

Controversy Over the Reorganization Committee

by Chandre Kipps

On October 27th, the College Council met with the intention of voting and accepting "in principle" one of the reorganization proposals. In fact this did not occur; instead a subcommittee has been formed by the Faculty/Executive Committee (FEC) with the understanding that it would rewrite the FEC proposal, taking into account the alternative Monroe and Ward proposals.

During the time between the College Council and the final formation of the subcommittee many events and motives for action were questioned by both students and faculty.

Basically there were three proposals: The Faculty/Exec Committee's, Ruth Monroe's, and Dan Ward's. At the College Council, only two of these, Monroe's and the FEC's, were on the agenda for vote. Since the sixteen students on the Council were in favor of the Dan Ward proposal, they immediately questioned the absence of Ward's on the agenda. The FEC and Monroe

proposals were voted upon, both soundly defeated.

In the natural course of events, Ward's proposal would have been voted upon. Seen by the students as simple delay tactics included a motion to table the issue (this was defeated) and a call for a quorum count. A quorum is the minimum number of members of a committee that must be present for the valid transaction of business. The count showed that there was indeed a quorum. At this point some of the Student Representatives felt that some of the faculty were trying to manipulate events for their own interests. At this point, John Landgraf, the Student Convener, suggested that the teachers walk out and break quorum. This was done and the meeting was adjourned.

When asked later as to the reason for his suggestion, Landgraf replied that he had realized that the teachers as a whole were not behind Dan's proposal and while they could have forced the issue, in the end it would

have had a destructive effect. "If the teachers were not behind the proposal with enthusiasm, it would have been impossible to have had that system work effectively."

President Ellsworth thinks that the faculty had some serious questions regarding parts of the proposals and that they felt it difficult to vote "in principle." Some of the teachers felt that there had not been adequate discussion of the proposals and more details were needed before they could vote. This had not been made clear to the students at the time, however.

On October 28th, the FEC met and decided to draw up a subcommittee that would be responsive to the concerns of those involved and that would draw up a document that would hopefully be more acceptable. It was decided that the subcommittee would be comprised of one faculty member and one student from both Executive and Curriculum Committee (CC).

A short time after this the

Student Representatives had their own meeting. They had found out about the formation of the subcommittee. Previous to the Student Rep. meeting, the two student members of the FEC had discussed which one of them would serve on the subcommittee. Michael Teahan had agreed with Landgraf that Landgraf would be better suited to serve. At the Student Rep's meeting, it was decided that something similar to this should be attempted for the CC. They decided that student, Richard Boylan, would speak best for their opinions. The next task was to get the other four students on the CC to agree to not serve on the subcommittee.

Leading this plan of action were Richard Boylan, Eric Kyner (the Assistant Convener), and Landgraf. Kyner approached CC member, Stephanie Mandel, and asked her to decline if asked to serve on the subcommittee. Mandel felt both personally insulted and disgusted at what she saw as an attempt to stack the commit-

tee. Mandel refused to go along with the plan.

In discussing Mandel's reaction, Kyner and Landgraf realized that they had become carried away in "power politics." Landgraf went personally and apologized to Mandel. They also attempted to stop what they had put in motion. Landgraf suggested to Boylan that what they were trying to do was not ethical but Boylan disagreed.

By this time, Boylan had already talked to the other student committee members and they had agreed to decline the offer of serving on the subcommittee if asked. Boylan then went to the CC Chairperson, Sheryl Miller, and expressed his desire to serve on the subcommittee. Miller in turn passed this information to the Chairperson of the FEC, Werner Warmbrunn.

During the first days of November, Warmbrunn called two of the students on the CC and asked them to serve on the subcommittee—each in turn refused. On

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Conference Discusses Solidarity

By Michael Teahan

On Wednesday and Thursday of last week, Pitzer hosted a conference on the Solidarity movement in Poland. The conference made Solidarity as though it were only an incidental development as any importance the movement had would fade in the on-going "scheme of things."

cial tolerance within the perspective of its position in relation to the Soviet Union. Poland is at a unique disadvantage. She lies along the Soviet's most sensitive western border and serves as a means of control and communication to East Germany.

In essence, reforms in Poland can occur only from the top

Bromke offers three scenarios. The first is pessimistic, where there is continued public uprising and poor economic conditions, followed by eventual Soviet military intervention with the establishment of a rather neo-Stalinist form of government. The second is rather optimistic, the Hungarian model where there is economic reform, more internal freedom, a rise in acceptance of the church, and regulated unions. The most likely scenario was along the lines of Czechoslovakian normalization, which is essentially more of the same—prolongation without resolution, and more restrictions.

Jack Bielasiak, Ph.D., spoke to the constraints on the solidarity movement. These constraints were self-realized and self-imposed. Essentially, he saw Solidarity as having to maintain a balance between going too far and losing all of the gains they had made, and going too slow and losing control over more volatile factions in the movement. Solidarity learned well from the experience of time and other countries what was possible and what was not. Because of Poland's position in the Soviet Bloc, some reforms were out of the question. They could not have any political powers. There was also a theoretical constraint, the acceptance of the movement would require a change in the Leninist structure of government, as Solidarity did not want to force its will on others, and the government would in no way accept a change in its role. As a necessarily self-limiting movement, Solidarity was a great success as it did not succumb to revolutionary forces.

Andrzej Korbonski, Ph.D., dealt with the possible effects of Solidarity on movements in other Soviet Block countries. He said that there would be no effects, no transfer of influence and no necessary causal relationship between what went on in Poland and anything in any neighboring state. He gave several reasons for this; among them were that Poland was simply a unique situation, people in other countries were scared of the movement, the composition of Solidarity could not be duplicated elsewhere, and that in some respects, nobody would emulate them. He seemed to marvel at the significant attention being given to Solidarity. He noted that Poland revels in its defeats, and Solidarity will be remembered as another highlight in Polish history.

Bronislaw Misztal, Ph.D., a visiting Professor at Pitzer College was one of the organizers of the event, and was the last to speak on Wednesday. He noted that as a general issue, it was a conflict between social and state concerns. Both Solidarity and the government claimed methods for

solving the crisis, but the role of Solidarity would necessarily conflict with that of the government. The government resorted to martial law to strengthen and expand its position through special regulation. The sheer force of martial law was enough to displace the gains of Solidarity, which was already timid in light of possible Soviet intervention.

The most significant realization to come from the first night's conference, was that solidarity occurred among a class that was not activist in any other Eastern Bloc country, and that it involved people who were born and educated primarily under communist authoritarian influences.

The struggle for self-government may indeed be a natural condition, irrespective of economic orientation.

The first speaker on Thursday was Andrew Arato, Ph.D. He spoke to the issue of democratic political opposition in the Eastern Bloc, and that, while it contributed to the ideal of democracy, it could not employ conventional democratic models. The unique conditions that prevail in

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Panelists look on during Solidarity Conference.

While many of the views presented by the panel were easily understood, the circumstances that rule the social, economic, and political structures in the Eastern Bloc, and in particular Poland, are so unique as to make conventional Western evaluations nearly useless.

The topics for the two evenings were not so diverse in area as they were in treatment. The first speaker was Adam Bromke, Ph.D., a specialist in Polish studies. He was at times critical of the movement with regard to its scope and method, but his sympathies were clearly supportive and sometimes emotional. He spoke of the geopolitical model of Poland, so-

down, and they come under strict limitations from Moscow. It was under these conditions that private agricultural ownership, Catholic tolerance, and limited travel to the West was allowed. But when reforms were sought from the bottom up, by Solidarity, the movement's aims were suppressed. When Solidarity became more political, it was viewed by the Soviets to be particularly unsettling. Limited democracy as exemplified in Finland and Hungary would not be allowed in Poland, and the government as the voice of the proletariat could not be rivalled or displaced by the Solidarity movement.

The Struggling PLO

by V. Rivera

Yasser Arafat and his forces continue to be bombarded, as Syrian-backed dissident PLO factions stepped up their military campaign to oust Arafat as the leader of the PLO. Driven from other PLO strongholds, Arafat now faces the reality of a last chance effort to fight off the dissidents at Tripoli, a small town in Northern Lebanon. Col. Abu Monssa, a member of Arafat's own Al Fatah group, was identified as the man who was in command

of the rebel forces.

The military attempt to oust Arafat is the most recent event in a history of struggles for the para-military organization, which is charged with the representation of 4.4 million Palestinians in their battle to secure a homeland. The PLO has never been a "quiet" organization, as its own history suggests.

Formed in Cairo, Egypt in 1964, the PLO is a group that

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incorporates eight Palestinian factions into a single organization concerned with the creation of a self-governing state for the 4.4 million Palestinians living around the world. At its head stands Yasser Arafat, the leader of Al Fatah, the largest of the PLO's splinter groups, who has directed the PLO on the course it has taken since its formation.

Arafat has directed the PLO away from the terrorist tactics that the organization followed previously to a more acceptable approach which has gained the PLO some sort of diplomatic recognition from more than 140 nations. Since 1974, by decree of an Arab summit conducted in Rabat, Morocco, the PLO has been the sole legitimate representative for all Palestinians.

