

new indicator

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McElroy speaks on Jarvis

Last Friday, February 1, Chancellor McElroy held a special news conference for the campus media to give the administration's rebuttal to reports of possible budget cuts if the Jarvis II tax initiative passes. Reporters from the Guardian and the New Indicator were present for the half-hour informal session in the Chancellor's complex with McElroy and Assistant Chancellor Pat Ledden.

McElroy went on the record to say that no matter if the Jarvis initiative passes, the administration will make every effort to protect academic programs at UCSD. Any initial budget cuts will be in non-academic departments like groundskeeping, maintenance, grants-contracts. The chancellor spoke in terms of "a minimum reduction" when budget cuts reach academic departments, "like an FTE here and there", but he reassured his interviewers that there was no possibility of anyone program closing down. McElroy did not single out any one academic area to bear the brunt of the coming cuts. However, in response to a question about the future of the Communications Program at UCSD McElroy said that program will be protected from further reductions because the already small staff is employed by other departments.

McElroy first outlined the entire bureaucratic process of the UC budget and then mentioned some of UCSD's options, some of which did sound quite drastic in tone and scope.

In an accurate statement McElroy said that everything depends on "the economy staying the same". From this fundamental economic consideration he outlined how uncertain the entire budget process is at this early stage. "The first thing we have to find out is if Jarvis affects the entire \$40 billion California state budget as a whole, or just at the \$20 billion operating budget". If the former turns out to be true a possible 17% budget cut might be softened to 8%. The State Legislature does not even know if Jarvis II will be a retroactive cut because a clause sponsored by the Republicans (the Campbell bill) has not yet been approved. The next steps in the process will be Governor Brown's budget report on March 15 and then the actual treasury report on June 3, which Ledden remarked will tell us how much money is

UCSD Bus Service Cut

On Jan. 27, bus route no. 34 through UCSD campus began a new route which skirts the extreme borders of Revelle, dips into the V.A. Hospital and the two nearby shopping centers, but avoids the bookstore and administrative centers on inner/main campus, and no longer goes to Scripps Hospital.

This new route forces people riding between inner campus and La Jolla Shores (or further) to pay 25 cents extra and ride the \$.75, limited-service, 30-Express Bus. The 30-Express does not run on Saturdays, Sundays, Holidays, or evenings after regular "work-hours." Persons needing to ride from campus to other points on the standard 34-route during these off-hours will now have to walk to the VA or to La Jolla Village Drive (not exactly a small distance in the rain or at night). Main campus is especially poorly served between Scripps Institute of Oceanography and the remote Mesa Apartments on-campus housing. Bus 41 runs somewhat near the older Mesa apartments from main campus, but stops running at 6pm on Sundays, 7:10/7:50 on Saturdays and 10:10/10:35 weeknights, up to 1 hour, 45

in the state treasury. Until then no one knows how much money there is,

University of California's first response comes up on February when the Regents will issue a contingency budget, which McElroy described as 'an ify thing', a simple one-pager with some basic guidelines. Combined with the Attiyeh PRC Planning Task Group report (see Jan 22-Feb 4 NI) these two

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Communications Takes Offensive

The Communications Program is taking the offensive against the administration's latest move to destroy the program. That move, embodied within the Program Review Committee's Contingency Planning Task Group Report (see last issue), seeks to destroy the Program's autonomy and eliminate its faculty.

The Communications Course Group, last Friday, sent a letter to the PRC rejecting the Report and raising several issues. As that response points out, Communications, according to student workload figures, is entitled to 11 faculty positions (as opposed to the six it now holds, and the four it would hold under the new proposal). The Course Group Response insists that Communications must retain control over its curriculum, must retain the ability to select faculty, and must obtain more faculty in order to provide the level of service that students demand.

In addition, the Communications Student Union is mobilizing to meet the threat, and to closely monitor the faculty recruitment now under way. At new indicator press time a final meeting time had not been announced, but a meeting will be called this week. Interested students can either watch for announcements or call 452-2016 for more information.

minutes before some libraries close. This has generally been inadequate since the schedule cuts 2-3 years ago, which also force University City/Clairmont area students into limiting their hours on campus—eliminating their participation in evening events.

Bus riders in this community would be tempted to suffer under these route changes—but the fact is that the UCSD community, predominantly the students, pay for special services in the amount of \$20,000 per academic year!

This \$20,000 is a contract paid yearly to San Diego Transit to get students, faculty and staff bus privileges during school sessions between S.I.O., Main Campus and the Mesa Apartments. The funds come from the following sources: \$10,000 from the rent which on-campus students pay, \$5,000 from student Registration Fees and \$5,000 from Parking Services and On-Campus Housing, and entitles any UCSD student, faculty or staff person to ride free within campus limits in order to cut-down on time loss, gasoline use and re-parking, as well as to protect people in

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A small group of UCSD students greeted UC President Saxon last Tuesday, when he visited here to speak with professors. The students, their numbers cut considerably by the rain, were protesting a number of issues, including the secret UCSD Chancellor Search Process and the University's Investments in South Africa. La Jolla Light photo

Students Say No to Draft

On January 31, some 200 people crowded into the North Conference Room at 5pm for a Stop the Draft meeting sponsored by Night and Fog Action. Featured speakers from the National Lawyers Guild discussed Carter's current draft registration proposal, changes in the selective service system since Vietnam, recent legislative proposals to reinstate the draft and ways of resisting registration and the draft. The general issues raised by the meeting will be presented as the n.i., in future issues, will provide more detailed, practical information concerning registration and the draft.

Kathy Gilbert, of the NLG, began by emphasizing that much of Carter's proposed draft registration remains undetermined, specifically with regard to the status of women and students, the terms of conscripted service, and the nature of draft deferments. She maintained that the reinstatement of registration, even the reinstitution of the draft, were likely to occur; yet she called for massive organized resistance as the only way to prevent these probabilities. This theme, the need for massive organized resistance, was repeated throughout the evening by a number of participants.

Ms. Gilbert counseled people to begin working on their deferments, whether conscientious objector, or ones based on physical, psychological or mental reasons, as soon as possible by first recording whatever evidence they possessed for their deferments. At the same time, she cautioned people to consult with their own attorney, or with competent draft counselors, when working through their deferments. The selective system has been tightened up since Vietnam, according to Ms. Gilbert, with the elimination of a number of deferments, and the strict rewording of others.

Ms. Gilbert's calm, factual talk presented an uncompromisingly anti-militarist view of registration and the draft, the product of her long experience in the peace movement. She consistently stressed the need for feminists to fight the registration and draft of women into an institutionally sexist military.

She ended by calling for a united resistance movement conscious of the lessons of past struggles, crossing racial, sexual and class lines—warning students to work, not just to save their own skins, but to fight so that the poor and people of color would not have to fight in their place.

The question and answer period following her presentation dealt with individual concerns about deferments

and how to get them, yet when asked what would happen given a war and no draft, she replied that whenever a war has been popular with the people of this country, no draft has been necessary. A draft only becomes necessary when the government has to force an unpopular war upon the country, according to Ms. Gilbert.

The N.L.G., with the other groups in attendance, suggested avenues of resistance ranging from letter writing campaigns in opposition to the reinstatement of registration and the draft to rallies and demonstrations to

Rally to: Stop the Draft! Monday, Feb. 11 Revelle Plaza

open refusal to register. Gary Anderson of the NLG pointed out the legislation, including Senator Kennedy's SB 1722, that could severely curtail people's right to protest. Approximately half of the crowd remained to discuss specific means of resistance. It was decided that a walkout and rally would be held Monday noon, Feb 11 on Revelle Plaza, followed by a march through La Jolla. A meeting Sunday before the rally will take care of last minute details. The

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Iran/Afghanistan Forum

Over three hundred people jammed Humanities Library Auditorium at UCSD last Thursday, Jan. 31, for a teach-in/forum on Iran and Afghanistan. This ground breaking event, the first of its kind in San Diego, presented a call for a critical and historical analysis of the crisis, an appeal which was well received by the audience who came away, after listening to Rick Nadeau, Gregg Robinson, John Hardesty and Herb Schiller, with a better understanding of the objectives and causes of the current dangerous U.S. foreign policy.

Rick Nadeau, whose article on Iran appeared in the ni (Jan. 8-21), started by saying that one purpose of the teach-in was to combat the distortion about Iran

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NI Paranoid?

Editor (sic) New Indicator: In the letters to the editor section of your January 8-21 issue, you stated as a response to Vic Hansen's (sic) letter that "students are in sensitive positions, administrative displeasure can be expressed in a variety of manners, ranging from expulsion or suspension to more subtle means such as financial aids....." And you stated this as a reason for choosing not to byline articles.

It would seem that paranoia is a typical mental condition in a society of Watergates, et al., but I hope that at least in the specific case of the University of California, San Diego campus, this statement was, as it applies (sic) to financial aids, just that; a case of blanket paranoia, without actual basis or fact.

I will personally guarantee that during the six years that I have been the UCSD Director of Financial Aid that no administrative pressure has ever been put on my office which reflects "administrative displeasure" with a student. If the NI staff have evidence to the contrary, I await your positive contribution to my education and awareness.

Thomas M. Rutter, Director

NI Response: Happy to oblige. We have sent you a confidential memo dated April 4, 1969 concerning a student who was charged with demonstrating against military recruiting during the Vietnam War. Your office supplied Student Affairs with financial aid information on this student. We have also included this statement for your pleasure. Please note that the Congressional Record (Sept. 24, 1970) indicates concern over financial aid students participating in demonstrations. According to the Record, during Academic Year 69-70, UCLA denied one student aid because of student activism. The situation was brought to Vice Chancellor-Student Affairs George Murphy's attention on Oct. 21, 1970. There is no reason to assume that the practice of handing over Financial Aid info does not continue to this day...

More on "Jewish Fascism"

New Indicator Collective: As a long-time reader of the new indicator, I am deeply disturbed by the current series entitled "Jewish Fascism." In a period of rising right-wing activity throughout the world—with virulent anti-semitism as usual a large component of that activity, with the KKK growing and neo-Nazi Lyndon LaRouche receiving federal matching funds for his presidential campaign and votes in the Democratic Party California state convention—the need for solidarity in combatting all forms of oppression, including anti-semitism, has never been greater. For a "progressive" paper to publish such a piece represents historical and political blindness of the highest order.

A detailed response to Janosik's litany of distortion is beyond the scope of this letter. In so far as his article makes any sense, it attempts to argue that Zionism bears responsibility for the continuation of anti-semitism. Really? Is black nationalism responsible for racism? Is lesbian separatism responsible for male chauvinism? Janosik echoes the familiar refrain that anti-semitism wouldn't be a problem if only the Jews weren't so Jewish. Once again, blaming the



War Toys

When I was five years old, I knew what I wanted for my birthday. Little plastic army men. I saw them on TV. They were neat because you could set them all up on either side of a hill and make it "The Americans against the 'bad' guys." That was real fun.

By the time I was in third grade, I got tired of that little kid stuff. Some of my friends asked their parents to buy them a "Mighty Might Super Action Machine Gun." I just had to have one. These guns were a real blast, the way you could slaughter people and they had to fall dead and couldn't get up. I was so happy when I got my gun, I went right out and got my friends together to have a war. I was lucky because I got to be on the American's side. We won the war, of course. The Americans always killed those Commie Bastards.

Those were the days. I mean, what did kids have to worry about? Certainly not getting drafted.

I stopped playing these little war games about the same time I started hearing stories of a faraway place where real fighting was going on. I remember clearly coming home from school one day to see the newspaper sitting in the driveway. On the front page was a map of Vietnam and Cambodia with little X's on it. When I got inside, I heard on the radio how many people had been killed and where. One thing neither the radio or the newspaper could tell me was Why.

Today the question remains unanswered. I still don't know why people had to die in Vietnam. I believe that these games we played as children are part of the deeply rooted conditioning and media reinforcement that makes people want a war today. The only problem is that now we're using real guns and dropping real bombs. Maybe even using nuclear weapons.

I have learned too much about the workings of this country since those carefree days of my childhood to sit quiet any longer. I will not be a pawn of United States Imperialistic forces sent out to protect their oil interests. I do not believe that growing up in this country obligates me to kill.

The fact that I have been vulnerable to the propaganda machinery of this country in the past only makes me more angry with the people today who say they are willing to go fight in a war they really know nothing about.

Sure, those games were fun as a kid, but... grow up a little, people!

—Michael Carrier

victim—and to suggest that the Jews bear responsibility for their own slaughter in the Nazi holocaust carries this reactionary analysis to its extreme.

As for the supposed parallels between Nazi and Zionist ideology, what can be said about an analysis which quotes "Romantic Zionist" A.D. Gordon and then writes that "the organz metaphor and the emphasis on soul and soil can bring to mind the Nazi concern for biology and landscape"? Are the environmental, anti-nuclear, and Native American Indian movements fascist?

I hope that this series is curtailed before this public exercise in shortsightedness and insensitivity is allowed to run its full course.

In sorrow for the state of the progressive movement, Harry Brod

Funky La Jolla

Charles A. Patterson

Well, they finally did it... The AS went and took their show on the road. Last Wednesday they appeared at the Muir Cafeteria. Didn't seem to attract too much interest from students, although they did spend over an hour debating whether or not they should be opposed to the Klan...



Reactions at last week's picket line at Saxon's talk were somewhat bizaare. For some time, the police in attendance actually outnumbered picketers. Also, the cops brought along two paddy wagons and, along with the chairperson of the Academic Senate, issued frequent warnings and pleas not to "disrupt" their meeting. And all this for a small picketline that was in no way being at all threatening (unless distributing information can be considered a threat)...

Tales told by idiots, full of sound and fury, signifying nothing... Certainly this description of the Immortal Bard's applies to nothing if not to the rancid, rabid outpourings of the nation's political columnists, that peculiar species somehow possessed of the notion that our defenses rest upon its sagacity and vehemence. We can only join press critics such as Alexander Cochrane of the Village Voice in thanking whatever gods there may be that these maniacs are not responsible for actually making foreign policy.

Of course, those that are responsible, or who may soon enough be responsible, are probably worse. You no longer have to read between the lines to realize that these boys are pretty much planning on starting a nuclear war—one from which, as Geo. Bush put it recently, "command capability would be protected" or words to that effect (LA Times, interview by Bor Scheer). Translated: Geo. and pals will survive, or think they will...

A lot of students got ripped off three weeks ago when University Events showed "Dersu Uzala." The print they had was in cinema-scope, but they didn't bother to use the necessary lens and so

the image was a narrow and distorted band—a true tragedy in a film about the majesty and grandeur of nature. They really ought to bring the film back, and show it right (and for free) to reimburse those people...

Last issue I spoke of Communications, and some of the problems being encountered there. Well, shortly after the NI came out, Cole called a faculty meeting to discuss the latest PRC report. When a student asked why students were being excluded from the meeting, Cole, I'm told, said that Herb Schiller had suggested it. However, students later learned, from another professor, that Herb was one of the professors who protested the exclusion of students from that meeting.

Cole also has been arguing against organization to oppose the PRC report. He feels that he can protect the program by going wild hiring faculty, and that organization is redundant. Naive perhaps, but also dangerous in that it ignores the lessons to be learned from the Program's history, and is the sort of mindless optimism that could play a crucial role in the dismantling of Communications...

That's about it. The AS Store, which I reported as dead last issue, has been resuscitated as a record/plant/videotape store. The Disregardian continues to publish their shield, and Carter continued to push for the draft. I, for one, will take his concerns for the national security much more seriously when he re-enlists and volunteers to serve on the front (but then my jugular isn't way out in the Persian Gulf anyway)....

ANNOUNCEMENTS:

- T.G.I.F., Groundwork, Friday, Feb. 8. Aron Kay lectures on Politics and Culture in the 80s. Sponsored by the Groucho Marxist Caucus. Thursday, Feb. 7, 7:30pm. TLH 107. Free.
Hearts and Minds, Friday, Feb. 8, 7pm. TLH 107. Sponsored by the Committee for World Democracy. Free.
Anti-KKK Rally. Sat., Feb 16. Balderano Park (Oceanside). Noon.
Sacco and Vanzetti, Friday, Feb. 15. TLH 104, 7pm. Sponsored by Committee for World Democracy. Free.
Rally Against the Draft—Monday, Feb. 11. Noon. Revelle Plaza. Followed by a March into La Jolla.
New Indicator Collective meetings. Tuesdays at 5:30. NI Office—Student Center.
Abalone Alliance Meets every Friday at 4:00. In the Alliance office—Student Center, 2nd floor.

