

new indicator

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An Interview with the Provost of Sixth College

The theme, vision and purpose of the Sixth College is suspect and seems to blatantly underrepresent the problems that technology presents us with as members of an endlessly diverse community. This interview with Provost Wienhausen reveals two crucial issues concerning the focal points of the Sixth College's attention or lack thereof to technology and its social aspects: 1. the benefits and dangers of technology are constructed through a middle-class lens, 2. there is a lack of concern for the ever-widening gap in access to certain forms of technology among certain groups of race and class. Sixth College's vision of trying to "help students to see their own and other cultures not as givens, but as products of this synergistic interplay amongst art, technology and the human adaptation," is glaringly absent from the following interview. Instead of challenging students to examine their own lives as constructed from classed, raced, gendered and sexually oriented positions and again challenging them to look at education and technology as inaccessible to certain peoples, Sixth College encourages a self-examination, an almost insular approach to self-reflection through technology that emphasizes issues of intellectual property rights, privacy and business.

ni: What is the vision of UCSD's new Sixth College, and will there be room for criticism of technology?

GW: ...You were concerned about the critical, you know, being critical about this

and I said that's actually at the core of what we want to do because we want to enable students to live in a society that is very much dominated and determined by technology that for many of us looks like a black box. Right? And so there are several ways of reacting to this and one is to either embrace it without really understanding what this all means, or to say all this is evil. And I think if we really want to graduate students who will become leaders, and that's I think what we have in mind, right? We have to enable them to, to understand the technology and have experience with the technology so that they truly understand the big questions that we are faced with. Privacy, right?

Let me also give you another example that I wasn't aware of until I talked to a person in computer science, actually, who said that ...even the worst thief, when he or she breaks into a house, he or she knows ... that it is against the law. He said, we are dealing nowadays with people who, hackers who break in[to] your computer, and think that that is just fun. They don't have a sense that that is unlawful. So I'm not saying that we have to deal with new ethics, because there should be nothing new. The question is still the same, right? That somehow we don't seem to have a sense - I don't know what happened ... that we on one hand say that breaking into a house is unlawful, but breaking into somebody else's computer is okay and just fun.

So the professor was struggling with this

and he said, you know, we really need to deal with these ethical issues ... And really I was glad that he was talking about this because, again, when you go to people in computer science and think you only have those nerds and you will be surprised how much aware those people are about the societal, sociological, cultural issues that this technology is throwing at us. And most of us are not aware of this ... So what we have in mind is to talk about this, to think about this, but what we also want to do in the College is enable students to use this really in their daily lives. Remember that we also talked about digital literacy. What does that mean? How do we teach this? I need to be aware of this when I want to function in today's world, right? How important sound, how important a picture is and what it actually does to me. It is used as a rhetorical argument. I think we cannot graduate students anymore who can just write a beautiful paper. And so I don't have an answer to this, but that's what we have to deal with... I gave you the example of you taking a picture of me, and then doing something with it and claiming that that's how I spent my weekend. And you know, you telling me that's artistic freedom, right? I made up the story and I say no this is, you are ruining my name. See if I just talked about this in class and I give people a paper, but if it happens to me my gosh, okay?

So this is at the core of what we try to do in Sixth College and the other thing that we forgot - the art and the creativity. I

also, I believe art and creativity is not just with technology and cultural expression. I really believe that how we identify ourselves ... comes so often through artistic expression, music, colors. Not the way I dress, but also how I decorate my personal space. And I'm looking forward to have students come to the College who help think about what this means for themselves and how we can translate this into community that is very active. And it is a Sixth College community, but it is also bigger than Sixth College; by inviting the campus and by inviting the outside community to come to us and participate. I have no concrete examples because I also think for me this is a very rich, it's a rich theme that I think allows everybody who comes in to see and interpret in a different way. What we hope to provide here at Sixth College is an environment where different ideas and different interpretations can flourish depending on, you know, when the students are here and what kind of students we get, we might see a very different kind of Res. life activity, student life activities, or programs that students want to create. But I also think that technology allows a form of artistic expression that is new and that I would like students to encourage to play with ... I think that statistics is obviously not my strength, and I'm just kidding, but I just look at home and I see how differently the kids are using this and expressing emotions and playing with this. And then