The PLO today is a far cry from what it was in the 1960's and 1970's, when kidnappings, bombings, and hijackings were regularly attempted. The most dramatic of these activities was the failed attempt to overthrow the government of King Hussein of Jordan in the Black September siege of 1970 and the hostage-taking incident at the 1972 Olympics in Munich, West Germany, where 11 Israeli athletes were killed. Arafat's moderate stance however, was able to persuade many that the PLO could act as valid representatives of the Palestinian cause. His leadership has taken the PLO away from its origins as a group of terrorists to a diplomatic group with observer status in the United Nations.

The PLO's new diplomatic status did not deter the Israelis, however. Fearful of the formidable threat of the PLO near its borders,

Israeli forces launched an attack against PLO positions in Lebanon in 1981 and eventually forced the PLO to leave its Beirut headquarters. Remassing after a time near the Israeli border, the PLO began to mobilize for an encounter with Israel that came sooner than they expected.

The "Peace for Galilee" invasion that the Israelis launched with surprising swiftness on June 6, 1982 nearly decimated the ranks of the PLO. Eventually the members of the PLO and Arafat himself were forced to leave Lebanon, as multi-national troops entered the area to keep the peace. The PLO was defeated and dissension marred its solidarity.

The dissension was headed by the faction of the PLO known as the Popular Front for the Liberation of Palestine (PFLP) and its leader, Dr. George Habash. Traditionally a hardline group given to displays of terrorism, the PFLP headed the fight to return the PLO back to its more violent ways. Arafat survived this attempt, however, as the Palestine National Congress gave Arafat a vote of confidence. Once again, Arafat had survived a crucial test.

No one knows where the present situation may lead Arafat and the PLO. The ousting of Arafat by Col. Monssa would probably lead to a Syrian-controlled PLO, which would favor a return to terrorism. Observers say that Arafat's downfall would lead to an international backlash against the PLO, as Arafat had done much to better the image of the organization. At this point, only one thing is certain: Arafat and the PLO are now facing their most extreme test of survival.

By Ari Sherman

Havey Mudd and I discussed his recent book, *THE PLAIN OF SMOKES*, prior to his reading from it in the Founder's Room on Tuesday, Nov. 8th. The work is a five part epic poem, utilizing the voices of William and Dorothy Wordsworth, a contemporary detective, and a seance, as conversations to convey his message, centered in Los Angeles.

In writing about Los Angeles, Harvey Mudd was not simply describing the city he knows so well. *I'm a no place poet who happens to know L.A. better than my own soul. I'm a fifth generation Los Angeleno, just steeped in the place*, he said. Yet all that just means L.A. is suitable for him to work with, to use for staying; *Basically I'm writing about city as a symbol for human manifestation and what it means. The book is really about the feminine-like Athena—and how she lines up and corresponds with the city. It is like the range finder camera, trying to line up two images.*

This search for the feminine becomes the poem's central purpose and is refined by the clever illustrations of Kenneth Arice, which Harvey Mudd said, *go with the Philip Marlowe section of the book. The real key to the collaboration is what Kenny calls the "babes," the women. This obsessional quality of a partial manifestation of the diety, Our Lady of Angels, this obsesses me as well as Kenneth. He has whole drawers full of postcards of L.A., but especially of bathing beauties, like at Santa Monica beach, partially pornographic, fallen madonnas.*

That feminine, to Harvey Mudd, that once was the city, now barely lives in it. He is looking for her

KKK Alive and Well

by James Murrow
and Chandre Kipps

Recently in America there has been a clamour heard, a symbol of internal unrest expressed by the increased visibility of the Ku Klux Klan. In view of this visibility, coupled with the significant increase in membership of the Klan, it is necessary for people to be informed of the movements and consequences of Klan actions. Unknowingly this country is witnessing a resurgence in the once prevalent attitudes of "white supremacy" that has plagued minority races throughout the history of the United States. This article will be the first of a three part series discussing the past, present, and future of the KKK, and its relevance to our society's future.

The Ku Klux Klan had its beginnings during the Reconstruction period of American History. As slavery turned into segregation, former officers of the Confederacy planned an organization which was ostensibly formed to protect two things: the virtue of their women and the security of their homes. The Klan was born out of these goals in 1865.

Although the Klan has generally been seen as the enemy of blacks, their racial hatred has spread to every segment of the minority population. In the last few genera-

tions, emphasis has been on the opposition of religious groups, union labor, civil rights groups, and the Jewish population. Although the KKK has redirected its aim and focus throughout its history, their philosophy, purpose, and method remain unchanged. There is a call for conformity and a return to the "good old simple life."

It appears that there are several main Klan factions operating today, two of which are the United Klans of America and the White Knights of the Ku Klux Klan. Even though the Klan has become active in recent years, it is far from unified.

David Duke, who attracted attention when in a New Orleans high school by carrying a copy of Mein Kampf and wearing a swastika armband, leads this White Knights faction. Duke claims that he has organizations in 38 states and members in all 50 states. The leader says that the Klan is now a young group with an average age of 26 years old, with much of his recruiting done on college campuses where he claims he is well received.

When asked about the Klan's reputation of violence and disruption, Duke responds to this criticism by saying that biased reporting and misdirected liberals are responsible for the Klan's reputation. Yet, this is the same

man who has said, "We say give us liberty and give them death. There's many times when I felt like picking up a gun and going to shoot a nigger. We've got a heritage to protect." ("The Marine Corps Builds Klansmen," New Times, May 27, 1977.) With statements like these, Duke seems to be doing his share in harming the Klan's new image.

The Klan is concerned with their recent image of racial terrorism — and history does bear them out as being perpetrators of the dubious practice — the Klan is trying today to dispel night-riding images and unresolved injustices against Jews, Catholics, and blacks. It presently wishes to promote itself as a legitimate organization devoted to the support of the best interests of the average white American. This image change is directly fueled by the Klan's desire to gain power politically. Duke himself ran in a state primary for State Senator in Louisiana in 1976 and, although he lost, he did win 30% of the vote.

Robert Shelton is the Imperial Wizard of the United Klans. Shelton, too, believes that the Klan's only future rests in politics. He predicted that his United Klans would become increasingly active along these lines, although it would not itself become a political organization. It will run candidates, he holds, who will admit

On another level, dialogue seems of prime interest to Mudd. He is much taken with the vocalization available to the poet, and his personal history bears good reason for this. It is an important element to the *organism of humanness*. Harvey Mudd is looking for an inherent result of the mixture of man and city. *Dialogue* he says, *is the way the city transforms random thought which is the product of the diversity and the rambling of the human mind—the city invents dialogue out of this door as it invents itself by throughout the book, and in life: The feminine of the city, Arlene, is needed to draw us away from the Helio-egocentricity which is also Icarus's problem; did he die of the fall or drown? They mean two different things.* What Harvey Mudd is condemning in Los Angeles is its maleness. Its dependence on one gender has made it a fragile and yet dangerous entity. Yet, he does not wish to simply attack L.A. and points out: *I really do love L.A., it is one of the liveliest cities, it's becoming the World city. Only London and New York rival it for worldness. Only a few places can take the world in and embody it. I also think it's one of the ugliest places I've ever seen. L.A. is like a gangly adolescent, destroying its best features in a way. Harvey Mudd wants much more than that from the city, he has, as the book's conclusion emphasizes, high expectations of the city. The underlying use of Los Angeles was as the city on which I could lay my hopes in general—on the city as an organism of humanness. I've always had the notion that cities, if they worked well, lay somewhere between chaos and the City of God.*

transforming steel, coal or copper. I asked Harvey Mudd how important this dialogue is to him personally. His response was to acknowledge *fear of a worldless universe*. He expanded on this by saying that *words endow things with values as a meaningful event—everything seems to be an event.* I wondered if he felt this was positive or not and he seemed taken aback by my challenge to judge. He answered reflectively, *No, I just see that. By giving words relationship to things, they come out of the sea of the undifferentiated.* I began to sense the existence of a personal truth from this from him when he added, *it becomes useful in creating your past, and trying to fantasize your own future.*

For Harvey the power of the spoken is clearly central, and in this epic poem he has several speakers, *Dramatis personi*, who lend themselves well to a vocalization of the work, including William and Dorothy Wordsworth, and a contemporary Los Angeles detective in search of Philip Marlowe. Harvey Mudd's own vocalizations are just as important to him: *Voice is very important to me. Everything I do must stand the test of being read out loud.* This emphasis on the vocalized came to Harvey from the man who taught me to write poetry, Max Finstein, who was both a beat poet and a sax player, he'd been Charlie Parker's gopher during the war, running his errands, scoring him heroin and beer, he said "If it doesn't play it's not a poem—that's the real test."

Harvey Mudd, called a 'young poet' by the *L.A. Times*, is in his early forties and has not been

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Federal Agent w/illegal weapons, dynamite, & Klan literature seized in New Orleans from KKK members.

to being Klan members.