"No Nukes" bumperstickers available now 50 cents, new indicator office student center—2nd floor

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Articles and letters are welcomed. Please type them, double spaced, on a 55-space line, and send to: new indicator collective UCSD, B-203 La Jolla, CA 92093 ph: 714-452-2016
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Mobilize to Stop the Draft!

Jimmy Carter, in an action appropriately labeled "Saber-Rattling", called for a "revitalization" of the Selective Service System in his State of the Union speech late last month.

Cited as a direct reason for this move is the growing threat presented by Soviet presence in Afghanistan to "American interests" in Pakistan and Iran as well as the possible disruption to the flow of Mideast oil. In reality, however, the action emanates from Carter's political advisors and their perceptions of an administration lacking in decisive authority. It is their hope that the announcement for renewed registration will bolster Carter's shaky political image.

According to Mary Saylin, Co-chairperson of the L.A. Coalition Against Registration and the Draft (CARD), the Joint Chiefs are dismayed by the move which they had advised Carter against making. In fact, until early Tuesday, January 22 before the preliminary text of his speech was released, it was believed that the President would continue to support the All Volunteer Force as sufficient for the current surveillance of the troubled region and for the possible defense of Pakistan and Iran.

Saylin, who also sits on the National ACLU Board, commented that Cliff Alexander, Secretary of the Army and Defense Secretary Harold Brown were both opposed to a peace-time registration and that they expressed confidence in the AVF's capability to deal with the current situation.

In addition to Carter's power-hungry advisors, certain traditionally Right Wing elements have supported some type of increased militarization for the United States. A civilian cross section of this group has been actively seeking a return to registration and the draft since early last year. Used as justification for their clamourings was heightened international friction which threatened most notably the corporate interests (who use cheap foreign labour) and the oil companies (who import expensive foreign oil).

These economic interests achieved token success in each House of Congress during 1979. In the Senate, the Armed Services Committee through Sam Nunn introduced a Bill (SB 109) for the immediate registration of all 18-26 year old males 60 days after the Bill's passage (hopefully to have taken effect on 2 January of this year). In the House, a rider on the Department of Defense Authorizations Bill (HR 4040) would have directed the President to commence draft registration" of 18 year olds after 31 December 1980.

The Military cross section consists of a few Hawkish Generals that have "lobbied" for a return to conscription ever since the last draft ended in 1973.

They have made known their irritation at having to openly recruit personnel to fill American boots, tanks and ships. They claim that today's AVF is a motley crowd of mercenary illiterates set only on completing their tour and using their technical training as civilians. The paradox here is the fact that the active forces have remained within 1.5% of Congressionally authorized levels and that the Military has retained a greater percentage of enlisted personnel than at any time during the pre-Vietnam period. Apparently enough people feel more secure in the predictable regimentation of the Military than in cut-throat civilian "freedom" to make re-enlistees a sizeable percentage of the AVF.

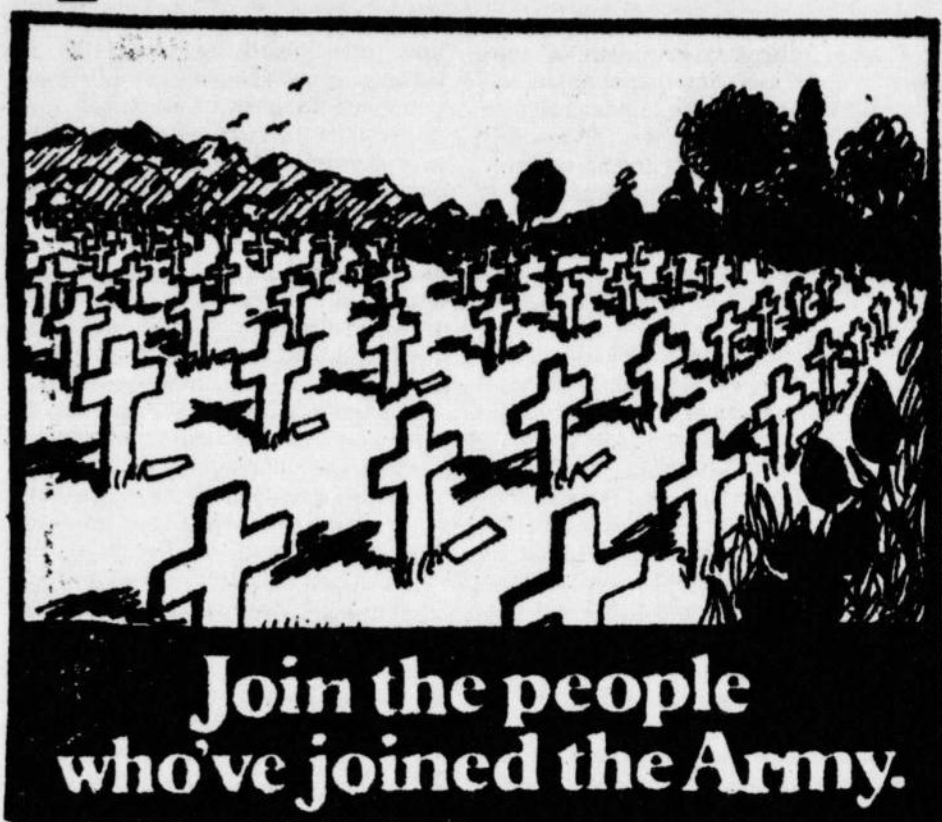
The draft rider on HR 4040 has since been railroaded off the Bill and referred to Committee for study until 9 February 1980. It contained a subtle beauty for those who supported it. Unlike the Senate Bill, those directly affected by it would have been unable to vote in this years election and presumably unaware of the Military fiasco in Vietnam.

SB 109, which was still pending in Committee before Carter's announcement was politically less suave than the House Bill and therefore never made it to the floor; most of those implicated by it would be able to vote in the '80 election and possibly threaten the tenure of its supporters. Also, a sizable portion of men in the 25-26 year range, having been eligible once before, would have probably aided the resistance effort enough to insure its defeat. Both bills were actively lobbied against by a plethora of religious, political and civil groups and met disapproval from most areas of the Executive Branch.

Now the Executive Branch has insured the demise of these two bills by introducing a proposal of its own. Carter hopes to use the postal service to expedite the registration process which will make no educational exemptions. As of this writing, it is not known if women will be included in Carter's plan. Chances are that the same accusations of a racist Vietnam draft that prompted Carter's exclusion of educational deferments will prompt him to eliminate sexual barriers as well.

It would be nice to commend Carter for his non-discriminatory ideology regarding his registration revitalization. It's good to know that racial and sexual "equality" will extend into Military slavery even though they don't exist in American culture. Perhaps the same precedent will be set by a new conscription as was set by another period of American slavery. In the pre-Civil War South, it didn't matter who you were (for the Blacks anyway). That was true equality.

In a perverse analysis of the situation, one might consider a non-discriminatory continued to page 5



Grades, Who Needs 'Em ?

The following article originally appeared in Subversive Scholastic. It is especially relevant in light of UC Santa Cruz, where a pass/not pass grading system has been in effect for some time, with commensurate improvement in the quality of education...

Have you ever really stopped to think about grades? Not just which grade you're gonna get, but the whole idea of grades in general.

Grades are obviously not a necessary part of education. None of us got grades in the first four or five years of our education, and we learned a lot in those years (probably more than we're learning right now). So what's the point of grades?

The grading system is definitely effective in training people to do what they're told. The question is what does it do for learning?

Grades focus our attention, but not on knowledge. They focus attention on the test. Success is measured not in knowledge but in grade points. What we get on the test is all important. What we remember after the test is irrelevant.

Grades don't make us want to enrich our minds. They make us want to please our teachers, or at least put them on. Grades are a game. When one test is over you shuffle the deck and start a new round. Who reads the books after the grades are in? Nobody. There's no point to it. It doesn't go on your record.

Strangely enough many of us know all this and still are convinced that we need to be graded in order to learn. Years

of slave work in elementary & junior high have made us believe that learning is always dull and usually a pain in the ass. We think we need to be graded because we figure that without grades we'd never go through all that misery voluntarily.

But in fact we've been ripped off. School has pretty much destroyed all the natural curiosity and motivation we were all born with. We've forgotten how much fun learning new things was when we were little. We grade junkies—sure that we'd never be able to learn without the As and Ds to keep us going. Grades have stopped us from growing up.

This system of grades interferes with our learning and we should try to get rid of it. Teachers use grades to threaten, bribe and punish students. Parents unfairly use grades as a measure of their child's ability and worth. In the meantime, we're stuck with having to play this grade game.

One alternative could be the credit system. Under this system, if you meet the minimum requirements in a subject you get credit. And if you don't meet the requirements nothing happens. You don't lose anything or get penalized, you just don't get credit. And whenever you get all the credits needed for a school year you've finished it. You've "passed" to the next grade.

What's wrong with that? It would make school more like a place for learning and growth, instead of fear and frustration. And no more need to compete with your fellow students. Next time you start a test, think about it.

TALES OF THE SMOKE MAGICIAN

A multi-panel comic strip titled 'TALES OF THE SMOKE MAGICIAN' by Paul Janosik. The panels depict a satirical scene where a 'SMOKE MAGICIAN' is being interviewed or questioned about various topics related to the university and its administration, including mentions of 'THE SMOKE MAGICIAN IS FLYING', 'THE ALUMNI ASSOCIATION DID UNANIMOUSLY VOTE FOR HIM FOR THE CHANCELLORSHIP!', and 'THE SMOKE MAGICIAN GETS PAST SAXON'S SECRETARY TO SEE THE PRESIDENT OF THE U.C. SYSTEM!'.

BY PAUL JANOSIK

Labor Supports ERA

Corky Anderson, President of the Service Employees International Union (Local 535) provided the rallying call for labor support of the ERA: "No man should be above the law, and no woman should be below it! We must organize so the unratified states will pass the ERA!" Over 200 people attended the rally organized and hosted by the local chapter of the International Association of Machinists and endorsed by many other local union chapters and women's organizations, including The Coalition of Labor Union Women (CLUW), the National Organization for Women (NOW), the Center for Women's Services and Studies (CWSS), and the National Women's Political Caucus (NWPC). The purpose of the rally was to show the labor movement's support for the struggle for women's rights and the ERA.

Estelle Ricketson, president of CLUW, stated that women today make up at least 50% of the workforce, and that they must demand equal pay, equal job opportunities, and equal status under the law. She also pointed out that there is a connection between states that have passed right-to-work (for less) legislation and the oppression of women workers. The ERA campaign is closely linked to organized labor's fight against right-to-work (for less) laws. 12 of the 15 states that haven't ratified the ERA are right-to-work states. A large shop can be organized without union representation, and unions can be prohibited from organizing in such shops under right-to-work laws. In the U.S., only one out of ten working women belongs to a trade union. The unorganized labor of women is exploited by right-to-work (for less) laws that weaken the union's bargaining power and allow the unorganized to be used as 'scab' workers and pawns.

Ricketson stated that the wage differential between men and women can be traced to sex discrimination. Men

now earn nearly twice (175%) the earnings of women, and the differential continued to grow. This results only partly from the discriminatory denial of promotional opportunities for women. Studies made of public employee's wages and of wages paid in industry show that approximately half the differential results from the denial of equal pay for work of comparable value. And although the Equal Pay Act was meant to correct this wage inequity, little has been done to develop the concept of 'comparable worth' so that equal pay for comparable jobs as required by law can become a reality in the economy. Ricketson sees the ERA as a legal force to rectify sexual discrimination in the laws.

The coming together of local unions and women's organizations for this ERA rally shows a solidarity between the labor movement and the women's movement in the fight for equality under the law for all citizens regardless of sex. In fact, this rally marks the first time that San Diego labor union women and women from local feminist organizations have united in support of a women's rights issue to stage a public event. Working women at the rally were urged to join the campaign to ratify the ERA by June 30, 1982 because if any section of the working class can be singled out, and because of racist or sexist practices of the employers be denied then basic human rights, then the whole labor movement suffers. The rally was held in solidarity with the Labor for the Equal Rights Now (LERN) rally and march in Virginia on Jan. 13. LERN is a coalition of Virginia's labor, women's and civil rights organizations—including the Virginia AFL-CIO. This rally and the Virginia march are significant because they show labor's increased involvement in the fight for the ERA statewide and nationally.

—Nancy Helgeson

Teach-in, Cont.

and get to the source of the truth. Countering the claim of the U.S. news media that the Iranian people are 'irrational and cannot be dealt with,' Nadeau presented an event-by-event historical summary of U.S. involvement in Iran to show how the Iranian revolution has a base in real history. Religion, Nadeau said, played a progressive role in the revolution because mosques were the last safe meeting place for the opposition during the repression under the Shah's SAVAK police. In conclusion, he expressed the hope that Iran's revolution would move in a progressive direction with the support of the American people.

Gregg Robinson began his talk on Afghanistan by stating that the invasion of that country by the Soviet Union is only the cover and the excuse for the American Cold War foreign policy. Issuing a condemnation of the Soviet occupation, Robinson compared that action to that of similar military responses by superpowers, including the U.S., who have gone in to prop up unpopular governments in the past. The American escalation of the Cold War Robinson traced to the domestic crisis in the U.S. and the election year. In conclusion, Robinson condemned the Soviet occupation "because we owe it to the Afghan people," but, even more, he also condemned the new U.S.-initiated Cold War "because we owe it to the people of the world."

John Hardesty of San Diego State presented an economic basis for the U.S. defense of its 'vital interests' in the Persian Gulf, namely oil. Citing important economic facts, like the rise in U.S. oil imports from the Gulf region and the decline of U.S. produced energy, Hardesty showed the extent of U.S. oil 'addiction' and how far the U.S. would go to protect its petroleum-based economy. American energy sources "must be profitable and the existing monopolies must be able to dominate," in the words of Hardesty, so that the current economic order can be maintained. In an inspiring call for

resistance, Hardesty said that anti-nuclear, pro-disarmament, anti-draft and anti-imperialist groups now have a basis for unity for the first time.

Herb Schiller brought the crisis home for the audience with his hard-hitting analysis of the media coverage, which he said is targeted towards our consciousness, our welfare, and our very lives. With specific examples from magazines and newspapers Schiller showed, beyond a doubt, that the public is receiving "information from the narrowest spectrum of opinion".

Everything the media reports is designed to cover up the economic crisis in the U.S. and the world, and redirect our attention to false crises abroad. The system, Schiller said, "must work over your heads" so that the public will not discover the truth, and this is where the media blitz enters the picture.

Military research is now, according to one article Schiller quoted, "moving heavily into an area largely abandoned when the Vietnam War poisoned its relations with the academic world—namely the Universities." "What is it going to mean on this campus?" Schiller asked. "We have to remember this is our environment, this is where we're working, this is where we're studying, teaching, listening, researching, and this is the environment that is being whipped up here" by the media war blitz. Referring to the PRC task group report, Schiller said that if this trend continues "we are going to get more of what we already have enough of and less of what we desperately need."

In his concluding comments for the evening, Schiller pointed out that the existing order "controls overwhelmingly all of the public circuits by which you gain your basic outlooks, your knowledge, your information, your daily facts. And this is a fantastic power... We are dealing with enormous forces. One can easily relax into feeling that the game is up, that they really have won. And that would be a fantastic disservice to your own understanding of where the game is going". The entire audience got up and gave Schiller a standing ovation when he said that for the first time we challenged the information coming down on us and began to roll it back.

—Sven Serrano



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Draft, continued

draft a step in the right direction. At least Uncle Sam won't make the same mistake twice by having deferments for everyone fortunate enough to be sent to college. At last there is realization from the top that death on a foreign battlefield means the same thing to an unemployed inner-city dweller as it does to a Harvard Senior.

Around UCSD, at Night and Fog Action's Stop the Draft meeting for example, a conscription plan that included student deferments would probably have received a different reaction from a majority of the students. Many of the questions directed to the National Lawyers Guild legal workers present at the meeting were from those concerned with possibilities for individual exemptions such as which majors were drafted the least and what psychological/medical problems were dealt with most sympathetically by the Draft Boards.

