



THE

# GADFLY

VOL.1 ISSUE10 THE ST. JOHN'S COLLEGE WEEKLY NEWSPAPER

24 MARCH 1980

## AMERICANS

Mr. Pedro Sanjuan will speak Tuesday, March twenty-fifth on what American Foreign policy has been and should be toward Latin America. Miss Bulkley and Mr. White took the opportunity to talk with Mr. Sanjuan about his background and his views on several facets of American foreign policy.

Mr. Sanjuan's office at the American Enterprise Institute in Washington, is covered with paintings and etchings, because, as he insists, he is an artist by profession. Politics is only his hobby. This seems surprising when measured by his twenty years in government service. But then again, nothing about Mr. Sanjuan is ordinary. Born in Cuba, he spent most of his early life traveling in Europe, particularly in Spain. He took most of his schooling in the U.S.--entering Rutgers University at sixteen and at nineteen entering Harvard School of Russian Studies (he said with mock-seriousness that at forty-nine he can no longer be considered a prodigy).

Aside from his government service, Mr. Sanjuan has also been involved in several private endeavors, particularly as an advisor to the Inter-American Development Bank, an international bank which lends money solely to Latin American countries, and as founder of "Close-Up," a program which brings high school students to Washington to learn about the workings of the government.

He started his career in government with the Kennedy administration in 1960. As Deputy Chief of Protocol, his area of expertise was the newly independent African nations and his duties included insuring the safety of diplomats from these nations in the United States. Mr. Sanjuan said, "...to remedy the situation I made a tremendous amount of noise--and I got my picture in all the papers and

CONTINUED ON PAGE 2





## Mr. Sanjuan

an editorial in Life magazine...I got to be fairly notorious as the guy who was talking about civil rights and foreign policy." Mr. Sanjuan has also held several positions in the Department of Defense, including representative of the Department of Defense in twenty-two arms negotiations.

In 1977, Mr. Sanjuan was asked to join the White House staff as a special advisor to Hamilton Jordan on the Panama Canal Treaty. His job was to sell the treaty to conservative America, a strategy with which he does not agree. Mr. Sanjuan said, "This administration has always done things a little bit in the same way that they ran the campaign; they think of getting things through Congress the same way you elect Jimmy Carter." That is, selling an idea to the American people, who in turn pressure the Congress for its passage. Mr. Sanjuan finds this a great waste of time and prefers the straightforward approach of appealing directly to Congress.

Mr. Sanjuan had much criticism for the way our treaties are negotiated. He was a negotiator on the SALT treaties before the Carter administration took over. From that point on he claims no responsibility. Mr. Sanjuan wants real disarmament but does not feel it can take place until arms negotiations "get out of the comic opera stage and into the grand opera...we should start doing Othello and stop playing Falstaff." To date, he feels the only successful treaties we have negotiated are the ones in which useless or unwanted weapons were banned. At best we have some kind of arms control, but no real disarmament.

Sanjuan is currently the director of the Hemispheric Center at the American Enterprise Institute. His objective for the Center is to create a new approach to the relations of the United States with the countries of Latin America which is based on an equality that has not existed in the past. Our relationship can no longer be that of giver to receiver, since this is unrealistic and a hinderance to hemispheric cooperation.

As much as Mr. Sanjuan talks of a change in this relationship, he does so with the conviction that the difference in affluence that separates us from Latin America and the third world must be broached. He sees this disparity between the rich and the poor countries as more important than the ideological difference between communism and capitalism. "If this economic disparity continues," he says, "the issues in this world are going to be between the countries that have and those that have nothing, and that may be the ultimate war." The difficulties of formulating a policy to accommodate these objectives will be the subject of his talk.

### TO SEE OURSELVES AS OTHERS SEE US

Some Latin American Perspectives on U.S. Policy

Excerpted from an article by  
Pedro A. Sanjuan

Our foreign policy is supposed to embody some essential purpose on which most Americans should be able to agree at least a little. Only during moments of infrequent candor do we allow ourselves the privilege of remembering that we are a society that does not adhere to any rigid ideology - except for a fundamental belief that the elusive "freedom" we revere specifically rules out any ideological constraint. Yet, in spite of that latent awareness, we seem compelled to define our foreign policy around the lofty purpose of helping others become as blessed as we think we are.

Those towards whom our policies are directed seldom share a belief in our altruistic objectives.

They accept or reject our policies on more pragmatic grounds. One might try to determine how our foreign policy initiatives are received by examining the best results of our Mideast policy, or of our recent actions in Africa or Asia. An equally pertinent analysis can be made by bringing into focus what seems to be the consensus of informed Latin Americans from the Left, the Center, and the Right, who consistently level criticism at certain durable elements in our Latin American policy. By "Latin American policy" our critics frequently include the mutations of a basic policy we have adhered to for the last half century as a guide in our relations towards the segment of this hemisphere that lies south of our borders.

One of the principal criticisms is that all the mutations of our Latin American policy have shared an unchanging theme: we have for many decades consistently proclaimed our national virtue by extolling the benevolent nature of our actions. An end to gunboat diplomacy was promised by "good neighbor" F.D.R. Such unnatural restraint won Roosevelt enormous praise and a reputation as the American president who was a true humanitarian. The "good neighbor" theme became fairly worn out toward the end of Eisenhower's second term, and was replaced by the "Alliance for Progress," a revitalized and more aggressive variation of the previous policy theme, accompanied by an even more laudable state purpose. It was an unusual "alliance," actually somewhat of a one-way street, for we understood "progress" only as what the nations down there needed to work on, the Americans having already amply demonstrated a consummate ability to look after themselves. Although the slogan itself was allowed to fade into disuse during the benign neglect of the Nixon and Ford years, the "alliance" has not been revitalized recently by the introduction of any new slogan. Neither has it been entirely repealed, however, for the instruments of financial assistance still exist by means of which we continue to implement the now dim objectives of that "alliance." We continue to act, albeit halfheartedly, as if the United States were still a residual trustee charged with seeing to it that progress (or what we understand to be progress) finally materializes throughout the nations of Latin American and whatever colonial remnants lie within the confines of the area. Thus, we still maintain the same we-versus-them relationship, based on the tacit assumption that a seemingly eternal bond exists between the irrevocably backward (developing) nations to the south and their great northern neighbor - a nation burdened with a destiny promising greater wealth and better progress for itself, and also conveying the continuing obligation to aid, teach, discipline, and set an example.

Many Latin Americans feel that the most erroneous part of this assumption lies in the notion that the United States and the cultures to the south are actual neighbors. Geographically, the principal nations to the south and the United States are separated fairly impressive distances, if we exclude our common border with Mexico. But geographic distance is not the only gap between the two cultures. Historically, the Catholic, Mediterranean tradition and the northern European, Calvinistic tradition are worlds apart. Many Latin Americans believe these two flow from essentially different political beliefs, philosophical outlooks, religious views, administrative concepts, and even legal systems. The two currents have been at war with each other since the Reformation, when the struggle between the Protestant north and the Catholic south began. The subtleties and convolutions of that European struggle were gradually translated into oversimplified, black-and-white, yes-and-no issues in this hemisphere.



In spite of all our protestations of good faith in the conduct of hemispheric relations, of the Monroe Doctrine (which was, after all, a unilateral declaration of hegemony by the United States), of the largely theatrical hemispheric alliances of WW II, and of the pledges of the Rio Treaty, the hemisphere has always remained, in our eyes - when all is said and done - a stage for the enduring struggle between the positive power of our light and the negative power of their darkness. We in the United States generally accept our role as standard bearers of enlightenment. But the so-called Latins, with ever-increasing frequency, reject characterizations imposed upon them as the minions of darkness.

This is, of course, a very unjust simplification of a complicated historical relationship. Nevertheless, public opinion in Latin America largely accepts this version of our role in the hemisphere. To many Latin Americans, this version is not a simplification. To an unfortunate degree, they feel that it is indeed the underlying theme of their historical relationship to the United States. Such a view is not at all what the necessarily hypocritical language of diplomacy would identify as the leitmotif of hemispheric relations. But the language of diplomacy has a very small role to play in formulating public opinion and no role to play when we are trying to come to grips with the reality of popular attitudes.

