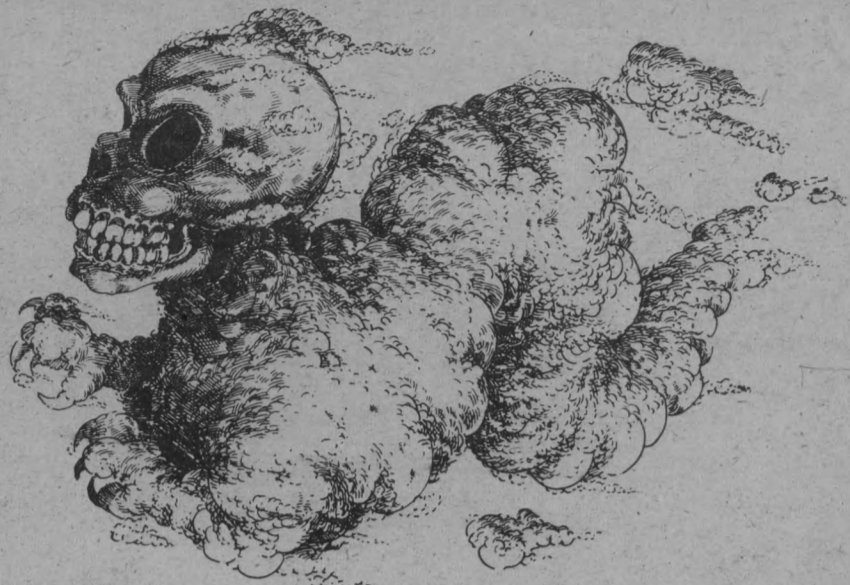


# DAILY NEXUS



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University of California at Santa Barbara

Friday, November 22, 1974

## Environmental prophets see man's end

By Roger Keeling

Mad Magazine once ran a cartoon in which a bearded prophet was painting his "The End Is At Hand" sign. As he proudly starts off with his paint can, and the sign flies into the air as he falls. The final frame shows him dead on his back, the sign having come down and



implanted itself in his stomach. So much for Mad's commentary on doomsday prophets. In the real world, there

is a plentiful supply of deadly serious doomsday prophets who back themselves up with far more "holy inspiration," and who advance their beliefs with more than picket signs.

The list of people who have voiced concern over man's future is thick with scientists, industrialists, philosophers and philanthropists. It includes Nobel laureates, Pulitzer Prize winners, renowned researchers and thinkers, and conscientious leaders. On the other side, those believing that man is farther from doomsday than the modern-day prophets suggest — there are also many who are prominent, influential, and thoughtful.

A battle is up between these two schools. If one side is correct, the argument will have little more impact than the typical academic fire fight. If the other school of thought is correct, an absence of massive social change will be a courtship with extensive disruption or destruction of the entire social, political, economic and technological social fabric, if not with the extinction of man.

### MALTHUS AND POPULATION

The earliest prophet of doom with more behind him than strained interpretations of the Holy Scriptures was Thomas Malthus, who in 1789 produced the first edition of "Essay on the Principle of Population." Although his work proved to have some influence in his day, it was generally greeted with derision.

Malthus did not predict total destruction. Rather, he suggested that man would forever be unsuccessful in trying to provide for all of the masses. To quote Robert L. Heilbroner in his book "The Worldly Philosophers," Malthus was saying that "there was a tendency in nature for population to outstrip all possible means of subsistence. Far from ascending to an ever higher level, society was caught in a hopeless trap in which ... the human lot was forever condemned to a losing struggle between ravenous and multiplying mouths and the eternal insufficient stock of Nature's cupboard ..."

to bed a little hungrier. While there are temporary or local reversals of this trend, it now seems inevitable that it will continue to its logical conclusion — mass starvation."

Possibility of total annihilation comes into the question, of course, with the development of nuclear weaponry. The feeling is that mass starvation, combined with other negative factors, could so aggravate the world scene that an atomic holocaust might ensue. But even if total devastation is not visited upon mankind, the world will be reduced to a state worse than the Dark Ages, and with virtually no hope of a Renaissance.

Considerations of overpopulation are fascinating, and generally form the foundation for most doomsday talk. However, the other factors

(Cont. on p. 2, col. 4)

## Student pessimism pervades perspective on the apocalypse

By James Minow

As might be expected, student perspective on the future varies widely. Student vision of modern life ranges over a broad spectrum and to a great degree subcultures of the disillusioned, the reactionary, and the oppressed reflect only minute segments of the mainstream of student thought.

Included in this article are smatterings of numerous interviews with UCSB students and their ideas about what the future holds in store. In many cases, opinions reflect the various theories proposed by numerous psychologists and are borne out by the sociological surveys.

