

Trinity College

Trinity College Digital Repository

Trinity Questioner

Trinity Publications (Newspapers, Yearbooks,
Catalogs, etc.)

2-26-1985

The Trinity Questioner, February 26, 1985

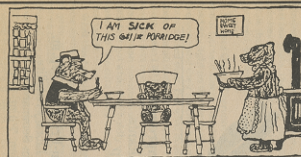
Trinity College, Hartford Connecticut

Follow this and additional works at: <https://digitalrepository.trincoll.edu/questioner>

Recommended Citation

Trinity College, Hartford Connecticut, "The Trinity Questioner, February 26, 1985" (1985). *Trinity Questioner*. 4.

<https://digitalrepository.trincoll.edu/questioner/4>



COUPON COUPON

Garment Care
cleaners

\$100 OFF
FOR EACH INCOMING ORDER OF 15 OR MORE

ONE DAY DRY CLEANING ON REQUEST
SHIRT LAUNDRY — MINOR ALTERATIONS

4 of our 9 stores conveniently located within the Trinity vicinity

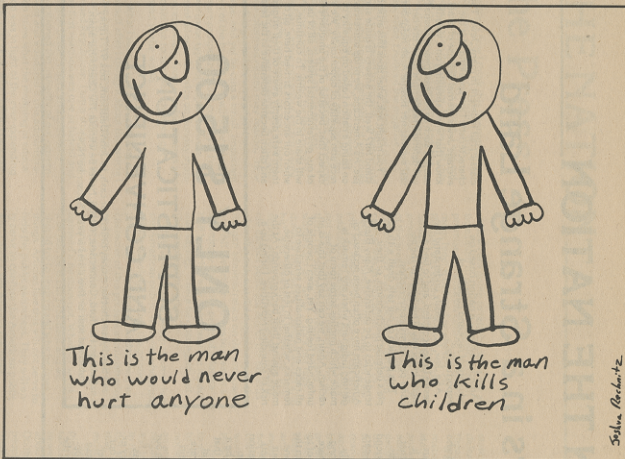
- 1788 Broad St. 247-2995
- 347 Washington St. 727-0600
- 430 New Britain Ave. 246-2461
- 789 Park St. 246-3319

The unexamined life is not worth living - Socrates

THE TRINITY QUESTIONER

VOLUME TWO NUMBER THREE

FEBRUARY 26, 1985



Sasha Berlin-72

THE COLLEGE VIEW CAFE
ON ZION STREET


SERVES LUNCH & DINNER CONTINUOUSLY

HOMEMADE... Roast Beef
Cheeseburgers
Soups

TUESDAY SPECIAL
60 oz. PITCHER — \$2.50
(I.D. required.)

On Zion St., within view of Seabury Hall
Tel. 724-3843
Ask for Marty or Ray.

CAMPUS PIZZA
1258 BROAD STREET, HARTFORD

246-3663 

FREE Extra Cheese On Pizzas
FREE Delivery to Trinity College Only
Sun.-Thurs. 6pm-12am; Fri. & Sat. 6pm-1am

Timothy's
Hartford's "haute luncheonette"

All manner of food to beguile you!
Soups, steaks, pates, chili, curry, various salads, cream pies, and other delicious desserts.

ALL HOMEMADE AND AT REASONABLE PRICES

Open 8 a.m.-8 p.m. 243 Zion St.
Mon.-Fri. 728-9822

Sexism in the Classroom
Bronson, Eastwood, and Goetz
Death Hits Crescent Street

INSIDE



AROUND THE WORLD

NATO Instrumental in U.S.-Soviet Relations

TOM SWIER

Frustrated by their inability to stop deployment of U.S. Cruise and Pershing II missiles, the Soviets played their last trump, a walkout. The Soviet play was effective because it came at a time when public awareness was heightened by the recent Korean jetliner incident, the peace movements in Europe, and a media spewing its words of doom. Obviously, it was the United States fault that no agreement could be reached, and the U.S.S.R., in the face of unreasonable U.S. demands, had no choice but to leave. This was the image the Soviets wanted to convey, and this image was readily accepted by the bored, and generally young, West Germans who make life difficult for the U.S. servicemen stationed on the bases where the missiles were to be deployed. The Soviets seeing another just cause, funded the valiant Germans. This scene was repeated in the other NATO countries which were receiving U.S. missiles. These demonstrations were a serious threat to the stability of NATO. With NATO no longer in existence, Western Europe would become easy prey for Soviet influence and interference. The demonstrators aimed their protest at the United States. Why didn't the demonstrators aim any of their energies against the Soviet Union?

The United States, who appeared to be the villain, was responding to a request by Helmut Schmidt, Chancellor of West Germany during the late seventies. The request entailed the deployment of intermediate-ranged U.S. missiles. Schmidt, along with his other NATO contemporaries, was alarmed by the Soviet deployment of the SS-20, a limited-range missile. The SS-20 would give the Soviets the ability to hit every Western European capital, plus any other target — in minutes. The French and British nuclear forces would

retaliate with anything that was not deemed the initial Soviet attack, but the Soviets, at this stage of the gamble, would be willing to accept the limited losses resulting from a French-British counter-strike. In order to forestall further destruction, the European NATO leaders would have to accommodate the Soviets. The United States would be left in a position where its only option to stop the Soviets would be nuclear war. The decision to save U.S. cities and mankind would rest with the U.S. President. The Soviets would count on the hope that the U.S. would back down rather than risk nuclear war. In order to balance out the Soviet advantage, Schmidt asked the U.S. to update and deploy new missiles in Western Europe. President Carter agreed to the request and planned for deployment. Carter's successor, Reagan, has continued the deployment.

The European leaders found out quickly that the deployment decision had considerable opposition in their countries. Where did this opposition garner its strength?

In Denmark, English is a language that all students are required to learn. The students learn English through a series of stories which get progressively harder. The stories have a subtle anti-American theme to them. An example would be the story of Angela Davies and her oppression by the close-minded U.S. government. West German students encounter a similar situation in their history courses. Upon being questioned by an American reporter on the Marshall Plan, the average student in one class responded that it was a plan to exploit the Western European peoples, or the student had never heard of the Marshall Plan. It is true that the United States did gain from the Marshall Plan, but the Western European countries were able

to rebuild their economies. The Germans benefited from the Marshall Plan, as they were able to rebuild from almost nothing and return to relative prosperity.

I was once questioned by a German exchange student as to how I could live as an American with all of the crimes that my country has committed. I was flabbergasted. How could a German student with a father who was in the Hitler Youth and uncles who had served in both the S.S. and Wehrmacht ask me this?

For the new generation of Western Europe, WW II is a distant memory. The new generation is familiar with a peaceful Europe and a respectable standard of living, and is unable to understand what NATO was formed for. Leaders like former Chancellor Helmut Schmidt remember the takeover of Eastern Europe by the Soviets, and NATO being formed to prevent the rest of Europe from falling under Soviet dominance. The Western European leaders also remember the 1930's, when military weakness led to war. It has been the aim of NATO to be sufficiently strong so that any Soviet attack would be either too risky or too expensive for them.

The United States has a tremendous amount of influence in Europe. American lifestyles have readily been adopted into Western European culture. The United States dwarfs any of the NATO countries and it is easy to see why the citizens of many of the NATO countries fear for their country's identity. One has to consider that West Germany is roughly the size of Oregon, and within West Germany alone, there are at least 20,000 maneuvers by NATO forces a year. West Germany is densely populated, and the many military formations can make life difficult.

