

THE MICHIGAN REVIEW

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Assessing SPH's Vital Signs

by Eric Larson

"[T]he scope of public health is extensive. The range of courses reflects the attempt of public health educators to address the magnitude of problems affecting our exploding population ... I welcome your commitment to discovering solutions to national and world health problems and encourage you to join us." Dean of the University of Michigan School of Public Health (SPH), June E. Osborn, M.D., once made this statement about the Department of Population Planning and International Health (PPIH). In 1985, Osborn petitioned the Regents of the University to form the PPIH as another graduate program for the School of Public Health. On January 25, 1993, however, Osborn placed a moratorium on the fledg-

ling department.

PPIH is a graduate department which focuses on population planning techniques and health issues in the international community. The department has a unique curriculum found only in a few other schools throughout the country. Students can work toward either an MPH, MS, DrPH, or Ph.D. in either Population Planning or International Health. Field research in foreign countries comprises some of the curriculum for higher level degrees. The department also boasts the International Population Fellows Program (IPFP), which was formed to provide technical advice to Third World countries in population-related areas. The program, sponsored by the United States Agency for International Develop-

ment, is known throughout the world for its excellent work.

All of this, however, is about to come to an end. The moratorium placed on the PPIH in January has put a leading national department on its deathbed. The moratorium has effectively discontinued all enrollment and sent shock waves throughout not only the United States but also the world. Students from PPIH are highly respected by many countries around the globe. The IPFP has helped many countries with population problems and is a world leader in issues of population planning and world health.

The biggest shame of all, however, is the method by which this respected program may all end. The only reason for closing the department, it seems, is the

budget crunch in which the U-M is currently embroiled. The School of Public Health was forced to reduce spending by 2.5 percent because of U-M budget problems. Public Health centered its main budgetary reduction on the PPIH.

According to Osborn's response to a memo drafted by various concerned students, the PPIH was cut for several reasons. For instance, the PPIH's low faculty Full-time Equivalent (FTE) rating of 4.78 was not satisfactory. A good FTE rating is around ten. Also, the sudden death of one faculty member and the retiring of another in December contributed to the decision, along with the planned retirement of other faculty members by June of 1995. The School cannot afford the new

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Students Bear Arms (and Feet, Too)

by Perry Thompson

The fear of crime on campus provokes many responses: Groups such as SafeWalk and NorthWalk provide escorts for students who must walk at night; the campus police force is now armed; the women's showers in many dorms have locks that only allow them to be opened by a key from a women's dorm room; and mace seems almost as ubiquitous as backpacks and notebooks on campus.

All of these solutions have one potentially dangerous thing in common: They all force people to rely on some external means of protection that may or may not be available when they need it. SafeWalk isn't going to escort students everywhere, the police are ineffective if they aren't around at the time of a crime, shower room doors are often propped open, and mace may not always be within reach during a crisis.

In light of these facts, many people choose to supplement these security measures with another, more personal, means of security: self-defense training. People trained to defend themselves recognize the benefits and gladly make use of escorts, police, locks, mace, etc. When

these things fail, however, they are not left helpless in the face of an attacker.

Groups such as ASTEP provide short, intensive classes in which students receive basic self-defense techniques, beginning with assertiveness and awareness training. The first half of the class is devoted to instilling a sense of self-confidence in students. According to many

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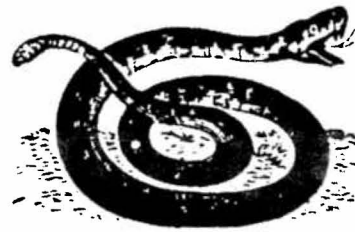


Behind the curtain lies the evil everyone missed: A poster portraying a woman in a blatantly suggestive pose. Oh, the Horror!

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Serpent's Tooth



After months of pondering the issue, we finally figured out why Michigan's gay newspaper, formerly known as Ten Percent (for the percentage of Americans they claim are gay), changed its name to the Michigan Tribune. According to FBI (and strangely enough, SAPAC), 10 percent of American men will be raped at some point in their lifetimes. The correlation must have been too much to bear.

Detroit News columnist Thomas BeVier recently wrote, "Because of a four-fold drop in the price of beaver pelts, caused by a reaction to the loony, bleeding-heart protests against trapping in the last few years, the beaver population is out of control and has caused untold thousands of dollars in damage." In addition to over-fishing trout streams and blocking road culverts throughout Northern Michigan, the excessive number of beavers, at first kept in check by bounty hunters, now face natural population control — in the form of disease. Says Mark Spencer, a trapper, "The people

who protest trapping think all animals live in one big happy world out there. But animals suffer."

Nomination for the classiest columnist of the year: *Daily* feminist Wendy Shanker.

Erstwhile LSD prophet Timothy Leary has decided to have his brain frozen upon his death. Says Leary, "I've left specific instructions that I do not want to be brought back during a Republican administration." Good plan. You see, they have a tendency to *punish* criminals.

During an interview in the home of Gwen Henderson, a Tampa, Florida resident, Al Gore ran into a most embarrassing situation. Henderson's three-year-old daughter, Ariel, was asked the question "Who is Al Gore's boss?" She responded without hesitation, "Hillary."

Speaking of Gore, political comedian Mark Russell recently said, "I wonder if Al Gore leaves marks in the upholstery

from the key in his back."

If you hurry you can still obtain an assisted suicide from Jack Kevorkian before the law prohibiting Dr. Death's favorite practice goes into effect. The good doctor is apparently holding a last-minute sale: "1/2 off, zero percent financing, low-monthly payments, free padding, everyone must go."

Well-placed sources within the U-M Law School have informed the *Review* that Catharine MacKinnon, when among friends, uses the nickname "Kitty." Rumor also has it that isopropyl alcohol is her drink of choice.

The Media Research Center reported in their February newsletter that nearly 150 celebrities were in Washington for the Inaugural festivities in January. They also noted that three celebrities — Brooke Shields, Charlton Heston, and Arnold Schwarzenegger — attended in 1988.

Roving Photographer

What's Wrong with the U-M Basketball Team?

by TS Taylor



Dallas Lenear, senior in Finance: "People have too high of an expectation this year. The other teams are better."



Rich Lee, senior in English: "They can't put anybody away. No killer instinct."



Kathy Beach, junior in Computer Information Systems: "They need a coach



John Shin, senior in Math: "Their intensity is high in the first half, but they lose

THE MICHIGAN REVIEW

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"We are the Establishment"

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Left and Right

"We must learn to see the development of the poor as in our national interest ... the government definitely has a big role to play."

— Jesse Jackson

"Conservatives define compassion not by the number of people who receive some kind of government aid but rather by the number of people who no longer need it."

Guest Opinion

Heinous Hypothalamus Hype

by David Twede

Before coming to the University of Michigan I spent a year and a half in the San Francisco Bay area working at the Lawrence Berkeley and Livermore Labs in neuroscience and physics. There I encountered many gay activist groups which claimed that homosexuality is "natural" or genetic, and not a choice. They rarely quoted any scientific studies or explained how they inherited this "genetic makeup." The intent of this essay is to review and evaluate the most accepted scientific studies which claim to support the hypothesis that homosexuality is biologically-based.

In the 1960s Congress approved legislation concerning race civil rights, without regard to popular opinion at that time. Their reasoning was firmly planted on the foundation of the Fifteenth Amendment, whereby "The rights of citizens...to vote shall not be denied...on account of race, color, or previous condition of servitude." In the editorial "A blow against Amendment 2" in the 1/21/93 issue of the *Michigan Daily* appeared the statement: "[I]f the civil rights protections passed by Congress and affirmed by the courts in the 60s were put to a national vote, the reforms would have most likely lost by a landslide." From this premise the *Daily* argues that Congress should also legislate gay rights regardless of what the majority of people want.

Homosexual rights activists believe that specific, gay-positive language should be written into our laws to guarantee proper treatment for homosexuals. They have met resistance from a majority of Americans who hold to the fundamental Judeo-Christian concepts of morality. Gay activists believe that if homosexuality can become accepted as a "genetic sexual variation," just as having brown eyes is a genetic variation, then Christians will be unable to continue to define it as sinful when it was God who created gays that way (through their genes). In other words, gays want acceptance as a race or another gender in order to obtain a separate civil rights code.

