

# Kaleidoscope Magazine

Travels To  
Tijuana





# Kaleidoscope Magazine



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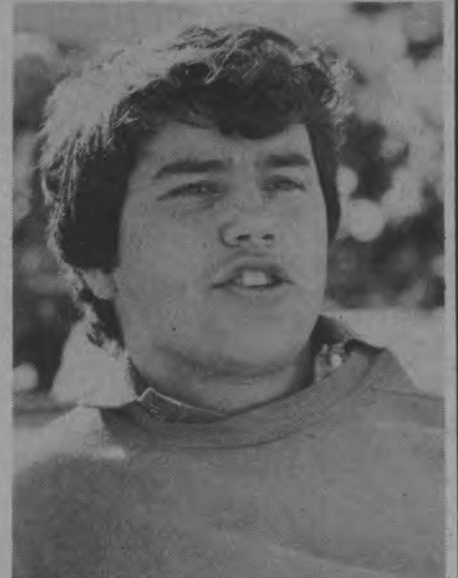
Cover photo from Los Ninos

## 60-Second Interviews

### What's your idea of a perfect winter vacation?

**Jim Hickman, political science and economics sophomore:**

The perfect winter vacation would be spending it in the Caribbean, on Jamaica, maybe, seeing how the people handle Christmas down there. I'm from New Hampshire, so I've seen the traditional, snowy Christmas on the East Coast. Another ideal vacation would be Christmas in Europe.



**Cindy Collins, music major "in limbo":**

I'd like to get away to a Mediterranean Island with no phone, no nothing, just a friend.



**Keyvan Behnia, electrical engineering junior:**

Come to school and know that I'll do well next quarter. Kill a lot of brain cells partying. Get a good night's sleep.



**Kim Summerfield, 1983 business economics graduate:**

Spending the vacation at Tahoe would be great, since I haven't been there in a while. Getting away from Santa Barbara is the thing. Spending time with my family and not working.

**Reinhart Lutz, American studies junior:**

To be with a couple of friends in an interesting city where there are events going on, like movies, bars, discos would be wonderful. For a few days, if possible, I would like to go driving out of doors, go walking and hiking.



**Allison Zarem, undeclared sophomore:**

I'm going to New York, because I think New York is romantic and exciting in the snowy weather. I love cold weather. I get tired of the lack of seasons in Santa Barbara. But, I'll definitely be relaxing and getting lots of sleep.



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# Acupuncture Blends Art With Science

By ADRIENNE HILGERT

He gazed solemnly at the needle about to pierce his skin. He was sorry that he had let his friends talk him into it in the first place, but it was too late now to decide he didn't want it. He had already tried *everything* else. This was the only thing that might possibly help him.

This may sound like an experience with a horrible new drug. In fact, it is an encounter with an ancient and oft-ignored treatment for relieving pain, tension and a variety of other illnesses. The treatment is acupuncture, a 5,000-year-old Chinese art which is believed by some to be the nearest thing to a cure-all. Others, though, regard the practice with suspicion.

The Orient's mysterious doors were opened to the U.S. in 1971, the year that marked Nixon's historic visit to Peking, China. For many Americans, it was the first in-depth introduction to the Chinese people, their culture, art and music. The tradition that Americans found perhaps the most "foreign," however, was the Chinese conception of medicine.

Acupuncture attracted attention after the "miraculous" cure of reporter James Reskin, who was stricken by acute appendicitis during his assignment in the Orient. Western anesthesia was not administered before Reskin's surgery. Instead, he was treated with acupuncture.

Joann Sorgman, director of the California Acupuncture College, explained that acupuncture's exact origins are unknown but that it existed as a "pre-science" or "experiential" science, that is, it wasn't just discovered by one person, but rather through a process of experiments and examinations.

She added that unlike western medicine, acupuncture incorporates both art and science. "As we become increasingly modern, the 'art' has been subjugated, and western medicine has become more mechanical. However, because of its ancient tradition, acupuncture still has a tremendous amount of art in it."

This blending of art with medicine has delayed its acceptance in modern America, and caused doctors and scientists alike to look down their noses at acupuncture and reject it as an actual "science."

Sorgman refuted this prejudice, saying that our western medical knowledge is incomplete and inexperienced in comparison with the Chinese tradition.

"Two hundred years ago western scientists weren't even aware there was bacteria. They weren't even sure if blood circulated in the body. All of our medical knowledge has developed within the extent of the last 200 years, whereas what the Chinese understood 5,000 years ago, are the same things they understand now."

However, acupuncture's longevity doesn't necessarily convince western doctors of its validity. While many

M.D.'s do practice it in conjunction with western medicine, acupuncturist Roger Jahnke pointed out that "if one has a background and training in mainstream medicine, the whole idea seems odd."

He described acupuncture as a complex set of inter-relationships that western doctors have neither the time, patience, nor conceptual context to address.

For instance, a stereotypical western approach would be "let's just treat the points that hurt." But for treatment with acupuncture, it is necessary to consider the different relationships in the patient's life central to the philosophy of acupuncture — the smaller parts of the



BRENTON KELLY/NOXUS

"whole," such as the wind, dampness, and the idea of yin and yang, two complementary forces of the universe.

Jahnke says that "treating the pain is a part of the oriental tradition, but not the whole tradition."

Sorgman explained that the tradition lies in the concept of "ch'i." "Ch'i is the electromagnetic energy which runs in certain lines (Meridians) through the body. It has to flow smoothly in order to ensure good health. If the ch'i becomes blocked by diet, emotional or physical trauma, it acts much like an electrical current. Everything along the line disfunctions from that point on."

"The acupuncturist's job, then, is to determine through diagnosis at what site the ch'i is being blocked. This site becomes the acupuncture point. The needles bring energy where there is none or release it where it is dammed up. The actual workings of acupuncture are easy to understand. The process of diagnosis, however, is a complicated medical science, Sorgman said.

Sorgman explained further, "each of the 2,000 points has a different function, and while no one is quite sure which point does what, further research is determining the chemical, physiological function of each point."