The NATO countries have provided their share of the defense. The European NATO countries provide almost 90% of the ground forces, 70% of the air forces, and 50% of the naval forces. It is clear from these figures that the European NATO leadership is willing to make the commitment necessary for NATO. The main obstacle to this continued commitment is found among the younger generations. What is to be done about this problem?

President Reagan has had one foreign policy triumph in that the Soviets now realize that NATO will go ahead with the deployment of the new missile systems, and the Soviets are afraid of the United States gaining any advantage in the new Star Wars defense research. The Soviets have returned to the tables to negotiate on Star Wars, and even on missile reduction talks. Many Europeans took to these talks for some results, and complete failure may bring about a revival of many of Europe's peace movements.

It is crucial for both the United States and Western Europe that NATO remain as a functioning alliance. NATO's purpose must be explained and understood by the new generations of Europe and the United States. Europe is now facing economic difficulties, and many of the younger generations do not find the same opportunities available as before. This can lead to dissension and provide a fertile area for Soviet propaganda. Some of Europe's economic problems are caused by the United States, and vice versa. It may be worthwhile for the United States and Europe to coordinate some of their economic planning and laws. An extra effort by the U.S. to respect the identities of the individual NATO countries may pay off in a stronger NATO and continuing peace between the United States and the Soviet Union.

Vietnam and Afghanistan, Worlds Apart

MICHAEL PETROPOULOS

Recently, it has become popular in the United States to refer to the ongoing war between the Soviet Union and the Afghan Freedom Fighters as "their Vietnam." Unfortunately, nothing could be further from the truth.

U.S. involvement in Vietnam symbolizes many things to many Americans: resistance to what appeared to be an unjust war, peace marches, demonstrations, the rise of the youth counter-culture, disillusionment with the American government, and the shocking realization that perhaps the U.S. wasn't right all the time and that the U.S. was right, or in all the time, or in other words, that there were limits to American power.

Comparing the American experience in Vietnam with the Soviet Union's experience in Afghanistan is a vast distortion of reality. Nothing reflecting America's collective experience in Vietnam has transpired within the Soviet Union — nor will it ever for the very reason that the Soviet government and society from American government and society.

In the United States the single most important stimulus to the growing disenchantment with the war in Vietnam was the constant media barrage of combat scenes, and the rising U.S. casualty rate. No such stimulus exist in the Soviet Union. The Soviet people, through total government control of information, are kept unaware of the size, scope, and nature of Soviet involvement in Afghanistan. They are not shown pictures of wounded Soviet soldiers or the

condition of the Afghan people. Furthermore, Soviet mortalities have been relatively low (an estimated five to eight thousand over a five year span out of a nation of over two hundred million), and are thus easy to hide. The Soviet mortality rate probably will go up as time passes due to growing defections in the regular Soviet army in Afghanistan. This will force the Soviets to send more troops. However, this rise in the death rate will most likely not be dramatic because Soviets rely heavily upon air strikes, making the use of their air superiority. The fact that their mortality rate will be lower only serves to guarantee that it will never become an issue in the Soviet Union.

The growing awareness of the war in Vietnam on the part of the American people, and the dissatisfaction that awareness brought were a result of freedoms which the Soviet people do not have. You can't be dissatisfied with something you don't even know exists.

The second difference which nullifies any comparison between America in Vietnam and the Soviet Union in Afghanistan is traditional Russian militarism and expansionism. Since its inception, the Russian empire has relegated to secondary importance almost every concern except for the defense of its empire. The predominance of the military within Russian society has largely been accepted by the Russian, and by extension, the Soviet people. Furthermore, the people view territorial expansion as a positive, legitimizing role which the government must pursue. Thus, the

Soviet people view with pride the actions (as the Soviet government presents them) of the military and of the patriotic Soviet people in Afghanistan. Also, since dissent about anything important is not tolerated, any small pockets of dissent which might exist within the Soviet Union are quickly eliminated. Thus, the suspicion of military ventures and the inability to express dissent in the United States allowed for the growth of popular dissatisfaction. Since these elements are missing from Soviet society, no such wide-scale dissatisfaction is possible.

In fact, the only valid comparison that can be made between the war in Vietnam and the war in Afghanistan is the nature of the conflicts. Both involve the armed might of a superpower against a guerrilla army operating in the countryside. However, the differences between the two wars can be seen in the manner in which both superpowers dealt with the military situation. In the United States public awareness of the events of the war, and public opinion towards the war were constraining influences upon U.S. politicians and. In turn, military leaders. Since neither public awareness, nor public opinion plays a role in the decision making of Soviet officials, Soviet military commanders are free to use whatever means possible to win the war. Thus, since the Soviets have failed to rid Afghanistan of the Freedom Fighters in five years, the Soviet military will most likely remain in Afghanistan indefinitely in an attempt to oust the Freedom Fighters or destroy the countryside from which they operate, without one questioning word from home.

Students! WESLEYAN and YALE

For the first time the *Trinity Questioner* is being brought in limited quantities to your campuses. This is not merely self-indulgence on our parts. Our intent is to eventually establish an inter-campus publication bringing together articles and news that would be of interest to all involved. This three-college effort would then be distributed for free to students in Hartford, Middletown, and New Haven. Sound intriguing? Of course it does. Who wouldn't want to be published and recognized at all three campuses. If you would like to be involved (either by writing or in an editorial position) please, please drop a note to John Dalsheim, Box 97, Trinity College, Hartford, CT 06106, or call (203) 524-5276. You and your school will be glad you did.



PERSPECTIVES

- INDEX -

AROUND THE WORLD 2

NATO Instrumental in
U.S. - Soviet Relations . . . Tom Swiers
Vietnam and Afghanistan,
Works Apart . . . Michael Petropoulos

PERSPECTIVES 3, 4, and 5

Death Hits
Crescent Street . . . Timothy Leavitt
The System,
And Justice For All . . . John C. R. Carter
This is America,
and Anything Can Happen V. Mamchur

Adam Smith
Would be Proud . . . Winthrop Rhodes
Strings Attached . . . A. Jane Dorfman
To Care . . . Elynn Stier
Quote Box

ON THE QUAD 6

Liberals Pull Fast One
in Bathroom Scam . . . James G. Harper
Patriarchal Education
at Hand . . . Norma Aresti
Sexism in the
Classroom . . . Carol Helstosky

IN THE NATION 7 and 8

Educating the Press . . . Stephen Balon
Bronson, Eastwood
and Goetz . . . Winthrop Rhodes
Strangers in a
Strange Land . . . David A. Levy

"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

THE TRINITY QUESTIONER

Editor . . . John S. Dalsheim
Associate Editor . . . Winthrop G. Rhodes III
Creative Consultant . . . Timothy C. Leavitt
Business Manager . . . Stephen L. Steinberg
Graphics Editor . . . John F. McLaughlin
Staff Assistants . . . David A. Levy
Mortimer "Jimmy" Malcolm
Susan C. Moss
Michele M. Turner
Copy Editors . . . A. Jane Dorfman
Lucia R. Dow
Ellen Garrity
Richard M. Shapiro
Typists . . . Michele Amendola
Jeanne J. Harrison

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. The opinions depicted in the articles in this publication are not necessarily those of the editorial staff. All questions and letters to the Editor should be addressed to Box 97, Trinity College, 374 Summit Street, Hartford, CT 06106. Advertising rates available upon request.