The views many Latin Americans presently have concerning certain recent United States policy initiatives are critical to a degree that transcends what might be associated with their different cultural point of view. Unfortunately, today a growing segment of Latin American public opinion, reflected by increasing criticism in the Latin press, forcefully and frequently attacks the United States on several grounds.

After "giving" Latin America the Panama Canal - a gesture which most Latin Americans consider questionable generosity - we are seen as having begun to treat most of Latin America in the same manner that a conquering nation treats its vanquished foes after the signing of some ignominious treaty. We appear to impose sanctions, limitations, and demands as preconditions to the resumption of normal relations. Mexico's economic dilemma is seen as being dealt with by us through a variety of clumsy proposals to shut illegal border infiltration. Hemispheric drug traffic, managed largely by syndicated criminals and by millions of middle-class drug users and abusers in the United States, has been criticized throughout Latin America as the subject of harsh and hypocritical accusations by the United States, directed at countries certainly no better able than the United States to prevent illegal border violations. We are also being severely criticized for threatening to default on our assessed contribution to the Organization of American States (OAS) - an attempt seen as tantamount to a treaty violation - at a time when we are simultaneously seeking the support of the other member nations in that regional organization, in order to apply restraining pressures on the government of Nicaragua. The threat of U.S. default is regarded as a "lesson" to the OAS that we mean business in reducing unilaterally the percentage of our assessed contribution by a few million dollars, a move which, last year, the State Department promised that the Congress would not make. We have been severely criticized for taking measures to prevent the sale of advanced nuclear fuel technology to Brazil and other South American countries, as part of the expressed view that a country like the United States considers itself to be in an excellent position to preach to "mercurial"

Latin American governments on the danger of their possibly destabilizing the nuclear weapons balance in the world - whatever that is supposed to be! The feeling is that we are rather insensitive in our recent response to the very real need of ensuring a dependable and long-lasting source of energy. Only with such a source as the basis can the future economic development of the industrialized sector of Latin America be predicted.

Probably the weakest link in the present nonproliferation policy is the adverse effect it has on U.S. foreign relations, in particular those with the Third World. There does exist, of course, a long-range threat to world stability through runaway proliferation - not a very obvious tendency at present, but one which could develop in the future with the most unfortunate consequences. Yet, there is still time to cope intelligently with the threat of worldwide nuclear weapons proliferation. Single-minded adherence to the present policy threatens to create two new kinds of potential political adversaries for the United States:

1. Friendly Third World countries who blame us for their mounting economic and political woes - for the continued high cost of their energy - for their balance of payments drain - for paternalistic attitudes on our part, since we seem to flaunt our belief that only so-called world powers can be trusted with nuclear weapons - for what seem to be our efforts to consign them to the political and economic garbage heap by permanently sealing their fate as nonpowers - for what they consider to be our efforts to develop a monopoly in advanced nuclear fuel technology.

2. Technologically advanced countries which have also accused us of unfair competition.

Public opinion in still friendly countries now increasingly views us as wanting to suppress nuclear weapons proliferation, not for what is to them the unacceptable reason that Third World countries cannot be trusted with the management of their own affairs, but for the more appealing reason that the United States really wants to keep Third World countries down. This is bound to be viewed as a new form of colonialism. Thus, our present nonproliferation policy actually unwittingly recasts the nuclear weapon into a very desirable attribute of political power in countries which might not have considered acquiring it before.

Sensible Latin American critics wonder why we try to prevent proliferation of nuclear terror weapons in Latin America in a manner which obviously is so likely to produce anything but the desired outcome. The inevitable result of this unilateral policy is, and will continue to be, to create additional pressure within these nations to plan the development of a nuclear weapons capability. Many Latin critics also ask if it would not be better to attempt an inclusionary approach, a real partnership designed to advance more rapidly towards the solution of a very real energy crisis. South America has no large and economically viable untapped resources of energy, as we do in coal and shale. Certainly, the development of an improved system of regional safeguards, arrived at without the imposition by the United States of dogmatic solutions, would have a better chance of heading off the madness of nuclear weapons development.

We should begin to conceive of a hemispheric relationship in which certain nations to the south might have to be granted a status comparable to that of some of our second-rate European allies, beginning with something like the respect we show for the sovereignty of a Denmark or a Luxembourg! Certainly, that would constitute a departure from our traditional policy probably as dramatic as our



recent diplomatic recognition of the People's Republic of China. But if we begin to consider our relations with Latin America in the context of our own national self-interest and not in the context of a continuing crusade, we could have a far more stabilizing influence in future hemispheric developments.

## U.S. NUCLEAR EXPORT POLICY

Excerpted from an Article  
by Pedro Sanjuan in AEI  
Foreign Policy and Defense  
Review

It is becoming clear that our present difficulty with Argentina is linked to our nuclear export restrictions, which are a matter of profound significance for a country with an advanced nuclear industry of its own. The Argentine answer has been to affirm its sovereignty in the most palpable way. This has been done by means of improved Argentine-Soviet relations - a trend recently expressed through renewed cultural ties and the unprecedented visit to Argentina by a Soviet military mission, which was decorated by Argentina's top military in an affair described by Tass, the Soviet news agency, as "a transcendental event." Similarly, U.S.-Brazilian relations have been impeded by the Nuclear Nonproliferation Act, with the effect of bringing Brazil and Argentina closer together in the area of nuclear technology exchanges.

The United States should not be surprised or offended if traditional terms of friendship give way to pragmatism in the face of impending energy shortages. Our own national interests are deeply and historically intertwined with Latin America, and that is perhaps reason enough to pay heed. However, one also wonders how long our neighbors will continue to look northward to express their concerns before seeking solutions to their problems elsewhere.

## Reviews

### WHAT HAPPENED DOWN THERE

A book review by John Lippman

There has been much talk of late about American foreign policy. The things said have not been praiseworthy. President Carter is the target of most of the criticism, but he inherited as many problems as he created. It is even beginning to look like America has no foreign policy at all, if the word "policy" is to be understood as meaning a consistent but flexible program by which America conducts her relations abroad. If we are going to move outside our borders to make friends

and do business, then we should know where we are going and what the people are like who live there. Theodore Draper's book The Dominican Revolt is a case study in American foreign policy. It is a sad book because it shows responsible men in important positions acting out of fear. Although the State Department and the Pentagon may know where the Dominican Republic lies in the Caribbean, in 1965 it knew little of its politics or people.

1965 is the apex of the triangle whose other two points are 1956 and 1962; that is, the Dominican revolt takes its place alongside Fidel Castro coming to power and the Cuban missile crisis. After years of the United States supporting the dictator Trujillo the Dominicans did not look kindly on American foreign policy. Trujillo was assassinated in 1961 and out of the confusion which followed came Juan Bosch, an able leader who desired to see in the Dominican Republic a social democracy endowed with a constitution. President Kennedy finally came out in favor of Bosch when it appeared in a fair election that he was overwhelmingly the choice of the people. But there were accusations that Bosch was soft on Communism, if not actually a Communist himself, and in September 1963 he was overthrown in a military coup. The tragic part is that this coup was supported by the Pentagon out of fear that Bosch would eventually lead his country into the Communist sphere.

Information is the most important criterion for the formulation and solving of foreign policy problems. If the information is not correct, then the solutions are going to be wrong. Draper brings respectability back to the profession of journalism by seeking accurate facts, something which he points out was not a worry to either the American embassy or Bosch's opponents. The story of how Bosch got to be associated with the Communists is complicated and bizarre. Reports of Bosch meeting with Communists and secretly forming policy with them, when traced by Draper, turned out simply not to be true. Nonetheless this was the sort of information that the American embassy and American intelligence were picking up; and every time the information changed the American policy was to back another regime. Although Bosch was taken out of power in September 1963, he still remained in the country. The leader of the new regime was a disaster. This move was the same as Cabral cutting his own throat and in April 1965 the military moved again to seize political power. "The 1965 revolt was basically set in motion by the economic retrogression and political disintegration of the Reid Cabral junta." The revolt was led by pro-Bosch forces, and was seen as such by both those follow-



ing it in the Johnson administration and those witnessing from inside the Dominican Republic. For a brief while on that Saturday afternoon on the 24th of April it looked as though constitutional democracy was going to be restored.

