
FRIDAY *magazine*



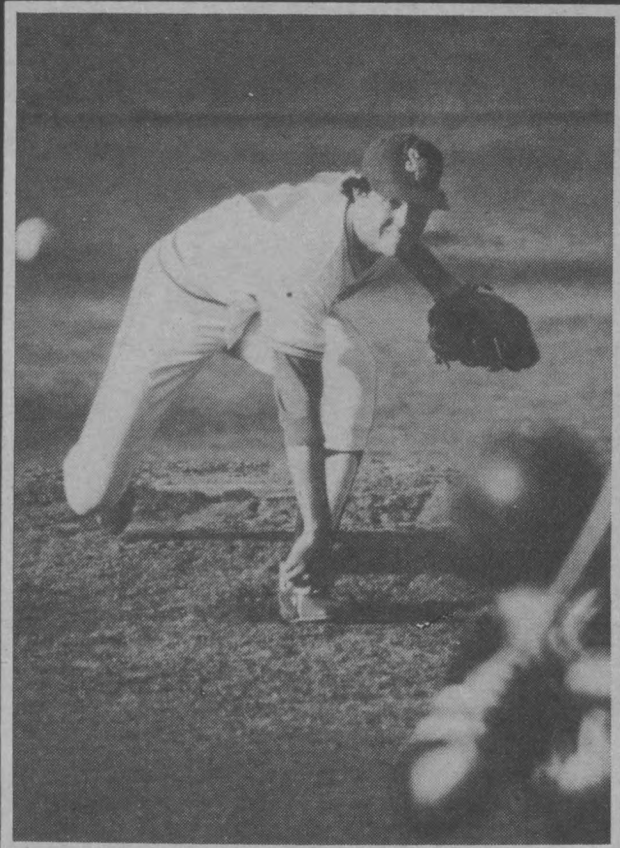
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*Interview***William Billings Argues Morality, Character For His New Christian Right**

By ROBIN STEVENS

William Billings told students in Professor Walter Capps' Religion and Politics class Wednesday that they are of an inherently lesser character than students who attend Christian schools and universities. The president of the National Christian Action Coalition paid a visit to UCSB to enlighten students about the New Christian Right in America.

A director of the Committee for the Survival of a Free Congress, Billings shares political and philosophical ideals largely congruent with the New Right and the Moral Majority. He comes from a background which is the antithesis of the UCSB environment.

He conducted the 50-minute lecture with assured, forthright diplomacy often acquired by those used to dealing with a hostile audience. Discontented murmurs rippled through the room at several times. Yet somehow, when Billings relinquished the podium, he drew applause from those he had just offended and an occasional, grudging "thanks" from students filing out.

The son of an evangelistic preacher who has been preaching end-of-the-world sermons since the mid-fifties, Billings is unapologetic for his belief in God as a "sovereign authority." He attended college at Bob Jones University, a Christian school which strictly prohibits the use of drugs and alcohol, premarital sex, and interracial dating. He maintains close ties with the university president, Bob Jones III.

Billings holds views on the institutions of the family, the church and the home which could be considered revolutionary. He calls for the abolition of the public school system, welfare and social security. He claims both the church and the family have shirked responsibilities which are bound in biblical tradition.

During the lecture and in an interview, Billings explained his views on national politics and what he terms "a crisis of character" in America.



According to William Billings, the Christian Right will not support Reagan should he decide to run for re-election. "There is a feeling out there from a lot of people that they put their eggs in Reagan's basket and got nothing in return." Members of the Christian Right will not support the Republican Party to the extent they have in the past.

Billings, however, predicted Reagan will win the presidential election. But he feels the Republicans will

lose control of the Senate as well as lose a good number of seats in the House. He said the Republican congressmen have not done enough for public policy to convince the voters to put

"I would have to say I consider a characterized person as one who shares my moral values."

them back into power.