Race is defined in Webster's Dictionary as "the descendants of a common ancestor" -denoting the passing of genes. The goal of the gay movement, therefore, is to discover the *golden gay gene*. Whenever scientists search for specific data to support their preconceived presumptions they usually find what they are looking for. Moreover, they tend to find it in a way that only they

can interpret, making them the sole guardians of that "truth."

Some of the first biologically-based studies of homosexuality analyzed the reaction of gay men compared to heterosexual men and women in response to injected hormones. In one such study, researchers found that injected estrogen causes homosexuals to react more like heterosexual women than heterosexual men (Gladue BA, et al. *Science* 225:1496-1499, 1984). Whether homosexuality is the cause or effect of the difference in reactions was not determined by these studies.

Other similar research includes studies where testosterone and other hormones were injected into developing male rat fetuses and castrated rat pups (e.g. see: Geschwind N, Galaburda NM, Cerebral Lateralization, Cambridge Mass, MIT Press, 1987; Money J et al., *Psychoneuroendocrinology* 9:405-414, 1984; Dörner G, *Exp Clin Endocrinology* 81:83-87, 1983). The results of most of these indicated that lowering the levels of testosterone induced slower growth of the brain's left hemisphere in males as compared to females. Some experimenters have postulated that this possibly induces more likelihood of homosexuality due to low production levels of testosterone in the adult male rat. But it is difficult to extend this assumption made about rats to humans. Variations in the levels of testosterone production in the mother have been shown to be caused by stress.

Some scientists now believe that during brain organization of the pituitary-hypothalamus complex (a part of the brain that influences, among many things, bio-rhythms and sexual behavior) the brains of homosexual men received far less exposure to these androgens (hormones that stimulate aggression and male characteristics) than did heterosexual men. This reduction would occur because of fetal or maternal stress, and is considered to be the source of abnormal brain organization. Still, none of these studies has ever shown with great certainty that particular levels of hormones acting upon a developing human fetus will ever result in homosexuality. This stress, plus environmental factors, could be combined to influence someone's sexual preference, but this influence would be neither genetic nor "hard wired" — otherwise people would not switch their sexual preferences after adolescence and during adulthood.

Interestingly, in many of the

preceding studies and in the work to be discussed, many researchers have admitted their own homosexuality or direct ties to gay activism; going so far as to express these facts in their scientific publications. Dörner, for example, is a homosexual activist, and after postulating a possible biological connection to homosexuality he admonishes, "The complete tolerance and acceptance of bi- and homosexualities as natural sexual variants should be recognized as soon as possible by the WHO (World Health Organization), UNESCO (United Nations Educational, Scientific, and Cultural Organization) and World Church Council as well." (See Dörner G, et al., *Exp Clin Endocrinology* 98:141-150, 1991)

Post-mortem comparison studies of heterosexuals and homosexuals who died from AIDS have been touted to have confirmed absolutely the biological basis of homosexuality. Many believe the study by Simon LeVay of the Salk Institute as the most accredited proof that homosexuality is biologically-based (LeVay S, *Science* 253:1034-1037, 1991). LeVay is an admitted homosexual (*Nature* 353:13, 1991), and he has devoted most of his career to studying the biological basis of homosexuality. His works centers on the differing sizes of the third cell group of the interstitial nuclei of the anterior hypothalamus (INAH3).

Because it is very difficult to obtain large quantities of brains of AIDS victims, LeVay performed his studies on a small sampling (35 male subjects with 19 confirmed homosexuals). His findings claim that there is about a two to one difference in the mean size of INAH3 between heterosexual and homosexual men, respectively. LeVay does not resolve the fact that the measured size of INAH3 ranges more than twenty times from smallest to largest, in each group — a span of twenty-fold in only 19 subjects or less is a lot of variation. Two of the 16 heterosexual men denied homosexual activity and, "The records of the remaining 14 patients contained no information about their sexual orientation," said LeVay, but he assumed that they were "mostly or all heterosexual" anyway. Also, LeVay included in his classification of "homosexual men" all men who had sexual encounters with other men, irrespective of the number of encounters they had with women. Only 6 out of 16 presumed heterosexuals died of AIDS, yet all 19 homosexuals died of AIDS. This further complicates the issue because it does not resolve whether AIDS might

have been a factor in reducing INAH3 size.

Commenting on some of these concerns, LeVay admits, "I was limited in what I knew about these men's sex histories to what was noted in their medical records. . . I may well have oversimplified the problem in my study, but sometimes such oversimplification is necessary to make progress in a novel field." (*Science* 254:630.) One wonders exactly what "progress" he is after and in what "novel field." The above concerns, the fact that LeVay worked alone on this project, and the fact that he is a proclaimed homosexual make one wonder if bias was introduced to inflate data to fit his personal goals. No one dare accuse him of this openly for fear of being politically incorrect, but you can be assured that if a "proclaimed homophobe" performed the same study and arrived at the opposite conclusion everyone and their "significant other" would question the validity of it. Even LeVay himself admits, "Interpretation of the results of this study must be considered speculative. In particular, the results do not allow one to decide if the size of the INAH in an individual is the cause or consequence of that individual's sexual orientation."

The last study I will discuss is believed to forge a definite genetic link to homosexual behavior (Baily JM, Pillard RC, *Archive Gen Psychiatry* 48:1089-1095, 1991). Baily and Pillard surveyed four groups of brothers. These groups were: monozygotic (MZ) cotwins (identical twins), dizygotic (DZ) cotwins (fraternal twins), genetically similar (GS) pairs (separate births, same parents), and genetically dissimilar (GD) pairs (adopted brothers). Baily and Pillard performed the surveys to find the frequency of both brothers of a group being homosexual. The method of recruiting the first member of a pair was through "Gay publications," in which ads were placed calling for at least one homosexual of MZ, DZ, GS, and GD brother-pairs to perform genetic-homosexuality frequency studies. Baily and Pillard commented, "Although all recruiting advertisements stated that probands were desired regardless of the sexual orientation of their [brothers], there is no guarantee that volunteers heeded this request."

The sampling was small (about 54 individuals per category) and geographically isolated to a few states. Interest groups are known to find

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From Suite One: Editorial

Revamping the Language Requirement

The foreign language requirement of the University of Michigan's College of Literature, Science, and the Arts (LSA) represents an important part of every LSA student's educational experience. Without this opportunity to learn about a culture outside of their own, students would indeed lack an essential component of any truly well-rounded education. The present LSA four term language proficiency requirement, however, does not serve its intended purpose as completely as it should.

According to the *U-M LSA Bulletin*, the first purpose of the foreign language requirement is to contribute to "a liberal education. ... as a means of access to the cultural and intellectual heritage of the world's non-English-speaking majority." This is a noble goal, and one which the U-M undoubtedly can reach. The present requirement, however, lacks the breadth to accomplish this aim. Most students are able to handle 100-level language courses, which provide them with a fair degree of flexibility in a given language. When students reach the 200-level plateau, however, the aim of cultural edification drowns in a stubborn quest for greater language proficiency. Instead of learning more about the culture which created the language they are struggling to learn, students are forced to spend hours poring over lengthy documents which give them only a glimpse of the goal they seek.

The simple fact that most students take 200-level language courses on a "Pass/Fail" or "Credit/No Credit" basis lends credence to this belief. Students tend to dedicate only enough time to such courses as is necessary to earn the required grade to pass. Much of the material is so difficult to comprehend that most students do only enough work to pass their particular courses. Take, for example, the Spanish play "El Gesticulador," a story whose plot most Spanish 231 students must fully comprehend in order to receive a respectable grade in the course. Students often read the book for hours, word by word, and even then they tend not to understand what it says.

Moreover, because the job of translating the play is such a tedious and complicated

task, most students do not dedicate enough time to reading the book to draw a substantial degree of cultural knowledge from it. Students who have neither the desire nor the patience to extract the cultural knowledge they deserve from books which require lengthy periods of their undivided attention cannot achieve the University's goal of cultural edification. Yet this is exactly what we have. The problem lies not in the nature of the books, nor in the students themselves, but in the content of the courses they are being required to take. Students will never acquire the level of cultural literacy society aspires to simply by deciphering the advanced writings of another language.

