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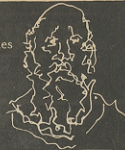
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The unexamined life is
not worth living - Socrates



THE TRINITY QUESTIONER

VOLUME ONE NUMBER TWO

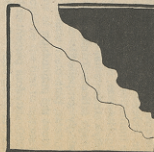
APRIL 26, 1984

What sorts
of things does
Elie Wiesel
question?



Elie Wiesel,
great humanitarian
of our time, in a
personal interview.

"Everything"



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Does Poland look to a gloomy
future?

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INSIDE



AROUND THE WORLD

Poland's Future Looms with Uncertainty

LISA KOENIG

Although it's been over three years since the birth of Solidarity, and two and a half years since martial law was imposed, the Poland of 1984 is in a state of undeclared warfare. The Solidarity movement in Poland seems to have met the same fate as the uprisings in Hungary in 1956 and Czechoslovakia in 1968: it's just one more enthusiastic mass movement which has been crushed by the might of Communist tanks.

Economically, Poland remains in a disastrous state. Industrial production levels are abysmally low, agriculture is stagnating, prices have climbed steadily and steeply, and food supplies are scarce. Last year, real incomes fell by ten percent, and better than one-third of the population now lives below the poverty level. Last November, a third set of price increases was imposed since martial law was declared in December 1981. And, of course, Poland is still billions of dollars in debt.

In the midst of this economic nightmare, General Wojciech

Jaruzelski's government is outwardly confident. In many ways the government's power has increased although martial law was officially lifted in July 1983. A constitutional amendment passed last July granted the Premier the ability to declare a state of emergency whenever necessary and the definition of "antistate" activities was broadened.

Solidarity no longer poses the threat it once did since it was forced underground and then subjected to serious reprisals. The Pope's visit last June went better than many officials predicted and helped give Jaruzelski's rule the stamp of legitimacy. Yet many within Poland

condemn the lifting of martial law as an empty gesture.

Last July, Jaruzelski assuredly predicted that "hope is returning to Poland." Yet behind this facade of security, he must realize the problem his rule has caused for the Polish Communist Party. An article published last summer in the Communist paper *Rzeczpospolita* noted that Poland's Communist Party was threatened by "internal opposition" seeking to return to the "system of government that existed in the 'good old times' before August 1980." Hard liners within the Party believe that Jaruzelski

minist experiment in Poland has suffered from self-inflicted harm and suicidal damage.

The future of Solidarity is indeed gloomy. The granting of the Nobel Peace Prize to its leader Lech Walesa in October 1983 will not be able to save the withering movement. *U.S. News and World Report* writes that Walesa's Peace Prize is "a psychological boost, yet it is of little concrete help to the dispirited and scattered Solidarity movement he helped found." Solidarity's leadership has been destroyed by arrests, government offers of amnesty to those forsaking the cause and by the inactivity and exile of its members.

The remaining skeleton underground movement rallied little support on August 31st when it called for demonstrations to mark its third anniversary. Although Poles took to the streets in eight major cities to show they had not forgotten Solidarity, it was nonetheless a fact that their numbers were smaller than on last year's anniversary and government forces had little difficulty dispersing the crowds. Walesa is aware of Solidarity's weakness and

has changed his line since the Pope condemned his militant stand as an obstacle to improving Poland's domestic situation. Since then, Walesa has kept a low profile and has urged workers to suspend the movement until the Communist system "will choke on itself and another explosion will come."

Even though Solidarity is dying, its fundamental successes can not be ignored. It may have failed to change significantly the Communist rule, but it kept alive the hope for change in Poland. A whole generation of Poles has now been raised under the Communist system. Solidarity's protest has demonstrated to these young people that they do not have to accept the world they were born into. Although these expectations, in Soviet satellites, often lead to frustration, nothing will improve unless the Poles continue dreaming of a better future! Solidarity reeled those dreams. *U.S. News and World Report* wrote that "the question is when --and not if--the spirit of Solidarity will



The Ethnic Stalemate

JEFF RAVEN

A case study: David and Amin. David is an Israeli Jew living in a mixed Arab-Jewish neighborhood. He is honest and friendly and he happens to be the best chess player in the community. Amin, an Israeli Arab, is also a respected member of this particular neighborhood. A boisterous man, he is popular among his Arab neighbors. Amin is also undoubtedly the best chess player in the community.

Like Amin, David has played the chess circuit many times, each time emerging as the undisputed winner. Both have gained reputations throughout Israel as fearless competitors. Both men lament the weakness of competition and search for worthy opponents.

Strangely enough, although players of equal calibre, David and Amin have never challenged one another to a game. David and Amin live within one block of each other. You see, one is an Israeli Jew, the other an Israeli Arab.

A question: how do you get the two men to sit down across from each other at a chess board? The answer: resolve the source of hatred which poisons the air between them. Have they ever met? No. The perplexed outsider asks, "Then how...?" It's all deceptively simple. You see, David is an Israeli Jew, and Amin, an Israeli Arab.

There is a sentiment shared by the two men which overrides their love for the game. Without groping beyond the surface, each sees the other as an Arab or a Jew. One man wants nothing to do with the other, as a result of belonging to a certain religious and cultural group. Does this sound like racism to you?

Amin's friends are often amused to see him playing solitary games across from an empty seat. Amin shrugs his shoulders in response. In his mind, this seat will someday be filled by a worthy competitor... or will it? What if David is the only worthy competitor in existence? I leave the answer to you. However, in order for you to respond in a serious and realistic manner, a backdrop of Jewish-Arab relations in Israel will be helpful. Here are some questions to consider:

Did you know that Israel relies nearly 2 million Arabs as well as 3.3 million Jews? Inside its pre-1967 borders, the country contains about 650,000 Arabs

who have full Israeli citizenship. About 750,000 Arabs live under martial law in the West Bank and 475,000 in the Gaza Strip (which has been occupied by Israel since the 1967 war.)

Did you know that the average Arab household in urban areas had only about 70 percent of the income of its Jewish counterpart in 1982? This is a ratio which, according to the Central Bureau of Statistics, has remained approximately the same since 1970, and is far lower in rural areas.

Did you know that, according to the *New York Times*, there are about 6,000 non-Arab Jews in academic positions in Israel's universities, and about 20 Arabs? No large economic institution in Israel is headed by an Arab--no bank, industrial enterprise or agricultural undertaking.

Did you know that in a sample of 1,233 Jewish adults surveyed in 1980 by Mina Tsemach (an Israeli pollster), most endorsed giving preference to Jews in education, jobs and welfare benefits? Almost twenty-nine percent said that Jews should never be favored in admission to universities. Thirty-one believed that Jews should be favored in all cases.

Did you know that 77 percent of the Jews surveyed felt that Israel was doing enough or more than enough for its Arab citizens?

In a democratic nation such as Israel, elections are open and the press is free. The great majority of nations around the world (including Israel's Arab neighbors) cannot make that same claim. Yet how can a state arguably founded on the progressive socialist ideals of David Ben-Gurion justify its unbalanced approach vis-a-vis its sizeable Arab minority? Much can be explained within a regional context. Surrounded by unfriendly Arab states, the Jews of Israel view their Arab countrymen with suspicion.

From the point of view of the Israeli Arab, it involves a question of dignity: Is the Israeli Arab proud to live in an environment which was not meant to include him?