One Tioga Freshman commented, "I'm concerned with this thing in Afghanistan. I don't know if the troops we have now are gonna be able to do anything if it really gets hairy. But since Carter wants to get students in this too, I'm against the draft. I sound like a bastard but I personally feel that I have more to lose than some guy who's out of school or out of work."

This attitude presents a grim scenario for those determined to halt the conscription process altogether. But for the time being, with so many sectors of the 18-26 year old population vulnerable, the initial resistance effort will have more impact. It may be those who are idealistically opposed to any kind of involuntary servitude but its strength will hopefully come from the self-serving masses who remain active to some point beyond assembling a personal C.O. portfolio.

The Selective Service System was characterized in the following way by the late Marvin Karpatkin, then General Counsel of the ACLU in testimony given before the Subcommittee on HUD, Space, Science and Veterans of the House Appropriations Committee in 1973: "I would like to concentrate my remarks on what we regard as the most conspicuous and notorious character of military conscription—its near total subjugation of civil liberties. It is difficult to conceive of any activity of Government which imposes more total -indeed totalitarian control on the citizen than a military draft. The right to reside where one wishes; to pursue an education; to select one's own employment, and to negotiate working conditions through collective bargaining; to travel of not as one desires of can afford; to marry and raise a family—all of these are destroyed by the draft. The citizen who is drafted loses much of his valuable rights of free speech and expression. He becomes subjected to a system of military law, which strips him of his right to trial by jury before independent judges, and many other due process guarantees. He may disagree with or even execrate the foreign and military policies of his government, yet he is compelled by law to become an instrument of its implementation. It goes without saying that the draft imposes by definition the ever-present peril of serious injury, physical and mental permanent disability and loss of life. But perhaps the most profound aspect of a system of military conscription—that which makes it different in kind from taxation, licensing, recordkeeping, enforcement of ordinary criminal laws, or any other government regulation, is the ubiquitous consciousness of its ultimate raison d'être. A military draft system, in its essence, because a Government asserts the power to compel its citizens to learn to kill, and, when ordered, to in fact kill other human beings, as a matter of national policy. This is the ultimate power of Leviathan over the individual."

The justification of a military confrontation, "police action" or any other such conflict normally referred to as war, for the sake of American companies requires deep and prolonged contemplation. "Western civilization would collapse entirely if anything were to indefinitely interrupt the flow of Mideastern oil to this country. The oil companies have been dominant for so long that they've managed to gain control of our very existence. We have

no choice but to defend that area. Why not resist now and not bother dying for anyone? The oil companies will still be around controlling some type of vital commodity, if not oil exclusively, when and if we get back. By stopping the draft and getting ripped-off in the convenience of our own country, we could save ourselves a trip. After all, shouldn't we be the resource worth defending?"

—Lee Anderson



P. KOALA KOMIX #5

THE KOMIK SERIAL FROM THE MOVIE FROM THE BOOK OF THE SAME NAME, WRITTEN AND DRAWN BY PAUL JANOSIK!

TRACY'S STATE-SMASHER TIPS!
REPRINTED FROM ANTI-MASS!
the function of analysis
Not only can there be no revolution without revolutionary theory, there can be no strategy without an analysis. Strategy is knowing ahead of time what you are going to do. This is what

KID DEATH, THE AMERICAN WAY OF DEATH, FIRST MET P. KOALA IN THE JANUARY 1978 NEW INDICATOR, AND P. KOALA LEARNED ABOUT U.S. INVESTMENTS IN SOUTH AFRICA

THE TIME IS RIGHT FOR REVOLUTION! BUT FROM WHAT I SEE THE GAME THAT PLAYED BY COM-PROMISE SOLUTION!

WE MET ON A BATTLEFIELD IN NICARAGUA AND I RECOGNIZED HIM, OF COURSE I HAD HELPED THE BOLIVIAN KILL HIM, SO MANY YEARS AGO! HE APPEARED OUT OF THE FEUD!

YOU HAVE WANTED MY DEATH EVER SINCE I DEPARTED YOU IN CUBA, BUT I HAVE OTHER ENEMIES NOW! WHEN I LEFT CUBA I WAS SATISFIED WITH THE REVOLUTIONARY SOCIETY I HAD HELPED TO BUILD WITH THE DRIFT INTO THE SOVIET SPHERE, WITH THE FAILURES OF MY OWN CENTRALIZED ECONOMIC PLANNING I MEMORIZED FOR THE AUTONOMY AND SIMPLICITY OF THE GUERRILLA THE STRUGGLE AGAINST U.S. DOMINATION TOOK ME TO AFRICA AND SOUTH AMERICA WHERE I TRIED TO REGAIN THESE THINGS! THE SOVIETS REJECTED MY IDEAS OF COEXISTENCE AND WOULD REVOLUTIONARY 'TROTSKYISM' MY RURAL EMPLOYERS AS 'MACHIST' AND MY FOX THE ONLY AS 'BANKRUPT'!

WHEN YOU KILLED ME IN BOLIVIA, YOU COULD NOT KILL MY SPIRIT! THE DESIRE FOR FREEDOM AND SELF-DETERMINATION THAT YOU NOW FIGHT WANT EVERYWHERE IN THE WORLD!

YOU KNOW MY NAME IS I'LL SHOOT AND BURN, I'LL KILL ALL HIS SERVANTS!

THE U.S. AND U.S.S.R. BOTH OF THEM UNDERSTAND THIS!

analysis makes possible. When you begin, you may not know anything. The purpose of analysis is not to know everything. But to know what you do know and know it good—that is collectively. The heart of thinking analytically is to learn over and over again that the process is as important as the product. Developing an analysis requires new ways of thinking. Without new ways of thinking we are doomed to old ways of acting.

The question of what are we going to do is the hardest to answer and the one that ultimately will determine whether a collective will continue to exist. The difficulty of the question makes analysis all the more necessary. We can no longer afford to be propelled by the crudest forms of advertisement-slogans and rhetoric. The function of analysis is to reveal a plan of action.

Why is there relatively little practical analysis of what is happening today? Some people refuse to analyze anything which they cannot immediately comprehend. Basically they have a feeling of inadequacy. This is partly because they have never had the opportunity to do it before and, therefore, don't know they're capable of it. On the other hand, many activists put down analysis as being "intellectual" which is more a commentary on their own kind of thinking than anything else. Finally, there are those who feel no need to think and become very uncomfortable when somebody else wants to. This often reflects their class disposition. The general constitution of the movement is a product of all these forces.

One reason for this sad state of affairs is that analysis gives so little satisfaction. This is another way of saying that it is not practical. What has happened to all thinking can best be seen in the degeneration of class analysis into stereotyped, obese definitions. There is little difference between the theory-mongers of high abstraction and the sloganeers of crude abstraction. Theory is becoming the dialect of robots, and slogans the mass production of the mind. But just because ideas have become so mechanical does not mean we should abandon thought.

Most people are not willing to face the fact that they are living in a society that has yet to be explained. Any attempt to probe those areas which are unfamiliar is met with a general hostility or fear. People seem afraid to look at themselves analytically. Part of the problem of not knowing what to do reveals itself in our not knowing who we are. The motivation to look at yourself critically and to explain society comes from the desire to change both. The heart of the problem is that we do not concretely imagine winning, except perhaps by accident.

Analysis is the stirring of the brain. We're being stilled by those who tell us analysis is intellectual when in reality it is a tool of the imagination. Just as you can't tolerate intellectualism, so you cannot act from raw anger—not if you want to win. You must teach your stomach how to think and your brain how to feel. Analysis should help us to express anger intelligently. Learning to think, i.e. analysis, is the first step toward conscious activity.

No doubt you feel yourself tightening up because you think it sounds heavy. Really, the problem is that you think much bigger than you act. Be modest. Start with what you already know and want to know more about. Analysis begins with what interests you. Political thinking should be part of everyday life, not a class privilege. To be practical analysis must give you an understanding of what to do and how to do it.

Thinking should help to distinguish between what is important and what is not. It should breakdown complex forces so that we can understand them. Break everything down. In the process of analyzing something you will discover that there are different ways of acting which were not apparent when you began. This is the pleasure of analysis. To investigate a problem is to begin to solve it.

This is the final installment in our series on Police Surveillance. This interview, with Lt. Turner of the UCSD Police, describes the processes and rationales of the police.

NI: The question I wanted to ask you is, you do take pictures of demonstrations, and I wanted to know, why do you take pictures at demonstrations? I know it's a big re-hash of a lot of other interviews you might have done, but I wanted to just get it down and then explain some of the reasons why I'm here.

Lt. Turner: Well, we repeatedly tell you why we take pictures at demonstrations is, to coin the old phrase, a picture is worth a thousand words. And, in the past, we've had some demonstrations where after those demonstrations there were some administrative hearings where some students—one, the case with Saxon, you remember a few years ago, President Saxon got in a pushing contest with a few people on the gym steps, and the result of that was quite a hearing over it. It was held for several days, and of course, long before that we took pictures for the same reason. In other words, to see who was there if something did happen, we could tell who was there, and if necessary prosecute 'em, or turn them over to the University for administrative action which, to my knowledge, it was always done that way. We never prosecuted anybody, you know, during the anti-war period.

NI: Do you go anything beyond those pictures, like do you do any further documentation...

Turner: Only if an incident occurred like the Saxon thing where we had to document—make reports that might, you know, might require us to go through a court hearing.

NI: I see. Would you—before, let's say if no one was going to prosecute or there was no, no administrative hearing, like no one's making any of those judgments as yet, do you as soon as you take the pictures, like, do you put people—start identifying people in the pictures, just in case...

Turner: It just depends on what happens. Very often in some cases we might go over the roll of film, you know, the little instamatics, and take ten pictures, or eleven pictures, or none. However many we take, if nothing happens very often we'll just throw it away because its too expensive to get it printed. And if we printed everything that we took, because of our budget here, you know, restrictions here, it begins to be real prohibitive. If something happens, or if there happens to be a picture taken in the camera that was, say, in a death case where an officer took it, or an accident, then we go ahead and process the film. If nothing happens, very often we throw the stuff away because we have reams of pictures here. And it begins—but to answer your question, yes. If something happens at that demonstration, if there's a pushing problem that something, the dean of students feels strong enough to, you know, warrant further action—sure. We would keep those pictures, try to identify the people.

NI: I see. Now say the Dean of Students, if he finds it warranted, so he could call you up and say 'please process that, those pictures.' What would happen to those pictures once you've processed them, if he asked them to process?

Tucker: Well of course they have access to looking at them but we would keep those pictures here...

NI: Would you file them, or

Turner: No. Only if a report was made. If a report was made there was some document made, then we attach the pictures to the report—we put them in a little manila envelope and write on there what the case number is and who it is. And that stays with that particular report.

NI: I see. Do you take any individuals out of these pictures and—like you said that you don't really draw a circle around a person that says this guy, is this the guy—without any, if there's no report.

Turner: No.

NI: But you wouldn't, let's say, also try to identify these people further, to find out how many offenses they've made, or

Police Surveillance at UCSD



We take pictures at all demonstrations and all rallies...if we could afford it we'd like to have a video tv set—we'd record the whole thing, sound and all

anything like that?

Turner: Only if we're going to go to a trial. If we're not going to go to a trial at sometime, we don't, uh, we don't do it. It's just not done anymore. Probably was a time in the past, where you are talking about the sixties, when these kinds of things were done, sure—it's common knowledge—but as of the seventies, especially the last six or seven years, no.

NI: I see. Well, we got information from a reporter that gave us this: the names were marked out and we had no way of looking at the pictures whatever, and this happened in the sixties, well this happened in '69, and this was in 1970, and I think this probably happened in '69 too.

Turner: Probably was. Yeah, this was the old building, 250 they called it, which was when the dean of students office was at the time, George Murphy.

NI: That's right. I guess they were against the military here. I guess this is the same thing, both the same

Turner: This was the same thing I think. Yeah, we took a lot of pictures at this time, and of course lots of people took lots of pictures in those days—that was the big thing. We took pictures that would be very similar to these. In fact, some of these could be our pictures, even. It's possible these pictures were all—I talked to Chief French about this not too long ago, after I talked to the—what's his name?—of the Guardian...

And, the chief says 'yeah. We took a whole bunch of junk and turned it over to George Murphy—pictures—and from that point on we have no idea. It was out understanding that some of the stuff disappeared from files that were in the dean of students office.

Sometimes when George was still here, or when—so we did take pictures like this, and these could very well be copies of our pictures.

NI: I see. You wouldn't like, there's names under here, we couldn't look at them. Basically what the impression was that we would publish the pictures but we wouldn't take a look at the names, and that same thing with this (chit sheet, see issue no. 4), this particular thing. I guess my question is that these names, and what has happened here, is this coming out of the student affairs office that these things are being printed like that or did the police really

Turner: We never did anything like this. I don't know who did this, and the thing on the back is something we don't recognize at all. This was nothing that we did. It's highly possible that this was done at the dean of students office and that George Murphy...

NI: What was happening, that would warrant student affairs persons to, lets say, put people like this to single them out, or

Turner: I know, that's something you would have to ask George Murphy, if he was still here because, like I say, that's one record which I—I like the format, that's pretty neat. I wish I would have thought of that then. It would have simplified my job of keeping track of people as we were in the sixties, like I say, the sixties were much different from the seventies. There was a lot different picture—the policies were different.

NI: So, in other words, if you take a picture you don't do anything with it, unless there's some sort of report or some sort of, let's say the dean of student affairs calling and saying 'I'd like you to process it further?'

Turner: Yeah, ask the dean of students. I just took one person, you know, it could be anyone on campus that happened to be involved, but the dean of students, doctor Armitage, is pretty much, he's pretty close to the students. We work real close with him.

And we do an awful lot of sending cases to his office, or to the legal office, legal affair's office, as opposed to just taking them right downtown, like we did at one time.

NI: I see. Okay, I guess the—my other question was, I read your article in the Triton Times and it says that you take the pictures now and sort of put them in a drawer, like where do you take pictures now...

Turner: I'm sure we don't mind. What we do with the pictures is we take pictures and we print them, then Murray Penthollow, who is one of the detectives back here, there's a girl, a female, now Murray Penthollow is back there all the time—that's his permanent assignment. Every year rotate one of the other officers through for a change of pace, and anyway, we give—Murray takes care of all the pictures, he throws them in a drawer and well, in a group. They're not filed by name or anything like that. There's just a big bag of pictures back there.

NI: And so for each event you might have a different bag?

Turner: No.

NI: Oh, you just put them all in one drawer?

Turner: All in one drawer. Periodically he might go through and just, if there's no report, just throw 'em away, so we don't have all kinds of pictures.

NI: I see. Now if there's a special, let's say somebody gets in trouble at one of these demonstrations—would you go through all these pictures and take a look at where this individual might be in other demonstrations?

Turner: It's possible, sure. That's only human nature, to see if this person has any other problems, yep.

NI: I see. I also saw some photographers taking photos last year, when it wasn't so much demonstrations but like rallies. Why would you take pictures at rallies?

Because they would seem pretty peaceful. Its just somebody talking up there to a group of people on the grass. If you have

Turner: For the same reason. Just in the event something did happen. We feel, because, you know, we're a law enforcement agency on campus and our job is to protect quote/unquote life, property and all that other garbage. Okay, we feel that anytime there's a rally there's always the possibility that an opposing faction could come there. Thank God it never has. Its just almost non-existent. But if something did happen, then we would have to go over to the chancellor's office and say 'hey, we weren't there because...' You see. So anytime there's a rally, or a meeting of any kind that has any kind of a controversial, you know, two-sided part of it, we're there, and we're going to be there. Taking pictures, probably, and seeing who's there.

NI: I see. Okay, when he looks through these pictures, usually—what he throws them out every year or something like that?

Turner: There's no set time, there really isn't. When we get a whole bunch of pictures, like I say, these groups of pictures here that you see, we took a bunch of those kinds of pictures over to George Murphy according to chief French, when George was still here, and that's what we're talking. Doc Armitage has been here—it's his second year, isn't it?

Well, we're talking two or three years ago we took a bunch of pictures over there, I think, to see if he wanted them for any reason. What happened to them after that we don't know.

NI: I see. Now, if somebody were to file a freedom of information act for any pictures that was taken, or any information that was taken, lets say they brought, they sent an FOIA to the police station, what could you give them under the law?

