







# THE PRIMARY SOURCE

*The Journal of Conservative Thought at Tufts University*

*Tufts College is to be a source of illumination, as a beacon standing on a hill, where its light cannot be hidden.*

— Hosea Ballou II

*You are the light of the world. A city set on a hill cannot be hid.*

— Matthew 5:14

*We can meet our destiny - and that destiny is to build a land here that will be, for all mankind, a shining city on a hill.*

— Ronald Reagan



# THANK YOU!

THE PRIMARY SOURCE WOULD LIKE TO THANK  
THE FOLLOWING PEOPLE AND ORGANIZATIONS  
FOR MAKING THIS ISSUE POSSIBLE:

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## 20 Years, and Counting

*Those who do not learn from the past are doomed to repeat it.*

—George Santayana

Students come and go, but four years is far too short a time to rediscover the answers to the world's questions. Each student depends upon the accumulated wisdom of those who came before them. Just as history books record the accumulated wisdom gained from the events that have shaped our nation and world, so too do we hope that this journal shall serve as a testament to the events that have shaped Tufts University, our community, our nation, and our world.

For 20 years, THE PRIMARY SOURCE has stood stalwart as the Journal of Conservative Thought at Tufts University. Founded in 1982 by Dan Marcus and Brian Kelley, this journal has served as the voice of dissent within the liberal and politically correct atmosphere of academia. Born in the era of Ronald Reagan and the Iron Curtain, the SOURCE set out to extol the virtues of individual liberty, egalitarian democracy, human rights, a strong military, and freedom of speech. From a Cold War to a War on Terror, the principles upon which this magazine was founded remain firm twenty years later.

An appreciation for the lessons of history is a strong tradition within the Conservative movement, if for no other reason than that history is the ultimate test of any ideology. From those who boldly opposed the Soviet nuclear buildup and gave America the courage it needed to win the Cold War, to those who defend the freedom of speech on campus and in court, history has more often than not born out the truth of the messages penned by conservatives just like the staff members of the SOURCE.

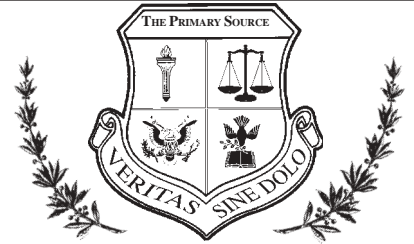
Tufts' history should serve as a guiding light for current students. Each Jumbo

enters this university as a child and hopefully emerges as an educated adult. While the process is rarely smooth, learning from past generations can help to make the transition easier. Studying the history of our school can help every member of the Tufts community, including students, faculty, and administration. As you will read within these pages, those who have failed to learn from Tufts' mistakes have indeed repeated them.

Thus, we created this volume as a compendium of the most insightful and timeless content the SOURCE has published in its twenty years on Walnut Hill. Contained in these pages you will find a wealth of articles dealing with Tufts policies and events, as well as articles discussing national and international affairs. In addition, the satirical nature of the humor within the SOURCE has been preserved as much as possible within the constraints of a limited number of pages.

Yet this volume was also created as a testimonial to the many staff members who dedicated their time at Tufts to the institution that is THE PRIMARY SOURCE. Altogether several hundred people have contributed to the making of this magazine, I regret that not all of their work could be reflected in this volume. Much of the content of this volume is due to former Editors-in-Chief, who have been some of Tufts' most tireless activists. Aspiring activists of all ideologies would do well to look to these individuals for insight into leadership.

I hope you enjoy this compilation of the first 20 years of the history of THE PRIMARY SOURCE. Here's to 20 more.



THE JOURNAL OF CONSERVATIVE  
THOUGHT AT TUFTS UNIVERSITY

SAM DANGREMOND  
*Editor-in-Chief*

### *Managing Editors*

MEGAN LIOTTA • *Campus Affairs*  
ANDREW GIBBS • *National Affairs*  
CHRIS KOHLER • *Production*

### *Assistant Editors*

ADAM BIACCHI • *Campus Affairs*  
SIMON HOLROYD • *National Affairs*  
EZRA KLUGHAUPT • *News*  
TARA HEUMANN • *Business*  
MICHAEL SANTORELLI • *Commentary*  
ROBERT LICHTER • *Humor*  
STEPHEN TEMPESTA • *Humor*

### *Contributors*

NICK ABRAHAM • ALEX ALLEN  
GERARD BALAN • MIKE FORTES  
JONATHAN FRIED • JON HALPERT  
CHRISTIE LANGENBERG • MARLON THOMAS  
JASON WALKER • REID VAN GORDER  
CHRISTIAN MILLER • ANDREW SINATRA

### *Editor at Large*

JONATHAN PERLE

### *Webmaster*

ALEX LEVY

### *Editor Emeritus*

JOSHUA MARTINO

### *Founders*

BRIAN KELLEY • DAN MARCUS

### *Special Thanks*

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1982

# THE PRIMARY SOURCE

2002

20TH ANNIVERSARY

*The Journal Of Conservative Thought At Tufts University*

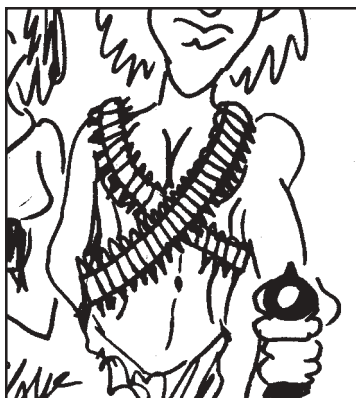
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# Conservative Thought At Tufts: A SOURCE Timeline

## 1982

### *A Very Good Year*

Just in time for Orientation 1982, Tufts' first and only student journal of conservative political thought made its debut alongside the *Tufts Daily* and the *Observer*. The need was clear: 1982's *Daily* was little more than a few sheets of Xeroxed paper, and the *Observer*, while superior in quality, had a reputation for not fully representing conservative viewpoints. If one were to submit an *Observation* that disagreed with the traditional left-leaning doctrine, it would usually run alongside a degrading, derogatory political cartoon that would lay waste to the article's credibility. A conservative student journal was long overdue, and in 1982 THE PRIMARY SOURCE debuted in a tabloid newspaper format.



“FRANKLY, WE ARE CONCERNED ABOUT YOUR USE OF THE TUFTS NAME ON YOUR MASTHEAD.”

—former University president Jean Mayer, in a letter to PRIMARY SOURCE founders Dan Marcus and Brian Kelley (1982)

“I’M NOT HERE TO SEE THAT THE PRIMARY SOURCE IS TREATED FAIRLY.”

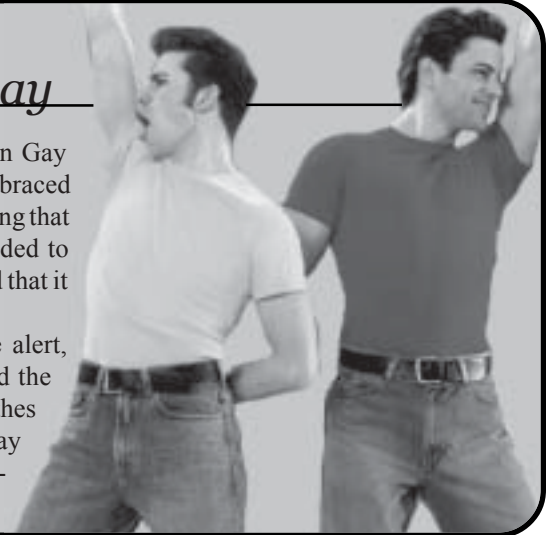
—TCU Senator Stacey Bran, during a Senate discussion of whether or not to defund the group (1998)

## 1985

### *Clothes Day*

On April 17, 1985, TLGBC (Tufts Lesbian Gay Bisexual Collective—they hadn't yet embraced transsexuals) declared 'Jeans Day,' meaning that everyone wearing jeans was gay. This was intended to show that gays 'blended in' with everyone else and that it was wrong to stereotype.

Members of THE PRIMARY SOURCE being the alert, concerned citizens that they were, the SOURCE did the TLGBC one better by declaring May 3, 1985 'Clothes Day,' meaning that everyone wearing clothes that day was conservative. Hundreds of nude leftists reconsidered their politics that fateful day.



## 1988

### *Why Beer Is Better Than Reitman*

Disciplinary Probation II is one stop short of a suspension, a punishment meted out for severe offenses—vandalism, academic dishonesty, assault without injury (sometimes). Or, in this case, for selling a T-shirt. In December 1988, a student who sold T-Shirts that listed reasons “Why Beer Is Better Than Women At Tufts” was placed on probation by then-Associate Dean of Students Bruce Reitman, who had determined the T-shirt to be offensive. Those in charge did not find it acceptable “to set up a profit-making business when the product is hurtful to others.” THE PRIMARY SOURCE pointed out that by this logic, the Tufts Bookstore, which sells books by Adolf Hitler among others, should be shut down and all its employees placed on Disciplinary Probation II.

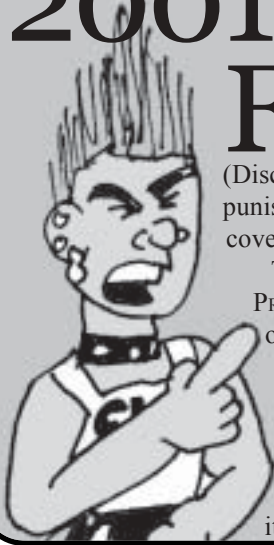


“DON’T BLAME YOURSELF FOR BEING WHITE... BLAME YOURSELF FOR BEING IGNORANT.”

—Task Force On Race member Hillary Bassett (1998)



# 2001-2002 *Free Speech Assaulted, Take 2*



FOR 19 years, THE PRIMARY SOURCE covered the news. This year, for better or for worse, we've been making it. October 2001: Sam Dangremond is assaulted by three student radicals late one night. After a lengthy hearing, they are given a slap on the wrist (Disciplinary Probation I—less than they would get for selling T-shirts), and even that light punishment is later repealed by the Committee On Student Life. This travesty of justice is covered in depth by national newspapers and conservative journals.

That same month, student activist Iris Halpern files a sexual harassment suit against THE PRIMARY SOURCE, alleging that a picture of a woman's torso was a sexually degrading image of her person. The Committee on Student Life voted unanimously to dismiss the charges, but Halpern decided to make attacking the SOURCE her personal mission.

The next semester, the student activists who were cleared of assault file libel charges against members of the SOURCE for writing about the incident, and Iris Halpern filed thirteen separate complaints—one against the organization and one against each editor.

That made a grand total of eighteen separate complaints filed against our organization and its members during the 2001-2002 school year—clearly a record.

## *TCU Budget Follies*

# 1997



THE 1997-1998 TCU Senate quite possibly outdid all previous student governments in their sheer arrogance when they decided to spend \$100,000 of the Student Activities Fee "surplus" on the patio outside of Hotung. Despite an overwhelmingly negative student response, the senators pressed on. A few even began talking about placing a plaque on the patio bearing their names before they had even voted to build it. That same year, certain TCU senators attempted to defund THE PRIMARY SOURCE, managing to cut our budget by \$4,000. The senators made it clear that their actions were motivated by the content of our journal.

"YOU DON'T WANT TO READ THAT."

—former University president John DiBiaggio, to a woman holding a PRIMARY SOURCE (2000)

The woman's two daughters were SOURCE editors.

# 1989

## *Free Speech Assaulted, Take 1*



SEPTEMBER 1989: The Committee On Student Life implements a policy entitled "Freedom of Speech vs. Freedom from Harassment." The policy, in letter and in spirit, prohibits freedom of speech on the Tufts campus. "Restricted Speech Zones" included classroom settings and recreational areas—there, a student or professor could not speak any words that "stigmatize or victimize another on the basis of race, sexuality" or a host of other concerns. After a bi-partisan movement brought national media attention to the crisis, then-president Jean Mayer revoked the policy after returning from France, where he had read about it. But the damage had been done: in October, a student who called his friend "Aunt Jemima" because he was wearing a red bandana was placed on Disciplinary Probation I because a black student had heard it and took offense. And in December, THE PRIMARY SOURCE was brought up on charges of racism after running a poem (reprinted in this volume) that supposedly used black slang.

# CONGRATULATIONS, SOURCERS.

## HERE'S TO 20 MORE.

THE 20 YEARS OF TUFTS UNIVERSITY STUDENT CONSERVATIVE

THOUGHT REPRESENTED IN THIS VOLUME WERE MADE POSSIBLE

BY THE DILIGENT EFFORTS OF **PRIMARY SOURCE** WRITERS

PAST AND PRESENT AND, PERHAPS MORE IMPORTANTLY,

BY THE DONATIONS FROM STUDENTS, ALUMNI, PAR-

ENTS, ORGANIZATIONS, AND OTHER BENEFACTORS.

WITHOUT YOUR FINANCIAL SUPPORT, **THE PRIMARY**

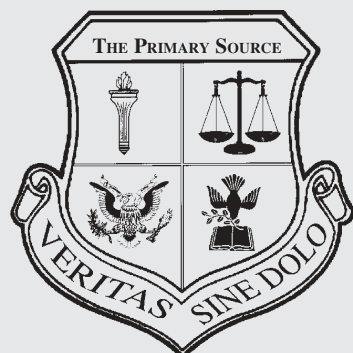
**SOURCE** WOULD NOT BE THE ACTIVE, GROWING ORGANI-

ZATION IT IS TODAY. LET US MAKE IT OUR GOAL TO KEEP IT

ALIVE ANOTHER 20 YEARS, AND TO CONTINUE TO DELIVER THE

MOST HONEST AND FORTHRIGHT ACCOUNT OF AFFAIRS ON THE

TUFTS CAMPUS.



*Yes...* I want to support THE PRIMARY SOURCE's efforts to direct campus debate in the right direction. Enclosed is my contribution in the amount of:

- \$30, Subscriber     \$50, Supporter     \$100, Donor  
 \$500, Advisor     \$1000, Benefactor     Other: \_\_\_\_\_

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Medford, MA 02155



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1982 THE PRIMARY SOURCE 2002

— P R E S E N T S —

20 YEARS OF STUDENT  
CONSERVATIVE THOUGHT

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# VOLUME 1: 1982-1983

## WHY WE'RE HERE

Heaven knows, Tufts has enough publications already. In the morning there's the *Tufts Daily* and on Fridays *The Observer*. If you're an alumnus, there's the *Tufts Criterion* and if you're anyone else, the *Tufts Journal*. And now we also have a *Tufts Magazine*. So why do we need THE PRIMARY SOURCE?

As a hypothetical situation, let's say you want to write an article supporting Congressman Jack Kemp and his efforts to implement a strict supply-side economic policy. Most likely, you would recognize that people only read the cartoons and try the crossword puzzle in the *Daily*, so that wouldn't suffice.

You would be wary of *The Observer*, since last year it was less than equitable when publishing articles. When the president of the College Republicans submitted a half-page article supporting Reagan's military programs, it was supposed to be printed with an anti-Reagan article on the other half of the page that week. Instead, the next issue contained a full-page rebuttal of his contentions. Also, you would remember that when *The Observer* addressed conservative ideas such as pro-defense positions, it usually defaced the article with a derogatory cartoon.

You wouldn't submit it to the *Criterion* or the *Journal* because you would feel these publications do not immediately reach the student body.

As of the date of this issue, you had not

read an issue of the *Tufts Magazine* yet.

Your conclusion is that you need a separate vehicle through which to express your conservative thoughts. And your conservative friends need some mode to express their beliefs on campus as well. After all, conservatives are a minority on campus.

That's exactly why we, the founders of THE PRIMARY SOURCE, are presenting a conservative editorialized journal. THE PRIMARY SOURCE is here at Tufts to provide a unified, distinct voice for conservative ideals. It is an opportunity for everyone to support the philosophies of the conservative movement and write freely in support of these ideas. Of course, we're not so naive as to believe everyone will support our beliefs, so THE PRIMARY SOURCE is also an opportunity for you to respond with letters to the editor if what we say irks you.

THE PRIMARY SOURCE will continuously provide a voice for conservative students and help create an understanding for conservatism, today's political reality. Ultimately, Tufts will come to understand that THE PRIMARY SOURCE is not just another newspaper amongst publications at Tufts, but rather an integral, representative journal with a distinct viewpoint. After all, isn't the goal of higher education to expose us to the ideas that shape the world? We believe these ideas are the conservative viewpoints that we present to you today, seven more times this school year, and in years to come. We hope you decide to participate. □

DANIEL MARCUS  
Editor-in-Chief

Associate Editor  
BRIAN KELLEY

Staff Writers

IAN BALLON • DANIEL CALINGAERT  
GEORGE DANAS • PETER DECAPRIO  
MICHAEL FINCH • JOHN GALANTIC  
MONIQUE GAUDETTE  
CHRISTINE GREENLEES  
DOUGLAS SHOOKER • MELANIE STRUM

Advisor

HENRY DELFINER, PH.D.



Above: THE PRIMARY SOURCE first published in a tabloid format, similar to the current Tufts Daily.

## Conserving The Conservative Way

Being conservative means more than simply supporting President Reagan. Conservatives must be consistent in their call for cutting the cost of government. They must also economize at home. Although most reports indicate that the recession is over, many families continue to have difficulty making ends meet. As a service to our readers, the following money-saving suggestions have been compiled:

Turn down the temperature of the water in

your swimming pool. A reduction in temperature of only five degrees Fahrenheit will save hundreds of dollars per year.

Instead of buying the most expensive brands, instruct your cook to look for bargains and clip coupons. You should also try giving her an allowance for food, thus creating the incentive for her to economize. If she is successful, you may even forestall the need for giving her an increase in salary.

You probably only use your vacation home

Michael Finch, A' 84

for several weeks out of the year. In this way, you can turn an idle asset into cash. Rent out your vacation condo. Whether it's in the islands or in the mountains (or if you are fortunate to have both), renting your vacation home is an excellent way to boost your income. You must be careful not to rent to slobs and always be sure to demand a damage deposit.

Rotate your automobile washing schedule. Rather than washing your cars on Mondays and Fridays, make a schedule for your



# We Must Recognize The Afghan Struggle

Dan Marcus, A'86

By New Year's Day of 1980, the roads had been paved and the militia had arrived: 100,000 Soviet troops invaded to establish final control over the nation of Afghanistan.

As observers in the United States, we learned of the invasion through press and acknowledged that one more country had fallen to Soviet control. From time to time today, we read special reports about freedom fighters who so desperately try to regain control of their nation. Otherwise, we have accepted the grim fact of Soviet domination over Afghanistan.

But we have also forgotten the people. Because we take our freedom for granted, we have turned our backs on people who want - and should have - the right to control their nation. Worst of all, we pay no attention to the distant stories of the Soviet's use of torture and violation of human rights in a country which they have no right occupying.

Fortunately for the students at Tufts University, their reports were conveyed directly. The Committee to Stop Chemical Atrocities and Students for Peace and Security invited here four Afghan students - Sameh Mojahed, Omar Samad, Ajmal Ghani, and Mohammed Massud - to tell the truth about the Soviet's crimes in their country. We could finally listen and understand.

Communist control of Afghanistan began with the coup in 1978 of pro-Soviet government installed under Noor Mohammed Taraki. A year later Hafizullah Amin overthrew Taraki only to be ousted three months later by Babrak Karmal.

If the Soviets already controlled Afghanistan politically, why did they believe it was necessary to invade? From the first day of Soviet dominance, the Afghan people would not

accept the loss of their freedom. A resistance began almost immediately until the freedom fighters threatened to topple Amin's regime. The Soviets recognized that the repressive puppet government they had installed in Afghanistan would never be accepted by the people. So, to the communists, military intervention and continued suppression of human rights seemed the only solution.



Control of Afghanistan is worthwhile for the Soviets because of its resources and strategic position. As a mountainous region, Afghanistan has rich, unlimited resources: oil, gold, and iron deposits. But, more significantly, the Soviets can utilize the Afghan reserves of uranium for their power plants and, of course, nuclear arms. As a strategic advantage, the Soviets can, as Omar Samad stated, "use Afghanistan as a springboard for further expansionism in Iran, Pakistan, and the Persian Gulf."

The Soviets now have military control of Afghanistan for its resources and strategic position. But the freedom-fighters still struggle to regain control. The odds, according to Omar, are greatly against them; they have a poorly armed militia and their population is imprisoned, tor-

tured, and murdered. The freedom-fighters only have machine guns, and armaments like bazookas and anti-tank weapons they have taken from the Soviets. They simply cannot provide a military challenge to the Soviets with the limited arsenal they have.

To maintain control, the Soviets have moved past simple military dominance of another nation to sheer genocide of a people: they and the communist Afghans have used chemical warfare and torture. As Omar discussed, "Soviet helicopters fly overhead and release canisters that cause a yellow cloud to form. The effect to the population is paralysis, hemorrhaging, eventual or immediate decomposition of the body, or death." Many innocent civilians have literally "drowned in their own blood, because it flowed from every part of the body."

The use of nerve and lethal gas has been concentrated in the mountainous provinces of Badakhshan, Paktia, and Kuna where the freedom fighters are difficult to spot. Yet the people who are ultimately victimized by the chemical warfare are the innocent Afghan peasants.

Chemical warfare is not the only cruel method the Soviets have perpetrated on the Afghans. Terror has become a frequent communist tool to frighten the freedom-fighters. Sameh Mojahed was captured twice for his participation on the resistance. During the second arrest, he was forced into solitary confinement for fifteen days. The room had no light or water and was filled to his knees with excrement. The Afghan communists, supervised by the Soviets, would beat and burn Sameh, subjecting him to electric shock. He explained (with Omar Samad as the translator) that he felt "that half (his) body

*Continued on the following page.*

driver to rotate car washings; always keeping one car clean. It is silly to wash a car and let it collect dust, while you are using another auto. It is also wise to keep track of the forecast of upcoming weather conditions.

Make your children fly coach. First class tickets are usually twice as expensive. By buying coach tickets for your kids, you can save thousands of dollars. This makes even more sense when you consider most children don't drink alcoholic beverages or appreciate linens.

Stop sending out laundry that the maid can do. She might rebel at first, but most housekeepers prefer to do laundry than windows.

Sell your boat. You probably only use it several times a year and rarely, if even alone. It is much wiser to court invitations to yacht with friends on their vessels. Most people love to impress you with their seafaring ability. Just think of the money you will save on docking fees, not to mention gasoline and maintenance.

Cancel one of your book club subscriptions. Most offer the same books, and you really don't need one for each member of the family.

Entertain guests at home. Why rent out banquet facilities (unless your club requires a minimum annual tab) when you can use your home? You also have more control over the

cook's preparation and timing, and why let someone else get credit for their taste in furnishings.

By following these suggestions, you and your family will not only save money, but will understand the true meaning of being conservative. In fact, the savings in money is probably the least important aspect of economizing. Economizing also means saving resources for other purposes. If you successfully follow these suggestions, reward yourself by splurging with the money you have saved. Buy a new car, or maybe a boat. Turn up the air conditioning in your home or the heat in your pool. Make conservation worthwhile and enjoyable. □

was gone.” What ultimately saved his life was that he went insane, and the communists decided to release him. Today he has completely recuperated, although he has lost most of his hearing. Yet Sameh is proud to say that he never revealed to the Soviets his knowledge about the freedom fighters.

The Soviets utilize torture as a weapon to intimidate the freedom-fighters against challenging Soviet dominance. But Mohammed Massud explained with this quote by an Afghan why the Soviet attempt to scare off the freedom-fighters will never work:

“Our whole life, our whole existence revolves around one focal point, that is freedom. Should we ever get the feeling that our freedom is in the slightest danger, then we should prefer to live on dry bread or even starve sooner than accept our death with respect to our freedom.”

And their struggle continues.

As a nation, we have done little to assist the Afghan freedom fighters. Omar Samad noted that initiatives against the Soviets—the grain embargo and restrictions on technology for the Soviet pipeline—ultimately help the Afghan cause, but only if the United States and its allies make a concerted effort to pressure the Soviets with every tool available. He added that only with “strong, unyielding” reprisals against the Soviet Union can the U.S. have impact.

The Afghans need arms for their freedom fighters and aid for their refugees. The freedom fighters desperately lack the comparable military arms to provide a resistance against the Soviets. “The Afghan people are too proud to ever allow anyone else to fight their war,” said Omar. “All we want is your support with arms and aid.”

More importantly, the Afghan students appealed to the free world to acknowledge their struggle for freedom in Afghanistan. As individuals, we have not properly expressed our outrage with the genocide occurring there; our silence acts to condone the crimes of the Soviets. We must recognize our responsibility to aid those who seek their freedom. As Omar so aptly stated, “If Americans want to stand by their principles—freedom and human dignity—we need their support.

At Tufts University we have now heard firsthand the realities of Afghanistan from those who have experienced its loss of freedom under Soviet control. If there is any message we should learn from the Afghan students, it is that we must support their struggle for freedom and remember the people who suffer under Soviet domination. □

## 1982: A YEAR WITH THE RIGHT LOOK

The past two semesters have been eventful for conservatives here on the Hill. Conservative voices have never been louder on “liberal” campuses across the nation, and Tufts has been no exception.

Last March, Students for Peace and Security made its national debut sponsoring conferences on ten campuses nationwide including Tufts and Harvard. The group, headed by Tufts students, invited Richard Pipes, renowned member of the National Security Council to the Cabot Auditorium to speak on the Soviet threat to global peace. The event received local news coverage and national attention in the Wall Street Journal.

Another well-known conservative speaker came to Tufts in April of 1982. Phil Crane, Republican congressman from Illinois, spoke on New Federalism to a modest number of students. The event was sponsored jointly by the Tufts College Republicans and the Lecture Series and marked the first time the CR’s had presented such a major figure on campus.

The proposed referendum to continue funding Tufts Public Interest Research Group (TuftsPIRG) caused widespread controversy on campus. After stiff opposition from the Committee for Fair Funding and the Tufts Observer (April 23, 1982 issue), Tufts PIRG threatened to leave the campus unless the referendum was annulled and reheld in the fall. Although the Observer reported that the campus had overwhelmingly rejected the PIRG’s method of funding in the spring referendum, the results were never made public, and the Senate agreed to rehold the referendum in the fall.

This saga ended this October when TuftsPIRG, whose leaders desired a more equitable method of funding but were denied it by the Trustees, left the campus. A return of the PIRG cannot be ruled out, but for now, conservatives can breathe a sigh of relief.

Another important referendum passed unfortunately without opposition, last May. TPAC finagled passage of a referendum making Tufts a “nuclear free zone.” Although it claimed the referendum received a vast majority of “yes” votes, it did

not mention that less than 25% of the campus took the time to vote. However, conservatives were partly to blame for the poor turnout, because no conservative organization directly opposed TPAC.

Liberal students (and administration members) on campus must have been shocked by the unexpected arrival of The Primary Source during orientation week this fall. In spite of unfavorable and often hostile responses from the Administration, dedicated conservatives were determined to have their opinions heard.

In response to a letter sent announcing the inception of THE PRIMARY SOURCE, President Jean Mayer made one reply. The only correspondence between Jean Mayer and the newest media source on campus read, “frankly we are concerned about your use of Tufts University on your letterhead...”

This was all Jean Mayer had to offer to a new and different group trying to thrive on his campus. Our journal has obviously become a reality however, and after various struggles with the Student Activities Office, THE PRIMARY SOURCE has received full recognition.

In October, SPS presented four Afghan students who attested to the atrocities committed by the Soviet Union and to the need for U.S. pressure on the Soviets to withdraw their troops from Afghanistan.

That same month, during a TPAC rally calling for Tufts’ divestment from the nuclear industry, the Trotskyite Polemical Underground Coalition (TPUC) held a mock rally to indicate how theatrical TPAC had presented this issue. Although the Daily misrepresented TPUC’s purpose, the farce was well staged.

Last month, SPS again made headlines. First, at Tufts and at other campuses nationwide, the group sponsored a Veteran’s Day conference on the Soviet threat. Featured speakers were Max Singer of the Hudson Institute and Professor Sarah Terry from Tufts. Helmut Sonnenfeldt gave the keynote address.

Secondly, the debate on the Kennedy-Hatfield nuclear freeze proposal between SPS members Ian Ballon and Melanie Sturm and TPAC members Richard Arum and David Riker filled Braker 001 to capacity. It is difficult to determine who won the debate, although the audience, most of whom were TPAC members,



heavily favored Riker and Arum. Nonetheless, once and for all SPS made its policies clear to the campus. They rejected a nuclear freeze because it locks U.S. nuclear armaments at current inferior levels with no proposals for reductions, and promoted Strategic Arms Reduction Talks (START), initiated by President Reagan, which advocates verifiable arms reductions on both sides now.

A conservative Tufts professor, a rare breed indeed, made the headlines in November. Mechanical engineering Professor John Sununu, the Republican gubernatorial candidate for New Hampshire, ousted Democrat incumbent Hugh Gallen. In recognition for his fine accomplishments, *THE PRIMARY SOURCE* chose him as Tufts' Conservative of the Year.

December has already spurred political awareness on campus. In response to President Reagan's dense-pack proposal for the MX Missile, TPAC has organized a letter drive to Tip O'Neill urging him to stop the program. Although it is unlikely O'Neill will approve the MX, TPAC will surely claim they were responsible for getting "ultra-conservative" Tip to vote "no" anyway.

This year conservatives have become more vocal at Tufts University than ever before. And with *THE PRIMARY SOURCE*, Students for Peace and Security, and the College Republicans, 1983 will only further demonstrate that Tufts' conservatives will continue to express their viewpoints for many years to come. □

## THE NEED FOR ROTC ON CAMPUS

*Ian Ballon, A'83*

In theory, a "liberal" university community should offer students exposure to diverse viewpoints and challenge them to form their own opinions on important issues. Why, then, did the professors of Tufts University decide last April to prevent students from receiving a truly diverse education of their choice?

The decision by the faculty—made without representative input from the student body—to prohibit Reserve Officers Training Corps from existing on the

Medford campus represents a "reactionary" and not a "liberal" approach to undergraduate education, in their opinion. Those students who have dedicated themselves to serve their nation have been denied a legitimate academic discipline (military science) by this latest decision.

Since 1975, students have been limited to a joint ROTC program with the Massachusetts Institute of Technology. In 1977, President Mayer arranged a formal exchange policy with MIT officials.

Despite repeated requests by individual students, the faculty has since refused to accommodate Tufts students with ROTC on campus. At the April meeting, one student was allowed to address the faculty. Morton Orlov, who graduated from the combined Tufts-Fletcher five year program in June of 1982, is presently a second lieutenant in the eighty-second Airborne division at Fort Benning, Georgia. At the faculty meeting, Lieutenant Orlov was allowed to address briefly the council of professors. He argued that Tufts students should not have to travel to MIT to attend classes in Military Science, thus losing the four year academic scholarship offered to qualified students who have ROTC programs on their campuses.

Lieutenant Orlov furthered his case by correctly pointing out that, regardless of the committee's decision whether or not to reinstate ROTC on campus, students at Tufts who needed the income to finance the exorbitant cost of higher education would still enroll in ROTC. But, he queried, why couldn't the faculty try to understand and accommodate these students by allowing ROTC on their own campus?

The meeting, unfortunately, turned into an ideological debate. Stating their opposition to "war," "violence," and "American Imperialism," and other catch phrases of the Left, the majority of the faculty opted to prohibit ROTC at Tufts. Perhaps the faculty felt that allowing the military on a campus where the Spartacus Youth League is given the right to free speech might lead the student body to support the insidious American nation! Perhaps a Tufts-based ROTC would encourage students to support the United States for a change.

In the heat of the faculty's debate, Romance Language Professor Seymour

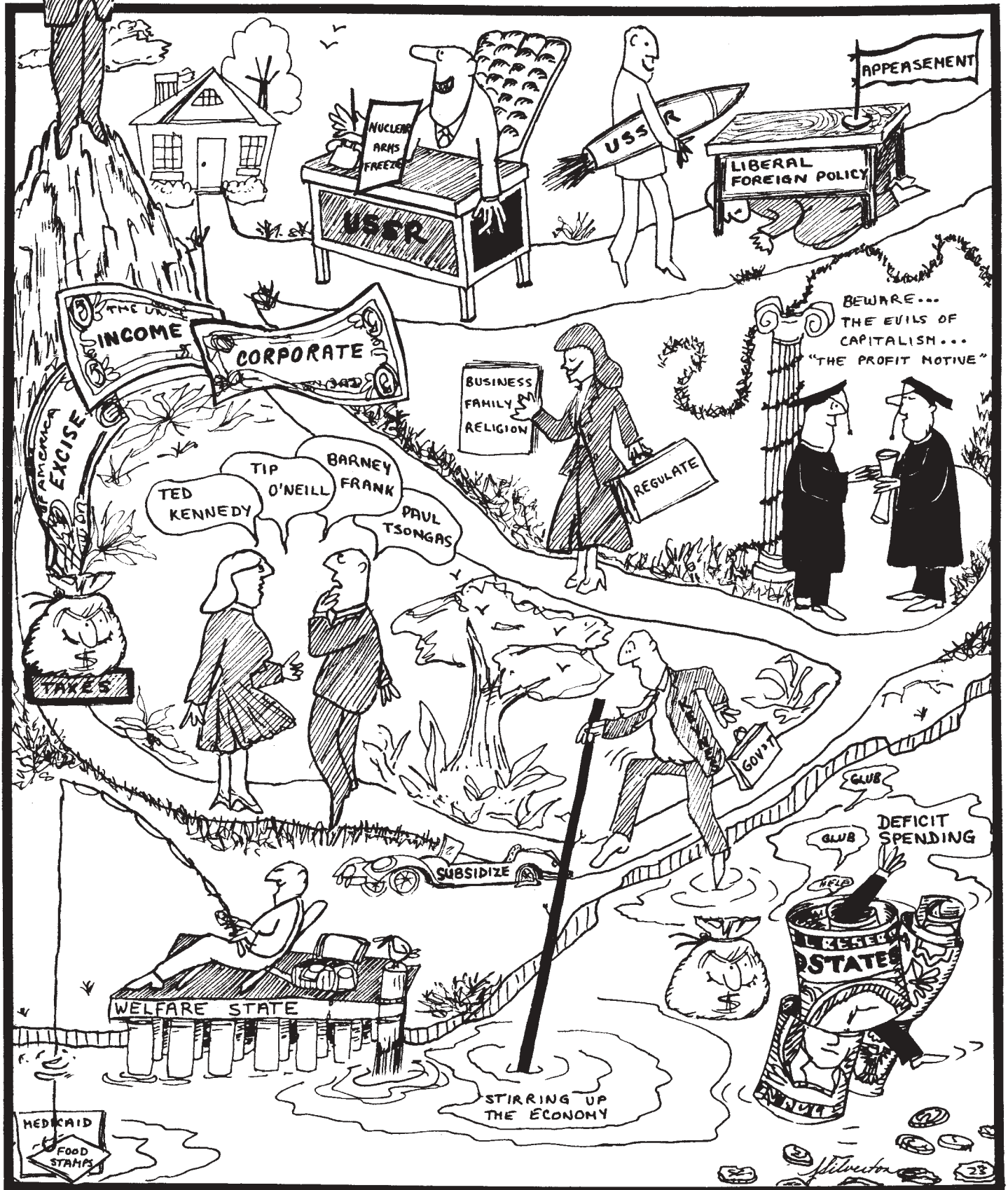
Simches stood out as a notable exception. While the other professors continued discussing everything but the rights of those students enrolled in ROTC, Professor Simches wisely noted that their ideological arguments were futile since Tufts students were already participating in ROTC. He argued that faculty members should allow ROTC on campus to facilitate the needs of those enrolled in the program whether or not they support the United States military. Other professors, stating their opposition to the Vietnam War and the draft (both non-sequiturs in 1982) prevailed in imposing their personal views on the entire student body.

Thus, ROTC remains merely one of over 130 "student activities" at Tufts. As such, ROTC class scheduling is not given the preferential treatment that most academic disciplines receive. Meanwhile, the faculty is prohibiting the students who pay their salaries from supplementing their own income to finance tuition bills in an honorable, American fashion.

There is one final implication of the faculty's action last April which transcends the infringement upon the basic right of a "liberal arts" education. Although President Ronald Reagan has repeatedly stated his opposition to a peacetime draft, one must consider the inevitable consequences if every university is to pursue as reactionary a policy towards ROTC as Tufts does. Although pay scales in the military are not comparable to those in the private sector, many college students, nevertheless, join ROTC and pursue career in the military. These college-trained officers provide the type of expertise that obviate the need for a peacetime draft. If all universities ban ROTC from their campuses, a highly qualified pool of officers will be depleted. Faced with such a situation, even an ardent opponent of a peacetime draft could find himself supporting such a measure.

Perhaps these professors will consider that their attempts to weaken America's defenses may, in fact, lead to a reintroduction of the draft. On a more philosophical level, perhaps one day the liberal professors who seek to limit a "liberal" arts education to only disciplines they approve will recognize the injustice they cause, not only to ROTC students, but to the Tufts community as a whole. □

# Overcome Trite Liberal Thinking: THE PRIMARY SOURCE Leads The Way





# VOLUME 2: 1983-1984

## Setting Standards For Satire

Every year the campus is provided with the April Fools issues of various publications. We pick them up, read the satires and laugh, but we seldom stop to think about which parodies are appropriate and which are not. Since we are not philistines, we should not find vicious attacks and mud-slinging necessary for our amusement. Yet, such practices abound on this campus, and few have demonstrated any interest in setting some standards for satire.

Even professionals disagree over what constitutes an appropriate parody. THE PRIMARY SOURCE interviewed Glenn Eichler, the Managing Editor of National Lampoon, and Ronald Kertzner with the Better Government Association (who will teach an Ex-College course in the fall entitled "Law, Ethics, and Reporting") to learn their views on the subject. Conan O'Brien, the Editor of the *Harvard Lampoon*, was also questioned, so that we could know the opinion of one of our peers. One practice engaged in by some of the Tufts media is personal attacks. April Fools issues often make fun of an individual's personality,

as apposed to his actions. Mr. Eichler of National Lampoon stated that an individual's "personality is basically his own business" unless he or she "makes an issue of it." He gave the example of Boy George, who thrives off the ambiguity in his sexuality. Obviously, such a person becomes an open candidate for ridicule.

Another practice is that of altering names. Mr. O'Brien of the Harvard Lampoon said that his publication "changes names to avoid legal hassles." If a paper alters names to prevent a lawsuit, it well knows that it is pursuing vicious attacks. However, a publication may change an individual's name for the humorous effect. Mr. Eichler of the National Lampoon, however, does not find such practices amusing. He said, "I hate it when people use clumsy names." He thinks that altering names is "sophomoric."

April Fools issues, at times, employ ethnic inferences. Common sense dictates that ridiculing an individual's racial background or religious convictions, matters over which one has no say, is simply not proper. Making

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STUART WEISCHEL

*Advisor*  
HENRY DELFINER, PH.D.

fun of a person's actions, however, is appropriate, considering that one decides his own pursuits. Mr. Eichler stated that "criticizing professors is not as vicious as criticizing ethnic values."

Another practice is that of mixing fictional names with factual ones. Mr. Kertzner of the better Government Association said that doing so "ethically is fine, if it is clear that it is a parody." Mr. Eichler, however, believes, that "it is best to be consistent."

When campus publications put out an issue which is a parody, we would expect a readily noticeable indication of the satirical nature of the edition. Mr. Kertzner stated that it is "safer and wiser to change the title and the masthead, to make it clear." He suggested changing the *Tufts Observer* to the "Tufts Disturber," but conceded that altering the typestyle of the masthead, as was done by the *Tufts Daily* in this year's April Fools edition, is a sufficient indication of its being a parody. If we are reading *Off the Wall Street Jour-*  
*Continued on the next page.*



nal or Not the *New York Times*, we obviously will not go looking for a transcript of Reagan's latest news conference.

The underlying concern faced by those writing satire is whether their play on stereotypes exceeds the boundaries of over generalization. Mr. Eichler of National Lampoon stated his basic rule on satire: "You take what they [the people who you are making fun of] say they stand for, and what they really stand for, and criticize the dichotomy between the two." He gave the example of Reagan expressing his concern for the poor while offering tax cuts for the rich. Though acknowledging his good intentions, I hope we may be excused for failing to find Mr. Eichler's example amusing, or truthful.

Mr. O'Brien of the *Harvard Lampoon* described the problem in a similar fashion. He stated that a satirist's aim should be to "come as close as you can to the style and character" of the people being criticized. He went on to say that "some element of truth is necessary to make it funny" and that "bold face lying is not funny."

The professional standards of satire seem far removed from the Tufts campus. Altering names, personal attacks, overgeneralizations and the like have become common practices. Perhaps we are so used to seeing such vicious satire that we consider it appropriate. Perhaps we believe that a university should not be constrained by the same standards that professionals employ. Mr. O'Brien stated that "you can get away with things in college which you can't in the real world." He said, in effect, that since we are only a bunch of kids, we can only be expected to act accordingly.

In response to a letter sent to him, accompanied by this year's *Tufts Observer* April Fools article on THE PRIMARY SOURCE, Art Buchwald, a renowned political satirist, replied, "Don't get mad, get even." Two other prominent journalists offered similar advice. Perhaps that is the way to respond in the real world, but is such action appropriate for a small and intimate community?

Is it expected that The *Observer* attack THE PRIMARY SOURCE, that the SOURCE criticize the *Observer*, that the *Daily* attack both, and that everyone jump on the Meridian's back?

Certainly, anyone who enjoys journalistic gladiator fights has not been disappointed. We should resume, however, that the Tufts media can find more productive endeavors to devote their efforts. We believe the Tufts community deserves more from its publications. □

## MAJOR WITHOUT A DEPARTMENT: THE I.R. PROGRAM

The International Relations Program versus an International Relations Department, on the surface, seems little more than a question of semantics. But for Professor John Gibson, founder and director of the Program, an I.R. Department means greater influence and resources for the I.R. major.

The creation of the Department sounds like a simple and reasonable development. However, Professor James Elliott, the recently resigned chairman of the Political Science Department, believes that the influence of the I.R. Department would be at the cost of his department. And Professor Frank Colcord, Dean of Arts and Sciences, is concerned about the distribution of limited resources. Hence, within the University, a conflict over the future of International Relations major has begun.

The International Relations Program primarily facilitates the I.R. major, integrating requirements and courses from the departments of Political Science, History, Economics, Anthropology, and Romance Languages. Since Professor Gibson and Bobby Cooley, coordinator of the Program, are the only full-time participants in the Program, they must serve as advisors for most I.R. Majors.

This creates the first problem, because, as Gibson predicts, there will be 325 I.R. majors by May of 1984, imposing an unmanageable responsibility on two people. Unfortunately, the Program does not have the funds to hire more staff. It often seeks money from other departments for teaching assistants. This problem is complicated by the fact that the Program, unlike a department, does not have a tenure system, and prospective professors often will not join the I.R. Program because it lacks this type of security.

According to Gibson, the solution to these problems is apparent. "The magnitude of the Program will necessitate at some point a department. The I.R. majors come to the I.R. office for advice, recommendations, and internships, but the I.R. office has little to do with the decisions of curriculum, courses or instruction. Therefore, it must be centralized in a department...."

Last year Gibson proposed that if an I.R. Department were created, appointments

would be created for those with tenure, and subtenure positions would be available for incoming professors.

Professor Elliott, who recently resigned from his post as chairman of the Political Science Department, unequivocally opposes an International Relations Department. He appreciates Gibson's contributions, but believes he and his colleagues in the Political Science department (of which Gibson is a member) have "a responsibility to a separate department." He contends that the creation of the I.R. Department would strip the Political Science Department of its comparative politics and international relations courses. "The Political Science Department is the best [department] on the Hill," he said. "It will not be destroyed by anyone involved."

Elliott states that the Admissions Office is to blame for the growth of the I.R. Program beyond its capacities. The Admissions Office publishes a brochure touting the I.R. Program and as a result many prospective students, especially those with an outlook to law school or Fletcher, come to Tufts interested in the I.R. major. He resents that "Admissions doesn't spend one cent advertising political science." Because Admissions advertises I.R., "it gets a lot of Freshmen going into I.R.," he said. "Then Professor Gibson has to cope with the numbers."

As of the next school year, Professor Gibson will no longer direct the Program. Professor Pierre Laurent of the History Department, who teaches a course required for all I.R. majors, is the leading candidate to be the next director.

Laurent believes an I.R. Department would be an organizational answer and administrative vehicle for increased funds. He blames the problems of the I.R. Program on the lack of support from the Administration. "Recognition and money are crucial because we've reached the point where we've done with the resources we've got. It's time for more." Laurent wants "full-time support staff to construct release time and increase the adequacy of the staff."

Professor Tony Smith, a member of the Political Science Department and I.R. advisory board, agrees with his department chairman that an I.R. Department should not exist, but also agrees with Laurent that the Administration is to blame for the problems. "Why is it that Ballou [Hall where the Administration is located] has to be presented with a crisis before it reacts?" He believes the Ad-



ministration should allocate funds for two additional faculty members within the existing departments expressly to address the needs of I.R. majors. Smith is satisfied that if the Administration implements his proposal to alleviate the short-term needs and provides guidelines for future spending, the creation of an I.R. Department “from which to wring more money from Ballou” will not be a consideration.

And what does the Administration think of this controversy? Professor Frank Colcord, Dean of Arts and Sciences, is “very skeptical” that an I.R. Department will ever be formed. However, he recognizes that the administration should and will strengthen teaching staff,” provide “additional support staff” and take steps so that advisory tasks may be done in other departments.

Among these opposing viewpoints, one consensus exists: there is little chance, without an outcry from the community, of an International Relations Department. We students should demand that resources be made available for the I.R. major to thrive. And an I.R. Department is the best vehicle for the I.R. major because, after all, the departments wield the academic power and influence at Tufts.

As Professor Gibson indicated about the future of I.R., “We should serve the students. [And] we’re not serving them with the present structure.” We should heed the Professor’s advise and let the university know an International Relations Department will best serve our needs. □



## EXTRAS

### DR. MILLER’S TUFTS QUIZ

*Dr. Russell Miller is a Tufts University Professor as well as the university’s archivist. He has a tremendous wealth of knowledge about our school, and is always a fascinating gentleman to talk to. He has provided us with this quiz on his favorite university.*

1. What Tufts University member had a mountain in the Canadian Rockies named in his honor?
2. Who was the first woman to receive an honorary degree from Tufts?
3. How many honorary degree recipients can you name who later became Presidents of the United States?
4. What one word in the Tufts charter makes it a unique document as compared with similar charters in New England?
5. Who received the first honorary degree from Tufts, and when?
6. Who was the first woman to receive a Tufts Engineering degree, and when?
7. Who used to sell steam radiators in East Hall to freshmen each year?
8. How many memorial steps are there?
9. When did the Boston Dental School become part of Tufts?
10. What was the name of the first degree awarded by Tufts to women?

## ANSWERS

1. Charles F. Fay
2. Mary Livermore
3. Calvin Coolidge, Herbert Hoover, John F. Kennedy, Lyndon B. Johnson
4. “Forever”
5. Thomas Whittemore (1858)
6. Charlotte Clarke Taylor (Davis) in February, 1944
7. George C. Miller, past President of Tufts University
8. 45 or 50 (depending on how one wishes to count bottom steps)
9. 1899
10. “W.A.” (Woman of Arts)

### A BUM RAP

We would like to speak in defense of the Reverend Jesse Jackson concerning his unfortunate slip-up last week. In case you’re unfamiliar with the nature of his blunder, he referred to Jews as “hymies” and New York City as “hymie-town.”

Well, we’ve heard his favorite dish is bagels with lox and furthermore he is currently waiting in anxious anticipation for an invitation to visit Israel, the homeland.

We just wanted to clarify that because Jesse was getting such a bum rap.

### CABBAGE PATCH CHRISTMAS

This Christmas a mania has overwhelmed American shoppers, gaining national recognition through the media. It’s the invasion of the Cabbage Patch Kid dolls.

For example, the *Wall Street Journal*, of all publications, recently ran a full-length editorial stating, “We have no doubt whatsoever what the outcome would be if the proprietors of, say, the Washington Post/ABC Poll were to ask 1,200 American families with children under the age of reason the following single question: What currently is of greatest concern to you: a ) the threat of extinction in a nuclear war; or b ) the acquisition of a Cabbage Patch Kid before Dec. 25?”

“Unquestionably, the response would be: a) 1%; b) 99%.”

An idea for a new television movie: *The Day After We Tell the Children the Toys-R-Us Was Out of Cabbage Patch Kids*. What a shocking presentation that would be. Humbug....

photo by Michael J. Finch

# Nuclear Madness: Freezing Our Options

Daniel Calingaert, A'86

*"When you cut through all the details, the freeze and reductions resolution recognizes that the United States and the Soviet Union are at overall nuclear parity. Both have the capacity to destroy the other under any nuclear war fighting scenario."*

—Congressman Edward Markey (D. Ma.)

Not so. The United States and the Soviet Union share virtual numerical parity in nuclear weapons, but not strategic "overall nuclear parity." The greater sophistication of Soviet missiles provides them with strategic superiority. For this reason, Jim Buckley at the State Department and Robert Jastrow with *Commentary* magazine, to name a few, have described a nuclear war fighting scenario under which only the United States would be destroyed.

The Soviets possess over 600 SS-18s and SS-19s, with about 5,000 warheads capable of destroying hardened silos. They could launch about half of these missiles and, targeting two warheads for each of our missile silos, destroy well over 09% of our Intercontinental Ballistic Missiles (ICBMs). More SS-18s and SS-19s could wipe out our command-and-control centers, communication links and other military targets, while Soviet SS-20s demolish our airfields in Western Europe. Our remaining airplanes would have little success retaliating against the Soviet Union, because their large size makes them easy prey for Soviet radar, interceptors and other air defenses. The only leg of our triad capable of retaliating would be our submarines. However, submarine-launched missiles are not sufficiently accurate to hit hardened silos. If we were to demolish Soviet cities, they would still have enough missiles to annihilate ours. The United States would have no reasonable method of retaliating. Thus, the Soviets could destroy us without incurring the same response.

In 1982, the House Foreign Affairs Committee, when supporting a nuclear freeze, discounted the feasibility of a Soviet attack aimed at U.S. missile silos. However, it warned that if such a threat developed, it would "greatly increase the dangers of a crisis or even an accident leading

to a full-scale nuclear war."

Though such an attack would encounter technical difficulties, a Soviet first-strike is a possibility, and we would not enjoy standing idly by to find out whether such a threat could become reality. Modernizing our nuclear deterrent would be a more reasonable course of action.

Many freeze advocates tend to agree. One third of the congressmen who voted in favor of the nuclear freeze resolution voted, only twenty days later, to approve funding for the MX missile. Presidential candidate Alan Cranston, who has made the nuclear freeze a central issue in his campaign, favors the B-1 and Stealth bombers. Jim Wright, the House Majority Leader, stated during the freeze debate, "I vote for the B-1, I vote for the FB-111, I vote for the Stealth bomber, and I expect to continue to vote to modernize and improve our strategic bomber force until we get to the point that we have a negotiated freeze, a mutual, verifiable freeze in nuclear weapons and delivery systems." He said that his goal was "to reduce the level of terror, to reduce the level of weapons on both sides." Wright later voted in favor of the MX missile.

