."

Apparent justification for Mugabe's Draconian measures stems from his determination to establish a one-party Marxist regime. In order to succeed, Mugabe feels it necessary to deny basic civil liberties and to reduce all thoughts of government to mindless obedience.



Viewing these facts, the righteous manner in which Mugabe has sought to achieve his political aims can easily be likened to the evils of current South Africa. In both countries, opposition to the existing political order is met with violence; political toleration is merely a theoretical notion; and there is racial or tribal tension and segregation. Yet the same dissenters of Botha's policies are indifferent to the injustices leveled against portions of the Zimbabwean people. And the same people who criticize the South African government, and seek to end apartheid, are indifferent in regards to Zimbabwe. Such is the fallacy of selective indignation.

Any similarities between the political situations in Zimbabwe and South Africa should not be lost on the American Left. As South Africa boils to the point of revolution, the direction the possible revolution may take must be monitored. If any revolution attempts to install a one-party state then it will inherently suffer from the same moral and political illegitimacy as does apartheid. Likewise, it will be a candidate for similar indignation.

Thus, when conservatives admit an apprehension toward groups attempting to overthrow Botha's government, most of which are Marxist-oriented, then perhaps, upon viewing the Zimbabwean example, they have learned to judge Marxism by its record not its promises. When liberals apply the same scrutiny of political orders to all nations of Africa, only then will a black or Marxist purveyor of racial and political intolerance be less shielded from Leftist reprobation than is a white or capitalist tyrant. Only then will the fallacy of selective indignation be overcome and a moral balance of protest be struck.

Until that time the prevailing reality of Zimbabwe will continue to ask: Where is the outrage?

Kevin Sullivan is a senior at UCSD.

Back to the Books

By Jennifer H. Huening

You drag yourself through another lecture, hop over to Central Library for a few hours of studying, go home and stuff down dinner only to return to school for more studying. Why? Because you are one of the fortunate top ten percent of Americans that are attending a university of higher education. It appears as though many students have lost sight of the value and importance of a college education.

They complain about the hours of studying and the hard work without stopping to think exactly what they are griping about. If it is the long hours, perhaps, they should consider the forty-plus non-flexible hours they will be spending at work once they graduate. Eight to Five schedules do not allow time for those activities you once enjoyed as a student, and in the world outside of universities, "study breaks" do not exist.

This Christmas break offers the perfect opportunity to delve into some Wodehouse. Don't deprive yourself any longer of the acquaintances of Jeeves, Bertram Wooster, Uncle Fred and Gussie Spinknott.

Jennifer H. Huening is a junior at UCSD.

learned at a university. We have gained through listening to the knowledge of professors that have invested their time and experience in our future. We have learned to solve problems and communicate, and to appreciate the world through art and science. Yet some students fail to appreciate the benefits of a college education.

I recently heard a hard working, respectable student say, "I should be getting paid for this (going to school)." I thought to myself, for what? For listening to hours of information that a professor has spent years learning? For becoming a leader? For the opportunity to know what makes the world turn? For the ability to question life and communicate that questioning? I did not ask that person at the time, but I will be sure to ask the next person who utters a complaint about going to school. Receiving an education is time consuming and difficult, but the rewards are priceless.

GOD AND MARX

By Barry M. Jantz

On a recent Sunday afternoon, a crowd of over 2,000 gathered at Mile Square Park in Fountain Valley, California, united in its conviction that communism is a barrier to the basic rights of all men. A widely noted conservative leader passionately exhorted the listeners with his remarks, exclaiming, "In the Soviet Union they hate God!" This calculated statement, although causing a flurry of emotion throughout the crowd, only served as a reinforcement to a common myth about the Soviet Union and Marxism in general.

In all actuality, the Soviet system is based on a non-belief in God, substantially different than a common emotion such as hate. Some may argue that a comparison is irrelevant; both atheism and hate are foundations for a "Godless state." On the contrary, a considerable difference does exist, and the qualification is imperative to an understanding of the Soviet mind and the everyday actions of the Soviet machine.