TIM LEAVITT

Walking back to Stowe late one afternoon last fall, I was greeted by the horrific sight of two ambulances, several police cars and a firetruck gathered around my dormitory, my home. Worried that something terrible had happened to one of my co-habitants, I inquired of one of the members of the large crowd that had gathered to watch the event on the street. I breathed a sigh of relief when I learned that no one from Trinity was involved and, in fact, it was a local motorcyclist who had lost his life in front of my dorm.

Late for a dinner appointment, I went inside to my room to change my clothes, gazing occasionally to the street through my first floor window. Gradually, the two ambulances pulled up on Crescent Street and parked in the foreground of my scene. I was torn between removing the sheet-covered body from the community garden, where it had landed, and loading it into the vehicle, not twenty feet from where I stood, behind my protective glass. The only thing I could think of was the thousands of times I had seen this before on television. Thirty minutes before, this young man had had an entire life ahead of him. Now he was dead and cluttering up my view of New Britain Avenue.

Why do I think this way? Why was I not able to sympathize with this poor fellow on the street? I was safe. I was protected. There I was in my clean clothes,

watching "big screen" TV in living color and stereo sound. There was no difference between this scene on my living TV and those that I had seen on so many police shows. I felt frustration. This person had family and friends and was now dead in my front yard. This wasn't happening.

Later that night I returned, satiated from my meal out. I learned from my roommate that someone he knew had gone out on the street, past the silhouettes painted by the policemen and had located a twisted piece of metal that had once been a part of the van that had struck the bike. He went back and nailed it on a wall, declaring it "pop art." Why? Was he so desensitized, the same way that I had been, that he could look on this death and laugh? Could I have found humor in this same event? No, that was sick, I thought. But, why, again? Was not my remote fascination with my "wallst" simply one step short of his going out and getting a piece of the action? I didn't know. I still do not know.

If it had been a Trinity student out there it certainly would have been different. Even if I hadn't known him personally, I certainly would have known someone who did. Perhaps I would have felt something then. Perhaps Dan would not have gone for his sick "salvage-art." Perhaps everything would have been the same and I would have stood at the window and stared.

Am I a bad person for lacking emotion at the time? After all, this was nothing new. I had seen it all so many times before on TV. I was safe with all of my

schoolmates inside our fences, occupied with our parties, our affairs, our classes. It didn't matter.

I read the next day that the victim was a young man of Polish descent from a town not very far away. In my mind, this was translated as a working class town that was worlds away from my fenced-in playground. He had been hit by a van driven by a man and his little boy (4 or 5 years old, as I recall). What did this boy think of the event? Would he remember this? Was there any difference in his mind between the screaming brakes of his accident and the same sounds that, no doubt, he too had seen on TV? Or would this vision simply fade into the thousands of things that he will see in his lifetime? I didn't know then, for him or for me. I was reminded though, every time I crossed the street there to get off campus, and saw the police outlines of broken machinery on the street. They also pointed around the body in the garden, I think, but that quickly faded away. At one place on the street, I saw letters "P.O.I." I figured out a couple of months later that this probably meant "Point of Impact." That sounded pretty good to me.

The winter weather has cleared all the paint from the sidewalk and the street now. I still have my memory of the scene. It still is only one in a series of similar pictures I have seen. I wonder if the small boy in the van remembers anymore, or if it has all faded away. One thing I am sure of, though, is that the lives of the people here permanently changed that of this winter and that of the driver of the van. No doubt whenever he sees a similar scene on television, he realizes that there is a great difference between television and life.

The System, and Justice for All

JOHN C. R. CARTER

We are trained to this institution to be taught, trained, and given the papers necessary to enter that great mass of competition called Society, or the Real World. For the most part, our entry into this sphere of activity will be judged on our success in securing for ourselves the economic and social accomplishments desired desirable by our parents and peers. We are learning to make more money, have more things, enjoy more mobility, and have more choice in our selection of victuals, clothing and transportation. This is Progress. This is Good.

This process of progress is engaged in by finding a niche in a vast system of production: an allocation of resources and money. Money is accepted fiction by which we measure the value of our possessions, and hence their cost.

These desiderata, the measure and price of our progress, we created by that system in which we participate. This is our economic system. It is an industrial economic system. In this system, vast numbers of people labor to manufacture new objects which they then sell, in exchange for money and resources, to people who have accrued these conveniences themselves, by engaging in the same process. Because the need for new objects, the supply of resources, and hence the amount of money that can be generated is finite in any group of people, the system dictates that at certain points our society organize itself to coerce other groups of people with fewer objects to agree to give us their resources and money, and accept some

of our objects in return. Thus, the system is provided with new areas in which to operate. This is called War. It creates progress. It is, therefore, Good. This action causes men to be killed as agents of the coercive or resisting factions, which is unfortunate, and many objects to be destroyed. But this increases the ratio of objects, money and resources to people in the system. It also creates a new demand for those objects destroyed. It is, therefore, in this, also, a progressive action, and is Good.

The various niches in this system are reaped with varied importance. Because money is very, very important, the people who have been trained to handle, transport, and invest it are also important. They are, therefore, rewarded with large amounts of it and other desirable things produced by the system. The people who perform less specialized actions on less important things are rewarded less. The people who hanker for the actual objects are thought to be of little importance, and given little of the money. There are even some people who have no place in the system, or who can accrue very little of its benefits. This is not human unhappiness, but because they do not have this money, they are not important.

There is another group of people who are, inevitably, also unhappy with the system. They are people with the training and ability to find a remunerative niche in it, but who choose not to. They ask questions about the goal to which the system progresses. When it is explained to them, they say that "more" is not an apprehensible or attainable goal, and even that the objects the system

produces do not satisfy them. Many years ago one of them wrote that: "If an abundance of those things which a people considers the goods and the riches of the earth defines wealth, then it follows that that particular culture is wealthy in proportion to just those things and no others; and it does not depend on what another people may consider the goods and riches, no matter how different those things are, and that of them, nor how many individuals possess them. . . ."

The man's name is Andrew Lythe, and like most of these dissenters, he has relatively little, as far as money and objects are concerned. He lives in Tennessee and drives an old car. He does not have Vuarnets, a Swatch, or a house on the vineyard. He cannot afford to fly to Bermuda for the winter, and has probably never gotten baked and watched David Letterman. He does not have a maid, or a television. He does not attend many cultural events, and is only likely in his cabinet to bourbon from an old bottle of Cointreau. He affects not to have those things, and apparently prefers some hazy, unrealistic ideals to tangible desires. He and his notions of a moral life and a gracious existence are, strangely, respected greatly by many people who are successful, and he is admired and visited by many of them. While this is seemingly inconsistent, it has been suggested by psychologists, who are the people who tell us how to be happy with the results of our acquisitions, that such people represent a quaint, rather figure, a reminder of a simpler past. This is not entirely understandable, but it seems to be an acceptable explanation.



This is America, and Anything Can Happen. . .

V. MAMCHUR

At times I've wished I were a plain old American, you know what I mean, one who's nationality was only American, or such a mixture of different ones, that it wouldn't matter. But no, not me! I'm the first generation of my family to be born in the United States; my parents are from Ukraine. It isn't easy being a Ukrainian-American.