One of the most visual examples of such candidates is KKKer Thomas Metzger, the Democratic Party's unsuccessful candidate for U.S. Congress in California's 43rd district. Metzger is also the KKK Grand Dragon in the San Diego area. During the 1980 election, Metzger boasted about his membership in the racist organization. His portrayal of the Klan's violence, he believed, would appeal to working people. He blamed undocumented workers and refugees for the lack of jobs, housing, and social security and welfare funds. He called for an end to desegregation and school bus-

sing. And he made a campaign promise to submit a bill to abolish affirmative action within 90 days after his election. Metzger even wore a miniature hangman's noose on his belt to emphasize his seriousness.

In the next article we will be discussing the pendulum of attitudes in our society which has caused the resurgence in the Ku Klux Klan. We will also discuss the recent coalition of the National Socialist Party and the Klan with their parallel assertions of racial hatred and religious bigotry. Last will be a rundown of the Klan's recent action, both violent and non-violent.

ESL Moving Towards Diversity

by Michael Ehrenberg

One of the superior programs at Pitzer is the ESL program. ESL, or English as a Second Language, offers students from all parts of the globe a chance to become comfortable with the English language and the cultures of America.

Jim Butler, the director of the program and one of the five staff members, sums up what the program is all about: It is an intensive language program but really goes beyond just learning English. The program also serves to aid students in adjusting and adapting into their new environment. Of course the main focus is to ensure that the students grasp the language skills that they need in order to study at an American university.

The students come from all parts of the world, from the European continent to the Middle and Far Eastern countries, and participate in a similar program of study. The program is divided into 4 categories of skill acquisition: reading, writing, speaking, and listening. Vocabulary building skills and laboratory lessons are also a part of the language program. All classes are given in English to insure a consistent and faster path to mastering the language skills the students need.

Butler comments that the second most important feature of the

program is the orientation towards culture and value assimilation. He states that often the foreign students have trouble becoming a part of life in America. Cultural factors, like the large role that alcohol plays in this society, create for some of the students fears and inhibitions, preventing them from becoming involved.

The program stresses basic surviving skill and skills to help the student cope with their new environment. Field trips are planned to various institutions including churches, court houses, financial institutions and businesses to help expose the students to different aspects of our life in America.

Pitzer has one of the most highly concentrated enrollments of foreign students in all of The Claremont Colleges. Part of the reason for this is the sensitivity and care the ESL staff members have for the students. The ESL program contributes to the many diversities of Pitzer by offering such a well organized, sophisticated, and international type of program.

If one would like to interact with ESL staff and students, informal gatherings are held every Friday at 11 A.M. in Mead Living Room. The gatherings are open to all and offer the opportunity for Pitzer students to learn more about the program and the students who give Pitzer its international flavor.

Segregation at Pitzer?

by Martin Springer

When eating in McConnell, one may notice that students are usually broken up into groups of Blacks, Chicanos, and Anglos. This might bring to mind the phrase "Birds of a feather flock together," but this person might also wonder if there was a better explanation for this phenomenon. According to interviews conducted with 12 Pitzer students and two professors of sociology, this person would be correct in his assumption. A small cross-section of Pitzer students agrees that there is voluntary segregation at the college.

The students were asked to respond to five questions: Is there voluntary segregation at Pitzer?, Why does it or doesn't it exist?, Is this a good or bad situation?, Do Anglo students segregate?, Should anything be done to correct the situation, and if so, what?

Three Chicano students agreed that voluntary segregation exists at Pitzer. Reasons cited were the sharing of a common culture, similar backgrounds, and a feeling of security.

The lack of experience with and knowledge of Anglos appears to be at the root of these reasons. Living in a barrio and attending schools with a high percentage of Chicano students does not offer these students the exposure to other cultures. Frequently the result of this situation is a distorted or non-existent opinion of the Black and Anglo cultures.

Black students shared the opinion of Chicano students that voluntary segregation exists at Pitzer. They cited lack of exposure to other races and a more comfortable feeling with students of

similar backgrounds, values, and interests as the major reasons for the situation.

There were more individual responses among Black students, as well. One student said that it was more of a reuniting at each of the meals, rather than a segregation. There being little time to spend with each other outside of meals, because of the varying class schedules, meals present the only opportunity for the group to get together as a whole. Another student said that the segregation is a reaction to a fear of other races which is brought about by a lack of experience with other cultures.

Anglo students agreed that there is voluntary segregation at the college. These students offered the same reasons of similar backgrounds and cultures as the main reason for the segregation.

One student emphasized the difference in economic backgrounds as a reason for the phenomenon. This student feels that most of the Anglo students at Pitzer come from predominantly wealthy families, whereas a large majority of the minority students are from less affluent backgrounds.

On the question of whether the segregation is a bad thing, all groups agreed that it is bad for the community. Students believed that further lack of exposure to other cultures only served to heighten the degree of segregation between the groups. Some believed that non-interaction with members of other groups is narrowminded and that persons should be receptive to the idea of learning about other cultures through interaction.

Body Weight Plus Fifty Pounds

by Holly Jacobs

"Take your body weight plus fifty pounds of clay and create an experience which is visually participative; one which is non-conventional in that it does not restrict the material to the boundaries set by traditional ceramic sculpture making." This was the assignment given to the Ceramic Sculpture class by Professor David Furman. It was a calculated effort, on the professor's part, to create a situation which would force the students to divorce themselves from the ordinary and to confront the extraordinary. In order to do so, they would have to become daring and innovative enough to "push the limits."

Each student was given two weeks to devise a means of dealing with the material in terms of the assignment and to execute a sculptural piece. Most of the time was spent searching for suitable environments and planning the im-

plementation of the clay. The actual rendering of most pieces took little more than a day.

When asked to give her impressions of the assignment, freshman Monique King replied, "It was a great assignment. It freed us all." She went on to explain that the quantity of clay used made it impossible for one to "think small and controlled." Her experience in the class thus far has been positive as well as important. Ms. King thinks that the class is equal to but different from other courses offered at Pitzer as the focus is artistic and not academic. This means the sensibilities of students and professor are geared towards becoming unique and extended instead of being particular and encompassing.

On November 3, twelve clay sculptures appeared on various sites around campus. Coming from a beginning level of students, the intensity and sophistication of vision and concept was nothing

short of amazing. Some technical problems were apparent in the actual physical working of the clay. However, these flaws were minimal in comparison to the large-scale success in terms of the assignment that was achieved by the class as a whole.

There were several noteworthy pieces. Peter Bunge's startling human form thrown against the stark brick wall of Sanborn's A-2 corridor was one. Another was Julia Langlotz's depiction of a woman calmly sitting on a toilet in the K-1 corridor of Holden Hall. Also interesting was a Christ figure which was prostrated against the trunk of a pine tree on the mound near the volleyball pit. Other pieces included a picnic for ants, chess set, a boat, a "psycho" bathroom scene, a hanging hand and two feet placed on the ledge above the main Holden entrance, a ring of grotesques, a biomorphus form situated on a pile of rubble, and a group of table settings, each of which characterized a member of the class.

David Furman stated quite frankly, "I was blown away," when asked to express his assessment of the projects. The results surpassed his expectations for the beginning class. He felt that the students had produced some highly successful and evocative pieces. In giving the assignment, he had been acting out of the role of, as he termed it, the "creative provocateur." His strategy, which reflects the course objective, was to give the students the opportunity to "think in ways which would not have occurred without the class." He was attempting to create a seminal experience for the students. The projects illustrate the success of his endeavor.



Christ Figure made for Body Weight Plus Fifty project.

In general, the groups agreed that some Anglos do segregate, but that the majority of them do not. It was offered by one Chicano student that Anglo students are intimidated by the Blacks and Chicanos because they were made to feel like outsiders. One student also remarked that segregation by Anglo students appears to lessen as they become upperclassmen. Anglos themselves felt that they did not practice deliberate segregation. They believed that there was a difficulty in attempting to interact with a minority group.

There were varied proposals offered to help integrate the various groups. Chicano students cited having more minority students in visible positions and being educated about other different backgrounds as ways to decrease discomfort among the groups. One Black student said that Black functions should be opened up to all students, while another believed that the majority should take the initiative in increasing integration between the groups because of that group's influence. Two Anglo students believed that if the students are not willing to integrate, there should be some type of "forced" integration, which could be done by rearranging the housing of students and by having more activities open to the entire school.

In addition to the 12 students interviewed, two professors of sociology, Peter Nardi, and Homer

Garcia, were asked their opinions concerning voluntary segregation at Pitzer.

Professor Nardi believes that the first question to ask might be "How do people choose friends?" He went on to say that people used perceived similarities that are hierarchical in order. Physical appearance heads the list of similarities, followed by values and tastes. This leads to a selection of those people who seem to be like one's self in these and other areas as friends. Thus, there is not a conscious desire (in most people) to avoid someone, so much as there is a natural human process to seek out persons like one's self.

