

# The North Avenue Review

issue iv  
feb. 1990

## IN THIS ISSUE...

Focus on Race Relations:  
interviews, articles,  
essays, and a poll

Was The U.S. Invasion of  
Panama Necessary?

Sick Health Care

More Views on Abortion

The Nicaraguan Election

Homophobia

Fishrap creativity

And more!

## STRUCTURE

The *North Avenue Review* is a magazine of thought and expression communally edited and produced by a collection of Georgia Tech students--all of whom have contributed, writing, graphics, or time.

Unless otherwise stated, the views expressed herein are solely those of the individual contributors and are not intended to express the sentiments of the Georgia Tech community.

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*In the race section, we show books on race that are suggested by some Review staffers. These books can be bought cheap at most fine bookstores. Check'm out!*

*front cover photo by Charles Moore of civil rights demonstration in Birmingham in 1963.*

## SUBMISSIONS

### General Information

Please include your real name, p.o. box and phone number on all submissions.

Send submissions to:

**The North Avenue Review**  
**GT Campus Mail**  
**P.O. Box 35307**

should be written in WordPerfect or Microsoft Word for the Macintosh. You can use many of the Macs around campus. Save your writing, as we will use your disk to manipulate and extract your article to layout. Graphics with your article would be greatly appreciated!

It is strongly encouraged that you attend the meetings to defend your piece during group review.



### COME TO OUR NEXT MEETING:

This Thursday in D.M. Smith 104 at 6 pm  
Look for our flyers.

Anyone who submits articles, literature or graphic arts has the option of becoming one of many editors for that issue of *The North Avenue Review*; just come to the meetings.

If there are any concerns, questions, or problems, contact Steve Danyo (p.o. box 35307) or Jeff Cardille (p.o. box 33090).

### Articles

The *North Avenue Review* welcomes any topics that you deem worthwhile by students, faculty, and staff. Be prepared to rewrite. Facts are important. Articles which we feel are unnecessarily inflammatory will be rewritten by the author or will not be printed. Submissions

Graphic Materials, Announcements, Poetry, Fiction, Blurbs, Photos, Surveys, Small Items of Interest, Whatever You Want, etc.

We welcome all of this stuff from students, faculty, alumni, and staff. Please submit all of it at our deadline meeting, or to our p.o. box prior to the deadline.

### Letters

All letters to *The North Avenue Review* will be printed, regardless of political bias. We do, however, reserve the right to withhold letters if deemed unnecessarily inflammatory. Letters should be succinct and signed. You can request to remain anonymous, but we need to know your name and address. Your letter will not be edited, so make sure it is written exactly as you want it. ■

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## Race Relations on Campus: Across the Country

### The Resurgence of Racism On Predominantly White College Campuses

by Greer Johnson

There have been many changes that have taken place in our society. America has gone from the radical 1960's to the free-living 1970's, to the enlightened 1980's. One would think that today, subjects such as racism would be a thing of the past—an enemy that was fought and defeated in the 60's. However, it has not and it has reared its ugly head particularly on predominantly white college campuses. There has been sharp increase in racial incidents on college campuses in the past three years. Yes, an increase, not a reemergence, though some are calling it "the new racism." During the 70's, although there was a greater acceptance of "people of difference", resulting from the Civil Rights Movement of the 60's, there were fewer incidents of campus racism. Those incidents were not publicized as widely as they are today.

The reports on these incidents have mounted. Some examples are as follows:

University of Michigan, Ann Arbor: A white student disc jockey was taken off the air for broadcasting a prerecorded radio program. Fliers were put under Black women's doors, announcing "open season" on "porch monkeys" and "jigaboos."

University of Texas at Austin: A group of racists calling themselves the Aryan Collegiates publicly threatened to get rid of all "outspoken minorities" on campus; The Citadel, Charleston: White students draped in sheets invade a Black student's room and burn a paper cross.

Columbia University, NYC: A dispute between a white student and a Black student turns into a small scale "race riot" on campus.

Tulane University, New Orleans: A small wooden cross was burned in front of a white fraternity rushing a Black student.

Racial violence, threats, harassment, and open insults to Black students have occurred. However, this resurgence has not been

limited to Black students alone, but also to other minorities and to Black professors, as well. At Brown University, in Providence R.I., which have been experiencing a round of racially-motivated incidents, Black and Asian students have been harassed. Recently, racial epithets were shouted by passers-by at a Black student and an Asian student as they moved into their freshmen dorms. Also, an Asian and a Black student were attacked and mugged on campus, apparently by teenagers. At Dartmouth College in Hanover, N.H., white students from a student newspaper published an article describing the classroom manner of a Black professor of music as a cross between a "welfare queen and a bathroom attendant."

Racism can even take a tone of subtleness. It can range from a comment, to a look, or even ignoring a person. "Subtle racism may be...denying to many Black & other minority students, no matter how bright and well-prepared they are, full participation in higher education at its best." A 20-year old junior at MIT states that he is "alone," because he, just as many Black students, feel left out of informal networks, study groups, and etc., that help others survive at MIT.

These incidents prove that there is an ugly trend of racial tension that has been rising and spreading. From the Ivy League Universities in the North to the small colleges in the South, the effects of racism are touching everyone. But why has there been a resurgence of racism on college campuses, especially predominantly white campuses? And why now in the 1980's? What can be done to overcome it?

One of the main reasons for the racial tension comes from the conservative attitude of the 80's and the Reagan Administration. An Assistant Dean at University of Florida, states that "the signal Reagan sent out was that it was okay to be conservative and insensitive to the needs of others." The administration's attack on Affirmative Action and Civil Rights gave college students their "cue" to act in an

"unacceptable fashion." As Frank Matthews, publisher of Black Issues in Higher Education, points that "when you have a President and an Attorney General saying that it's okay to act out your racism, this is what happens." The Reagan administration created a mood in which racism is now tolerated and this is reflected onto college students, resulting in intolerance acts on campuses.

Competition between young adults also creates frustrations, which sometimes results in racial tensions and violence. Don Bratcher, Director of Human Relations at Georgia Tech, states that these 18 and 19-year olds come out of a base "brought on by Affirmative Action." That has been very negative to them, especially in this day when competition is rough. Young people interpret this as, "They're denying me my right." Some view Affirmative Action as unfair because they view it as only helping minorities and women. Affirmative Action was passed in all state governments and institutions, colleges and universities, to increase minority and women employees. This has reflected in the various university programs and hiring practices by companies and corporations. Because of this, white students may feel that they have "lost" due to Affirmative Action and for this, "they will blame any target they can, even if they are wrong." White college-age people, unable to remember the evils of segregation, firsthand "may view Affirmative Action as a 'free ride' for Black students. Some may even feel that this double standard has permitted more Blacks and women at campus, and that these groups are less qualified to be there in the first place."

Another view that contributes to this rise is the lack or scarcity of Black faculty and administrators on white college campuses. One professor states that "neither Black nor white kids have enough black role models. Not enough Blacks are seen in positions of authority," so whatever negative images whites have of Blacks get reinforced by their absence on campus. Black professors make up less than 1% of all university-level instructors in the U.S. Thus, Black students

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# Race Relations on Campus: At Georgia Tech

## Racial Incidents at Georgia Tech

Interview with a Target of Racism

by Jeff Cardille

*Over the past several years, there has been a significant increase in the number of race-related incidents on college campuses nationwide. Georgia Tech, unfortunately, has been no exception. Recently a student in one of Tech's dorms was talking on the telephone to a family member, when he heard a noise at the door. When he opened the door, he saw that someone—a floor mate—had carved a racist message into his door. We discussed the incident and its implications for race relations on campus. The student does not wish to be identified.*

Q: Describe what happened.

A: It was fall quarter of '88, and I was in my room on the phone talking to my sister, and I kept hearing someone out in the hall making noise, but then I heard somebody at my door. I told her to hold on a minute, so I went to the door and looked and there was a guy who lived down the hall and I knew him, and he knew me. I saw him running away from my door and then I noticed somebody had carved "NIGGER DIE" on my door. There was another guy standing around and he was drinking, and I asked him if he had seen who had carved it in my door. The guy said "no" and I figured he was probably lying because he had been standing there all the while. So I called the RA upstairs and he came down and we talked about it. Then he went and got the guy who I suspected of doing it. He brought the guy back and the guy admitted to having carved it in my door. He said he wasn't thinking that I lived in that room, and he did it without really thinking at all, and he didn't mean it to be offensive to anybody. I kind of got sick to my stomach to hear those types of lame excuses.

Q: So you didn't buy that he wasn't trying to hurt your feelings by carving "NIGGER DIE" in your door?

A: No. After he and the RA left my room, about half an hour later he came back and then he tried to apologize again and he

reached out to shake my hand and I refused to shake his hand. I told him that for him to do something like carve "NIGGER DIE" in my door was insulting to me and to everybody else of my race. That was really how I felt about it. I brooded over it for a few days and I went to talk to a friend of mine who also was a professor here. This professor indicated that maybe I should write a letter about it and also get in touch with the police department. A policewoman came by, took pictures of the door, and took my official report. I also had to go to the police station and write a complaint and sign it. I sent copies of this letter to the president and other officials here. They conducted a few meetings over it. Dean Dull had basically decided that he was going to let the student committee handle it. They would basically just slap him on his wrist and tell him not to be a bad boy any more.

Q: So where did it go from there?

A: Some professional blacks on this campus met with Dean Dull to discuss this particular situation. I felt it was really ridiculous for this guy to do this and not get punished because if he were only reprimanded it would have been a license for him and anybody else to do anything they wanted to. A couple days later Dean Dull called me up and told me he had decided to handle the incident himself. He read me a letter that he had written to the student explaining the punishment he was going to give him, which included suspension for one quarter.

Q: Did you ever see the guy again?

A: I saw the guy on campus either fall or spring quarter—he wasn't around winter quarter. I spoke to him and he spoke to me. You might think it's kind of strange, but I figured after such a long time you have to forgive. I know it's hard to forget, but we're taught to forgive. If we're religious, we're taught to forgive the things that people do wrong. So I forgave him for it, and I felt that he was justly punished.

Q: What do you think about him? Do you think he's had a change of heart?

A: I never talk to him anymore. The whole while he seemed very apologetic, which to me seemed like he was trying to appease me so that I wouldn't report him to the authorities. That didn't work.

Q: What do you feel when you see this person walking across campus?

A: After he had been gone a quarter he was basically out of sight—out of mind. It really didn't bother me to see him again, but we didn't really hold any conversations. It's no big deal to me because I'm sure I see a lot of people every day who would have done the same thing if they had had the opportunity.

They don't excite me so he doesn't excite me either.

Q: Do you think that there's a race problem on this campus?

A: Definitely, and I think there's a race problem in this country. What has happened since 1981 is that we've had a leader in the

White House who has thought that there were really no problems among the races,

continued p.10, column 1

"Good evening, ladies and gentlemen. I understand there are a good many Southerners in the room tonight. I know the food very well. I spent twenty years there one night."

"Last time I was down South I walked into this restaurant, and this white waitress came up to me and said, 'We don't eat colored people here.'"

"I said, 'That's all right. I don't eat colored people. Give me a whole fried chicken.'"

"About that time these three cousins come in, you know the ones I mean, Klu, Kluck, and Klan, and they say, 'Boy, we're givin' you fair warnin'. Anything you do to that chicken, we're gonna do to you.' About then the waitress brought me my chicken. 'Remember, boy, anything you do to that chicken, we're gonna do to you.' So I put down my knife and fork, and I picked up that chicken, and I ate it."

From *Nigger*, by Dick Gregory  
(E.P. Dutton Books)

# Race Relations on Campus: A Campus Survey

by  
Suzanne Burns, Jillanna Babb  
John Graviitt, and Ian Smith

The following is a survey conducted by four North Ave. Review staffers over the course of three days in January. All the interviews were done face-to-face in or around buildings on the campus. There were a total of 28 interviews done, yielding some results that we hope you find interesting.

## Survey Percentages:

White 45%, Black 40%, Indian 5%

Male: 53%, Female 47%

Results of the survey, conducted for the North Ave. Review:

## Questions:

### 1) What year are you?

Freshmen 11% Sophomores 42%  
Juniors 32% Seniors: 5% Other: 10%

### 2) What is your major?

Engineering 47% Management 23% Science  
18% Arch 12%

### 3) Are you a member of a fraternity/sorority?

Yes 21% No 79%

### 4) Hometown?

Georgia Residents 58% Non-Georgia  
Residents 42%

### 5) Do you think that Georgia Tech has a significant race problem?

Yes 44% No 56%

### 6) Do you think that Georgia Tech has more or less the same race problems as

#### a) Other Colleges?

Yes 92% No 8%

#### b) Atlanta?

Yes 44% No 56% (Note: 3 persons mentioned that Atlanta's problems were worse, and, interestingly, 3 respondents said that Georgia Tech's problems were worse.)

#### c) the United States?

Yes: 66% No 34%

### 7) Do you think the situation will improve

### or worsen over the next year?

Improve 50% Worsen 6% Stay the Same  
44%

### Over your career here?

Improve 53% Worsen 6% Stay Same 41%

### 8) Have you ever experienced preferential treatment based on your race?

No 88% Yes 12%

### 9) Do you think that segregation affects the level of racism in a situation?

Yes 95% No 5%

### 10) Based on the previous question do you think that de facto separation of (most) fraternities and sororities (and other social clubs)

#### a) encourages racism? b) fights racism?

#### c) has no effect on racism?

a 75% b 0% c 25%

### 11) Should the racial make-up of social clubs (organizations) be published in the Georgia Tech Fact Book?

Yes 53% No 47%

### 12) Should organizations be required to join people of other races?

Yes 20% No 80%

### 13) Should social clubs be "required to allow" people of other races to join?

Yes 70% No 30%

### 14) Do you know of any situation of racism or discrimination on the Tech campus?

Yes 50% No 50%

### 15) Have you ever been the victim of racist remarks

#### a) Anywhere?

Yes 58% No 42%

#### b) On the Tech campus?

Yes 12% No 88%

### 16) Do you think there are multiple races discriminated against on campus?

Yes 92% No 8%

### 17) Do you think that racism is a problem that will heal itself?

Yes 6% No 94%

We also asked a variety of opinion questions, some of them, and some interesting responses are listed below:

### What is your definition of racism?

"Racism is a way of life..."

"All men are created equal," - [Racism is not living up to that standard.]

"Don't know... who cares."

"...the media has the most racism... by design."

"Not treating people as individuals."

### What would your friends' reaction be if you dated a person of another race?

"Wouldn't care."

"They would probably stare at me and make negative remarks."

"...[they would] think I was crazy."

"Surprise... that's it."

"...depends on the race."

### If you wish to, tell us about any race incidents that you know of?

"Discrimination in the classroom [is] in grades but professor's attitudes."

"I've been stopped and made to show my ID- to prove I go here...two times."

"When I walk past a white guy- this happens all the time- and he has his arm around his girlfriend, he'll pull her closer to him- like I'm going to attack them or something."

### If it is necessary, can you make any suggestions that would help rid Georgia Tech of racism?

"...require Greeks to admit other races- just 'tokens.'"

"...[have] speakers from both sides, and perspectives."

"You can't change things on the campus you have to educate them as children. People have to change their ideas. You can't force children either, you educate them."

"[Sic] Only admit liberals."

"[To graduate from Tech]...require active where people are forced to be integrated."

"Push fraternities/sororities to make an effort to recruit people of other races... no requirements."

"Can't be done."

## Race Relations on Campus

### Different Worlds

Charles Isbell

Every generation is different. Each has its own character and flavor, shaped by the crises that arise. At the turn of the century America dealt with World War I and the ramifications of becoming a World leader. The next generation, the Depression and World War II. Eventually, the generation before ours fought Vietnam and a revolution over Civil Rights. We are facing a post Cold War Europe and perhaps another shift in world power.

In any case, every generation lives in a different world. Perceptions and beliefs differ widely. Sometimes they differ so widely that members of different generations cannot even seem to communicate.

My mother is a post World War II baby boomer. Her world was a vastly different place than mine. Her South was openly segregationist and had always been. Her neighborhood was completely Black, as were the elementary and high schools she attended. She would not have even expected it to be any other way. As a young Black woman in the 1960's, she was very much an observer and participant in the Civil Rights struggle. Although probably too young to be very interested in the Montgomery Bus Boycott and definitely too young to enter high school when Little Rock, Arkansas' Central High was forced to integrate in 1957, she was in her mid-teens when Black churches in her home town of Birmingham, Alabama were bombed and four Black schoolgirls her age were killed. She was in college when Malcolm X was murdered on February 21, 1965 and a woman in her twenties when Martin Luther King, Junior was later assassinated in 1968, some eight months before I was born.

But that's all ancient history. My political and social awakening occurred during the 1980's, not the 1960's. I live in a time when the Civil Rights leaders of my mother's youth have all aged or died. The Great Communicator of the 1980's, Ronald Reagan, even went so far as to imply that

discrimination no longer really existed and that Civil Rights leaders were "doing well," making it seem as if they were victims. It is often said that today's problems are economic, not racial. Even in USA Today this past summer, I read that over sixty percent (60%) of Americans felt that they were more racially tolerant than most other Americans.

This appears to be solid progress from two decades ago until one realizes that it is mathematically impossible for sixty percent of any group to be "more than most" at anything. Yet, that is what the American people have said. So what's going on? Are these people lying?

I rather doubt it. I would be unsurprised to find out that a large segment of Americans really feel that racism is mostly a thing of the past. James Farmer, in Lay Bear The Heart, observed that many northern Whites in the 1940's were completely unaware that their favorite coffee shops and theaters were forcibly segregated. After all, they had no reason to know any better. It is very easy for the vast majority of the population to remain isolated from a relatively small twelve percent (12%). Even in Atlanta, at Georgia Tech, it is entirely possible for the average student to never come to "know" a Black person.

Still, I would ask you to consider exactly what world I live in. Last year, hidden NBC cameras filmed police brutally beating two Black drivers in Southern California who had done nothing illegal. One of the drivers was actually a policeman who had claimed that Blacks had been brutalized in that area continuously over the past two years. During the same time, the Atlanta Journal/Constitution revealed how Atlanta banks were withholding home improvement loans based upon race. In Boston, police were randomly stopping and searching males in the Black areas of town, looking for drugs. Back in Atlanta, northern apartment complexes were shown lying to Black couples about vacancies. I was told that driving to through Bankhead in a suit would be just cause for the police to decide that I fit the profile of a drug pusher and stop me. In less than five years my neighborhood, previously all White, became almost totally Black.

Yes, I've even been called a nigger more than once.

The difference between my world and my mother's world is subtlety. It is image. I lost count of the times during election year that I heard that a Black man was not "electable" to the office of presidency (perhaps the governorship of Georgia?). Despite their small percentage in reality, the image of the typical welfare recipient is a young unwed Black mother. The urban criminal may be Black, but in reality, Blacks seem to be doing less than their share of crime in Atlanta if the old number on the walls of Techwood can be trusted. In fact, PRIDE tells us that twelve percent of the drug population is Black, but that Blacks are arrested at a rate three times greater than that. Which is really worse, that Charles Stuart chose a Black man as his scapegoat or that he knew that accusing a Black man would be most believable?

The South of the 1960's was segregationist. Everyone knew it. The lines were drawn and proclaimed across television, "...segregation now! Segregation forever!" It was easy to target the oppressive laws. The Civil Rights participants could organize and undermine the system that allowed children to be lynched and dogs to attack innocents. They could and they did. Moreover, they won.

Still, the tactics symbolized by Dr. Martin Luther King could not overcome one type of segregationist. It was in Georgia, in fact, where King experienced his greatest failure. In Albany, he faced a sheriff who would not attack the peaceful marchers. Who would not hose them or beat them. He would send them to jail for daring to be where they could not be because of their skin color, but he did it without violence. The nation was uninterested in the inherent injustice because there was no bloodshed. Nothing to force America to act. So King left and the injustice remained.

And that is where we are today. Anti-discrimination laws have been passed. Overt racism is usually loudly condemned and excised. New ground is broken constantly.

continued next page



# Race Relations on Campus

## Labels Perpetuate Racism

by Jimmy Moore

It is probable that, at some point, a well-meaning biology teacher commanded you to memorize a large portion of the biological classifications. Although these labels for different life forms did not necessarily reveal any information about the animal's habitat, personality, food or mating habits, it was important to know to which phylum, class etc. a certain animal belonged. After all, if you don't know anything relevant about a certain animal, you might as well know what everyone else calls it.

Although this method of classification provides endless testing material for high-schoolers, it is analogous to the kind of thought through which humans perpetuate racism by labeling themselves or others. The problem is that these labels have no useful meaning by themselves. It is their malicious interpretation which divides our society into factions which naturally become at odds with each other.

Racially-based labels have done considerable damage, but they are not the only kind of label commonly used in our society. So far in my life, I have seen people labeled according to skin color, religion, politics, sex, financial status, age, occupation, personality traits, leisure activities, appearance, geographic background and social background. For example, the next person you meet might be a white Jewish democratic broad with big bucks, because she is a middle-aged banker with a big mouth who likes to read a lot about how to make her red hair shine for her damned-yankee friends at the snooty garden club; respectively. Please note that the incredibly small amount of useful information contained in the last sentence is all that is needed to initiate bigotry.

The fact is, most labels currently in use in our society do not contain any information concerning a person's character, morals, or even the ability to be a good friend. Trouble arises when derogatory adjectives are associated with certain labels. Some relevant, limited examples are "black" being

associated with the adjectives lazy and ignorant, and "white" being tagged with bigoted and greedy. On a lighter note, Miles Davis, the great jazz musician, said one time that musicians who have white skin play behind the beat. This is an interesting statement, because it raises some questions in my mind. Did Bob Marley, whose parents had different skin pigments, play behind the beat only half the time, or only half as far behind the beat? I've listened closely to all of his albums, and I can't find evidence of either. This is just a simple example of how labels can be made to contain information that is either not true, or irrelevant.

The other major downfall of labeling is that putting a label on one person inherently excludes another, pointing out some difference between the two. That would be fine if it went no further. The fact that we are all different is one of the things that makes this existence entertaining. However, once some people realize there is something different about the other guy, they immediately assume that there is something about that difference which makes them seem superior or inferior. Hatred, jealousy and envy arise, and the result is racism without any logical basis.

Now, before you label me a communist, let it be said that labels can serve a positive purpose. For some, being labeled gives them pride in belonging to a certain group. The recently fashionable "African American" label comes to mind. It can be comforting to know that you have something in common with someone else.

If we wish to overcome the problem of racism, it is important to recognize the shallowness of labeling people according to their skin pigment. Just as biological classifications tell very little useful information about an animal, racial labels tell nothing relevant about a person. Compounding the problem, labels are the vehicle by which our differences are pointed out. Our perception of the meaning of racist labels is currently the biggest obstacle in the path to racial equality. ■

## Different Worlds, cont. from 7

Still, Atlanta's Blacks live in 77% segregation (compared to the 20% among almost all other groups). Still the banks and landlords discriminate. Still poll takers discover that forty percent (40%) of Whites want to live in an all White neighborhood over one with a "few" Blacks. Still, still, still.

And the worst of it all is that I will listen to someone tell me that "racism is ending," that Blacks are "just plain lazy," that "White Flight is not racially motivated," that Civil Rights leaders "whine," that Affirmative Action is "in essence" hiring "someone less qualified over someone more qualified."

I've talked to these people and tried to understand them. Many times I've failed. Sometimes I've succeeded. I've come to understand that there are different types of people with different views of the world. Some people cannot understand what they have never experienced. Others relish in trying.

Through it all, I've come to understand one sad thing: I can discuss this with my mother despite our different ages because, in this respect, we both live in the same reality. It is true that we often believe in many different things, but in the end we're both Black people. The 1990's are nothing like the 1960's, but it's all a matter of degrees. People are still people and the people who don't care still don't care. In too, too many ways, it's still the same world. ■



WILL YOUR NEXT CHILD BE A NEGRO?  
Your children are "bone of your bone" and "flesh of your flesh" then who can believe that the negro is an offspring of Adam and Eve without learning that their next child may be a negro.

From The Negro A Beast... or...  
In the Image Of God



## Race Relations on Campus

### "Acts of Intolerance"

Interview with Dr. Donald Bratcher

Interviewer: Matthew Kramer

I recently had the opportunity to speak with Don Bratcher, director of Human Relations at Georgia Tech, concerning the acts of Intolerance program at our Institute. What follow is the text of that Interview.

Matthew Kramer: The best way to begin would be by asking the obvious. What exactly is an Act of Intolerance, and what does this program seek to do?

Donald Bratcher: Well, an Act of Intolerance, (and we continue to redefine that), because the courts strike down seemingly every attempt for us to do so. The court has a real hard time because our previous definition of an Act Of Intolerance was that any act directed at an individual or a group that penalized someone on the basis of their race, nationality, sexual orientation, gender, and we went on and expanded that idea, but we went on and found that the courts feel strongly that people have the right to express [themselves], especially on a University Campus. People have the right to express their opinions. So, what we have defined that now as being is any [intolerant] act that is directed towards an individual, not a group. In other words, someone could literally march around campus with a placard that reads "I hate niggers", or, "All Jews ought to be dead". At the point where that is directed towards an individual, then we can intervene and say that is an Act Of Intolerance. We continually redefine that based on pretty much what the courts are judging as acts that don't fall under one's free speech—first amendment—rights.

MK: There have been a number of reports recently in the news of other colleges that have instituted such programs. Are these steps being taken here at Georgia Tech in reaction to particular events that have happened here, or merely preventative?