If such freeze advocates fail to admit the necessity of modernization for the purpose of maintaining a credible nuclear deterrent, they will at least concede it usefulness at the negotiating table. If the United States attempted to negotiate a nuclear freeze, and delayed all modernization programs, it would be, in effect, freezing unilaterally. The other possible course for negotiating a nuclear freeze would be to continue modernization until an agreement is reached. We could delay all weapons development and deployment for a year while negotiating ultimately a one year unilateral freeze, but would return to the second course of action if talks did not progress. A proposal for negotiating a nuclear freeze may be phrased in any manner, but if it is to preclude a unilateral U.S. freeze, it must allow the possibility for modernization of our nuclear forces.

Freeze advocates also desire, as Jim Wright said, to "reduce the level of weapons on both sides." If the United States and the Soviet Union are to achieve bilat-

eral reductions in nuclear weapons, the United States must first modernize its forces. Many freeze proponents favor some modernization program because they believe that such action will pressure the Soviets into making concessions at the bargaining table. None of them agree completely with President Reagan's modernization program, but those who favor at least one new nuclear weapon concede, in effect, that such programs are necessary for reaching a reductions agreement with the Soviets.

Weapon modernization, however, should not be viewed solely as an accumulation of bargaining chips. Deployment of new weapons serves the purpose of maintaining a credible nuclear deterrent. The Soviet Union's strategic superiority could easily lead the Kremlin to believe that it could win a nuclear war. Only by believing that victory is attainable would the Soviets be inclined to use their weapons. The upgrading of American forces would give us the capability of retaliating after a Soviet first strike. Modernization would help prevent the Soviets from believing that their use of nuclear weapons could be successful, and thus would greatly reduce the chances of there being a nuclear war.

Critics charge that the MX is a first strike missile which will fuel the arms race. None mention the fact that the Soviets possess over 600 SS-18s and SS-19s, with a total of some 5,000 warheads capable of destroying hardened silos. Strange that only American military response, and not the Soviet buildup, should propel the arms race.

That the MX missile is capable of hitting hardened targets is an irrefutable fact. That makes it a "first strike weapon" but does not give the United States the capability of launching a first strike. Though all MX critics charge that the missile serves only as a "first strike weapon," not one has described a scenario according to which the United States could launch a first strike. One hundred MX missiles would not suffice to cripple the Soviet forces in such a way as to prevent a retaliatory strike.

Freeze proponents also tend to ignore the 300-odd SS-20s threatening Western

Europe. Assuming that they would not completely abandon our allies, freeze advocates would use American missiles to protect NATO. Thus, in the event of a Soviet nuclear strike on Western Europe, American ICBMs would retaliate, leaving the United States itself open to a Soviet response. Those who supposedly want to preserve the peace have realized the fastest way of bringing a European war to American shores.

Finally, the “lovers of nuclear peace” all hate nuclear defenses. If we want to prevent suffering defending ourselves would be most natural. There is, of course, the fear that strategists, believing themselves immune from attack, would go on a nuclear rampage. However, in the introduction of the report of the “High Frontier” study, the most thorough examination of nuclear defenses, General Daniel O. Graham writes that defenses never provide invulnerability. Just as a castle in medieval times, nuclear defenses would limit the success of an attack. Thus, the Soviets, unsure of whether merely their first strike weapons would be capable of penetrating U.S. defenses, would be much less inclined to attempt such an attack.

When calling for a nuclear freeze, the House Foreign Affairs Committee sought efforts to limit the development of anti-submarine and anti-aircraft weapons. The Committee argued that these weapons would be destabilizing if utilized to prevent a retaliatory strike by the Soviet Union. This logic is the quintessence of nuclear madness, for it is the paranoid fear of the defense of our nation that will bring about our own destruction.

Defending ourselves has become an anathema while it should be the underlying goal of our policies. We should not sit idly by as the Soviets build a fleet of first strike weapons and hope that somehow their weapons will fail to perform their function; we must respond to the threat. We should not offer our own destruction to protect our NATO allies; we should maintain the option of trying to defend ourselves from nuclear weapons.

Nuclear madness, inherent in the nuclear freeze proposal, is the belief that the United States and the Soviet Union “both have the capacity to destroy the other under any nuclear war fighting scenario.” Only by refuting such madness can we avoid any nuclear threat from becoming a frightening reality. □

# National Conservative Of The Year: Jeane Kirkpatrick

Ambassador Jeane J. Kirkpatrick, United States Permanent Representative to the United Nations, is a heroine. She is honest, straight-forward, and dedicated. And, unlike most leaders shaping American foreign policy, she will stand by what she believes, not matter what “public opinion” or the press says.

In the world of politics, and especially in the chaotic halls of the United Nations, *she makes a difference*, by far most worthy to be THE PRIMARY SOURCE’s National Conservative of the Year, 1983.

Prior to her service in the United Nations, Ambassador Kirkpatrick was Leavey University Professor at Georgetown University, and Resident Scholar at the American Enterprise Institute for Public Policy Research.

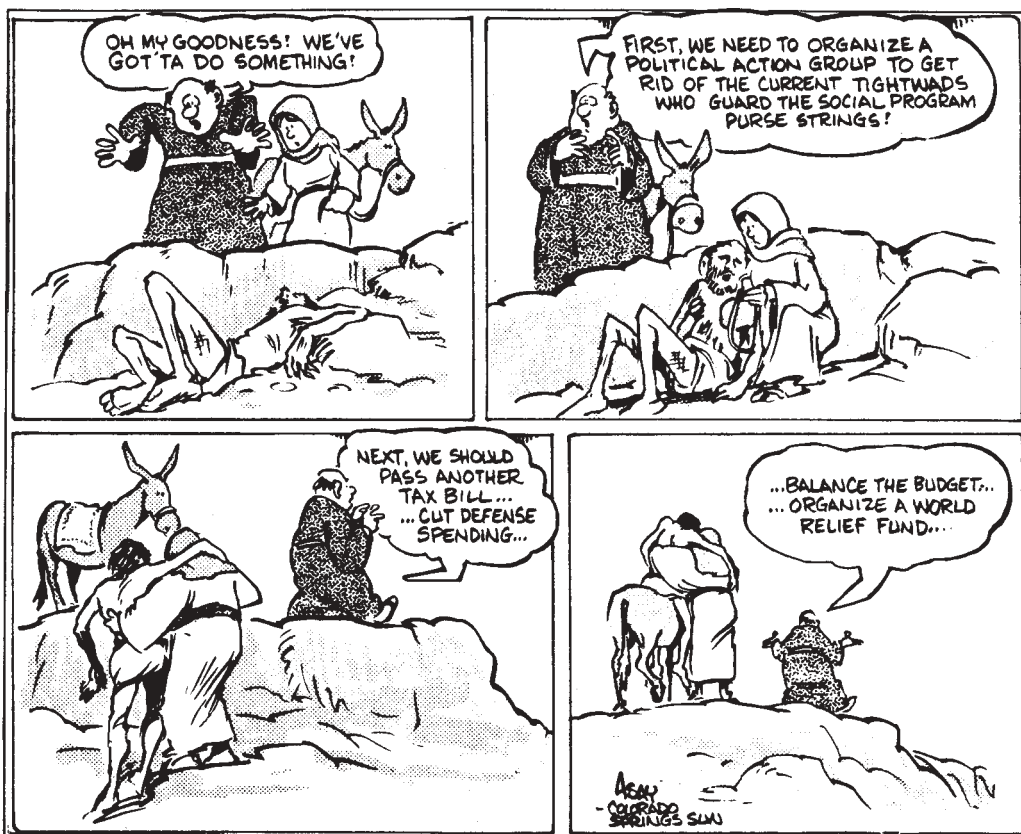
In addition to her academic career, she has been an active participant in Democratic party politics. She was Vice-chairman, Coalition for a Democratic Majority and a member of the Democratic National Convention’s

National Commission on Party Structure and Presidential Nomination, 1975-1978.

As an author and foreign-policy analyst, Ambassador Kirkpatrick is best known for her criticisms of President Jimmy Carter’s “human rights” policy.

Ambassador Kirkpatrick sends a message to her liberal colleagues who have become so blind to the world which they claim to understand. “How can it be,” she asks, “that persons so deeply committed to the liberation of South Vietnam and Cambodia... were so little affected by the enslavement that followed their liberation? Why are Western liberals—who are often such smart people—such slow learners about Communism?” □

*This article has been edited for length.*





## Freedom Fighters Need Our Help

James A. Philips

Four years after the invasion of Afghanistan, over 100,000 Soviet troops are waging a systematic scorched earth war that has driven one-fourth of Afghanistan's population into exile. While the Soviets sustain a relatively low level of casualties, estimated at 1,000 to 5,000 dead per year, they inflict much higher casualties on the vastly outnumbered Mujahideen Freedom Fighters and their civilian supporters. As such, Moscow has little incentive to surrender the strategic benefits of occupying Afghanistan: a potential stepping-stone to the Persian Gulf, bases from which Soviet tactical air power can dominate the strategic Strait of Hormuz, and staging grounds for the subversion or even invasion of neighboring Pakistan and Iran.

The United States has a geopolitical interest in halting the southern expansion of the Soviet Empire and preventing Moscow from establishing a bridge to the Persian Gulf. Yet substantial U.S. aid is long overdue. Afghan resistance leaders remain disappointed by the insignificant trickle of foreign—particularly American—aid for their cause. The Afghans have no realistic chance of frustrating Soviet designs on their country unless they receive the military tools they need to force Moscow into meaningful negotiations. This will not happen until bureaucratic resistance within the U.S. government is overcome.

Furnishing aid to the Mujahideen would send a reassuring signal to nearby states that Washington is able to recognize and safeguard its own interests as well as those of its friends. It would alter the Soviet cost/benefit calculus regarding their Afghanistan venture, increase their incentives for negotiating a withdrawal, and raise the perceived risks of Soviet involvement in Iran and Pakistan.

The Mujahideen have mounted a fierce resistance to the Soviet Army, but their will to fight is not matched by their military capabilities. The U.S. can increase these

capabilities by providing:

Shoulder-fired anti-aircraft missiles—to counter the Soviets' single most effective weapon, the heavily armored Mi-24 "Hind" helicopter gunship.

Light anti-tank weapons—to threaten Soviet troops who rarely leave the protection of their armored vehicles, where they are all but immune to Afghan firepower. Rocket launchers, recoilless rifles, and anti-tank mines would help remedy this deficiency.

Mortars—to supplement the inaccurate and short-range 82mm mortars captured by the Freedom Fighters from the Afghan Army or provided by Egypt and the People's Republic of China.

Medical equipment and training—to prevent Afghan casualties from bleeding to death or dying of gangrene. (Most Freedom Fighters die from these causes.) Improving battlefield medical care would cut losses and raise morale.

Radios—for an improved communications network to coordinate military operations and disseminate information to civilian supporters. Opponents of significant American aid to the Afghans argue that it may lead

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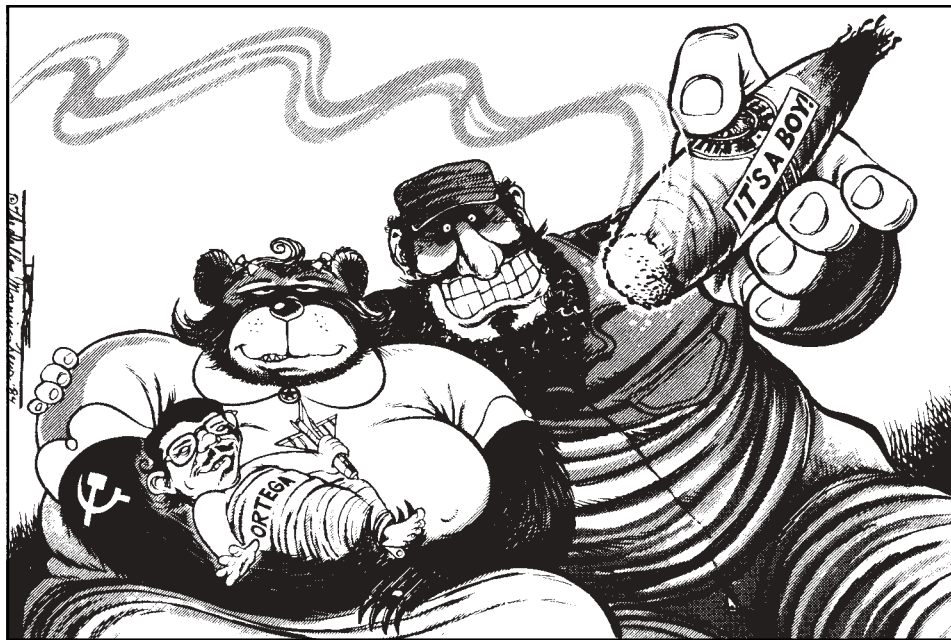
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PHIL WONG

### *Advisor*

HENRY DELFINER, PH.D.

to a deterioration of Soviet-American relations. This ignores the fact that if the Soviets were truly interested in "good" relations with Washington they would not have invaded Afghanistan in the first place. MOSCOW, moreover, did not shrink from providing the weapons that killed 54,000 Americans in the Korean War and 57,000 in Viet-



nam. Washington should not fear aiding this genuine war of national liberation.

Another weak argument is that aiding Afghans would jeopardize negotiations on Soviet withdrawal. After three sessions of U.N. sponsored talks in Geneva, negotiations remain deadlocked due to Soviet unwillingness to provide a timetable for troop withdrawal and Soviet demands that a “friendly” government remain in power in Kabul. Moscow uses the U.N. talks as a diplomatic figleaf to defuse international criticism, discourage aid to the Afghan resistance, undermine the morale of Afghans, and buy time to crush the Mujahideen.

Proponents of a negotiated settlement based on the “Finlandization” of Afghanistan forget that the Finns were able to negotiate an acceptable settlement with Moscow only after they had bloodied the Soviet Army in a 1939-1940 war and demonstrated the high costs of Soviet occupation. An agreement acceptable to the Afghans will only be reached once the Soviets have been convinced that the costs of holding Afghanistan outweigh the strategic benefits.

The strongest argument against supplying substantial supplies to the Afghans is that this may lead to an escalation of Soviet military or subversive pressures against Pakistan. But it is far from certain that the Soviets are not doing this now anyway. In fact, if the Soviets consolidate their grip in Afghanistan, the Pakistanis undoubtedly will face even stronger Soviet pressures. The Afghan Minister of Defense hinted in January 1982 that the Afghan Army would play a “significant role” in the future “like that played by the Cuban and Vietnamese armies.” This is ominous, given Kabul’s support for a “Greater Pushtunistan” to be carved out of Pakistan’s Northwest Frontier Province and the presence of separatists from Pakistan’s Baluchistan province in Afghan base camps. In the long run, the Pakistanis know that the Mujahideen are Pakistan’s first line of defense. □

*James A. Phillips received a Master of Arts (M.A.) in 1975 and a Master of Arts in Law and Diplomacy (M.A.L.D.) in 1976 from Tufts’ Fletcher School of Law and Diplomacy. At the time of this writing, he was a Senior Policy Analyst specializing in Middle East affairs at the Heritage Foundation, Washington, DC.*

## ANYTHING CAN HAPPEN ON A TUFTS TOUR

*Edith Abbate, J’87*

What do you do here when it rains? How many books are in the library? Such are the questions frequently posed to poor, defenseless tour guides. And ironically enough, it’s usually the parents who ask them. Though these people may have traveled around the world and back before they get to Tufts, they’ve got a lot of questions to ask before they’re ready to let their kids stay for good at Tufts.

The tours themselves are not exactly exciting. It’s what happens during the course of them that makes the afternoon memorable. Needless to say, the prospective freshmen aren’t really terribly interested in what distribution requirements are, or how much land Tufts occupies. Instead, they’d rather hear about the party scene, see the campus and experience campus life.

A tour group walking across the academic quad (so that’s what that thing is called?) is hard to miss, and there are those who take advantage of it. Often, a rowdy sophomore’s yell to a friend is heard by the group, “Hey, Stan, want to get drunk before the midterm?” “You mean we have a test today? I already went to one class.” I just smile and continue innocently as if nothing was said, but you can see the parents’ eyes shifting in rapid movement. After all, Jean Mayer promotes freedom of speech.

As all the prospectives and their parents walk around with suits and ties, occasionally an extra finds his way into the group. The prospectives and their parents wonder if he really thinks that Tufts will accept a young man who shows up for his interview dressed in an outlandish Hawaiian outfit. But he’s obviously not a student, for his questions are so naive (Where is the nearest Benneton outlet? Do Tufts students study ALL the time?). He walks with the group, seemingly oblivious to the fact that his dress and manor are so horribly inappropriate for what he is supposedly there for. So little do these poor people understand of the life of a bored sophomore.

Sometimes I wonder if Tufts is the first campus they have visited. After all, one campus tour is very much like another. It is their astonishment at different things that clues me in. For instance, the explanation of

the difference between Uphill and Downhill isn’t too hard to fathom. However, “You mean the campus is on a hill, and we have to walk up and down it?” makes it hard to stifle the response of, “Why, no, if the chauffeur isn’t too busy.” How is it possible NOT to notice we’re on a hill. How did they get to the campus, anyway, by Daddy’s helicopter?

At the end of the tour comes the part that makes the prospectives want to come, and often horrifies the parents. I refer, of course, to the unveiling of the college dorm room, complete with Michelob Lite, unmade beds, flooded bathroom, and possibly a roommate in residence. The decadent prospectives take one look and think that this is the life for them. They notice the T.V. on the shelf, the Vodka up above it, and the absence of parents. The parents notice the same things and wonder what their children will be doing a year hence. “Do all the rooms come with carpets and curtains?” After all, you’d think that with all of Tufts endowments, it’s reasonable to assume that they matched my comforter for me...

Sometimes what is more interesting than their reactions are those of my hallmates on their way to the shower. How does one react when encountering twenty people on your way to the shower? Usually the troublesome hallmates react by doing anything from blasting The Dead to picking up said tour guide and carrying her off, to show what college will “really” be like for them. Finally, one father notices the pyramid of beer cans in the hall, and comments, “Did you have a rough weekend?” Quickly, my hallmate replies, “No, sir. That was just lunch.” And so, the knowing tour guide stands aside, because they’re learning about the real college life. Oh, and in answer to the original question, “You get wet.” □

---

Ted Kennedy was not well-received by everyone in South Africa during his recent tour. One problem he probably had was his difficulty speaking to some of the native people. For instance, imagine the Zulu translator trying to translate one of Teddy’s messages (voiced in a strong Boston accent), “I uh am uh against uh apar uh theid uh!”

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# A Society Free From Discrimination

Brian Kelley, A'85

Let's set the record straight. It has become fashionable to accuse conservatives today—particularly young conservatives—of being racist, sexist, ageist, and just about any other “-ist” which comes to mind. It would seem; that simply because the conservative swing in the nation calls for a halt to the growing welfare state, affirmative action quotas, and “public dole” handouts conservatives are assumed to be proponents of discrimination.

Nothing could be further from the truth. Conservatives, adhering to the basic tenets of democracy, like to quote the clichés which patriotically convey the essence of why we love to be Americans, and no tenets are holier than “America, the land of opportunity” and “with liberty and justice for all.” First off, to believe anything less would be economic suicide. To deny the qualified black woman a job simply because she is black or a woman robs our economy of the productivity and output of a vital resource. Secondly, believe it or not, most conservatives are human beings complete with a moral conscience which does not readily accept injustice. What conservatives do not believe is that government intervention—particularly on the Federal level—providing legislation to guarantee civil rights is the panacea that

many minority groups perceive it to be. We readily admit that our culture and society do not yet approximate utopian paradise, bigotry does run rampant; we just do not think the government is the means for making our people socially tolerant and prejudice-free.

Educating our people about the irrationality of prejudice must be done: when they are still impressionable. An educational environment which fosters tolerance and ‘reaches the illogic of mindless hatred will do more for the causes of minority groups than any legislation could ever do. Although this attitude should be impressed upon our youngsters at a very young age—elementary school through junior high—when they are still impressionable and-not laden down with cultural garbage that breeds prejudice, the university level is not a bad place to start. After all, by definition a university should be a “universal” setting, encouraging diversity of opinion, perspective, and being so that every student should leave college appreciating and respecting the different people and attitudes which comprise our society.

But how is this universality of perspective to be ensured? Quotas are certainly not the answer. If a college pursues a quota system, it would ensure a student population that is 22% black, 48% male, 52% female,

2.5% Asian, 10% gay, etc., but simultaneously tends to disregard if these students are qualified for their positions. Should the black student get the slot at the university simply to ensure the diverse environment, regardless of her qualifications? Of course not. Residents of the City of Boston know what happens when diversity of environment is forced upon the people. A school system suffering from drastic segregations subjected to court ordered busing. The result: white parents pull their children out of the public school system, put them in private or parochial schools, the public school system becomes 70% minority and nothing gets accomplished except fostering intolerance and hatred and getting Boston labelled a racist city. Tolerance and universality must be fostered and nurtured not rammed down the throats of an ignorant public.

Ironically, Tufts University has the opportunity presently to lead the way in creating an environment which ensures and fosters the universality of its student body. The Tufts Lesbian and Gay Community is currently attempting to have sexual preference included in the university's official non-discrimination clause. This would not act as a quota and it would not force anything upon the community. Rather it would guarantee



President Jean Mayer is mobbed by activists. Original caption: *Once again, Tufts and non-Tufts radical activists manipulate the media to promote their one-sided, dogmatic views. This time, the non-issue is divestment from South Africa. Certainly, none of the students have thought about the question (if indeed they can think), “What will happen to South Africa after we divest?”* Photo credit: Fred Hobbs.



that no person would be denied a job or not allowed to study at Tufts simply because of whom they choose to love. Sounds great, but let's take it one step further. Let the non-discrimination clause assure that no person, for any conceivable reason in the world, will be denied a place at Tufts for any reason other than their qualifications. If we educate our people while we still can, maybe the need for government intervention to "ameliorate" bigotry in our society will be obviated.

Needless to say, our "freedom-fighting" President Jean Mayer should wholeheartedly support such a measure. Having experienced the Nazis first hand, he can attest to the atrocities of bigotry and hatred carried to the extreme. An official statement on sexual preference will announce Tufts' commitment to a universal setting. It will set an example which will hopefully instill in the student body the irrationality of homophobia. But most importantly, it might be a stepping stone to a society free of mindless prejudice. and bigotry without the help of government. □

## WHAT? THE PRESIDENT IS OUT TO LUNCH...

Below: Tufts students prepare to storm president Jean Mayer's office, demanding that he divest from all companies operating in South Africa. Photo credit: Fred Hobbs.



## A Letter To President Reagan

**Dear President Reagan,**

The staff and editors of THE PRIMARY SOURCE would like to congratulate you on your recent landslide re-election and inauguration. We feel that your presidency marks a continuing change of the American thought process towards a more realistic view of society and the world, a view that is desperately needed after so many years of inept government by the Congress.

You have become one of the most popular Presidents in history, and deservedly so. During your first term, you brought the economy back to its feet, which continues to prosper despite vocal critics. Furthermore, the Soviets gained no new ground during your first term, a stellar accomplishment. However, those achievements and others like it are past now. It is time to look towards the future, and to what will happen during the next four years.

THE PRIMARY SOURCE feels that the single most important and achievable goal during the next four years is the reduction of government spending. People are now clamoring to get government off their backs. The cuts should be across the board, freezing current aid levels, reducing military waste, abolishing the Energy and Education departments, and flatly ending all government subsidies to special interest groups. In gen-

eral, much of the Grace commission's plan should be implemented.

Another major task that should be completed is tax reform. Special interests have allowed inefficiency, cheating, and regressiveness to enter into our tax code. *You* must choose a code which reduces the number of brackets, removes loopholes, and decreases the number of federal revenue taxes (hopefully to one). The tax code should be simpler, progressive, and pro-growth.

In regard to foreign policy, the good work must continue. Specifically, however, you must try to:

- increase aid to the Afghan rebels, and ensure that they receive it;
- arrange further help for the Nicaraguan *contras*;
- support the new democratic process in El Salvador;
- continue aid to Israel, America's most stable ally in the Middle East;

—proceed with your policy of "constructive engagement" towards our friends who have some human rights problems, but are working towards improved policies.

During the next four years many will ask you to deal with the Soviet Union by negotiating arms treaties. However, your Strategic Defense Initiative plans cannot be sacrificed. Research must go on, regardless

of what the Soviets demand. They will bargain with you at the arms tables when they are ready, and your persistence with the SDI is pushing them close to that point. Maintain the "hard-nosed" diplomacy!

In addition, protectionism should be avoided as long as possible. However, the foreign practice of subsidizing products is unacceptable, and as a diplomat interested in the best possible situation for both countries, you should negotiate towards a society of free trade. If settlements can not be reached, other actions may be appropriate.

Domestically, several social issues may be raised, but warrant a lower priority than the preceding issues. Amendments to the Constitution on school prayer or abortion are too emotional, and not as universally beneficial to everyone as the aforementioned goals.

Of course, the list of recommendations could go on, but we hope that these ideas will be implemented. THE PRIMARY SOURCE and our supporters appreciate your work towards a freer America. We hope that our paper can provide you with constructive criticisms or suggestions in the future as well as due praise. Once again, congratulations on the beginning of your second term and good skill on your new endeavors.

—THE PRIMARY SOURCE *staff*

# VOLUME 4: 1985-1986

## The Seven Challenger Heroes

Jonathan Tarr, A'88

The image of the space shuttle Challenger exploding above the Kennedy Space Center on January 28 is one most of us will never forget, much as our parents will never forget the assassination of President Kennedy. It is sadly ironic that this result of Kennedy's dreams for space, when it exploded above the Space Center bearing his name, should bring that same feeling of national sorrow.

In both the shuttle disaster and the assassination of President Kennedy, the sense of national sadness was deepened as we observed the mourning of those who lost loved ones: the image of a wife sitting beside her husband as he is brutally slain; the image of an excited family watching the spacecraft carrying their daughter, wife, or mother, the first civilian in space, consumed by a massive explosion; the image of a President consoling the mothers, the fathers, the five wives, the husband, and the fourteen children whose loved ones lost their lives while realizing their dreams; the image of son saluting the flag draped coffin of his father, whose presidency rekindled the enthusiasm of the young. These sorrow draped images made

us realize that our perceived national loss was a personal loss for others.

Many have said that we should feel no more sorrow at the deaths of the seven Challenger crew members than at the deaths we hear of everyday. These people say that others are dying all the time, and that the Challenger disaster, although tragic, was no worse than any other tragedy. I disagree. The Challenger crew members, in exploring space, were building the foundation for America's future. Space holds opportunities only dreamed of. In probing the frontier of space, the shuttle astronauts died trying to improve our lives. They died serving us. Beyond their everyday lives as fathers, mothers, husbands, and wives the shuttle crew members were extraordinary people who exemplified what one can do with his or her life.

Francis R. Scobee, the 46 year old shuttle commander and son of an railroad engineer, started as an 18-year-old enlisted Air force mechanic. By attending night school and service education programs, he won a degree from the University of Arizona in aerospace engineering, which allowed him to

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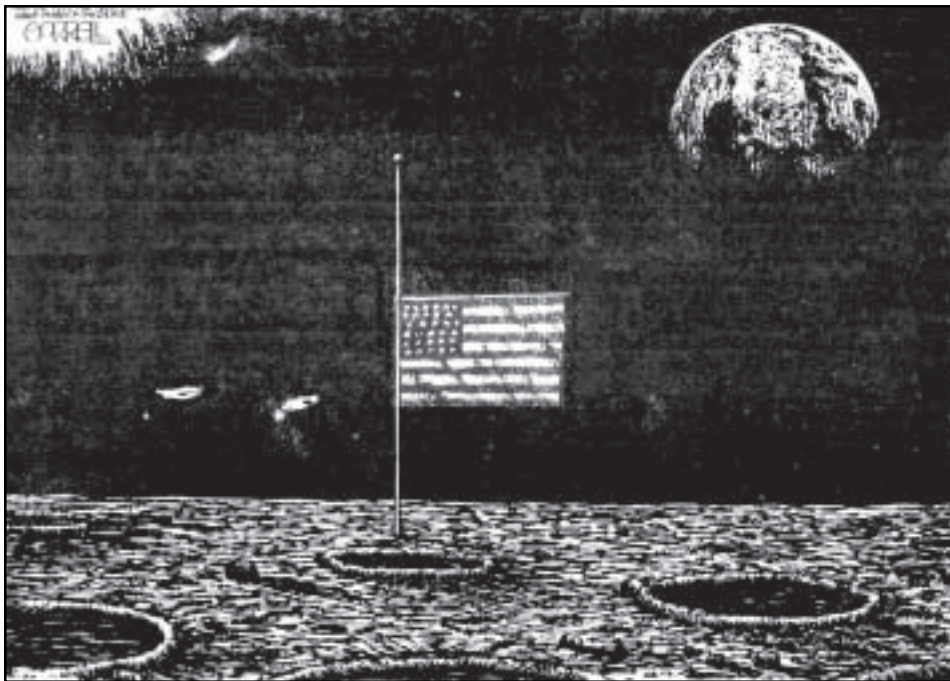
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*Advisor*  
HENRY DELFINER, PH.D.

become an officer and a pilot. Scobee was considered "just one of the bunch" by his high school football coach, but through hard work he rose above the crowd. After the tragedy school officials announced that the school banner Scobee carried on an earlier shuttle mission would be "put on display to remind other seemingly ordinary students that they too can fly high." Scobee left behind a wife and two children.

Judith A. Resnick, a 36 year old mission specialist on Challenger was to help in photographing Halley's comet, among other tasks. While earning her doctorate in electrical engineering, she held various positions in private industry, and established herself as a gourmet cook and classical pianist. Throughout her life she proved her excellence in male-dominated areas of education and industry, and in 1978 she was among the first six women chosen for American space activities. For Resnick the space program offered opportunities not available in industry: "To learn a lot about quite a number of different technologies; to be able to use them somehow, to do something that required a concerted effort and, finally, a great individual effort."

Ronald E. McNair, a 35-year-old mission





specialist on Challenger, the second black American astronaut in space was to launch a science platform to study Halley's comet. He was educated in segregated schools in the small town of Lake City, S.C. and picked tobacco to earn pocket money. McNair was an unlikely candidate to be an astronaut considering that the role models of his youth were seven crewcut white pilots. From his adverse situation he rose to gain a doctorate in physics from M.I.T. When in 1977 he heard of NASA's search for talented scientists, he applied and was accepted. McNair described how he dealt with the adversity he faced because of race: "It means trying a little harder, fighting a little harder to get what you perhaps deserve. It means building up a tolerance and not being discouraged by some of the obstacles that get put up in front of you." McNair, a talented saxophonist and fifth degree black belt in karate left a wife, and two children.

Michael J. Smith, the 40-year-old pilot of Challenger, dreamed as a child of being a pilot. Growing up on his family farm in North Carolina, he sold chicken eggs to earn money for flying lessons. When the first American was launched into space in 1961, Smith set his goal to do the same. With this goal in mind he applied and was appointed to the United States Naval Academy in Annapolis. After serving in Vietnam he entered the space program. Said Smith's aunt: "He never turned down a challenge and did whatever the Navy asked him to do." Smith, one of the most seasoned pilots in the astronauts corps, left a wife and three children.

Ellison S. Onizuka, a 39-year-old mission specialist on Challenger and grandson of Japanese immigrants, grew up working in Hawaii's rich coffee fields. After earning his graduate degree in aerospace engineering from the University of Colorado, he became a test pilot and flight engineer with the Air force. In 1978 Onizuka realized an elementary school dream by joining NASA as an astronaut candidate. According to his mother he always dreamed of flying in space, "But he was too embarrassed to tell anyone. When he was growing up, there were no Asian astronauts, no black astronauts, just white ones. His dream seemed too big." Onizuka, whose dream wasn't too big, left a wife and two children.

Gregory B. Jarvis, a 41-year-old payload specialist on Challenger, was to conduct six days of experiments in fluid dynamics to figure out better ways to build satellites. While growing up in the small town of

Mohawk, N.Y. Jarvis established himself as a hard worker, earning his doctorate in electrical engineering from Northeastern University. Jarvis, a self-proclaimed workaholic, who emphasized the importance of education, left a wife and three children.

Christa McAuliffe, the 37-year-old Concord, N.H. high school teacher, intended to bring the dream of space closer to America's school children. McAuliffe, the first in the Citizen in Space program, was to teach two lessons from Challenger, and to travel the country telling of her adventure. This "startlingly normal American" as she was called by *Time* magazine, was chosen from thousands of applicants to ride in Challenger. The eldest child of an accountant, she received average grades in high school before attending Framingham State College. While in Washington DC as her husband was earning his law degree at Georgetown University, she earned a degree in education at Bowie State College in Maryland. McAuliffe proved that in the seemingly average there is sometimes an extraordinary person. A Concord school official said, "To us, she seemed average, but she turned out to be remarkable." McAuliffe left a husband and two children.

More than seven extraordinary people flew on the space shuttle Challenger on January 28; there were also seven dreams. The Challenger seven proved that any person can rise above his or her ordinary or adverse surroundings to attain greatness. But while those seven perished, their dreams must live on. We must push on with their dreams as we pushed on with Kennedy's. In striving to realize the dreams for which they died, dreams for a better world, we will be able to say they did not die in vain.

Dreams didn't die in the Challenger fire ball, only illusions: illusions that space flight was becoming an everyday event. We have been harshly taught that this is not true. In President Reagan's words: "We've grown used to the idea of space, and perhaps we forget that we've just begun. We're still pioneers. They, the members of the Challenger crew, were pioneers." We must not let our lesson deter us from, but instead increase our determination, to explore space. In the memories of seven American heroes: Francis R. Scobee, Judith A. Resnick, Ronald E. McNair, Michael J. Smith, Ellison S. Onizuka, Gregory B. Jarvis, and Christa McAuliffe, may God bless them. □

## STAR WARS

Jeff Hamond, A'89

Sly ones, deft ones we can handle  
Even abusers of our preamble  
But for those who invade the foreign suns—  
"Mount your spaceships—grab your guns!"

Hell, we've got enough troubles *here*  
Without adding more interstellar fear;  
Screw the Soviets and don't worship Reagan  
We'd be better off all acting pagan!

Look at songs, like "Russians" by Sting;  
The commies keep us from doing our thing...  
Always threatened by another crisis  
Chopping the world into smaller slices.

All this bullshit screws us over  
While *we* wish for peace on a four leaf clover  
If our leaders want to fight war in space,  
Well, maybe that's their rightful place!

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## BETTER LATE THAN NEVER

Former Black Panther leader Eldridge Cleaver visited his Promised Land in Cuba, Algeria, North Korea, China, and the USSR. Shortly thereafter he renounced his Marxist philosophy. Today he is a Bible-quoting conservative. In an interview with Reason magazine, Cleaver reports that Panther-police shootouts (during the 1960s in Oakland, California) were all set up by the Panthers to discredit the police: "We would go out and ambush cops, but if we got caught we would blame it on them... I did that personally in the [Bobby Hutton] case... We went after cops that night... When you talk about the legacy of the Sixties that's one legacy... because it helped distort the image of police." Also, then FBI Director J. Edgar Hoover's "obsession [with the Panthers]. . . wasn't inaccurate. He said that we were the main threat. We were trying to be the main threat... We were working hand-in-hand with Communist parties here and around the world." Currently Cleaver is seeking the Republican nomination for the U.S. Senate from California.

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During the week of September 15, the trustees of Tufts decided against total divestiture of stock from firms who do business in South Africa.... Would those who say THE PRIMARY SOURCE supports apartheid because of its anti-divestiture stance tell the same thing to the humanitarian Mayer?



# VOLUME 5: 1986-1987

## AIDS: Human Nature Called Into Question

The nation is up in arms over the AIDS virus. Physicians' prognosis is portentous; hundreds of thousands of men and women are expected to die. Already great numbers have been swallowed up by this preemptory man-eater. Its sanction of death is irreversible to those whose bodies have been infected. And such is supposed to be adequate deterrent to an otherwise promiscuous population. One wonders.

A few observers, very few, are fearful that even AIDS will not alter the way people conduct themselves sexually. Part of this stems from the fact that leaders of this republic, (The Surgeon General, politicians, men of the cloth, etc.), who are addressing issues like AIDS, accept somewhat fatalistic conclusions about the nature of man.

Regardless of their own moral proclivities they see man as a scientific and mechanical creature driven to seek pleasure and to avoid pain. Man, the beast, is highly unlikely to alter his passionate drive to fulfill biological needs. Aside from food and shelter, high on the list of physical demands is sex. And, in the modern world, this sought after sensual satiation is of the short term "live for the moment...what if I die tomorrow" type.

With respect to social problems like AIDS, empirically speaking, one can see why leaders may take this view of man. AIDS and venereal diseases do not spread

because of chastity. The great occurrence of sexually transmitted diseases tells many that traditional norms of sexuality are viewed as outdated and obsolete. But does this mean that such a condition is unalterable?

Unfortunately, it seems that the problem solvers think so. Concerning AIDS, the Surgeon General has advised the use of condoms as an indisputable means to eradication. In addition, politicians and religious leaders are calling for increased educational projects designed to make children more aware of birth control devices. They are also calling for public spending on medical and scientific experimentation. On the one hand there is a great faith in man and his potential to solve even the most pernicious of threats to the social fabric, while on the other hand there is little attention paid to the fundamental causes of those threats, i.e. to man's nature.

Maybe this view is not all that unrealistic. Perhaps one needs to accept the fact that man is a scientific creature of impulse. After all, the job of the scientific and medical communities is not to interfere with the private life of man. Very few scientists and physicians concern themselves with the ethics of human behavior. They treat the results of man's nature, the ends, and then try to prescribe "medicines" sufficient to better his condition.

*William Martin, A'87*

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### *Advisor*

HENRY DELFINER, PH.D.

Thus, in the treatment of AIDS, one sees little attention paid to the life styles of the afflicted as the cause, and much more concern with medical panaceas necessary to confront the effect. In the meantime their solution for the spread of the disease is the use of the almighty and-infallible condom. In this fashion there is not a threat to man's nature. Man can conduct himself as he always has. As Paul Maslin, a poll taker, has said, "The implicit message is clear, it is a continuation of more sex." Scientific man can go on being scientific, (read- animalistic) so long as he uses a rubber. According to

*Continued on page 28.*

## ME-TOOISM?

THE PRIMARY SOURCE noted with some amusement the lead article in the October 24 issue of the *Observer*. The article reported opinions and reactions of the Peace and Justice Studies Program on the Commentary magazine article which criticized it. Naturally, the *Observer* bent over backwards to be favorable to the Program and its directors. Accompanying the article was an editorial condemning the Commentary article (without really refuting its arguments). That all this occurred, including a follow up article last week, only two weeks after THE PRIMARY SOURCE ran the first article on the topic is, ah, typical.



# Liberal Censorship Pervades Academia

John Tuerck, A'89

Last September, several Tufts students had scheduled interviews with representatives from the Central Intelligence Agency. When the representatives from the CIA found the building in which they planned to conduct the interviews, they were confronted by a group of veiled, chanting students. The students presented the representatives with "moral" grievances and refused to allow them to enter the building.

Eventually, the CIA representatives abandoned their efforts to interview the students and left the campus. The students gleefully declared a "moral victory," stating, in effect, that no organization as morally reprehensible as the CIA had the right to freely conduct its affairs at Tufts.

This was not an isolated incident. Speakers or groups who are condemned by radical students and faculty of the liberal left are routinely shouted down or prohibited from speaking on college campuses throughout the nation. Several incidents deserve mention:

- At the University of Minnesota, Eldridge Cleaver, a conservative who was once a leader of the Black Panthers, was prevented from speaking by a large group of screaming students.

- Alexander Haig, a favorite target of liberal censors, was speaking at the University of Colorado at Boulder in 1984 when he was interrupted by students representing the Committee In Solidarity with the People of El Salvador (CISPES). One student threw a container of blood at Mr. Haig.

In 1985, preacher Jed Smock, who supported President P. W. Botha's reforms in South Africa, was physically assaulted by students at the University of California at San Diego. Liberal students at the University of Michigan recently tackled Mr. Smock and broke his leg after he spoke at the school.

- At the University of California at Berkeley in 1985, liberal students interrupted the showing of the film "Silent Scream" and tried to confiscate the tape.

- This year, Jim Burns, a pro-divestment advocate at the University of California at Davis, made several bomb threats in an effort to dissuade UC President David

Gardner from speaking.

- At nearby Wellesley College, J. Michael Waller and Jorge Rosales; advocates of American aid to the Contra rebels in Nicaragua were confronted by students brandishing containers of pig's blood and eggs.

One could continue almost indefinitely. The most disturbing aspect of these incidents is that little, if any, action was taken to stop the disruptive students. The administrations of these schools often refused to comment on the incidents or dismissed them as healthy expressions of discontent.

It is important to differentiate between peaceful protest and intrusive disruption. The right to peacefully gather and voice an opinion is indisputable. It is equally indisputable, however, that no group or individual has the right to become violent or to forcibly disrupt a speaker or group. To do so constitutes a violation of the right of free speech, something most liberals purport to hold dear.

Nevertheless, some students insist that the views of some rightwing speakers and groups preclude their right to speak. In an editorial entitled "Freedom of Speech, Not Selectively" (New York Times, October 15, 1986), C. Vann Woodward, a history professor at Yale, writes:

"The first concern of most people, once an issue of free speech has been raised, is the merits of the speech, not the rights of the speaker. Is the speaker "right"? If not, and if his words are considered false or offensive, they are likely to be considered an exception to the rule. Freedom of speech was not intended, it is claimed, to protect error or incivility. And if in addition the speech causes shock, anger or moral indignation, the chances of protection are even slimmer."

In essence, many student radicals place their subjective definitions of morality above freedom of expression. One wonders if these radicals simply lack the intellectual firepower necessary to achieve their goals. Instead of peacefully demonstrating or offering rational criticism of right-wing views, some liberals resort to the sort of violence and censorship they supposedly abhor.

In Edward B. Fiske's article entitled "Free Speech Debate: Yale and Other Universities Ponder Boundaries of Student Expression" (New York Times, October 4, 1986), John Silber, the President of Boston University, comments:

"Mr. Schmidt [President of Yale University] should be aware that a university also ought to be more thoughtful and rational and analytical than the population as a whole. It is a commentary on his conception of a university that "dumb shows and noise" ... are fair substitutes for a careful analysis of [a] situation..."

There are several well-known organizations that practice censorship of rightwing speakers and groups. CISPES is perhaps the least extreme of these organizations. InCAR (International Committee Against Racism) and the Spartacus Youth League, a group that espouses allegiance to the Soviet Union, are two organizations that openly disregard free speech rights.

These organizations are joined by anonymous groups or spontaneous gatherings (like the one that prevented the CIA recruitment at Tufts) that work to disrupt speakers whose opinions are judged morally repugnant or unacceptable.

The real danger of these outbursts occurs when university administrators fail to stop them. At Tufts, for example, the police arrived at the building where the CIA representatives were denied entrance, but, inexplicably, they failed to break up the demonstration.

This pattern of refusing to halt censorship is repeated all too frequently. Predictably, those who censor rightwing speakers and groups are encouraged by the reticence of college administrators.

There is a sort of blind hypocrisy in the motives of many liberal censors. If asked, most would certainly condone free inquiry, open minds, and uninhibited expression. However, it is evident that this openness is only permissible to a certain extent. When liberal censors attempt to impose their morality on the rest of us, they infringe on our freedom of inquiry and threaten to erase an entire set of often valid viewpoints. □

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this school of thought the human being will not surrender any reason because he uses his brain to take preventive measures in his pursuit of passion.

At the same time, man trusts that the same science, which gave pregnancy The Pill, and V.D. the penicillin shot, will find a medicine to cure AIDS.

For the present there is no question that the scientific and medical communities must attempt to find a cure for AIDS. A killer in any community must be arrested. But an overriding preoccupation with scientific solutions leaves the fundamental problems of man's nature unexamined. That could be disastrous to a nation which prides itself on freedom.

One of the most cherished liberties in this country is that of self-criticism, and the notion that man is never impervious to change. From experience he learns and adapts. But he is most successful when he confronts the issue head on, with the hope of determining a long lasting means to better his condition. Hopefully he can derive notions of right and wrong. He becomes ethically responsible. With this in mind he should

approach the AIDS epidemic.

While many may deny it, AIDS is a moral problem. It will inevitably cause man to confront his nature, in which there lies the potential to kill. And it is the control over life and death which makes the epidemic of ethical import. If man chooses to be promiscuous he has decided to follow his baser inclinations. Aside from normally moral problems, the linkage with the death factor, makes such behavior truly unethical.

Man possesses the ability to threaten himself and others by contracting, carrying and transmitting a plague. And man, as a rational being, knows that an active sex life with different persons, opens one up to the possibility of coming into contact with, and in fact becoming, a killer.

In addition he is aware that the condom is not as effective as the scientific community would have him think. Because there is the possibility that the condom will not give full protection against AIDS, man must still consider the morality associated with minatory behavior, regardless of whether the use of birth control at a particular time is effective. The risk demands that man make an

ethical decision, in context of the impact his actions could have on society.

For it is the common good which is most threatened by the ignominious habits of man. If the leaders and problem solvers of this nation do not address man's nature, his morality, then they are not serving the nation well. They should not fail to see that thus far their prescriptions for diseases like AIDS are encouraging the very behavior which led to the spread in the first place. And it is not unrealistic to say that promiscuity in this context is immoral and evil. But their approach to this is not unlike recent attempts to decrease the illegitimacy rate.

Leaders felt that higher spending on birth control for the poor would decrease the incidence of births out of wedlock. They were quite wrong. One needs only look to the fact that 25 percent of births in NYC are illegitimate. The numbers are increasing rather than decreasing. So much for the rubber.

Time and time again it seems that the less willing people are to face the cruel reality of human nature and its connection to social problems, the more ominous their existence becomes. □

### “SISTER SCHOOL”

The TCU Senate approved a resolution making Tufts a “sister school” of the University of El Salvador. Now this doesn't really mean much, but we suppose the effort is symbolic. Apparently, however, the Senate now sees fit to tell the Duarte Government how to run its country. Perhaps they can offer some advice on how to give the people of Afghanistan “the right to have access to higher education.” A resolution calling for the removal of Soviet troops ought to do the trick.

### WMFO'S LEFTIST SLANT

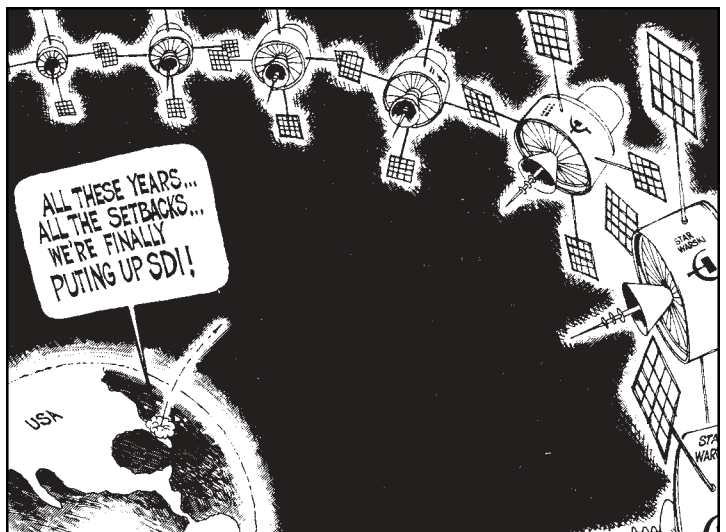
WMFO has been running a program of “news” features on Central and South America. Unfortunately, WMFO sees fit only to present the extreme leftist view. The features include talks with John Stockwell, the late Marxist Salvador Allende, and MIT's Marxist looney, Prof. Noam Chomsky. All of the programs have an anti-U.S. slant. No attempt is made at balance by providing additional features that at least explain if not support American foreign policy. If WMFO wants to air radical doctrine to Tufts students, it ought to say so and not use the pretense of objective “news.”

### PLEA FOR RADICALISM

Let's face it, Tufts is *boring* this year. Boring, boring, boring. Absolutely nothing controversial has gone on, aside from a few silly posters put up around campus by the Latin America Collective, acclaiming the Marxist utopia in Nicaragua. (Even this is hardly worth mentioning, but what the heck, we have to fill up this page somehow.) If the TCU Senate is going to fund our various radical activist groups, then they ought to make sure they protest something, *anything*! Does anyone out there have any idea how boring it can be for a conservative college newspaper without any radicals or liberals to bush-whack editorially? (Of course, TPAC did protest the National Security Agency this week, but that's not so impressive.) It's really unkind of them to stay quiet like that. God, even Tip O'Neil is retiring!

### R.I.P.

SOUTH AFRICA—The Associated Press reported that Masabata Loate was chased down and slashed to death with knives and axes by a group of young black thugs. She certainly was no informer. In 1976, she was a leader in the Soweto student uprisings and still a vehemently anti-apartheid opponent. Horrified by black violence against other blacks in South Africa, apparently she was killed for preaching nonviolence. But Tufts won't be holding a memorial service for her as was done for a black murderer executed by the government last year. Why?





# Individual Rights are not Granted by State

James Robbins

A recent survey of US public schools revealed that a full forty percent of southern schools allow some type of classroom prayer-this a full twenty-five years after the Supreme Court declared public school prayer unconstitutional. In the case of *Engel v. Vorale* (1962), the Court found that school prayer, even when voluntary and “dominationally neutral,” violates the “establishment” clause of the First Amendment: “Congress shall make no law respecting an establishment of religion. . . .”

Southern schools are practicing civil disobedience on a massive scale, and the courts are powerless to act until someone files a suit. The fact that no one will do so raises interesting questions concerning the rights of American citizens and the ability of the court to define them. Note that I am questioning the ability of the Supreme Court to define rights, not its legitimacy in attempting to do so. Obviously some institutions must exist in civil government to act as arbiters when conflicts arise. Courts are necessary-but the courts and the judges who populate them are not omnipotent. The justices are men and women of proven ability, talented legal scholars; occasionally they are dead wrong.

Wait a minute, you think. Wrong according to whom? If the covenant defines the Supreme Court as the final authority to determine the rights of citizens, then it cannot err. Such has been the tradition in the United States; the Constitution defines citizens’ rights, and the Supreme Court interprets the Constitution.

The unfortunate aspect of this argument is that it negates the theory of rights upon which our political system was founded. Current legal theory suggests that we have rights because they are in the Constitution. This is exactly backwards-rights are in the Constitution because we have them.

It is necessary for the governance of society to allow political institutions some measure of power, but it is unconscionable that any political institution be allowed to interpret the sovereign rights of the citizenry. Once one accepts such a system, one must live in fear of one’s

rights being suppressed, yet done so with the name of “rights” and with the legitimacy of the truth-finding institution to back up the crime.

The most extreme example of this was supplied by Nazi Germany. The Weimar Constitution, which under Hitler was never officially discarded, provided that the rights of all citizens, such as free speech, assembly, press, worship, etc. would be protected, and none of them could be violated except with “due process of law.” During the Hitler regime, the Nazi dominated Reichstag, through “due process,” systematically removed the protection of the law from German Jews, eventually revoking their citizenship, then allowed them to be killed. These victims of the Holocaust were stateless, thus had no rights. In essence, under German law at the time, their extermination was legal.

If one rejects the notion that one’s rights exist because of the institutions of the State, one can see the Nazi crimes in their true perspective. Each victim of Hitler (or Stalin or Mao or any other mass murderer) possessed an inalienable right to life based not on the existence of the State but upon the existence of the individual.

Thankfully the United States has never suffered such outrageous violations of human rights, and one hopes it never will. Yet it has had its share of tragedies. Was slavery a crime! Yes, but the Court endorsed it. Does one have a right to the product of one’s labors? Of course, but in *Wickard v. Filburn* (1942) the Court ruled that Congress may regulate the amount of food a farmer grows on his own land and for his own consumption.