Ukraine, as I hope most of you know, is located between the Black Sea, and the Russian Federation. It is not (and I stress NOT) part of Russia, it's a member of the Union of Soviet Socialist Republics, just as Russia is. The Ukrainian language is not a dialect of Russian, the cultures are not the same, and the people are very different. Ukraine is being very consistently "russified." I'm getting a bit off the track, this isn't supposed to be a political article, but once you get any good Ukrainian talking, a cry of "freedom for Ukraine" is bound to come up.

I knew I was different from other kids right away. I only spoke Ukrainian (my first language) at home and if it weren't for the American kids in the neighborhood, I might not have spoken any English at all. My cousins had it very rough starting school. Lucy still remembers crying hysterically in kindergarten because she couldn't understand

a single thing the teacher or any of the other kids said when they spoke to her. That can be a traumatic experience for a child.

Speaking a different language wasn't too bad. I handled that well until Ukrainian school came along. Ukrie school (as it's fondly called) was every Saturday from nine in the morning to one in the afternoon. I don't know about you, but I loved to watch cartoons on Saturday mornings and I put up quite a fuss at having to miss Bugs Bunny and Scooby Doo. In Ukrainian school we were taught Ukrainian grammar and literature, geography, history, and culture. Finally I met other Ukrie kids my own age who would also rather be watching cartoons! I survived eleven years of Ukrainian school and even took some big exam at the end that took three days of written answers to essay questions and one day of oral examination. Of course, all this was in Ukrainian. The teachers at the Ukrainian school were not the most fascinating. Half of them couldn't speak English! There's a Ukrainian comedian from Canada who, in his comedy routine, says that Ukrainian school "was like getting ready for high school." It's true. We could get away with anything and everything.

Ukrainian school isn't enough for the well-rounded Uke. The next step is youth

organizations or cultural groups. I took the cultural route. Ukrainian folk dancing and bandura (the Ukrainian national instrument) playing. All this takes up lots of time. It was all fine in high school. But with college? I'm still doing it, and at times wondering how. Going home every weekend (just about) is not my idea of leading a wild social life! Not only is there dancing and bandura, but now I'm teaching kids who would rather be watching cartoons) on Saturday mornings. They're suffering like I once did, but I'd like to think I'm not teaching them the way my teachers taught me — the Ukrainian dance steps they knew. There's not much dancing at the Ukrainian bars, but plenty of drinking and singing of Ukrainian folk songs. Friends of mine have always claimed that the drinking age doesn't matter in a Ukrainian bar, as long as you asked for the drinks in Ukrainian you were bound to be served.

Ukrainian parents are popular discussion topics between Ukrainian kids. Ukrainian parents are generally grouped in two groups: those that were born here, and those that just came off the boat, so to speak. The parents belonging to the first group are your average American parents. After all, they grew up in America. The parents of the second group, however, are a very different story.

I grew up with the dire warning that "This is America, and anything can happen." True enough, but when you're going to a close friend's house? Unlikely. My high school years were fine; I was living at home and being the well-rounded Ukrainian. But when I told my parents I wanted to go away to school instead of commuting, they flipped. You see, Ukrainian children don't leave their parents' home until they get married. And even then, the parents usually move in with the kids. It was a personal insult to my parents that I wanted to go away to school. My parents swore it would be a waste of money, that I'd be coming home for dinner every night (I'm from the area), that I'd be homeless. Needless to say, they were wrong. And they're still not sure how they could have been.

Well, they're getting used to it. Recently, I dropped an even bigger bombshell on Mom and Dad: I joined a fraternity. I had to explain to them in Ukrainian what a fraternity is, and I don't think they fully understand (my mother refers to it as "that party" — as in political party!).

When I start complaining about everything I have to do, or how my parents with their old country values can't fully understand me, my roommates tell me I'm lucky. Lucky? Come to think of it, I suppose I am. I have some unusual activities I take part in; I speak a different language; I have a strong sense of my background. Oh, I could use a vacation every now and then from being Ukrainian, but now that I think of it, I know I wouldn't change a thing.

Adam Smith Would Be Proud

WINTHROP G. RHODES III

Advertising. There are few words which elicit as many different responses from as many different people.

Whether it be television, magazine, billboard or whatever, advertising is an exclusively Capitalist product. It is the kind of thing that neo-Marxists like to point to and say, "See, the Capitalist land of opulence." Lenin, specifically, talked about the ghoulish soundsness of allowing such an open-ended system to grow unfettered. But we aren't concerned with the opinions or theories of Communists; it's probably just propaganda from the KGB or whoever does that stuff.

No, what does advertising mean to Americans — Communist, fearing Americans? Well, that depends on who you ask. Television addicts may call it a

nuisance, cable television companies might call it a blessing and thank God for it every night. Clever, ambitious souls might see it as a ticket to the promised land. Let's not forget such semi-legendary characters as Darren (or was it Derwood?) Stevens and Ward Cleaver. Both would say that the system works for all of us.

Some, who might be called either social realists or social cynics (depending on your mood), might argue that it creates many jobs, helps keep our society wealthy, and benefits the average consumer. It does create jobs, good ones at that, and it does elevate our standard of living, but does it benefit the consumer? From any firm's point of view, it is the only way to sell a product. They have something to offer, presumably a good product, and there is only one means of

selling it — advertising. For his or her part, the consumer can exercise his or her marketplace freedom by sorting through the various products and choosing which to buy. Ostensibly the best products will sell and the inferior ones will gather dust on the shelves. In this way the producers are compelled to make a good product and sell it at a fair price. This benefits all, but in particular it benefits the consumer. It all sounds so neat and tidy. Adam Smith would be proud.

This justification is not without its merits. The firms that compete according to some unwritten code. This is good for an active work force. But what of the consumer? Does he or she really have that much marketplace freedom? By very nature of the business (or I might say racket) the consumer is faceless, almost like the object of an experiment — except that the experiment never ends. The advertising magnates push buttons and try various stimuli to see what will coax the consumer. Not only is this degrading, but it is downright exploitative — inherently.

Most products we see heavily advertised, things like pain relievers and detergents, are very similar. If not actually the same. In cases like these, the challenge becomes a matter of tricking people into believing that they need these products. It's a game between the different companies. The problem with this is that the stakes are very high and the consumer, who is supposed to be the winner, becomes nothing but a tool — a means towards an end. Also, all the money squandered on the game has to come from somewhere and it doesn't take a genius to figure out where.

The question isn't whether this is good or bad, or who is to blame, but how can it be changed so to better serve its original purpose. Isn't there a less wasteful, more respectful way of presenting economic choices to the public? Why can't consumers be treated as more than mindless status-seekers? Why can't women in particular be treated as more than human mops or human oven cleaners? Beats me.

MORE good reasons

to listen to

WRTC

Morning Jazz 6-9
Morning Rock 9-12
Specialty Programs 12-3
Afternoon Jazz 3-6
Que Pasa 6-7
Alien Rock 7-10
Thought Power 10-6

+
Trinity Sports
Classical Music
Ethnic Programming
+
NO COMMERCIALS!!!!!!!

Convinced?
you'd better be.

89.3 Stereo





PERSPECTIVES

Strings Attached. . .

A. JANE DORFMAN

"Free Nelson Mandela." The song by Special A.K.A. soulfully pleads for the release of Nelson Mandela, South Africa's primary political prisoner. Jailed for 23 years, Mandela is Black South Africa's strongest reminder — aside from the everyday oppression they face — of their cause. Mandela is their hopeful reminder: one who has suffered and will suffer to bring about a just South Africa. He is their proud martyr. For 23 years, Nelson Mandela has been incarcerated in a South African prison. His crime is a serious one in Apartheid South Africa: he is the leader of the African National Congress, an outlawed black political group which is one of the continent's oldest liberation movements. The Congress seeks to overthrow the white minority in power through violence.