DB: Well, I came here a little over two years ago, and one of the first things that I did was to note that nationwide, lots of acts like these were occurring, and it appeared to me that at an institution like Georgia Tech, that has been predominantly White, Male, and conservative over the years, in Atlanta, that is 60-70%

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### The Myth of Educational Equality

by Will Powell

The current systems of secondary and higher education in the United States are poorly preparing our students for future trade and world affairs. The system also is not properly set up for the culturally diverse segment of students that is currently being educated. Our programs are not teaching students from different backgrounds with regard to their culture. This research effort is an attempt to assimilate some current information, process and distinguish the problem, then make some suggestions on possible steps toward a solution. First the article will cover demographics and historical overviews of the problems involved in educating the culturally diverse community, followed by the definition, statement and possible consequences of the problem, and finally some suggestions for possible solutions. The greatest fear that any civilization has is that its future, its youth, will be improperly educated. An African-American folk saying reads "If you want to keep something secret from black folk, put it between the pages of a book." All of the people involved in the process must endeavor to make this an untruth.



THE ENLIGHTENED STATE.

*Give examples of enlightened nations.*

The most enlightened are the United States, England, France, and some other European nations.

The division of the social conditions of man is one made for the sake of convenience only; since there are various grades between any two of these classes. Thus, some nations are more savage than others; while, on the other hand, there are differences among enlightened nations, some being more enlightened than others. The same truth holds in the other states of society.

From A System of Modern Geography for Schools and Universities, J.H. Butler Co., 1880

The statistical analysis of the American education is frightening when one compares those results to the reputation of our country as a technologically, educationally advanced nation. Black high school graduates aged 18 to 24 earned about the same as White

youths who only graduated from elementary school. Young Blacks ages 22 to 34 with a high school diploma were 3.5 times as likely to be poor as their White counterparts. Blacks who were of the ages between 25 and 34 with one to three years of college earned about as much as Whites of the same age group who had graduated from high

school but had not gone to college. Blacks with college degrees who are between the ages of 25 and 34 were 2.5 times as likely to be unemployed as their White counterparts. Blacks, ages 25 to 29, with a high school diploma earned less than Whites of that age who had

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# Race Relations on Campus: At Georgia Tech

Target of Racism...continued from 5

that Affirmative Action is nothing but a form of reverse discrimination. To me personally, Ronald Reagan has a terrible record as far as civil rights is concerned. He appointed opponents of Civil Rights to operate the Civil Rights Commission. He was part of the wave of Democrats who turned Republican in 1964 as a result of the passage of the Civil Rights bill. To me, he is not a role model for anyone who is a member of any minority group in this country. His actions are basically a license for everyone else to follow. But these problems have occurred on college campuses nationwide. To me Georgia Tech is only one example.

Q: I know there were problems at Stanford, too, I think.

A: And Dartmouth, and Penn State has had some very serious racial problems. I'm sure many other predominantly white schools have had the same problems that Georgia Tech has had, but in order to preserve the school's image these incidents are not reported outside the campus community.

Q: Do you think that there is any solution to the race problems on this campus?

A: I don't think anyone has one clear-cut solution, like a recipe for mom's apple pie. One thing that we need to do is open up to all people, to stop holding grudges against other people because of insignificant reasons. I think if we could have clubs which were genuinely constructed of students on this campus of all races, and both sexes, that we could have an interaction and therefore an understanding between different people. I think that this would help to broaden the minds of a lot of students on this campus, because each student comes to this campus with the prejudices that were taught to him or her in the household or by society. He can't help but express these feelings through his actions on this campus, because that is what he's been taught. Until everyone can be broad-minded enough to sit down at the table of brotherhood, then I don't think this problem is ever going to be solved. One thing that parents heed to do is to stop using racial slurs in front of their children, stop teaching their children to hate people for insignificant reasons, and start teaching their children to judge their friends by their character and not by their color. I think that would help.

Q: Do you think that white people can understand what your feelings are? Can we have the feeling of what being a victim of racism is like or can we just approximate it?

A: You can approximate it if you just sit there and talk

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## Letter to Crecine

*The following is a copy of the letter sent by the student to Dr. Crecine and other Georgia Tech officials. To protect the confidentiality of all students involved, we have left out the dates and the names of the students and dormitories.*

Dear Dr. Crecine:

On \_\_\_\_\_, a licentious, insensitive, unprovoked act of racism was perpetrated against me. Upon hearing someone at my door in \_\_\_\_\_ dormitory, I opened the door and saw that someone had carved "NIGER DIE" into the door. [editor's note: the student who carved in the door misspelled "Nigger" as "Niger"] At that same time, I noticed a fellow resident, later identified as \_\_\_\_\_, look back as he dashed into the restroom. I did not know if he was part of a group or simply acting alone. Being both alarmed and upset, I quickly telephoned my resident assistant. He came to my room and asked me if I had seen anyone near my door. I told him that I saw \_\_\_\_\_ running into the restroom, but I did not know if he had written the racist message. \_\_\_\_\_ admitted to having etched the racist message on my door. He said that he did not mean it in any way as a personal message to me, and that he did not think before he had acted. I told him that I would have been offended if anyone had written it, at any time and at any place.

In no way, Dr. Crecine, should an act as barbaric and despicable as this go unpunished. At the time, I personally feared for my safety at \_\_\_\_\_ dormitory. I was stunned by the act, but I naively concluded that the act was not as serious as I had first realized. Only after explaining the entire ordeal to a friend did I acknowledge the seriousness and severity of this particular incident. I did not believe that such an act, which in the past had paralyzed the advancement of racial equality, would occur at one of the nation's finest universities. I was afraid to immediately report it to Dean Dull, because I questioned his effectiveness to handle such a problem when I considered his part participation in the Kappa Alpha Fraternity "Old South Day" ceremonies.

Dr. Crecine, I respectfully request that you work with all pertinent parties in this matter to bring the perpetrator to justice. In my opinion, it would be an insult to the Civil Rights Movement and to my law-granted admittance to Georgia Tech to let this incident go unnoticed; to do so would be a welcome invitation for others to wreak upon me any and all thoughts and acts of a racist nature.

To let this menace to society be brought to justice with nothing more than a slap on the wrist would only add insult to my personal injury—not only was the act perpetrated against me, but also against all minorities on this campus and throughout this nation. I am proud to be Black, and I highly respect all of those who have worked so hard to achieve the advancement of Blacks. Therefore, I refuse to let my pride be tarnished by not examining any and all avenues of resolution to this most serious offense. I sincerely hope that the perpetrator's future actions will demonstrate a higher level of maturity and restrained impetuosity.

Sincerely,

\_\_\_\_\_

## Race Relations: Ga. Tech Peace Corps Volunteer

### Cultural Differences and Interracial Understanding

by Kevin Leeds

Greetings, Georgia Tech community. Let me unleash upon you some of my thoughts and experiences haphazardly garnished from many months I spent in Africa and from many hours spent thinking and fretting about (and sometimes getting involved in) the problem of racism since I've been back in America.

When I inquired into the Peace Corps as a senior at my undergraduate university they offered to send me to Botswana for two years, with two months of training in the country, to be a mathematics teacher in a secondary school. I was enthusiastic the whole time I was there about learning a new language and enjoying the new world I had found myself in. It was incredible to me, to find such friendly, energetic, happy people living in what we would see as poverty - at least those were my impressions.

Botswana seemed to offer more freedom than our country, in a way. For example, since the houses there were built from natural materials, it seemed that making a house would be a lot easier in Botswana than it is here. Plus the ceilings in their living rooms are very very high - up to the stratosphere and higher - which is OK because the weather was nice. An American could not hope to have an outdoor living room because it would snow and rain too much. Plus Americans insist on having sofas and other such cumbersome things that get ruined too easily. Americans really miss a lot of nice weather, living indoors.

Don't let me glamorize the poverty of these people. I don't think they really liked not being able to acquire sofas, TV's, bigger houses, and medical care when they knew that such things were available. On the other hand, they had their own ways of making up for these lacks. What I would like to write about, but never really got a handle on, was the ability of the people in Botswana to act

so friendly, happy, excited, energetic, and everything we all adore. We can all be enthusiastic when we feel like it but it was doubly attractive to me to see it happening in such different surroundings from what I was used to.

I wish I could generalize from this and say to all the white racists who may or may not exist that hey, it's OK, there's no reason to look down on poor people or black people or people who don't own sports cars. Of course everyone lives their own life and I couldn't hope to convince the whole world at once, unless I were God. But I hope to succeed with this article to make some people wonder a bit more about what might be possible.

I went to Africa and lived with and worked with black people for two years and it didn't do me any harm at all. I had a lot of fun, in fact. I think it should easily be possible for white fraternities and sororities, for example, to admit more (are there any at all?) black members who want to join, and vice versa. It could be an exciting experiment for cultural learning, for those who are ready for it. Hopefully it would provide an opportunity for a better understanding by everyone of what the other side feels about racial issues. It would also provide an earlier 'cutting-off' point for white racists, so they could learn to be civilized (in a larger sense than choosing a certain deodorant) before they move into positions of power.

Picking on fraternities (I worry more about fraternities because I'm a guy; also see sexism, next *North Avenue Review* issue) may seem unfair to fraternity members, but to me they represent a powerful and frightening force. To those who don't belong to the Greeks, they seem to possess an unsettling power even if race is not an issue.

I wish they would do some PR that would convince me that excluding certain groups is not an essential part of their existence. Another part of their mystique is that I imagine they have impenetrable networks reaching up into corporate America. Whether or not this view is accurate does not diminish the impact of the fraternities on the minds of average Tech students, especially if they happen to be slightly paranoid like me.

I was not going to forget to mention the problem I have with myself when I try to deal with the difference between Africans in Botswana and black Americans. It's a very big difference. It leads me to want to give up trying to tell what kind of person someone is by noticing their race; it's such a big difference. The external things that link the average African to the average black American is a set of genes that go back many generations on one hand, and the set of stories and facts we use to represent history, on the other.

The genes manifest themselves in skin color, which is mainly irrelevant except as a marker. The history of Africa is not well known in America although black Americans may sometimes think of it as a place where they could go to be free to follow their 'own culture'.

This is the point I was getting to, though, is that the cultures in Africa take as long to learn, probably, as American culture; it's best done as a child. The things that black Americans have in common with Africans, I believe, are subtle and deep. It would take a strong commitment on the part of anyone who wanted to discover them and live them out. For some people this is worthwhile, if they are idealistic and really want the truth. I imagine that not many people would be

continued next page, column 1

james  
baldwin  
notes  
of a  
native  
son

With a New Introduction by the Author

Beacon Press, 1955

# Race Relations on Campus

## Cultural Differences, continued from 11

able to keep this strong a commitment; they might become what I became, an American living in Africa. The two years were definitely worth the experience for me.

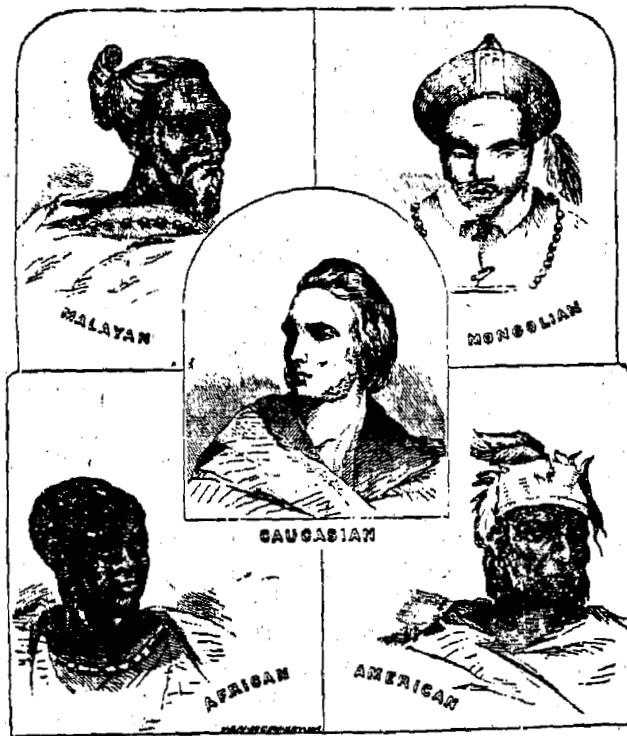
I think the Tony Mohammed seminars and other black groups on campus are good in some ways and bad in others. They are good because they give black people a chance to find out what they have in common. If they want to, it gives them a chance to find a stronger personal identity by relating themselves to a stronger historical or cultural identity, a possibility which white people usually take for granted since all our schools emphasize their European background so strongly, almost always without pointing out that this is what they are doing. Black people have a right to their own history and culture. I hope they use the learning of history for greater understanding rather than for greater anger.

The thing I don't like about these events is that they're exclusionary; they don't allow for the possibility of unity between the races. I hope it would be possible that curious, intelligent people of all races and backgrounds would want to find out what the other people are all about. (If this sounds like a lot of studying, might we settle for "we're all the same, at the bottom"?) This is an idealistic vision but I would not like it to be forgotten. I would feel better if it grew bigger. ■

## Resurgence of Racism, continued from 4

are sometimes taught by professors who are insensitive or even hostile to their needs, or just plain prejudiced. Black students in white schools sometimes find themselves in an uncomfortable environment because most white institutions are "unable or unwilling" to provide support services for minorities. This may result in Black students performing lower than their average white counterparts. Although, most campuses may have developed support services, affirmative action officers, associate deans for minority affairs, ethnic studies faculty, ethnic student centers, and even separate residence halls, this is only what one writer calls, "racial representation or body-count thinking." These may be "an essential part of the problem," and not a part of the solution, giving racial incidents a reason for expanding their roles. An example of this, at Brown University, when Black students, in response to racial incidents, protested for the school "to hire more minority faculty, add "Third World" courses to the curriculum, guarantee financial assistance for needy minority students," etc., some students may have lost sympathy for their fellow students, causing lingering bad feelings between whites and minorities...creating a (racial) backlash."

Brown refers to its campus racism as "Institutional Racism," referring to the fact that the administration suppresses the desire for a change benefitting minorities. One student at the University continued on p. 16



### How many races of men are there?

There are five races: the Caucasian, or White race; the Mongolian, or Yellow race; the African, or Black race; the Malay, or Brown race; and the American, or Red race.

### What is said of the Caucasian race?

The Caucasian race is found among the civilized nations of Europe and America, and is superior to the rest in mind, courage, and activity.

### Of the Mongolian race?

The Mongolian race comprises most of the nations in Asia; its best specimens are to be found in China and Japan.

### Of the Black race?

The African, or Black race, is found in all parts of Africa except on the northern coast; and in America, where they have been brought and domesticated.

### Of the Malay race?

The Malay race is found in most of the islands of the Pacific Ocean, and also in the Peninsula of Malacca, in Asia.

### Of the Red race?

The American, or Red race, is found in America, where it is fast disappearing before the march of civilization. The people of this race are commonly called Indians, and include all the tribes of the Western Continent, except the Esquimaux at the North, who belong, with the Laplanders, to the Mongolian race.

From A System of Modern Geography for Schools and Universities. J.H. Butler Co., 1880

## Race Relations on Campus

### What is Racism? by Yancey Spruill

What is this thing called "racism?" Why, in 1989, is America's worst social ill still the mutual loathing between its Black citizens and its White citizens? Many Americans feel that things are fine right now, they see the "Cosby Show" on television, and think "we've done all right by them." Well, things aren't fine right now—there is still a serious problem between the Black and White people in this country. The problem is rooted in slavery, and it is centered around the concept of "white supremacy," and how that concept has been so engrained in the American consciousness that some of you can't believe you just read those words.

What does he mean "white supremacy?" Before I go on, let me provide an example. Every second or third Monday in October, Americans celebrate a holiday known as Columbus Day. This is to commemorate Christopher Columbus' "discovery of America," however there were millions of people already on this continent. They are known today as Indians, or preferably Native Americans. Now, how is it that this man, this European man, can take credit for discovering the "New World," when it was already full of people? It is because history does not recognize Indians as worthy of being held in high esteem. Look what has happened to them ever since Mr. Columbus' accidental landing in this hemisphere. That's right, Columbus was on his way to India for spices, not to this continent. This also typifies the arrogance of the European way of thinking, for they have named the people here "Indians," only because they were lost, and expected to be in the far east in India.

What I mean by "white supremacy" is the systematic whitewashing of history. When people study their history in this country, it tells of all the exploits of white people, and gives very little, if any, legitimacy to the history of the people from Africa, or the Orient, or any other of the darker people of the world. You're reading this now, and saying "this man is ridiculous," but I want you to think about it. Think about what happens to your mind when you are taught that black people have made no real contributions to world history, and that your own people have done everything. Then you see what countries are the richest and most prosperous today, and you are constantly reminded of "Western" civilization and how great it is. How you are a first world nation, and Africa is a continent full of "underdeveloped Third World" nations. It gets to the point where you cannot possibly respect black people, because nothing in your society shows you anything to respect.

So you have slavery, because those "Africans are nothing but heathenistic savages, who need to be 'civilized' by us good Christian white people." When they teach you about slavery they don't teach

continued next page, column 1

### TO THE AFRICAN (AFRICAN-AMERICAN) STUDENT by Zed Lloyd

Greetings brothers and sisters. I take this opportunity to share a few lines of thought both in order to teach and to be taught in return; because I firmly believe that within each one of us there's a message worth sharing. However, given the urgency of the need for unification and organization of African peoples in this country I really would like to address my message to the African student (born and/or raised in America).

In the following lines I aim to deal with the issue of an African vs an African-American terminology on the question of identity.

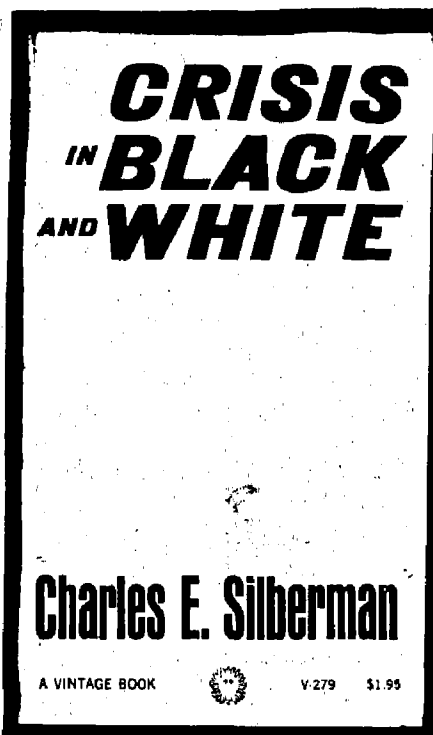
On the question of the African terminology I'm aware that there will be enough disagreements to span an almost infinite spectrum, but then that's why we're students. So let's take a logical look at ourselves and really analyze what we see. As students of engineering and other disciplines, we are always greeted with a common line of teaching in every new subject area that we deal with. That line is DEFINITION. We are always told that in order to understand correctly any new concept one needs to fully understand the definition(s) associated with that concept. Now for hundreds of years we've accepted this as the best methodology for analysis; however, when it comes to our situation of defining ourselves for who we really are we stop short and find all kinds of fancy titles for defining ourselves; and you know what hurts the most about that

attitude! is that we as a people have a history that any right-minded people would love to have as a thesis or theoretical analysis in the process of defining themselves. African students, our history is rich. Our culture is rich. Yes Africans! our land (Africa) has enriched this earth with minerals, and our ancestors' labour has produced empires across the globe. We have a legitimate right to be a proud people. Hence, there's no reason to be ashamed of defining ourselves in an African perspective. In fact, in so doing we'll only be taking the first step in rightfully reclaiming what's truthfully ours: an African heritage.

One of the most common lines of argument that I encounter in getting that message across is, "Well...you know...we've grown up in America so...we really are Americans." I just love that line. You know why? Because

that is the most illogical and historically derogatory statement that you as an African in America can bestow upon yourself. You know, if you just read/researched, or thought for awhile about the history

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## Race Relations on Campus

### What is Racism, continued from 13

about the brutal dehumanization of millions of people, by your fathers. They don't tell you that somewhere between 50 and 100 million African people were murdered during the 2 1/2 centuries of slavery on this continent. Nor do they tell you how the slavemaster used to rape his black female slave with such a sick regularity that by 1860, 1 in every 10 slaves had white ancestors. It is taught with such a callous disregard for the truth that most white Americans don't even believe it was bad at all. I can't count the number of times that white people I have known have told me that most slavemasters were "good" to their slaves. Look at the prominence of the Confederate flag today—tell me you are not proud of your history! Sure, you'll say that the "Old South" was not all about slavery, you talk about "Southern hospitality" and all that garbage. Well, when you say that, you confirm what I'm talking about right now. You have been so well engrained with your "great history" that you can take pride in something that makes Hitler's exploits look like a walk in the park.

Then you tell me "Well, we freed the slaves, didn't we?" No, you didn't, you have never freed the minds of America. In this country since the slaves were so-called freed, the condition of black people has not changed. The way in which we are treated has not changed. There is still a lack of respect for Black people in America, which is fundamental to the very nature of this country. This country has been built and made prosperous on the backs of Black people, free or slave, yet there is no respect for us. You say we are citizens, but for a long time you reduced us to second or third class citizenship. Now, you call us "minorities," your "great" democratic system is so sick with the concept of "race" that you cannot see beyond the color of a human being's skin. No matter what you do, they always ask you your "race."

Now, who invented the concept of "race?" Why do they find it so important to differentiate human beings based upon the trivial physical differences that exist between the people of this planet? Yes, it was the White Europeans who created the idea of a

"white or Caucasoid race" and a "black or Negroid race." In European society, white has always been thought of as pure, innocent, and all that is generally good, whereas black has been dirty, evil, and all that is generally bad. What was all this for? Well, you cannot treat people the way darker people of the world have been treated by White Europeans, unless you come up with some justification which will be accepted. A justification like "they are not the same as us, so it's okay to treat them this way." This is why you see, all the exploitation by the "White world," Europe and the U.S., has been almost exclusively of the African, Arab, Oriental, Indian, and other darker people of this planet. Why are there "Third World" countries? It's because they have had all their resources controlled by guess who, and have been left with nothing for themselves.

This is why the Civil Rights movement hasn't solved the problem, or why Affirmative Action hasn't solved the problem. You cannot legislate what is in the hearts and minds of the people. Americans have to begin a process of reeducation, which will foster a mutual respect between Black and White people. The contributions of Black people to the development and prosperity of this nation must be acknowledged. The American society which is based upon the idea of "I am better because I'm white" must be changed. There is no room for that kind of sick thinking any more. If America is going to live up to the egalitarian principles upon which it was founded, then this kind of thinking must change. Americans must accept all of its citizens as equal, and not label some of its members of minorities because of the color of their skin. If they want to be so base about this, and judge a person by their skin color, then it is white people who are the minority, for they are outnumbered 13 to 1 on this planet by people darker than they are. Until black people are respected as human beings then things will get worse, because there can be no improvement in relations between people unless there is mutual respect between them. No legislation or expenditure of money can change that; there must be a change in the hearts and minds of people for there to be a real change. ■

### To the African, continued from 13

of the treatment of the African in America you'd almost be ashamed to be associated with the term American. You may ask, "What gives me the right to make such a statement?" History has given me that right. History is the one making that statement; I'm just echoing it because it seems we have either forgotten or we have not yet known it. You see, it needs to be echoed; because we've become so caught up in somebody else's definition of an American dream, which has in reality been just another word for the African's nightmare, that we've almost lost track of our African dream.

Some of you may go on a little further to ask: "Well, since we've been here so long and all we know is America.....what's the use of going way back to the beginning.....that doesn't make any sense." Brothers/sisters, that's our biggest mistake. All we need to do is take a look at the Japanese, the Chinese, the Jew, and Eastern/Western Europe and we'll see that defining oneself in the proper perspective is the first and best step towards a global development and advancement of one people. By now, you may be wondering, "Where does the Japanese, Jew, etc., fit into the picture?" I'll tell you.

You look at Wall Street today and what do you see? The signs are clear. New York runs smoothly only after the Tokyo Stock Exchange says everything is okay. You look all over this country and what do you see? Japanese banks; the IBM Tower gone; the Rockefeller Center gone; even Hollywood is going; what's the cry? "The Japanese are buying." You think it was always that way? Hell no! It wasn't. But you just do a little research on Japanese history and you will see what has been the key to their success. While Harvard economists may give us a variety of formulae for their success, the truth is that their success lies not in figures but in their dedication to work only with the understanding that no matter where they live, their primary interest is Japan. So you will find that a Japanese invests in Japan.

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## George Clinton

### Universal Funk Object

George Clinton

by Pete Rentz

"Plain and simple, George Clinton is a genius, and I don't mean some antiseptic automan crunching numbers and punching keys—I mean a certified Grade A government-rejected Blakian visionary with an unfettered but unselfconscious commitment to intuitively exploring every square inch of emotion, imaginative, and otherwise mysterious pro-life beezawax that he manages to lay his hands on."

Rob Michaels, Motorbooty Magazine

A very thin territory exists between keeping one's identity and openly tolerating other people, who are also striving to maintain their own identities. This dilemma especially dominates the popular music industry, where excessive labeling and pigeonholing inundate the business and success is solely based on sales and not soul. One should not, however, confuse soul with the genre of music entitled such, but one should interpret it as feeling, sincerity, or doing what one highly enjoys. The world of George Clinton and what he describes as the Parliament-funkadelic-thang have soul, and to an excess, and few would debate this statement. The position Clinton and his group have taken on has always striven for unity among the races (while still maintaining the fact that they are Black Americans) by surrounding their music with a good healthy dose of non-preaching social commentary.

George Clinton grew up singing with Calvin Simon, Grady Thomas, Ray Davies and Fuzzy Haskins in talent shows in their hometown of Plainfield, New Jersey.