There are many cases in which the court has ruled against fundamental rights. The fact that this takes place leaves the citizen with two questions: how does one know when the Court is in error; and what can one do about it?

The average citizen is well equipped to know his rights; all one needs to do is recognize their characteristics. Rights are universal (that is, apply equally to everyone), inalienable (cannot be governed or taken away), self contained (require no

involuntary action on the part of one citizen for the benefit of another), and complimentary (never conflicting). When one expresses an idea through speech or press, agrees to contract, makes a purchase, plants a crop, worships in a manner of choice, or bears arms, one is exercising rights.

Certain things have been defined as rights by the Court which clearly are not: the right to free public education-because it is not “free,” someone must pay for it, and this violates one’s right to property since one often gets no direct return; to free public housing by the same reasoning; or any other “right” which requires coerced social support.

Has the Court erred on the question of school prayer? Does the southern example demonstrate the will of citizens who know they have been wronged to resist government intrusion? It’s a mixed bag. Congress has mandated public education. It forces citizens to pay taxes to support schools even when these citizens have no children. The fact that such schools exist is a violation of someone’s rights. But as organs of the State, they should not play ideology to a captive audience. The State mandates attendance, and even “voluntary” prayer places pressure on children to conform. In such a situation, channels should exist through which citizens can register their complaints and find redress.

In the case of the southern schools, these channels do exist-but no one is using them. Parents aren’t bringing suit against the schools. They are satisfied with the situation. No one is being victimized, no one’s liberty is being violated.

Complaints against even voluntary school prayer are valid-but where there are no complaints, it is not the business of the State to intervene. It is a credit to our system that courts cannot take independent action to impose their proscriptions. In a free society citizens must be allowed to participate in consensual group activity which is not harmful to others. This may involve prayer in school or Marx in the classroom-and where no one objects, there is no crime. □

# VOLUME 6: 1987-1988

## ROTC at Tufts: The Real Story

This semester there has been considerable debate as to whether ROTC should be allowed back on campus. Many student leftists believe that since ROTC was banned in 1969 for “moral” reasons, it should not be allowed back on campus.

“ROTC on campus” means units based at Tufts that consists of only Tufts students. As it is now, students from Tufts, Harvard, and Wellesley belong to ROTC units at MIT. At the present time, there are not sufficient numbers of Tufts cadets and midshipmen to warrant Army, Navy, and Air Force ROTC units on campus.

However, student leftists are not satisfied that there are no ROTC units on campus; they object to a military presence on campus—that is, students here who participate in the MIT programs. Evidences of the military “presence” here include glimpses of uniformed students going to and returning from MIT, ROTC cadets and midshipmen carrying the flag up the Memorial steps on Veterans’ Day, and, occasionally, a drill on campus.

I became aware of the feelings of the student leftists at the beginning of the year when I decided to enroll in Mary ROTC. My experience in the program was a week-end long field training exercise at Fort Devens, Massachusetts. I spent this week-end running, doing push-ups, rappelling, marching, firing the M-16 rifle, and brushing up on my bed-making skills.

The Army commanding officers decided to fly us by helicopter from Fort Devens home to a school other than MIT. Harvard, out of principle, would not allow the helicopters to land on its campus. Tufts, being somewhat less reactionary, agreed to let the choppers land on Ellis Oval on September 27.

I remember jumping out of one of these helicopters and seeing a scraggly bunch of about thirty-five hippies protesting my arrival with banners, chants, and “peace” signs made with two fingers held high in defiance. I wondered if they were the Volkswagen bus refugees one sees in Harvard Square taking drugs and playing Grateful Dead songs on the street. As I ran closer, I realized that

*Jeremy Harrington, A’90*  
while some of these hippies were protest addicts that had come from afar to enjoy the felling of solidarity, most of them were my fellow Tufts students. This I found surprising—that the military, one of the functions of which is to preserve the freedoms so crucial to the university, is resented when it shows itself on campus.

Certainly some military policies have been worthy of protest, but to protest the existence of the military itself seems absurd.

Yet this is what the Tufts students were protesting at the helicopter landing: the presence of the military in any way, shape, or form on campus. Some members of the university-funded group that sponsored the protest, the Tufts Political Action Coalition (TPAC), don’t believe that Tufts students should even have the right to enroll in the MIT programs.

What is the reasoning being this fierce conviction? TPAC member Pam Greenberg wrote in a letter to the Tufts *Daily*: “I urge you to go to the archives room of the Library and find out why ROTC was banned from Tufts in 1969.” If this ban should be upheld today and students should be prohibited from participating at MIT, the Naval ROTC unit at Tufts must have been up to some horrendous activities in 1969. I went to the archives room to find out.

A Naval ROTC unit had been established

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at Tufts in 1942. Naval Science was considered an academic subject and ROTC midshipmen received credit for these courses. The university/military relationship was successful and harmonious until the late 1960s when student and faculty leftists began questioning the “legitimacy” of a military presence on campus. These people that to be tolerant of a military presence at Tufts was to be complacent in the war that they considered immoral.

In an April 9 referendum, 1050 students voted to retain ROTC, but to deny midshipmen credit for Naval Science classes and 325 students voted to eliminate it altogether; in all, 1375 students voted. This referendum was not binding, but a faculty vote on the issue was.

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# Black by Popular Demand

Michael Flaherty, A'90

Perhaps the most disappointing failure of the selfish and self-centered Sixties generation is that concerning race. The pseudo-brotherhood of the Sixties did not culminate in egalitarianism, but rather in black separation. This separatist attitude is painfully obvious on the Tufts campus, manifesting itself in organizations such as the heralded "Black Sophomore Class" and fraternities exclusively for "black" students. The racist malapropism "Black by Popular Demand" is perversely displayed on t-shirts as if to challenge students who are not black.

The reason for such a pernicious attitude, according to black students, is to generate solidarity amongst themselves as well as to remind them of their identity. Such exclusionary tactics are a definite obstacle on the path to true human integration, indifference to race, color, and creed.

In a country which strives toward the ideal of common humanity, there is absolutely no justification for separatism of any type. Surely everyone should remember their ancestry, but they should be cautious not to stress their differences so seriously. They should regard their heritage as but one of the many that comprise this nation, neither of which are any better than any other. They should think of themselves as an American first, and an individual of a certain "ethnicity" second.

Students should cease in identifying themselves in limiting adjectives such as "black." In a recent article in the *Lincoln Review*, Benjamin Alexander criticizes this very term on the grounds that it is an improper and simply incorrect nomenclature: No matter how the "cookie crumbles" there are no white or black people; we are all people of color since our physical differences are the results of environmental needs

that (over millions of years) caused mutation or genetic changes, they do not provide us with an appropriate or scientifically correct rationale for calling ourselves black or white. Again, every American has melanin and melanin is color.

This is the focal point of Mr. Alexander's article, appropriately titled "Are We Black?" In this article he implores persons of color to refer to themselves as an "American of African heritage," rather than a "black American." Mr. Alexander also reminds his audience that "Africans were not the first people to be enslaved; slavery was invented by white ethnic groups thousands of years ago, to enslave members of the white groups." Mr. Alexander's insight reveals another important point: black people are certainly not the sole recipients of social injustices, slavery included. Because of this, they should not consider themselves unique in the fact that they have been historically discriminated against. Nor should they consider themselves more "eligible" for retroactive programs to compensate for previous injustices. Programs such as affirmative action do more than recognize the dangerous aspects of separatism; they institutionalize it. Perhaps the most disheartening aspect of "Black Power" is its often tendency not only to misinform, but to blatantly lie. A classic example of this occurred recently in the *Tufts Daily (Worker)*.

In a section dedicated to famous "Blacks" of the past, Cleopatra, Hannibal, and Beethoven were all listed as famous blacks.

My naiveté compelled me to double-check on this one. In my research I came across this issue in a book by Frank Snowden, a professor at Howard University. He points out that Cleopatra was a Macedonian Greek,

and that Hannibal ascended from the Phoenicians. If Phoenicians and Macedonian Greeks were black, then so would be these individuals—but they were not. As far as Beethoven is concerned, well, I still have enough confidence that Tufts admission requirements have not been compromised to the point of where one literally cannot tell the difference between black and white.

Nevertheless, militant students stand by these falsehoods just as vehemently as they do to such segregationist institutions as "The Black Sophomore Class" and Alpha Kappa Alpha, an all black sorority. Such facilities merely reproduce the separate facilities of the Jim Crow South that Martin Luther King, Jr. worked so hard to eradicate.

The attitude of many "black" students is self-defeating. "Blacks" continue to have sentiments of separatism caused by discrimination, even though such discrimination no longer exists. Consequently, they have perpetually, and even seem masochistically enamored by, the very prejudice which once oppressed them.

Any discriminatory law regarding race has been long since abolished or made unenforceable. There is nothing more that the "white elitist power structure" can do to produce a significant change in the relationship between the two races.

It is now the responsibility of the "black" students to ameliorate this jeopardized relationship. They must begin by abandoning their separate amenities and t-shirts which promote separation. They must bridge the dangerously and ever widening schism of society, and realize that black is no more beautiful than white or yellow. Hopefully something can be done before relations between races in America entirely deteriorate. □

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## HARASSMENT? REALLY?

They have got to be kidding this time. We're sure you did not miss them, but there has been a great deal of publicity put out by the Dean of Students Official defining "Sexual Harassment." Included in the lengthy definition is the word "compliments." That's right, you cannot compliment a woman (or man, for that matter, lest we be labeled sexist) anymore. This will certainly put a damper on meeting new people. After all, the best way to start a conversation is to

compliment them. But they must know what they are doing. Insults seem to be the only thing left.

## ANOTHER DOUBLE STANDARD

Late last semester a party in the pub was sponsored by "The Black Sophomore Class." That's right, just how it reads. But consider this: what would be the reaction of the swarms of do-good liberals on this campus if some group advertised a party, saying it was sponsored by "The White Sophomore Class"?

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## WHERE'S THE MONEY?

Last semester ALBO allocated additional funds so that Tufts Political Action Coalition could put out a third issue of *The Participant*, its alleged publication. Well, where are they? No one has seen the first issue, much less the buffer-funded third one. The Senate ought to get on the ball with those left-wing groups that soak up funds and do nothing. Other organizations could have used that money. Making TPAC print an issue before funding another is not an unreasonable request given their track record.



*Continued from page 30.*

The Arts and Sciences faculty held several meetings to debate the issue after the student referendum. The April 1969 issue of *The Tufts Criterion* quotes Biology professor Saul A. Slapikoff as saying: "By having ROTC on campus the university is in complicit agreement with the genocidal war in Vietnam and the imperialism abroad. It is antithetical to the humane ideal of the university."

Professor Slapikoff's view prevailed. The Arts and Sciences faculty voted 108 to 55 (with six abstaining) to recommend to the Board of Trustees that the NROTC be phased out by 1973 at the latest. With reluctance, the Board of Trustees declined to go against the will of the faculty.

The wrong-doing that Greenberg implied doesn't amount to very much. It seems that NROTC was banned not because of specific immoral activities but because of the spirit of the time. Student and faculty leftists not only objected to the Vietnam War, but were also influenced by the anti-establishment and pro-communist feelings that permeated American campuses in the 1960s.

The faculty probably did not ban NROTC from campus solely because of the war in Vietnam. They probably realized that the military is only an arm of the government and therefore the Nixon administration policies were the core of what they objected to. Professor Slapikoff seems to have been banned from symbolic reasons.

NROTC represented everything that 1960s leftists hated: patriotism, political and social conservatism, and anti-communism in addition to the fact that NROTC represented the military, which was considered evil in and of itself. NROTC clearly did not "fit in" to the college campus of 1969. That is, it posed a threat to the intellectual stranglehold on academia the Left established in the 1960s and has maintained to this day. Because it was not in sync with the values embraced by leftists at the time, NROTC had to go.

The faculty, pressured by student radicals (the office of an assistant dean who supported NROTC was firebombed), made an illegitimate decision based on their whims at the time. This decision does not reflect current values to the extent that it did in 1969 and, as such, should be reevaluated today. It is wrong for an institution such as ROTC that offers opportunities for knowledge and experience to be held subject to the prevailing winds of liberal sentiment. □

## The Failings of Tufts' Education

*Eric J. Labs, A'88*

Recently Stanford University approved new basic course requirements for freshmen. The thrust of the revision is simple: the required reading list of books and subjects for freshmen must now include works by blacks, Hispanics, Asians and women; no more exclusive white, male, Western history and culture. Student supporters of the move chanted, "hey, hey, ho, ho Western culture's got to go."

It seems to me that Stanford has made a half-mistake, which is still infinitely preferable to the total mistake Tufts had long since made.

To incorporate the works of women, minorities, and non-Western cultures, Stanford will de-emphasize Western Civilization (which is interpreted by some to be white and male). Specifically, the number of "Great Books" required will be lowered from fifteen to six to make room, I assume, for works that were written by individuals who were not white, male, and European. That is a mistake.

A student should certainly know a good deal more than Western Civilization, assuming he wants to consider himself educated (my use of the male pronoun refers to all students, male or female). He should know the history of China and Japan; he should read the *Analects of Confucius*, to cite but one example.

But educating students without their knowing Western Civilization condemns the student to ignorance and undermines the foundations of democracy. Six required books simply is not enough. Democracy, after all, is the superior form of government. If we do not accept the assertion and we do not teach that lesson, by what right do we take up arms against another form of government such as Nazi or Soviet totalitarianism? To say that democracy is no better than Nazism is to remove the question of morality, to remove the evil from such totalitarianism. If one does so, then the world war America fought against Nazi Germany and Imperial Japan was nothing more than the slaughter of millions of innocent people to achieve no moral end. It is imperative that our democracy

survive because it is a superior moral system to any other.

Moreover, we fail to teach the morality of democracy if we do not teach the philosophy, historical, and political roots of democracy. It is just unfortunate that the great philosophical thinkers and historical leaders that led to the rise of liberal democracy were mostly white males. (Of course, so were the leading thinkers and movers of totalitarianism, autocracy, monarchy and oligarchy.)

Thus, if no one loves and understands and believes in democracy, there shall be no one to defend democracy against its enemies and it will die. America and the West will, as Jean Francois Ravel put it, "perish."

Universities should require the study of works that are not exclusively written by white, male Europeans and Americans. Harriet Beecher Stowe's *Uncle Tom's Cabin* is a must. So is *Jane Eyre*. But they should also have read the Old and New Testament, Plato, Aristotle, Homer (assuming he was white, male, and European and even if he wasn't), Locke, Hobbes, Machiavelli, Jefferson, among many others. There will of course still be a preponderance of white, male, and European thinkers and leaders, but that is only because the most important historical events were white, male, and European.

What is important? Who am I to say what is important? I cannot possibly do justice to those critical questions and criticisms in this short space, but let me illustrate. Implicit to my argument above, I define importance to mean that which is essential to understanding the development of societal and democratic values. Thus, Students should read the great political thinkers, the Magna Carta, the Federalist Papers, and the like. Most of them were written by white, male, Europeans or Americans. Confucius just wasn't a democrat nor did he contribute to the origins of democratic political thought in the West.

In a recent issue of *On Campus*, a poll of American college students revealed that over half of the students

polled could not cite the half-century in which the Civil War started. That is shockingly, astonishingly ignorant. A large percentage of those polled even placed the Civil War in the Twentieth century. Nor did a majority know what the Magna Carta was (not “charta” as *On Campus* spelled it). It is no wonder that America still confronts a number of social and political problems; an entire generation is growing up, becoming “educated,” without truly understanding the nature or the roots of those problems.

By the same token, to know American and European history is not to gloss over its moral failures, i.e. slavery, treatment of American Indians, Religious persecution. Ultimately, the argument is that students must know the basics of history and civilization before one specializes in “Women’s Studies” or “Black Studies” or some other specialized branch of social In this Tufts has failed—dismally.

A student can spend \$75,000 on a Tufts education and know not one whit about Western Civilization. Tufts now makes students take courses in humanities, arts, social sciences, natural sciences, mathematics, and foreign language and culture. None of that guarantees any knowledge of basic history and Great Thinkers whether one cares to include Confucius or not.

In the arts, a Tufts student can take two film courses. Worthy subjects in

their own right, but hardly serious art history. To fulfill humanities and social sciences, one can take courses in the history of magic, the family, sexuality and gender, and health and hunger in various parts of the world. Again, these courses are fine, but relatively meaningless without the basic names, places, dates, and events. For instance, what is the significance of 1066 A.D.? if you don’t know, you are in serious trouble.

And let us lose sight that Tufts is also supposed to teach students to think and write; I am not overly impressed with its accomplishment in that regard. Having had the privilege of writing for several of the campus papers, and of serving as a teaching assistant in two classes, the quality of writing by the average Tufts student needs serious work. I cannot even count the times when I have read lines like “Julius Caesar was a cool dude” written on exams or papers.

Charming, I’m sure, but what exactly does that sentence convey? What is the thought? Tufts still provides one of the best educations in the country. If I didn’t believe that, I wouldn’t be here. By carefully selecting courses and professors, one can receive a first-class, rigorous education. But there are no guarantees. Guarantees are, to be fair, impossible to make when it comes to education. Nevertheless, if Tufts can

require courses in math and world civilization, it ought to develop a basic Western Civilization requirement as well.

No doubt many people will complain that there are already too many requirements. After four years at Tufts I have come to the conclusion that requirements are not necessarily an inherent evil. I can think of at least one course in almost every department all students should take, but that is impractical. Nevertheless, a Tufts student can take gut courses to meet their foundation and distribution requirements, double major in Political Science and History and remain an incredibly ignorant person, though hopefully they will know Political Science and History fairly well. Many students are not ignorant who have such a double major or something similar, but then again many more, it seems to me, are.

Leaving the quality of education entirely up to the student through the elective process and add-drops may appeal to the libertarian but is in fact a betrayal of the educational philosophy of a university, which is, to repeat the obvious, to turn out educated students.

While the University cannot “guarantee” an education, Tufts can do a great deal more. What good is it to have one’s advisor sign your course registration when courses can be changed at will any time after the form has been signed? Tufts ought to do away with the signature requirement altogether or give advisors real authority over the development of their advisees’ education. I’ll let the powers that be decide what can be done about the latter.

But we ought not to delude ourselves. A student getting a “B” today would probably have gotten a “C-” forty years ago. That is a sobering fact in light of the numbers of students who receive honors and make Dean’s List.

Aristotle was once asked how much superior educated men were to the uneducated; he replied: “As much as the living are to the dead.” Jefferson, on the other hand, summed up the totality of my argument: “If a nation expects to be ignorant and free in a state of civilization, it expects what never was and never will be.” Who cares if they were white and male: they were right. □



# VOLUME 7: 1988-1989

## Consequential T-Shirts

John Finneran, A'91

One month ago, Tufts University became a less free place. At that time a student was placed on level two probation, one step short of suspension, for the "crime" of selling t-shirts that were determined by Associate Dean of Students Bruce Reitman, to be offensive to women and therefore fit only to have its sales forcibly stopped and to have its sellers punished with unusual severity. This heavy-handed act of censorship is an insult to the Tufts community and to the highest ideals of Tufts University.

In their official justification, Dean of Students Bobbie Knable and Associate Dean Reitman argued that they had punished the student not because of what he said but because he made a profit while saying it. In the Dean's words "it is not acceptable to set up a profit-making business when the product is hurtful to others" (the Dean's explanation is taken from their Op-Ed piece in the *Daily* of December 1). The basic argument, then, is that censorship when it is censorship applied to com-

merce is somehow not censorship at all; to which I would reply that nonsense, even when presented as great wisdom, is nonsense nonetheless. If the administration were to apply their new policy to the campus as a whole, they surely could not ignore the transgressions of an offender far more blatant than the t-shirt vendor. This offender has a huge market on campus, makes vast profits, and sells products which are bound to offend all segments of the campus. I refer of course, to the Tufts bookstore. Bitter misogyny can be found in the works of such authors as T.S. Eliot; anti-Semitism can be found in the works of Adolf Hitler; indeed, the bookstore sells books with enough opinions to offend everyone. If the administration has truly decided to combat offensive opinion when such opinion is spread for the purpose of making a profit its logical next step is to shut down the bookstore (and put the book sellers on level two probation), this would, of course, deprive us of an education, but the hypothesis that an edu-

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cational facility ought to exist to facilitate education is perhaps incompatible with the Tufts Administration's self-appointed mission to ensure that a narrow "diversity" triumphs over ideas that are a little too diverse for its tastes.

The purpose of a liberal arts education is, and ought to be, the relentless pursuit of the truth by allowing the educated minds of students to pick through the flotsam and jetsam of all possible points of view and then allowing them to decide for themselves that which is true and that which is false. This process, however, requires that students are indeed exposed to all points of view, no matter how untrue or repulsive any of us may feel such views to be. It is this fundamental principle which has been violated by Dean Reitman and the Tufts Administration.

The suppression of the t-shirt in order to fight sexism is based upon the supposition that evil (in this case sexist) writings, even if ostensibly humorous, even if they exist only on the back of a t-shirt, will cause evil (sexist) thoughts. This supposition is based on a further supposition that our young, oh-so-impressionable, minds will accept said evil thoughts. These suppositions are an insult to the intelligence of the Tufts community. It assumes that we are so mentally impoverished that we cannot chew, swallow, and digest raw ideas but rather





must be spoon-fed by the Thought Police of Tufts only the baby food of safe, predigested, “diverse” ideals. Such can lead only to the perpetuation of mental immaturity; you cannot become an adult on a diet of baby food.

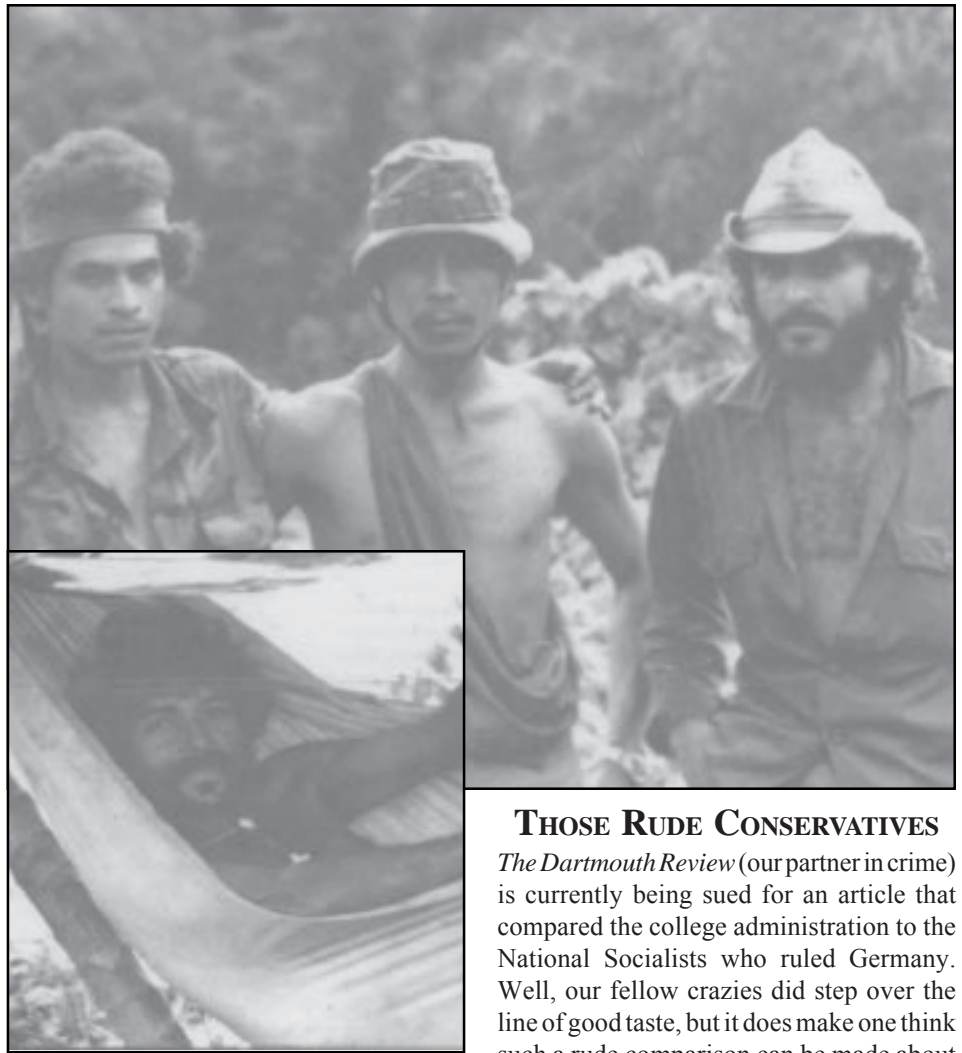
Those who fear sexism have nothing to fear from a thousand t-shirts or from all of the sexist writings in the world. If you genuinely think that sexism is wrong, express your views, in writing, in conversation, or in the conduct of your life, and rest assured that when two ideas are expressed in the marketplace of ideas in all their possible arguments, reasonable minds will accept that which is true and reject that which is false. The marketplace of ideas, however, cannot function under the chilling effects of censorship. Under censorship, bad ideas are not defeated, they are merely repressed and continue to fester and grow beneath the surface.

The motto of Tufts is “Pax et Lux” (Peace and Light), with the meaning that the light of learning should be, and indeed can only be, pursued in an atmosphere of peace. There can be no peace, hence no enlightenment, in an environment in which those who dare to venture an opinion must fear arbitrary punishment for not remaining within an ideological straitjacket that suppresses other opinions but does not have the courage to confront them entirely on the intellectual battlefield. If Tufts University is to remain true to the ideals for which it was founded, and for which we have been lead to believe it still stands, it must immediately end all punishment to the student who sold the offending t-shirt and must immediately abolish all restraints on free opinion and the freedom to express that opinion. When Charles Tufts set up the “light upon the hill”, he meant that light to be the light of learning, and not the bonfire for burning the teachings of others. If Tufts University denies its students the right to hear the words of those it disagrees with, it runs the risk of graduating a generation of students who will be able to chant, “I’m different, you’re different, but we’re all okay” or “give lotsa money to your beloved alma mater” or any other slogan the Tufts hierarchy finds worthy and proper, but who will not be able to think. □

# The SOURCE Visits the Contras

## CONTRA PHOTO ALBUM: BEHIND THE LINES

During the first week of August 1988, Shawna Bucaram, assistant editor of the SOURCE, visited a Contra Base Camp somewhere on the Nicaraguan/Honduran border. Over one thousand Nicaraguan civilians and Sandinista defectors crossed the border after a month’s march. Fifteen people were lost and many suffered severely in their attempt to flee the oppressive regime that suppresses the Nicaraguan people. We publish these pictures as a testament to the courage and determination of the Nicaraguan people to attain their freedom. At THE PRIMARY SOURCE, their cause is ours...



### THOSE RUDE CONSERVATIVES

*The Dartmouth Review* (our partner in crime) is currently being sued for an article that compared the college administration to the National Socialists who ruled Germany. Well, our fellow crazies did step over the line of good taste, but it does make one think such a rude comparison can be made about our administration. We say no for good reasons: Tufts administration does not try to exterminate any people, they only call out the police to exterminate any fun that might exist. The Tufts administration does not try to socialize the students’ life, they merely institute a new points system to control where we eat and raise parking fees to control where we park. Unlike the National Socialists, the Tufts administration never institutes new regulations merely to aid themselves: their regulations benefit no one, including students.

### MERIDIAN WATCH

Sometimes it gets awfully tough out there in the ideological trenches, especially when you can’t find the enemy. We look and we look, but where are they? Have they done back to the Motherland, have they given up their cause, or have they just resigned themselves to live the quiet life of an out-of-step hippie? Regardless of their current status, we at the SOURCE look forward to the day when the leftists return to print. There is nothing like waking up in the morning, grabbing a *Meridian*, and getting a good laugh.

# Behind the Sound Bytes

James Ellman, A '90

As November 8 draws near, the American public once again gets to choose a new leader of the Free World. The Democratic Party, headed by Mike Dukakis, Jesse Jackson, and Lloyd Bentsen, is aiming its standard three charges at the Republicans: 1) That Republican economic policies are ineffective. 2) That Republicans are warlike, dangerous to world peace, and conduct simplistic foreign policies. 3) That Republicans do not represent the best interests of the working American. These charges actually apply to the Democrats; a party only interested in staying in power, and one willing to get votes today at the expense of the nation's tomorrow.

## Economic Policies

Since the days of FDR, the Democrats have based their domestic policy on two major objectives: the support of unions and the creation of welfare programs. The unions have become rich and corrupt (the Teamsters Union is a good example), and in demanding ever-increasing wages and benefits they have priced many American industries out of the world market. It is no coincidence that union membership and American industry have both declined during the 1980s.

The Democrats began building a welfare system under FDR, and expanded it under LBJ. A huge Federal bureaucracy has been created which dominates the inner cities of our nation. The dole has been set just high enough to discourage those on it from working at the jobs that are available. Poor women find that they become less poor the more children they have: the system actually encourages the raising of the greatest possible number of poor people. The "safety net" of the Democratic party is actually a spider's web which has led to generation after generation living in poverty as parasites off of the nation's wealth.

Contrastly, the Republicans' basic economic policies are small government, free trade, and a free marketplace. They have unsuccessfully fought the growth of the huge Federal government that today intrudes into every sector of private life. They have supported the opening of overseas markets, and encouraged the maxi-

imum amount of trade with our allies. This has led to a general rise in the living standards for all nations concerned. Our system of free trade is now under attack by the Democrats who see "Japan bashing" as a sure way to secure votes. The Republicans have attempted to keep the government (often unsuccessfully) out of the marketplace so as not to hinder the growth of new companies and new industries. The Democrats have fought this by constantly setting up one regulatory agency after another.

The Republicans know that there is a place for unionization and welfare programs in our nation, but they realize that the system is not working: the unions have forced the decline of many industries, regulation has eliminated others, and growing hordes of impoverished are trapped in the inner cities. As George Bush said last Sunday in his debate with Mike Dukakis, "The best poverty program is one in the private sector." Our welfare system needs to be overhauled, and our industries need to be able to modernize (read: new technology causes lay-offs) to compete with our trading partners.

The Republicans have proven that their economic policies are effective and viable in the 1980s. We are in the midst of our nation's longest postwar recovery. This has led to millions of new jobs being created, and a higher GNP, which leads to a higher standard of living for our people.

## Foreign Policy

The Liberal Democrats often accuse Conservative Republicans of being warlike, and blindly anti-Communist. This charge ignores the fact that the Democrats have dragged the American people into every war this nation has fought in the twentieth century. In 1916 Wilson ran on the slogan "He kept US out of war" but we know what happened. In 1941 FDR imposed economic sanctions on Japan that gave that nation no choice but to attack. In Korea, President Truman simply ordered the troops in without consulting anyone. In Vietnam Kennedy and LBJ lied to and manipulated the American public into a bloody war that was extremely unpopular. This is not to say that our cause in World War II was unjust, only that none of the Republican presidents of

this century have involved the American people in a serious ground war. Luck does not have all that much to do with it either; as Kennedy showed with the Bay of Pigs, there is always a war out there to start if you want to find one.

The Republican party believes in peace through strength, and this "simplistic" policy has been effective in the post-war period. Reagan and Nixon are our two leaders who negotiated viable arms treaties with the USSR. In addition, both were able to deal serious blows to the Kremlin: Nixon through his diplomacy with China, and Reagan through the rebels in Afghanistan (which will most likely destroy the Brehzhnev Doctrine that states that once a nation enters the Soviet sphere, it never leaves). In contrast, Carter's treaty collapsed when he was unable to counter Russian aggression; Kennedy allowed Soviet forces to stay in Cuba after the missile crisis and in so doing destroyed the Monroe Doctrine. Communist nations never have much trade with democracies, often attempt to destabilize their governments, and sometimes make war on them. The policies of peace through strength, anti-communism, and free trade carried out for the last eight years have given our nation and our allies prosperity and put the USSR on the defensive militarily, politically, and economically.

It is quite clear that the last eight years of Republican rule have been good for our nation and our allies. Our economies are growing at a healthy rate, the major wars of the decade seem to be ending (Afghanistan, Nicaragua, Angola, Iran-Iraq), and World Communism is being discredited by our success. Republican policies have expanded our trade (and raised our standard of living) by resisting protectionism, kept us out of war by showing resolve, and brought our nation to "full" employment by freeing our businesses from regulation. Democratic policies send us to die in rice fields of Southeast Asia and give us economic instability and inflation at home. The contrast is between peace and war, and security and instability. Thus I believe that the Republican party represents the best interests of the American people. The vote for the right party on November 8 I urge you all to look beyond the campaign rhetoric to find the truth. □



# VOLUME 8: 1989-1990

## Free Speech Policy Analyzed

John Finneran, A'91

*His mind slid away into the labyrinthine world of doublethink. To know and not to know, to be conscious of complete truthfulness while telling carefully constructed lies, to hold simultaneously two opinions which canceled out, knowing them to be contradictory and believing in both of them, to use logic against logic, to repudiate morality while laying claim to it, to believe that democracy was impossible and that the Party was the guardian of democracy, to forget whatever was necessary to forget, then to draw it back into memory again the moment when it was needed, and then to promptly forget it again, and above all, to apply the process to the process itself—that was the ultimate subtlety: consciously to induce unconsciousness, and then, once again, to become unconscious of the act of hypnosis you had just performed. Even to understand the word “doublethink” involved the use of doublethink.*

—1984, by George Orwell

Back in high school, many of you may have read 1984 and the passage above, but did not consider its lessons on doublethink to be of any practical value. How wrong you were. At the close of the last school year, the Committee on Student Life adopted a policy on free speech written by the Dean of Students and called “Freedom of Speech Versus Freedom From Harassment.” It is listed on pages 48 to 50 of the *Pachyderm*. The policy consists of such a maze of vague and contradictory propositions that any knowledge of doublethink would stand you in good stead in interpreting the policy. But don’t take my word for it. Look at the policy itself.

Under the heading “Philosophy”, the *Pachyderm* states “Tufts exists in a larger society and provides no immunity from city, state, or national laws” and “University students are viewed as adults.” (*Pachyderm* p.45) Since city, state and national laws already restrict free speech (there are laws against libel, revealing classified information, inciting to riot, and driving sound trucks through residential neighborhoods at 3 a.m., for example), there would seem to be little reason to impose further restrictions on those

deemed “adults.” But, in spite of the assertion that we are viewed as adults, students do have further restrictions.

The most famous policy on free speech, the First Amendment to the U.S. Constitution, begins, “Congress shall make no laws ...” In other words, it specifically limits the government’s power to regulate speech. On the surface, Tufts’ policy appears to do the same. It establishes zones where speech remains unregulated (public forums), where speech is regulated somewhat (academic and recreational space), and where speech is regulated the most ( residence hall living areas). But all is not as it seems.

Consider public forums the so-called free zone. I say so-called because it is not a zone where speech is free, but where “individuals are entitled to engage in the most wide-ranging freedom of speech.” In other

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words, there are limits. Further, it says in a separate note that WMFO is subject to legal limitations (FCC licensing requirements), strongly implying that the limits of legality are not the limits of the policy (after all, why then have a separate note?). In other words, public forums are subject to undefined limits which are not the limits of legality.

Under "Academic and Recreational Space," it states, "Prohibited behavior includes any expression that stigmatizes or victimizes another on the basis of race, ethnicity, sex, sexual preference, religion, or handicap." "Includes" implies "but is not limited to." What else then is prohibited? We are not told. In the final section, "consequences" are determined by "such factors as" (it then names some factors). What other factors are considered part of the "such?" Consider as well the following terms, all forbidden but undefined: discrimination, demean, slurs, a hostile or demeaning environment, stigmatize, victim explicit. What do these terms mean? Who decides? Is "The Birth of Venus" sexually explicit? Does learning about the

Armenian massacre of World War I stigmatize Turkish students on the basis of their ethnicity? It is not clear. Using elastic definitions of key terms, anything said by anybody under any circumstances on this campus either could, or could not, be considered a breach of policy. The administration, in other words, unlike the U.S. government under the First Amendment, has in no way limited its flexibility to do whatever it sees fit in any instance.

Let us consider now some contradictions of the policy. "An absolute interpretation of the doctrine of the freedom of speech" is discarded because it "would make possible a hostile environment for some community members which is antithetical to the ideas of inclusion and diversity." In other words, inclusion and diversity are enhanced by not including a full diversity of ideas. A professor can decide what "is appropriate material for class discussion" but "expression that has nothing to do with material relevant to the course is prescribed when it harasses or injures others." What if a professor decides that material that harasses one of

his students is appropriate material for class discussion? "The aim of this policy," we are told, "is to inform everyone of the standards of the community." But would not the Tufts community (to whom the explanation is directed) know its own standards better than a written statement?

Finally, special attention must go to the following sentence: "Whether or not a disciplinary consequence will result, and what level it will be, will consider such factors as:" (it then goes on to name some factors). Disciplinary consequences, are thus, not considered by any living person like, say, the Dean of Students, but rather by a dependent clause ("Whether or not a disciplinary action will result, and what level it will be"). The grammar, if not the logic, is unorthodox to say the least. But do not fret. Using doublethink, all of these contradictions make perfect sense.

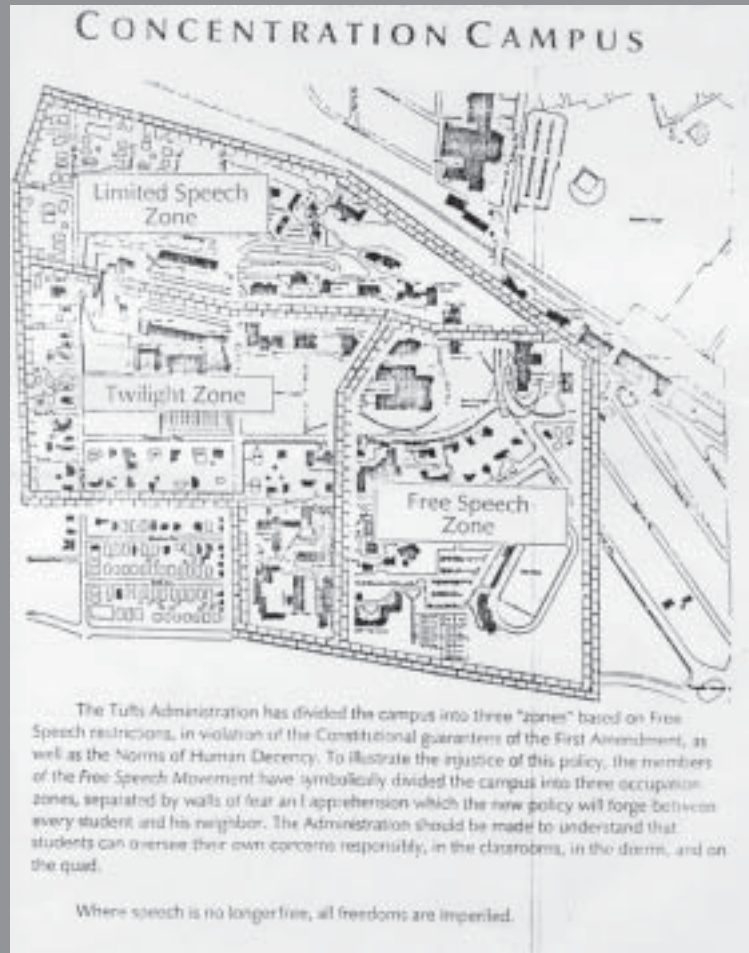
You may suppose from the above that I am a critic of the new free speech policy. If so, you are evidently not well enough versed in Orwellian doublethink. After all, as Big Brother would say, criticism is praise. □

## PERESTROIKA BOX

The Perestroika Box is a monthly feature of the SOURCE where the convoluted thinking of the Tufts Administration is uncovered regarding issue that need reform as badly as the government of the U.S.S.R.

Students who entered Tufts in 1986 believed that hard work would pay off for them. Unfortunately, after they became Sophomores, the Administration announced that the class of '90 and all succeeding classes would have to spend four years at Tufts even if they finished their requirements in only six semesters. Once again the nomenclatura in Ballou have put the buck before education, and the students pay the price.

Things get worse for those high-achieving students of History. Some, who planned to finish in three years, looking into the five year masters program, which requires ten courses and usually take between one and two years to complete. However, this is not really a loophole, it is more like a noose: if for some reason a student withdraws from the masters program, he receives neither a masters, nor a bachelors degree even if he had completed the work.



## THEY SOLD THEIR SOULS

by Chuck Marks

In a dark magic rite, up on the quad  
Bobbie and Bruce called up the Diversity God.  
The saw a pillar of light appear on the hill;  
A voice rang out “Yo man! Dis be ma will!”  
With a flash of light they brought this farce,  
From the deep dark depths of their collective arse.

Each to Diversity did sell her/his soul,

Then ran these commandments up the Eaton flagpole:

1. In matter of genders here is the plan:  
When writing “wo-“ end in “myn” not “man.”
2. When choosing T-shirts blank is best;  
Anything else, you’re under arrest.
3. That stupid movie all will be made to see,  
And after, all dissenters shot will be.
4. In race and ethnicity: be not white.  
They personally put the others in their current plight.
5. Womyn are the pillars of our civilization.  
Mention cooking or cleaning: immediate castration.
6. In “Sexual Orientation”: be not straight;  
But homo, les or bi? Well, that’s just great!
7. If like a girl don’t ask for a date,  
Follow her to Wessel and masturbate.
8. In religious creed: Judeo-Christian be not!  
They are the center of the oppressive plot.
9. Liberal groups nurture and groom;  
Conservative scum, send to their doom.
10. You shall here and obey Tufts Thought Police,  
And always remember “War is Peace”.

So says the banner over the quad  
Declaring the will of the Diversity God  
We dare not protest, we dare not speak.

One wave of their wand and oppressors are weak.  
But the diversity God, their souls shall take,  
And no true scholar shall mourn at their wake.

And Mayer went up Sinai Hill. And the Lord Diversity bade him inscribe in stone the Ten Commandments, that he might give law to the Tuftoniites. And Mayer didst inscribe them. And the law of Diversity did read:

- 1) Diversity is the lord, thy God. Thou shalt have no other God before s/he.
- 2) Thou shalt not take the name of Diversity in vain.
- 3) Remember the Sabbath, and protesteth it.
- 4) Honor thy Knable and Reitman.
- 5) Thou shalt not kill. Writeth a letter to the Daily.
- 6) Thou shalt not steal, excepting Tufts’ computers.
- 7) Thou shalt not bear false witness, excepting against Catholics.
- 8) Thou shalt not commit adultery without a condom, which thou shalt get free in the campus center.
- 9) Thou shalt not cover thy neighbor’s agenda.
- 10) Thou shalt not covet thy neighbor’s domestic partner(s).

...And Mayer came down from the Hill, and gave the law to the Tuftoniites. And Jacobsen did rejoice. (Diversity 21:18-30)

## THE PEOPLE’S BIRTHDAY

In honor of the fortieth birthday of the People’s Republic of China, we at the Source would like to say “Good Job.” You’ve discovered the key to a successful regime. If you want to make communism work, kill off any who show the slightest spark of creativity, intelligence and imagination. Don’t worry about international reaction. Most governments have pathetically short memories, and most people are still making excuses for communism. Give Noam Chomsky and other leftist historians a few years, and the U.S. will have to take full blame for the Tienenmen massacre.

### LSAT QUESTION FROM HELL

Four Communist nations P, Q, R, and S, are struggling with political dissent, the collapse of their economic system, and an aging elite. Meanwhile they have designs on enslaving four small Central American nations N, E, H, and G. The following conditions apply:

Only one country, U, has the power and common sense to stop them. Country U has European allies X, Y, and Z, but all lack intestinal fortitude. One pan-governmental agency, the UN, has the sole purpose of berating and undermining country U’s foreign policy. Ethnic struggles in P, Q, R, and S add significant strain to those nation’s expansionist hopes.

One of nation U’s agencies, CIA, does a good job of combating insurgencies in small Central American nations.

Communism, despite recent bad press, continues to have a stronghold in American universities.

1) If country U’s Congress has cut off military aid to Central American countries N, E, H, and G, and ethnic struggles in P, Q, R, and S are silenced “Tienenmen Square Style”—what are the chances that countries N, E, H and G will fall under the Red Flag?

- I. Impossible
  - Likely
  - Definite
- A) I only
  - B) II only
  - C) II but not I
  - D) I and II only
  - E) I, II, III



# Germany: No Steel Helmets in Sight

Martin Menke, A'90

The front page of last week's *The Economist* asks "Germany, benign or malign?" In the corresponding article, our sister journal argues that Europe has nothing to fear of a united Germany, and even if east and west were terrified, promises made to the Federal German government must be kept. As usual, *The Economist* is right on target.

In October 1945, Konrad Adenauer, eventually to be Federal German chancellor, told journalists that the territories occupied by Russia were lost "for the unforeseeable future." Chancellor Adenauer's future has become our present.

The three western allies, realizing that Stalin had outfoxed them, always supported the Federal Republic of Germany's (for all practical purposes including the western sectors of Berlin) demand for reunification. Their "vehement" support required little action. To the allies, the wall's erection was a welcome remedy of one of the thorniest problems in East-West relations.

Now those crazy Germans, "liberated" by that fruitcake in the Kremlin just nominated for the Nobel Peace Prize, go and tear down that wall, selling it off to the only people nuts enough to buy tiny pieces of asbestos-laden concrete for exorbitant sums of money. Seriously now, what do the other residents of the European house have to fear from a reunified Germany? Absolutely nothing.

Having twice tried to establish German dominance in Europe militarily, Federal Germany's post-war leadership, consisting mainly of Konrad Adenauer on the domestic political and international level, and of Ludwig Ehrhardt, father of the "Wirtschaftswunder," the economic miracle, turned to international economic cooperation to reestablish Germany as a partner in Europe. The Wassenaar Agreement with Israel, numerous agreements and treaties to end the century-old feud with France and other treaties, combined with German industriousness, bound Germany firmly into the western European communities. today, Germany is the single largest contributor to the EEC's coffers, supporting the agricultural overproduction of most of her neighbors. Germany's foreign development aid finances programs around the globe. The German Democratic Republic (East Germany) is the most highly industrialized economy in the COMECON, supporting the Soviet economy under the past's unfair trade relations. When one considers that the GDR was subjected to Soviet "reparations" (plunderings) long after the end of western demontage in the Federal Republic and that for forty years socialist planning stifled productivity, entrepreneurship and innovation, her economy bears huge potential.

The Federal Republic's wealth and influence combined with the GDR's potential

are not a threat to the rest of Europe. Imagine the United States merging with Mexico. The drain on the U.S. economy resulting from capital investments necessary to integrate the two economies would be considerable. The Federal Republic's economy faces no lesser problems. Even if such industrial giants such as Volkswagen, Siemens and the Daimler-Benz A.G., together with the Dresdner Bank and the Deutsche Bank finance much of the GDR economy's rehabilitation, German capital will be bound for some time to come.

The *Economist's* front page shows a Janus-headed German, one wearing a Tyrolean hat—as if all Germans were Bavarians; this Saxo-Prussian is not—the other wearing a steel helmet of the kind not worn since the second World War. German armed forces never again will threaten any other people. Aside from constitutional caveats, the "Bundeswehr," the federal defense force and the GDR's "Nationile Volksarmee," the national people's army are organized on the principle of citizens in uniform. Since the reestablishment of armed forces in both German states, the status of the military man in society has changed. Although, like most other European states, Germany drafts her youth into the armed forces or the conscientious objector's corps, members of the armed forces no longer form their own caste. A military career has become a career, a profes-



# Chat With Gingrich

by Ted Naemura, A'90

sion. Furthermore, the military leadership is strictly separated from any policy-making, a sharp contrast to pre-war Germany. One must remember that officers of the Wehrmacht were the ones to make the final albeit unsuccessful attempt on Hitler's life, recognizing that duty to country supercedes oath and command. For those who feel unable to ever trust Germany, there are further guarantees. In the treaties of the early fifties, culminating in Federal German sovereignty on May 5, 1955, the western allies restricted German sovereignty until the conclusion of a peace treaty. In matters of reunification, nuclear armaments and severe internal disorder, Germany must still receive the placet of all three western allies. While the latter two issues are academic, the allied interest in German sovereignty allows for conditions and guarantees of German peacefulness. While such interference is unnecessary, given Germany's healthy democracy, international guarantees to the rest of Europe and the world would assuage any remaining fears, especially those of Poland.

Poland, potentially caught between the disintegrating Soviet empire and a reunified Germany, has repeatedly demanded German guarantees of territorial integrity for the Polish Republic. Both German states gave such assurances long ago. The present problem lies in the legal framework of the postwar European settlement. At Potsdam in 1945, the allied powers placed East Prussia, Danzig, Pomerania and Silesia, German provinces since the early middle ages, under "temporary Soviet- or Polish as the case may be administration" until final settlement in a peace treaty. In the early seventies, the Federal Republic of Germany formally assured Poland and the USSR that Germany would never forcefully reclaim these eastern territories. Given the legal status of these provinces, the Federal government could not simply give up any claim to them until the internationally recognized borders of prewar Germany, the borders of 1937, are formally amended by treaty. Surely such a treaty, in which, while emphasizing the inherent justice of the Potsdam agreement's implication, a unified German state will acknowledge the present borders as the final settlement.

When one seriously and rationally considers the consequences of reunification, especially in light of the legal history, he will not oppose reunification. Every people in western and central Europe maintains its right to self determination. It is time for Germans to receive theirs. □

The Massachusetts Republican party held its annual dinner dance of the Massachusetts Republican Key Clubs, to which some members of THE PRIMARY SOURCE were invited very graciously (and very gratis), on Friday, 23 June at the Sheraton Hotel in Boston. Congressman Newt Gingrich (R. Georgia), Minority Whip in the US House of Representatives, was among the speakers invited to the \$500/plate fundraiser, and we were able to have a brief yet rewarding chat with this dynamic and able individual prior to the evening's meal and entertainment.

**PRIMARY SOURCE:** The first thing I'd like to talk about is you. How politically active were you in your youth?

**Newt Gingrich:** I was active as a high school student working for presidential tickets. I was also active in college helping to found the College Republicans at Emory. I dropped out of college for a year as a junior and ran a congressional campaign as a manager. In graduate school I was the state chairman for a presidential campaign. I really recommend that young people be active. Just dive in; if you're old enough to vote you're old enough to work in politics.

**PS:** Whose presidential campaign did you manage?

**NG:** Rockefeller in 1968.

**PS:** I'll just jump in and ask you about ethics charges in the U.S. House. What is your view of the nature of these charges? Why so many right now? Is this an eye-for-an-eye battle between Republicans and Democrats or are there legitimate charges being brought?

**NG:** I think there are a couple of things going on. First of all the Democrats have been in charge for thirty-five years. Lord Acton said that power tends to corrupt, and that absolute power corrupts absolutely. This has been happening to the Democrats for over a generation now. Second, there is a gap of many years between what is happening in the nation at large and the general behavior of politicians in the Congress and especially on the House side. As the news media have discovered the Congress they've discovered politicians whose habits are more appropriate to the age of Lyndon Johnson than to the age of George Bush. If you read the chapter on Sam Rayburn in Halberstam's *The Powers That Be*, you can better understand the context of the media coverage of

the Congress and why we're only now seeing so many of these scandals.

**PS:** Will the charges continue?

**NG:** Well, I don't think we have any other choice. I mean, you either have to decide that you want to expose corruption and get rid of scoundrels or you decide that you'll cover them up, thereby holding that some sort of phony agreeability is more important than honesty and ethics. I don't think the average American wants us to be pals with corruption.