Janie Alexander is a sophomore zoology major. "I don't really think that we're in for any kind of disaster in the future," she commented. "I think anything bad would be more like a depression."

Alexander does feel, however, that things are going to get worse before they get better. "People aren't thinking reasonably," she stated. "They're out for themselves and not the whole of society — they're not using their knowledge wisely."

She does not think that student unrest is necessarily a product of social disillusionment unique to this time. "The students that are out on the street protesting are a small minority of the student body, no big percentage. I don't think their protests are significant because it is just a different means of expression."

But Juan Perez, a senior and psychology major, thinks that there is more to it than just that.



"People out protesting are out looking for ideals," he says. "They just don't have all that much to grasp on to because their parents went through the hardships of World War II and all that, and decided that their kids weren't going to have to do that. Consequently, a whole generation growing up in the fifties and sixties listened to their parents telling them one thing, but they saw them doing another." To a certain extent, Perez thinks that many of the student protesters are somewhat "maladjusted".

Things aren't going to get much better on the ecological side either, Perez asserts. "I look out there and I see Goleta turning into wall-to-wall condominiums," he says. "People aren't going to be able to live with one another on a human, feeling level. They're just going to be born, live, get married, and die like machines in a machine age."

"The middle class is getting wiped out," he continues. He thinks racial tensions will increase within the next fifteen years until

(Cont. on p. 6, col. 1)



Photos: R. Sampson

## The Doomsday Issue

"Hail nothing, full of nothing, nothing is with thee..." These words emanated from an unlikely source — Ernest Hemingway, in his meditative novel "Winner take Nothing."

In our time we have seen the death of God, the death of reason, the death of order, the death of virtually every external foundation. That which remains is man, and it seems now as if he must turn to himself.

This is what the modern age depicts: the chaos, the disorder, the macabre, the seamy side of human existence.

Ron Cobb has demonstrated such characterization in his cartoons, and here we will deal with the finitude, and the disorder of American life, elements of existence too often pondered and too little thought about.

# A dim future on the economic front, say UCSB economists

By Cary English

Lines of shabby clothed men with empty bowls. Children going to bed hungry while milk is poured in sewage channels to keep the price up. Imaginations recall a grim past when systems fell apart now as graphs plunge and paper dollars mean less.

There is a large build-up in inventories in most industries, notes Perry Shapiro, assistant professor of economics. Businesses will curtail their orders until their present stock is sold. Industrial output will thus fall and unemployment increase.

Complicating the already unpleasant employment picture is two-digit inflation, the worst inflation the United States has contended with since 1947. "It's very hard to talk about combined recession and inflation," says John Cogan, lecturer on economics. "We've never had it before."



Amid the general gloom, one economist at least doesn't expect the worst. "There's not the remotest chance of a catastrophic depression," asserts Robert Crouch, associate professor of economics.

"We face the problem of continued recession for probably at least two more quarters as a

result of the Federal Reserve Board having pursued a too restrictive monetary policy these last six months," says Crouch.

### THE FED

Call it Federal Reserve Board, FRB or affectionately the Fed, it is an easy target of blame for the nation's economic ills. Through a complex procedure involving the sale of savings bonds to banks, the semi-autonomous, seven-member board determines the amount of money in circulation.

By expanding the money supply, the Fed can encourage (Cont. on p. 6, col. 3)



photos: Rob Sampson

## Prophets of doomsday foresee a gloomy future

(Cont. from p. 1)

referred to by doom-sayers — which taken together with overpopulation make up a major portion of the field of human ecology — are also fascinating, and no less threatening than mass starvation.

The factors to be considered are totally interrelated with one another, and any general classifying of them can only be for convenience sake. In addition to the problem of overpopulation and food production, there is the problem of ever increasing pollution, and the problem of resource depletion. Each general factor, of course, can be broken down into dozens of specific examples, and any attempt to discuss one invariably leads to a discussion of all.

### POLLUTION

The first dawning of awareness on the part of most people in the early 1960's about the crisis in human ecology came as a result of environmental pollution. Smog was no longer a laughing matter,

for during the 1950's it had actually killed people. Rachel Carson, in her 1962 classic, "Silent Spring," warned of the dangers facing the wild world, and man, as a result of the ever increasing use of chemical pesticides. Water pollution had reduced many rivers, particularly on the East Coast, to open sewers. Even roadsides and parks had been polluted — with litter.