But something went wrong. The revolt did not continue along its bloodless course. Events began to turn as others struggling to get hold of the post-Cabral regime made their pitch. A problem with Bosch and his party was that it had been accused of consorting with the small Communist party in Santo Domingo. There were rumors to the effect that Bosch had even gone so far as to make anti-American, pro-Communist remarks. The truth is, Draper asserts, that Bosch never made any remarks of the kind. The stigma that was to attach itself to Bosch was the Communists' weak and wavering support of him, not his alignment with the Communists. His constitutional government provided the best opportunity for the Communists to to ingratiate themselves with his supporters, who included most of the poor. But the communist threat was not strong or vocal. Still their slight existence was enough to excite General Wessin y Wessin, one of the generals in the Cabral junta who saw a Bosch revival as a virtual Communist takeover. Thus Wessin decided the direction the revolt must take was that towards a military junta that would depose Cabral and prevent the return of Bosch. Of course, given the factions into which the Dominican military organization was splitting, Wessin's hopes could not be realized without the help of the United States Marines. Wessin didn't even have to make the effort to persuade the American government, for the American embassy in Santo Domingo was already cabling messages to Washington reporting the reported fears of a Bosch coup. The imaginary threat now real, President Johnson decided to take real action. On 28 April, four days into the revolt, the President ordered 25,000 Marines to the Dominican Republic in order to oversee the evacuation of the 5,000 American civilians living there. At the urging of our Ambassador there, we supplied equipment to bolster the Wessin forces. It didn't take long for the rebel forces to be defeated and the only question remaining was what sort of hand the United States was going to have in the formation of a new government. President Johnson stated he didn't want to take sides, that the events in the Dominican Republic were an internal dispute. Still Wessin would not surrender his forces to a government that might not be in line with something the Americans desired. The following weeks saw the Johnson team groping for a new Dominican president, one who, it was hoped, would abide by the Bosch constitution of 1963. Johnson and his advisors at various times supported four leaders in an equal number of months. Although they wanted a Bosch-type government, Bosch himself could not be considered

because of the early rumors of his infection by the Communists. The effect of the Johnson group playing doctor to wounded Santo Domingo was a series of "political and diplomatic abortions." Finally all parties were able to agree on the former Foreign Minister of the old Bosch regime, Garcia Godoy. Installed as the provisional President, Godoy quickly ran into conflict with General Wessin. However, by September of that year General Wessin no longer was the American hero: helpful in propagating the stories that the Communists were taking over the Dominican Republic on April 24th, his criticism now reflected the proclamations of the John Birch Society. Now an embarrassment, Wessin was persuaded to accept a position in the Dominican Consul in Miami, Florida.

The Dominican Revolt is an account of the events that took place over a couple of days on an island in the Caribbean fifteen years ago. Most of us would not care to know what happened. Theodore Draper knows the value of a case study, however, and how by looking closely at one event we can learn many things. It has been twelve years since Draper published his study; time has turned it into a history. I have tried here to give a very rough outline of some of what he says and to have shown the sense of confusion our foreign policy often displays.

## DAVID STARR'S LECTURE ON PARMENIDES ABOUT NATURE

Review by Abe Schoener

The first sign that this would be a very notable lecture was that Mr Zeiderman arrived on time, notwithstanding the fact that there was a basketball game on television that night. The second sign appeared several minutes into the talk, when Mr Starr equated Dike, the goddess who guards the gates of Night and Day and who seems to give passage to and to greet Parmenides, with Anagke, Fate, Persephone, Venus and a certain equinoctial goddess. The relations, as I no doubt erroneously perceived them, can be represented thus:

DIKE	=	ANAGKE	=	MOIRA	=	EQUINOCTIAL
"		"		"		GODDESS
PERSEPHONE	=	VENUS				

It is especially to be noted that not all of these goddesses are Greek. This is explainable because their home is in the eternal (beyond night and day), where a man could easily meet goddesses who are not even worshipped yet.

I found this linking of seemingly disparate goddesses very perplexing at the start. However, as Mr Starr proposed such conclusions from the fragments as:

"The thinker and what he thinks are identical" is the result of 'knowing and being are the same,'"  
 "Nescience and annihilation are the same,"  
 "The act and the end of the thought are the same," and  
 "It is erroneous to separate man and woman and group one under Good and another under Evil,"



I soon forgot my previous confusion in the midst of these trenchant enunciations. I think they all may be understood, to some extent, when seen to flow from Parmenides' frequent propositions that "being and knowing are the same." That is, all of them except the last; I just don't know why, on the one hand, Man isn't on the side of Good, Light and Equality; and, on the other hand, woman isn't on the side of Evil, Dark and Inequality.

That being is the same as knowing has always escaped my comprehension, and thus vexed me. Mr Starr relieved that vexation by finally showing a way to understand them as one. That way, as I understand he proposes Parmenides to expound, is to see being and thinking as an activity of unification. Impossible to ignore at this point is the use of the verb "to be" as a copula - a joiner, and eventually, a unifier. We may see now how the end of thought is to see things as one, that is, to perceive their unity, their being. Mr Starr pointed out that thought, especially in discourse, uses absolutely

disparate things to work to their unity: namely words. "Verbal formulations," exist to differentiate, keep separate and single out - except when they are joined, synthesized. When their synthesis is effected, disparate objects are unified, notwithstanding their verbally posited difference. Free agent of their synthesis is the copula "to be." There we see how thought unifies, and thus mimics being.

When we see their conjoining of the seemingly disparate as the essential function of thought, we begin to see a very interesting relation between the goddesses. Their relation is startlingly clarified by our new understanding of thought.

First Mr Starr noted how Eros (possibly a pseudonym for the earlier Venus) perpetually draws the different sexes into unity. Then he rapidly outlined how all the other goddesses are also intimately involved with constraining different and opposed things (things which at least may seem so to us) to act as a unity. This common feature, in fact, is enough to make us see them as one goddess. This relieved my initial perplexity and should put to rest silly debates about just how many goddesses Parmenides encounters in this dark house. In any case, the guides to Parmenides' thought are unified like thought.

This final emphasis of the oneness of being and thought being in unifying pleased me so much that I heard not another word until I found Mr Starr saying that the science of ontology, the Greek habit of "saving the appearances," and the European philosophic tradition all stemmed from beautiful nonsense. That statement, of course, was the third sign that this was a very notable lecture.

### THIS WEEKS SCHEDULE:

Softball: Wed. Mar. 26-4:00 Hustlers-Spartans  
Thur. Mar. 27-2:30 Greenwaves-Druids  
Sat. Mar. 29-1:30 Guardians-Spartans  
3:00 Hustlers-Druids  
Mon. Mar. 31-4:00 Spartans-Druids  
Wed. Apr. 2 -4:00 Greenwaves-Hustlers

# Sports

**WOMEN'S** by Beth Gordon

Thurs 20 March...Nymphs-20, Amazons-12

In very unsoftball-like weather, the Nymphs withstood several onslaughts by the Amazons, maintaining a close score throughout the game. With two beautiful double plays by Miss Hillstrom (one being unassisted), and a few caught flies near second base, the Nymphs started overcoming the Amazons.

The Blue pitcher wasn't doing so well: she walked too many of the Nymphs. Hence, the Nymphs pulled ahead, and finally won the first softball game of the season.

Fri 21 March...Maenads vs Furies

Postponed until Monday, 24 March, at 4:00 pm because of inclement weather.

Want a good job next year? For pay? We will need a replacement for Miss Gordon. This person ought to be a female...a good organizer, who is well liked, respected, and loves athletics, and who can make split second decisions authoritatively. She must be absolutely dependable, must write interesting articles each week for The Gadfly...and always meet their deadlines. If interested, please contact me(Mr. J.).

**MEN'S** by Bryce Jacobsen

## SOFTBALL

Mar. 19...Greenwaves-10, Spartans-9.

THE WAVES ARE LEADING THE SOFTBALL LEAGUE! Sounds exciting, doesn't it? How did they do it? With two big 5-run outbursts. In the second inning, it was Middlebrook, Cresswell, Sullivan, White and Sands who scored. Then in the last inning, trailing by four, it was Schoener, Werner, Macphee, Pugh and Smith. Ten runs... ten different scorers. Nice balance there...very democratic and egalitarian. The winning run was knocked in by Mr. Duvoisin's triple!

