

# new indicator

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## WHO LET THIS

## MAN LOOSE?



**\$38 BILLION CUT FROM  
SOCIAL PROGRAMS.**

**YOU MAY BE NEXT!**



LETTERS

Budget War

One man's dream is often another man's nightmare. Now that the \$15 million pompous coronation is history and our regal king and queen have, by overwhelming acclamation, been re-seated on their respective thrones for another four-year-reign: we can expect our fearless leader to resume his lifelong obsession to shrink the size of government to its pre-New Deal levels.

Reagan's budget, due to be sent to Congress on February 4, is certain to include the equivalent of a war declaration on the federal civil servant and senior citizens dependent on Social Security and Medicare benefits.

The *U.S. News*, in its January 28 issue reported that Republican legislators hope to freeze Cost of Living Adjustments (COLA's) indefinitely, by tying it with across-the-board freezes on all government allocations. This, despite a study conducted by Data Resources Inc., for the American Association of Retired Persons, which showed that if COLA's were frozen just one year another 500,000 elderly Americans would join the 5.9 million seniors currently living below the poverty level incomes of \$4,952 for single persons and \$6,246 for couples. By 1990 the study projected 2.3 million more seniors will be relegated to poverty status. On January 9, "Old-Senility" himself decreed that he would do nothing to block freezes on

social security benefits for seniors—despite his campaign promise to the contrary—if "I were faced with a possible Congressional mandate."

In addition, Reagan, and a gaggle of conservative senators are carrying out their threat to initiate and support alleged "bipartisan" legislation to make participation in the Social Security Retirement Fund program a solely voluntary option. Public opinion polls are showing a growing broad range of support, especially among younger people, to opt out of this 50-year-old retirement program.

Vice president George Bush knows better than anyone the "Great communicator's" natural persuasive talent for feigning amiability among the masses for purposes of whipping up public sentiment to embrace his demands of the moment. Indeed, Bush says, "Don't underestimate the president's ability to go to the country." When he does this sometime in February the Social Security net will, by all intents and purposes, be gathered up and stored in mothballs. What effect this will have on today's recipients, who are dependent on their monthly stipend for their very survival and those counting on being eligible to receive them in the future is on the whole difficult to predict but the net result is sure to further the 22 percent of this nation's elderly presently living in poverty. In the brief interim Reagan's fondness for riling the civil servant as faceless bureaucrats and overpaid underworked buffons is sure to intensify.

Like Hitler, who used the Jews as scapegoats for his regime's failures to solve old Germany's problems, so too is Reagan and his army of arrogant

politicians attempting to use federal employees as the most convenient scapegoats to mask Reagan's ineptness in containing the highest budget deficit ever incurred by a president.

Since taking office, the number of political appointees to head federal agencies which had formerly been in the secure hands of career federal employees has increased by over 100 percent since 1981. The reason for this radical shift is to install Reagan-appointed clones in place of lifetime career administrators. At this moment Reagan is determined to oust acting Commissioner for the Social Security Administration, Martha McSteen, and replace her with a staunch Reaganite who will plot a course whose ultimate destination is the eventual dismantlement of the system altogether.

Donald Devine, Reagan's Director of the Office of Personnel Management (OPM) is proposing both pay cuts for civilian federal workers and the hiring of temporary personnel to fill the seats of the six-percent he wants to fire.

If Social Security and Medicare recipients and federal government workers don't start writing letters to their representatives and their local newspapers immediately, then Reagan, and his conservative cohorts, will surely be victorious in their war against both groups, perhaps winning it without even ever having to fight a single battle.

-I. I. Shaffer  
-Peter Quercia

Poetic Doom

Two weeks ago a poem elucidating the

dangers of nuclear buildup came into my head.

I thank you for at least "being there" when I thought I might have something worth saying to your readers; that alone gives me great pleasure and satisfaction. Respectfully submitted for Truth,

John Gastil

continued on page 11

ERRATA

1.) The Review of Florence Fox's book, *Poland Answers*, n.i., Jan 22-Feb 4 (Vol. 10, No. 7) p. 8, should have read in the next to last paragraph: "Solidarity's pseudo-socialist strategists, while careful not to oppose socialism directly, attempted to dismantle its class base and slant it along capitalist lines by advancing diversionary substitutes named in 'Marxist' phraseology, e.g. anarcho-syndicalism which stresses individual rather than social interests— influencing many who lacked political maturity and discernment."

2.) The "Selected Blasphemy" printed in n.i., Jan. 8-21 (Vol. 10, No. 6) p. 7, was an excerpt from the anarchist newspaper, *The Blast*, which was edited by Alexander Berkman in 1916 & 1917. Our regrets to Alex for altering his last name by mistake.

3.) N.I. has decided to reprint a review of Nancy Lee Hall's book, *The True Story of a Single Mother*, which was mistakenly altered beyond recognition in the last issue, Jan. 22 - Feb. 4 (Vol. 10, No. 7) p. 5. The *true* review appears on page 7 of this issue. Sorry for the inconvenience.

CILAS.

7:00PM: David Macmichael, recently returned from Nicaragua having travelled throughout the country carefully checking the election procedures. He is a former CIA Analyst & Ex-Marine who has spoken throughout this country in hope of reversing the U.S. policy of aiding and abetting murder and mayhem in Nicaragua. Music & Refreshments will be free. First Unitarian Church, 4190 Front Street, (opposite University Hospital).

FRI. FEB. 8th

7:00 p.m.: *UCSD Political Film Series, Malcolm X*. An absorbing story examining how Malcolm X rose from degradation to become one of the most dynamic leaders in America's Black Revolution. Also showing, from Africa, *Ceddo*. UCSD Campus, Peterson 110.

FEBRUARY 8, 9, 10th

*San Diego Economic Conversion Conference*, Douglas E. Manchester Executive Conference Center, University of San Diego, \$125 for three day conference. Call 293-3661 for more information.

MONDAY, FEBRUARY 11

5:00 PM: *Disarmament Coordinating Council* meets to discuss April 15 and April 20 Spring Mobilization, 2200

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articles and letters are welcomed. Please type them double-spaced and send to: *New Indicator Collective*, UCSD B-023, La Jolla, CA 92093. Phone: (619) 452-2016. Or bring submissions by the office at the Student Center, Room 209.

*the new indicator* is a member of the *Alternative Press Syndicate (APS)*.

Morley (in rear; trailer at North end of parking lot). Call 265-0730 or 275-1162 for more information.

**San Diego Film Premiere: Nicaragua: No Pasaran** along with *Guatemala: When the Mountains Tremble* at Ken Cinema, 4061 Adams Avenue. Call theatre for times.

6:00 PM: *Sisive Bansi is Dead*—a play on South Africa. Sponsored by the All-African People's Revolutionary Party. UCSD Campus, HSS 1305.

WED. FEBRUARY 13th

8:00 pm: The documentary *Cry Ethiopia* will be shown in the Warren Apartment Commons. The documentary is part of the Hunger Project being sponsored by the Warren College Residential Life Staff and we will be requesting a donation for the Hunger Project.

FRIDAY, FEBRUARY 15th

7:00 PM: *UCSD Political Film Series* presents *WR: Mysteries of the Organism*. With *Love Affair*, *The Case of the Missing Switchboard Operator*. Both do not miss political comedies. UCSD Campus, Peterson 110.

MON. FEBRUARY 18th

6:00 PM: A film *In Search of the Past*. Sponsored by the All-African People's Revolutionary Party. 60 min. UCSD Campus, HSS 1305.

as a non-sectarian newspaper, *the new indicator* publishes articles from groups individuals holding different positions. Accordingly, articles printed with a byline do not necessarily represent the position of the *New Indicator Collective* and all collective members are not necessarily in full agreement with the position(s) expressed

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Conspiracy to Trash Women

Not long ago two thousand women circled the Pentagon in protest of defense spending and war machines. Their weapon was yarn strung around everything and everyone that went in or out of the building. The police tried to cut the yarn and they just got tangled up. A few years ago twenty-five thousand Greek women marched for Liberation and Peace. The Greenham Common Women's Camp has existed since 1983, and women in India are on the move for their own liberation.

These are but a few manifestations of women's determination and visions for the future.

However, in the last five years in America there has been and still is a powerful hard line conspiracy to force women to see the error of their ways, give up their ideas of being liberated and go home where they belong. Well, 'Happy Valley' has never been 'Happy Valley'! Most violence is committed in the home.

No one can deny our violent society but it's only an exhibition of an extremely repressed world. Being willing to accommodate to the given social order is not the answer. Learning, once more, how to be confident and strong is. Take Back the Night. If a woman makes a conscious decision to stay at home, that is her right. Conspiring to force her to tighten her corset and become a slave-victim is wrong.

Today, there are just as many capitalistic women as men and there will never be equality of the sexes or races under the capitalistic system. It is plain that we must create a new and freer way of life. The true obscenity is starvation and hunger when there's enough in this world for everyone.

In the late sixties and early seventies, for the first time since Woman's suffrage, women were coming together in groups. Redstockings, Bread and Roses, WITCH (Women's International Terrorist Conspiracy From Hell), Media Women and Radical Mothers. Women were redefining themselves and changing their lives with the dream of having an equal opportunity to live life to the fullest. The book and literature inspired women. *Sexual Politics*, *The Female Eunuch*, *The Second Sex*, *The First Sex*, *Women and Madness*, *Against Our Will*, *Beyond God The Father*, *Transformations*, *Sisterhood is Powerful* and *The New Woman's Survival Catalog*. It listed every publication, bookstore, business, school, health collective, lawyer and information for women in the entire United States.

Women believed that the ills of the world were caused by a Patriarchal Hierarchy, that this ideology was the most pervasive and was destroying everything, including men. They spoke loudly, clearly and angrily. Continuing to expand their consciousness, they made it very clear to the male elite that they were never again going to allow these men to step on women's necks!

That has all changed.

Suddenly, it was no longer: 'Woman's Liberation'. It was politely referred to as: 'Feminism'. Who changed it? Graciously, men were accepting women in the market place and verbally supporting any woman who wanted to be 'liberated'. They began to use us in new ways. We became 'tokens'. Women

started filing discrimination suits for equal pay and were winning. Today, even though we still earn less than men, you can file a suit but your chances of winning are not good. Men have figured out the answers.

Then the conspirators decided to defuse us even more by a word called: 'networking'. Networking is supposed to replace the old rap groups (which frightened men) but it's actually for professional women, along with the gray flannel suit, who are being allowed to mimic the 'good ol' boys' and their networking.

It has nothing to do with waitresses, clerks, minority women, unemployed

FAS: Fetal Alcohol Syndrome. No such thing. The research is totally inconclusive. This one is good for putting more fear in women.

Then there are the do's and the don'ts and the Frankenstein experiments. Coffee, smoking, exercise, amniocentesis, the latest blood transfusion of an unborn baby, the baboon's heart, hundreds of live births on tv (nothing is sacred), genetic engineering, cloning, laws locking children in car seats to get them used to being controlled, and scaring women into staying at home instead of leaving their babies in a child care center. Not every single child care center has people molesting children!