What researchers have discovered up to now is that acupuncture is more than a placebo. They have learned that acupuncture releases endorphins, the natural chemical found in the brain. Endorphins are structurally similar to opiates like heroin or morphine, which explains the sometimes miraculous relief of pain that acupuncture can induce.

It also explains why many compulsive disorders can be corrected with acupunctate treatment, such as smoking, over-eating, drug abuse, and alcohol addiction.

Jahnke said that "the body has certain 'receptor points' that are 'asking to be filled.' The body fills these receptors with endorphins. If the body for some reason isn't producing enough endorphins, the receptor points will crave to be satisfied, either by drugs, alcohol, cigarettes, or food. Unfortunately, the over-consumption of these elements deters the body from producing endorphins, so a vicious cycle is started."

"Acupuncture then, not only satisfies the receptors on a short term basis by supplying them with endorphins, but also on the long term basis, because it eliminates the vicious cycle," Jahnke said.

Some of the maladies that acupuncture has been known to cure or partially relieve are kidney, respiratory, and gastrointestinal problems; diarrhea and constipation; and diabetes, headaches, allergies and labor pains. Acupuncture can also act as an anti-inflammatory to relieve joint pain. It can change the heart rate, body metabolism, and increase or decrease secretions of stomach acid, according to Sorgman.

Jahnke said that acupuncture may have something of a placebo effect because, "the most powerful healing and deep-reaching therapeutic tool there is, is placebo, because people happen to be deeply affected by what they feel and believe."

Because the "total person" is the focal point of acupuncture diagnosis, treatment also takes place on more than one level. Oriental medicine doesn't just mean needles. It means using herbs, physiotherapy, nutrition, and "emotional resolution," Sorgman said.

Jahnke agreed, "I'm not just treating the pain, I'm treating the whole, entire energy body, which is a combination of the emotional, somatic, and metabolic systems, so when we make an acupuncture gesture, the possibilities of what we're manipulating — how it shifts and what shifts with it — could be on either of the three levels."

(Please turn to pg.8B, col.3)

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**Tijuana Poverty Eased By Consciousness of Poverty Provides Program Focus**

By ANDREA WOODWARD

They work collecting glass and cardboard. They must collect 200 kilos of garbage to earn enough money for 20 kilos of tortillas. They must put their children in orphanages, because they haven't enough money to support them.

They are the people of Tijuana, the people that Paul Weiss of Santa Barbara decided to help. Ten years ago Weiss was visiting Tijuana with his family. He saw the deplorable living conditions and decided to do something about it. Gathering together food, clothing, construction materials and some of his neighbors and friends, he began making weekend forays to Tijuana to deliver food and to repair the Santa Teresita orphanage.

It became clear to Weiss that his weekend trips alone wouldn't significantly improve the situation in the border town. So, Weiss quit his job at the Sansum Medical Clinic in Santa Barbara and committed himself to working full-time for the children of Tijuana.

Weiss gave himself a year to find a way to support himself and his family of five children. Garnering support for his project through donations from church groups and individuals, he was able after a few years to incorporate his program, which he called *Los Ninos* (The Children).

Ten years later Weiss' infant project has become a program with a dozen full-time staff people, a number of full-time volunteers and a *Rancho Justicia*, (justice ranch) in San Ysidro, on the border with Tijuana, and in Calexico, on the border with Mexicali. The plan is to have *Los Ninos*' offices at every border town from Tijuana to "the Gulf of Mexico," according to *Los Ninos* Education Coordinator Roger Bergman.

*Los Ninos* is still leading groups of Southern California volunteers into Tijuana, just as Weiss did with his friends from Santa Barbara. In fact, every weekend, groups of about 30 or 40 pass across the border in *Los Ninos*' vans, heading for one of several places: the orphanages where they play with children; the Tijuana jail, where they will bring soup to the inmates who otherwise are not fed unless they can pay for it; or they head for the dumps and set up a soup kitchen for the laborers who might not otherwise have a meal that day.

"We have a real strong emphasis on meeting the needs of children with education, nutrition and health care. We recognize that the needs of childhood are immediate. You



ANDREA WOODWARD/Nexus

This young lady calls for attention from *Los Ninos* volunteers.

can't tell a child to wait until tomorrow for help," Bergman said.

*Los Ninos* does not limit itself to helping children or simply to handing out food. Community self-help projects are a second focus. *Los Ninos* has hired a former priest, a local who understands the problems of the community, to work full-time on community development. A handicrafts cooperative is one of the things that has come out of this effort.

"Forty or 50 women run it (the cooperative). They now have income that they wouldn't have otherwise," Bergman said.

Another of the projects is a second-hand clothing store in one of the barrios. The clothing sold is donated to *Los Ninos*. Selling it provides income for the people who run the store and decent clothing at a reasonable price, Bergman said.

The third focus of *Los Ninos* is "consciousness-raising for North Americans." This goal is accomplished in two ways. First, the trip to Tijuana gives "North Americans a chance to get out of their affluent perspective and get into the perspective of the rest of the world — (the perspective of) poor countries," Bergman said.

"They get beyond the cliches of ideology and foreign policies. They see big, historical problems in terms of what it means to small children. Then, perhaps, they will be less susceptible to thinking of poverty as an abstraction," Bergman said.

The other half of the educational process is looking at how the situation came about — the political and historical reasons that the people are hungry. This problem is tackled at the end of the weekend in a "social justice seminar."

The key to growth of *Los Ninos*, according to Bergman, is that volunteers are not simply "reached at and made to feel guilty" for the existence of poverty. The direct involvement with poor children is especially important, because volunteers see "how they can change things." "It gives people a place to get involved with people who understand the problems in changing the situation."

"We would encourage people to take political action in their own lives, but *Los Ninos*, as an organization, doesn't do that (take political action)," Bergman said.