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The New Struggle for Diversity

Regent Ward Connerly, along with the American Civil Rights Coalition, is proposing an amendment to the California Constitution that would make racial classification or inquiry unconstitutional in CA public institutions. The proposed amendment is called the Racial Privacy Initiative. This initiative would make it illegal for the UC system to consider the racial and ethnic backgrounds of its applicants. Currently this information is used to ensure the racial and ethnic diversity of the campuses. Because this is being proposed as a California Constitutional amendment we are forced to address the previous statements of the Supreme Court regarding the value of diversity in education. As Justice Powell stated in Regents of the University of California vs. Bakke, "it is not too much to say that the 'nation's future depends upon leaders trained through wide exposure' to the ideas and mores of students as diverse as this Nation of many peoples." Removing the system that indicates the racial and ethnic background of incoming students is both disrespectful of diversity and of the goals of higher education.

In 1995 the Regents passed two proposals, SP-1 and SP-2, which stated: "Effective January 1, 1997, the University of California shall not use race, religion; sex, color, ethnicity, or national origin as criteria for admission to the University or to any program of study." Proposition 209, which ended affirmative action, was passed just one year later in 1996. In the

Spring of 2001 both SP-1 and SP-2 were rescinded causing Atkinson to state that, "This is a great day for the University of California and the people of California." The rescission of these measures were meant to, "send a clear and unequivocal message that people of all backgrounds are welcome at the University of California," according to Regent Judith L. Hopkinson. The proposal by Regent Ward Connerly offers an interesting counter-position to the praise of the rescission of SP-1 and SP-2. The attempt now seems to be to remove all mention of race in order to avoid any further discussion of affirmative action or race-based consideration. The effort to promote diversity, once praised after the rescission of SP-1 and SP-2, is now being shoved into the waste-basket of assimilation. Instead of diversity, the initiative will attempt to place us all into a melting pot, where race is no longer of value, regard or consideration.

Regent John Moores also supports the proposal and as of date, the President of the Regents, Richard Atkinson, has not stated his opinion on the proposed amendment.

Here's the pitch for the American Civil Rights Coalition's Racial Privacy Initiative: "Tired of being asked? It seems like every time we fill out a government form, the snooping bureaucracy wants to know: 'What are you?' 'What's your 'race'?' Why should it matter to the government? You can help California have the chance

to vote in the California November 2002 ballot to end the 'silly little boxes' and preserve our racial privacy by voter initiative." These questions headline the organization's webpage dedicated to the campaign for the initiative. What is frightening about this pitch is that it tries to appeal to one's sense of privacy and disdain for government intrusion. What it assumes is that these questions are not for one's protection, but instead for the snooping bureaucrat who for some reason loves to know your info. These "silly little boxes" help protect our individual rights guaranteed to us by the Constitution. Therefore, what is the meaning of this initiative? Or better yet, what is its history? The Supreme Court of the United States recognizes that the consequences of past discrimination have not been undone. "If racial discrimination was reconciled by the courts," according to Justice Powell, "then they would have to find new ways of reviewing cases that have racial components." Meaning that the impact of race is still present in all levels of society, especially in constitutional and legislative matters. This initiative assumes that race, as a category, is a nuisance, bothersome to the process of admissions. In fact, 'silly.'

Education has largely been regarded as a necessitating a heterogeneous environment dependent for its value upon the diversity of its students, faculty and pur-

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A Novel in Process

Back at home, I loaded my camping stuff into my car. A tattered bag full of clothes I only wear when climbing about in rugged places, my cooking stove neatly secured within the bag, several items of personal necessity discreetly tucked into the inside pocket, and a map. My goal was to drive 420 miles to Zion National Park and disappear into the canyon for a while.

to use by a couple of guys dropping tea leaves into his placket. Figuring it did me no harm to lend out the pot, I sat down in the tent and peeled off my hiking shoes, replacing them with a pair of sandals. I changed my shirt and applied some band-aids and then went to retrieve the appropriated pot.

users tied up with imperialism and the dehumanizing profit based system inherent in capitalism. Bush's current war, planned long before September 11, is serving as the bold faced rule rather than the exception to this claim. Organize against war and the further militarization of our society!