To repeat: how do you get the two men to sit down across from each other at a chess board? The answer: resolve the source of hatred which poisons the air between them.

Is Israel meant for everyone? Ask an Israeli Arab. Ask an Israeli Jew.

PETER LIMNIOS

Ongoing Considerations of World Goings-on

I. Regarding advertising: TV laboromizes. Advertising makes the population hungry, like fish who need hooks. The urge to buy torizes you (seen writing on a wall somewhere). Intelligence is the fear of advertising.

Regarding war: War should go to prison. If you think war is a dream, try waking up. War is the breath of death. War is rather unintelligent. Peace is not a goal -- it is a by-product. War is the game that plays the grown up children (being grown up, nobody wins). If you are still there after a nuclear war, stand up and die. War is a forever foolish folly. If we kill the planet, who is going to take care of the funeral costs. To prevent nuclear war, wake up. (in case of a nuclear attack, close eyes and dream)

II. Regarding conventions: Everything is free, you just can't take it. Underneath my clothes I am naked. We don't know the whole story usually. Shaving makes people look more the same. Make underarm deodorant that smells like perspiration. Failure involves accepting the norms of success.

Regarding sexism: If men want to understand women, men should wear dresses and skirts.

Regarding morality: The moral majority is the punch line. Insanity is when someone is convinced that they are totally wrong and morality is when someone is convinced that they are totally right.

III. And what to do: Learning is change. America - love it or leaflet it. We are all serving each other.



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"Great ideas come into the world as gently as doves. Perhaps then, if we listen attentively, we shall hear, amid the uproar, the faint flutter of wings."
—Albert Camus

Let a student be:
Not a listener and acceptor—
but an inquisitive truth-seeker;
Not a reader and receiver—
but an analyzer and evaluator;
Not a reciter and question answerer—
but a questioner and interactor;
Not a truster in the "right" answer—
but a challenger and risk taker;
Not a submitter and acquirer—
but a democratic participator.
—Gilbert Weldy

THE TRINITY QUESTIONER

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The TRINITY QUESTIONER is an entirely student-run publication of Trinity College. Its purpose is to stimulate thought and increase awareness by calling to question the "correctness" of events occurring in the social and political spheres of the contemporary world. Our intention is not to dictate what our readers should think, but rather to invite them to explore alternative views.

All questions and letters to the Editor should be addressed to Box 1548, Trinity College, 300 Summit Street, Hartford, CT 06106. Advertising rates available upon request.



DAN BARACH

In the spring of 1944, the Nazis sent Elle Wiesel and his family to Auschwitz, the Nazi concentration camp in Poland. His first book, *NIGHT*, describes his ordeals trying to survive with his father while starving and freezing in the Nazi camp. As Chairman of the U.S. Holocaust Memorial Council and author of many other books on the Holocaust (he also writes on other Jewish topics), Wiesel sees it as his task to make sure the world never forgets the attempted genocide carried out by the Nazis.

Wiesel has also become increasingly concerned about the growing possibility of global self-destruction via nuclear war. Along with Henry Kissinger, Robert McNamara, and Carl Sagan, Wiesel was a member of Ted Koopel's selective panel which discussed the nuclear weapons situation following the television movie, "The Day After."

Q: In your first book, *NIGHT*, you wrote, "Never shall I forget that nocturnal silence which deprived me for all eternity of the desire to live." Many Holocaust survivors have since taken their own lives in acts of suicide. Why have you chosen to live?

A: One doesn't choose. The question is not whether to live or not to live. The question is what to do with one's life. I think most of us have chosen to do something with our lives... to teach, to tell, to communicate... but that is not enough... though it is all we can do.

Q: You refer to one of your characters in *THE ACCIDENT* as "a messenger of the dead among the living." What did you mean?

A: I imagine every survivor is a messenger from the dead to the living.

The Spiritual Paradox

JONATHAN GOODMAN

People are spiritual beings. As such, a paradox central to the world of religion is also a paradox for each of us. This paradox calls upon an understanding of that which is conservative and that which is liberal.

There is a strong conservative and liberal element in the world's major religions. By conservative, I mean "conserving" or tending to conserve...tending to preserve established traditions or institutions and resist or oppose change in these... (Webster). The major religions exhibit this trait not simply in their own perpetuation, but also in rituals of, for example, purification and prayer.

The rigidity and militancy of this conservatism is evident in studies of the lives of heretics or religious wars. Martin Luther's "rebellion," which did not in itself, as such, was considered a rebellion because he disagreed with some of the rituals of the Church. He had a vision of a better life, one closer to God, but due to the element of conservatism (among other reasons), he was not communicated. Bloody wars followed this disturbance of the conservative traditions of the Church.

On the other hand, there is a strong liberal element in the major religions. By liberal, I mean "belonging to the people...suitable for a free man; not restricted...broad-minded" (Webster). The world's religions exhibit this trait not only in their respective openness to all who seek truth but also in their essential attitude about salvation. In seeking a vision of truth, there is hope and movement toward perfection.

Each major religion begins with the premise that human life on earth is not perfect. In Buddhism, for example, humans are blind to the endless cycle of

PERSPECTIVES

A Great Humanitarian Speaks

Why? Because whatever they have seen, nobody else has ever seen and whatever they remember, nobody else can remember.

Q: There is been a lot of mass media coverage in recent years about the Holocaust. Do you feel the media have portrayed the Holocaust accurately?
A: No, I think they have not, but that's the nature of the mass media. TV is a spectacle. At best, there are good spectacles, to others they are soap operas. Some people say that it's better than nothing. I don't accept that. I think that

tion, it's lies, and it's vicious. And, therefore, what can one do but refuse to dignify such a question.

On the other hand, I'm not denying that the Arabs in Israel are not at the same level with the Jews, but we should not judge such a people, such an ancient people, in terms of forty years. I'm convinced that Israel will offer the Arabs more than they expected when the time comes. When there is peace and security, then they will give the Arabs much more. When Israel gave out the Sinai, Sadat didn't expect to get all the Sinai,

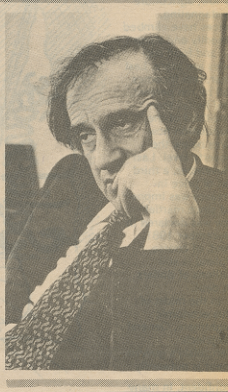
The question is not whether to live or not to live. The question is what to do with one's life.

In this case better nothing than distortion.

I believe instead in teaching... in teaching all the children all over the United States, all over the world in classrooms. We have failed at this.

Q: Jews have been persecuted throughout history. Many non-Jewish Israelis (Arabs) living in Israel today feel that they are being persecuted in some ways, whether through the laws or employment opportunities, by Israeli Jews. How do you feel about this apparent role reversal?

A: Nobody would ever say that the Arabs are suffering now the way the Jews used to suffer. One shouldn't say that; it's not true. Now to say that the Arabs are not suffering at all, nobody would say that either, but to compare the Jews to the Nazis and the Arabs to the Jews—that is not true. It's a distortion.



but he received it just like that. I am convinced that when the time comes when Israel feels secure they will be more generous to the Arabs than any other nation has been to the Jews throughout all the years.