The best way to fix the requirement is to change it, namely by eliminating the current 100 and 200-level foreign language requirement in favor of a 100-level language requirement and a 100-level cultural requirement to be created by the U-M. This cultural component would be funded with the resources freed by the elimination of many of the positions occupied in 200-level language courses by students bound to the present requirement. The cultural component would include readings on foreign culture, politics, religion, history and the like in either English or 100-level proficiency language. Speakers, movies and participation in various cultural activities would also compose a major part of these courses. In this way the language proficiency of students would be supplemented with a degree of cultural proficiency as well, a proficiency in excess of anything which the current requirement, with its emphasis on language and its casual disregard for any rigorous cultural training, can offer.

The second stated purpose of 200-level language proficiency is for students "to gain a new reflective understanding of the structure and complexity of English itself." But a major portion of the 100-level language requirement is dedicated to the explanation of comparative grammatical structures, and it is in this respect that the learning of a foreign language helps one to better understand his or her own native tongue. The second goal of the foreign language requirement would thus be sufficiently satisfied by the grammatical education provided by 100-level language proficiency and normal ECB requirements.

It is possible for the U-M to cultivate a high degree of cultural literacy amongst its students, but the method the U-M has chosen to achieve this goal will never serve its purpose. Cultural supplements like the U-M Diversity requirement, moreover, only couple language training with multicultural indoctrination, creating a hodge-podge of politics and linguistics hardly worthy of classification as "cultural edification." A combination of the studies of language and culture, rather than simply the study of language by itself, can better provide students with a cross-cultural education.

Do you know what lies behind the self-embellishing rhetoric of the University of Michigan? If not, then you need



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Letters to the Editor

Reader Defends TAs

To the Editor:

You folks at the *Review* ought not be too hard on the TA in the Meizlish/Rosenstone/Saxonhouse affair. Most TAs (and here I speak of the genre, not Ms. Meizlish in particular, whom I do not know) merely reflect the reigning ideology imposed on them by their mentors. Should they fail to mirror these ideas they might find themselves as prime candidates for martyrdom in the cause of Free Expression — but martyrs nonetheless. At this brief point in time most American universities proclaim a kind of Gospel According to Diversity. For a TA to question openly the assumptions of this holy writ would be tantamount to an act of professional suicide.

Most TAs move about in an atmosphere of timidity, self-doubt and guilt. They are not sure exactly what it is that they are supposed to feel guilty about — for few of them have done any harm to anyone — but Guilt is the name of this academic game and they earnestly wish to become players. Having been trained to suffer the barbs of guilty anxiety, like true missionaries they are encouraged to spread the gospel to the temporary captives of their classrooms. TAs are expected to be conformists. It is unreasonable to expect them to become modern-day Luthers nailing up heretical manifestos on their chairpersons' doors — unless they wish to find employment elsewhere. This may sound craven, but here is nothing unusual or surprising in it. During the 1930s professors at the University of Berlin risked being sacked or gassed if they dared to espouse Leftwing ideas; then in the 1950s, at the same university, they risked being shot or imprisoned for NOT espousing them!

The trick, then, is to have Faith in Diversity — but always to be sure it does not diverge from whatever holy writ is locked into place.

Cecil Eby
Department of English

Defending Hash Bash

To the Editor:

This is concerning Tracy Robinson's article "New Diag Policy Causes Confusion" (27 January 1993 MR). As stated in the article, Hash Bash is

scheduled to be held on April 3rd on the Diag, yet with the new Diag policy the future for NORML (National Organization for the Reform of Marijuana Laws) seems bleak. Ever since the campus chapter of NORML started the great tradition of Hash Bash, the University of Michigan has been looking for ways to stop this annual gathering on the Diag for the legalization of hemp. This new Diag policy is just another futile attempt by the University to put up more bureaucratic red tape to stop NORML's right to assemble on the Diag.

Although different forms of red tape have been implemented by the University in the past, Hash Bash has been able to gather and "happen" with the First Amendment to back it up. Even with this new Diag policy, supporters are confident that Hash Bash will happen this year. Yet this year's policy shows how desperate the university is getting in trying to stop Hash Bash. The new policy states that for reasons that could threaten the "health, safety, property, or environment" a permit will not be handed out "If a group cannot be accommodated only on the hard surface [of the Diag or North Campus Common area]," therefore if anyone has to stand on the grass during the gathering the event cannot take place. Until now I had no idea that it was safer to be on cement than to be on grass. Also there are many people who on a regular spring day spend their time in the sun on the grass area that surrounds the Diag.

Even though Hash Bash has not been canceled in the past years and it probably will happen again this year, these attempts by the University have been, to some extent, effective. For example, last year's Hash Bash was one of the worst and smallest and the most conservative in the history of Hash Bash gatherings. It was so bad that I had to convince my new friends, who were witnessing Hash Bash for the first time, that in the years before it has been more impressive and that that year's weak event, hopefully, was just temporary. The reason for this decline in attendance and intensity is that people gathering on the Diag fear the increased amounts of police force, mostly University Police, and they also find that the freedom that was once there has now become almost non-existent.

Yet it is not only NORML and Hash Bash that are being attacked here. The University with this new policy has put itself on rather unstable grounds. The University of Michigan spends thousands of dollars and tons of effort every year in advertising its liberal atmosphere and its

unending mission to create and promote diversity on campus. Yet with this new policy, the University of Michigan is going against all that it supposedly believes in. With this new policy the University is about to take a giant step into the realm of conservatism and, I am tempted to say, Fascism. A university that prides itself on its liberal atmosphere should know better than to try to stop as liberal a gathering as Hash Bash. If the University succeeds in its attempt to stop Hash Bash from happening this year (let us hope that it does not) all that money and hard work put towards a more liberal school would go straight down the conservative drain.

I believe that NORML has every right to march on the Diag come April 3rd, and that we, as students of the University of Michigan and as human beings, have as much right to assemble and attend Hash Bash as any other group on campus, even if some of us have to stand on the grass. At this point I want to state that I am ashamed to be going to a school that is

built on lies: preaching one thing and doing the opposite.

Kambiz Maali
LSA Sophomore

Reader Questions Statistical Significance

To the Editor:

Regarding your crime statistics that you used to validate the deputization of University of Michigan cops — are those percentages statistically significant? If not, you would lose the backing to your arguments. It would be advisable to not engage in the sort of number bending that you attacked SAPAC for, and there is no better way than to provide the significance with the numbers. Without them, you are engaging in sensationalist journalism.

Chris Lunt
LSA Senior

Hypothalamus

Continued from Page 3

whatever means possible to pursue their agendas. Knowing what the study might reveal, it is not unlikely that activists attempted to pre-choose the cotwins who responded to Baily and Pillard's survey in order to optimize the results to support their agenda. This could be why the samplings were small. Baily and Pillard decided what outcome they wanted before starting the study, "We predicted that the rate of homosexuality would be higher for MZ than for DZ cotwins, and would be lowest for adoptive brothers of homosexual probands." This bias is found throughout most of the literature on biologically based studies.

Baily and Pillard found a 50% confirmed rate of both brothers being gay in MZ cotwins, 24% in DZ cotwins, 9.2% in GS brothers, and 19% in GD brothers. They acknowledged that previous studies have obtained MZ rates ranging 40-100% — extremely inconsistent. Baily and Pillard failed to consider that MZ twins usually develop in the same amniotic sac and nearly always share at least the same placenta, whereas DZ cotwins develop from separate sacs and placentas. Being "fed" in the same sac and from the same placenta would allow incoming hormone levels to influence MZ cotwins more equally than the separated DZ cotwins. This might cause both MZ cotwins to be

more susceptible to maternal-fetal stress (discussed above) than the separated DZ cotwins, and much more susceptible than the GS/GD brother-pairs born separately. This means that the MZ rate could portray stress-caused brain malformation and not genetic influences. Also, the higher rates for GD brothers (19%) compared to GS brothers (9.2%) might support an environment-influence hypothesis but not their genetic-basis hypothesis.

Given that in Baily and Pillard's study there were: a) great variance in previous studies of MZ/DZ cotwins; b) no accounting for small samplings; c) no accounting for maternal-fetal stress influence on brain development; and d) poor methods of advertisement for acquiring subjects, this study is very unreliable. If the study truly indicated that homosexuality is genetically-based, then MZ cotwins should have a consistent rate closer to 100%, and GS rates would be higher than GD rates. Their postulate that homosexuality is genetically-based is totally refutable. Homosexuals would rarely transmit their genes and the "race" would nearly die off in a generation or two.