For some minority students, Nardi stated, the group helps in the formation and maintenance of one's identity. There are splinter groups among the larger groups, he pointed out, but they are not always obvious.

Professor Nardi feels that the word "grouping" is a more appropriate term for the phenomenon than "segregation" because of the fact that the people at Pitzer form groups for reasons other than race.

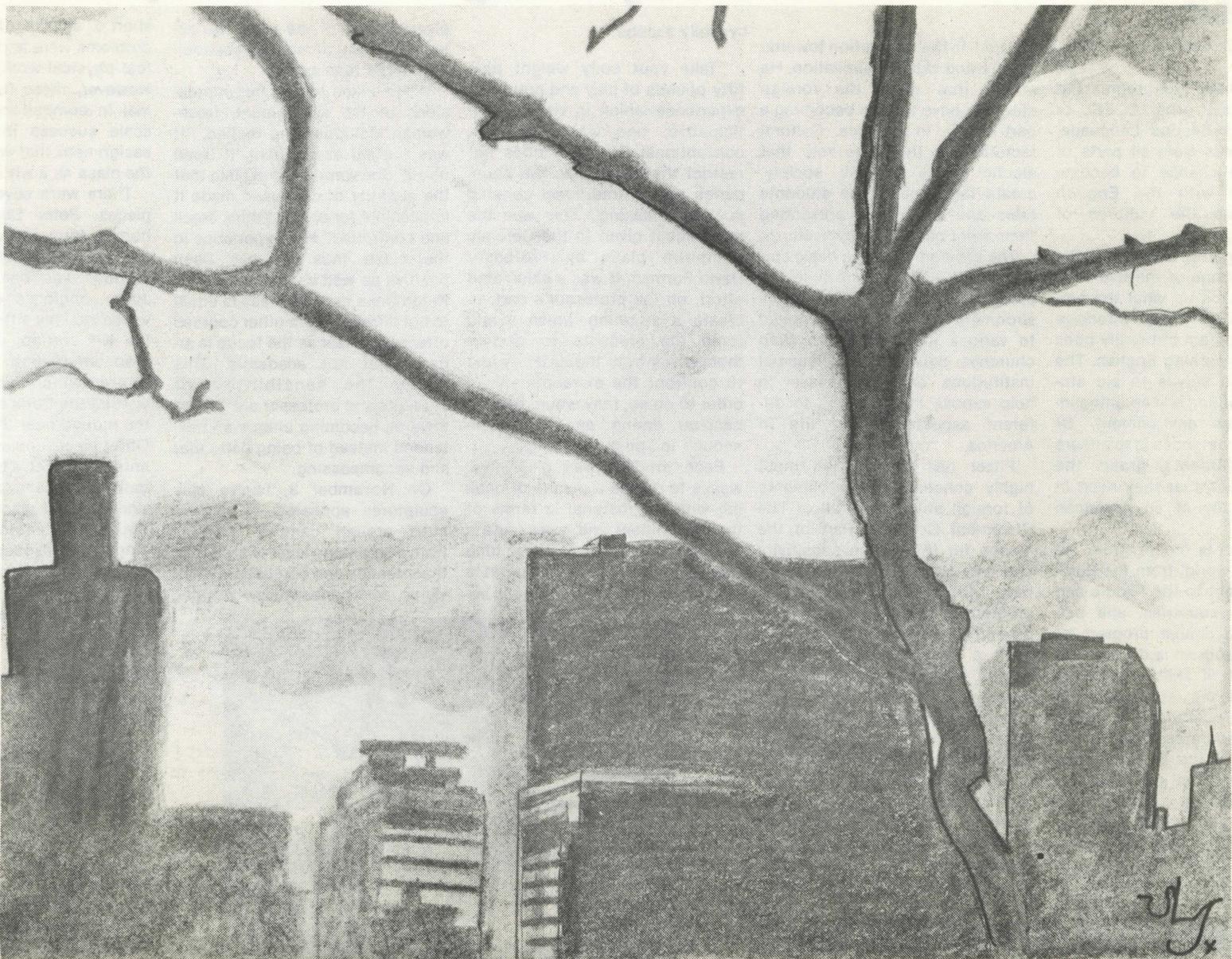
Professor Garcia feels that voluntary segregation does exist at Pitzer. He said that minority students feel more comfortable with people who they have grown up with. These students have learned and use language and dialects that most Anglos cannot understand. As a result, the minority students alienate the

Anglos, although not on purpose.

Garcia also said that prejudice is on the increase at The Claremont Colleges with Pitzer being no exception. Examples of this are the recent controversies over the low SAT scores of the incoming Chicano students and the perception of Blacks as not being intellectual equals, which makes the latter one of the most alienated groups at Pitzer, Garcia stated.

Misperceptions exist on both sides, he continued. Not enough has been done to incorporate minorities into organizations such as the newspaper and college government. Also contributing to the general misperception is the low enrollment of Anglo students in the Chicano, Black, and Women's Studies courses that are offered. The professors in these programs are trying to improve communications between the groups and minorities perceive the low enrollment of Anglo students as a sense of not caring.

Finally, Professor Garcia believes that some professors treat minority students in a patronizing manner and this makes minorities feel uncomfortable. Garcia feels that minority students should be judged on their individuality rather than as part of a group. Overall, minorities fare better at Pitzer than at other schools. Support services such as the Chicano Studies Center and the Black Student Union play a large role in the retention of minority students.



Sandy Johnson

Philip Marlowe, Where Are You?

Wake
christ

to the snarl of dinosaurs
along the boulevard

october heat wave
the annual mind slaughter

flow of electrons
toward home
home
sweet home
and me in it
erect as usual
though it's only
the pinched nerve
from the car seat

the doc says
we leave something of ourselves
beneath the gallows
in extremis

as I will certainly
in hollywood

but not yet
nerves still grope
and reconnect

another day
of harrowing the city
the incredible
and the dull begins

Harvey Mudd recently gave a reading in the Founder's Room from his latest work, *The Plain of Smokes*, nominated for the 1983 Book Prize in Poetry by the Los Angeles Times.

Searching for the Queen of Angels, Part II

In my youth
I conceived a rare affection
for Los Angeles
in spite of everything
that was wrong with it.
It was home in the beginning
and that imprints.
But in many ways
it was the wrong place to be born into.
London, I've often thought,
would have been better.
We can read still of Robert Herrick's joy
in returning to that city after his
long exile in the west.
But petulance about geography
is irrelevant;
and since
we live apparently this one time
we might as well make the most
of the place and the moment of it.
Still, it was the wrong place,
or we were the wrong people
for what must have been in the beginning
paradise . . .
though it was undeniably
the world; droughts periodically
left cattle dying by the thousands
on the yellow hills;
and the rains in winter
washed away our roads and houses;
and the earthquake, like a god
we do not like to think of,
disturbed our California sleep.

Lines Written After a Visit to Los Angeles

WILLIAM

But, Sister, mankind, not nature,
is to blame for that.

DOROTHY

But William,
not everyone is dead
from cities surely.
There are too many.
Everyone we knew is dead,
Sam and mother and papa
and even you, William,
and the shepherds
who lived their lives
among green hills
Nature held us in Her wide embrace
and sung Her rune to us,
but it did no good,
for everyone is dead
and that is sad.