Q: How do you feel about the U.S. government's conflict of trying to maintain friendly relations with the Arab world, while still maintaining a partnership, so to speak, with Israel?

A: I am biased because I would like the United States to be even more friendly with Israel. It [the U.S.] is a great power. Great powers can afford to be friendly with both the Arabs and Jews, but it should not be at the expense of one another. I think they should give to each the same weapons and assistance that Israel needs mainly to prevent another war. Because whenever the Arabs get too many weapons there is a war.

The problem is not the United States, the problem is Russia. Russia is giving weapons only to one camp, only to the Arabs. The United States is giving to both. Russia is giving only to the Arabs, and giving and giving without any payment, and it never stops. Syria has never been as powerful as it is now with the Russian weapons that they have.

Q: How aware and concerned about the state of the world do you perceive today's college students to be?

A: There again, I am biased. My students are perceptive and open, sensitive, but then it's true, those whom I accept in my classes are very special students. Then when I travel around the country and meet students I think they are perceptive. They are aware of the nuclear menace, they can sense it. They are not as ideal of conscience as they used to be in the late 60's but they are at the same time idealistic. If asked to do something, they would do it, but the message must be clear. Students today don't want a nuclear war. If the message is clear and

samsara, a cycle of which they ultimately wish to become aware of and from which they wish to escape. Similarly, from the moment of birth, a Christian is faced with the fact that he or she is a fallen person. The element that unifies Judaism and Buddhist plight with that of other religions is hope. People have good in them (a divine spark, good karma...) and people can attain even greater perfection.

Hope becomes a reality through what we may call the liberal element. It is the faith and good works of the spiritual human beings that move them toward a

My hope is that we adopt and communicate this positive liberal side of the essential human paradox.

state of perfection. These are the liberal elements because they "belong to the people," they are "suitable for a free man," not restricted ("to anyone).

Regardless of any physical, mental or racial differences, we can all give reality to that for which we hope, if we do not simply "preserve established traditions or institutions and oppose change in them."

My hope is that we adopt and communicate this positive liberal side of the essential human spiritual paradox. As for the conservative side of the paradox, I deny neither its constant presence nor its worth. However, might the peace and order fostered within an institution (or individual) by such a conservative tendency be not a place to hide but a place from which to emerge strong and rested, ready to create, question and actualize a vision of how things might be made better?



for the Future

the teacher and the teaching are not hypocritical, the students will follow.

Q: As a survivor of the Holocaust, what insights and advice do you have to offer the U.S. and Soviet governments to avoid a nuclear war?

A: I am worried. I am worried not because of the United States and Soviet Russia - I don't think they would start a nuclear war. I am afraid of the small nations, so I would advise them, if I could, to avoid nuclear proliferation. The Third World War, if it is to come, will be started because of a small nation... a Kaddafi. A Khomieni, an Idi Amin of tomorrow... someone like that.

there are forty declared wars in Europe while we are talking. The fact that the Iraq using Kiviti gas and somehow we accept it as a fact of life. It is appalling! And the fact that we are building, day after day, hundreds of nuclear missiles. One day...one day something will happen with these nuclear missiles.

As a Jew, of course, I feel the rise of anti-Semitism. There's more anti-Semitism now than last year and last year more than two years ago...it's because of racism, because of bigotry. The extremists on the left and right are getting more power and more courage and what is worse more sympathy and respectability. That's what worries me.

When Israel feels secure, they will be more generous to the Arabs than any other nation has been to the Jews throughout all the years.

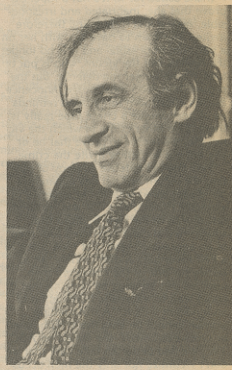
hungry children... maybe for helping the victims of Cambodia.

Q: What sorts of things do you question?

A: I question everything. I developed for myself a whole behavior pattern based on questioning. All that I do is share my questions. I don't answer, so I try to deepen my questions more and more...the strength of the human condition is in the questions that we ask. We can question history or principles or future hopes, creation, creator...it's our right to question...it's our duty.

Q: The sage Hillel once said, "If you have saved one life, it is as if you have saved the world." Do you feel this quotation holds true in this day and age?

A: Yes...I'm always for concrete human beings more than for ideas. I think that abstraction is the enemy of humanity. If you take people and turn them into abstractions, then you can wipe out nations. It's easier to kill if people are abstractions. That's why communism has killed so many people, because for



them it's an abstraction.

Since you quote an ancient saying, there is one ancient saying that is apt for all of us. "It is not up to you to finish the task, but you are not free to resist from it"...nobody can finish anything, but cannot not start...you must start.

I think that abstraction is the enemy of humanity. If you take people and turn them into abstractions, then you can wipe out nations. It's easier to kill if people are abstractions.



Q: In A BEGGAR IN JERUSALEM, a character has miraculously survived execution and the would-be executioner tells him "One day you will regret it. You will speak, but words will fall on deaf ears. You will try to incite people to learn from the past...They will refuse to believe you." Have your words been heard? Will people learn from the past?

A: I think they are already...the anguish of the survivors today is that for many, many years we thought that to tell the tale it would change things, now we are trying to tell the tale, but it doesn't change things. Either people don't believe, if they do, they don't understand, if they understand they don't know, if they know they don't remember, but it's not what it should be. That's why I am very often yielding to pessimism that the story will not be told, maybe it cannot be told...and yet, My favorite expression is "and yet"...it can not be told, but we must tell it, at least try. The world hasn't changed but we will try to change it.

Q: What sorts of things do you currently feel most strongly about?

A: Hate. There's too much hate in the world. I'm organizing a committee with the President of France next year for an international colloquium about hate. I feel that it has never been so needed as it is now.

And then, indifference. Indifference to hate, indifference to violence, indifference to danger. The fact that tens of thousands of children are dying every day or every week of hunger in Asia and half the time we don't care. The fact that

Q: Do you feel the U.S. government should be spending less on nuclear missiles and more on...

A: I'm not sure what we should do exactly, because I don't believe in unilateral disarmament. I believe in total disarmament, bilateral disarmament. I think we should apply some pressure, world opinion...intellectual pressure on all the superpowers to do it (disarm) at the same time...simply say we shall disarm. We cannot keep up-and let democracy perish to dictatorship. They will take advantage. Imagine if the Russians alone had nuclear power...

Q: Do you think we students should take a more active role?

A: Absolutely! The college world should be more active. I think students should be activists. Every student should be involved in at least one human rights cause. Maybe for Israel...maybe for

I am worried not because of the United States and Soviet Russia-I don't think they would start a nuclear war. I am afraid of the small nations...



"Those who create power make an indispensable contribution to the nation's greatness. But those who question power make a contribution just as indispensable - for they determine whether we use power or power uses us."

- John F. Kennedy

"If fifty million people say a foolish thing, it is still a foolish thing."

- Anatole France

"When thinking persons are faced with a new idea they do not merely accept it or reject it; they build upon it."

- Don Robinson

"Having many dollar bills is not to have wealth - for wealth is not in having money. Money is only the SYMBOL of wealth. TRUE wealth is in the mind where ideas originate and creative thinking and interaction takes place."

