California Review

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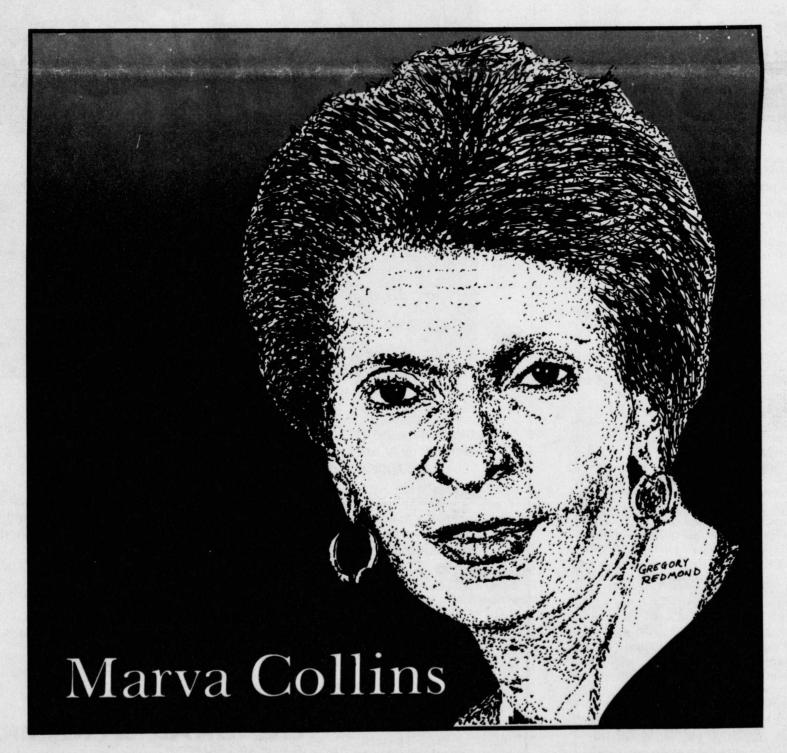
Volume II, number six May 1983



One Dollar

c 1983 California Review

Suzanne Schott on Jerry Falwell
Friedrich Hayek's View of Freedom
Academic Tyranny
Shakespearian Chivalry
Also: G. Gordon Liddy, Dinesh D'Souza,
R. Emmett Tyrrell, Jr.



CR's Third World Correspondent looks at that "seditious" **GANDHI** naked fakir" of the East:

The life of Mahatma Gandhi, like the subject of history itself, is a problematic one. History is often thought of as an objective account of "what really happened." But it is, in fact, only a perspective of past actual events, seen through the lens of the

Richard Attenborough's Oscar award winning movie "Gandhi" is an evocative one, and will probably shape the way most people remember the man Gandhi. Few will get around to reading Gandhi's own writings, or the mammoth of source documents from his time.

Therefore there are two relevant questions to ask about Gandhi, besides the obvious banal one concerning whether the movie is "worth seeing." The questions are: Is Attenborough's portrait of Gandhi an accurate one? And, how does the movie seek to understand Gandhi's virtue, or religious virtue in general?

The answer to the first question is: a modified yes. Attenborough spent 20 years scheming his film, and he has got his story right. Of course he cheated a little, for dramatic effect, bringing together characters who, in fact, only corresponded with each other, and so on. But that is permitted.

Often film-makers use their own eccentric views as a cookie cutter to impose upon the vast mound of historical dough they have before them. They make films eclectically, showing only that which serves to illustrate their purpose.

Attenborough doesn't do that. He presents Gandhi as the great man he was, yet shows the bloody Hindu-Muslim violence that erupted following Gandhi's triumph: India's independence in 1947 from centuries of British domain.

Gandhi was clearly the central figure of India's independence struggle. He was surrounded by shrewd and cultured men: Jawaharlal Nehru, the father of Indira Gandhi and the first prime minister of India; Maulana Azad, the radical and visionary; and Muhammed Ali Jinnach, the Muslim leader who became Pakistan's first head of parliament.

But, as Attenborough shows, it was Gandhi who took the "Quit India" movement to the nation's masses. The London-educated barrister put on loincloth and torn chappals and ate the frugal fare of the Indian peasant: this symbolism electrified the

The British weakness was the inability to snare Gandhi into the trappings of luxury. Gandhi insisted on poverty, and in fact coined the maxim, "True happiness does not come from increasing one's possessions, but from decreasing one's wants.'

Whether or not Gandhi's decision to be a "man of the people" stemmed from Hindu virtue, or whether it was an adept political decision, is not clear. Certainly by 1947 the two roles had merged, and Gandhi's identity was defined for him.

But Gandhi, while he may have been a saint, was certainly not a fool. It is naive to believe that mere goodness motivated his strategy for dealing with the

After all, his actions happened to be simultaneously Machiavellian, evident from the fact that the British Empire had no successful means for dealing with Gandhi's civil disobedience

Winston Churchill's description of Gandhi as a "seditious naked fakir" suggests his frustration at Gandhi's success, and his suspicion that Gandhi was more than a prayerful sage.

Gandhi's principle of pacifism, divinized in the movie, will provide all sorts of afflatus to no-nukers today, whose political acumen, however, is nothing like that of the Mahatma.

Of course Gandhi was not a consistent pacifist. He approved of successful battles whose purpose he supported, although, when pressed, he said shockingly that the correct moral response to Hitler was courageous passive resistance.

Ironically, the success of Gandhi's political approach relied heavily on violence. Of course Gandhi was against it, and that sort of thing, but the reason the British left India was not that they were exasperated with dealing with the Mahatma.

Rather, it was becoming impossible for 100,000 Britishers in the colony to control 350 million rabid and potentially dangerous Indians, whose moral energies were kindled by Gandhi's rhetoric. It is this intimidation, and the heavy price of maintaining control of India, which brought about the eventual retreat of the Empire.

Of course Gandhi's paens to non-violence generated world publicity, and brought righteousness to India's cause in the public

I have argued that Gandhi was not the sen-

timentalist the movie makes him out to be. Twice Attenborough has Ben Kingsley, who plays Gandhi, say that the evidence of history is that good guys

Gandhi may have said that, but he did not mean it. I hope he didn't because it is demonstrably untrue, and I would lose a great deal of esteem for a man who held such an opinion.

always win, that evil may triumph fleetingly but its

It is true that many of history's great menaces came to a bad end - Hitler and Stalin and Mussolini. But the damage they did has not all been reversed. Good men like Gandhi died badly too, and the good things they did have indeed been reversed.

When "Gandhi" came out, a cynical cartoon in The Times of India showed two wealthy politicians walking out of the theater; one of them remarks, "Very moving. I understand it's a true story."

Gandhi is admired and worshipped by many Indians today, but he is not followed well. Minoo Masani, a Gandhi follower and magazine editor, says India has "killed Gandhi with a kiss": praised him but denied everything he stood for.

Masani is not quite correct, which is why I say that Gandhi today is "not followed well." There are thousands of Indians who call themselves "Gandhians." But their interpretations of Gandhi's precepts is a perverse and irresponsible one.

They think that to follow Gandhi is to see oneself as perpetually oppressed, to stake a constant claim for "rights." They strike work on the least pretext and call it "satyagraha." They lay down on railway by Dinesh D'Souza

tracks, paralysing traffic, and call it civil

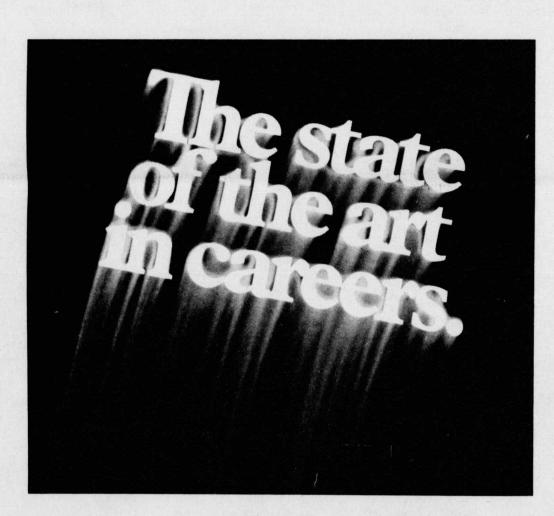
I was in India recently, and the country was being stalled by a textile worker's strike. Mill employees had stopped work for nearly a year, and poor people were literally dying from cold for lack of clothing. Mill owners were forbidden by law from firing the workers, who sounded Gandhian rhetoric.

It is obviously absurd and unfair to blame Gandhi for sloths and brigands who take his name. But there is no doubt that Gandhian precepts, when they are not being ignored as Masani claims, are being used

I am not alone in holding that Gandhi's views as enduring principles are so impractical that they cannot be intended to have universal application. Certainly celibacy is no solution to India's population problem. Pacifism is no remedy for injustice and evil.

As V.S. Naipaul wrote in India: A Wounded Civilization, "His experiments and discoveries and vows answered (Gandhi's) own need as a Hindu, the need constantly to define and fortify the self in the midst of hostility; they were not of universal application."

There are many dramatic wonders about the movie "Gandhi" which make it worth your four bucks or whatever. The acting, particularly by Kingsley and Alyque Padamsee (who plays Jinnah), is exotic and wonderful. But one gets the sense that "Gandhi" is so removed from reality that, while it is certainly uplifting, it is hardly what the critics are calling it: "a model for our lives."



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We do appreciate what you and your co-workers are doing and hope you will keep up the good work.

> Sincerely, Bess and Neil Reagan Rancho Santa Fe

I was deeply impressed when I heard you on the radio. You stand for the principles and the country that my husband died for in World War II and that I brought my two sons to believe in. Both of them did their duty in Viet Nam.

I am retired on a restricted income but when I can I will send you a donation.

I admire you both so much.

Sincerely, Viola Heriott Poway

I was listening to you on KSDO radio today and very much enjoyed what you had to say. Thank you very much for voicing the other side.

Sincerely, George D. Scharton Vice-President Eliminate Termite, Inc.

Dear Mr. Crocker:

Thank you for your letter and copies of California Review. It is refreshing to see a conservative newspaper on the campus of UCSD, and to know that you are presenting the "other side" to the students.

Sincerely, Thomas W. Sefton President, San Diego Trust and Savings Bank San Diego

To the Editor:

I feel your editorial style to be brash, arrogant, biting, offensive, and frequently condescending to those who do not share your views. A wonderful

Warmest regards, Dick Robinson Cincinnati, Ohio

Dear Mr. Young:

As a former Editor of the Evening Tribune and the San Diego Union I think I have the credentials to comment that the California Review is a cleanlooking attractive publication with interesting and informative contents.

The staff is off to a good start and I wish you well in your endeavor. With best wishes,

Sincerely, Gene Gregston District Administrator to Congressman Bill Lowery

Dear Harry,

the not-so-silent patriots.

Thanks for the copy of your superb revelations to QED. I think the old boys are still reeling from it. Keep up a "full-court press" with the Review. You are an inspiration to the "Silent Minority" as well as

Julian

Sincerely. Hank Phelps Captain, United States Navy, Ret.

Dear Sirs:

Keep up the good work. Better to stand alone than keep company with garbage.

> Mickey McKenna Oceanside

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Dear Sirs:

May I call you "friends?" I appreciate so much the opinions you expressed today on the radio interview. Thanks for being strong and standing up for what you believe. It's about time someone on campus expressed a conservative viewpoint. It's a scary thing to hear and realize that you have to fear violence against yourselves because you speak out for views that are American principles we almost all believed in at one time. Strange "they" can have free speech. unharrassed, and public funds, when they openly advocate overthrowing the American government and are anti everything that's clean, pure, and family

I shall tell all my friends about your paper. I was given a copy of it recently and was thoroughly delighted and refreshed by your reporting.

I don't know what you believe about God, but we believe and know Christ as our Lord and Savior. So we shall pray for you: for wisdom, moral strength, courage, and your personal safety. You are not alone. Thanks for expressing what I'm sure thousands of us feel and stand for and never have anyone

If my husband was working I'd include a donation, but he has been out of work since October. That's okay, we're making it!

Sincerely, a friend, Mrs. R.S. Whiteaker

Editor's Note:

Yes, Mrs. Whiteaker, you may call us "friends." Vava con Dios.

-HWC III

Dear Mr. Crocker III,

If you would renew your acquaintance with our letter you will find that we did not misconstrue your opinion of Matthew Bruccoli's Some Sort of Epic Grandeur: The Life of F. Scott Fitzgerald. We merely meant to tell you that your article was worthless.

In Clarification, J. Richard Greene E.J. Arthur La Jolla

Editor's note:

You gentlemen would be much more entertaining if you said what you meant. If you will renew your acquaintance with your letter printed in our last issue you will see that you said: "rambling diatribes about books on authors are even more useless." I did not write a diatribe, I pointed that out last time, and thereby skewered your initial criticism. If you boys wish to continue this foolishness, I suggest that we meet in the parking lot after school.

-HWC III

Dear Mr. Crocker:

Thank you for your recent letter and the current edition of California Review. The Heston interview is indeed worth the price of admission.

Sincerely, Jenny Meadows **Executive Secretary** The American Spectator Bloomington, Indiana

Dear Mr. Edwards:

I appreciate your taking the time to write and tell me candidly how you feel about our score at halftime. Much, I believe, has been accomplished, but much remains to be done. There have been some disappointments, to be sure, but I feel we have set the right course.

I value your thoughtful comments and insights. Hearing from concerned Americans like you helps us to break out of the "Washington Syndrome" and widen our horizons.