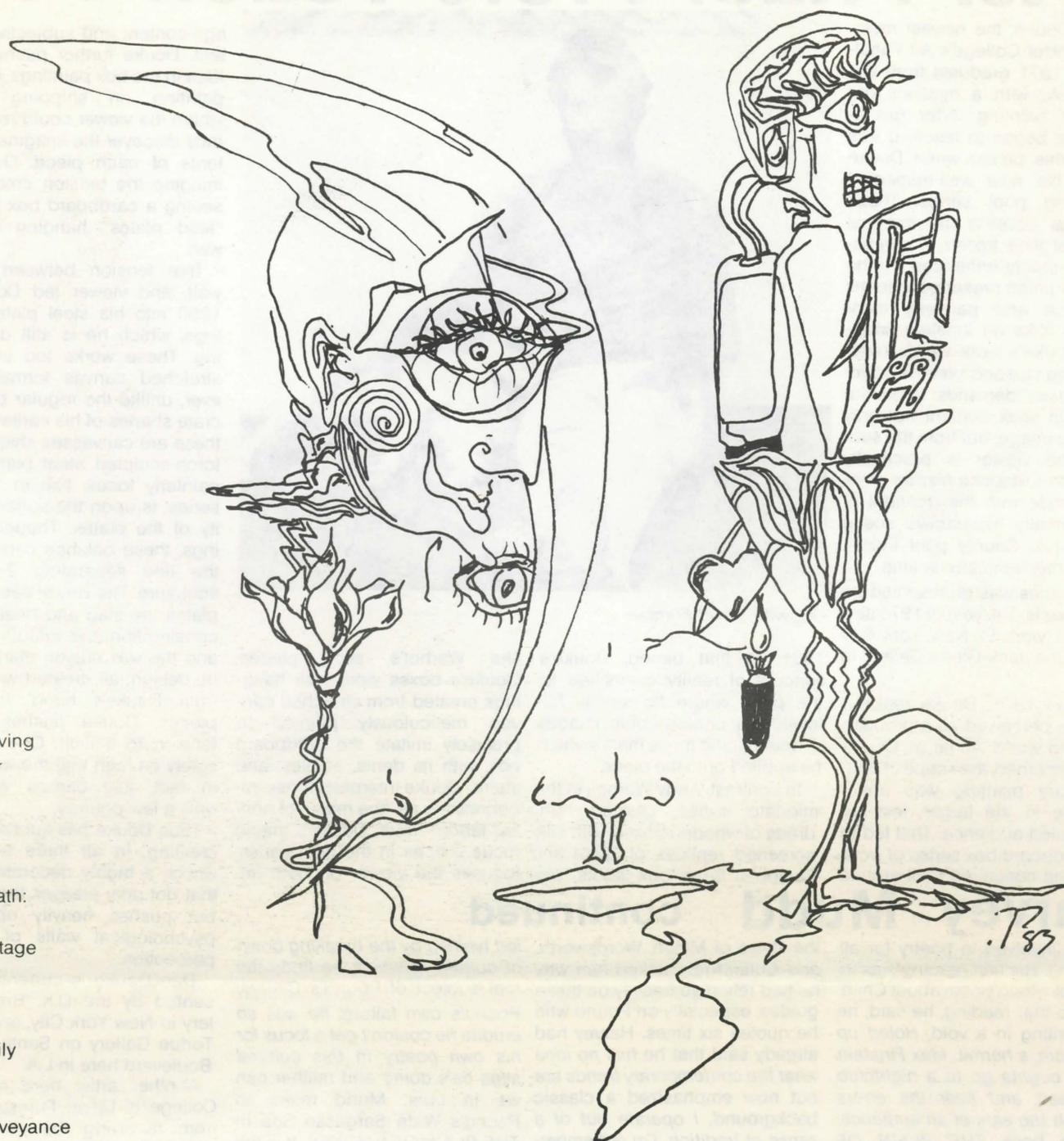
WILLIAM

Though not as sad as to be among the living
there. Along their avenues I saw the poor
and dark-skinned waiting shadeless
in the level heat and metallic air.
They seemed a forgotten people waiting
for the time to die, and I wondered if this
were a sullen calm before the days of wrath:
indeed, the preoccupations of their rich
recalled the entertainments that set the stage
for the guillotine; and the genteel
of their *ancien régime* have retreated
into private fortresses, and in isolation
do not admit that their creation grows daily
more inhuman. And from this blindness
comes the great privacy of them,
that each goes from his house to his conveyance
with its private air,
and each does as he wants.
The urbs resulting reflects no idea
and is a thing utterly, a flood of randomness
spreading upon a once living plain.

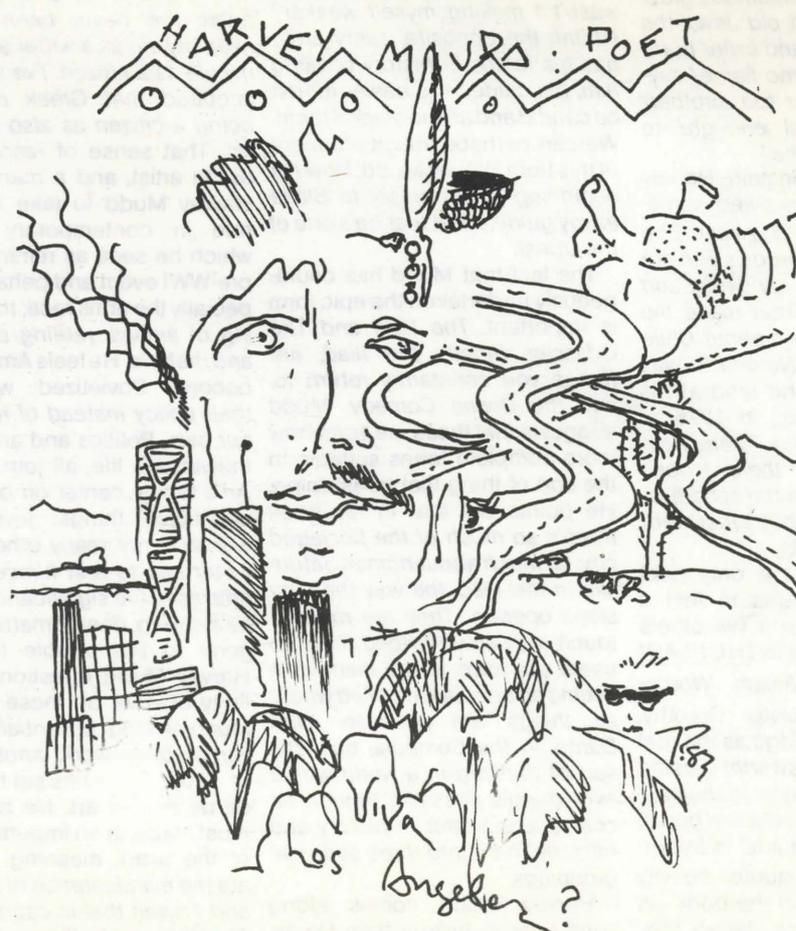
DOROTHY

O, you speak of death
so often, William.
Your mind returns to it
like the sailor who comes
year after year
to his empty house,
to the walls now crumbling,
and the spiders risen
from the cellars
to the windowsills,
and the mice lascivious
in the moldering bed
where he once lay
with his beloved.

And in his heart
there is a sinking
so perpetual
that he must tell the story
of how his beloved went away
to whoever listens.
William, have mercy.
Do not remind me.
I am weak still.
I can not imagine it.



Julian Penrose



Julian Penrose

Arts: Pitzer Profs Teach Perception

By Art Russia

Dan Douke, the newest member of Pitzer College's Art Faculty, is a 1971 graduate from Cal State L.A., with a master's degree in painting. After graduation, he began to teach; it was during this period when Douke began his now well-respected swimming pool series. These paintings possess the mystical sense of time frozen, a characteristic greatly enhanced by the lack of human presence in terms of image and painterly technique. Unlike an amateur snapshot, Douke's work via its overwhelming size and skew perspective, makes demands upon the viewer to seek content not only from the image, but from the subject. The viewer is practically forced to juxtapose his/her emotional state with the concept of the normally hyperactive scene of the L.A. County pool frozen, almost mechanically, in time.

The series was represented on both coasts. The year of 1975 saw Douke's work in New York City and at the Jack Glenn Gallery in L.A.

Around 1976, Douke realized what he perceived as a problem in the art world. As far as Douke was concerned, the scope of contemporary painting was inaccessible to the larger, less-sophisticated audience. That led to his cardboard box series of work, which he continued until around



Dog with David Furman.

1981. In that period, Douke's concept of reality intensified to the point where he strictly followed his photographic images in determining those marks which he applied onto the piece.

In contrast, Andy Warhol, in the mid/late sixties, created hundreds of wooden boxes, with silk-screened replicas of Brillo and Campbell Soup box labels. Un-

like Warhol's slick pieces, Douke's boxes were wall hangings created from stretched canvas, meticulously painted to precisely imitate the cardboard box, with its dents, staples, and stains. Douke interprets those imperfections as "the marks of honest labor." Thus, Douke's magic focus still, as in the pool series, focuses the viewer on both im-

age-content and subjective content. Douke further pushed that idea in the box paintings, by later painting on shipping labels which the viewer could read and thus discover the imaginary contents of each piece. One can imagine the tension created by seeing a cardboard box labeled "lead plates" hanging from a wall.

That tension between piece, wall, and viewer led Douke in 1980 into his steel plate paintings, which he is still developing. These works too are in a stretched canvas format; however, unlike the regular box and crate shapes of his earlier series, these are canvases shaped like torch-sculpted steel plates. The painterly focus, like in the box series, is upon the surface quality of the plates. Though paintings, these balance carefully on the line separating 2-d from sculpture. The viewer sees on the plates the slag and beads of its construction, the rust of its age, and the wax crayon markings of its design, all created with paint from Douke's hand. In these pieces, Douke pushes viewer tension to a limit. One takes it solely on faith that the works are in fact, just canvas weighing only a few pounds.

Thus Douke has succeeded in creating, in all three series of works, a highly decorative work that not only pleases the viewer, but pushes heavily upon the psychological walls of human perception.

Dan Douke is currently represented by the O.K. Harris Gallery in New York City, and by the Tortue Gallery on Santa Monica Boulevard here in L.A.

Another artist here at Pitzer College is David Furman. Apart from receiving the prestigious Fulbright Fellowship and the National Endowment for the Arts Fellowship, Furman has had his works displayed in such places as the Whitney Museum, the Museum of Contemporary Crafts,

both in New York City, the L.A. County Museum of Art, Museum of Contemporary Art in Chicago, the San Francisco Museum of Modern Art, and the Long Beach Museum of Art. He has headed Pitzer's Art Department since fall, 1973. Furman, who is perhaps best known for his ceramics, is a dynamic artist who is in constant flux between many mediums: he refuses to let his energetic creativity be bounded by any artistic or critical conventions.