Activist Vocab List!!!

(note: this is a joke. j-o-k-e. as in "not to be taken seriously.")

New to the anti-globalization movement or radical student cliques? Here's some vocabulary to get you started.....

Revolution: The end goal of whatever you're doing. For example, when sitting in three hour meetings, remember to drop constant references to the revolution, to remind you why you're there. If anyone asks you what it is, don't be able to articulate an answer.

Revolutionary: A synonym for good. As in "this tofu tastes totally revolutionary!" or "wow, that sweater looks really revolutionary on you."

Corporate/Corporation/Administration: These are dirty words. Use them as insults. "God, Suzie, you're so... corporate!" "Give me back my tofu, you fucking administration!"

Bourgeois: Another insult. Pronounced "boo-juh," but often abbreviated to "boo-jee." Used to describe anything that's not "revolutionary."

Privilege/privileged: Also insults. Used to discredit your friends. "You just don't understand because you're so privileged." Or "It's just your privilege that's making you act that way."

Oppression/oppressed: Used to give you credit. "I'm so oppressed. Check out my oppression." Money: Never, ever, under any circumstances admit to having any. Constantly talk about how broke/poor you are.

Socialist/Anarchist: You are one of these. Pick one. It doesn't matter which. If you are a socialist, you will sell newspapers and the anarchists will talk shit about you for it. If you are an anarchist, you will wear all black and break windows of Starbucks and McDonalds and the socialists will talk shit about you for it. Either way, if you are one, you can't be friends with anyone who is the other.

Capitalism: The root of all evil. If something sucks, blame it on capitalism. "I can't find my other shoe! That's just the way things are in a capitalist system."

Smash the State!: Something fun to say that doesn't really mean anything. Try yelling it; it's fun!

LET'S PRACTICE OUR NEW VOCABULARY!

Example Sentences: 1. Jack: "That dress looks really revolutionary on you, Alice. I'm really oppressed, and I don't have any money. Wanna...smash the state...with me?"

Alice: "I can tell by your black clothes that you're an anarchist. That's so corporate. And smashing the state is such a bourgeois pastime. You're exercising your male privilege by asking me to smash the state with you. You can just go administration yourself! Wanna buy a newspaper?"

2. Katie: "I just smashed the window of the Ché Café by mistake when I was trying to smash the window of Starbucks! I'm so corporate! I'm hopelessly bourgeois!"

Alan: "It's okay, that's just the way things are structured under a capitalist system. After the revolution, it'll all be better."

What do you think will happen in Argentina? What would you like to happen?

The future in this place is unpredictable. A period has opened in which the dominant classes cannot resolve the crisis and the popular classes don't have the necessary level of organization to implement another system of life.

What do you think will happen in Argentina? What would you like to happen?

Now you try it:

At the revolution the other day, a _____ tried to sell me a newspaper. Since I'm an _____, I wear _____ clothes and smash _____, so I wasn't interested in buying the newspaper. I told her, "Selling _____ is so _____ and you're just _____." She replied that I'm only saying that because I'm _____, which isn't true. I'm really really _____, and I have no _____. She just doesn't understand how _____ I am. I mean, smashing _____ is super _____.

That's what the _____ is all about. Yeah! _____!

(because if I can't make fun of myself, I have no place making fun of anyone else....)

Interview with the OSL (Libertarian Socialist Organization) of Argentina

The new indicator conducted an interview with the OSL, an anarchist group who was integral in organizing the December uprising in Argentina. If you want the original Spanish version, email ni@libertad.ucsd.edu, and we'll email it to you.

What is the political philosophy of the Libertarian Socialist Organization (OSL)?

The OSL is a political anarchist organization. We say that there is a false belief that associates anarchism with chaos, terrorism, disorganization and fanatic individualism, and often with a musical rhythm or the current counterculture. Actually, anarchism has been and is one of the alternative ideologies of the oppressed and exploited classes.