Turner: Under the law? If they were in a picture, and they wanted that picture we probably could give them that picture.

NI: Right. Is there any other files on students beyond that picture?

Turner: No, but we keep our personnel records... (also) Criminal records and parking citations.

NI: I see. What does criminal records mean?

Turner: Well we, number one, like you come to me and tell me that somebody ripped off your stereo. OK, that's what we call a crime report. That is filed here, a copy will be sent to Sacramento. Any crimes against persons, copy is made, its kept here, sent to Sacramento. I arrest you for burglary, okay. A copy of that is kept here and a copy goes to Sacramento—plus copies of that would be on file down at the courts.

But those are the only records we keep. There are no confidential records of the type that you're referring to here. I feel strongly, because if somebody came in here right now with a search warrant and says 'I want to see these

continued to page 7.

Why Surveil?

"Words strain, crack and sometimes break under the burden, under the tension, slip, slide and perish, Decay with imprecision, will not stay in place, will not stay still." T.S. Eliot

During the sixties the UCSD bureaucracy felt threatened by the events surrounding them. The bureaucracy in this case, the UCSD administration, Chancellors, Provosts, Deans, many faculty members and the community of San Diego all felt threatened by protest being expressed against the war and poverty. This was a period of intense military mobilization for the Vietnam War. Being one of the largest recipients of Federal Grants very much complicated the position of many of even the most liberal-minded Administrators. One reason stems from the fact that many of the Federal Grants to the faculty are (and were) from the Department of Defense (DoD) and the Central Intelligence Agency.

Marcuse points out, in "Repressive Tolerance," that fundamental words such as freedom, Love, etc. can change meaning to support repressive measures. "Academic Freedom" also changed its meaning during this period.

"Academic Freedom" had its origins in the early part of this century when Harvard University President Charles W. Eliot appointed Crawford H. Toy as Hancock Professor of Hebrew and other Oriental languages. This appointment had happened a year after professor Toy had been compelled to quit his position on account of his unpopular views on the Bible. Every Harvard University President since then had occasion to affirm the right of free research into the beliefs and opinions of people. This principle of "free research which may be unpopular" was adopted by other universities to foster the creation of protection for professors. This also included the notion of the separation between the professional and the public. What a professor did on his/her own time was his/her own business. No person could, in theory, deny a person the right to do controversial research and instruction, at the same time the spirit of academic freedom called for the freedom for a Professor to demonstrate his views in ways besides teaching and research.

However, the notion of academic freedom changed as the social order, in this case the administration, become confused with the destruction of the myth that the university was a neutral institution. The student demonstrations in the sixties and seventies at UCSD against recruitment and research for death and destruction pointed out that the university is indeed a political institution. Where science is applied to institution. Science is applied to the production of war technologies and in military strategy. Even such disciplines as sociology and psychology depend today on financial support from the government and large foundations. These fields have been placed in the service of human control and market regulation

A public statement on November 10, 1967, signed by Provosts Paul Saltman (Revelle) now the Academic Vice Chancellor, John Stewart (Muir) and Armin Rappaport (Third), Chancellor Galbraith, Vice-Chancellor Tschirgi and Dean Murphy (Student Affairs) stated their intolerance for students using "extra-legal" means and they were obligated to maintain the order of the "obligated to maintain the order of the campus, and we will do so."

This denied students the right of resistance when legal protest proved ineffective. "Law and order are always and everywhere the law and order which protect the established hierarchy."

Thus the administration moved from the condemnation of resistance through other than legal means to actively

supporting military recruitment and war-related research. All in the name of Academic Freedom! This is somewhat similar to defining obscenity as "nude bathing" at the beach, rather than a fully clad general exposing his medals rewarded in a war of aggression or a church that supports war in the name of peace.

To elucidate this point further, an inclusion of a discussion of Feyerabend's "Against Method" seems in order. Feyerabend points out that such abstract and theoretical terms as Academic Freedom are embedded indefinite, concrete institutional settings and even have a history. These factors become crucial in periods of conceptual change such as the sixties/seventies. The Administration, which continued to subscribe to traditional views, attempted to defend the status quo. The radical students challenged the notion of Academic Freedom. By denying the neutrality of the university they challenged so-called "true and tried" methods of institutional control. However, something peculiar happened as a result. Under attack, the university's administrators expanded the concept of "Academic Freedom" so as to not only cover the protection of scholars, but also to include duplication of death and destruction that students found so horrible in practice outside the university. For the students, "academic freedom" could not mean the protection of war and intelligence research, or the open recruitment of the military, CIA and Dow Chemical officers on campus. The administrators used the term not only to protect their own roles and status, but also to protect their real masters; those who control the social system as a whole, and who are themselves the product of a vicious system.

Thus, they are the mirror of the cruelty becoming in the end the same victims. They are constrained by their roles that now as executioners they will become later victims, which makes the administrators and those professors who are silent irresponsible. "With all due endeavor to avoid the appearance of a study in total depravity the foregoing analysis has come, after all, to converge on the growth and derivation of those peculiar ambiguities and obliquities that give character to the typical academic executive."

"Weber constantly defines formal rationality in contrast to material (i.e. substantive, b.h.)—in which the economic care of men is considered from the viewpoint of particular evaluative posture (of whatever kind)... thus formal rationality is in conflict not only with traditional values and aims, but also with revolutionary ones." In claiming

that "extra-legal means were beyond the pale, administrators (to their own advantage) hid behind an ideological smokescreen, shouting "academic freedom" when no longer appropriate. they failed to realize that such a dispute could not be settled by ordinary, routinized ways of adjudication. "Of course, the sure instincts of the bureaucracy fir the conditions of maintaining its own power... are inseparably fused with... the abstract and 'objective' idea for 'reasons of state.' Most of the time, only the power interests of the bureaucracy give a concretely exploitable content to this by no means unambiguous ideal; in dubious cases, it is always those interests which tip the balance... the only decisive point for us is that in principle a system of rationally debatable 'reasons' stands behind every act of bureaucratic administration, namely either subsumption under norms, or a weighing of ends and means... If, however, the 'ethos'—not to speak of other impulses—takes hold of the masses on some individual question, its postulates

of substantive justice, oriented some concrete instances and person, will unavoidably collide with the formalism and the rule-bound and cool 'matter of factness' of bureaucratic administration. Emotions must in this case reject what reason demands."

At this point we have to show how our discussion of bureaucracy applies to the use and abuse of the much mooted "academic freedom." First, we should recognize that the notion of "academic freedom" is best subsumed under the rubric of "essentially contested concepts." It is true that, as the philosopher W.B. Gallie points out:

"So long as contestant users of any essentially contested concept believe, however deludedly, that their own use of it is the only one that can command honest and informed approval, they are likely to persist in the hope that they will ultimately persuade and convert all their opponents by logical means. Not once let the truth out of the bag—i.e. the essential contestedness of the concept in question—then this harmless if deluded hope may well be replaced by ruthless decision to cut the cackle, to damn the heretics and to exterminate unwanted."

Furthermore we should also note that the hoary, sacrosanct, virtually sacerdotal notion of "academic freedom" was dusted off and refurbished so as to fit current bureaucratic exigencies. For after assiduous searching in the rule books our venerated administrators and "depraved academic executives" found just what they needed. After all, knowing their Hobbes, no anarchist he, they knew that where there is no explicit rule the subject may act on his or her own discretion. But bureaucracy, like Aristotle's nature, abhors a vacuum. Consider Hobbes, writing in 1651:

"As for other Liberties, they depend on the silence of the law. In cases where the sovereign has prescribed no rule, there the subject hath the liberty to do, or forbear, according to his own discretion. And therefore such Liberty is in some places more, and in some less; and in some times more, in other times less, according as they that have the sovereignty shall think most convenient."

So no doubt with Hobbes in mind, our peerless leaders ordained that indeed there was a rule sufficiently elastic to forbid the expression of moral outrage and command abject subservience to those powers who rained death and destruction on a population thousands of miles away. "Academic Freedom" was henceforth to include tolerating the intolerable, acquiescing in the morally abhorrent, condoning the indefensible. Far from protecting the heretic, it was now to protect the insensate, the morally obtuse, the political retrograde. It would take a modern day Pascal to exorcise those who out of "duty" were yet able to save themselves and to curry favor with their real masters.

by Barry Hyman
(in consultation with
my room-mate, J.C.)

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Surveillance, cont.

things,' I'd feel great. Go ahead and have a ball, because we have nothing to fear, and certainly we wouldn't be able to, we'd have to say here's the desk, here's the keys. So we must be kind of dumb if we had to do something like that, and we had something like that, and said we didn't have.

NI: I see. The other thing that I was—I guess I was going to ask you is, okay, so any phone equipment or any, there was any criminal activity or something like that, that what's at rallies, or something like that, these people would be further identified.

Turner: Only unless one of the, unless there was a pushing incident or someone was injured or someone had their camera broken and something like that. Maybe like that one demonstration we had a window broken out of the Chancellor's office, and the group later fixed the window. We put out what we call a 153 report, which is kind of officer's reports that covers a multitude of things. Those kinds of reports could be, which wouldn't be called so criminal.

NI: Right. Okay, those individuals who broke the window, did you, the pictures that were taken, you held those pictures, I assume, for further identification in case they didn't fix that window?

Turner: Its been three or four years ago (ni note: 2 to be precise), and I can't remember if we took pictures. Chances are we didn't take pictures because the window got broken, as I recall—it's the daycare thing—and they came right out and said hey, it was an accident, which it was, and they called a glazer that very day and had the window put in. But we make a report of it a matter of record. If somebody ten years from now comes along and says 'what happened at the day care center,' you know, because we try to be professionals, we can't just say 'well they had a broken window, and they had this, and we had to arrest twenty people, you know.'

NI: How did it feel during the Daycare demonstrations?

Turner: I didn't feel very good, because I got beat up and spent 8 months off duty—I got into a beef with Michael Gibbs.

NI: Michael Gibbs?

Turner: I was hit in the back of the head about five times when I was walking down, it ended up I tried to arrest him—he jerked me off my feet and ripped my stomach open. I had a potential hernia, and was off for 8 months.

NI: What ever happened about that?

continued to page 15

*Et. Turner's historical remarks, including his allegations concerning Michael Gibbs, lack accuracy.



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**VOLUNTEER MEETING
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**WEDNESDAY, FEBRUARY 6, 6 PM, STUDENT
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**it will be a great day
when
our schools
get all the money
they need
and the air force
has to hold
a bake sale
to buy a
bomber**



ZIONIST DEFINITIONS AND REALITY

In my last chapter, "The Jewish Nation, Anti-Semitism and Zionism," I attempted to bring out one aspect of what Amos Elon has called "the unholy alliance between anti-Semitism and Zionism" by arguing that Zionism, as a reaction to anti-Semitism, defines anti-Semitism so that Jewish nationalism appears to be the only logical and sane response for Jews to make. All forms of Zionism define the Jews as a nation. Liberal Zionism defines the cause of anti-Semitism as the presence of Jewish national minorities in "host" Gentile nations. Therefore a majoritarian Jewish state is needed to end anti-Semitism and make the Jews a nation like all other nations. Anti-Semitism is Liberal Zionism's raison d'être. Romantic Zionism understands anti-Semitism to be the product of the existence of a degenerated Jewish people cut off from their homeland and dispersed among the territorially rooted nations of Europe, or by innate racial antipathies. In either case, transplanting the Jewish people onto wholly Jewish soil is necessary to counter anti-Semitism and regenerate the Jewish people. Socialist Zionism sees anti-Semitism as determined by economic competition between distinct nationalities, accentuated either by capital's attack upon declining social classes, or by upper class manipulation meant to divide the working class struggle. Again, a Jewish nation-state, whether socialist or one on the way to socialism through class struggle, would render anti-Semitism harmless while not impeding Jewish and Gentile struggles for socialism. Anti-Semitism and Romantic or Socialist Zionism are inseparable companions, but anti-Semitism is not the sole reason for the existence of these forms of Zionism. Romantic Zionism wanted to recreate an authentic Hebrew peasantry to root the Jewish soul into a Jewish homeland, while Socialist Zionism wanted a Jewish

socialist society, a society of labor in Palestine.

This chapter, "Zionist Definitions and Reality" is part of the section, "Zionism and Anti-Semitism," and it will attempt to demonstrate further dimensions of this "unholy alliance". The companionship between Zionism and anti-Semitism gets more complex when Zionists reach Palestine. In the European context, Zionism, and particularly Labor Zionism, represented a socialist movement for national self-determination. Once in Palestine, Zionism was viewed by the native Arabs as a form of European imperialism, to be resisted to achieve Arab nationalism. The central contradiction to the Zionist Revolution of 1920-1948 was that Zionism was simultaneously a socialist revolution for national liberation and a European colonial venture supported by Great Power imperialism. Most Zionists were so wedded to their definitions of anti-Semitism that they were blind to the social dynamic between the Zionist and Arab communities in Palestine, defining Arab resistance to the Zionist enterprise by falling back on explanations of anti-Semitism derived from their European backgrounds. To argue that Jews bring anti-Semitism upon themselves because they are too "Jewish", to argue that six million Jews murdered in Hitler's Final Solution somehow brought this fate upon themselves, is absurd and anti-Semitic. However, Zionism's blindness to the realities confronting it in Palestine only aggravated Arab resistance and violence, and did give impetus to the creation of modern Arab anti-Semitism. Further, the Zionism of Theodor Herzl defined a "useful anti-Semitism" and Zionists were all too willing to use anti-Semitism, in this sense to collaborate with it, to aid in building a Jewish state in Palestine. Therefore, this chapter will be able to formulate the notion of the anti-Semitic Zionism.

THE PALESTINIAN DYNAMIC

It is clear that Jewish nationalism has relied on anti-Semitism as a driving force. Ethnic solidarity was not strong enough, by itself, on which to construct a national movement. Gentile hatred of this ethnic solidarity, and the desperate circumstances that the Jews found themselves in because of this hatred, did provide a strong enough foundation on which to construct Jewish nationalism. The intricacies of Zionist/anti-Semitic connections is glimpsed in an incident related by Melford Spiro in Kibbutz. Two American Jews visited the kibbutz. Spiro was studying and the pioneers admired them for their "unjewish" physical appearance—a surprising twist on anti-Semitic stereotyping of the Jew.²⁹

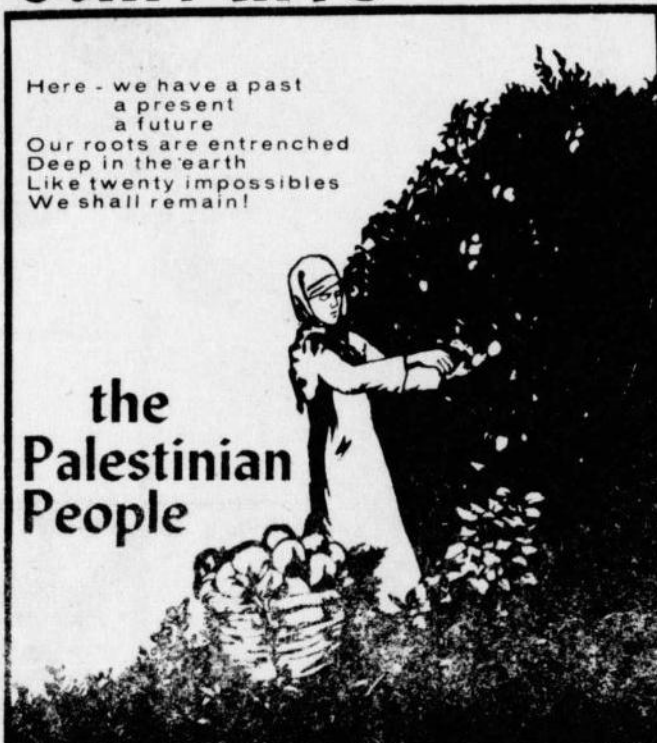
Further complexities of this "unholy alliance" unfold when we examine the consequences of Labor Zionism's actions based on the above ideologies in Palestine after 1904. First, it must be understood that Arab reactions to Zionist settlement were founded in an anti-Jewish Moslem tradition, and on an economic and social dynamic introduced by Zionist immigration and Labor Zionist policies. Islam discriminated against Jewish minorities in its realms in a variety of ways, yet this was an example of religious antagonism comparable to Catholic anti-Jewish measures in the Middle Ages. The Golden Age of Jewish-Moslem cooperation in the Middle Ages has been largely discredited,³⁰ but Moslem persecution never came close to the massacres of the Christian Crusades and the pogroms of Eastern Europe.