A young woman spoke to me about joining a woman's health spa. She said: "It is like we are all zombie robots. No one speaks to anyone. No one talks at all -- we just exercise and look in the mirrors."

Every aspect of women's lives have been turned into a huge capitalistic venture. They have propagandized, seduced, raped, titillated and brought women to a state of total separatism. The male capitalistic pigs took 'Woman's Liberation' and are using it to exploit us again for their own greedy financial gain. All the time they are letting women believe they have an equal opportunity to share in the wealth.

Men in power will never give up that power or the wealth. They have however, given women permission to play in the yard--just don't try to go out of the fence!

Women should try not to be isolated from each other. Little groups of women can reach out to their sisters and all of us should accept our brothers who are trying to understand. We cannot be puritanical, righteous, and rigid. There's plenty intellectual reading for women but theory is one thing -- action is another.

Maybe we should all read the 'new in the bookstores', *CIA Freedom Fighters Manual* -- and get some hints as to how to screw up the system.

People have so much fear -- cancer, nuclear war, chemicals, the economy, don't get fat, don't get too thin...don't do anything -- stay HOME...watch the tube and get more fear.

Get rid of fear, take chances, go out and play, be passionate about something or someone, live by your own rules - but LIVE!

Emma Goldman said it: "If I can't dance -- I don't want your revolution."

Cindi Lauper appeals to the young because her whole message is: "FUCK FEAR!"

-Nancy Lee Hall



women, welfare women, secretaries, nurses and factory workers everywhere who are simply trying to survive. They are as Tina Turner sings it: 'Private Dancers.' Most of them have no sisters.

Now, the 'Hardy Boys' came to town. Reagan and Falwell. The flags wave and the band starts playing - 'Here she comes, Miss America...Mrs. America...Miss Universe...Mrs. America AND Daughter...and (child porn for the good ol'boys) Miss Teenage America.'

Women are competing once again. The conspiracy had divided women, with few exceptions, and instilled fear not only in them but the entire country. And it continues. We are bombarded with information about being sick! But help is on the way! The research community who vies for funding, has invented more damn diseases than any human being can cope with, mostly affecting women.

PMS: Pre-Menstrual Stress. This natural function has been around since the first woman appeared on earth! Calcium pills can cure it. We are not weak! But we are being told we are!

The latest is a number you can call for help with bed-wetting, Dial 1-800-KEEP DRY. Last but not least the unfettered crimes against Abortion Clinics. The old men don't mind aborting our sons in a war at 18 but they want to stop women from owning their own bodies.

Political Film Series Winter 1985 UCSD

<b>Malcolm X Ceddo</b>	Feb. 8	Peterson 110
<b>WR: Mysteries of the Organism Love Affair, The Case of the Missing Switchboard Operator</b>	Feb. 15	Peterson 110
<b>Me phisto</b>	Feb. 22	Peterson 110
<b>Salt of the Earth Wobblies</b>	Mar. 1	TLH 107
<b>All Screwed Up You've Struck A Rock South Africa Belongs to Us</b>	Mar. 8	TLH 107
<b>Ragtime</b>	Mar. 15	TLH 107

FRIDAYS 7:00 p.m. FREE

Sponsored by: Committee for World Democracy with ASUCSD-allocated Campus Activity Fees, and Third World Studies

Birth Control • Abortion • Lesbian Clinic  
Call for Walk-In Pregnancy Testing  
Woman-controlled conception, pre-menstrual syndrome classes

**WOMANCARE**  
A Feminist Women's Health Center  
424 Pennsylvania Ave., San Diego, CA 92103  
(619) 298-9352 Open Six Days A Week

NEW INDICATOR  
**ANNOUNCEMENTS**  
UCSD, B-023, LA JOLLA, CA 92093

EVERY MONDAY

Draft counseling by appointment. SDSU Scripps Cottage. 265-6805.

EVERY TUESDAY

4 PM: Refreshments Hour, informal discussion at UCSD Women's Resource Center. UCSD Student Center, 452-2023.

6:30 PM: New Indicator Collective meeting. New volunteers welcome! UCSD Student Center, Room 209. 452-2016.

6 PM: Free, confidential draft counseling with professional National Lawyers Guild legal workers. 920 E Street, San Diego. Also by appointment. 233-1701.

EVERY WEDNESDAY

5:30 - 7:30 p.m., starting Jan. 2nd, the Rape Crisis Center, a project of the Center for Women's Studies and Services (CWSS) is starting a group for female rape victims at CWSS, 2467 "E" St. in Golden Hill. For more information, please call Laurie Ford at 233-8984.

MONDAY-SATURDAY

11 AM - 8 PM: Groundwork Books, UCSD Student Center, 452-9625. Also: every 4th Friday, **WORK PARTY** (next one is February 22nd. See you there!)

EVERY 3rd SAT. OF THE MONTH

10:00 AM: With the slogan "Age and Youth in Action" the Gray Panthers

(referring not to the color of the hair, but rather the gray matter within) hail some of the accomplishments toward better living for seniors initiated by their organization. They also emphasize that young Gray Panthers have a stake in the future and welcome the enquiring and the thoughtful of all ages. First Unitarian Church, 4190 Front Street, (near University Hospital). For further information call 295-8322, or write The Gary Panthers of San Diego, Inc., 1295 University Avenue, San Diego, CA 92103.

SATURDAY & SUNDAY

11 AM - 3 PM: Grass Roots Cultural Center bookstore and gallery. 1947 30th at Grape, Golden Hill. 232-5009.

GIFTS

Now available: San Diego County Draft Resisters Defense Fund Products List. New catalogue offers variety of note cards, buttons, t-shirts, plus *Everybody's Guide to Nonregistration* and 1985 War Resisters League calendar. Support Ben Sasway and all draft resisters -- Send for Free Products List today! DRDF, P.O. Box 33544, San Diego, CA 92103. 753-7518, 282-9968.

WED. FEBRUARY 6th

Memorial Photographic Show of John Hoagland's work (photojournalist killed in El Salvador) opens at La Jolla Museum of Contemporary Arts, 700 Prospect Pl., La Jolla.

THURS. FEBRUARY 7th

4-6PM: David Macmichael challenging U.S.-Nicaraguan Policy will be speaking on campus. APM 2113. Sponsored by





# Sabra and Shatila

## Part Two

"And when the Lord your God brings you into the land which he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you, with great and goodly cities, which you did not build, and houses full of good things, which you did not fill, and cisterns hewn out, which you did not hew, and vineyards and olive trees, which you did not plant, and when you eat and are full, then take heed you forget the Lord, who brought you out of the land of Egypt, out of the house of bondage. You shall fear the Lord your God, you shall serve him..."

"...you shall take possession of nations stronger and more powerful than yourselves, every foot of ground you tread shall be your own and your frontier shall stretch from the desert to Lebanon, from the river, the river Euphrates, to the Mediterranean Sea; not a man shall be able to hold his own against you, for the Eternal will lay the terror of you and the dread of you upon all the land you tread - as he assured you."

—Deuteronomy 6:10 & 11

The day after the entrance of the Israeli army we were prisoners, but it seemed to me that the invaders were less feared than despised, they caused less fear than disgust. No soldier was laughing or smiling. No one was throwing rice or flowers.

Since the roads had been cut off and the telephone was silent, deprived of contact with the rest of the world, for the first time in my life, I felt myself become Palestinian and hate Israel.

At the Sports Stadium, near the Beirut-Damascus highway which was already nearly completely destroyed by aerial bombardment, the Lebanese deliver piles of weapons, all supposedly voluntarily damaged, to the Israeli officers.

In the apartment where I am staying, everyone has a radio. We listen to Radio-Kataeb, Radio-Murabitoun, Radio-Amman, Radio-Jerusalem (in French), Radio Lebanon. They are probably doing the same thing in every apartment.

"We are linked to Israel by many currents which brings us bombs, tanks, soldiers, fruit, vegetables; they carry off our soldiers, our children to Palestine, in

a continual and unceasing coming and going; because, according to them, we have been linked to them since Abraham, in his lineage, in his language, in the same origins..." (A Palestinian fedayeen)

"In short," he adds, "they invade us, they stuff us, suffocate us and would like to hug us. They say they are our cousins. They're very sad to see us turn away from them. They must be furious with us and with themselves."

The statement that there is a beauty peculiar to revolutionaries raises many problems. Everyone knows, everyone suspects, that young children or adolescents living in old and harsh surroundings have a beauty of face, body, movement and gaze similar to that of the fedayeen. Perhaps this may be explained in the following way: breaking with the ancient ways, a new freedom pushes through the dead skin, and fathers and grandfathers will have a hard time extinguishing the gleam in the eyes, the throbbing in the temples, the joy of blood flowing through the veins.

In the spring of 1971, in the Palestinian bases, that beauty subtly pervaded a forest made alive by the freedom of the fedayeen. In the camps a different, more muted beauty prevailed because of the presence of women and children. The camps received a sort of light from the combat bases, and as for the women, it would take a long and complex discussion to explain their radiance. Even more than the men, more than the fedayeen in combat, the Palestinian women seemed strong enough to sustain the resistance and accept the changes that came along with a revolution. They had already disobeyed the customs: they looked the men straight in the eye, they refused to wear a veil, their hair was visible, sometimes completely uncovered, their voices steady. The briefest and most prosaic of their tasks was but a small step in the self-assured journey towards a new, and therefore unknown, order, but which gave them a hint of a cleansing liberation for themselves, and a glowing pride for the men. They were ready to become both the wives and the mothers of heroes, as they already were for their men.

In the woods of Ajloun, the fedayeen were perhaps dreaming of girls though it seems, rather, that each one conjured up



or shaped a girl lying against him, hence the particular gracefulness, the strength—with their amused laughter—of the armed fedayeen. We were not only at the dawn of pre-revolution; but in a sensual limbo. A crystallizing frost gave a gentleness every action

Constantly, and every day for a month, always in Ajloun, I saw a skinny but strong woman crouching like the Andean Indians or certain Black Africans, the untouchables of Tokyo, the Tziganes at market, ready to take off suddenly in case of danger, under trees in front of the guardhouse, a small, hastily erected permanent structure. She was waiting barefoot in her black dress trimmed with braid at the hem and on the edge of the sleeves. Her face was serious but not ill-tempered, tired but not weary. The commander leader would prepare a nearly empty room, then he would signal her. She would enter the room, closing the door, but not locking it. Then she would come out, without a word or a smile, and barefoot and very erect, would return to Jerash to Baq'a camp. I found out that in the room reserved for her in the guardhouse she used to take off her two black skirts, remove the envelopes and the letters sewn inside, bundle them together and knock once on the door. Turning the letters over to the leader she would go out and leave without saying a word. She would come back the next day.