Where anarchism has had influence in the course of history is in the groups made up mostly of workers and peasants. Anarchism was present in the peasant struggles in the Ukraine during the Bolshevik Revolution, in the collectivizations of land and factories in the period of the Spanish Revolution, and in the birth of the workers' movement in Europe. Argentina exemplifies this trend.

Is it possible to have similar popular work without organization? In terror, in apathy, in inattention? Evidently not, and the collective action of resistance, dignity, and revolution of those at the bottom is the primary material after which anarchism has been modeled and which have been converted into tools for the liberation which is so integral to women and men.

Nevertheless, it's not common to hear talk of libertarian organizations. Generally, people think that the anarchists only put together works of propaganda, and that the social transformations enacted were spontaneous, inevitable acts.

But there is a current in anarchism, inherited by the founders of the OSL - declared by Bakunin, outlined by Malatesta, developed by the exiled Ukrainian group Dielo Trouda and compiled by the Uruguayan Anarchist Federation in 1955. It has been put into practice in Latin America, and promotes a profound critique of the fragmented state in which we find anarchism and of the imprecise theories that many times are empty of class and revolution.

This is part of the heritage that gave birth to the OSL, an anarchist product of the class struggle, a tool for political militancy; social and popular, class-based and revolutionary. The OSL does not cease to build itself because it doesn't rest in abstractions, but is a result of the experiences of the oppressed.

What do you think will happen in Argentina? What would you like to happen?

The future in this place is unpredictable. A period has opened in which the dominant classes cannot resolve the crisis and the popular classes don't have the necessary level of organization to implement another system of life. The confrontations succeeded, but without resolution. We have initiated a process that comes from a rich heritage of popular struggle, but which needs new tools to grow. All ways of opportunity have been opened for the revolutionary forces.

We need to have ideological discussions in the neighborhoods in which we live so our popular organizations will have membership. We need to work with the rest of the organizations in the areas in which we have a presence to evaluate what succeeded and to make tools to confront the state terror and constitute a popular organization. It is a work of conversing, of seeing, of fighting against the lack of confidence in the collective, and against fear.

Describe your ideal society.

The ideal society does not exist. Humans are in permanent conflict and anarchism does not mean the suppression of that conflict. We propose a society in which liberty of people is highly valued and in which the dominion of some over others is unheard of, a society in which the resources of society are at the disposition of all who need them.

What happened in December? What role did the OSL play?

On the 20th of December, we reclaimed the streets, the public space, to make politics. Anarchists were found in the most absolute dispersion throughout. In the street skirmishes, individuals were seen collecting stones, and our militants shared the work of organizing barricades with other force, but talking in minimal expressions. The revolt in Argentina was a huge learning experience.

The role of the political organization of the anarchists during this was to participate in each and every new space that was opened, to maintain that which sustains us before a popular rebellion, and to propel the debates of organization and proposals for a program which would make a socialist, libertarian society.

What can Americans who want to help you do?

We think that the best help that Americans can give to Latin Americans is to struggle much and hard there to make the U.S. government take their hands off our resources, stop intervening in Latin American politics, stop sending troops of invasion, and make the U.S. embassies stop preparing state attacks and political crimes. Get them to dismantle the installations of U.S. bases in Argentina and Latin America and retire the marines in Salta, in Colombia, in Puerto Rico, in Panama. This is the struggle today. It is not only a struggle, for the mere presence of Uncle Sam in our land is oppressive. It is not a presence of help, it is one of exploitation.

In particular, the OSL counts on a series of projects that require financial help to be put together. In general, we ask revolutionary brothers and sisters that live in areas of the planet where it is possible to raise money by parties, concerts, and donations to put together a collection for individuals and collectives here.

What do you think will happen in Argentina? What would you like to happen?