I can't tell you how proud and happy I am to have your continuing support. As to the matter of my plans for 1984, I believe this is not the right time to make a firm decision on that score. But I will keep your recommendations in mind when the time

Thanks again for your encouragement. Sincerely,

Ronald Reagan The White House

California Review

Credo: We few, we happy few, for he who picks up this paper today shall be my brother, be he ne'er so vile, this paper will gentle his

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California Review was founded on the sunny afternoon of seven, January, nineteen-hundred and eighty-two, by two American history fanatics 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.

In Review

- On March 4th CR President E. Clasen Young and Brigadier Editor H.W. Crocker III attended the Institute for Educational Affair's Student Journalism Conference at the Harvard Club in New York City. E. Clasen Young challenged National Review Publisher William Rusher to a debate (when they can find an issue on which they disagree) and invited Commentary film critic Richard Grenier to speak at UCSD. Brigadier Editor Harry Crocker was kept busy eating National Review editor Joseph Sobran's spaghetti and allowing Dartmouth Review Managing Editor Laura Ingraham to feed him lobster from her
- On April 5th and 6th Brigadier Editor Harry Crocker was at the Hoover Institution on the Stanford University campus for the filming of a three part television mini-series hosted by Milton Friedman. The program is roundtable discussion of Reaganomics. Harry is one of the panelists. More importantly, Harry continued his relationship with intellectual pastas by sampling some of Dr. Friedman's linguine with clam sauce.
- On April 2nd the staff of the California Review took a VIP tour of the world's only active battleship—the the USS New Jersey. Besides setting off a security alert and almost getting shot by security conscious marines, the inspection was uneventful.
- Prison inmate Jerry Barr made a personal statement about prison reform by ripping the corneas of his eyes with a paper clip. Preceeding the mutilation, Barr issued a press release, saying that he had "sentenced himself to a life of darkness to improve the lives of a half-million fellow prisoners and their families." Barr's girlfriend, Diana Bainbridge. retorts that "it would be the only way that anybody would listen to his ideas." Meanwhile, at University Hospital, Barr says that "there's not much to see in
- The sexual liberation movement scored another victory on March 6th in New Bedford, Massachusetts when six brave men in an effort to break down taboos, inhibitions, and self-repression, gang raped a woman in Big Dan's Tavern while patrons watched and cheered, showing that they too were liberated.

- Liberal boys grow up playing MASH. Middleof-the-road boys play soldier. Conservative boys play
- Conservative girls grow up playing Margaret Thatcher, Flotilla Commander. Middle-of-the-road girls play house. Liberal girls play ever expanding
- In the people's paradise of Mozambique public flogging has been introduced to crush the "growing criminal aggressiveness" of counterrevolutionaries. The Peoples Assembly says that 3 to 30 lashes will be given for crimes against the state.
- The recent enacted jobs bill which Congress passed included an amended \$500,000 appropriation for a program which does not even exist. Fiscal responsibliity at its best. . . .
- Last month Governor George Deukmejian barred the parole of a convicted triple-rapist, murderer. The killer, Mr. Fain's sentence of death had been previously overturned on a technicality in the jury selection. Mr. Fain's attorney was outraged by the Governor's action and commented that "The Governor seems to think he's above the law." No, not above the law; he just understands it.
- In April, the San Diego County Bar Association sponsored a seminar entitled "New Advances in Chemical Castration." A female hormone was hailed as the criminal justice system's latest method of dealing with sex offenders. The generic hormone is called Depo-Provera (medroxyprogesterone acetate). For some sex offenders, such as child molesters and exhibitionists, it is being praised as an alternative to incarceration through "temporary castration." "It's a method of sexual appetite suppression; it keeps these people less hungry," says Dr. Fred Berlin of Johns Hopkins University—the nation's leading expert on hormonal treatment of sexual deviants. The major side affects of Depo-Provera are increased blood-clotting disorders, weight gain, cold sweats, nightmares, breathing difficulties, and hyperglycemia. Molesters, theoretically, will be physically unable to catch young children.
- The realm of high culture continues to be dangerous. Just last month the host of the punk rock cable TV show "New Wave" was found beaten to death in his hotel room.

- In March, Bob Hawke, who is in the Guiness Book of World Records for chuggalugging 2½ pints of beer in 12 seconds, became Australia's new Prime
- sky are on our side.
- decree prohibiting the possession or use of a typewriter by Romanians who pose "a danger to public
- Embassy staff member was caught trying to shoplift two belts, a woman's swimsuit, and a vase from a Marshall's department store in Greenbelt, Maryland. He was not arrested because of his diplomatic immunity. It's a good thing he wasn't caught in Romania or they might have taken away his type-
- Margaret Thatcher believes in the Victorian values. "You were taught to work jolly hard; you were taught to improve yourself; you were taught self-reliance; you were taught to live within your income; you were taught that cleanliness was next to godliness. . . There are some values that are eternal and in fact you found a tremendous improvement in conditions during Victorian times because people were brought up with a sense of duty." British unions, on the other hand, believe in strikes (at British Leyland) and sloth (at the Cunard Line). So we ask the question: who is really trying to improve economic conditions in Britian, Maggie Thatcher or the British labor unions?
- RALPH NADER OUTMANUEVERED? Sales of General Motors X-Cars have dropped drastically since consumers discovered that the rear brakes on some models have a tendency to lock. It is a mystery how the people were able to figure out the danger of cars with frozen brakes without the help of Nader's
- President Reagan's approval rating, according

- Who knows more about communism: Alexander Solzhenitsyn and Vladimir Bukovsky or Reggie Williams and Jon Bekken? Solzhenitsyn and Bukov-
- The government of Romania has issued a new order or to state security.
- So we can trust the Soviets can we? A Soviet

- to an ABC-Washington Post poll, is up 4 percent from last month and 7 percent from January. So

EGE

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- Can virtue be taught?
- Is there a best form of government?
- Can God's existence be proven by reason alone?

• Is a line made up of points? The following men are among the teachers who offer answers at teachers who offer at teachers who at teachers who offer at teac

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- St. Thomas Aquinas
- St. Augustine
- Euclid

- Alexander Hamilton

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Fiat lux-----Fiat lux------

Is Reggie Williams a criminal? If—according to the Guardian-Williams is the ame damnee of the collectivist lot, then why is he not serving as editor of, say, the San Quentin Daily? What gives cause to reason that the wretches of malfeasance should be immune to the dungeon? The answer is the word impunity-the degree of which progressive types and minorities have reached a startling high.

The left-wing new indicator, as other UCSD student organizations, is an experimental collective—financially backed by extraneous sources (largely in tax dollars, e.g., state financial aid pays student fees, which are subsequently disseminated via the Associated Students to the various hooligans). The indicator's fugleman is Mr. Williams—a Sri Lankan with an American expense account. The paper and the man have a commensurate relationship in manifesting their appreciation. The posture is one of contempt and security. They hate the American system, but they're supported by it. They blast its tenets, yet they're shouldered by them.

Williams' outlawry was made public in the pages of the Guardian; credibility was then on the line. But not that of Williams. Noted liberal and Associated Students wearer-of-the-cap-and-bells Randon Woodard urged Williams to file a \$1,000,000 libel suit against—The Guardian! Milksops Williams and Woodard don't honestly believe that Mr. Williams' character has been defamed. If put together, the words "character" and "Williams" would be the quintessential oxymoron (the man has none). Nevertheless, the liberal establishment will take the side of the hapless, crime or no crime. Williams will have a publically funded affirmative action attorney who will (a), spread Hudibrastic verse on Williams victimization (Third World oppression and all), and (b), soak the Guardian for a few dollars, so Mr. Williams can continue his life of oppression, purchase a SAAB, and ski St. Moritz. The University gives meaning to impunity, as Williams may be the only man at UCSD who has veritable freedom to do anything he so chooses (but he will be the first to tell you that this country isn't free).

The meaning of the word "freedom" has come far from the word used by Hamilton and Jay. Freedom correctly means the right to pursue; the right to engage in enterprise; the right to speak freely, worship freely, and to build a family. Freedom does not mean the right to defame and destroy what others have laboured for (what the new indicator would have), or to steal (what Mr. Williams might

Freedom does not mean impunity. Freedom in America means life, liberty, and the pursuit of happiness. Pursuit is adventure; happiness is purpose. Or, as Nathaniel Webster tells us, "happiness is graceful aptitude." Williams and the indicator-though protected as they are by the progeny of Earl Warren-are far from graceful. Might it be more graceful to set Williams on a freighter bound for Sri Lanka? -ECY

Melanin Over Gray Matter by Carmelita Rosal

The affirmative action program was created with the apologetic intention of directing disadvantaged "victims" into the mainstream of American society. In recent years, the implementation of racial quotas via affirmative action has threatened the internal affairs of academe.

Challenges have been made. Allan Bakke was victorious over it in his famous "reverse-discrimination" case against the UC Regents. Bakke argued that his denial for medical school admission was "a violation of his constitutional right to equal protection of the law." Sixteen spaces had been reserved for ethnic students in a UC Davis Medical School class of 100. Evidently, the sixteen admitted to fill those spaces had inferior test scores and undergraduate records than Bakke.

Moreover, explicit racial classification was provided by the UC Davis admission program: "applicants who are not Negro or Chicano are totally excluded from a specific percentage of the seats in an entering class." In other words, typical non-minority applicants are not allowed to compete with a preferred group of "special action" students; whereas, the preferred ones are unrestricted to compete with every seat in the class. This becomes one of the major flaws of affirmative action. A "one-way street" approach to racial equality challenges the principle of fair competition among university-bound applicants—white

or non-white. On the undergraduate level, the Educational Opportunity Program (EOP), a primary recruitment arm of the University of California, examines the acceptability of "historically under-represented" ethnic groups in California universities. Its target

population includes blacks, Chicanos and native-Americans, whose college attendance rate has been relatively small

Ethnic groups who attempt to gain university admission indicate their preference for EOP review. The application is processed by EOP personnel. The SAT score is not considered as a major factor in the admission evaluation.

The applications are processed through one of the possible admissions criteria: Level I and Level II special actions. An ethnic student with 2.7 GPA in a-f requirements is automatically admitted to the university. Under the Level II special action, those with less than 2.7 GPA and inadequate a-f requirements are placed under further evaluation by the college's Academic Senate Board and acting Provost. Although test scores and high school GPA's are not necessarily good indicators of college performance, there is a risk involved in admitting students under the recruitment program. This year, 600 UCSD students were recruited, yet EOP Acting Director William Morales claims "there is no quota met."

On recruitment expenses alone, the EOP budget currently runs to \$57,000 and is mainly allocated for student advisers, computer time, publication and counseling conferences.

Must federal money be spent on programs such as recruitment? Recruitment does not eliminte the problem of minority under-representation. In a California Post-Secondary Education Committee (CPEC) survey of 1975, only 5% of the target population (blacks, Chicanos and native-Americans) became UC eligible after high school recruitment. The quality of teaching in high schools is the malefactor. Affirmative action budgets might be rechannelled into the secondary school system, hence upgrading the fundamental substructure of education rather than easing academic standards.

This year, newly passed legislative action will require developmental programs in public junior and senior high schools. Its purpose is twofold: to motivate and inspire ethnic students, and to help them prepare for a rigid high school program and be accepted to the university of their choice. If new developmental programs prove to be effective in the long run, recruitment programs like EOP will become unnecessary

As Justice Lewis Powell Jr. addressed following the Bakke decision, ethnic diversity is "only a factor in the wider spectrum of diversity expected in higher institutions of learning."

Jeane vs. the Heathens by R. Emmett Tyrell, Jr.

Spring is here, and that means that on college campuses there will be beer guzzling and lewd doings on the lawns of fraternity and sorority houses. There will be also be demonstrators, suppressing commencement speakers and maybe even bringing violence upon them.

Actually the suppression of campus speakers has been on the rise for some time, but college officials fear it will increase with the balmy spring breezes.

Now, which species of campus high-jinks do you suppose will be put down more firmly by university administrators, the bawdiness and boozing or the harassment of speakers? Let me tell you:

Indignant administrators will call in the cops with alacrity and a clear conscience when the jolly times turn over bibulous, and it will be a stern and magisterial university vice president who addresses the hung-over coeds and college boys the day after.

Yet when a minority of idealists driven by goofball enthusiasms shouts down a distinguished speaker or heaves debris at him, a surprising number of university administrators will find the problem very delicate indeed.

Just what kind of speakers are being driven from the podiums? Are they homosexuals, advocates of weird cults, or atheistic communists? All such folk speak on campus regularly. Is a campaign being orchestrated by the New Right or that other dreadful menace to our freedoms, the Moral Majority?

Imagine the furor if it were. The New York Times editorial pages would be inked in purple, tears would be shed on the evening news. Every good liberal would be shed on the evening news. Every good liberal would be in his prayer chamber, and at Yale President A. Bartlett Giamatti would be launching still more alarums against the rising intolerance of the sinister Christian Right.

Of course the speakers being harassed are not all that controversial, at least not to the mainstream Americans whose tax dollars keep many of our institutions of higher learning open.

Rather the speakers are usually representatives of our government or other eminent citizens with perfectly democratic views. Why is it so difficult to maintain order when they arrive on campus?

For that matter, why is their presence on campus so inflammatory? Some would create less of a stir on foreign campuses, and all would be safer speaking on any campus in the Soviet Union.