Other older women would laugh because for a home they had only three blackened stones which at Jebel Hussein (Amman), they gleefully referred to as "our house." They showed me the three stones, and sometimes the glowing coals, with such childlike voices, laughing and saying "darna." These old women belonged neither to the revolution nor to the Palestinian resistance: they were mirth which has lost all hope. The sun above them continued its journey. An arm or an extended finger created an increasingly thin shadow. But what land? Jordan, through an administrative and political fiction created by France, England, Turkey, America... "Mirth which has lost all hope," most joyful because it is the most desperate. They still saw a Palestine which no longer existed when they were sixteen, but they finally has a land. They were neither under nor on top of it, but in a disturbing space where any movement was a wrong one. Under the bare feet of these octogenarian and supremely elegant tragediennes was the earth solid? It was less and less true. After having fled Hebron under Israeli threats the earth here seemed solid, everyone was lighthearted and moved sensuously in the Arabic language. As time went by the earth seemed to experience this; the Palestinians were less and less bearable at the same time as these same Palestinians, these peasant-farmers,

were discovering movement, walking, running, the pleasure of ideas dealt out nearly every day like playing cards, the weapons assembled, disassembled and used. Each of the women speaks in turn. They are laughing. One of them is reported to have said:

"Heroes! What a joke! I gave birth to and spanked five or six of them who are in the *jebel*. I wiped their bottoms. I know what they're made of and I can make some more."

In the ever-blue sky the sun has continued its journey, but it is still warm. These tragediennes remember and imagine at the same time. To emphasize what they say they point their finger at the end of a sentence and stress the emphatic consonants. Should a Jordanian soldier happen by he would be delighted: in the rhythm of the sentences he would rediscover the rhythm of Bedouin dances. Without the sentences, an Israeli soldier, should he see these goddesses, would empty his automatic rifle into their skulls.

Here in the ruins of Shatila there is nothing left. A few silent old women hastily hiding behind a door where a white cloth is nailed. As for the very young fedayeen, I will meet some in Damascus.

You can select a particular community other than that of your birth, whereas you are born into a people; this selection is based on an irrational affinity, which is not to say that justice has no role, but this justice and the entire defense of the community take place because of an emotional—perhaps intuitive, sensual—attraction; I am French, but I defend the Palestinians wholeheartedly and automatically. They are in the right because I love them. But would I love them if injustice had not turned them into a wandering people?

Almost all the buildings in Beirut have been hit, in what they will call West Beirut. They crumble in different ways: like puff pastry squeezed between the fingers of some indifferent and voracious giant King Kong; other times the top three or four floors lean deliciously in an elegant pleat, giving a sort of Lebanese draping to the building. If one facade is intact, go around the house; the other walls will be shell-pocked. If the four walls are standing with no cracks, the bomb dropped by the airplane fell in the center and made a hole out of what was the staircase and the elevator shaft.

In West Beirut, after the Israelis arrived, S. told me: "Night had fallen: it must have been seven o'clock. All of a sudden there was a loud clank, clank, clank. Everybody, my sister, my brother-in-law and I ran out on the balcony. The night was very dark. And every once in a while there was something like lightning less than a hundred yards away. You know that almost across from us there is

continued from page 4

## Sabra

a kind of Israeli command post: four tanks, a house occupied by soldiers, officers and guards. Night. And the clanking noise is getting closer. The lightning; a few lit torches. And forty or fifty kids about twelve or thirteen years old beating rhythmically on little jerrycans, either with rocks or hammers or something else. They were screaming, chanting: "La ilah illa Allah, la Kataeb wa lay vahoud (There is no God but Allah; no to the Kataeb; no to the Jews.)"

H. said to me: "When you came to Beirut and Damascus in 1928 Damascus was destroyed. General Gouraud and his troops, Moroccan and Tunisian infantry, had been shooting and cleaned out Damascus. Whom did the Syrian people accuse?"

Me: "The Syrians blamed France for the massacres and the destruction in Damascus."

He: "We blame Israel for the massacres in Shatila and Sabra. Don't only blame the Kataeb who replaced them. Israel is guilty of allowing two companies of Kataeb to enter the camps, of giving them orders and of encouraging them for three days and nights, of bringing them food and drink, of lighting the camps at night."

H., again, professor history: "In 1917 Abraham's trick was brought up to date, or if you prefer, God was already the prefiguration of Lord Balfour. The Jews used to say and still say that God had promised Abraham and his descendants a land of milk and honey. But this land, which didn't belong to the god of the Jews (this land was full of gods), this land was inhabited by the Canaanites, who had their own gods, and who fought against Joshua's troops and ended up stealing the famous Ark of the Covenant, without which the Jews would never have won. And England, in 1917, didn't yet rule over Palestine (that land of milk and honey) since the treaty giving it a mandate had not yet been signed."

"Begin claims that he came to the country..."

"That's the name of a movie: *The Long Absence*. Does that Pole strike you as the heir to Solomon?"

certain that this Palestinian group will leave the camps with regret. In this sense, extreme destitution makes you yearn for the past. The man who has known this, along with bitterness has known a joy which is extreme, solitary and impossible to communicate. The Jordanian camps perched on the rocky slopes are bare, but around them there is a more desolate barrenness: shanties, tents with holes in them inhabited by families whose pride flows. Anyone who denies that men can become fond and proud of their obvious destitution understands nothing of the human heart; they can be proud because this obvious destitution veils a hidden glory.

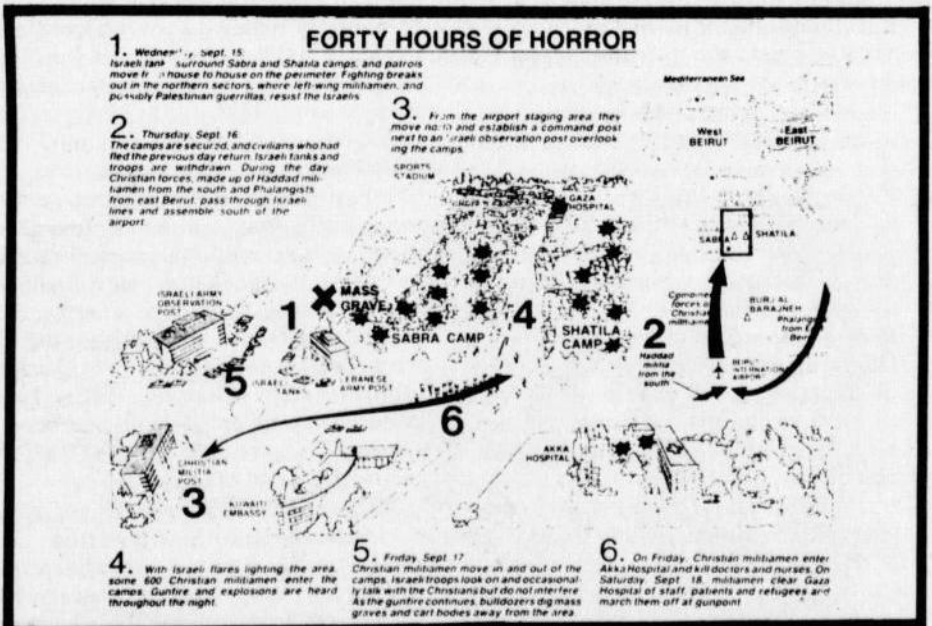
The solitude of the dead in Shatila camp was even more palpable because they had gestures and poses which they had not planned. Dead any old how. Dead and abandoned. Yet around us, in the camp, all the affection, the tenderness and love floated in search of Palestinians who would never answer.

"What can we say to their families who left Arafat, trusting in the promises of Reagan, Mitterand and Perini, who had assured them that the civilian population of the camps would be safe? How can we explain that we allowed children, old people and women to be massacred, and that we are abandoning their bodies without prayers? How can we tell them that we don't know where they are buried?"

The massacres did not take place in silence and darkness. Lit by Israeli flares, the Israelis were listening to Shatila as early as Thursday evening. What partying, what feasting went on there as death seemed to take part in the pranks of soldiers drunk on wine, on hatred, and probably drunk on the joy of entertaining the Israeli army which was listening, looking, giving encouragement, egging them on. I didn't see this Israeli army listening and watching. I saw what it did.

To the argument: What did Israel gain by assassinating Bashir: entering Beirut, reestablishing order and preventing the bloodbath.

What did Israel gain in the Shatila massacre? Answer: what did it gain by entering Lebanon? What did it gain by bombing the civilian population for two



In the camps, after twenty years of exile, the refugees dreamed of their Palestine, and no one dared to think or say that Israel had destroyed it from top to bottom, that where the barley field had been there was a bank, and a power station where a climbing vine had grown. "Shall we replace the gate to the field?" "We'll have to rebuild part of the wall next to the fig tree."

"All the pans must be rusted: buy an emery-cloth."

"Maybe we should hook up electricity to the barn."

"Oh no, no more hand-embroidered dresses: you can get me one machine for sewing and one for embroidering."

The old people of the camps were wretched; they may also have been so in Palestine but there nostalgia played a magical role. They may remain prisoners of the camp's unhappy spell. It is not

months; by hunting down and destroying Palestinians. What did it want to gain in Shatila: the destruction of Palestinians.

It kills men. It kills corpses. It razes Shatila. It is not uninterested in the real estate speculation on the improved land: it's worth five million old francs per square yard still in ruins. But "cleaned up" it will be worth..."

I am writing this in Beirut where, perhaps because death is so close, still lying on the ground, everything is truer than in France: everything seems to be happening as if weary and tired of being an example, of being untouchable, of taking advantage of what it believes it has become—the vengeful saint of the Inquisition—Israel had decided to allow itself to be judged coldly.

Thanks to a skillful but predictable metamorphosis, it is now what it has

# The Future of "Trade Union Consciousness" in La Jolla

I figured that the picketing on Regent's road in front of the M. H. Golden construction site would be a routine labor dispute, if there is such a thing. Instead, I discovered the struggle of the Labor Union in a much more profound sense. While some union workers have benefited from the Reagan administration's policy of economic expansion, which has increased production as well as building, its policies have not supported unions on a philosophical level. Consequently, unions such as the Local No. 569 of the I.B.E.W. (International Brotherhood of Electrical Workers -- a member of the AFL-CIO building council) have suffered some damaging blows.

The administration's anti-union stance affected electrical workers severely during the '82 recession when lesser qualified non-union workers were hired at pathetically low wages and union workers were often out of work. The result of the anti-union position has given support to businesspeople and contracting firms who choose to operate with non-union workers, like Bolt Electrical, whom the strike is directed at due to their hiring of only non-union workers, and like M. H. Golden Enterprises, who contracted the electrical work to Bolt.

The union has accused Bolt of paying sub-standard wages and fringes; a practice which they describe as "Unfair to the Working Man." Said Jim Westfall, business agent for the union, "We'd just like the general public to know that when they hire a company like Bolt they're being unfair." For Jim and his union brothers, unfair means unfair to everyone, not just to union workers. Mr. Westfall stressed this issue: "Unions protect the people, they protect the private sector. I don't think a lot of people realize that." Mr. Westfall explained that companies, like Bolt, who hire non-union, do not have training programs, thus the workers are underqualified, not up-to-date with current technology, and pose safety risks --not only to the people whom they work with, but also after the work is completed, which can be especially true in electrical work since it can be a permanent fire hazard if installed improperly.