It must be noted that even a hate of God tacitly expresses that a belief does exist. A God-fearing individual can hate God for the very reason that the seed of fear was originally planted. It is natural for man to fear what he can't understand and, subsequently, hate what he fears. Even though hating God is undoubtedly an anti-Christian philosophy, there still exists an acknowledgement that God is real. All that is affixed to that belief (i.e.: Heaven and Hell) can have quite an effect on one's every day actions and overall world view.

Even this most simplistic belief in God may not qualify one as a Christian in a Biblical sense, but a great majority of Americans view the United States as holding Christian values and, thus, see themselves as Christians in, if I may be so bold, a political sense.

The one general truth, then, that differentiates the Soviet system from our own is that we believe in God and the Soviet ruling class does not. True, there are probably as many stories of unharassed religious ceremonies reported from the Soviet Union as there are those of outright religious persecution, but the basic theory remains: In a communist state, there is no such thing as God. Whether the individual citizen believes in God or not is of no matter since the basic doctrines of Marxism/Leninism are inherently atheistic. The grand dialectical process is inevitable, with no room for a higher authority having any effect on what is to be: a world dominated by communism.

The American system is based on doctrines and philosophies also. From "The Wealth Of Nations" to

the "Federalist Papers" and our "Bill Of Rights," these works and many others have been studied in minute detail over the years; every word, every phrase analyzed and hashed over, chewed up and spit out to meet the personal needs and biases of hordes of political "analysts" and special interest groups.

In a Christian society, though, only one work stands as the symbol of the inevitable and the prophesies of current world events: The Bible. Only a simpleton would turn this great work inside out to justify his or her own divergent attempt at a lifestyle. (Much as Lenin did in writing "The State and the Revolution" to justify the deviations from Marxist theory that were manifest in post-revolutionary Russian society.)



What the Bible does prophesy, and with increasing proven accuracy, is the great battle of Armageddon and the expanding world tension leading to it. One third of mankind will be destroyed in this conflict; an event that is virtually impossible prior to the advent of nuclear weapons. The prophecies in the books of Ezekiel and Revelation continue to be fulfilled, one by one, putting the world's final struggle on our doorstep.

The prophet Ezekiel writes that God will take the scattered children of Israel and unite them once again

in their homeland. This fulfillment, along with the invention of the nuclear weapons, are the two most influential factors behind burgeoning world tension in the last 40 years. Ezekiel continues, writing that the forces of the ungodly, led by the all powerful nation of "Gog" out of the north, will attack Israel. Libya and Ethiopia will be among the dark powers. With the 1968 and 1974 communist takeovers of Libya and Ethiopia, respectively, the predictions continue to be realized. It goes without saying what ungodly nation "Gog" is meant to represent and, as its forces continue to move out of the north, gaining more of a foothold throughout the Middle East and adding to the trepidation between Israel and her Arab enemies, the earth stands on the brink.

The Bible states the pending victory over communism but this in no way gives us any reason to relax. James Mills, former president pro tem of the California State Senate, summed it up superbly recently when he wrote, "...conservative Christians like our President are not allowed the spiritual luxury of taking that victory for granted. Making the forces of righteousness strong to win that all-important conflict is, in such men's eyes, acting in fulfillment of God's prophecies and in accordance with His divine will..." Mills continues: "Armageddon, as seen in the books of Ezekiel and Revelation, cannot take place in a world that has been disarmed. Anyone who believes it will come to pass cannot expect that disarmament will ever come about. It is contrary to God's plan as set forth in His word."

Equally so, the Soviet Union will not sit still even though a world dominated by communism is viewed as the inevitable final link in the dialectical chain. Marxist/Leninist cannot afford to take their victory for granted and, thus, continue to take whatever atrocious means necessary to spread communism, along with its inevitable repression and suffering, throughout the world.

We have God on our side, and that belief in God is based on the same freedom that lets people hate God, or not believe in God, or cite God and disarmament in the same breath — saying that God's plan is for a world without nuclear weapons. As Paul Nitze and Jean-Francois Revel, among others, have said, freedom weakens our unified conviction to pursue what is right. But, then again, at least we have a choice. In the Soviet Union they have no choice. They have no God.

Barry Jantz is a senior at San Diego State University.