- Unknown



Gloomy Forecast for Poland

◀ 2

erupt once again in a nationwide movement against oppressive rule."

Today the Catholic Church seems to be the main outlet of the Polish spirit. In fact, Walesa promised to contribute his Peace Prize money to the Catholic Church. Although there is a growing sense of despair, fatigue and fear in Poland, the people continue a quiet protest within the confines of their religion. In Poland, where approximately 90 percent of the population is Roman Catholic, the Church (a supposed anomaly in a Communist society) is the only institution powerful enough to challenge the State. Two weeks ago Time magazine reported that a battle over crucifixes "sparked one of the most fervent spontaneous demonstrations since martial law was lifted last July." Polish parents and students refused to allow officials to remove crosses from local schools.

The recent protests show that although the Poles realize the extent to which the government controls their external lives, they will not surrender their beliefs, the core of their true essence.

While publicly obeying the government, they are symbolically demonstrating to Jaruzelski and others that in their souls that they will never accept Communist domination.

The freedom of the Polish people seems destined to be a process of evolution, rather than revolution. Revolts, such as those conducted by Solidarity, only lead to more repressive measures by the scared government. Protests, like those conducted by the Church, may slowly eat away at the Party's strength, while at the same time the Party will turn against itself.

An advisor to Jaruzelski recently stated that "you cannot declare democracy overnight. If you need a generation to achieve democracy without anarchy, let's take a generation." Only in the far future will we know whether democracy, as defined by the Communist government, or the type of government desired by the Polish people, will be victorious. As each side replenishes their ammunition, we wait and we wonder if the future of the Soviet satellites is condemned to continue the same pattern, or whether some day freedom will truly triumph.



IN THE NATION

Double Exposure: The Injustice of Rape

MAREGO ATHANS

If she asked for it, it's not a rape. So proud that she, inflated and irresponsible, teased and flirted, and therefore invited four men to have sex with her on a barroom pool table—and it is no longer the rapists, but the victim, who is put on trial. It's no longer the defense, but the prosecution, who must prove innocence.

Such a courtroom turnaround reminds us of how unique a crime rape really is; there is no other crime in which the victim may be forced to prove that he or she did not somehow invite the crime. This age-old defense strategy of putting the victim on trial has apparently not disappeared with the emergence of women's rights. Rather, it was featured last month in the New Bedford trial, which tried six and convicted four men of an aggravated rape that took place in a Fall River bar. Judith Lindahl, an attorney for one of the convicted men, justified this strategy by denying that it could lead to traumatic humiliation of an innocent victim. "The truth-telling woman cannot be effectively humiliated or cross-examined," she stated on ABC TV. "We had better all take care that we don't victimize not only the men we accused but all of us if we give up the confrontation inherent in a trial," she continued.

It may or may not follow that the decision to televise the trial on the Cable News Network was made out of the same type of concern for the rights of the public that Ms. Lindahl expresses in her statement. But it is more possible that the sexual nature of the trial would be so appealing to viewers that the net-

work could not pass up the opportunity to increase its ratings. Of course, when the assistant prosecutor's slip of the tongue divulged the victim's name, it was simply too bad for the victim. The name already released, the newspapers and national TV networks saw no reason

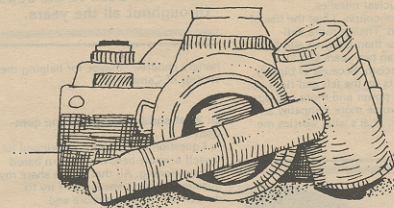
emerged in Fall River, Massachusetts on February 23 to protest the conviction of the four men who raped her. Mostly Portuguese-Americans, the demonstrators felt that the accused men had received unfair attention because of their Portuguese descent. While their anger

deserved to be punished. That the victim entered the bar, had some drinks, and perhaps flirted, offended the crowd more than the behavior of the men convicted of raping her.

And whether she "got herself raped" or not, she was indeed punished. She will be leaving her home community for another state where she and her children might start anew. The Cable News Network might have tripled its viewers and the public got to see a real rape trial on TV. And the local Portuguese community got the chance to air its resentment toward what they have always felt is an anti-foreigner bias of the Fall River community. But while the prosecution won the case, the woman who was raped has, by all means, lost.

Fifteen years ago this case would probably not even have reached court. But, however far we have come in our concern for rape victims' rights, this example should demonstrate that getting the case into the courtroom is by no means the final hurdle. In fact, in many cases, what happens in the courtroom matches what happened in the barroom; the victim is for the second time invaded and degraded, but in this case, at the hands of law and order.

It is the hope of many women's groups that future rape victims do not use this case as their primary reference, as it is likely to prevent many from reporting their assaults. As a precedent, it should send a message to those in any way involved in future rape cases to pay more careful attention to the primary disease, the rape itself, and to avoid letting it be confused, or capitalized upon, by surrounding parasitic forces.



What happens in the courtroom matches what happened in the barroom; the victim is for the second time invaded and degraded, but in this case, at the hands of law and order.

to hide the name themselves, and abandoned the media's long-standing tradition of voluntarily refusing to publicly identify rape victims. Consequently, her name became a public one.

The defense did its job, as did the media, and what's left is a victim who must suffer, not only from the rape itself, but also from degradation, invasion of privacy, and alienation by her community. Seven to ten thousand peo-

ple would perhaps have been more justifiably directed against the media, the victim, a more tangible target, became the focus of the crowd's hostility. Cries such as "She should have been home in the first place!" and "They should hang her!" became the crowd's slogans, and it was apparent that the real issue, that of the rape, was not an issue for them at all. Rather, they felt she got herself raped, and for that she

200 Years Later, Time for a Change

CLYDE D. MCKEE, JR.

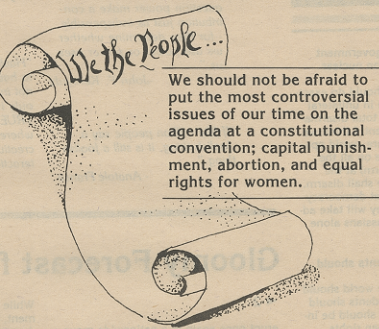
Thirty-two states have petitioned Congress under provisions of Article V of the U.S. Constitution for a national convention to draft an amendment requiring the federal government to maintain a balanced budget. Although the votes of only two more states are needed before Congress will be required to act, Connecticut, the constitution state, has yet to even consider this issue.

Recently (see "A Convention Would Doom The Constitution," Hartford Courant, February 21, 1981) Melvin Laird, former congressman and secretary of defense in the Nixon administration, stated his approval of the balanced budget requirement but his opposition to a convention. An informed citizenry should consider counter-arguments before making a judgement on this important issue.

Many Americans, and I admit to being one, are proud of our nation's claim to having the world's oldest written national constitution. But to have the oldest does not imply one has the best.

Analysis of Laird's arguments may prove useful. He, like James Madison in the 1700's, expressed concern that a constitutional convention might have a "disruptive impact on our foreign relations." Why? The product of the first constitutional convention greatly improved our nation's credibility and stature with foreign powers, and a convention could have the same results.

Foreign officials, and college students, have difficulty understanding how we can have a written constitution, an un-



written constitution, and actual practices that violate the spirit of both. Examples such as the Electoral College, judicial review, and senatorial courtesy are difficult to explain and even harder to justify.