As the sixties began, the crew hung out at a barber shop and were in the "business of being cool and making people look cool." With the advent of the 60's music scene, George and the group, the Parliaments, realized that they need not be as "packaged" as the Temptations or the Pips but, instead as free-form as they wanted. For example, instead of wearing the newly pressed suits, they would just "wear the bags they came back from the cleaners in." After a visit to Motown offices in Detroit in 1965 the band evolved, because of legal problems, into two, PARLIAMENT and FUNKADELIC. "Parliament was the glitter, the commercial and Funkadelic was the loose, the harsh." The two, however, were essentially the same

band. Funkadelic was the fast, psychedelic, acid-drenched, Hendrixian Mr. Hyde of the two and as Clinton puts it, "with ten niggers up there on stage, not just one up there that you have to worry about, the white folks to worry about, but ten of us up there, we didn't expect to go over right away." For this reason, PARLIAMENT was kept around, so that there could always be one of the two that would receive airplay, like the Ohio Players or Earth, Wind, and Fire. Twenty years later, after a dozen FUNKADELIC lp's and the same amount of PARLIAMENT releases, George Clinton is still active in the music business, has a new "solo" album and has been touring for the last seven months. "Once you're in the funk, you're always in the funk".

With the increased interest in funk and soul in the last several years, those involved with P-FUNK have been called the daddies of the movement with James Brown, the godfather.

As there is no such a thing as pure funk, it being more a adjective than a noun, funk occurs in every genre, from the Village People's disco to Ornette Coleman and Yusef Lateef's eclectic brands of jazz; although there are some bands, namely P-FUNK, who provide a basis for which other funk is compared. Bootsie Collins, bass player for James Brown at the age of 17 and later the P-FUNK projects, defines funk in this way: "Funk is a way of life. It's right off the street and right into the real world. It's not only music, it's an attitude. It's rhythm and the tempo of things to come. It's a heartbeat. Funk is not just music... we bring it across in the music, but it's vibes; it's mood; it makes up many different parts of our lives." And it's in the streets where a view of life which is nonmacroscopic and so honest-to-goodness-for-real can be obtained and used to an advantage for those so inclined to let it be known of the shit that's flying.

P-FUNK, of course, were part of that "so inclined" group. If one listens to "Maggot Brain", the first spoken words remind the listener of the planet on which we live, "Mother Earth is pregnant for the third time /for y'all have knocked her up/ I have tasted the

maggots in the mind of the universe/ and I was not offended/for I knew I had to rise above it all /or drown in my own shit". The exact meaning of the lyric can be interpreted in several ways and it was probably meant to be taken several ways. You decide.

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column 1



CHRIST—THE SON OF GOD.  
Man was created in the image of God.  
Is the negro in the image of God's son—Christ?

From The Negro A Beast  
or  
In the Image Of God  
The American Book and Bible Company, 1900



# Race Relations on Campus

## Resurgence of Racism, continued from 12

of Michigan states that "University officials are very reluctant to come out strong against racism, and that reluctance is seen by white students as not just tolerance but permission to act out their prejudices." In an attempt to solve this problem, some schools overkill the situation. "To avoid the anxieties of integrated situations, Blacks ask for theme houses; to avoid guilt," that comes from racism, "white administrators give them theme houses." The administrators end up hurting more than helping.

In response to racial incidents, Black students around the U.S. have "rediscovered the militant protest strategies of the sixties...sat in, marched, and rallied." They have done this, not only as a response, but also as "a call for action" on the part of the colleges and universities to do something. What can schools do to combat this problem?

University of Michigan sociologist Walter R. Allen suggested that colleges increase the number of Black students and faculty. He added that schools should create a "human link" with the students; For the goal of "educational equity," the faculty must be sensitive to the special problems of Black students on white campuses, and they must be encouraged to assume a wider responsibility in aiding the student's adjustment to college.

Georgia Institute of Technology has designed a program entitled "Management Model for Acts of Intolerance" to deal with "issues of racism, sexism, antisemitism, and homophobia." The goal is to educate students so as to help prevent racial incidents from occurring and to provide them with a support structure. The school also provides programs for faculty and staff members in order to "focus on the special needs of people of difference in the classroom" and outside the class as well.

Several schools have found ways to improve and increase the contact between whites and Blacks. Northwestern University began Students Against Racial Tension (START), which sponsors mixers with low-pressure atmospheres for students to come together. Harvard's Foundation for Intercultural and Race Relations sponsors events featuring minority artists, lecturers, and performers in order "to chip away at racist assumptions." At MIT, a student group, People Against Racism, ran a column in the student newspaper examining "the issues of concern to Black, Asian, and Hispanic students." "The more noise there is about it, the harder it is to ignore," states a student leader.

Education is the key. Students need to study racial violence in order to prevent it. Black student organizations must join together and organize. One NYC attorney urges these associations on white campuses to come together "to disseminate information" about racial attacks and to continue as a support system for minorities on campus. Students can also keep racial hostility "from growing out of control" by keeping records of racial attacks. Written information should be gathered, documented, and kept for future use, to present to administrators, especially if the need rises for legal action.

Campus ministers have been fighting against racism. One minister at a recent consultation on racism, suggested focusing on ministry to help combat racism, stating that the "cause" side of racism be addressed. Campus ministers can be used to "give people permission" to talk openly about their racial tensions to relieve anxieties.

One thing that needs to be remembered is that "it is time to stop treating racism as a Black problem." True, Blacks are victims of most racial attacks, but when they are affected, everyone is affected. Racism touches everyone, either directly or indirectly. There are many reasons for this recent resurgence of racial incidents on college campuses and there are many solutions to this problem, long-range and short-range. However, everything comes down to the people involved. "Racism is the avenue away from the true inner anxiety." Whites, Blacks, Asians, and Hispanics all live in this society, and they live together on college campuses. Everyone must learn to deal with their own racial anxieties against other races. Will this prejudice diminish from the college scene? It is evident that deep rooted prejudice cannot be changed, but many racial assumptions and tensions can be removed. In order for this to occur, administrators, faculty, and students must first examine themselves and manage their own prejudices before working with others to combat theirs. ■

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# Race

## To the African-American, continued from 14

enterprises, employs other Japanese, and, most of all, he/she has a land base to call home. And you know what? We Africans in America even join corporate America in making a fuss about Japanese investments, while, if anything, we should be following the example of the Japanese.

Now, about Israel and the Jews. I guess the picture is clear enough for us to see. No matter where a Jew is born, he/she is always a Jew; he/she never works against the interest of Israel, and those in America always make sure that Israel always gets its share of whatever free money America has. Their motto of the American dream is "Always employ another Jew."

And how about Eastern/Western Europe? The news giants of NBC, CBS, and CNN try their best to tell us that Communism is dying in Europe, but those of us who know what is happening know that the real deal is Pan-Europeanism: that Europe is being reunified. And the reason is simple. These Europeans have realized that the only way that they can get the sun to shine once more on Europe is through unification and the common definition that they are all Europeans.

What have we to learn from all of this. Just think for awhile and the message will sink in, because it's blatantly real. All of the above stated situations have two very common factors:

- (a) A universal declaration of who they are as a people.
- (b) A common land base to look to.

And get this; We have helped in supporting every other people in establishing themselves as a force to be reckoned with, but we just aren't helping ourselves.

African students the message is clear. As long as we continue to define ourselves in a sphere other than that which is totally African we'll be working against ourselves and against Africa. We need to come to the realization that when we embrace the American dream without first acquiring the respect of other races—which we can only gain through a proper understanding of both

our history and our present dilemma, we'll always continue to be the slaves of this nation, and the only scenario that will keep on changing is the sophistication of the plantation. Brothers and sisters I'm aware that we're searching for the truth, but even in our desperation we need to be very analytical and sensible. How can we define ourselves with a name which in its very self spells our very destruction. Have you taken a good look at the term "AFRICAN AMERICAN?" If not, I'd like to implore you too. Brothers/sisters, if there's any one word under the sun, other than Europe, which singularly means "THE DESTRUCTION OF AFRICA" it is America. The very name in itself reflects a conflict of interests, and I guess it is a perfect example of our state of disillusion and ignorance in this diaspora.

There's a lot more that needs to be said, but time and space permits me not. In leaving, I'd like to say: while we may be born in America, live in America, and work in America—and not all of us may be willing to physically move back to Africa—we need to fully understand and identify ourselves in a perspective that is truly African and embraces, at least philosophically and culturally, the concept of PAN-AFRICANISM, and work always for the total liberation and unification of Africa and African peoples the world over. Remember the words of Garvey: "Africa for Africans at home and abroad."

Thank you. ■

## Acts of Intolerance

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black, that all of the ingredients were there for some Acts Of Intolerance to take place. So, it was not in response to any particular act, but more proactive in nature, anticipating that some acts would occur. Interestingly enough, I started on this [program], and I had finished probably the first or second week of December of 1988, and there was the immediate need for the use of it. We had our first incident occur soon after it was completed.

MK: Is that something you could expound on, or would that not be allowed because of privacy regulations?

DB: Sure. We have had several incidents, and this was the first in which we have used this particular document. We call this our management model, because we really talk about managing this thing from all ends. From protecting the victim to healing the perpetrator, and everything in between.

MK: Perhaps you could first give a basic outline description of this



management model?

DB: The program that we have, the management module, centers on four stages. First, intervention. What are we doing campus-wide to prevent incidents from occurring. Most are primary education in nature. We do much work in the residence halls, to some work with the student

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# Race Relations on Campus

## Acts of Intolerance

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organizations. [Also], we work with employees to talk about the kinds of environments in which these incidents can occur. Also, awareness programs, and others.

The second part of the program is Anticipation. What is happening at Georgia Tech, what is happening in the community, and the world, that might alert us to something happening right here. For instance, all of the problems in the Middle East several years ago led to the battering of the Iranian students in this country. What we do when we anticipate is to simply try to sense what is going on, what are the ingredients, what is the climate like that may lead to something like this happening.

Next, comes Response. If an incident occurs, what do we do? What kind of action do we take? We have a campus assessment team that is brought together. It is made up of our Chief of Police, our Special Assistant to the President, a counseling Psychologist from the counseling center, the Director of Housing, the Vice-President and Associate Vice-President for Student Affairs, and a couple of others including myself, who are usually in a position to know all of the elements of the incident. So, what we do is come together to respond making sure that everyone knows what has happened. We don't deny that something has occurred. We also alert the President in case the Media calls, and to handle political contacts.

Finally, our model looks at the Management. How do we heal the victim? That is our first and foremost concern. Secondly, what is done about and to the perpetrator? We really strongly believe that rehabilitation is in order. We don't believe in kicking someone out of [Georgia Tech], so that they could go out and continue in this line of Intolerant actions. We look to create ways to assist people. In one instance that took place, a White fellow committed an act against a Black one in the resident hall. One of his rehabilitative actions he had to complete to remain at Georgia Tech was that he was to work for 3 quarters at an all-minority engineering firm

downtown, so that everyday he witnessed what it felt like to be the only [White] in an organization. In another case, a young man slapped a woman. He had to spend 6 weeks working at the women's/children's abuse center, so that he could see the results of acts comparable to his.

MK: Were assault and battery charges filed against the person, or was it handled internally?

DB: It was handled in-school. We also sought to find how to deal with those who observe these Acts of Intolerance. For instance, every day you see and here certain events happening on campus. If you are an observer, and you are a member of this Georgia Tech community, what do you do? Do you walk away? One of the things we do

two quarters working, not in school, but at an all minority firm. He had to participate in my "White Awareness" program, one that I do to help people understand racist activities. He came back, and he is going to graduate. There has been any number of acts where we have used this document.

MK: Was it felt that by dealing with non violent activities of expression, printed and verbal, it would be necessary to compromise the open atmosphere of the free transfer of information that exists here at Georgia Tech in order to instate the program?

DB: I strongly believe that of all places, the University needs to be the most open place to express one's self. It is a very fine line. What we want to do as part of the institutes' goals, and we find that most of the Acts of Intolerance are directed at minorities, women, handicapped, etc., It is to provide an atmosphere of acceptance of people with differences on this campus. Yet, at the same time it is really hard when acts occur, the news spreads, and we lose enrollments of those diverse people we are trying to attract. However, we don't want to be known as an Institution where expression is closed. We allow groups for example, of Religious

nature, to come to the Student Center and speak to the students, but it came to the point where when a woman would walk by, and the preacher would say "There goes another slut". Or "She shouldn't be wearing a dress like that". When the act is directed at a particular individual, we had to say stop, cease, you can't come back to the campus because we feel that has violated free speech, you have gone beyond [what is accepted]. We had to tell them to have their attorney come with them if they wished to return. I, for example, was told that I was going to Hell for wearing trendy clothes.

MK: Thank you for spending your time to expound on this program and what it seeks to accomplish.

DB: Thank you. ■



The VIRGIN MARY and the CHILD CHRIST.  
Could the Child Christ possibly be of the same flesh as the Negro?

From The Negro A Beast... or... In the Image Of God.

in talk with people about their responsibilities when they observe such acts. How do we help these peoples? We bring the people together and talk about what they did, what they should have done, etc. The management model really takes a broad look at these things. In the late Fall of 1988 in a residence hall a young Black man was in his room studying, and he heard some sounds at his door. he went to the door and saw someone running down the hall. he looked at this door and someone had carved "DIE NIGGER" in his door. He ran down to the bathroom and the guy who did it was in there. He confessed to the action. Victims of these acts follow the classic paradigm beginning with denial. The black student was Okay for about a week, and then the bottom fell out for him. We got him out of his exams, he was pretty much a wreck, and got him some support. The fellow who engaged in that admitted to it; he had been drinking. He spent the next

# Race Relations on Campus

## Target of Racism

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about it, which is all that I could do until I became a victim of it. To actually feel the full effects of it is to put yourself into that situation, and I don't think that any white person is willing to go through with that just to feel what it's like. Until you are in an extreme situation such as that, it's going to be very difficult to say "I empathize with that person." If you lived in an all-black neighborhood in which everyone was a black supremacist then maybe you'd see what I mean.

Q: Did this incident change your opinion of white people at all?

A: No, it didn't change my opinion of white people in general. When we generalize we tend to stereotype, and so if you want to be broad-minded it's best not to stereotype. I still don't stereotype and I don't generalize because I have some white friends and likewise I've had some black enemies.

Q: You seem to be really healthy about the situation.

A: Yeah, well, I figure it's all a part of life and if I'm going to live in this country I guess I'm going to have to go through some of the same things that other blacks have gone through.

Q: What do you think the Georgia Tech Afro-American Association can do to help the problems?

A: Right now it's hard for me to comment on what GTAAA is doing, but as long as all of us are aware and all of us have a consciousness as to what is going on, we can come to some terms of agreement and decide on a strategy of action. The only thing that I have to say is that for anyone entering this school— don't forget that you're leaving home and you're going into the real world. You're bound to face some of those challenges that your parents told you about. If you're narrow minded and only out for yourself you're not going to make it too far.

Q: Do you think we'll ever solve the problem of racism?

A: Well, it might not get solved completely, but at least all of us can try. The late Dr. Benjamin E. Mays said "it is not failure but a low aim which is sin." If we have a low aim we can't help but continue the problems that we have right now. Even if we fail it won't hurt to try. If we are really to live out the principles upon which this country was founded we won't really have a problem. This is a society of hypocrisy— say one thing and do another. Go around the world preaching human rights, free speech, and equal protection under the law but when you come back home you see it's not practiced here. That's a very serious problem that America is going to have to solve.

Q: What do you see as the role of the Civil Rights movement?

A: After Dr. King was assassinated it seemed that there was a period of stagnation. With the recent uprise in racial incidents I think that the Civil Rights movement is going to have to shift into first gear again, because it's been in neutral for quite some time. It's going to take a concerted effort, and not only on the part of the older generation that's brought us up to this point. It's going to take people my age, and even younger than that, to become instructed in our history, on different methods that civil rights activists used in order to bring about justice, and we're going to have to become active, and not just vocal.

Q: Do you think that other black students your age are becoming more active?

A: It's kind of hard to generalize. I'd like to see more action on everyone's part, including myself. To me, it seems that a lot of blacks are obtaining the "American dream" ... and so now there's a complacency, there's an inactivism in the "me" generation. They're not only saying "me me me"—they're doing only for "me." Once we get to that point we become insensitive to other people's problems. ... I see myself in that role to a certain extent, because everyone is out to get that good job, buy the nice car, have a nice home and live in a nice neighborhood. Once you set your goals on just attaining material possessions you really forget other people.

Q: Do you find that this incident made you more aware of yourself?

A: To hear about racist incidents is one thing but to be a victim of one, to actually be exposed outside of a "laboratory environment," it really opens your eyes to the reality in this country. Another thing is that it has inspired me to work as much as I can to help solve the race problem in this country, which is going to take a lot of work from everybody.

## Myth of Education

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dropped out of high school.<sup>2</sup>

The population of American colleges by the year 2000 will be dictated by the population of our Kindergartens today. Kindergarten students are one third minority, and in the states of Texas and California there is a "minority majority" in the five-year-old population. Our demographers tell us these statistics are true because of the decline in the birth rate of the Euro-stock female.<sup>3</sup> We can see from this that the make up of our college campuses of the future will be different from today, as far as the background of the students is concerned. The high school graduation rate of black students between 1976 and 1985 rose from 67 to 75 percent while the college attendance rate for those students dropped from 34 to 26 percent. For Hispanics the numbers for high school graduation were increased from 56 to 62 percent and college attendance rate dropped 10 percent from 36. Our college campuses are, in fact, already seeing the culturally diverse student bodies of the future. Berkeley's 1987 fall incoming freshmen class had the following breakdown: Black 12 percent, Hispanic 17 percent, Asian 26 percent, and White 40 percent.<sup>4</sup>

It also becomes apparent that the larger percentage of our institutes are failing because of the rate of success of Black students in predominantly Black versus predominantly White schools. Black schools awarded 34 percent of all of the undergraduate degrees earned by Black students in 1981. By 1984, the percentage had risen to 40 percent.<sup>5</sup> These

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## Race

### George Clinton, UFO: continued from 15

With titles such as "Free Your Mind and Your Ass Will Follow" and "If You Don't Like The Effects Don't Produce The Cause" P-FUNK soon became an oasis of social commentary. In "You and Your Folks, Me and My Foks" Clinton states "the rich got a big piece of this and that/the poor got a big piece of roaches and rats". Mr. Michaels at Motorbooty describes a constant attitude of Funkadelic on 1971 most aptly, "the band's war-torn ghetto desperation cruelly pierces the shady veneer of Fat Albert get-togetherism that got the top 40 airplay."

The attitudes of 1971 are still held by George and he's not afraid to let it be known. Clinton realizes that the society in which we live is an instant gratification, throw-away one and the media's and the government's reaction to it seems to be fully apathetic. For example, Clinton states that according to the government, everything is drug related and 'all these years they've been turning a blind eye towards something; now they issue the death penalty for if you get caught [dealing crack]... I think the time has come for them now to take responsibility for a society that believes that there's a pill for all ills."

Clinton's view of the ailments of society is not entirely based on a specific racial view but that of a world view; not simply what is affecting Black Americans, but what is and will affect American life, whether it be directly or indirectly. Of course, in the beginning of the seventies his audience was primarily a black one, with whites picking up on the godhead music of the Clinton gradually over the next fifteen years.

It should be noted that Clinton has not forgotten that even though "we're all in the same boat,"-Black Americans' boat is a dingy comparatively. Listen to "Chocolate City" off Parliament's "Mothership Connection." Clinton, Collins and Worrell write and sing about America's increasing urban black population, "who needs bullets when we got the ballot... they still call it the white house but that's a temporary condition... chocolate city with it's vanilla suburbs." The "ballots not bullets" theme still thrives today in lyrics by both white and black performers such as Bad Mutha Goose and 24-7 Spyz and it indicates a growing trend towards peaceful means of revolution, at least in parts of the music industry.

In the recent past George Clinton has been instrumental in

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#### P-FUNK YANG

A-1: Quickie for "What's happening?"

B-2: "Let's check each other out..."

Bondo Condo: High priced apartment or condo.

Boppa-tron: High-powered, lease-breaking stereo system.

Bop-tush: A good or regular dancer.

Bop-u-late: To school a person on a reality vibe.

Breakdrake: A fast, loose man.

Con-cept: An idea or logo with Electric Spank implications.

Cosmic Slop: Survival gig; big city hustle.

Dookie Stick: A man under the Bow-Wow Syndrome (a dog).

Electric Spank: The funkalogical use of high-tech for zero-spank purposes.

E.T.: Personal problem (as in Ego Tripping).

Funk-a-logical: Something that's perfectly clear before you understand it; once you understand--it makes no sense.

Funkasaurus: A veteran P-Funk fan, circa 1970.

Funkakazi: Oriental Funkateer.

Geepie: A youngblood Funkateer between the ages of 1 and 10.

#### Groove-dactic:

Rescue dance music  
vibe; anti-disco  
sadistic mind.

G-3: A foxy lady with  
skinny legs

### Education, continued from 19

statistics are a testimony to the inability of our institutes to properly educate, and with the fact that by the year 2010 the nation's population will be composed of one third minorities, we must take the proper steps to properly educate them.<sup>6</sup>

Our campuses are designed to educate and to guarantee the future of our society. A University should be a place where people of differences get together and create a kind of forum of ideas for learning. The history of our education system and of our college campuses does not demonstrate this quality. Down through the history of the country our educators have proposed that those who were of a different ethnic origin were to be melted down into an American culture with predetermined Americanized values, goals, religion and language. Immigrants and Native Americans and Blacks were treated as second class citizens. Children were actually punished for their use of a language other than English. Mainstream America tried to "gobble up" diverse ethnic groups.<sup>7</sup> Even as late as the 60's and 70's our educators were not prepared for the student uprisings that were to occur. The educator knew almost nothing about those students, their values and their ideals, but the students had the numbers to support their values on racism, sexism, and classism and their values did prevail.<sup>8</sup> Even today students display their ignorance through fear, intolerance and violence by way of "Acts of Intolerance". These incidents are not isolated to the campuses of the Southeast, but stretch as far as northern Illinois, Oregon, Texas, and Massachusetts.<sup>9</sup> The violence even reached the Georgia Tech campus as a cross burning in front of one of the campus' Black sororities in 1985.<sup>10</sup> The Acts of prejudice have been "neatly" qualified by Gordon W. Allport, author of the Nature of Prejudice, in five categories:

1. antilocution
2. avoidance
3. discrimination
4. physical attack
5. extermination<sup>11</sup>

Our educators have not properly prepared the minds of their students for the extremely diverse experience that the college campus would supply.

Ross and Nagy, in an extremely interesting article, define the response to differences in three frames of reference in an grid. Down the vertical part of the grid are the terms Prejudice, Discrimination, Scapegoating, Stereotyping, and Segregation.

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## Race

### Clinton, UFO Master continued from 20

maintaining the funk within both black and white circles and further proving his color blind views while still promoting identity. In an 1986 article, promoting Clinton's R&B *Skeletons in the Closet* solo album, Clinton states his displeasure with certain black artists sacrificing their soul roots to obtain pop stardom, "Any record can cross over, it's just that people make these decisions beforehand: 'This is a funk record, this can't be crossed over.'" The cover contains art by long-time P-FUNK artist Pedro Bell which includes a mini-cartoon which states "What to Drop To go Pop". Things to drop include black slang and "any garment that looks Third World."

Also, Chuck D. and Flavor Flav of public Enemy, recently in *Rolling Stone* described Clinton as their biggest influence and reciprocally Clinton acquired their assistance on his new solo project entitled **THE CINDERELLA THEORY**.

The turning point for the eighties funk revolution, and a large step to integrating the music business, occurred when Clinton produced the Red Hot Chili Peppers' second lp **FREAKY STYLEY** and essentially

introduced a primarily white audience to the ultimate in funkdom. In a record review by Ira Robbins in *Rolling Stone* the author states: "After nearly two decades of racial division, popular music is in the midst of an overdue and exciting (if modest) effort to intergrate itself. One particularly happy result is the pairing of George Clinton with the Red Hot Chili Peppers." Described by Robbins as "Aerosmith meets Isaac Hayes" the Chili Peppers cover Sly's "If you want me to stay" and the Meters' "Africa", along with utilizing Clinton's horn section.

By this pairing Clinton proved that there never was a color barrier to funk, or any music for that matter, as the all-white Chili Peppers were not merely imitating "black" music but had (and still do) "a jones for rhythm and blues vernacular." And Clinton's not the only one from P-FUNK fame who's worked with "white" musicians.

Bootsy Collins, bass player for P-FUNK, said that while working with Keith Richards of the Rolling Stones, Richards was as in awe of Bootsy as Bootsy was of Richards, "I was saying, 'Wow! Keith Richards... the Rolling Stones!' and he was saying, 'Wow! Bootsy Collins... James Brown.'"

One might say that it was mainly P-FUNK's doing that practically integrated the popular music industry. Of course it will take time before bands like the Bad Brains and Living Colour will not be referred to as "black rock" but simply rock. George Clinton, with much credit going to the rest of the P-FUNK contingent, was and still is working toward the interests of both blacks and whites, in both music and society. ■

### FOOTNOTES

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George Clinton, *ibid*.

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George Clinton, *ibid*. Quite ironic that re-releases of Funkadelic's 1st and 3rd lps are sold for fifteen dollars each.

George Clinton, *ibid*.

Bootsy Collins, "Bootsy", *Contrast Magazine*, Issue 6 Fall 1989 *ibid*.

FUNKADELIC, MAGGOT BRAIN, Westbound Records, 1971.

Rob Michaels, "The United Funk of Funkadelic: A Long Winded Discographical Recapulation", *Motorbooty Magazine*, Issue 4 Summer 1989.

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George Clinton and Pedro Bell, *R&B Skeletons in the Closet*.

Ira Robbins, the Red Hot Chili Peppers, *FREAKY STYLEY*, *Rolling Stone Record Reviews*, October 9, 1986. *ibid*.