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the American civil rights movement from the 1954 Selma bus boycott to the signing of the Civil Rights Act of 1964. America needed ten years to get its house in order racially. A broader view would begin with the Emancipation Proclamation (1860) and end with Jesse Jackson's candidacy for President (1984), an important milestone in black progress.

If America needed between ten and 124 years to assimilate a homogenous black minority of 15% into a white majority society, how can we expect the white minority society of South Africa to incorporate a highly divided black majority of 70% of the population in a year or two? A timetable that limited is unrealistic and frankly dangerous given South Africa's volatile political climate.

To some people, patience and hard work are not good enough for fighting apartheid. But disinvestment, sanctions, and loud, bellicose foreign pressure for the immediate destruction of old and engrained social structures will further impoverish South Africa's blacks while making the whites of that country rigidly anti-reformist. Should we discard peaceful change, the result will be a bloodbath worse than anything we have seen on TV thus far, warfare among South Africa's ten black tribes, and a revolution so explosive that its consequences will lead us a few years hence to scratch our heads and ask ourselves, "Where did we go wrong?"

Deryo Murdock is a senior at Georgetown University and CR's Washington, D.C. Praefect.

(continued from page 3)

To the editors:

In response to the paragraph of the "In Review" section of your October issue regarding the neo-Nazi publication, it is necessary to set the record straight.

The article to which you refer — "Expansionism Israeli Style Revisited" — was not "provided" to that fascist newspaper by the *new indicator*, as you claim. Rather, it is obvious that the neo-Nazis were simply looking through back issues of the *n.i.* found the article, hurried off to the nearest xerox machine, and then reprinted it in their rag with the permission of neither myself nor the *new indicator* collective.

The article in question, which was written by me almost two years ago, was in no way or form anti-Semitic, as you claim. Rather, it was an attack on the Israeli invasion and occupation of Lebanon as another Zionist attempt to expand into Arab lands. Maybe the reason why these sick-minded neo-Nazis found my article suitable for their publication is because they, like you and the Zionist themselves, tend to equate anti-Zionism and anti-Semitism. There is, however, a fundamental distinction to be made between the two concepts: Anti-Judaism is the hatred of Jews for the reason of their adherence to the Jewish faith; in short, it is the hatred of Jews because they are Jews. Anti-Zionism, on the other hand, is the opposition to the Zionist movement because of its colonization and occupation of the land of Palestine — a country which has been Arab for more than 1,000 years — and the subsequent establishment of its own state there at the expense of the Palestinian people. Just because the

neo-Nazi chose to use my anti-Zionist article for their own purposes does not render me or my article anti-Semitic, as you claim, nor does it transform the differing concepts of anti-Zionism and anti-Semitism into equivalent concepts.

Laura Drake
San Diego, CA

Editors note:

Ms. Drake, you try to separate anti-Zionism from anti-Semitism. This is rather impossible. The Jewish religion is based upon three pillars: 1) God, 2) Torah (the laws), and 3) the People. Zionism, being the embodiment of the Jewish People, is necessarily entwined with Judaism. To attack Zionism as a concept (rather than criticizing particular Israeli actions) is tantamount to declaring that the Jewish People have no right to exist in their homeland. That such an attack would not be considered anti-Semitic is incomprehensible.

Furthermore, the very fact that a KKK-neo-Nazi publication could reprint your words verbatim from the *new indicator* tends to substantiate the claim that in the real world, there are no appreciable differences between the ugly ideologies of anti-Semitism and anti-Zionism. You may pretend to draw philosophical niceties which differentiate the two, but no one is fooled. It is quite evident, Ms. Drake, that your goal is to drive the three million Jews of Israel into the sea. That you cling to such a goal is a shame for two

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Davea Stark, Jennifer H. Huening, Heidi Mitts, and Old Glory — Defenders of Freedom

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reasons. First, it allows other Arab states to continue the manipulation of the Palestinian People for their own ends. Using Palestinians, for whom they care not a pittance, has been the game of Arab leaders throughout this century up until the present day.