Billings' organization, National Christian Action Coalition, will focus mainly on organizing grass roots political action this year. "I expect that almost every weekend between now and the end of the election I will be conducting some type of training somewhere," he said.

This year, members of the Christian Right will fight a 1983 amendment to the Social Security Act which man-

(Please turn to pg.6A, col.3)

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Travel

Dreams Of Enchanted Lands End In Club Med Nightmare

By ANNA GUTTREICH
I know of virtually no one who does not love to travel. However, few people are lucky enough to do so since traveling costs money, and money means having to work. Most of us will have to work and simply think about traveling more than actually doing it. But for a few

Paradise Island in the Bahamas. I spent last summer in Turkey teaching windsurfing on the Aegean Sea in the beautiful village of Foga (pronounced FOCHA). Sound like a dream-job? Well, it really isn't, and for quite a few reasons. Being a G.O. is not simply a job, but it is a lifestyle and, as with every lifestyle, there are

along with, the econome since he may end up being the same person that is his or her partner for the evening musical. Every Club Med village has a Chef du Village, or "Chief of the Village," who presides over all G.O.'s in all services. A G.O. is supposed to be sociable, conversing with the G.M.'s (Gentils

excluded from a "bon appetit" from a lineup of smiling G.O.'s. For the G.O.'s this often means missing most of the dinner, as they are required to wait until the last G.M. stumbles away from the bar, chewing on the pineapple from his fifth Bahama Mama. The Club is not a place of secrets. The G.O.'s are a small "family" and privacy is a luxury that is almost unheard of. Essentially, this means that all G.O.'s are the subject of catty gossip, stemming from a social environment that is simply too small and familiar.

These are just a few of the hardships of a G.O. lifestyle. In themselves, they are not so terrible, but an accumulation of such duties can and does cause immense physical and emotional fatigue. A G.O. schedule leaves neither private nor leisure time. In a six-month season, a G.O. may get two or three days off.

It wouldn't be fair, however to simply mention the negative aspects of such a lifestyle, and in all honesty, there are quite a few worthwhile qualities about being a G.O. Perhaps the best aspect is travel. The Club arranges the travel of a G.O. The G.O. can give a preference for a particular village, but the main office in Paris sends

(Please turn to pg.8A, col.1)



people, there is an alternative. Club Mediterranee, known in the U.S. as "Club Med," is a Paris-based travel organization that is virtually a real estate empire, owning over ninety vacation "villages" in the most beautiful places in the world. I spent last year living as one of those "few people;" instead of paying to go to such places, I was getting paid for being there. I was an official G.O. (Gentile Organisation, or "Gentle Organizer," as employees are called) for a Club Med village on

certain hardships. As a G.O., one works in a particular service. These services range from various sports and arts to bartending, choreographing, and even working in the kitchen. A G.O. is expected not only to work in his or her particular service seven days a week, but is also expected to perform in the evening cabaret-style shows, which obviously means overcoming shyness and stagefright. In every service, there is a "chef," or "econome," a kind of manager. It is the G.O.'s best interest to get

Members—that's right, "Gentle Members") whenever possible, and disco-ing until dawn as many nights a week as possible. However fatigued a G.O. may be, he or she must still expect to be harassed and bothered by the G.M.'s, who arrive in huge groups every weekend. Most every evening, there is an "Entree du Restaurant," in which the G.O.'s of a particular service greet the G.M.'s as they crowd their way into the restaurant for dinner. This alternates between services, but virtually no G.M. is