The answer is that American universities are increasingly provinces of bitterness, extremism, and anti-democratic values. Though the vast majority of university professors and administrators are wellintentioned people of carefully elaborated liberality, they are just disinclined to scotch their radicals even when the radicals act like storm troopers.

Moreover there is that other little bug in their systems. It is hard for them to accept conservatives as having the same moral heft as liberals, not to mention those legendary species of American dissenter, for instance the Marxist, the anarchist, the

Those conventional liberals expect conservatives to run small business and dutifully pay taxes. Those are the "good conservatives." When such conservatives express political views they cause consternation, and when they express those views forcefully they transform themselves into "arch" conservatives and very dubious characters.

A frequent victim of campus idealists has been our chief delegate to the United Nations, Ambassador Jeane J. Kirkpatrick, one of the more accomplished women to step off a college campus-she was professor at Georgetown for a decade-and into

Why should Jeane Kirkpatrick be so controversial at such liberal bastions as the University of California



at Berkeley, where on Feb. 15, she was forced from a lecture platform and made to cancel an address scheduled for the next day while campus administrators hunkered under their desks?

Has she been creating turmoil and anger at the United Nations? No. strangely enough while she has been there the United Nations has been comparatively quiescent—in fact more so than when the fabulous Andrew Young was our ambassador, and he was reputed to be the most honeyed diplomat ever sent to soothe the Third World.

Kirkpatrick is being hounded for administration policy in Central America. Like their heroes in the Sandinista government and the Salvadoran revolution, our campus radicals flee from normal democratic channels, abuse the majority, and turn to

Can nothing be done so that the majority of students might be free to hear the likes of Jeane Kirkpatrick? Last week organizations representing the nation's college presidents and faculty members issued a plea for tolerance. They could do more.

I suggest they lighten their patrols along fraternity row and station a few cops in their lecture halls. Such a plan was followed at the University of Kansas two weeks ago. Four pests were arrested and freedom

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E. Clasen Young

The Truth About Jerry Falwell

Since Falwell began his ministry at the Thomas Road Baptist Church, his commitment to his mission has grown incredibly. Today, he heads The Old Time Gospel Hour, the Liberty Baptist College and Seminary, the Lynchburg Christian Academy, the Sunday School, and more. As President and founder of Moral Majority, a *political* group with an annual \$60 million budget, Falwell is now fully involved in a second arena, a fact which angers some and confuses others.

"Well, I'm sure if you've read the press, you're looking for horns tonight," he began. Continuing in just such an open and direct style, he won most of the audience by the evening's end, proving by example his belief that "truth has no reason to be afraid of exposure to anything." A long and lively question and answer period confirmed his eagerness to clear himself from false charges.

Reverend Falwell opened his talk with a brief religious history of America, such as one used to receive in public schools. Quoting George Washington, Benjamin Franklin, Christopher Columbus, James Madison, and others, he systematically demonstrated what many are trying to forget nowadays—that America was created a "nation under God" in the Judeo-Christian tradition, and "is still a nation under God worth fighting and preaching and debating about."

As Falwell asserted, our nation today is "in desperate need of a moral and spiritual rebirth." Although we have reached "affluence unparalleled in the history of any nation," moral permissiveness, drug and venereal disease epidemics, and a forty per cent divorce rate trouble our society.

"The Roe vs. Wade Supreme Court decsion legalizing abortion, the pornographic explosion, so many things have convinced me that if religious Americans are absent from the public arena as private citizens, not speaking for the church, then, ... we will lose by default."

Falwell reminds us of what Edmund Burke said: "All that is necessary for evil to triumph is for good men to do nothing."

Although he happens to be a fundamentalist preacher, Moral Majority is a political organization which he leads as a private, moral citizen. He explains: "The largest constituency in it is Roman Catholic—thirty per cent—because of our pro-life position. Then, there are conservative Jews, Mormons, Protestants, fundamentalists, and many non-churchmen who are pro-life, pro-traditional family, support the state of Israel, support a strong national defense, and oppose pornography and drugs. It's a multi-issue organization, and it's trying to bring the nation back to some semblance of moral sanity and to balance the spectrum of the many groups on the other side who also have every right to preach their permissiveness and liberal doctrine."

He was quick to establish a line between his political and Christian involvements: "We believe Christ did not die for America alone. We are patriotic but not nationalistic. God loves a Russian as well as he loves an American."

Moving on to further define his positions, Falwell continued: "We're committed to the rebuilding of the family," and "we're *not* for book burning or book banning."

"We're not racists. Thomas Road Baptist Church has 20,000 members; we have the *largest* minority population of any church in the state of Virginia, maybe in America."

"Our fundamentalist pastors all over the country are running their busses down into the ghettos to bring the minority children in under the word of God. The liberals are talking about it and the fundamentalists are doing it. I speak to the lily-white liberal churches and the polka-dot fundamentalist churches, and I know the difference!"

Perhaps the main issue in Falwell's focus is abortion, which he names "the National Sin of America."

"We're opposed to the biological holocaust that's going on in this country today called abortion that's cost thirteen million little unborn babies their lives since the *Roe vs. Wade* decision in 1973. Without hesitation, we're trying to put a stop to it. We feel that if we fail to speak out for the *unborn*, that we as ministers and Christians will stand before God with blood on our hands."

Falwell reminded us of the pre-Civil War days, when evangelicals led the abolitionist movement to put an end to slavery, and of the 1857 Supreme Court decision ruling that black people were *not* human beings and could be bought and sold.

By Suzanne L. Schott

"Well, they were wrong," Falwell remarked, "a lot of preachers told them they were, and a war was fought. In 1973, the same court decided unborn babies were not human beings, with no rights. And they are wrong this time, just like they were the first time."

Morally compelled to counteract "this low view of human life that is permeating our society today," Falwell has established the Save a Baby Ministry that even provides an answer for pregnancies caused by

He explains: "When females with unwanted pregnancies call our free 800 number from anywhere in the country, a counselor, without obligation, talks with that person, and makes an appointment to meet with her wherever she is to discuss alternatives to abortion. Then, if that person will allow us, we bring her to our city, lover her, counsel her, and if she's a high school girl, we provide education so she can keep up with her school year. If she allows us and wants the baby adopted out, we place the baby in a Christian family or some stable family, and we try to nurture her to spiritual health, so when she goes home, she has a rebuilt life, a baby is not dead, but alive, and she doesn't have a guilty conscience for the rest of her life."

"Thus, the first wrong—rape—has not been compounded by a second wrong—destruction of life. We pay all expenses; all they have to do is be willing to

Dr. Falwell is indeed a compassionate man. When asked if he felt that Herpes was God's judgement, or revenge, he replied: "God is a god of love, who loves everyone, and is not 'out to get anyone." He is also a god of justice who said: 'Whatsoever a man,' or society, corporately 'soweth, that shall that man,' or society, 'reap.' It isn't a question of the judgement of God, it is a matter of a society that has sown the wind and is now reaping the whirlwind."

Although Falwell hopes we find a cure for these diseases and "prays to that end," that is not the "cure," he emphasizes. Neither is the cure "being more selective about bed partners. The cure is coming back to basic traditional values, namely one man for one woman for one lifetime. That will cure herpes." And, he might have added, many other heartaches and troubles as well.

During the question period, a man threw this challenge at Falwell—What do you think Jesus himself would think of the idea of peace through strength?

Unflustered, Falwell fired back: "Well if I didn't think he was for it, I wouldn't be for it. He drove the moneychangers out of the temple; he was not effeminate. It was the Lord who inspired Paul to write that the man who will not protect or care for his household was worse than an infidel. And corporately, the government that will not protect its citizenry is worse than an infidel."

No, Jerry Falwell is not a "warmonger." He believes, like the President, that peace is our ultimate goal; but we *must* arrive at parity with the Soviets in order to preserve that peace.

Falwell continues: "It's amazing to me how the President gets painted as anti-poor, anti-old—he's seventy-two!—and pro-war. I happen to know the President; he's committed to peace, and he is old, and he started out poor."

"We in this country want our children to grow up in a free society. I was talking to William Sloane Coffin about this issue, and I asked him if he locks his doors at night. He thinks we ought to give in and get rid of our arms. He feels the Soviets will see our good intentions and reciprocate. I said—'Do you lock your doors at night in New York?'—'Of course I do.'—'If you can trust the Russians, why can't you trust your neighbors? Go out and sleep in Central Park tonight!"'

"Frankly, the President was right at the National Association of Evangelicals in Orlando several weeks ago when he said that the Marxist-Leninists were evil. Everyone threw their arms up and said 'Oh this evil-and-good thing,' but the Soviet Union is a nation that, since the Bolshevik Revolution in 1917, has murdered 142 million people and whose leader, Brezhnev, before his death said the old Lenin line: 'All is moral that promotes the cause of Communism.' It is an evil empire with an evil-intended government and the Marxist-Leninist philosophy of No God, No Morality. It is amazing to me that we've forgotten so quickly Mr. Hitler. I can't imagine anyone saying he wasn't evil."

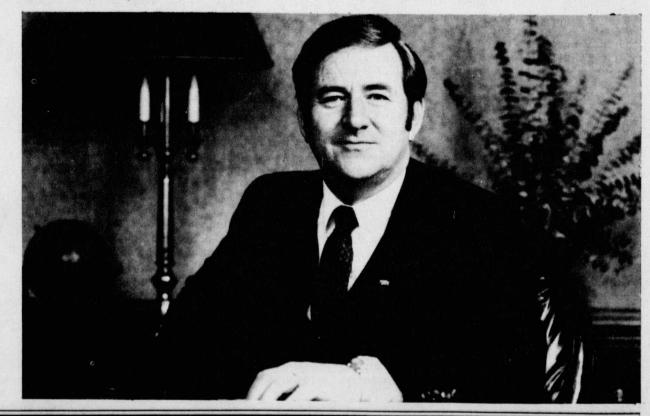
Concerning the recent prayer-in-the-public-schools controversy, Falwell was terse: "It's a tragedy that in our public school buildings, before and after school, that *voluntarily*, the cheerleaders and athletic clubs can meet, I would assume any political group, Marxist or otherwise, can meet, but *religious* groups—Jewish, Moslem, or Christian—cannot meet. It is the law of the land that it *can not be done*. Now, under pure freedom of speech that's a violation of the Constitution."

"It's tough out there to get the social engineers and the judges in the federal courts to allow us the pluralism they talk about so much."

"The problem with the liberal agenda is that no way would I be allowed to come to the average public classroom and teach our perspectives. That would be damaging; injurious, and very frightful. Somebody might believe it. But we are not afraid at Liberty Baptist College to teach our young people both perspectives insomuch as when they go out in the big world debating both issues, they know what the other side believes because they've learned it as well as they have. And, they also know what we believe. That's academic freedom, and I hope that one day in this country, we can have the academic freedom to teach all models and concepts in our classrooms."

By and large, however, Reverend Falwell radiated a strong sense of sincere optimism for America's future. After relating George Gallup's poll results published in July 1982's *Reader's Digest*, he summarized: "Our young people *are* returning to traditional values, and this country *is* on the mend. And, I'm glad that, according to Mr. Gallup, our young people today are more conservative than their parents, generally speaking."

When asked how he justifies his negative feelings toward the Ted Kennedys and Hugh Hefners of the world, Reverend Falwell delivered what seems to be a 'bottom-line' for his intentions—both spiritual and political: "We can have a dislike of a philosophy, a system; we can even hate sin, but we must never hate sinners or dislike people. And only God knows what's in our hearts."



The Professorial Deception:

Marxism, Feminism, and Didactic Dissolution

Rather than edifying academic discipline, the college professor teaches ideology. Despite the claim that the *isms* are but his own view and that "you don't *have* to agree," the students listen to him, recreating his words in the bluebooks, and making the grade. This state of affairs exist because the establishment of the university is politically left. And the left stands against order of all types, including classical ordered education. What we have, then, is irreversible decay. Students continually accept a road of ease while the discipline of Western Tradition deteriorates.

UCSD has a department of academic delusion. Last year, the Communications Program was granted departmental status through the approval of the Academic Senate. The program was hitherto unqualified, according to staff member Karla Brune, because "it was lacking in structure; it had no definite focus, and it was not academically sound."

To bet that the Communications Program had undertaken a complete overhaul to meet stringent requirements set by a board of academic experts would be to take poor odds indeed. One might successfully argue that the Academic Senate had increased in apologists for dubious "studies" programs and possibly enlisted a bona fide progressive. This is similar to the way in which many professors attain tenure; they are pulled in by their own, incompetency notwithstanding.

The "core" lecture course of the Communications Department—"Introduction to Communications"—is taught by radical economist, Herbert Schiller. His classroom has standing room only. "Walter Cronkite used to wind up his evening report with 'and that's the way it is'," says Schiller, "and that's a lot of bullsh*t." He proceeds to tell the class the importance of studying this "fairly informed speculation" called communications. It is a "humanizing process," he informs.

Professor Schiller's students do not study Marxian theories of "Positivism." They see them legitimized. Schiller reads from Marx, a "Contradiction to the Critique of Political Economy." He transposes the tenets into his own arguments. Marx's Positivism—that man is an outgrowth of his economic environment—becomes Schiller's Positivism. "Our traditions are created by economic conditions," he says, "and ideas [communications?] come from this social matrix"

"I'm trying to make it meaningful for me; otherwise, this stuff is so f*****g boring."

Professor Herbert Schiller

He then digresses into the Marxian interpretation of history; "first there was nomadic life[...] then settlement and production, and then surplus." Communications, supposedly, is relevant. According to Schiller, some of the earliest forms of written communication were calculations of over-supply.