**PS:** One long-term plan might be to bring the political parties in Congress into parity. As a leader for the Republican side in the House is there any way that Congressional GOP leaders, potential candidates, and interested constituents can work together to elect more Republicans to Congress?

**NG:** Sure. The first thing you have to do is be willing to take risks and work. The fact is, I had to run three times to win, so people first have to get in the habit of going out and working hard. There is nobody so powerful that if people will work against him long enough he can't be defeated. In Massachusetts you have four or five congressional districts where you have incumbents who are far to the left of the values of the people of Massachusetts. These people have been in power too long and the GQP has to find people with the courage to keep running. I ran for five years, and Bob Smith of New Hampshire ran for five years and you have to have the guts to risk losing in order to finally win.

**PS:** Would a presidential bid by someone like San Nunn hurt any of these efforts?

**NG:** No. The Democratic Party is now the ideologically left wing party of America. I recommend that everybody in the younger generation read a book called *Destructive Generation*, by Collier and Horowitz which is a study of the sixties and of the left, and then you'll better understand some of the politicians in Massachusetts and why they should be defeated.

**PS:** Speaking of books, how is yours doing?

**NG:** We have sold a fair number of copies and are very excited because *Window of Opportunity*, we think, represents the kind of positive future for a caring, humanitarian, reform Republican party that could truly represent all Americans.

**PS:** Thank you very much, Mr. Gingrich.

**NG:** You bet. □

# VOLUME 9: 1990-1991

## Tufts' Most Wanted

Derrick Cruz, A'92

The Ballou Duo has once again reared its ugly head. Dean of Students Bobbie Knable and Associate Dean Bruce Reitman have essentially pursued a "progressive" agenda to make the Tufts campus a "Politically Correct" totalitarian university state. In the past, the Duo from Ballou Hall has tried to abridge the freedom of speech and freedom of expression guaranteed in the First Amendment of the United States Constitution. The Fifth Amendment is the latest target. Due process, the cornerstone of the American justice system and a concept expressly stated in the Constitution, has been superceded by "Ballou Justice."

Due process as defined by Daniel Webster is "a system of law that hears before it condemns, which proceeds on inquiry and renders judgment only after inquiry." Associate Dean of Students Bruce Reitman's actions toward four Psi Upsilon pledges accused of stealing street signs were a complete contradiction of Webster's definition. Reitman prejudged the four former pledges. On March 5, Associate Dean Reitman said, "No charges will be taken [against the former pledges] until charges against the fraternity are settled." This complies to standard practice. However, prior to any formal inquiry, Director of Communications Rosemarie Van Camp told the *Lexington Minutemen* that "disciplinary action will be taken." On March 11, Associate Dean Reitman admitted, "I've told the four pledges that they are facing some sort of suspension."

Associate Dean Reitman circumvented the University's disciplinary procedures and guidelines unequivocally written in *The Pachyderm*. University policy on disciplinary procedure states that hearings are usually necessary in unclear circumstances. The former pledges' case is an appropriate situation for such a hearing. The role of the disciplinary panel, which is to be composed of three administrators and two students, is to determine the guilt or the innocence of the accused. Instead, Associate Dean Reitman himself determined the former pledges' guilt even though University policy states that the "Dean of Students Office relies upon the panel's determination of whether guilt has

been established."

In the April 3 issue of *The Tufts Daily*, Associate Dean Reitman reversed his sentence. The four former pledges will be given level two disciplinary probation in accordance with a 1989 precedent which somehow had just slipped his mind. Even though this is a lesser sentence, it cannot be overlooked that the former pledges received this sentence in a prejudged manner as well. So much for the "fair hearing" which "[a]nyone accused is entitled to."

Throughout this sordid affair, Reitman acted as if the Fifth Amendment did not exist. The Fifth Amendment explicitly states that "[n]o person shall be deprived of life, liberty, or property without due process of law." "No person" means no person. This statement is as clear as day. No matter how obvious their alleged guilt, the former pledges were entitled to a hearing prior to any judgment. Article VI, paragraph 2 states that "the Laws [in this case, the Fifth Amendment] of the United States which shall be made in Persuance thereof...shall be the supreme Law of the Land." If Associate Dean Reitman had not reversed his decision, he would have been guilty of depriving the former pledges their opportunity to study at Tufts and to have a lucrative future afterwards without a chance to tell their side of the story before a judgment by the administration was made. Associate Dean Reitman had no excuse for his actions. Due process should not have been denied; it is the supreme law of the land.

If Associate Dean Reitman's original decision had been executed, his pre-decided judgment would have established a chilling precedent. A sanctioned policy prejudging someone before any formal inquiry or trial means no one—Greek or non-Greek; Gentile or Jew; black, tan, white, or yellow; heterosexual, bisexual, or homosexual—is entitled to Fifth Amendment protection. Ballou could thus suspend anyone on any alleged crime without the burden of hearing the defendant's testimony or proving his alleged guilt. If Ballou can annul the Fifth Amendment, all the other amendments can thus be nullified as well. Hence, the freedom of speech, expression, assembly, and asso-

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ciation, the freedom of religion, the right of privacy, and the right against unreasonable search and seizure would then be meaningless on campus.

In the future, the Tufts campus must remain vigilant; the rights of the individual must not be abrogated.

If anyone should be tried, it's the Ballou Duo. They have ceaselessly violated the Constitution, discarding cherished fundamental rights as if these rights did not exist. It's unfortunate it took an event allegedly involving a felony to bring about Ballou's unconstitutional wrath. Then again, the Greek system has always been high on the progressive hit list. How ironic it would be if Associate Dean Reitman's actions intending to destroy the Greek system or future actions intending to realize the progressive agenda instead toppled the Ballou Duo because of constitutional violations. Remember, the Fifth Amendment, and hence due process, is the supreme law of the land. Everyone has to abide by the law. Even you, Mr. Reitman. □



# The Vultures of Peace

John Finneran, A'91

War, with all of its associated horrors, produces varied reactions. For the past several weeks, a small but vocal peace movement has garnered some media attention. The peace movement, so called, is in fact two quite different movements: the Peace Movement, properly called, and a second more disparate group that is drawn to the Peace Movement as vultures are to carrion. This second group may be properly called the Hate America Movement. Although the two movements are strikingly different, many of the participants in the various protests that have been held of late embrace bits and pieces of the thinking of both movements, producing unusual crazy-quilt patterns of belief.

The reasoning of the Peace Movement tends to be appealingly simple: (1) War is evil; (2) Therefore, the United States and her allies should end this war with Iraq; (3) As for Kuwait, while deploring the brutal subjugation that she has been victim to, efforts to liberate her should be limited to diplomatic or, at the extreme, economic, means. If Kuwait can be freed, so much the better. If not—well, that's unfortunate, but there's no sense in heaping destruction on destruction. War, in any event, only makes things worse.

As I say, this argument is appealing, seductively so, and I respect those swayed by it, but the argument is nonetheless fundamentally flawed. For, even without considering the dubious morality of abandoning Kuwait to Saddam Hussein, the argument assumes that war can simply be avoided, and then avoided again, and so on, on into the indefinite future. And in a sense, this is correct; dictators swallowing one country after the next, including ultimately our own, we need never fight a war, ever. As Karl von Clausewitz wrote: "The conqueror is always peace-loving; he wishes to make his way into our territory unopposed."

If, on the other hand, we accept that it is preferable to wage war before succumbing to Saddam-style dictatorship, then there is no real choice between peace and war; there is only a choice of when and on what terms war will be fought. "Peace Now" unfortunately amounts to "Peace For Now," and no longer. Saddam is a man clearly bent on becoming the hegemon of the Middle East, and thus poses a grave threat to the world-

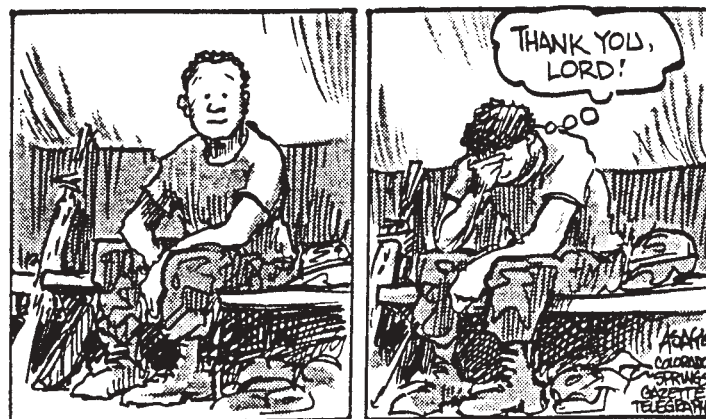
wide balance of power. The Ba'athist Party, to which Saddam has belonged ever since he was a young man, is dedicated to the union of all Arabs under a single ruler; in his speeches, Saddam refers insistently to the single "Arab nation" (which of course looks to him for leadership). Saddam has devoted great resources to acquiring armaments of all sorts, including the ABC weapons (atomic, biological, chemical) that he hopes will make Iraq a great power. Since he came to power in 1979, Saddam has engaged in wars of aggressive expansion, first against Iran, and now against Kuwait. Nor do his ambitions cease there. On January 20, Saddam vowed that, after the Iraqi army had killed "the infidels, the Zionists, and the treacherous, shameful rulers, such as the traitor Fahd" in "the mother of all battles", "the door will be open for the liberation [sic] of beloved Palestine, Lebanon, and the Golan. Then Jerusalem and the Dome of the Rock will be released from bondage...the Kaaba and the tomb of the Prophet Mohammed...will be liberated." Perhaps you weren't paying attention. In that speech Saddam promises to "liberate" (i.e. subjugate) (1) Israel; (2) Lebanon; (3) Syria; (4) Saudi Arabia; by implication (5) Jordan; and (6) various other unspecified "traitor" countries. So much for limited aggression. The Peace Movement may not like it, but this war is being fought both to liberate Kuwait and to destroy the physical wherewithal that Saddam needs to achieve his hegemonic ends.

But enough on the Peace Movement, and on to the vultures of peace. The Hate America Movement is not particularly dependent on the Gulf War to survive; it is quite happy denouncing American policy *vis-à-vis* Central America,

or Africa, or Malaysia, or indeed anywhere. It is really rather a heterogeneous group, with different members shouting their hosannas to Trotsky or Mao or Castro or Stalin or the Sandinistas or the Shining Path or none at all, as the case may be. But all are united in denouncing America as the Land of the Oppressors and the Home of the Damned.

In the strange Manichean world-view of the America-haters, America is not just evil but Evil, the focus of all that is bad in the world. Other nations are depraved to the degree that they support America, virtuous to the degree that they oppose her. America is a sort of international Typhoid Mary whom the America-haters beseech all to avoid, for her touch is diseased, her breath is rancid, and her words are poison. International relations is a constant struggle between the virginally innocent peoples of the outside world, and especially the Third World, (the children of light) and the malevolent machinations of the United States and her vassals (the forces of darkness).

If I have cast the Hate America Movement's vision in religious terms, it is



because it is held as if a religious belief, clung to tenaciously with utter disregard to the limits of reality. Random “facts” are plucked from the intellectual ether to “prove” the validity of this world-view. America is the land of slavery (or at least a part was, a scant 126 years ago); China invaded Tibet; Hafez al-Assad is an evil dictator, too; South Africa has not yet abolished apartheid; *ergo*, America must be animated by evil intentions. The syllogism cannot be arrived at by logic, but only by faith.

Since the world-view is comprehensive, all things can be integrated into it. If America opposes Iraq—why, it must be for an evil reason. It must be for the profit of oil companies, or to feed the military-industrial complex, or as a classist plot to kill poor people, or as a racist plot to force a disproportionately black army to fight another dark-skinned people, or as a masturbatory display of *machismo*—all of these motives have been imputed to the United States in recent weeks, but the exact charge is reductively irrelevant; the crux is: Evil America is wrong again, as always.

There is no doubt a certain satisfaction in contemplating the utopian idyll of the Peace Movement or in mulling the dystopian nightmare of the Hate America Movement, but both visions are imbued far too much with the insubstantialities of airy fantasy when a firm foundation in reality is needed. It is, after all, in the real world that we must ultimately live and, when necessary fight, if we have decided that lives lived in freedom are indeed worth fighting for. □

### TOP TEN REASONS WHY SADDAM HUSSEIN WOULD LIKE TUFTS:

10. The well-stocked chemistry department
9. By banning ROTC, Tufts has done its part to undermine the US military.
8. Tufts is where US bombers ain't.
7. Saddam's such a big, huggable, loveable guy, he'll like anything.
6. We're different, he's different, we're all ok.
5. Tufts doesn't have a single Kurd.
4. We have plenty of food.
3. The Tufts administration hates freedom too.
2. With all that Kuwaiti oil, he won't need financial aid.
1. As another victim of American oppression, he would feel right at home.

# One Woman on Feminism

Barbara E. Walton, J'92

As a woman, I have often wondered what it is about feminism that irks me so. The question has bewildered me for quite some time, and I have put many possible answers out on the floor for mental debate. Being a moderate by nature, I have kept all the possibilities in mind as long as they held any water at all, and since I seriously doubt I am the only woman debating this question, I will share some of them.

### Possibility One: I am a masochist and have a secret desire to be dominated.

Oh, yes. Whip me. Oppress me. Tie me up with licorice strings.

Get real.

### Possibility Two: I am a misogynist.

Believe it or not, I actually considered this possibility, which was fed to me by a book on abnormal psych I read in high school. I looked at my relationships with women around me, both family and friends, and found no trace of enmity beyond the usual adolescent conflicts. Possibilities one and two hit the scrap pile faster than the others.

### Possibility Three: I have subconsciously internalized the sexist society in which I live.

Yes, we have now reached the Tufts era. We have all heard this bit of rhetoric in our college careers. The word “sexist” could easily be replaced by “racist” or the more general “oppressive.” If you don't realize that you are oppressed, then you are either in denial or are part of the problem. Playing with the subconscious is always a tricky business, so I let this idea float around in my head for two years. It is a useful weapon of feminism, since no one can immediately say, “Oh, I know what my subconscious desires are.” (Of course, one can always argue that the subconscious is the idea of an oppressive, patriarchal, white male, and must therefore be wrong anyway—I never thought of that before. That would work.)

### Possibility Four: I have fallen into a male pattern.

This follows naturally on the heels of possibility three. I have not only internal-

ized the oppression, I have chosen to become a part of it. This was a major concern, and I felt compelled to address it. Could a male thought have crept, uninvited, into my female mind? And, if so, how could I identify it? I tried asking around, going up to my male friends and asking them what they thought about it. The only cogent answer I got was: “I think chicken wings are groovy.” Mostly I got blank stares, and the occasional “Huh?” If this is male thought, then the prospect of spending four years of my life studying it certainly is frightening.

Then it occurred to me—if a male thought that indeed entered my head, then who's to say a female thought had not entered Aristotle's? Or Jefferson's? Or Moses's? What if...

What if one's reproductive function has little or nothing to do with one's philosophy on life? What if men differ in their thoughts and opinions as widely as women do? What if we're all individuals with our own ideas instead of a philosophy and set of opinions given to us by our group? What if—and here's the answer to my question—what if we're destroying perfectly good thoughts, simply because of the thinker's reproductive system? This is what I found unacceptable. The world is built on ideas, and willfully destroying them is a crime.

I have other problems with the feminist movement—although not with feminists themselves, who differ as widely as any other group—but this thought-murder is the basis of all of them. Taking the possibilities off the table without due consideration is never the right way to approach a question. Closing your own mind is the worst way to ask others to open theirs. □

### GOODBYE, CHAIRMAN BILL

William F. Buckley, Jr., the founder of what George Will has called “the most consequential small magazine in history,” the *National Review*, announced this week that he is retiring from his creation. Mr. Buckley did not only found a publication, he founded a movement. In 1955, when the *National Review* first appeared, the term “conservative” was used as an insult. Such is not the case today. So to you, Mr. Buckley, thank you, and enjoy your well-earned retirement.

# Books: *Illiberal Education*

Nissan Raclaw, A '93

*Illiberal Education* by Dinesh D'Souza, New York: The Free Press, 1991, \$19.95

There is a strange attitude prevailing in academia today. The attitude is one that glorifies victimization, revels in suffering of minorities, and elevates the color of a person's skin to a determining factor in all aspects of educational endeavor. The surprising thing is that this attitude is advanced not by the "racist" Right, but by the "enlightened" Left. In 1968, Martin Luther King, Jr. was assassinated for advancing ideas of racial equality. His wish was that the color of a person's skin would one day be as unimportant as the color of a person's eyes. It would seem that a rather noble goal has turned around on itself and the struggle for equality of means has led to a new struggle for equality of ends. How this has happened, why such a struggle is, in fact, detrimental to the very people it is meant to help, and how it foments racism and tribalism, is the focus of Dinesh D'Souza's illuminating work, *Illiberal Education*.

Through well-documented cases, personal encounters, and exhaustive research, Mr. D'Souza begins to penetrate through the rhetorical fog that surrounds the issues of affirmative action, race relations, Western civilization canons, and deconstructive thought. His unapologetic look at the cold, hard facts of higher education and university life leads one to conclude that the sad state of race relations on campus today, the Balkanization of America's youth, and the stifling of open and honest debate, is the fault of the administrations of the nation's colleges. In their attempt to promote "diversity" and "tolerance" on campus, they engage in acts of a totalitarian and entirely intolerant nature.

Mr. D'Souza bravely asks the questions most often hidden from public debate for fear of charges of racism. He questions the success and efficacy of affirmative action, the justice and wisdom of organizations which explicitly exclude individuals based on their skin tone (it seems ironic that this question still has to be debated, since the civil rights movement was so successful in its endeavors to make such organizations relics of a segregationist past), and the pro-

priety of university rules designed to protect minorities from "offensive" speech.

In relation to such questions, Tufts University gains several dishonorable mentions, along with a whole host of other schools. Tufts is among those schools that have announced their intentions to rearrange admissions and curricular requirements for the sake of "tolerance" and "diversity." One important reference is to the infamous "free speech zones" of two years ago. These zones, for the uninitiated, were designed to split the campus up into areas where speech was deemed most free, zones where speech was limited somewhat, and zones where speech was limited to the greatest degree. Needless to say, this move by the administration was a cause for ridicule and the swiftly formed Tufts Free Speech Movement was ready to confront such foolishness with its own brand of criticism. Eventually, the zones were deemed unwise and shelved as the administration tried to come up with another policy to limit speech deemed offensive, without running the risk of law suit.

It is rather odd, as Dinesh D'Souza points out in his book, that the university, an institution "once dedicated to maximum freedom of mind and conscience now finds itself struggling to guarantee the minimum freedom insisted on by the law." He was referring to the University of Michigan, but it can just as easily be applied to any of the major universities in this country. □

## TOP TEN REASONS WHY SANTA CLAUS IS UNIVERSE

10. Yet another example of the White Man's cultural imperialism.
9. His soot-covered face is a subliminal effort to imitate Bob Marley.
8. As a gift-giving man, he perpetuates the paternal male hegemony.
7. His corpulent appearance is a bovine-ist affront to fat people.
6. He looks too much like that intimidating Goddard Chapel window.
5. Cruel and unusual treatment of reindeer
4. Where are his black elves?
3. He is part of an evangelist conspiracy to make us be nice to people.
2. He doesn't let Mrs. Claus drive the sleigh.
1. He hires elves, not fairies.

## DIVERSITY CAROLS

### TAKE BACK THE NIGHT (to the tune of Silent Night)

Take back the night, it's our right  
All is phallic, all is white,  
Round yon campus with pots and pans,  
If you don't like it you must be a man,  
Sleep in secular peace (and justice),  
Sleep in secular peace (and justice).

### DEATH TO THE MEN (to the tune of Joy To The World)

Death to the man! Let wimmyn rule,  
Let Earth be purified.  
Let ev'ry man prepare his grave  
And let the wimmyn rule,  
And let the wimmyn rule,  
And le-et, and le-e-et the wimmyn rule.

### JINGO BELLS (to the tune of Jingle Bells)

Jingo Bells, Jingo Bells,  
Jingo all the way,  
O what fun it is to sun  
In the sands of Saudi Arabe.

O'er the dunes we go,  
In our M-1 Tanks,  
If we see Hussein  
We won't be shooting blanks!  
First we'll bomb Iraq,  
Then comes Russia too,  
Next we'll bomb the PRC  
And last we'll bomb Ballou.

### GOD REST YE, MERRY COMMUNISTS (to the tune of God Rest Ye, Merry Gentlemen)

God rest ye, merry Communists  
Let nothing you dismay,  
The US colleges want you,  
And they're willing to pay,  
So careful all you moms and dads  
Don't send your kids away  
O to read of Lenin and Marx,  
Lenin and Marx,  
Oh to read of Lenin and Marx.



# VOLUME 10: 1991-1992

## Rape Adjudication At Tufts

Karen Ahlborn, J'94

*"One victim was so distraught over what she had experienced, that the thought of presenting her own case and directly dealing with the accused was more than she could handle, and she was forced to drop the case."*

In the past year and a half, eight rapes have been reported by members of this university. The Dean of Students Office shuffled all the cases through the University's established disciplinary proceedings. While this system is reasonably equipped to deal with common code violations, it is simply not designed to deal with a matter as serious as or as complicated as rape. While the university attempts to offer an option for women who do not want to go through a criminal trial, the Tufts option may be worse.

If a young woman enters the Dean of Students Office to charge another student with rape, she is presented with three options according to the university *Disciplinary Action* booklet. Her first option is mediation where she sits down with the alleged rapist and discusses the rape, how they feel about it, and what they would like to do about it. One student who brought charges said that the Dean of Students even encouraged her to sit down and talk with the rapist in private.

Her second option is a hearing. She and the accused would be brought before a committee of administrators, faculty members, and fellow students to tell their sides of the case. Questioning is done primarily by the victim herself. Both parties must give their own statements, question each other, question their witnesses, and cross-examine each other's witnesses. The panel may ask questions, but the primary investigation is done by the students involved. Even arranging for the witnesses is for the most part the responsibility of the student.

The victim must be clear enough in mind to present her own case logically and persuasively, to effectively confront and question the person she has accused of a most serious violation, to tell her story to faculty and students she will see on campus, and to call and question her own witnesses, most of whom probably do not want to get involved in the first place. To accomplish all these mat-

ters effectively would require a presence of mind not commonly found in a victim of rape. One victim was so distraught over what she had experienced, that the thought of presenting her own case and directly dealing with the accused was more than she could handle, and she was forced to drop the case. The victim is usually encouraged to hire a lawyer, at her own expense. Dean Reitman said that "more and more" defendants are hiring lawyers in university cases. The victim must either hire her own, or face her rapist with his lawyer in tow. In a situation where she is responsible for presenting her own case, this is very intimidating and puts her at a serious disadvantage.

The university's intentions are admirable. They want to punish a student for what Dean Reitman called, "the most serious form of sexual assault," but the process cannot handle the situation. They are unequipped to bring justice to the situation. Not only are the punishments within their power (expulsion being the most severe) far from what might be considered just punishment, neither the victim nor the accused is given a fair trial. The way the university "court" or hearing process is set up resembles neither a criminal court nor a civil court, but a random amalgamation of the two.

In a civil court, one person brings charges against another person for violation of contract, personal damages, etc. and demands financial retribution. Judge Wapner cannot send anyone to jail, he can only make them pay money. In a criminal court, one arm of the state, the district attorney's office, brings charges against a person believed to have broken a state law. Another arm of the state, the judicial system, determines whether or not this law was really broken. The judicial system then has the power to mete out physical punishment on the accused.

Tufts University is not a sovereign state. It cannot take internal legal action against its students. It can, however, mete out "physical" (as opposed to monetary) punishment to those students who break its rules. It does this by changing the status of a student's good standing with the university. A student breaks a University code and the university can

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suspend the student. The premise of a rape case and the outcome of the hearing is like that of a criminal court. Yet the actual University hearing processes more closely resemble those of a civil court. Neither party has the option of free legal counsel and both parties must present and substantiate their own cases. The university cases are also determined on the "lesser standard of evidence," according to Dean Reitman, that is found in civil courts.

To get a better picture of what a university hearing is comparable to, imagine The People's Court with a panel and the power to send a person to jail. There is no guaranteed legal representation of either party and both parties would still present and substantiate their own cases. Taking the place of the Dean of Students Judiciary panel (made up of a few administrators, a few faculty members, and a few students—selected by Dean Knable) might be a few lawyers, a bailiff, a security guard, and a couple of Judge Wapner's closest friends. They would hear the case, mediate the proceedings, determine whether or not guilt has been proven by the victim, and

recommend a punishment. Judge Wapner would then have the power to send the accused to jail through a sort of amalgamation of the civil and criminal court into one all-purpose court.

If the victim does not want to experience this kangaroo court trial, and justifiably so, she has an alternative, the third option. She can take her charges to the Tufts police and file criminal charges. Many victims fear taking this step but it is the only way justice will be done. Officer Eileen Badger of the Tufts police insists that the police will make every effort to ease the victim through the legal process. A trained sexual assault officer will be with the victim "from beginning to end." The officer will take the victim's statement, and accompany the victim to the district attorney's office and to counseling. With criminal charges the victim is effectively relieved of all responsibilities once the charges are filed, save testifying to the crime in court. The state legal system will investigate, subpoena witnesses, and prosecute the case itself. In the state of Massachusetts there are even laws protecting the privacy of the victim's past sexual history.

The state legal system is the only reasonable method for handling the crime of rape. Through the assistance by the state legal processes, the responsibility and burden of proof are taken off the victim and shouldered by the district attorney's office. Protected by civil rights and the Constitution, the accused is assured a fair trial and free legal counsel.

The University must either cease trying to handle rape cases with hearings designed for lesser matters, and refer the victim to the police, or set up a hearing process that more closely resembles the fair and tried methods of the state. They are dealing with one of the most serious violations of University code, of state law, and of a human being. There is no excuse for allowing, and even encouraging the adjudications of so serious a crime by so frivolous a system. □

#### ADJUDICATION OF RAPE CASES

**TUFTS**—No legal counsel provided. Victim prepares own case. Victim recruits own witnesses. Victim must question rapist. Maximum penalty suspension. Hand picked jury of students, faculty, and administrators

**COUNTY COURT**—District Attorney assigned. District Attorney prepares and prosecutes case. Victim acts only as witness. Minimum penalty for rape in Massachusetts 5 years in jail. Jury selected from Middlesex County

# Assaulted by Liberals

Jonathan A. Kaye, A'93

It happened on one of those humid summer nights, right before school started, at an off campus party. The Medford apartment house was crammed full of people, and it was beginning to make me *nauseous*. I noticed there was a door that led to an outside terrace that perhaps would provide some relief. The heat and the possibility of someone dropping beer on my new back-to-school sneakers pushed me towards the porch. I stepped through the door and onto the porch. The die was cast.

A small circle of acquaintances was pleasantly chatting and enjoying the lovely Eastward breeze from Somerville. I joined them and initiated the usual back-to-school conversation. One person asked me if I was planning to cartoon again this year for THE PRIMARY SOURCE.

Without thinking, I said yes. Fool that I am, I could not detect the hostility covered by an oh-so-thin layer of interest in my life. Have I not been verbally accosted before for my association with this journal?

She then made reference to an article printed last year which warned against assuming one accused of date rape guilty before trial. The article pointed out that there are often two sides to the story, making the question of guilt sometimes "fuzzy," and automatically assuming the accused guilty is an injustice.

Snatching the bait, I asked the young woman what was wrong with the article. Is it not conceivable for a man to be harmed by society's assumption of guilt before the facts are sorted out? Was there not such a thing as a wrongful accusation? The jaw of the woman dropped in amazement at what I said.

"How dare you! Don't you realize by pointing out the exceptions of date rape, you are demeaning date rape and saying

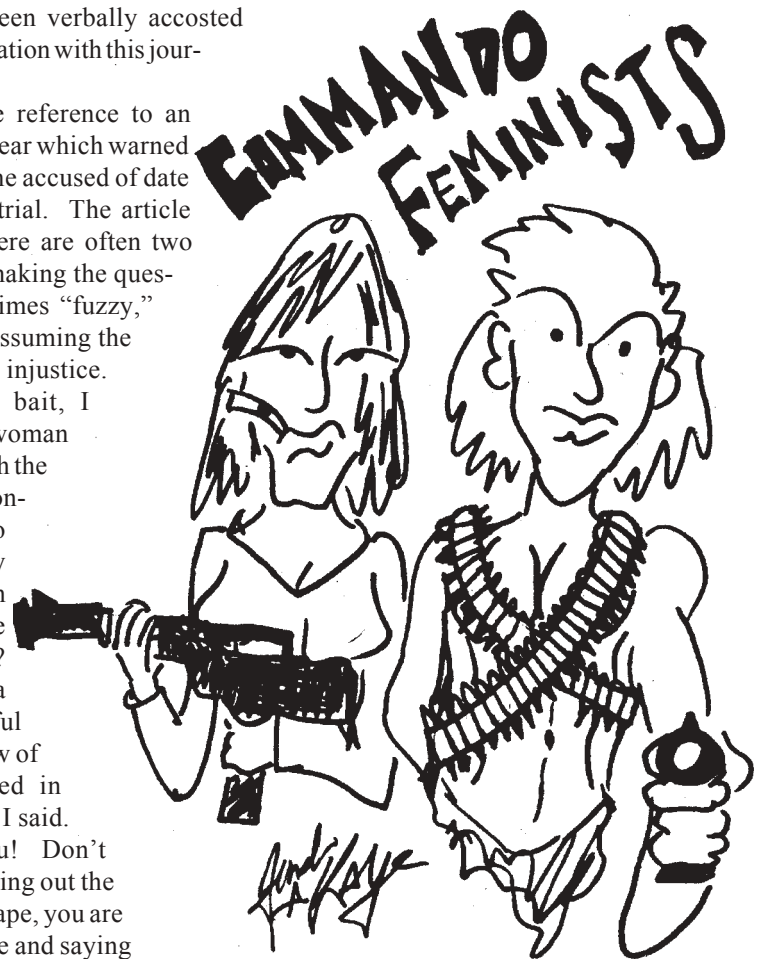
it doesn't exist?"

I did not know quite what to say. It certainly was not what I had meant. The circle turned to me curiously to see if I was stupid enough to mire myself in a conversation with this woman. I was. "Of course you should point out the exceptions, if they exist," I said, "and the journal has perfect grounds to remind the Tufts community not to assume they guilt of the accused before--"

"Listen, you ASSHOLE..." My oration was interrupted by another woman standing next to me, presumably a friend of the one I was speaking to. He forefinger was jabbing me in the chest as she spoke. "You obviously don't seem to think the date rape or physical assault exists. Well, it DOES!"

"I didn't say that they didn't exist."

Again the jabbing finger in my chest. "Yeah? Yeah? Well that's what it



sounded like to me!" It was at that time I noticed the bright yellow pin on my assailant's chest: "Don't feed or talk to straight people."

"Could you please stop jabbing me? I'd call that physical assault." I said this perhaps sternly, for she seemed taken aback for a moment. I turned back to the woman I had begun the conversation with. She was gone. In a moment, I would discover she would return with three of her friends, who would surround me. Before I could blink, they were all yelling at me and calling me a rapist pig. The one who had been jabbing me in the chest was now inflicting a series of rabbit punches to my right arm, which caused me to spill my drink all over myself, and my new sneakers.

"Get the hell off me!" I yelled. Complete silence for a moment. Then they became worse.

"Are you threatening us? Are you threatening us?" The three politically correct thugs who had been fetched from the part were all jabbing me in the chest now. I was completely surrounded. It reminded me of a prison tactic called "crowding." At any rate, when the one to my right began slamming my arm again, it occurred to me that these people might throw me over the porch railing. I hurled myself through the circle and ran back into the party.

Would it be an exaggeration to call this episode physical assault? On my part, I mean. After all, I did break through their circle to escape. What if I hurt one of them in the process? What if I banged somebody's funny bone? I would not want to be called into Mr. Reitman's office on a complain of physical harassment.

Newcomers to Tufts: beware! You will quickly find that the "oppressed" have no tolerance for alternate views. Nor do they realize the pure hypocrisy of the "PC party-line" position. As for the Dean of Students Office, don't look there for common sense, objectivity, or anything else—except, perhaps, a plethora of pamphlets.

In truth, if you are moderately conservative, or just believe that liberals should not be allowed to shove their ideals down everyone's throats like 11<sup>th</sup> century missionaries, you are almost alone here. You have yourself and *THE PRIMARY SOURCE*. I by some chance, you find yourself cornered, warn the brutes that you carry a small vial of mace and are aiming it at them. Careful out there. □

## Capitalism, Freedom, and Education

Ted Levinson, A'93

In an attempt to fulfill his campaign pledge of becoming "The Education President," George Bush and Secretary of Education Lamar Alexander unveiled "America 2000" to the public in April. Although laden with several unrealistic goals including a 90% high school graduation rate by the year 2000, this educational reform plan deserves credit for fostering "competition and accountability" in public schools.

President Bush's three most noteworthy proposals are neither new or untried, but his endorsement insures that they will receive the national attention that they deserve. The writings of Milton Friedman, champion of the free market predicted and recommended they very reforms that are now being implemented to improve American education.

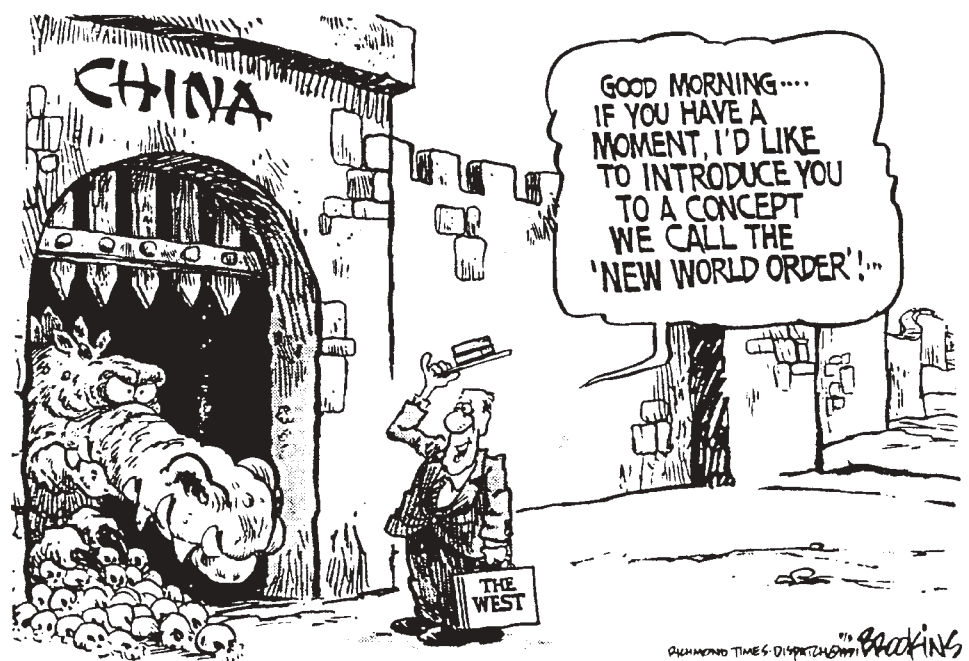
To attract the best teachers, President Bush has proposed easing the licensing requirements for mid-career transfers to teaching. At present, well-educated, eager candidates are forbidden to teach in over half of the states without a two year degree in education. Promising \$25 million in grants, President Bush's plan would alleviate the teach shortage while improving the caliber of teachers.

Bush also favors merit-based salaries rather than the rigid seniority hierarchy now in place. In his 1962 book, *Capitalism and Freedom*, Friedman wrote, "Poor teachers

are grossly overpaid and good teachers are grossly underpaid... If one were to seek deliberately to devise a system of recruiting and paying teachers calculate to repel the imaginative and daring and self-confident and to attract the dull and mediocre and uninspiring, he could hardly do better than imitate the system of requiring teaching certificates and enforcing standard salary structures." By offering incentives to innovative and effective educators Bush hopes to "create a competitive climate that stimulates excellence."

Undoubtedly his most controversial proposal, school choice would encourage states to allow children's tuition allotment to follow them to any accredited school, public or private. This arrangement would put private schools on a more equal footing with public schools with regards to tuition. As it now stands parent electing to send their child to a private institution must pay twice. Once for the private school and once for services not obtained from the public schools. Bush's proposal would make private school more accessible financially. Magnet schools, selective public schools that offer focused curricula such as Bronx High School of Science, Boston Latin, and several schools in Harlem, would also flourish.

Two obstacles stand in the way of his voucher plan. In the 1973 Supreme Court case *Sloan v. Lemon*, the Pennsylvania Par-





ent Reimbursement Act for Non-Public Education was prevented from using public bonds to reimburse parents who sent their children to parochial schools. This ruling appears inconsistent with the government's funding students attending universities such as Boston College and Yeshiva. Milton Friedman reminds us that following World War II the government gave veterans vouchers redeemable at any college under the G.I. bill. Anticipating the Court's opposition to the funding of sectarian schools through the voucher program, Friedman recommends "subdividing parochial schools into two parts: a secular part reorganized as an independent school eligible for vouchers, and a religious part reorganized as an after school or Sunday activity paid for directly by parents or church funds." Voicing the opinion of many educators, John Chubb, author of *Politics, Markets, and America's schools* asked, "If the parochial schools have a model that works, and they grow, and public schools shrink and American kids benefit, what's wrong with that?"

The second concern of those opposed to school choice is that poor families and families that don't care will have limited and inferior options for their children's education. Admittedly, those parents that do not care about their children's education might be unfavorably affecting the quality of their education, but the results of their disservice would not be magnified under Bush's "America 2000." In regards to those unable to leave urban public schools, at least said schools would have improved under a system of competition and parental choice.

America's educational system, which receives more government funding than national defense, can only stand to gain from Bush's policy of opening our public schools to the same competition and accountability that private enterprise now faces. □

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### MONTH IN REVIEW

As the most oppressed minority group on campus, we at the SOURCE demand our own special interest house. And while we're at it, give us a co-ordinator, a conservative studies program, openly conservative residential advisors, a conservative dining hall (serving veal, Chilean grapes, and Salvadoran coffee, every night), openly conservative professors, special conservative awareness seminars during orientation, a conservative library, and a conservative partridge in a pear tree.

## Peace By Peace

*Nissan Raclaw, A'92*

A slogan often touted as the formula for peace in the Middle East is "land for peace." Under this plan the Israelis would relinquish certain territories held presently by them in exchange for a peace agreement with the surrounding Arab states. The formula, however, is a flawed one. History shows that appeasement in the international arena is a formula not for peace, but for war.

There once was a country, like Israel today, that had to contend with a violent, rebelling ethnic minority that was financed by wealthy neighboring states of the same ethnicity. This state was roundly condemned in international forums for its handling of the ethnic rioting, while its citizens were being murdered and its civilians stoned. Eventually, an international peace conference was called and it was decided that the state should give up certain territories that it held for the sake of peace. Consequently, that state did not get peace, it got turmoil. That state was Czechoslovakia and its ethnic minority was the Sudetenland Germans. Similarly, the Arab states, along with many states around the globe, feel that Israel must relinquish Judea, Samaria (the West Bank), and the Gaza Strip to the Arabs in order to gain peace. The assumption that, somehow, decreasing Israel's defensible borders will bring peace to a strife tom part of the globe is illogical. Peace will not depend on the reorganization of borders. The behavior of the Arab states in the past prove this.

Prior to the Six Day War of 1967, Israel did not control those areas that the Arabs now say is the obstacle to peace, yet the Arab states still attempted to, in the language of the times, "push Israel into the sea." Even prior to that, at the time of the declaration of independence of the State of Israel, the surrounding Arab states launched a war to crush the reborn Jewish state. Furthermore, every Arab state, with the relatively recent exception of Egypt, has maintained an official state of war with Israel since its inception. No Arab nation, again except for Egypt, has officially recognized the right of Israel to exist. This record is not exactly one that inspires confidence in the peaceful intentions of the Arab states. In contrast, the Israeli declaration of independence offers a hand in peace to its Arab neighbors. Every Israeli Prime Minister since then has reiterated the offer to sit down with

the leader of any Arab state to negotiate peace, unconditionally.

Still, inexplicably, there is a substantial amount of pressure on Israel to give the West Bank, or parts thereof, to the Arab Palestinians. However, the human rights of the Palestinian people are not the actual concern of the Arab states. The record shows that states of the region care not a whit about the Palestinians, except insofar as they can be used as a bludgeon against Israel. For example, the sheikdom of Kuwait, the number two financial backer of the Palestinian Liberation Organization (PLO), recently expelled 400,000 Palestinians, many of whom were born in Kuwait. When confronted with the issue, the Kuwaiti Ambassador to the US said that "if you in the USA are so concerned about the human rights of the few hundred thousand Palestinians in Kuwait, we will be happy to fly them over to you, free of charge. You will be able to give them American citizenship." This certainly is an odd attitude coming from one of the PLO's major supporters, yet it illustrates an important point. Namely, that the Arab states support the Palestinians only so long as they are a threat to Israel.

Consequently, the only logical understanding that can be concluded is that the Arab states plan to use any land that they gain from Israel to further their goal of exterminating Israel. This is made obvious by the statements of PLO leaders in the Arabic press. For example, the number two man in the PLO has said that the initial plan is to set up "our tents in those areas our bullets can reach" and to then use those tents as a base from which to shoot further, "with the help of Allah, we will expand to the north, south and west." In fact, this statement was codified into the PLO's "plan of stages" as adopted in 1974. The plan called for the establishment of a Palestinian state in the West Bank, to be used as a forward base of a major offensive against the Jewish state, aimed at its annihilation. This plan can be perceived even in the fact that the symbol of almost every Palestinian organization contains a map of the present-day state of Israel, not just the West Bank or the Gaza Strip. Clearly, the borders of Israel are not the main issue. The fundamental problem is that the Arab states of the Middle East, except for Egypt, refuse to recognize the right of a

Jewish state to exist, in any configuration within that area. It is for that reasons that the formula of land for peace is flawed. The first step for real peace to be achieved is for the Arab states to officially announce their recognition of the right of a Jewish state to exist in the region. Border permutations are a secondary issue, but how can Israel negotiate border disputes with a people that denies them the right to any borders at all?

True peace is a function of a fundamental change in attitude on the part of one or the other of the parties to a dispute. Until that happens, the Arabs and Israelis will attain only an absence of war, not peace. To achieve anything the slogan "peace for peace!" should be adopted, rather than "land for peace," which implies that peace can be bought. □

The Trustees recently announced that they will be allocating new money for the renovation of Tufts' animal research facilities. The animals, which have been temporarily housed in Carmichael for the past several years, are looking forward to the change.

## THE PRIMARY SOURCE Interviews Dr. Jean Mayer

*This interview was conducted in the summer of 1991, just before Dr. Jean Mayer left the position of President of Tufts University and became Chancellor. He had been President of Tufts University since 1976 and was the second longest serving President in history.*

**SOURCE:** Some universities have initiated Diversity requirements, and there's discussion at Tufts to initiate one. At many of these universities these courses are very political, espousing leftist viewpoints. What is your view on such courses?

**MAYER:** I think we live in a complex world and I think it's important for us to have some understanding of the world at large. I don't think what is called 'diversity' should be at the expense of quality of educational research. Bu any criteris the faculty and student body is much more diverse than it was twenty years ago. People forget that what diversity represented in the old days was, for instance, no one who didn't have an Anglo-

Saxon name was ever hired by the department of English to teach English. About 30 years ago a very qualified woman applied for a job in the English department at Tufts and she received a letter saying we don't hire women in the English department at Tufts. All this is a thing of the past; it sounds almost incredible that in the lifetime of your parents this was going on. I think diversity is something that is happening and reflects the change in composition of the American people. I see absolutely no need to have a diversity requirement. I see every need to continue to cast as broad a net as possible when we want to fill a slot, and make sure that in particular we look at women and minorities to see if there are some people who are as qualified or more qualified who can be hired, but a diversity requirement eating up at the quality of our academics would be obviously undesirable.

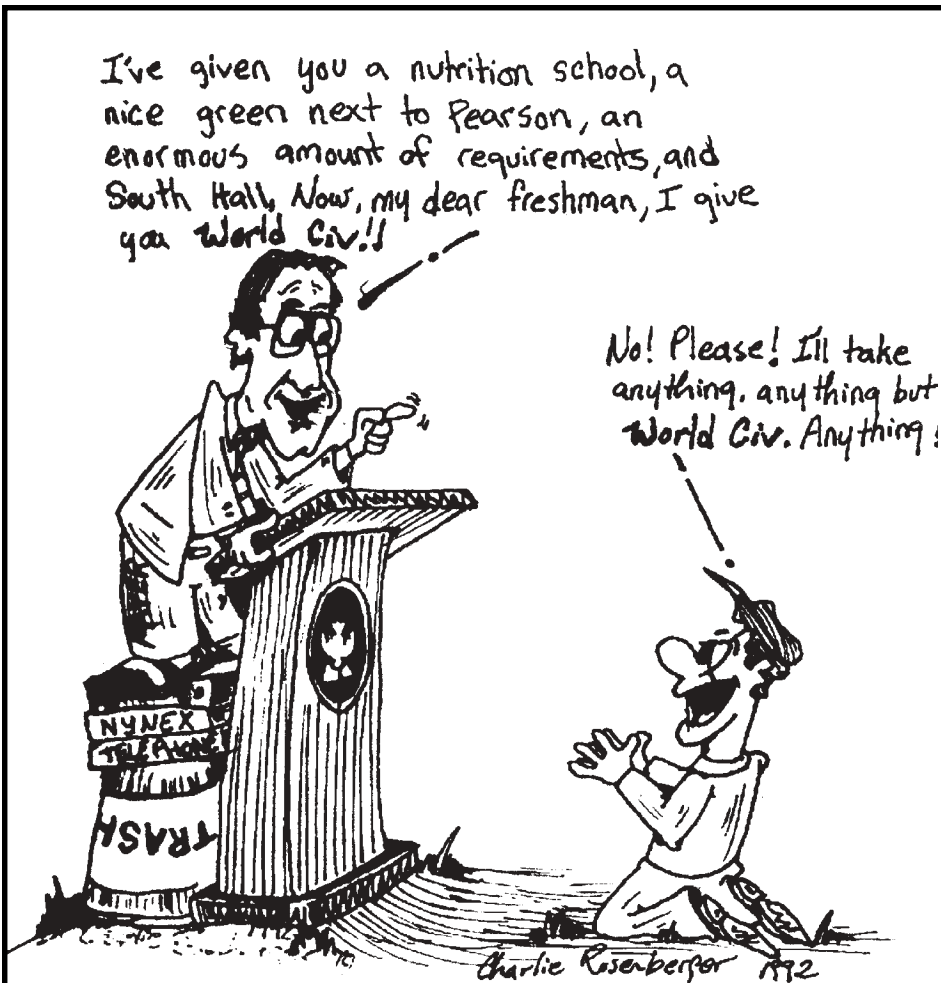
**SOURCE:** Racial tensions are certainly one of the major problems in this country, and universities are no exception. What do you think about separate orientation for blacks and Tufts and a separate black theme house? How do you feel this effects racial seperatism on campus?

**MAYER:** I am an integrationist. I am in favor of treating everybody the same. I think there still may be, for a while, a need for inside support groups, but I think the sooner we could get rid of them the better... I think anything that separates the kids is bad. That is why I am in favor of co-educational colleges, that's why I am in favor of very strong non-discrimination policy, and that's why I'm not crazy about anything that separates people into groups... I think one of the tragedies of the past year was that there were two commencements at Berkeley, one in English and one in Spanish. If this sort of thing continues to go on, it's the beginning of the end.

**SOURCE:** Do you feel there is a need to reaffirm academic freedom at Tufts?

**MAYER:** I think there is a certain conformism at universities which is a 'liberal' conformism, which can be... oppressive... I think there is a certain risk. □

*This article was edited for length.*



## The Fallacy of Gun Control

Matt Fountain, A'95

Today, the United States has over 20,000 gun control laws that severely hamper a U.S. citizen's right to self-defense of his life, liberty, and property. Despite the Second Amendment of the U.S. Constitution, gun control laws have been increasingly passed and enforced. Unfortunately, gun control only allows criminals to perpetuate their heinous acts because they know that law-abiding citizens are helpless against them. Sadly, because the ordinary citizen (including some of the estimated 80 million firearm owners), does not realize that gun control laws are unconstitutional, it will be a while before the legal status of firearms are conformed to the wording and meaning of the Second Amendment.

The Second Amendment of the U.S. Constitution reads, "A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed." Brushing aside "the right of the people to keep and bear arms," gun control advocates use the "well-regulated Militia" clause to interpret the Amendment as protecting a collective right, rather than that of the individual. According to this interpretation, only organized state or national military bodies, like the National Guard, can possess firearms. The nature of the "militia" was concisely defined by George Mason during the ratifi-

cation debate of the Constitution on June 16, 1788 when he said, "I ask who are the militia? They consist now of the whole people, except a few public officials."

Gun control advocates often ignore the unconstitutionality of their agenda, arguing for pragmatism by claiming that gun control laws decrease crime by keeping firearms off the street. Examples of such laws are virtual firearm bans and gun-confiscation programs. At this point, such initiatives would be entirely ineffective. There are at least 100 million firearms in the United States today. Were the sale of firearms to be made illegal, a black market would flourish (as it already does in areas with strict gun-control laws already in place).

Many law-abiding gun owners have had their rights violated simply because they own multiple firearms, or their guns are defined as "excessively dangerous" by meddlesome government agencies, such as the Bureau of Alcohol, Tobacco, and Firearms (BATF). Such restrictive violations also run afoul of the Fourth Amendment because they penalize gun owners, without any proof of wrongdoing on their part. Mayor David Dinkins of New York City, for example, changed a police list of registered shotguns and long rifles into a confiscation list, despite a lack of evidence of criminal activity on the part of the owners.

## Affirmative Action at Berkeley Law

The Department of Education has recently ruled that the University of California at Berkeley Law School contravened federal statute by giving preferential treatment to minority students in its admissions policy. Minority applicants to Berkeley Law were placed into tracks such that they would only have to compete with other members of their respective ethnicity for admission. The practice was found to violate Title VI of the 1964 Civil Rights Act, which bars discrimination "on the basis of race or national origin." The University did not concede that its policy was wrong, but agreed to cease admitting students based on race.

Berkeley's plan is indicative of the greater flaw of affirmative action. Whereas the civil rights advocates of the 1960's called for equality, modern applications of affirmative action call for the exact opposite, allowing one's race to take precedence over the content of one's character. By segregating its applicants, Berkeley chose "racial diversity" at the expense of the quality of its education. Under Berkeley's plan, if the quota for a particular ethnicity had already been filled, qualified applicants of that culture would be denied admission. This practice of admission based on melanin over merit is shameful and unethical. □

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*Contributors*

CHUCK MARKS • TOM KAUFMAN

CHRIS JOURNEY • JEFF PEARSON

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DAN SHEA

Non-gun-owning citizens are also adversely affected by gun control legislation. There is increasing evidence that the relationship between firearm availability and crime rates is inversely proportional. In 1976, the city of Washington, D.C. passed one of the most restrictive handgun laws in the nation. Yet, since 1975, the murder rate in the capital has skyrocketed 134%. The numbers of burglaries, armed robberies, and rapes in the city have multiplied as well. Four cities with the most stringent gun control laws, Washington, New York, Detroit, and Chicago, contain 6% of the population but twenty percent of all U.S. homicides per year. The detrimental effect of gun control has been verified in two thorough studies. One was conducted last year by the National Center for Policy Analysis (NCPA), which found no correlation between the availability of guns and gun related crime rates. The other was conducted by two professors of sociology, James Wright and Peter Rossi, who had formerly supported gun control. However, after extensive study of the subject in 1981, they found that eliminating guns does not reduce violent crime and that "there is little or no conclusive evidence that

*Continued on the following page.*



gun ownership among the larger population is, *per se*, an important cause of violence.”