Laird sounded an unnecessary alarm when he wrote that "a constitutional convention could totally alter our way of life." Rarely, if ever, has this happened. When a constitution is out of phase with the traditions, values, customs, and established practices of a nation, it will be ignored or violated before behavior will be changed to conform. One of the best measures of the political health of a polity is the degree to which its actual practices are in phase with its theory and law.

There is a very real danger in a constitutional convention

the political leaders of this state had the wisdom and courage to undertake a complete examination and evaluation of fundamental law, the brightest and best citizens were motivated to see the common interest with distinction. After long and heated debate over many controversial issues, they created governmental structures and procedures of high and enduring quality.

Assuming that we could have a broad and open national constitutional convention, what items should we propose for its agenda?

First, under the category of structure we should look at Congress and consider a four-year term of office for House members, joint rather than separate committees, and a provision that would permit members of Congress to serve concurrently in the President's cabinet.

Second, in addition to considering a longer term of office for the President and reconsideration of the prohibition against a third term, we might want to discuss the need for a defined role for the Vice President within the executive as well as the legislative branch.

Third, the handling of money would be a popular agenda item. In addition to the balanced budget, the need for a line-item veto should be discussed, along with provisions for granting emergency authority and power.

Last, after resolving the question of judicial review for the Supreme Court, the delegates should focus attention upon the need to expand the size of the court, create a new specialized court, and institute a mandatory age for retirement or some type of mental and physical com-

petency test.

Ultimately, we should not be afraid to put the most controversial issues of our time on the agenda: capital punishment, abortion, and equal rights for women.

Certainly this agenda would be incomplete were it to omit topics dealing with congressionally mandated presidential election procedures, which might include regional presidential primaries, congressional district voting, approval rather than ballot voting, and abolition or automation of the Electoral College.

A special session of the proposed convention would be needed to evaluate the relationship of the first ten amendments, the Bill of Rights, to the Fourteenth Amendment. Should there be two types of citizenship, national and state, or only one?

And finally, should the requirements for amending the constitution be revised to include a mandatory review every ten years or sunset options for certain types of administrative agencies?

I can think of no better way to celebrate our 200th national constitutional anniversary than by calling a completely open convention. And Connecticut, the constitution state, should take the honor of casting the thirty-fourth vote that initiates this historic event.

"The hottest places in hell are reserved for those who maintain their neutrality in times of great moral crisis."

- Voltaire



U.S. Foreign Policy: "Disaster Waiting to Happen"

PROFESSOR THOMAS REILLY

This is Part II of a two-part series.

I

In February of 1979 the West German government first expressed concern over the Russian deployment of the SS20. The following October 6 the Soviet Union proposed a missile freeze which was rejected by President Carter on October 9. On November 4 the Nuclear Planning Group supported placing U.S. missiles in Europe and on December 12 N.A.T.O. did likewise.

In as much as few commentators seriously consider that the SS20 has altered the military picture in Europe, nor believe that nuclear blackmail is any more viable today than in the past, the American elite justify their countermove on the grounds of preventing a military-political decoupling of Western Europe and the United States. Unfortunately, the American counter in its turn is ambiguous with respect to its stated objectives, particularly in association with the irresponsible nuclear war-mongering of the Reagan regime. Thus what was intended as a psycho-political Gibraltar generates ambivalent responses among European publics and elites. This reaction is further heightened by the ambiguity adhering to the language of realpolitik meant to reassure and justify neither banishes the dilemmas of credibility nor buys the political acquiescence of publics and elites.

A deeper understanding of these events requires a reconstruction of Soviet and American behavior that is symmetrical and places the events in a broader political context. Here it is proposed to briefly indicate what reconstruction would look like from the American side.

In the events of 1979 must be read against a background that includes the Carter flip-flop on the neutron bomb and the resulting perception of Carter at home and abroad as indecisive and inconsistent. Second, Carter's public approval stood at 42% (NYT/CBS) in January of 1979 and slid to 20% in June, rising to 31% in September and 32% in November. Third, Senator Edward M. Kennedy was a possible, probable and eventual challenger during 1979. Fourth, the American Embassy in Tehran was seized on November 3,

Fifth, in order to gain Senate approval for the SALT II Treaty a politically vulnerable Carter had to restore his standing and balance arms control with perceptions of toughness and decisiveness as well as increased military outlays. Finally, on December 27 the Russians intervened in Afghanistan, fueling Carter's disenchantment and feeding Reagan's simple-minded vision. What had begun as a conjunction of domestic and alliance politics and typical but low-key action-reaction moves quickly became a symbol within American electoral politics. A combination of Carter administration inactivity to reassure allies, United States Senators and American voters became, via Afghanistan, an aging Cold Warrior's symbol to arouse and mobilize a frightened and frustrated electorate.

II

The unfolding of American policy in Central America since the waning days of the Carter administration is especially instructive as it promises to feature

Central America is a classic case of small stakes, overblown rhetoric and a revitalized anti-communist consensus in the traditional North American sphere of influence.

every dearly held myth, prejudice, shibboleth, and self-serving fantasy North Americans can construct.

The interpretation of civil wars in quasi-feudal and neo-colonial societies as manifestations of the Soviet grand design is both unnecessary and, unfortunately for the United States, almost

inevitable as the action is a Greek tragedy. The occasion of the American elections of 1980 was used by both candidates to arouse and manipulate. Carter, in the primaries, and Reagan, in



the general election, played on the theme "America surrounded" in a world she could not control; the fear and anxiety thus generated were then to be eased by a slogan, a formula, a warmed over version of the Cold War and finally a national leader frozen in ideological time. A consensus stretching from Europe through the Middle East and home to the Caribbean was to be built on "us versus them," on dominoes, on dealing from strength, on stopping the Russian-Cuban-Nicaraguan exportation of revolution and finally on American paternalism making a corner of the world safe for democracy.

For some of us, of course, lay in our faith in ritual ballot marking as is somehow that simple act could create a democratic center, generate legitimacy and persuade rebels to throw down their arms. Instead, the election in El Salvador could bring to power a man who could further erode the U.S. posi-

tion and for whose actions we would be culpable.

The Reagan regime chose Central America and the Caribbean as the region to counter the perceived Soviet threat and to restore what was judged to be the deteriorating U.S. position in the international system because, in fact, there was no Soviet challenge and no grand design in either Moscow or Havana. There U.S. power could be brought to bear close at hand against minor opposition, hardly a Vietnam, in a region where the Monroe Doctrine myth could be used to arouse jingoistic passion and where proximity could be made to transform "threats to national security" into domestic political support. A classic case of small stakes, overblown rhetoric and a revitalized anti-communist consensus in the traditional North American sphere of influence. Unfortunately for Reagan, history could not be reversed here or abroad and moribund ideology could not be restored to life. The fearful old man and the fearful new men of the Right, unable and unwilling to learn and adapt to a changing international system and only perceiving the threatening aspects of change, sought to bully the world back to the certainties of the Cold War.

III

American policy in the Middle East is confronted with the following challenges: first, the limited legitimacy and resulting instability of a number of regimes; second, a variety of regional rivalries such as the one involving Iraq and Iran; third, Western-Middle Eastern economic interdependence and especially the oil dependence of American allies; fourth, the Israeli-Palestinian conflict; and fifth and finally, Soviet-American rivalry. These are not separate but are inter-related and feed upon each other in complex ways.