The economic and social dynamic would, in itself, take an entire essay to detail. A summary must suffice. The pioneers of the second aliyah (1904-1917) began with the assumption of class struggle and Arab-Jewish working class

Christian families for a tract of land. Zionists commonly evicted its tenants—extremely poor peasants who had infused generations, not to mention their own lives, in a cultivation of and a life on that particular patch of soil—under the desire for a Conquest of the Land (Kibush HaKarka). Later Zionist practice was to offer a measure of monetary compensation to dispossessed fellahin who had not been considered nor consulted during the transaction, but in either case, Zionist land purchases were usually placed in the Jewish National Fund, a Zionist land trust.

In turn this landless peasantry tried to find work in citriculture or in towns and cities, swelling the ranks of a greatly underemployed urban proletariat who had to deal with Zionist arrogance, seemingly endless immigration, competition and exclusiveness. In addition, Palestine was experiencing an explosive Arab demographic growth due to birth rates and Arab immigration from other regions, as well as its own version of the English enclosure with the expansion of citriculture, the country's cash crop.

Our Roots Are Still Alive



Here - we have a past
a present
a future
Our roots are entrenched
Deep in the earth
Like twenty impossibles
We shall remain!

the
Palestinian
People

unity. The complexities of an alliance between feudal Arab peasants and post-capitalist, downwardly mobile Zionist Jews and the Arab anti-Zionist violence that followed the creation of the British mandate caused Labor Zionism to shift toward "constructivism". "Socialist Zionists 'constructed' the nucleus of a Jewish society, rather than struggle against local capitalists or for Jewish-Arab solidarity," Roger S Gottlieb writes in *Socialist Review* no. 47. Left-wing Labor Zionism, in particular HaShomer HaTzair held onto the ideal of class struggle and Zionist-Arab unity until the Arab Revolt of 1936-39 turned them toward "constructivism" also. Jewish immigration to Palestine under "constructivist" Zionist auspices was directed into urban and rural settlement within the framework of an exclusive Jewish political, social and economic community. In urban areas the growing sector of Zionist industry, manufacturing, transportation, etc., with the slow and painful infusion of capital it required, attempted to absorb Jews making aliyah while competing with a much more "primitive" underdeveloped Arab economy, and a highly developed imperialist British economy under the Mandate.

The expansion of the urban population and Jewish industry only indirectly benefited the native population though, as the slogans of Hebrew Labor (Avoda Ivrit), the Conquest of Labor (Kibush HaAvoda), and the Produce of the Land (T'Ozter Ha'Aretz) made clear Labor Zionism's "socialism for one people". In rural settlement, the Zionist purchases of land did directly benefit some Arabs—the feudal gentry of landed Arab families—but these elements of the Arab community maintained an absentee landlord relationship to their lands and the fellahin (peasants) working them. Having oftentimes paid an exorbitant price to one of these Moslem or

von Rothschild, seeing in their employment of Arab labor economic exploitation and the re-creation of the Jewish middleman. The Labor Zionist program of Avoda Ivrit was meant to avoid Zionist colonialism through Zionist national exclusivity. By creating a "Jewish settlement concentrated in its land and independent in the economic sense" in Palestine, the Poale Zion party hoped to avoid competition between the Jewish and Arab proletariat. National conflicts were rooted in economic factors, according to these Zionists, so if there was no economic exploitation of Arabs by Jews national conflicts could not last. The pioneers of HaPoel HaTzair agreed with this, but added that a Zionist claim to Palestine was a "moral" right earned by manual, agricultural work, and that their task was to re-earn their historic birthright to their homeland through the "bitter sweat of their brows."³¹ And for the Zionists who understood anti-Semitism to be a product of being a Jewish minority in a Gentile majority, the solution was to intensify Zionist immigration efforts to create a Jewish

The new indicator has been publishing a series entitled "Jewish Fascism." This series attempts to describe certain tendencies within the Zionist movement, and characterizes them as Fascist. Although the article, despite the protests of some people, is not racist it does suffer from a lack of perspective and coherence. This article, written in response to the series, is by Vic Bloomberg, a long-time member of the Collective.

This article has undergone collective review and, in consultation with its author, many segments of it have been rewritten.

My first reaction to the article called "Jewish Fascism" was outrage. In fact I cried and ripped apart the paper. This emotion tapped two wells. First, I and my people are slandered and victimized by this racist propaganda. Second, I am in my fourth year as a member and supporter of the newspaper and I felt suddenly estranged from my political family.

By the time the second article appeared (on Zionism and Anti-Semitism), it became apparent that this was not the malicious racism of the Ku Klux Klan or Jewish Defense League types. This was benign racism, based on the interplay of ignorance and intellectualism. With this view, I resolved to expose the major falsehoods. To do otherwise would be to commit a crime of silence.

Propaganda is often effective through form and function. The prominence of inflammatory slogans raises the question of why the article was written and published. Even the content, while obviously "well-researched," adds to the confusions people have about Jews and the Middle East. From my admittedly limited survey, only the most intellectual readers are able to work their way through it, much less able to criticize it. Propaganda is often effective simply by overpowering the audience, creating an inability to analyze and criticize.

The author steadfastly denies his racism. The newspaper cooperative's majority supports him. He admits an error in terms of "strategies and tactics." He says people have overreacted emotionally, and that maybe he should not have used the headline "Jewish Fascism." But the content is well researched, he continues. And besides, the second article will quote Zionists themselves. He intends to show that some Zionists are fascists. Also, he will show that Zionism is racism in that it is a reaction to anti-Semitism. This is all very important to explain, he says, because this is where Prime Minister Begin is coming from, and why the world needs to be rid of him. In seeming reference to the peace pact with Sadat (and the hardened occupation of the West Bank) he says that "it's like Hitler and Stalin dividing Poland and sacrificing the Poles. The Russians just watched while the Nazis sacked Warsaw." So goes the logic of the author, as told by him to me.

In the parlance of some alternative media, that logic "is shit". First, when people act emotionally they should be heeded, not dismissed. Second, the whole focus on Zionism as fascist and racist incites the fear and hate of Jews.

Also, Begin came out of the Warsaw Jewish Resistance against the Nazis. He helped organize the terrorism that drove the British colonialists out of Palestine (Arafat learned a few things from Begin). The peace pact with Egypt is neither fascist or imperialist. In contrast, the occupation of the West Bank, and to a lesser extent the Gaza, resembles fascism and imperialism. Rather than sort these things out for the reader (which would show a real concern for explaining Begin's minority party coming to power and its policies), the author simply says to me that it will all come together in later articles.

The author's definition of fascism is poor, as well as his application to Zionism. Simply put, fascism is a totalitarian organization of labor and relations of production. The elite

majority in Palestine.

Not understanding that Jewish immigration, land purchases and Avoda Ivrit were the problems, Labor Zionists attempted to solve Arab/Zionist hostilities with more Avoda Ivrit, land purchases and immigration. Sporadic Arab violence greeted the British Mandate in 1920 and 1921, continuing, after a short lull, in 1929, 1933 and 1935, and amplifying into an Arab general strike and guerrilla revolt from 1936 to 1939. After the UN Partition plan in 1947 Arab violence was directed at preventing a partition of Palestine.

ARAB ANTI-SEMITISM AND ANTI-SEMITIC ZIONISM

Amos Elon finds that, before Zionist immigration, Arab Jew-hatred had never been based on purely racial grounds, and therefore was not anti-Semitic in the European sense. But he goes on to say that the Arab-Israeli conflict produced a new strain of anti-Semitism, Arab anti-Semitism, as expressed in the persecution and expulsion of native Jewish populations after 1948 from the Moslem countries surrounding Israel.³² Yet the Mandate period witnessed the rise of Arab anti-Semitism in the person of Hajj Amin al Husseini. Participating in anti-Zionist violence in the '20's he earned a British expulsion from Palestine. When his father, the moderate nationalist leader and Mufti of Jerusalem Musa Kazam Husseini, died in 1933 Hajj Amin al-Husseini took his place, and his rabid

A Jew's Reply

enforces its rule with violence and the threat of violence. This is supported by a plurality, if not a majority. Fascism may be racist as well.

Zionist economic organization is not totalitarian. Further, the West Bank and the Sinai were occupied because the Arabs attacked Israel on Yom Kippur, 1973. The Sinai is being given back, as the West Bank must. (Imperialists rarely wait to be attacked to expand boundaries, much less return conquered land. To the author's credit, he doesn't support the myth the Israel is an agent of imperialism.) The West Bank is under a military occupation which has never had support from the Palestinians. Israelis supporting the occupation are an entrenched minority. A coalition representing Israel's majority is working to dismantle the Begin coalition's Parliamentary majority. This is not the politics of fascism.

Israeli Jews and non-Jews realize that their country will be truly secure only through peaceful co-existence with the Palestinians. And though they may be afraid that Palestinians may continue to be used and incited by Islamic fascists and Soviet Imperialism, a growing number of Israelis see an independent Palestinian state as a human and historical necessity and right. And, like a growing number of Jews abroad, I believe that the Palestinian Liberation Organization represents the best available body for carrying out the political solution of establishing administrative, judicial, legislative and security functions of the new state. If only the fascists in the P.L.O. would stop their assassinations of the moderates and radicals in their own organization, much less stop their war of terrorism.

How important is the question of fascism and terrorism, when all sides contribute towards it? Well, all sides had better stop.

The author says his work is justified as a well-researched paper on nationalism and socialism. He continues by portraying Zionism as racist reactionism, as well as part of the international developments stemming from socialist, nationalist, independence movements. He intends to show the parallels between the racism and fascism of the Nazi movement and of some segments in the Zionist movement. He also charges outright collaboration. He says that from this tendency "Begin's revisionism" developed. He claims that the Jews are a people—not a nation. Further, he tells me that American Jews have no community—that our community was destroyed by the industrial revolution. The American Jew, he says, is an individualist, selfish Protestant spelled j.e.w.

I raised several objections to his benign racism. He replied, in effect, that 'just because a victim says something is racist and that I am guilty of it, doesn't mean that it is so. I know what I intended and what I have done.'

So now I need the oppressor (even one with a 'correct ideology') to tell me when I am oppressed. By that logic, Blacks should accept George Wallace's word that he isn't a racist, he's just interested in state's rights. Also, Israelis should explain to Palestinians that they aren't really a nation, just a people, and they should settle down in Jordan. I am opposed to that logic.

Now, I must address some other issues that he has raised. From the beginnings, Jews have been developing a political religion, quite unlike the individualism of Christianity. We view as ever-present the dialectic struggle of humans to choose life over death, good over evil, and right over wrong. Our theological experience comes together in the community experience of the Exodus. For us, a lesson we live through each year. We may gain our political freedom from bondage, yet we must constantly struggle for personal and community

of the religious, political and material—was destroyed. On the other hand, the birth of our modern nationhood is the other part of the story. We have survived. Individuals survived the Death Camps. They fulfilled our covenant and destiny, simply by choosing life in the midst of hell. Never again will Jews be forced to choose Life in the Camps of Death! The People have survived, and we now have a home. We are out of exile, we have begun the modern era. We begin the struggle for national redemption, to do justice as a nation.

I have addressed the question of Jewish nationalism and Jewish community. Now I must address the question of Jewish socialism and Zionism.

That a non-Jew would assume the secular formation of socialism with religious and nationalist justifications or overlays is understandable. It is not accurate. The contemporary Zionist leaders drew on the contemporary socialist experience, but they also drew upon a thousands years tradition. The Zionist leaders understood the anti-Semitic experience, but their Zionism was not simply reactionism. The author in question errs.

Zionism is as old as the destruction of the Second Temple and the expulsion of the Jews by Roman Imperialism. To survive we formed autonomous communities which strictly adhered to the Torah—the Old Testament—as the Law. The laws and administration of the community, the judiciary, relations of production and distribution were all organized in terms of the Torah and contemporary interpretations. All communities took the promise of the Land of Israel as Truth and Just.

It is an overwhelming fact of life that Jews derive their Reason from the Torah. In Israel today the justification of the West Bank occupation in terms of Torah descriptions is simply consistent with the experience of those raised in pre-Holocaust traditions. Even the military campaigns of modern Israel use the Torah. As a modern Jew, (one whose experience has removed the Torah from daily survival), I criticize the designation of the West Bank as Judea and Samaria.

To continue with socialism. The Judaic revolution was more than that of monotheism. It was one in which the relations of production and distribution were changed. The tribe structure had reflected a class structure with the priests being the wealthy and privileged class. Our revolution changed this, the priests, and later the rabbis, were forbidden to tax or accumulate wealth. The restructuring continued. Indentured servitude was a fact of the times, but it was the Jews who prescribed that all could buy their freedom. Furthermore, if in seven years a servant had not bought their freedom, they were to be set free. This was because there is only one "master," God, and no man could presume total control over another's labor without committing blasphemy. A basis of socialist ideology is control of one's own labor.

To continue. The Torah prescribes a Jubilee year. Every fifty years all wealth would be redistributed to reflect the true producer. If I, or my family, made it, we must ultimately control the distribution of it. The Jubilee Year for practical purposes abolished private property, and established a guild and syndicalist relations of production and distribution.

To continue. The Torah prescribes agricultural justice. The farmer is required not to glean the fields, to leave a lot unharvested. The farmer must not guard the acreage. This is not a sacrifice to the gods. Rather, God's earth is no one's private property, but rather is entrusted to the "Chosen People," the community. Whomever in the community needs food must be allowed to join in the harvest, and must not be subjected to the humiliation of begging or to be seen as "scrounging." I remind you of the contemporary socialist line, "From each according to his ability, to each according to his need."

redemption.

Our sense of liberation struggle spans our entire tradition. Chanukkah is the sober commemoration of our armed liberation struggle against Syrian imperialism. We have been in the front ranks of the modern socialist movements. (Though intellectually divorcing himself from the traditions, Marx's ethical constructs were Judaic; Ben Gurion was a Marxist.) We joined with our Christian brothers in the front lines of the Civil Rights movement in this country. Even in the tiny corner of the world at UCSD, Jews make up a sizable portion of the progressive of "leftist" community. We have always been political and community oriented.

Community and nationalism come together in our social organization before the industrial revolution. We lived in self-regulated, self-managed communities. There was no separation in the religious, political and economic realms. We maintained a fairly autonomous culture and economy in the urban ghettos and rural shtetls. The industrial revolution did not destroy this autonomy. Rather, it opened up to the tradition a greater range of expressions and experiences. Out of the industrialization of Europe grew the reform, conservative, and finally polydox Jewish movements. The orthodox have continued to maintain our primary allegiance to the Torah. World War II effectively destroyed our vast network of autonomous, orthodox communities. Hitler and Stalin both directed wars of genocide against us.

The issue of American Jewry needs to be answered. The stereotype of the American Jew is that of being rich, individualistic and stingy. We are maligned by the Right for controlling the press and we are maligned on the Left for controlling the banks. Both the Left and the Right malign us for the "International Zionist Conspiracy." I must either laugh or cry. Let me at least put forth the following. Jews, for the most part, arrived as poor emigrants. The yiddish, Jewish community in New York remains from these masses. We have established distinct and self-aware communities in all major urban areas, and in many small towns. Our communities range from the orthodox to the polydox. They range from community houses (synagogues) of several thousand families to those of ten persons. Ideologically, we span the entire range. Yet we are all acutely aware that most non-Jews foster ignorance, fear and hate towards us. We understand that neither they nor we can adequately deal with this, but we know that we are subjected to it. The American Jew is profoundly dedicated to the proposition that the Holocaust must never be repeated. We are likewise dedicated to the struggles of our communities in the Soviet Union. We are dedicated to the survival of Israel.

Our autonomy has cost us dearly. During the Middle Ages we were murdered as devils. Why? Because the Black Plague barely touched the Jews. Why? Because our communities adhered to the Torah's Laws of Kashrut—to be clean. Russian Cossacks would annihilate entire shtetls, in festivities called pogroms. The Crusaders vented part of their murderous imperialism against us as the Christkillers.