He described the work on one non-union site which he had investigated: a man was being paid \$100 per unit (house) to do the electrical work on a residential site; unable to do all of the

work himself, but also unable to afford to pay any qualified help at such a low fee, he enlisted his 12 and 15 year old sons and his wife. Jim said, "That's what happens when unions are not there to control (the working standards)."

In contrast to the non-union scenario, Mr. Westfall repeatedly stressed the fact that the union had recently invested \$3 million in a new hands-on a classical training facility located in Kearny Mesa, where union people are being trained and receiving annual upkeep training so that the union will be able to provide the most highly skilled workers in the field. The union has established a substantial pension trust from savings and recent funding projects which invests moneys from the trust to fund building projects to employers who support and hire union workers.

The main objective of the union at this time -- and the future looks good, -- said Jim Westfall, is, "to be competitive and reorganize San Diego country so that it's union." To accomplish this goal the union is even cutting wages -- \$5 per hour over the next twelve months. The Local No. 569 I.B.E.W. plans to hold pickets at Bolt and other sites of non-union management until public and economic pressure convinces those firms to operate according to union standards, with union workers.

I witnessed Larry Krieger an official for M.H. Golden, and some workers setting up a legal gate system, which, based on a supreme court ruling, requires any picketing union to only picket the gate marked for the entrance for employees of the specific firm that is being picketed, thus other union and non-union workers can work on the site without crossing the picket. This practice weakens solidarity amongst labor workers, even amongst workers of different unions. Mr. Krieger assured me that the gates would be set up according to the regulations; when I asked him if he had any comment on the picket, he voiced respect for the rights of the union but refused to comment beyond that.

As I prepared to leave the site I had the opportunity to speak at some length with union members Jim Currier, electrician, and Tom Pridemore, electrician and business agent for the union. Mr. Currier spoke proudly and said, regarding management who hire union, "You give him a hard days work!...(He knows) that they (union workers) are the best there is!"

—Dave Hamu

long been becoming: a loathsome, temporal power, colonialist in a way which few dare to imitate, having become the Definitive Judge which it owes to its longstanding curse as much as its chosen status.

Many questions remain. If the Israelis merely lit up the camp, listened to it, heard the shots fired by so many guns, whose spent shells I kicked underfoot (tens of thousands) who was actually firing? Who was risking their skin by killing? The Phalangist? The Haddadists? Who? And how many?

What happened to the weapons responsible for all these corpses? And what about the weapons of those who defended themselves? In the part of the camp which I visited, I saw only two unused anti-tank weapons.

How did the assassins get into the camps? Were the Israelis at all the exits to Shatila? In any case, on Thursday they were already at the Akka Hospital, across from one camp entrance.

According to the newspapers, the Israelis entered Shatila camp as soon as they knew about the massacres, and they stopped them immediately, that is, on Saturday. But what did they do with the slayers and where have they gone?

After the assassination of Bashir Gemayel and twenty of his friends, after the massacres, Mrs. B., a member of the

Beirut upper class, came to see me when she found out I was coming back from Shatila. She climbed the eight floors of the building--no electricity; I suppose she is elderly, elegant but elderly.

"Before Bashir's death, before the massacres, you were right to tell me that the worst was about to happen. I saw it." "Please don't tell me what you saw in Shatila. I am too highly strung, and I must keep my strength to face the worst which is still to come."

She lives alone with her husband (seventy years old) and her maid in a large apartment in Ras Beirut. She is very elegant. Very refined. Her furniture is antique, Louis XVI, I think.

"We knew that Bashir had gone to Israel. He was wrong. An elected head of state should not associate with people like that. I was sure that something awful would happen to him. But I don't want to hear about it. I have to save my strength to withstand the terrible blows that are yet to come. Bashir was going to give that letter in which Mr. Begin calls him my dear friend."

The upper class, with its silent servants, has its own way of resisting. Mrs. B. and her husband "don't quite believe in metempsychosis." What will happen if they are reborn as Israelis?

third and final part next issue

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## BOOK REVIEW

## Can Liberal Feminism Be Radical

The Radical Future of Liberal Feminism by Zillah Eisenstein  
Longman Press, 260 pgs.

Can women struggle together as a class? Can women work together across racial and economic lines? The issue has been argued among socialist groups, radical feminists and feminists of color since the idea was posited in 1970 by Shulamith Firestone in her book *The Dialectic of Sex*. Some women argue that it is possible for all women to unite on the basis of their oppression as women. Many others claim that women do not constitute a class and that this categorization promotes a false universalism by attempting to force an image of commonality rather than recognize real differences between women. To further feminist theory and practice at a time of increasing factionalization within the feminist movement it is important that this issue be addressed and debated. *The Radical Future of Liberal Feminism* is a provocative critique of today's liberal feminist movement precisely because it discusses the issue of women as a class.

Zillah Eisenstein focuses on mainstream feminists (N.O.W., white middle class women, and women of the Betty Friedan school of thought) in her analysis of the capitalist patriarchal system. She believes these women have the greatest potential for radicalism. Their potential is rooted in the inherent contradictory nature of the term "liberal feminist." States Eisenstein, "The contradiction between liberalism (as patriarchal and individualist in structure and ideology) and feminism (as sexual

egalitarian and collectivist) lays the basis for feminism's movement beyond liberalism."

Eisenstein begins her critique of the contradiction between liberalism and feminism by defining and analyzing liberalism and how it functions broadly in American political thought and specifically in feminist theory. Her analysis recognizes the difference between liberalism as a political perspective and its "simplified description as white middle class reform oriented politics."

Historically liberal ideas asserting the importance and autonomy of the individual developed with the bourgeois revolution beginning in the 17th century. Eisenstein discusses how these themes have become the dominant political ideology of Western thought by tracing the history of liberalism and feminism through the works of John Locke, J.J. Rousseau, Mary Wollstonecraft, J.S. Mill and Harriet Taylor, and Elizabeth Cady Stanton. Today the liberal values - independence, equality of opportunity and individualism - have become normalized and thus render themselves invisible. Consequently liberal feminists are unaware of the conflicting political philosophy they espouse.

Feminism is liberal, claims Eisenstein, in that "at its root is the universal feminist claim that woman as an independent being (from man) is premised on the idea of the autonomous self." Yet simultaneously, liberalism reinforces the relationship between patriarchy and capitalism found in our society - a relationship based on the social and economic dependence of

women on men.

Patriarchy is a system that affects both the public and private spheres. Feminist writer Adrienne Rich defines patriarchy as "the power of the fathers: a familial-social, ideological political system." It is enforced by men "by direct pressure or through ritual, tradition, law and language, customs, etiquette education and the division of labor and it is used by men "to determine what part women shall or shall not play". Thus "the female is everywhere (publicly and privately) subsumed under the male."

Working from Rich's definition Eisenstein argues that "Patriarchy is a relatively autonomous system operating alongside the economic mode of society - not just simply derived from it." The term "working mother" exemplifies the relationship by reflecting the patriarchal base of capitalist society that assumes that women as mothers do not work - equating work only with paid labor.

Eisenstein envisions that the growth of the number of women in the category of "working mother" will radicalize the politics of liberal women. She believes that as liberal women enter the workforce they will become aware of the contradiction between their assignment to a sexual ghetto within the market and the liberal promises of equality of opportunity and success through individual achievement. States Eisenstein, "A feminist politics can

address how woman's sexual oppression and exploitation in the market is rooted in her secondary sexual status in marriage and the family." A capitalist patriarchal society needs women's cheap labor but it also must maintain the image of the male head of the house bringing home the family wage.

Thus to begin to transform society women must identify themselves as an oppressed class. Eisenstein believes that women constitute a class because "woman's identity as a sexual class reflects political and historical processes and cannot be predefined statically as merely a biological class." Thus the definition of woman as a class is not based on their biology, per se, but rather on how their biological functions have been coopted. The political system of patriarchy manipulates woman's biological role as a childbearer and childrearer. Issues of abortion, sterilization and contraception as they affect women here and in the Third World make this only too apparent.

In Eisenstein's analysis it is "precisely through struggle that women come to see themselves as a class." The struggle of the "working mother", that has only recently affected the American middle class, has been a historical reality for working class women and women of color. She claims the issue of the "double day" will mobilize women to struggle

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## If god were a woman...

and the WASP god said...  
Euleta G. Usrey  
American Atheist Press

A fun and sometimes witty book, *and the WASP god said...* is a parody of "the great tool of enslavement--the bible." As is sometimes the case with parodies, this one becomes monotonous and predictable after the first ten pages. Luckily, the book is brief.

The author, Euleta Usrey, pokes fun at the bible, or more precisely, the interpreters of the bible and the powerful institution of the church. Usrey's WASP god constructs a world of racism, sexism, and exploitation in the name of convenience and profit. He (the WASP god is male of course) intimidates the masses into blind submission, not with the threat of hell, but with police, the Federal Board of Intruders, and the Conformance Insurance Agency. The protestant work ethic is woven throughout the fibers of the WASP god's bible; the employer is supreme, and employees overwork, pay with a lifetime, and are told to turn the other cheek.

Usrey realistically portrays our current medical profession. The AMA (Association of Medical Accountants) are sent into the world to "experiment upon the poor and heal the wealthy... not to cleanse the world of illness but to profit from it."

The author's final word on religion is conveyed in the Final Revelation of the WASP god: "I the WASP god have sent mine preachers to testify unto you these things in the churches. I am the originator of religions, that they might reinforce your obedience through your guilt."

What does this book have to offer? It probably will not provide new insights. It is not a penetrating analysis of the bible, the church, or american society; but, it chides all of these. In the course of the book, we are invited to consider the ways in which the bible, the church, and our society's interpretation of these serve to oppress.

There is no doubt that the church has used the bible to exploit our brothers and sisters, past and present. Is it

possible for a church to exist which is not oppressive? The liberation theologians, predominantly in Latin America, believe that a theology of a classless society--a theology of liberation--can use the bible as its primary document and still be anti-exploitive.

Elsa Tamez, in *Bible of the Oppressed*, writes "Clearly, something has gone awry in the reading of god's word. Struggle, life, and liberation have been replaced by passivity, resignation, and submission." Rather than turn the other cheek and wait for relief after death, liberation theologians encourage resistance to oppression and the overthrow of the ruling class.

I have mixed feelings about such a movement. On one hand, liberation theology is revolutionary; it seeks to rid the world of exploitation, individualism, and a class society. On the other hand, it replaces one world view with another. It uses a father figure to dictate "appropriate" behavior. Like good children, the people supposedly need a master to provide interpretation, instruction, and reason.

In the book *and the WASP god said...* religion and liberation are diametrically opposed. The liberation theologians offer partial liberation--a liberation that is essential--but not complete liberation. Are people encouraged to explore, ask their own questions, seek their own answers, choose their own assumptions under the new teachings of liberation theology? Perhaps liberation theology can not save the people of Latin America. Perhaps it is a way for the church to retain some control over a people trying to throw off their chains? The church can then present a christianized Marxism to the people without letting the people take full control--without allowing them to discover a world free of religious blind faith and dogma.

The reinterpreted bible of liberation theology still tells people how and what to think. It still perpetuates sexism and homophobia. It still assumes an all-knowing, omnipotent ruler which cannot be questioned by the people. Is this liberation?