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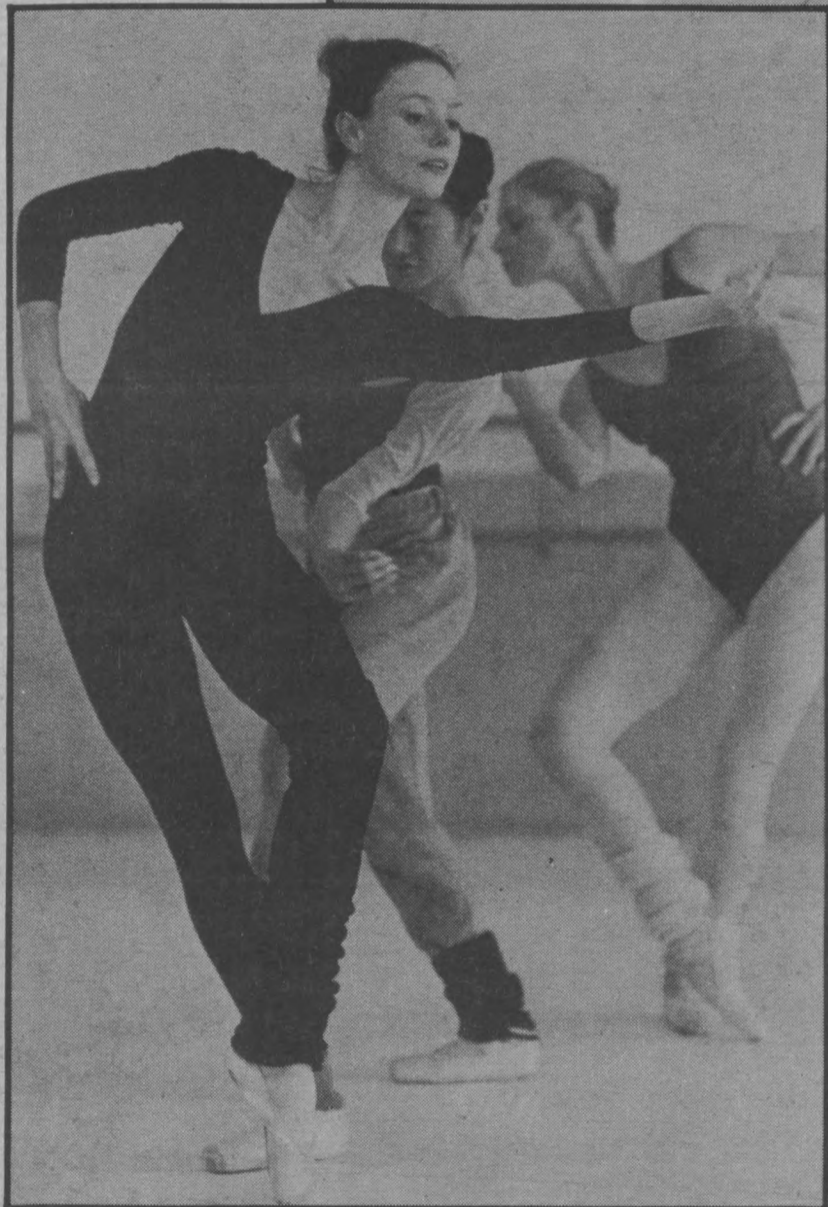


Modern dance rehearsal, Dance Studio, UCSB

"Dancing is my life. It's a heightened sense of existence for me. It's exciting, it's visually beautiful, it takes a person outside of themselves.

"It's sort of terrifying because you're tremendously alone when you're dancing. You're the only person out there and you have to deal with yourself and you have to be honest with yourself in the way that you move and express yourself."

— Valerie Huston,
Valerie Huston's School of Ballet



Valerie Huston's School of Ballet (top, above, and right)



Photo Essay
by
Greg Wong



Jonathan and Silvia's swing class

"I like partner dance... you become one person. You're dancing with someone, not off in some distance, which can be nice too, but you're physically connected, working as a team."