"Also with the development of human settlement came the division of labor and the emergence of social classes," says Schiller. Marx asserts that "the history of all hitherto existing society is the history of class struggles" in *The Communist Manifesto*—the 48-page book, a perusual of which deserves as many units as the course does.

Professors often have a difficult time with their own publications, be they reworked doctoral theses, Pulitzer Prize winners, or collections of mediocre essays. Schiller's monument, *The Mind Managers* is not absolutely low-brow; nevertheless, it's no Pulitzer Prize. In congruity with Marxist dogma, it delineates the oppression wrought by the ugly sponsors (e.g., Walt Disney Productions) who apply their lucre to direct media content, i.e., they 'manage your mind' and indoctrinate you with capitalism.

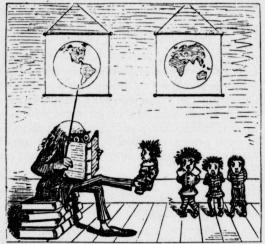
Schiller uses his classroom audience to harp on his book's parsimonious success. "Do you know why controversial textbooks stop getting published?" he asks. "Because they affect sales." Are we to ascertain from this wisdom that if it weren't for the oppression of capitalism, Schiller's book would be more popular, and consequently unmanage more minds? Professor Schiller may be oppressed, but only by his cerebral limitations.

His theories, with the exception of a few guest lecturers, comprise the course. "I never see any reason to disguise my views," he says, "as a student, you don't have to agree." But those who do agree will make the grade. "I'm trying to make it meaningful for me," he retorts. One can feel his consciousness raising, "otherwise, this stuff is so f***** boring." Discipline is often tedious, and occasionally boring. Schiller does not teach boredom, but then he doesn't teach discipline either.

A student in the back raises his hand and is acknowledged. "I find it hard to study communications without bringing up the other ideas," he says, "we need both sides of arguments."

Schiller asserts that to do this "isn't worth the time"—his time that is. "You can do all that in section. You can get a book on communications [...] you don't have to come to lecture."

At 12:35 p.m. the class is 15 minutes from its end, and Schiller drifts into the academic meat of the day's lecture, the class struggle. "The important communications of today are in electronics," he says, "and do you know who control them? Wealthy sponsors."



The two Valley Girls in the third row nod their heads, "it's true, it's true." Their hands hold *Tabs* instead of pencils. "We're saying this like a Disney story," says Schiller, "and God help us for that."

The UCSD Literature Department is no better. Distinctly more egregious than Schiller is Professor Sandra Dijkstra (not to be confused with her correspondingly radical spouse, Professor Abraham Dijkstra). The University's dedication to academic discipline is again abridged; the class being taught is "Women and Literature: Sexual Politics and the Woman Writer." To hate men is a prerequisite. In these "women's studies" courses, high marks of achievement are awarded liberally. This should dishearten the pre-professional student who struggles through an academic curriculum.

Dijkstra's class is smaller than Schiller's. There are only two men in it. The assigned readings are a smorgasbord of radical chic: zealous poetry, folksong lyrics ("Wall Street, Wall Street, crookedest street of all streets"), and compact ideological tracts on race, class, and gender struggles.

Dijkstra delves into the heart of the course and through the *isms*: socialist-feminism, secularism, and humanism. Like Schiller, she doesn't hide her political persuasion; "in a socialist society," she says, "there wouldn't be tremendous disparities in wealth and power." What Dijkstra does hide is the empirical evidence that contradicts her.

Somehow, she manages to incorporate in her lecture every heinous attitude that comes to mind, and adding a liberated-woman twist. "I know someone who makes \$30,000 a month," she complains, "a man that is. It's obscene that anyone [anyman?] should make that much [...] you'd think he was an awful person, but it couldn't have happened to a nicer guy. I only know a few women who make \$30,000 a year!" Surprising if Dijkstra types produce even that.

One wonders why progressives continue to make more demands upon the Republic in the way of "free" education. Dijkstra answers, "the more educated you are, the more orgasmic you become. This should make me great in bed," she tells the class.

The course includes a rewriting of history, with such luminous arguments as "the only reason why housewives were never compensated for their efforts is that society could not afford it." She sums up the 50's as "repression . . . the closest we ever came to being like Soviet Russia." The themes of the 60's were "to question authority at all levels" and "consciousness raising." She talks of her experience, "this WITCH (Women's International Terrorist Coalition from Hell) group, I didn't really identify with that—at first."

About halfway through her lecture, Dijkstra comments on the shooting of President Reagan?

The man doesn't die. They shoot him; he doesn't die. John Lennon dies in New York. All kinds of wonderful people die. And Ronald Reagan doesn't. Not that I wished he had [laughter]. I don't think his death would have made any difference [more laughter]. Nothing would have changed. Sure. He's just a figurehead. Really. He's just put up there by General Electric, all the people who originally sponsored him.

The laughter ceases and the room quiets. Even liberal college students are a little shaken by genuine radical contempt. They are educated further.

Dijkstra discusses Sixties-style "consciousnessraising" and the class is jovial again. She refers to the escape a woman must make. "The woman," says Dijkstra, "asks herself: Why am I faking my orgasm? Why am I living with that man I don't even know?" The Dijkstra woman is the alleged escapee from the American woman:

Why were they doing this? The film that best epitomizes this is 'The Stepford Wives.' It's a terminal lobotomy. I mean, you see it in the Reagan-Nixon woman. There's even one...there is a faculty member here; he was named for a big spot in the Nixon Administration. This man was really not a writer of anything. He was tapped to become head of the... You can tell who he is; there's only one like him on campus. And you know what happened? Nixon got disgraced. The heads rolled. And his head rolled along with everybody else's. He'd thought he'd become the president of a university or something. But he had to come back to his job; it was all he had. He came back with his wife. And his wife. She's Jewish. She's so dainty. She turned into a little Pat Nixon.

There is less laughter. A few students are outraged. How does a personal attack fall into a lecture course? This "faculty member" was never "disgraced." Nor did he leave with the Nixon Administration. Dijkstra's McCarthyist vilification is like her teaching—ad hominem, unintellectual, and decidedly non-academic.

She tells her students that the feminist movement was borne out of the passions of the dissatisfied and frustrated woman seeking escape. But where does she go? To a university?

Dijkstra finds much to deride in the American woman, but as Shakespeare says, "the Lady doth protest too much mee thinks." What has *she* got? Tenure?

The Dijkstra woman is frustration. Attacking principles is its way to paper over an ideology full of holes.

"The more educated you are, the more

orgasmic you become.
This should make me great in bed."

Professor Sandra Dijkstra

Si, ey Hook tells us in Academic Freedom and Academic Anarchy that "one of the truly astonishing phenomena of American liberal thought is its inconsistent and unprincipled character." The college professor has the sanctity of academic freedom, that is, "the freedom of professionally qualified persons to inquire, discover, publish and teach the truth as they see it in the field of their competence." It is subject to no control or authority except the control and authority of the "rational methods by which truths or conclusions are sought and established in these disciplines." Academic freedom implies the right to be wrong. It is not a civil right or a human right, despite widespread opinion to the contrary. Academic freedom is a right that must be earned. And American educators should insist on the full acceptance of the responsibilities entailed by academic rights. For without "the sense and discipline of responsibility, of the mutuality of respect," academic freedom is indistinguishable from academic anarchy. According to Hook, "where academic anarchy prevails for long, it is followed by academic tyranny or despotism."

California Review Interviews Marva Collins

The Educational Revolution: Back to Basics

Marva Collins is an educator in the truest sense of the word, and her accomplishments are many. In 1975 Marva Nettles Collins founded the Westside Preparatory School in her living room in Chicago. Today, Westside Prep is a large institution admired and studied by educators around the world for it's success in teaching the "unteachables." Mrs. Collins Las been featured in over 38 national magazines including: Time, Newsweek, People, Forbes, and Reader's Digest. Known as the "Miracle Worker" she has also been written about in more than 2,000 newspaper publications including: The Wall Street Journal, The New York Times, The Washington Post and USA Today. Mrs. Collins has also appeared on over 43 television broadcasts including 60 Minutes. The Hallmark Hall of Fame premiered with "The Marva Collins Story" starring Miss Cicely

When she is not in a classroom or travelling the world speaking for improved education Mrs. Collins spends her time with her husband and her children in Chicago. In 1980 Marva Collins was elected to the Cabinet post of Secretary of Education by President Reagan; she politely declined the offer. Mrs. Collins graciously allowed herself on a recent Saturday morning to be interviewed by the editors of the California Review for this exclusive.

CR: Could you tell us a little bit about how and why you started Westside Prep?

COLLINS: Well, first of all, I had my own children in private schools and I was unhappy with the kind of education they were receiving. I thought that I could do a better job. I continually read so much about this generation—that this was the first generation in history that was more unprepared than their parents. I just felt that I had to do something in my own way, that I couldn't do worse than what was already being done.

CR: What is your educational background?

COLLINS: I suppose that I really learned from my own parents at home. I taught myself to read. Not only that; I learned to *love* to read. I went to a school that I thought, at the time, to be inferior to schools today. But as I look back, I think teachers cared more. And that's the real difference, they did care. And we *did* learn. I think we learned more thoroughly. I attended school in Alabama, where we were taught the basics. We learned multiplication tables; children today use calculators. We learned how to write a literate sentence. I suppose I learned more in grammar school than most children learn in today's colleges.

CR: What is wrong with the contemporary educational system?

COLLINS: Well, America is a very obliterative country. We would rather say that everything is right than to say anything is wrong. We would rather make excuses. Rather than using the phonetic method in reading, we use the look-say method—a method designed for deaf mutes. How this method came to be so widely used, we'll never know. And we want to make everything easier, and everything more creative for children—everything more entertaining. Unfortunately, life is not entertaining all the time. We make things easier and easier, replacing more text with pictures. As a result, we have places like Berkeley and Yale conducting remedial classes.

CR: What would you say is wrong with the public schools in particular?

COLLINS: It's not *just* the public schools that have problems. I think it's education period. Of course, when we think of private schools, we think of bigger and better. And that's not true. I have had a very bad experience with my own children in private institutions. Children aren't learning to read in public or private schools.

CR: What do you think of "progressive" teaching methods?

COLLINS: Progressive methods are fine as long as children have the basics, just as computers are fine

when the students know the basics. Here, we can have children with lots of information, but no knowledge. We want to use progressive methods; we want to be creative. We have done everything but use common sense. When we get down to common sense, we get simplicity. If it's too simple, then there has to be something wrong with it. All of this is toppling right now. We can see it in our American corporations. Many of our larger corporations just don't survive. And many more will continue to fail. We have lost much of our business to foreign countries because of a lack of excellence in our products, a consequent loss in demand. We can put all the adjectives we want in front of education, like tutorial programs, studies for mentally gifted children, etc., etc. But until we turn back, and get teachers in there who will educate, we will lose. The adjectives will

CR: Do you attribute declining SAT scores to the schools or to . . .

COLLINS: Where else would we attribute them to? How can we expect children's SAT scores to increase when they can't read the test? Children just haven't had to think. Children today just sample true and false questions in pre-packaged lesson plans that are ordered from publishers. They are not used to the kind of analytical problem-solving found on SAT examinations.

CR: Is this dilemma due to a pervasive attitude among students and their parents?

COLLINS: If we're going to blame the parents who put their children through the school, then we should close the schools. We always look for excuses. What would have happened to the Abraham Lincolns, the Frederick Douglasses, the Harriet Tubmans, the slaves of this country, if they had to depend on their parents? Abe Lincoln was fourteen years old when he said "Abe Lincoln has hand in pen, he will be good but God only knows when." Had Abe Lincoln grown up today, we would have said he had a learning disability. We have a 24 year old college student here who had been in the system for 16 years, 12 years in somebody's public schools, 4 years in college, and he came to me reading at a second grade level. After just four months, this same young man had brought his reading score from 2.2 to 12.9, which is college freshman level. What made him change in such a short time if he really had a problem? I was able to do in one year what somebody didn't do in 16 years. We have set children in the classroom and told them "if you have a problem, raise your hand." How does a child know that t-h-e-y does not spell "bad"? What does a child care if he goes home after we red-mark his paper? Why doesn't the teacher go to his desk, as he's writing, and say "this is very good, but it's not quite right. Let's proofread it." And develop paragraph into paragraph, thoughts into thoughts. And before the composition becomes whole pages of errors set him straight. Otherwise, what does he care? What does he care the next day if he got a "U" the day before? Children don't like fixing compositions anymore.

CR: You have said: "the essence of teaching is to make learning contagious." Could you explain this?

"I think that the only thing that is going to help minorities is bettereducation. Right now we're all in the same boat; it is ridiculous even to use the word 'minorities'."

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COLLINS: Anything the child reads, the teacher must have read first. You have to make reading blunt the edge of grief. You have to find things that are really going to hold their interest like Emerson's Self Reliance. Our children read orally. They are digressing back and forth. "What do you think about this?" "What do you think about that?" They are able to communicate. And the reading becomes alive to them. They're not sitting behind a silent page. If we're reading Plato's Republic, and it says "Even the music altered during the times the noble lie began," the children will say "Do you realize that that's when the first CIA started?" Another will say "Oh, that's the way it goes." I have told them there is no such thing as the wrong answer. We say "very good, but that's not quite it." We don't turn children off with the "you're stupid" attitude or "you know that's

"You have to make reading blunt the edge of grief. You have to make children love to read."