Besides weekend programs, volunteers can work during winter or spring vacations. All volunteers pay a fee to cover food and accommodations at the two justice ranches. The majority of *Los Ninos* funding comes from the "Tortilla Marathon" every summer in early June. The 250 walkers who walk from Santa Barbara to Tijuana raised over \$100,000 last year for *Los Ninos*. The walkers raised support from friends, family and churches. The greatest portion of walkers who "literally, walk for



ANDREA WOODWARD/Nexus

"Acapuchi" (piggyback ride) is what the children call out to *Los Ninos* volunteers.



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# Los Ninos Volunteers



Los Ninos initiated construction of this Tijuana lunchroom. Los Ninos Photo

tortillas" are high school and college students, many from UCSB, Bergman said.

the fact that just over the border from one of the wealthiest places in the world, Southern California, lies one of the poorest," Bergman said.

The walk also serves to "call attention to



Man picks through garbage in the dump at Barrio Panamericana. Los Ninos Photo

## Tijuana Is Not Pretty Trip

By ANDREA WOODWARD

Tijuana is an ugly, dirty city. Anyone who has been there buying cheap leather goods or drinking cheap "Superior" beer has seen the squalor in which over one million people live.

For the children, *los ninos*, poverty doesn't just mean miserable living conditions and not enough food. It can also mean growing up in orphanages and not receiving enough attention from adults to develop properly.

*Los Ninos*, a volunteer program based in Santa Barbara, is doing something to alleviate those problems. (For more about *Los Ninos* see story pg. 4) *Los Ninos* offers a chance for North Americans to see how the rest of the world lives and understand why, while actively filling some immediate needs. So, one weekend I went down there to see exactly what *Los Ninos* and Tijuana are really like.

Friday

After leaving Santa Barbara in a *Los Ninos* van loaded with food donations and our gear, our group rolled into the old army compound that houses *Los Ninos* about 10:30 p.m. The ranch is actually an old army barrack.

What is ironic about the location of *Los Ninos* is that it shares the compound with the border patrol. The border patrol is out every night nabbing the nearly 15,000 Mexicans who cross the border every night. (I learned that only about 10 percent are apprehended.)

After piling our stuff into bedrooms, we met back in the main hall for an orientation with other groups of volunteers, including a group which had come from Crespi High School, a private Catholic school in San Fernando Valley. We learned about the trips proposed for the morning. Volunteers could choose between going to the Tijuana jail, a couple of orphanages, a boys' school or to a dump where the workers pick up garbage to sell for recycling.

Mary Sullivan, who was to be my group leader the next day, pointed out that "the relative advantage of working in Tijuana is that poverty is so easy to find." Sullivan added that there are 70,000 needy children in Tijuana. After deciding to go to the

(Please turn to pg.14B, col.3)

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## Brother George Delivers Cheer

By LORI FELD

The holidays are a time when friends and family gather together to share in the warmth and joy of the season. It can also be a time of loneliness and despair, especially for the elderly, who often are separated from those they love. This is the story of one man, who through his faith, is able to bring the spirit of love to men and women throughout the year. He is not Santa Claus, but his gift of hope has as much Christmas cheer as anything delivered by an old man with whiskers.

It is nighttime, and though it is late, Brother George can not sleep. He tries to bring his thoughts back to the silent evenings of prayer he spent during his years at the monastery. He can not. The weeping and moaning seem to echo from every room of the convalescent hospital where he now lives, and because his aged body can not even leave his bed, neither can his mind escape. But Brother George does not feel trapped. He knows he is there for a reason for everything in his life so he accepts the pain he hears as a call for his prayers.

"No, no, no. I can't stand it any more," wails the 80 year old woman across the hall.

"Lord Jesus, Son of the Living God, have mercy on her," chants Brother George silently. She is just one of many in his prayers, which begin with asking for mercy for himself.

There will be many complaints, arguments, and sorrows uttered throughout the night, but Brother George does not believe there is an ailment of mind or body that his "Jesus prayer" can not allay. What more can he do? He meditates on how he can be of more service and goes to sleep.

When he awakes, he is helped into his khaki shirt and pants, apparently remnants of his days as a missionary in Africa. Though he is no longer working with Liberian villagers, he does have a village of his own where he



Brother George

feels needed to reveal God's love and wisdom. If someone in the world is lonely, he believes it is because they are missing the intimacy with God which he has found through Christianity.

As he leaves his room, he thinks not of how he can change his fellow patients, but how he can share his joy in the new day with them. In Africa he got satisfaction from seeing the villagers coming to church to recite prayers and sing hymns which the brothers had translated. In the hospital he would be happy to see one of his friends smile.

"How are you feeling today, Helen?" he asks a white-haired woman in a wheelchair as an aid helps him take his daily walk through the hall.

"Not well, no, not well at all. My head...oh, I just can't think."

"Hope you feel better, Helen," he says with a smile.

"Thank you," she replies, and she is now smiling, too.

Brother George will turn the lips of many people upward on his short but tiring walk before being seated in his wheelchair. As a novice in the Order of the Holy Cross, 53 years earlier, he and the seven other novitiates would take an hour long walk every day.

Though he enjoyed the "esprit de corps" of their daily gatherings, he recalls being so sick and tired of going for a walk every afternoon that he vowed never to go for a walk again. "Of course, I didn't follow that at all," he tells the young aid whom he now needs for balance and support. She promises to be back tomorrow.

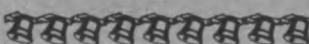
The staff and the patients alike respond with pleasure to his greetings and compliments, though there are those who seem so caught

inside their suffering bodies that they respond to nothing but their own pain. This does not discourage Brother George, who simply prays for his troubled friends. He sings also and uses his hymns to speak to God in a way which brings him particular joy.

"Sing of Mary, virgin mother. Sing of God, song most holy, who became her little child — fairest child of fairest mother..." carols the brother, brushing up on an old favorite. Religious groups often visit and he's sure there will be an opportunity soon to sing for them.

It is the singing and prayers before and after meals that he misses most about his life in the monastery. What first attracted him to the monastic life were the customs and structures which kept the brothers' minds centered on God. It was 1930, after he had just graduated from high school, that he decided to join the order. He had originally wanted to become a priest but, when he realized that his weekly earnings of \$8 a week would not pay for seminary training, he decided that he could serve the church with equal devotion as a monk.