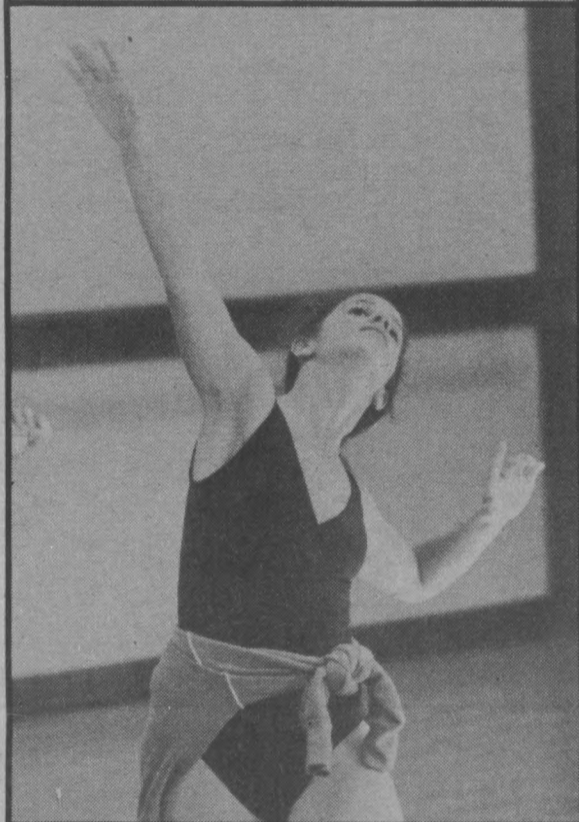
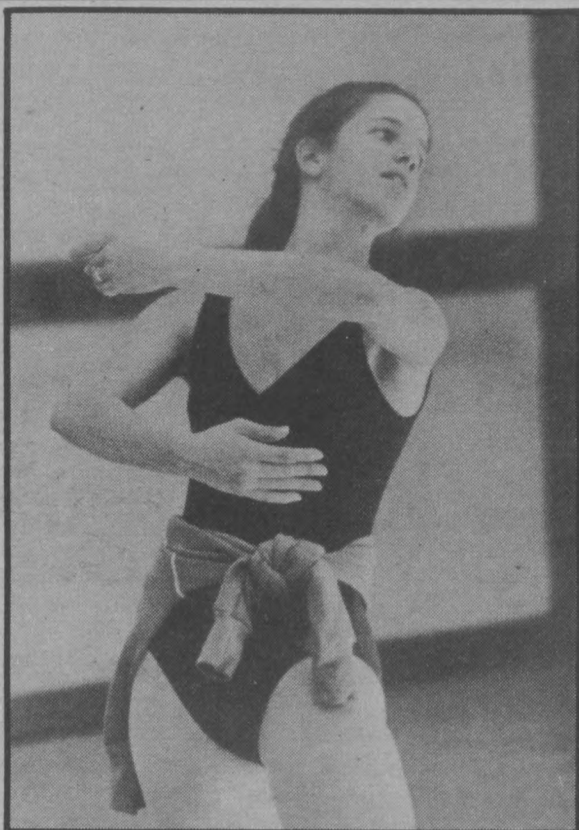
— Jonathan Bixby,
Jonathan and Silvia's
Swing Dance



"I'll tell people I'm a dancer, and they say, 'Oh, really?' and they think 'Flashdance.'

"I'm a modern dancer... to be a good dancer you have to be able to do all three (modern, ballet, and jazz, maybe tap). Dance is hard. All types of dance. It's a really hard life."