Since April 1983, Furman has been diligently working on a series of paintings which he jauntily calls "neo-expressionist gestural/lyrical abstract pattern paintings." For those of us who speak English, the paintings consist of 4 ceramic panels, which create a 3' x 4' rectangle. The paintings have the immediate impact of either an explosion or an implosion, depending upon one's state of mind. Each panel is painted with a number of bean-like shapes running from right corner to left. Then the panels are sequentially rotated and framed, thus producing the rushing effect. Furman's use of color within the positive space, and an opposing color within the negative one, heightens activity. His use of shadow and surface movement again heightens the imagery, and helps the viewer to define a space amongst the flash of energy.

Furman's recent imbedded ceramic pigment paintings at best echo the energy of artistic creation, and thus deluge the viewer with that energy. Like Douke's paintings, Furman's too, transcend their elegance and seductiveness to truly engage their viewer to question the perceptions of both the piece and one's own mental processes. A large collection of Furman's most recent work will be on display at the Jacqueline Anhalt Gallery, 748½ N. La Cienega Boulevard, L.A., November 1 through the 26th of November.

Harvey Mudd continued

openly involved in poetry for all that long. His first reading was in 1976, of a long poem about Chile. Prior to that reading, he said, he was writing in a void, *Holed up in a room, a hermit. Max Finstein said I oughta go to a nightclub and read, and hear the errors through the ears of an audience.* In the book *THE PLAIN OF SMOKES* Harvey Mudd has found the opportunity to give tribute to his mentor, Finstein, in the following lines: *"The luminous gray/ghost tatter/ of an old Jew,/ the wisdom of heroin and exile/ burning him like a sterno flame/ saying, I've seen her too, brother/ frail and beautiful enough/ to make your soul ache."*

In addition to Finstein, Harvey seemed to feel he owed something to his ex-wife, Alicia. *She dreamt she took Neruda's pen out of his hand, as he lay dying, and handed it to me. That made me write this long poem about Chile and Allende, and Neruda.* It was that poem which he read at his first reading: *It was in 1976 or so, at a political rally. There were about 400 people there. I don't even think I was on the schedule. I was so nervous, but I just went out there and read.*

Neruda is not the only poet Harvey Mudd seems to feel a special relationship to. Two others appear as subjects in *THE PLAIN OF SMOKES*, William Wordsworth, and his sister Dorothy, speaking of Coleridge as the real guide. *He's [Wordsworth] outside the wall in this. Maybe in the next book he'll appear as the real guide.* This concept of "guide" is important to Mudd. He quotes heavily from Ezra Pound in the book, as well as from Dante, Jacob Riis, and even Robert Creeley, and in his poetry occasionally attempts

the styles of Milton, Wordsworth, and Coleridge. I asked him why he had relied so heavily on these guides, especially on Pound who he quotes six times. Harvey had already said that he has no idea what the contemporary trends are, but now emphasized a classic background. *I operate out of a sense of tradition. I'm not embarrassed about acknowledging it.* Turning specifically to the issue of Pound he said *I've been asked why I used so much Ezra Pound, wasn't I making myself weaker? I think the opposite, every artist has his forces in history backing him, his guides. It's easier to just be candid and acknowledge them.* We can perhaps anticipate more of this from Harvey Mudd. *Now I'm beginning to get closer to Blake as my guide, I feel that he's one of the truest.*

The fact that Mudd has courageously undertaken the epic form is important. *The Iliad and The Odyssey, mostly the Iliad, are things you constantly return to, and the Divine Comedy.* Mudd suggests that these are somehow more complete forms suitable to the sort of thing that he is doing. He points out that in his book *there's so much of the besieged city, so much about human nature like in the Iliad, the way the passions operate. They are more in touch with an undivided mind, to use a zen term. In the Iliad we're seeing an unpolarized mind where all things are possible. With Dante, in the Comedia, he's still sort of thinking in a world where everything's possible, though he comes along later in history and must define it into three separate groupings.*

Harvey Mudd comes along even later in history than Dante. He believes we are still living in the post-WWI era, a traumatic per-

iod typified by the breaking down of culture in which he finds the real subject of Pound's *Cantos*, Pound's own failure: *he was so erudite he couldn't get a focus for his own poetry in this cultural saga he's doing and neither can we in ours.* Mudd refers to Pound's *Wide Sargasso Sea* in *THE PLAIN OF SMOKES*. It is the earlier mentioned sea of the undifferentiated Mudd feels we live in. He himself relates his position in this sea to his position as an artist: *I've never been able to keep my life as a writer away from my life as a citizen. I've somehow acquired that Greek notion of being a citizen as also being an art.* That sense of responsibility as an artist, and a man had led Harvey Mudd to take an active role in contemporary politics, which he sees as reminiscent of pre-WWI event and behaviors, especially the arms race; *the gathering of armies, rattling of swords and rhetoric.* He feels America has become Sovietized; *we mirror their policy instead of relying on our own.* Politics and art, and the individual's life, all join together. Art's topics center on only a few significant things: love, death, war, and not many others. *Every writer has to test himself all the time as to the significance of what he's saying, does it matter to have gone to the trouble to say it.* Harvey Mudd questions the validity of work on those grounds; *Much writing essentially is just verbal busy work, another form of a care.* He has set high standards for his art. He believes it must mean, in an important sense of the word, meaning. *The arts are the manifestation of the vision and I mean that in capital letters. The Vision is the Flame. And otherwise we are all just "Jackals circling each other in the veldt!"*

Student Poetry Reading

By Sebastian Matthews

Jerusalem. Hands. Woody Allen. Forks. Do these words hold any meaning? What do they have in common? Well, you'd know if you had grabbed a cup of coffee, a chair, your creative-thinking cap, and sat down, relaxed, and absorbed an hour's worth of stimulating, meaningful, and often witty poetry. Thirty-odd people went out on a Wednesday night to Pitzer's renowned Grove House to do just that; I haven't heard any complaints.

This, Pitzer's first student reading, started with Ari Sherman, the Bert Meyers poetry room coordinator, reading a selection of Jewish poetry that he had translated from Hebrew. Three other Claremont College students read poetry from their own works, and from the works of other poets. One Pitzer student read five or six light poems from renowned poets such as Charles Simic, Bob Peterson, and James Tate. It was refreshing to hear such "heavy-weight" poetry read so accessibly.

The reading broke up forty minutes in for coffee, and when it reorganized fifteen minutes later,

the somewhat large crowd dwindled into a small, attentive audience. This obviously pleased the nervous readers. The reading then went on for another half an hour or so and naturally concluded with a student-written poem. Both the audience and the poets helped in setting up the Grove House for the next working day.

The mood of the evening, and that of last month's Bert Meyers memorial reading, was quite mellow. Some people sat on the floor, including a reader; others stood in the wings with steaming mugs.

The Poetry Room, thanks to Sherman and other students and staff, is planning other poetry events this semester. Hopefully, Professor Robert Mezey of Pomona College will read, as will two published women poets.

If you're one of those people who think they don't like poetry, or can't sit through a reading without the words in front of you—then you might just reconsider. There is little pretension at the Grove House readings; they're lots of fun, and when it is free, how can you beat it?

The Platform

On Muddling Through

by Dave Phillips

In 1959 Charles Lindbloom published a paper with the title, "The Science of Muddling Through." The paper dealt with the way administrators actually make decisions in organizations and bureaucracies as opposed to the way academics and theoreticians suggest they should be made. It is like night and day. The way we should act is rationally and comprehensively. The way we do act is simple coping behavior, or as Lindbloom called it "muddling through."

That is what I fear is happening with world leaders today (perhaps always). Somehow the abyss seems closer now than it did a few generations or decades ago. There is a greater urgency to behave rationally. Our capacity to destroy ourselves *totally* is painfully clear and present, yet governments are behaving in ways that don't reflect that reality. One wrong move of the finger could wipe out civilization. We are muddling through world events, taking on new issues each day seemingly without any real consciousness of the possibilities for disaster or the possibilities for substantial gains in peace and arms reduction.

At lunch the other day I was talking with John Landgraaf about issues and he said it so well, "I hate to think that nature's experiment with consciousness will be a failure." In the context of our conversation he was referring to the fact that seemingly the human capacity for rational awareness or consciousness about our own

condition are attributes that are not helping us survive in an evolutionary sense. Other species that we assume are not endowed with this most human characteristic aren't threatening the existence of all other species and the planet as we are. It is as though we can study every aspect of the universe and understand how it works and yet not be able to implement or utilize this information except in a technological way.