In 1969, what had formerly been a mild point of interest to most Americans was, for a variety of reasons, thrown into a major spotlight — "ecology" became popular. Combined with the buildup over the preceding decade, such incidents as the Santa Barbara Channel oil spill were enough to whip the public into a fury. Although that faddish popularity has subsided since then, an "environmental awareness" has lingered on, and environmentalists are no longer considered "nutty little old ladies in tennis shoes."

The ways in which pollution (Cont. on p. 7, col. 1)

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# Existential man spins toward doom of machine age

**Alienation from self, what it means to be human - two prime questions of time, says UCSB prof Davis**

By Mike Gold

**Nexus:** Let me start with a general statement of our topic. William Barrett put it best, perhaps, in his book "Irrational Man," when he states: "The American has not yet assimilated psychologically the disappearance of his own geographical frontier, his spiritual horizon is still the limitless play of human possibilities, and as yet, he has not lived through the crucial experience of human finitude. (This last is still only an abstract phrase to him.)"

**Davis:** That's very interesting because I think it points out a kind of naivete that has characterized American philosophy even in its best statement (the pragmatic tradition, which has basically assumed a kind of triumphant, democratic march toward progress, the amelioration of discontents and a bright future). We've been awakened to the limits within that framework.

It's significant in this regard to note that in the past fifteen years or so not only have we had the massive popularity of a thinker like Marcuse who speaks from a rich, European pessimism, but we've had attempted revivals of Hegel, Marx, and the Existential tradition.

European man has lived throughout this century with a sense of crisis concerning his humanity. And the crisis is defined no so much in terms as whether we might produce the Great Society but what we would lose should that society come into existence.

This sense of European thinkers for a long time has been that human possibility is shrinking drastically, that we've suffered, as a result of our industrial and technological growth, a great limitation in the human sphere. Heidegger begins with the awareness that Man, existing as a question to himself, is becoming less and less in evidence as you look out at the modern world. You get an apathetic conformity of men in the mass, a loss of human complexity, a loss of the questions that have distinguished man throughout his history.

Of course, we're regarded (the existentialists) as purveyors of pessimism, the kind of thinkers Spiro Agnew warns us against. In our present climate, however, it seems that we have started to appreciate the possibilities in existentialist thought and have started to feel the value of this movement in philosophy.

The kind of contrast that I'm trying to bring out is between a type of philosophic reflection in the 20th century that has been characterized by, first, an awareness of man's alienation from himself and two, an attempt to repose the question of what it means to be human.

That tradition of thought grows ironically along with a development of modern society

more and more toward the mechanical, toward the very impossibility of people responding to that question or thinking that that question can be meaningful for them. What you might say, if you take this philosophic tradition and compare it with the development of modern life, is that they are ironically related to one another, that the call for reawakening of man to himself has become more and more insistent and more and more tragic as man has more and more become deaf to that question.

Hegel felt that the task of philosophy was to reconcile human inwardness and human existence, that is the world of thought and the world in which man lives. We might say that, given that basic problem, we are in a period where the opposition between a deep awareness of what it means to be human thinkers and the conditions of our existence are ever more divergent and opposed. For the existential philosopher, that fact does not mitigate his task or his responsibility.

Philosophy, as a result of this awareness, becomes more and more a call for action, for that action which might reverse the tendencies of modern life. In one sense, the philosopher working in this tradition is forced to say to himself that what we need is a humanizing *praxis* which will attempt to reverse the dominant tendencies of modern life.

I think that the philosophers who conceive of that as an ideal are becoming more and more pessimistic about the possibilities of that ideal ever coming into existence, but at least they are philosophers who have come down to earth. They are not philosophers who are setting up a contemplative heaven, nor are they philosophers who simply want to justify the present, but they're philosophers who have

*"One early writer on Heidegger in the American community said, 'Well, Heidegger's existentialism looks like Pragmatism with a sense of inwardness.' I always thought that quote was quite cute because the writer obviously thought that the 'sense of inwardness' could be dispensed with. Inwardness is what we've lost in America in our sweaty, pragmatic existence."*



*"I remember a teacher I had one time, who, when Gabriel Marcel came to town, asked him a question. It was a really good question. Gabriel Marcel turned around and said, 'Who are you?' and Marcel added, 'What do you do?' The man turned towards Marcel and said, 'I'm a student of philosophy.' I think that might be a safe kind of statement to make about me." This is Assistant Professor of English Dr. Walter (his friends call him Mac) Davis on Walter Davis during a dialog on Doom (and Hope) earlier this week. Beyond this I will let the dialogue speak for itself for I can think of nothing further to say.*

adopted a negative and critical attitude toward the present, and feel that the essential philosophical task is to bring a dynamic relationship between the existential and the socio-political. The advantage of making such a distinction is that it enables you to measure your anguish.