If it is this obvious that these studies are flawed, then why do some people still laud them? Partly because, just

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Interview: Russell Kirk

Why Bother With Cultural Renewal?

On February 26, Adam DeVore interviewed author and political scholar Russell Kirk at his estate, Piety Hill, in Mecosta, Michigan. Dr. Kirk, a leading and prolific conservative inspiration for many decades, recently authored *America's British Culture* and in April will celebrate the 40th anniversary of his seminal *The Conservative Mind*. Photos by Karen Brinkman.

REVIEW: In *America's British Culture*, you refer to a duty to uphold certain norms of culture. Whence this duty?

KIRK: The duty derives from culture's benefits. In short, in order to enjoy the benefits of our culture, we have to maintain standards or norms. And I would say more generally the source is natural law, which determines our human nature.

If one has a right, there are always corresponding duties attached to it. If one has a right to bear arms, one has a duty to bear arms in defense of one's country. If one has a right to free speech, then such speech must be sensible and responsible speech. So it always goes. Thus, those who enjoy the economic benefits of a culture have a duty to try to increase its prosperity themselves. Rights always carry corresponding duties — they're married, so to speak.

REVIEW: Do you envision the obligation to uphold one's culture as similar to a social contract, or perhaps as part of a social contract?

KIRK: That's the unfortunate phrase of Rousseau, of course. We are born into a culture; we don't have very much choice whether or not to be born. But once we are within that culture, then in order to maintain our own lives, we are bound by certain duties and responsibilities. The word "contract" implies that one has the choice of being or not being in a society, but we don't have that choice unless we're immigrants from somewhere. It's simply the necessity which rests upon a living being to abide by the laws, or the norms, in order to maintain his own safety and identity.

REVIEW: You assert in *America's British Culture* that multiculturalists "would erect historical falsehoods in the interest of equality of condition," and you reference an article by Gleaves Whitney, a critical review of Martin Bernal's *Black Athena*, as evidencing the shoddiness of much multicultural scholarship.

KIRK: The more conspicuous examples of what you are talking about, in recent years, have come from militant black organizations. You mentioned the review by Gleaves Whitney. In this case, the author of that mischief claims that all of our high civilization is of Egyptian origin and was stolen by the Greeks. This is one of those half-truths and so much mischief.

It is true, no doubt, that Plato had knowledge of things Egyptian and was



impressed by them, but after all, he was a minor part of the Greek culture. And to fancy that out of Africa come not only all things strange but all wisdom is merely historically false. I had a great passion for reading about African history and African culture when I was in college (to the neglect of my other studies), and I know a good deal about those subjects. Aside from the pre-Persian influence of Egypt and the incidental influence of Nubia, African cultures had no effect at all upon Western civilization until the coming of the 19th Century. So there is one of those falsehoods, the notion that Western culture somehow stole the cornerstone for cultures to come from Africa and Asia. It grossly misrepresents the actual historical development of things.

REVIEW: You also refer to the involvement of the infamous Professor Leonard Jeffries in New York's public school curriculum reform project. Didn't that committee come up with the finding

that the Iroquois strongly influenced the U.S. Constitution?

KIRK: Yes. That notion comes up here and there and is, again, a half-truth, or a tenth-truth. Benjamin Franklin makes some intelligent remarks upon the Iroquois Confederacy ... but as to their influencing the Framers in Philadelphia in 1787, it's silly. The Framers, who would have regarded the Indians as savages, as they were, had no idea of modeling their institutions upon their enemies'.

The institutions which the Framers knew were British, as applied in colonial practice; they did not look all over the world for models to follow. They already had models to which they were accustomed. They would quote from time to time from Polybius, Aristotle and others, but by way of amplification and illustration, more or less giving authority to their remarks. As a matter of fact, the model already existed in the century and a half of experience the colonists had enjoyed under the British Constitution.

REVIEW: A multiculturalist could answer some of your criticism by claiming, "We're not out to change an entire culture, we're not out to overthrow anyone. We only want to represent history accurately. But due to factors like textbook bias, certain groups do not yet receive just recognition for historical achievements." How would you reply?

KIRK: That is reasonable enough, but it leaves out the consideration of the element of time. When I was in grade school, we had a great deal of multicultural education — often called geography or history — and we studied at considerable length the civilization of the Eskimo, the peoples of Southeast Asia, certainly various peoples of central Europe, and so on. In short, we all had some multicultural education. But it's a question of time, and it's more important to understand one's own culture than those of distant regions. Thus some of the more elaborate, time-consuming "multi-cultural" academic programs, like some found in California, for example, seem harmful.

The more time we spend on so-called multicultural education, the less that can be spent on English, and so it is with the study of history or politics. We have to be concerned primarily with our own, because students already show a sad lack of knowledge in those areas, and trying to instill a universal knowledge of all possible alternatives only exacerbates that deficiency.

REVIEW: Many people nowadays seem to take our culture for granted. Why is culture perpetually in need of renewal, as you claim?

KIRK: When we are children, we tend to assume that as things are, so they will always be. But change is always at work, and societies which have no region for change presently atrophy or fall prey to outsiders. The civilization of the Andes under the Inca rulers became a society virtually changeless which could not long defend itself against outsiders. The same was true of Egypt under the Pharaohs: change was very slow and frowned upon.

But change will come one way or another, and as Edmund Burke says, change is the means of our preservation. Just as the human body has to use up energy and cast off old tissues and manufacture new flesh and renew itself, over the period of the human life, so society has to accept the same thing to rid itself, after a fashion, of things that are archaic and take on new energies. The pace of change, however, has grown much more rapid since 1750, but especially during this century, which has moved more quickly than any period before in history.

The county system of government has given way more and more to centralized state governments, and state governments to the federal government, in part because of the relative ease of communication and transportation but also due to other ways in which we have codified changes.

As Conservatives, we try to direct that change into reasonable and established channels and make sure that it does not come too rapidly for human nature to adjust to it. Changes must be considered with care to assure that they are good rather than unwise.

Cultural renewal, then, helps to keep us from blundering hastily. It allows us to avoid pitfalls which might easily beguile us, were we to grow utterly detached from our past.

REVIEW: Looking at the debates going on over contentious issues in higher education, and the language in which those debates proceed, it seems that the Left, broadly speaking, has established the terminology of the debate. That strongly influences its tenor: it is difficult to oppose, *prima facie*, something so sweet-sounding as "diversity" until one sees through the euphemism. What do you make of such manipulations of language?

KIRK: They are intended to be deceptive. One major anarchist writer points that out about Marxist language — that it is deliberately obscure and puzzling in order to impress and to advance its objective without the general public realizing what is happening. The very obscurity impresses both those who hear it and those who use it. Presently they grow intoxicated with their own strange words. So it is with the recent phenomenon of multiculturalism and other movements, including literary spasms such as deconstruction.

It is pointed out by Eliot that the modern world is full of people who want to live by a pretense of learning, particularly by writing. But there's already so much writing by so many people that one is always looking for something novel, catchy. Marxism served that purpose, but it's pretty well withering away now and giving way to newer, more exotic cults — thus deconstruction, multiculturalism or forms of feminism. They're new fields, and books can be published in them.

Although these works are as mysterious to the general public as to the people within the fields, they provide a means of gaining influence within the academy, then advancement and tenure. All this, a result of novelty! They develop an arcane vocabulary virtually incomprehensible to the outside public, a device which conceals what's actually going on. Thus members of the public hear "multiculturalism" and think that students are reading *National Geographic*, not learning about classist and racist oppression and social power struggles.

REVIEW: Earlier we talked about rights and responsibilities. On campus, as within other spheres, people are being accorded ever-broadening menus of rights, often in the name of sensitivity. Yet few feel freer, and many are acting less responsibly. Meanwhile we see a disintegration of culture. Are these phenomena related?

KIRK: Edmund Burke remarks that somewhere there must exist a control

upon will and appetite. The less of it there is from within, the more there must be from without. And in part what you mention is a result of that, partly too a result of students', administrators' and professors' neglect of what remains of the old disciplines. The old moralism advocating self-restraint has presently decayed, so external authority tries to make things tolerable by imposing its own arbitrary restraints.