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learn about new ideas, meet and interact with different cultures; campus life should reflect those values. We need to embrace more architecture and design on school campus that promote democratic ideals, like that of the Ché Cafe at UCSD and San Jacinto College. To impose a jail-like setting on individuals who are supposed to be free is shameful. Fascist architecture in schools is degrading and reinforces a hierarchy in which the power of school administration takes priority over student education. -Adrienne Dorig

Fascist government takes away fundamental human rights and is paralleled in forms of modern architecture that embraces the principles of overwhelming scale and dismal planes of concrete. It is ironic that in our democratic society we have embraced a form of architecture that opposes free will. Under this type of school setting students are subjected to elements that dominate, dictate, and discipline. People have certain needs such as privacy, a sense of ownership, community, and individuality - civil liberties cherished in a democracy. School is a place to

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"There's No Success Like Failure"

Okay, I probably shouldn't have—but I did listen to our nominal president's State of the Union address. Usually, one must wade through all the congratulatory remarks and salutations before one comes to the first bold face lie in such speeches. Bush's lie came with the opening statement. It is worse than a lie, it is an absurdity and gives us a glimpse at skewed perception of the Bush/Cheney/Rumsfeld/Ashcroft regime.

"As we gather tonight, our nation is at war, our economy is in recession, and the civilized world faces unprecedented dangers. Yet the state our union has never been stronger."

First "our nation is at war": I agree, even though no nation-state has declared war on the United States and Congress has not declared war on any other nation-state (as required by the U.S. Constitution). I agree, even though, when it comes to the captive combatants from the "war," we refuse to grant them "prisoners of war," status, because, after all, this is not a real war.

For the sake of argument, let us agree that it is a war. Well, war, by most accounts, is a failure of foreign policy, politics and diplomacy. This is not the point of view of a radical. Any honest soldier, Marine, sailor or air warrior will tell you the same. So Bush is admitting that U.S. foreign policy has failed under his watch.

Secondly, "our economy is in recession": well, that states the case for itself: the U.S. government has failed its people economically, once again, under Bush's watch. The U.S. has gone from record surplus into deficit spending in the matter of one year. We face increased unemployment, lost health care security, more homelessness.

Finally, the "civilized world faces unprecedented dangers": well, I have to agree with that as well, although since Bush does not define "civilized world," I suppose it is open to interpretation. For me, a "civilized world," is a world of the people who desire peace, freedom, social justice and democracy. And yes, in that case we of the civilized world (pacifists, libertarians, socialists and liberal activist reformers) are facing the largest crisis of our lives. The enemy being those who embrace violence, repression, a disregard for human rights and support either undemocratic corporate or religious tyranny. Unfortunately, our own government is in this camp.

Okay, so the first sentence paints a grim picture: we have failed you politically, economically and socially. But then he goes on to say "The state of our union has never been stronger." I had to take a major double-take when I first heard these words. Failure, when it comes to national politics, does not seem to me to translate into "strength." A great leap of logic is necessary. Bob Dyan's words "there is no success like failure" come to mind. [insert applause here]

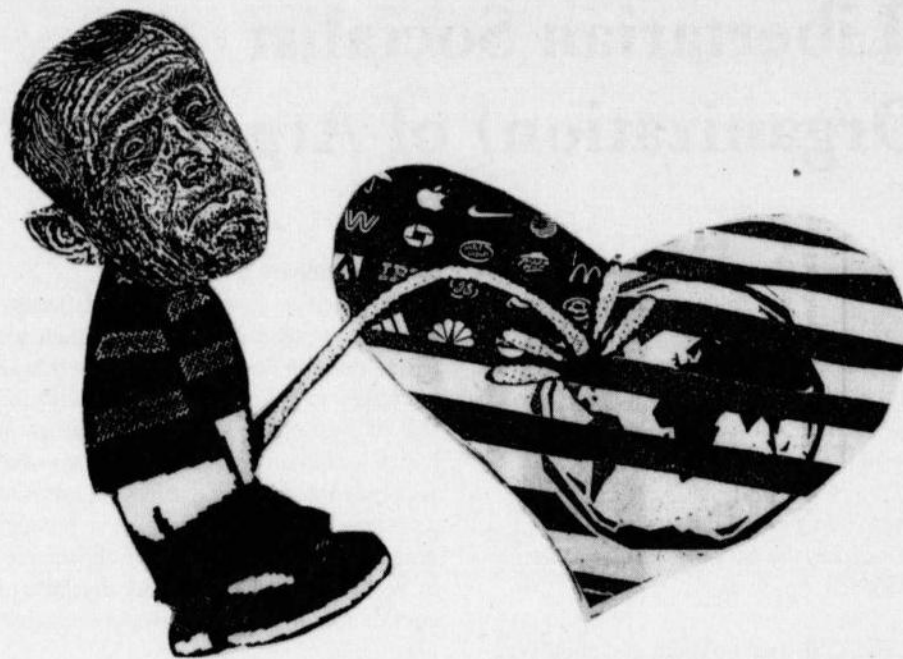
Bush does not seem to find any correlation between being at war (to the tune of proposed spending up to one billion dollars a day for killing, destruction and militarism) and being in a recession. He did not mention what was on everyone's mind: The Enron scandal, featuring his good friends, largest campaign contributor and several key members of his illegal administration. He did name some domestic proposals that make him sound like a democrat (such as unemployment insurance, extended health care, and Head Start funds). This proves that these issues are more important to people than his intended stated "cure" of more corporate welfare and other tax cuts for the wealthy