**Nexus:** What distinguishes the American way of thinking (philosophy) from the European way of thinking?

**Davis:** One of the ironies of our situation is that when we talk of existentialism, we usually think of some camp absurdity that is gratuitously pessimistic and believes in the gratuitous act — the gratuitous act is the act you perform in California. If you look at it in the European context you get a completely different understanding. I am reminded of the theologian Paul Tillich calling the existentialists "the Conscience of modern man."

One of the rather unhappy things about our American situation is that we have yet to gain a meaningful understanding of what was said and suffered by European existential thinkers. For example, one early writer on

Heidegger in the American community said, "Well, Heidegger's existentialism looks like Pragmatism with a sense of inwardness." I always thought that quote was quite cute because the writer obviously thought that the "sense of inwardness" could be dispensed with. Inwardness is what we've lost in America in our sweaty, pragmatic existence.

**Nexus:** As a result of our Social Progress have we lost our Self?

**Davis:** More and more people today look upon themselves as things. At present, America is the place where the contradictions of modern life are most in evidence. In this sense America is an index to the rest of the world of its future. As Jacques Ellul saw it, the solution to our present technological problem gives birth to our next technological monster.

The contribution that a philosophy that thinks existentially about human existence and that desires to constitute its thought in the present can make to our situation, is to call attention not only to the external threats to the human future, but to the more pervasive internal threat that man has lost himself and needs to be recalled to himself, even if that recall be in the form of Kafkaesque *arrest*: Man has to be called to a meaningful, and I might add tragic, relationship to himself...

We are a remnant. And the kind of people we are will no longer be possible in the future

world — they will be made impossible by that world. That awareness does not in any way mitigate our responsibility, rather it creates it. It creates our task.

**Nexus:** Which is?

**Davis:** Which is, taking upon ourselves that harsh, tragic, pessimistic sense of loss and of the disappearance of Man, the advent of Nietzsche's "last man". We have to say "That is my situation." And my situation is my responsibility.

**Nexus:** But what kind of action can you take? What can you do? How do you satisfy that responsibility in a meaningful fruitful way?

**Davis:** Let me put it this way: We realize the primacy of *praxis*, but we don't have a *praxis*. In more American terms, we realize that the action one performs for the sake of humanizing society is the all-important thing, and yet we can't see any action that we could perform. That's our paralysis.

Is there some activity that one can engage in? Those of us that are in teaching, I suppose, tell ourselves the noble lie each day that there's still *praxis* left there, that the University is still a place where critical thought exists. Scholarship and thinking, of course, are two very different — perhaps — inherently opposed — activities. We're losing the University as the one place where critical activity can still exist.

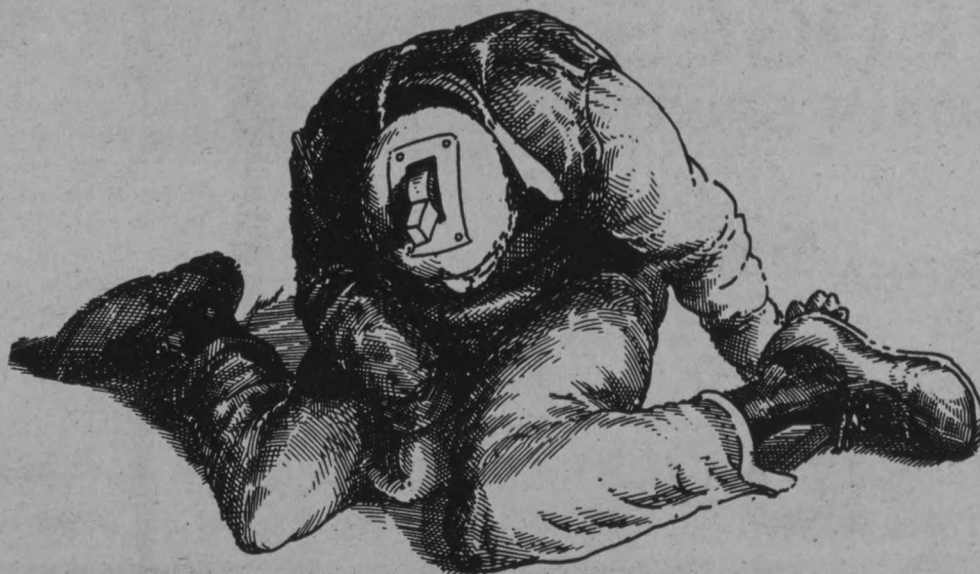
**Nexus:** All of our securities (external phenomenon) now seem to be crumbling. Where do we turn for our foundations? Is the only place left to turn to the Self, do we have to turn to the Self?