At the same time, the decay of a real intellect in higher education means that the administrators of higher education tend to think of themselves as custodians of the ignorant. So, correct attitudes must be instilled. Also it gratifies those in power to be able to impose these. And so the process goes, while the lack not only of self-restraint but of reflection among the victims of this concentration of power — their own emptiness of mind — makes them easy victims of it. They're saying to themselves, "What does it really matter? I'll conform, and say or not say whatever I'm told to."

More and more it is the age of control and directed responses in the academy as elsewhere, and there is still a certain assumption — even though we have discarded practically all norms — that certain attitudes must prevail. Thus certain illiberal prejudices are still received as gospel by persons in power and at liberty to enforce them.

For example, anyone who disagrees with the doctrine that all people are equivalent atoms in society, or that one person is just like everyone else, must be suppressed. That's a kind of Hobbesian attitude, and it lies behind these attempts to force controls upon speech and discussion at universities.

The idea of academic freedom at a university was that there are things that need to be discussed which would be contro-

versial in the public square but can and must be discussed within the academy. Now the opposite attitude prevails — you must not discuss these things within the academy; you must go outside the academy to discuss certain issues.

REVIEW: Do you think it is possible for someone to be a Conservative, in any traditional sense, and also an atheist?

KIRK: Not in the traditional sense, no. Natural law and the urge to seek the transcendent are at the heart of the Conservative impulse — they're married to it. I suppose, though, that doctrinaire atheism must be against all things established and challenge the whole order of being. The aim to tear up all existing "illusions" scarcely leaves one disposed to Conservatism, but one can be a skeptical Conservative, like David Hume. Hume's politics were cer-

tainly conservative — he was a Tory — and he certainly would seem to be a skeptic. He has been accused of atheism, but probably was not an atheist.

Hume was a historicist in his political thinking. He would ask what we are trying to consider, and on what basis. If on the basis of effect, he would point out that we have all this experience and stable conventions — set ways of doing things — which seem to be working. He would argue for conservation on the basis

of history and experience, on the grounds that a convention has withstood the test of time.



Hypothalamus

Continued from Page 3

like the people who are still excited by Bill Clinton even after all his broken promises, they believe the ends justify the means. In conclusion, the only plausible hypotheses these studies tend to support range from homosexuality resulting from environmental-influence or a conscious choice to homosexuality being a result of fetal stress, brain malformation. Researchers have not found any support for the genetic-basis theories. Even if future evidence supporting a genetic-based theory is found, it would not necessarily make homosexuality a "normal" variation — schizophrenia is thought to be genetic and it is not normal behavior. The only possible biological influence on homosexuality is at most stress-induced brain injury during crucial developmental stages. This is similar to fetal-alcohol-syndrome (FAS), where fetal brain injury occurs because of the mother's alcohol abuse. FAS is not considered normal development and is treated by professionals. Thus, homosexuality is thought to be a mental illness of sorts. If so, then homosexuals need not equal, but special treatment just as other victims of mental disorders.

David Twede is pursuing a PhD in Biophysics.

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Satire

Surviving the Horror

by Erik Barmack

I've recently stopped playing pick-up basketball at the CCRB. While I enjoy competing in "rat-hoops" just as much as the next god-fearing, beer-drinking, communist-loathing American, the risks and stress involved with the game were just too great for me to continue.

The Horror

First of all, I learned how one gets a spot in a game, which usually involves "calling winners." If done fairly, the people who have been waiting longest get a team together and challenge the victor of the previous game, but "winners" at the CCRB has nothing to do with fairness, unless you consider waiting for three hours only to negotiate unsuccessfully with a 6' 10" guy named Butch — who has reserved the next 163 spots for his fraternity brothers — fair.

Second, I quickly discovered that it was crucial to choose a court where the players matched my own playing ability.

Each of the three courts at the CCRB typically features players with different levels of skill. The future franchise players of the NBA typically occupy Court One, where players can catch, jump, and shoot the ball as if they live on the hardwood floor.

The players on Court Two are above average, although their militaristic haircuts leave something to be desired. The theory that best explains the Court Two Chris Mullin wannabes is that they place an inverse relationship between hair length and talent. Clearly, my curly locks did not fit in.

Most of the Court Three players look like poster children for Jerry's Kids; when I was last there, one player had a hunchback and an eyepatch, while another drooled constantly and claimed that he was Joan Collins' long lost son.

Descent Into B-Ball Hell

After playing on Court One and Court Two for a brief and painful period, I finally chose Court Three, which did have an advantage: I moved away from the devoted ranks of Stairmaster users, who mindlessly plodded up and down in their spandex tights like a bunch of Diet-Coke-induced gerbils.

Despite the lowered standards of intelligence and fitness among Court Three regulars, my opponents proved to be cruel bastards who'd send their mothers off a cliff if that would guarantee them a good game. And many of them

had different strengths that I had never seen before — the type of skills that Marv Albert never gets around to mentioning in his "NBA on NBC" broadcasts.

I was forced to guard players who provided a potent offensive punch in the form of their malodorous air and/or disgusting body parts. One guy nick-named "George the Animal" managed to score on me every time by rubbing against me with his profuse amount of back hair. Only later did I learn that he was auditioning for the role of Captain Caveman in the upcoming Flintstones movie.

His best friend, "Stoner," used a similar tactic of out-grossing his opponent by never showering. His Grateful Dead, "No Soap Required" concert shirt was saturated with chemicals that even the most anal-retentive pre-med student alive couldn't analyze. He bore an eerie resemblance to the Tetris maniacs who never leave the computer centers; what he was doing at the CCRB (which lacks both Tetris and computers) I couldn't figure out.

But Stoner and George were only minor characters in the big play of my aging athlete's tragedy. Like the receding hairlines of the steroid-pumped weight-lifters in the CCRB weight room, the expanding gap between the sweaty battles on the hardwood floor and reality was just too great for me to bear. Some of my comrades, who were beginning to slip as well, denied that they were over-the-hill and more prone to injuries than they used to be. Just two weeks ago, a guy with a broken arm decided to play against me. Our conversation during the game went as follows:

ME: You don't stand a chance, you have a broken arm!

HIM: You'd have to take two legs and an eye out before you'd be on equal footing, pussy!

Next week, I saw him playing with two broken arms and dribbling the ball with his forehead while hopping around on his one good leg. Not a pretty sight.

But he's not the only one. At least half of the players at both the CCRB and the I.M. building look like rejected versions of "The Six Million Dollar Man." I suspect that some of them no longer have legs — they have compiled enough knee and ankle braces to relieve them of any need for leg muscles at all.

There are those who smell, those whose athleticism is fading like a cheap Polaroid picture, and there are those on Court Three who, like me, never played

basketball until they came to the University.

My best strategy on defense is to flail my limbs around as frenetically as possible — like a marionette controlled by an epileptic puppeteer in the middle of a convulsion. This sad style is most



commonly referred to as "Soccer Player's Disease." The symptoms are stubby legs, scrappy black shoes, and a bad English accent.

When I slap someone on the arm or in the face, I pretend that I never knew that the rule in question — the one prohibiting slapping other players — existed. I also scream at people when they are about to shoot and accidentally step on their ankles.

In short, the more I played, the more I became an uncontrollable animal with a beer-gut, strange body odors, and rapidly crumbling psyche, lost in the jungle of pick-up basketball.

The End

Then came the game where I realized I had gone too far — the game where I was playing against a man who used to be an athlete, but was now all braces. He'd come down the court and try to shoot a jumper and I'd kick him in the ankle and apologize. After my twelfth foul he realized I'd continue hacking him every time he shot. The rest of the game went as follows:

Whack!

HIM: Stop stepping on me, dick!

ME: Oh sorry, didn't mean to.

HIM: Next time I'll kick your ass!

ME: Yeah, just try it!

Whack!

Eventually, we ran out of new things

to say. The game ended and I went home and gloated to my house-mates about how many times I had kicked this guy in the ankle. Life was fine until I realized that my student I.D. had been stolen and I checked my MTS account, which had a message from myself, to myself that read:

Sometimes you talk too much and try to hurt people too many times. Today was one of those times. I hope you'll be thinking about the horror — all the things I could do to you, all the hours you'll waste trying to find me. Sleep well.