When asked to tell about miracles that he has witnessed, Brother George is rather humble about how God has directly touched his life. "I'm sorry that God has not given me spectacular favors, except for the great favor of being able to live the monastic life," he explained gratefully, expressing his faith that he was divinely directed in his career choice. He realizes that most young people think that structure is a "bad word," but proclaims that that is what has given the more than 70 years of his life meaning and beauty.



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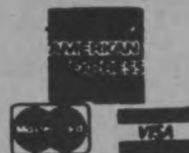
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# Westerner Is Hungry For

By LARRY MARTINEZ

If you asked your friends what came to mind when someone mentions "Eastern Europe," I would wager they would mention two things - Lech and lines. Dinnertime television news feeds us views of Lech Walesa battling bravely for the right of the Polish trade union Solidarity to exist, ironically, within a "Workers' State." But the image which strikes Americans to the roots of their capitalist cores is that of lines.

One could say that Americans, in particular, equate Eastern European Communism with long lines of resigned housewives waiting for a loaf of bread or a pair of socialist shoes. It's a convenient image for dividing a complex world in between the "good" God-fearing capitalist countries with overflowing grocery stores and the "devil" communist states which force their citizens to sacrifice their standard of living for the goal of world revolution. As a consequence, the traveler to the Eastern bloc expects to be hungry in Hungary. Nothing could be further from the truth.

As a delegate to the 34th International Astronautical Federation Congress held in October, I had an opportunity to spend two weeks in Budapest, the capital city of Hungary. The theme of the Congress was "Cooperation in Space" which was discussed by over 700 participants from some 40 countries. It was also a chance for Hungary to show her wares and that she did by rolling out the socialist red carpet to the international space scientists.

The tables groaning under trays heaped with food at the never-ending series of receptions only reinforced impressions received through train windows that something here did not fit the media image. Neat and tidy villages

composed of newly-constructed single family residences attested to the prosperity of the countryside. The Hungarian villages and small towns were picturesque, contrasting almost obscenely with the dinginess of East German towns. Hungary is the great experiment of the Socialist world, and up to now it seems to be succeeding.

The Congress provided an opening into Hungary. As young Westerners we soon got to know Hungarian students who were working as translators at the Congress. They were just as eager to practice their English, French, and German as we were to find out more about their beautiful city and country.

To show just what a small world it is, I met a fellow Santa Barbaran at the U.S. Ambassador's cocktail party while standing in a cluster listening to Astronaut Sally Ride talk about her flight on Shuttle Mission number seven. The now-Doctor John Menzies, former UCSB student, assistant in the Graduate Division, and representative on the Registration Fee Advisory Committee at UCSB, is today the cultural attache at the U.S. Embassy in Budapest. From the perspective of the Hungarian students Olga, Ilona, and George, and from Menzies, a fascinating snapshot of Hungary emerges.

"Hungary is perhaps the only nation in which farmers are wealthier than city-dwellers," remarked Menzies over apple strudel. "The Government, wishing to avoid the circumstances which brought on the 1956 revolt, or 'reformation,' as the Hungarians call it, instituted a program of gradual liberalization of agrarian policies."

"Today, a farmer has 1.5 acres for his own use, which collectively make up only six to eight percent of the total arable land. However, these private plots produce 40 percent of the total fruit production and 60 percent of the pork," which Hungarians consume with relish, or mustard, or any other condiment found in the masterful Hungarian kitchen. Hungary is a food exporter, providing France with much of her goose liver for pate.

The success of agrarian reforms has prompted changes in industrial and retailing sectors as well. The "New Economic Mechanism" allows small businesses to spring up on city streets and a multitude of "Etterems and Vendeglos" — restaurants — across the country.

They compete with state-owned enterprises by offering superior service. The contrast is as fundamental as it is apparent. Olga described the changes to me as we shopped for gloves. "When you go into a state-owned store you actually end up having to say to the clerk, 'Gee, I'm sorry to bother you,' which puts you in a subservient position. In a private store, the clerk wants to sell to you and to make you happy because they make the profit. In the state store the clerk knows you need them more than they need you."

In the industrial sector, reforms allowing workers to form autonomous (i.e. "private") companies to produce and supply machine parts have boosted productivity by nearly 60 percent and output by 35 percent. As a result, Hungary has the highest standard of living in the Socialist world, which leads to some other interesting consequences.

For example, Russian soldiers can be indentified by their gaping mouths as they look at the multitude of vegetables, fruits, and at least 53 different species of



LARRY MARTINEZ/Nexus

## Acupuncture...

(Continued from pg.3B)

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Sorgman explained that acupuncture doesn't "differentiate between emotional illness and physical illness, and it shouldn't. If you feel bad, it doesn't matter if it shows up on a lab test."

Sorgman added that acupuncture is a lot safer and less expensive than surgery or drugs for chronic illnesses.

"Using drugs can cause serious liver and kidney side effects, and nausea and diarrhea are often some side effects of surgery. There are virtually no side effects with acupuncture treatment. The very worst thing that could happen to you is that you might not get better."

Both Sorgman and Jahnke said they believe the future

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# For Hungary

paprika on market stands located on almost every street corner in Budapest. Their mouths might also be gaping because of the stylish outfits worn by chic Hungarian women who shop at Pierre Cardin, Gucci, and even U.S. jeans shops selling L.A. 1984 Olympics sweatshirts. To the Soviet bloc, Hungary represents the West and its tight-fitting-jeans culture and all the accompanying thrills of high fashion.

Hungarians have it so good that getting an exit visa is rarely a problem. The government knows that the tourists to the West will come back. Hungarians are allowed to leave once a year to do their shopping in Paris or London. If that doesn't sound like much, ask yourself, how often do you leave California? In fact, immigration into Hungary is much more likely the case. The search for the good life leads many in other East bloc countries into a type of legal love.