Women, who are already victims of a disproportionate amount of violent crime, are further threatened by gun control. Firearm availability and training for women statistically reduces the number of rapes and sexually motivated assaults in major cities. For example, the police of Orlando, Florida organized a highly publicized handgun-training program for women in 1967. The next year, incidents of rape per year decreased by 4.1 per 100,000 people. Elsewhere in Florida, however, rape rates continued to increase. Perhaps, Leona Bruce, a Tufts Graduate of 1992 who was murdered last July, could have saved her own life if she had carried a handgun when she was attacked.

Great Britain and Japan are often cited as “ideal” examples of countries with both strict firearm controls and extremely low homicide rates. However, it is also interesting to note that, though Great Britain’s crime rates are still very low, their homicide rate, after the passage of the restrictive firearm laws, doubled between 1960-1975. Similarly, Taiwan has a total ban on handguns, but its homicide rate is twice that of

the U.S. average. Jamaica in 1974, outlawed privately owned firearms and ammunitions, and six years later, its homicide rates are six times that of Washington D.C. By comparison, Israel, Denmark, Finland, Switzerland have the highest gun ownership rates in the world, yet their crime rates are among the world’s lowest.

Gun control laws do not deter crime, but actually encourage it by denying the public the right to self-defense. My uncle once told me a true story of when he was walking during his lunch hour in the heart of downtown Indianapolis. Indianapolis is one of the few larger cities which recognizes the right to carry a concealed weapon with a permit. My uncle was carrying his handgun that day when a purse-snatcher ran off with a woman’s handbag hoping to lose himself in the crowd. Seeing the commotion, my uncle was about to draw his handgun in an attempt to stop the purse-snatcher when suddenly five men and women drew their pistols and foiled the attempted robbery. That incident was but one of an estimated million incidents a year in which people use firearms, through mentioning, brandishing, or firing them, to either protect themselves or their property,

or deter crime.

Why do the high quantities of firearms among the population deter crime? The answer is that most criminals will not confront a person they think is going to be a problem. In fact, a survey created by Peter Rossi and James Wright show that a 81% majority of convicted criminals said that they would always try to find out if a potential victim is armed. The survey, in asking the convicted criminals various questions, such as willingness to rob stores, homes, or people armed with firearms, showed a general agreement that firearms hamper their ability to break the law.

Three times the number of armed criminals are felled each year by ordinary citizens protecting themselves as by the police. Therefore, it is the ordinary citizens who are struck by crime at the scene that, if properly armed, can execute a rapid response in defense of themselves. By lifting gun control laws, lives can be saved. True, criminals will use firearms as the primary means for committing crimes. But, that has always been the case, gun control or no. Failure in punishing and releasing repeated criminal offenders onto the streets only worsens the crime problem. □

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## Why Liberals Are Left Behind

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It’s a well known fact that conservative thought is inherently superior to liberal drivel, but how many of you know just how wicked those liberals can be? No amount of baby kissing can cover up the truth about those lefties; history tells the true story that their rosy infomercials leave out. Just look at the etymology—“Left” is derived from the Anglo-Saxon meaning weak. Left in Latin is sinister, the French “gauche” connotes clumsiness while the Italian “mancino” is also the word for crooked or maimed. Such language is no accident, and history supports its formation.

The word “left” has always carried negative connotations. In the past it was common practice for parents or teachers to tie the hands of young southpaws behind their backs so that the child would be forced to become right handed because left was associated with unpleasantries such as the Devil, the excretory areas of humans, and weakness. People throw salt over their left shoulder to ward off Satan and wear a wedding ring on their left hand to try to prevent

temptations of the flesh. Even the bible passes judgment on the left. In the gospel according to St. Matthew (Chapter 25) on the last day, the Son of Man shall divide the sheep into those that are “righteous” and those that are goats. “And he shall set his sheep on his right hand, and the goats on the left.” Even biblical representations of the Devil portray him to be left handed.

In the political realm the two terms were introduced during the French Revolution. In the Assembly the socially preferred and supporters of the King and authority sat on the right. The rabble-rousers, bleeding hearts, and politically correct pinkos of the time sat on the left. Thus was born, virtually by accident, an addition to political jargon and the beginnings of the beliefs of political parties associated with each side. Now countries all over the world refer to the political spectrum to explain why one party represents this, while another represents this, while another represents that. For example, in the United States the Democratic Party (or “Crats” for short) is on the left because

*Jayne Wellman, J’97*

it promotes a particularly illogical policy of tax and spending. We call that Liberal. Democrats apparently lack the ability and desire to understand the concept of reduced spending. Their silly economic plans come at our expense, so in response I offer the following list compiling ways to keep liberals from tainting our minds or the government with their lunacy.

### 5 WAYS TO KEEP LIBERALS OUT OF YOUR LEFT EAR

1. Since the left is associated with the Devil, go to church, pray for a Republican Congress, and throw salt at any candidate proposing tax hikes.
2. Never ever use you left hand while eating at an Arabic table because tradition has it that hand is usually reserved for the excretory areas. By the same token, never read a Democratic budget at the table, as it originates from the same area where one would find an Arabic left hand.

*Continued on the following page.*

# Beware of Liberals Advocating Choice

Matt Taylor, A'94

A recurring theme in today's political debates is the proper role of government in a free society. Much of this debate centers on the abortion issue and the role government should play, if any, in this question. Many "liberals" feel that the government has no right to force its views on citizens. This is very admirable position, however, for most "liberals", this is the limit of their pro-choice stand.

An example of this is the mandatory seat belt law, which was just recently repealed in Massachusetts. This law was passed by the overwhelmingly Democrat controlled Legislature. Many of the "liberals" who decry the government's involvement in the abortion question are only too happy to require citizens to wear a seat belt.

Most rational people would agree that wearing a seat belt is a "good" thing to do. Wearing one increases the chance of survival in an accident. While I will not defend the reasons for not wearing a seat belt, I will defend the right of citizens to chose for themselves whether or not to wear one. As columnist Paul Reid says, "if [our] society truly values choice, it has to accommodate bad choices." This is the basis of a free society. Simply because a majority of the

population (or even a minority) support making something "good", a law, does not mean it is either right or good.

Generally, if someone is more concerned with how you are living your own life than their own, they probably have no life. Alexander Hamilton said in 1775, "The sacred rights of mankind are not to be rummaged for, among old parchments, or musty records. They are written, as with a sun-beam in the whole volume of nature, by the hand divinity itself; and can never be erased or obscured by mortal power." I believe first among these sacred rights is the right to be left alone and to choose and bear the responsibility for one's own actions.

Unfortunately, for many people this is not "perfect." But in this world is anything perfect? I am wary of anyone who feels government can do or be better than the sums of its citizens. Perfect government exists only in the minds of extremes who want to force all in society to conform to their vision of right and wrong. In truth, government is only a collection of individuals, no better, though perhaps worse than the general population. For example, a governor of Texas once stated during a debate on English Only Instruction in schools, "If En-

glish was good enough for Jesus Christ, it is good enough for the children of Texas." Now 99% of the people reading this probably agree with the governor's statement. Laws that are passed by government are not inspired by God, but rather the same emotions of greed, lust and envy, which lead everyday actions.

I welcome, and in fact seek, diversity of thought in my life. But no one should have the right to force me to follow their beliefs with the coercion of government. How then does society change or advance? I firmly believe that most people, when presented with facts that suggest they ought to change their behavior most will. Only knowledge can be used to fight ignorance.

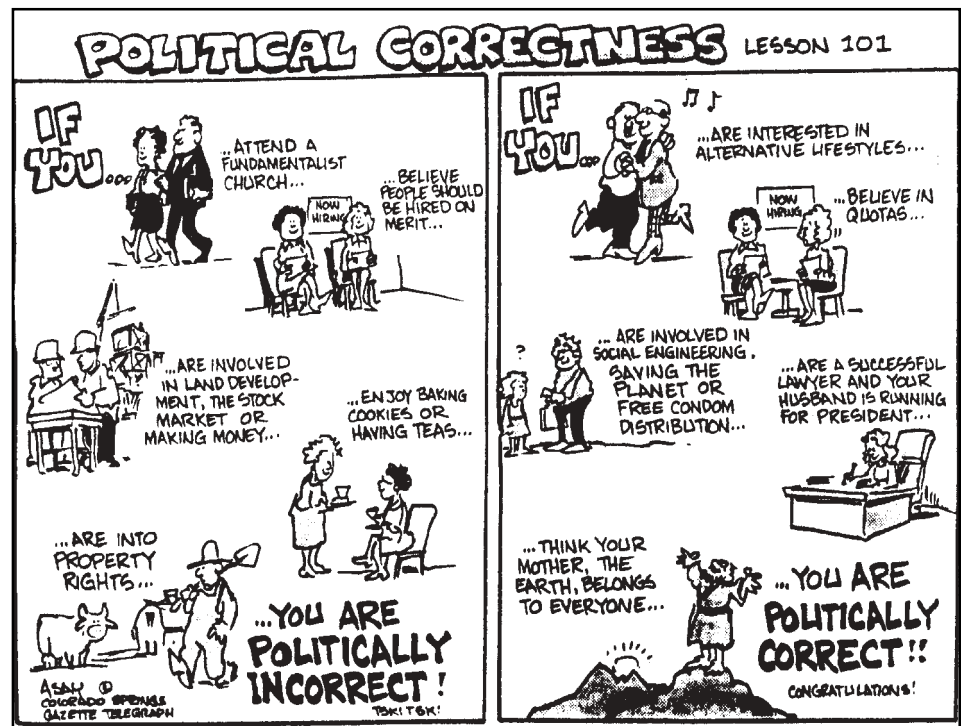
Not surprisingly, liberals oppose choice in education. The government monopoly in public schools provide a captive audience for all extreme political and social views to be portrayed as anything from simply acceptable to actual fact. A true liberal would be willing to tolerate a wide range of schools providing various types of education. Instead, today's liberals, scared that a few may not receive the "right" education, deny the opportunity for millions of poor children to

*Continued on the next page.*

3. Weakness is often associated with the left hand, which explains the pathetic economic plans of certain Liberal candidates. So, just yell, "Streamline entitlements!" and "Cut Spending!" and you can be sure they'll be running for an economist to support their warped ideas on budget balancing.

4. The left has, in the past, been linked to criminals and lunacy (which probably explains the House Banking Scandal), so condemn crime (like profusity of rubber checks), suggest greater penalties and longer prison sentences for crime (such as 10 years for spending tax dollars on studies of how much bat guano is deposited annually in New Mexico or any other state), and write anonymous letters to your Congress "people" threatening to paint politically incorrect terms on their foreign cars.

5. By lots of Q - Tips. Give them to your friends. Use them often. Help prevent the spread of illogical liberal doctrine by cleaning out the Democrats. □



receive better education at a lower cost for their parents, and perhaps even learn about their own culture free from any biases. Today's liberals tremble at such suggestion. They would lose their ability to control a sizeable portion of the population. I am willing to accept the risk that if parents

decide the content of their children's education most, though not all, will do better than faceless government officials. I do not claim that school choice leads to perfect decisions, only freer choices.

However, there will still be people who continue to lead their lives the same way despite the introduction of new information. Take smoking for example; currently, there are millions of smokers in this country. The health risks of smoking tobacco have been known for over thirty years. Why are people still smoking? I do not claim to know. But so long as they are not smoking in my presence, it is not my right to force smokers to quit. Yet that is what our government does every day. Liberals have passed very high "sin" taxes on tobacco and used the Surgeon General's office to spend millions of dollars on anti-smoking campaigns. This

goes on while the Agriculture Department spends billions subsidizing its production. This is insanity.

When listening to zealots regarding any issues, ask yourself if there is a true choice involved. The religious groups who would like to make government an arm of the church are just as wrong as liberal activists who would like to make your actions conform to their own narrow-mindedness. Freedom is not easy to live with, but the other option is dictatorship. I am willing to accept the fact that in a free society, some individuals may make "bad" choices. I see neither perfection nor anarchy, just simply the right to act on my own. That is the role of good government. Given two views of how society should operate, I hope the classical liberal position of choice in all personal matters prevails. □

- Top Ten Conservative Bumper Stickers
10. My other car is coal powered
  9. Save the wilderness, package it.
  8. Eat Bertha's Dolphin
  7. Fur = Fashion
  6. Don't like guns? Don't buy one.
  5. If you can read this, you didn't go to public school.
  4. Save the whales, club a seal instead
  3. I'll be Grateful when they're Dead
  2. Meat is Delicious
  1. NRA YES

## VOLUME 12: 1993-1994

# Censorship on the Hill

Chris Weinkopf, A'95

*If the faculty had to vote on the First Amendment I'm sure that at least two members would find a reason to table it.*

—Tufts President Jean Mayer

Despite its silliness, political correctness is, for the most part, benign. Although annoying, those who spell "women" with a "y", or debate the proper appellation of each ethnic group *ad nauseam* are essentially harmless. Political correctness only ceases to be a mere nuisance, and becomes an actual threat, when it is used to curb free speech. Unfortunately, it is all too common for the zealously "progressive" to abuse their power and suppress the expression of so-called dangerous ideas—all under the banner of "sensitivity." And the Tufts faculty and administration, like those of most other liberal arts colleges, has its share of such fanatics.

The PC guerrillas, 1960s student hippies who never left academia, have targeted free speech and conservative thought since earning their tenure and deanships. Thankfully, during his 16 years in power, late university president Jean Mayer used his authority to obstruct the efforts of Tufts' would-be Thought Police. But with his retirement in 1992, free speech opponents

took advantage of their new found "freedom" and a timid new executive in Ballou Hall. During the 1992-3 academic year, Tufts' PC diehards made unprecedented strides in their attempt to stifle opposing viewpoints on the Hill.

Detailed below are Tufts' major free-speech related events of recent years, with a focus on 1992-3.

### The Speech Codes of 1990

The codes, instituted by Dean of Students Bobbie Knable and her sycophantic assistant, Bruce Reitman, defined campus boundaries within which only certain types of speech would be tolerated. In classrooms, for example, students were afforded the privilege of completely unregulated expression. Inside their dormitories, however, they were forbidden from using "offensive" language.

Outraged by the tyrannical nature of Dean Knable's policy, a group of student leaders, headed by the editors of this journal, formed "The Free Speech Movement." The Movement's protests drew national coverage, appearing in *The New York Times*, *Time*, and even *Playboy*. Dr. Mayer, on sabbatical in France at the time, was not told of the new policy by his colleagues, but read

about it in a magazine. Infuriated that his underlings would enact such dictatorial regulations, especially without his consent, Mayer telephoned Ballou and ordered the codes revoked.

### Gays in the Military Forum Canceled

Last spring, following two months of hard work and planning by Tufts' Programming Board, Dean Knable canceled a forum on the future of gays in the military. Citing a previously unused stipulation of the university's "Controversial Speakers Policy," Knable excused the cancellation by

CHRIS WEINKOPF  
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claiming the forum fell too close to final exams. The panel, she argued, which featured famous and highly regarded speakers from all sides of the debate, was too contentious for the pre-examination reading period. To compensate for the academic and psychological inadequacies of Tufts' student body, she publicly reasoned, the administration had to keep the discussion off campus.

Knable's reasoning, which condescendingly assumed that students cannot govern their own lives, was not only paternalistic, but also disingenuous. Editorials about the role of homosexuals in the armed forces had dominated the campus media for nearly two years. Surely the Dean realized that the mere cancellation of one forum could not remove Tufts from a controversy in which it was already entrenched.

More realistically, as supported by a reliable source on the Programming Board, Knable's cancellation of the forum was politically motivated. Knable reportedly opposed the debate because one scheduled panelist, Mr. Terry Jefferies, a policy analyst for Patrick Buchanan, would have argued against the morality of homosexuality. Because the Dean disagreed with Mr. Jefferies position, and because she feared his words would offend segments of the community, she canceled the entire event.

### **3000 Copies of THE PRIMARY SOURCE "Recycled"**

Instead of the usual 4000, THE PRIMARY SOURCE printed 7000 copies of its graduation issue last April. The extra 3000 were to be distributed at Commencement, but were removed from their storage area in Curtis Hall the day before their intended distribution.

Upon questioning some B&G workers, a few SOURCE members (myself included) discovered that the issues had been recycled, apparently at the request of Tufts' recycling coordinator Karen White. We tried to recover the copies from the University recycling dumpster, but they were thoroughly soaked and consequently unsalvageable.

This was not the first time those issues had been preemptively discarded. Only a few days after the distribution of the initial 4000, we found the extras missing. Fearing that Ms. White may have mistaken copies for trash, we informed her of our intent to distribute at graduation. White subsequently had the issues removed from the dumpsters and returned to Curtis Hall.

Because the first recycling of those issues was truly accidental, it is difficult to attribute the second to human error. The words "Graduation Issue 1993" appeared clearly, in bold face, on the edition's cover. Whereas the first removal can be fairly dismissed as inadvertent, the second, at the very least, indicates careless neglect.

### **THE PRIMARY SOURCE is Denied On-campus Housing During Orientation**

In its eleven year history, THE PRIMARY SOURCE has consistently produced an orientation issue. The issue's production, however, has long been obstructed by the administration's refusal to allow SOURCE staffers to live in their dorms during orientation. In the past, the university has extended this privilege to most student organizations: from the Jackson Jills, to *The Daily*, and *The Observer*, but never THE PRIMARY SOURCE.

Last year, we asked the Orientation Committee to reconsider its policy. Our request gained near unanimous support from student leaders of all political persuasions. Even our traditionally liberal colleagues at *The Tufts Daily* and the Media Advisory Board endorsed our efforts.

Rather than open its gates to a few SOURCE staffers, however, the university barred all student organizations, except those involved in the official orientation program, from returning before September 2<sup>nd</sup>. Still welcome were Tufts' singing groups, diversity panelists, and Film Series technicians. The only groups affected by the new prohibition were the campus media. Either the university places a greater premium on monopolizing the freshmen's attention during orientation than on keeping them informed, or it penalized the rest of Tufts' publication for backing THE PRIMARY SOURCE. In either case, it's a sad commentary on the state of free speech at Tufts.

### **DiBiaggio Deifies Shalala**

As Chancellor at the University of Wisconsin/Madison, Health and Human Resources Secretary Donna Shalala earned the title "the high priestess of P.C." As the keynote speaker and John DiBiaggio's inauguration last spring, she earned the President's praise.

At UWM, Shalala instituted campus-wide speech codes, like those overturned by former President Mayer at Tufts in 1990. The Supreme Court found Shalala's speech codes in violation of the First Amendment, and ordered them revoked. Unfazed by the legal setback, however, Shalala and her PC cronies returned to the drawing board, only to devise a new censorship plan that would evade constitutional scrutiny.

In announcing the selection of Shalala for inaugural speaker, DiBiaggio said "She represents the kind of innovative ideas that when combined with a career in public service, effect the kind of changes that are needed in our society. She represents the kind of ideas that Tufts should embrace in all its research and teaching." If DiBiaggio truly does embrace the ideas of Donna Shalala, Tufts free speech proponents can expect more disappointment in the years to come. □



# Tufts University

Please return Part 1 promptly with the \$50 application fee.

## Application Part 1

For Admission to Freshman Class Entering  Fall 1994  Fall 1995 (Please select one)

Upon receipt of this form, arrangements will be made (in most instances) for an alumni interview.

Social Security number 330 / 23 / 4511

Last name Burton First name Leslie Middle initial G.

Preferred name Harmoni

REAL SOCIAL CONSCIENCE.

List below your principal activities during the academic year. Please list sports separately.

School activity	Positions, offices, honors	Hours weekly	Number of weeks	9	10	11	12
Students for Choice	none (collective)	2	40				x
Yearbook	copy editor	1	20				x
Earth First Chapter	recycling coordinator	3	25				x
Culture Club	chairperson	1	32			x	x
Tambourine lessons	na	2	40	x	x	x	x

SHE APPEARS TO BE A LATE BLOOMER, SHOWS PROMISE.

List your community activities, volunteer service, travel, or summer study of the past four years.

Nature of experience	Dates of Involvement	Hours weekly	Number of weeks	9	10	11	12
Rainbow Coalition	11/93 -- present	25	3				x
Canvassing for NJ PIRG	summer 93	40	10			x	
★ ♀ Abortion clinic defense	summers	20	10	x	x	x	x
Lived on Israeli Kibbutz (Palestine)	summer 92	168	8		x		
Fighting El Salvadoran right wing death squads		168	8	x			
Distributed condoms and clean needles		3	34			x	x

COMPASSIONATE

at an elementary school

Please enter most recent employment, including summer work.

Nature of work	Employer	Dates of employment	Hours weekly
note-- I have not held any employment during the past few years for various reasons: 1) I would rather not become yet another cog in the big business machine. 2) I have been too busy with my community service. 3) My parents give me all the money I need.			

SELFLESS, NOT GREEDY

The following items are optional:

Marital status Marriage is an outdated patriarchal institution -- it should be abolished (but I do support same-sex living arrangements)

How would you describe yourself? (Please check one.) This question is for U.S. citizens and permanent residents only.

- American Indian or Alaskan Native  Hispanic or Latino  Other
- Black or African-American  White or Caucasian (no one's perfect!)  Asian-American
- Specify tribal affiliation \_\_\_\_\_ (specify)

VERY TRUE!

TOLERANT

# Tufts University

Entering  
 Fall 1994  
 Fall 1995

Application status  
 Freshman Early Decision 1  
 Freshman Early Decision 2  
 Regular Decision

## Admissions Essays

Please print legibly or type your responses (word processed reports are acceptable).

Name Leslie G. Burton Social Security number 330, 23, 4511

Address 1141 Metropolitan Ave. Short Hills NJ 07078  
street city state zip code

**ACCEPT**

This section of the application provides us with information about you. We are interested in learning more about you as an individual: your perspective, opinions, and ideas. Please keep this in mind as you respond.

### Essay Question 1

The most recent first-year class at Tufts indicated that the three major issues confronting our government are: 1. Funding for education; 2. Racial discrimination; and 3. Environmental issues. Relate one of these issues to your own experience and offer your recommendations for progress and change that would be attainable in ten years.

Although the question says to write on any one of the three choices, I decided to address all three since I feel so strongly about these issues. My thesis is that the government should solve all three problems.

More money should be spent on schools. We might manage to raise the necessary money by getting rid of private schools. Doing so would make people understand that— at least when it comes to something as important as education— we're all in it together!

Also, we need to transform our whole way of looking at schools. No more of this idea that schools are solely in the business of education. We have to start producing sensitive, tolerant, and concerned citizens who can play constructive roles in the new global community. We have to teach kids about collective responsibility— they have to understand that the deck was stacked against homosexuals, African-Americans, and women from the beginning. Kids need to understand that it is our responsibility, as members of the community, to make amends for the damages inflicted on marginalized groups by people 200 years ago. This is true, because in the final analysis we're all people. Aren't we?

This brings me to my next point: race. Racism is a very, very, serious problem. Sometimes people say racist things, and that makes me very, very mad, because I see how those words hurt people's feelings. I think that in order to get rid of racism, companies that don't hire enough minorities should have their money and their property taken away by the government. Then, the government would give that money to groups that fight against racism— the Black Panthers, the Anti-Defamation League, the NAACP, United Negro College Fund (because a mind is a terrible thing to waste), and other similar groups devoted to liberating the people. Also, government agencies and communities within the universities should punish people for hate crimes. Right now, they often try to do this, but they run into trouble with the Constitution. That's why the trick is to get rid of the Constitution, or at least the First Amendment. People who use bad evil racist and derogatory words— like "black," "oriental," "the Third World," "the Mid-East," and other mean words— should be thrown into slave labor camps or sent to psychiatric wards.

Now, there's a third serious problem that this country needs to address. That's the environment. And you better believe that this is serious, serious business. For starters, I think we should criminalize smoking. Or if that runs into Constitutional trouble, we'll just tax cigarettes so much that no one can afford to buy them. Also, we need to cut down on the number of automobiles because bad awful CFCs are tearing horrible holes in the ozone layer and there is a pending environmental disaster. One day we're gonna wake up and we're all gonna have skin cancer or some god awful disease and it's gonna be too late to do anything about it. So the time to act is now! Arm the U.S. government with powers of enforcement. Clean up streams. Recycle cups. Save rain forests. Levy fines. Shut down corporations. Punish people. Act now, before the planet turns into a toxic wasteland.

So, in conclusion, I think it is obvious that the truth of my thesis has been demonstrated. As I said, government can solve all three problems. Finally, I should add that I intend to devote my own life to combating the problems discussed. I feel, however, a little bit disappointed with the essay question's failure to recognize the seriousness of the problem of sexism. Being a white female from Short Hills, New Jersey, I feel excluded by your question. I am just as oppressed as victims of poverty, unequal education, and racism. Nevertheless, I will try not to take your omission personally. After all, when the people's rebellion comes, we'll all be fighting on the same side.

VERY UNINHIBITED  
- GREAT THINKING

★

GOOD QUESTION

BTHERE'S AN IDEA

SHE'S A REAL GO-GETTER  
I'M VERY IMPRESSED.



# Civil Wars

David Mollow, A'94 and Jayne Wellman, J'96

Nowadays, women have a penchant for joining all-male organizations. First, it was the Boy Scouts and now The Citadel. Many outspoken women complain that all organizations should be open to both genders and that the remaining strictly male institutions propagate the notorious “old boy” network.

Shannon Faulkner of Powdersville, South Carolina is the most recent woman in question. She brought suit against The Citadel, the state supported military school in Charleston, South Carolina, for gender discrimination in admissions. She bases her suit on the fact that, when her gender was omitted from the application form, she was accepted; whereas once the school learned her gender, she was denied admission. The US Supreme Court issued a temporary injunction, mandating that The Citadel permit Miss Faulkner to attend classes.

One popular argument supporting Miss Faulkner proceeds in the following way. The Citadel, being a public institution, is supported by the American taxpayer. Therefore, it would be wrong to deny women admission since their tax dollars help finance it.

On the surface, this reasoning appears sound and the court's injunction appears just. However, once one delves further into the issue, one discerns a prevailing twisted logic. In America nearly everyone pays taxes. In the case of Miss Faulkner, the left suggests that her status as a taxpayer gives her a claim on The Citadel. It is surprising that the left would make this argument. Wealthy people pay taxes, yet liberals are not concerned with the fact that they will never collect welfare or AFDC. Liberals do not complain when the ordinary American taxpayer finances agricultural subsidies without receiving the same benefits as farmers.

As is evident then, the fact that Miss Faulkner and other women pay taxes cannot, on its own, justify requiring the Citadel to open its doors to them. For, as we have seen, all kinds of government services which serve only a segment of the population are financed by the taxation of all Americans. Thus, the leftist complaint is not one with requiring people to pay taxes for services from which they cannot benefit. Rather, the leftist complaint is with single sex organiza-

tions in general, be they public or private.

To cloak their agenda in a legal garb of some sort, liberals normally assault sexually exclusive institutions by invoking the due process clause of the Fourteenth Amendment. The due process clause proscribes discrimination by the state on the basis of race or sex. At an initial glance, the Fourteenth Amendment would appear to forbid clearly The Citadel's sexually exclusive admissions policy. Yet, one should question where that reasoning leads before so readily jumping to conclusions.

Consider the fact that all kinds of publicly funded, sexually exclusive organizations exist. For example, although most public universities have egalitarian policies with regard to admissions, nearly every public university is full of numerous sexually exclusive clubs and organizations. Single sex athletic clubs, women's organizations, men's choirs, women's choirs, and a multitude of other groups are common in public universities. Yet no one claims that these single sex organizations should be required to coedify, although all are financed with tax dollars. Hence, it would be an error of gargantuan proportions to conclude that the mere fact that an organization is publicly funded implies that it cannot have a sexually exclusive admission policy.

Consistent application of the liberal interpretation of the Fourteenth Amendment would also radically alter the private education structure of the United States. Take the example of single sex schools like Wellesley, Smith, and Simmons. Although these schools are private, they receive large amounts of federal subsidies for their financial aid programs. Hence, if the leftist desire to prohibit discrimination on the basis of sex were imposed consistently or categorically these schools would have either to coedify or stop receiving federal funds.

So the truth must be that the due process clause allows for certain kinds of exceptions. The right to freedom of speech does not mean that people can say whatever they want wherever they want regardless of context and content. The right to bear arms does not imply that any old citizen can build a nuclear missile in his own back yard. Similarly, the Fourteenth Amendment does not imply that no publicly funded institutions

can ever discriminate on the basis of sex.

Generally, then, the question should be left to the individual states, as it has been traditionally. The Fourteenth Amendment should be applied only when an organization is financed exclusively by federal funds. The reason liberals want to make an exception in the case of The Citadel is that they see a chance to advance their own agenda. Not on any constitutional or legal grounds then, the left seeks to impose its program of social engineering—that of which the leveling of gender roles is only one element—on the South Carolina tax payer. All the while, the liberal hypocritically advances an ideology that would mean the end of her very own shelters for battered women in the city of Boston, not to mention the nationally beloved Florida State Seminoles.

Ultimately, then, it seems that that only defensible position to be taken is that the people of South Carolina, rather than the United States Supreme Court, ought to make the decision concerning whether or not Miss Faulkner is eligible to attend The Citadel. □

## FOOL ON THE HILL

*In our February 9, 1994 issue, THE PRIMARY SOURCE debuted one of its most infamous features. The inaugural FOOL ON THE HILL was none other than Assistant Dean of Students Bruce Reitman.*

For Bruce, the last few weeks have been rather unpleasant. For starters, a *Viewpoint* written in the *Daily* exposed his tyrannical and slanderous assault on campus journalist Michael Stickings during a race awareness meeting...

Ironically, he who once worked diligently to impose speech codes at Tufts now invokes the First Amendment to justify his slanderous denunciations...

Last year he appeared to be not the least bit concerned with the now-hal- lowed freedom of speech. Indeed, the dean was last year so violently opposed to freedom of expression that he prevented the entire media from returning to campus, all so that he could stifle the opinions of conservative staff members of THE PRIMARY SOURCE. □

# State Of The Art Technology

*Steve Seltzer, A'96*

The Clinton Administration's latest attempt to expand the role of government into private areas has reached the technological world. Along with the National Security Agency, the Central Intelligence Agency, and the Federal Bureau of Investigation, the President and his cronies are currently marketing a technology that will allow the government access to the records of the private sector.

The NSA's creation of the Clipper Chip has shaken up the field of cryptography, the science of making and breaking codes. The Clipper Chip is a microchip that the NSA wants inserted into all telephones, fax machines, and computer modems. The chip scrambles and unscrambles the signals sent out from the device in use. Only government agencies, called escrow agencies, can decode the signals. Each agency holds one half of a "master key code" for each chip. When a law enforcement official obtains a warrant, the agencies release the codes, allowing the decoding of the signals. Despite public disapproval and resistance from computer firms, the Clinton Administration intends to implement this plan. Government agencies will use the Clipper Chip for some forms of communication. Currently, use of the chip by commercial industries is still voluntary.

The NSA and the federal government have developed and marketed the Clipper Chip to combat a system that was meant to ensure privacy. A major shortcoming with all encryption systems is that they depend entirely upon a single password or key to unravel messages. The privacy of coded messages relies on keeping decoder keys secret. But when messages are exchanged, the keys must also be exchanged; an outside party could possibly access the keys. That a central directory lists all of the passwords exacerbates the problem. A widely used solution to the problem was to provide users with two keys. One key could be publicly distributed, while the other one would be known to only the user. Only an individual's private key could access a message sent through someone's public key. This method can also be used to prevent fraud (for example, using a private password to verify phone orders).

Such a method of exchanging messages without their being cracked has given the NSA fits. The NSA claims that law enforcement agencies need the ability to keep tabs on criminals, drug runners, spies, and terrorists. The creation of the Clipper Chip was the agency's answer to the problem. The federal government has entered the marketplace by using its purchasing power to lower the cost of the Clipper Chip. It also places restrictions on overseas sales of competing encryption systems. In doing so, the government discourages the discovery of alternative methods of encryption. Furthermore, the federal government can establish a monopoly easily, since its ability to undersell (its lack of a profit motive) renders it immune to the competitive forces of the market place. Thus, we see the first problem with the Clipper Chip: The government is interfering in the market in order to create a monopoly; in doing so, it discourages competition. Technological minds will be dissuaded from producing better, more efficient pieces of software.

The Clipper Chip presents a fine example of the inefficiency and ineffectuality of government management of private enterprise. The United States will lose foreign markets in terms of selling its communications equipment. Foreign purchasers will not want products that the United States government can access; they can purchase encryption systems from other vendors.

Clearly, the federal government's marketing of the Clipper Chip makes little economic sense. However, the most disturbing consequence, and also the most obvious, is the invasion of privacy that the chip produces. The federal government and its law enforcement agencies would have access to the private sector of the communications world. Citizens would not have the privacy for their communications needs. Although the NSA claims that it needs such a microchip to track criminals, any logical mind would have some degree of concern about giving law enforcement agencies such power. Far too much power is being given to the law enforcement officials; power comparable to that of the KGB. In essence, the private citizen would have no protection from the

watchful eye of government. At the moment, the Clipper Chip is only being marketed by the federal government. While state entrance into the market is a problem that cannot be overlooked, a far more worrisome concern is that the government will not merely compete in the market, but will also make mandatory the placement of the chip into private communications systems. Many people who respect privacy begrudgingly allow the government to provide societal functions, as long as its actions are not coercive. Coercive government actions are defined as those measures which infringe on the natural rights and liberties of citizens. While some may acquiesce to such government functions as public education, it is simply intolerable for the government to be introducing coercive measures. Yet, the government would be doing just that by forcing private citizens and corporations to place a microchip in their communications equipment.

While the situation has not yet reached the point where the government has made use of the Clipper Chip mandatory, the arguments that the NSA makes for the existence of the chip indicate that the only effective way of achieving its goals would be to make the use of the chip mandatory and widespread. Private businesses engaged in criminal activity would certainly not knowingly buy a microchip that would provide government enforcement officials with access to their records and information. It is doubtful that a criminal would use phones or other communication mechanisms that were equipped with the chip. In order to achieve its goal of crime prevention, the government would have to mandate that all communications systems use the Clipper Chip.

Since the New Deal, the federal government has intruded significantly upon the private sector. Government management of enterprise is unequivocally less efficient than private ownership and management. However, the Clipper Chip controversy goes beyond that. The chip, in and of itself, is an invasion of privacy, for the government could meet the goals for which it claims the chip is needed only by mandating that the chip be used by citizens and corporations. □

# VOLUME 13: 1994-1995

## A CONSERVATIVE ARGUMENT FOR CHOICE

Benn Lieberman, A'96

For the majority of social issues which divide this nation, the lines are drawn clearly; conservatives on one side, liberals on the other. Abortion, however, transcends conventional definitions of "left" and "right." Although the two major political parties have standard abortion positions, a small number of politicians, constituents, and party faithful have abandoned the party line. The most notable example of a Republican jumping ship is the Bay State's own William Weld. Even former First Lady Barbara Bush has admitted that she opposes her husband's stance on the issue. Cases of the converse phenomenon exist as well, such as Pennsylvania Governor Bob Casey, an ardent pro-lifer.

The basics of the moral and philosophical arguments both for and against abortion are simple. Those opposed to abortion note that murder is illegal. Because they believe that human life begins at the moment of conception, they conclude that the unborn baby is entitled to the state's protection from harm. For the pro-lifer, aborting a fetus prior to delivery is the moral equivalent of murdering the child after its birth. To these people, abortion is a crime, not a right.

Pro-choice advocates counter by arguing that the aborted fetus could not survive outside of the mother's body without extensive medical support (and sometimes even this is not enough). They view the fetus as part of the woman's body, able to be excised as easily as a cancerous growth. Thus, relying upon moral arguments, we are at an impasse—when does life begin? Does life begin at conception, at birth, or perhaps somewhere in between? What are the criteria for life?

The legal arguments, however, are less vague. In its 1973 *Roe v. Wade* decision, the United States Supreme Court established a constitutional right to abortion in the first trimester, and in the second trimester in cases where carrying the birth to term could be detrimental to the mother's health. Liberal pro-choicers often embrace the *Roe* decision, because it is consistent with their political ambitions. The conservative pro-

ponent of choice, however, must avoid this temptation to manipulate the Constitution for the purpose of politics.

In the 1992 case, *Planned Parenthood v. Casey*, the Supreme Court rendered a decision more consistent with the original understanding of the Constitution. Although the Court still upheld its fabricated constitutional right to allow abortion, it permitted states to enact specific regulations which have been prohibited under *Roe*. Admittedly, *Casey* makes the fight for legalized abortion more difficult, but to preserve the Constitution's integrity, pro-choicers must pursue their agenda democratically in state legislatures, not by compromising the Constitution to create "rights" that its framers never intended.

### Decision of States

The motive behind the majority's decision in *Roe v. Wade* was to legalize abortions throughout the nation. Unfortunately, this decision was, and still is, not theirs to make. In 1973 the popular consensus in support of legalized abortion was not as strong as it is today. Pro-choice liberals, and apparently the Justices, feared that allowing

STEVE SELTZER  
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CHRIS WEINKOPF

the issue to be decided dramatically would result in, to use the words of Alexis de Tocqueville, a "tyrant of the majority."

Thus, the majority adopted the frequently cited, and often misunderstood, Ninth and Tenth amendments to construe a





“right” to abortion. The Constitution, however, speaks nothing of abortion, let alone the distinctions between first and second term pregnancies. In fact, the Constitution specifically states that “The Powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.” A “right” to abortion is desirable, but must be achieved through the founders’ prescribed methods of amending the Constitution. Otherwise, states will, and should, have the authority to regulate abortion.

For twenty years *Roe* was the law of the land, but the Court, having switched its focus from politics to interpreting law, in *Casey*, limited the 1973 ruling’s scope significantly. In *Casey*, the Court partially acknowledged that the regulation of abortion was not within the domain of the federal government. While upholding a woman’s basic right to an abortion, it gave great latitude to the states for the enactment of regulatory legislation.

The role of the federal government is to guarantee those rights enumerated in the Constitution, while deferring all other questions of liberty and sovereignty to the states. Ideally, the Ninth and tenth Amendments prevent Washington from entangling its tentacles in facets of citizen’s lives where it is neither needed nor wanted. The Court’s 1992 decision partially placed the power where it has always belonged, with the individual state legislatures.

## INDIVIDUAL LIBERTY

An analysis of the constitutions of the 50 individual states, to determine their respective views on abortion, is impossible. An examination of the issue from another perspective, with that most conservative form of thought, logic, is the next rational step.

This nation was founded upon certain principles; chief among these is the right of personal liberty. Given government’s expansive and encroaching nature, a nation, democratic or not, cannot rely on its legislation to observe and respect its citizens’ inalienable rights. James Madison, the author of the Bill of Rights, realized this important concept. After ensuring specific rights in the first Amendments, he passed on to the states the responsibility of protecting those rights not specifically enumerated in the Constitution.

That states can regulate abortion, however, does not mean they should. The moral questions of abortion cannot be answered conclusively. Because the state cannot be trusted to make the decision of abortion correctly, logic and libertarian principle dictate that it should be left to the individual. Anything less would allow governmental encroachments into a domain where both the federal and state bureaucracies have no business. The founding fathers rightfully warned that individual rights should not be usurped by temporary majorities. State legislatures should heed their advice. They should seize upon this opportunity; it is rare that states have the chance to *increase* the freedom of their citizens.

While in most other areas, conservatives support individual liberties, this is one instance where they have been lead astray by allowing their religious beliefs to interfere with their secular lives. This is not to say that one should not protest what he feels is morally reprehensible; but legislating away vice is not the answer. Conversely, liberals are far from being totally justified in their stance on the issue.

Rather than considering abortion a necessary evil, liberals tend to view it as a method of population control, not only in the United States, but throughout the globe. This nonchalant view of something as serious and permanent as abortion is frightening. Abstinence and contraceptives are legitimate forms of birth control. Abortion, however, should be employed only in specific cases, not as part of an overall plan to limit population growth.

## A QUESTION FOR THE INDIVIDUAL

The federal government has no place arguing the question of abortion. That right belongs clearly and unequivocally to the states. State legislatures, however, should look to the Constitution’s framers for the principles which they endorsed. The framers were champions of liberty; our modern politicians should be no less.

State legislatures should put trust in the people they govern. Who, among us, is fit to govern if he cannot be trusted to control his own body? As with all vague disputes about morality, abortion is ultimately a question of choice. As with the ever-growing powers of the state, choice is a valuable commodity—one we should hold sacred. □

# WELFARE TAKES AN OUTING

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The most liberal state in the union now has the toughest welfare program in America. The new plan, drafted mostly by Democrats, makes tremendous changes in what had been, up until now, one of the most generous welfare systems in the nation. Among the many changes in the system the bill seeks to implement, its measures send an important moral message to our society: that individuals must rely on themselves or their families to succeed.

Central to the new law are changes in policy regarding AFDC-related spending. Initially, at least one-fifth of recipients will be required to work. Mothers who have additional children while on welfare will not receive additional benefits, and teenage mothers wishing to receive welfare checks will have to live with parents or other family. Furthermore, the state will encourage mothers to report their children’s father’s name in order to collect payments to support illegitimate offspring.

While the plan promises to save state money in the short term, of greater importance is the long-term impact of these changes. Limiting benefits to mothers who continue to have children while on the public dole will likely make women reconsider their behavior, as they will be responsible for the consequences of their own actions. Likewise, if the state is able to identify fathers and collect payments from them, young men will also consider the long-term effects of carelessness. “Workfare” will give recipients on-the-job experience and help instill a work ethic in people who have likely never held gainful employment.

After forty years of a liberal social agenda, states are gradually turning around their welfare programs. With the reform bill recently passed by the legislature and signed into law by the governor, Massachusetts will now help to lead the way for the nation, not only in matters of policy, but in putting problems above politics. □

# Holy Politics

Ananda Gupta

Conservatives generally believe in the importance of a strong moral and ethical foundation, and the freedom to achieve it without the intervention of the state. In keeping with this principle of minimalist government, the very staple of conservatism, a true conservative would not use government to impose religious and moral imperatives upon Americans. However, zealous religious conservatives—the so-called “far right”—have become increasingly willing to sacrifice the traditional ideal of small government for rigorous enforcement of their religious values. Rather than giving adults the freedom to choose whether they wish to be exposed to potentially offensive material, for example, they prefer that the government censor it. Instead of leaving the teaching of moral values in the hands of the family, they would have biblically-designated moral standards dictated as gospel in the public schools. The extreme religious right is essentially conservative. However, by utilizing government to promote religion and engineer moral values, it adopts one of the more insidious characteristics of modern America liberalism.

Radical feminists recently endorsed censorship aimed at suppressing various pornographic publications and “obscene” literature in Canada. Predictably, the feminists based their actions on the belief that the good of the many should, and can, be dictated by the moral authority of the few. Many liberals joined the censorship crusade, as did the religious right. This example of deviation from a central conservative tenet is representative of the essential differences between the religious right from mainstream conservatives. The chilling implications of the religious right’s sacrifice of minimalist government for their social agenda become evident when recognized as censorship.

Colorado passed a recent measure that prevented the state from granting privileges to homosexuals. Conservatives who supported the Colorado measure were labeled by liberals as “anti-gay.” Far from being prejudiced, however, the supporters of the measure merely were concerned that “special protection” might be extended to select citizens. The same could not be said for members of the religious right who were

involved in similar legislation in Oregon. A recent referendum in that state, which declared homosexuality “immoral,” and forbade the teaching of any literature authored by a homosexual in the public schools, is an egregious example of an attempt to translate religious bias into law.

It is not the duty of the state to pronounce a particular practice of consenting adults as moral or immoral; indeed, it is not the duty of the state to regulate what goes on inside the bedrooms of consenting homosexuality immoral is entirely religious, there cannot be the possibility that the state adopted the legislation without “respecting an establishment of religion,” which is disallowed by the First Amendment. The Oregon referendum makes it clear that the constitution is being ignored by religious radicals who prioritize their faith over the liberty of others.

The institution of the family is widely regarded as the most influential social unit in modern American society. The attack by liberals on the traditional two-parent family model can be perceived as having backfired during the 1994 congressional elections. The most visible manifestation of this attack was the left’s vilification of Dan Quayle for his preference of a two-parent family. The religious right loudly espouses “family values;” however, they underscore their argument by urging state legislatures to take responsibility away from parents by imposing prayer in the public schools. This approach is similar to liberals’ attempts to introduce revisionist history into the curriculum and “deconstruct” the classics of Western literature in that it forces a very particular, biased view on students. It also politicizes education to a degree previously unheard of. One need not be religious to understand the role of parents in a child’s upbringing, and the importance of the family in teaching moral values; thus, the belief that the government should put itself in the place of the parents is not only apparent to conservatives, but to anyone else with common sense as well.

Since large numbers of liberal Democrats have been voted out of the Senate and the House of Representatives in favor of more conservative Republicans, the path to

establishing freedom from excessive government would seem relatively unobstructed. However, this is not the case. The religious right, many of whom have recently been thrust into positions of power along with mainstream conservatives, are likely to forgo minimalist government in order to institutionalize religion. □

## CHRISTMAS CAROLS 1994

### REITMAN THE BALD-MAN

*sung to the tune of Frosty the Snowman*

Reitman the bald-man  
Was follicly deprived.  
What he lacked in hair  
He made up with flair  
By stifling free speech rights.

Reitman the Bald-man,  
He’s the president too,  
That being said,  
He’s not too proud  
To lick the steps inside Ballou.

There must have been some Lenin  
In that bottle of Rogaine,  
For when he rubbed it on his head  
He began to sound insane!

Oh, Reitman the Bald-man  
Still had a naked head  
But he banned the Source  
Without remorse  
Just like Bobbie said.

### O COME, ALL YE CULTURE REPS

*to the tune of O Come All Ye Faithful*

O Come, all ye commuters,  
Blacks and queers and Asians,  
O come ye, O come ye  
To Matt Stein’s Senate.

Be a culture rep,  
It’s easier than getting elected.  
Come cry for extra funding,  
Come beg for special housing,  
And start your rabble-rousing,  
In Matt Stein’s Senate.

*The*

**EXTRA!**

# *Mainstream*

A Joint Production of Time, Newsweek, USA Today, and CNN

# ***Hate, Venom, & WHITE MALE RAGE:***

**An Objective Look at  
the New GOP Congress**

Newt and Company take the  
Hill with Tongues Afire.

**p. 3**

***Forensic Specialists Report:  
"OJ Stabbed Wife  
In Head 52 Times!"***



**--IS THE MEDIA TOO VIOLENT?**

***A Report on the Tabloid Press, Page 79***

**Inside: William Kuntzler, An American Hero. p. 7**



# VOLUME 14: 1995-1996

## From The Editor: On Gina Grant

**B**lue light phones. Safety shuttles. Convicted murderers. In 1994, President John DiBiaggio and Dean of Admissions David Cuttino knowingly and deliberately admitted Gina Grant, an applicant who, at the age of 12, plead no contest to charges stemming from the violent death of her mother. She had bludgeoned her mother to death with a candlestick. She was accepted to Harvard University until Harvard found out that she lied on her application about the murder; Tufts accepted her later and placed her in a single dormitory room (all the while denying that Grant would receive 'special treatment').

"Shouldn't we just forgive and forget?"

**H**uman beings make mistakes; it is a simple fact of life. Naturally, some transgressions are worse than others and more worthy of societal outrage. Almost every error a person can make is forgivable to one extent or another. Upstanding people who have erred express remorse for their wrongs and seek to repay those whom they have victimized. For those unwilling to repent, our judicial system has mechanisms that discover crime and compel criminals to perform restitution. That having been done, those who interact with a freed convict decide for themselves whether the courts have rightly, or wrongly, or thoroughly punished him. We need not take judges' rulings at face value because judges, too, make mistakes.

Once a criminal has served his time in prison a second day of reckoning arrives. No reasonable person would argue that all released prisoners are reformed, no would he dispute the claim that some leave prison in worse condition than when they entered. Keeping this in mind, members of a society must assess a convict's worth and his ability to contribute to the community. As a nation, we have already determined that people guilty of high crimes are unfit to perform certain duties for the country. Felons cannot be bonded, become peace officers, or hold any position of authority or trust.

It is clear, then, that the possibility exists for a person to commit a crime from which he can never fully recover. A compassionate individual recognizes the virtue of

forgiveness, but a thinking man knows that he must never forget. Whatever prompted a person to transgress societal standards of right and wrong at a given moment may cause him to do it again. Moreover, the circumstances which motivated one to break the law and the manner in which he broke it reveal much about that person's character. How we react in situations of great stress of adversity reflects our most fundamental values.

Even after individuals and society have determined that a person deserves forgiveness, the fact remains that he has erred. One can be sorry for his mistakes, but his actions cannot be undone. To forgive is to reassert what is right, but to forget is to deem the wrong irrelevant. It is then necessary for all people—and especially those in positions of authority—to bear in mind a criminal's wrongdoing.

When it came time for Tufts administrators to review the application of a person who served time for beating her mother to death, they chose to both forgive and forget. Officials first determined if she had lied on her application, and used the loosest construction of the question working to clear her of that evil. Having done that, they went on to welcome her with open arms, saying she had paid her debt to society in full.

In fact she had done nothing of the sort. She served a mere six months in a juvenile detention center, having pled no contest to charges of voluntary manslaughter. The judge saw fit to impose such a light sentence on a girl who repeatedly tried to deceive and mislead authorities investigating the mur-

COLIN DELANEY

*Editor-in-Chief*

*Campus Issues Editor*

BUDDIE JO DiFONZO • EDWARD HAVELL

*National and International Editor*

JESSICA SCHUPAK

*Arts and Graphics Editor*

JULIE ROCKETT

*Production Manager*

COLIN KINGSBURY

*Business Manager*

ANANDA GUPTA

*Contributors*

BENN LIEBERMAN • JAYNE WELLMAN

REUBEN GULLEDGE • DAN GLASER

CHRIS ZAPPALA • KEITH LEVENBERG

MICAELA DAWSON • NATHAN HOLTEY

RICHARD MARSHALL • LENA MINDLINA

NAVEEN MALWAL • ANNA PAPADOPOULOU

MARK DORN • DORON STEMBER

EDWARD HAVELL

*Editor Emeritus*

STEVE SELTZER

der. Those schemes to cover up the crime and her willful deception of admissions officers at four colleges demonstrate a serious flaw in the student's character. Like anyone else, she can certainly become a productive member of the community. But to this moment, all evidence points to a young woman who has killed, tried to blame her act on others, and beguiled authorities.

We must never forget that someone has erred, for there is one person who can never forget. There is one person who is unable to speak for himself, and remind us of the crime. The victim of a homicide is silent forever. □

**C**olin Delaney, the author of this editorial and then-editor of *THE PRIMARY SOURCE*, appeared on *Good Morning America* that summer to protest Gina Grant's admission.

Then, on Matriculation Day, 1995, members of *THE PRIMARY SOURCE* blanketed the campus with posters that informed new students and parents that Tufts had admitted a murderer amongst the Class of 1999.