**Davis:** Ironically, we may have no other choice.

The religious and cultural have died. Our age is one that witnesses not just the death of God, but the disappearance of Man. And, I frankly don't see anything in this society coming in to take their place. This society is from the ground up a society based on money, and all of its values finally are values of the

(Cont. on p. 16, col. 1)

Graphic by Jan Faust, "underground" explorer.



# The century of irony: when man changes his perspective

By Stephen Griffith

Religions gave humans their paradoxes in the past (e.g. "one lives in dying"). But presently we tend to impress metaphysical anomalies upon the physical reality of experience; we add our own incongruities to the point that this time may be called "The Century of Irony."

We animals of the mind inflict upon ourselves a language of grateful metaphors resulting in the unlikely, and paradoxically separated, nexus of physical and mental (or non-physical) worlds in figured tropes. Within the oil-stained parking lots of the mind (widely possessed in acres), the "New Man" probes the final frontier (the idea of existing frontiers inextricable with the United States consciousness and physical frontiers disappearing both the case) in terms of modern mentality and its causes, in death. This is true not only in

California.

Hamlet's celebrated hesitation, from existence in the uncertain synapse of thought and action, seems the workman's moral drawn from technology. There are the fundamental schisms: work-matter, knowledge-action, man-machine, life-death.

*Hamlet's celebrated hesitation, from existence in the uncertain synapse of thought and action, seems the workman's moral drawn from technology. There are the fundamental schisms: work-matter, knowledge-action, man-machine, life-death.*

Today's American vocabulary has decreased to one third of its original length; increasing numbers of meanings are contained within each word or group of words (cliches).

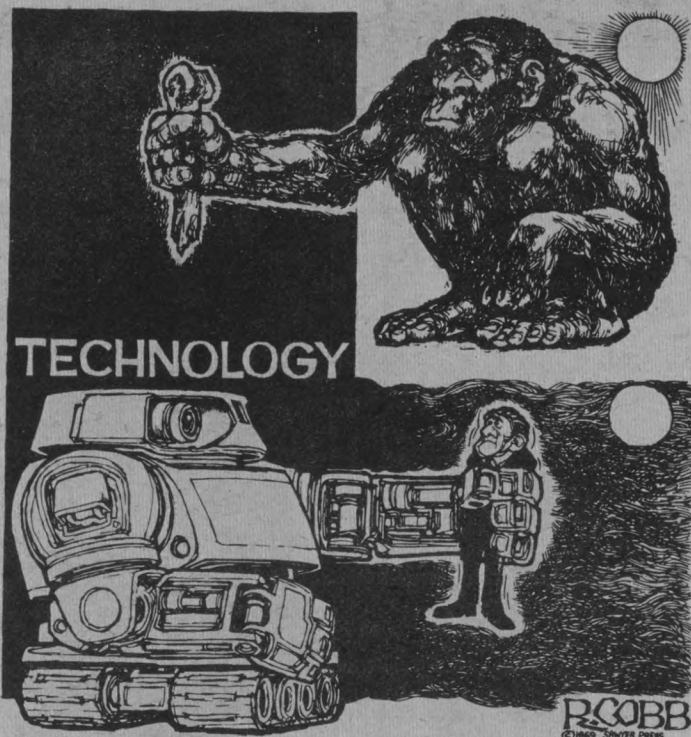
Speech's function has changed. No longer do we commonly attempt to clearly define "things" by separating articulation. We, in fact,

communicate the subjectivity of our existential reality in the ambiguity of resonating sounds; there is also the intended distance of what is said from what is meant. This, too, becomes ironically ironic in redundancy.

We look for meaning (as in machinery): humans and

machines "co-integrate". Fundamental, irreversible irony is formed by the dome of vague meaninglessness that covers the theater of more scrutible, smaller events that seem to possess meaning.

Strangely enough — or perhaps not so strangely — many of those people that profess lack of belief in God, truth, in short, all



absolutes, unwittingly expect consistency in their immediate experiences, as if regularity (and controllability?) were intrinsically positive. For instance, the Big Mac of London will as much as is humanly possible resemble the Big Mac of

Torrance.

But in the ears of Same (as if nothing changed!) sound the potent gratings of these ironic metaphors: the dark birds of paradox eat the crumbs marking our trial into the labyrinths of thought, as the waves of subjectivity close closely behind.