We have paid dearly for the hate of non-Jews and for our struggle to survive. We paid during World War II. The numbers do not tell the whole story. You know, six million. The Death Camps and mass graves, they do not tell the whole story. You've seen the pictures of the hundreds of corpses. If you haven't, think of the starving Cambodians. Once starved to death, all humans look alike.

The story includes the death of our communities on the one hand. European Jewry as existed in those urban ghettos and rural shtetls—which in the synthesis

Reply, cont.

The Torah tells us to treat the stranger as your neighbor. In a Jewish community your neighbor is a Jew, the stranger is a non-Jew, therefore another nationality. The prescription of international goodwill and trade is similar to the socialist ideology of internationalism.

We have always had public education, in that all were expected to and could study the Torah. The Sabbath demands rest from work and study of Torah. (The theological and sociological sexism in our communities is a sorrowful exception to our egalitarianism. There is, however, a strong contemporary movement worldwide among Jewish communities to transform the patriarchal syndromes into a real equality among men and women.)

Even our recreation tends towards socialism. Our song and dance is community oriented. Most of you have seen the rings of dancers going around and around, in and out. Compare this to the individualist jazz dance that dominates most parties in the "Leftist" community in San Diego.

While these examples may not satisfy some of your ideologies or dogmas, they do show the basis of Jewish socialism. This socialism has developed autonomously from that of the industrial revolution, though by no means were we isolated from its impact.

Now I can conclude with some thoughts towards today. Modern Jews understand that Israel is a beginning. Like the original Exodus, the foundations of the First and Second Temples, the founding of the Modern State of Israel is a struggle for redemption—to do justice.

Zionism is undergoing fundamental changes. We, who have been in exile for so long, know that the Modern Jew is home. I do not need to be inside a specific territory in the Middle East to be at home with my nation. However, there are Jews who think so, and that is their right. Their right is the human and historical synthesis of recurring genocidal wars against us, and our struggle for survival and self-determination. Zionism is still a valid ideology for Jews, such as those in the Soviet Union. The official state religion of atheistic communism continues to beget racism against us and other minorities. Soviet brutality knows no boundaries. The Jews inside the Soviet Union know of at least one set. Israel is a place for them.

The oil-producing states surrounding Israel are tied to growing international instability. The world is rapidly

Surveillance, cont.

Did you press charges?

Turner: He got charged with assault on a peace officer and we got together with his attorney and because he's not a bad guy, Mike's not a bad guy, he's a friend, and he was wound up and had a few beers, and we dismissed it, dropped it to a god what was it, interfering with a police officer. Sure, I didn't want to crucify the man. He was wrong, and I was only doing my job. Hell, I didn't expect to get hit in the head.

NI: Did you feel that the students should have gotten arrested? Or, did you feel that they

Turner: I think they were given every opportunity. Yeah, I think that the students who were arrested were sheep led to the slaughter. I think that the people that should have been arrested weren't arrested, quote/unquote the leaders of the group that pressed them on, including the man that I got that a beef with, that assaulted me.

NI: Who were the leaders? Would you say they were moe parents or

Turner: You know, I can't remember their names right now. It's been a couple or three years. Like I say, one fellow, Michael Gibbs, was a leader of the group, and he did get involved with me, which

approaching World War III. The confrontation will be between Soviet Imperialism and the entrenched Capitalist Democracies. The issue will be survival of oil-based economies. The Soviets are likely to be the aggressors. Their productivity continues to decline, their oil production continues to fall shorter and shorter of consumption. The Capitalists are in fact expanding oil production and reducing consumption.

The roles of various powers such as China, India, Brazil and others I do not know. However, Israel is in the middle of the material and ideological oil fields and land mines. I know many will blame the "Fascist Zionists." I know that many will hate me and my people for being Jews.

Racism will be a strong force in the forthcoming violence. It will be organized domestically and abroad. The depressed, colonized urban ghettos will be put under martial law. The oppressed Blacks will organize popular militias, the State Police will shoot to kill if your skin is brown. The war abroad will be fought mainly by the young and the illiterate. If Jews are once again the scapegoats, our boys may fight hard for the oil fields, but may sit by and watch to see if (and possibly pray that) the armies on the Eastern Front cut through the heart of Israel.

Regardless of the accuracy of my nightmares, I do know that the violence will be organized on a level never before seen by the world. I condemn the words and actions that help build the confusion and violence.

I view the current series of articles on Zionism being published by the new indicator as contributing to people's confusion, fear and hate. Though the author may be well-meaning, and in part accurate, the impact is irresponsible. The prominent use of exploitive headlines and introductions, his denial of the modern Jewish communities, his personal conversations with me, his ignorant generalizations about our history, and his refusal to own up to the limitations of academic research and intellectualism all add up to racism. He believes that his research stands. He has the luxury of playing armchair revolutionary, for he will not be the victim of the passions aroused.

I call on people to make a personal commitment against racism and exploitation. We must organize spaces and territories of nonviolence, of human understanding, of religious love. All of us who survive, or are left behind, will need this humanism. The struggle for redemption, the struggle to do justice, must go on.

—Vic Bloomberg

has been settled. But you know, I honestly don't remember their names.

NI: How was the general feeling about the demonstration and stuff like that? Were there bad feelings at first, and then turn into good feelings?

Turner: There were bad feelings during the anti-war years because we had a lot of people here, you know that, were former retired military people, and they grew up in a different area at a different time—and they resented seeing young people protest like this, which is understandable. I wasn't in the military, you know, so I took a neutral stand, but today there's no strong feelings about it. The thing with the Saxon thing was kinda bad, because it got out of hand, and there was some off people campus (sic), if I can use that term that really made it a bad scene—that made it look—the students on this campus, I can honestly say that I've been here 17 years. I went through it all. I was at Berkeley, I was at UCLA and went through some

pretty bad scenes. I never went through a real bad one here. They (students) had something to say, and they said it, and I didn't resent—resist it. I made a lot of over-time during those years, too.

NI: So you thought that maybe during the Saxon, well that's the demonstration you were at, the Saxon and the daycare

Zionism, cont.

anti-Zionist and anti-Jewish fulminations were instrumental in provoking the violence of the '30's, which he then helped organize into revolution. The rise of Adolf Hitler to the Chancellory in the same year is an ugly coincidence, for when British counterinsurgency measures in Palestine during the Arab revolt forced the Mufti to flee, he eventually landed in Nazi Germany where he conducted the Nazi anti-Semitic propaganda for the Middle East. That some Arabs embraced anti-Semitism as a way to combat Zionism reveals Zionism's blindness and inability to deal with the social and economic dynamic in Palestine that provoked Arab violence, as much as it reveals a continuation of Moslem anti-Jewish sentiments.

Herzl, in *The Jewish State*, wrote that "the governments of all countries scoured by anti-Semitism will be keenly interested in obtaining sovereignty for us,"⁴⁰ demonstrating a further link between Zionism and anti-Semitism. "In Paris, as I have said, I achieved a freer attitude towards anti-Semitism, which I now began to understand historically and to pardon. Above all, I recognized the emptiness of trying to 'combat' anti-Semitism." Instead of combating anti-Semitism the intelligent Zionist would learn to use anti-Semitism, and in this sense work with it, to further the cause of Jewish nationalism. Using this logic and appealing to "Realpolitik" considerations, Herzl was to approach Germany and Russia with his Zionist proposal. After contacting Reichskanzler Otto von Bismarck without success, he intercepted Kaiser Wilhelm on his visit to the Ottoman Empire in Palestine in 1898. Herzl asked the Kaiser to support the Zionist settlement. Wilhelm was non-committal, personally remarking that he would love to rid Germany of its Jews, and telling Herzl "your movement

is based on a sound idea."⁴¹ In 1903, Herzl approached von Plehve, the anti-Semitic Russian Minister of Interior, to aid Zionism. Plehve gave Herzl a letter saying that the Zionist movement could depend on Russia's "moral and material assistance with respect to the measures taken by the Zionist movement which would lead to the diminution of the Jewish population in Russia."⁴²

The Jew can be a Zionist because of the desperate condition of the Jewish people in a Gentile world. The Christian can be a Zionist in hoping that a Jewish return to Palestine would pre-figure the second coming of Christ, and a number of the British serving on the Palestine Mandate were Christian Zionists. Yet the anti-Semite can also be a Zionist. In the desire to free his or her country from the Jewish people, even in the desire to confine the Jewish people to the superghetto of a Jewish state, the anti-Semite can aid the Zionist. Further the Zionist, in hoping to use anti-Semitism to demonstrate the myth of assimilation and build a Jewish state, necessarily collaborates with anti-Semitism. Before Zionists in Palestine learned of Hitler's Final Solution in 1942, they were willing to work with the Nazi regime to make Germany, and all of Europe, *Judenrein*. Hitler's Final Solution, literally, placed a gun to the backs of Zionists in Palestine, and after 1942 it is absurd to speak of Nazi/Zionist cooperation.



³⁹ Mordecai E. Sprao, *Kibbutz* pg. 41
⁴⁰ See S.D. Goshel, *Jews and Arabs*
⁴¹ Eton, (n. 11) pg. 225
⁴² Eton, (n. 11) pg. 226
⁴³ Eton, (n. 11) pg. 137
⁴⁴ Eton, (n. 11) pg. 221
⁴⁵ Eton, (n. 11) pg. 31
⁴⁶ Herzl, (n. 24) pg. 220
⁴⁷ Herzl, cited in *The Other Israel*, pg. 168
⁴⁸ *The Avarit: Israel Without Zionism*, pg. 94
⁴⁹ Cited in *The Other Israel* pg. 173

Because of the length of responses to these series of articles, we have been forced to delay printing Paul Janosik's chapter on *Zionist/Nazi Relations*.

were utilized at those hearings and they were part of the case.

NI: And the daycare demonstrations. Were there any pictures taken by the police?

Turner: Oh Yeah. Sure. We took pictures there. We take pictures at all demonstrations and all rallies, like I say, to quote what I said before, "A picture is worth a thousand words," you know, and if we could afford it we'd like to have a video to set, we could tape the whole thing, you know, sound and all...

NI: Do you feel it's justified for students to protest on campus, or do you find that there are other means for students to do their, you know, to more or less, say what they have to say at their dissent in other words?

Turner: No, I think they're justified, because the university is a place to express yourself and to learn, and I think if it's done peacefully, I think there's nothing wrong with it. You find a day that adults my age and older are protesting things, and so possibly we've learned from the young people, you know, how to express ourselves—and if nothing else you vent your emotions and

people as I call them, the off-campus people didn't do nothing but come over and testify, they weren't punished in any way, so in my opinion it was kind of a two-sided coin.

NI: And then the, those—the pictures that you did take, okay—they did identify those people that you wanted them to?

Turner: Yeah, those pictures were very, very helpful to have in this thing, and it could've easily been turned into a criminal case. When I say criminal I mean a battery, which is nothing heavy, but it is criminal...and those pictures

Ballet Reviewed

Over the weekend of January 17-19, the San Diego Ballet initiated the first of a five-part winter through spring series of appearances at UCSD's Mandeville Auditorium with its presentation of three classically challenging ballets, *Les Sylphides*, *Marguerite* and the *Nutcracker*.

In the lobby of the theatre prior to the performance, the audience was offered an opportunity to purchase a copy of the January 1980 issue of *Applause*, a local San Diego arts magazine into whose center had been inserted a program listing the credits for each of the featured dance pieces. Prominently located on the same page as the magazine's table of contents was a column entitled "Comment" written by the publisher, M.B. Merryman. In that article Mr. Merryman nonchalantly and unequivocally predicts that, before the conclusion of the present decade, "the San Diego Ballet won't be." The apparent negligence or acquiescence of the ballet company's public relations department in authorizing the inclusion of its program into a magazine printing such a flagrantly unflattering remark adversely compromising the audience's anticipatory enjoyment of the opening curtain serves only to lend credence to the prediction itself.

This embarrassing oversight by the management of the company hardly constitutes surprising news in view of the seemingly chronic financial and artistic woes plaguing the ballet in almost monumental proportions. A December audit disclosed a debt of approximately \$200,000; a two-week overdue payroll totalling \$36,000 was only partially remitted to the dancers and staff on January 22, and this first engagement which, incidentally, was originally scheduled as the annual Christmas holiday attraction in the Civic Theatre but cancelled on account of poor subscription, could not even sustain the 60-65% margin of ticket sales required for just breaking even.

As awesome as these fiscal afflictions seem, the artistic exigencies are no less distressing. First, the director, ie choreographers, one half of the dance troupe and most of the principal dancers are new to one another this season. Second, the California Ballet, a rebellious offspring of the San Diego Ballet, is establishing itself as a viable contender for the title of premiere local company through its development of a

distinctly progressive and popular repertoire. Finally, the board of directors continues to persist in its long-standing, though heretofore fruitless, policy of endeavoring to construct a mature, cosmopolitan civic ballet through the virtual wholesale grafting of the USIU dance department onto a professional stage.

With an eight-month contract expiring at the close of the Mandeville series, John Hart, newly appointed director, has little time and even fewer resources to revive his perishing patient. To achieve this resuscitation he proposes to develop an ensemble company in which the image of a versatile, integrated collective prevails over a static assortment of isolated, stellar soloists. His debut at Mandeville evoked a glimmer of optimism that the solid fundamentalism of the ensemble approach which characterized all three ballets, especially *Marguerite*, may become the company's salvation.

In the case of *Les Sylphides*, a "ballet blanc" typified by diaphanous white costumes, subdued music, ethereal atmosphere and lack of plot, the company must at least be credited with the courage and conscience of undertaking a work demanding flawless cohesion and execution of design in order to convey the romantic mood and classical form of Michel Fokine's choreography. *The Nutcracker*, despite its commendably innovative adaption of the original, suffered more from the audience's inevitable post-Christmas ennui than from any technical or conceptual deficiency. While these two ballets were respectably performed, *Marguerite*, based on Alexander Duma's story "The Lady of the Camellias," overwhelmingly succeeded in attaining a gratifying approximation of the ideal of ensemble dancing upon which Director Hart has staked his tenure with the company. In an act of remarkable foresight, audiences will be provided a second opportunity to enjoy this poignantly emotional tragedy of unrequited love when the San Diego Ballet returns to Mandeville for its second engagement on the weekend of February 14-16. Whether onstage or backstage, the drama of the upcoming performance should be intensely intriguing enough that even M.B. Merryman will exit the theatre a very merrier man.

Women in Media

The image presented by the media of the "ideal woman" of the eighties is one filled with diverse and often conflicting elements. I closely examined two leading woman's magazines and reached some interesting observations.

Unsure of exactly how to approach this formidable reading matter, I decided to first have a look at who is in charge of woman's image. *Cosmopolitan* features a woman editor and various female staff members, but the top nine executive positions are held by men only. The same situation holds true for *Glamour*. Obviously, men have a strong influence over woman's image.

The tables of contents were filled with colorful topic headings: Beauty and Fashion, Food and Home, Travel, Sex News, Regular Features, Romantic Fiction, and (Surprise!) Articles.

In thumbing through the magazines, I was hard pressed to come up with a single page of copy. Most of the pages were dominated by beautiful, glossy 8x11 women being admired by handsome men for their make-up, hairstyle or choice of perfume. This discovery prompted me to count all the ads in each magazine. Full-page advertisements make up 45% of the

magazines' content. Each ad promoted its own product, but the underlying image was unchanging: "Please your man! Be attractive to men!" I did find one ad in *Glamour* that I found extremely appealing. It was done in black and white, and pictured an attractive, well-dressed, determined looking young woman walking briskly down a corridor. The only copy on the page read "Some leaders are born women." Nothing else, just the logo of the fashion company in the lower corner. The message tastefully conveyed by this ad was a refreshing change from the blatant sexual exploitation displayed by most.

After digging my way through the overabundance of advertisements, I came upon the Article Section. It is here that the "eighties woman" begins to take shape—or non-shape. It seems that to be ideal, one is expected to follow the role models and advice given by the various authors. I learned that to look my best I should exercise four hours daily (as does Racquel), give myself frequent all-over beauty treatments, apply my make-up according to the "Color Wheel," pay extra attention to the shaping and upkeep of my breasts and legs (these being my "sexy body zones"), and learn to become a "Fashion Grownup." Quite

They Call Him Muddy Waters

It's tough to say for sure how one can know when he or she is in the presence of greatness. What is the determining factor—excitement and energy running through the crowd, an audience attuned and responsive to every nuance in the great one's expression? Who knows. That's how I would describe the ambience of Muddy Waters' recent appearance at the Catamaran. But then the same could probably be said for a Barry Manilow appearance. No doubt that abomination's fans hold him in equal regard.