The administration quickly moved to illegally remove each and every poster associated with *THE PRIMARY SOURCE*, even the ones that had nothing to do with Gina Grant. □

# Jumbo Propaganda

Colin Delaney, A'97

Tufts is committed to administer[ing] all educational policies and activities without discrimination on the basis of race, color, religion, national or ethnic origin, age, disability, sex or sexual orientation," or so the application for undergraduate admission states. Yet the very same document asks students to report their race and ethnicity and even allots space for discrimination among Indian tribes.

From the earliest contact with prospective students, Tufts segregates individuals on the basis of race. The Admissions Office invites "people of color" to special weekend outings through its SCOPE program and sends certain brochures to non-white applicants that Caucasians are not privileged to receive. And although Dean Bobbie Knable has denied it, Tufts actively pursues a policy of racial preferences, as stated in course catalog: "Tufts has a commitment to affirmative action for underrepresented students of color...." Even the most basic request for information about the university calls for a statement of the inquirer's race: Admissions' "Information Request Card" asks, "How would you describe yourself?" and gives the usual multiple choice answers, thus relegating individuals to no more than representatives of their race.

While the university's administrators make politically correct statements opposing racism and discrimination, their policies are anything but colorblind. An old adage has it that actions speak louder than words. If it's true, Tufts University's viewbook and other official publications speak volumes about the administration's attitudes toward race and prejudice.

## Diversity on Parade

Judging solely by the cover of the slick new viewbook, one might think that Tufts is a liberal-arts college in the vein of Spelman and Howard. The four students walking together on the front cover are all dark-skinned. Only when one turns the booklet over does he discover that white students, too, attend Tufts—two blond-haired Tuftonians are hidden neatly behind the pamphlet's fold. This convenience is only the most prominent and blatant deception in the brochure that is Tuft's most important contact with future students and their parents. The entire book is a piece of political fiction orchestrated by the militant supporters

of "diversity" who populate Ballou and Bendetson Halls.

Asked for a copy of the university's policy that mandates bountiful representation of minorities in official publications, Tufts' Director of Communications Rosemarie Van Kamp said, "There is nothing like that. Nothing." But a task force report on homosexual issues submitted to Vice President I. Melvin Bernstein in 1993 states that "Publications (including those of Admissions, etc.) must reflect the presence of lesbians, gay men, and bisexuals at Tufts. Representations of campus life, such as pictures... should include those which openly acknowledge the presence of lesbian, gay, and bisexual individuals...." And sure enough, on page 18 of the first bulletin published after the committee released its report is a 4x5" photo of the activist Tufts Lesbian, Gay, and Bisexual Community (TLGBC) toting signs demanding "Lesbian Rights NOW."

There may not be an official policy requiring inclusion of a specific proportion of minorities in university brochures, but examination of these booklets reveals a pattern of fabricated inclusion that can only be the result of deliberate action. If university publications are any indication, the phrase "content of ones' character" carries little meaning at Tufts.

## Worth a Thousand Words

The producers of the viewbook seemingly went to great lengths to include minorities in casual "snap shots" of undergraduates. A number of photos, including the one featured on the cover of this year's course catalog, were quite clearly staged, with the apparent intention of giving the images the correct hue. The same people appear in at least three separate shots, wearing identical outfits in each and cavorting outside the very same building, The convenient subjects: a black woman, an Indian man wearing both a Tufts cap and a Tufts sweatshirt, and a Hispanic female.

The viewbook's publishers could, if they were so inclined, claim that the photographer chose the pictures' subjects. But the selection of students for up-close-and-personal photos and accompanying statements about campus life is a task that only could have been performed by the editor. When questioned about the racial and ethnic make-up of those selected to appear in publications, a Human Resources

official remarked that people were chosen to reflect "the diversity of the Tufts community."

While it would be inaccurate to depict only blond-haired, blue-eyed students tossing Frisbees across sun-drenched beaches, the "diversity of the Tufts community" as reflected by official publications is equally misleading. Although page 36 of the viewbook reports that 22% of the entering class "were students of color," administrators selected markedly higher proportions of minorities to pose for the candid.

The close-up images of students in their dorm rooms and other casual situations which Admissions chose to put in the margins of certain pages are extraordinarily "diverse." In addition to these portraits, the students make statements about their daily lives and their Tufts experiences. Of the eleven chosen for this special feature, eight are "students of color," a ninth is from abroad; the tenth is Jewish. Simple arithmetic demonstrates that the viewbook is more than "reflective of the community." Sixty-three of the 142 students who appear in photos are non-white, and 28 are black—that's 44 and 20% respectively, figures that far outstrip the diversity that Tufts reported on page 36.

Furthermore, there is not a single two-page spread in the catalog that does not depict a minority in one respect or another. The laws of statistics suggest that a catalog reflecting campus diversity can best be attained by selecting subjects at random. Instead, Tufts has created its mountain of diversity by paying people to sit behind a desk and contrive ways to include ever more non-whites and other "diverse" groups. With even the most casual inquiry, I was able to identify two people who were asked to pose for photos. One of whom, Omar Mattox, featured on page seven is seen lounging in that most popular campus hang-out, the admissions office.

When asked about the racial prejudice involved in selecting students to represent the university in this way, Tufts' outgoing director of affirmative action expressed no concern and remarked that it indicates minorities are welcomed here. And so they are, but is it true that only blacks can make other blacks feel welcome, or that whites cannot? If so, it is a sad commentary on the state of affairs on campus. Moreover, adhering to such a presumptuous

*Continued on next page.*

policy indicates a belief that all people of a particular racial group think and act alike.

## A Forest of Little Trees

On its own, the pandering involved in compiling the viewbook and other official publications is largely inconsequential. When seen as just the most recent in Tufts' race-sensitive policies, it becomes clear that the university cares more about group identity than it does about individual achievement. That a black woman and a Hispanic woman each appear in three different photos wearing the same outfits demonstrates that students were not chosen to reflect the broadest cross-section of the populations, rather the most narrow and politically correct view as possible.

Since no one in the administration is willing to admit his part in choosing "diverse" subjects for these publications, no one can explain the reasons why such a policy was instituted. I can only speculate that planners wanted to put Tufts' diversity on parade in order to appeal to prospective minority students. This itself is a noble goal—no qualified student should feel unwelcome—but the manner in which the university went about achieving this end is wrongheaded.

In defense of policies which seek out and grant special treatment to minorities, several administrators, including Dean Knable, have said that even contrived racial diversity is beneficial to students, as it exposes whites to the perspectives of their peers from "different backgrounds." Apparently, the dean believes that people of different races necessarily have different backgrounds, and that many students have never been exposed to people of other ethnicities. Certainly one opposed to prejudice would not support such racially charged logic.

The champions of diversity can rest easy: however forced, the viewbook and other publications are integrated. But this integration comes at a price. Students' personal achievements are belittled by a willing administration that only chose them to appear because they paint a racially diverse picture. The irony is striking, most especially because the very people who perceive racial prejudice even when none exists, practice it with washed hands.

It is little wonder, given the twisted posturing required to put together many university publications—and the viewbook especially—that no one takes credit for having assembled such a fantastic work of social and editorial fiction. □

# Million Man Mistake

Keith Levenberg, A '99

Louis Farrakhan is not considered a conservative. But buried beneath his insipid numerology and antipathy for whites are messages that strike a familiar chord with traditional conservatives. He cleverly billed this month's "Million Man March" as a day of atonement, touting such principles as personal responsibility, self-reliance, self-help, and self-respect. Unfortunately, by abandoning the demonstration's noble pretenses, organizers confirmed critics' worst fears.

Of course, the leaders' doublespeak begins long before the press descended upon the National Mall. The virtues extolled during the march are glaringly absent from their personal histories of the event's organizers. Jesse Jackson conspicuously omitted support for the notion that his own actions from the keynote address—a speech which defended the welfare state and lambasted "harsh" conservative policies. Louis Farrakhan, who once referred to Judaism as "a gutter religion" comprised of "bloodsuckers," still refuses to admit that self-reliance forces individuals to succeed on their own without looking for scapegoats on which to blame their failures.

If Louis Farrakhan truly wanted his event to champion personal responsibility, he would not have granted Jesse Jackson a forum to defend government entitlement programs. Such policies are antithetical to the principle self-reliance, but Jackson and his liberal allies continue to insist that dependence on the dole is the only way to combat poverty. Unfortunately, the history of these programs proves them unmitigated failures.

Not only have antipoverty programs failed to lift their beneficiaries out of the underclass, but they remain the strongest force keeping the poor down. It is impossible to achieve financial security—much less prosperity—through reliance on others' productive capability. Wealth and security can only be obtained through stable employment. Without entitlements, the destitute would be compelled to find work: opportunities to better their condition. The current welfare system has no such incentive to provide for oneself. Instead, it cuts off benefits to anyone who takes a risk by finding a job. Recipients are trapped by a political reality that reduces the marginal benefit of work to almost nothing.

This entitlement to dependence is not unintentional; the welfare bureaucracy deliberately seeks wards for political reasons. As long

as people rely on government money to feed their children, they will vote for politicians who promise to hand out the most benefits. Jesse Jackson thinks that he can channel millions of black votes to Democratic candidates if the politicians agree to pay his constituents back, but he is mistaken. That several hundred thousand black demonstrators came to Washington to express discontent with traditional political solutions suggests that the Democrats' near-monopoly on black votes may be in its twilight.

So, too, is the political viability of the welfare state. Democrats are grudgingly admitting the failure of their antipoverty programs. On October 19, former President Jimmy Carter grimly declared, "I would say of the Great Society programs of the Johnson years of all the federal programs that have concentrated on low-income areas, what I tried to do, [and] what has been done by other leaders coming after me: in general the failures have been abject and almost unanimous."

Jesse Jackson is an anachronism. His solutions have been discredited by the historical record and the voting booth, and his association with Louis Farrakhan discredits both men. Just as self-reliance and government dependency cannot coexist, Farrakhan's advocacy of individual responsibility is incompatible with Jackson's defense of the welfare state.

Self-reliance and personal responsibility are cornerstones of conservatism, but Louis Farrakhan will have nothing of "the right wing." His refusal to endorse conservatism while appropriating its principles demonstrates that Farrakhan's goal of black empowerment is subservient to self-aggrandizement. His drive for a "third political power" constitutes nothing more than an attempt to crown himself its leader.

Farrakhan and his cohorts continue to encourage black separatism because, they argue, the integration of black voters into traditional political institutions spells certain doom for black authority. The viability of the current "black leadership" depends on the estrangement of the black community from mainstream politics. When a group begins to see itself as part of the system—rather than at odds with it—the influence of the Farrakhans and the Jacksons will crumble as voters find more credible outlets for their ideology. The only members of the black community that can hope to benefit from separatism are its irresponsible "leaders." □



# VOLUME 15: 1996-1997

## Higher Intelligence

Keith Levenberg, A'99

When Congress debated the Civil Rights Act of 1964, supporter Hubert Humphrey promised to eat the Congressional Record for dinner if the law ever led to quotas, reverse discrimination, or preferences for the unqualified. Unfortunately, the Senator died before he had to dine on bureaucracy *a la carte*. Had he survived to witness the Americans with Disabilities Act, he would certainly have requested extra seasoning. Whereas most racial preferences result from court rulings perverting the original meaning of the Civil Rights Act, the ADA requires institutions to accept the unqualified. Employers must now welcome individuals whose handicap prevents them from performing all but the most essential functions of their position with the same fervor as those who transcend the minimal requirements and excel at tasks beyond the call of duty. The ultimate goal seems to be a society where competence is no longer a prerequisite for success. With this in mind, exploring other forms of ability-based discrimination seems in order.

Society has done much to equalize opportunity for individuals suffering from physical disabilities and some forms of mental disability. However, many mental disabilities ignored by present anti-discrimination laws represent a far more insurmountable barrier to achievement than the paltry number of conditions covered by the ADA. For centuries, intolerant and elitist individuals damaged the self-esteem of the unintelligent with epithets like "moron," "idiot," "dullard," "fool," "imbecile," "half-wit," and "dolt." The long-term impact of such bigotry remains difficult to measure, but it undeniably continues to hinder Special-Americans' achievements. Short of a nationalization of the entire economy, there exists little evidence that the "free" market will ever abandon the social and economic stigmas oppressing the cognitively challenged.

All the available evidence leads to one conclusion: the free market does not provide individuals of low intelligence with a level of economic security that even approaches that currently enjoyed by the aggregate society. Employment distribution is polarized according to intelligence levels. In 1989, for example,

64% of unemployed men not otherwise physically disabled scored in the lowest 20% on intelligence tests; only five percent of the jobless pool scored in the top 20%. Moreover, the length of unemployment bears similar inequities. *Bell Curve* authors Charles Murray and Richard J. Herrnstein report, "The general principle is that the longer the period of unemployment, the more prevalent is low IQ. Short-term unemployment is not conspicuously characterized by low IQ; long-term unemployment is." Clearly society would not tolerate such blatant discrimination against any other minority group. Such data should surprise no one given that employers cherish the stereotype that intelligence closely correlates to general competence.

Quite simply, the United States treats cognitively challenged individuals like second-class citizens, this in the nation that prided itself on the noble principle that "all men are created equal." Although many state programs purport to help the cerebrally challenged achieve in a society united against them, most concern themselves only with unintelligent children, abandoning them when they reach adulthood, the stage at which they need the help most. To restore the American Dream for individuals mentally prevented from pursuing it for themselves, the state must pursue a variety of affirmative actions.

Many otherwise sensible liberals oppose the reforms necessary to elevate the cognitively challenged because they feel that labeling an individual as such would damage her/his self-esteem. However, a tolerant society would recognize this argument as one informed by the same mindism as its opponents. Nobody should have to fear admitting unintelligence; a society that truly recognized equality would treat that disability no differently than any other relevant characteristic like race, gender, or Vietnam-era veterans status. Efforts to make unintelligence a condition worthy of shame only drive the cognitively challenged silent majority even further into the closet, and an enlightened society must condemn such initiatives accordingly.

By not including individuals with low cognitive ability among the disabled, the Americans with Disabilities Act fails in its

JESSICA SCHUPAK

*Editor-in-Chief*

*Campus Issues Editor*

KEITH LEVENBERG

*National and International Editor*

MICAELA DAWSON

*Arts and Graphics Editor*

ROBERT PRENDIVILLE

*Production Manager*

JEFF BETTENCOURT

*Business Manager*

ANANDA GUPTA

*Contributors*

JULIE ROCKETT • EDWARD HAVELL  
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MICHAEL BEETHAN • AIMEE PESCHEL  
NATHAN HOTLEY • NAVEEN MALWAL  
CHRIS ZAPPALA

*Editor Emeritus*

COLIN DELANEY

mission to insure equality of opportunity to persons suffering from impairment "that substantially limits one or more of the major life activities of an individual." The origin of the disadvantage ought not be relevant, or, as Tufts' own Professor Norman Daniels points out, "It is the impairment of opportunity that matters, not whether its etiology lies in mental rather than physical disease or disability." Unintelligence should not garner different treatment than that accorded other forms of impairment.

In the twentieth century, during which even the most ardently capitalist nations accepted the need to redistribute wealth, the statement that the unintelligent have a right to economic sustenance should remain uncontroversial and, for the most part, uncontested. However, like the physically disabled, the cognitively challenged suffer from unique extenuating conditions that entitle them to more than simple cash subsidies. Modern progressive philosophers, notably Dr. John Rawls, have concluded that governments in stable societies must insure an equitable distribution not only of material goods but of emotional goods, including self-esteem. Cash supplements are wholly insufficient to guarantee a mentally disabled individual self-respect; only economic self-sufficiency can do that. Therefore, the government should use any means in its power to make the cognitively challenged self-sufficient.

Affirmative-action programs already support African-Americans, Hispanics, Native-Americans, homosexuals, the physically  
*Continued on the next page.*

# Four Years At An End

Colin Delaney, A'97

disabled, and womyn. However, this covers only three-quarters of American society. Ideally, preferential treatment would protect everybody except intelligent white males. If the government extended affirmative action to the unintelligent, more cognitively challenged men and womyn could derive self-respect from job-related self-sufficiency. And, clearly, economic independence can only manifest itself with the proper amount of public assistance.

Consider the fictional case of Mary, a clinically unintelligent womyn applying for a job in a pool of fifty more qualified competitors. The employer already affords Mary preferential treatment because she is female, lesbian, African-American, and wheelchair-bound, but her mental handicap causes the employer to hire a more intelligent disabled lesbian African-American womyn. Why should the government permit this form of discrimination while quashing others?

Opponents of the cognitively challenged's special right to work frequently cite gains in economic productivity that employers can realize by discriminating based on intelligence. For example, the employer in Mary's story with fifty prospective employees to choose from can boost the new employee's productivity by 125% by hiring from the top down based on intelligence tests. However, this argument proves the inherent faults of capitalism. That employers can profit is no argument in favor of discrimination; it merely perpetuates the capitalist myths that business enterprises should benefit the owner instead of the workers. Discrimination is wrong in all circumstances, whether a white discriminates against a black or a rational employer discriminates against an incompetent applicant. Both forms of discrimination violate the marginalized individual's natural right to self-esteem, and society must condemn both equally.

The importance of individual self-respect as a fundamental social asset provokes little disagreement across the political spectrum. Societies that instill self-resentment in the masses by failing to emphasize the equally enriching potential of every citizen's contributions, regardless of his natural endowments, are destined for economic, cultural, and moral deterioration. However, self-respect cannot originate from the self; such blessings can descend only from a central authority assigning a beneficial socio-economic niche to every single citizen. The government must direct all social engineering towards the ultimate public goal of bestowing emotional and material rewards equally on all persyns, regardless of ability or virtue. □

People who know me tend to agree that my four years at Tufts, mercifully approaching their end, have been defined by my work for THE PRIMARY SOURCE. This journal and its staff have entertained me, tested me, educated me, and quite simply made the Walnut Hill experience worthwhile. Of course, the SOURCE does not exist simply for the sake of its own members. Accordingly, I will relegate my thoughts on what it gave me to the next issue and reflect on the many ways that this much-maligned magazine has enriched our *alma mater*.

My first encounter with the SOURCE dates to Orientation 1993. Fellow freshmen and I sat through abominable sensitivity training seminars, including "Many Stories, One Community," which focused on all the immutable superficial ways Tufts students differ but never addressed our similarities. The SOURCE, however, pointed out that Tuftonians all share America's culture, that we revere the same principles and enjoy the blessings of a land of unprecedented natural, cultural, and intellectual wealth. My honeymoon with Tufts thus over and my association with the SOURCE just beginning, I found myself in an unpleasant spat with Dean of Students Bobbie Knable; she refused to speak to me simply because I represented this publication. So, with the help of the editorial staff, I published an open letter chronicling her long record of anti-intellectual curbs on free speech and her indefensible refusal to meet a student merely because he disagreed with her.

The following year, the journal found itself embroiled in another series of controversies. Yet our "Twelve Days of Kwanzaa" carol, which caused a cadre of offended students to disrupt a staff meeting, and our exposure of Professor Slapikoff's plan to re-engineer pre-med grading policies so that fewer "under-represented minorities" would fail classes, paled in comparison to then-Editor Emeritus Chris Weinkopf's encounter with Joycelyn Elders. The former Surgeon General repeatedly interrupted my colleague's question and finally dismissed him out of hand, thereby winning cheers from the audience. Nevertheless, the SOURCE had the last laugh, as Mr. Weinkopf exposed the politically correct trinity that both engineered Elders' lecture and permitted Tufts students to believe that drowning out a dissenting voice is better than hearing it answered forthright.

My junior year started with a bang, as a protest the magazine staged concerning Gina Grant's admission snowballed into a bush-league media frenzy. Some of our best work that year, however, involved the staff's savagely pointed, biting satires. Dressing down the impudent molasses-paced Registrar, poking fun at the free-rides-for-drunks LifeLine, and roasting Carol Wan's TCU-funded take-out scheme just lead the way for the mother of all parodies. The "Tufts Loves Honkeys" issue's WASP Culture Club pilloried ridiculous concessions to self-anointed victims of society while highlighting Tufts's unhealthy consumption with issues of race and sexual orientation.

Miss Schupak's tenure as editor has seen the SOURCE reach greater heights on all fronts. We pointed out the injustice of allowing Jaime Roth, an animal-rights terrorist caught in the act, to remain in school when individuals under investigation for less-PC crimes find themselves out on the street. The journal has covered other under-reported subjects, too, with articles on illegitimate parking regulations and a forthcoming investigation of faculty hiring practices. Still, one of the best exemplars of PRIMARY SOURCE style remains our "Where's the Can(n)on?" special section, which mixed humor with conservative points concerning Tufts's abandonment of the great books, an argument available nowhere else on campus.

Over the last four years, the journal has introduced several new features which quickly became Tuftonian favorites. "Fool on the Hill," page 23's fake advertisements, and this semester's entry, "From the Elephant's Mouth," all add spice to our issues—and the campus—by providing a healthy mix of comedy and criticism which help Jumbos see ourselves and the University in a new light. And since the extent to which individuals, students especially, seek to expand and alter mankind's thinking determines the pace of society's evolution, the presence of such intellectual diversity naturally improves the well-being of an institution which cannot function properly without it.

If THE PRIMARY SOURCE helped ensure the free exchange of ideas from all perspectives, spawning a healthy debate about the subjects of the day, we accomplished our mission. If it is for this achievement that our political opponents lambaste us, I not only happily suffer the hassle, I take comfort in it as a sure sign of success. □



**ABSOLUT TRUTH.**



# VOLUME 16: 1997-1998

## Quotas, Lies, And Diversity

Colin Kingsbury, A'98

From the first days of Orientation to farewell speeches at Commencement four years later, Tufts hammers its unique philosophy of cosmetic diversity into every student with singular purpose. Lately much of the usually hollow rhetoric has hinged on the topic of “diversifying” the faculty. Though the mere mention of the dreaded “d-word” arouses suspicion in more critical circles, few members of the student body understand that this process which sounds so noble in theory relies on overt racism for its success.

This past April, THE PRIMARY SOURCE published an exposé by this writer which revealed that, in one case, University officials in no uncertain terms excluded white candidates from consideration for a one-year teaching position. While this constituted by far the most explosive charge, the use of special “targeted searches” and “window-of-opportunity searches” for hiring new faculty aroused concern as well. These searches rely on the use of specially targeted advertising and informal networks among minority faculty members to attract applicants from only the desired categories (sex, sexual orientation, race, ethnicity, etc.) Most tellingly, University officials alternately lied that such programs were not in use, denied that they ever had, or refused to even take the time to reject requests for an interview.

Despite uncovering such disturbing evidence, Tufts’s plans for the immediate future remained unclear. Michael Powell, the President’s Special Assistant for Affirmative Action, insisted that Tufts suspended the use of targeted searches pending further discussion. Shortly after, a source stepped forward to state that his department was engaged in a targeted search even as Powell gave his original interview. Even at a University which rarely operates in a terribly open manner, it was disconcerting to catch an important official lying on the record about a program many students and faculty find questionable.

Powell responded to these charges with a rambling and vaguely threatening letter which referred to my article as “a very interesting ‘read.’” What Mr. Powell meant by placing “read” in quotations remains unclear, but he

went on to place me “on notice as to the erroneous statements in your piece alleging my office met with an A&S department to discuss targeted searches two weeks ago [Writer’s note: no such allegation was ever made] and your characterization of the comments I made during our interview as lies.” For further intimidation value, Powell circulated the letter to the university President and Vice President and referred to a Supreme Court case. The article nonetheless ran with all charges intact, and the University tellingly lodged no further protest.

Last week THE PRIMARY SOURCE obtained a number of documents revealing the full extent of Tufts’s affirmative action hiring plans for the near future, and it is a startling picture indeed. Beginning this academic year, the University intends to carry out a “Faculty Diversification Initiative” with targeted searches and other racist hiring schemes at the core. Yet despite the scope and expense of this program, few students truly understand its significance.

In a memorandum dated September 25th, vice president I. Melvin Bernstein stated, “One of the major recommendations to come from the ad hoc committee of Department chairs, [sic] was to set aside funds to attract and recruit additional high quality faculty from diverse backgrounds.” More to the point, a certain unspecified portion of the funds used to hire faculty will now be set aside specifically to hire “diverse” faculty members. No matter how one frames this, the fact remains that this initiative creates a quota. While students and faculty alike rarely complain about the hiring of additional faculty, this program siphons money meant for attracting superior faculty with regard only to academic qualifications and uses it to promote Tufts’s vision of a diversity based on skin pigmentation. No number of platitudes referring to “a diverse faculty of the highest quality” can change the fact that when one places initial priority on anything other than academic quality, quality suffers.

While faculty prostrating themselves before diversity’s altar is hardly new, these documents include previously unknown or uncon-

KEITH LEVENBERG  
*Editor-in-Chief*

*Campus Issues*  
COLIN KINGSBURY  
CRAIG WALDMAN / *Assistant*

*National and International Issues*  
MICAELA DAWSON  
AIMEE PESCHEL / *Assistant*

*Arts And Graphics*  
IAN POPICK  
LEWIS TITTERTON

*Production Manager*  
JEFF BETTENCOURT  
ANDY SILVERMAN / *Assistant*

*Business Manager*  
PHILIP DEVAUL  
ANANDA GUPTA

*Contributors*  
TRACY SESLEN • JARED BURDIN  
JULIE ROCKETT • MICHAEL BEETHAN  
NATHAN HOTLEY • NAVEEN MALWAL  
PAUL KREIGER • NOE PRADO  
ALYSSA HEUMANN • CAMDEN HUBBARD  
JAMES LUBIN • MIKE ABELSON

*Editor Emerita*  
JESSICA SCHUPAK

firmed details concerning the process of diversification itself. One page dedicated to the “Focused Recruitment Search,” or targeted search, states that “anyone who applies for this potential position is welcome to apply and will receive full consideration,” suggesting that Focused Recruitment Searches are indeed, as Michael Powell claimed, race-neutral. Curious why it is called a “potential” position? Item number three explains, “The position is potential because it is not known at the outset whether or not it will be possible to attract a strong and diverse pool of applicants.” To translate from Ballouney into English, “if only white people apply, the job doesn’t exist.”

The text of the “Recommendations of the ad hoc committee on Faculty Recruitment” contains many more passages worth close scrutiny. After the initial culling of the applicant pool for a faculty position, the department “should submit to the Dean and Affirmative Action Officer the demographics (breakdown by sex and by racial/ethnic group, to the extent that they are known) of its preliminary short

list, and of its total list of applicants.” In the past, academic departments enjoyed relative autonomy in hiring decisions, with the administration’s role confined largely to approval of budgetary decisions. Now, however, Ballou plays Big Brother. “If the administration is not satisfied with the way in which the recruitment plan was carried out, with the overall pool of candidates, or with the preliminary short list, the Administration has the right to ask the department to carry out more aggressively its affirmative action plan, including delaying its interview process.” Considering the administration’s record in recent years, this is tantamount to handing the fox the keys to the hen-house.

Critics might contend that these recommendations came not from Ballou, but from the faculty themselves. Regardless of their support for initiatives such as this, department chairs typically defend their turf with jealous pride. So surely a good reason exists to justify the ad hoc committee’s recommendation to empower Ballou in this manner. A quick scan of the committee’s membership hints at an explanation. The seven Departments represented include English, Urban and Environmental Policy, Drama and Dance, and Sociology and Anthropology, and while the Tufts faculty is hardly known for its political restraint (witness the ISS-UNICCO debacle), these departments stand out as radicals of the first degree. Despite outward appearances, a meaningful proportion of the faculty does not support outcome-based programs such as those described above; packing a committee with fellow-travelers to churn out recommendations parroting the party line makes the task of instituting quotas much easier. For committee members such as Linda Bamber and Susan Ostrander, the prospect of handing control to the ultra-politicized denizens of Ballou must induce fits of euphoria.

Several years ago, race-baiters frustrated by their inability to argue convincingly that liberal institutions such as Tufts practice racism and thereby justify programs such as targeted searches dreamt up an artifice called “institutional racism.” This concept holds that years of domination by white males etched racism and prejudice onto the innermost souls of places such as Tufts. These misfits even argue that racism forms such an inherent part of our experience that only the deepest and most stringent investigations stand a chance of ferreting it out. Needless to say, the radicals got this one right. Except that racism here isn’t “institutional,” it’s *institutionalized*. □

# Task Farce

Colin Kingsbury, A’98

First take thirty or so members of Tufts’s ruling class, composed of overweening administrators, ambitious faculty hacks, and upwardly-mobile students, and put them all on a committee called the Task Force on Race. Give them three full semesters to hold grand meetings and full license to pronounce their views on every conceivable aspect of the University. Then direct the Task Force to submit a final report at the end of it all. Unfortunately this scenario is altogether true, and the report is now in the public domain.

It is highly doubtful whether a more deeply-flawed document has been produced within official circles here in the sum of the past three decades. The number of minor minds represented on the panel is exceeded only by the length of the report, which at forty-some pages practically merits an Environmental Impact Statement. Surprisingly, though, every one of those pages manages to make some unique point or proposal, invariably bad. Indeed, out of it all one could probably not distill a paragraph of the advice this place needs.

The best thing Ballou can do with the task force’s minimum opus would be to slice each and every copy into little thin strips and send it all to the vet school for use as animal bedding. This is truly awful, horrible stuff, filled with as much drivel as the first hundred words out of a toddler’s mouth. The one cold comfort that emerges from the whole affair is that the actual implementation of any of the Task Force’s more egregious recommendations would require a task force of its own—and months, if not years. And when the best of all possible results is the formation of another committee, it’s time to pray for locusts.

Critiquing this behemoth presents a challenge of epic proportions, and not just due to the report’s length. Indeed, the Task Force left no stone unturned in its sweep of campus life. Appendix 1, which lists one by one the specific recommendations on four sliding priority scales, runs four full pages. Some of these recommendations are simply great examples of unintended humor, as in the following: “To make the fraternities more welcoming, the regulation requiring a guest list for parties should be adhered to, while making clear the party is open, by the announcement that people ‘should stop by

the house and put their name on the list’ ahead of time.” At least it ranked only a Priority 4. Others, unfortunately, threaten far more nefarious developments, such as the suggestion that all students satisfy a new American Race and Cultures requirement.

But one need not read the report at length to comprehend its flaws. “Most white students, faculty, and staff do not recognize the broad ‘comfort zone’ that they enjoy across the whole physical, intellectual, and social life at Tufts.” After reading the report one can only surmise the Task Force understands it no better; nowhere does the report offer a clear explanation of just what constitutes this “comfort zone.” But this doesn’t prevent the solons from charging the unpigmented population of the school of perpetuating “subtle to overt racist attitudes in dormitories, classrooms, and offices.” This echoes quite closely committee member Hillary Basset’s infamous *Daily* “Viewpoint,” advising us not to “feel guilty because you’re white, feel guilty because you’re ignorant.” One can only wonder where Miss Basset’s wisdom derives from, since she could be spokeswoman for Wonder Bread.

When you begin an enterprise like this with the assumption that racism of some form runs rampant across Walnut Hill, all lesser ideals necessarily tremble before the shibboleth of Diversity. Take freedom of speech, for instance; the report recommends that all editors of campus publications undergo training not less than once a year which includes discussion of “issues of liability... defamation, privacy, objective reporting, reporting protocols, verification of facts, [and] treatment of diverse constituencies.” This recalls all too closely a poorly-worded letter sent to me by none other than Michael Powell last Spring after the SOURCE published an article which charged him with lying on the record in regards to a faculty hiring program. He instructed me to retract the assertion and to read up on the Supreme Court’s definition of “defamation of character” and “public figure” as set by the seminal *New York Times v. Sullivan*. Yet his letter demonstrated all too clearly that he himself had either never read the ruling or lacked critical reading comprehension skills given that my reporting fit the Court’s rules to a

*Continued on the next page.*

tee. Had I been properly re-educated by a professional, however, I might have trembled appropriately and yelled “Kill the story!” immediately.

Luckily, in this country we tolerate a certain amount of nastiness on the media’s part, believing in the redeeming value of a group dedicated to unrooting damning information about the people who hold sway over our lives. Here at THE SOURCE, we often see fit to challenge the conventional views of race as put forward by Tufts; occasionally that offends people who walk the party line. The report’s suggestions to add more elaborate grievance procedures to the Media Advisory Board (which oversees all student publications other than *The Daily*) undeniably suggests an attempt on the University’s part to control the content of what we publish. All too often administrators and students who make their living trafficking in offense and indignation tell us that there’s nothing wrong when we promote lower taxes, but attacking concepts like multiculturalism “hurts people.” Fortunately, most students here see through this, and the TCU senate has for the most part seen fit to stand behind freedom of speech for the campus media. Forget about *The Daily*, though—their reporting on the Task Force appeared for all practical purposes to have been written by some mendicant in Ballou. Should the group’s recommendations on the media actually stick, there will no doubt be some poetic justice for our daily paper’s editors at some point in the near future.

Of far greater concern to most students is the suggested creation of an “American Race and Cultures” requirement. Of course, the report admits that right now not enough courses exist to actually make a viable attempt, so this new requirement would commence in three years. This also assures a lack of student concern since nobody here now would have to ever fill it. Current seniors, however, can bitterly recall the old World Civilizations requirement, which forced students to endure a semester of obscure academic jargon and the writings of lesser thinkers. For their part, students responded with evaluations in which ninety or more percent of students called the classes “among the worst they had taken at Tufts.”

The problems with the American Race and Cultures Requirement are many. For one, students here must already fill extensive requirements which do little to achieve the stated purpose of broadening students’

minds. Core curriculums such as those at Boston University and Columbia serve to introduce all students to an essentially identical range of knowledge; they unify the student body by creating a common ground. Because our requirements allow students not only to cover a wide variety of topics but at grossly differing levels (i.e. Math 11 versus Computing and the Internet), they in fact serve to fragment the community. While many double-majors and some other students actually fill out their requirements with rigorous and demanding classes, most sandbag their way through as much as possible. Our current system emphasizes neither breadth nor rigor, and students by and large correctly perceive it as deeply flawed. The proposed new requirement offers only more of the same and fails to address this problem.

But then the very concept underlying “American Race and Cultures” is itself deeply flawed. Like much of the left-wing scholarship regarding race in our nation, this proposal suffers from the flawed perception of race as a tragic element in our national fabric. Slavery may have been ended, but then that only initiated a new, more subtle form of the Peculiar Institution. Italians and Irish may once have been subjected to racism and discrimination, but their successful assimilation doesn’t count because they fall into the benighted “European” category. This view, unfortunately, is at odds not only with common sense but with the course of American history. As a diverse nation we have always had friction, and groups have suffered at one time or another, but in the long run there has been constant progress. That is, until liberals began convincing us to build a mosaic instead of a melting pot.

As proved by bloodshed in Bosnia, different groups do not coexist peacefully by the force of goodwill alone. Many Soviet satellites united peoples by the force of the gun; America offered a place at the table for all comers. And throughout our history, we have always achieved progress by assimilation, which dictated a give-and-take both by citizens and immigrants. The results of this process are so commonly cited as to be almost cliché, such as the recent poll which revealed salsa overtaking ketchup as Americans’ favorite condiment, or the observation that gangster rap sells more in white suburbs than inner cities. Rock and roll music, perhaps America’s most profound cultural contribution to the

world, traces its roots directly back to musical forms created largely by blacks, whose presence in the entertainment world has been substantial for most of this century. Likewise, it remains true that for much of this century discrimination against non-white citizens occurred on a vast scale, but the road to unity ends with assimilation. America has for the past two hundred years succeeded more in this regard than perhaps any other nation, but the advent of multiculturalism has made racial separatism fashionable again. Make no mistake: this is a poison in our veins and deserves to be remembered as a terrible mistake and nothing else. Creating a requirement which would no doubt serve only to indoctrinate students in the worshipping of differences serves only to deepen the divisions between the many groups which compose our society.

Still, let no one say this report doesn’t at times make for some fun reading. Indeed, examples of inadvertent humor leap out, revealing perhaps more truth than its writers intended. After criticizing the abundance of racial stereotypes, it praises one item of programming conducted by the Asian American Center—weekly tutoring sessions in Biology 13. Also, the Task Force repeatedly cites the pressure to act as a representative of their whole race that many minority students feel without once recognizing that this occurs directly as a result of policy which places constant emphasis on “diversity” and the color of one’s skin. Then there’s the recommendation that “administrators should take every opportunity to incorporate themes of diversity, race, and tolerance in speeches.” Can anyone recall an instance when an administrator didn’t?

But nothing causes such fits of laughter as this, from the section concerning campus life: “Students spoke of ‘having your P.C. up’ as though the notion of ‘political correctness’ was some sort of act. We believe the time has come to assault the backlash caused by such overused terms as ‘P.C.’” First, political correctness is an act, a contrived manner of thought and speech built around the idea of eliminating imaginary causes of offense. Secondly, who has ever heard the expression, “having your P.C. up?” It sounds like some comedian doing a parody of a middle-aged white man trying to rap. Finally, it was the academic left more than anything else which popularized the idea of “P.C.” in the first place.



Responsibility for its use and abuse lies solely with its creators. The advice that the notion of "P.C." should be "replace[d] with concepts that should be natural and eternal: politeness, consideration, accuracy, honesty." Indeed, "students will respond much more positively when the hard truths are before them." Last time I checked, there were no crosses burning on the President's Lawn, no cries of "Remember the Alamo," and the only segregation on campus occurs in the culture houses. We understand the state of racial affairs on campus and for the most part could care less what Ballou has to say about them.

Unfortunately, this means few students will take the time to read the report of the Task Force on Race for themselves. The importance of this document depends almost completely on what the administration and faculty choose to do with its recommendations. As should be self-evident in any report calling for so many new programs and bureaucracies, diversity as envisioned by the Task Force carries quite a price tag, even when estimated, well, conservatively. Students here know all too well the budgetary constraints Tufts often faces, and should keep this in mind when someone dismisses the report's recommendations as "harmless." Many good departments are short on professors; do we really need three new tenure-track positions for politically correct disciplines? Furthermore, as stated earlier, the actual implementation of much of the group's suggestions will take years at the very least. While this means current students will never see a tremendous amount of action, it also implies the slow accumulation of tremendous institutional inertia. By the time people begin to realize what a curse this report is, it will have already insinuated itself into every facet of our lives here.

Tufts certainly has a race problem, but not the one addressed by this report. Our problem here is astonishingly simple and occurs entirely as a result of the perverse bean-counting calculus which places differing value on students relative to their racial identity. It forces students into groups not necessarily of their own creation, and forces minority students to act like educational exhibits in some wonderful multicultural zoo. There is much that can be done to alleviate the real race problem here, but that is a problem for another time, and certainly not for the Final Report of the Task Force on Race. □

## Letters

May 26, 1997

Ms. Jessica Schupak  
Editor-in-Chief  
THE PRIMARY SOURCE  
Mayer Campus Center  
Tufts University

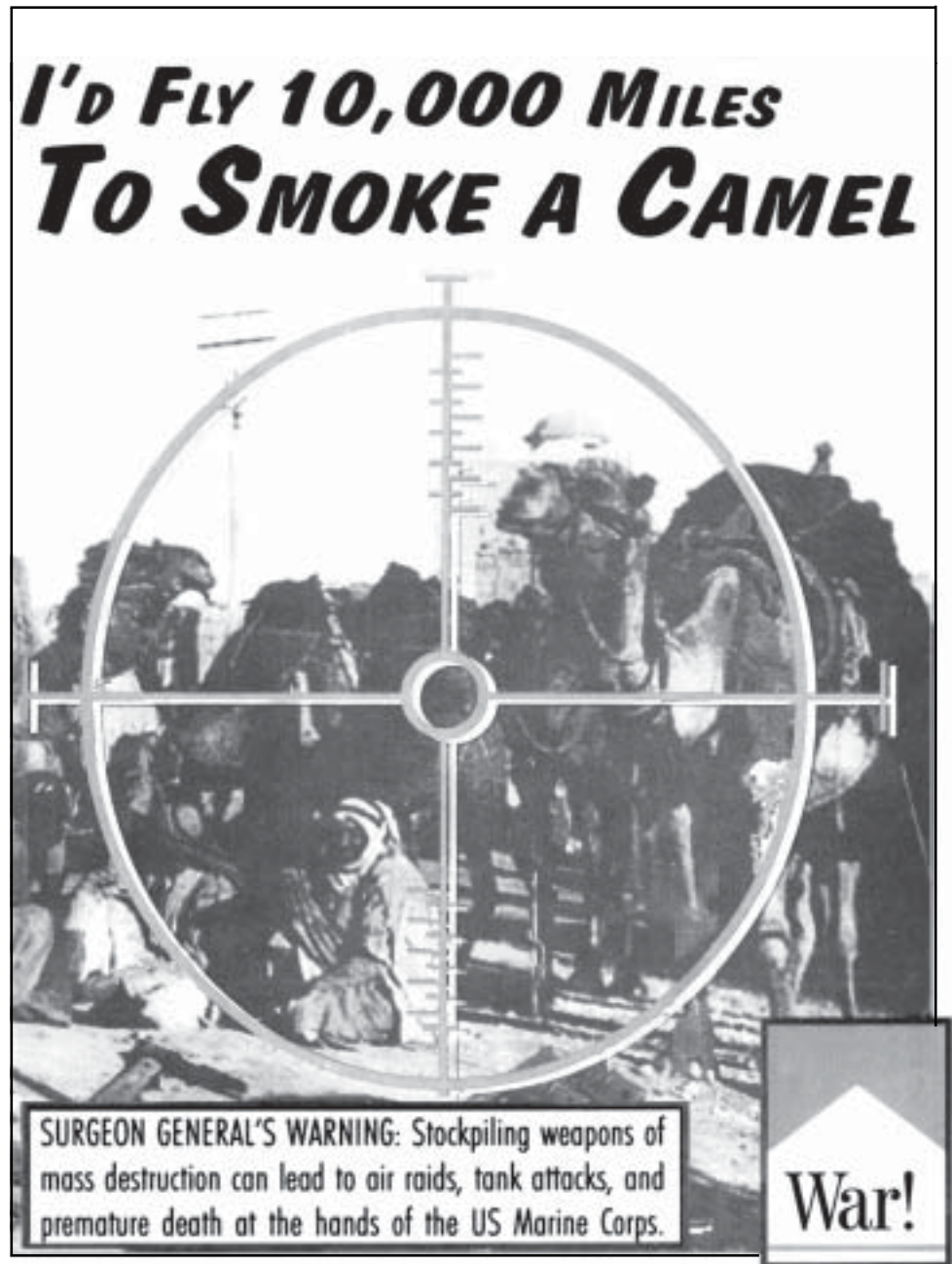
Dear Jessica Schupak:

I appreciate very much your awarding me your annual Lifetime Achievement Award. I was fascinated by your excellent journal and thought that the article you wrote about me was very well done. The general

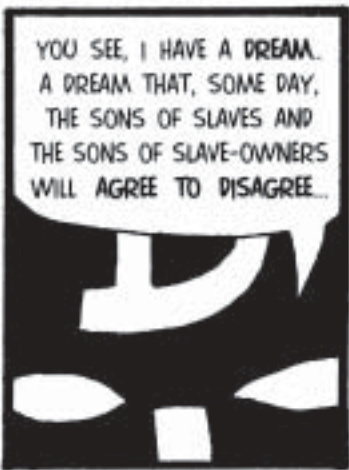
intellectual climate of opinion has improved enormously while that on the campuses has gone backwards. However, the one cannot long lag the other so I predict that in the not too distant future we shall be seeing a major change on the campuses as well, and you and your fellows are leading that movement. Keep it up.

Cordially,

Milton Friedman  
Senior Research Fellow

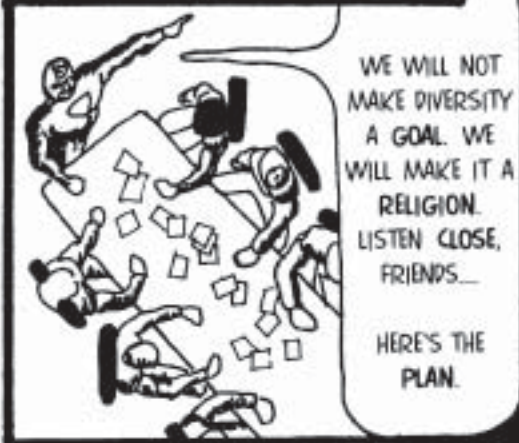


# THE WILD AND CORRECT ADVENTURES OF DIVERSITY-MAN

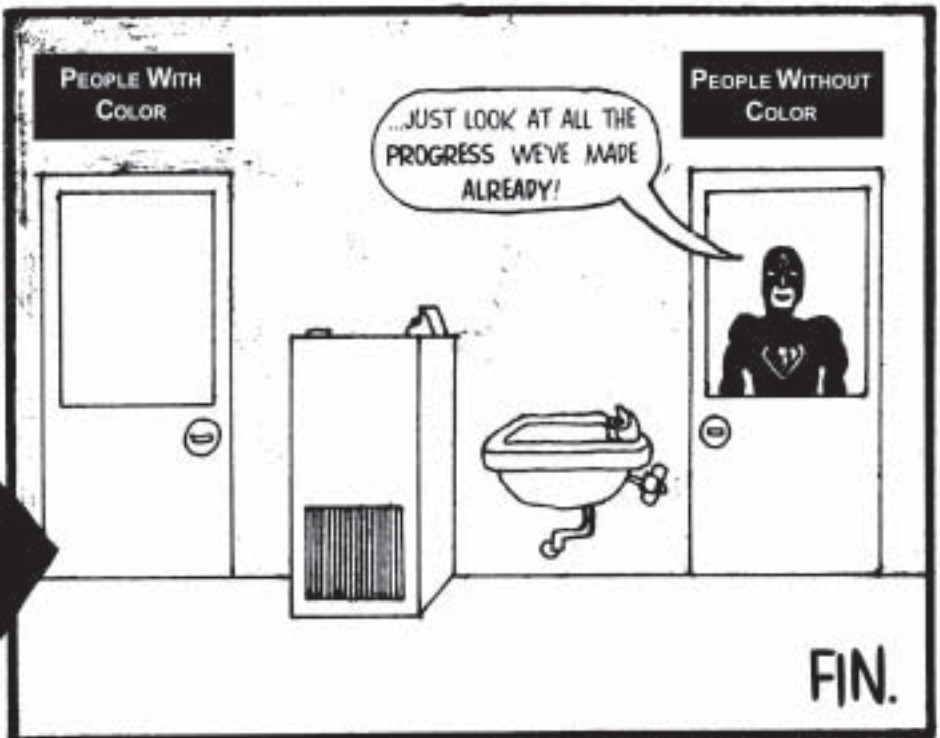
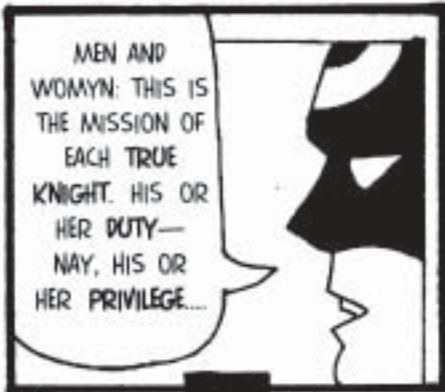


READ ON, FAIR ONE!





- We will ask Jews to wear yellow stars so they look more diverse
- We will require fraternities to recycle unfinished alcoholic beverages
- We will not ask any questions about the President's personal life
- We will make Golf 2 a required course for all pre-meds
- We will enter Observer copy editors in a spelling bee
- We will invest only in black-owned businesses
- We will make sure The Daily publishes "Viewpoints" from both sides of the aisle—Marx's and Engels's
- We will force the dining halls to serve only WIC-approved items
- We will make the Asian American Center tutor other cultures in Virtua Fighter 3
- We will change the school mascot to a whooping crane
- We will demand that TCU Senators get paid at least double minimum wage





# Setting the UNICCO Facts Straight

Craig Waldman, A'01

As students came back to school this semester, they seemed upset about a number of things, including the \$225 they each had to pay for cable and television service. The one thing though that they did not seem to be phased about were the loud and abrasive UNICCO protests.

For many years, Tufts had contracted a custodial company to clean the dorms, academic buildings, and offices. Last year, when the UNICCO contract came up for renewal Tufts made a decision to change the company in contracted for these tasks. Since July 30th, Tufts has been using a new custodial service, ISS, replacing the old one, UNICCO. Beginning then, Tufts started to see a storm of protests from the old UNICCO workers. Workers, their families, and local politicians combed the campus roads toting signs bearing slogans like, "Justice for Janitors," "God is not pleased with Tufts," "Medford supports Tufts worker," "Tufts locked out my daddy," and, "ISS stop covering for Tufts unfair labor practices."

No matter how much sympathy these workers try to drain from the students, the facts of the matter remain simple and indisputable. When Tufts notified UNICCO that it would not renew its contract, the University gave all former workers the chance to interview for positions with ISS at a lower wage—a salary far more in tune with the market value for unskilled custodial work despite being close to twice the national minimum wage. Many did not take that opportunity, but over forty of the original 110 former UNICCO employees interviewed and subsequently landed jobs with ISS.

More importantly, ISS agreed to pro-

vide service seven days a week; UNICCO provided only five days of service. This means our bathrooms, hallways, and lounges are cleaned every day instead of just from Monday to Friday. Students no longer have to live with dirty facilities on the weekend—and any student who witnesses the after-party "messes" in dorm

bathrooms on Friday and Saturday night can testify to the singular importance of this feature. UNICCO could not match this offer; the University simply picked a service plan better-suited to college students' unique habits.

This seven day-a-week plan is actually better suited for students pocketbooks. This service is cheaper than UNICCO's five-day service, allowing the University to save costs and hopefully pass it on to students. Some sources from other publications

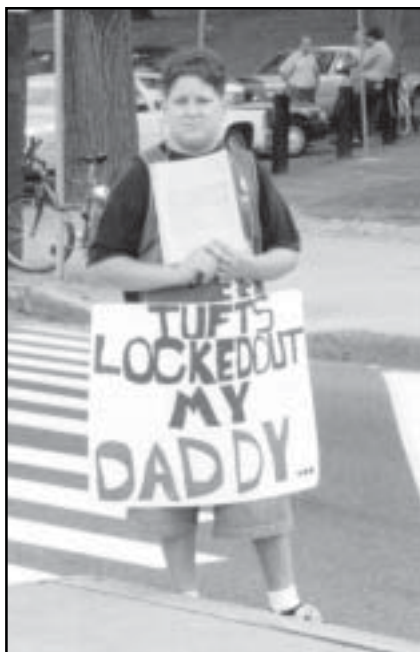
have been quoted as saying that UNICCO was fired to get rid of the older, longtime employees. This, however, does not seem to be the case—nor is it even relevant. The university saw a chance to save the students money while improving the conditions in which they live. The Tufts community would have rightfully been up in arms if they had not taken this opportunity.

The University made an economic decision based on several offers and not upon so-called "unfair labor practices." The American capitalist system allows for free competition in the marketplace. ISS put up an offer; UNICCO had a chance to match it; UNICCO refused.

If its workers want to assign blame, they should yell at their own union for failing to compete with ISS's workers. Perhaps union policies more adaptable to the needs of the consumer would have made UNICCO's offer more appealing to Tufts.