-natasia

True Story of a Single Mother  
Single-Handed Survival

The following article is by the Feminist Writers Collective, Alternative Visions. We are a group of women drawn together by our belief that feminism is needed to create a society free of gender based inequalities. With our articles we will start a dialogue on current feminist issues. Our goal is twofold: first, to make women and men aware of the inequalities and oppression women face as a class; second, to interest women and men in feminist literature and theory. Feminism is needed to free women from socially prescribed roles that limit our abilities to attain economic independence and personal fulfillment. We believe this is a step towards a society free of all social inequalities.

For many women the sixties and seventies was a time of rediscovering sisterhood and fighting for equality. The achievements of the feminist movement are reflected in the life of Nancy Lee Hall. Her book, a personal narrative, *A True Story of a Single Mother*, reveals a woman who learns to define herself, her goals and her values according to her own beliefs and not those of one man or the patriarchal society. The fact that this could be the story of a single woman in 1985 reinforces the fact that women and men cannot allow the collective strength that feminists achieved in the 1970's to falter due to the individualism of our capitalist society that sets personal fulfillment rather than social change as a goal.

Hall's story of how she raises seven children after her divorce from an abusive husband is engrossing due to its honesty. As Hall relates the day to day conflicts she encountered she draws in the reader. It is as if we have stumbled across a diary or are going through old letters from a close friend. We witness the events that teach Hall to use the power inside herself that has previously been denied the opportunity to exist.

It is the feminism of the seventies that provides the emotional support for Hall to come into her own. Declares Hall, "...many of my friends thought I had gone mad over this 'Women's Lib stuff'. I didn't care. My soul had been touched, and I was getting answers to the questions that had bugged me for ten years of sobriety, for all the years of my life. What was most wonderful to me was getting rid of the guilt. I soon realized that my problems weren't unique and even more important, weren't my fault. Women in every culture and every age shared the same basic frustration. We were placed on a pedestal, but we ended up as victims. I refused to stick my head in the sand anymore."

In this excerpt Hall describes the philosophy of the women's movement at the time - "The personal is Political." In consciousness raising sessions women realized that their individual problems were in fact social problems caused by the socially prescribed gender roles that oppressed women. Hall's book recreates this tie. Her individual struggles, shortcomings and self-doubts become a critique of society - of the social, political and economic injustices women face.

As a woman raised with "the good wife and mother" conditioning of the 1950's Hall's first problem is not only finding a job but getting rid of the shame she feels because she is not devoting herself to motherhood. And because child-support checks from her ex-husband are sporadic and of varied amounts this means supporting them alone. States Hall, "Being brought up in the traditional way, I always feared something terrible would happen if I went away... I felt I would be punished for leaving the children even to go to work. Especially to go to work." These feelings of guilt are common in lower class women due to the conflict of the reality of their economic conditions and the idealized social role for women.

Hall moves from babysitting jobs to work as a draftsman, a job that utilizes skills she had previously developed. And in this male dominated field, Hall repeatedly is one of the first ones fired when there are no new contracts. But as she gets new jobs and enjoys them more Hall realizes that work - when it is meaningful - does more than provide money; it gives her dignity and personal strength.

Hall's greatest fulfillment is in writing, yet society defines this as a selfish act outside of the proper role of mother. Thus she writes at night or outside, on the beach, to have the solitude needed to create. Relates Hall, "It had taken me a long time to learn the difference between a male and a female writer: a man was at work but a woman was self-indulgent."

But despite the obstacles Hall continues to write and thus, we have her story. The story of a woman who goes from struggling to make it from one check to the next, to a woman who makes a complete life for herself and goes on to assist others. Becoming politically involved she fights for women's rights and social equality and against government intervention and capitalist exploitation.

Nancy Lee Hall's book is an interesting glimpse into a world seldom reproduced in print. It is an important work because it makes us realize that to end such individual struggles we must listen not only to the words of women like Hall but to the other women and men repeatedly denied a social voice.



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## Conrad On Campus

When Paul Conrad stepped up to the podium in Mandeville Auditorium on the evening of the 24th, he wasted no time in revealing the two most prominent manifestations of Conrad -- the aloof, public-pleasing, Mr. Personality, who gets paid to do what he enjoys: cartooning and speaking; but also the cynical, intellectual, and charismatic liberal, perplexed by the thought that the state of affairs has eroded to the extent that a few die-hard progressives and liberals should come to see a political cartoonist for direction.

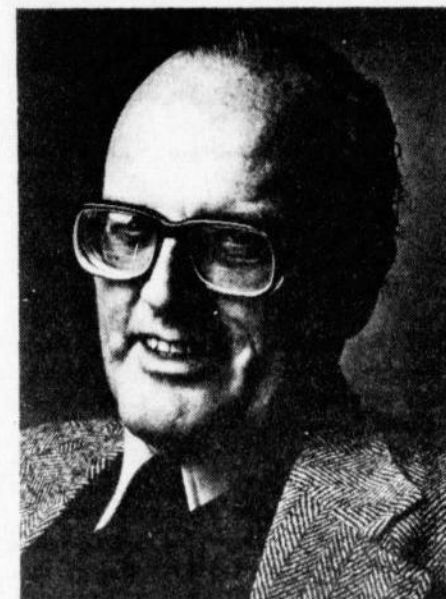
"We weren't elected", he announced proudly, "we just have the first amendment and all that it entails." But Conrad didn't speak proudly of the press throughout his discussion, "I don't think the press is doing the best it can", he confessed, "I think the press, unfortunately, is a wee bit lazy... in many cases, very lazy." He doesn't think that the press should have to print the facts alongside of every contradiction on the part of President Reagan and other political figures. "Put it (a list of facts) on the front page of the Opinions section", he said. When I asked him to elaborate on his suggestions, he hollered to the audience. "STOP PRINTING HANDOUTS!" -- a statement which any U.C.S.D. student who has ever spent any time in Revelle Plaza can appreciate.

"We were flooded!", he responded to a question from the audience concerning hate-mail responses to the anti-abortion cartoon, "...there have been death threats..."

He informed the audience, in response to another remark, that some years ago he had indeed taught Catechism to Christopher Boyce, the Falcon, who has become a central character in the movie *The Falcon and The Snowman* -- the young man who discovered CIA involvement in Australia and masterminded a scandal for which he was convicted and labelled a traitor (see related article, this issue on *The Falcon and The Snowman*).

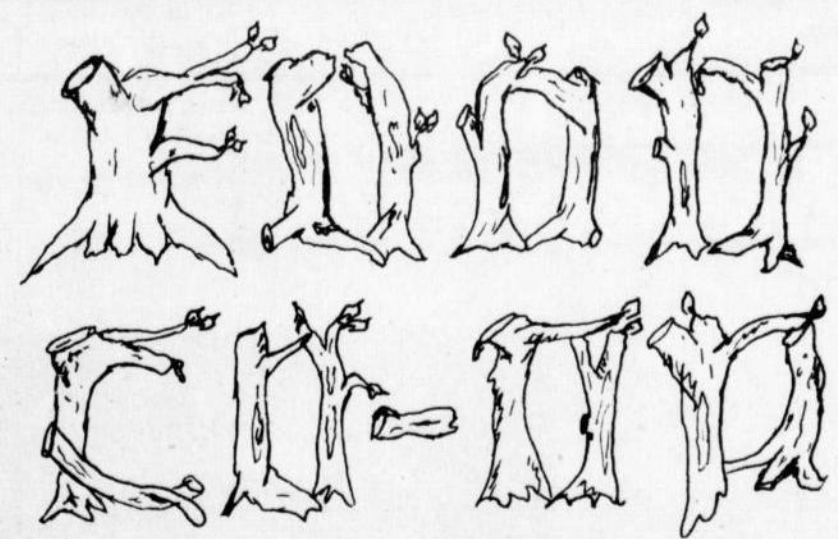
As one might have expected, numerous slides of his work were shown as Conrad commented; also, many with comments of readers already provided

(some, derogatory!). I must say that all-in-all it was a refreshing and entertaining evening; although, what stood out the most about this man, whom most people only recognize by a signature in the corner of a sketch, was his serious cynicism. He made one particularly pessimistic remark almost entirely out of context, although it was offered during a



replay concerning the federal deficit with regard to U.S. military build-up and U.S.- Soviet hostilities; he said, "Eight months...if we don't move its all shot!"

Although Conrad spoke with the certainty and pointedness of an individual who is knowledgeable and well read, he did not support his assertions with facts, but rather, relied on the trust that those people in the audience, while intelligent and inquisitive, were indeed his disciples. Or if that tactic failed, he would simply argue that these were his beliefs and no one else had to accept them. Regardless, Conrad (as he well knows) is an individual with deep political and moral beliefs who is able to express those beliefs originally and effectively. Whether you love him, or hate him, or don't read the L.A. Times he's Conrad and he'll out-preach some of the best whether it be in print or on stage.



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## FILMS IN REVIEW

### A Sunday in the Country

Director Bertrand Tavernier's melancholy *A Sunday in the Country* is a portrait of an aging artist. Monsieur Ladmiraal (Louis Ducreaux) is not only confronting the patronizing attitude of the younger generations but he is also questioning his goals and accomplishments as an artist. Set in a picturesque town outside of Paris at the turn of the century, the film documents one day of this septuagenarian painter's life. He is visited by his two children who have left the country to live in the exciting but alienating big city. His son, a timid businessman, arrives dutifully, as he does every Sunday, with his wife and three children. Irene, the daughter, who is over thirty and still single (god forbid) swoons in for one of her infrequent visits and provides for dynamic tension throughout the film.

In a mere 94 minutes, *A Sunday in the Country* touches upon numerous conflicts within this family that include socially prescribed roles for women, motivations and responsibilities of artists, treatment of older people and relationships between parents and children.

The film opens with the singing M. Ladmiraal slowly getting up in the morning to prepare for his Sunday visitors. Because he is approaching his mid-seventies, he finds it harder to get about the house. He knowingly dismisses the fact that he can no longer make it to the train station to meet his son's family in the usual ten minutes by declaring that the trains are now running early. His son and daughter-in-law are a couple that have resigned themselves to an unhappy life as repressed middle class conformers. They carry out their perfunctory visit as a ritual; not only in their interaction with M. Ladmiraal, but also by their mechanical admonishing of the three children who still try to exercise their imagination despite the stifling discipline to which their parents subject them.

The morning progresses and although words are passed back and forth between the father and his visitors, not much of anything is said. The dissatisfaction that M. Ladmiraal feels with his son and with his own accomplishments as an artist are an undercurrent that swells as the film develops. Unexpectedly, the daughter Irene bursts into the frame and becomes the final player in this web of intergenerational tension and unfulfilled expectations. Her vivacious exterior is only matched by the profound sadness that surrounds her as a character who cannot fit into the defined roles of the social structure.