— Francis White, UCSB Student

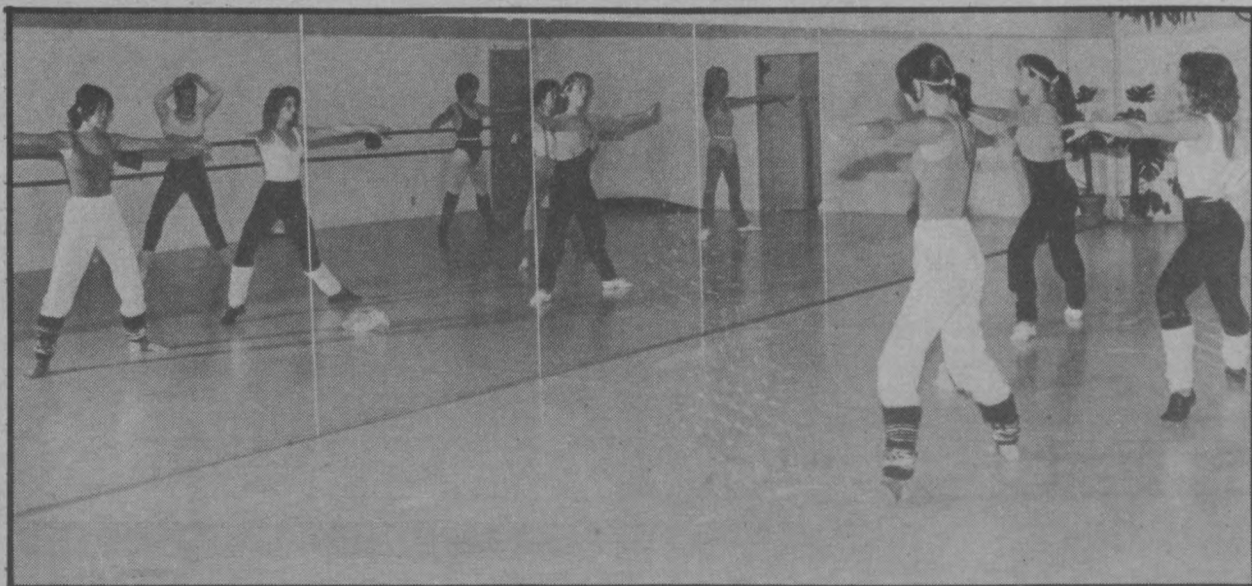


Intermediate Ballet class, UCSB



"Dancing is not all the glamor that people make it out to be. There's the innumerable hours, the injuries, little nagging aches and pains that you have to deal with from day to day. And you gotta be ready and willing to do all of that."

— Kathleen Egus, UCSB Student




Dance Warehouse aerobics class

Photo by Val Hagiwara

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EYE IN THE NIGHT

By V

It is black. The hours moves toward two. The night hangs clear up above; stars light the world on their own, for the month is young yet and the moon is not even a crescent.

We cross the empty El Colegio and head for the long winding private road that will take us to Sands, the West Campus beach. A single light beams in a small radius around the abandoned kiosk which stands solitary at the road's beginning. A small placard, plastered to the structure's front, warns that no motor vehicles will be allowed without a special permit. We pass the kiosk, but hesitate just outside the circle of light; we take a few steps, then stop completely. The road ahead stretches in front of us then disappears. Tall slender eucalyptuses and low bushy shrubs hedge both sides of the road



creating complete darkness. The road with its evenly spaced, straight, chrome-yellow division lines appears to lead to some far away "never-never land." Thoughts of night creatures slinking

noiselessly through the brush crowd my mind. I slip into the role of Dorothy in the Wizard of Oz with my companion taking the part of the brainless Scarecrow. Over and over, stronger and stronger, simple phrases of childhood fairytales rumble in my ears: "LIONS AND TIGERS AND BEARS...OH MY! LIONS AND TIGERS AND BEARS...OH MY!"

I persuade my scarecrow to change our course.

We make an about-face and, rather than cross El Colegio again, start down the main thoroughfare in the direction of the student-infested Isla Vista. The twin towers of Francisco Torres loom 10 stories high on the opposite side of the street. There are perhaps a dozen lighted windows in either of the towers. As we walk, I wonder, with the clip clip of our own feet upon the pavement for background rhythm, whether the person in the

room on the sixth floor third from the end, is a perpetual book cracker and studious pupil, and if the corner room on the top floor contains a restless, harried insomniac. My string of tales ends when we turn the corner to Camino Corto.