As Menzies explained, the current price for a Hungarian marriage is about 50,000 forints in Rumania, and over 100,000 forints in Russia (about \$12,000 and \$25,000, respectively).

Rumanians or Russians wishing to escape to Hungary can do so by marrying

an Hungarian, which gives them a legal claim to Hungarian citizenship. This led to a situation in which Laszlo, an Hungarian friend of Menzies, became the godfather to his own child.

Laszlo and his Hungarian girlfriend knew a Rumanian couple who wished to leave that socialist paradise, notorious for its lack of toilet paper. (I'm not pulling your leg, at least five people described the country to me in those terms.) Anyway, Laszlo married the Rumanian woman while his girlfriend married the Rumanian man, thereby making it possible for them to become legal residents of Hungary.

In the meantime, Laszlo's legal wife was already pregnant by way of her Rumanian boyfriend, and gave birth in Hungary while still married to Laszlo. After the required period of marital bliss the couples duly divorced each other, the Rumanians then were able to marry each other as Hungarians. And in appreciation, they asked Laszlo to be godfather — to his own legal son!

The next time I go to Europe, Hungary is definitely a must-see-again. Their nationalism is cemented by an intractable language, and the Hungarians have an infectious *joie de vivre* which they share with guests to their country.



Hungary is fondly known as "the city of bridges."

LARRY MARTINEZ/Nexus



It is sidewalk shops like this that give Hungary its flavor. LARRY MARTINEZ/Nexus

of acupuncture in America looks bright. "The very fact that it's now being more widely accepted than in the past expresses a general change in attitude of the American public," Jahnke said.

"People are no longer accepting the idea that 'doctor always knows best.' In acupuncture, the doctor is there mainly to give advice, but he doesn't expect the patient to completely depend on him," Sorgman said.

But Sorgman also acknowledged that

acupuncture isn't a panacea for everything.

"Acupuncture can't set a broken bone, but it can help heal it. It's important to recognize that you can't just count on particular therapy for all health problems. You have to look at Eastern and Western medicine as what they are best for, and also what they have the least ability of treating. Acupuncture is probably the most useful in some cases in conjunction with medical treatment," Sorgman concluded.






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# World View

## Who's Who In Lebanon

By STEVE LIST

Confusion seems to be the most common reaction to the situation in Lebanon. Media accounts generally leave one with more questions than answers, and lead to the conclusion that our boys in Lebanon are stuck in a country inhabited wholly by insane, wild-eyed fanatics, who are motivated by nothing more than blood lust.

While it may be somewhat valid, that view is distorted. But it is impossible to see the distortion without some background knowledge of Lebanon and its civil war.

What will follow is a brief analysis of the underlying problems which led to the war, and a description of the warring factions.

The Lebanese political system is founded upon a National Pact made in 1943, soon after independence, which sought to provide political representation based on religious affiliation. The agreement was intended to remove the problem of sectarian rivalries by dividing political control among the three major groups in the country: Christians, Sunni Moslems, and Shiite Moslems.

It was based on demographic statistics from a 1932 census. At that time, Christians outnumbered Moslems six to five, and the Sunnis were the largest Moslem group. The agreement calls for a Christian President, a Sunni Prime Minister, and a Shiite Speaker in Parliament. The 6:5 ratio is maintained throughout the political system and the bureaucracy.

Statistics from the 1932 census no longer reflect reality. By all estimates, the Moslem population exceeds the Christian, and the Shiites are the largest group in the country. However, demands for a new census, and a consequent restructuring of the political system, have historically been rejected by the Christian ruling block. Plans for a reform have been discussed, but nothing has been implemented. This problem remains the fundamental internal cause for discontent.

Another important factor causing unrest is the unequal distribution of wealth in the country. Prior to the civil war, Lebanon was not poor; a well developed tourist trade and the transit of goods from her ports to other areas of the Mideast brought substantial wealth to the country. But a laissez-faire economy, and a lax tax system, left no brake on the accumulation of excessive wealth. This produced inequalities, especially in southern Lebanon, which has a primarily Shiite population.

By the late 1960s, Lebanon was divided. On one side was a Moslem-leftist coalition of the less privileged elements in the society: Sunni masses, militant Pan-Arab groups, the Druze Moslems led by Kamal Jumblatt, various socialist organizations, and the Shiite population. This group rejected the existing Lebanese power structure, and demanded greater political representation and socio-economic equalization.

On the other side was a coalition of militant right-wing organizations, mostly Christian, who were determined to preserve the existing socio-economic order. They were grouped around the Phalange party of Pierre Gemayal.

It is impossible to discuss the origins of the Lebanese civil war without mentioning external pressure on the country, particularly that created by the large Palestinian population. The Palestinian problem in



Lebanon, and the Israeli response greatly increased the existing political and ideological polarization.

The Palestinians became a powerful force after the defeat of the Arabs in the 1967 Arab-Israeli war. The defeat intensified Palestinian desire for revenge and forced them not to rely on other Arab states to win back their land.

After the PLO was defeated by the Jordanian army, they were forced to move their guerilla operations almost completely to Lebanon. By 1969, they were hitting any Israeli targets they could reach from the south. This provoked harsh retaliation from the Israelis, and forced large numbers of Shiites to flee southern Lebanon and settle in shantytowns around Beirut.

These Israeli counterattacks, and the state within a state status of the Palestinians, aroused strong anti-PLO and anti-Pan Arab feelings, particularly among Christian groups. The coalition led by the Phalange party saw a Palestinian threat to Lebanese sovereignty, and resolved to eliminate them. The Moslem-leftist coalition identified with the Palestinians and formed an alliance with them.

Tension erupted into civil war on April 13, 1975, after a bus carrying some Palestinian guerillas and civilians, was attacked by the Phalangists, and all the passengers were killed.

In the next article in this series, events will be traced from the 1975-76 war to the present, and the role of outside forces in the conflict will be more closely examined.