Yes, folks, I kid you not...Mr. Duvoisin's booming triple!

The Spartans did not do too badly...nine runs will win most games. But it was just not in the cards for them. Mr. Ney's screaming line drive should have gone for extra bases, but instead, Stan the Man snagged it with a beautifully timed dive, and That Was All She Wrote.

Mar. 20...Hustlers-25, Guardians-8.

After one inning, it was 5-2, Hustlers. Each inning after that was more or less like the first. The Hustlers have come up with a new winning pitcher, Mr. Cabral. The Guardians have come up with a new losing pitcher, Mr. Yamamura.

In all fairness to Mr. Yamamura, it should be noted that his fielders had a lot of trouble making routine outs, oftentimes failing. A majority of those 25 runs were "tainted". Sometimes, this can be a very tough league for pitchers.



## YES, WE HAVE NO BANANA REPUBLICS

Central America is a section of the western hemisphere that has been largely ignored by the United States for the last twenty years. These countries (Panama, Costa Rica, Nicaragua, Honduras, El Salvador and Guatemala) share geographical features and climate; generally they have cool mountainous areas with hot coastal lowlands. There are great differences between them in racial composition (ranging from a half Indian and half mixed or white population in Guatemala to an all-"white" population in Costa Rica) and tradition. Honduras has the lowest per capita income, about \$500 per year, while that of Costa Rica is near \$1300. In general, the disparity between the conditions of life in rural areas and in urban areas is very great. With the exception of Costa Rica (often called "the Switzerland of Central America") these countries until very recently were governed by right-wing, often military regimes. A relatively small group of rich and powerful people have ruled these countries, for example, the Somoza family in Nicaragua, the thirteen families in El Salvador who have supposedly held power since the time of the Spanish, and Omar Torrijos and his party in Panama.

In 1979 I spent close to eight months travelling in these countries. I saw and heard much. I found that the kind of "poverty" one finds in Central America simply does not exist in the United States. The last few years have seen the growth, or in some cases just the beginnings, of their industrial bases. With this is coming a corresponding rise in the urban work force, peasants turned factory workers who are beginning to be aware of what they have and what they do not have.

Until recently, the only events that gained much attention in our news media were great natural disasters - the earthquakes in Nicaragua (1972) and Guatemala (1976). In the last two years, we have heard and are hearing more. The focus has moved from Panama and the canal treaties a few years ago to Nicaragua, where revolution and civil war led to Somoza's flight and the victory of the Sandinistas last year and finally today to the new government in Nicaragua, events in politically unstable El Salvador, and the growing guerilla movements and general unrest throughout the area.

I began my trip with a two month stay in Guatemala. Many of the attitudes I encountered there I later found to be quite common throughout Central America. Most common was a fierce nationalism. Among the poorer and less educated, this attitude bordered on xenophobia towards their Central American neighbors. Among leftists, and even some of the more conservative, this nationalism was more often than not closely connected with anti-Americanism. A typical situation was this: I would ask fairly straightforward questions about things ranging from the availability of consumer items to specific government policies or procedures. If my questions had the slightest hint of a comparison to another Central American country or the United States, I was answered with empha-

tic declarations of the superiority of, say, the Salvadoreans over the Hondurans, (whether my question concerned political freedom or beer), or emphatic criticism of the United States. Anything wrong with the government was always so because the government was a puppet of the CIA or something of that sort. Everything wrong in a country was ultimately because of something connected with the U.S., according to the leftists. Among the more educated and among the more conservative, this attitude was much less pronounced. There were still many people who would probably prefer living like Americans than anything else - especially among the upper and middle classes - but would never admit it publically.

Guatemala, like some of its neighbors, has relatively little freedom of the press, but nothing could hide the terrorism and general unrest throughout the country. In 1979 the newspapers were constantly filled with accounts of assassinations, murders, kidnappings, and incidents reported as accidents that clearly were not. Very few people one year ago appeared disturbed about these things in public. In private, educated and well-to-do (and right wing) people told me when I asked about the left-wing guerilla movement and its strength that things always had been like that in Guatemala. No, it wasn't pleasant, they said, but nothing would really come of it. By mid-March, when the uprising in Nicaragua was turning into full-scale civil war, these people still insisted that nothing like that could happen in Guatemala because the Indians (50% of the population) would never take up the left-wing cause. (The Indians in the past have not involved themselves with the politics of the country and are largely ignored.) For a long time I was not really sure who these guerillas were; I was told they were just rural peasants, or left-wing students, or the urban poor.

Later on in my trip, a friend I had made took me into his confidence. Carlos, a worker in an urban factory, a soccer referee, was also a guerilla in the "Army of the Poor." I then found that the movement was made up of a surprising collection of students, small farmers, urban factory workers, business owners, professionals and housewives. Together they form a very loose clandestine union. They all seem to believe firmly in the effectiveness of terrorism and violence. ("No voice is heard as clearly as a gun.") The more radical types, those who actually carried out these acts of violence, were loosely connected with other similar groups in Central America. They want to see the existing government overthrown. Among the members of this group who have thought ahead about the form they want a new government to take, the sentiment is anti-American, and for some, Marxist-socialist. One thing I found quite striking was that very few could tell me what Marxism, socialism or communism is, except that the wealth belongs to the people, everything is fair, and land is redistributed. Cuba was cited as the paradigm of success, although nobody could tell me anything about Cuba except that "it's not imperialistic and corrupt like the United States." Although I don't know whether I met any

CONTINUED ON PAGE 10



The following represents myself and Brown student I have enjoyed the pleasure for many years. He has been in the United States. Transcribed on March 8, 1980, by Jim

Q. We'll start the interview now. So when was the first time you came to the United States? A. The first time ever? Q. Well, how old were you? A. I think I was about thirteen or so, and the first place I went to was either New York or Miami. You know it would make more sense to say Miami, but it would be more, um, more elegant to say New York. Q. So what were your first impressions of this country? A. Well... Q. Of course, you had known many Americans in Panama? A. Many. Q. And gone to school with them? A. In the Canal Zone, and I hated them. I remember the first time I learned English, not learned English, the first time I heard English I cried because it was such an ugly language I thought. And they all had crew cuts and red necks, literally. I found that so really unappealing that I could not fathom this country, except a country full of ugly people with horrible accents and bald heads. That was my only conception, my first conception, of this country. Look there's Debbie X. She's Jewish. Q. Is she the one on back (of the motorcycle)? A. No, she's the one with the little sweater. Q. Well, is that why you like me then, because I'm so American? A. I wouldn't say that exactly. Q. What would you say? A. (sings Panamanian national anthem) I remember singing that in third grade, no, in kindergarten through the first half of third grade because it was in third grade that I was transferred to the Canal Zone. Actually, it was through third grade. I was starting fourth grade in Panama and then I was transferred to an American school. Q. This is the first time you had heard English? A. No, no, I had heard it when I was younger, probably eight or nine, because I have a cousin, Migui, who is married to an American plumber, the head of the plumbing division in the Canal Zone, George Lopp. I hate them so much. It was to Georgie's, Georgie Jr.'s, party that I went one day to hear Americans talk. I just hated it. My mother had threatened me, or at least I saw it as a threat, that I would have to go to America, not go to America, but learn English. I could never understand why. That's one thing I hate about, even right now, speaking English: it was taught to me, not in the sense that it was going to help me understand myself better, or anything like that, or that it would have been a good complimentary language to Spanish but, -- are you very cold? Q. No. A. The way that I was made to learn English, I felt, forced me to accept this language's superiority, almost, over Spanish. And I really... Q. I noticed your mother speaks English very well. Is that mainly because of business contacts and stuff like that? A. She speaks what she would call "business English", which is true. But she even writes "business Spanish", you know: "Querido hijo, como estas, yo te incluyo..." But I wouldn't just say it's business related. She went to a prep school in Jamaica. Q. All girls? A. All girls, of course. There were lots of lesbians. She has a lot of lesbian stories about those weird, strange girls. She was only there for a couple of years. She didn't like it very much. You know, so learning English was a traumatic experience for me. Q. Did you have any American friends when you were in third grade, fourth grade, in the Canal Zone and in Panama? I imagine there's a very strong sort of division between Panamanians and Americans, unless, of course, it comes to American

serviceman dating races will meet? business, (my parents in Panama, a great Even though there was at the same time that whatever: not being Butteering them up? all, you make money you do have American the Canal Zone. But I found their field just, oh, really up Q. Of course, I've myself in this cat and negative people say that people in but in a certain way of a new land. It sometimes even this America except for in terms of that me or "Dark Passages" That ends up with Bogart tells Laure cafe in Peru, and in Peru and ten years they're playing the whole idea that, for the Americans that so much because they want to like about to your brother's want to sit on the to. Q. And I think mentality, a negative country and invent Panamanians, or the one can pay for it one owns the count place to sit, then that what most people the political situation and so on and so forth that you were frig whatever when you Well, when you men on television that getting shot, in bits of fighting i Because, if you sa maybe they were co but the streets are just sort of normal in the streets, we see these, or you being blown up, or cafe, or the place spattered with blood week. I can't stand of that. Then, I avenue and I saw lined up on one side and stones on the type, I don't like Exactly who is the



an informal interview between  
 -, of Panamanian nationality.  
 said Panamanian's friendship  
 d for the past six years  
 interview was conducted  
 er.