When it was outlawed in 1960, the African National Congress did not cease to exist, instead it grew stronger. The combination of time and growing awareness of the ignorance of inequality among people of different races strengthened the following of the Congress.

Very recently, the South African government, apparently feeling some pressure from Western nations, offered to free Mandela — on certain conditions. In a very clever public relations

ploy, President Botha of South Africa announced that Mandela would be released if he would only renounce violence. Although this sounds reasonable enough, it actually is far more complicated than Mandela's simply renouncing violence. The government's "agreement" for Mandela involves a renunciation of blacks' violence against white South Africa, in a time and society where white South Africans are free to oppress blacks in such ways as to disallow blacks, who comprise the majority population of South Africa, to vote, to live and work in certain districts, and to gather in groups. They even have the power to banish people from society.

Nelson Mandela's wife of 23 years (almost immediately after their marriage, he was arrested) is one such "banned" person. She is required to live in a remote area and is prohibited by law from being with more than two people at a time.

Aside from Mandela's conscientious refusal to sign the pact which would effectively kill his cause, there are numerous considerations applicable to his release. If he were to leave jail, he could be rearrested at any time on prior charges, as there is apparently no statute of limitations in existence for black South Africans. If he were released, the Congress' cause would in ef-

fect be defunct — how could he actively support an illegal organization outside of jail? At least while he is in prison, he has nothing to lose. He cannot support the anti-Apartheid fight from outside of fear of being jailed and even further restricted; inside he is a powerful symbol of the will toward a just South Africa.

The government of South Africa has just proven that freedom for Nelson Mandela would be little more than a word, and possibly a temporary one at that.

In a speech Mandela delivered through his daughter to anti-Apartheid supporters last week, he said that to leave prison under the present government offer would be equivalent to selling his birthright and that of the people to be free. Mandela maintains that as long as the African National Congress is illegal, there is no ground on which to negotiate, and thus, no hope for equality.

While some speculate that if Mandela had accepted the government's offer, the government would have encouraged a peaceful African National Congress to balance the support of the present, violent Congress. To Mandela, the realization of this speculation would amount to compromise, government still on "their" terms. Black South Africans have already been compromised for too long.

It seems that the situation in South Africa can in some ways be likened to

that of the U.S. in the late '60s. Civil rights for black people became an issue to be dealt with, and while there has never been an "Apartheid" in America, there was strict racial segregation — an equivalent in many ways.

When we were children, blacks in America fought for their rights. The right to have equal educational opportunities for their children, the right to sit in any seat on a bus or train, the right to be served in a restaurant on the same condition that whites were — if they had the money. And while we no longer see the violence and dynamism of this movement for "freedom" today, it still exists. It is more subtle.

Are Nelson Mandela and his Congress fighting for power? Not any more than blacks in America were fighting for it in the civil rights movement of the '60s. The power of equal footing is not a lot to ask. The chance to live peacefully with others — without compromising yourself — is not a lot to ask. And in the U.S. today, renunciation of violence and despair in all of South Africa, support of the black majority, not to overthrow and oust all whites, but to gain equal footing in government, society and human rights, is not a lot to ask.

Free Nelson Mandela. Free South Africa. Black and white, from the chains of Apartheid. Can a country live long, can a country be healthy, with such ignorance? Free Nelson Mandela.

To Care

ELLYN STIER

My initiation into the city of Hartford began fall semester of my freshman year. I strolled into Friendly's downtown with three friends on our way to the Civic Center. Among the multi-colored faces sat a man, about 40 years old. His coat was too small for his broad shoulders; it was military green, tattered and stained. As we gaggled over seemingly important issues, he began shouting, "I'm an American soldier!" All of the customers, their faces bearing the mask of anonymity, turned briefly toward him and then back to their meals. One of my friends laughed nervously; the sort of deadpan humor one invents to deny the reality of an uncomfortable situation.

No one wanted to take responsibility for this man, even when the stream of blood running from his temple down over his unshaven chin became apparent. Why is this? What is it that we fear so much? Outside of the cocoon in which we live, people are generally apathetic. Americans are taught to be

competitive from childhood, through sports, education, and our capitalistic economy. It is the strong who survive, often at the expense of the weak. So we tend to ignore the weak, with an unconscious fear that their world will infect ours. We walk through life blindly, only viewing what we want to see.

As I dipped my French fries leisurely into a small pool of ketchup, a waitress approached the man. His arms, once gesturing in all directions, came to rest by his side when she placed a damp cloth on his forehead to stop the bleeding. She spoke softly to him and calmed his frantic shouting.

What I realized at that moment is the potential we all have. The waitress who came to this man's aid was a heroine. She took off her mask of anonymity and became human. She had no fear. I watched the man walk slowly out the door, as he thanked the waitress. In a date, I finally understood what I was feeling — envy. I admired her courage to come out of the crowd, to deviate from the room, to care.

Quote Box

"Homophobia?
I'm not scared of homosexuals.
I'm just sick and tired of hearing about them."

Weston C. Elliott

"Appreciate the fine line between the shakes of too little and the abyss of too much."

Albert Finney

"The one who dies with the most wins."

Scott Ackley

"It's no disgrace t' be poor, but it might as well be."

Frank McKinney Hubbard

"How glorious it is — and also how painful — to be an exception."

Alfred de Musset

"When neither their property nor their honor is touched, the majority of men live content."

Niccolo Machiavelli

"Error of opinion may be tolerated where reason is left free to combat it."

Thomas Jefferson

"Avoid, as you would the plague, a clergyman who is also a man of business."

St. Jerome

"Unthought — like thoughts that are the souls of thought."

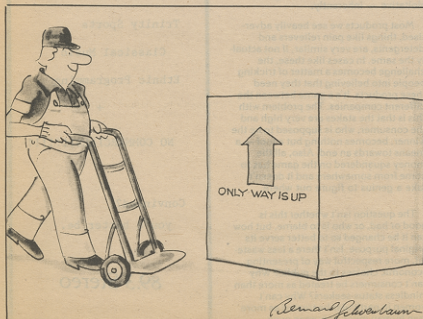
Edgar Allan Poe

"Politics has got so expensive that it takes lots of money to even get beat with."

Will Rogers

"Life ain't no free ride on a pink duck."

Theodore J. Shannon



The New Optimism

ON THE ROAD



Liberals Pull Fast One in Bathroom Scam

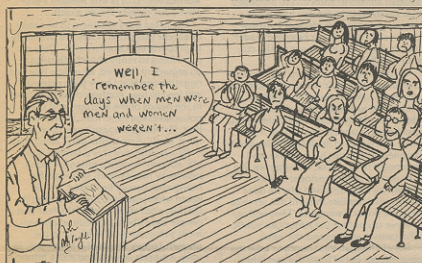
JAMES G. HARPER

The serpent of reverse discrimination has slithered into our educational garden of Eden. Some ignore it, unaware of the crimes and civil rights violations going on around them. Some ignore it, accepting it as natural. Professor Maurice Wade sees it as "a useful social tool." However, is it a positive social tool or does reverse discrimination open the floodgate of the ridiculous, petty, and impractical?