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# Kaleidoscope Verse

## Something Sentimental

Sepia boy with big brown sad eyes  
Come blow your blues to me.  
Sitting on that bottom step  
ain't no place to be.  
Elbows on thighs  
head resting in hands,  
face twisted of malcontent,  
fingers drumming on the cheeks,  
something sure looks to bother you.

I've been down and Lord knows,  
I've felt like a washer  
with no gentle cycle.  
Sometimes I chuckle looking back  
upon my life.  
It's been one huge joke.  
I don't sit on no old crooked step,  
I sing my blues to a glistening ear,  
I dance my blues up that road my gone  
folks done walked.

Seems like I'm getting through to you.  
The blues ain't for nobody but us older folks.  
Ah, look at that head unlock from those hands,  
look at those arms rise from those healthy  
young thighs,  
look at that face of content  
with watery eyes.  
Take my hand and let's go for a walk,  
together.  
We'll leave this old crooked step behind,  
but on the way  
you can blow your blues to me.  
By Cynthia Lundy

## Where Birds Sing Tragic Songs

So sad the song  
that grandma used to hum,  
in the kitchen making  
stew,  
in the bedroom sewing  
patches on our garments.

So sad the song  
that grandma used to sing,  
in Church on Sunday mornings,  
in Revival on Wednesday evenings.

So sad the song  
that the choir chanted  
as we marched by to pay  
our last respects to Grandma,  
who lays peaceful in her  
forever satin bed.

So sad the song,  
still in my mind,  
that grandma once did whisper.

By Cynthia Lundy

These poems are reprinted with permission from the book *Expressions: W. E. B. DuBois Writing Awards 1983*.

## Grandma's Hymn

She rises as light fills her world  
Sleep, a rare commodity, drifts away  
The soft dreams perish  
Cries of hunger echo through the room  
She strains  
to dig deeper holes for the pain that haunts her existence

Everyday her belly grows  
The eight-month-old fetus kicks for its release  
She ignores the discomfort and carefully measures the  
morning staples  
If it knew its destiny  
An inheritor of poverty and endless hunger  
How silently it would lie  
The thunder in the womb would then come only to fight

To exist forever in the warmth

The intense rays follow relentlessly  
Her brown skin shines of sweat  
She reaches the well two miles too far  
Pain crawls up her spine from the heavy weight of the  
water  
Stones pierce her calloused feet  
The journey back always seems a bit further

Exhaustion smothers her evening  
Heat gives way to a chilled night  
She wraps her children in torn blankets  
She sleeps with none

The birds sing in the distance  
She cradles herself to sleep  
Her dreams return again  
A place where birds sing no tragic songs

By Linda Flores

## A French Christmas

By KATHRYN MALVAES

Christmas this year is definitely different for me, but closing my eyes, I remember each detail of Christmases past in France.

The French Christmas begins with decorating the streets with lights, cotton snowballs and painted Christmas trees on the windows. Christmas trees, heavy with ornaments are found in the largest streets; but everywhere, you will find commercial or religious symbols of Christmas.

As Christmas Eve draws nearer it means incessant shopping. Mothers rushing around big department stores buying presents or toys for their beloved children. People carry mountains of gifts for their relatives or friends.

White-bearded Santa Clauses dressed in red wait for children to leap on their knees. The usual elevator music has given way to popular Christmas Carols which come to the buyers' ears, while standing queued by the cash registers.

Besides its commercial aspect, Christmas has also a familial character; for in France, Christmas Eve and Day are still hours that people spend with their families.

First by decorating the Christmas tree that they place by the chimney, or somewhere else in their apartment. Under the tree goes *la creche*, a representation of the stable where Jesus Christ was supposedly born on the night of December 24.

It is the dinner on Christmas Eve, however, which is

central to the celebration. It usually begins around seven or eight in the evening, lasting past midnight, and then, preparations for another feast are repeated Christmas Day.

The typical Christmas meal includes various courses, from different appetizers, such as a dozen oysters, the famous French *foie gras*, and lobster-tail, to the main

course which will be the inevitable turkey on a bed of chestnuts, served with any kind of vegetable; then come many different French cheeses, with a green salad, before the arrival of the traditional *buche de Noel*, a sort of turnover filled with chocolate or coffee cream. With the meal, of course, come various kinds of our so-famous wines: white, red and finally the indispensable champagne. It is said that French people stay at the table longer than anybody else in the world; on that occasion, it is even longer!

In most French families, the tradition of formal dressing has remained. Following the dinner is singing and dancing.

I shall miss my French Christmas this year, my family gathering, that special moment when everybody enters your house, and exchanging Christmas presents. Undoubtedly, I am also going to miss the traditional fine chocolates and truffles which are the Christmas standard gifts from friends.

Basically, Christmas is the same around the world; a day of joy and religious celebration, the flavor of which is conveyed by regional customs. I was born in Bordeaux, the region famous for its wine, where people still have fun in small communities.

Reminding me that Christmas is the day for children is a Christmas carol that goes: *Petit papa Noel, Quand tu descendras du ciel, Avec tes jouets par milliers, N'oublie pas mon petit soulier...*



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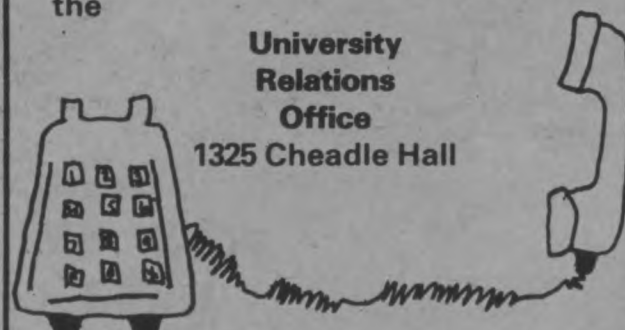
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# 1983-84 La Cumbre Holds Surprises

## Truong Won't Reveal New Yearbook Features

By DELERNA HARRIS

What is so unique about this issue of *La Cumbre* is what the editor isn't telling about it. Editor-in-Chief Tom Truong did say that his idea for the yearbook "may be different than (ideas) anyone else ever had."