7 >

Contraception is NOT Abortion

A. JANE DORFMAN

Last issue, Ireland. Today's issue, a little closer to home. For some of us (more than half, certainly), a lot closer to home.

As Eleanor Smeal, ex-President of NOW, pointed out to me and about 150 others during her recent lecture here, not only is President Reagan seeking to outlaw all abortion, in all cases, but he is also in favor of outlawing some forms of the pill. Why? Apparently these, too, are considered to be abortion. By whom? Certainly not the medical community, where people know that if an egg is not fertilized, it is not a zygote. Now how can something that is not a zygote become a fetus, or "an unborn baby"? It can't. Contraception is not abortion.

The converse, also, must be seen as true. There are many unenlightened people out there who have used abortion or will use abortion as a form of contraception. But I can't now guarantee that one, they won't do it more than once, and two, they're not who you think they are.

Abortion is expensive and usually traumatic, and involves moral dilemmas. Sometimes it is more traumatic than we might think—in cases of rape, for example, or incest. I don't think anyone takes abortion lightly, no matter what their considerations are. As was pointed out in my letter to the editor of the *Trippod* earlier this year, no one is pro-abortion. But many are pro-choice.

It occurs to me that President Reagan is opposed to those contraceptive products which allow conception to take place and then create a hostile environ-

ment within the uterus, so that the egg does not stay to grow into a fetus. These are the "day after pills," designed for those who didn't use conventional contraceptives and believe conception took place, and the IUD, which struts up conditions inconducive to a zygote lodging in the wall of the uterus.

Reagan is telling people that they must have children and thus live beyond their means, but that he won't help support them.

The existence of these products makes my argument a bit harder to support, because, technically, a fertilized egg that is purposely let go could probably be considered an aborted one. But again, we're mixing biology with moral judgement. Many would argue that before a amount of weeks, a zygote is not a fetus, thus not human life. But can it be argued that just hours after conception, a zygote is human life?

If President Reagan would like to see the "day after pill" and the IUD made illegal, perhaps his wish can be fulfilled.

America was founded on the principles we Americans have to fight so hard for today. Perhaps freedom of the people is to mean now what it meant then, because in favor of those who make our laws. But to what purpose?

People who don't want children, don't want children for a reason, maybe for many reasons. Money may not be a factor for our President, and for those who might support his ideals, but for some,

it is a harsh reality. If you don't have money, you can't buy food and clothing for your children; you may not even be able to afford rent on an apartment. And although these haven't seen any hungry children, they are there, and in great numbers.

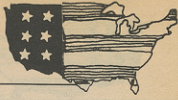
At the same time Reagan is making it impossible for people who make mistakes not to have children, he's also cutting the social welfare expenditures, so they are doubly hurt. He's telling people that they must have children and thus live beyond their means, but that he won't help support them.

And some people don't like children. Harsh. Also true. Should it not be a personal choice, between a man and a woman, whether to have children? Should unfit parents struggle through to uphold an imposed code of morality? But Reagan's proposal does not outlaw all contraceptives—there are still a number he hasn't threatened to banish. Why not? How are they different? Wait. I know. They are not as effective, and they do not solve the same problems.

So you take away the most effective forms of birth control (I'm not talking about abortion, now), and the people who are responsible about not wanting children are punished along with those who have not been responsible, resulting in mandatory irresponsibility in the area of parenting.

Can anyone explain the logic to me? Can anyone point out the justice? Perhaps there's something I'm not understanding. But I do know one thing: we can't allow these kinds of decisions to be made for us. Not today. Not tomorrow. Not in America.





Closing the Door and Locking in the Poor

JOHN-HENRY STEED

The other day I heard a statement in the locker room so utterly devoid of reason that it cannot go unchallenged. The statement attempted to be political in nature yet it has no place in American politics, and was made by a person who has little knowledge about the ideological positions of the two major parties in this country. The statement: "Keep the poor down."

One can enter a number of things about the political affiliation of this person, but when his statement is put to the test—matched against mainstream political-economic thought in either the Democratic or Republican parties—we see that this person clearly falls outside mainstream political thought.

We will start by juxtaposing this statement with the position of the Democratic party. It is widely accepted that the Democratic party believes that the best way to solve the inequalities of wealth is through governmental intervention in the market. The Republican party believes that the best way to solve the unequal distribution of wealth is to let the market operate with a minimal amount of government interference.

Both theories are valid at their face value, but debating their merits is not the purpose of this article. What these two ideological positions have in common is that both address the problems of the poor and how to better their situation, not how to "keep the poor down." Since this person's beliefs do not fit within mainstream American political thought, where do they lie?

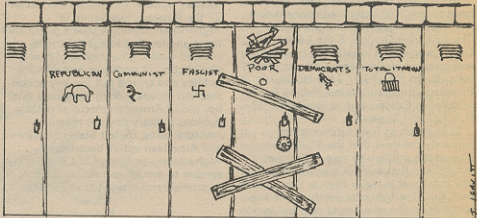
How about communism? Is this person a Communist? Obviously not. The basic tenet of communist ideology is that "the system" is geared towards "keeping the poor down." To a Communist, the only way the poor can escape their situation is through armed and bloody revolution, followed by a nationalization of the means of production.

The opposite of a Communist is a Fascist. A Fascist is a person driven by a lust for power and not by any particular ideological doctrine. One of the most effective means of consolidating power is by bringing the economic structure of the country under control of the State. The State in effect tells the companies what it wants produced, but the company, not the State, collects all revenues. The end result of this is what

might be called de facto nationalization.

It is a widely accepted belief that along with the accumulation of wealth comes an accumulation of power. Although this is not a steadfast rule, it is generally true. And if a person has wealth and power, status will fall nearly

"good American," perhaps one of the best. I can only conclude that this person has adopted such a totalitarian position because he feels that his economic freedom is being impinged upon by social spending. To this person, social spending is economic slavery and, he



into line. Because social spending reduces this person's wealth, it also reduces this person's power, and therefore, his or her status. The locker room speaker seems to feel threatened by the poor, hence his statement. What this person wants to do is close a door on these people, lock it and throw away the key—a situation which closely resembles what communist and fascist dictatorships do to their political prisoners.

So this person has exhibited the sort of ideology that can be found in totalitarian states. But why does this person take such an extreme position?

I am sure that he considers himself a

probably believes, a burden to the economic system of this country and even his economic freedom.

In order to save the "economic freedom" of the country, he is willing to adopt totalitarian means. But one of the first things a totalitarian regime does is to either overtly or covertly nationalize the means of production. No doubt our friend would be the first to oppose nationalization. Would he favor nationalization if it were going to "keep the poor down?" I think not. It seems to me that our "friend" has adopted a statement where the cure is worse than the cause, and only a fool would do that.

The 'Other Poor'...

WINTHROP RHODES

If you are a Democrat, you want to confiscate all the people's hard-earned money, Robin Hood style, and give it to the victims of our capitalist, Darwinian society. If you're a Republican, you are a closet fascist and you wish to exploit the weak to help the rich get richer. Thus read the adversarial conceptions of the two political parties in the United States.