Pick-up players take their decrepit ankles seriously. If you don't believe me, you can sneak into my account and see for yourself; my I.D. is 6C4D, and my password is "psycho". This b-ball terrorist scared the will to shoot hoop right out of me. Because of him, I decided that I would never go back into the C.C.R.B. again. My career as an aging athlete was over.

The Afterlife: Virtual Reality

I haven't found any foolproof way to grip athletic reality, but I did find something close enough — virtual reality — in the form of videogames. After I quit rat hoops, I started plugging quarters into machines that made me feel tall, muscular, and Aryan. "Street Fighter," "Mortal Combat," "Donut Dueler" — I played them all.

But something in this virtual reality world did not mesh with my former basketball reality until I found the new "NBA Basketball" game in the Union. With just a couple of quarters, I could soar like Michael Jordan, a 5'9" Jordan with a 10" vertical leap — but Michael Jordan nonetheless.

Though I've gained a few pounds, I've never felt better. In this world of computerized monster-slams, I'm on equal footing with other players and will never get any older or slower. I'm ready to challenge anyone who gets in my way. As for the nut from the CCRB — the one with the weak ankle and the skills to get into my account — I challenge you to a game that far exceeds any game you'll play at the CCRB. I guarantee that my Charles Barkley will dunk on your sorry ass, over and over again.

Erik Barmack is an R.C. Sophomore who needs to work on dribbling with his left hand. A 10" vertical leap would help, too.

Book Review

Preserving Our Cultural Patrimony

America's British Culture
 Russell Kirk
 Transaction Publishers
 Hardcover, 122 pages
 \$24.95

by Adam DeVore

Multiculturalism, as a guiding philosophy, is no foreigner to the realm of administrative thinking and social reformist tinkering here at the University of Michigan. Throughout freshman orientation, students are barraged with programs ostensibly intended to facilitate diversity, including a video presentation featuring U-M President James Duderstadt (*Commitment to Diversity*) discussing the Michigan Mandate, the U-M's Design for Diversity. And just five weeks ago, Medical School Associate Dean for Faculty Affairs Frederick C. Neidhardt proclaimed, "Multiculturalism is the job of the University right now," according to the *University Record*.

Alluring in name and sweeping in scope, multiculturalism has been praised so effusively by administrators that to call it the U-M's predominant principle exaggerates its prominence only slightly.

However well-intentioned one might think the multicultural bogey, it ultimately debases and deteriorates our common culture while purporting to embolden and enhance it, according to Russell Kirk. Precisely how this phenomenon arises is a subject upon which his *America's British Culture* touches briefly but forcefully.

A compact but stimulating tract intended as a contribution to an overdue cultural renewal and reinvigoration, it explicates the British origins of our language and literature, legal system, representative system of government and social mores (see sidebar).

In each of these areas, Kirk chronicles the transference of British traditions across the Atlantic not with the xenophobia of stereotypical cultural conservatives but rather with the scrupulous care of a seasoned thinker: Kirk evinces an increasingly uncommon reverence for historical accuracy, academic integrity and the understanding of one's cultural heritage. An appendix detailing more remote cultural influences adds nicely to the work's cohesiveness while discrediting historical revisionism.

Kirk puts his thesis — once universally acknowledged, now routinely reviled as Eurocentric propaganda — boldly:

America, north of the Rio Grande, from the seventeenth century to the present, that if ... the British elements could be eliminated from all the cultural patterns of the United States — why, Americans would be left with no coherent culture in public or in private life.

His point is not to deny non-British influences their due place in our cultural landscape but simply to emphasize the centrality of Britain's contributions relative to other, peripherally tributary founts.

Kirk apprehends culture — from what constitutes and animates it to the ills which may afflict it — in the sense described by T.S. Eliot some four decades ago. Rather than viewing democratic or popular culture as being in perpetual conflict with high culture, Kirk sees them as interdependent:

A nation's culture may be diverse, seemingly; yet the personal culture cannot long survive if cut off from the culture of a group or class. Nor may the high culture ... endure if the popular culture is debased, or if the popular culture is at odds with personal and class cultures.

When these intertwined cultures unravel, or when the ingredients in the cultural composite become immiscible and stratify into cultures distinct unto themselves, then what Eliot termed "cultural disintegration" takes hold. That "lamentable process of disintegration," writes Kirk, has gained momentum in recent decades.

With Eliot, Kirk affirms that "any healthy culture is represented at its higher levels by a class or body of persons of remarkable intelligence and taste, leaders in mind and conscience." But even those who "inherit their positions as guardians of culture" may betray their heritage, should they grow lackadaisical. "Yet such persons cannot be expected to sustain culture on their own shoulders, somehow Atlas-like, if they lack the support of a class or group ... [I]f the mass culture ... becomes much alienated from the culture of the educated classes — why, presently the mass culture falls into decadence." The masses require leaders, the leaders support *en masse*.

American culture's primary adversaries, according to Kirk, include "certain militant blacks; white radicals, mostly 'civil rights' zealots of yesteryear; and a mob of bored, indolent students to whom any culture but pop culture is anathema."

Kirk shares Arthur Schlesinger's concern that multiculturalism (as currently advanced, *qua* ideology, as opposed to its former incarnation as a facet of history or geography) implicitly classifies everyone by racial criteria.

Kirk also follows Thomas Sowell in

noting that multiculturalism not only supplants the canon in the classroom but subverts our entire culture, from our widespread *Welatanschauung* to our microcosmic *modi operandi*.

Add to these Dinesh D'Souza's criticism that when Third World literature and culture are taught, they are often presented as panacean, purged of the prejudices and hierarchies which they sustain, and multiculturalism's appeal soon fades.

Kirk's criticisms of multiculturalism will contribute relatively few new weapons to the arsenal of those who have followed our ongoing culture wars, but he succeeds in marshaling the primary arguments against multiculturalism, situating them within a broader understanding of culture, and defining the responsibility incumbent upon individuals to preserve their cultural patrimony.

Kirk hopes that *America's British Culture* will serve as a textbook for students in multiculturalist courses. Any academically sound course on America's culture, he reasons, ought to attend to that culture's predominant shaping influences.

One hopes that multicultural reformists will remain true to their academic mission before their political one and accord Kirk's work the curricular prominence it deserves and his understanding of our cultural heritage the respect it merits.

Yet one suspects that the book's predictably unwelcome reception by those in the multicultural clan will tell us much about their commitment to academic integrity, but more about their commitment to diversity.

Britain's Cultural Contributions

Language & Literature

After tracing the evolution of the English language, Kirk lauds our common tongue in a subsection entitled "The Virtues of a Language Terse and Forceful." Kirk goes on to discuss the prominent literary works of the colonial era from the King James Bible and *The Pilgrim's Progress* to British periodicals such as *The Spectator* and *The Gentleman's Magazine*. As Kirk notes, "a close connection subsists between a culture's literature and a culture's laws; and also a connection no less close between literature and morals."

Matters Legal

Turning to our tradition of common law, "founded ... upon judges' interpretations of customs generally accepted as fair and reasonable through England," Kirk observes that it effectually "secures the private person against arbitrary actions by the possessors of power." The common law provided continuity and reliability even as civil law, here as in Britain, fluctuated according to the caprice of the powers that were. Especially noteworthy is Kirk's disquisition on William Blackstone's influence on our legal tradition, for Blackstone shaped the thinking of "nearly every leading scholar in the law" in our young Republic.

Representative Government

Fostered by what Edmund Burke termed "salutary neglect" by the Crown, America developed a tradition of representative government long before winning independence. For those interested in the practical and philosophical origins of our body politic, Kirk's discussion provides a fine primer. Being the leading authority on Burke, Kirk provides a satisfying if unfortunately brief discussion of that great thinker's notion of a representative. Such a person is no mere delegate representing the whims and special interests of the masses. In Burke's words, representatives must be allowed "to act upon a very enlarged view of things."

Our Essential Mores

Despite America's continuing secularization, the mores transplanted from Britain remain influential. Here Kirk cogently summarizes some of Alexis de Tocqueville's observations concerning the Republic, and he illustrates well how the mould for the American character, like the early American colleges, first took shape in Britain.

Public Health

Continued from Page 1

faculty members required to fill the void. Finally, the need to reinvest in other departments within the School was a deciding factor as well. The School could only afford to reinvest in other departments, and not fully fund PPIH. While these were given as the main reasons for the moratorium placed upon the PPIH, however, they are false.