Professor Wade discussed the plight of the Negro in his articles; I am discussing the so-called plight of the American woman. I am discussing the misguided notion that some women hold that men should be punished in petty pin-prick ways. This in theory makes up for the years that women spent subjected and

"enslaved" by men in kitchens, beds, and coffee machines. However, perhaps it is the natural state of women to serve men. They are in general physically weaker, mentally feeble due to the fact that their emotions are ruled by their menstrual cycle. Even the configuration of the genitalia of both sexes seems to suggest a natural male dominance. The only possible argument that could be made for women's superiority is the fact that the female life expectancy is longer. However, that argument can be refuted by the suggestion that women were thus designed so that each could serve the man until his death — only after this may she die.

The inferiority of women as social reformers is made manifest by their attempts at reverse discrimination. Many



Sexism in the Classroom

CAROL F. HELSTOSKY

A recent study by The Project on the Status and Education of Women entitled *Out of the Classroom: A Chilly Campus Climate for Women?* has found evidence of sex discrimination continuing outside of the classroom. The research has proven that female students are discriminated against in terms of internships, extracurricular activities, course and career planning, and campus employment. This may seem too extensive to be believable, but there is evidence at Trinity of sex bias both within and outside of the classroom.

I am well aware that sexism exists in the context of the classroom. I have heard sexist humor during lectures, felt excluded from study groups, and recognized the complete lack of a female perspective on the subject being taught. I am forced into taking a women's study course (also known on campus as a "feminist" course) in order to get any female perspective on the subject I am interested in. When I attend a specifically female-oriented course, I find few, if any, men enrolled; thus eliminating any chance for a male viewpoint to provide an effective balance of ideas and opinion. This makes me angry. It also leads me to wonder why, when all of this talk of requirements was going on, no Women's Studies courses were incorporated into the requirement program. Perhaps these courses were recommended, but the recommendations fell on deaf ears. As far as requirements go, there is still evidence of a bias. The history department requires courses in almost every conceivable category, but no women's course is required for a student to complete a major.

If Trinity is going to attempt a major curriculum change, perhaps a course dealing with gender, sex roles, and relationships could be offered to help students become more aware of the sex bias. We know all the aspects of male-

female relationships, but not on an academic level, and not in terms of gender differences and similarities. This subject could be (and is) incorporated in to other subjects like sociology and psychology, but it would be more effective as an individual, intensive course. A course in gender roles would help men deal with latent and overt traces of sexism, but it could also help women re-evaluate their own feelings about the male-dominated campus. A female student constantly has to deal with the fear (no matter how latent or minuscule it may be) of sexual harassment, bigotry, and the threat of sexual assault. Granted, none of these happen to women in gigantic proportion at Trinity, but women fear the possibility that this may occur at any given moment. This tends to put women on the defensive. By dealing with men in an academic, one-on-one atmosphere, women could perhaps allay these fears and begin to experience traces of a non-sexist environment.

None of this is impossible. Sexism does, and will, exist at Trinity as long as we pretend it never happens. But it happens every day, both subconsciously and purposefully. By encouraging open discussion about sexuality and gender, students and faculty could combat the effects of sexism, both inside and outside of the classroom. Of course, how many of us would be willing to volunteer. If given the opportunity, to expose our fears, misconceptions, and biases? This is why it is essential that there be some sort of required sexual integration course at Trinity.

CORRECTION — The telephone number for GARMENT CARE CLEANERS' Broad St. Store was incorrectly printed in the last two issues. The correct number is 247-2955.

of these attempts are petty, impractical and often downright silly. Take for instance the Women's Center letters to the *TriPod* criticizing various TCAC advertising campaigns. This series of letters was merely reflective of what led one to ask whether this attempt at reform was positive or whether it had backfired. Reverse discrimination in the hands of these reformers is equally petty and is a dubious social tool. This leads me to the meat of the article — a heinous case of reverse discrimination that gives all kinds of discrimination a bad name.

The bathrooms in the basement of Mather, between the game room and the south stairwell, are the case in point. Many of us remember the days when the men's room was on the right and the ladies' room was on the left. This situation was reversed at the start of this academic year. The men's room was before a facility of 4 toilets and 3 urinals. The ladies' room was a facility of 2 toilets, the total combined urinary capacity being eight. Now, this system may have seemed unfair. Was it? If you consider the urinary frequency of men versus women during a party at the Cave, it is perfect. Men who drink more urinate more often and therefore need more depositories for their urine. Women, on the other hand, drink less and thus urinate less. On top of this, a Questioner survey reveals the fact that only 52% of the girls who enter a

bathroom actually use the toilets. Women explain their trip to the bathroom as "a chance to talk or to brush your hair, or put on chapstick." So I ask: who needs the toilets? The answer: some of us.

However, this year, the bathrooms were reversed, giving women three toilets and three urinals and leaving the men with two toilets. This seemed to be a cheap, petty attempt by the women reformers to make up for ages of male domination, rendered even more impractical by the fact that most women are not even biologically equipped to use the urinals that the reformers have so sagely sent their way.

I am in no way condemning all women nor all reverse discrimination — I am only condemning the reverse discrimination of the women reformers. Not all women must adhere to this "enlightened" policy of nit-picking. In the same way, not all people of Irish origin should condone the bloodbath of the I.R.A.

How can any woman be deluded enough to think that this behavior incident is morally right? All it could possibly lead to is bathroom lines, resentful feelings, and a sense of waste when one thinks of those lonely urinals. So reverse discrimination, even if twisted, as this case demonstrates, has equality of the sexes been achieved or furthered through this move? Or is it petty? Impractical? Or is it a useful social tool?

Patriarchal Education at Hand

NORMA ARESTI

The open curriculum at Trinity College may very well become extinct. This will not come as a surprise to those debating for its continued existence or for the new curriculum being proposed to replace the current system. It seems that requirements will soon become the norm. A number of students have expressed concern over the "New Curriculum" because they believe, among other things, that imposing requirements undermine the freedom to choose for oneself the courses one deems interesting and useful. I share these students' concerns. I believe that an individual who enters a college or university should be able to select her or his own courses. I feel that providing adequate counseling is better than forcing students to take certain classes, for counseling would enable students first to discuss their goals and interests with someone who is genuinely willing to offer constructive advice. Then students can make decisions on their own.

However, those in favor of imposing requirements believe that there are very good reasons for doing so. Some members of the Administration and Faculty sincerely believe that by stating inter-disciplinary studies and imposing certain requirements, the opportunity will arise for students to acquire a more integrated education — one which will make them more well-rounded and knowledgeable. The prevailing belief is that the goal of a liberal arts education is to allow for the development of mental abilities which will enable individuals to successfully and intelligently pursue their goals after graduation. This goal is achieved in part by acquiring sufficient knowledge to be useful and enlightening. Imposing requirements to ensure that all the knowledge students attain is diverse enough to make them well-rounded, while in depth enough to help them. The learning experience itself and the interaction with other students and teachers, will allow for the development and refinement of individuals' thinking.

I feel this common view is only partially correct. It is my belief that educational institutions strive above all to prepare students for post-educational

life by presenting that knowledge, and providing those experiences which will enable them not only to function in society, contributing to it in some way, but to always question it, and, if necessary, work with others to change it. The goal of education, as it exists, is to produce a productive, obedient individual who will uphold the status quo.