an whores. In vices the  
 nk so, but since almost all  
 businessmen), is conducted  
 age is done with Americans.  
 some resentment against Americans,  
 lot of apple-polishing,  
 e to Americans but... Q.  
 ht, exactly. Because after  
 tever. Q. But getting back,  
 ds there? A. Once I enter  
 t like them particularly.  
 ion opaque, their language  
 , "Like yeah man, like wow."  
 that, I don't mean to include  
 enerally the most stupid  
 expatriates. You can't  
 al Zone are expatriates  
 are. A. They're patriots  
 Rhodesia, they could  
 evering all ties with  
 lies. Q. I was thinking  
 st night (King Vidor's "Gilda")  
 you seen that? A. No. Q.  
 e sort of thing. Humphrey  
 t that they'll meet in a  
 rse, there's only one cafe  
 er they do meet there, and  
 g, or whatever. But the  
 ans, Latin America, --  
 n Latin America like it  
 to. They invent what they  
 go there... A. Are we going  
 r where? Q. Well, do you  
 green? A. Yeah. I'd like  
 es a certain sort of  
 tality, to leave your own  
 r country. Of course, the  
 , will cater to that because  
 one starts thinking that  
 , that looks like a good  
 enough of this. I think  
 ld like to hear about is  
 ow that the Shah is on Contadora  
 You mentioned once before  
 by the demonstrations and  
 ere at Christmastime. A.  
 the piece of documentary  
 the NBC correspondent  
 a, they also showed little  
 streets. And that's frightening.  
 streets, they weren't--well,  
 to guerilla-type warfare--  
 similar in Panama. They're  
 ressed people selling things  
 round. And you just can't  
 nt to see, these buildings  
 ery fire ruining your favorite  
 you buy your lottery ticket  
 zero-zero plays the next  
 , I can't stand the sight  
 ving into the central  
 s lined up, and the military  
 the students with sticks  
 A confrontation of that  
 ut of a selfish reason. Q.  
 of all this? If it's not

the Shah, who is it? Torrijos? A. It's not the Shah.  
 The government. Q. Exactly what part does Torrijos  
 play in the government right now? He's the head of  
 the army, right? A. Right. He's the head of the  
 country, only not officially. Oh, what would you  
 call it in a corporation? Q. Majority shareholder  
 or something like that? A. Something like that.  
 Somebody who gives consultations but he is also  
 the majority shareholder. The government is just  
 as it always happens if you've read Fanon and other  
 writers of the Third World,-- some underdeveloped  
 countries progress through a structure that seeks  
 liberty (like in 1968 when the government was  
 overthrown by a working class, or whatever; no,  
 not even a working class in Panama, but a lower  
 middle class) but that becomes a perpetuator of  
 the rich class. It even transcends the "nuvuo rich".  
 The military are not nouveau rich, they are just  
 hoarders of money. They have the largest-- Torrijos  
 has large extensive accounts in banks all over.  
 Q. And so it's something like Nicaragua before it  
 changed? A. No, it's not like Nicaragua. Because  
 Somoza was never a "military man". He's always  
 been rich. If he were military, it would be because  
 he'd been trained. He would be one of the elite,  
 as the military commanders are in Argentina or Chile.  
 But Torrijos was a simple lieutenant who would  
 combat guerillas on the border between Costa Rica  
 and Panama. There's a story when Torrijos captured  
 somebody and they get in a helicopter, and the man  
 had a little gun in his sock and he shoots Torrijos,  
 and Torrijos cries or whatever. (O.K. I am embellishing  
 it.) Q. How did he take over? Why does he have the  
 power that he does now? A. He has the military  
 power and the economic power. Then, not so much as  
 he used to have, he has the social power. People  
 were with him, they did back him, as much as I hate  
 to admit it. Q. Your parents? A. No. My parents  
 could not back him. I belong to another class. He  
 posed a type of threat, in their eyes of communism,  
 but it was just a type of socialism, social reform.  
 They could never have backed that. But when he simmered,  
 explained his views, he didn't do more than they had  
 feared,--he's always done more than they could have  
 wished for-- then he was fine. The thing is now that  
 he's stealing money right and left. The country's  
 economy is in tatters. Nobody is getting contracts  
 for anything, excepting the people that are in government.  
 They get ridiculous things like contracts for putting  
 those flashers in the middle of the road, that gleam  
 down the median. Sure, there is a use for it, but  
 not a use that extends 2,000 miles on those roads  
 in the jungles. Avenida Balboa, which was the boulevard  
 in Panama, was a much frequented spot for people to  
 walk around down at the beach. I could cry now when  
 I see how ugly a city Panama City really is. It's  
 such a defaced, unplanned city. But for me, of course,  
 that is just a luxury. I admit that there are priorities  
 besides urban structuring. That's my main complaint  
 about Panama. I don't complain about food, even though  
 food is quite expensive. My complaint is just that,  
 if you have all that money, why don't you use it just  
 to make things pretty. Somebody else might say,  
 Why don't you use it to feed us? Q. Feed who?  
 A. The poor people. Q. What sort of middle class  
 is there in Panama? A. We're working on it.



## YES, WE HAVE NO BANANA REPUBLICS

Cuban "advisors," there is evidence to support the belief that they are moving among terrorist groups throughout the region. These groups claim to be popular and Nationalistic, but I was told many times of the moral, financial, and military support available from Cuba and guerilla movements in other countries. I was also told that they get most of the money for their activities from extortion and kidnapping.

Through my contact with people such as Carlos I also became aware that they were not the only terrorists. In Guatemala especially (and in the other countries as well) there are right-wing groups believed to be supported by the government. The right-wing terrorists are responsible for at least half, if not more, of the terrorism, according to rebel (that is, left-wing) groups. The right-wing groups - the White Hand and the Eye for Eye - are believed to be responsible for more than four thousand mysterious deaths and disappearances in the last two years alone.

In mid-May, I visited Nicaragua briefly. At this point there seemed to be no middle ground. One was either in Somoza's Army (or one's brother or husband was) or one supported the Sandinistas, at least in private. Those were the people who were sticking it out in Nicaragua. There was another group, however: those who were leaving. It seemed as though anybody who could afford to and was not actively involved in the fight was leaving. Two years ago, Nicaragua was a nation of about 2.5 million. By the end of July (after Somoza had fled), newspapers in neighboring countries were reporting that up to five hundred thousand Nicaraguans had left. The richest fled to the U.S., but many more went to neighboring Latin American countries. Hondurans claimed to have over fifty thousand. I do not know if these figures are true, but I do know that I met many more Nicaraguans outside the country than inside it. For the most part, they were not planning to return, at least not for quite a while. Although nobody approved of Somoza, nobody knew what form the new government would take. If there would be socialism or something else that would not coexist with capitalism, they were not going back. Needless to say, those who could afford to get out were for the most part from the middle and upper classes.