According to department chairman Yuzura Takeshita, Osborn never once conducted a survey or investigation of any kind into the fiscal burden PPIH placed on the School of Public Health. That the dean could possibly justify a departmental closing without knowing the budgetary strain the department placed upon the school is mindboggling.

Robin Barlow, a first-year professor with the PPIH and formerly a professor in the U-M Department of Economics since 1961, investigated the PPIH budget. The results he found were surprising. Rather than costing the SPH a great deal of money, PPIH in 1992-93 ran at a profit of more than \$800,000. This is more than a 100 percent surplus as compared to the department's expenditures; SPH as a whole lost 35.5 percent. The notion that the school could not afford new faculty members is obviously not true and shows the lack of support for a department which was anything but a liability. How Osborn and the executive committee could choose to close a department which was adding revenue to a school's sagging economy is difficult to comprehend.

These revelations, however, are not the worst of this fiasco. The dean never once consulted with PPIH faculty concerning the possibility of a closure of the department until she told them on December 9, 1992, that the department would be closed. The executive committee, which passed the decision unanimously, contained no members from PPIH, and it is rumored that the committee did not even receive all of the information required to make an unbiased report.

Since the announcement of the closure, SPH students and faculty have been stonewalled by Osborn. More than 600 SPH students signed a petition expressing their anger towards the moratorium. The moratorium has been condemned by the Michigan Student Assembly and the School of Public Health Students' Association along with many graduate students. Protests from the students, however, have been all but ignored, prompting only cordial letters saying that the proper procedures for closing the department were being followed. Yet judging from recent SPH administrative decisions, this statement is patently false.

According to the Standard Practice Guide, section 601.2, concerning the

University's policy towards the closing of a department, the dean has followed absolutely none of the standard procedures. If the reasons for the closing were not fiscally-based, then they must have been based upon other criteria. Five criteria must be met to warrant closing a department. PPIH, however, meets every single criterion necessary to remain open. The PPIH program is of the scope and quality that one expects of U-M. It is not too costly. There is no other comparable program offered at another institution within the state. The program also does not overlap with any of the other departments in the SPH. Finally, the program has significant value, not only to the U-M in terms of respect and prestige

within the country, but also around the world. Unfortunately, overlooking these benefits of the program has been only part of the moratorium blunder.

The Standard Practice Guide calls for student and faculty boards as well as an independent board to be formed to review departments under consideration for closure. Only as recently as late February has there been any mention of the establishment of an independent board. The board creation came more than a month and a half after the moratorium was placed on PPIH. The Guide explicitly states, "[A]n independent assessment of the quality and viability of a program by a peer review should then take place prior to recommending that a program

be considered for discontinuance." This was clearly not carried out.

The Guide also states that "The ultimate responsibility for the discontinuance of a program rests with the Regents." The Regents up to this point have made no comment, much less a decision regarding the fate of the PPIH. While Osborn claims that SPH administrators "are following standard practice," one can only assume that none of the leaders in this decision are familiar with the Standard Practice Guide.

Eric Larson is a first year nuclear engineering student and a staff writer for the Review.

Student Self-Defense

Continued from Page 1

self-defense experts, would-be attackers are often scared away by a person who appears confident simply because, as they hunt for victims, they often look for someone whom they perceive to be an easy target.

Awareness is also a vital part of this portion of the class, which teaches students to be aware of their surroundings. Attackers often rely on the element of surprise. Simple things, like always walking on the outside of the sidewalk away from darkened buildings and alleys, looking into the back-seat before getting into a car, and calmly scanning the street at all times can take the advantage away from an attacker.

In the final portion of the class, students are taught various self-defense techniques and allowed to practice them on an armored "space invader." The space invader grabs students or in some way attacks them, and they in turn deliver full-force responses. Even the most diminutive women found that they were able to knock the 200-plus pound invader to the ground by applying the techniques they learned.

While seminars present a good method of learning basic self-defense skills, they, too, have a flaw. "If you learn techniques and then don't practice them, your body forgets," says Melisa Buie, head instructor at the Gentle World Self-Defense club. Gentle World is just one of the many martial arts clubs which exist at the University of Michigan. Other clubs include Aikido, Judo, Ninjutsu, Okinawan Karate, Shorin Kan, Shorin Ryu Karate, Shotokan Karate, Tae Kwon Do, and Tang Soo Do. These clubs offer martial arts training through the University's Club Sports program at rates that are often much lower than similar classes outside the U-M.

The Gentle World club teaches Tae Kwon Do (a Korean kicking art) and

Arnis (a Filipino stick-fighting art) in their pure traditional forms as well as a more modern, practical style. Traditionally, Tae Kwon Do has been criticized for its reliance on techniques that are often impractical in self-defense situations (i.e. very few women can deliver spinning kicks to the heads of hulking attackers), and the practicality of Arnis' style of using two rattan sticks may likewise easily be questioned.

These criticisms, however, do not necessarily apply to the defensive system taught by Gentle World. "We teach techniques that can easily be applied to vital areas and weak points," says Buie. She points out that the stick techniques of Arnis become useful if one can improvise a weapon such as a stick lying on the ground or an umbrella. "Our goal is to empower people with both physical and emotional confidence so that they will be able to defend themselves in a real situation, or, if possible, to avoid the situation completely," Buie adds.

Ninjutsu, another art offered at the U-M, has received a lot of publicity from the movie industry in recent years. Thanks to movies, people believe ninjas are people who wear black clothes, walk through walls, and slit throats. While it is true that ninjutsu students wear black training uniforms, the latter two ideas are complete fallacies, according to Otto Cardew, head instructor of the U-M Ninjutsu club and the Bujinkan Detroit Dojo.

When the techniques of ninjutsu developed in ancient Japan, they were meant to serve only one purpose: to allow the ninja to use whatever means were available in defense of the lives of himself and his family. This is the same practical approach that Cardew takes. "The basic idea of ninjutsu is to use your body efficiently in order to get a maximum return from a minimal effort," Cardew said.

Ninjutsu is a very broad art which includes such skills as kicks, punches, throws, pressure point attacks, joint locks, and the ability to use nearly any weapon one can find. "At the base of Ninjutsu is Taijutsu, or 'body art,' in which you learn to use your whole body effectively. Once you do that, you can use any weapon from a fist to a firearm," Cardew added.

Once a person decides to study an art, he is faced with the often difficult task of choosing one. Each art offers something different and none is right for everyone. The Gentle World club offers practical self-defense techniques both within and outside more traditional martial arts training.

Ninjutsu offers a great deal of variety in its attempt to teach students how to overcome any danger they may face. Karate styles tend to emphasize straight-line punches and blocks and rely on a great deal of speed and strength to perform techniques. Aikido teaches students to blend with the forces of an attack and use them against the attacker. Tae Kwon Do relies on a great deal of high-kicking techniques. Judo is a sport of grappling and throwing based on ancient Samurai unarmed fighting techniques with the addition of many safety rules.

For further information about any of these clubs look for club posters around campus or call the Club Sports Program at 763-4560. For information about ASTEP seminars, contact the group at 1-800-927-8370. Also, visit several different classes to see which appeals to you most before joining any class. You must enjoy the class, or you will dread going and eventually you will quit.

Perry Thompson is a senior in philosophy and communications and a staff writer for the Review.

Essay

'Absolute Outrage' Unfortunately Continues

by Jay D. McNeill

Over the break, I had the chance to sit down and watch yet another episode of *Saturday Night Live*. Given the show's recent propensity for ripping on Bill and Hillary Clinton (much to my surprise and glee), I tuned in with the expectation that the recently-released economic program would be a target for satire as well.

What followed was something entirely different. In the opening skit, Phil Hartman was cast in his usual role as Bill Clinton, holding a town meeting in Beverly Hills in an attempt to sell his program to the nation's super-wealthy. Kevin Nealon, playing Disney's Michael Eisner, was the first questioner. He complained that under the Clinton tax proposals, he would have to make \$234 million this year just to equal his 1992 income of \$212 million.

While it is humorous to imagine such a scenario, SNL's decision to satirize Eisner is just one example of a disturbing trend in this country which has manifested itself excessively over the last few months. Though we live in America, a country founded with the goal of offering its citizens the opportunity to achieve *unlimited* success and to justly reward those people who work hard, strive for excellence, and stand out among their peers, it has unfortunately become fashionable to bash individuals who do just that.