Second, it makes peace between Jews and Palestinians impossible. The Zionist leaders (Ben-Gurion and Weizmann) who founded the State of Israel in 1948 looked forward to coexistence with their Arab and Palestinian neighbors. Unfortunately, the Arabs had other ideas. Until the Palestinians come to terms with the existence of Israel and Zionism, there will be no peace. You should note that the Palestinians will suffer the most from this continued state of beligerency.

Finally, Ms. Drake, we would like to commend you for your use of the word "Israel" instead of your usual "Zionist entity." That you call the Jewish State by its proper name shows that there is still hope.

— CGA

Dear Editors:

I am a sophomore at UCSD. I am a conservative Republican and a Christian and I have enjoyed reading the *California Review* for a long time. However, I was very disappointed when I read James Spounias' article, "Lining Up to be God's Chosen People," (October 1985) which compared the Rev. Jerry Falwell to the likes of Richard Butler, Louis Farrakhan, and others.

Mr. Spounias' article renders severe damage to *California Review's* credibility. I expected to read something of this nature in the *new indicator*, but *California Review*?

The consistent left-wing bias of the American news media is surely no secret to the editors of *California Review*. Yet, Mr. Spounias' sarcastic and ignorant remarks about Rev. Falwell prove how powerful the news media really is. Even conservative, intelligent, vigilant Mr. Spounias has been tricked into believing the malicious lies about Jerry Falwell which have been spread by CBS, NBC, ABC, and *The New York Times*. Contrary to what the media claims, Rev. Falwell has never said that man is capable of creating God's kingdom on earth. He does believe in the premillennialist Christian doctrine that Christ will come to earth again to establish His kingdom.

Mr. Spounias' article is indeed surprising. My impression from reading his previous articles is that he has much in common with Jerry Falwell, perhaps more than he realizes. Can't he find better targets for criticism?

The *California Review* is a good newspaper. Americans need to hear your point of view. But sarcastic criticism of fellow conservatives like Jerry Falwell and Pat Robertson is not professional journalism; it is a waste of your time, and it only fragments the conservative movement.

Editors, my suggestion to you is this: please continue to attack the leftist vermin in our midst, for they are the *real* enemy. But please, please leave Jerry Falwell alone.

Sincerely,
Bradley Arakelian
Del Mar, CA

Editors note:

Bradley, your arrogant, ill-conceived, and unjust attacks upon my article "Lining Up to be God's Chosen" clearly exemplifies your ignorance about Christianity and America.

You characterized me as a yo-yo that was swayed by a wristful of left-wing biased network news. Read my article, Bradley, and please show me what source I cited against the non-scriptural myth called premillennialism. Was it the *New York Times*, CBS, NBC, ABC or even Norman Lear?

You should wipe off your very dusty Constitution and read it as well. You will find that the Constitution lacks an article or section, or even an amendment that declares or even remotely implies that the United States is, or will be, the precursor to a Kingdom of God on Earth, or a Christian nation. The founding fathers did not want religion and government mixed, and they especially did not want a King claiming divine rights as they had in traditional Europe.

Bradley, premillennialists are not content with the New Testament King (Jesus Christ) who sits to the right of His Father and now reigns over His called-out people. Premill sheep want a fleshly king to rule over their physical world and solve their daily problems.

Nor are premillennialists pleased with a Constitutional Republic that derives its authority from men, not God. They want "divine" earthly government — something God absolutely did not authorize nor promote.

Premillennialists have convoluted the Old and New Testaments are secular governments in order to establish their version of a theocratic kingdom. This is scriptural heresy and constitutional treason.

You claimed to be a conservative and a Christian, Bradley, but you did not challenge my arguments with any Scriptural, historical or factual details to dispute my comparison-criticism of the five named characters. You only stated that Falwell claimed that man could not build God's Kingdom.

You stated that Falwell and I have much in common. This is partly true — we both quote Scripture, but we have two distinctly different purposes. Falwell is in the limelight of his church; Christ is everything in mine. Falwell built himself a personal following in Jesus' name, and is striving to build a non-scriptural kingdom via TV, his ministry, his university, which only admits premillennialists, and his political influence peddling. Christians are taught to gauge all men by their "fruits," that is, their actions rather than their words.

— JDS

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