Irene, portrayed as the favored offspring gives even greater heartsickness to her aging father who tries to pretend that his daughter will soon conform to her prescribed role as wife and mother. In his patriarchal fashion he nourishes his illusions and his daughter is careful to leave them unburst. Irene also has an unspoken relationship with her brother, but unlike the patrimonial kindness that the father demonstrates towards her, she is treated as a thorn in the side of this proper Parisian. She not only flaunts her non-conformity in front of the staid and puritan couple, but she also brings the children alive. They are so accustomed to the authority figures of their parents' generation putting them down, that they rejoice with their aunt, who doesn't inhibit but encourages playfulness.

Irene departs with almost the same flourish that she arrives and leaves the country house to rush to her lover in Paris. M. Ladmiraal barely conceals his disappointment at the departure of his daughter, who by her quick and infrequent visits has demonstrated that she places far more importance on her gay life in Paris than on visiting her father. The son is uncomfortable too, because it is clear that although he faithfully comes to the country every week it is his sister who brings some life



to the old man.

Father and son and son's family plod through another meal until finally M. Ladmiraal escorts them to the train station. He is left alone again to ponder the empty canvass upon which he works.

As an artist M. Ladmiraal is contemplating the fact that he never took risks and is questioning the function of his work that has consisted mainly of stills. He has been moderately successful as a painter but he admits that he always followed in the footsteps of the greats, never daring to challenge the

boundaries of art.

Tavernier creates an artistic vision of the countryside from the somber tones of the old country house to the lush colors of the late summer foliage and has shaped a piece that leaves many unanswered questions. It is a compassionate work with finely molded characters that haven't been made too predictable.

*A day in the Country*, in French with English subtitles, is currently playing at the Cove Theatre in La Jolla.

-R. Llewellyn

### The Falcon and the Snowman

*The Falcon and the Snowman* is a very curious title to a movie about the most important and "fantastic" espionage case ever on trial in the United States. The title represents a fetish of each main character—one's obsession with falconry and the other's obsession with cocaine, neither of which having very much to do with the theme of the story.

This film, directed by John Schlesinger of *Midnight Cowboy* and *Sunday, Bloody Sunday* fame, prefaces itself with a statement about incorporating "some of the facts" of the two men's lives involved. In keeping with the current trend in American politics, however, this director presents the same neo-Republican ideal as is present in most contemporary Hollywood films. Schlesinger does a great number on "blaming the victim" so often, the audience is left to surround itself in guilt rather than focus its attention on the storyline.

The film is about two young men, Chris (played by Timothy Hutton) and Daulton (played by Sean Penn) who grew up together in upper middle-class America, sharing experiences from altar boys to high school graduates. After high school, the boys went their separate ways, Chris on to seminary school and Daulton on to dealing drugs. They reunite after Chris decides he could no longer handle the church and Daulton arrives back in the neighborhood after a successful dope deal in Mexico.

Chris accepts a job in the basement of RTX (a pseudonym for TRW). He is quickly promoted once management finds out his father is ex-FBI and currently head of security at a research facility. After an astoundingly brief indoctrination, Chris is assigned Communication Code Room operator in the systems nerve center.

Chris finds his job thoroughly boring and begins to take notice of the correspondence coming in on the encoding-decoding machines. He reads a message from Canberra, Australia referring to "union infiltration" and urging the "standard practice of denial" be recommended. At this point, Chris becomes interested enough to uncover a whole plan of union suppression and

political intervention by the Central Intelligence Agency in a foreign ally's affairs.

At this point, many questions begin to arise. Why does Chris decide to sell CIA/TRW correspondence to the Russians? What is the time frame in which all this is taking place—it seems to last only a few weeks! When Daulton, acting as the courier between Chris and the Russian Embassy in Mexico City, begins to threaten the security of both Chris and the Russians, why don't they just kill him? Is the K.G.B. (as is alluded in the film) involved? And on, and on....

The most troubling question of all: what happened in the courtroom? Why was Chris sentenced to 40 years on 40 counts of espionage and Daulton to life imprisonment? There is no mention to what extent the CIA should be responsible for their activity in this circumstance. In fact, according to the April 28th edition of *The New York Times*, "It was unclear what CIA activities Mr. Boyce was referring to because prosecutors objected when he attempted to provide details." In interviews with *New York Times* reporters, Boyce reported information that the CIA had "infiltrated" unions and "suppressed" their strikes, particularly those involving railroad and airports (which would have cut off equipment and supplies to the Pine Gap and Alice Springs military bases). He stated the bases are used to collect photographs of the Soviet Union and other countries taken by reconnaissance satellites and to receive information from satellites "used to detect Soviet missile launchers."

No link was made between the ousting of Prime Minister Whitlam (who was publicly against CIA establishing military bases in Alice Springs) in 1975 or the fact that a CIA agent who was an employee of Advanced Research Projects Agency (a technical branch of the Defense Department) was sent to help set up a top-secret satellite monitoring facility at Pine Gap. Both of these are very central to a complete understanding of this film's story.

By the end of the film, one gets the feeling of having been "ripped-off" or at the very least misinformed. Instead of being put on trial for treason and sentenced to prison, Christopher Boyce should be congratulated for bringing yet another reprehensible intrusion on the part of the CIA to the public consciousness. Too bad, John Schlesinger couldn't have joined him!

-p. h.g.

Larry Fiske - Rock's Greatest Social Critic

## Kinks Keep Kicking

The Kinks have recently released their latest album entitled *Word of Mouth*. That this legendary band can consistently put out great songs after 20 years in the business is amazing. Many of the cuts on the album are as exuberant and enticing as anything they've done in their career, while some of the others rank with their most mediocre. The Kinks' trademarks of socially conscious lyrics, captivating melodies and arrangements, and creative use of vocals and harmonies punctuate the album.

Lead singer and writer Ray Davies has written a set of emotionally touching songs about the break-up between him and the Pretenders' Chrissie Hynde. (Hynde left her live-in lover, and took their child to marry the *Simple Minds'* Jim Kerr.) One song called "Missing Persons" features a haunting melody coupled with Ray's heart-felt singing and sad, confused lyrics.

Now I'm sitting at home staring at the wall / Waiting for that missing person to call / Waiting for the message I'm dragging to hear / Waiting to confront my darkest fear / She's a missing person / I wish I could see all the places she might be / Maybe I stopped her from being free / Maybe there was something missing in me.

The song "Good Day" must have been written after Ray got the depressing news from Chrissie, as his state of remorse comes in the lyrics. Yet as in so many Kinks songs Ray has composed, he remains hopeful and optimistic.

The sky is blue but there are clouds in my head, with big decisions looming ahead / The sun is out but the room is so grey, so much confusion heading my way / Get positive, try to be gay.

The cheerful, carnival-type music fits the song well. Another song about Chrissie "Going Solo" lacks the depth and feeling of the previous songs, as well as having a mediocre melody.

The album kicks off with a previously released gem called "Massive Reductions." This was released as a B-side of a British single in 1981, hence going unheard in the U.S. The new

version features a jazzy horn and trumpet introduction, with keyboards and guitar carrying the song's spunky beat. Ray wrote the song about the unemployment facing the British working class, yet its lyrics are applicable to all industrialized countries.

The song "Too Hot" is a sly put down of the me generation, and features an infectious upbeat tempo led by acoustic guitar and keyboards.

Everybody's working out at the gymnasium, pumping iron, getting fit, ready to compete / Everybody's working on their own body heat, everybody's



THE KINKS

I've been sacrificed in the name of the company / I've been victimized for the name of the company / They're laying me off all because of inflation / I'm losing my job and my reputation / Goodbye my big house, my big car / Now it's hello to welfare / I hear that everybody's going there / They're making massive reductions / It's all mass production on assembly lines / They're making massive reductions.

hustling out in the street / Sleepy town, gets me down, want some peace and quiet / The police are everywhere, like there's going to be a riot / But back in the gymnasium they're training for a war / Think of all the fun we had in 1984.

Lead guitarist Dave Davies contributes the two most dynamic songs on the album. "Living on a Thin Line" features a middle eastern sound

highlighted by Ray on acoustic guitar and Dave on electric. In addition, Ray's harmonizing with Dave on the chorus is exquisite. The lyrics describe the disillusionment many British feel towards their country.

All the stories have been told of kings and days of old / But there's no England now / All the wars that were won and lost don't seem to matter that much anymore / All the lies we were told / Then another leader says, "Break their hearts and break some heads" / Living on a thin line / What are we supposed to do?

The most powerful song on the album is Dave's composition called "Guilty." His forceful singing compliments the driving melody, and the militant, radical lyrics. Reactionaries beware!

Don't stand in the line, for the truth it will blind you / Secure in your offices of self-gratification / Rejecting the cries of the innocent strangers you bury / Controlling the masses in true business-like fashion / tv, the media, your lies and deceptions blinding us / How manipulator, conspirator, dictator / Drive the people underground / But they'll rise up through the ashes / To stand up like a fire / Every nation, every land.

The song "Do It Again" is a powerhouse rocker with mediocre lyrics (the video is splendid as it takes place mostly in a London subway and shows people rushing to work, hence the line "Get up, go out, do it again"). "Sold Me Out" is another rocker, but one that fails to deliver as it is mired in a plodding beat and ho-hum lyrics. "Summer's Gone" is an average song about summer time that goes nowhere. The title track "Word of Mouth" rocks and rolls and takes aim at those who spread rumors and lies to which Ray replies, "Shut your mouth, shut your face!"

*Word of Mouth* is a very good album from the Kinks. Despite the change in drummers after 20 years from Mick Avory to Bob Henrit, the Davies brothers continue with 1980's regulars Jim Rodford on bass and Ian Gibbons on keyboards.

The Kinks will be coming to Golden Hall February 20 at 8:00 p.m. Their audience nowadays consists amazingly of mostly teenagers and new wavers testifying to the band's timelessness and influence. Their live shows are always energetic and usually fantastic. Tickets are still available.

## Malcolm X

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Also Showing: Ceddo

## Ready to Rock Steady Not to Study Reggae

Reggae music, Rastafari philosophy, and the rock-steady sound of Alton Ellis were all part of Prophet Productions' fifth annual Bob Marley Birthday Reggae Celebration. The sold-out concert, at the La Paloma Theatre in Encinitas, featured Alton Ellis (the singer songwriter of rock-steady) and the Soul Defenders, the Kushiite Raiders, and Nightshift.

Although the concert aspired to celebrate Bob Marley's contribution to reggae music (and to social change), Alton Ellis sang few reggae songs. Ellis, at forty-five, is the grand old man of rock-steady, a style of Jamaican music inspired by 1950-1960's American R&B. Alton Ellis wrote and recorded "Get Ready to do Rock Steady" at Studio One in Kingston almost twenty years ago. At that time, Bob Marley was part of the new development in Jamaican music (reggae). While Ellis was writing love songs, Marley was cutting his ideological teeth in the Trenchtown ghetto of Kingston. Marley was a 'rude boy.' These young blacks were disenchanted and alienated from a system offering no relief from suffering. Marley and other rude boys began rejecting white standards, and felt the need for black unity. Some rude boys became predators, preying on the poor

inside Kingston's ghettos. Alton Ellis recorded "Dance Crasher," in which he criticized the rude boy movement. It is somewhat ironic that Ellis, who predated reggae and whose politics do not figure in his music, was the featured performer at a celebration of Bob Marley's birthday.