Bootsy Collins, Bootsy, *Contrast Magazine*, Issue 6, Fall 1989

Holy-risk-go: Depending or hoping on Da Funk to pull-u-thru.  
Krazoid: A Funkateer who's socially unacceptable.  
Lunch Box: A portable tape/radio player.  
Maggot Brain: Flashy or Hendrixian guitar player.  
Masterjam: A faithful, loving gent!  
Micro Groove: A faithful, loving gent!  
Muckle Head: A poobutt personality; a fool.  
Nastee/Nastay/Nastoid: Various levels of throbba-sonic attack; rowdy funk!  
Ozeep layer: Heart.  
"P": The best of everything (except that of Electric Spankic nature).  
P'motional Rescue: Coming thru-with-tha-da-funk in the nick-of-time.  
Pull-A-Ties: An inside connection; an ass-kiss situation or bribe.  
Raw Spank: Flunking on the funk and being obvious about it.  
Rooster Poot: A modest genius; any band who earns the minimum wage in funkmanship.  
Splank: The Funk formula for bustin' loose! Anti-toxin for Electric Spankin'.  
Splankster/Splankateer: Full-time or part-time splanker.  
The Bomb: Embracing the "P".  
The Splank Decade: 1980-1990.  
Thumpasaurus People: Foot-stomping, hand-clapping Funkateers.  
U.F.O.: (Universal Funk Object) for instance, George Clinton.  
Ultra-Wave: Laid-back, sleazy-serious Funk; Splank-to-the-9th-power.  
Ya Betta Jam: "Come check us out and enjoy the vibe!"  
Ya Betta Start Splanking: Pay attention and get your self/act together.  
Yang: Excuses, useless dialog, verbal excess.  
Zappie: A love affair on a serious tilt; guaranteed P-Funk tune.  
Zeep: Deeper than deep; the maximum stroke.  
Zee-Barge: A car or van with a custom paint job.  
Z-3: Farewell, "O.K., bye!"  
Zone of Zero Funkativity: The space and place wherever Funk is a virtual zero; for insance, Georgia Tech.

## Education, continued from 20

Along the x axis of the grid are the reference frames which are Bigotry, Equality, and Esteem. This grid assigns a particular action to a type of response and is an intriguing method of defining the education deficit in reactions to cultural differences.<sup>12</sup> Basically when we talk about cultural differences we talk about different ways of life or cultural patterns. A cultural pattern is a method or view that a group of people uses to deal with the different problems and challenges that they face in everyday life. We do not teach that a cultural pattern should be viewed relative to its effectiveness, but whether or not it is different from our own.<sup>13</sup> As we observe the cultural pattern, we tend to make generalizations according to our past experience. We tend to categorize because all of the information that we receive must be stored in some systematic method. Allport's descriptions of categorization is as follows:

1. Categorization forms large classes and clusters for guiding our daily adjustments
2. It assimilates as much as it can to the cluster
3. The category enables us quickly to identify a related object
4. The category saturates all that it contains with the same ideational and emotional flavor
5. Categories may be more or less rational<sup>14</sup>

In these he gives us some of the rationale for categorization along with some of the inherent problems.

Throughout the studies and surveys that are made in all of the levels of schooling, virtually all of the findings are implicitly negative in terms of the contribution of the school.<sup>15</sup> Part of this problem might be the fact that our idea of cultural education is currently a measure of the ability to regurgitate rote facts on standardized, multiple choice tests. If a student can score high on this sort of endeavor we then call him culturally aware.<sup>16</sup> We do not teach him how to think analytically, or to examine culture through the eyes of others. The Faculty (who could in fact provide this alternate view) in our colleges and universities is composed of an alarmingly small number of minority educators. The minority student

numbers are also quite low. The Black male participation in higher education has become so low that he is considered an "endangered species". Our minority educators hold an important position in our institutions because they serve as experts in residence, resources of information from the "other side of the fence," for our future students. The need for them will increase many times as the population of our schools change.<sup>17</sup> We have already seen the success rate for the Black institute over the White in reference to black students, and the reasons for this are obvious. Many of our schools do not have the attitude that the minority can achieve nor do they demand it from their students. There is no support structure or intercommunication between faculty and minority students.<sup>18</sup> Even our text books and the current language practices have certain intolerant overtones. The literary use of white and black have obvious conditioning affects and are often taught with demeaning interpretations. The prejudice in literature is "metabolized in the bloodstream of society." The people who teach verbal behavior are responsible in part for the lack of "linguistic insensitivity." We teach inappropriate language to demean, detract, and to

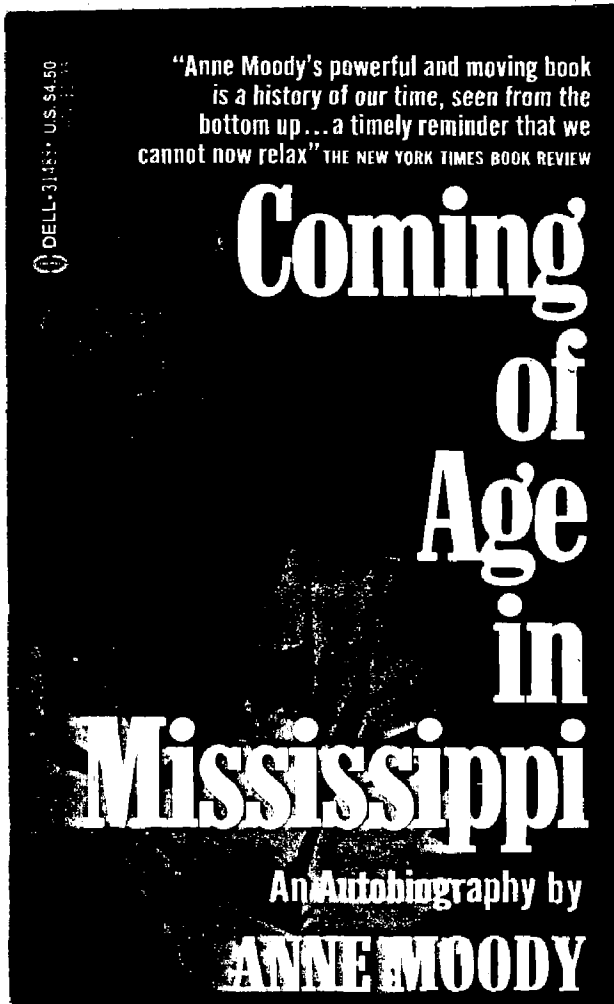
curse. Even in our well known reference books we use language as a tool of prejudice. Roget's Thesaurus has over 134 synonyms of whiteness, 44 of which are favorable, 10 of which have any semblance of negative connotation. Blackness had 120 synonyms, 60 of which are distinctly unfavorable and the positive ones numbered zero. 30 of the Black entries were of a racial relation.<sup>19</sup>

The problems of cultural insensitivity in the education system are serious. Our knowledge of culture, language, politics and history is going to become very important as trade and communication become more geographically encompassing. Our policies easily point out the fact that the United States is the most linguistically illiterate and the most culturally chauvinistic country of any of the major world powers. "Educational Apartheid" is what the state of our education system will reach if we continue to have our highly educated upper-middle class

whites and a permanent underclass, improperly educated non-white population.<sup>20</sup> Our educators must prepare their students for the future, but obviously we do not do this so in effect we give our students an education that is archaic.<sup>21</sup>

We have to start by asking the right questions before we can formulate the right answer. What instructional strategies are available to get students to improve attitudes towards groups other than their own? What is the extent of their implementation? Is there any indication of their effectiveness? How can we further empower these methods?<sup>22</sup> Who exactly will our students be? What skills will they possess and what skills will we need to teach them?<sup>23</sup> \*

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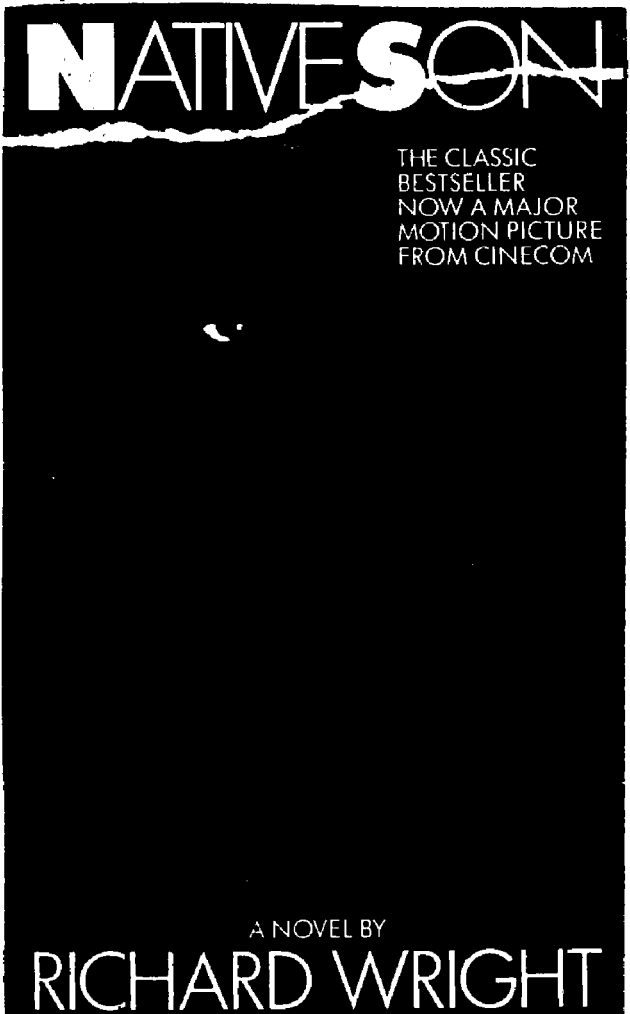
The proper implementation of a program to increase the cultural awareness on our campuses must come through the highest possible authority for the sake of the program's credibility. Across the board involvement is necessary to give the underprivileged a voice, we must not only get them to the institutions but we must develop methods to retain them and bring them to a level comparable to that of the average majority student.<sup>24</sup> Georgia Tech's program is one of only a few in current operation in the country for total campus cultural diversity.

Our goals should be to approach primary—if not advanced—knowledge about ethnic groups and their impact on public issues past and present. We must conceive an environment that will allow disadvantaged minority students to achieve an academic level equal to that of students in general. We must maintain high standards for all students and pay particular attention to the motivating factors that are not common to the current mindset of educators.<sup>25</sup> We must develop a campus that is open to the difference that all peoples have and to enhance each student's life by exposure to these differences.

There are several distinctions for the different types of programs that could be used to alleviate the problems on our campuses. Formal education methods, contact and acquaintance programs, group retraining methods, mass media, exhortation, and individual therapy are a few of the classifications.<sup>26</sup> Some of the suggestions for the development of this type of program might be from the suggestions made by Zelema Harris, an experienced and professional educator:

1. Minority achievement is viewed as a preparation problem rather than a social problem.
2. Support through a campus environment using involvement for success through student unions and cultural events.
3. Increase numbers of minority faculty members and involvement in equal opportunity strategies
4. Visible administrative commitment - including financial support
5. Comprehensive and systematic minority achievement programs
6. University programs are much more effective when the state policy environment is cooperative<sup>27</sup>

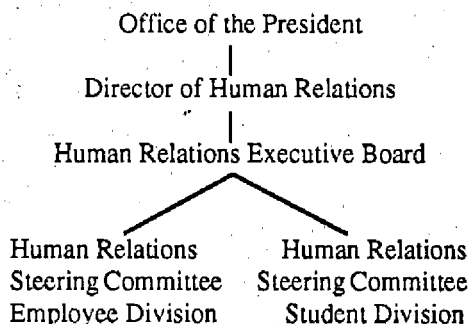
Benjamin, a contributor for a major education journal, also had a six point list that contains helpful hints:



1. Stress the fact that all cultural groups have made important contributions to humanity throughout history
2. Challenge the critical thinking skills and the moral development of the students in ways to promote growth
3. Do not concentrate in the differences between people but instead stress the fact that people have hopes, fears and needs central to human nature
4. Help students look at events through the eyes of others
5. Seek out teaching materials that properly portray the characteristics of different ethnic groups, countries, religions and political ideals
6. Become personally knowledgeable about other ways of life<sup>28</sup>

With these sorts of suggestions on the philosophy of the on campus program, and some careful administration and faculty involvement these types of programs could be very effective.

Tech's program is a unique blend of administrators, faculty members, and students with the following structure:



Our various programs such as the Faset program segment, the Psychology 1010 class for freshmen, the outstanding White Awareness program, our retention strategies and our conflict management skills courses are just a few of the things that the Tech staff is doing to help the problems that we have on this campus.<sup>29</sup> An interesting philosophy comes out of the office in that here at Tech, we work on the problem through the power

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# Race Relations: Human Relations Dept.

## Human Relations Department and the First Amendment

by Allan Yarbrough

Have some liberals abandoned their commitment to free speech?

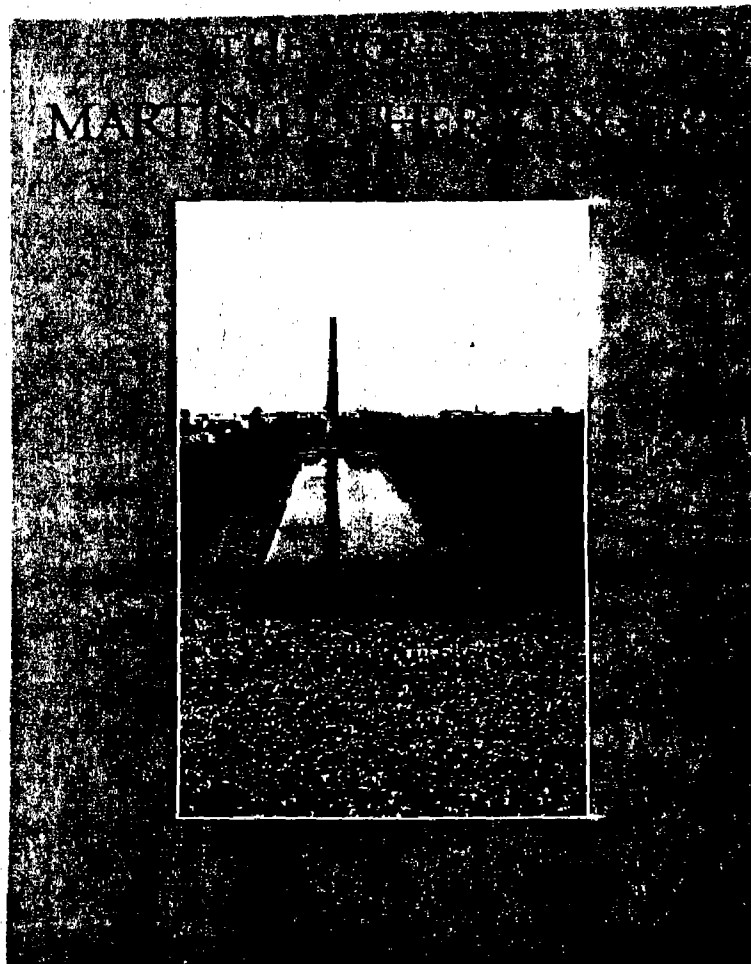
During the 1950's, Senator Joe McCarthy attempted to investigate alleged Communist influence in America's colleges and universities. As he hauled college faculty and administrators before his committee to answer his charges, he was widely excoriated by the progressive community as endangering "academic freedom." Even if the left was trying to subvert the Republic, they said, it did not justify efforts to control their speech or press.

That was forty years ago. Now, it seems, the academic community has found something that justifies interference with first amendment liberties: "Intolerance." The instruments of their efforts are the various "human relations" committees throughout the nation's colleges. Unfortunately, these committees have very little to do with human relations, and a great deal to do with advancing an ideological agenda of racial and gender politics.

Consider for a moment our own school. Georgia Tech recently established a Human Relations Department (HRD) to fight what it calls "acts of intolerance," defined as "acts which attempt to injure, harm, malign, or harass a person because of race, religious belief, color, sexual orientation, national origin, disability, age, or gender."

Now there are several questions which immediately come to mind. First, why only these particular groups? Why not protect everyone from injury, harm, and harassment? There are several groups facing discrimination that the HRD failed to mention; for instance, ROTC cadets. There are professors in Tech's military studies departments that, recalling their own days as undergraduates, were the targets of the rocks and verbal abuse of their fellow students. Others remember sifting through the ashes of their ROTC facilities after they had been firebombed. At some schools cadets still suffer this harassment, but Tech's HRD did not see fit to protect them with its ban on "intolerance."

What about the groups that are protected? It seems to me that even here the HRD is either not doing its job or it's extremely selective about the groups it decides to protect. I know several people who are referred to as "Jesus freaks" in their dormitories; does this not constitute harassment? An English professor began her class this quarter by stating she had "never found a man worthy of earning an A." Another English professor managed to work in a vituperative attack



on Christianity, which she compared to Naziism, in a class on technical writing! Where, oh where, are the zealots of tolerance?

The activities of this and other "human relations" departments are premised upon certain definitions. "Racism" is not prejudice alone but prejudice plus power; thus, it is only an attribute of white male heterosexuality. "Culture" is not composed of the traditions, beliefs, and practices that evolved through the ages and brings enrichment to its inheritors but a mechanism to maintain "hegemonic dominance" for white males. Diversity does not mean a gathering of people from different backgrounds to learn about each other but the enforcement of ideological sameness by university officials. In an effort to insure a "comfortable environment" for minority cultures, American culture, derided here as "Eurocentric," becomes a target for liquidation.

It is instructive to examine the "human relations" policies of a number of other schools. The University of Pennsylvania defines intolerance as "any behavior, verbal or physical, that stigmatizes or victimizes individuals on the basis of race, ethnic origin... and that has the purpose or effect of interfering with an individual's academic or work performance; and/or creating an intimidating or offensive academic, living, or work environment." And this, of course, while the university president, in a widely published speech

continued next page

this fall, attacked Jesse Helms for trying "to cleanse public discourse of offensive material."

To insure that there would be no dissent, the entire "student life" division of the Penn administration was subjected to mandatory "racism awareness seminars" predicated on the proposition that "all whites are racists." Its unequivocal agenda was well defined by its follow-up questionnaire: "1. Now that you have completed the Racism Awareness Workshop, how much consideration have you given to the subject of American racism?" "4. How much are you able to identify the indicators of American racism in a. The University? b. Your department/office?" Racism, it seems, is the one crime for which everyone is guilty until proven innocent.

One un-indoctrinated undergraduate on Penn's planning committee for "diversity education" wrote a memo to her colleagues about "my deep regard for the individual and my desire to protect the freedoms of all members of society." An administrator charged with maintaining ideological purity wrote back to her, circled the quoted phrase, underlining the word "individual," and stated: "This is a 'RED FLAG' phrase today, which is considered by many to be RACIST. Arguments that champion the individual over the group ultimately privileges [sic] the 'individuals' belonging to the largest or dominant group."

In 1984, one conservative campus columnist at Penn wrote that he should be free to hold the traditional Christian position on homosexuality as long as he respected the rights of individual homosexuals. His essay prompted eight administrators and social workers in the student life division to piously congratulate their own efforts to "increase awareness of the insidious way in which racism, sexism and homophobia deny the human potential of students and others at the University," and conclude that "[the student's] column suggests that we should intensify our effort to counter homophobic attitudes and behavior on the Penn campus." There you have it: some intolerance is more equal than other intolerance. Those who persist in the belief that homosexual activity is morally wrong will be swiftly reeducated by the zealots of tolerance.

The University of Michigan attempted in

1988 a policy similar to the University of Pennsylvania's, but amended it to exempt classroom discussion when the faculty discovered that it inhibited free discussion. Even then, the Michigan ACLU, in a rare burst of principle, successfully challenged the policy in federal court, noting in its brief "the chilling effect on the free expression of ideas that is caused by the existence and threatened enforcement of the Policy, the terms of which are so overbroad and vague as to include within its sweep the expression of almost any controversial idea . . . It is simply unbelievable that one of this Nation's great universities would enact a Policy that so flagrantly and patently violates the First Amendment."

Even the curriculum is not safe from the champions of "human relations." At the University of Michigan, charges of "institutional racism" gave way to demands for mandatory anti-racism classes for all students. This attempt at intellectual indoctrination caused Michigan professor Carl Cohen to comment: "These are not the only people in the world with passionate interests to pursue. The same principles could have been used to justify mandatory courses in anti-Communism in the '50s. What will they be used for in the '90s?" An incident in which a professor, attempting to give an example of a racial epithet, used the word "nigger", resulted in his being attacked for months as a racist and caused approximately three-fourths of the faculty to miss the vote on the new classes, many for fear of being similarly labeled if they voted "no."

Similarly, at Berkeley, charges of racism were used to discourage dissent as mandatory anti-racism classes were established. In its final version, all students were made to select three out of five ethnic groups for study and to answer such questions as: "How have power relations between groups been manifested in such matters as racism, economics, politics and environmental design?" Discussing the new classes, Tony Alexander, a white student, said: "A large majority of mainstream students—white and otherwise—feel pressured by activists who are overrepresented here. Some of us think this course is going to be a forum for attacking whites."

One of the more egregious of the use of racial politics and "sensitivity" fascism

involves the case of the *Dartmouth Review*. The story began when the conservative and spirited *Review* published a transcript of one of music teacher William Cole's lectures, in which he discoursed on nuclear waste, said that sexism keeps women out of jazz, and charged that "all you guys are honkies." Editorial comment suggested that Mr. Cole's class "does not meet Dartmouth standards." On advice of their attorney, the *Review* staffers approached Mr. Cole after class to invite a response to the article. Accounts vary, but the *Review* staffers claim that Mr. Cole threatened the students and broke one boy's camera.

After this confrontation, Dartmouth's Afro-American Society posted notices calling for a rally to support Mr. Cole. President James Freedman, addressing the rally, proclaimed, "I feel dreadful about the attack on Professor Cole," thereby prejudicing the upcoming disciplinary hearing of the *Review* staffers. At the hearing, the students were charged with harassment, disorderly conduct, and a violation of Mr. Cole's privacy, but the disciplinary committee refused to hear counter-charges of assault and property damage. The committee proceeded to suspend the staffers for periods ranging from six months to two years. This on a campus where liberal students routinely "occupy" administration buildings without penalty.

Is the Georgia Tech Department of Human Relations a step toward incidents such as these? Only time will tell. Georgia Tech missed out on the thrill of having its campus trashed by radical students during the sixties, and just may avoid the current trend toward First Amendment violations. But those concerned with freedom must keep a vigilant eye on the committee's activities else they find discussion on the difficult issues of the day suppressed or censored.

Ironically, plans to "reeducate" students in an effort to get them to behave civilly toward one another are destined to fail, for they rest on a faulty premise. They assume that anger, hatred, and prejudice are a result of deficient education or backward upbringing. Such is not the case. Human nature—evil, corrupt, and as old as time—are the sources of our difficulties in achieving true human community with one another. Amazingly, we have abandoned the concept

continued on page 26, column 2

# Education continued from p. 23.

structure of the school instead of trying to take on the system; the problems are destroyed through the system itself.

An important part of the university as far as student development is concerned is the residence hall. Here is where the majority of student interaction takes place and also most of the acts of intolerance. The Housing office is very supportive of the campus diversity program and uses its fall staff training program as well as resident assistant section programs and inservice to make sure all of the involved people are properly prepared to deal with certain situations. The resident assistant also attends conferences and seminars where the current problems and challenges on different campuses are discussed. A recurrent theme is the problem of cultural diversity in the residence hall, and programs of different types are frequently presented at these events.<sup>30</sup>

The problem is serious because our college graduates are becoming unable to perform in the international business world, not to mention the fact that our educations are in effect incomplete. We must prepare for the global future by having the proper information about varied culture and being able to incorporate this information for daily use. Malcolm X once said "Education is our passport to the future, for tomorrow belongs to the people who prepare for it today," and in our current system of education, the longer we delay a universal diversity program we will continue to be unprepared for the future.<sup>31</sup> ■

The footnotes for this essay are researched from the following bibliography. Contact the author for an extensive list of footnotes.

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## Quote

"As a nation, we began by declaring that 'all men are created equal.' We now practically read it 'All men are created equal, except Negroes.' When it comes to this, I should prefer emigrating to some country where they make no pretense of loving liberty - to Russia for instance, where despotism can be taken pure, and without the base alloy of hypocrisy"

-- Abe Lincoln, 1855

## From *A System of Modern Geography for Schools and Universities*, J.H. Butler Co., 1880

*Are all civilized and enlightened nations equally civilized?*  
The most enlightened are the United States, England, France, and some other European nations.

Are all civilized and enlightened nations equally civilized?

All civilized and enlightened nations are not equally civilized. The degrees of civilization are various. In some nations the mass of the people are ignorant and without voice in the government. Such countries are called only civilized. In other countries the people are free and educated, all power is limited by law, and all who live virtuously may live happily.



THE ENLIGHTENED STATE.

*Explain what is meant by civilized and enlightened nations.*

Civilized and enlightened nations are those which have made the greatest progress in refinement and justice, among whom art is improved and science cultivated.

*What is the savage state?*

The savage state is the lowest stage of existence among the nomadic tribes.

Savages live by hunting and fishing, and upon roots and wild fruits. They have no towns or villages; and if they live in houses, these are of the rudest kind. They pay no attention to agriculture, but roam over a great extent of country in search of game and other food; they usually go naked, or with very scanty clothing. They are very cruel in their wars against each other.



THE SAVAGE STATE.