Senator Phil Gram (R-Texas) recently commented at the Conservative Political Action Conference a few weeks ago that bigotry against these individuals is the last acceptable form of public bigotry left in the United States. "It's an absolute outrage, and I reject it," the cunning pol said.

Clinton doesn't. In spite of his high-minded rhetoric about wanting to end divisiveness across race, class, and gender lines, the nation's new leader and his administration are guilty of the reverse. It is only natural that middle class Americans are a little envious of their richer neighbors and friends. It's difficult not to watch a sparkling Mercedes thunder by your sloth-like Chevette on the expressway and not feel jealous. The Democrats exploited these very sentiments with "make the rich pay their fair share" promises and they worked like magic. And unlike most campaign promises, they intend to keep this one.

In fact, they already have. With last month's economic proposals attempting to raise the top income tax bracket to

nearly 40 percent, and high-level administration officials trumpeting the fact that "the rich" are going to get socked, class warfare tactics have continued unabated.



They claim that the plan is "progressive" because it disproportionately affects the upper-income tax payers. Who decided this terminology? Is society *really* going to progress because those people who have the ability to invest their capital will no longer have the incentive to do so? Is it *really* progressive because some citizens are forced to pay more for the national defense, law and judicial enforcement, and highways in spite of the fact that all economic classes utilize them equally? Is it progressive to tax those people who have sufficient resources to purchase the luxury items that keep thousands employed and allow for upward economic mobility? Hardly.

Yet the Clintonites press on. Among the principal targets in such a strategy have been "those who benefitted the most in the '80s." Successfully rewritten by those on the Left, the '80s are now viewed as a decade of greed, extravagance, overindulgence, and something to be avoided at all costs. Never mind the fact that "Reaganomics" and "supply-side" economics are just fancy terms for letting those individuals who make money actually keep a good portion of what they earn. The outrage!

The principle disagreement comes down to the fact that liberals like Clinton — and make no mistake; he has revealed himself as such in these few weeks since the inauguration — perceive our capitalist economy through different lenses than their political counterparts. The implicit view of American capitalism on the Left is of a static economic pie; the end goal is to distribute the pie into as many even

slices as possible through government intervention. Such a view is the result of a fundamental belief that there is only so much wealth to go around, and that the more one person has, the less there is for the rest of us. Hence, the criticism of overly-successful individuals.

Of course, these core beliefs are not stated in such unapologetic terms, for they would be exposed to the American public for what they *really* are. Instead there is usually populist rhetoric masking said beliefs, such as calling for "tax fairness," criticizing "excessive" executive salaries, and attempting to provide universal health care coverage. These measures, when implemented, have historically slowed economic growth and have only served to reinforce the incorrect view of capitalism on the Left.

The conservative view, by contrast, is one in which wealthy individuals are a benefit, not a hindrance, to society. It is, after all, extremely difficult — except for such things as illegal activities, inheritance, or winning the lottery — to become rich without making other people rich and/or providing a desired service or product to the marketplace.

Bill Gates, founder of Microsoft, delivered to the market a product of such superior quality and ingenuity that he soon became a billionaire and made many of his employees extremely rich in their own right (not to mention the blue-collar

won, and society has benefitted from the increased economic activity.

People like Gates and Eisner, contrary to what the socialist utopians would like you to believe, are not rich because they have a unique ability to take away wealth from others and exploit lower economic classes, nor are they rich because the Reagan-Bush years gave them an unfair advantage. They are rich because of their ability to reason, work hard, and create wealth where there was none before. Instead of criticizing and decrying such wealth creation, no matter how personally and politically beneficial it is to get up on a pedestal and bemoan its unequal distribution, we should all join in and encourage it.

Winston Churchill summed it up perfectly when he said, "Capitalism is the uneven distribution of wealth, and socialism the even distribution of poverty." Given the choice, most sensible Americans would choose the former. But they have been duped into voting for the latter and are now affirming their choice through their preliminary acceptance of the proposed economic package.

We should all stop ourselves when we start to feel good about the rich getting their taxes jacked up and being forced to "contribute" more for no other reason than because they have taken responsibility for their lives and utilized this country's plentiful resource of freedom to become prosperous.

That's right. When Michael Eisner, Bill Gates, Red Poling, or Warren Buffett make their next \$100 million, we should all stand up and applaud their efforts to make their lives better and consequently improve the lives around them. They are the ones who direct the most powerful economic engine the world has ever known. They are the brilliant minds who put their capital at

risk, work long hours at the office, and dutifully pay the taxes that Carl Levin and his buddies up on Capitol Hill get to play with. They are the ones who create the "high-tech, high-wage jobs of the future." Clinton and his fellow public policy wonks can only babble about it.

Jay D. McNeill is a junior in business administration and an executive editor of the *Review*.

"Reaganomics" and "supply-side" economics are just fancy terms for letting those individuals who make money actually keep a good portion of what they earn. The outrage!

workers who found a whole new industry of employment).

Michael Eisner, the target of *Saturday Night Live*'s biting satire, earned his enormous 1992 income by cashing in his stock options last December, ironically to avoid the money-hungry Clinton tax collectors. *SNL* conveniently forgot to mention that Eisner received those options as part of his compensation package long before he transformed Disney from a company wallowing in its own misery into one of the entertainment industry's most powerful forces. In other words, Eisner bet the board of directors that he could make Disney a winner, he

Music

For Love Not Lisa Gets Raw

For Love Not Lisa
For Love Not Lisa
Vis-a-Vis Entertainment

By Frank Grabowski

The music industry has successfully put out some real crap insofar as new talent is concerned. Seattle grunge and 'candy-coated' hip hop are but a few of the trendy, commercial hooks which are currently being used to boost album sales. For Love Not Lisa, however, beg no comparison to the nauseous, boring trend which has invaded record shelves.

Simply put, For Love Not Lisa is one of the finest new bands I have heard in a long time! With influences ranging from Fugazi and the Flaming Lips to Pink Floyd and Iggy Pop, this Oklahoma-bred band sheds the gimmicks and fake personas for a sound that is just plain convincing. The rawness and desire these guys possess is self-evident not only in their music, but also in their habitual commitment to succeeding in the industry.

The self-titled EP laces studio experimentation with some live performances. Why the format? Guitarist Miles comments that the members of the band were displeased with how some of the



For Love Not Lisa puke all over trendy trash bands

studio tracks turned out. In order to present the true appeal of the band, live recordings were used to help accentuate the raw sound distinct to bands like Fugazi.

For Love Not Lisa sounds a lot like the Flaming Lips, and those familiar with the Lips will see the comparison as a compliment. But the situation that the Lips confronted — landing a major label

only after ten years of busting their butts — was something that, according to Miles, For Love Not Lisa did not want to experience. Currently signing a major contract with East/West Records, Miles (guitar), Mike Lewis (guitar/vocals), Eric Myers (drums), and Kevin Jeffries (bass) intend to get a foothold in the industry while still a somewhat younger band. They hope to clear up their contractual provisions before making plans for touring, but

recent gigs with Rage Against the Machine show their desire for the live, hall performance is alive and well.

The album itself, as already noted, is a fresh change from the overproduced

atmosphere often found in studio work. The four live tracks are frightfully natural, possessing a genuinely tempered feel. That an infant band could possess a sound similar to that of the decade-old Lips but certainly outside the imposing shadow of their idols is surprising. For Love Not Lisa's approach to musicianship is so unique in that they sound so real. This is the type of band that, although lacking the glitz or recognition of a Nirvana or Pearl Jam, nevertheless seems to draw larger and more dedicated crowds at their concerts. This band is a custom fit for a hall like St. Andrew's.

With this EP release, For Love Not Lisa have proven themselves a worthy replacement for overexposed grunge garbage and will hopefully receive the recognition they truly deserve. The no-frills, 'Sturm und Drang' approach gives to rock something that until recently it has painfully lacked — variety and dedication. Expect no lamination, no theatrics, and no overblown egos when listening to For Love Not Lisa.

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Attention Local Bands!

In an upcoming issue of the *Michigan Review*, we will be profiling the local music scene. If you are a band from the Ann Arbor area and you are looking for some free publicity, then let us know who you are. If you have a recording of your band or any other information, and you would like it to be reviewed, please send it to:

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