Alton Ellis' performance? Peaks and Valleys. He has a rough tenor until he reaches to higher notes, where he is clear and smooth. Until he becomes tired, which happened too soon for me. Also, after hearing "Get Ready..." "Sitting in the Park," "Falling in Love," and so on I had heard enough love songs. I wanted reggae, rastafari, a little radical roots music to rock the (almost) all-white, middle class audience. To be sure, we were on our feet and at the stage, but we were swaying to songs about love between boy and girl, not love and the liberation of the world. Ellis tipped his pork-pie to reggae with "Jah Makes Me Stronger" and, during his encore, with "Diverse Doctrine" and "Earth Needs Love." I and I say he can rastafari.

Backing Ellis were the Soul Defenders, a studio band from Jamaica. They play one-drop like they were born on a backbeat. See them. Like other

continued on page 11

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## Military Bases Ring Globe

The following article written by John Miller is reprinted with permission from *The Mobilizer*, a quarterly journal that is published by the National Mobilization for Survival. They are a national coalition of local groups working for disarmament, non-intervention, safe energy and human needs. Their address is 853 Broadway, Room 418, New York, NY, 10003.

Taxing to the terminal at Keflavik, in Iceland, your plane may follow a U.S. AWACs and pass nuclear-capable PC-3 Orion Anti-Submarine Warfare planes. No ordinary international airport, Keflavik is also a major U.S. navy base.

In Trujillo, Honduras, the Pentagon has built a paved runway large enough to handle C-130 cargo planes carrying troops, equipment, arms and ammunition. The runway is part of an extensive system of airstrips, barracks, radar and other "temporary" facilities, ostensibly built for training exercise. Many believe that a permanent military infrastructure is being built in Honduras despite the lack of Congressional authorization.

Kadena Airbase in Okinawa has the densest concentration of U.S. military aircraft outside the U.S. It houses F-15 air-defense fighters, though Okinawa faces no known threat from a conventionally armed enemy. The fighters would be flown to Korea, however, in the event of a conflict there. Tankers based at Kadena stand ready to refuel conventionally and nuclear armed B-52 bombers from Guam headed toward targets in North Korea, China or the USSR. Kadena is only one of 119 U.S. bases in Japan and Okinawa.

These are just three components of the extensive, but little noted network of well over 2,000 foreign military bases built and maintained by the U.S. around the world. In the East Asia Pacific region alone, the U.S. has over 350 foreign facilities (along with several dozen in Alaska, Hawaii and the continental U.S. assigned to Pacific operations).

Foreign bases, often allowed by treaties and alliances may serve for storage of U.S. nuclear, chemical, and conventional munitions; intelligence gathering; nuclear weapons and missile testing; supply storage and the like. All too often these purposes are kept hidden from the governments and peoples of host countries.

A number of governments that do not allow individual foreign nations to set up bases on their soil will allow bases deemed necessary as part of their responsibilities to multilateral alliances, such as NATO. Many of these bases have been proposed, built, maintained and operated by the U.S.

In the past years, the peace and anti-nuclear movement has begun to recognize that nuclear weapons and military intervention are part of an integrated military and foreign policy. The system of overseas bases reflects this policy. If we are to disconnect the "deadly connection" between intervention and nuclear war, and to begin to eliminate the terrors of nuclear weapons and military intervention, we must act in concert with overseas efforts to dismantle costly and deadly foreign basing systems.

Though often described as necessary for the defense of U.S. territory or that of allies and also for the interests of the American people, the foreign bases may in fact act as magnets, drawing missile fire on those nations and colonies that host U.S. bases. Additionally, the U.S. foreign basing system offers a means for the U.S. (and other major powers) to intervene in the affairs of host countries. Unpopular rulers and dictators may be propped up, popularly elected governments overthrown, elections manipulated and economic aid and trade granted or withheld—all in the name of

retaining strategically important bases or denying adversary access to them.

The foreign base network provides essential components for nuclear first-strike capability. Also, many facilities are being modified in line with current military doctrine including fighting and winning a prolonged nuclear war, and horizontal escalation. The latter means that alleged Soviet interference in one part of the world, say Central America, would be met by U.S. military pressure or attack in another part, say Korea or the USSR's Pacific ports. Modifications include strengthening against nuclear attacks, building duplicate facilities, altering primarily civilian systems for strategic command and control functions and the propositioning of supplies around the world.



The increased risks of direct confrontation between the superpowers implied by the foreign basing system make war more, rather than less, likely. Increasing the probability of war similarly increases the chances of escalating into nuclear war. For example, recent expansion of bases and naval power by both the U.S. and the Soviet Union in the volatile western Indian Ocean Persian Gulf region at Diego Garcia, and in Kenya, Oman, Bahrain and Somalia (by the U.S.) and in Afghanistan, Ethiopia and South Yemen (by the USSR) increases the possibility that local conflict will escalate.

U.S. foreign-based military facilities range from small but important unstaffed antennas—many of which would relay the orders for bombers and submarines to launch a nuclear attack—to more traditional bases, such as those in West Germany and Korea, with large concentrations of troops and tanks.

With the largest number, by far, of foreign bases, the U.S. is the only nation with a truly global military network. France has dozens of bases, primarily in East and West Africa and the Pacific. The Soviet Union has numerous bases in Eastern Europe, where it deploys nuclear weapons, as well as in Africa and the Middle East. In the Pacific and East Asia, the USSR has a total of four facilities in Vietnam, North Korea and the Japanese Kuriles Islands, which it has occupied since World War II.

**The Case of the Philippines**  
A look at the Philippines, sitting at the strategic crossroads between the Pacific and Indian oceans, reveals many of the problems of foreign military bases.

A former U.S. colony, the Philippines gained its independence only after it modified its constitution to allow for the presence of U.S. bases. The most important of the 23 U.S. bases now established there are Subic Bay Naval Base, containing six facilities and Clark Air Base. With the largest naval depot in the world and a naval air station, Subic services the U.S. Seventh Fleet, including maintenance for its 90 nuclear-

capable fighters and fighter bombers. Clark is the largest U.S. air base in East Asia and a major training center. This key command, control and communications complex houses the nuclear-capable Third Tactical Fighter Wing. A third major base in the Philippines, the San Miguel Naval Communications Station, is the communications center for the Seventh Fleet and controls submarine movements in the Indian Ocean.

In the post-World War II era, these bases were deemed "necessary" to defend the U.S. and to contain Soviet and Communist power. The strategic boundary of the United States "now lay along the eastern coast of the Asiatic continent," declared General Douglas MacArthur in 1944. With war in Korea

as staging areas for covert warfare to destabilize governments, and for U.S. counter-insurgency operations against guerrilla movements in China, Indonesia, Vietnam and the Philippines itself.

Many Filipinos oppose the bases, viewing them as a threat to their sovereignty and security. The bases support prostitution, drug dealing and other exploitative and criminal activity, and prevent productive development of the lands they occupy.

To keep the bases, the U.S. has manipulated Philippine politics and supported the brutal and unpopular dictatorship of President Ferdinand Marcos by paying "rent" in the form of a five-year \$900 million economic and military aid package. As Marcos' policies have brought the Philippines near economic collapse, his political survival depends on this and other U.S. aid. Opponents of Marcos and the bases fear U.S. intervention will increase with the growth of the nationalist movement to bring democracy and independence to the Philippines.

**Opposing Military Bases**  
Withdrawal of all foreign military bases could only happen in the context of foreign policy based on nonintervention, the pursuit of non-military solutions to conflicts, and the recognition of the right of all peoples to determine their own destiny.

Clearly the removal and banning of foreign military bases cannot happen quickly. Redefining the national interests of the superpowers, the meaning of national defense and security and what it is we are defending is a tall order. People in many countries are, however, pressuring governments to do just that.

Vigorous movements in many countries are opposing foreign military installations based on their soil:  
\*The women of Greenham Common, England are rejecting the basing of U.S. cruise missiles.  
\*The Japanese anti-nuclear movement is opposing U.S. bases that will make them a nuclear target once again, as well as complicit in preparations for nuclear war.

\*The fisherman's Association of Vieques, Puerto Rico, protesting the practice of bombing of their island and fishing grounds, feels under attack rather than defended.

\*In Eastern Europe, a section of the banned trade union Solidarity is calling for the withdrawal of Soviet soldiers and nuclear weapons from Poland.  
\*The Greek government recently negotiated an agreement with the U.S. that calls for the withdrawal of the U.S. bases from Greece by 1989.

This growing international opposition to foreign bases deserves our support. It is important in and of itself, of course, but also as an opportunity to lend the peace and social justice movement an international focus. Only by working with overseas movements can we hope to make substantial changes in the U.S. foreign and military policy, and thereby reduce the threat of nuclear war and military intervention.

These bases also have already served

### Unknown Mexican Died February 2, 1985 between Chula Vista and San Ysidro

**Mexican Undocumented Worker age unknown; was killed by hit and run motorist as he tried to escape the Border Patrol. No family member attended his funeral since he lacked any identification papers.**

**Funeral Services were held in the middle of I-805, and attended by the California Highway Patrol accompanied by the U.S. Border Patrol officers who pursued him to his death. Hundreds of motorists paid him his last respects cursing the traffic jam his body caused.**

**He will be buried inside the tomb of the undocumented worker where no one will be able to identify his remains.**

continued from page 2

### Letters

#### THE DREAM STOPS

The Earth that I knew  
Had lands of green  
And rivers clean  
With a sky of blue  
But it has been changed  
The land is fried  
The rivers dried  
Due to minds deranged

A lesson was taught  
It is now clear  
A world of fear  
Led the Earth to rot  
Twenty years before  
We used to make  
For "safety's sake"  
Implements of war

There were but a few  
Who felt the way  
I do today  
(Was one of them you?)

And those of vision  
Who saw the loom  
Of coming doom  
Met only derision

Their pleas could not halt  
The deadly game  
Of useless fame  
Play by those at fault

The fatal hour came  
The people saw  
Their fatal flaw  
Facing death with shame

Then the missiles flew  
And they did fall  
To kill us all  
Their aim was true

And nothing was won  
Their bodies burned  
No glory earned  
Earth became a sun

Nature will ensure  
That man will pay  
For that grim day  
Leaving Earth impure

Floating deep in space  
No hope to give  
With days to live  
Dying human race

—FINAL ENTRY IN LOG—  
U.S. DEFENSE COMMAND  
SHUTTLE: HORIZONS.

—John Gastil

continued from page 6

## Liberal Feminism

together on a feminist platform encompassing the diversity of many women's lives.

Eisenstein envisions liberal women confronting the patriarchal base of their liberalism in their struggle. Recognizing this will then lead liberal women to an analysis of the pluralist liberal politics of our government. Pluralist theory defines women's problem as an identity problem - a lack of representation in government positions. The reality of the oppressive social structure is ignored.

The liberal, patriarchal, capitalist state benefits from the exploitation of an unpaid female labor force. It is not in the state's interest to promote woman's liberation. Liberal feminists must come to realize that even legislation such as the E.R.A. will only change what the government permits to be changed. It "challenges the ideological statements of patriarchy but not the actual patriarchal organization of everyday life."