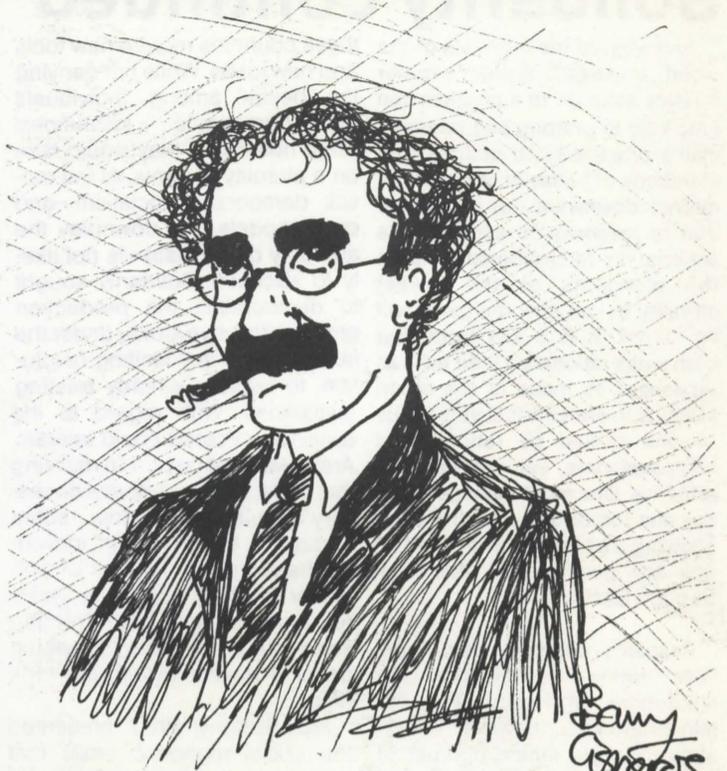
What I am suggesting is that we really aren't as rational as most of us assume most of the time. That is, we have this image of the rational man which when we look at world events or private, doesn't fit too well with what is. What Lindbloom found out about administrative decisions, seems to represent the rest of life as well. We sort of muddle through. It is as though we really have little "freedom." Freedom is that range of experience wherein events, courses of action, attitudes, decisions etc., are perceived as elective. It may be more or less. In small things we want freedom of choice. What color shirt, to go to class or not? It feels uncomfortable to feel restrained in these issues. In matters of more gravity we want to be held back. We might choose to live or die, but prefer not to choose. We prefer to have such matters settled and removed from choice and hence from freedom.

In between such minor and major issues lies the middle ground of decision and action where some find freedom and choice while others find constraint and necessity. One man sees himself inextricably stuck in a marriage or

relationship, a way of life or his attitudes. Another in similar circumstances finds it possible to get out of the relationship, refrain from aggression or stop seeing the other super power as the enemy. It appears to me that our constraints mitigating against change are those forces we perceive as outside ourselves such as world events or the other guy. However it is really only our perception, not the outer events.

If we are to achieve a lasting solution to our nuclear brinkmanship, we must begin to see other countries not as the enemy or the bad guys. We must find ways to exercise the choice of change, otherwise there will be no freedom large or small, there will be nothing.

Or perhaps as it has been pointed out by others, the human species is simply going to become extinct and maybe that is the best thing for the planet in the long run. We have polluted the air, our water, the soil and in so doing have literally fouled our own nest and the nest of all living creatures. If the animal kingdom could vote on the resolution; should the human species be allowed to continue, I have a feeling I know what their vote would be. We must begin as a global network to have a change in consciousness about our planet and its inhabitants. We must perceive the universe as one fabric, with all events and creatures linked to each other in our delicate eco system. *Muddling through has reached the point where the consequences are too disastrous.* We must perceive our connectedness if we are to have the freedom to survive.



Rufus T. Firefly
for
President 1984

The Implications of a Denied Tenure

by Keith Merryman
Opinions Editor

I feel that one of the most important roles of any college is to tenure teachers that are competent, responsible and stimulating to the students and institution as a whole. Who then should be in the position to evaluate these teachers? Indeed the students themselves. Why then has it been the policy of Pitzer College to deny tenure to suitable professors who are optimistic about teaching and well-liked by the student body.

Although I did not know this professor personally, a number of sources have brought it to my attention that one of the strongest cases is seen through that of Fred Meyers. Two years ago Meyers, a professor of Anthropology at Pitzer, was denied tenure. He had taught at Pitzer for six years and was widely respected for his proficiency as a teacher. A large number of students and faculty petitioned this decision, but to no avail. The Board of Trustees, on a recommendation from Frank Ellsworth, voted to deny tenure. Ellsworth himself claimed that, "The reasons for denying tenure are unrelated to him as a person, teacher and scholar, and are founded solely on present institutional factors."

In my opinion, the considerations of Meyers as a "person, teacher and scholar" should be

the most important if not sole considerations made! At a time when the quality of education at Pitzer is under fire, one can't help but to look at a case such as Meyers to see why! "Institutional factors" may serve a purpose, but rules and regulations must be overlooked when they prove detrimental to the system as a whole.

The mere fact that Mr. Ellsworth overruled the loud protest of students and faculty is grossly inconsistent with the premise that the "power" of the student voice and involvement in government is what distinguishes Pitzer from other colleges.

To maintain a fair argument, however, the "institutional factors" surrounding the case of Meyers should be examined. Ellsworth claims that he was "concerned with the high ratio of tenured faculty in any group." Indeed, it would be a tragedy to have a 100% tenure ratio of professors who are competent, intelligent, stimulating and well liked.

As Pitzer moves into the future, I can't help but to wonder what state it will be in a decade from now. I hear of evaluations that claim that Pitzer must raise the quality of teaching. It is my sincere hope that they do. I am not advocating that the professors here now are of poor quality, I am merely saying that it is a tragedy to see professors such as Meyers denied the chance to share their knowledge with students at Pitzer.

"The Restrictions of Reality"

by Eric Ditwiler

I guess being a token non-neo-Marxist at the Other Side means that I have to cover myself from all possible angles of attack including those which could normally be assumed away. This week's topic is the invasion of Grenada. I will argue that from President Reagan's position the invasion was a good policy decision and a political success.

To the cynical the world can be seen as a chessboard where the figures move about according to their interactions with one another rather than at the will of the players. In this world the poorer members of the international community often depend on the richer for their support. Some of these countries, which by fate of their geography are "strategic," sell themselves out to the super-powers for aid.

This is what Grenada did. Though the airport was primarily for the tourist trade, Deputy Prime Minister Bernard Coard did sign a treaty with Moscow allowing it to be used as a landing base for Soviet TU-95 long range reconnaissance aircraft. It was a good swap for Grenada: Soviet client states bore 53% of the \$74.6 million cost of the airport.

At first Prime Minister Bishop was cocky about his victory; he called Reagan a "fascist" and his Caribbean Basin Initiative "chicken feed" (which indeed it was — compared to the airport

haul). Later he got scared and tried to make amends with Washington. He was too late; the decision had already been made to use Grenada as an example of how the U.S. would deal with nearby countries that court the Soviet Union. The Administration tried to block all international aid to Grenada while buying off the rest of the region with the C.B.I.

Bishop's attempted conciliation was, however, noticed in Havana and Moscow and Coard was encouraged to get rid of Bishop. On the 13th of October Bishop was arrested. He was later sprung from jail, recaptured while addressing a crowd, and shot. Reagan considered rescuing Bishop but apparently decided that he had a great chance to really make an example out of Grenada. History has shown that in the lands of Machisimo, Gunboat Diplomacy works only too well.

To those of you who think Reagan a hawk, let me point out that while he shares very few personality traits with Woodrow Wilson, the two of them used similar tactics when dealing with Western Hemisphere countries that sell out to our current primary enemy.

Grenada must have understood the risks incurred in jumping into the international power game — she voted against the General Assembly's condemnation of the Soviet invasion of Afghanistan.

Invading Grenada sent a message through Latin America. Surinam kicked out all its Cuban advisors and the Sandinistas are running a bit scared. The invasion also provided a chance to show off some new conventional weapons which should enhance the threat value of U.S. tactical forces.

This all came at a time when communism and the resulting

Soviet economic aid may have become very appealing to some debt ridden Latin American nations. Invading one tiny island may have saved a lot of potential trouble.

This, like everything else, is a political issue — in this case both domestically and internationally. Grenada was a "splendid little war" to most of Middle America — it almost made up for the shame of the rescue attempt in Iran. On the debit side, Reagan further alienated Blacks and liberal Whites — two groups which think little of him no matter what he does. So, on the whole, it was probably a good political decision.

Internationally, the U.S. has taken a lot of heat for the invasion. Even Maggie pretended to get a bit irked. The vote on the U.N. resolution proved that our only true client states are Israel and El Salvador. It allowed Western European governments a chance to publicly separate themselves from Washington and shed some of the heat they are getting for going along with Reagan on the missile issue.

All in all, I think Reagan made a wise decision in regard to his own interests — but what of those of the American Public?