Mexican philosopher and poet Octavio Paz sees thought in terms of conjunctions and disjunctions, the available juxtapositions (indicative of the fragmented nature of modern consciousness and its propositions, often mutually opposed), as he begins assertions with phrases like "strangely enough — or perhaps not so strangely." (It is especially ironic that the Spanish language

(Cont. on p. 6, col. 5)

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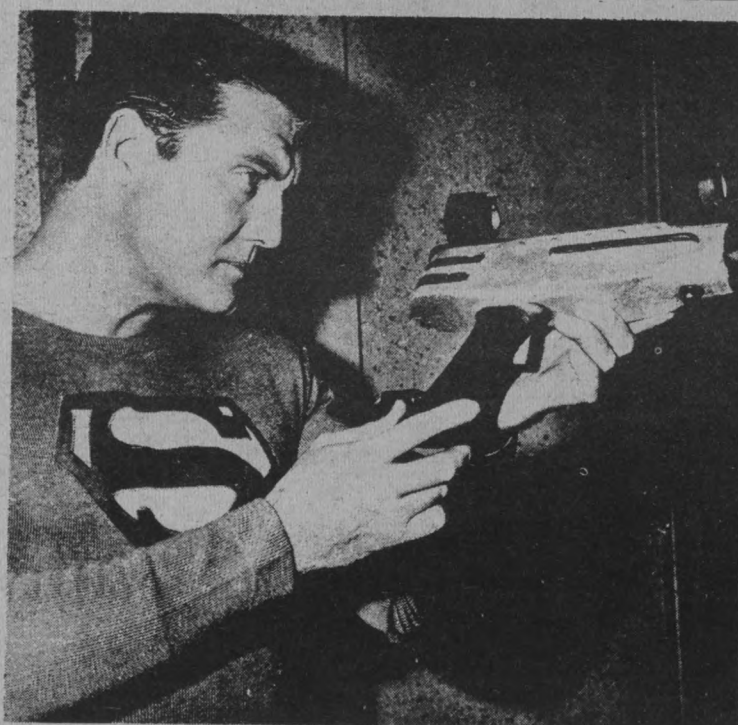


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# Religion, Kierkegaard points toward a coming disillusionment and apocalypse

By Greg Tuel

Turning and turning in the widening gyre  
The falcon cannot hear the falconer;  
Things fall apart; the centre cannot hold;  
Mere Anarchy is loosed upon the world...

W. B. Yeats,  
"The Second Coming"

The notion of an apocalypse is certainly no new notion. Christians throughout the ages have felt that they were living in the end times. Even in the first century, they awaited the imminent return of Christ with bated breath. Christians today are still waiting for the end of the world, some as sure that it will occur in their lifetimes as their ancient brothers were. But this idea of an end to the world is certainly not only a Christian one, nor is it necessarily a religious one.

One need only look at the threat of overpopulation, the threat of environmental pollution and the threat of a nuclear holocaust to see that, unless some fairly radical changes are made in the manner in which man inhabits the earth, the world may



*If and when Keats' "... rough beast, its hour come round at last; slouches towards Bethlehem to be born. . .," who will say which attitude toward life is more ridiculous, that of the man of faith, or that of the man of reason? In the end, death mocks both.*

soon cease to exist.

But, one need not go far to find cause for speculation. What could be more apocalyptic to the individual than the fact that he must eventually face his death? Does it not seem absurd that we are deposited on this earth for no apparent reason, and then just as mysteriously dispatched? In the face of that terrible absurd

darkness that awaits one at the end of his life, how shall he act?

### OUT OF ABSURD

One way, is to ignore it, and just live for the moment. But the shallowness of this choice becomes apparent readily enough. The pursuit of pleasure as an end in itself can only lead to boredom. On the other hand,

in order to give some kind of meaning to life, one must recognize the absurdity of life. The existentialist, confronted with his own bare existence, chooses to make something of his life. If the existential individual is anything, he is a person of action.

These two reactions to the imminence of death were delineated by the Danish philosopher/theologian, Soren Kierkegaard. In his writings, Kierkegaard attempts to show that these two stages — the aesthetic and the ethical — may lead to existential anguish.

In the aesthetic stage, the aesthete comes to see that his attempt to capture the highest pleasure is a futile attempt, yielding only boredom. In the ethical stage, where the individual subsumes some moral or ethical code and vows to live by it, he may find that he is not capable of carrying out his will. Just as the aesthete is disillusioned with his way of life, so the individual in the ethical stage may be disillusioned with his way of life, and may seek another way.

This next way, Kierkegaard says, requires the 'leap of faith' into the religious stage. This

(Cont. on p. 7, col. 1)

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# Student...

(Cont. from p. 1)

it comes to head within the next thirty. "The revolution," he claims, "isn't going to be a racial question; it's going to be the haves against the have-nots."