Guerillas I spoke with back in Guatemala after Somoza had fled and the Sandinistas declared victory said they, too, had gone down to fight (in Nicaragua) for some weeks or even a few days. Some went not just to help fight for the common cause, but also to practice. By some accounts, there was a reunion of sorts in Nicaragua during the last days of Somoza's regime. Guerillas from all over Central America and South America supposedly came to fight. Costa Rica, Panama, Venezuela and Cuba were variously accused of aiding, harboring and training rebel groups. Now no one seems quite sure of the situation or what the new junta is doing, or how the country's economy will be reconstructed. The biggest effect of the revolution on other

countries in Central America has been to give new hope and confidence to rebel groups, and new fear to the right.

In December I again visited Guatemala. People who before had told me that what happened in Nicaragua could happen in their country, but not for twenty years, were now saying two years, five on the outside. Money is leaving the country. In expensive suburbs, houses are privately for sale for much less than they cost to build. In general, people acknowledge the inevitability of something. There is a somewhat more united rebel front now, and there appears to be a slight move away from violence on the part of its constituent groups. In the last few months guerillas have taken to "capturing" their objectives and goals, inviting people to join them, and then racing away from the scene before the army arrives. This has happened in over sixty Indian villages. The rebels often leave behind cassette recordings in the local dialect. (Many Guatemalan Indians do not speak Spanish). Unrest is growing to new proportions, and the rebels speak more confidently. "It will be worth all our funerals, all our wounds....Someday, like the Sandinistas, we too will have victory."

## COMMENTARY ON A REVIEW

This letter is about Mr. Guaspari's review of Mr. Veatch's lecture in the February 27 issue of *The Gadfly*. His review speaks, first, about Mr. Veatch's primary contentions: that logic is about discourse not about "things." Second, it addresses Mr. Veatch's polemic against modern logic.

Mr. Guaspari says about the first contention that it left him "confused about the array of Aristotelian metaphysical, psychological, and epistemological baggage which Mr. Veatch requires the logicians to handle in tow and how those requirements are to be made consistent with the stipulation that logic is not about the world."

Mr. Guaspari says about the second that, assuming he has represented it correctly, he can assume that Mr. Veatch's contention is true, i.e., that modern logic has a "false view of the subject-predicate propositions because it asserts that (the referent of the subject is merely related to (that property that is the referent of) the predicate." He says, however, that Mr. Veatch's polemic is nonetheless "merely another way to say 'Hurray for Aristotle.'" For, says Mr. Guaspari, the "inquiry (I think he means Mr. Veatch's and Aristotle's inquiry into logic)...is conducted so as to make sense only in Aristotelian terms, and these are just the terms that can't be taken for granted."

Mr. Guaspari tries to express this judgment "in another way." Mr. Veatch, he says, has "gone about things backwards." "A theory of logic," says Mr. Guaspari, "is an account of a certain phenomenon: the phenomenon that propositions (which through their meanings refer to the world) can be verified indirectly (without looking at the world) through inference." This account is "responsible to the phenomenon, not to particular metaphysical presuppositions. This account is also of 'the reasonings of mathematics and science.'" Mr. Veatch, Mr. Guaspari implies, is not giving such an account in his inquiry. He is, rather, giving an account which "is responsible to particular (Aristotelian?) presuppositions. And this account has the added disability that it 'is unable to account for...the reasonings of mathematics and science.'"

Let me say a word about Mr. Guaspari's self-ac-



knowledge confusion and about Mr. Veatch's allegedly retrogressive or circular inquiry. More words will follow, I expect, if Mr. Guaspari should comment on these.

Mr. Guaspari is confused about how logic can both not be "about the world" and yet be tied to an "array of Aristotelian metaphysical, psychological, and epistemological...requirements" which (presumably) have a great deal to do with the world. Any brief answer to this apparent contradiction evidently needs a good deal of elaboration. However, Mr. Veatch spoke a bit about the shape of an answer in the question period when he spoke about the "concept" (his word) as a "formal sign." He meant by this that the "thought" we have about a thing is a "sign" of that thing when we think it; and that this sign is unlike all other signs. For all other signs there is a distinction between the sign and that of which it is the sign. Not so the "formal sign." Between it and that of which it is the sign there is no distinction. They are the same except that the first is entirely of, or about, the second. On some such notion could be based the claim that logic is not "about the world" while yet it is profoundly related (because of the identity of its object with "things") to all that is knowable "in the world."

Let me also say a word about Mr. Veatch's progressing "backwards." He is allegedly responsible to "particular metaphysical presuppositions" rather than to the "phenomenon" of the indirect verifiability of propositions. That is not quite so. Aristotle talks in the *Organon*, and in his other works as well, as if he were responsible to the human experience of ordinary speaking and making of inferences in connection with inquiry. His "array of...baggage" is a vocabulary that Aristotle partly finds ready to hand, partly refashions, and partly invents for the sake of illuminating and explaining that ordinary discourse. Aristotle wants to know, for example, how it is that (Mr. Veatch's) is a "fruitless inquiry because it is conducted so as to make sense only in Aristotelian terms, and these are just the terms that can't be taken for granted." What is the relation between the cause in fact (or in the world) i.e., Mr. Veatch's conduct of the inquiry, and the cause in words, i.e., "because it is conducted..."? "Because," after all, means "by-cause." Men draw conclusions about things every day in the market place. What makes it possible for them to do so? And to what must they pay attention if they are to do so well and accurately? Aristotle investigates those questions.

Mr. Guaspari claims that there is a "theory of logic" that is "an account of a certain...phenomenon: propositions...can be verified...indirectly through inference." That is no doubt so, but Mr. Guaspari should tell us first, in what sense a proposition or an act of inference are "phenomena"; and, in the second place, what is the very ground of inference itself. What makes inference possible? What makes it possible for one statement to "follow from" others?

I argued several years ago that it was necessary for a thinker to assume the truth of propositions in order to have other propositions follow "logically" from them. I also argued that to assume the truth of a proposition was to assume the being of what was said in it. This was because to predicate of a proposition that it was true was redundant. To predicate "true" of a proposition, I maintained, adds nothing to it except the speaker's emphasis. Similarly, to predicate "not-true" or "false" of one is merely to assert emphatically the contradictory proposition. To say that "'Socrates sits' is true" is to say nothing more than "Socrates sits." To say that "'Socrates sits' is false", is to say nothing more than "Socrates does not sit." I still think I am right in saying these things. But if that is true (i.e., if that is so), then logic depends on truth.

And some "array of metaphysical, psychological, and epistemological baggage," enough to ground a theory of truth, impedimenta that Mr. Guaspari wants the logician to be able to throw over the rail with a clear conscience, will all appear unceremoniously on his doorstep and demand recognition and entrance. Thinking and being cannot be separated. Ever. That's why we have a college. And that's why Mr. Veatch, despite his modest disclaimer, may have to be called a logician and why Mr. Guaspari, despite a modest claim to be a "mere" logician, may have to renounce even that.

Sincerely yours,

Edward G. Sparrow  
Tutor

## Letters

TO THE EDITOR:

It was with no uncertain amount of amusement that I read Chip Melli's letter in a recent issue of THE GADFLY concerning Mr. Hongsermeier's letter of endorsement.\*

Mr. Melli asserts that "Mr. Hongsermeier's campaign leaflet amounts to nothing more than an unsubstantiated personal attack on his opponent (Mr. Van Doren)."

My, Mr. Melli, what remarkable interpretive skills you have! You would have been of incalculable value in the reading of Delphic oracles.

The text of the endorsement contains no "personal attack" on Mr. Van Doren. It merely raises (or, I should say "raises," for the topic has surfaced before) the issue of an alienated or apathetic polity due to personally over-ambitious polity officers or candidates. This issue extends far beyond St. John's College, pervading political stages of all shapes and sizes.

Having what might be euphemistically termed a consulting role in the composition of Mr. Hongsermeier's endorsement, I am compelled to respond to Mr. Melli's letter.

If, as he suggests, Mr. Van Doren is owed an apology, he most certainly has one. What is more, I congratulate Mr. Van Doren upon his victory. The polity has spoken and their new secretary will undoubtedly serve their interests above his own.

As for Mr. Melli's proposal that I give "an apology...to the voters whose intelligence is insulted," that responsibility, I am afraid, belongs to none other than Mr. Melli himself. Does he really believe that we, the voters, are so easily misled by such outlandish accusations of slander?

Finally, in reference to Mr. Melli's labeling of Mssrs. Tripp, Giordano, and Hartzell, and myself as "moronic buffoons," I say...