The road ahead rises slightly and, every hundred yards or so, is dotted with a dim blur which descends from a thin, buzzing street lamp. Cars, of many makes and models, line both sides of the avenue. The shadow created by the two of us becomes distorted on the autos' strange slants and bends. No development has taken place along this portion of the street and the weeds and grasses have grown to heights level with the cars. The tall untrimmed foliage seems to shrink the automobiles' sizes, and ours, several degrees. Maybe the world is growing larger and larger without our (Please turn to pg.7, col.1)

New Christian Right...

(Continued from pg.2A)

dates that churches pay employment taxes for educators and administrators in parochial schools. They will also fight the requirement that teachers in a religious school be accredited by the government. The requirement, Billings said, places a limit on a church's ability to educate its parishioners, infringing on religious freedom and practice.

Billings' Christian Right is in the midst of "a battle for religious rights" in America which will emerge through increasingly heated dialogue in 1984. The battle is a clash between different view points and "character levels" in the country.

The cause for disagreement in the United States is "the generation of individuals in our country who have been trained by Christian schools...who have a different value system than society at large." In Billings' view, there are two different types of people, "uncharacterized" and those with "higher character."

"I would have to say I consider a characterized person as one who shares my moral values," he explained when pressed by a student during his lecture. People of higher

character have been taught that there is a God, man is basically sinful and the solution to problems resulting from this sinful state can be found through the scriptures. "We operate basically on the premise that even though we characterized people are a minority, we can still influence elections."

Billings is one leader of a political fight to try to bring the country to a system which he sees as ordained by God. In Billings' interpretation of the Bible, God has defined three arenas of authority: the church, the family and civil government.

The home should bear the

responsibility for the education, discipline and care of children, he said. The church should take responsibility for the welfare of its members, give assistance to the home in education, and perform the sacraments of the church. He draws these conclusions from Romans 13.

Both the church and the home have given up the responsibility, the authority and therefore the freedom to deal with these arenas. He would like to see the government return the control of these areas to the church and family. "I am for the total abolition of the public school system in America."

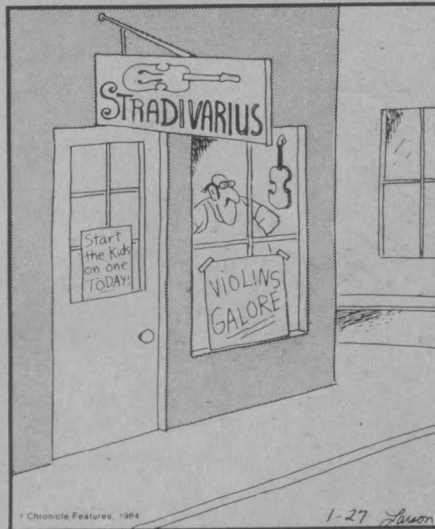
The role of a woman should be "one of support for her husband," Billings said. "The woman was created as the helpmate for man, it is in the Scriptures. I do feel the wife has to be subjected to her husband — not that the husband mistreats the wife — but when decisions have to be made and there is a disagreement, the man has to make the decision."

However, Billings said, "I have no problem at all with a woman taking authority in society."

Christians have preached for years on the Second Coming of Christ. Billings remembered as a young man hearing his father preach hellfire and brimstone, applying the biblical prophecies to the situation around him. That was in the '50s. Now, Billings says, "everybody who reads the Scriptures can apply what God said to their own day. There could be people thinking that 500 years from now."

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Night Eye...

(Continued from pg.6)
 knowledge?
 As we reach the end of the line of cars, my eyes flash on the last one, a rebuilt ancient hearse. Its deep maroon sides shine menacingly in the yellow haze of a streetlight directly above. I try to avoid peering at the dark, gleaming back windows, but my eyes are uncontrollably drawn. I mentally transport myself to another age and time, a time when counts and countesses ruled Transylvania. I picture myself dressed in a glorious, flowing velvet gown, the same rich burgundy hue as the vehicle. Now, however, the thing is drawn by two magnificent, cream white steeds. A distinguished man attired in black formal evening wear and a black satin caped with a high starched collar, leans out the rear of the hearse with a single gloved hand extended. Before the vision fades, I read the words his ruby lips utter: "I vont to such your blood..." An involuntary shivers runs up my spine and I edge closer to my companion, trying to increase our pace.