CR: How is this related to teaching methods on television?

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collins: I have not compared our methods. I think that whatever works is best. But the one thing I don't do is emulate somebody else. We have a class with 47 youngsters in it, and we have to do what works best for 47 live youngsters. By the way, these are not just black children. We have children from very affluent areas. I find that they have the same needs. I'm not trying to compare what somebody else says works—what the experts say. I think that every teacher is the expert in his classroom because he has the children. It is the experts that got us into this mess in the first place. Everybody is going to tell us what works. What really works is what works for those children in that classroom and keeps them coming to school at 7:30.

CR: From what we have seen, have welfare programs such as Aid to Families with Dependent Children had an adverse impact on black families?

COLLINS: Until somebody changes the pattern of what is, it shall continually perpetuate itself. I don't see any difference in welfare children and very affluent children who come to our school. I'm just so happy that I've been able to see these children in a proper perspective. I find that the very wealthy children have just as much of a need as the welfare children. They love to be around me; they want to spend time talking with me. They need just as much. I think that people have spoken for other people. I believe that it was George Orwell who said "If you do not think well, you do not write well; and if you do not write well, and if you do not do your own writing somebody else will do it for you." Of course, as our children will tell you, we've learned to fare well so we don't need welfare. But I think that until we make it so that these people can survive, they will only survive on welfare. We could say that the President of the United States himself is on federal welfare. If you really want to go into that, you can go back to Plato's Republic. There is a bronze class, a silver class, and a gold class. Certain people were meant to be the failing classes. They were made and we certainly have to bear with them.

CR: What role should government play in education?

COLLINS: I won't say what role the government should play because I become an expert again. I become holier-than-thou. I would rather not answer that. That is one of the reasons I get into so much trouble. Last year at this time, somehow, the public school teachers in Chicago thought that Marva Collins was a right-winger out to overthrow the public

school system. And I would rather not answer that. I do think that the schools run best when they're left to run themselves, but that's only Marva Collins speaking. Who am I to say? That's the way I feel.

CR: Okay. What about tuition tax credits and the voucher system?

COLLINS: There we go with the cure-all solution again. I don't feel that that's going to make the schools any better. It may make some schools so comfortable that they neglect to reevaluate their problems. Think what it might do to the public schools. The public schools are the backbone of our country; we need them.

CR: Do the programs such as "Black Studies", "Women's Studies", and "Chicano Studies" enhance the educational effectiveness of universities?

COLLINS: I think when you're a minority in society, and you add the feminist group to the gay group, this group to that group, you're just adding a lot of other adjectives to the problems you have already.

CR: Do you approve of "Black English" being spoken?

COLLINS: Emphatically not. There is no black society. There are no black corporations. I think when we go to the marketplace we have to speak standard English.

CR: Do you think that affirmative action in education has actually helped minorities?

COLLINS: Not really. I think that the only thing that is going to help minorities is better education. Right now, we're all in the same boat; it's ridiculous to even use the word "minority". I don't think that anything is going to help any child, until we start to teach. You can't put a band-aid on a hemorrhage.

CR: Should "underprivileged" children be taught differently?

COLLINS: No. That's one of the things that infuriates me. If they're going to be taught differently, we're going to lower the standards. We're *creating* a welfare group. That is what makes me so angry. America condones creating welfare groups. If they're going to be taught differently, then we should set aside different funds to take care of them. One of the things so unique about our school is that we have proven beyond a doubt that poor children can do the same as affluent children. It's how a child is taught.

We can't teach them differently. People say to me "but they can't do that... they can't understand it!" Of course children don't understand if we don't bother to teach.

CR: What does equal opportunity mean to you?

COLLINS: Equal education. I disdain gifts. I don't want anyone giving freebies. I don't wany anyone saying, "Oh, a poor black woman." When I'm speaking to groups such as the IBM European Division, and I'm the only black—the only black woman speaker—I don't say to myself "Oh Lord, what am I going to say to 6,000 white people?" I don't want them to say "poor, inner-city". That bothers me. I wish these people would talk about our school as a regular school and not an inner-city, ghetto school. We don't say "suburban, rich, white, high school."

CR: How do you answer to charges that you are being used by the "white media?"

COLLINS: That couldn't bother me less. I have done what I wanted to do and that is teach children, so if I have been used, I'm not going to answer any charges anymore. Anytime we drain the swamp, of course, the crocodiles will always be there. But I think that I refuted everything when I took in this college student and did what the system did not do. And I will say to any system, anywhere in the world: take a 24 year old and do in 10 months what the system has not done in 16 years. And I give anybody that challenge. I know what I can do; and I feel good about myself. Nobody has been able to take that away. Nobody has been able to break my spirit. And that bothers a lot of people. But I don't care what they say.

CR: Can your methods be used by others on a larger scale?

COLLINS: Well that's why I came out of the classroom—to prove that it could be done. Many people come in to study the school. It can be done by anybody who wants to save America, and I think the real message for all of us to remember is that Marva Collins is not a lone American. America is a very powerful country; we can't afford to be powerful and illiterate too. And I think that if America goes under, it's not just going to be Marva Collins; it's going to be all of us.

"America is a very powerful country; we can't afford to be powerful and illiterate too."

CR: What would you ask of us in terms of taking a first step toward change if we were the Department of Education?

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COLLINS: Nothing can be achieved until we admit that we have a problem. You would have to see the enthusiasm and eagerness with which our children learn. Then, you would have to compare what we do with what other schools do. Compare our children's scores to those of other schools. Compare children's attitudes. And then we would have to initiate trends in the trend-setting states, that is, in Connecticut, Washington, Colorado, Florida, and California. We would have to conduct basic tests in these states and then go from there. That's what I would do. If America wants to become further imbedded in ignorance, it will happen. The real changes will come from the people who have the children's lives in their hands. And I'm not so sure that I'm going to be in America that much longer to put up with it. I would just as soon join Mother Teresa, where I might do some good. Americans just don't seem to be listening.

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On the Pleasant Necessity of Gender — Role Differentiation

by C.K. Littlewood

Chivalry is alive and well in the twentieth century; heartily withstanding the slings and arrows of the myopic pro-feminist factions. What these "egalitarian" organizations fail to comprehend is that differentiation of sexual roles does not necessarily entail the dominion of one gender over the other. But whether one subscribes to theological creationism or to the contrary Darwinian evolutionists' hypotheses, it is self-evident that two distinctly different physical species comprise the whole of Humanity. And it is the very uniqueness of the respective sexes—albeit necessary from a biological standpoint—which provides a theater for perhaps the most intrinsically "human" of social-cultural standards and relationships.

Along with obvious physical divergencies there must inevitably exist psychological (and hence social) differences between the sexes. The contemporary woman who is confident in herself and her abilities does not require the "support" afforded by the Equal Rights Movement; biases (including the sexually-based variety) are most often a figment of the underachiever's imagination. As Evel Knievel, that eloquent bastion of the status quo, once put it: "... when a woman can't be a good woman, she wants to be something else—and that's where this whole equal rights thing began." For a woman to deny her role as such in society is equivalent to denying an important element of her own individuality.

Becoming a mature man or woman exposes one to the trials and tribulations of growing through childhood, adolescence and adulthood. And along this rigorous path fall many psychological casualties—insecure neurotics desirous of a speedier route to individuation—who are only too willing to band together in their weakness and attack the established cultural order with sententious rhetoric. These anomalous individuals garner strength not from within themselves, but from the ersatz, superficial facade of their contingent group. Like a battalion of punk rockers or Hell's Angels, the women in the equal rights movement draw attention to themselves using primitive, puerile tactics—such as chaining

themselves to the doors of the Senate. These kindergarten politicos lack the wisdom and maturity prerequisite to a rational defense of their grievances. Instead they engage in perfervid oration, engendering sympathy in some of the populace, but very little understanding.

The cliches and generalizations which surround the two sexes are in fact often based upon viable, empirically substantiated truths. It is only logical that men and women should fulfill those positions in society best suited them. Moreover, the physical and social differentiation of gender is really not all that unpleasant. Beneath the physical superficialities of the external world lie the *ideas* in the common consciousness which define "man" and "woman" (per se). These conceptualizations inherent in the collective sentiment allow us to understand the consequences and responsibilities involved in being a member of a particular sex.

For most, the ultimate goal in life is the fulfillment of (the individual) self—spiritually, physically, socially (and sexually). Those who cannot or do not aspire to this quintessence easily acquiesce and turn to extrinsic "crutches"—seeking support for their own shortcomings in the folds of an organization of like constituency. The exaggerated, vulgarly conspicuous manner in which aforementioned groups have confronted the public merely reflects the poor foundations of their arguments.

Perhaps if more energy was expended on fulfilling necessary social roles, and less on rebelling against them, then this culturally rich and varied society of ours might function with less internal friction. Admittedly, inequities abound in contemporary society—yet nearly everyone is the object of some form of discrimination during his/her lifetime. Coping with the situation and eventually rising above it is the benchmark of a self-assured individual. Self-righteous pity, though the easier route, is nonetheless cowardly.

The overwhelming majority of human beings are quite content in the social duties prescribed to their particular gender. One might even venture to guess that most people are actually *happy* in their given



sexual role. A woman who is inwardly content and assured enjoys to be treated as such—and the reverse is equally true. The feminist factions promoting the ERA promulgate their rhetoric with such vehemence that it seems as though the entire female population of our country ought to be up in arms about the issues. But they're not. The feelings of insecurity and inadequacy extend to only a very few. Frankly, gender-role differentiation is one of the most positive assets of our modern cultural heritage.

Hayek's View of Freedom

by C. Brandon Crocker

Most people agree that freedom is a good thing. It is a state, most proclaim, that we should try to protect where it exists and try to engender where it does not. But what, exactly, does freedom mean?

The best definition of freedom, in the sense of personal liberty, is offered by philosopher and Nobel Prize winning economist Friedrich Hayek. To Hayek freedom is the state that exists in the absence of arbitrary coercion, where coercion is defined as individuals placing costs on certain actions of others for the purpose of encouraging other individuals to act

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CR: How would you compare attitudes among blacks in the South with those of blacks in the northern cities?

COLLINS: From what I see, there is certainly a greater pride among blacks in the South. There are black mayors in the southern cities. And here, we have all the hullabaloo about having a black mayor. There is a greater pride, a greater determination in the South.

CR: What about elements of racism?

COLLINS: I don't like to harp on that. We all know about racism in our country and I really don't like to bother with it. Because whatever it is, I think that enough knowledge and enough determination finally overcomes all of that.

CR: How do you feel about being compared to Maria Montessori?

COLLINS: Oh, I admire Maria Montessori an awful lot. But I really admire my dad more than anybody in the world—who really is the reason for my being, who gave me the lessons of life. I don't mind being compared to Montesorri, if that's the way people see me. But then I've been compared to Sophia Loren. I've been told that I look like a black Sophia Loren.

in a way promoting the interests of the coercing individuals.

The absence of pressures to keep the individual from acting on his knowledge to promote his own perceived interests is, as Hayek explains in *The Constitution of Liberty*, what makes freedom benefit social welfare. "Compared with the totality of knowledge which is continually utilized in the evolution of a dynamic civilization, the difference between the knowledge that the wisest and that which the most ignorant individual can deliberately employ is comparatively insignificant . . .

"It is through the mutually adjusted efforts of many people that more knowledge is utilized than any one individual possesses or than it is possible to synthesize intellectually; and it is through such utilization of dispersed knowledge that achievements are made possible greater than any single mind can foresee. It is because freedom means the renunciation of direct control of individual efforts that a free society can make use of so much more knowledge than the mind of the wisest ruler could comprehend." Hence, for example, the idea that "the economy is so complex that government planning is a necessity" is ridiculous. The suggestion is like saying "the workings of nature are so complicated we had better get our environmental experts together and run it.'

Hayek opens his treatise The Constitution of Liberty with a quote from Algernon Sidney. "Our inquiry is not after that which is perfect, well knowing that no such thing is found among men; but we seek that human Constitution which is attended with the least, or the most pardonable inconveniences." Unlike many Libertarians, Hayek does not follow the doctrine eloquently stated by the English philosopher Auberon Herbert in his essay "The Right and Wrong of Compulsion by the State" published in 1885. Herbert takes the basic, very logical, Libertarian concept to its logical conclusion. "I claim that he [man] is by right the master of himself and of his own faculties and energies. If he is not, who is? Let us suppose that A having no rights over himself, B and C, being a majority, have rights over him... if A has no rights over himself, neither can B

and C have any rights over themselves. To what a ridiculous position are we then brought! B and C having no rights over themselves, have absolute rights over A." Continuing, "The citizens of a country who are called upon to pay taxes have done nothing to forfeit their inalienable right over their own possessions (it being impossible to separate a man's right over himself and his right over his possessions), and there is no true power lodged in any body of men, whether known under the title of governments or of gentlemen of the highway, to take property of men against their consent." Therefore, Herbert suggests "voluntary taxation" to be used for

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Touchy—Feely Goes To College

by Dr. G. James Jason

I suppose that by now everyone has heard of the decline in education, and in particular, of liberal-arts college education. It is an ad populum fallacy to accept a proposition on the basis that everyone else does; however, quite often the public's perception is veridical after all. The tremendous decline in SAT scores; the existence of "functional illiteracy" (with profound implication for the quality of our armed forces and for the future of our business and technical institutions), the erosion of academic standards (of grading, of attendance, of dress and manners, of required subjects), all provide ample evidence of the decline.