This is just one of the many ways that unions hurt their members. By using the government's coercive power to drive up wages, they diminish their company's ability to put out a competitive bid for a contract. Before federal labor laws policed unions, working men rightly understood that their greatest enemy was the company that couldn't make a profit. Now, they blame the free market system, rather than their own greed, for their unemployment. But in a truly free market economy, such workers would never even receive as much as \$9.50 an hour; only federal laws that prevent anyone from working on an individual basis permit unions to use strong-arm tactics to drive up wages. Tufts janitors should be thankful for wages so much higher than the market value; plenty of workers would gladly work for much less.

*The Tufts Daily* quoted local politician Kevin Tarply as saying, "The American Union people are not going to get on the endangered species list." But the truth is that these no-win fights and bogus causes have already put them there. □



# VOLUME 17: 1998-1999

## THE ZENITH INTERVIEW: Rich Lowry

In 1998, THE PRIMARY SOURCE was named one of the best college papers in the nation by the magazine *National Review*. As a result, then Editor-in-Chief Keith Levenberg had the unique opportunity to attend *NR*'s annual cruise and interview several leaders of the conservative movement.

**THE PRIMARY SOURCE:** Let's start with the obvious first question. You're 29 years old, and you're the editor-in-chief of the premiere intellectual home of the conservative movement, *National Review*. How did you do it?

**Richard Lowry:** A crucial part of it was actually being the editor of the college paper [*The Virginia Advocate*]. I think in the college paper you get every element of experience you need. When you're working on one of these things you really do everything; you sell ads, you lay it out, you edit, you write, so people often ask me if I got a journalism degree at the University of Virginia—and I didn't, I studied History and English—but in some sense I did, because I spent so much time working on our paper there. So that was a crucial first step to getting where I am now.

**SOURCE:** Do you think that wanting to be a crusader, to change the world, is a valid reason for going into journalism?

**Lowry:** No, it's not. If you're a reporter what you ultimately want to do is reflect the world and tell us what it's about and what's happening in it. And a lot of the problem with journalism today is that you have people with a definite agenda. It's an ideological agenda. And whether they know it or not—I think a lot of reporters don't know it, that liberalism is just sort of the sea that they swim in, but they don't realize that it's around them or that they're liberal—it's definitely reflected in every mainstream outlet from the networks to the *Washington Post* to the *New York Times*. And that's a problem.

**SOURCE:** I think *NR*'s turned a lot of heads: you had here a

Keith Levenberg, A'99

publication with a bit of a stuffy reputation—old-guard conservatism—which came out with a position that was in many ways more radical than *Rolling Stone*'s. Can you tell us how that came into being?

**Lowry:** Well, it's mostly Buckley's doing. And, of course, there's the famous story where he took his boat out beyond the international line and smoked marijuana to see what it was like. But I think conservatism ultimately is about what's practical and what works, and it was a judgment on Bill's part that this drug policy

currently wasn't working and it makes no sense. You spend billions of dollars trying to stamp this thing out, and it's basically the equivalent of Prohibition during the '20s and '30s. It doesn't make sense, it's not working, so why don't we try something else?

**SOURCE:** Can you think of some other issues where younger people are bringing a fresh perspective to a national controversy?

**Lowry:** Certainly Social Security is a prime example. You have the polls saying people our age believe in UFOs more than they believe the idea that the Social Security system will still be intact for them, so I think among young people today there's definitely a sense that we're more in charge of our own destiny, we want to be left alone, and we're not going to be as dependent as folks earlier were.

**SOURCE:** Is there any chance these attitude changes are a result of the under-30 crowd becoming more conservative?

**Lowry:** You always become more conservative once you get a job and have to work for a living—and see that FICA tax taken out of everything. It's sort of strange, though, because in some sense you will be more conservative—you realize that having this tax burden, losing part of your paycheck every time—but I don't know whether it's necessarily more conservative. I think it's more libertarian. Because the idea that you just live your life as you please—and you don't care how other people live their lives—and you're not going to comment on how

*Continued on the next page.*

KEITH LEVENBERG  
JEFF BETTENCOURT  
*Editors-in-Chief*

*Campus Issues*  
AIMEE PESCHEL

JOSHUA MARTINO / *Assistant*

*National and International Issues*  
CRAIG WALDMAN  
JONATHAN PERLE / *Assistant*

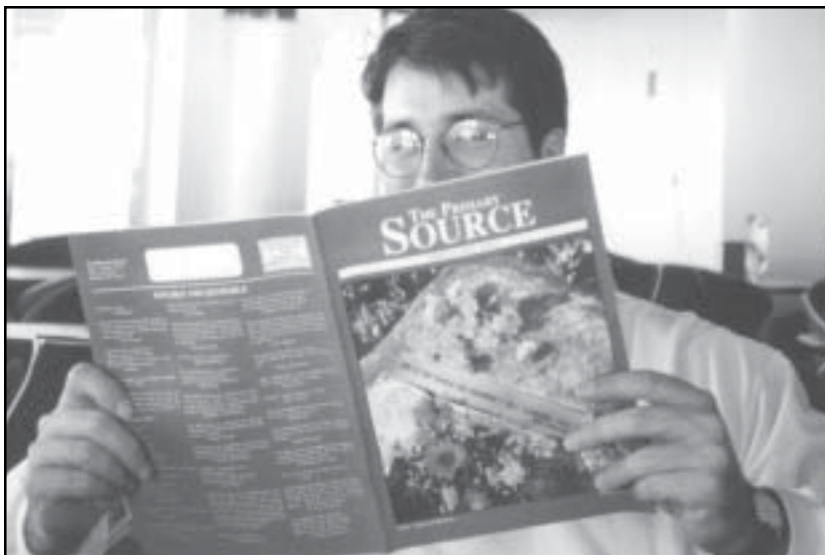
*Arts And Graphics*  
MIKE ABELSON  
LEWIS TITTERTON

*Production Manager*  
ALYSSA HEUMANN

*Business Manager*  
PHILIP DEVAUL

### *Contributors*

TRACY SESLEN • JARED BURDIN  
ANDY SILVERMAN • JONATHAN BLOCK  
JOHN-PATRICK FRITZ • JACOB HALBROOKS  
RALAN HILL • CHRIS KOHLER  
DAN LEWIS • JAMES LUBIN  
BROCK MCCORMACK • IAN POPICK  
KERSTIN NELSEN STROM



they live their lives—has really grained ground and is becoming the dominant ethos in America. So in one sense it's good because it will promote less dependence on government, but on the other hand it's kind of bad because it's really eroded some of the traditional values and mores in this country.

**SOURCE:** Do you think we'll see an end to moral relativism some time soon? Will it once again be socially acceptable to make moral evaluations of human behavior, to recognize that even outside politics some values and some lifestyles are simply better than others?

**Lowry:** I think people in their individual lives make that judgment all the time. You constantly have these surveys asking people about their sexual lives and what they do, and always it's much more boring than you would expect. If you watch primetime TV you think, "Oh, my gosh, everyone's got to be sleeping with everyone"—but it's not the case! For better or for worse most people *do* in their individual private lives have fairly conservative mores. But the question is what happens to our *public* lives, and whether we can ever recover that sort of collective sense of what is right and what is wrong. And that really is an open question. □

*Richard Lowry is the editor-in-chief of National Review.*

*This article has been edited for length.*

## THE ZENITH INTERVIEW: Ward Connerly

**THE PRIMARY SOURCE:** Let's introduce your work to our readers. Could you give us an overview of how you got involved in the movement to end affirmative action in California and what that movement was all about?

**Ward Connerly:** I'm on the Board of Regents of the University of California. I was appointed in 1993, and during my first year on the board I became chairman of the finance committee, which has jurisdiction over virtually all major issues of the board—including the issue of admissions.

I had a parent—two parents actually—who approached me and had rather compelling evidence that their son was being discriminated against in his application to the UC medical schools solely because he was white. I read the report, I met with the parents, and I approached the administration of the university and I asked them to confirm or deny whether the fact that this student was white entered into the admissions process. And they confirmed that indeed it did, but they rationalized that by



saying that the university needed diversity.

I felt that this was unconstitutional. We were not using race as the *Bakke* decision allowed, as one of many factors, but rather we were using race as the sole factor. And so I then told my colleagues on the Board of Regents that I was going to offer a resolution that would end the practices we were engaged in: racial discrimination against Asians and whites in preference to blacks and Latinos. That resolution I put forward in June of '95—it was voted on July 20 of '95—and passed.

After that I became convinced that the pressures would continue to have the Regents rescind that resolution. [Proposition] 209 at that point was called the California Civil Rights Initiative and was gathering the signatures to go on the ballot for the November '96 election—and it was in real trouble. It wasn't gathering the signatures, they were unable to raise money, and it looked as if the initiative was never going to make it to the ballot. I was asked if I would take over the chairmanship of the campaign. I decided after a lot of agonizing that yes, I would. I got involved in that and got the initiative passed.

The initiative is really modeled after the Civil Rights Act of 1964. Thirty-seven words, very simple, very direct: "The state shall not discriminate against or grant preferential treatment to any individual or group on the basis of race, sex, color, ethnicity, or national origin in the operation of public employment, public education, or public contracting." That's it.

**SOURCE:** It's only now the second year that UC is operating under Proposition 209. There are stories floating around that suggest that even though race preferences are over, minority students are still being wooed with other forms of special treatment once they're in. Do you think

### BIRTH OF A COALITION

Senior Sasha Baltins worked very hard (for whatever reason) to create her Coalition for Social Justice and Non-Violence, and the group held its first major event last week, a sort of student-activities fair for the politically minded. The Coalition merits some praise for its attempt to buck the tradition of promoting student activism as one-sided and decidedly left-wing by inviting THE PRIMARY SOURCE to attend, and this journal's presence proved to be the only surprise of the evening. The long, drawn-out presentations made by each activist group proved telling in exposing the tendency of every fringe cause to think its own pet project is the most important issue on the table.

Perhaps more telling is that despite this fact each group's politics were almost identical. At one point, a representative from Visions of Tibet, in explaining why his cause has widespread implications, surveyed the audience with questions like, "How many people here care about the environment? About women's reproductive rights? About nuclear weapons?" Each time, every audience member raised his hand. Which, in the context of being brought together by one coalition, raises an interesting proposition: if every activist group at Tufts (save the SOURCE) shares the same politics, why not just have one group? □



# The Eleventh Plague

Joshua Martino, A '02

that 209 will eventually be successful at ending the attitude that some students are more equal than others?

**Connerly:** I think we *have* changed the culture. It's one year since the passage of 209, but it's almost three years since the passage of my resolution which kicked in before 209 did at the university. Implicit in your question is whether we have changed the culture of the university. Not totally. But I would say about 90 percent. They're constantly trying to come up with new ways to achieve through the back door what they're unable to achieve through the front door.

I think all of us need to get out of this box-checking business. I am seriously thinking about an initiative in California that would prevent the government from soliciting information about racial and ethnic classifications except for law enforcement and medical research, to stop asking about it.

**SOURCE:** A lot of the national dialogue on this issue seems to be dominated by the sentiment that a color-blind society is somehow a racist position. You're a conservative, and you're black, and you've dedicated a good part of your career to fighting for this. What do you say to people who call your position a racist one?

**Connerly:** This is not an ideological issue. It is not a gender issue. It is not a racial issue. It is an *American* issue. I, for one, don't walk around with color on my sleeve. So it makes it easier for me to ignore the inane stupid comments that many hurl my way. I'm not a black conservative. I'm an American citizen, who happens to be conservative, who is classified as black, who has Indian, Irish, African, and French ancestry. And I think of myself as a minority of one, just as you're a minority of one.

I don't belong to any group. You're not part of any group. I don't *want* you to belong to any group other than groups that you can choose to get out of and in—Republican, Rotary, whatever, those are the kinds of groups that all Americans should belong to. But the day we start classifying ourselves along physical lines, then the whole American experiment comes unraveled. I don't think you wake up in the morning and say, "Well, let's get together as white guys."

And so that's the attitude I bring. I'm a minority of one, this is my nation, and I make my contributions. □

*This article has been edited for length.*

With the festivals of Passover and Easter once again upon us, some people forget that politics and religion are dangerous bedfellows. One particular group of Jewish feminists has forgotten that PC piety is as welcome in a religious ceremony as a sausage calzone at a Passover meal. A female rabbi from New York recently suggested that an orange be added to the traditional Jewish seder plate to symbolize homosexuals and other "disenfranchised" members of society. The orange, reasoned the radical rabbi, can be easily sectioned and shared during a discussion of the marginal members of society during the festival meal. A glass manufacturer was contacted, and soon hundreds of seder plates with a special spot for the Orange of Oppression were being sold to Jewish families across America, hoping to bring a dash of diversity to the ancient tradition of Passover. Somewhere just outside the Promised Land, Moses is rolling over in his grave.

The Citrus of Suffering is not the first assault on the seder plate. The orange is this rabbi's kosher version of the demonstrations of bumbling Jewish lesbians at Oberlin College, who had the audacity to place a crust of bread on the traditional tableware to protest orthodox Judaism's ban on homosexuality. No right-thinking Jew could join this Passover protest because the holiday forbids the presence of leavened bread in Hebrew households. Yet both suggestions are equally disparaging to Jews with common sense. Besides insinuating that anyone with a fruitless Seder cares not for the disenfranchised, the orange degrades the symbolism of the other traditional items of the plate. Its proponents mistake transient, trendy politics for tradition, giving holier-than-thou leftists a chance to take up a cause that has nothing to do with Passover.

No Jew who knows the history of his faith needs to be told about oppression. After being evicted from the Holy Land by the Romans, Jews have been victims of

persecution no matter where they settled after the Diaspora. Anti-Semitism predates Christianity. In the form of bricks and mortar in ancient Egypt, inquisition tribunals in Spain, and vapors of poison in Nazi Germany, countless tyrants have sought to eradicate the Hebrew people. Passover is a celebration of liberation from centuries of slavery. It is a festival for giving thanks for miraculous deliverance from servitude, not for dwelling upon the hateful domination of the Egyptian taskmasters. That the seder does not indict the ancient Egyptians in this way exposes as particularly preposterous the idea that the seder should indict modern society.

A symbol of modern intolerance, especially that relating to a secular issue, has no place in the Passover festival.

Such historical hardship makes non-orthodox Judaism far more liberal than Christianity and Islam. Just ask the Reverend Greg Dell, a

Some leftist factions aren't just trying to change the way you think—they're also concerned about your Vitamin C intake.

Methodist minister who was recently convicted of breaking church law for marrying a pair of gay men and faces the revocation of his clergy title. Seems like leftists ought to consider selling their Tangerine of Tolerance to the *goyim*. While a Christian priest or minister would surely be defrocked for marrying a homosexual couple, rabbis are free to give their blessing to gay and lesbian pairs. The opening prayers in the Hagaddah, the text read over the seder table, clearly promote a message of tolerance and charity for those not included in the Passover ceremony, saying, "All who are hungry: let them come and eat. All who are needy: let them come and celebrate Passover with us." During the Passover seder, every Jewish family from Brooklyn to Haifa speaks these words aloud. By forcing their lesson of acceptance upon Jews celebrating Passover, Long Island's leftist lesbians are preaching to the converted.

Should any Jumbo doubt that the university is safe from such liberalism gone

*Continued on the next page.*

awry, the Hillel Center's second Passover seder this year proved that Walnut Hill is still the Promised Land for PC schmendricks. Aspiring rabbi Julie Roth hurled oranges to select tables so that Jewish Jumbos could celebrate Passover with a little guilt to garnish their gefilte fish. Even though political correctness intends to prevent the ridicule of any racial and ethnic group, surely people in attendance were offended by the leftist remix of *Dayeinu*, a traditional song of Passover. This song of gratitude to God was horribly bastardized by PC redactors, with its new lyrics distributed to the dumbfounded congregation. The original song thanks God for the Torah, the Sabbath, and freedom from the Pharaoh. The Hillel version asks Jews to "fight economic injustice, sexism, racism and homophobia" and to "challenge the absence of women in chronicles of Jewish history... and the leadership of our institutions," not to mention "organize march and vote to affirm our values." Hillel shamefully allowed pushy, attention-starved college kids to assign their own political agenda to a precious Hebrew tra-

dition. This religious society ought to do some serious soul-searching and decide whether or not their focus is faith or feminism. Tufts' Jews ought to reconsider participating in an organization that bows to the Golden Calf of Leftist Politics.

What's next, rainbow matzah and transgendered yarmulkes? The trendy, tropical seder invader has traditional Jews scratching their heads. Although the exclusion of homosexuals from Jewish ceremonies does occur, particularly among the orthodox community, homophobia is by no means an issue unique to Judaism, and its condemnation therefore has no place in a Jewish ceremony. Altering one of the

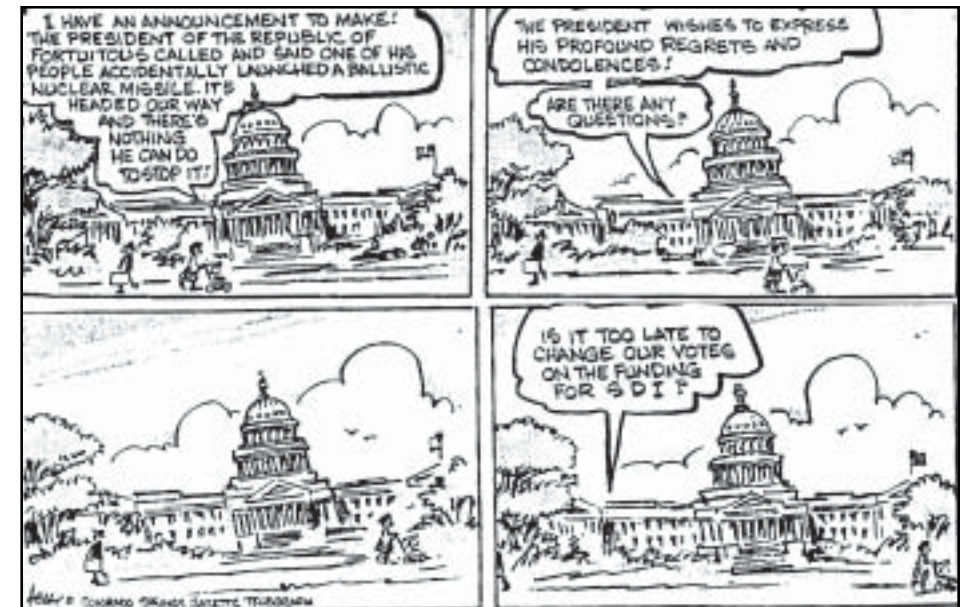
faith's most recognizable symbols reveals the pomposity of the politically correct movement and its champions. The age of the Passover seder can be measured in millennia. To non-Jews it is perhaps the most familiar Hebrew ritual, because the last meal of Jesus Christ was a Passover seder. To change such a venerable tradition in order to rob the moral high ground from the legitimately faithful is typical of the arrogance of PC participants. Realistic Jews know better, and are perfectly content keeping their religious rites free of politics, preferring the typical dry, unleavened fare of Passover to pulpy political poppycock. □

## BOMB IRAQ

Congratulations are in order for the Clinton Administration, which successfully managed to bomb almost all the targets in Iraq that it had earmarked for destruction. The day after the attacks the administration was quick to shout Victory. After such a success the Clinton Administration must now be astounded that Saddam Hussein has dared to fire at United Nations war planes with his surface-to-air missile (SAM) systems.

Once again the events of history prove that the Clinton Administration's foreign policy strategy with respect to Iraq is ineffective. Saddam Hussein is able to defy the United States, not because our operations are failing, but because the current policy of containment is flawed. Containment should be reserved for powers that are equal or greater in strength than the United States: China or the former Soviet Union, for instance. If the United States continues to apply the policy of containment to Saddam Hussein, eventually he will acquire the nuclear weapons he is seeking.

Furthermore, this administration has



repeatedly handcuffed weapons inspectors and backed down when challenged by Hussein. If the administration had not yielded to Hussein when the UNSCOM inspectors were denied access to weapons sites, Iraq would have far fewer weapons in its hands and we would not have SAMs firing at our planes. Experts on Iraq and those with knowledge of the true state of affairs in the Persian Gulf know something which is not widely reported and which the common individual does not realize: the "no-fly zone" has not been effectively enforced in years. The United States would send out patrols for two hours, sit on the ground for two hours, and then patrol again for two hours. The schedule was predictable and known to both sides. During the hours that the US planes were on the ground, Iraq would transfer supplies and troops, returning to the ground before the next patrol. The Clinton Ad-

ministration failed to enforce the no-fly zone because under its containment policy these internal flights rated a low priority. The fact that these flights thwarted UN efforts to disarm Iraq did not even matter to Clinton.

The policy of containment must be changed and a policy of removing Saddam Hussein from power adopted. So far containment has resulted in no appreciable weakening of Saddam Hussein's capabilities to manufacture weapons of mass destruction. Air strikes are ineffective. If the administration wants to get truly serious about getting rid of Saddam Hussein's weapons of mass destruction it must support UNSCOM's efforts completely and give them any aid they demand. If the administration wants to prevent Hussein from reconstituting his weapons of mass destruction it must remove Hussein. Nothing less will work. □



# Diversity Throws a Temper Tantrum

A few of the names on the faux-tombstone picket signs were familiar; most were not. Purporting to bear the names of black faculty and staff whom the university's allegedly cavalier attitude towards blacks pressured out of employment, the picket signs in the Pan-African Alliance's "March on Ballou" last month could have easily glamorized those whose resignations or terminations were decidedly apolitical. Former custodians or Tisch library workers come to mind as a possibility; one has difficulty imagining any of these employees resigning because of a disagreement over the importance of diversity in a liberal-arts education.

Ignorance of the names' Tuftonian job history is likely not confined to this commentator. This issue's cover star, Benedict Clouette, approached THE PRIMARY SOURCE during the rally and inquired if the photograph taken of him was intended for publication. The response: the SOURCE was particularly eager to print a photograph bearing the words, "Here Lies Michael Powell, R.I.P." Mr. Clouette didn't remember which picket sign he had been holding, but did ask: "I'm just a freshman; who's Michael Powell? I remember painting his sign last night but didn't ask who he was."

Powell, the former Special Assistant to the President for Affirmative Action at Tufts, exemplified the demands of the Pan-African Alliance. His three-year career at the university put him in charge of the Office of Equal Opportunity, the bureaucratic subset of the Admissions Office (with its own separate [but equal?] entrance) whose job is to increase the number of black and Hispanic students at the university and lie, cheat, or steal to cover up the fact that this goal can only be accomplished by lowering entrance standards for these students. At various points in his tenure he threatened to sue the SOURCE for accusing his office of an affirmative-action cover-up, defended racial discrimination on the grounds that an individual's skin color can be an asset to the university, provided it's dark, and attempted to wiggle out of a public debate with an affirmative-action opponent which the SOURCE was attempting to organize. Powell was a highly paid official installed primarily to satisfy the demands of PC groups like the Pan-African Alliance; it's no wonder they would be upset that he left to "pursue other opportunities." If only they knew who he was!

Ignorance notwithstanding, a large group of PAA members and a handful of outside

supporters dressed in black to march to Ballou and Bendetson and present a poorly written "Moral Statement of Purpose" to select administrators who were apparently prepared for the worst. Several TUPD officers were waiting in Ballou just in case the protest turned nasty, a reasonable assumption considering that not long before several protestors were bemoaning the fact that students today don't care enough to occupy buildings, as their ideological kindred spirits of the 1960s did. Yet the only reason the PAA's protest did not qualify as an occupation was that it was executed with the apparent cooperation of the administrators it meant to confront. Disrupting a meeting in the Coolidge Room, the mob stormed in to deliver its letter to Tufts' Vice President, Mel Bernstein. Delivery of the message via a *Daily Viewpoint* or the US Post Office might have been a more orderly way to get a point across.

The "Moral Statement of Purpose," written by Emery Wright, contends, "There have been numerous studies which indicate that recruitment of perspective [sic] Black Students has been centered within the economic elite of the black community, which we believe to be morally wrong," presumably suggesting that the university open its gates to students with zero regard for their ability to pay the bills and fundamentally ignoring the basic economic principle that There Is No Such Thing As A Free Lunch. *Somebody always has to pay for it*: if some students go to college for "free," others must pay more. Moreover, the concern in the Pan-African Alliance's letter ignores the obvious truth that high school students in "the economic elite of the black community" are far more likely to be capable of succeeding at elite universities than their fellows in poverty-stricken inner cities. It is not yet politically correct to ask why. But statistics confirm the common-sense theory that smart people regardless of race make money, and smart parents raise smart children.

Wright's letter continues to bemoan diminishing funding for the "African-American" Center which "all but forced" the resignation of center director Todd McFadden as well as an alleged decline in the number of black students on campus (which the administration disputes). Particularly audacious, however, is not the laundry list of demands but Wright's insistence on categorizing them as "Moral Rights." The Pan-African Alliance's protest selfishly called for more money for themselves and more affir-

*Keith Levenberg, A'99*

mative action. These are not moral rights. They are highly controversial political issues, the contentious nature of which the PAA would have students ignore.

During the shouting match that followed on the academic quad, one woman bellowed with the eloquence of a Ricki Lake audience member, "If you don't satisfy us now, you won't get a dollar from me," referring to the university's trouble raising funds from its alumni. Of course, the university would be safe to assume that those who squander their collegiate years petitioning for special privileges rather than acquiring an education cannot expect to earn many dollars to give. Soon thereafter, a middle-aged black woman who identified herself as a local politician in the West Medford community pledged the support of the West Medford black community to the protesting Tufts students, then proposed that every black student entering Tufts be introduced to the West Medford black community as a potential resource, presumably so a community which hated Tufts for years can indoctrinate an incoming special-interest segment with its belief. Why must every group that has a gripe with the university capitalize on the poor relations Tufts has with its Medford/Somerville neighbors?

The PAA protestors believe that by virtue of their "diversity," i.e., their skin color, they can ask for anything they want and expect to receive it. Indeed, they are correct. Tufts' spineless VP, Mel Bernstein, all but capitulated to the PAA's demands and then posted a letter to the Tufts community on January 15 apologizing for not capitulating sooner. This above all reveals the true inanity behind the PAA's protest: its members shouted down with violent acridity a cadre of administrators who agree with them all the way down the party line. The only point of contention between the Pan African Alliance and the Bernstein-Knable-Reitman axis is in *which* useless programs the university ought to waste its money on in order to satisfy the gluttonous demands of diversity. Bernstein stood by the Task Force on Race, the Office of Diversity Education and Development, and myriad other task forces and committees. One would imagine the PAA happy. But too much is never enough for PC. Bernstein's predictable behavior and the PAA's ersatz-1960s response confirmed an obnoxious truth about politically correct culture: one can never say No to a special privilege, provided its petitioners are sufficiently diverse. □



# Invisible Policy

Jonathan Perle, A'02

Ronald Reagan had no small number of critics. However, while they tended to disagree with his policies and ideals, almost all of them would have allowed that Reagan was a man of integrity. His reputation as an honest person who kept his word gave the President international renown for truthfulness and plain-dealing. When Reagan vowed to use force to achieve a goal it was not just an idle threat but a distinct possibility. Because of this reputation, foreign powers recognized the United States as a power that would defend itself and would not sit idly by if attacked or threatened.

Sadly, the days when America was recognized as a world leader and a powerful international force seem to be over. Although America is still the mightiest nation in the world, our unwillingness to actually use force given provocation makes us seem weak and our efforts futile. Strings of broken promises from the likes of Serbia and Iraq would normally have provoked some kind of retaliation from the US, but the nation's subsequent failure to exercise force has resulted in an ineffective foreign policy. Iraq sits in defiance of UN sanctions, and nothing is done. The current foreign policy conducted by President Clinton and Secretary of State Albright has been to appease Hussein, a man who has killed thousands and will likely kill many more. Not only does the Clinton Administration acquiesce, but it has capitulated almost completely: now Madeleine Albright has simply given up on upcoming planned UNSCOM inspections.

The pattern of threatening force and not following through has helped to make America appear an easy target. Osama bin

Laden might not have been so eager to blow up two US embassies if Reagan were in command. Instead, he might wonder what lengths Reagan would go to in order to extradite him. It is no wonder that bin Laden feels he can do what he wants with impu-

gency at night so that nobody would be hurt. A daytime bombing might have taken out some conspirators, or at the very least sent a formidable message to Hussein. But the Clinton Administration is more interested in pretending to be tough than actually doing something serious.

In retaliation for the most recent terrorist bombings of embassies the US again had an opportunity to attack those responsible and did not. While the liberal media attempted to convince Americans that the small retaliatory attack the armed forces did conduct was a mistake, the Clinton White House covered from the responsibility of actually defending the move. Terrorists were able to immediately get to work rebuilding the damage done to their training camps secure in the knowledge that another attack was not likely. But an effective, comprehensive strike could have done the job right the first time: perhaps if Sudan's officials had heard the unmistakable sounds of Tomahawk cruise missiles hitting its weapons plants, aircraft hangars, supply depots, and military bases *en masse*, they might have understood that the US will not tolerate countries who help terrorists kill thousands of innocents.

Recently, US intelligence uncovered a number of bombing plots against a multitude

of US embassies. This administration is suffering the consequences of a weak foreign policy. Men like bin Laden have declared war on the United States, considered by Muslim fundamentalists to be the "Great Satan." With the administration so reluctant to use force, the planners of the terrorist bombings are under the impression that their actions will elicit minimal retaliation. They realize that this administration is worried more about looking good in the American media than actually protecting national security. □



nity. Nearly all the major foreign policy decisions the current administration has had to make have weakened America's standing in the world arena.

Ignoring the latest incident in Sudan, let us look back at one of the more memorable moments in the administration's foreign policy history. After the 1992 election, the intelligence forces of the United States uncovered credible evidence that there was going to be an assassination attempt against President Bush. What did the administration do? It bombed the Iraqi intelligence

## A Modest Proposal

Alyssa Heumann, J'01

Imagine the following scenario: a young woman arrives at a fraternity party on a college campus. She is clad in tight black pants and a snugly fitted tank top. As she chats with some friends, the girl notices a young man out of the corner of her eye. He is—as some would say—*fine*, and he's walking in her direction! After a few drinks and some small talk, the young woman and her new acquaintance:

- Exchange pleasantries and return to find their friends.
- Trade phone numbers and make plans to go out on a date in the near future.
- Go back to his single and wind up engaging in sexual intercourse.

Many college students would assume the answer to be choice “c.” Indeed, scenarios such as this take place each weekend at college campuses across the country. The callousness with which society (especially where the young are concerned) regards sexual interactions has had a widespread effect on the health and safety of young women. Furthermore, the low premium placed on female virtue makes it nearly impossible to impose standards of comportment on male members of society.

In her recent book *A Return To Modesty*, Wendy Shalit examines our society's sexual mores, with special attention to the practices on our nation's college campuses. Miss Shalit graduated in 1997 from Williams College, and she is no stranger to many social issues which affect females. In her well-formed essay, Miss Shalit traces many social problems which currently plague young women—eating disorders, sexually-transmitted diseases, rape, stalking, among others to social attitudes regarding women and sexual modesty.

In this era of egalitarianism and women's rights, many of the once-common conventions for behavior and morals have been discarded. Customs such as opening the door for a woman, standing up when a female enters the room, and holding a woman's parcels for her have all been dismissed as sexist, and contrary to the notion that women and men are fundamental equals. Unfortunately, contends

Shalit, these are precisely the practices and social ideals which protected women from much of the harsh treatment they receive today. Instead of treating all women with respect and courtesy, modern men are lost in a sea of behavioral confusion, the only results of which appear to be objectification and victimization of the female gender.

As a recurring pattern in her book, Shalit refers to the clothesline project which was constructed at Williams, a demonstration of opposition to violence toward and victimization of women. On the clothesline, young women had hung t-shirts which they decorated with messages designed to raise awareness. Such a project is also common to the Tufts campus. Shalit uses the various messages written on the shirts to explore the discrepancies between social attitudes and that which women really want.

Shalit uses an excerpt from *Glamour* magazine to illustrate one of her points. In the letter to the magazine, a young man details his surprise when the father of his girlfriend drives them to a motel so she could lose her virginity. “Prepared to trust me with his only daughter, but not with his brand-new Volvo, he shook the very foundations of parental propriety by offering to drive us to the hotel” the young man, 20, recounts. Shalit uses this letter to explain one of her major points; that we should consider a young woman's virtue to be a valuable commodity. If a girl's parents will not fight to protect her virtue, who will?

Social mores dictate that we refrain from both passing judgements on the sex lives of others, and we not interfere with any seemingly sexual situations. However, such insistences on privacy can have drastic repercussions. A shirt on the Williams clothesline read “Sometimes I don't want you to mind your own business.” When situations that can lead to sexual assault and rape occur, everyone else is often too busy minding his own business to intervene. Colleges warn students to go out in groups because when one is alone in a sexual situation, it is highly unlikely that

What's a nice Jewish girl to do...

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someone else will shun convention and intervene on your behalf.

The unimportance of female virtue, furthermore, gives others no good reason to intervene—in our society, it is better for a female's reputation if she is out having sex than if she is maintaining her virginity. Women who engage in frequent sexual activity with many partners are no longer looked upon as “loose”, but as being “comfortable with their sexuality.” It is those who choose to wait until marriage who are considered prude, stodgy, and to have “hang-ups.” It is precisely the devaluation of the female virtue, however, which lends itself to the lowering of female self-esteem. If there is no value in virtue, a girl has no reason to save herself for marriage, and thus surrenders her physical purity at an early age. This leaves her open to all manner of physical malady, not to mention emotional harm.

Though many of our parents were raised in what was arguably a state of sexual ignorance, the implementation of sex education in schools has served to make many situations, even those involving young children, replete

*Continued on the next page.*



with sexual connotation. Recent reports have indicated that 40% of female high school students go to school each day where they victims of sexual harassment. By refusing to recognize girlhood and womanhood as conditions deserving of special treatment and protection, we have made reality harsher for all females.

In her conclusion, Shalit refers to many trends in society which suggest that women are once again learning to value modesty. In these days of lost childhood, many look upon preservation of virginity as a way of maintaining youthful innocence and freedom, if only in one facet of one's life. A return to strict religious life with its many restrictions and conventions provide many with guidance in their sexual and non-sexual activities. However, the strongest point that Shalit makes is that modesty can be a unifying force among females. Comporting oneself in a modest manner works to the advantage of all women, regardless of personal mores or sexual preference. A society in which virtue is desirable is a society that values all that is female, and one in which women and men alike can feel secure. □

*This article has been edited for length.*

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## SCHOOL OF THE AMERICAS: Teaching Values

A few weeks ago, about twenty members of the Tufts community made the trip down to Ft. Benning, Georgia to protest the United States Army School of the Americas (USARSA), which is located there. The School of the Americas is designed to teach Latin American soldiers the techniques and values of the American military. This means, among other things, the idea of having a professional army that operates along a core set of values, which includes a respect for civilian lives. The instructors at the School of the Americas teach their students that warfare must be limited to battle between armed groups and that soldiers must attempt to keep civilians from being harmed. Since 1957, more than 57,000 officers, cadets, non commissioned officers, and government workers have graduated from the School of the Americas.

Prior to the trip, Father Roy Bourgeois, the head of School of the Americas Watch, came to Tufts to speak. He denounced the

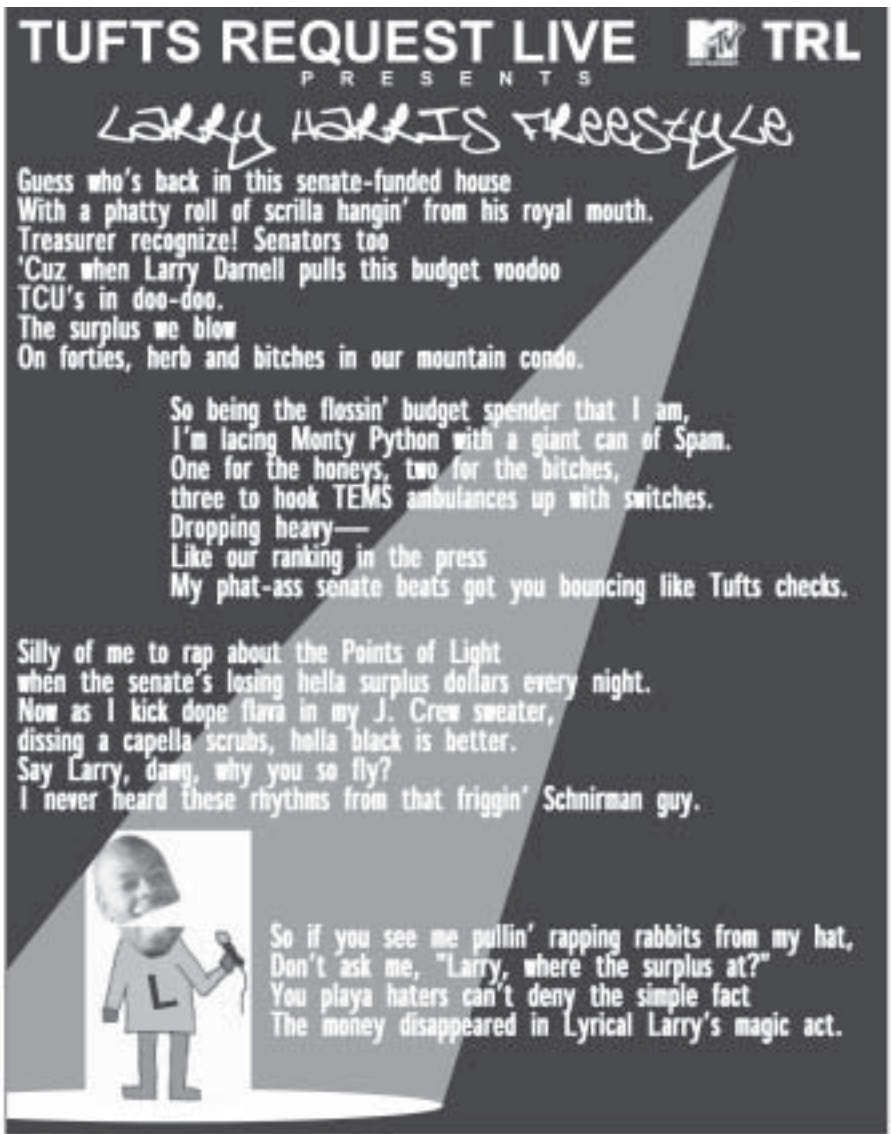
school and called for its abolishment. Father Bourgeois has repeatedly stated that the School of the Americas is guilty of human rights violations because graduates of the school, such as Manuel Noriega, have gone on to commit heinous crimes in Latin American countries after graduating. Also, he claims that the School of the Americas advocates torture and human rights abuses. His chief evidence demonstrating why he believes this to be the case are two manuals distributed to less than fifty students in 1992 before being recalled that advocated false imprisonment and the use of truth serum. Father Bourgeois has carefully ignored the fact that the manuals were immediately repealed and instructions are given to students that those methods are not acceptable.

The real irony behind the entire movement to abolish the school is that the School of the Americas sole purpose is to train responsible soldiers. Students who go to the school are obligated to take far more courses in human

rights than students at almost any other institution designed to train soldiers. They spend hour upon hour going over hypothetical situations where human rights are involved. All students must be familiar with the Geneva Conventions and must be able to site which passage of the Geneva Convention applies during each different hypothetical scenario involving human rights.

The logic which prompts Father Bourgeois and his compatriots to denounce the school because approximately 500 of its 57,000 graduates have committed human rights violations in Latin America is fundamentally flawed. The fact that Manuel Noreiga and Roberto d'Aubuisson attended the School of the Americas (which d'Aubuisson did for only six weeks and on the topic of radio maintenance) is no justification for shutting down the school. The real question is whether Noreiga and d'Aubuisson would have committed their

*Continued on the next page.*





# Tisch Lucky Hole

Jared Burdin, A'01

It would seem strange, even in today's society, to hear of a collegiate library, once known world-wide as a bastion of freedom, refusing to accept a book into its stacks. Yet that is exactly what Tisch Library did early in March when an active alumna of over ten years submitted the Massachusetts Citizens for Life's *Pro Life Reference Journal 1998-1999* for the University's holdings. She received her donation back, along with a polite letter from the Humanities Bibliographer, Christopher Barbour.

According to Mr. Barbour, Tisch Library's acquisition policy prohibits the acceptance of "primary documents," including, but not limited to "handbooks from organizations working in the public arena." This policy, simply put, is ludicrous. It is an attempt at an objective filter that keeps from the stacks works due to their method of publication and distribution, regardless of each book's scholarship. On the other hand, works lacking in this regard that have been published through a publishing house and sold internationally have consistently made their way to the shelves of Tisch. The question that remains to be answered is why, then, does the Tisch Library refuse to accept primary documents, in particular the



MCFL *Pro Life Reference Journal*.

It is obvious that a book's authorship is not a litmus test as to whether or not it is accepted by the library. Contrary to Mr. Barbour's statement, many books written by organizations

working in the public arena have been acquired by the University's holdings. Among the organizations that have written books that can be found on the shelves of the Tisch Library are various city and state Planned Parenthood offices, the World Health Organization, and the United States Congress. The topics of these works range from legislation to population control. There is even

(gasp!) a handbook, Planned Parenthood of New York's *Abortion, a Woman's Guide* (call number RG 734 .P58 1973). Therefore, the *Pro Life Reference Journal* was not rejected based on these criteria, but rather on some other concerns held by the library.

The content of a candidate for a library's holdings is certainly a legitimate consideration of that library. Independently published books, it could be reasoned, are more likely to contain vulgar or inflammatory material. This, however,

what could have been a war-causing dispute over the border between Peru and Ecuador.

The proponents of shutting down the School of the Americas rely on the fact that some of the graduates have committed crimes, and that two pamphlets advocating the use of truth serum and false imprisonment were distributed to fifty students before being revoked. The evidence is flimsy, but this is irrelevant to their cause. Opponents of the School of the Americas don't care whether it has actually committed any of the crimes it is accused of. They simply want it shut down because they are idealists who are under the delusion that by shutting down the School of the Americas they will help stop the fighting in Latin America, or because they blame the United States for the world's troubles. The reality of the situation is that the School of the Americas attempts to instill American values into officers in order to promote human rights in Latin America. It may not always succeed, but its mission is one of benevolence. □

is not the case with the MCFL's *Pro Life Reference Journal*. The majority of the *Journal* is dedicated to pro-life essays, whose writers include Boston College philosophy professor Peter Kreeft and television commentator and syndicated columnist L. Brent Bozell III, both of whom have authored other books in the Tisch holdings. The essays are temperate and even-handed, and contain no scathing demonizations. There are no pictures of aborted fetuses within the *Journal*'s pages. It is, in fact, a model of decency that is so often lacking on both sides of the debate. Content and decency, however, do not seem to have been taken into account when the Tisch Library rejected the *Pro Life Reference Journal*.

Content and decency are apparently never involved in the decision making process when a book is under consideration for appropriation into the Tisch Library, as a cursory review of the stacks reveals. Nestled along with *Love Canal* in Tufts million-strong holdings, one will find some of the most pernicious and disturbing publications the bibliographic world has to offer. Consider Nobuyoshi Araki's *Tokyo Lucky Hole* (HQ 247.T6 A73 1997), 704 pages of "art." That is, if you consider art to be black and white photographs of Japanese prostitutes involved in various sex acts with their Johns. The insightful *Red Light: Inside the Sex Industry* (HQ 144.P53 1996) explores the lives of sex workers, and features Sylvia Plachy's photographs of men and women in various states of undress. If lexicography is your thing, check out *The Language of Sadomasochism* (HQ 79 .M87 1989) next time you are on the first floor. In this "tome" you will find 115 pages of uncensored definitions, complete with etymology. These three books, indicative of the level of prurience acceptable at Tisch Library, are available to all through the lending program, while a well-produced collection of essays on a serious topic is nowhere to be found, simply because it is a primary document.

It is clear that Tisch Library's acquisition "policy" with regard to primary documents is not only inane, it is a farce. It is hard to understand what led the library to refuse the *Pro Life Reference Journal*, if it purportedly wishes to contribute to the open-minded, diversity-oriented discourse so treasured by Tufts University. Libraries across the state of Massachusetts, including the Middlesex County Libraries Consortium have welcomed it with open arms. Tisch should do the same. □

*Continued from previous page*

crimes if he had not attended the School of the Americas. Anyone who believes that the School of the Americas should be blamed because some of its graduates committed crimes should advocate closing Harvard because Theodore Kaczynski was a student there. In order to blame the School of the Americas for the acts committed by men such as Noreiga and d'Aubuisson, someone somewhere needs to show that Noriega and d'Aubuisson would not have committed the crimes they did but for their attendance at the School of the Americas.

Of course, there is also the question of how many potential dictators the School of the Americas has stifled. Many of the graduates have gone on to promote democracy in their countries. During what potentially could have been great blows to democracy, graduates of the School of the Americas prevented the military takeover of Paraguay, and helped prevent a coup in Ecuador. Furthermore, graduates of the School of the Americas helped to resolve

# A Tribute to Christopher Columbus

He sailed across the frothy seas  
To look for India  
Oh saucy Italian sailor Chris—  
How bad we've been to ya!

You stared down Ferd and Izzy,  
You stood your righteous ground.  
You told those silly Spaniards,  
“Duh, of course the world is round!”

You took the globe and doubled it,  
Proved flat-landers were the fools.  
Thanks to you, our Genoan pal  
We had last Monday off from school.

Yet times have changed since  
Glory days when heroes roamed the seas  
Like smallpox, hero killers spread  
The dread P.C. disease.

Because you sailed for Europe,  
and Ferd and Isabella,  
Because you don't like tribal drums,  
And preferred the Tarantella,

Because of all your Old World ways  
Leftists tarnished your acclaim.  
Today you have a gleaming plaque  
In the Eurocentric Hall of Fame.



New textbooks call you “murderer”  
Causing huge historic schism.  
To say this about our brave *paisan*  
Is clear anachronism.

They say you killed the Indians  
You brash *conquistador*—  
They say you battled ancient tribes  
That knew peace and love, not war.

At home there was a Renaissance,  
So how is Chris to blame  
For thinking human sacrifice  
Is culturally inane?

In your ancient era of ignorance  
Continents were bought and sold.  
How could you know the Natives here  
Would die from a Spanish cold?

We're awful sorry P.C. thugs  
Call Chris an Old World Nazi.  
So from all of us at THE PRIMARY SOURCE:  
A warm and heartfelt *grazie!*

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## Land of the Free, Home of the Ignorant

Forty-seven freshmen selected at random were asked to name their current Senators in a survey conducted by the SOURCE. Seventeen of them could do so. Can you believe that less than half of the freshman class can name their current US Senators?

When students matriculate at Tufts, the university assumes that these new undergraduates are fluent in United States government. Quoth the Arts and Sciences mission statement: “Our goal is to generate, disseminate, and advance knowledge within the ever-changing *international*, multicultural, and technological context of today's world” (emphasis added).

Huh?

What about the United States?

The vast majority of Tufts students are United States citizens. Nearly all of us are eighteen or older. We have the right and the power to vote. With that power comes responsibility, and we are failing to educate ourselves properly to meet that burden. Instead, we are shrugging off our lack of Western knowledge, often failing to recognize this pit of ignorance. We are allowing the formation

of opinions with a lack of indispensable understanding.

One respondent to the SOURCE survey claimed that “Anne Hecht” (who?) was a Senator from Maryland. Another claimed “Smith & Weston” (Wesson would be the gun manufacturer) represented South Dakota. Massachusetts Governor Paul Celluci and former California Governor Pete Wilson also are apparently working in Washington.

The other questions given in the survey radiate ignorance as well. When asked to name the Chief Justice of the Supreme Court, students replied with Clarence Thomas (twice), Louis Brandeis, “Riley,” Earl Warren, John Marshall, “Boon,” Sandra Day O'Connor, “some very powerful person,” “the really old guy,” Ruth Bader Ginsberg, and of course His Honor, Mark McGwire. Of the forty-eight students questioned, only fifteen knew that William H. Rehnquist is the Chief Justice, and twenty people did not even bother to venture a guess.

Sixteen of forty-eight freshmen could not successfully name three rights protected by the Bill of Rights. Some new Jumbos think that

Dan Lewis, A'99

“liberty” and “equality” are also included in the Top Ten.

As for a current issue, term limits, the survey asked, “How many times may a Senator be re-elected?” One-third of those polled think Senators may only be elected a finite amount of times by law, while showing blatant benightedness to political questions of the present day.

Thankfully, these students are now at a university, one dedicated to “disseminate knowledge.” The solution to the problem of ignorance of Americana is simple: A U.S. Government requirement is necessary at Tufts. This is especially important at a college with requirements up the wazoo. It is troublesome to think that the university holds required classes in such high regard while giving no lip service to this nation.

Look at the foreign language requirement, specifically the culture option. According to the Bulletin of Tufts University, “a foreign culture is defined as having non-English speaking origins” and “Anglo-American,

*Continued on following page*

British, Anglo-Irish and Anglo-Australian culture [*sic*] do not qualify.” The fact that there are twenty-seven amendments to the Constitution (as opposed to “179” or “460” as two of our survey-takers thought) is of minimal importance. Tufts would rather let its students take a stance of Constitutional ignorance and have them instead take Music 64 (Gospel Choir) as part of their African and African-American Culture requirement.

Of course, Gospel Choir is not the only course offered for the culture option. Other classes include Classics 135 (Social Life in Greece and Rome), Spanish 73 (Contemporary Latin American Fiction), History 135 (Gender and Sexuality in Japanese History), or German 75 (The Grimm’s Fairy Tale: Ideology and Politics). This assortment of classes simply does not give us neither the ability nor knowledge needed to be strong future leaders.

The same applies for the World Civilizations requirement. This one credit mandate obligates students to take a class that, from the Bulletin, “stud[ies] in depth a non-Western civilization or civilization”. Again the gauntlet of classes is comical. One featured class, “Japanese Visual Culture” (Japanese 113) “examin[es] the roots of *magna* (comic books) and *anime* (animation)” and begins each class by singing the *Pokemon* theme song.

Also available for this requirement are Sociology 188 (Women in Migration), Dance 70 (Body, Movement, and Power on the World Stage), and World Civilizations 17 (Love and Sexuality in World Literature). Students waste away in classes that do nothing more than induce amnesia. They are not afforded the option to take Introduction to American Politics (Political Science 11). It is the U.S. Government class that would enable them to meet the mission of Tufts: “to grow as . . . critically involved members of society.”

Simply stated, the University is not meeting its mission statement, and an American Government requirement is as necessary as any to reach goals. No one would believe that it is less important than Drama 45, “Third-World Film” or any other of the illustrious blow off classes students can choose from.

With imbecilic classes wasting time of students who require American historical knowledge to be successful, it is staggering that this university does not emphasize the West. Every new class of graduates may enter the rest of their lives without essential knowledge. A U.S. Government requirement would shed much needed light on the naivete at Tufts. □

# Home Free

Craig Waldman, A’01

America has always been a beacon to those who yearn for freedom. Our nation’s proud heritage is one of fighting for liberty throughout the world. The founding fathers risked their lives to make America free. In World War II, American troops invaded Europe with the hope of restoring freedom. America has always protected and always will protect those inalienable rights upon which it was founded. Our message to the world, furthermore, must be that the United States is the land of the free. The day America stops protecting basic freedom is the same day it concedes that this great experiment in democracy, hope, and liberty has failed. Could any politician in this country really live with himself if Elian Gonzalez was sent back to a life of poverty and oppression? A life where people live in constant fear? A life with no hope? In this country, the answer ought to be an unequivocal “no.”