Three-year senior Dan Shiells agrees. "Things are going to get real bad when it comes down to the haves versus the have-nots. Racial tension will probably get worse in the future but it will culminate in a class conflict."

Shiells believes that the financial situation of the world will be the backbone of most of the future problems. "There's going to be more unemployment, higher costs, and a general economic decline throughout the world." Because of this, he says, "food production will necessarily drop, 'technology will continue to expand,' and the people will turn against the natural environment because they need 'more practicality.'"

"If anyone could foresee the great disaster," he asserts, "there'd be no reason for preventing it."

Andrew DiMizio, a junior and an environmental biology major, thinks that a major disaster is "imminent" within the next 100 years. "There's going to be a

general downgrading of society which will culminate in some kind of catastrophe," he says. "Bad things are coming up...we've reached our upper limits."

DiMizio thinks that the food situation may develop into the catastrophe, or perhaps that catastrophe could be a war, a plague, or a technological disaster, such as a nuclear holocaust.

"Science has its limits," he says, "so does technology." He feels that the benefits offered by science can only carry us so far, because so much "bad" that has already happened is a result of science and technology.

A "possible" film studies major, Janet Herman, believes that science is "the means for the future," however. In her words, she believes that technology can "bring back a lot of the things we have almost lost. I have a lot of faith in technology," she claims.

But at the same time, she asserts that history works in patterns, and feels that "a lot of people will starve to death" so that population can level off.

"Students are under tremendous pressure — society seems to be moving so much more quickly," she continues. "We've been through lots of crises and I think that it is, in

(Cont. on p. 15, col. 5)

# Dim economic future...

(Cont. from p. 2)

business, and thus ease unemployment. But the cost of this money policy is inflation.

"The inflation we've experienced in the recent past has been itself a result of too easy (expansionary) monetary policy," says Crouch.

By reducing the increase in money supply, the Fed can reduce inflation, but at the cost of slower business activity and increased unemployment.

In response to inflation, the Fed has brought the expansion of the money supply down to nil. "They may have overdone it," says Shapiro. "It's a classic repetition of what the Fed has done in the past," says Crouch, "namely, overreact."

This erratic course Crouch attributes to the fact that "the Fed looks at the wrong indicator. They look at interest rates instead of the rate of increase in money supply."

"The pressures they are exposed to are the conditions in the security market where interest rates are formed. These are the persons they sit across the table from every day."

"It's not easy to wrench an economy so complex as ours from an inflationary path to a non-inflationary path without incurring some adjustment costs,"

observes Crouch. But the Fed, he notes, is "always either on the brake or the accelerator."

"Ideally, I'd have the Federal Reserve increase the money supply between three and six percent per annum indefinitely. That way we'd have no inflation and no unemployment."

If this course were taken, believes Crouch, inflation would probably slow down to an acceptable level around three percent in about two years.

Most economists disdain the use of controls to bring our economic house in order. "At the minisummit President Ford had with economists in early September, about the only thing economists agreed on was that Federal regulation increases the costs of goods and services to consumers," notes Bruce Johnson, professor of economics.

"Unemployment can be expected to continue to rise given any kind of tight fiscal and monetary policy," says Cogan. But Cogan suggests unemployment figures appear worse than the reality of the situation.

"Inflation makes it less advantageous to work," he says. "People very close to the margin will probably drop out of the work force." Persons who are laid off now collect extended

unemployment compensation, he notes. "The incentives to remain off the work force are greater," he says, "Some people are choosing not to work."

But prospects for the immediate future remain dim. "We're going to see very little improvement in the economy for at least five months," says Shapiro. "Even if the Fed changed its policies now, it would take at least three to four months for the effect to be felt."

"I don't think the Fed is going to do anything grossly wrong to cause catastrophic depression or hyperinflation," says Crouch. "But it's quite likely they'll execute their responsibility less than optimately."

# Irony...

(Cont. from p. 4)

literature — not French — of the Twentieth century, "stronger than studhorse piss," is the most ironic: though nihilism is a rough approximation of irony.)

No longer is one reality (or world) necessarily more "real" than any other. Argentine Jorge Borges, in his short story "The Theme of Traitor and Hero," persuasively argues that history, literature, politics, the theater, and individual experience, are an inevitable synthesis in efficacious synergism.

"The best minds in the world met" (and continue to meet!) "to destroy themselves", physically and mentally in this time of atom ages. The final irony: searching for new frontiers, death presents itself as a logical end to an absurd existence (end justifying means), with realistic possibilities of self-infliction individually and by society. Death — not space — is the final frontier, due to the supposed near exhaustion of physical frontiers of the unknown (borders of conventional consistency becoming inconsistent), because death is more (mostly) unexplored by (or for) Westerners: heading East.