Naturally, the public is as concerned about this decline as it is about any other societal ailment. Two questions suggest themselves: what is the cause of this problem, and (bound up with the first question) what is the remedy? My experience, while fairly extensive, is only with college education. I therefore confine my remarks to one aspect of the general decline in education, the decline in liberal-arts education.

Not long ago I read the report of the recent Rockefeller Conference on the future of liberal-arts education. Some participants in that conference mentioned a number of putative causes of the decline in liberal-arts education, including: the increasing tendency of professors to inflate grades (or abdicate grading altogether); their decreased willingness to require substantial reading and essay composition assignments; the proliferation of electives and the movement away from required "core" courses (those electives often lacking in any content); and the increasing use of "incomplete" and "no credit" grades. In short, these scholars lay the major share of the blame for the decline on the teachers and administrators of liberal-arts colleges.

There is much truth to that view; however, I want to point to another factor as well. It seems to me that the consumers of education, the students, are in large measure also to blame. Past students have in great measure forced the decline in standards by their academic choices about which classes to take and which to drop. And present students, again by their choices, are making educational reform difficult.

This situation is somewhat analogous to the situation regarding the American-made automobiles. American cars now tend to be, as they have in the past tended to be, excessively large, due in great part to the pattern of individual choices by consumers. Car buyers have desired, and chosen, fat cars—and our country is now suffering for it. Granted, this unhealthy desire for fat cars was fanned by advertising; however, such advertising could easily have been resisted.

Let me illustrate the sort of consumer choice that students often make. This semester, one of my students remarked to me—shortly before dropping my "Introduction to Philosophy" class—that, while he understood my lectures, he did not see their "relevance". This sort of remark reveals much indeed about the person making it. For one thing, notice the lack of articulation. "Relevance" is a two-place predicate: thing number one "is relevant to" thing number two. So to say those lectures "were not relevant" is inherently unclear—precisely what is it that they were not relevant to? When another man cannot communicate his thought to you (charitably assuming he has a thought to begin with), you must con-

jecture. My guess is that he (like most others who use that trite word) meant that my lectures did not help him in his personal life.

If this is what he had in mind, see what that reveals about him (not an atypical student). My lectures were on the traditional arguments for the existence of God, and the importance of such arguments for religious faith. I pointed out to my erstwhile student that his personal life must be shallow indeed if the issue of God's existence is irrelevant to it. This is not an issue the importance of which requires religious faith; even atheists such as Marx and Freud were interested in it. Perhaps his life centers around his own personal gratification; considered from that angle, very little is "relevant" except specific information pertaining to his employment and emotional state.



His comment thus reveals a desire destructive to all liberal-arts education: the desire that all knowledge be of immediate practical use in one's own personal life. This sort of person asks for proof positive that what you, the teacher, intend to teach will pay off for him *now*. This attitude is woefully widespread.

I often emphasize to students who demand "relevance", and to my other students as well, that while understanding (of religion or anything else) is intrinsically worthwhile, there is another benefit to be gained from studying Philosophy or any other liberal-arts discipline. That benefit is the development of skills in critical thinking and the communication of thought. Obviously, the abilities to read critically another person's ideas, to critically evaluate them, and to cogently set forth your own ideas are of practical use in almost any profession.

Alas, here the teacher runs into another problematic student desire. To develop skill in writing, one must write. To develop skill in critical reading, one must read. And to develop skill in critical thinking,

one must think critically (the hardest job of all!). But here, the desire to avoid work enters into the students' choices. A quite understandable desire, perhaps, but one (like the desire for "relevance"—quite destructive of liberal-arts education.

There are yet other desires entering into the individual academic decisions made by students. The omnipresent desire for a high grade point average, in great measure amplified by grade inflation, also plays a role in the decline of liberal-arts education. This is because it makes the student choose "easy" classes rather than educationally worthwhile ones. (Grade inflation is remarkably like monetary inflation in its cause and effect dependence upon personal choice: the ordinary person, in the face of inflated prices or grades, acts to maximize his income or grade point average, and in so doing exacerbates the problem which caused his anxiety to begin with.)

These desires on the part of typical students, and the choices they make, result in a selection pressure against good teachers at any institution where enrollment in a teacher's classes is a factor in his hiring and continued employment—and that includes most colleges and virtually all junior colleges. When students drop a course in which the teacher emphasizes the academic core of his discipline instead of the "trendy" or "touchy-feely" aspects of it, that teacher faces elimination. When students drop a course in which the teacher assigns substantial work instead of trivial assignments, he faces elimination. And when students drop a course in which the teacher grades responsibly, instead of simply handing out A's, he faces elimination. When students allow their desire for "relevance", easiness and cheap grades to determine their academic choices, bad teaching drives out good.

I am not saying that students are the sole cause of bad teaching. I am merely saying that their choices exert a constant negative pressure against good teaching, which is part of the cause of the decline in liberal-arts education. And students, as consumers, by moderating their desires and modifying their patterns of decision, can become a strong positive force in reversing that decline.

To return to my earlier analogy, consumers are now choosing smaller cars because they are forced to by gas shortages and high prices. But consumers knew fully five years ago that gas importation would eventually wreak havoc upon our economic system. Car buyers could have moderated their decisions, could have made their decisions on the basis of long-term considerations rather than short-term ones. But they didn't. Shallow choices by individual consumers then hurt those consumers now, as well as the rest of the public.

Similarly, the students now enrolled in liberalarts colleges ought to moderate their decisions with an eye to longer term benefits. If liberal-arts education, the heart of higher education, continues to decline, the results for society as a whole will be disastrous. While this doesn't necessarily mean that the current students, whose decisions we are considering, will suffer harm, the chances are great that they will. I suggest students keep this in mind when making their decision.

Dr. G. James Jason is a professor of Philosophy at SDSU and is one of CR's Ivory Tower Correspondents.

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government's "legitimate" role of protecting citizens from "force or fraud". There is a well known concept in economics and political science called the free-rider problem which destines this Libertarians' paradise to degenerate into anarchy where the freedom that Libertarians hold so dear is non-existent.

Freedom is not a natural state but rather a social invention. One cannot be free without restrictions on the actions of individuals. As the Roman orator Cicero stated at a time when the rule of law was being superseded by the rule of arms, "We are all subject to the law in order that we may all be free." Hayek allows government total authority as long as it acts within the bounds of enacted law and all men are equal under all laws.

This universal equality under the law is what Hayek argues prevents arbitrary coercion. Hence, there cannot be a law forbidding homosexuality but there can be one forbidding all sexual behavior. This is not to say, however, that people are not free if other people treat them differently. People are different

and should be treated unequally by other individuals. For instance, an employer should not hire or pay indiscriminatly, but based on the employee's or potential employee's efficiency. Such behavior is consistent with freedom as the individual is not being directed for the benefit of someone else. The individual is still free to use his knowledge to promote his own interests. But, "The requirement that the rules of true law be general does not mean that sometimes special rules may not apply to different classes of people if they refer to properties that only some people possess. There may be rules that can apply only to women or to the blind or to persons above a certain age . . . Such distinctions will not be arbitrary, will not subject one group to the will of others, if they are equally recognized as justified by those inside and those outside the group.'

The prevention of arbitrary coercion also requires property rights, for property rights are the basis of a civilization organized under the rule of law. "We are rarely in a position to carry out a coherent plan of action unless we are certain of our exclusive control of some material objects; and where we do not control them, it is necessary that we know who does if we are to collaborate with others. The recognition of property is clearly the first step in the delimitation of the private sphere that protects us against coercion; and it has long been recognized that nobody is at liberty to attack several property and to say at the same time that he values civilization. The history of the two cannot be disentangled."

Many people today use the word freedom to mean freedom from some state, i.e., hunger. Those who advocate "freedom" from such states are not advocating freedom at all, but really advocating power. Power and freedom are two very different concepts. Power is the ability to control actions and events; freedom is the absence of arbitrary control of individual actions. Power is not freedom and the maintenance of freedom requires the constraint of personal power. Freedom is best maintained where government has a monopoly on coercion, where there is rule of law and not of men, and where there is equality under the law.

From Eating Rats to Debating Them: The Odyssey of G. Gordon Liddy

Born in New York in 1930, Liddy got his BA and doctorate in law from Fordham University. He served two years as an Army Officer and five as a special agent in the FBI. At 29 Liddy became one of the youngest men ever to serve as bureau supervisor on the staff of J. Edgar Hoover.

After practicing international law in Manhattan, serving as prosecutor and running an unsuccessful campaign for Congress, Liddy returned to Washington where he worked in the Treasury Department before becoming a staff assistant to President Nixon. There he served in the investigative unit ODESSA, and later became counsel to the Committee to Reelect the President from whence he directed the Watergate break-in. His autobiography, Will, made number one on the Bestseller Lists.

Laura Ingraham is the Managing Editor of the Dartmouth Review and is CR's Dartmouth correspondent. She is presently doing research for her book Hey, You Facist!: The Collected Correspondence of H.W. Crocker III and Laura Ingraham which will be published by the California-Hanover

Ingraham: What is the condition of the U.S. which justifies your philosophy, which I suppose could be summarized in Nietzche's term "Will to Power"? I mean, you advocate some pretty tough

Liddy: Most people don't understand Nietzsche's theory of will. I am not in total agreement with Nietzsche's concept of will, because it is essentially negative. He speaks about the ability to resist coercion. That, to me, is true but negative. To me will is positive. It is the ability to use your will to achieve positive ends. I believe it is very infrequent that people luck into success. People have to apply their will in whatever field-business or sport-to

Ingraham: You seem to rate fear as the first and most deadly sin. Where does fear come from? And tell us about how you overcame your fear.

Liddy: Edmund Burke said that fear is the one passion which most destroys the ability of the mind to reason and to act. I think he's right. If you are afraid, you don't know what to do in a situation, and even if you know what to do you are not able to go out and do it. I suspect that fear comes into a person as a result of childhood experiences. When we are children we are not capable of surviving on our own. We are totally dependent on those huge people we call parents. And all the world, because we are young and do not know it, is fearful to us. Now if we don't as adults overcome our fear, why, then we are going to remain as children. And we will constantly need others to take care of us, whether it be individuals, or a Big Brother government.

Ingraham: How did you face fear?

Liddy: I was afraid of just about everything in the world, with the possible exception of my mother, and I wasn't too sure about her. Realizing with the logic of a child that I could not overcome all these fears at the same time, I thought that each time I successfully confronted fear that the fear would be eliminated. I found that was not correct; sometimes it takes half a dozen times to overcome a fear.

Ingraham: In order to overcome your fear of rats, I believe one day you decided to eat one. Why?

Liddy: I first set out to confront rats. I had heard that a rat is at its most fearsome when it is cornered. So I tried to corner rats down at the river, but I was never successful at cornering one, because every time I thought I had one he would jump into the river and swim away. Rats, you see, are fine swimmers. When my family moved, our cat once caught a rat, and rather than devour it, the cat deposited it as a trophy on the back porch. My mother commanded me to get rid of the thing, and deposit it in the garbage.

Ingraham: Ugh!

Liddy: I was an avid reader at the time, and I had read in some Indian tale that whenever a tribe had a particularly fearsome foe, they would vanguish the foe and eat the heart of the enemy, so as to acquire the courage of the enemy and overcome their fear of him. I knew also of the great black warrior, Shaka, who created the Zulu nation in Africa. His soldiers, when they defeated a strong enemy would consume their brain, genitalia, and heart. Knowing that, I thought, at eleven years of age, that if I brought myself to consume the flesh of the rat, I would overcome what residual fear I have of it. So I cooked it and ate the left hind quarter, which was all that was necessary.

Ingraham: Tell us about your martial arts and shooting training.

Liddy: I was taught to shoot in the FBI Academy in the days when the FBI was the finest law enforcement body in the world. These days they aren't taught that well at all. Then I went to Indianapolis, where it was my good fortune to meet two men on the verge of retirement. They were oldtime gunfighters from the West, both of them part Cherokee Indians, and both of them had killed half a dozen men in single combat. These two men took a shine to me, and they are the ones who really taught me gunfighting. Martial arts I learned partly in the FBI, and also from a red belt master who I met later

Ingraham: You say in your book Will that you wanted to learn to "kill like a machine." Why? Isn't killing an undesirable activity, which, when done, is done with the greatest moral reservation, and reluctantly?