One of the yearbook's new features which Truong would talk about was a "senior showcase" featuring 12 seniors, selected at random to demonstrate the wide variety of goals, majors, and lifestyles at UCSB.

Selecting a Mr. and Miss *La Cumbre* is another of the yearbook staff's brainstormers. This pageant will be a substitute for king and queen of homecoming. "The competition will receive unprecedented photographic coverage," said Dwight Rim, photo editor. Rim also revealed that "time" would be the theme of this year's yearbook.

The '83-'84 yearbook will record the events of this year, even those which haven't occurred yet. "There's so much to remember that hasn't even happened yet," Truong said.

A senior physics major, Truong had never worked on a yearbook until this time last year, but he said optimistically, "I want to put out the best yearbook ever! It's a lot of work, but I'm really excited about what we're doing."

"History and memory" are what Truong said *La Cumbre* is, but for those of us who have merely existed this year, *La Cumbre* also serves as an informative publication. It shows us studios zombies activities in which we might have participated, maybe even inspiring us to become more involved.

"It's just an apathetic age right now. People are so career-oriented now. We go to school and we think of graduation and that \$30,000 a year job. Participation in anything besides studying and partying is practically nil, and I want to reward those who are doing things," Truong said.

Documenting the year at UCSB and representing an institution of 16,000 students is not an easy task, and it doesn't pay well either. *La Cumbre* is a non-profit organization with a staff of 35 volunteers. Truong estimates that he earns "40-something cents per hour." "I love what I'm doing. I'm not doing it for the money, obviously," said Truong.

Truong said that most of the staff is motivated by the opportunity for experience and "exposure to a very unique form of photojournalism."

Last year's 464-page yearbook came close to the largest-ever, in 1968 which was 512 pages. The '83-'84 *La Cumbre* "will be 200 pages more than the largest *La Cumbre* ever," enthused Truong.

"My idea of a yearbook may be different than anyone else ever had. I want a complete coverage, of all the groups, the dorms, whoever; all the main elements which make the year worth remembering." Thus far, this year's issue length totals 712.

In addition to the size, other features will make this issue special. "We are trying to break the bore of looking at a yearbook. Most yearbooks consist of group photos, portraits, sports and events sections, but *La Cumbre* '83-'84 will attempt to highlight sections between these sections," Truong revealed.

Truong said he wanted written copy to complete the book's photo stories. The copy should tell "what happened, how many attended, what was the response. The entire concept is what I intend to achieve."

Truong added, however, that "sometimes we want to emphasize the photograph alone".

Rim said that photographic quality is being stressed.

Out of the 1500 color shots submitted for the opening section, only about 30 will actually be printed. All the material used in the yearbook's 40 color pages is processed and printed by the *La Cumbre* staff.

Rim has planned an artistic display of what he calls "dominant shots." "Each shot will isolate a figure or concept particularly indicative of UCSB."

Truong added that "for only \$21 it's a good deal compared to any other textbook a student might buy, and the yearbook is probably one of the few books you're going to keep after college. It's a worthwhile investment, as our sales slogan says."

Sales tally 3700 copies thus far. Besides hitting lines during registration period, the sales staff is testing another method for the first time this year. Students may purchase a yearbook simply by stating that they wish to do so on a questionnaire included with preregistration materials. The charges for the yearbook are then automatically added to the student's BARC statement.



La Cumbre staff warms up.



Here's a sneak preview of a yearbook photo.

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# Tijuana...

(Continued from pg.5B)

dump and to the Casa de Cuna orphanage, the meeting was adjourned. I clambered into my regulation bunk bed. Saturday

We breakfasted on fruit and cheese *quesadillas*, tortillas filled with melted cheese and salsa, in keeping with the theme of what it means to be poor. Following another orientation session, we finished preparing the vegetable soup and loaded it into the van with fruit and books to amuse the kids from the orphanage.

Our first stop was a *tortilleria*, where we bought hot, fresh tortillas. Then we went on to the "Obrera" (working) dump on the south side of Tijuana. The workers halted their toils and came over to the van. We had brought along soap and water, so they lined up to wash their hands before getting the soup and tortillas.

I wandered around talking to the people. I talked to 19-year old *Adan* who was friendly but not effusively so. I sensed that the dump workers were grateful for Los Ninos' aid, but were well aware of comparative luxury of the lives of the people handing them tortillas.

*Adan* said that he thought the United States must be boring for the people who lived there. I asked if he had ever been there. He replied that he had been to Los Angeles and San Diego visiting his relatives who live there. He said, "People don't go out walking in the United States like they do in Mexico." I asked if he had not gone out to different places. *Adan* said, no, he had been afraid of being picked up by the authorities.

The way the U.S. looks from the South gave me something to think about on the way to Casa de Cuna. We arrived at the orphanage at about noon. After playing with the infants for a while, we loaded 20 rambunctious kids into the van and headed for a park. The children who did not get to go wailed pitifully, but Sullivan said that she had taken some of the biggest wailers out the week before.

It was exhausting work pushing swings and giving piggyback rides for three hours, but the children seemed glad of the excursion and the volunteers paying complete attention to them. Los Ninos' Education Coordinator Roger Bergman had explained earlier that the people who work in the orphanages were wonderful with the children, but really didn't have enough time to devote individual attention to each child.

We dropped the kids off and played for a while longer at the orphanage before departing. We were stopped in the van by a parade passing down the main street in Tijuana. It was staged in protest of U.S. intervention in Central America. The march sparked debate among the volunteers after one volunteer suggested that wiping out communism "as quickly as possible" was the way to deal with Central America. I wrangled with him for a little while, but it was obvious that he believed that the communists had already subverted me.

A couple of minutes in the van, and we were back in the land of running hot water. I could hardly wait to take a shower, feeling the grime of the dump clinging to me. We couldn't bring the things in that we had used at the dump, because they could be carrying disease, Sullivan said.

That night we had *tostadas*, beans, cheese and lettuce wrapped in a tortilla for dinner and a discussion of the day's experiences afterward.