Moronic buffoons unite!

Robert M. Ewing

\*-a copy of the endorsement  
can be found on pg. 12



I am an alumnus ('53) interested in everything including, of course, a continuing concern with SJC. My attitude toward the college is not blindly supportive, but is rather like that of the man who complained that the crap game he was in was crooked but explained that he still played in it because it was the only one in town.

During my time as a student I felt SJC offered principally two things: the great books and a community of learning.

As for the "great" books, I feel, with Woody Allen, that a bit more humility is called for and one ought rather to speak of the good books. It seems to me that, in that department, SJC has ossified and, as a result, has created a world of self-serving scholars who, like an orderly herd of elephants, hang onto one another's tails (words) and traipse around an endless circle, looking neither left nor right. But that isn't what I want to holler about here.

Let me briefly say what the community of learning was as I experienced it. It meant everyone knowing everyone on a first name basis (though even two people on a sailboat would lapse into Mr, Miss and Mrs when appropriate to the conversation), the almost total commingling of tutors and students in every aspect of life, and the profound assumption that after doing a reasonable amount of "ditch-digging" work at your desk, your main mission was to reach out to anyone available for the purpose of learning or teaching anything from guitar playing to Nietzsche. This did not include overweening introspection, or endless commiseration or sheer escapism. Of course, some hours (only a few) were expended each week in such activities. Everyone needed some time to sweat in isolation at the gym or study Middle English on Tuesday night or get drunk (after the party was over) on Saturday night. But such insular, elitist and isolationist activities were not, it seems to me, the rule in the 'community of learning'. The farthest-out nonsense conversation I can recall having was one with Bert Thoms at a polka and beer party in which we explored the niceties of establishing a belly-button lint pillow factory; even so, we pursued the art of conversation well that night.

Is there a community of learning at SJC now? In the past two and one-half years I have made it a point to hire students and spend some time on campus in an attempt to become familiar with what is going on. It is hardly a scientific study but, in sum, I am appalled. There is no community of learning. Tutors and students are severely separated, as are seniors and freshmen, quiet people and noisy people, people sleeping together each from anyone else, people who want to pursue the legitimate are of light-hearted, airy conversation and those who worship 'punk', and likewise any who pursue sports, social graces or art temperately from those for whom sports, sociability and the so-called creative arts are the be-all and end-all.

But worst of all are the nihilists. They seem to be the titred excrement of the

idea that if you attend every class and meet every deadline at this great books college, at the end of four years you will be awarded a diploma and be liberally educated. Bullshit; you gotta live it. Some nihilists are passive; they talk so little, so low and so vaguely (even in seminars and classes, I'm told) that you finally give up saying "Huh?" and leave them be. I guess you might say they are more to be pitied than censured.

I suppose if I have any beef, it is with the active nihilists. In spite of the fact that they are strict conformists to the national media norm (I've seen more diversity in dress, opinion and behavior in Navy boot camps), they make their presence very well known to anyone who intrudes on what they call their "space."

Cases in point: 1) Last spring at Reality a group produced apparently purposeful noise from an outdoor assemblage of electronic instruments intended to make music while one of the few college officials in attendance apprised some attending alumni parents that their 14-year-old daughter was drawing pitchers of beer from the truck over the besmirched, besotted and bleeding bodies of two ragged students lying in the muck. - All on a nice sunny afternoon. - 2) Later, in an elegant auditorium, there was a punk movie with marvelous cinematography and excellent music which carried a destructive message along with homespun slides and commentary which drew only a bit of painful and strained response from the audience (which audience, by means of established tradition, already excluded 99% of the surrounding community). 3) The fall alumni beer bust for alumni and seniors was ruined after a half-hour by some students' introduction of a mind-blasting noise level hi-fi set and the turning off of lights in the basement party room, which promptly drove all alumni and some students out into the rain, where they promptly departed.

What is to be done if my observations are valid? Most students are supposed to be adults and cannot rightly leave it to parents, faculty and administration to solve the problem of regenerating a community of learning or anything else. Since it takes only 5 to 15% of any population to create anarchy, it follows that it's going to take a lot of effort to annihilate the nihilist effort. Is it worth a try?

F. Warhurst

★

#### To the Student Polity:

All too often at St. John's we have seen Polity positions sought by those who desire those offices primarily for purposes of their own personal advancement.

It is in the interest of abolishing this unfortunate practice that we welcome the candidacy of Troy Von Hongsermeier for the office of Polity Secretary.

Mr. Hongsermeier seeks no gold stars; he wants only to serve the needs of the students.

Troy will serve the students' needs by keeping them informed of the DC's proceedings in a manner befitting the Council's dignity.



# Raffle!

sponsored by  
The Gradfly

- 1) Maryland Inn Dinner for Two - worth \$50
- 2) Lafayette Dinner for Two - w/out gratuity
- 3) Johnson's Gift Certificate - worth \$20
- 4) Todo Mundo Bolivian Wool Hat - \$17
- 5) Pepper's Gift Certificate - worth \$10
- 6) Marina Pizza - 11q. pizza w/ two toppings - worth \$7.75
- 7) Arnold's - Two certificates
  - 1) Midshipmen's Marvel - worth \$6
  - 2) Two Banana Splits - worth \$3.60
- 8) Scottish and Irish Imports - Irish Coffee Mug - worth \$4.50
- 9) Vince and Sons Hair Stylist - 1 cut - worth \$5.50
- 10) Harry Browne's - 2 drinks
- 11) The Smoke Club - 1 genuine imitation  
cast aluminum pewter mug

The drawing will be held at a  
**JAZZ-SWING PARTY**

being held  
April 5th  
details to be printed  
at a later date.

Cost per ticket for  
raffle is \$1.00 -  
winners must be  
present with ticket  
at the  
drawing



## DC MEETING WITH THE ADMINISTRATION

20 March 1980

submitted by Martin Miller

Attending: Mr Sparrow, Mr Elzy, Mr Schmidt, Miller, Roach, Fuller, Betor, Cummins

Visiting: Coss, White, Edelman

Mr Elzey introduced the new Administrative Assistant, Mr Schmidt.

He then gave us some bad news: Someone has been using slugs to obtain tickets dispensed from the coin machines in the washing machine room. Since the school can not afford to pay for washing our clothes, they have warned us that the ticket dispensers will be removed if another slug is found. That will mean everyone will have to buy laundry tickets from the Business Office (10 at a time).

Mr Elzey then gave us some good and bad news: There will be construction and repairs made around the campus during the spring. New smoke detectors will be installed and tied into the alarm system. This will mean workers in the dorms making extra noise. (They usually start work at 7:30 am, so "early to bed, early to rise") Pace-Carroll will be renovated starting this summer and continuing through next year. Randall will start being enlarged next fall.

Mr Sparrow would like students to comment on the proposed calendar for next year. If you are interested see Martin Miller; he has a copy of it.

## DC Report 19 March 1980

by Scott C. Boyd

Martin Miller ran his first meeting as Polity President. All officers except Dan Van Doren (ill) and all delegates (except the one from East Pinkney, which has neither a regular or alternate delegate now) were present.

Miller opened the meeting by explaining his new system of procedure for the meeting, which he hopes will avoid the unwilliness of parliamentary procedure.

A Polity Attorney must be appointed by Miller, and he invited anyone wishing the post to contact him before March 25.

James Preston owes the DC \$50 for some damaged stereo equipment. This was to be paid by March 6th.

"I think he had more than ample time to pay it," commented Marion Betor. "We need a firm deadline. He's already had one firm deadline."

Miller said Preston told him before spring vacation that he'd pay his debt immediately after vacation. Miller added that next week his new Polity Attorney could handle it.

Treasurer Joe Roach volunteered to try and get the \$50 from Preston by next week.

Miller announced that there had been complaints from residents of Paca-Carroll and Campbell about the recent dorm elections which made Frank St. Amour (Pace-Carroll) and David Stein and Leslie Smith (Campbell) dorm delegates.

Mssrs St. Amour and Stein didn't respond, but Miss Smith said, "I'm aware of the people [complaining]. Linda Mahler talked to me and was upset that only David and I ran and were elected."