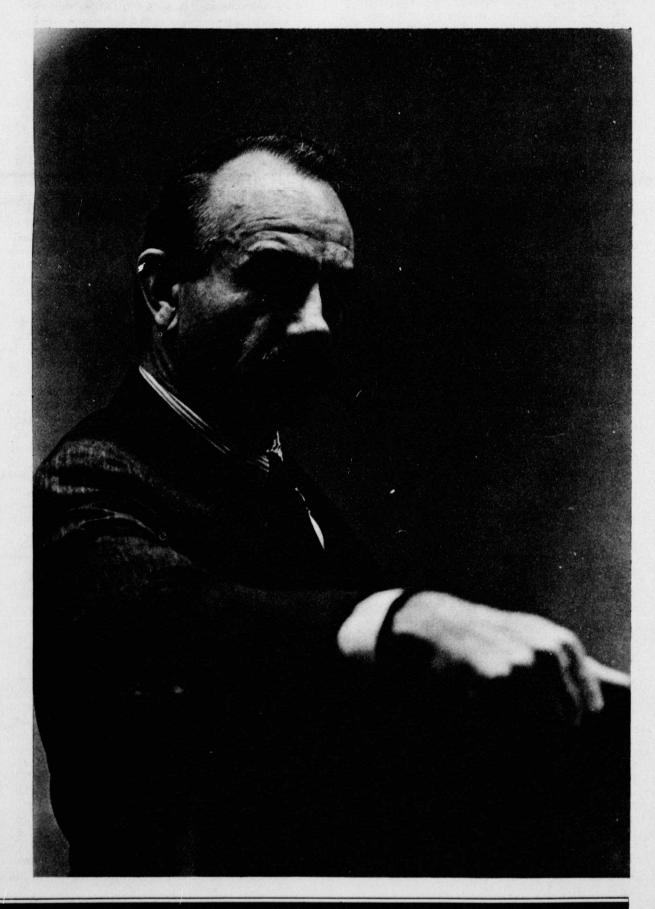
Liddy: I was a boy, then. This country was involved in the central enterprise of the century, the Second World War. It depends on your point of view when it began: I cannot remember when there wasn't a war. I remember the Japanese invasion of Manchuria, the Spanish Civil War, the Italian invasion of Ethiopa, and so on. The world was at war all my young life. All of us felt the U.S. would get into the war, and sure enough in 1941 we did. From our point of view then it would be 1990 before the war would be over, and we all expected to be in it. To my disgust, the war ended when I was 15. But when I was a child, I found that when I shot a squirrel, that it upset me emotionally. I said to myself, how in the world am I going to be in combat with the Germans and the Japanese? I mean, the Imperial Japanese Army were incredible fighters, as were the Wehrmacht. If I was the kind of fellow who would break down and cry when I shot a squirrel, what good would I be on the Western front? So I learned to control those emotions by taking a job killing chickens. I wanted to develop the strength to be able to kill a human being, to defend my country.

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Ingraham: Our CIA today: can it kill a squirrel? Or is it regulated out of effectiveness?

Liddy: The CIA has not been regulated totally out of effectiveness, but to the point where it is but a shadow of what it once was. The CIA has suffered not only from regulation, but also from the decimation that it suffered under the Carter administration, when Admiral Stanfield Turner dismissed 816 top operation directors.

Ingraham: What about the overall strength of the U.S. vis a vis the Soviet Union? How far behind, or ahead, do you think we are?

Liddy: We are way behind, most especially in conventional forces. We are so far behind that to catch up is going to take years and tremendous expenditure. With respect to nuclear missiles, we are behind on two legs of the triad. We are behind on land-based and air-based missiles; we have about a five year lead, I would say, in Nuclear submarines.

Ingraham: Are our army recruits today up to

Liddy: Our all-volunteer army is miniscule compared to that of the Soviet Union. Also we are bringing in a lot of high school graduates who are not well trained, much less well educated. Now the Soviet Union's army is made up of a broad crossection of her people. They are fairly well educated. And the Soviets have been able to build up a reserve of 7.4 million men. So they are getting men by the millions

Ingraham: Is it true that you refused prison security after Watergate despite the homosexual rapists who preside over our prisons today?

Liddy: Well, I refused the protection of the prisor administrators because I knew that I could protect myself far better than could they.

Ingraham: What solution do you advocate for rising crime in our inner cities today?

Liddy: The problem is that we hire police forces, we train police forces, and then we do not permit them to do that which we train them to do. This is the result of a runaway Supreme Court. The exclusionary rule has gotten to the point where reductio ad absurdum has taken place. As a result we are turning back on the street countless persons whom the police have apprehended and can prove committed the crime. We ought to adopt the British system. When there is a question about police conduct in a given case, they take an individual decision about whether the evidence gathered can be

here. For example, in my home state of Maryland there was a case recently where a man committed a brutal and disgusting murder of a young girl. The police did not get him before a magistrate before the statutory period of time, and we're talking a few hours, and the man was turned loose on the street. This is a particularly dangerous individual.

Ingraham: Now when the Supreme Court asked, 'Gordon Liddy, do you promise to tell the truth, the whole truth, and nothing but the truth?" in the Watergate case, you answered "No." Why did you refuse to testify?

Liddy: First of all I did what I did to advance the cause of Richard Nixon. I believed in his presidency. By my silence I sought to preserve, to the extent that I

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"I first met Leary when I was given a search warrant to investigate his headquarters in Milbrook, New York. I did that twice, actually, and both times I arrested him."

could, that presidency. Second, I was captain of the ship when it hit the reef, and damage control was my responsibility. Third, my father raised me to believe that a man, an honorable man, does not seek to extricate himself from difficulty if he stands to lose friends, colleagues and associates.

Ingraham: What about the legal question? Liddy: I have never had any difficulty with engaging in malum prohibitorum, which is evil by rule, as opposed to malum in se, which is evil in itself. The former I feel can be engaged in when the

Ingraham: You debate Timothy Leary now on the campus circuit. When did you two first meet? And what's it like to debate him?

Liddy: I first met Leary when I was given a search warrant to investigate his headquarters in Milbrook, New York. I did that twice, actually, and both times I arrested him. How did I come to debate him? Both of us do quite a bit of lecturing. By coincidence, we happened to lecture at the same time at the University of Texas at Austin. The proprietor of a bookstore there, who knew I had arrested Leary earlier, said, here we have two opposite poles, two figures from the sixties. Both are articulate on their feet; why not have them debate each other? That debate was so successful that we arranged many others.

Ingraham: Is Leary a formidable debator?

Liddy: Yes. He has a sharp wit, and can say the most outrageous things and get away with them because of his charm. So one must not only overcome the logical challenge, but one must also get beyond all that charm. I have been accused of many things, but I have not really been accused of excessive

Ingraham: Any guesses about who Deep Throat

Liddy: I believe that Deep Throat is not a single person. I believe he is yet another composite.

Ingraham: How do you view the big media: the New York Times or the Washington Post, say?

Liddy: They are bastions of the liberal establishment. And, like liberals, they are the most illiberal people in the world. They are very tolerant of the ideas with which they agree, but they are extraordinarily intolerant of ideas they oppose. Furthermore, they confuse their political ideas with religion, so they have no qualms about attempting to influence the public, not on the editorial page, but on the front

Ingraham: What would you do today if you met John Dean or Howard Hunt at a cocktail party? Assume you are unarmed.

Liddy: Well, I do not put Howard Hunt in the same category as John Dean. When Howard Hunt did what he did, he was an old man. Second, he was physically ill. Third, he had just lost his wife very unexpectedly. So what Hunt did is not all the same as what Dean did, which is to coldly, calculatedly, and cowardly sell out everyone he knew in order to extricate himself from difficulty.

Notes from the Brigadier *******



Jeane Kirkpatrick has been forced to cancel speaking engagements at several of our most prestigious universities, including UC Berkeley, because the Yahoos have been on the rampage calling Jeane all sorts of various and sundry unkind names including, no doubt: witch, bitch, and fascist. Well, who is this witch, bitch, and fascist? She is a Democrat, a welfare state liberal, and a critic of the New Right and Adam Smith. Sounds like a real right-wing extremist,

But, as Jeane would point out to us, there is an explanation for collegiate barbarism and idiocy. "Concepts like truth, honor, teamwork, responsibility, rule of law, restraint in the name of power, respect for others, must be introduced, illustrated, and transformed somehow into habits. In this process the roles of the school and the teacher are not only legitimate: they are irreducible, irreplaceable." Our schools, and UC Berkeley, gave up on this sort of education long ago and we have been paying the price for it.

Cornpone Jimmy of Plains Georgia was from the old school and he did learn these lessons. Modernity taught him a few less useful ones, like relativism. "Though a good many semi-sophisticated persons espouse cultural relativism in the abstract, very few

THE VOICE IN THE WILDERNESS

are willing to accept its logical consequences-to agree, for example, that cannibalism is only a matter of taste, that Auschwitz reflects an alternative approach to race relations, that infanticide is a somewhat archaic but nonetheless effective mode of family planning, that slavery is an alternative view about how to get a society's work done." So spaketh Jeane Kirkpatrick. Jimmy wasn't listening. He was learning to overcome his inordinate fear of communism, to accept the Ayatollah as the culmination of historical forces within Iran, and to welcome the Sandinistas victory over Somoza as the will of the people.

Jimmy did not understand the differences between authoritarian and totalitarian regimes. Jeane Kirkpatrick could have taught him a thing ot two. Totalitarians are rationalists and revolutionaries. They believe in the perfectibility of man. If the perfect man can be imagined, he can be created. Indeed, he can be massed produced. To that end, rationalists and revolutionaries feel justified in taking control of all institutions and all aspects of human life. The oppression of authoritarianism is the oppression of tradition. It does not involve massive dislocations. The authoritarian exercises that power which he needs to retain his position. Hence, authoritarian regimes are easier to democratize as long as the reforms come gradually and not at the expense of national stability. (If the country is plagued by insurgents the time is not right for reform.) An easy way to distinguish between authoritarian and totalitarian regimes is by the number of refugees produced. People try to escape Vietnam and Cambodia. People try to immigrate to South Africa. Or a Jeane puts it: "In Africa more than five times as many refugees fled Guinea and Guinea-Bissau as left Zimbabwe, suggesting that civil war and racial discrimination are easier for most people to bear than Marxist-style liberation." Michael Novak has built upon Mrs. Kirkpatrick's analysis to conclude that the final difference between totalitarian and authoritarian states is that totalitarian states make life not worth living.

Dictatorships and Double Standards: Rationalism and Reason in Politics, by Jeane J. Kirkpatrick, American Enterprise Institute and Simon and Schuster. 270 pp., \$14.95.

Dictatorships and Double Standards is a collection of Jeane Kirkpatrick's essays. The title essay, which first appeared in Commentary magazine, is what brought Mrs. Kirkpatrick to Ronald Reagan's attention, what catapulted her into her present position as Permanent United States Representative to the United Nations, and what made her a hate object for millions. The introduction, "Dictatorships and Double Standards" and "U.S. Security and Latin America", are filled with lapidary phrases. The other essays all have their moments, but some of them tend to be on the dry side, and they all pale next to the first three compositions.

Mrs. Kirkpatrick quotes Martin Diamond to the effect that "We must learn to face the truth no matter how pleasant it may be." It is a salient point and one that more Americans and college students should take to heart. Somoza and the Shah were not democrats but they were better than the alternative. On a recent "Firing Line" Zbigniew Brzezinski and Bill Buckley agreed that if the Sandinistas and the Ayatollah had not come to power we would never have realized how evil they are and would have continued to regard Somoza and the Shah as pretty bad fellows. We need to put more faith in ourselves and in our allies, however imperfect they may be. There is no Utopia. Those of us outside the Marxist bloc and the rationalist Eden have a good thing going. It's about time we recognized it.

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Hotspur and the Transcendence of Chivalry by H. W. Crocker III

Hotspur is noble. After dispatching Hotspur to heaven Prince Hal says of him: "This earth that bears thee dead/Bears not alive so stout a gentleman." No character in Henry IV, Part One has more verve than Hotspur. He does not waste his energy on dissipation like Falstaff. Neither does he engage in deeds of minor skullduggery like Poins nor slum amongst the low life like Hal. When beads of sweat stand upon his brow it is not from pursuing Mistress Quickly. It is from planning derring-do and preparing to carry it out. When he is nervous it is not because he is accused of thievery. It is because he is about to embark on war. King Henry wishes aloud, and in front of several lords, that the baby Hotspur could have been switched with the baby Hal thereby

giving him a son of whom he could be proud. Hotspur has the attributes of a leader. It is he who organizes the revolt against the crown and it is he who the other and older lords agree to follow. He rouses and buoys the spirits of his men. When his father is ill and unable to join the rebels Hotspur considers the sorry news to have a golden lining. "I rather of his absence makes this use:/It lends a luster and more great opinion,/A larger dare to our great enterprise,/Than if the Earl were here; for men must think,/If we without his help can make a head/To push against a kingdom, with his help/We shall o'erturn it topsy-turvy down." By going on without his father the rebels will show greater confidence and, besides, this is a great adventure. The more challenge the better. Vernon tells Hotspur of the beautiful armor of the enemy. Hotspur says yes, their armor is beautiful, but that's because they're pansies. We're warriors. "They come like sacrifices in their trim, and to the fire-ye'd maid of smokey way/All hot and bleeding will we offer them." They come in their finery to be served up to God by the

inconspicuous in the whole design of nature, but Glendower's pride will not be swayed. Likewise, Hotspur will not surrender the matter merely because of foolish intransigence. He quips: "I think there's no man speaks better Welsh." He avoids pursuing the issue, but he remains victorious over

Hotspur is the master of his conversations. Unlike the repartee between Prince Hal and Falstaff, which remains evenhanded, Hotspur dominates Glendower. Glendower threatens: "I can call spirits from the vasty deep." Hotspur is unconcerned: "Why so can I, or so can any other man;/But will they come when you do call them?" Though a proud man, Hotspur has a healthy perspective that is lacking in the dull panegyrics of Glendower. Part of Hotspur's rhetorical strength lies in his chivalric character. He is a difficult man to assail in verbal duels such as this. Hal, because he hobnobs with the lowlife, cannot resort to this power. "Why, I can teach you, cousin, to command the devil," says Glendower. Hotspur replies: "And I can teach thee, coz, to shame the devil by telling truth." Hotspur has belittled Glendower with comparison, rejection, and now condemnation. He has called Glendower a liar and held him responsible for his fault. Glendower remains ignorant of his humiliating defeat and he presses an example of his powers over Henry Bolingbroke. "Thrice from the lands of Wye and sandybottomed Severn have I sent him bootless home and weather-beaten back." Realizing the waste in reproving Glendower any longer Hotspur gives him sardonic awe. "Home without boots, and in foul weather too! How scapes he agues, in the devil's name?" Throughout the entire exchange Hotspur has remained unscathed, retained his composure, and kept up a good-natured and perspicacious scold-



rebels' swords. Glittering gold coats and plumes are not what make war. The spirit and the arm make war and Hotspur has both. He relies on them when the next bit of bad news reaches his ears. Worcester will be fourteen days in arriving. Hotspur is not fazed. He invites his warriors to enjoy the frenzied battle to come. "Doomsday is near; die all, die merrily." This is not an invitation to death, but a pep talk to fight recklessly and with gusto-to live the warrior persona to the fullest. Prince Hal concedes the inspiring ing character of his adversary. "I do not think a braver gentleman,/More active valiant or more valiant-young,/More daring or more bold is now alive/To grace this latter age with noble deeds." Hotspur is a glorious knight-a gentleman and a Spartan ready to do battle with the wayward Prince and the debauched Falstaff. What Hotspur's men lack in numbers they may gain by comparing the virtues of their leader with those of their enemies.