Down, down the road to go. We are in the residential section of the avenue now. We pass dark, quiet houses in various stages of decay, with numerous rusty bicycles strewn in their crab grass yards and on their concrete porches. Stray cats and dogs with shaggy, dirty coats wander the streets just as we do. I can hear the ocean now and taste the salt wind on my lips. Just ahead, I can see a small shadowy park that sits on the edge of a cliff just above the water.

The park is not lighted, but I discern my surroundings by the light of the stars. As we step on to the lawn, I stare directly at my feet. Little spurts of water shoot from the silky blades of grass and I think that below all that cool wetness fast-paced insects must be busy at work, doing whatever it is that they do. We slowly cross the lawn to a place where the rocky cliff descends at a slight angle. On the edge, a branchy tree is bending toward the crashing waves

beneath and we settle ourselves comfortably just behind and to the right of it. I gaze at the roaring, foamy sea below and the star-speckled sky above. I feel as if my mind is emptying its contents and sending them out to sea with the ever-changing tide. I lean effortlessly against my companion. My thoughts come and go of their own accord. Yet, they keep returning to the lovely, well-designed Nautilus and her countless journeys "20,000 leagues beneath the sea."

IN THE DEAD OF THE NIGHT

This is a part of a poem which was originally written in Farsi. Of course, some changes were made in order to fit American culture.

This waste basket is full of food, that child is starved;
 and love cries out for sharing.
 This guy is an alcoholic, that girl is a drug addict;
 and love cries out for help.
 This Lebanese woman was killed; that "peace keeper" has killed her;
 and love cries out for action.
 The father is dead, the son has a gun;
 and love cries out for passion.
 This man is freed, that woman was raped;
 and love cries out for justice.
 These cries are heard, but not cared;
 and yet, in the dead of the night when hope spreads out,
 love cries out for sharing, helping, caring.

—Ali Mojin



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Poetry, Prose Contest

The *Daily Nexus* FRIDAY magazine is now accepting UCSB student submissions of short poetry (one page limit per piece) and short fiction prose (five page limit per piece) for an upcoming issue. If you have always liked to dabble in writing — or are just beginning to — then consider entering your original work. A panel of UCSB judges will determine the "best" piece, and those winners will have their work printed in *FRIDAY* magazine. Watch for further details as a deadline for submissions will be announced. Submissions for competition must be double or triple space typed, with the author's name printed AND signed, and a telephone number.

Travel Zones: Disco 'Til Dawn

(Continued from pg. 3A) the G.O.'s wherever they are needed, so there is not much choice. Yet with village sites as diverse as Malaysia, New Caledonia, and Haiti, there is not much complaint about where one is sent. All travel expenses, meals, and board are the financial responsibility of Club Med. In addition, a G.O. has a monthly salary, as well as a few packets of "bar beads," which are used instead of money for buying drinks at the bar.

In the small amount of free time a G.O. does have, he or she is free to enjoy a number of different land and water sports, using only the best equipment.

Club Med is also renowned for its superb French cuisine and unlimited wine.

Perhaps one of the biggest advantages to being a G.O. is the contact that one is able to make with so many different nationalities, ranging from French and Canadians, to Americans and North Africans. It is an interesting

and unique experience to live in a community of such variety.