*How are savages governed?*

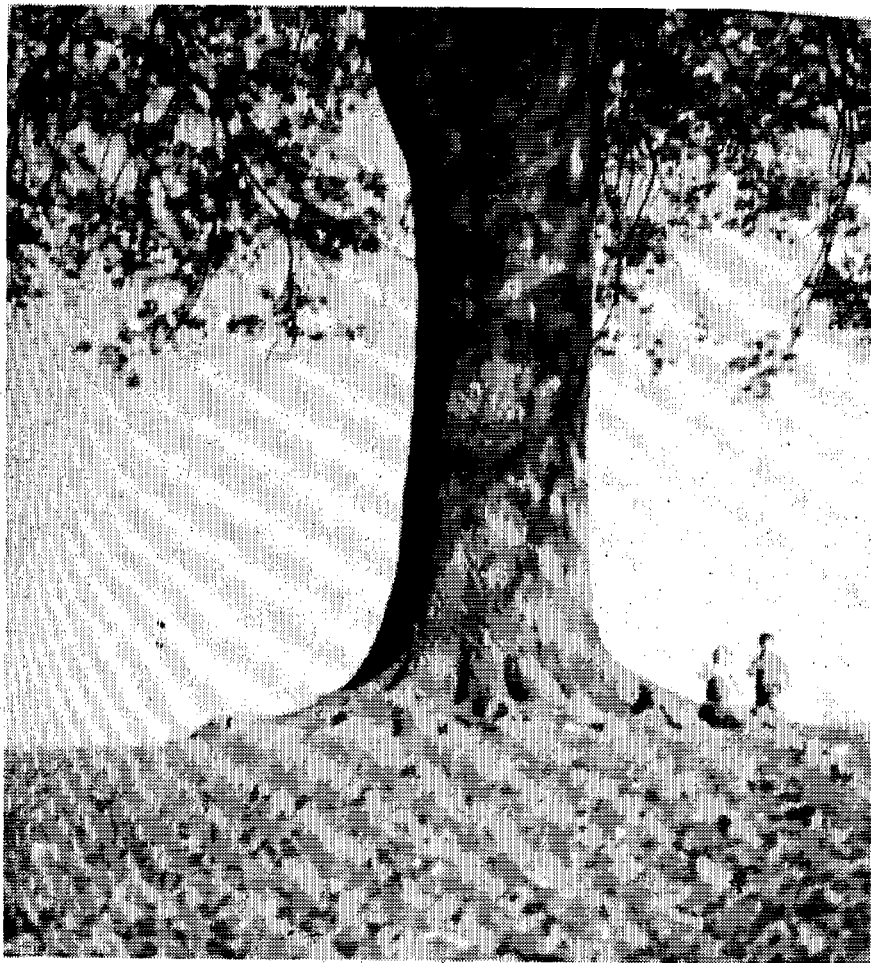
Savages are usually governed by a king or chief, who is often a cruel despot.

## First Amendment, continued from 23

of Original Sin, the one doctrine of the Judeo-Christian tradition that is empirically verifiable. But the only check to Original Sin is found in that same tradition: specifically, the possibility of the life-changing power of a merciful God. Such power often manifests itself quite dramatically: one need only hear the testimonies coming from South Africa, where blacks and whites, previously sworn enemies, come together in peace after experiencing the love of Jesus Christ. Unfortunately, Christianity faces the hostility of Tech's zealots of tolerance, as evidenced by HRD's efforts to ban prayer before Institute meetings. Such efforts may indeed succeed in suppressing religion, but it will only hurt those that they claim to help. ■

# FISH RAP

FINE  
ARTS  
Send your  
SUBMISSIONS  
TO:  
Box 35307



J. Babb

## The Coffee Poem

Java

Jah va

Jah...Jah Ras Ta Fari

HIM...His Imperial Majesty

King Halie Salasie

God on Earth...Jah.

Va...go proceed

Progress...va.

Ou est-ce-que Jah va?

Moi, Je ne sais pas

Mais J'y vais aussi.

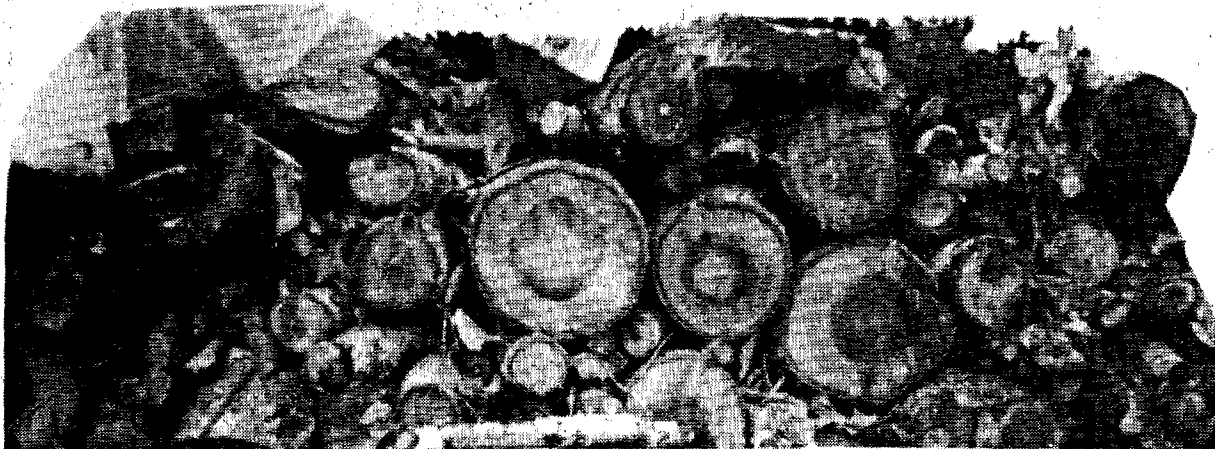
T. Hickman

## Emotional Liability

That's all they told me. It's like this feeling that you don't exist, or you're not supposed to, and you can't touch anything. It's like you're a little kid. Remember, you'd be playing football and you knew that your mom wouldn't call you for dinner for hours. It's that far away.

Scott Morris

twenty seven.



## The Understanding

by Jillanna Babb



I wasn't mad. We had a deal. We had already had our discussion. I wasn't mad. "I'm not mad," I whispered aloud as I plodded slowly along the leaf-plastered sidewalk. I believed myself.

The birds overhead swirled against the vanilla sky like chocolate chips in a blender. It was Friday. A Friday night and I didn't have any plans. I had had plans, but she had cancelled them. I wasn't mad, though. I wasn't mad because we had an understanding. A deal. An agreement. So now she was going out with some guy while I wandered aimlessly around the abandoned campus.

A cold, briny wetness gelled the air like the grease left over after a Friday night fish fry. My lungs felt saturated. I breathed in shallow, timid gulps as if I were drowning in air. When she had proposed "the deal", it hadn't seemed very important. I would never cancel plans with a friend to go out with some guy - especially if he had waited until the last minute to ask me out. Nonetheless, I had agreed to at least pretend to be understanding. I had agreed not to get mad.

My mother had once told me when I was very young that she loved my father more than she loved me. I don't remember why she said that. The lone statement floats freely among the more complete memories I harbor in my mind, interrupting my thoughts periodically like an annoying commercial. Her words had sucked every ounce of security I'd felt right out of my chest. I hadn't gotten mad, though.

I fumbled in the cluttered pouch of my bookbag for my keys. I would just stay in my dorm room and read. I didn't feel like going to any parties. I didn't want to talk to anyone.

The staircase smelled like popcorn again. I tried not to notice, but the buttery smell made my mouth feel greasy. By the time I reached the fifth floor, I felt like I'd eaten the whole bag. I felt fat.

Was it hopeless for me to want to satisfy her? Why couldn't she be satisfied with my attention? Because I am just a friend? That must be it. The love of a friend - or a daughter - could never compare to the love of a man, I guess. No one seemed to feel complete without a relationship with someone of the opposite sex. To try to substitute a friendship for that kind of relationship would be like exchanging butter for margarine. Margarine never really pretended to taste like butter. You have to acquire a taste for margarine to sacrifice butter.

There was a message on the answering machine. I pushed 'play.' Probably for my roommate.

It wasn't. It was for me. A guy I had been seeing. I didn't like him. I guess I went out with him because I really had no excuse not to. He wanted to go to a movie. I called back and said okay.

The room smelled bad anyway. My roommate had left a bowl of beef vegetable soup out for two weeks. There were round fuzzy things floating in it. I wasn't mad. It was interesting to watch the growth of the green balls of fuzz.

I stared at my reflection in the dusty mirror above my desk. My face looked faded, like an old black and white photograph. Maybe I wasn't exciting enough for her. Maybe she knew I'd always be there so she didn't think there was any need to spend time with me.

The phone was ringing, but I was transfixed upon my wan reflection, which frowned at me disapprovingly. I let it ring. The answering machine answered.

"It's me," the voice on the other end said. "If you come in any time soon, please call. I got stood up." Ding. Click. The answering machine shut itself off. I didn't move. My reflection's frown grew deeper as I hesitated. I looked sad and a little frustrated, but definitely not mad.

Sighing, I picked up the warm, humming receiver, which seemed to curl around my ear like a small animal, and dialed.

"I'm sorry, I can't make it tonight. I forgot I had an English paper to write," I ad-libbed, as fake as a hot pink leopard coat.

"It's okay," he said. "I understand." He didn't sound mad.

twenty eight.

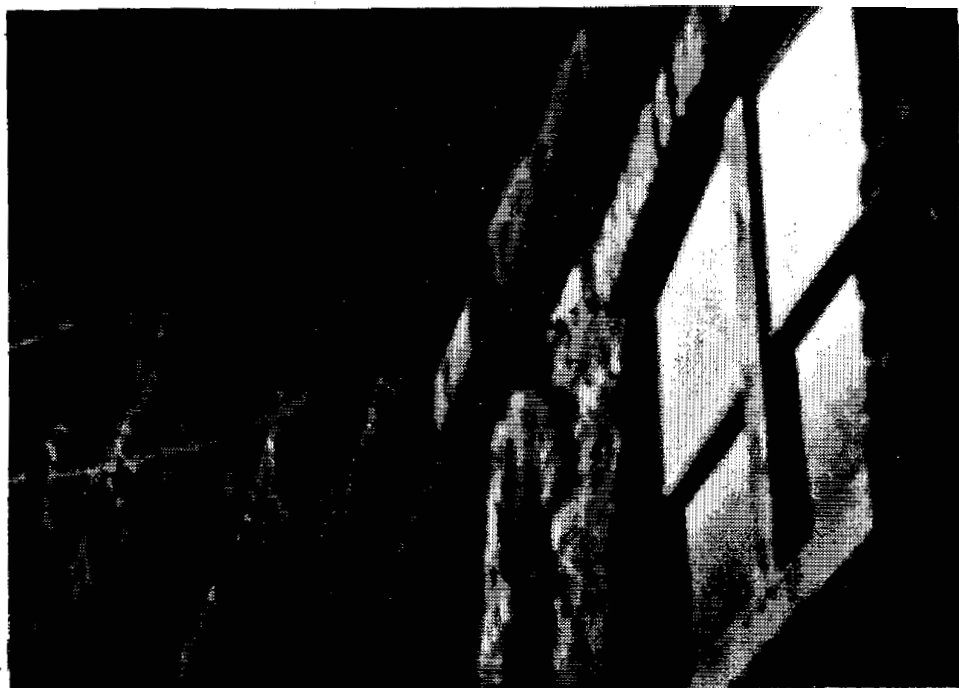


A sinister snake  
black and braided  
lies beneath my bed.

Waiting  
Inviting someone  
to give it life

And punish me  
for sins undone.

J. Kane



Steve Danyo



### The Bones Of Elvis

Elvis's bones...  
Bones bones bones.  
The bones of Elvis.  
I dug them up and now they're mine.  
Mine mine MINE!  
I'll Glue him back together  
And stand him in a corner  
With some blue suede shoes.  
He'll look real cool.  
I'll worship his pelvis,  
The immortal pelvis,  
Of Elvis Elvis Elvis Elvis.  
I'm sure that people will come and pay  
To see my bones of Elvis.

T. Hickman



## Cat Can Talk

by Scott Morris

Just to begin thinking of where to start is enough in itself. I've been staring at those eyes for three days now and nothing is happening. She just looks at me like I'm not trying to do anything for her. "Listen to me! You've been living here for three years now and haven't said a word. When we met..., I thought it would be enough..but..I can't do it anymore. You've got to say something!" This room is always so small and uncomfortable. How can I sleep in here in this mess. I've got to get some water.

Dickerson had felt this way for months; a man, sitting in his room looking at his cat. This small animal was to him a blooming romance with fresh colors in the trees and picnics in the park at noon: the ability of its being able to talk absorbed Dickerson's time completely. In the back room of a small shotgun house adjacent a once thriving steel mill, Dickerson and his cat confronted each other daily.

I think this glass will get my mind off her. What's to eat? Nothing. Great, looks like a walk to the store for me. Cat food...I'm out of that too. Nothing to refresh the nerves like a quick stroll.

Dickerson started out of the house and picked up his wallet on the way. He knew that Edmondson's tricky ears had picked up the purpose of his leaving the house. He also knew that the cat would be waiting at the door upon his return, meowing, for she knew what was in the bag. Dickerson was quite proud of himself at picking up on the subtle hints of Ed's sentience. "That damn cat can think!", was his cry two years ago after a similar excursion. Soon after, Dickerson began to wonder as to what Ed was capable of doing. He studied the feline anatomy in texts and compared them to humans and chimpanzies and rats.

Going to the store was always a treat for Dickerson. He enjoyed the breezes and scents that were carried by them. Today was no exception, for the wind picked up as he rounded the corner and was reminding of winter. Dickerson knew it was winter. The cold had been coming under his door and made the heater work more often than usual. Sometimes the heat made him worry for Edmondson. He had read that certain diseases were propagated by this increase and would certainly lead to vocal damage. Dickerson loved this cat.



## Stranger Woman

even in this state of mind i won't lie to you  
I don't have any secrets what do i do?  
in your world mystery and undercover- i can't find a place...  
you don't trust any man who always wears his own face.

Yesterday you followed me and watched my every move,  
Morning came and all I knew was you- sad blue-  
i asked you what it could be and all you had to say...  
was *BORING MAN YOU WASTED MY WHOLE DAMN DAY.*

Secret Woman , carries a derringer in her purse...  
lives in her world of deceit and unperceived.

Get me into bed she says and then she cries alone.  
talks to me when i am gone on an untapped wired secure phone.  
*She is crazy mom writes to me on pink paper.*  
*No, Mom just a little odd turn to see her trying to catch the air*  
*I want to test it for chemical poisons*

It was more than a decade since i thought i knew you well.  
Playing with your pony tails behind the schoolyard bell.  
And you liked to tell whispers on all the other kids  
**guess what susan said that eric told her he and lisa did?**

And later comes a scene to mind of you and Bill Krevitz when  
he was your husband just because his mind was warped and bent  
and finally when you married that doctor i recall,  
only then did you look to me and say, *tell me all.*

So for weeks and weeks we'd meet at a hotel or in the Met Museum,  
Your legs entwined with mine in the bathroom.  
Hello sweet one with your strangeways and love spell ...  
if i don't hate you i know i land in hell.

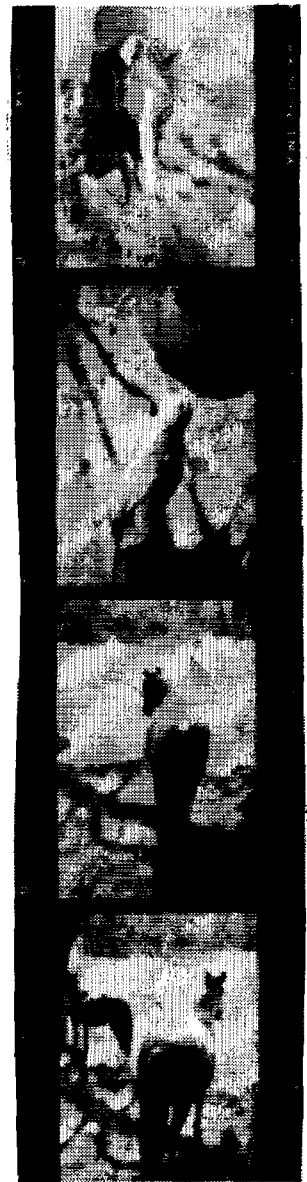
From across the room i can see your silhouette behind the shower curtain. Press my hands  
together wring and worm them. Pull back my hair tight and painfully...behind the pillow rests my  
salvation and the thing that damns me. I see that soon we'll grow old and if i don't come up with  
better lies and evil things to turn you on we'll both die, maybe in that way i am evil.  
pull the curtain aside and steam rushes from around your soul. in this morning light you seem the  
essence of all that's evil and gold. long black hair shining with its moistness, water droplets  
beading on your breasts. your skin is finer than anything heaven could make , too pure for gods'  
hands to have touched.

One drop dribbles from your bangs across your lips. I watch it carefully as you stand there in the  
warming steam watching me. It slides down your shoulders caressing your skin kissing you,  
leaving itself on you. slowly it winds like a stream through a roasting humid valley soothing and  
teasing your heated flesh, slipping across your hip to rest in your navel before plunging into an  
ebony forest of matted hair. evil. *Kevin, I'm a poor Virgin, and i'm dying tomorrow...please don't let*  
*me die in this condition...*and then you moan softly opening your mouth just enough to rub your lips  
with your tongue. evil. *Come here sweet, could i let you die like that...*before i finish speaking she's  
there at the foot of the bed, the morning rays of August sun electrifying her sensuous body. She  
pulls on my ankles until I'm stretched across the bed. (god, she doesn't have to do a thing i'm  
already evil erect.)

Like a panther she slowly crawl up the bed until she's over me. Put my hands on her hips she

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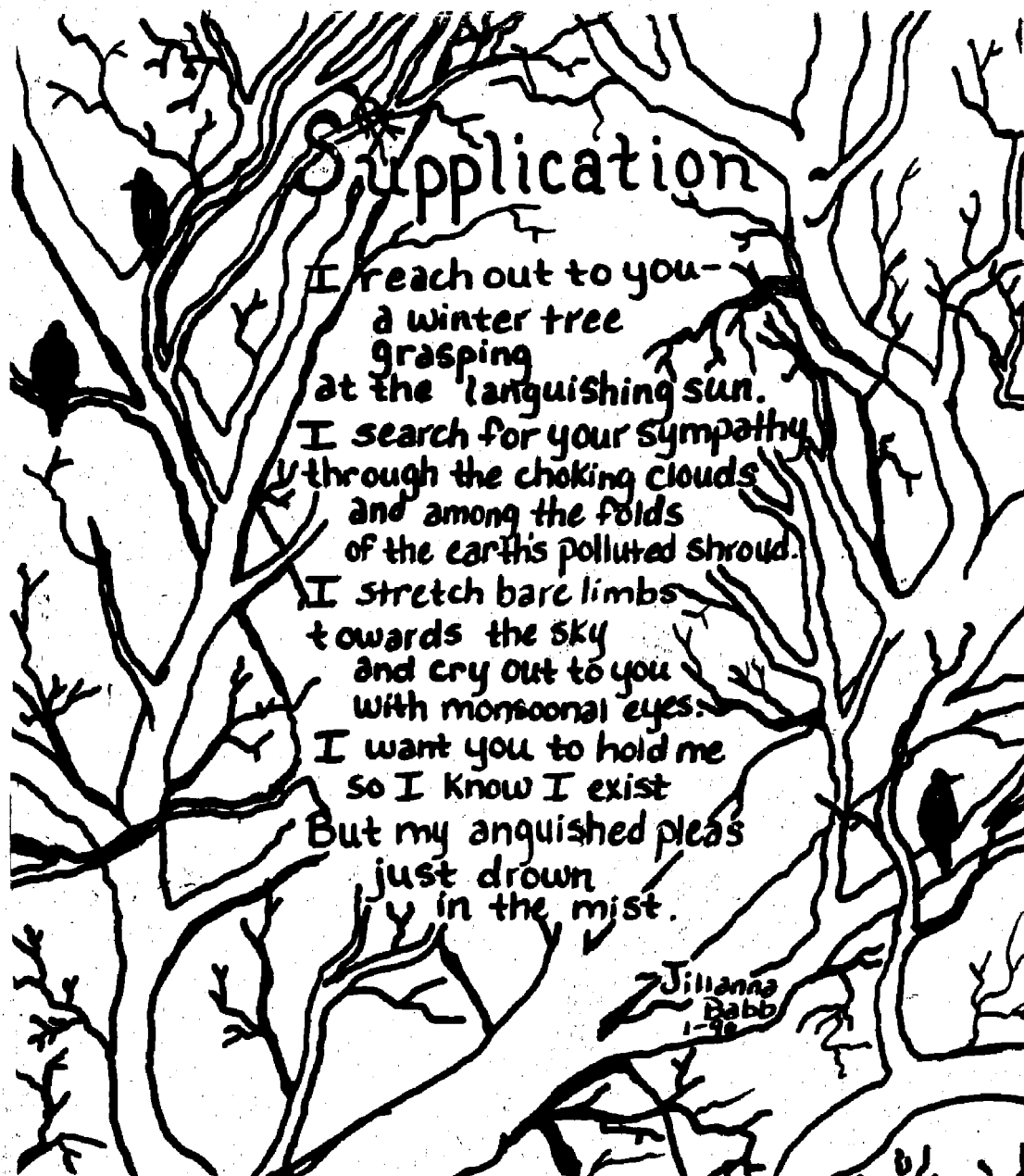
thirty one.



pulls me into her. At first everything is like a dream and her hands on my shoulders evil and she's screaming Satanic things about fire and sex and Jesus because she knows it turns me on and then things are going so fast i've lost all control i'm hers she's riding and breathing and moaning pulling my hair and digging her nails into my shoulders and i wonder who's really evil evil? Oh! i can't take anymore but she says Just hold on Baby Just One more minute I'm so close please baby oh God FUCK JESUS THE PAIN IS...and suddenly i can't hear her anymore i'm in a world of my own with clouds and chills and pins blood, Ow what the hell is that? it's my salvation, it's my damnation, Oh god I'm going to explode oh Yess Yes Yes AHHhh and then I see the gun in her hands and i realize its me whose evil it's me and all is black.

I'm not sure where i am now but i don't think it's true that hell is fire and hot brimstone cause if this is it it is freezing and i'm naked and alone i can't tell how long i've been here but i'm glad i found you...but you are me...no i created you, no i created you....we created him and we can be as many as we like. but we i you he she evil.

Ash Raiteri



## The Lake

It seems some kind of channel  
 with its ripple flow  
 distorting its stillness.  
 And near the shore under purer crystal  
 she holds the leaves  
 to see effects.  
 The effect I gather  
 is her reflection on life.  
 I'm at an angle where  
 I mind  
 I need to be tangled in her hair.  
 I don't see her face.  
 In this very place  
 Is the sun, so  
 I am, and  
 I am  
 blind.

John E. Poch



J. Babb  
 thirty three.



She lives poetry

She lives poetry -  
 loves like water  
 flowing  
 She lives like song -  
 loves like dance  
 moving sliding gracefully twisting....

She loves life  
 And I know her, I think:  
 like a poem  
 I wrote  
 years ago.

- Steve Danyo



The moon jumped over the cow?  
JA.

### COFFEE AND MILK

brown bubbly goo creamed coffee pillow lips  
this one sports olive beige exterior the other's blessed dressed in dunkel riches  
while under the puckered behind of my pants lies a tiny pale ass  
across sits a glorious succulent giganto chocolate morsel of a butt  
proudly, easily filling jeans to their fullest  
now we've enjoyed each other's company for four years tugged by simple beauty  
-love, that is...

things are easy on our little island - the hard part is getting there cause  
sharks barracudas nasty jellyfish swim in the water around  
and sometimes the waves slowly gain on our mini shore almost drowning  
there's the crab of my mother crying for me

and the sludge of my father using the N-word in anger  
amuse and look at mother and you'll see lightly doped in hers 'somes  
traces of an old golden heritage

but say that and hear "we are not N-types! we are W-types!"

-no depletion region but instead an abrupt junction separates us -  
and this rage is continually fed nourished by ignorance and apathy -  
creatures resisting growth like a pebble refusing to be moved along by the tide  
parents sheltering their kids afraid they will develop and mature into  
people different than themselves

not teaching them how to know others as human beings but instead  
programming etiquette machines to click along gladly judging by preset robot rules  
never really getting to know themselves or anyone else  
death often happens to folks long before they know it -

the spirit leaves sooner than the body when instead of living life  
by stopping to smell the roses and feeling the prickling thorns  
one passes it up walking back and forth along haunted corridors  
do a 180 with your eyeballs and look inside yourself there's precious cargo up in there  
handle with care and do the same with the hope of others

i must constantly educate myself - it is my responsibility to search out the truth  
with knowledge comes understanding and insight is power. -

power can propel rotors in synchronous machines

and power can open doors and save lives - love power.

-Hank Shroy

# MURDER at TECH...

by Scott Morris

It seems that the Erato Group is going to host the Atlanta theater company D'Vas and their ongoing production of *Water Murders*. One act of the play was performed here last quarter as the company interpreted a poem by Edwin Spencer. The entire production of *Water Murders* will deal with the falling away from our relationship with a pristine natural setting and the ensuing search for this lost wilderness and what it represents. D'Vas will be performing the complete *Water Murders* at the Earth Day celebration in Chattanooga on April 22. D'Vas is also interested in performing the play in its entirety at Tech, possibly at Drama Tech.

The upcoming one-act production of *Water Murders* is going to be D'Vas' interpretation of *Myths*, a chapter from Nathaniel Hawthorne's *The Marble Faun*. Their story starts with a famous documentary producer and his interview of an Italian film star. Set on location in an Italian villa, the two discuss a fountain in the actor's family villa. The discussion is central to both Hawthorne's story and to D'Vas' interpretation. Hence, read it and enjoy: D'Vas will be here February 22 at 7:30 in the Student Center Theater, which is on the first floor. See you there.

*The following is an excerpt from Myths, a chapter in Nathaniel Hawthorne's The Marble Faun:*

After the sculptor's arrival, however, the young Count sometimes came down from his forlorn elevation, and rambled with him among the neighboring woods and hills. He led his friend to many enchanting nooks, with which he himself had been familiar in his childhood. But, of late, as he remarked to Kenyon, a sort of strangeness had overgrown them, like clusters of dark shrubbery, so that he hardly recognized the places which he had known and loved so well.