These descriptions are indeed slanted, warped, and almost absurd; there are also grains of truth in each. This gap in ideologies remains one of the fundamental questions in modern political science: Is government established in order to preserve private property or should it be simply the greatest good for the greatest number? However, in the heat of this debate between liberals and conservatives, someone asks: What about those who make too much money to be eligible for social benefits, yet cannot afford to contribute to such progress—the working poor?

Democrats, with their flowery rhetoric of social compassion and altruism, pour money into what amounts to a bureaucratic pool of money—available (or asking) to those who fit the description of poverty. While it is true that many needy do not receive their benefits, the reason is usually either ignorance of the very existence of such benefits or that much of the money gets lost in the bureaucracy itself. For those who know where to go and whom to ask, the financial relief is theirs. In the process, the Democrats are able to play higher-than-thou and fling moral accusations of selfishness at the Republicans.

"You see," they say, "we are aware of the social obligations of a democracy, we really care." And so, this false compassion eases the consciences of Democratic leaders. What has resulted, however, is that the government has made it more economically advantageous to be poor. With the combined benefits of welfare, food stamps, and Medicaid, those below the poverty level are able to live more comfortably than those just above this level. What is created is, not a system to provide for the have-nots, but an incentive to become a have-not. Who suffers, ultimately? The working poor.

The Republicans are no less to blame. They continued essentially to the prosperity of the country relies on business and, even worse, their belief in the trickle-down theory, are both tiring at best. And, while the trickle-down theory

is essentially true when business is booming, this is not always the case. So, as a sweeping generalization, it fails. Adam Smith, John Stuart Mill and the rest of the 19th century economists supposed as much, only to discover that business is much too complex to predict and control. In theory, everyone does benefit from capitalism; in practice, some do and some don't, especially in contemporary society.

With the present state of the economy, factory jobs pay quite well, thanks to trade unions. But, because of the recession and unemployment, these jobs are both hard to find, and, once

What about those who make too much money to be eligible for social benefits, yet cannot afford to contribute to such progress -- the working poor?

found, hard to keep. Business is cyclical—it fluctuates and the movement is hard to foresee. And the fact is, the wealth produced by large corporations does not "trickle down," because there simply are not enough jobs. When left, then, for the unskilled, unlucky laborer, is marginal employment outside of the business sphere. The money government might give to business benefits the corporations themselves, and the employees—but the rest of the country rarely sees much of it. Business cannot always boom, and when it does not, the Republicans are at a loss to explain, and to rectify the sagging economy (country). Again, who suffers for the welfare of both the economy and the Republicans? The working poor.

Who are these working poor? He's the man who pumped the gas into your car today, she's the woman who waited on you at the local market. He or she is working for minimum wage or barely above minimum wage, earning a weekly salary that barely covers the essentials. Aside from unforeseen strokes of luck, this condition will remain constant, irrespective of social funds, and the economy. They are almost expendable; they don't have pitiful, tearful stories that politicians can exploit for career gains, they don't fit into the capitalist utopia either. But they exist, millions of them, nonetheless. And it's about time someone stood up and noticed their plight.

Our Overseas Involvement

< 6

American policy is often found, not surprisingly, in conflict with itself as it pursues contrary goals with incompatible means while the processes of economic and cultural change erode yesterday's political verities and intractable political conflicts expose the limited utility of power and the power of the client. Eyeless in Gaza, the Reagan regime has dragged its anti-Soviet rhetoric and ideology again because it makes orderly what is decidedly messy. It is a language behind which to conceal the other sources of disorder and it is only recently that events have exposed its weakness and the bankruptcy of America's Middle Eastern policies.

The Soviets are not viewed as a threat by anyone except when it is necessary to arouse Washington. Like ourselves, the Soviets seek influences, and like us there are good and bad days, years and decades. Indeed, the Soviets are thwarted by the same forces that confront us: nationalism, religious and cultural revivalism and the intransigence of so-called clients. Briefly, Soviet expansionism is the least important challenge.

Of greater difficulty and futility are the internal instabilities of Middle Eastern nations as friendly, conservative and moderate regimes collapse and are replaced by cultural and secular nationalisms which often will exhibit strong anti-Western biases. Again, here is a temptation that American arrogance is prone to find inviting, although internal politics are least amenable to American administrations (see Iran). Regional rivalries, while also occasions for choosing sides, are in fact not relevant to American security interests. In regard to oil, no one is interested in stopping the exchange between exporters and importers. Indeed, it is very difficult to imagine why all or even most sources of oil in the Middle East should suddenly be closed other than by the short-term decision of sovereign nations as in 1973, and one finds the political

and economic circumstances in 1984 not in the least comparable. This brings us to the issue area in which the United States may have a role to play and the means by which to play it: the Israeli-Palestinian conflict is in an area that the Reagan regime has failed to even pose the appropriate questions. Until American political elites entertain the idea of a Palestinian state, there appears to be little hope the future will be different from the past.

IV

If the reader steps back from these varied tales, a theme emerges that is potentially more frightening than any of the immediate events. It is not merely the lost opportunities and the dead ends travelled but the story of a political elite which is frightened by a tomorrow that requires adaptation to a changing international structure.

The present regime's resort to military (El Salvador, Grenada, Lebanon) is symptomatic of perceptions of a hostile world. The Reagan arms race especially in the more puerile "Star Wars" version is a sign of an ideology under stress seeking reaffirmation in a technological deus ex machina that delivers us from risk and uncertainty. The language of "evil empires" with its Manchurian worldview is not merely maladaptive but indicative of an elite no longer testing its perceptions of interpreted events so much as reassuring itself and vainly attempting to mobilize support. The apparent consistency of the Reagan policy around the world is in fact the rigidity of a rhetoric that reduces uncertainty by denial and distract from its political/policy inadequacies. The rhetorical consistency is achieved at the expense of relating symbols to actions so that when actions are taken they often appear confused, counterproductive and misguided (see Lebanon and El Salvador). In conclusion, the Reagan Administration is a disaster waiting to happen.

ON THE QUAD

The Minority Gap



Filling in

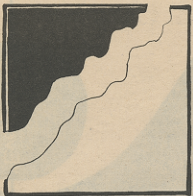
JAMES MALCOLM

(Editor's Note: In the last issue, a student presented a positive view of minority recruitment. This issue, we present an opposing opinion.)

Thirty years after the historic Brown v. Board of Education decision of 1954, the spirit of equality of opportunity in a private institution of higher learning. However, the majority of Trinity's students hail from public high schools. Trinity is increasingly compelled to obtain students, both black and white, from the public high school sector.

In 1980, sixty-four percent of Trinity's freshmen had tions. It should be noted that American public schools, however lackadaisical their course of action, are compelled to accept all students regardless of race. This is a recent and developing custom in keeping with the racial composition reflected in American society.

What is Trinity College's commitment to achieve a better representation of black students? Too many times, one hears that the application pool of black students is too small to target. Is it really? According to the studies conducted by Beverly Cole, there is a large source



of racial minorities, especially blacks, who are prepared for a Trinity College education.

Despite the obstacles, advancements have been made in higher education by black Americans.

For example, there has been a significant increase in school enrollment among blacks. The attrition rate of blacks has greatly decreased. Presently, fifty-one percent of blacks aged twenty-five or older can be expected to have graduated from high school. Cole states that "Today, more blacks stay in school longer and more blacks go on to college than a quarter of a century ago."