and more money for the war profiteers that he had been so outspoken about over the last several months. We will see if he is as good as the democrats at saying one thing and doing quite the opposite.

There were several lies about the current state of Afghanistan. The internal political turmoil between the various tribal "warlords" and drug-runners is far from over as recent reports have attested. The bombing has not ended. There is still a very urgent humanitarian crisis made exponentially worse by the bombing. We will only find out in time if they are "free of oppression," and to call the women of Afghanistan "free," even now is stretching things to the limit. Afghanistan will only truly be free when it is democratically run without any outside interference. This is a dream for the world, let alone Afghanistan.

The truth of the latest war is that the United States has killed more noncombatants than were killed in the acts of International Terrorism on September 11. The conservative count was estimated at over 4,000 Afghan civilians killed in December. It surely has increased since then. Combatant casualties (not humans, if you listen to the media) must number in the several tens of thousands at least. We killed a lot of people, displaced many more, and destroyed the infrastructure of the land of yet another very poor and oppressed people. We allied ourselves with known rapists, murders and war criminals, who did most of the dirty work. We failed to capture the alleged "masterminds" behind the acts of terror, let alone "bring them to justice." It is becoming more clear every day, that the purpose for all of this, all along, is oil and corporate interest in the area. The appointment as "special envoy to Afghanistan" of right-wing militarist and self-described national security "doctrine" scholar Zalmay Khalidzad, a former employee of Unocal and former leading advocate within that corporation calling for an oil pipeline through Afghanistan and friendly relations with the Taliban to serve such purpose, has left little doubt as to what the killing and destruction in Afghanistan is really about. The Taliban regime needed to be toppled because it was not complying with United States corporate interests, so it must be replaced with an equally internally oppressive, but externally submissive client regime. The strategic importance of having military forces and control of populations in Central and South Asia has been an historical given since empires were first dreamed up. Dick Cheney, the man whose heart does not work properly, and friends have nearly perfected the cynical manipulation of public good will for the purpose of making money off of carnage and oil. Now Bush wants more of the same.

Well, all the papers could comment on the morning after Bush's State of the Union is Bush's reference, nearly a declaration of war, on Iraq, Iran and North Korea (!?). Well, for those who have not been paying attention—the U.S. has been in a one sided war on the people of Iraq for over a decade now. Bombings and economic sanctions have killed millions, mostly children. This is all well documented. The U.S. did "finish the job" in 1991 because the "job," was to push the Iraqi military out of the Kuwait, in order to "liberate" the dictatorship there for corporate oil. The "job" was not to topple a government of a sovereign nation. People forget that, and they also forget that many of my friends, and possibly yours truly would have been killed if the Marines had advanced on to Baghdad that fateful February. They also forget that aside from this being impractical, reckless and uneth-



ical, such an action would also be illegal and hypocritical. After all, our pretense for being there in the first place was because Iraq "invaded" a sovereign state. Illegality and hypocrisy are the norm, however, in the United State's decade long cowardly occupation of Iraqi airspace.