To the sculptor's eye, nevertheless, they were still rich with beauty. They were picturesque in that sweetly impres-

sive way, where wildness, in a long lapse of years, has crept over scenes that have been once adorned with the careful art and toil of man; and when man could do no more for them, Time and Nature came, and wrought hand in hand to bring them to a soft and venerable perfection. There grew the fig-tree that had gone rampant out of all human control; so that the two wild things had tangled and knotted themselves into a wild marriage-bond, and hung their various progeny—the

luscious figs, the grapes, oozy with the southern juice, and both endowed with a wild flavour that added the final charm—on the same bough together.

In Kenyon's opinion, never was any other nook so lovely as a certain little dell which he and Donatello visited. It was hollowed in among the hills, and open to a glimpse of the broad, fertile valley. A fountain had its birth here, and fell into a marble basin, which was all covered with moss and shaggy with water weeds. Over the gush of the small stream, with an urn in her arms, stood a marble nymph, whose nakedness the moss had kindly clothed as with a garment; and the long trails and tresses of the maiden-hair had done what they could in the poor things' behalf, by hanging themselves by her waist. In former days, (it might have been a

remote antiquity,) this lady of the fountain had first received the infant tide into her urn, and poured it thence into the marble basin. But, now, the sculptured nymph was compelled to see the basin fill in itself through a channel which she could not control, although with water long ago consecrated to her.

For this reason, or some other, she looked terribly forlorn; and you might have fancied that the whole fountain was but the overflow of her lonely tears.

"This was a place that I used greatly to delight in,"



## Murder at Tech continued

remarked Donatello sighingly. "As a child, and as a boy, I have been very happy here."

"And, as a man, I should ask no fitter place to be happy in," answered Kenyon. "But you, my friend, are of such a social nature, that I should hardly have thought lonely haunts would take your fancy. It is a place for a poet to dream in, and people it with the being of the imagination."

"I am no poet, that I know of," said Donatello; "but, yet, as I tell you, I have been very happy here, in the company of this fountain and this nymph. It is that a Faun, my eldest forefather, brought home hither, to this very spot, a human maiden, maiden, whom he loved and wedded. This spring of delicious water their household-well."

"It is a most enchanting fable!" exclaimed Kenyon;—"that is, if it be not a fact!"

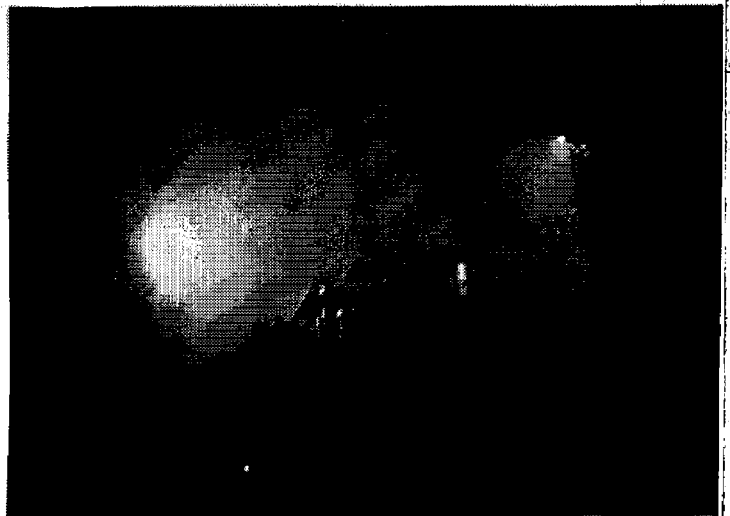
"And why not a fact?" said the simple Donatello. "There is likewise another sweet old story connected with this spot. But, now that I remember it, it seems to me more sad than sweet, though formerly the sorrow, in which it closes, did not so much impress me. If I had the gift of tale-telling, this one would be sure to interest you mightily."

"Pray tell it," said Kenyon, "no matter whether well or ill. These wild legends have often the most powerful charm when least artfully told."

So the young Count narrated a myth of one of his progenitors, (he might have lived a century ago, or a thousand years, or before the Christian epoch, for anything that Donatello knew to the contrary,) who had made acquaintance with a fair creature, belonging to this fountain. Whether woman or spite, was a mystery, as was all else about her, except that her life and soul were somehow interfused throughout the gushing water. She was a fresh, cool, dewy thing, sunny and shadowy, full of pleasant little mischiefs, fitful and changeable with the whim of the moment, but yet as constant as her native stream, which kept the same gush and flow forever, while marble crumbled over and around it. The fountain-woman loved the youth, (a knight, as Donatello called him,) for, according to the legend, his race was akin to hers. At least, whether kin or no, there had been friendship and sympathy, of old, betwixt an ancestor of his, with furry ears, and the long-lived lady of the fountain. And, after all those ages, she was still as young as a May-morning, and as frolicsome as a bird upon a tree, or a breeze that makes merry with the leaves.

She taught him how to call her from her pebbly source, and they spent many a happy hour together, more especially in the fervour of the summer-days. For, often, as he sat waiting for her by the margin of the spring, she would suddenly fall down around him in a shower of sunny rain drops, with a rainbow glowing through them, and forthwith gather herself up into the likeness of a beautiful girl, laughing—or was it warble of the fill over the pebbles?—to see the youth's amazement. Thus, kind maiden that she was, the hot atmosphere became deliciously cool and fragrant for this favoured knight; and furthermore, when he knelt down to drink out of the spring, nothing was more common than for a pair of rosy lips to come up out of its little depths, and touch his mouth with the thrill of a sweet, cool, dewy kiss!

...and the rest will take place February 22 at 7:30.



- Steve Danyo

## Empty

One of those songs  
that I wish would go on and on,  
that is the last song  
on the first side of the record  
ended.

My heart aches  
up and into my shoulders,  
so I am still.

I remember.  
I had to close my eyes  
and think of nothing,  
only to feel that emotion  
become more than me.  
There was a harmony.  
And then  
the angel bowed  
as her dress covered the stage,  
and the curtain covered the stage.

I was so still.

John E. Poch





Pete Renz

## Fingerpainter

We lay about  
listening to weather:  
filtering the sweating sun,  
the familiar uneasiness of storm,  
the motion of enveloping flood.

The sketch of the sky  
lends itself to us  
in scribbles of skin--  
and you are the fingerpainter  
blending colors  
swirling palettes

So we taste  
and feel  
as skittish thunder  
calls out,  
fragmenting and whole,  
for us to draw upon her.

- Steve Danyo



thirty seven.

Samantha McInnis

# ANOTHER NUGGET

by Chris Yeagers

"Do not hate the poor bigot, pity him, for he is merely an ignorant dickhead."

—CY '90

New issue, guys! Our little bastion of free press is on the loose again! This time around, I thought I'd regale y'all with some funky, unimportant meanderings of mine. Just remember: you'll probably feel more like you do now than you will when you're done reading this article. (That's a fact, one of the few that you'll get from me today.)

## Pure Idiocy

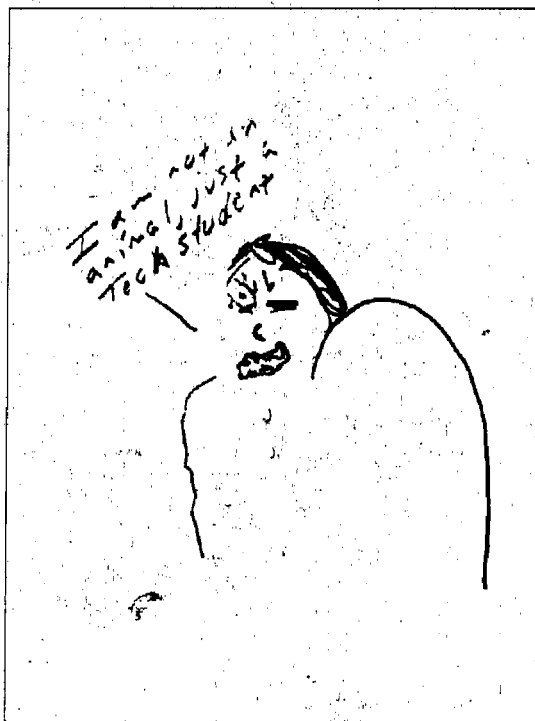
It has come to my attention that one Rep. Dannermeier (R-Cal.) and a select few of his cohorts were planning on forming a committee and meeting in a secret place to, get this, find a cure for homosexuality. Can this guy be serious? An elected member of our fine legislative organization? Him, David Duke, and Jesse Helms ought to get together and model as poster children for Stupid Mistakes Voters Have Made. Anyway, I was curious as to the results a meeting like this could make. Maybe a new drug, HO-MOYODON'T? What if it's a virus? That's what I've heard. We could all catch it. Word on the street is that peak contagion

period is from the time of day when ARA first warms up the fat to the first streetside parking space near SAC that gets painted over every day. Warning signs are a sock-like taste in your mouth and feelings of confusion. DON'T PANIC, this could be a typical Saturday morning for any of us! Should anyone find the location of the meeting, please notify me so I can participate in the egg and mushy fruit toss.

## Sodomy Law

Did anyone else laugh when they saw the picture in Creative Loafing of some members of ACT-UP rolling in the street to protest the sodomy law? It looked as if a good time was had by all. So what's the big deal anyway? For those of you who don't know, the Georgia legislature's definition of sodomy includes both anal and oral intercourse, so don't feel superior. Regardless, this law seems to be aimed mainly at homosexuals. (The only heterosexual jailed for non-violent sodomy recently was released because a judge found out that he wasn't gay.) I can see it now: my door comes crashing down as I'm enjoying an oral act

with a ladyfriend. "Freeze!" the cops cry out. "Blow-job squad, you're busted!" My cover as a normal, lip to lip, missionary position-or-nothing type, Blown! (sorry) In Court: I swear, your honor, it was dark and she had been eating bananas.... A grim sight indeed, so, if you agree with me on this matter, please send your cash donations to ME.



## Not Nice At All

Oh yes, let's not forget to thank the cretins who stole our last issue for a brief time. We know who you are and just pain would not make us happy at all. So bear

in mind, we won't forget!

## Cruel Jokes and Thoughts of Future Generations

Who among you has not had the unfortunate experience of walking to class (unfortunate in itself), when, halfway there, raindrops only slightly smaller than watermelons start to fall, forcing you to lurch rapidly, Quasimodo-like, with one shoulder held higher than the other, to the nearest shelter, because you were way too hip to wear your backpack over both shoulders as it was intended to be worn? Instead of buying a bag with two straps, why not get something made to carry on one shoulder? I myself was prey to this cruel

hoax until, one day, I took a look at myself and thought, "Hey, my kids are going to shun Daddy because he's warped!" I guess I'd rather face people with uplifted noses now than face my peers as a mutant later on in life. Assuredly, the commies have a hand in this fad somewhere. I'll bet soldiers from our generation won't be able to sight their weapons properly or something. So please, for your own sake, for your kids sake, don't give in to convention, double-strap them suckers. Remember, if 100,000 people do a dumb thing, (like buy Suzuki Samurais) it is still a dumb thing. All of this just goes to show that very few of us can be trusted and if your mouth tastes like crap, brush your teeth and hope it goes away. Oh yeah, did I mention that bigotry sucks hard? Well, it do! ■

# Democracy in Nicaragua

The U.S. Just Won't Let it Happen

by Steve Donkin

About 90 percent of eligible Nicaraguans have registered to vote in their national elections scheduled to take place on February 25.<sup>1</sup> The Bush Administration wants very much to see the ruling Sandinista National Liberation Front (FSLN) lose, and the National Opposition Union (UNO) win. To this end, the CIA has reportedly channelled \$5 million in covert aid to favored elements of the Nicaraguan opposition.<sup>2</sup> This amount, plus the current overt aid of \$12.5 million for the opposition, would add up to about \$10 per Nicaraguan.<sup>3</sup> An equivalent per capita campaign spending level in the U.S. would be about \$1.2 billion (Bush and Dukakis each received \$46.1 million in federal campaign financing in 1988).<sup>4</sup> A major difference is, of course, that we in this country do not look kindly upon foreign governments involving themselves in our elections. Thus we find George Bush promoting "free and fair elections" in Nicaragua using methods that would be illegal in a U.S. election.

## Before the Revolution

U.S. meddling in Nicaraguan politics has a long, shameful, and often bizarre history, from the short reign of California adventurer William Walker as its self-proclaimed "President" in the 1850s, to the brutal, decades-long dictatorship of the U.S.-supported Somoza family. The liberal presidency of Jose Santo Zelaya between 1893 and 1909, which emphasized Nicaraguan self-determination free of U.S. corporate and banking influences, was eventually pressured into submission by U.S. military intervention. Successor Jose Madriz likewise proved too uppity for the U.S., and was forced from office in 1910.

This was followed by a string of wholly undemocratic, U.S.-orchestrated elections that guaranteed leaders who were subservient to the profit-seeking will of U.S. corporations like United Fruit and Anaconda Copper, usually at the expense of the interests of Nicaraguan citizens. Typically, the Nicaraguan National Assembly and U.S. officials would agree on a satisfactory candidate, then the National Assem-

bly would run "elections" and produce results giving the correct candidate an overwhelming victory. It was a well-organized ritual that ensured U.S.-sponsored dictators operating under the pretense of democracy.

By 1930, most Nicaraguans were resigned to the fact that they had little control over their own elections. One significant exception was Augusto Cesar Sandino, a payroll clerk-turned-rebel, who led a successful military campaign to drive U.S. marines out of Nicaragua in 1932. Sandino was later murdered by members of the National Guard, under the command of Anastasio Garcia Somoza, in 1934. Two years later, Somoza forcefully seized the presidency, and remained as dictator for the next two decades, with occasional mock-elections and strong U.S. backing ("He's a sonofabitch, but he's ours," President Franklin Roosevelt once said of him<sup>5</sup>). In 1956, he was assassinated by a disgruntled citizen, only to be succeeded by a second generation of Somozas. The suppressive family rule, characterized by poverty, land seizures, torturer and murder, continued until the Sandinista revolution on July 19, 1979 drove the last Somoza into exile in the U.S.

## After the Revolution

U.S. President Jimmy Carter tried unsuccessfully to bring more conservative forces to power with covert aid to anti-Sandinistas (many of whom went on to become the now infamous Contras). When it became obvious that popular support for the Sandinistas was too strong, Carter simply suspended economic aid to Nicaragua. This has since had devastating effects on the Nicaraguan

economic infrastructure, 90 percent of which was directly dependent on the U.S. during Somoza's rule.<sup>6</sup> This crippling policy of economically isolating the country (in which many U.S. allies later joined) has been continued by Presidents Reagan and Bush, who have slyly used it to try to prove the Sandinistas incapable of managing their economy. In spite of these U.S.-imposed hardships, as well as the tremendous damage caused by Hurricane Joan two years ago

(for which the U.S. government, naturally, offered no aid), the Sandinistas have managed to make tremendous improvements in



see Nicaragua, p. 40...

# The Joys of a Standing Army

By Edward A. Gibbs

Security. Don't you feel safer knowing that millions of armed men and women are out there protecting America's precious freedom? What a great deal it is for the public to have such a large military force guarding them. The army, navy, air force, and yes, even the Marines are yours for only about a third of the government's budget. Our founding fathers were wrong to think that large standing armies were something evil and dangerous. No wonder the Washington got burned down and the South succeeded before a standing army was installed. A large military presence is a wonderful thing.

Good business. All those huge defense contractors have plenty

of work to do thanks to our military. So what if the stealth bomber is sort of expensive and aircraft carriers run into the billions. The important thing is that our nation needs these high tech items to feel secure. Star Wars is a perfect example of good defense spending. Obviously if we could erect some huge invisible shield over our country to block out nuclear missiles we could stop worrying about a nuclear war. Never mind that the scientists working on Star Wars are convinced that the idea is ludicrous. Obviously they don't have the same grand vision as Ronald Reagan.

Readiness. Besides being great for national security an army is really handy for "military actions." Korea and Vietnam would have been really boring without the U.S. military. And it builds up national pride when the army clobbers some powerful nation like Libya or Panama. In the past to get at General

Noriega we would have had to hire assassins or try to aid a coup. Now we can just send in the Marines like the old days. There's no need for petty diplomacy when the President has a large standing army at his command. Even though the army is in the Department of Defense it's good for more than just defense.

Added bonuses. Since the military has done such a good job of defending the nation from foreign invasions the government has found other things to keep them occupied. A large number of military personnel are deployed overseas to defend the rest of the world from the communist scourge. Just because Eastern Europe has become self governing and even Soviet provinces are asking for local rule doesn't mean the military should relax for a second. It's probably all a big hoax to coax us into relaxing our defenses. Drug traffickers have also become a

security threat. Since the police aren't able to control the problem, why not let the army take over. Just by gunning down a few thousand drug dealers and sending troops into South America like we did in Panama could put an end to this terrible drug problem. If you don't use the army it might get rusty and Lord knows we don't want that.

Employment. The last and possibly the most important reason for having a large standing army is the effect it has on unemployment. What would all these people do if they weren't in the armed forces? The unemployment rate would shoot through the roof and possibly shatter the nation's economy. The entire defense industry would go down and send the U.S. into a terrible depression. The deficit would get out of control and things would get really bad. We just have to keep these people in uniform. Besides, what else are Marines good for? ■

## ...Nicaragua

from p. 39.

such areas as public education and health care. President Bush has taken the economic blackmail one step further, cruelly enticing suffering Nicaraguans by promising to restore U.S. aid if they will only elect the UNO party in February.

On November 4, 1984, 80 percent of eligible Nicaraguan voters cast ballots in the first national elections since the revolution.<sup>7</sup> Eight hundred foreign observers, representing religious leaders, congressional representatives, legal scholars, and human rights advocates, agreed, along with the U.S. ambassador to Nicaragua, that the balloting process was honest and devoid of fraud or intimidation. Fourteen separate reports prepared by international agencies all at-

tested to its fairness.<sup>8</sup> However, U.S. President Reagan and Vice-President Bush declared the election a sham (note that their own election victory of that year was achieved with only 52.9 percent of the eligible voters casting ballots.<sup>9</sup> Who had the greater mandate?).

The reason that Reagan and Bush could not accept the election results was, of course, that the Sandinistas won (they received 67 percent of the votes<sup>10</sup> - certainly not the landslide seen in the outrageously rigged elections of earlier decades, but closer to what one would expect in a fairly open democracy which boasts a healthy opposition.) Reagan pointed to the fact that conservative opposition candidate Arturo Cruz dropped out of the campaign in protest of the supposed unfairness of the whole process, leaving Sandinista candidate

Daniel Ortega with no strong competition. Other sources indicated that Cruz was paid by the CIA to drop out.<sup>11</sup> One official was quoted as saying, "The Administration never contemplated letting Cruz stay in the race, because then the Sandinistas could justifiably claim that the elections were legitimate, making it harder for the United States to oppose the Nicaraguan Government."<sup>12</sup>

That same attitude prevails today in the Bush White House. George Bush is determined to have democracy in Nicaragua, but only on his terms. He has already seriously undermined the fairness of the upcoming elections by sending millions of dollars in taxpayer money to support his own personal choice for president, UNO's Violetta Barrios de Chamorro. He has also refused Congress's request

for a ban on covert CIA financing for foreign elections. In addition, he holds the threat of continued economic sanctions over the heads of Nicaraguan citizens if they do not vote his way. In spite of this, polls indicate flagging support for Chamorro, somewhat stronger support for Ortega, with many voters still undecided. We can only hope that Nicaraguans show more respect for freedom and democracy than has George Bush. ■

1) Holly Sklar, "Washington wants to buy Nicaragua's elections again", *Z Magazine*, December 1989, p. 64. 2) Russell Watson, "Money isn't everything", *Newsweek*, Oct. 9, 1989, p. 47. 3) Watson, p. 47. 4) Sklar, p. 50. 5) *Time*, November 15, 1948, p. 43. 6) D. Michael Rivage-Seul, "Gauging opposition and resources in Nicaragua's 'third war'", *Christian Century*, July 19, 1989, p. 687. 7) Robert A. Evans and F. Ross Kinler, "Nicaraguan elections observed", *Christian Century*, November 28, 1984, p. 1118. 8) Joseph P. Fitzpatrick, "The strange Marxism of Nicaragua", *America*, June 8, 1985, p. 464. 9) Evans and Kinler, p. 1118. 10) Karl Bermann and Glenn Fienella, *Nicaragua Votes: A Special Report by the Tidewater Nicaragua Project Foundation* (Hampton, VA: Tidewater Nicaragua Project Foundation, 1984), p. 4. 11) David Rogers, *Wall Street Journal*, April 23, 1985, p. 64. 12) Philip Taubman, *New York Times*, October 21, 1984, p. 12.

# Sick Health Care

## Possible Cures for America's Ailing Health System

by Steve Danyo

*More and more business people are not just whispering but talking out loud about making health care financing a government responsibility.*

—Lee Iacocca

Mr. Iacocca's statement might bother some conservatives in American industry, considering recent government trends in the past ten years to stay away from interfering too much in the so-called private sector. But should medical care truly be classified as a private commodity? Shouldn't such a far-reaching concern as our personal health be considered a national priority supported by the government in the same way that our education, community safety and national defense are state-supported priorities?

There are at present three main problems with the current health care system: 1) skyrocketing costs; 2) the increasing inability of patients to pay for services; and 3) the decreasing quality of care for patients. The first two problem areas obviously contribute to the existing class-based inequalities in the dispensation of health care.

### The facts are increasingly familiar:

Thirty-seven million Americans in 1988 were without health insurance. A third of these were children or teens, with the remainder being predominantly working poor. Two-thirds (24 million) of these people failed to get needed care in 1987. And out of those 24 million, 14 million did not receive care because it was too expensive and they did not have adequate coverage.<sup>1</sup> Even people with insurance find their premiums rising sharply.

Medicaid, which is intended for those on welfare, helped out no more than 40% of the program's intended poor recipients in 1984.<sup>2</sup> Medicare, which provides for older and disabled citizens, "now covers less than half of the medical expenses of those over 65" and is facing possible bankruptcy in the late 90's if not reformed.<sup>4</sup> Compounding this, the number of low-income Americans has increased. These working poor, uncovered by existing health insurance or programs, are the hardest hit.

Compared to other nations of the developed world, the American system has among the lowest life expectancy rate and infant

mortality rate—two main indicators of the level of national health.

The American tab for health care in 1988 was 11.3% of the gross national product, representing a per capita bill 41% higher than in Canada, 45% higher than in France, 61% higher than in Sweden, 131% higher than in Japan, and 171% higher than in Britain.<sup>5</sup> The price tag is increasing by at least \$50 billion a year which, by the year 2000, will consume 15% of U.S. GNP.

In 1985, 20% of all American citizens could not pay for needed care. 40% of all children (80% of minority children) aged 1 to 4 have not received all of their vaccinations.<sup>6</sup>



Half of all personal bankruptcies in the U.S. are the result of illness.

Many patients who cannot afford to pay are transferred to public hospitals that are underfinanced and undersupplied. As a result, many public hospitals are closing, unable to carry the financial burden. And the future is not promising: "The National Hospital Development Association

estimates that, because of the rise in the number of the uninsured and the AIDS crisis, 40% of all hospitals in the country will go bankrupt by the year 2000."<sup>7</sup>

Right now, the U.S. is the only developed country except South Africa without any kind of national health-financing program. While America has rarely been known to follow the international pack, the consensus seems to be that the results of the American health care system are not very encouraging.

The medical inflationary spiral is inevitable when blending a fee-for-service payment scheme with third party reimbursement. The health care industry incorporates the profit margin into the bill, which is guaranteed to be reimbursed by the private insurance companies who add their own profit margin. This cost in turn is passed on in the form of higher premiums. Neither insurance carriers nor health care providers have any real incentive to hold down costs. They cannot lose "customers" via high prices—as in normal competitive industries—because health care is a need, not a

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luxury where patients have much of a choice. The medical industry is unique in that it sets the level of demand for medical care. Since the ability to pay for the industry-recommended degree of care is relatively inelastic, oftentimes the only choice people have is to not receive the needed care.

Under a fee-for-service system, the cost of care is not the only problem; the quality of care diminishes. More patients are pushed through in a shorter amount of time, often causing incomplete or inadequate care. In 1984 25.6 million operations were performed—up from 20 million in 1975.<sup>8</sup> This jump cannot be explained solely by physician uncertainty that leads to unnecessary surgery. The effect of the fee-for-service system is obvious.

For those who cannot pay, and are treated at a public hospital, the government picks up the bill. The cost is passed on via higher taxes and insurance premiums. For those treated in a private hospital, the hospital pays the bill from pooled public funds that exist for "high-risk" patients. The cost in this case is passed on in the form of higher fees, which are then reflected in higher insurance premiums.

## What Has Been Done So Far?

Recent administrations from Nixon to Reagan have tried to contain costs through regulation, but have largely failed. In 1965 health care costs ate up 5.9% of GNP; as mentioned earlier, the figure now clocks in at around 11.3%. The fruitlessness of regulation in this health care environment is apparent when looking at a 1984 regulation effecting a "freeze" on doctors' Medicare fees: "...the amount of care given Medicare patients—especially by surgeons, radiologists, cardiologists, and gastroenterologists using new, often-beneficial but costly methods increased so fast that physicians' total Medicare charges have risen 12 to 15 percent yearly, defying the freeze."<sup>9</sup>

Another way administrations have dealt with the problem is by emphasizing competition among providers and carriers. But this solution obviously is not working either. While competition will increase the quality of health care for those who can pay at private hospitals, the net result is counterproductive. Patients are transferred from private hospitals that want only insured patients (some hospitals demand prepayment) to public hospitals that cannot compete due to the financial constraints placed on them by the uninsured. Because of the existence of a widening gap between those who have access to quality health care and those who have a lesser degree of care—or no care—the problem is compounded.