Since Constitution Revision Committee Chairman (and Polity Secretary) Dan Van Doren was ill, John Hiner presented the Committee's draft of the new Student Polity Constitution to the DC.

Hiner started by describing the Committee's process of public meetings and private interviews with students to research the students' opinion of their government.

"The major result of our work," Hiner announced, "is that the credibility of the student government, if it exists at all, is at a low ebb. But in spite of skepticism, there is a legitimate and compelling need to have a student government."

He explained that gaps in the structure of the College Polity as a whole are left for the students to fill. Hiner said that the student government does for students what the college as an institution can't do, and that it provides for social interaction among students.

Hiner detailed the reasons for the low ebb of credibility of the student government. The first reason is that the majority of the student government is "unjustly blamed for inactivity," even if only one or two people are to blame. The remedy Hiner suggested was a more energetic student President.

Hiner said that credibility also suffers because "the forms of litigation are pretentious in a farcical way" because no power is vested in the Polity Court or DC to enforce their decisions.

"This is a good thing, because the solution is a sober realization that no power is vested in the Court or Council," Hiner remarked. He added that punitive power isn't appropriate, but that litigation and negotiation are.

The third reason Hiner cited for lack of credibility in the student government was "instability in the procedures of the student government Constitution," which Hiner said was re-written an average of every four years. Also cited were Polity Court procedures, which change from trial to trial.

The remedy is a Constitution having "a strong structure to weather changes," Hiner said. He added that the Committee tried to make the new Constitution readable and clear.

The new Constitution has things arranged in a formula, Hiner explained, and he said that the mechanics of any operation or problem are covered.

"We know this document can deal with everything the former one did," Hiner stated, "and we are confident that it can deal with more."

Some major features of the new Constitution are:

1. The office of President will be replaced by a DC chairman, to be elected by the DC.
2. A five-level hierarchy of steps to resolve conflicts:
  - a. Private negotiation between the individuals in conflict
  - b. Informal mediation by the Dorm Delegate
  - c. Official mediation by the Polity Attorney
  - d. Official mediation by the whole DC



# Announcements

- e. The intervention of the Court
  3. Dorm Delegates are to be elected twice a year, instead of once a year.
  4. Official Student Polity archives are to be instituted.
  5. Student Polity officials or their policies can be quickly challenged.
  6. Power will reside in the DC
  7. The Polity Court will be given more privacy and discretion
- The DC will discuss the proposed Constitution at its next meeting, try to make copies available and arrange for public meetings to discuss the matter.

## ORIOLE BASEBALL TICKETS

The Assistant Deans' Office has student discount cards for purchasing tickets to the Baltimore Oriole's home baseball games this season.

To purchase these discount tickets you will have to present your discount card and College ID at Memorial Stadium's Gate E-6 on the day or night of the game only, an hour and a half before game time. No student tickets will be available in advance. For most 1980 Oriole home games, you can purchase the upper reserved seats for \$2.25, a \$1.75 savings.

Students will have the opportunity to purchase discount tickets for the Opening Day Game, Tuesday, April 15. The O's face the Kansas City Royals at 2:00 p.m., and beginning an hour and a half before game time, students that present their discount cards at Gate E-6 will receive a general admission seat for \$2.25, a savings of 75¢. This plan will be in effect on Opening Day only.

Members of the Freshman, Sophomore and Junior  
Classes

Ladies and Gentlemen,

The Registrar's Office is now composing the lists of students who will be registering as Sophomores, Juniors, and Seniors next fall. The lists will be composed of students who have confirmed their intention to return by depositing \$100 in the Treasurer's Office before April 7, except for January Freshmen, for whom the date will be in the middle of July. If you want to return next year, accordingly, please make the appropriate arrangements with the Treasurer before April 7.

The Treasurer will refund the deposit in case of withdrawal due to ill health, academic dismissal, or failure to enable. It will not be carried over in case you decide not to enroll next year but to return the year after.

Sincerely yours,

Nancy Winter, Registrar

## THE POLITICAL FORUM

The St. John's Political Forum is pleased to present as its second speaker Mr Pedro A. Sanjuan, resident fellow and Director of the Hemispheric Center at the American Enterprise Institute for Public Policy Research. He will speak on Tuesday evening, March 25, at 7:30 pm in the Great Hall. Mr Sanjuan's presentation, "America's Involvement in Latin America", will be about thirty minutes long, followed by an open question period. Amongst Mr Sanjuan's extensive credentials are: detailed from Arms Control and Disarmament agency to work on the Panama Canal Treaties; a BA from Wofford College; from Harvard University, the A.M. Regional Program on the Soviet Union, M.; and he has contributed to numerous anthropology journals, national reviews, economic journals and anthologies. Mr Sanjuan has also received a variety of awards for his service including: The Superior Honor Award, Department of State, 1965; Outstanding Performance Award, Department of Defence, 1972; and the ACDA Meritorious Award, 1977. The remarks of Mr Sanjuan are sure to shed light on an area little known to most Americans; citizens of this country, United Statesians, that is. Everyone interested should plan to attend.

Respectfully submitted by  
the St Johns Political Forum

## ANNOUNCEMENTS

### TO ALL SENIORS:

Measurements for cap and gowns will be taken in the bookstore April 1st through 11th, please make sure that you come in to be fitted during these dates.

## PHYSICS LAB ASSISTANTS JOBS

Those students who would like to apply for positions as Physics Laboratory Assistants next term (1980-81) should please drop in to Mellon 112 between 8 and 4 any day and get on my list. Of course those students who will be on student aid will have preference when the final selections are made, but anyone can list because sometimes we do not have enough of said aides. Those applying early sometimes have an advantage also.

Roy Armstrong  
Physics Lab Manager

## SENIOR RESIDENT JOBS

Anyone interested in being a senior resident in Randall, Campbell or Humphreys should make application for the job by April 7. A letter to the Assistant Deans will suffice.





LOOK FOR THIS EMBLEM  
STARTING THIS FRIDAY  
MARCH 28<sup>th</sup>  
IT'LL BE YOUR GUIDE  
TO TICKET SELLERS  
AND OTHER INFORMATION

Friday, March 28<sup>th</sup>



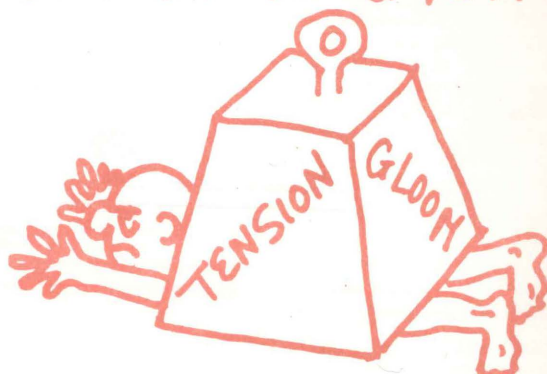
8:15 <sup>PM</sup> F.S.K.

All Beethoven Program  
Free

THE GADFLY  
St John's College  
Annapolis, MD 21404

Non-Profit Org.  
BULK RATE  
U.S. POSTAGE  
PAID  
PERMIT NO. 120  
ANNAPOLIS, MD.

RELIEVE PRESSURE  
WITH UNYONG KIM'S



BACK MASSAGE!

Call ext 28  
for appointment

THE SUBSCRIPTION RATE of THE GADFLY for the second semester is \$5. We will print weekly excepting vacations, until the end of the school year. Due to space, time and printing restrictions we are unable to accept advertisements. We are supported solely by our subscriptions. If you wish to subscribe please make your checks payable to THE GADFLY, St. John's College, Annapolis, Maryland 21404.

THE GADFLY is free for the students and faculty of the Annapolis campus.

DEADLINES: Announcements - Tuesdays at 2:00  
Letters - Sunday at 6:00

Letters longer than one single-spaced typed page cannot be accepted.

Managing Editor

Rick Campbell

Copy Editor

Kurt Schuler

Lay-out & Design  
Assistant

Terry Polk  
Patti Nogales

Subscription

Aoi Yamamura

Columnist

Hazen Hammel

Reporter

Scott C. Boyd

STAFF

Patti Pratt  
Will Warner

Sara Marcy  
Charlotte Barham

THE GADFLY is printed by the St John's College print shop

Printer  
Assistant

Chris Colby  
Chris Mark