Undoubtedly, there is a strong case to be made for the bond of family, especially in a case involving such a young boy. Elian lost his mother on the dangerous voyage from the shores of Cuba to those of Florida, and the magnitude of such a tragedy for Elian cannot be expressed in words. There is little doubt, moreover, that under most conditions, America would do anything in its power to keep the nuclear family intact; after all, the central element of American society is the family. But in some cases, such as this one, there are other issues that must be taken into account.

Elián’s father remains in Cuba under an oppressive communist regime, which leads to a problem central to this debate: Elián’s father cannot speak freely. He is told when, how, and what to say by the Castro regime. His opinions cannot be evaluated fairly until the Cuban government allows him and his entire family to make the trip to America. When this happens, we can be sure that we are getting an honest statement from Elián’s father. At such a time, the father would be free to make his case to the American people, courts, and congress. In all likelihood, though, this will never happen. Castro is afraid of what the father might say if he ever reaches freedom. Like all communist dictators, Castro has always been reticent to let his people see the various vicissitudes of

democracy—be they Disneyland or a free demonstration. Castro must wonder what Elián’s father might say after seeing all that America has to offer. What might he say without a gun at his family’s backs? And above all, Castro knows that there is a reason that Cuba needs walls to keep people in, while free countries, like America, need walls to keep people out.

Even if the father actually does want Elián to come back to Cuba, there are other considerations that must be made. There should be no doubt that Cuba is an oppressive country with a dictator who is nothing short of brutal. Cuba is the most repressive government in the Western hemisphere, if not the world. For example, all Cuban schoolchildren are “judged” before they go on to higher education—if they are not deemed “reliable enough” politically, they simply cannot continue. Those Cubans who are caught in the waters off shore by the Cuban Coast Guard are killed. Cuban people can be arrested on the spot for almost anything—even owning a fax machine. And if the Soviet Union had won the Cold War, Castro would be sitting in New York’s Central Park right now watching Americans who are not “reliable enough” being hanged. Castro has brutally murdered his enemies, condemned Cubans to a life of poverty, and until the Pope’s visit removed his people’s right to religious worship. Castro is on par with the most barbarous rulers of the past 500 years. And after many promises of free elections and human rights concessions, Cuba remains the same: an oppressive dictatorship whose citizens have little hope. To send Elián back to Cuba would be condemning him to a life of poverty and hopelessness. Is this really what America (or Elián’s father, for that matter) wants to do?

So what is to be done? Simply put, Elián cannot be sent back to Cuba under the current conditions. Every person who comes to America has the right to apply for asylum. The Administration, through the INS, has attempted to short-circuit this process. The reasoning that the INS is using to send Elián back, moreover, is flawed and the Clinton administration has acted out of line with typical American policy throughout this incident. The INS claims that reuniting fami-

*Continued on the next page.*



lies has always been U.S. Immigration policy. This may be true, but it has always meant reuniting them in free, not repressive countries. As the *Weekly Standard* points out, there is legal precedent for keeping Elian in the United States. The case *In re B.G. Vlasta Z. v. San Bernardino County* found that the mother of two Czech children, taken out of Prague by their father (who died of cancer shortly after arriving in the United States) was a fit mother, but ordered that the children remain in the US because of the inhumanity of the Prague regime.

At the very least, Elian Gonzalez is entitled to his day in court. And if the boy's father cannot make the 90-mile trip to America without strings holding him back, Cuba—not America—is preventing the reunion of a family. This issue is certainly complicated, but the answer should be clear: America does not sentence innocent people to a life of repression. □

## THROWN TO THE LIONS

In the People's Republic of China, members of a religious movement called Falun Gong have been systemically rounded up and arrested or set to "re-education" camps during the past several weeks. The Communist government of the People's Republic asserts that this religious movement is a malicious cult, which is "antisocial, antihuman, anti-science, and anti-government." The Falun Gong movement has attracted unforeseen and unprecedented popular support from the Chinese people through its mystical teachings of cosmic healing and salvation from a corrupt world. Membership in the Falun Gong movement was declared illegal, but members have refused to renounce their beliefs. Such opposition has forced the government to take more drastic measures to prevent the spread of this religion.

The Communist government of China fears the political potential of any movement with mass popular support. Any such movement would be capable of challenging the totalitarian authority of the Communist Party. Out of desperate self-preservation, the Communists have used the military and police power at its disposal to crack down on the Falun Gong movement. Falun Gong has no political teachings and its members seek only to practice their mystical exercises in peace. The government officially

outlawed Falun Gong in response to a peaceful gathering of 10,000 members in Beijing. The government feared that such a large gathering would have the potential to assert claims for religious freedom.

A tyrannical government demanding strict allegiance, and persecuting a religious movement that seeks only inner peace and salvation—where in history has this occurred before? Such was the historical beginning of Christianity. Christians suffered for their religious beliefs at the hands of the Romans just as members of Falun Gong now suffer under the oppressive Communist government of China. Christians and defenders of liberty of all faiths should be incensed at China's barbarous treatment of individuals seeking to express their religious beliefs and practice in peace.

It is highly indicative of the state of moral degeneration of the Clinton Administration that while these gross human rights violations are occurring, President Clinton is seeking to make China a member of the World Trade Organization. For President Clinton the almighty dollar comes before even the most fundamental human liberties. His ignorance of the persecution of the Falun Gong movement not only overlooks a heinous injustice, but also ignores the historical lessons of religious liberty, to which he and a majority of Americans owe their ability to practice faith.

## TEMPER, TEMPER

I hate the gooks, I will hate them as long as I live," opined one political candidate not long ago. Such blatantly hateful and racially derogatory speech is clearly shocking and offensive, to people of Asian decent most of all. It was hoped that ignorance of these proportions had been at least relegated to the backwoods, yet this statement was uttered by one of the most prominent current public figures in American politics. For such an important and influential politician to express such hate through the use of a racial slur is simply inexcusable, and should force many of his supporters to reconsider their political loyalty.

Who is this politician who would dare say, "I hate the gooks...?" It is none other than Republican presidential candidate Senator John McCain, the man who is in a tight race for the Republican presidential nomination and the man who many consider to be our next President. In the Friday the 18<sup>th</sup> issue of the San Francisco

Chronicle, an article covering a press conference in which McCain was questioned about his use of the word gook was published. McCain was criticized for his continual use of the word, to which he defended his previous statements by saying "I hate the gooks, I will hate them as long as I live."

McCain then went on to explain his remarks, and his explanation is understandable if not



exculpating. McCain clarified that his use of the word was only in reference to the North Vietnamese soldiers during the Vietnam War. In this light, McCain's hatred is somewhat understandable, for those soldiers brutally tortured him and his fellow prisoners of war for more than four years. Yet the term used by McCain is offensive to all Asians. As Guy Aoki, president of the Media Action Network for Asian Americans put it "If Sen. McCain had been captured by Nigerians, could he call those people 'niggers' and think he wasn't going to offend everyone who is black?"

John McCain has the reputation for a fiery temper and boldly speaking his mind, but this time he *has* gone too far. A national politician must be able to restrain himself and weigh the consequences of his words. McCain has alienated Asian American votes, and should he become President, his remarks could have detrimental effects on international relations with Asian countries. McCain's uncontrollable disposition has become a liability to his campaign, and it could be a far worse liability to allow such an impulsive and fiery temper into the White House. □

Dear PRIMARY SOURCE,

Your April issue was absolutely hilarious. Brilliant, brilliant, brilliant. Your editor-in-chief, Alyssa Heumann, is an absolute visionary. Incredible.

Jim Melk  
Class of 1990

*Editor's Note: All compliments should be directed to Production Manager Extraordinaire Chris Kohler for his ingenuity in designing our April issue.*

# VOLUME 19:2000-2001

## “You Don’t Want To Read That.”

Joshua Martino, A’02

In a matter of months, Tufts President John DiBiaggio will leave the university that he made great. During his eight-year term as president, Tufts became an elite institution, challenging the Ivies for students and professors. Due to Dr. DiBiaggio’s emphasis of public service and admiration of all the liberal arts, our university provides an education worthy of its hefty price tag. The trustees will be hard-pressed to find a replacement of a similar caliber.

Yet, we at the SOURCE mark the announcement of President DiBiaggio’s retirement with a bitter twinge. For all of his accomplishments, to our staff he will always be remembered for a comment that spoiled his splendid career during its twilight days.

Only weeks ago, at a reception for legacy parents and their matriculating children, President DiBiaggio mingled with Tufts parents and wide-eyed freshmen. As he greeted one woman, he noticed a copy of THE PRIMARY SOURCE orientation issue in her hands. Recognizing the magazine, President DiBiaggio told the Tufts parent, “You don’t want to read that.” When the parent asked why, DiBiaggio responded that the magazine was very conservative and engaged in personal attacks. The woman insisted that she would most likely read the SOURCE regardless. When asked why, she told the President that her daughter was a former editor-in-chief.

According to the parent, President DiBiaggio then assured her that her daughter’s recent tenure as chief editor marked a drastic improvement in the magazine, and the issues to which he objected were written several years beforehand.

Disappointment can be the only emotion with which we at THE PRIMARY SOURCE describe this unfortunate incident. Although the staff members of this magazine are no strangers to criticism, it pains us to think that voices from the most elite administrative offices promote

editorship of this journal. And the wound is twice as deep since this administrator is perhaps the most admired leader on campus.

Regardless of the unpopularity of our politics, THE PRIMARY SOURCE is the result of the personal sacrifice of its members. As the president of the university, to advocate its censorship is to dishonor our hard work and invalidate the beliefs that we hold dear. Such a remark not only disgraces the efforts of writers current and past; it also shames those new to our masthead, in this year and in years to come.

Here we have a clear case of a powerful and popular man objecting to basic journalistic prerogative. There is no authority at Tufts that may instruct parents or students what to read. And one can only hope that Dr. DiBiaggio’s remark was an isolated suggestion to one ironically pro-SOURCE parent.

Perhaps most disturbing is that President DiBiaggio is the last person that one would expect to make this comment. A self-declared advocate of the First Amendment, Dr. DiBiaggio spoke of the ideals of the university during his welcoming remarks to matriculating freshmen this month. To our President, and indeed to the SOURCE, the university is a place of innumerable opinions, where education is fostered by discussion, disagreement, and enlightened debate. As any student of history knows, to mute dissenting voices is to create ignorant silence.

The SOURCE has been done an injustice. At Tufts, when a member of the popular Left is slighted, petitions arise, letters are written, and protestors march the campus. We ask for no such action, as the SOURCE has never courted sympathy for our cause when reason alone would suffice. In this case, we sincerely hope that if President DiBiaggio chooses not to remain at Tufts, that he leaves behind an apology. □

JOSHUA MARTINO  
*Editor-in-Chief*

*Managing Editor, Editorial*  
JONATHAN PERLE

*Campus Affairs*  
SAM DANGREMOND  
*National and International Issues*  
STEPHEN TEMPESTA  
*Commentary*  
EZRA KLUGHAUPT

*Managing Editor, Production*  
CHRIS KOHLER

*Publishing*  
ADAM BIACCHI

*Business Manager*  
MEGAN LIOTTA

*Humor Editor*  
LEWIS TITTERTON

*Contributors*  
JONATHAN FRIED • JARED BURDIN  
TARA HEUMANN • NICK ABRAHAM  
BRIAN ATHONTON • ANDREW GIBBS  
ROB LICHTER • MICHAEL SANTORELLI  
SIMON HOLROYD

*Editor at Large*  
CRAIG WALDMAN

*Editor Emerita*  
ALYSSA HEUMANN

TO THE EDITOR:

You were correct in admonishing me for a flippant comment I made to a parent at a recent reception. We are a university that supports the free exchange of opinions, even when we might find them contradictory to our own. While I am offended by personal attacks on those who are fundamentally defenseless, i.e., students who do not hold elective or appointed office, criticism of behavior of individuals in positions of authority, such as myself, are clearly fair game.

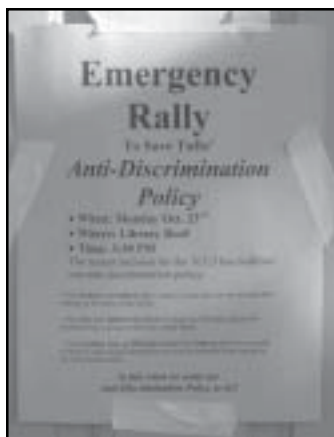
I apologize for this indiscretion. I trust you will understand that we all err at times, even those of us who should know better.

Sincerely,  
John DiBiaggio  
President

# A TSAD Day On Campus

Megan Liotta, J'03

Last week, two SOURCE writers were dining in Carmichael when they came across a female student tabling for Tufts Students Against Discrimination. To challenge the dubious principles of Tufts' newest group, they asked the TSAD representative if the group would support a student who professes that homosexuality is immoral if he or she wanted a leadership position in TTLGBC. The TSAD member replied that as long as that student was willing to carry out the mission of the organization, there was no reason he or she should be denied the position. She continued, mentioning the plight of Julie Catalano and stating that the openly bisexual student was "kicked out" of TCF because of her sexual orientation.



The SOURCE members were shocked at the misinformation presented. They asserted that Catalano was not kicked out—she left of her own accord, and had for three years been welcomed by TCF as an openly bisexual member. The TSAD student eventually acquiesced to this statement, but insisted that Tufts "needs to just tell some groups that they are welcome to practice their beliefs elsewhere, but not on this campus." When one SOURCE member pointed out that this was discrimination based on a religious belief, the TSAD tabler waffled. "Well, yes and no," she said without giving further explanation.

The fledgling SOURCE writers later learned, much to their amazement, that the TSAD student with whom they had argued and who had given them a deceitful account of Julie Catalano's situation was none other than Catalano herself.

Founded in a fit of reactionary idiocy, Tufts Students Against Discrimination held its first meeting last week in Oxfam Café. When members of the SOURCE arrived, however, the group's leaders declared the meeting closed to the media. The SOURCE writers were graciously allowed to stay under the condition that they would not report what they heard. One cannot help but wonder at the reasoning (or lack thereof) behind the secrecy of the meeting. However, in respect to the request of the meeting's organizer, the SOURCE will not report on the meeting's content.

Nonetheless, the SOURCE is free to note that TSAD's formation means the campus is rapidly becoming unsafe to free-thinking students. Since the birth of Tufts' newest, albeit unrecognized, group of misguided activists, those who do not find fault with the TCU Judiciary's ruling on the Tufts Christian Fellowship have been bombarded by open hostility and pressure to conform to a far Left agenda. Discomfort abounds for any student who refuses to sign the recently circulating petition for a "better" university anti-discrimination policy.

Some Tufts students have shared with the SOURCE that they felt pressured to sign the TSAD petition out of fear of being labeled bigots. After all, the group's name even suggests that those who do not join with or conform to TSAD are supporters of discrimination. One black student commented that because "African-Americans" are explicitly singled out, she felt that she had to sign a petition or risk "looking like I hate myself" even though she sided with TCF from the outset of the controversy. An Asian student expressed outrage with TSAD for turning the TCF controversy into an issue of racial prejudice

by unnecessarily including race in their petition. One unassuming student entered Oxfam just prior to the TSAD meeting and was repeatedly pestered by employees of the café to sign the petition. After she politely refused, one incredulous employee asked, "You mean you aren't going to sign one?" Apparently "no" does not mean "no" to the supporters of TSAD.

Any Tufts student who hasn't fervently kept up with the TCF fiasco is probably unaware of the details of Catalano's personal situation, and is thus at risk of getting caught up in the lies she spews. In conjunction with Catalano's blatant deceit, TSAD is also lying to students in its petition. Anyone looking closely at both the TCUJ ruling and the TSAD petition will realize that the bulleted "facts" on the petition regarding discrimination in TCU recognized groups are false. No student may be denied membership to any group on campus based on their race, gender, religion, or sexual orientation. Only a leadership position may be denied to a student whose beliefs differ from those included in the mission of the organization.

If students on this campus intend to preserve their most basic freedoms, they must not cave to the scare tactics employed by extremist organizations such as TSAD. A group that claims to promote safety and security for students that uses threats, deceit, and pressure to gain support is not sympathetic to the needs of a free society. □

## MONEY FOR NOTHING

The October 11<sup>th</sup> issue of the *Daily* carried a letter to the entire undergraduate student body written by Vice President of Arts, Sciences, and Engineering, Mel Bernstein. The purpose of the letter was to introduce a \$500,000 increase to the AS&E budget. Thanks to Bernstein's correspondence, we now know how much we're planning to spend and who is in charge of allocating the funds. Still, after reading the full page, even moderately probing Jumbos may be interested in knowing the use of all this money.

Instead of explaining detailed and thoroughly developed programs, the letter cites only "events and initiatives" as worthy of half a million dollars. Students should be wary of administrative spending on as vague a mission as "diversity." What does that mean? Bernstein's letter fails to explain.

The process here is inherently backward. First we develop worthwhile projects, and then

we see to amassing appropriate funding. While diversity may be a noble cause, there are other issues on this campus in desperate need of immediate attention and money. Only two weeks ago, over 300 angry Jumbos gathered in Hotung to complain about the social scene. Extra money could be used to bring bands to campus or to build a facility for student social events. Funding is needed for construction of the new Music Department and may be required for the erection of a new dormitory. Existing dorms all over campus could benefit from repairs and renovations.

Only two years ago, Bernstein undertook another huge diversity initiative with the Task Force on Race. Again, we find ourselves absent-mindedly throwing large sums of money at this undeveloped concept. Simply delegating funds doesn't solve the problem. In fact, it doesn't even begin to approach it. □



# Freedom At the Bat

*The outlook wasn't brilliant for the SOURCE's team that day.  
The Coalition was catching up—two innings more to play.  
T'would be a shameful loss for the friends of common sense  
to be beaten by Adam Carlis and his swarthy leftist friends.*

Some of the rightist journal saw the score, began to fret.  
On victory the chief editor his humility had bet.  
Though on the staff were atheists, Christians, and Jews  
to the gods of right-wing justice the SOURCE prayed they wouldn't lose.

To the field they'd come that afternoon with patriotic pride.  
They unfurled the Stars and Stripes, for no fear had they to hide.  
The Coalition's shaggy horde unloosed their warlike chants,  
While many a ready SOURCE practiced the kickball batting stance.

The leftists swarmed about the field to take their warm-up lap.  
The campus voice of reason sat, cold hands upon their laps.  
"Will you SOURCE's mind," quizzed Carlis, "if your flag is made first base?"  
Many a conservative gasped and growled—a sneer crossed Adam's face.

"You can use the flag for first," quoth a member of the right-wing corps.  
"But how about for third we use Mumia's char-red corpse?"  
Thus the battle lines were drawn between gentleman and churl  
and throughout the seven-inning game both sides did insults hurl.

A lady Coalitioner at second was tagged out.  
A vicious spat she then ensued with the SOURCE's shortstop stout.  
"Don't do me any favors, fatty," cried the victim of the play.  
Loudly called the portly editor, "You'll work for me someday."

Behind the SOURCE's cheering bench did the cunning Carlis crawl.  
He stole the proud right-wingers' flag—fifty shining stars and all.  
But the commie didn't get past one of the hearty friends of truth,  
And with gritted teeth and angry blows he punished the uncouth.

And so the insults flew and flew, the scuffles neared stampede  
But while players were talking trash, the teams exchanged the lead.  
So with two innings left the SOURCE was winning, but concerned.  
The Coalition threatened; at any time the game could turn.

The *Daily* printed nothing, the *Observer* not a trace  
of how the SOURCE maintained the lead thanks to their rookie ace.  
A junior tall drove in two runs and kept the lead alive  
and when the final out was caught, the SOURCE won seven-five.

*Oh, somewhere on the campus the commie spirit lingers pale.  
For they wouldn't die; the losers snarled, "Justice shall prevail!"  
And 'round the office of the SOURCE its joyous members shout.  
But there is no joy for leftists—the Coalition has struck out.*

## Speech Under Siege

*Gerard Balan, A'03*

When the founding fathers took the bold step of declaring their independence from British rule, they introduced the world to a revolutionary new concept: freedom of speech. Never before had a country been established where its citizens could openly express their ideas and criticisms of government and society without fear of incarceration or harassment. As centers for enlightenment and education, one would assume that today's colleges and universities would promote this ideal and allow their students to grow and question their beliefs through the free exchange of ideas. Unfortunately, for many educational institutions, including Tufts, this is not the case.

On several occasions during the past decade, Tufts has consistently censored and silenced under the guise of tolerance and "safety." The trend can be traced back all the way to the early '90s when affirmative action opponent Dinesh D'Souza visited the Hill to speak about the issues raised in his controversial book *Illiberal Education*. During the lecture, a band of disgruntled black students shackled themselves to the front row and rattled their chains disruptively whenever D'Souza said something they disagreed with. Afterwards, an African-American studies professor approached D'Souza to declare his intention to use the lecture in class as "clinical evidence of racism." Unabashed, D'Souza responded by stating that he hoped the professor would allow his students to challenge that assumption in class and form their own opinions. Not surprisingly, the professor emphatically replied, "No!"

Anti-free speech actions were taken to the next level a few years later, when a group of students produced T-shirts that read, "Why Beer is Better Than Women at Tufts." The administration's response was swift and severe. Not only were the shirts banned for creating an "offensive" and "sexist" environment, then-president Jean Mayer also divided the campus into "free-speech" and "non-free-speech" zones. After the student body's widespread outcry against the speech policy, Mayer changed his mind. However, the message was clear: free speech was only protected as long as it did not offend anyone.

A few weeks ago, Mark Sutherland, a senior at Tufts, spotted a "Kids Day" advertisement on the Tufts cannon with a rainbow spray-painted in the background. In interpreting this message as the LGBT community forcing their ideology on young children, Sutherland protested by painting the cannon with a message of his own: "Don't ideologically molest my kids with your rainbow propaganda." A few Jumbos were offended by the message and called the TUPD to complain. Before the paint could dry, Tufts' finest cleared the area and had a maintenance worker paint over the message.

Yet until some chalkings were mysteriously erased late this semester, no such action was taken when, for instance, the TTLGBC littered the campus with sexually explicit statements, such as "I Love a Good Flamer," "Lesbians love Bush," "Get a kiss from the fag hag," or the more subtle "Jumbo the Gay Elephant: Wanna Take a Ride?" Where was the censorship Gestapo when pictures of ejaculating penises were drawn all over Memorial Steps? It is quite hypocritical that Sutherland's tactics be censored when the administration turned a blind eye

*Continued on the next page.*



Fomer liberal and author of *How I Accidentally Joined the Vast Right Wing Conspiracy*, and *Found Inner Peace*, Harry Stein.



*“On campus, thinking thoughts that are different from the mainstream culture would be very difficult. Trying to get laid as a conservative must really limit your options.” —Harry Stein*

## VICTIMIZING THE VICTIM

During Orientation week, hundreds of students marched to Cohen Auditorium to learn why “No Means No.” This annual Orientation date-rape education session seems to teach freshmen that the law allows a woman to cry rape under almost any circumstance. Freshmen women leave the seminar thinking that the best “morning after” treatment is a lawsuit filed by Daddy and his attorney. As usual, the program began with a skit sponsored by Tufts Men Against Violence, which was intended to enlighten us about and sensitize us to the seriousness of rape. Unfortunately, this “enlightenment” only caused confusion and anger.

Par for the course, the roles portrayed in skit were the victim, the aggressor, and a

to TSAD’s antics, which include violating school policy in plastering the campus with anti-TCF propaganda when they were not (and never have been) recognized as an official student group, and of course, in hijacking Ballou Hall with their infamous sit-in. Despite all the conflicting messages throughout the years, the administration has made it clear that the only speech tolerated at Tufts is liberal speech and any idea that deviates even slightly from leftist ideology must be promptly silenced and eradicated.

George Santayana the philosopher once said, “Those who do not remember the past are condemned to repeat it.” Some Jumbos may consider it ludicrous to suggest that Tufts is going back to the days of the implementation of the free-speech zones, but the incident at the cannon demonstrates this is exactly the direction in which we are headed. Hopefully, a new trend will start. When he heard of the latest anti-free-speech incident, Tufts sophomore Lorenz Sell bought a can of spray paint and plastered the cannon with

a long overdue message: “stop censoring our speech.” Sell later remarked, “I felt that any decent institution allows its students to develop their minds in their own way. Tufts made a choice for students that day. Tufts decided what was appropriate or not appropriate for students to read.”

It is puzzling how on one hand, Tufts prides itself in providing a quality education, yet on the other hand, it practices censorship, which is the very *antithesis* of education. The more knowledge a student has access to on a subject, the better decisions he or she is likely to make regarding that subject. To censor is to slow intellectual progress, as Tufts shirks its responsibility in preparing its students for the ideas and ideologies that they will encounter in the real world.

As important as diversity may be, it is fruitless if we are ultimately encouraged to think the same. If Tufts is truly serious in providing a quality education, then it should stop the censoring and start advocating a true diversity: diversity of ideas. □

mutual friend of both persons. In theory, the skit should be ambiguous enough so men can see how easily rape charges can be filed, but not so ambiguous that the women feel rape is not a real concern. The skit is not, however, meant to entertain the audience. Thus, when laughter rippled through the audience, the actors were confused. After the skit, the actress playing the victim asked the audience, “What did you find so funny throughout the skit that you kept on laughing?” One woman responded: “Your stupidity.” Responding to the “victim whining about her helplessness, another woman stated, “Men have this thing called a penis, and it hurts when you grab it.”

Perhaps affirming the anti-male viewpoint of the feminists who organize the program, many freshman women said that they would never return to a male dorm room alone because males are untrustworthy. At one point, the discussion quickly escalated to shouts. The “victim” shrieked, “I’m the victim here! I’m the victim! I can’t believe you’re siding with him! You people make me sick!” This hostility only increased the rupture between women in the audience and the victim. “Why No Means No” pitifully failed to produce any sort of uniform message. The only thing that the date-rape confusion proves is that perhaps it is in the best interests of those women who go drinking with random men to invest in titanium, industrial-strength chastity belts. □



SOURCE editors Josh Martino and Megan Liotta share a cigarette at the Community Tot-Lot, on the cover of our “Smoking Is Cool” issue.



# VOLUME 20:2001-2002

## Not Guilty, Ya'll Gots ta Feel Me

Sam Dangremond, EN'03

During the past month at Tufts, many battles have been fought. The First Amendment has been challenged, and the physical safety of patriotic students has been threatened. But in every case, THE PRIMARY SOURCE has emerged victorious.

We at THE PRIMARY SOURCE will not allow our freedom of speech to be compromised. Iris Halpern threatened that freedom when she filed charges against our journal. These charges were unanimously dismissed by the Committee on Student Life (CSL) with a strong statement in favor of the rights guaranteed by the First Amendment. In its decision, the CSL also struck down the notion, so popular among leftists, that as a private institution Tufts University may disregard the Bill of Rights. Legalities aside, Tufts cannot ignore the Bill of Rights lest it subject itself to accusations of hypocrisy.

After the CSL upheld our First Amendment rights, senator Pritesh Gandhi feebly attempted to threaten those rights when he introduced a sweeping measure in the TCU senate that asked for administrators to create rules governing student publications. Putting aside the fact that the senate has no power over such matters, Gandhi nonetheless hoped to goad senators into grandstanding about the meaning of sexual harassment. After much melodramatic debate, this measure failed.

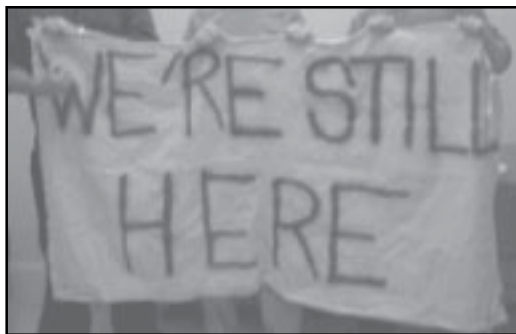
Thus, THE PRIMARY SOURCE again feels secure. We will continue to criticize, satirize, and parody those on this campus with whom we disagree. We will continue to condemn those students who issue moronic statements—and most importantly, we will continue to do so at our discretion. We will be the ones to choose what we print and will let no one deprive us of this right. We will exercise this discretion under our own conditions, and as we remain free to print what we see fit, we will now print what we see to be appropriate.

To Iris Halpern: it never was and never will be the intent of this magazine to hurt any individual. We may seek to embarrass, even offend, public figures on this campus but not to cause harm. We understand how the humor concerning SLAM in our October 11<sup>th</sup> issue could be construed as crass and uncouth. While we may still disagree about the nature of sexual harassment, it is clear that these comments upset you. Yet, the SOURCE never sought to harm you. You should consider these words to be sincere, since I was not forced to write them. I regret that you were hurt by comments published in this magazine.

It was never the intent of THE PRIMARY SOURCE to harm, but this cannot be said of every student on the Tufts campus. The assault at the cannon has shown the disgusting depths to which leftists will sink. As I stood serenely by the cannon early in the morning of October 2<sup>nd</sup>, three of this campus' most notorious radicals approached me wearing hooded sweatshirts and bandanas covering their faces. Although I reminded them of the rules of cannon painting, one began to paint

over our laboriously detailed American flag. When I shouted at him, I was grabbed from behind by the other two. Despite my repeated entreaties to stop what they were doing and to take their

hands off me, they grabbed my upper arms and shoulders tightly and would not let go. I struggled to free myself, causing all three of us to fall to the pavement and into bushes several times. Still, they would not let go. Reason did not reach to these students, as I told them that what they were doing was illegal, against Tufts policy, and that for all I cared they could paint over my flag the next night if they would just let me free. Finally, the first leftist instructed the others to let me go, at which time I promptly called the Tufts



SAM DANGREMOND  
*Editor-in-Chief*

*Campus Affairs*  
MEGAN LIOTTA

ADAM BIACCHI / *Assistant*

*National and International Issues*

ANDREW GIBBS

SIMON HOLROYD / *Assistant*

*Commentary*

MIKE SANTORELLI

*Managing Editor, Production*

CHRIS KOHLER

*Business Manager*

TARA HEUMANN

*Humor Editors*

ROB LICHTER

STEPHEN TEMPESTA

*Contributors*

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GERARD BALAN • MIKE FORTES

JONATHAN FRIED • JON HALPERT

CHRISTIE LANGENBERG • MARLON THOMAS

JASON WALKER • REID VAN GORDER

*Editor at Large*

JONATHAN PERLE

*Editor Emeritus*

JOSHUA MARTINO

University Police.

While I was found innocent of all wrongdoing, the punishment given my attackers was far too lenient. By placing them only on Probation I, despite incriminating testimony and evidence from the TUPD, the University has truly sanctioned violence. Much has been made of the word “unsafe” on this campus, but I never imagined that I would feel that way. In light of this lenient decision, members of the SOURCE decided to alert the national media. Reaching millions through various websites, including *The Drudge Report*, our story has brought Tufts under national criticism unseen since the Tufts Christian Fellowship debate. We have exposed Tufts' negligence not out of malice, but out of the desire that this never, ever, happen again. We hope that the administration takes this message to heart. □



# America's Second Day of Infamy

It's no surprise that a Muslim fundamentalist committed the first great terrorist atrocity of the twenty-first century. This fact is no indictment of Islam; Jews and Christians also kill in the name of God. Yet, in the West we send our murderers to jail. In downtown Kabul, Baghdad, and the West Bank, parades are thrown in their honor. In these parts of the Middle East, not much has changed since the Middle Ages.

Don't be afraid to say it. Nowadays it's considered coarse to condemn a worldview as backwards, ignorant, inferior. The images broadcast on America's Second Day of Infamy—celebrations in the West Bank, flags burned, terrorists martyred—confirm that Muslim fundamentalism is just that. And unlike America's Religious Right and the Orthodox Jewish movement, militant Muslims are a threat to civilians in other nations. They have declared war against the Western world.

Their victims include other Muslims as well. In the past weeks, Muslims in the United States have been terrorized by an ignorant response to terrorism. These freedom-loving Americans practice a religion nearly identical in its moral fiber to the faiths of the West. They too suffered when the towers came crumbling down.

Despite all the ruin, the American Left bristles at the word "war." But this reaction is not to the portent of thousands of dead American soldiers. Rather, they realize the threat that a battle against terrorism poses to their multi-cultural worldview: all civilizations are equal. They prickle at the word "evil," President Bush's description of the terrorists and their sponsors. Leftists hate to acknowledge that a collective can be morally vacant. And they dread the historical implications of the President's use of the word "crusade" to describe his anti-terror campaign. They know this means

that the fundamentalists who live in the Middle Ages will receive medieval justice: diplomacy at the tip of a sword.

If anyone could possibly benefit from this disaster, ironically it's the citizens of the Holy Land freed by the Crusaders.



Those glued to their televisions saw Palestinian leader Yasser Arafat trembling in disbelief before the cameras on that Tuesday. Yes, he too was stunned by the carnage. Yet he also realized that support for his cause was shot—the attacks, and the subsequent ululating and cheering in Palestinian neighborhoods, exposed the true nature of the opponents of the Jewish state. Like the al Qaeda hijackers, Hamas, Hezbollah, and the Islamic Jihad are not motivated by politics. Hatred alone fuels their movement.

Now every New Yorker is an Israeli. Since September 11, Washingtonians have also lived with the dread that has embittered the lives of Jews and their Muslim allies during the second Intifada. For there

*Joshua Martino, A'02*

is no difference between those who toppled the World Trade Center and the suicide bombers of anti-Zionist terror groups. If the latter groups had the means to attack the United States, they would. This is precisely why President Bush has declared

war. Such terrorists cannot be coaxed into submission. These mercenaries are like donkeys; they respond only to force. Too long has America allowed hatred to grow in the shadows of democracy. Fundamentalists are entitled to hate the West, and we are allowed to ignore them only until they express their hatred through violence. It is then, as President Bush said, that these men "follow in the path of fascism, and Nazism, and totalitarianism. And they will follow that path all the way, to where it ends: in history's unmarked grave of discarded lies."

Still, many peaceniks are wary of the nation's mental preparation for the undoubtedly long battle ahead. Patriotic cheers and the flying of Old Glory from millions of homes, car an-

tennae, and storefronts intimidate them—they call this behavior, and the nation's clamoring for a military response, jingoism. But it should not surprise an American of the World War II generation that our patriotism is strongest after our nation is attacked. We are most appreciative of our freedom when it has been threatened. What peace-mongers call jingoism, sensible folks call a natural response to fear. If unfurling red, white, and blue on their doorsteps helps Americans deal with their helpless grief, so be it. If it makes them believe they are memorializing the men and women who will die overseas, let the flags fly. For every flag burned by the enemies of freedom, one thousand should be hoisted on liberty's shores. □

# Live and Let Die

Andrew Gibbs, EN'02

Does anyone even remember stem cells? For reasons of sensitivity, the perpetual clash between church and state went on hiatus for a few weeks of bipartisanship in the wake of the terrorist attacks. Alas, the moratorium is over and the bitter contest has recommenced. John Ashcroft has always considered the Bill of Rights his own personal doormat, but until now he could at least claim that it was in the name of national security. His current crusade against individual rights, however, gives new meaning to the word “authoritarian” and reveals Ashcroft’s utter inability to prevent his personal beliefs from interfering with his ability to govern. The latest travesty is his attempt to utilize federal power to quash Oregon’s Death with Dignity Act. Such use of federal power abuses government resources in a time of crisis and severely violates the First and Tenth Amendments. These actions must not stand.

Among the fifty states, Oregon possesses a certain enlightened uniqueness. It was the first state to legalize physician-assisted suicide with its Death with Dignity Act of 1994. It passed by a narrow margin, but a court injunction delayed implementation until October 1997 when the Supreme Court finally passed it into law. Only a month later, Oregon placed Measure 51 on the ballot, asking voters to repeal the Death with Dignity Act. Fortunately, only forty percent of voters were against people dying with dignity, so the law stood. Since then, a handful of Oregonians have used it, all of whom were suffering through extreme cases of late-stage terminal illness. One should also note that all of them had access to insurance, and most were in hospice care. They possessed unparalleled freedom to make one of the most important decisions of their lives and chose the path of tranquility.

The idea of a person making decisions about his or her life without the meddlesome influence of government has Ashcroft up in arms. The fundamental tenet of big government is that people do not know what is best for them. Fit, healthy, young people know what is best for terminal patients in constant and excruciating pain. So goes their logic. An Oregonian cancer patient will be eternally grateful when a SWAT team bursts into his living room and points a submachine gun at him for violating the “sanctity of life,” takes his drugs away, and tosses both him and his

physician in jail. Sound absurd? Ashcroft, in a letter to DEA chief Asa Hutchinson, authorized the DEA to take action against doctors who aid in a patient’s suicide. Apparently assisted suicide offends Ashcroft’s religious sensibilities to the point that he is willing to use his power as unlawfully as necessary to quash states’ rights. Oregon law be damned.

Authoritarian government figures have a hard enough time dealing with the First Amendment granting free speech, but that bit about government not respecting the establishment of any religion *really* pisses them off. They know that their religion is the right one, their God is the one true god, and everyone else better damned well play along. Fortunately for the lovers of freedom, the framers of the Bill of Rights knew this kind of figure all too well and specifically guarded against them with that clause of the First Amendment. The trick, of course, is getting those in power to play by the rules. How can this be accomplished? The answer is to borrow concepts from an old game show where contestants were asked a battery of questions by the game show host and to win they had to answer all of them without using the word “no.” Invite Ashcroft to partake in a half hour Q&A session on assisted suicide. To “win”, he must make it through the full half hour without using any of the following words: God, Lord, Jesus, religion, church, moral, Bible, Savior, holy, heaven, or hell. Sure that’s a lot to remember, but he would be playing for the country’s freedom, not some three day vacation on a tropical island. If he loses, which he will, his consolation prize will be a collector’s edition copy of Ayn Rand’s *Atlas Shrugged* and a pocket guide to the Bill of Rights. All proceeds from advertisement time slices sold would be donated to the Oregon Death with Dignity advocacy group’s legal fund.

The separation of church and state stands as a strong basis for arguments in favor of allowing physician assisted suicide, but even stronger grounds come from the Tenth Amendment, specifically: “The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.” It is an often forgotten fact that the US is exactly what its name implies: *a union of states*. These states came together and created a federal government for the purpose

of forming a solidified defense against external threats and to facilitate commerce. What the federal government may not do, however, is engage in acts of governance that the states have not explicitly authorized. Regulating the practice of medicine has historically been left to the states, and there is no precedent for changing that. Ashcroft’s attempt to quash states’ rights with federal power is in direct violation of the Tenth Amendment, and for that he should be harshly reprimanded. US District Judge Robert Jones’ temporary restraining order against Ashcroft’s directive, at the request of Oregon Attorney General Hardy Myers, is a good start. It is, however, merely a temporary solution, valid only through November 20<sup>th</sup>. Meanwhile, the Oregon Death with Dignity advocacy group is preparing for a long, arduous battle. Fortunately, should they fail, Oregon still has the Second Amendment going for them.

The chief reason for the controversy surrounding euthanasia stems from a lack of understanding what the issues really are. Nobody is advocating that one should be able to get a hotdog, soda, and euthanasia at 7-11 for a dollar forty-nine. Nor is anyone promoting suicide as a valid avenue for dealing with teen angst. It is about providing people in the late stages of terminal diseases a way to die with dignity befitting the way they lived their lives. A healthy person has no way to ascertain the extent to which a terminal patient is suffering, and accordingly has no right to pass judgment on the patient for wishing to die.

Right-to-lifers are the most illogical in their viewpoints. While their stance on abortion may seem ill-conceived in the eyes of many, at least one can understand their position. Forcing life on someone, however, is downright irrational. Perhaps right-to-lifers fear that ill people are being terminated unwillingly because they pose a burden of some sort. Indeed if that were the case then they would be right to worry, but that simply is not what is happening. The Oregonian Death with Dignity Act has a veritable plethora of failsafe mechanisms built into it. The law limits euthanasia to voluntary requests of patients dying of a terminal disease. Two physicians must certify that death would occur naturally within six months or less. The patient must make three requests, one of them

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in writing, witnessed by someone other than the family or primary caregivers. The physician is to refer the patient to counseling so as to make the patient cognizant of all possible options, as well as deem the patient mentally capable. Lastly, the physician must observe a fifteen day waiting period, as well as request that the patient notify next of kin. This law is no joke. The Oregon Health Division enforces strict compliance. There is absolutely nothing left to chance.

Euthanasia is indeed a loaded topic of debate. Nobody relishes the idea of dealing with the death of a loved one. Yet it is something that virtually everyone must eventually face. Euthanasia is not about the taking of a life. It is about relieving the agony of suffering. Of all the liberties ascribed to man, the right to die is of utmost importance. Allowing euthanasia respects the final will of the individual. □

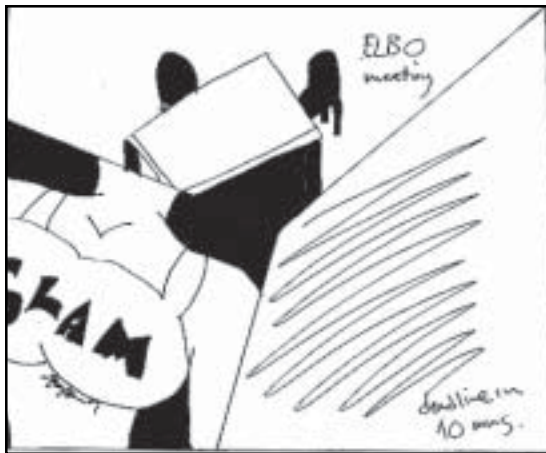
## THE LION'S SHARE

Anyone who was worried about living conditions in Afghanistan can breathe a sigh of relief. The zoo animals are now well taken care of thanks to the generous donations of bored, guilty Americans with screwy priorities. The World Society for the Protection of Animals (WSPA) has successfully raised nearly a half a million dollars in aid for the Kabul Zoo thanks to the nauseatingly sad picture of the zoo's one-eyed lion that has graced a recent WSPA's publicity campaign.

Marjan, the maimed lion, got into a fight with a Taliban soldier a few years ago—and won. The man was eaten by the starving lion while showing off his bravery to his friends in an astounding display of stupidity. The next day, his brother threw a grenade into Marjan's cage, seriously wounding the animal. Shortly thereafter, Marjan's modeling career debuted.

To WSPA's credit, the organization repeatedly asked the zoo's (unpaid) administrators to close the zoo because the animals were being treated inhumanely by visitors. The Afghani politely refused, noting that torturing caged animals was the only permissible form of public entertainment

under the Taliban. What a shock. Instead, WSPA has raised funds to provide sufficient food for the animals and to refurbish the zoo with heated cages. That's more than



most human residents of the city have. In addition, some of the money is going toward inoculating livestock against disease and neutering stray animals. These actions, spokesmen for WSPA assure Americans, will help

the people of Afghanistan as much as just giving them the money would.

Let's hope so. Six million Afghans face possible starvation this winter with, surprisingly, no cute, one-eyed spokesperson to deliver their plight to wealthy Westerners with big hearts.

Sadly, the beastly beneficiaries of America's collective animal-rights-activist-induced guilt complex will be one prominent face less this year. Last week, Marjan

## SLAM DANCING

A new group of Tufts students, the Student Labor Action Movement, or "SLAM," is the latest in a long line of fringe liberal groups who claim to be fighting for the welfare of the disenfranchised when, in actuality, their efforts will lead to the detriment of those they seek to help. At the heart of the leftists' latest pet project are the OneSource workers who perform many of the custodial duties at Tufts. SLAM argues that the workers should be paid a "living wage" that would provide for the workers' necessities like housing, childcare, and insurance. However, given the high rental rates in the Boston area, a "living" wage could be as high as \$10.25 an hour or more. By their logic, a janitor should be paid as much as an accountant's assistant or a nurse's aide. However, if highly skilled labor is not paid more than unskilled labor, what is the incentive for people to continue their education to achieve more skilled professions? It would be easier to just be a janitor rather than going to school for an additional year to be a comparably paid EMT, for instance. SLAM has somehow perverted the meaning of "fair" and "just" to mean equality of outcome, rather than opportunity.

SLAM's other demands defy common sense and simple economics. For instance, SLAM insists that the Tufts administration provide both job security for its employees and "treat them with dignity and humanity," even though SLAM's demands are an affront to these ideals. Research has shown that a forced increase in wages leads to an even greater augmentation in unemployment. For example, one study by researchers William Wascher, senior economist with the Federal Reserve System in Washington, and David Neumark of Michigan State University examined fast-food restaurant payroll data from New Jersey and Pennsylvania both before and after a wage hike. Not surprisingly, Wascher and Neumark found a



sorrowfully passed away from old age. His neighbor, the zoo's noseless bear, will stoically carry on in Marjan's absence, forging this new path in the absurd history of animal rights. □

nearly 5 percent drop in employment during the same period. If SLAM's scheme succeeds, Tufts will be no exception. Higher wages for the few will mean fewer jobs for the many. □





# A tribute to Source editors

## Where are they now?

Founders and Editors F82-F83 **Dan Marcus and Brian Kelley.**

**Daniel Calingaert** (Editor S83) was last known to be working for the CEP Renaissance Fund in Kiev, Ukraine.

**Hannah Hotchkiss** (Editor F84)



**Barry Weber** (Editor S85-F85) now designs electronics for both military and consumer electronics companies. Currently, he is raising a family and working in Indianapolis, Indiana. Favorite activities include reading Newsmax.com and enjoying his free time in an area where both conservative and libertarian ideas are prevalent.



**Eric Labs** (Editor S86-S87) earned his PhD in Political Science from MIT in 1994, specializing in Security Studies. Since 1995, he has worked in the Congressional Budget Office, in the National Security Division. He is currently a Principle

Analyst at the CBO, focusing on budgetary issues for the Department of the Navy for the Senate Armed Services Committee. He has also published several studies in academic journals. Labs is currently married with three children, whom make him feel "richer than Pierre Omidyar."

**Waldemar Opalka** (Editor F87-S88)

**Martin Menke** (Editor F88-S90) went on to receive his PhD in History from Boston College, focusing on German History. He has since taught as a professor at several institutions of higher learning, including Wheaton College, Boston College, Emerson College, and Rivier College in Nashua, New Hampshire. He is currently the an Associate Professor and Coordinator of Social Science Secondary Education at Rivier College, and is married with an eight month old daughter.

**Michael Flaherty** (Editor S89-S90)

**Andrew Zappia** (Editor S89-S90)

**Daniel Goodwin** (Editor S91-F91)

**Meredith Hennessey** (Editor S92)

**Ted Levison** (Editor F92) now lives in the heart of Taliban Country: Marin County, California. The birthplace of hot tubs, the Rolling Stones, frappamocaccinos and tantric pilates cardio yoga has tempered his views; he now only kicks some dogs and once at tofu. Ted is married and works in small business finance.

After graduation, **Chris Weinkopf** (Editor S93-S94) moved to New York and became an editorial associate at National Review, where he worked on the launch of National Review Online. He then moved to Los Angeles to become managing editor of David Horowitz's FrontPagemag.com. Weinkopf was married to wife Mary Kate in 99, and currently writes for both Frontpagemag.com and the Los Angeles Daily News.



**Steve Seltzer** (Editor F94-S95)

Fall 1997 saw **Colin Delaney** (Editor F95-S96) arrive in Nashville, Tennessee, where he attended

Vanderbilt University Law School. Upon graduation in 2000, he was elected to the Order of the Coif. He then served as judicial law clerk to the Hon. Danny J. Boggs, of the U.S. Court of Appeals for the Sixth Circuit, in Louisville, Kentucky. He is now in private practice in Atlanta, Georgia. Supported by his Thai-national boyfriend of more than three years, he is an advocate for the rights of same-sex couples.



**Jessica Schupak** (Editor F96-S97)

**Keith Levenberg** (Editor F97-F98)



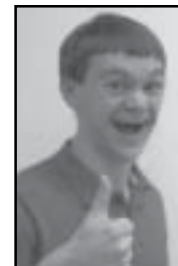
**Jeffrey Bettencourt** (Editor S99) is currently working as a Senior Technical Consultant for empolis North America, a division of Bertelsmann. He has also founded his own consulting company, Jega Software, LLC, which focuses on business solutions for small-to-medium sized companies.



**Alyssa Heumann** (Editor F99-S00) is currently finishing her first year at Georgetown University Law Center in Washington, D.C. She is pursuing an interest in entertainment and intellectual property law; and is Vice President of GULC's Sports & Entertainment Law Society. Alyssa is anticipating another year of competition as part of the Barrister's Council Alternative Dispute Resolution team.



Like all English majors, **Joshua Martino** (Editor F00-S01) graduates this year into abject poverty. His field work in Leftist Studies includes extensive first-hand research into the culture, primitive sexual practices, and occasional bathing habits of Tufts activists. He has even taught a few to use simple hand tools. Josh's proudest moment as chief editor was prompting the Tufts President to publicly apologize for encouraging people not to read the Source.



**Sam Dangremond** (Editor F01-S02) hopes to work in the Chemical Engineering industry upon graduation, and earn lots of money.



# POLITICALLY CORRECT VIDEO GAMES



It has of late come to the attention of **THE PRIMARY SOURCE** that the 'video games' we are giving to our children are merely tools of our racist, classist, sexist, homophobic, ableist, ageist, and faceist state. These 'games' prove beyond a shadow of a doubt that government should be far, far, larger than it is. To rectify the situation, we brought in a task force of experts, including Jean Kilbourne, Elton John, and Birdo, who worked with a team of designers and programmers to bring you the following action-packed and correct titles.

## LGBT Pong →

A rainbow of black-and-white fun! **LGBT Pong** plays almost identically to the original arcade hit, but the phallic "paddles" that privilege motor skills and spatial reasoning at the expense of the differently limbed have been removed. We feel the game balance has been put back into place, as most matches end in a high-scoring tie.



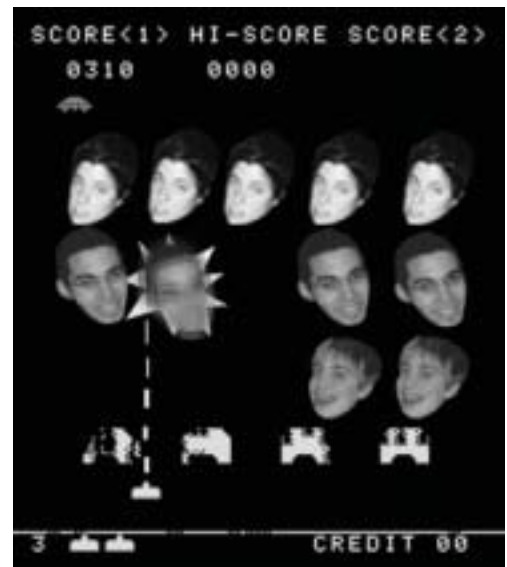
## ↑ BREAKOUT of the Cycle of Poverty

Let workers control the means of destruction! Propel a tireless, hard-working activist towards the wall of inequity and force your way through to economic equality. Every brick smashed gets you another 5 pesos taken away from the ruling class and put into the pockets of the working womyn.



## ← Super Smash The Patriarchy Sisters 2

In this classic turnaround on the save-the-helpless-cardboard-princess theme that only serves to oppress little girls into oppression, we present **SSTPS2!** Not only do you take the role of a capable, competent, career-oriented lesbian, but you spend the entire game throwing things at men. When they are hit, the man-enemies say "I envy your ability to give birth" and then die in agony. Fun for all!



## ↑ RACE INVADERS

Okay, this one's not really politically correct... but man, it's funny as hell.

And if you like SSTPS2, you'll love **Vaginal Fantasy!** The brainchild of Hironobu Sakaguchi and Eve Ensler, this role playing game with an all-female cast features adventures based around empowering topics like Hair, Smell, and Lesbian Child Molestation (pictured). →