Eisenstein argues that as women recognize the commonality of their roles within the economic system, it will be possible for class and race divisions to be surpassed. She believes that as liberal women look beyond their own self interests and concern themselves with problems of women outside their immediate reality they will conclude that capitalism will never bring equality.

I believe that Eisenstein gives liberal feminists more credit than they deserve.

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## Reggae

Jamaican bands I've seen, the Soul Defenders were aloo (leaving Alton to kiss-kiss the crowd), concentrating on clean, precise reggae, played just a hint slower than any American roots band can.

The supporting acts for Ellis and the Soul Defenders were the Kushite Raiders and Nightshift. The former is billed as "L.A.'s top reggae band," the latter as "North County's Own." Take my advice: if you like reggae, move to Los Angeles and stay away from the North County. The Kushite Raiders are powerful reggae musicians. Bands like this keep Bob Marley alive. They played some of Marley's best, biting off, chewing up and spitting out "The War Song," "I Want to be Rastafari," and "Babylon Warrior." These songs, along with "Black on Black Crime (Ain't Worth a Dime)," reflect the forces propelling reggae music forward: the growing anger among the have-nots, the fragile hope that manunkind can challenge racism and oppression, and the realization that, to take a line from the Cowardly Lion, things might get a whole lot darker before they get any lighter.

Which brings me to another matter: My impression of the contrasts between performers, material, and audience. First, the tickets cost enough to keep some people, poor people, away. I understand tickets were expensive, in part, because Ellis wanted the money (his other shows in California were \$15.00 per ticket, Prophet Productions charged \$9.50), and the hall was expensive. I did some figuring: Prophet Productions will not make money on this show. I also know Prophet Productions is committed to bringing reggae to the people for less, as the opening of Club Reggae at the Bacchanal attests to (Tickets to these shows cost half what Bob Marley Birthday tickets did). Yet I am cynical at the sight of young Californians (mostly white, wearing nice clothes) jumping up and down to reggae without the slightest notion what a transformation of their



world this music envisions. Listen to reggae and you will hear "I don't want peace, I want equal rights." I will wager most of that audience either voted for Reagan, or their parents voted for him. I believe most of them had no notion of taking to the streets when our strong nation 'liberated' Grenada, or mined the harbors of Nicaragua. I believe most of those young people chose a night at a reggae concert as unconsciously as they choose between Coors and Lowenbrau. What's the difference if you get a buzz, right?

There is a difference. Reggae music envisions a world of peace, a new order that will occur whether we, the downpressor men, want it or not. The new order will come easy, or hard. If you don't like or don't care to consider the words of reggae songs, can you hope to understand what will occur between

developed and undeveloped nations, between most blacks and most whites, between landlord and tenant in the decade to come?

When I think of what may happen, I must be glad for reggae concerts. There was a special atmosphere at this show. Children walked through the crowd at the edge of the stage. Strangers did not flinch from the swaying bodies. Sadly, this ambience is lost when reggae bands play in bars, like the Bacchanal. The children are gone, replaced by drunks. Strangers are on the make, or avoiding the sharks. As I stood in the middle of the five hundred people who shared Bob Marley's birthday with me I thought of all this. I looked at the children dancing, the strangers talking to strangers, and I could almost believe this music can make a better world. I hope so. Consider the alternatives.

### WR— MYSTERIES OF THE ORGANISM

"A weird and hilarious Yugoslav fantasy that mocks with ferocious humor both the Marxist state and the American way, blending politics with pornography. A bizarre feature, witty and exuberant in its ironic anarchism."  
—New York Times



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# Long Stories In Short

## Worker's Enemy

THE SECRETARY OF EDUCATION'S recent report on the state of America public education failed to disclose that public school administrators may be unable to distinguish between janitors and teachers. Nor, apparently, did it even matter. In Detroit a substitute janitor showed up at Redford High and was assigned to teach two social studies classes and monitor study hall. Reportedly, the janitor did just as good a job as the regularly certified teachers. So much for the myth of the highly trained professional educators. Needless to say, nobody's drawing the logical conclusion that public school monopoly and compulsory attendance might not be all that essential to an education.

—THE MATCH!

## Meese Questions Hunger Claims

WASHINGTON — Presidential counselor Edwin Meese III says he has not seen any authoritative evidence there are hungry children in America and that many people go to soup kitchens "because the food is free and that's easier than paying for it."

In an interview, Meese said the Task Force on Food Assistance was created by President Reagan in September "to get to the bottom of some of these allegations that have been unsubstantiated."

"So, if there are hungry children, the question is why are they hungry? The United States government is spending more on food assistance than it ever has in history."

—South Bend Tribune

## The Ugly Truth

THE IRS rammed home its message of who's boss, much to the dismay of a witless would-be philanthropist. A California woman decided to donate her income tax overpayment to the federal government. The IRS sent her paperwork to sign in order to claim her \$60 refund. Since she didn't want the refund, she declined to sign the papers. This attempted benevolence netted the woman a \$77 fine. It's an object lesson that you pay what the Internal Revenue Service says you owe, no more, no less.

—THE MATCH!

## Going Once, Twice...

Yet another by-product of the ailing nuclear power industry is the existence of massive equipment and parts which will never be used. Anti-nuke activists may not be complaining, but others are. The Public Service Electric and Gas Company, for example, finds itself stuck with a 697-ton reactor vessel after having abandoned a nuclear power project in Salem County, N.J.

Originally, worth about \$3.5 million, this nifty item doesn't seem to be going anywhere. Despite "for sale" advertisements here and abroad, no buyers have responded. However, the utility company did get some response: six "salvage operators" have made bids to charge the utility to cut the reactor up and take it out for scrap.

—Science for the People



## Attack Mack

Well, the makers of offensive video games have done it again, this time taking a crack at the notion of occupational health and safety. The game in question, "Hard Hat Mack" pits Mack, "a real working class hero" against OSHA. Mack's "arch governmental enemy."

In the game, manufactured by Electronics Arts, Mack the worker is trying to do some "honest hard work," in the words of the advertising campaign constructing buildings in "record-breaking time," only to be penalized by OSHA. The game, and its accompanying advertising campaign present the view that OSHA, the governmental agency responsible for ensuring a safe and healthful workplace, is actually an enemy of the workers. But as the Bay Area Committee on Occupational Safety and Health (BACOSH), in Oakland, California has pointed out, as well as perpetuating the labeling of OSHA as the enemy of workers, the game will teach children who play it only that OSHA (an unexplained acronym) is evil.

—Science for the People

## Poor People Pay

Thirteen years ago, in a booklet entitled *Towards a Science for the People*, the authors, affiliated with *SfP*, wrote:

"It is not overly visionary to imagine that society's underclass, whose labor is decreasingly in demand, might be nourished as a collective "organ bank." If this occurred, it would most probably be on a *de facto* rather than *de jure* basis, as is the case with other forms of class and racial oppression. That is, monetary and other incentives would be instituted to encourage "volunteers" so that direct coercion would be unnecessary. Models for the poor selling parts of their bodies already exist in the form of wet nurses, indigent professional blood donors, and convicts and colonial people serving as subjects for experiments."

It was with some interest that we noticed a *New York Times* article on this very subject. Apparently, a Virginia physician, Dr. H. Barry Jacobs, has formed an organization, the International Kidney Exchange, to purchase and market kidneys. Not surprisingly, perhaps, some of the kidneys would be "purchased from people living in underdeveloped countries."

Although Jacobs' license to practice medicine in Virginia was revoked in 1977 in conjunction with a Medicare mail fraud, officials of the National Kidney Foundation (NKF) have stated that there appears to be no legal method to prevent Jacobs from buying, importing and selling the human organ.

The establishment of Jacobs' organization has caused a good deal of controversy. Dr. David A. Ogden, president of the NKF, has termed it "immoral and unethical." In Congress, Rep. Albert Gore, Jr. has introduced a bill that would outlaw the sale of human organs. Meanwhile, however, it seems this insidious form of oppression may proceed unchecked.

—Science for the People

## More Ugly Truth

THE DEFENSE DEPARTMENT set a new record for spending within a normal workday. A fiscal year close-out saw the Pentagon blow over four billion dollars in a single day's shopping spree. As a mark of the trend toward fiscal responsibility under the Reagan Administration, however, the Pentagon simultaneously announced a thousand-dollar bonus for a Navy employee who saved the government ten thousand dollars on the purchase of some spare parts.

—The Match!

## Catholic Capitalism

The Lay Commission on Catholic Social Teaching came out with their own economic statement four days before the committee of Catholic bishops released theirs. The commission, which includes members Alexander Haig, William Simon, and Michael Novak, praised capitalism as the ideal economic manifestation of Catholicism, since both are committed to the "elimination of tyranny and poverty." George Will further explained, "American capitalism is the most efficient anti-poverty machine the world has known." How dare the bishops, he asked, presume to tell this most successful society that its distribution of income "violates the minimum standard of distributive justice," just because a mere 45 million Americans live under the poverty line?

—In These Times

## Hit The Dirt!

Soldiers were told to crawl, lie, walk and run in radioactive dust to see what effect it had on them despite instructions to service chiefs that radiation was harmful, the Australian Royal Commission was told in London last week.

Lord Penney, who was in charge of the atomic tests for Britain, said he knew about the experiments on the soldiers but was not aware of the documents to service chiefs warning them of the dangers.

Documents were put to Lord Penney in which the need to "indoctrinate" Australians on the need for the tests was considered and "propaganda" articles written by him and the medical profession were examined.

Mr. James referred to a letter from Lord Penney which said: "There were a whole lot of cranks in Australia equipped with geiger counters waiting for radioactive rain."

Lord Penney said that a ground burst test called Maicoo, at Maralinga, South Australia, was carried out for military reasons. Ground bursts were "very dirty stuff" and in military terms were successful if they killed as many men as possible. Until a test was carried out its dirtiness remained speculative.

—Manchester Guardian

## Wrong Answer

Q. What popular parlor game contains a serious error?

A. Trivial Pursuit.

That's right, the game that's threatening to outrate television as home entertainment is misleading the 40 million Americans who play it, with a wrong answer to an important question about American history.

"What Amendment to the Constitution did the Hollywood Ten invoke before the House Committee on Un-American Activities?" The answer, according to Trivial Pursuit, is "The Fifth."

Actually, the Ten chose *not* to invoke the constitutional safeguard against self-incrimination. Some of them cited the First Amendment's guarantee of freedom of speech; others, the entire Bill of Rights. They did so because they believed the state had no right to stigmatize people by probing their political beliefs, activities and associations.

Because of that stand, the Hollywood Ten went to prison and the next group of witnesses called by that most un-American of Congressional committees was advised by lawyers to take the Fifth in order to avoid a similar fate. Thus, a generation was deprived of an education in the meaning of the First Amendment and came to regard the invocation of the Fifth Amendment as an admission of guilt. A valuable lesson in the legitimacy of political dissent was lost — all too relevant in these days of First Amendment chill.

Trivial Pursuit is only a parlor game, but this misinformation is anything but trivial.

—The Nation