One of the results of the cost-containment problem is that hospitals are trimming the medical staff allocated per patient in an attempt to avoid losing money. According to the Department of Health and Human Services, a "majority of the nation's 6000 hospitals lost money in 1988."<sup>10</sup> This figure does not include bankruptcies. A recent poll of nurses conducted by *RN* magazine showed that 74%

"have no time for a caring attitude; 65% said hospital staffs are short handed; 63% said patients are discharged too soon."<sup>11</sup>

Another result is that Medicare, growing at 14% annually, and Medicaid, growing at 9%, will continue to dominate the federal deficit. This will seriously hamper any effort to alleviate the suffering of those without complete medical coverage. George Bush favors expanding Medicaid, which would exacerbate the effect on the deficit, and would still not address the problem of medical inflation.

Perhaps the biggest concern is that there will be continuously more rationing of medical care. Consider the problem of "dumping" patients from private to public hospitals; look at the quality of care given at any public hospital compared to any private hospital:

'The poor can no longer expect the same standards of care as the middle class,' said Bruce Vladek, president of New York City's United Hospital Fund. For example, indigent patients at a New York City public hospital will be moved to an eight-to-20-bed ward two days after surgery. They'd better hope that a family member shows up to assist in nursing.'<sup>12</sup>

At present, managed care programs such as health maintenance organization (HMOs) and independent practice associations (IPAs) restrict patient and doctor freedom by demanding "pre-admission review," "utilization review," "certification" of costly tests and treatments, and "mandatory second opinions." These demands could curtail costs for such programs, but they carry the danger of leading to incomplete care for its participants.<sup>13</sup>

In sum, the skyrocketing cost of declining quality health care is being paid by an increasingly smaller number of insured patients, causing premiums to rise, which forces more people to be underinsured or uninsured. This perpetual cycle must be more than halted; it must be reversed. As our friend Mr. Iococca says, "We have waged a war on health care costs for more than 10 years and lost it."<sup>14</sup>

## So How Do We Win It?

Some say the solution is to improve the existing system. Others argue that a new system is needed, possibly a national health plan (NHP) similar to that of Canada's.

A bill proposed by Senator Edward Kennedy which calls for improving the present system would mandate that all employers provide minimum health care benefits to their employees. If enacted, all workers who work at least 17.5 hours a week would be entitled to physician services, hospital care, catastrophic insurance, prenatal and well-baby care, and mental health benefits. It limits employee copayments to 20%, deductibles to \$500 per family, and

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## Sick ...continued from last page.

total out-of-pocket expenses to \$3,000 annually per family. But the Kennedy bill does not account for medical inflation, which is the real financial culprit. The burden of cost is merely shifted from the back of the private individual to the back of business, whose competitiveness will be compromised by a mandatory health care insurance provision for all employees. At the present time, \$700 goes into each car (costing more than the steel used in the cars) that Chrysler builds in the United States, compared to \$223 per car for its Canadian plants. In the global economy, foreign competitors have a \$300 to \$500 cost advantage per car just in health care costs.<sup>15</sup> The situation is similar in other industries as well, and will threaten many smaller companies in domestic as well as international markets.

Another idea is to organize subsidized risk pools where individuals and small businesses can afford insurance. Yet another proposed solution would offer tax incentives to persuade individuals and employers to get coverage. But these, like Kennedy's insurance bill, also do not consider medical inflation, not to mention the ailing Medicare and Medicaid programs.

The American Medical association (AMA) supports Bush's tendency to expand Medicaid. The AMA also recommends replacing Medicare with a national voucher system. The new system would cover, through private insurance companies, lifetime medical care and skilled nursing home care to previous Medicare recipients. But the same problems arise with this solution. Medicaid is already strapped, and it seems that their proposed replacement system is merely a privatized version of medicare, which would cause insurance premiums to rise yet again.

Business and political leaders such as Lee Iacocca and Jesse Jackson, as well as medical leaders, have called for a national health plan similar to the Canadian system. A 2000-member group, Physicians for a National Health Plan (PNHP), have proposed such a plan. Under the NHP, all Americans would have equal access to basic health care, as well as to "mental health care, long-term illness, dental services, occupational health services, and prescription drugs and equipment."<sup>16</sup> The individual would still choose which doctor, hospital, and so forth they wanted, thereby incorporating competition as a positive factor, instead of in its present form as a detractor.

Private health insurance plans would be replaced by state and federal governments as the payers of health care. Money now paid as insurance premiums, along with taxes targeted for Medicare and Medicaid, would finance the plan. Later, some general tax revenues would also help pay for a NHP. Hospitals would be non-profit or public, with lump-sum budgets granted by the government, which would be based on the number of patients served and types of services provided. Allocations of these grants would be made by local health boards.

PNHP claims to potentially save \$50 billion with their proposal, which is enough to at least cover the present amount of uninsured Americans. The incentive hospitals now have for meeting only part

of the patients' needs would be eliminated, as next year's operating budget depends on this year's service population.<sup>17</sup>

Dr. Reiman, editor of the *New England Journal of Medicine*, writes, "Nothing short of a comprehensive health plan is likely to achieve the goals of universal access, cost containment and preservation of quality that everyone seems to want."<sup>18</sup>

While the PNHP's model of a Canadian style system is not perfect, the Canadian system does provide equal, quality care to all citizens at a much lower cost. The drawback is that the system is slow to respond to medical advances. The exchange of system flexibility for solutions to the problems of spiraling costs, decreasing quality of care, and the underinsured is ultimately a value judgement.

Another group, this one a commission comprised of none other than Richard Nixon, Jimmy Carter, Gerald Ford, and a host of companies and unions, also have recommended a similar plan. In their vision, private insurance companies would still have a major role, because this NHP only covers basic medical care. All other health care would fall under the domain of private insurance companies, with employers required to provide coverage for employees. Another important difference is that Medicare would continue (Medicaid would be abolished). Everyone who falls through the gaps would be covered by a benefit pool, financed by all employers and by all Americans who are not Medicare recipients and who have incomes that are one and a half times above the poverty level. But here's the catch: the system "would add about \$15 billion to the \$550 billion already being spent on health care annually," according to an estimation by Uwe Reinhardt, a Princeton University economics professor and a member of the commission. This amount does not seem to be an effective solution to the problem of cost containment, which is directly responsible for many of the problems facing our existing system.

Everyone realizes that a change is needed. According to a poll by the Harvard School of Public Health, "Only 10% of Americans think the system works 'pretty well.' 61% indicate they would prefer a Canadian-type system of national health insurance to the current United States health arrangements."<sup>19</sup> There has never been a national health policy or strategy in the United States. Without one, our nation's health will be left to "trickle-down" the proverbial drain. ■

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# AMERICAN HOLOCAUST!

By Bart Jones & Johnny Herbert, P.O. Box 33258

Hitler's Nazi Germany murdered 12 million innocent human beings in concentration camps; Stalin's Communist Russia murdered 18 million. Certainly, these events were tragic and represent some of the most inhuman behavior demonstrated by man in the 20th century.

However, since 1973, 25 million human beings have been legally murdered in the United States through artificially induced miscarriage, better known as ABORTION.<sup>1</sup> That's right, some 17 years ago, the U.S. Supreme Court, the highest deliberative body in the land, ruled that unborn human beings are really not human beings, and therefore, are not protected by the 14th Amendment ("the right to life...").

As a result, each day in America alone, over 4,400 babies are being put to death through various procedures with very sophisticated sounding names (i.e. suction curettage, saline amniocentesis, hysterectomy, etc.).<sup>2</sup> Yet, medical jargon cannot cover-up the fact that human beings are being routinely dismembered, mutilated, poisoned, suffocated to death. Have YOU ever seen a live abortion or a film showing an abortion? As Beverly LaHaye, President of Concerned Women for America, stated, "If every American would witness one actual abortion, and examine the contents of the 'tissue' taken out of the mother's

womb, this evil practice would be stopped overnight."

Wait a minute! Is that really a human being that a woman carries around in her womb for nine months? Well, *Webster's Collegiate Dictionary* defines **human** as "having human form or attributes." It defines **being** as "substance, nature, or essence of anything existent, one that exists." Based on definition, can anyone rationally conclude that the unborn child is not a human being? To suggest the unborn is not a "being" is to suggest the baby doesn't exist. Certainly the unborn baby exists, and thus, is a "being."



Developing fetus in mother's womb, approx. 3-5 months. Courtesy of Operation Rescue

Further, to suggest that the unborn child is not a human being is to suggest the baby is some other kind of being. If this is so, is the being animal, vegetable, or perhaps some inorganic thing? Dr. Bernard Nathanson, former head of the the world's largest abortion clinic and author of *Aborting America*, concludes, "Until birth, the fetus is invisible...if the abdominal wall of the pregnant woman were transparent, what kind of abortion laws might we have?"

Advances in medical technology are making the study of developing embryos

much easier. Many scientists have clearly concluded that life does in fact begin at conception. In April of 1981, the noted geneticist Dr. Hymie Gordon testified before a congressional hearing that "It is an established scientific fact...that all life, including human life, begins at conception."<sup>3</sup> Moreover, geneticist Jerome LeJune declared, "The fact that after fertilization has taken place a new human has come into being is no longer a matter of taste opinion."<sup>4</sup>

Consider these facts about a developing human life/baby:

- \* at three weeks the heart is beating.
- \* at six weeks brain waves are measurable and the child moves and responds to touch.
- \* at 10 weeks the body is completely formed, even fingerprints.
- \* at 11 weeks the organ system is completely functioning, the child breathes, swallows, digests, urinates, sleeps, dreams, tastes, feels pain from touch and heat, and can learn things.<sup>5</sup>

In short, the only difference between an 80 year old man and a fertilized ovum is nutrition and time. Can we continue to ignore scientific fact in order to justify the slaughter of innocent, unborn human beings?

Perhaps the most shocking fact surrounding this whole issue is that 98% of the human beings being murdered through abortion are simply victims of convenience!<sup>6</sup> Yes, all but 2% of the abortions presently occurring in the U.S. are done for social or economic reasons. In fact, according to

the Alan Guttmacher Institute, Planned Parenthood's research agency, 76% of the abortions performed are done so to save the mother's career. Is this selfish insanity? As the late Princeton ethicist Paul Ramsey observed, "there are many 'good' reasons for abortion, but unfortunately these same reasons also justify infanticide and euthanasia."<sup>7</sup>

Well, where do we go from here? Can we as a nation, as well as individually, continue to ignore this holocaust? Social apathy concerning the abortion issue has already begun to dull society's respect for all human life, leading to growing occurrences of infanticide, child abuse, and active euthanasia. The recent U.S. Supreme Court ruling (Webster case) was an obvious attempt by the Court to avoid the key issue, when does human life begin? Clearly, as George Will said in *Newsweek* (6/22/81), "Science and society are out of sync."

Can we continue to standby while innocent, unborn human beings are literally being butchered at the altar of convenience? Are we going to be like many of the Germans during the Nazi holocaust who claimed to not know "it" was going on or who looked the other way? Think of it like this, if our moms were born in this generation, it could be one of us in that bloody waste bucket! ■

1) *Thank's Mom*, Georgia Right to Life, 1988.  
 2) *The Questions Most People Ask About Abortions*, Melody Green, Pretty Good Printing, 1983.  
 3) *Wretched Refuse?*, Dr. Norman L. Geisler, Kindred Spirit Magazine, Autumn 1988.  
 4) *Ibid*.  
 5) *Did You Know?*, Hayes Publishing Co., Inc., 1981.  
 6) *Hatch Hearings Testimony*, Dr. Irvin M. Cushman, Senate Committee on the Judiciary, *Constitutional Amendments Relating to Abortion*, 97th Congress, First Session, 1983.  
 7) *Wretched Refuse?*, Dr. Norman Geisler, Kindred Spirit Magazine, Autumn 1988.

# HOMOPHOBIA TODAY

by Steven Jones

Many people believe the struggle for civil rights is over. After all, affirmative action is firmly in place throughout most of the country. Minorities hold numerous positions of authority in both the government and corporate America. Sure discrimination exists, but at least it's illegal, right?

Wrong.

Although most statements of non-discrimination include race, gender, religion, and other familiar classifications, one very notable exclusion has been made: that of sexual orientation. In nearly all states in "The Land of the Free," it is legal to discriminate against lesbians and gays. A few states have included sexual preference in anti-discrimination laws, and some of these states are even standing by them. For instance, the faculty of the University of Wisconsin in Madison recently recommended that the university remove the ROTC programs from campus by 1993 because of their discrimination against homosexuals.

However, this is a rare victory for the gay community. In many states, not only is discrimination legal, but also becomes state-sanctioned with legislation directed against homosexuals. The Georgia sodomy law is a prime example. According to Georgia law, sodomy occurs when "... a person performs or submits to any sexual act involving the sex organs of one person with the mouth or anus of another." This law drew national attention with the Moseley case. The story began when Mr. Moseley revealed while testifying in another trial that he had performed oral sex on his wife, not realizing that it was a crime. After serving over a year in prison, he was released when a judge decided that the law was meant to apply to homosexuals. The fact that such a law, which is over a century and a half old, has not been repealed is ludicrous, but the fact that a judge was willing to give his stamp of approval to making oral and anal sex illegal for 10% of the population is sickening.

Even though the regulation of private sexual activity between consenting adults shows a flagrant disregard for the individual's right to privacy, it is far from the government's most chilling display of homophobia. The U.S. Department of Health and Human Services recently released a major report on teen suicide. The report found that homosexual youths are three times more likely than other young people to attempt suicide and that 30% of completed youth suicides are committed by lesbian and gay youths. The report suggested that ending anti-gay discrimination was the key to curbing gay youth suicide. However, Republican Congressman William Dannemeyer complained to President Bush and HHS Secretary Louis Sullivan that the portions of the report involving gay youth should be suppressed because they are contrary to "traditional family values." Sullivan agreed. It is terrifying that the highest levels of our government hold so little regard for the lives of young people. Apparently, the idea is that it is better to have young people killing themselves out of loneliness and the feeling that the entire world is against them than to say something which might offend Fundamentalists.

These actions are merely the tip of the iceberg. In Dallas, a judge admitted that he gave a murderer a lighter sentence because his victims were gay. Despite a massive outcry for the removal of the judge, he was merely censured for his remarks. In Brazil, an average of forty gays are assassinated every year. In Atlanta, hate crimes (which are based on factors including an individual's race, gender, religion, and sexual orientation) have risen dramatically in the last few years.

Sadly, the government is not the source of homophobia. It merely reflects the attitudes rampant in our society today. Sebastian Bach of the metal band Skid Row appeared in a recent Metal Edge magazine wearing a shirt that said "AIDS Kills Fags Dead." After several groups demanded an apology, Bach explained that the "Fags" in question

were "little bundles of wood." The band Guns 'n' Roses (who so recently made a marvelous impression on the American Music Awards) had a song on their multi-platinum album "Appetite for Destruction" describing "fags" spreading some "fuckin' disease." The group later had the temerity to ask to headline an AIDS benefit without even apologizing for these offensive and insensitive lyrics (they were turned down). *Saturday Night Live* carries a recurring skit called "Wayne's World" which repeatedly uses the word "homo" (which replaces last season's "fag"). Some people might think that taking offense at that is overreacting, but imagine what the reaction would be if the skit used the word "nigger," for example. The Wendy's hamburger chain pulled advertising from the show *L.A. Law* after the American Family Association complained that Wendy's had advertised on a rerun of the show featuring a positive gay character. While ignoring pro-gay protests of this action, Wendy's wrote a letter to the AFA which pandered to their homophobia. These are only some of the more blatant examples of discrimination and unfounded hatred directed against gays.

There are a few bright points on the horizon. The television programs *L.A. Law*, *Hunter*, *21 Jump Street*, *Doctor Doctor*, and *Thirtysomething* have all done episodes within the last season featuring positive gay characters and/or pro-gay themes. The Hate Crimes Statistics Act, which would collect data on hate crimes at a national level, seems sure to be passed. Documents leaked from the Pentagon urge an end to the military's anti-gay discrimination. Sodomy laws directed against homosexuals are being challenged throughout the country. In fact, in the state legislature Democratic Representative Cynthia McKinney has proposed a total repeal of the sodomy law in Georgia in opposition to her father's proposal that the law be repealed only for heterosexual couples. In 1989, Denmark legalized gay marriages.

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# Prochoice, Proabortion, Antilife...

by Allan W. Yarbrough

*Proposition #1: All political and social movements have the right to give themselves whatever name they wish.*

*Proposition #2: Seldom do the selected names, taken literally, accurately describe the true or stated aims of the movement to which it refers. Neither do their logical negatives accurately reflect the motives of those opposed to the movement.*

An examination of the abortion controversy reveals the accuracy of these two propositions. In accordance with Proposition #1, the opposing camps have given themselves the names prolife and prochoice, respectively. In accordance with Proposition #2, neither of these words can withstand close scrutiny as literal descriptions of the two particular views.

Prolifers seldom use their selected name as a polemical weapon against prochoicers. They are fairly straightforward about what the argument is

really about: specifically, whether or not the human fetus is a "life" and whether or not the government should protect these lives from arbitrary termination via abortion. Prochoicers, however, are seldom so straightforward. They often label those opposed to their agenda as "anti-choice" and attempt to present the issue as government power versus individual liberty (ie. "choice"). Therefore, their rhetorical use of the word cannot be excused from the closer scrutiny that I am about to give to it.

The extreme application of the word "choice" to human relations is, of course, a call for anarchy. Every move by the government to restrain a person's action denies that person the "choice" of committing that act, whether the act is murder, rape, or setting off the fire alarm in Woodruff when there is no fire. The project of modern philosophy can be described as an effort to define the proper exercise of government authority. Libertarians

believe in minimalist government, but they are primarily concerned with economic issues. Though they tend to be pro-choice, they also tend to regard abortion as a peripheral issue. Most prochoicers have little quarrel with economic regulation, so the use of the word "choice" by prochoice proponents refers strictly to the choice of abortion. Yet the exercise of that choice is said to require government subsidy, so the prochoicers have no misgivings about forcing people opposed to abortion to pay for the abortions of others.

But to what extent are the energies of prochoicers expended championing for the right to an abortion and to what extent are they spent championing abortion? In an effort to gain insight into this question I carefully read two of the three prochoice articles in the previous issue of this journal. (I excluded Steve Donkin's article because its chief concern was sexism in general rather than abortion.) Classification was often

difficult, but I attempted to divide the content of the articles into arguments for abortion as a right ("prochoice"), arguments for abortion as a utilitarian necessity ("pro-abortion"), and statements that were neither. Between the two articles I discovered that approximately 380 words were devoted to arguments of the first type, while 680 words were devoted to those of the second. Thus, the "pro-abortion" position outnumbered the "prochoice" position by almost 2:1.

The situation does not improve on the national level. Faye Wattleton, president of Planned Parenthood, admits that a large part of her organization's support comes from whites with demographic concerns; specifically, fears of a black population explosion. ("We musn't let THEM get too numerous, else THEY will take over the country.") Molly Yard of N.O.W. praises the birth control policy of Communist China, which makes extensive use of coerced abortion. In the light of these

statements, the prochoicers' claim to be concerned exclusively with individual liberty is blatantly ludicrous.

But I remind everyone of Proposition #1, that the prochoicers can call themselves whatever they wish, but I would suggest that they not take the name too seriously. I therefore propose the following guideline for future discussions of the abortion issue. Writers should exercise parallelism between "prolife" / "prochoice", and between "pro-abortion" / "anti-abortion". Characterizations of "anti-life" or "anti-choice" are inaccurate and needlessly inflammatory and therefore should be avoided. ■

*1) For the purposes of this article, words such as "prochoice", "prolife", etc. refer to positions and ideas when they appear in quotation marks, people and organizations when they appear without them.*

# The Beautiful South

By  
Thomas  
Hickman

The Beautiful South - last great holdout of Bible Belt conservatism in the modern world. Oppression abounds, and the conservative Junta rules with the iron hand of totalitarianism. At first glance, one might mistake the beautiful south for, oh say, the Belgian Congo, or Apartheid South Africa. Well...O.K. Maybe it isn't that bad. After all, this is America, and we do have it a lot easier than the rest of the world. But this is the beautiful south, and paternalism is paternalism.

Ahh...The Beautiful South...Personified...Mr. Beautiful South...A rotund balding middle-aged man; an immensely self-righteous moral force from a bygone era. Threatening? Imposing? No. Just an annoying enigma - A pimple on the face of humanity. But give this man an army of legislators and the sanction of an apathetic populace and you've got trouble.

Mr. Beautiful South...He resides in our very own state, in our very own city, not too far from here in a gold domed condominium. Yes, Mr. Beautiful South lives in Atlanta. He is a man about town. He knows this city, indeed this entire state, inside and out. He knows what's up, and he knows what his constituents - his people, so to speak - are up to.

Yes, Mr. B.S. knows everything, and he's watching everyone: he's watching you! He's peeping in the window of your low-rent student

apartment. He's spying on you there in your Dunwoody split level ranch. And yes...he's listening at the door of your Midtown studio. He knows what's going on in the bedrooms of Atlanta - in the bedrooms of Georgia. He sees everything, and he is intrigued. He is stupefied. He is to wit, turned on. He doesn't know words for what he sees. He is after all a moralist, not an intellectual. He consults The Oxford English Dictionary. He works backwards at a feverish pace, strung out on his own latent homophobia and sexual repression. He reads the definitions first, looking for a word to describe the things he's seen which so bother him. The A volume yields nothing, nor does the B. Finally, after many exhaustive hours of "research," he achieves his enlightenment in the S's. "An unnatural form of sexual intercourse." YES! That's what he saw in Dunwoody, in Virginia Highlands, in Piedmont Park. Unnatural Sex...SODOMY.

Yes - that's it. Well, Mr. B.S. will have to do something about that, won't he? Certainly, with the power of the people behind him, he can stamp out this scourge. He can relegate these heathens to the ranks of felons. He can see to it that these vile creatures are forever categorized with hardened criminals, drug dealers, murderers. He can imprison them, make them wards of the state. Ahh...Mr. Beautiful South...What power, what righteousness.

With a wave of his magic

manifest Mr. B.S. expands and expounds upon Oxford's view of the world. He spreads his moral imperative on the pages of Webster's. He leaves a stain of intolerance on a nice leather bound copy of Rand McNalley's. In an instant, he gives sodomy in The Beautiful South a whole new, far reaching existence.

So what is sodomy in The Beautiful South? Certainly any homosexual act would be unnatural and offensive to Mr. B.S. - SODOMY. Certainly any sex act involving more or less than the compulsory two parties would be sodomy. But what of "natural" sex? Does such a thing even exist? Mr. B.S. might have a hard time with that one. Say, for instance a heterosexual couple committed the sex crime, er...act, in any posture other than what Mr. Beautiful South might dub the "mercenary" position? SODOMY! And if the woman in question enjoyed the experience just a tiny little bit, or failed entirely to become pregnant? Most certainly...SODOMY!

Sexual revolution be damned. This is The Beautiful South. Hang them all!

Well Mr. B.S., maybe we can live with that. Maybe we can cease entirely to respond to our hormonal drives. Maybe we can love without sex. After all, this is The Beautiful South, and it's usually too nice outside to spend the whole day in bed anyway. Maybe, just maybe, these sodomites can change their ways, quiet down a bit, and learn to be self

righteous moralists just like Mr. B.S. Maybe legislated morality is a great thing. Mr. B.S. is no doubt surprised that other leaders have yet to think of it.

But still, something about all this legislation and prosecution and persecution is troubling. Something just doesn't fit right. So it's a felony for a man to do certain things with a woman. So it's a felony for a woman to do certain things with a man. So it's a felony for any two men or any two women to do anything together. Maybe, considering the fundamentalist nature of our man Mr. B.S., we can in a quirky, scary sort of way understand the impetus for a sodomy law.

But what about this: While an Atlanta man is being sentenced to a three year jail sentence for having oral sex with his wife, it is perfectly hip, in the eyes of The Beautiful South for Joe Bob Homeboy to walk out of his mobile home in North Georgia, stroll out to his neighbor's pasture, tie up some livestock, and proceed to have his way.

Bestiality. It's ugly. It's way uncool. But it happens...And Mr. B.S. doesn't seem to care. He is perfectly intolerant of men and women who wish to enjoy uninhibited sexual expression, but he doesn't bat an eye for the sexually subjugated livestock of Georgia. Sure they can't vote, but does that mean they should be ignored? Maybe the problem here is that one dumb narrow minded beast has a hard time empathizing with the hardship and pain of another dumb narrow minded beast. Ahh...Welcome to The Beautiful South. ■

# WORLD NEWS UPDATE

by Matthew C. Kramer

— The 82nd Airborne, aided by ground forces from Virginia invaded Washington D.C. early Wednesday morning. The White House spokesperson described it as "a mission to restore order and democracy". Cited as administration justification for the action were the deaths of over 100 American civilians in just the past year, and the involvement by strongman Marion "Antonio" Barry in drug trafficking. He is reportedly on his way to Florida.

— Time magazine has announced it will cease to publish yearly "Man of the Year" editions, and will declare Mikhail Gorbachev "Greatest Man of all Time, To Be Gloried Forever and Ever" Former President Reagan will never be mentioned again except in conjunction with the terms "evil" and "slimy".

— Representative Barney Frank(D) of Massachusetts stated in an interview that he did not know that his live in lover/housekeeper was running a prostitution ring from his downtown row house. He also had no explanation for the amusement park in his front yard, the aircraft carrier in the pool, or the cows grazing the lawn. Quote, "Gee, I must not have seen them, either".

— The F.D.A. has recently announced that consuming massive amounts of pig brains can reduce cholesterol, lower blood pressure, cure the common cold, soothe rashes, stop acne, and reduce the national debt. A new Kellogg's cereal is reportedly in the works.