It all comes down to what one thinks can and should be done about Latin America. Do we have a moral obligation (or a military requirement) to look out for the region? Or should we leave it totally alone to fend for, govern and develop itself? *I think that we have a direct interest in the area's economic well being. If we do not succeed in raising the standard of living of the masses in these countries, we will have a very real national security problem on our hands.*

Continued on page 8

Solidarity continued

And what of the interests of the world at large? Surely another military solution to a problem can only help to prolong and intensify man's propensity to quarrel. The standards of behavior of countries ratchet downward out of frustration in response to each other's actions. In international conflict the standards of the lowest morality define how the game will be played. It is a sad truth that both sides rationalize their evils as responses to those of the other. Morality in statecraft is very vague — one should be rational and compassionate, yet one must be effective. One must manage for today and tomorrow — all the while knowing that tomorrow doesn't do you any good if you don't get through today.

Reagan's decision was, I believe, rational considering the restrictions of reality. The Administration has, however, shown once more its innate distrust of the press and its resentment of informed citizens. This may be the beginning of Reagan's downfall; he expects the public to trust him, yet it is quite apparent that he does not trust the public.

these countries require new tools and new ideas. While not denying the desire among individuals for democratic institutions, Arato noted that they would take on a plurality of forms. At the outset, democratic socialism—and other models that downplay the authority of the state—is not likely to succeed. Solidarity sought to democratize the production process, to move slowly under the notion of the self-limiting revolution, to legalize already existing institutions. With regard to the exact form Poland could tolerate, Arato was not specific. In realizing that the economic reforms necessary would only come about through a trade-off with individual freedom, the leaders of Solidarity tried to make the goals reasonable, to avoid the strengthened role of the state that would occur if revolution actually took place.

Ivan Szelenyi, Ph.D., presented the social-economic crisis that prevails in the Eastern Bloc. He noted that Marxists will not concede to an economic crisis—that such are the product only of capitalist institutions. But cycles not unlike the business cycles of the

West do happen and Marxist economists have had to accept the condition. The key difference in the cycles is one of underlying causes—over-investment in communist economies versus capital overproduction in Western economies. Hence, the strategy of growth in the Eastern Bloc had to experience a basic change—from extensive development to intensive development. The transition in the West was facilitated by our Great Depression, an event somewhat sterilized in the East.

Two models were presented. The first was Hungarian, where decentralization of the economy, incorporation of the intelligentsia, and toleration of small businesses and an underground economy lead to intensive capital and labor development. The second model was that of the East Germans, who felt that intensive development and determination of consumption could be done by high technology—computerization. Neither was particularly successful. Poland attempted the East German model by re-centralization of the economy, attempting intensive development by borrowing from abroad. Martial

law was even employed as a means to introduce technology into the workplace, but the Polish bureaucracy failed to institute the required transition. Perhaps, Szelenyi noted, development can be achieved without the intensive stage, but only through the continuation of a military economy.

The final panelist, Andrew Janos, Ph.D., was in sharp contrast to previous speakers. In a rather moderated tone, he attempted to present the economies of the Eastern European States as being acceptable. Comparison to the West was not appropriate for the region and that while their economic development could not rival the West, it could compare with other Third World nations. He refrained from using economic statistics to describe the development of Eastern Europe since World War Two, and appeared somewhat evasive. He noted that the disadvantages of communism varied for each state, and was outweighed by the more equitable distribution of wealth.

Fred Warner Neal, Ph.D., from CGS, noted that for peaceful internal development to occur, international stability was required.

This is evident in that one cannot talk of Eastern Europe without the inclusion of the Soviet Union. Neal did accept that some very important reforms were effected in Eastern Europe, but that it was too bad it was done by the communists.

The conference made it appear as though the Solidarity movement was transitory, with no lasting effects. However, I feel that Solidarity will be remembered, as some panelists noted, in the hearts and minds of the leaders of the next social revolution. The emotional, intellectual commitment to Polish freedom alone will guarantee its eventual realization, and Solidarity has provided the knowledge that it will always be embraced, and the evidence that it can be achieved without violence. The entirety of the conference will be remembered by one event. When Adam Bromke, who had himself been critical of some of Solidarity's methods, accused Andrew Arato of misrepresenting, perhaps even denying, the force, desires, and philosophy of Solidarity, he, as a Pole, displayed the emotional conviction to freedom that could not be moderated by academic tolerance.

Controversy continued

November 4th, the FEC met and Warmbrunn "made vague references to problems filling the student position on the subcommittee," according to Landgraf. Warmbrunn instead proposed that the subcommittee structure be changed to allow him to choose a student from the Pitzer community at large. This motion was passed.

When asked later why he had changed the original structure when he had been informed that Boylan had wanted to serve Warmbrunn replied, "Information came to me that other student members of the CC had their arms twisted not to accept so that one particular person could get it." Whether in fact Warmbrunn decided on that change

because he "did not want to give in to the pressure," or because he did not want Boylan to serve is left ambiguous.

The students saw this move by Warmbrunn as an attempt to stack the subcommittee for his own gain. Tension reached yet another high. The students felt that the selection Warmbrunn would make would be biased. Instead they felt that the appointment should be made by the Students Appointment Committee (SAC).

Constitutionally, the Students Appointments Committee is responsible for appointing students to standing committees, and Vernor's actions were well within the legal boundaries. Normally, subcommittees have been

appointed by the chairperson of the committee but there have been some exceptions to this and the appointment has gone back to the SAC. Perhaps, this should have been one of them.

The students were then told that the College Council meeting that was originally scheduled for November 10th was to be postponed for one week. The Student Rep's did not find fault with this until they learned that a closed faculty meeting had been called in the same time slot by Warmbrunn. The students felt once again that this was another attempt by Warmbrunn to influence the faculty without the hindrance of student input.

As of Friday, November 11th, Warmbrunn has made his selection of a student from the Pitzer community. The subcommittee is

composed of Sheryl Miller, Leah Light, John Landgraf and John McVay. Over all, the Student Rep's are satisfied with Warmbrunn's choice.

The dust is already beginning to settle and Eric Kyner now admits that "the students probably overreacted." Yet, Kyner also feels that Warmbrunn handled the whole affair with subversive tendencies and with a lack of respect for the system. He went on to state that he respects "Warmbrunn's concern for the good of the college, but at times, I disagree with it."

This opinion is not unusual and stems from the well-known fact that Warmbrunn feels that the college should be governed by the teachers with a small amount of student input. "I still think the old system was better

and that the whole issue of student power is a destructive, rather than constructive issue in the college."

What is obviously needed for the future is a synthesis of ideals. The majority of those involved, both students and faculty, need to come to an understanding and a compromise. Pathways of communication between all members of Governance must be continually reinforced if Governance is to work smoothly and effectively. Those quick to judge must attempt to keep an open mind with a willingness to listen to other's concerns rather than pass them off as immediately wrong. Pitzer is not the place to practice "power politics" but instead should be the seat of ethical politics.

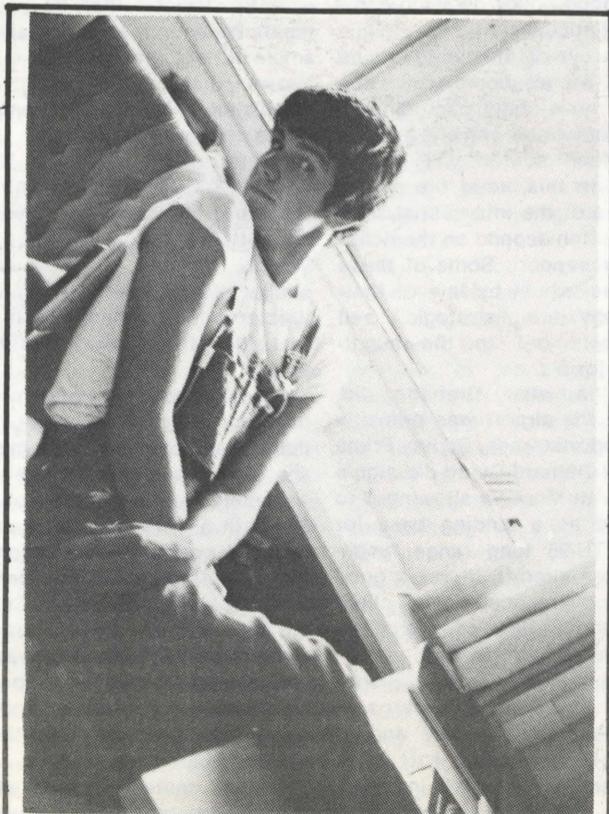
Last Tuesday morning, Paul Sivak was found dead in his room. As the news spread, a sense of shock and grief gripped the campus. Those who knew him groped with questions concerning the nature of human relationships, along with the usual hows and whys.

In the days that followed, the community was brought together as hundreds gathered for a community meeting and the memorial service.

Paul was a first semester senior who came to Pitzer from his home near Boston. Originally pursuing a physics concentration, he went on the Santa Fe project his junior year and eventually became an Environmental Studies major.

For a community which prides itself on being small enough to be close and friendly, his death should make us pause, examine some of our beliefs, possibly adjust them, and eventually re-commit and dedicate ourselves to them.

Eric Kyner, Editor-in Chief



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