This statement is significant due to the fact that an increase in high school attendance by blacks has led to increased attendance in college. Today, ten percent of the college population is black. Compared to America's history, this represents some measure of progress.

It is at this juncture that the role of Trinity College should be re-evaluated. Too many times fingers are pointed to admissions administrators. What efforts have the Board of Trustees shown to improve the racial composition of the student body? What about the faculty? Last, and most crucial, what role have Trinity's students taken to address the issue? Despite what some students may believe, the problems

presented by the issue of race are not likely to go away. No degree of avoidance will alleviate the problem. If we allow the situation to remain, how will future generations interpret this contradiction of American democratic ideals?

In 1980, three percent of the Freshmen class was black. The low representation of black students has been historically characteristic of Trinity College. It should not go without notice, however, that there was a hint of commitment shown in the early 1970's. What has happened?

Admissions Officer Larry Dow, confronted with the issue, replied that no matter what Trinity College does, the present trend is unlikely to change. Indeed, he believes that the

Too many times, one hears that the application pool of black students is too small to target. Is it really?

presence of blacks here in the future is unlikely to improve.

Dow did elaborate positively, however, on the future of Asian students at Trinity College. The Office of Admissions keeps extensive statistics concerning student-body composition. (Statistics can also be obtained in the College Library, on the reserved reading shelf.)

The statistics for the class of

1987 illustrate Trinity's vigorous commitment to obtain an Asian presence. They also illustrate the College's non-commitment to improving black representation, especially. For example, found under "Minority Statistics," Hispanics outnumbered blacks at Trinity. However, the Hispanics are outnumbered by Asians. There are eighty-five percent more Asians than blacks at Trinity. Dow revealed that Trinity College is developing a unique commitment to obtaining Asian students. Indeed, he stated positively that the Asian representation will continue to grow due to this commitment.

Should we as administrators, faculty, and students tolerate such inactivity in improving black student and faculty representation? Perhaps we should all ignore the relationship this issue has to the "real world?"

There are many ways this issue relates to the general student body. For example, many blacks who are admitted to Trinity refuse enrollment. Dow stated that those blacks who qualify for admittance to Trinity also generally qualify for "big-name" schools such as Brown, Harvard, Wesleyan, and Yale. Thus, Dow continued, they are going to be more attracted to these big-name colleges and universities.

Although no university or college is immune to racial prejudice, a fresh and critical evaluation of Trinity College is needed. It can only help to improve Trinity as an institution of higher education. The traditional course of blaming one and few source(s) is not solving

the problems. Pressure should be placed on many individuals. If Trinity is concerned with its public image as a reputable institution, alterations must be made. Trinity Dow did go as far as to criticize the attitude and behavior of the white population at Trinity College. He believes that white students here desperately need to improve their attitude toward black students. If attitudes were improved, then Trinity's ability to enroll more black students would improve greatly.

Examination should be directed at academic programs that may help attract more black students to Trinity College. Librarian Peter Knapp, class of 1962, suggested that black students accepted by Trinity College generally dismiss Trinity in favor of colleges that offer structural requirements which provide for a broader liberal arts education for all students. For example, Wesleyan University provides a substantial number of African-American Studies courses every semester. Yale is developing a national reputation for its African-American Studies program. The smaller colleges are following suit. Dartmouth and Amherst colleges specifically set up college course programs that may meet the needs of all of its students.

Black college students are increasingly giving considerable thought to their education and careers. In general, they are preparing for a better future. Individual steps are being taken to secure a stable social, economic, and political future.

How does this differ from any other race of students here at Trinity?

On Choosing Numbness

PAULA CHU-RICHARDSON

If we learn one thing as we go through our lives and watch the world around us, it is how to tune out. Stop reading newspapers, gorge on junk food, get blasted, sleep all morning, watch the tube, sit back, tune out. A favorite one around here is being "so busy that we just don't have time to think," right? We seem to spend a lot of energy making sure we don't feel what's going on. Making sure we don't feel.

What are we afraid of? Maybe having to take some responsibility for our lives and our world. Maybe having to notice what's missing and having to do something about it. Maybe feeling our power would mean having to use some of it.

Stop reading the papers. What can you do? I won't say I'm scared because then I'd have to know what's going on. Then I'd have some responsibility. Response-ability. I'm just a kid. What power is she talking about? I won't feel lonely if I keep the TV on. I won't feel.

For better or for worse, the real power in life is on the growing edge, out there where the result is unpredictable, where you are using your personal power, not surrendering it by pretending it's not there.

And the worst news about numbness is that it seems to be difficult to edit out the lows without doing the same to the highs. ("You're bound to lose if you let the blues get you scared to feel.")

Numb is safer, we decide. It takes away the odds of losing. That's hokey. We really discard the odds of winning.

But at least when that happens we won't have to know about it. We'll be tuned out.

WINTHROP RHODES

Fraternity members from Amherst College recently threatened a hunger strike in protest of the abolition of fraternities at that institution.

Just fifteen years earlier, Vietnam protests were taking place on college campuses all over the United States. At that time, the campus was popularly referred to as "a hotbed of political activity."

Yet the years since the Vietnam War have elapsed, this almost fanatical concern has dissipated into what is now commonly called apathy. People ask, "What has happened to the concern for the future of humankind? What about the millions of children starving all over the world? Is the fraternity issue the only one capable of shaking today's college student out of his or her alcohol-induced languor? Can tomorrow's leaders be that egocentric, that petty?"

While it is indeed true that, in the past, student protests frequently got out of hand with disastrous results—and the Kent State tragedy still is the most vivid and most extreme—the prevailing ignorance today of not only political issues, but what is more precious is the prevailing ignorance today of not only political issues, but

also of human issues. Students of the Vietnam era took the time to study the questions relevant to their and others' lives, their interests went beyond the confines of the campus. Will it take another war to make people realize the paramount importance of both national and international politics?

What exists, it seems to me, is something of a case of over-

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compensation: people view the Vietnam era as a violent, revolutionary time which nearly tore down the foundation of our dear democracy. So, fearful of any such recurrence, many react by jumping to the other side of the fence—disinterest. Still others, frustrated by the futility of their efforts, retreat into cynicism.

A simple analogy may serve to further illustrate this distinction. Take, for example, a young and zealous student who becomes captivated and obsessed with politics. Immersing himself in the political sphere

on the campus, he joins several organizations and begins to analyze governments on all scales. However, after a few years of such dedication, he realizes what he calls the bitter truth: the political structure is a corrupt tool for anyone willing to lay down sufficient money, and the only way to eradicate the problem is revolution. Disgusted and wearied from his work, which was wasted, the once idealistic student turns a cynical ear to politics. He resolves in his mind that it is useless to till at windmills, that the price of change is just too high. Which student, then, is preferable, the young, naive one or the pessimistic and hardened one?

It seems to me that neither extreme is particularly beneficial to anyone. Perhaps the best is a maximum of the promise of some sort between the passionate, obsessive student and the student old beyond his years.

All of which is not to say that issues such as the fraternity one are not important or relevant—they are. But they are not the only ones to consider: there are hundreds of topics that touch our lives and that we should care about. Maybe we could at least look in to them and make an educated decision and contribution about and for the future of politics and our world.