Wit is also his weapon. While Falstaff's humor is that of an intellectual buffoon, Hotspur's is satiric, biting, and trenchant. He attacks a nobleman's effete snobbery. "And as the soldiers bore dead bodies by/He called them untaught knaves, unmannerly,/To bring a slovenly unhandsome corse/Betwixt the wind and his nobility." Hotspur defends his sizes the importance and the realities of war; and the nobleman is made a spiteful, unimportant usurper of courageously struggle for ground. "And but for those vile guns/He would himself have been a soldier." Hotspur spikes the nobleman's pompous effeminism. He exposes his hypocrisy, his shallowness, and his meanness.

Hotspur does not spare his fellow rebels his reprimanding tounge. He chastizes Glendower's bombast. Glendower bellows: "I say the earth did shake when I was born." Hotspur responds: "And I say the earth was not of my mind,/If you suppose as fearing you it shook." Glendower is reminded that all the spectacular events happening at his birth would have happened if a cat had given birth instead of his mother. Glendower is stubborn and is loath to relinquish his nativital glory. "The heavens were all on fire, the earth did tremble." "O," says Hotspur, "Then the earth shook to see the heavens on fire.-/And not in fear of your nativity." Still Glendower refuses to acknowledge his small place in the universe. Hotspur has shown him that each man is ing of Glendower's exaggerations, distortions, and

Hotspur's wit is not always didactic. He is a domestic dandy as well. His bantering relationship with his lady is sharp and keen. It is not made up of cracks about whores and it is not bathetic word play. It is one of the minor joys of Henry VI, Part One. Lady Percy demands: "What is it carries you away?" Hotspur is nonchallant. "Why, my horse, my love, my horse." Lady Percy pressures him: "But if you go-." Hotspur sidesteps: "So far afoot, I shall be weary love." The lines may be commonplace, but they are endearing nevertheless. Hotspur's jocularity is both fun and chivalry. He would rather his lady not be discomfitted by the bold battle he is about to fight. "I well believe/Thou wilt not utter what thou dost not know,/And so far will I trust thee, gentle Kate." Thus he rebukes the inquiries of his lady, but by the softest possible means, and, one may add, without deception. Like an American in the United States Marine Corps, Hotspur keeps his honor clean. Which is not to say he does not partake of a little harmless rascality. "Come, Kate, thou art perfect in lying down." Lady Percy and Hotspur are neither cute nor vile. They are enchanting, romantic, and quick. Hotspur and Lady Percy are not equals, but Hotspur's domination is velvet gloved. He is always firmly in control. He never sacrifices his royal demeanor for her favors. He manages her and retains

her love gracefully. He retains her love, but he does not retain his life. His death is not the result of blundering selfdelusion. He is betrayed. Impetuous though he is, he is loval to his friends. Yet, Worcester and Vernon keep the King's offer of amnesty from him for fear of their own necks. Their quivering reason makes them forget Hotspur's loyalty to Mortimer. If Hotspur would stand by Mortimer he would certainly stand by those who stood with him. Vernon and Worcester attribute their own cowardice and pragmatic negativism to the fiery, but altruistic Hotspur. They doubt him while the king he opposes thinks of him as"A son who is the theme of honor's tongue,/Amongst a grove the very straightest plant,/Who is Fortune's minion and her pride." Hotspur's fellow rebels are schemers. Hotspur is not and he is done in because it is impossible for conniving men to see other men as innocents, especially when the innocent is a man of action and conflict.

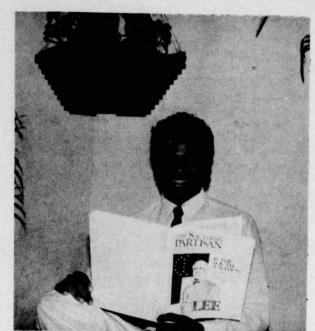
Hotspur is betrayed of more than his life. He is

betrayed of his honor. Falstaff betrays chivalry and stabs the already dead Hotspur in the thigh and claims to be his conqueror. Falstaff knows no honor. As he says: "Can honor set to a leg? No. Or an arm? No. Or take away the grief of a wound? No. Honor hath no skill in surgery then? No. What is honor? A word. What is that word honor? What is that honor? Air. A trim reckoning! Who hath it? He that died Wednesday. Doth he feel it? No. Doth he wear it? No. 'Tis insensible, then? Yea, to the dead. But will it not live with the living? No. Why? Detraction will not suffer it. Therefore I'll have none of it. Honor is a mere scutcheon." For all the wisdom attributed to Falstaff he is not so very wise. He bursts illusions on the premise that the obliterating of illusion is truth. It is not. It is illusion that guides the literate man. "The history of chivalry," said Baron Kervyn de Lettenhove, "is naught else but the picture of the admirable influence exercised by literature, in the name of religion and civilization, on the violent and brutal passions encouraged and propogated by war." In other words, chivalry is an illusion incarnated by men into reality. Therefore, to betray chivalry is to betray a touchstone of civilization. Falstaff is not uncovering truth so much as he is legitimizing barbarism. Perhaps he defames Hotspur because he knows his persona is in competition with Hotspur's.

If this is the case, then Falstaff is a perceptive individual; because Hotspur does represent an ethos that is antithetical to what Falstaff believes in. Moreover, Hotspur is transcendent. Even in death he remains a dominant figure. He is the man, matured and sobered, Prince Hal becomes when he ascends to the throne. The King can "see riot and dishonour stain the brow of my young Harry," but with the responsibilities of kingship the Prince of Wales becomes the majestic Harry Percy. It is King Henry V who finds himself outnumbered by the enemy, just as was Hotspur, and says: "Gloucester, 'tis true that we are in great danger; The greater therefore should our courage be." It is an echo of Hotspur's own martial optimism in the face of bad news and poor odds. Hal is not the student of Falstaff here. He does not question the value of courage and down a quart of sack. He summons up his courage and transmits it to others.

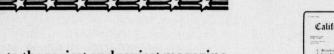
"This story shall the good man teach his son; and Crispin Crispian shall ne'er go by, From this day to the ending of the world, But we in it shall be remembered-/We few, we happy few, we band of brothers./For he today that sheds his blood with me shall be my brother, be he ne'er so vile,/This day shall gentle his condition." King Henry V acknowledges the importance of illusion and principle that Falstaff denies. He knows the importance of a didactic literary tradition and means to be a party to it. He has come to realize the importance of the foundations that made Hotspur what he was. Furthermore, he has found the glory and honor of the fighting man. His democratizing of his army-making it into a brotherhood-is reminiscent of the satire brought forth from Hotspur when his men were snubbed by the haughty, girlish nobleman. His blood is proud now and not sensual. He has accepted duty and found it has its own rewards. The communion of war has a bonding effect more powerful than that of roughhousing. Henry has found the strength of conviction and lost the weakness of rationalization.

King Henry V is not such an ascetic as a monk. He also has a lady. Like Hotspur's lady she carries the name of Katherine. We cannot expect the same dialogue between them, however, because King Henry V and Katherine meet but once. They are not yet married. Their's is an arranged and inchoate courtship. They cannot yet be expected to have the surety of manner that characterized Hotspur and Lady Percy. Still, by his own admission, the King illustrates a defect that Hotspur too was quick to admit, but rarely showed—a heavy tongue and an impatience with words. Beyond this is the potential for a Hotspurian conception of marriage. Henry's seriousness matched with (let us assume Katherine is stereotypically ethnic) Katherine's joie de vivre might be analogous to Lady Percy's civility and Hotspur's rambunctiousness. The political nature of the marriage and the language barrier should make Henry's manipulation of Katherine easy. The language differential could also be the feeding ground for a certain bilingual boisterousness and wit. This is all, obviously, speculation, but the roots are there; and, as has been pointed out, where Hotspur leaves roots his influence is bound to grow. Hotspur, despite being a sideline character and one of supposed limited eloquence, is the hero of Henry IV, Part One and the leitmotif of Henry V; and Prince Hal is his



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Hard Times for Sociology by Dr. Frederick R. Lynch

Concerning the decline in sociology enrollments at Cal State L.A. and elsewhere, a colleague of mine recently grumbled "Why should we expect otherwise? After all, these students voted for Reagan."

Such totally bitter and partly true pronouncements not only characterize the conservative mood amongst students and the public but also hint at a popular perception that sociology is politically biased as well as possibly irrelevant. If this is the popular perception of sociology is it a valid view?

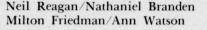
The political character of sociology has always been somewhat schizophrenic for the discipline has both conservative and radical philosophical roots. Nevertheless, most Americans who profess to have any idea as to what sociology is like are usually quick to conflate sociology with: social work, social reform, liberalism, socialism, or communism. The last twenty years have not helped to end such

Sociology and its practitioners entered into a cozy alliance with the liberal welfare state policies begun under Kennedy's "New Frontier" and continued under Johnson's "Great Society." Sociologists were called upon to analyze poverty, racism, crime, and other social problems. Meanwhile, students who'd been raised in sanitized suburbs watching sanitized television poured into sociology classrooms to acquire vistas beyond their exurban cocoons. There followed the War in Vietnam, black liberation, women's liberation, gay liberation, Hispanic liberation, and the youth countercultures. New questions were asked of the present. The past was probed anew. Minds were blown. Tempers flared. It was the Age of Sociology.

Now, a good many working and middle class folk had long harbored heretofore vague suspicions about the liberal leanings of sociologists. The increasing political activism of sociologists in the 1960s and 1970s served to confirm and enhance these suspicions. Sociologists seemed not only liberal but downright subversive. They: (1) seemed to deliberately radicalize middle class students, (2) challenged traditional sensibilities by publishing studies of urban and campus disorders which blamed police and society for those disturbances, (3) tended to urge "soft" approaches to the treatment of criminals, (4) championed attempts to locate housing for the poor, the retarded, ex-cons

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and the like in suburban neighborhoods. Finallyand worst of all-sociologists paraded into courts, legislatures, and other government agencies to support the imposition of forced busing and affirmative action quotas. Sociologists openly showed themselves as allies of a bloated and meddlesome government. Sociologists were amongst the "pointy-headed intellectuals and bureaucrats" who wanted to rearrange other people's lives—but somehow managed to avoid such burdensome entanglements themselves.

Sociologists could shrug off public mistrust and hostility when the welfare state flourished. Now things are different. Liberalism and the welfare state are in disfavor-and so is sociology. Sociologists remain limited in influence and employment opportunities. Sociologists are confined to universities, think tanks, and some government agencies while economists and political scientists, on the other hand, have become employed in significant numbers in the private and/or business sectors of society. The result has been a catastrophic crash in the utility—if not the intrinsic value—of a degree in sociology.

Sociology's strong links with liberal welfare statism is only part of the discipline's image problem. A more fundamental dilemma is that sociology focuses upon group phenomena whereas the American value system enshrines the individual-especially individual responsibility. And yet the heritage of the last fifteen years—including the widespread influence of the Age of Sociology-seems to have mitigated the burdens of individual blame and responsibility with regard to what are obviously wider, socially-structured problems: such as the current recession. With economic hard times there may be frustration, even despair. But because people are more sociologically "aware," they do not, necessarily, blame themselves for social and economic problems as their parents were wont to do.

Notwithstanding its various "image problems," then, sociology has furnished the American public with a broad-based sociological outlook. This widespread sociological awareness, in turn, should sustain sociology itself even in the worst of economic and ideological times. In addition, I suspect that sociology—and enrollments in sociology courses will be nourished by the realism and cynicism which are the popular legacy of Vietnam and the Watergate scandals. For there is a penchant in sociology (as there is in the journalism of our day) to penetrate false fronts, to debunk, to drive to the core of reality,

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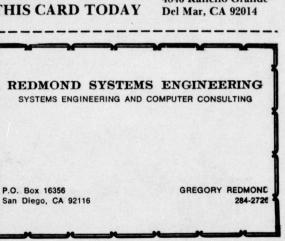
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to find out "what really goes on. If sociology can maintain this incisive, critical outlook-and, yet, dissociate itself from any political orthodoxy—then the curiosity of the American people may one day soon furnish another renaissance of sociology.

Dr. Frederick R. Lynch is a Lecturer in Sociology at California State University, Los Angeles and is one of CR's Ivory Tower correspondents.



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