The Iraqi infrastructure was totally disseminated by the end of the Gulf war. The U.S. dropped bombs the equivalent of seven Hiroshimas. Over 200,000 people were killed in the bombing. There has been no Marshall plan for Iraq. Iraq is not a threat and will not be any time soon. Why do the people of the U.S. hate the Iraqi people so much? (one CNN unscientific poll found over 60% would support an escalation in hostilities there). What has the government of Iraq done to the United States in the last ten years that even comes close to what the U.S. has done to the people of Iraq? It baffles, sickens and saddens me, and this is a deeply personal issue.

Iran is another story. I encourage people to read recent history of this great land and its peoples. Our own CIA installed a brutal dictatorship there in 1954 (also well documented), once again to control oil interests, and we have been inheriting the fruits of that action since that event. Revolutionaries everywhere can learn much (lessons and mistakes) from the events of Iran in 1979. Perhaps one should review the contents of the Iran-Contra affair proceedings for some insight. It is also interesting to point out that the Iranian government were among the first to condemn the Taliban and the Taliban's version of Islam: they did this while U.S., for reasons of corporate oil interest, were praising the new regime of Afghanistan.

Finally, North Korea. This tiny country remained isolated for almost the entirety of its Stalinist (state capitalist) existence. In recent years, North and South Korea have made serious strides to a true peace, reconciliation and perhaps one day, unification. In February 2001, less than one month after he was selected president, Bush, perhaps due to ignorance and blunder, perhaps due to other reasons, single handedly disrupted/sabotaged that peace process and encouraged new hostility. Don't believe me, read the news articles of that time and decide for yourself.

Bush does not mention the Stalinist (state capitalist) regime of China (which has just entered the WTO as a major trading partner), the repressive Wahhabist (read Taliban-like) regime of Saudi Arabia (and if you want to look for fanatical pseudo-religious cult-like terrorism—look here first), or the state terrorism that Israel is using, under the leadership of war criminal Sharon, in its illegally occupied territories in Palestine (funded by your U.S.

tax dollars).

If nothing else the video find in December of Bin Laden hanging out with fellow gangsters and praising the criminals of September 11 and rejoicing in the recollection of an act of terror (not unlike Rumsfeld's near nightly fireside chats) proves the culpability of elements within the Saudi intelligence community and government. It was widely reported, but not at all emphasized or investigated that the man Bin Laden was talking to in the video was a cleric from Saudi Arabia who was smuggled into Afghanistan for the meeting by Saudi religious intelligence. 15 of the 19 alleged hijackers of 9-11 are from Saudi Arabia, as is Bin Laden himself, but there have been no calls for that government to prosecute those who support and fund such activities within their own borders; no ultimatum either for the Saudis to transform their own regime or face total annihilation, unless, of course, you listen to one dangerous senator from Arizona. Unlike John McCain, however—who remains a mental prisoner of war—I am not advocating that such polices need to be implemented, but merely pointing out the double standard and the standard hypocrisy. Each of these areas has nonviolent, democratic resistance voices (as did Afghanistan and Kosovo), but apparently Bush does not want to change the situation in any of these areas for the better.

On the domestic front there are very dangerous things happening for any hope of real democracy that may remain in our corporate capitalist state. I have to agree with Nobel Prize winning Afro-American novelist Toni Morrison in her assessment that we may be witnessing the "Nazification of our society."

Homeland Security—or the militarization of civilian life in the United States—a project decades in the works—has accelerated beyond the wildest dreams of every right-winger. Basic civil rights and liberties that have taken years of struggle and that were won with the very lives of our most courageous citizens and workers are being shredded and disregarded, starting with—but certainly not ending with—the overwhelming congressional support for the so called USA PATRIOT act and the unilateral decision by the executive branch for the use of military tribunals instead of courts of law. The campaign for a moratorium on the racist death penalty—the eradication of which is a sign of any mature civilization—has international support but has been pushed even further beyond rational consideration once again.

Here, once again, security is not on the minds of the powers that be. On December 12, one year after five mem-

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