Well, the question's too big to contemplate fully here and now. Suffice it to show this author's ability to think deeply. I would venture a guess, however, that the center of response to a Muddy Waters is located in a somewhat deeper, lower, more elemental and enduring place.

The facts are these: Muddy Waters was here; he played two shows in one night; both shows were sold out; everyone wanted more.

Waters is the preeminent figure in Blues. Born in the Mississippi delta in 1915, he was first recorded by the Library of Congress in 1941. He moved to Chicago and in the late forties invented the electrified blues combo. His groups since then have included practically every important Chicago blues musician: Little Walter, Otis Spann, Jimmie Rogers, Buddy Guy, Jr. Wells, Cotton, etc.

Waters' present group holds its own. Particularly noteworthy are Pinetop Perkins on piano and Guitar Junior on (what else) guitar. The group performed admirably both on its own and in backing up the star. King Biscuit, a local blues band of no small accomplishment, opened the show and played well. (King Biscuit appears weekends at the Mandolin Wind in Hillcrest.)

Muddy Waters can be seen on film in *The Last Waltz*, delivering a strong, visceral vocal performance. Countless recordings (on the Chess label) can be found. As critic Pete Welding has said of his recordings, "From the very outset (they) were stamped with a powerful, passionate vitality, possessing an immediacy, raw force, a total lack of artifice and a surging rhythmic tension."

A good representative sampling of Waters' earlier work can be found on *Sail On* (Chess). Co-featuring the great little Walter on harmonica, this lp contains such tunes as "Hoochie Koochie Man," "Still a Fool," "Going to Louisiana," and "I'm Ready." Waters' guitar playing, which Welding has

described as "fierce, insinuating and rhythmically complex" dominates these tracks.

A very good recent effort is found on *Hard Again*, a humorously but accurately titled lp which features James Cotton on harmonica and Johnny Winter on guitar. Winter yells too much, but not enough to ruin the album.

Almost any album in which Waters plays with his late, great half-brother, pianist Otis Spann, is worth the price. I have found several, over the past few years, at Chameleon Records, on India near Washington in San Diego. They were used records in good shape selling for two or three dollars.

Every blues-oriented event in San Diego has been crowded. In view of the obvious drawing power of artists such as Waters, John Lee Hooker, Willie Dixon, James Cotton, et al. command, and considering the educational value of what they provide, one continues to wonder why the great University of California does not bring its cultural resources to work to stage at least a modest blues festival here.

The Old Time Cafe in Leucadia continues to be a boon to the area's cultural life. Started just a couple of months ago, it appears to be going strong. The Cafe features folk, blues, jazz and/or bluegrass music nightly. Fine foods, coffees, teas and juices are also offered, in a pleasant atmosphere.

The February agenda looks very promising. Some of the acts scheduled include Mary McCaslin and Jim Ringer, Elizabeth Cotten, and Mike Seeger.

McCaslin and Ringer are a high-caliber country-flavored act showcasing a distinctive harmonic blend of two unique and rich voices. Elizabeth Cotten is an incredible octogenarian whose songs (e.g. Freight Train) and finger-picking style have had a great influence. Mike Seeger is a brother of Peggy Seeger (who appeared at UCSD recently) and Pete Seeger, America's most famous folk artist. Mike Seeger opened for Ry Cooder at UCSD two years ago and was very well received. He plays a wide array of instruments and possesses a vast lexicon of songs.

The Cafe is located at 1464 N. Hwy. 101. Call 436-4030 for more info and/or to get on the mailing list.

NI Sports

Football is dying, according to John Underwood, author of a new book on football, "Death of an American Game." Not only does the author disapprove of big business pressure on players to produce but he also points out that injury is imminent. Injury is often the deciding factor as to whether or not a player will continue his career. Some consider retiring early to save what is left of their body. Recently during the Pro Bowl game in Hawaii, Roger Staubach of the Dallas Cowboys mentioned that he is going to decide sometime before the start of next football season whether to retire from football because of suffering three dangerous concussions in 1979.

What can be said about the NFL? Is there any progress to lessen injury of players? Well, sort of. Progress is slow—it took 40 years to eliminate clipping. Football has a long way to go in insuring the safety of its players.

Moscow and elsewhere
Last week at Colorado Springs, while members of the elite U.S. Olympic Committee met behind closed doors, 120

prospective American Olympic athletes held their own meeting to announce their opposition to an Olympic boycott. Everyone in this country should pay close heed to what they said:

"The use of an Olympic Boycott is not in the best interests of world peace," stated the declaration, drafted by cyclists, handball players, women's volleyball players, marksmen and weight lifters. "The very foundations of the Olympic Games began as an instrument of fostering world peace. That fundamental ideal will be destroyed by the institution of an Olympic boycott" declared weightlifter Bob Giordano, spokesman for the group. "A lot of us really believe the Olympic Games won't go on any more if the United States stays away from the Games."

Intercollegiate Sports
The Triton rugby team scored a surprising victory over the Aztec club last Saturday. Although the score was 23-11 in favor of UCSD, the real toll was paid in concussions, leg and shin injuries and one broken nose. This reporter was even asked if he could assist the trainer in helping shade the sun out of a delirious player's eyes. That's one for the gipper. NI Sports, Byron Morton reporting

Poetry exists outside the form of the poem. It is everywhere. Poetry has its own laws, its own rigor and its own autonomy, and these powers allow it to appear anywhere and at anytime. Thus a true poet is one who can detect the presence of Poetry, rather than someone who writes poems. The true poet sees and experiences visions from the zone of the poetic Marvelous, 'voluntary hallucinations' which have an uncanny habit of intervening in daily life in a revolutionary way. Only those poets who lead poetic lives have anything to tell us about poetry. They are special people, total revolutionaries, who know that Poetry is lived far more than it is written. Armed with the revolutionary knowledge of authentic poetry, they throw themselves without restraint into the adventures of daily life, through the blackness to the other side of consciousness, in search 'of the light which will cease to fail.'

Benjamin Péret (1899-1959) was a *seer* of this variety, one of the most pure and subversive of the French Surrealist poets. His life, in the words of one of his friends, was 'singularly pure of concessions.' An uncompromising enemy of Reason, Morality and Religion, Benjamin Péret was able to liberate himself from the obligations poetry traditionally places on its practitioners. Living the maxim of Lautremont that "poetry must be made by all" Péret worked unceasingly to strip poetry of its artifices and snobberies in order to reduce it to its lowest level, namely that of Mad Love and Desire. Regrettably, most of Péret's work is still unavailable in English, but this situation is changing. Soon more American readers will have the opportunity to experience Péret's works like **The Great Game, Remove Your Hat, I'd Rather Starve, Mexican Air and Dishonor of Poets**, each one full of secret passwords and lyrics which are "freely available" to the reader. In Péret's poems words, freed once and for all from all domestication, never before enjoyed such liberty.

We passed along an avenue planted blue breasts where day no longer differentiated itself from night except by a coma, and the sardine from the grasshopper by a scratching hair.
—Benjamin Péret

Benjamin Peret

The Marvelous

The Marvelous is the enemy of Reason, and knows it. Under the rule of Reason (which reigns supreme in the state, the academies and in the publishing houses) Poetry is constantly subject to distortion, because Reason rejects the Marvelous, the heart and nervous system of poetry, as being 'impractical.' Conscious reality, in the words of Péret, is "the rational product of absurd and horrible social constraints" which deny Humanity the ability to act out its innermost desires and dreams. However, in the poetry of Benjamin Péret, the imagination has its revenge, while Reason is discredited and humiliated for all time. The observation of the symbolist Reverdy, that "the greater and truer the distance between two juxtaposed realities the stronger will be the image and the greater its emotive power and poetic reality," is just the starting point for Péret. To find the source of his universe, we must travel further still.

Black Humor

Out of uniformity is born boredom, Out of boredom reflection, out of reflection disgust with life, out of disgust with life artichokes, out of artichokes cows, out of cows children out of children Napoleon, but you can see very well I'm saying this for a joke.
(La Fleur de Napoleon, 1922)

A black and white photograph from the twenties captioned "Our colleague Benjamin Péret insulting a priest" returns to us today in the form of a special variety of humor, which, in the words of Andre Breton, "gushes as if from a geyser." The term black humor designates an extreme violent form of humor which is a deliberate critical element found in the poetry of Peret, challenging all forms of accepted belief. Black humor, "the carefree manhandling of extremes" (T-Bone Slim) is the disinterested and direct expression of the unconscious which intervenes in a natural, 'automatic' way to bring about dislocation of the all too familiar sequence of facts and events, and their removal from the so-called normal context of experience. Most important

of all, it is a weapon to be used without mercy on the enemies of freedom.

Péret equips the objects, people and strange things which inhabit his universe with unexpected features like extra limbs, fantastic costumes and frightening 'mad' expressions, and then lets them loose the same way a zoo-keeper might open all of the animals' cages. Yet the reader is warned—"leave your rational mind behind and follow these creatures to where they lead you." You learn to be suspicious of even the most everyday objects like a 'wretched' dinner plate, a 'ridiculous' Louis the XV clock, or even a certain "public square," which is dangerous, because of the grass that, escaping between its paving stones, rises as high as the houses flanking it. But once you enter this world you realize that you are through with rubbish and dust forever. Manic joy has returned.

Mad Love

If love is born of the thrusting of a currant into the beak of a swan I'm in love, for my blood's swan has eaten all the currants in the world For the world in nothing but currants and the currants of the world burst from its eyes like salt from trees like water from sonorous hands and like caresses from snow flies swimming in the evening over beseeching disheveled hair

The desire to be wildly in love and to be that way **always** is indeed one of Humanity's deepest feelings. To achieve this, true Poetry seeks to break apart the walls which searate dreaming from waking life, then sweep aside the anti-erotic substitutions of cheap romantics, bankrupt Hollywood movies and miserabilist pornography in order to achieve the Mad Love which the Judeo-Christian ethic seeks to suppress inside us. This form of love and Benjamin Péret are one and the same. As Jean-Louis Bedouin noted, "One loves Péret; or else one detests him. One feels in agreement with him immediately or there is every chance one never will be!" Mad love is a

vital expression of our **outlaw spirit**, a spirit which finds its perfect home in the poetry of Péret, where it proclaims to the world that for all of Mankind there is no solution outside love.

A Revolutionary Solution

For a spring flows from my knee carrying my ax towards other continents

Another old photograph from the time of the Spanish Civil War shows Péret in a militiaman's uniform, sitting in a chair, with a rifle in one hand and a cat resting in his lap. While such a conception of the unity of Poetry and Revolution is scarcely known in the English-speaking world, Péret's example looks out on what will be. Byspeaking in the language of desire he carries out an act of revolutionary proportions, smashing all the ivory towers and returning us to the time of the common birth of all men and women, when myth, common knowledge and poetry were shared and made by all.

Péret never allowed his poetry to be placed in the service of mere political or bureaucratic expediency. A true authentic poem, Péret always maintained, is one which releases a breath of true liberty; it is not reducible to a mediocre cause, but swells forth in anticipation of the effective liberation of mankind on an international scale. Then it continues, leaving the form of the poem all together. With Benjamin Péret, the trajectory of passion is clear—it goes from the practice of poetry towards poetic action with the aim of changing life itself. The total transformation of the world cannot be far behind.

—Sven Serrano

(acknowledgements: Andre Breton, *Anthology of Black Humor*, Franklin Rosemont, Arsenal 2, J.H. Matthews, Benjamin Peret) Peret in English: essays: "The Dishonor of poets" "The Factory Committee" and "Poetry Above All"—*Radical America* (August 1970). Poems: *A Bunch of Carrots*, London: Contemporary Poetry and Prose Editions 1936; *Remove Your Hat* (same), Peret's Score—*Twenty Poems of Benjamin Peret*, trans. by J.H. Matthews, *Letres Modernes*, 1965, Collection "Passeport," no. 10.

Courtroom Artists

Robles' art is consistent with how he interprets each trial. Robles understands broadcasting in that the picture has to say more than words...the old adage 'a picture is worth a thousand words'. His use of color, space, physical stance, and facial expression in portrayal of emotion follows the vein of the broadcasting director, who must be concerned with a visually stimulating and meaningful account of what is going on, Robles is a sensitive man, which shows in his work. You feel what he feels; you get a sense of the atmosphere."

Unfortunately, Robles' strong representation of the atmosphere limits the viewers' interpretation of the sketches. His tendency to sensationalize lends a bias to the observer of his drawings.

As a courtroom artist, Ruben Lopez did not impress Schlindwein myself. In his drawings Lopez shows his emotional involvement by playing down anything sensational in the trials. Most of his works have a center of attention outside the frame of the sketch, thus drawing the observer away from the individuals involved

Says Schlindwein of Lopez, "His art dispays an emotional commitment to the participants in the trial. His washed-out, subdued colors show remorse for the people involved. Other than this, I have no further comment about Lopez as he did not impress me."

Lopez does not give his audience a fair visual description of the trials for the opposite reason that Robles doesn't. Lopez lends a bias to his viewers by

detracting from the emotions that actually exist during the proceedings.

David Rose seems to make a sincere attempt to be objective in his portrayals of courtroom scenes. His style is one that captures an incident without reading his own feelings into it. He can draw an emotional scene and yet allow the viewer to interpret it.

This seems to be the most 'professional' attitude in courtroom art. Yet, can any human being give a totally objective visual account of a thought-provoking if not emotional scene? Is Rose being objective in his stone-faced representation of the trials?

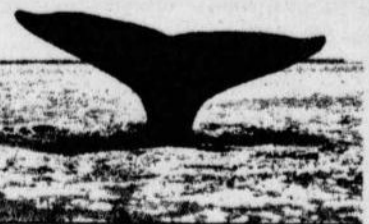
Schlindwein argues that although Rose is the most factual, he is less successful that Robles as a courtroom artist because he does not evoke emotion in his viewers. "His art strikes me as a cartoon characterization of the proceedings. It seems to me that his lack of expression and emotion depicts a third person attitude... He tries to be objective in his work, not eliciting empathy in the viewers. Rose captures the incident, but fails to capture the atmosphere. In broadcasting, however, it is the goal of all programs to involve the viewer. Rose's straightforward factual accounts fail to do this."

In conclusion Schlindwein says, "the success of broadcasting lies within the ratings. Broadcasting is business; the more people that watch, the more revenue it takes in. Profit is the name of the game and Bill Robles most successfully involves the audience and thus stimulates 'viewership'. I am not

saying the Robles is the most objective; rather, I'm saying Robles is more successful that the other two in achieving what is necessary for broadcast journalism."

Big Business? Ratings? Success and profit are controlling the information which we, the public are receiving about important issues. A few select peoples' interpretations, together with television's methods of 'stimulating viewership' are shading the public's judgement. Putting the success of the courtroom artists aside, I ask, "How just is the present means of portraying the judicial system in action?"

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Bus Routes...

the dark and/or inclement weather to and from their places of study and residences.

This has in the past freed Financial Aids of responsibility for added transportation costs for Mesa students who mostly have to use the bus to and from their apartments. Now they have to walk 1/3 the distance home just to catch the bus, while paying 75% of the contract that no longer serves their needs!

Moreover, because the 34 bus now does not go within campus boundaries except to serve the Mesa apartments, it is not entirely decided yet by S.D. Transit whether the free-privilege card will be honored to and from intermediary non-campus stops, such as the shopping centers—as this conflicts both with the reasons for the contract and the fare revenues from the 41 bus which also goes to the University Town Centre shopping center. (In these first weeks of policy non-decision, the individual 34 drivers are accepting the cards.)

The use of the free privilege card on off-campus points also creates a problem for the Parking Services Office by creating new parking areas along the Gilman Drive, south of the University, and at the two shopping centers from which persons can take the bus free to campus. If this is done to any great extent, the source of funds for paying the Parking Office's share in the contract will be removed, which is derived from 1/2 of all parking fines paid to the city for campus parking tickets. The people without regular permits are those who get tickets and are also those who are likely to park off-campus.