— Cold-fusion experiments in this country are being banned because of unexpected evidence that it would be possible to produce cold-fusion thermonuclear devices in one's home with a bathtub, a car battery, and a rod of palladium.

Until next issue, stay to the right and watch for bikers. ■

# WREK-91.1FM-Atlanta

## When, What, How, Why, & Where

by Rob Gibson, WREK General Manager

In 1989, WREK turned 21 and came of age with a birthday celebration at the now defunct "White Dot". The fact that WREK has been operating for 21 years is a reminder that running a college radio station is so much more than playing cool-hip- serene-thrashin'-jammin'-harmonic-stirring music.

WREK has a noncommercial educational FM broadcast license granted by the Federal Communications Commission in 1968. This license mandates that WREK's function is to provide an educational experience for the station operators and the listeners. To execute this mandate, WREK relies on a completely volunteer staff. This means that WREK can only accomplish what Georgia Tech students want to do and have time to accomplish. The glass is half full, the glass is half empty.

Involvement in the full range of broadcast operations is potentially available to all Georgia Tech students - potentially available in the same sense that all Georgia Tech classes are



**STEREO-40,000 WATTS**

available for every student to take. Typically, a student must undergo training to become a qualified station operator before being given any responsibilities at the station. In the parlance of the station, a disc jockey is referred to as a station operator or simply as an 'op'. Training consists of instruction in radio policy, on-air production, and the legal requirements of station operations. Typically, a prospective operator takes an approximately two to three hour introductory course. The trainee then operates in tandem with an experienced op for a few weeks until an operations check list is completed. At this point, the trainee takes a test to receive a Restricted Radiotelephone Operator Permit from the FCC. Thereafter, an op can choose to specialize in the areas of news, sports, public information, engineering, and/or music. As the quarters pass and ops learn more about what running a radio station entails, they can choose to seek responsibilities in business and management.

In the summer of 1987, WREK developed a weekday block format in answer to the dissatisfaction of the student body. Until that time, WREK relied on an automated music playback system to implement most of the daily programming. Automation came to be relied on because in previous years not enough ops were interested in going on the air. Since 1987, live disc jockeys can be heard 16 hours per day. A new weekday block format was selected to highlight several general types of music; classical, ambient, jazz, pop, and 'progressive.' The 'progressive' music consists of a mix of rock, rap, reggae, and blues. On weekends, WREK offers Weekend Cornucopia, a mixture of the weekday formats along with selected international and alternative music. In addition to the daily programming, WREK produces 19 distinct music shows. The music for each format is selected as examples of aural material having cultural and social significance as well as aesthetic value - it catches your attention and makes you think. And some of it is selected because it's just

See WREK, p. 50...



# "Lawyers, Guns, and Money"

## Was Bush's Panamanian Bloodbath Really Necessary?

by Steve Donkin

*"Every government is run by liars. Nothing they say should be believed."*

-- I. F. Stone,  
pioneering investigative journalist

After 23 dead U.S. citizens, hundreds of dead Panamanian soldiers, 220 dead Panamanian civilians (according to the Pentagon, but other sources say it's over a thousand), thousands more injured on both sides, 25,000 left homeless, hundreds of stores and businesses looted, an estimated \$2 billion worth of damage, and a military operation that will cost U.S. taxpayers untold millions of dollars, George Bush, hell-bent on proving he's no wimp, finally got his man, archnemesis Manuel Noriega. Asked later if it was worth it, our President said yes. Asked the same question, most U.S. citizens said yes too. Everyone seems to agree that this is Mr. Bush's finest hour. However, before rising to our feet for a standing ovation, it might be a good idea to examine closely the reasons given for the Panama invasion, and think about the implications this has for the future.

Why did the U.S. attack Panama with the largest military offensive it has employed since the Vietnam War? The official line gave several reasons, ranging from half-truths to outright lies. Let's take a look at them:

### 1. To protect the Panama Canal.

Actually, several top-ranking officials later admitted that the canal was never in danger. Besides, it's debatable whether the Panama

Canal Treaty allows us to send in an invading force from outside Panama. It is also an open question whether the current U.S. occupation means that the U.S. plans to back out of the provisions of the treaty, which requires us to relinquish control of the canal to Panama in ten years. Some in the U.S. have been very vocal about their opposition to that requirement.

### 2. Because their military killed one of our marines and sexually molested one of our women.

This was George Bush at his macho best, and he knew this explanation would strike a chord with an America that still misses John Wayne and wishes Rambo was real. He even went so far as to say that he was defending "American womanhood." However, Bush's responses to similar violations of U.S. citizens have been so lackadaisical that his professed moral outrage at this instance looks ridiculous in comparison. In 1981, four U.S. nuns were raped and murdered in El Salvador by members of the government-sponsored military, but no invasion ensued because the Reagan-Bush Administration happened to support the Salvadoran government. Likewise, Bush showed little interest in a U.S. nun who was kidnapped by Guatemalan authorities this past November, then beaten, sexually harrassed, and burned with cigarettes before her captors realized they had mistaken her for someone else. The U.S. State Department said the incident fell under Guatemalan jurisdiction and didn't even file a protest. And just a few weeks ago, a U.S. nun was among those killed in Nicaragua in an attack that eyewitnesses said was instigated by the Contras. Again, no reaction

from Bush.

### 3. To establish democracy in Panama.

Whether this actually happens, of course, remains to be seen. However, the U.S. record on this is not too good. For instance, referring to recent U.S.-established or otherwise supported regimes in Chile, El Salvador, Guatemala, Peru, Nicaragua, and Granada as democracies is, in some cases, questionable, and in others, laughable.

### 4. We wanted to get Noriega.

Now this explanation sounds closer to the truth. But the question remains - what do we have against Noriega? There are several answers given for this too, so let's see if we can dig out the right one:

#### a. He is an indicted drug trafficker.

In 1988, Noriega was indeed indicted in the U.S. on drug charges. That he was heavily involved with drugs is not news; the CIA knew it all the time it was paying him with our tax dollars for his fine intelligence work for the past twenty years. Bush himself almost certainly knew also (although he denies it), since he once headed the CIA, and later, as Vice-President, met with him several times, while the Drug Enforcement Agency was simultaneously gathering evidence used later to indict Noriega. The facts were just conveniently ignored until that was no longer possible. Besides, invading another country is not standard procedure for bringing a suspected criminal to this country to stand trial. According to this logic, a grand jury in Panama could indict George Bush for crimes against that country, then send an army to

see Panama, p. 50...

# HOMOPHOBIA

...from p. 45.

The battle for equality and freedom is far from over, however, and as long as one minority is oppressed, all are oppressed. This realization seems to be spreading. At a rally against the sodomy law in January, approximately one-fifth of the speakers

were leaders of the pro-choice movement. Coretta Scott King realized that this unity of purpose also extends to the struggle for racial equality and approached the Metropolitan Atlanta Council of Gay and Lesbian Organizations (MACGLO) to ask them to participate in the annual Martin Luther King Day March of Celebration, which they have done for the past several years. Still, as long as teens in high

school are terrified by the possibility of someone learning of their sexual orientation, as long as bigots like Jesse Helms are able to enforce their repressive "morality" on the masses, and as long as words like "fag" and "dyke" are used disparagingly, the struggle for recognition of everyone's humanity and individual worth must continue. ■

## Panama ...from p. 49.

Washington, bomb the White House, and whisk Bush away. Of course, with the biggest army in the hemisphere to protect him, Bush needn't be too concerned about that happening.

### b. He had declared war on the U.S.

Actually, what Noriega said was that Panama and the U.S. were in a state of war, and this was certainly true. The U.S. had been waging economic war against the people of Panama for the last two years, and Bush made it plain that one of his single greatest desires was to bring the Noriega government to its knees. If that isn't war, then what is?

c. He had a secret plan to begin attacks on U.S. civilians in Panama in the near future. This explanation was offered by certain officials with no proof, and has yet to be substantiated.

### d. He "stole" the elections this past May.

That's probably true, although there were irregularities on both sides (for instance, opposition candidate Endara supposedly received large amounts of covert funding from the CIA). But Noriega also "stole" the elections in 1984 in a similar way, forcefully putting his handpicked candidate, Nicolas Ardito-Barletta, into office, and there was no outcry from the U.S. then. In fact, Secretary of State George Shultz flew down to attend the inauguration. Noriega is certainly no saint, but the world is full of brutal dictators - why aren't we invading their countries? Why was it necessary to pay such an enormous price (take another look at the itemized list in paragraph 1) to capture one man?

I submit that the real reason for the invasion of Panama was to remove Noriega from

power because he refused to cooperate any longer with U.S. covert activities in Central America, particularly Nicaragua. The record shows that Noriega was important in funneling aid to the Nicaraguan Contras, as well as providing intelligence for their campaign to sabotage the Sandinista government. Panamanian banks are also important centers for laundering drug money in the region, and much of the money used by the CIA and Contras for their various activities there is, and has for a long time, been generated by drug sales. Some of this was brought out in the Iran-Contra hearings. With the Contras self-destructing, and consequently U.S. influence in Central America diminishing, coupled with the upcoming Nicaraguan elections and what looks like a possible Sandinista victory, U.S. officials are seeing a rising tide of Latin American self-determination that frightens them. Noriega was himself becoming an increasingly uncertain factor which could become dangerous in the future. The current frenzy in this country over so-called "drug kingpins" in Latin America also made this a good time to gain some points in the polls by capturing Noriega.

And make no mistake that Bush is now gloating over his soaring approval ratings. He took a lesson from Reagan's successful invasion of Granada (that too was overwhelmingly applauded by U.S. citizens, even though, like Panama, it was justified by a veil of lies). All eyes are now focused on the impending trial of Noriega, but it may cast more light on the sleazy U.S. policies in Latin America, both current and past, than Bush will want. Still, while we're watching Bush and Noriega arm wrestle in court, let's not forget also to keep close watch on the well-being of the common people of Panama, whose country now, thanks to us, lies in ruins. ■

## WREK ...from p. 48.

fun to hear. Programs such as Star Date Tech News and Information, and Georgia Network News continue to offer current information and views to the community. WREK also maintains its exclusive play-by-play coverage of Lady Jackets Basketball. And let us not forget, WREK is the OFFICIAL Georgia Tech Weather Information Station that lets students, staff, and faculty know when that killer snowflake closes campus.

All of that is the foundation of the WREK sound. Through our variety we want to offer something new and intriguing for every listener. Airing Top 40 or "make-a-buck" music is stringently avoided. Pop and other mainstream music is available all over the FM dial; repetition is a waste of potential. WREK lives up to the de facto Georgia Tech motto, "We don't fit the mold, we make it." Because of this outlook, WREK has received favorable mentions in College Broadcasting and College Media Journal. In 1989, the local alternative weekly Creative Loafing judged 3 of WREK's music shows to be among the best 9 in the Atlanta radio market. Hopefully, WREK will maintain its local and national prominence in the coming years.

If you are a Georgia Tech student that would like to get involved at WREK, stop by our studios in the Alexander Memorial Coliseum Annex. WREK is down the hall from the Human Resources Department of the Georgia Tech Research Institute. Remember that working at WREK is meant to be an educational experience as well as a place to have fun. No one lasts long if all he or she wants to do is play their favorite records. To work here, you must be prepared to accept responsibility and to have an open mind. ■



## Radio Roadmap

	MON ⇒ FRI	SAT & SUN
0000 ↓ 0700	Overnight Alternatives	
0700	Morning Classics	
0800		
0900	Atmospherics	W C
1000		e o
1100	Lunch Music	r n
1200		e u
1300	Afternoon Delight	c o
1400	Rock,	n c
1500	Reggae,	d o
1600	and	p i
1700	Blues	a
1800		
1900 ↓ 2400	Most of the Shows	

## WREK February 1990 Program Guide

**NEW SHOW! Dreams of Rio**  
This 13 part radio drama chronicles the adventures of Jack Flanders in the mysterious wilds of the Brazilian rainforests. Episodes air on Saturdays from 8:30 PM until 9:00 PM right after The DeSoto Hour. This month, Jack escapes from the Grand American Mall to Rio de Janeiro.

# The POWER

### SUNDAY

5:00 - 7:00 pm

**The Classics** : A thematic classical music show hosted by Patrick Foster. (see list for themes)

8:30 - 10:00 pm

**Sunday Special** : A show featuring the music of a different artist each week, hosted by a guest dj.

10:00 - 11:30 pm

**Personality Crisis** : A new wave show hosted by Jon Kincaid.

11:30 - Midnight

**Music View** : A syndicated musician interview show hosted by Jon Fox.

### MONDAY

7:00 - 8:00 pm

**Raggamuffin Rock** : A reggae show hosted by Jeff Dillenger.

8:00 - 9:30 pm

**Continental Drift** : An international music show hosted by Rob Gibson.

10:30 - 11:30 pm

**Dead on the Heavy Funk** : A funk show hosted by Peter Rentz.

### TUESDAY

7:00 - 8:00 pm

**Earwhacks** : A show featuring a new recording album played in its entirety. (see list for albums and dates)

8:00 - 9:00 pm

**Fake I.D.** : A show of music from in the local scene hosted by Dan Lawrie.

10:00 - 11:00 pm

**Live at WREK** : A show of bands playing live from the WREK studios hosted by Steve, Steve, and Joe. (see list for bands)

### WEDNESDAY

7:00 - 8:00 pm

**Notes from Underground** : An industrial music show, hosted by Beth Stettler.

8:00 - 9:00 pm

**Destroy All Music** : A show hosted by Glenn and Ellen.

10:00 - 11:30 pm

**Greek Like Me** : An undefined music show hosted by George Magkireousos.

### THURSDAY

7:00 - 8:00 pm

**Earwhacks** : A show of new albums played in their entirety. (see list for schedule)

8:00 - 9:00 pm

**Coup de Grace** : A hardcore show with host Rick Norwood.

9:00 - 10:30 pm

**The Beat Box** : A rap show hosted by Subtle T.

10:30 - 12:30 pm

**WREKage** : A heavy metal show hosted by Tim Bennett.

### FRIDAY

5:00 - 7:00 pm

**Ramblin' on WREK** : A show covering the recorded history of the blues, so tune in and get 'em, hosted by Matt Sickles.)

7:00 - 8:00 pm

**Classic Rock Album** : A show featuring rare albums from the 60's and 70's played in their entirety.

8:00 - 10:00 pm

**Stonehenge** : A psychedelic and hippie music show for those who never liked pop, hosted by Nelson Mullis.

### SATURDAY

NOON - 1:00 pm

**The Comedy Show** - Laughter is the best medicine, if we can't keep the doctors out of business, at least we can get rid of the chiropractors. Hosted by Dave Slusher.

7:00 - 8:30 pm

**The DeSoto Hour** - A big band jazz show hosted by Fred Runde.

8:30 - 9:00 pm

**Dreams of Rio** - Thrill to the adventures of Jack Flanders in the jungles of Brazil, parts I-IV.

# CAUTION

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ATLANTA, GEORGIA 30302



STEREO-40,000 WATTS

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MUST BE WORN  
AT ALL TIMES**

## WREK FEBRUARY PROGRAM GUIDE

### Special Features

Stardates: daily @ 0830, 1300, 1700  
Ga. Network News: weekdays @ 1100, 1300, 1600  
Tech News and Info.: Monday & Tuesday @ 1400, 1800  
Music View: weekdays @ 1630, Sunday @ 2330  
Joltin' Jacket Baseball: coming soon

### CLASSIC ROCK ALBUM

Date	Artist	Album
2-2	Greasy Wheels	self titled
2-9	Captain Beefheart	Strictly Personal
2-16	Cat Mother	self titled
2-23	Shawn Phillips	self titled

### Sunday Specials

Date	Theme
2-4	James Addiction
2-11	Street Punk
2-18	Shawn Phillips
2-24	Flaming Lips

### LIVE AT WREK BANDS

Date	Band
1-30	Right as Rain
2-6	Big Fish Ensemble
2-13	The Brambles
2-20	Who's Minding the Store
2-27	Fred LeBlanc
3-6	Skin Deep

## Routes of Entry

**ORAL  
INGESTION**



Toxic-waste sites  
Specialty Gases

### Lady Jackets Basketball

Date	Opposition	Time
2-10	NORTH CAROLINA	1:45 PM
2-16	at N.C. State	6:45 PM
2-18	at Wake Forest	1:45 PM
3-3	ACC Tournament	TBA

SURGEON GENERAL'S WARNING:  
Biodegradable

Starvation as a  
political weapon

### EARWHACKS ALBUMS

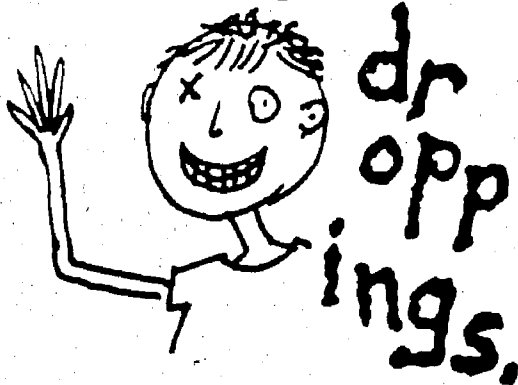
Date	Artist	Album
2-1	James Moody	Sweet and Lovely
2-6	Gary B.B. Coleman	Dancin' my Blues Away
2-8	Culture	Nuff Crisis
2-13	Libana	Sojourns
2-15	M.J. Hlungwane and Na Mptumo Sisters	Shivwala
2-20	Machine Gun	Open Fire
2-22	Kevin Kinney	McDougal Blues
2-27	Johnny Copeland	Boom Boom

WASTE NOT, WANT NOT

**INSTALAB**

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# Quayle



compiled and processed by  
Steve Danyo

*This is a regular column in our little magazine spotlighting the wonderful work our Vice-President, Danforth J. Quayle, is doing for America. Please send any nice pictures, clippings, quotables, and so on to: Quayle Droppings c/o The North Avenue Review, po 35307.*

Lo and behold: in a recent issue of that bastion of arch-conservatism, William F. Buckley's *The National Review*, it was reported that as a Senator Danforth Quayle said the United States should develop anti-satellite weapons because we could not have prevailed without them in *Red Storm Rising*. *The Review* goes on to say: "Even seasoned Quayle-bashers, upon reading this passage, found themselves pausing to wonder whether a U.S. Senator really would let a novelist's

flights of fancy shape his opinions on national policy." Think again. In *Newsweek* we find that our beloved Dan has asked the cold war-paranoid author of *Red Storm Rising*, Tom Clancy, to work (unpaid) for the National Space Council which Quayle heads.

More spacey stuff: When asked by Larry King on CNN

from the sun, which is very important. We have seen pictures where there are canals, we believe, and water. If there is water, that means there is oxygen. If oxygen, that means we can breathe." ...In with the good air; out with the bad.

During the same interview, the Honorable D.Q. referred to the destruction of the San Francisco earthquake: "The loss of life will be irreplaceable." Ahem.

The 30,000 Kristmas cards sent out by the Kwayles contained the following message and misspelling: "May our nation continue to be the beakon of hope to the world...." Boy, Amerika sure is a "beakon of hope." It just goes to show that in a kountry such as ours, anybody kan realize the dream of becoming Vice-President (that is, only WASPy males kan).

God save the President! Or else we'll find ourselves in a state of disaster preparedness with our boy in the oval office. And he knows it: "Marilyn [Quayle] has a lot of experience in disaster preparedness; she's lived with me for 17 years."

But if Mr. Bush does find his way into some unfortunate situation, our man Dan will be there at the ready.... As it

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why the U.S. should send humans to Mars, Space Council head Quayle responded, "Mars is essentially in the same orbit. Mars is somewhat the same distance

Next, a nice dropping for all you unpatriotic I\*\*\*\*\*: "In my viewpoint, the governor [Dukakis] looks down and takes a very liberal viewpoint toward America, and this is looking down on America."

But the boy V.P. does have a sense of humor: "I guess I wasn't in the world's toughest National Guard unit. I mean, when we were eating our K-rations out on maneuvers, our guys would say things like, 'Pardon me, do you have any Grey Poupon?'"

turns out, Mr. Quayle already has some very serious ideas about state funerals: "There is ceremony for the funerals, but you can also do a lot of work. You can meet a lot of people. You can have some meetings, and you'd be surprised at the kind of information and contact that is made beyond the ceremonial requirements."

What's the deal? It was reported in a *New York Times* / CBS News Poll around election time in November 1988 that 25% of respondents to the poll said that they "had not heard enough about Quayle to have an opinion." Astonishingly, a poll conducted by the same people 8 months into his term revealed that the figure had almost doubled—to 45%. ■

N.A. Review,

First of all, I would like to commend you on an excellent publication. I would hope that something like this can pry open some of the closed minds at Tech. I'm sure it will at least enlighten some of the ignorant.

Second, I would like to add a bit of information to follow the article on the dolphin dilemma ("The Fisherman's Friend No Longer," Issue #3) by Mary Sorensen. It is clearly wrong to chase down and massacre multitudes of highly intelligent and sentient beings solely for the reason of higher profits. For anyone who would like to do something about this problem, you can express your concern to one, or all, of the following big-wigs:

*Hon. Gerry E. Studds,  
Chairman, House  
Subcommittee on  
Fisheries, Wildlife  
Conservation, and the  
Environment.  
House Office Building  
Washington, D.C.  
20510*

*Robert Mosbacher  
Secretary of Commerce  
Commerce Building  
14th St., NW  
Washington, D.C.  
20230*

*Mr. Anthony O'Reilly,  
President  
H.J. Heinz Company  
P.O. Box 57  
Pittsburgh, PA 15230*

Representative Studds is capable of strengthening the Marine Mammal Protection Act (MMPA), Secretary Mosbacher can further enforce the MMPA, and Mr. O'Reilly's company is the parent company of Starkist Tuna. These addresses were given to me from a friend through Greenpeace.

Sincerely,  
Chip Davis

Dear N.A.R.,

I'm a sophomore who works at a popular Italian restaurant not too far from campus. I have bussed tables for 6 months, and will be a waitperson soon. I have noticed many a familiar face in the dining room over the months, and seen quite a few GT sweatshirts gulp down all-you-can-eat spa-

ghetti meals. After hearing their waitperson's comments, I have a question: why are Tech students such miserly tippers.

I am certain that most or all students are aware that, at least in the U.S., a 15% gratuity is customary for satisfactory service. I am also certain that the service has not been as consistently horrendous as the paltry tips would indicate. I am not about to suggest a cause for this phenomenon (and to think it's because of their financial status; many charge their bill!). Would anyone care to offer a hypothesis? I'm sorry, I'm just getting sick of hearing that familiar grumbling, "Lousy Tech students," from the mouths of hardworking waitpersons.

Thomas Peake  
p.o. 35526

Editors,

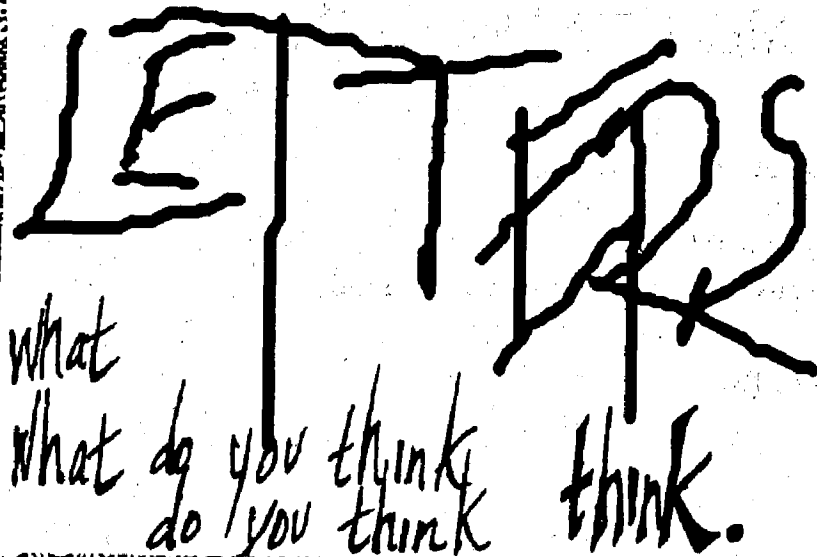
First of all, I must say that the N.A.R. staff should proofread their journal at least once before it hits the stands. My poem entitled "My Father" was misprinted in two, different parts. It's should be its, the personal pronoun. Lightening should be lightning. It seems as if the writer is making some odd play on words (which incidentally makes no sense in this case) and I only meant lightning—as in the brilliant flash of electricity that precedes thunder. Please. Be more careful because (1) it makes me look bad (2) it makes you look bad. The N.A.R. should be allowed to reject submissions or at least correct errors in grammar, syntax, spelling, etc. In "Loneliness", Scott Morris must know that keys don't set; rather, they

sit. Actually, lie would be even better. I quote page 16: "Art is an attempt to mirror reality..." Let's clean our mirrors. O.K.?

Sincerely,  
John E. Poch

P.S. Concerning Mary Sorenson's article, I'd kill Flipper for a tuna fish sandwich!

*From Jeff Cardille:  
Mr. Poch brings up a good point, and I am glad that he reads the N.A.R. so closely. To all who wish to submit to the Review, please read page 2 closely: it strongly suggests typing submissions onto a Macintosh disk, and discourages providing us with a typewritten or handwritten copy. This way the responsibility for errors rests with the writer, not some anonymous "mirror-checker."* ■



what  
what do you think  
do you think  
think.



This is my letter to the staff of the  
**North Avenue Review (p.o. 35307)**

(fill in as you like)

What do you think about:

- sections?
- topics in this issue?
- anything else that's on your mind...

Go, man, go:

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fifty five.

Go, Man, Go:

Do  
You like  
What you

See?

Express your thoughts...  
Write us... let us know...