One volunteer who had visited the jail said that it was "really dirty" and overcrowded with 12 to each cell with only six beds. The inmates were not fed unless they could pay for it and received no clothes from the jail. If they had no money, the inmates could not even wash the clothes they wore.

Another difference with American jails is that prisoners are not allowed a phone call, so they have no way to be bailed out. The bail is set at about \$3, but there is no way for them to raise it as their money and possessions are confiscated upon arrival. The volunteer said what most appalled him was that some prisoners acted as guards and had keys to other cells.

Most volunteers said they had enjoyed the experience, especially playing with the children. John Maxwell, director of UCSB Extension, who had come in the van with me, said he had been "struck by the commitment and energy of Los Ninos' staff members." The interaction between his group leader, John, and the women of the



ANDREA WOODWARD/Nexus

craft cooperative had been businesslike, "not seeming like charity or do-goodiness."

Wendy Bergman, who had been to Tijuana several times before, said in a later interview that she thinks that the trip is also good for her daughter Emily. "Poverty isn't an abstract for her," Bergman said.

Bergman related an incident in which Emily threw "a tizzy fit" about her mother's preoccupation with "poor people and nuclear bombs." Bergman said she explained to Emily that she worried about those things, because she was worried about Emily's future, too. "And she (Emily) seemed to understand that," Bergman said.

**Sunday**  
The weekend session was finished up the next day with a camp clean-up in which all volunteers took part. Then we participated in a social justice seminar which focused on the reasons for the existence of poverty. The session did not seem to be as productive as it might have been, because the young man who the day before wanted to wipe out communism, talked about how the media is "so socialistic-minded" and always attacks big business.

The thrust of the seminar's message was that volunteers should do all they can to alert people to the existence of poverty and what groups like Los Ninos are doing about it. All that was left was the drive back to Santa Barbara.

During the drive, I was sorting out the images I had received from the Los Ninos trip. It seems to me that what Los Ninos accomplishes best is what Bergman had called its goal of "North American consciousness-raising."

Poverty became real to me in the dump through my conversation with *Adan*. Furthermore, the Los Ninos experience showed me that doling out food is not my idea of helping poor people. I have a greater appreciation for Los Ninos' community-development projects. And I was instilled with a desire to tell people about Los Ninos, which is what I have done here.



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# Christmas Gives Pagan The Blahs



By LARRY MARTINEZ

Christmas is a most depressing time for me for lots of reasons. Not only do we have to buy gifts at the highest price levels of the year, but we're supposed to enjoy doing it, all the while being subjected to the steady melodious droning of muzak Christmas renditions of "You better watch out..."

This multi-million dollar cacaphony of commercial media hype, couched in guilt-ridden religious motives, is designed to propel us to heightened peaks of frenzied gift-buying. And I don't get it.

Face it folks, blatant capitalist materialism was never meant to co-exist happily with selfless sacrifice and love of the neighbor pushing by you into screaming mobs of shoppers. An idealist therefore has serious psychological and philosophical problems during the four weeks between the two busiest shopping days of the year — the day after Thanksgiving and the day after Christmas. Just think, on both days aren't we all suffering from our encounters with turkeys?

So for all these reasons, and more, Christmas is a real bummer. And I'm sure there are literally millions out there who feel the same; fellow pagans whose only earthly desire is to survive psychically intact until "The Day After." So for all the other millions of disillusioned Christian pagans who take seriously the struggle between the forces of spirituality and of the flesh and suffer therefrom, here are some possible ways to mitigate the maleffects and actually enjoy the coming hell-iday season.

1. Think of Christmas as a type of belated Halloween. Pagans always have fun at Halloween, so remember that Christmas is a time for dressing up and playing a role that rational people never play in real life. Translate "Merry Christmas" to something like "Happy Winter Solistice." You feel low because of the low angle of the earth's axis to the sun.

2. If you are forced to attend some candle church service where the wax drips on your wool suit during the third verse of "We Three Kings of Orient Are," keep in mind that the three kings were Zoroastrian astrologers who invented the world's greatest singles' bar ice-breaker, "What's Your Sign?"

3. December 31st and the accompanying pagan orgies of drink and debauchery, which celebrate the earth's solar orbit, are only a short week after the last strains of Anita Bryant's "I'm dreaming of a White Christmas" have passed mercifully into the ether.

4. Those crazed and frenzied packs of shoppers that terrify you now are actually financing the lower prices you will take advantage of after your hangover dissipates on Jan. 2. You can have lots of fun mingling with conscience-ridden purchasers, giving them discrete hints to "buy-up" the more expensive items. Since Aunt Agnes will probably do the same, you don't want to look cheap, do you?

5. There are pockets of pagans distributed among the general population, giving parties under the rubric of Christmas. This is a protective cover against roving bands of Jesus-freaks and Moral Majoritarians.

6. The concept of the Christmas tree is, in fact, pagan. Personally, I love Christmas trees. They represent nature, they smell good, and they are great to touch and to admire. Christmas trees were used centuries ago to induce the pagan peoples of fun-loving Celtic tribes to go to candle church services in the dark thick forests of Germany. Undoubtedly the candle wax ruined lots of Celtic animal fur coats. No wonder they burned a few of those responsible at the village stake.

We pagans are free of the moral dilemmas faced by our god-fearing marketing brethren, who attempt to financially waste their Christian competitors in the annual yuletide retailing wars while piping in muzak versions of "It came upon a Midnight Clear" to calm shattered shoppers' nerves. Pagans give presents in the form of gift certificates to a favorite liquor store, which are always welcome in ways an ill-fitting shirt could never be. Pagans, therefore, can also have fun in the gift giving, and in this way, adapt in a non-obtrusive manner to our supposed Christian society.

As we find ourselves sliding on the long slippery slope into the yuletide morass, we pagans must sit back, relax, and enjoy the spectacle of kitsch. We must envelope ourselves in it, wallow in it as if we were crushing grapes between our toes for a fine wine. So, why not buy a fellow connoisseur a black velvet reproduction of the Virgin Mary, or Elvis Presley, for that matter?



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