Besides those who park in the newly served areas are persons who live off-campus. If the privilege card is valid for use at these stops the persons who are no longer served off the new route wind up paying at least \$15,000 for bus services restricted to people who pay \$5,000 max (from students, or \$0 from faculty & staff), i.e. a 300% subsidy for disservice.

It seems obvious that either the contract needs amending both to ensure adequate route & time-schedule service to those along the route (which had been established, and depended upon for years), specifically established areas of privilege and validity as well as preparing new funding sources for those picked-up off campus; or that the contract should be terminated. The one distasteful intermediary step would be a gestapo-like distribution of I.D.-privilege cards only to Scripps employees ad on-campus residents.

The contract was due to be reviewed/renewed in late Spring. For more immediate action, the Parking Services Office is urging UCSD people affected (bus-users) to provide input and personal commentary in order to collect substantial grounds to have bus service extended and amended, or whether to change our contract with the bus company. The leverage of the funds that UCSD people pay to provide this service can result in changes beneficial to all affected. Campus residents have received flyers this past week to this effect. If you are a resident, please fill it out and return it—or, anyone affected can call 452-4235.

—B. Ann Thompson

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MON-SAT, 11:00-9:00

Jarvis/McElroy...

documents will provide the administration with their basic guidelines when the cuts finally filter down to the individual UC campuses.

Pat Ledden said that he already thought the UCSD is operating at a minimum size and staff. So most likely the first things to go will be future pay raises and new additional programs. Then the Chancellor made some specific examples of the next still hypothetical series of cuts.

If Jarvis II passes tuition will certainly go up immediately, perhaps up to \$2000, but, hopefully "so will student aid". Staff and faculty FTES will be protected, but perhaps some 50 temporary instructors will be fired when contracts expire in 1981. Finally, in the most drastic possibility, the administration may be

forced to close the entire campus down on Saturdays and Sundays in order to save energy. If all these cuts go through, UCSD might suffer a 10% decrease in enrollment, probably among students from low-income groups.

When asked about when he would make his next statement on the budget, McElroy smiled and said he will make one "once I get my facts straight so I don't lose my credibility." He urged students, their parents, and old people to vote no on Jarvis II. He expressed hope that the initiative will be defeated. McElroy also hinted that new Federal money and Defense grants may help the UC system through the next few years. The chancellor plans to meet with the Overseers and the S.D. Chamber of Commerce in the near future with speaking appearances before the Kiwanis Club and Rotarians also on his agenda.

At the end of the conference McElroy repeated his main points; the state surplus is gone and no one in higher

education knows if the economy will stabilize nor how the Governor will act on the budget on March 15. He expressed confidence that the administration still has many options before the cuts reach the individual UC campuses and colleges. However, McElroy noted, if any new complications in the budget process arises, the PRC Planning Task Group under Vic Attiyeah "will come right back into action."

It still remains that the PRC's December report has caused far more concern on this campus that the Jarvis II. Confidence and security have yet to be restored among people who worry about further cuts in already vulnerable departments. It is hoped that any minimum reductions in academics will be just that—minimum reductions that will maintain the quality of both Humanities and Social Sciences on this campus. Only the future, the economy, the elections, and the response from students and faculty will tell.

by Sven Serrano

Draft Meeting...

Committee Against Registration and the Draft (CARD) and Students for a Libertarian Society (SLS) were asked to supply information on national resistance. The A.S. and the California Campus Students Association (CCSA) took on the task of statewide U.C. system coordination with Night and Fog system coordination while Night and Fog Action is handling local actions.

A minor note on the meeting: The meeting, sponsored by anarchists, was extremely well organized and highly democratic. Night and Fog Action, true to its word, kept its organizing efforts as grass roots as possible as all authority was turned over to the meeting itself, with moderators acting to prevent any one group from dominating the proceedings.

Addresses:
NLG, 3000 E St., San Diego
C.C.C.O., 1251 2nd Ave., San Francisco, 94122.

Surveillance, Cont.

get it off your chest per se. And, as I say, the university is a place for expression and learning and sure, I can justify it if its done quote/unquote legally, and with restraint and with taste.

NI: Is legally and with restraint like what they did in the day care demonstration, meaning going inside the Chancellor's office and sitting in?

Turner: I think this is wrong. I think because it disrupted the whole operation over there, the chancellor performing his functions, and the clerks and the other people that are performing those functions, and I think all that did was set back education three days. I think that the protest outside was fine, but when you occupy somebody's dormitory, or their office or their home I think you are going beyond the scope of what in my opinion is legal and right.

NI: So when you say protest you mean rallies, peacefully walking down the street holding cards, or something like that, as long as they contact the city or campus beforehand that they're walking through the campus?

Turner: Yeah. When I say protest that's a term I picked up from the sixties, probably a better term would be demonstration—and that's what I mean—yes, I mean any demonstration or rally or expression I find it, we had one the other night as you recall. Over at the, did you know about it, President Saxon addressing the Academic Senate, and there were about eight or nine people there. They were expressing themselves. They did it very legally and very professionally and quietly. There was no problems.

NI: Did Saxon go near the, or Turner: There was nothing vocal on their part at all. It was strictly signs and just being there.

NI: Oh, so they were just holding placards and walking around outside the place?

Turner: Well, it was inside, because it

Turner: Well, I was as honest with you as I could, and we have many functions. Covering demonstrations is just one of them, and its only to protect the people at those demonstrations.

Women & Media

through my daily routines. My mind must also be in tune with my body. My consciousness should be raised, preferably through meditation of psychoanalysis, my wits sharp, and my goals high. I may decide not to have children in order to pursue my highly successful career as model, artist, top executive at NBC, pilot, or other such dreary commonplace occupation. I must not be employed as a secretary or clerk, cashier or waitress. These jobs, according to an "expert" hired by *Cosmopolitan*, breed boredom (something to be avoided at all costs). I was informed as to the inner workings of the male mind and spirit, learned how to defrost my unemotional man, and how to deal with his feelings on abortion. I was counseled on how to be understanding when he is "petty, mean, bitchy and snide," because he really means to say "I love you." Interestingly, when I display the aforementioned characteristics I am having problems "keeping it together," and should seek counseling or the help of a guru, but my man has merely been emotionally oppressed for too long and needs my support.

When I had finished reading up on improving my looks and relations with that special guy, I decided to improve my mind with the purely informational articles. I learned that faith healing may indeed have its merits, and that George Hamilton is "incredibly elegant, suave, and Macho." (Yes, "macho" was really capitalized and underlined.) I was informed as to why "we" love to scream and clutch at our dates during horror movies, the influence that first meetings have on my relationships, and what exactly goes into the making of People

Magazine each week. Heavy subject matter is definitely not stressed in these publications. I found out how to increase the number of orgasms attained in one love-making session, and how to give more effective head. This leads into how to throw a super party, and a rundown of the steps involved to remake my drab boudoir into a chamber of pleasures. Feeling sufficiently enlightened, I passed on to the next feature section: Horoscope.

I was delighted to find that *Cosmopolitan* had given me a tear-out booklet called "The Cosmo Girl's 1980 Bedside Astrologer." My years appear to be packed with romance and high adventure. My present relationship is due to terminate in March with "endless boring fights," but Jupiter will dash to my rescue with a "luxurious choice of available men," including a poetry-reciting sailor, a roller-skating discomaniac and a wealthy stockbroker. Lucky me. Travelling on to the regular horoscope section I discovered that the stars must be differently arranged over *Glamour's* studio. One informed me that this month my friends will be enraptured by my gentleness and charm, but to beware of hovering near emotional vertigo—"delicious, but dangerous." The other simply said to hurry up and motivate, or this could be an extremely boring month for me. Such conflicts to be resolved! I left the Horoscope feature with mixed emotions.

The quizzes appeared next on the list of must-reads. One tested whether my man is really behind my career or not, and proceeded to tell me what to do about it. The next questioned whether he is a G (Good Guy) or an F (Fink). How any normal male could come out ahead on either quiz is beyond me. My Fashion Maturity was put under question next, and then my thoughts and feelings on virginity were probed. *Cosmopolitan*

featured a survey on sexual feelings—"Results to come later—can you wait?" Results from an earlier survey on women in the clergy were presented. Most women feel that they should be ordained, but not overwhelmingly so. Most questions were answered about 50% for women and 50% either undecided or against women clergypersons.

After skimming through the fashion advice and a few more advertisements I found myself at the end of the magazines. I felt as though I had been through a war. All throughout my journey I was bombarded with constant pressures to make an attempt at being the Ideal Woman. The image presented of her, however, is such a conglomeration of roles and stereotypes that I found myself wondering exactly what is the Ideal Woman. It seems that she is long and sleek, beautiful, dresses well, can be successful on her own, doesn't want men but attracts hordes of them anyway, falls in love with a supportive Good Guy, has multiple orgasms three to five times a week, has three spaces between her legs, has firm breasts, exercises well, may or may not have beautiful children (ugly or ill ones are not a part of her role), has her consciousness raised, and still has time to do redecorating and handwork for fun. I can see that I had better begin this task of becoming "ideal" today. But "ideal" in whose eyes?

—Kathleen Boisen

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Long Stories In Short

Border Update

Nearly 12,000 people were evacuated from different parts of Tijuana last Tuesday, following a devastating flood which caused severe damage in communities below the Rodriguez Dam.

While refugees continue to live in temporary housing, mostly in schools, churches, hospitals and other public buildings, the Mexican government is working at a snail's pace to repair the damage and aid the homeless. President Lopez Portillo announced that the damage was serious, but not catastrophic, a description which conflicts with the reality of the situation. With most of the roads washed out, it will be months before trucks can reach isolated communities to begin relief work. While damage was greatest on the Mexican side of the border, vast quantities of water swept across San Ysidro homes and ranches near the Tijuana river banks.

While residents on both sides of the border work to pick up the pieces, the U.S. Border Patrol is tightening up the fence which divides the two regions. A recent report announced that the INS will build a second border-crossing station at Otay Mesa, primarily for the purpose of "stopping smugglers." The real purpose will be to stop the flow of people moving north to try and find work in the U.S. In another incident, two Border Patrolmen were let off lightly in court on charges of beating a group of captures 'aliens.' Their defense was based on "creative pleading", a move designed to bolster the sagging morale reputed to be chronic in the Border Patrol.

Standardized Tests Exposed

Standardized tests administered by the Educational Testing Service do not adequately measure a student's academic ability, discriminate against disadvantaged and minority students and contribute to unfair standards used in college admissions, according to a long-awaited report released Jan. 14 by Ralh Nader and associates.

The 550-page study, *The Reign of ETS: The Corporation that Makes Up Minds*, was written by Allan Nairn, along with other students, following a 5-year investigation of the largest testing company in America.

"The claim that these tests measure aptitude and predict performance, and the use of these tests to determine who can get into schools and professions clearly cannot be justified by the evidence," said Nairn.

The Nader-Nairn study states that the Scholastic Aptitude Test, developed and given by ETS, predicts first-year grades in college no better than a random process, such as a roll of the dice, 90 percent of the time.

The study also shows that the lower the test score, the lower the family income and vice versa. "In contrast," the study reports, "The grades students earn in college and their records of accomplishment have not been found to correlate with family income."

Many colleges misuse SAT cut-off scores as an easy way to weed out



Six Soviet TV Repairmen, part of an estimated 80,000 on temporary assignment to Afghanistan to clear up major reception difficulties, are pictured here.

Zimbabwe Ceasefire Threatened

Significant British violations of the Zimbabwe peace treaty marked the Jan. 4 ceasefire deadline as Patriotic Front guerrilla forces streamed into the agreed-upon rendezvous and assembly points.

Britain has extended for an additional six months the state of emergency that has prevailed since the 1965 breakaway of the racist minority regime from British colonial rule. This action extends martial law provisions, such as preventive detention, censorship and military trials of civilians.

Britain has also refused to release, as promised, a large number of political prisoners arrested by the former Smith and Muzorewa regimes. Also, some 900 civilians, including children, in the first group of refugees to cross the border were thrown into jail.

Patriotic Front campaign literature for the scheduled Feb. 27-29 elections is also being impounded at the border under spurious charges, such as 'customs irregularities'.

Meanwhile upwards of three or four battalions of South African troops remain within Zimbabwe, despite the agreement's mandate that such troops be withdrawn. Equally serious breaches of the ceasefire accord are occurring throughout the country. As Patriotic

Front fighters departed for designated assembly points, "auxiliary forces" controlled by former puppet Prime Minister Abel Muzorewa were moving in.

This armed, 24,000-member force will thus be positioned to intimidate and terrorize the rural population during the



BU Faculty Vote to Dump Silber!

The faculty assembly at Boston University recently voted over 2 to 1 in favor of the following motion:

"Be it resolved that the Faculty Assembly of Boston University calls for the Board of Trustees to dismiss President John R. Silber."

Silber, after the meeting, appeared unconcerned. When he arrived at BU nine years ago, Silber said that he would not stay unless the different constituencies of BU supported him. But support does not bother him now.

This motion results from Silber's recent move to fire six tenured professors for their actions in supporting workers on strike last Spring. The

applicants. The study suggests that such practice is unfair and discriminatory. The Nader group is pushing for truth in testing legislation, requiring testing companies to disclose their practices. Such legislation is vehemently opposed by ETS, but was recently implemented in New York.

Student Press Service

Cleaning up their Act?

Recently the chemical industry learned that it now ranks lowest in image out of 13 industries surveyed annually by New York pollsters Yankelovich, Skelly & White Inc. "The gap between the chemical industry and the one ranking second-last is quite large," the pollsters admitted to *Business Week* last autumn. In response, the midnight dumpers have decided that it's time to "do something." Are we in for The Big Cleanup?

Well, sure... sort of. This year the

faculty assembly was addressed by many faculty members, most of whom supported the motion. Faculty addressed Silber's chronic mismanagement of BU, the frequent turnover in administrative personnel, the labor conflicts that have made BU notorious, the number of grievances, the lack of civil liberties, discrimination against women by the administration, the issue of freedom and the authoritarian policies of the administration.

The Civil Liberties Union of Massachusetts, in related action, recently issued a highly critical report on the violations of civil rights at BU. And Silber recently asked for a \$795 tuition increase which students are currently protesting.

This is the largest increase ever at BU and the tenth year in a row that tuition has risen at BU. Significantly, last month began the tenth year of the Silber presidency. Since 1971, BU's tuition has jumped almost 300% while the cost of living has risen 120%.

from the BU Exposure

Radiation Kills

A radiation expert at the University of Pittsburgh says that newly-compiled government statistics reveal that the Three Mile Island accident resulted in a rise in infant mortalities.

Radiological physicist Ernest Sternglass, using figures from the National Center of Health Statistics, found that infant deaths in Pennsylvania as a whole rose 32% in the three months following TMI, compared to the quarter immediately before the accident. In the Harrisburg area, immediately surrounding the plant, the infant death rate jumped 280%. Meanwhile, nationwide, the death rate dropped by nearly 10 percent.

Liberation News Service

campaign and elections. They will also be ready to take action when the Front wins an expected victory at the polls.

In addition, regular Rhodesian army troops have been unleashed to "maintain law and order." This means that the racist, vengeful Salisbury forces have been given an explicit British license to hunt down guerilla troops which have been unable to meet the arbitrary and inflexible Jan. 4 deadline.

London's dispatches of the Rhodesian troops from their assembly points violates one of the most crucial aspects of the peace accord - the "equal treatment" of Patriotic Front and Salisbury forces. Now one of the "equal" forces is being permitted by Britain to make war on the other.

The Zimbabwean revolution, with the people militantly on its side and victory in sight, has entered the most dangerous period in the long liberation struggle. The British violations of the ceasefire accord greatly endanger that ceasefire, and increase the prospects for, once more, a protracted liberation struggle in Zimbabwe.

edited from The Guardian



Expect to be assaulted by \$1 million worth of Dow Chemical's new slogan, "Common Sense—Uncommon Chemistry," particularly here in California, where major plants are located.

DuPont will shell out about \$8 million during the current TV season alone to remind you that there's a lot of chemistry between you and it.

Meanwhile, a proposal by Rep. James Florio (D-NJ) to assess the industry to create a \$1.3 billion superfund for cleaning up spills and waste sites will go before Congress this spring. If CMA's response to the superfund is any indication of its "new" promotion strategy, stand by for the same old complaints reheated over new Bunsen burners; the industry is dubbing it unnecessary-until-further-studies etc., etc., etc.

from Mother Jones