The proposed new curriculum promises to do just that. To begin with, the curriculum is not new; it contains many current courses of study. The difference being that some will become requirements, and others may be grouped in clusters. Courses in a cluster are thought to go well together because they are interconnected. This is part of an attempt to integrate disciplines so that students may become aware of how seemingly disparate fields (say, philosophy and psychology) are in fact interconnected. I applaud this effort, but think it is half-hearted. I have yet to hear any mention made of requirements in the newer fields of Women's Studies, American, Latin American, or Asian Studies, or in other studies which have been around longer, such as Russian Studies. Many of the courses being integrated are in themselves non-traditional. They have developed within the context of a white male supremacist culture, and are therefore steeped with the sexist and racist assumptions which have pervaded standard education in the West. The basis for the knowledge presented in these courses is the observations, experiences, and thoughts of white men. The experiences of blacks, or women, for example, have been systematically overlooked or neglected. Thus, the integration being sought will not be attained.

A genuine attempt to create a richer, integrated curriculum must begin by making studies such as Women's Studies or Black American Studies required. It should be understood that ignoring or dismissing as unimportant the achievements and thoughts of sizable portions of the human population constitutes a grave offense to them, and an invaluable loss to us, as a society. This must be imposed upon a student body, then great care must be taken to insure that it will truly enable individuals to learn.



Educating the Press

STEPHEN BALON

On Sunday, January 27, 1985, the *Harford County* printed an article from the Associated Press entitled "Student Loan in Jeopardy: Reagan May Seek Limit That Would Affect Half-Million." This article is bigger than the words contained in it would seem to indicate, believe it or not. For those of you who did not get a chance to read this article, I would like to try to objectively summarize it, just as the reporter allegedly did.

President Ronald Reagan is going to propose to the Congress a measure that would deny the Guaranteed Student Loan (now referred to as the GSL) for students whose families' incomes exceed \$32,900. Total federal aid per student would not exceed \$4,000 annually. The original income limit could have been \$30,000, which would have made about 500,000 college students lose their aid eligibility. Reagan's proposal would also try to limit the Pell Grant program, which gives poorer students up to \$1,900 a year for their education as a stipend, not a loan. Students unable to get a GSL would be able to apply under a stricter loan program in which the interest rate is higher and the repayment must begin immediately as opposed to the GSL, which may be paid off after graduation. The Education Department's budget for fiscal 1985 is \$17.9 billion dollars. Five million college students get federal aid annually, with \$7 billion going to the 3.3 million students who need a GSL. Congress is expected to debate this issue of student aid they have in the past.

Well, that's the article, seems clear enough to me and to all those across America who read it. Mr. Reagan is trying to deprive federal aid to needy college students. Simple message, huh? Cut and dry, objectively written, no opinions in a newspaper article, right? Wrong.

This article is not written to voice my disappointment at this news about federal loans. However, throughout the course of my argument, you will notice my bitter attitude toward this administration's policy that would further push America into its education drought. What the astute reader will

notice is how I think this phenomenon occurred. Sounds confusing, huh?

When I first read this article, I was not pleased with its content. I knew that this sort of action could be expected, but that it would effect what I consider the most important facet of American life—education. I noticed the negative, almost Democratic undertone of the article. I wondered to myself, "What would a fine, upstanding, patriotic citizen think of this type of article?" The answer to that question is neither easy nor understandable: You see, a patriotic American would look at that article and say, "Maybe it will be good for the country." Another, more conscious citizen might say, "How can Reagan do such a mean thing to all those students?" A typically well-informed citizen may reason, "How can Reagan's defense budget be so large, and yet he cuts a small, important part of the budget that will affect the future prosperity of our country?" I'm sure those types of responses were heard all over America on Sunday morning, especially from worried parents who would like to see their children get ahead in the world.

What I submit to you is what I asked myself after I thought about the article I just read. I have never been a strong Reagan supporter, nor am I a pro-fessed Republican. I am a student and my first reaction was one of hatred and disgust at the American situation. I questioned the integrity of our government and wondered if this administration knew what the meaning of education was in light of the ever-expanding world economy. After all, to compete with the world's economic powers, America needs informed management and more efficient use of resources. These can only come through education. Any good economist knows that. Thus, education should be the most important long-term goal of this country's government, so that America can prosper economically and socially in the years to come. Information processing is the wave of the future, and the American government does not seem to understand this. This was the implied meaning I got from this "objective" article from the Associated Press.

Now I am going to tell you what the article failed to mention. Ronald Reagan promised to work on cutting the enormous federal deficit if re-elected. Mr. Reagan was sworn in again on Super Sunday. Therefore, he must keep his promise to try and lower the deficit. One of the areas where he thought the government was expending too much capital was in education. In order to keep his promise to the American people, Mr. Reagan will propose a cut in the education budget. But the article does not seem to applaud Reagan for his action. The anonymous reporter used words such as "deny," "lock out hundreds of thousands," "ceiling would also hit," and "draw the eligibility line" in a subtle attack on the proposal. The article did not point out any of the benefits of such a cut, nor did it quote any of the Reagan administration on the proposed cut. All the article did was to present a seemingly objective piece of information in such a way as to sway the reader into saying, "There he goes again, cutting another program that's important, and hopes to undermine me all that it has done and wants to do. It is as if Reagan is damned if he keeps his promise, and damned if he does not. Whether we like it or not, he is our president and we should try to understand why he does things. Articles like this will not serve to help the public awareness. They will only serve to confuse the American public who cannot see beyond the news."

Writing like this will warp the minds of the American public, many of whom are informed solely through the printed press. This article seeks to defame the character of this present administration, and hopes to undermine me all that it has done and wants to do. It is as if Reagan is damned if he keeps his promise, and damned if he does not. Whether we like it or not, he is our president and we should try to understand why he does things. Articles like this will not serve to help the public awareness. They will only serve to confuse the American public who cannot see beyond the news.

Ronald Reagan has sought to take the government out of business and other facets of American life. His administration is based on decentralization of power. What this means is that the states and the private sector should take a larger role in trying to solve many of the social and economic problems faced by Americans. This is a very important point to understand if there is to be any understanding of the Reagan mentality. He wants to let the private sector and the states handle the domestic problems the U.S. has, and let the federal government handle that which cannot be handled by

states, such as foreign relations and defense. This seems great—theoretically.

What scares me, my family, my roommates, and my friends, is that the states and the private sector will not answer the challenge of the present administration. Decentralization, in itself, does place most of the burden on the states. They are probably not ready to handle it yet. The private sector is not ready to give up its present prosperity to accept the challenge which Mr. Reagan has presented either. This is the real problem. We could have had an America which was not radically different from recent administrations, but Mr. Reagan and his advisors have tried to move away from that. This change, however, is not ready to be accepted yet. The challenge is not ready to be met. This worries me. This is why Reagan's proposed cut upsets me so much.

The press does not seem to be ready to accept this either. They are not ready to properly educate America. They are not willing to really show both sides of an argument. Instead, an article like this negative one that I have just reviewed will lead to fear, confusion, and mistrust in the minds of the average, and even, not-so-average American. I don't need that. Mr. Reagan doesn't need that, and most of all, Americans don't need that.

My resolution of this dilemma is simple: educate America properly. Don't take away money from students. No newspaper should be biased. Think about what you read, don't just read it. Do this, and I think a lot of the fear that people have about our federal government will go away. But it's up to the powerful press, the media in general, to keep America strong, and more important, properly educated.