Club Med is divided into two zones — the American zone and the European zone. The American zone, operated through the Club Med offices in New York, has numerous villages, including those in gorgeously tropical Tahiti, Guadeloupe, and Martinique, to name a few. The European zone has villages ranging from France, Italy, and Spain, to as far as Yugoslavia, Egypt, and Sri Lanka. Most villages in the European zone are strictly French-speaking, with the exception of a German club in Turkey, and those in Sicily and Sardegna, where Italian is often spoken. Another exception is in Brazil, where G.O.'s must be able to speak Portugese. Clubs in Morocco and Tunisia are both French and Arabic speaking. Villages in the American zone cater to mostly Americans, as well as Canadians and some

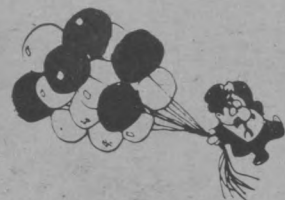
Europeans. Some clubs in the European zone, such as in Romania and Sicily, have neither hot water nor electricity and the "rooms" are actually huts. Obviously, these are the least expensive villages of Club Med. Mediterranean, and are quite different from the plush villages of the American zone.

Working Club Med is not simply combining one's dreams of traveling with the reality of working. To be a G.O. is to take on an entirely new lifestyle. Club Med is advertised as "the antidote to civilization," and correctly so, for there are no radios, televisions, and no current newspapers in most villages. For a G.M., this can be the ideal vacation. For the G.O., who spends six months in such a place, it can be a complete detachment from the "real" world. As a G.O., one can expect to quickly lose touch with new events in the rest of the world, however, not only the new things are unattainable.

Old friends are left behind. Even other G.O.'s will be separated at the end of each season, so deep friendships rarely develop among them. There is, however, a sense of comradery among the G.O. "equipe," or team, which keeps things running smoothly, even if a bit superficially so.

For some, being a G.O. is an ideal way of life, and one they would never want to give up. For myself, I found I became restless and anxious to return to perhaps a more "realistic" lifestyle. I learned a great deal from my experiences with Club Med, yet I decided that I would rather be bothered by my own problems than those of others. I suppose my life as a student in little, old Isla Vista was too much of a compromise, even for the benefits of traveling so extensively, which someday I will do anyway. In the end I discovered that I would rather take a vacation than work for someone else's.

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LA CASA DE LA RAZA

601 E. Montecito St.

Are you interested in helping to maintain a free and responsible campus press?

If so, apply for membership on the UCSB Press Council
(3 seats open)

The ad hoc committee to nominate student members of the UCSB Press Council is seeking applications from interested undergraduate students.

The Press Council exists to defend vigorously the principles both of free press and responsible reporting. The Council, whose authority is delegated by the Chancellor, assumes fiscal and administrative responsibility for the *Daily Nexus*.

Among the Council's duties are:

- To appoint the editor-in-chief of the *Daily Nexus*;
- To communicate to the editor-in-chief the Council's assessments of the performance of the newspaper in relation to the canons of journalism of the American Society of Newspaper Editors;

- To hold frequent open meetings for the purpose of hearing complaints and suggestions and to take appropriate action when violations of ASNE canons occur;

- To approve the budget for expenditure of *Daily Nexus* revenues.

The council meets regularly during the academic year and is composed of three students, one faculty member, one professional journalist, and an ex-officio member from the administration.

Student membership:

- Two students, either sophomores of juniors, will serve two-or three-year terms. The third student will be a senior.
- Student members should be independent of and neutral toward the interests of both the press and student government.

- Student members must have and maintain a 2.0 grade average and a minimum of 12 units per quarter.

Applications are available from:

Joe Kovach, 1053 Storke Communications Bldg.
and
Margaret Weeks, 1008 Cheadle Hall

Application deadline:
Friday, February 3, Noon

Open forum for candidate selection*
(anyone may attend)

Thursday, February 9, 7:30 p.m.
Chancellor's Conference Room
Cheadle Hall, 5th floor

For further information, contact:

Margaret Weeks, Public Information Office,
1008 Cheadle Hall, ext. 3383