BE AWARE

AWARENESS WEEK

MARCH 3-11

Bronson, Eastwood and Goetz

WINTHROP G. RHODES III

For as long as I can remember, America has been fascinated with criminals. This fascination is two-fold. The liberal school, drawing most of their ammunition from psychological movements of the last two centuries, attempts to explain, and sometimes even justify, criminal behavior. On the other hand, as Eastwood and Bronson movies can attest, to America always loves to see the criminal blown away. However, in the past few years, the liberal psychology side has melted into the background, while the revenge-happy have not only survived, but multiplied. So, what's going on?

Bernard Goetz. Everyone's talking about Bernard Goetz. I doubt that I can shed any light on the incident itself, everyone and their mother has already commented on it. But what does it say about our attitudes as a society? It was great, wasn't it? Even better than Bronson, this was real! The child, in effect, the inhuman monsters who fill our lives with fear got what they bodily well deserved. We sure could use more guys like Goetz.

What this has also done, however, is raise some serious questions about what is going to be done in the future about crime trends. What is the answer? Should we arm every citizen, and let the sparks fly? Obviously, no one agrees with this, but many feel that our justice system is a farce, it needs to be restruc-

tured, and it needs to be a whole lot more vicious. Innocent people are scared and a little angry; it is only natural that they'd like a little revenge. Undeniably, something has to be done: no one challenges this. But as hundreds

of years of crime and criminal justice have shown, deterrence means little. The death penalty, no matter how well it ever, do this, and prison has never scored the average criminal, either. We all seem to be concentrating our atten-

tion on the crime itself, but this is only a symptom. As long as we hear the blinders of revenge, we can never hope to even nail a dent in crime. We can never hope to do anything but get revenge.



Ohhh! I get it. We should pamper them, let them off, they're only mis-
deeds, not crimes, and we will let
ever, do this, and prison has never
scored the average criminal, either. We
all seem to be concentrating our atten-

Ohhh! I get it. We should pamper
them, let them off, they're only mis-
deeds, not crimes, and we will let
ever, do this, and prison has never
scored the average criminal, either. We
all seem to be concentrating our atten-

established and, besides, Ronald Reagan would have at least a couple of heart attacks at the simple thought of it. No, this, too, is only a symptom, and is just as self-defeating.

It's hardly a brilliant question, but I'll ask it anyway. Who commits crimes? Rich? Poor? No. Poor people? Yes. People steal and murder and rape and pay-jawk because, number one, they are poor and angry, and number two, everyone they know does these same things. It becomes, to use a phrase right out of sociology textbooks, a self-fulfilling prophecy.

It is accepted, it is learned. You can't stop a kid from stealing because a Bernard Goetz is out there, or because he might go to prison. That's just a risk that's there, and he or she is ready to take it. Similarly, you can't let him steal, put a fatherly arm around his or her shoulder and tell him you understand why he or she did it. So, what do we do? Attack the source.

There are a lot of reasons why people commit crimes. Of course, poverty isn't the only reason, but it is the most obvious, and most pathetic. So, if we can attack the source—poverty—maybe something can be done. And of course, since poverty is one of President Reagan's highest priorities, there is no concern. Things will be better. Let's hope so. And let that be Bernard Goetz forgotten, but what has he not.



IN THE NATION

Strangers in a Strange Land

DAVID LEVY

I was recently involved in an interesting conversation with a friend who commented that certain American minority groups seem to feel that our government owes them something. It just so happened that the minority that received the most attention in our discussion was Black Americans. My friend stated that even after one hundred years of freedom, many Blacks still feel animosity towards the white majority which held them in chains for so long.

There is a fascinating argument here. For one, it can be argued that most of today's white population had no part in the institution of slavery. Obviously, none played an individual role; many of our families didn't even arrive on the continent until the great wave of immigration in the 1880's. Therefore, we owe our Black peers nothing. This seems to be a reasonable response. We can claim that policies such as acceptance quotas at universities and Affirmative Action are worthless, and even unfair to a certain extent.

Now comes the real crunch. When our ancestors arrived on our hallowed shores from such distant countries as Italy, Poland and Russia, weren't they expecting something? In other words, our predecessors obviously left the fatherland for a chance to begin anew. These wanderers did demand work, equal opportunity and a chance to partake in the

"American Way", a nation based on equality of race and equality of opportunity.

As a Jew, I can easily understand the desire to be accepted, and to find a niche in society. This leads to the second part of my conversation.

This portion of our talk dealt with people's defense mechanisms, or their tendencies to be defensive. Many Black Americans have often been accused of getting indignant when any remark is made which implies some form of racism. Again, we can say that this is an unfounded feeling. Yet, aren't people of all races and nationalities sensitive to remarks, whether in jest or otherwise, made against their backgrounds? At the risk of sounding repetitive, I bring up a

classic trait inherent in many Jews. The characteristic I am speaking of is the average Jew's eternal defense of Israel. I know that when speaking on a volatile subject such as Mideast peace, I usually will defend Israel's right to secure herself against her hostile Arab neighbors.

You might ask, what does this article stand for? Well, the answer is quite simple. As Americans, we pride ourselves on being a nation based on equality of race and equality of opportunity. We all expect that, because of the uniqueness of our governmental system, all of us will share in the wealth. To continue, when our ancestors arrived here, all of them were deeply aware of their origins, and often became defensive in the face

of a system which took many years to master. The downtrodden of today (mainly Black and Hispanic Americans) are in a similar position to those who came 100 years ago from Southern and Eastern Europe. Let's give them that same right to be "on guard" and protect their feelings. Upon arrival in America, our forefathers hoped to be given some sort of chance, nothing more. Now let us give the New Americans the same chance and the same understanding. After all, it is terrible to be a "stranger in a strange land."

ONLY \$15.00 SOPHISTICATION AND CONVENIENCE

Send your checks, money orders, or cash, to John Dalsheim, box 97, Trinity College, Hartford, Connecticut, 06106. Never be without *The Questioner* again. Published four or five times a year. Subscribe Now!

*Special Attention
and a
Special Price
from the staff of*

PROFESSIONAL BARBER SHOP

across from Civic Center
212 Trumbull St., Htd.

Appointments
accepted
Tel. 247-3795

GOLDEN CHOPSTICKS RESTAURANT

977 NEW BRITAIN AVE.
(in front of Caldor & Food Mart)

TAKE OUT RESERVATIONS
CALL 549-6223

- Serving Cantonese & Szechuan Food
- Exotic Drinks
- 10% Discount for Trinity students with this ad

OPEN 7 DAYS — 11 a.m. to 10 p.m.



CAPITOL RECORD SHOP

7 CAPITOL AVENUE
HARTFORD, CT 06106
203-278-6530

INTERESTING RECORDS
FROM AROUND THE WORLD

OVER 2500 CD's
IN STOCK

SECOND HAND RECORDS
BOUGHT & SOLD

MON-FRI 11-8
SAT 10-6

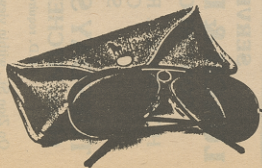
10% DISCOUNT ON ANY PURCHASE
WITH THIS AD THROUGH MARCH 14.

civic center opticians

optical salon, inc.

One Civic Center Plaza • Upper Level • Hartford, CT • 525-9727

DISCOUNT FOR TRINITY STUDENTS



The Writing Center



All Writing Can Be Improved
Writing Center Consultants
are trained to help
with all stages
of the Writing Process

115 Vernon St.
527-3151, ext. 392
Phone us or drop by
for an appointment.

Mon-Fri. 9 a.m.-4p.m.
Library Satellite
in Seminar Rm. 3
Sun. 7 p.m.-11 p.m.