The wrangling gears of anomaly continue to grate upon themselves, creating dissonance and polymorphism simultaneously: ironically, we should quit fooling ourselves.

Raised eyebrows are ubiquitous (and ridiculous?): though deadpans are more dangerously paradigmatic in this time of atom ages and doomsdays.

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# Environment must be part of future

(Cont. from p. 2)  
could cause massive destruction of life and socio-political systems are many: while it is doubtful that pollution alone could cause total annihilation of mankind, the possibility that it could adversely affect other areas — say, food production — could potentially result in (as noted above) an aggravation of international tensions, leading ultimately to nuclear war.

Air pollution fits neatly in this line of thought, for air pollution has been at times a major cause of crop loss. So has water

## Kierkegaard and religion . . .

(Cont. from p. 5)

religious stage means, for Kierkegaard, a belief in a Christian God. But he would certainly not limit the religious stage to Christianity only. What is basic to this stage, is that it requires a strong commitment, a leap "of despair and out of despair". It requires that one take seriously the notion of moving from the realm of rationality and objectivity to the realm of faith and subjectivity.

Although these three stages are presented in this order, it does not mean that the religious stage is alternately the "true" stage. Kierkegaard would admit that one might find the most meaning for his life in the ethical stage or the aesthetic stage. Or one may choose the religious stage without ever going through the other two. The object for all this speculation is to find the idea for which one could live, to find truth in one's life.

If finding truth for oneself entails belief in the absurd (eg. believing that the son of God did enter human history), so be it. For if faith in God is to be bolstered by reason and rational proofs, then faith ceases to be faith.

If and when Keats' "...rough beast, its hour come round at last; slouches towards Bethlehem to be born . . ." who will say which attitude toward life is more ridiculous, that of the man of faith, or that of the man of reason? In the end, death mocks both.

pollution, which of course has had an even greater affect on the seas, the future sites of man's farms.

Such authors as biologist Barry Commoner and British biologist Gordon Rattray Taylor have long been arguing that man's pollution is a threat to all life on earth. Commoner in his book "Science and Survival," said that he believes that "the cumulative effect of these pollutants, and their interactions and amplification, can be fatal to the complex fabric of the biosphere."

A great deal of space could be extended on all of the various sources of pollution, and the ultimate results each might achieve singly or in concert with one another. One of the most frightening in the eyes of environmentalists is the threat they see posed by nuclear power.

After World War II, a number of factors conspired to encourage the further development of the "peaceful atom." Some have suggested that it was the result of a "guilt complex" over America's

role in the first unleashing of atomic warfare. More likely is the explanation given by Dr. Aden Meinel of the University of Arizona, a prominent researcher of solar energy, who has said that atomic research was attractive because there was a lot of money available, and nuclear research offered great "individual challenge."

For some years, arguments against nuclear power had to be, because of a pure lack of knowledge, based primarily on emotion or conservatism. Today, however, there is sufficient evidence to worry many thoughtful, knowledgeable people. There are many ways in which tragedy can occur from nuclear power, ranging from radiation leaks at the site of the nuclear reactor, to terrorist actions with diverted nuclear materials.

While accidents could conceivably deprive tens of thousands of their lives (if, indeed, not millions), it is the latter possibility — the possibility of terrorism — that presents some of the most fearful possibilities. According to Theodore Taylor, a renowned nuclear expert, an inefficient, unpredictable, "very destructive" atomic bomb could

MAN					
BEHAVIOR, OR ATTITUDE TOWARD	TIME	EARLY (MAN-APE)	PRE HISTORY	HISTORIC	NOW
		MIOCENE-EARLY PLEISTOCENE	LATE PLEISTOCENE — PLEISTOCENE	HOLOCENE	HOLOCENE
NATURE	ENVIRONMENT	COEXISTENCE	COEXISTENCE	CULTIVATION	CON-QUEST
OTHER SPECIES	NON PREDATORY	COEXISTENCE	HUNTING (TECHNOLOGY)	DOMESTICATION	TOTAL UTILI-ZATION
MEMBERS OF OWN SPECIES	US AND THEM	CO-OPERATION (SOCIAL PRIMATES)	INTENSE CO-OPERATION STRATIFICATION BY ABILITY	INDIVIDUALITY (ALIENATION) ECONOMIC STRATI-FICATION	LOYALTY LAW "PROGRESS"
		SUPER FAMILY	TRIBAL	CITY STATE-EMPIRE	NATION
		AVOIDANCE (TERRITORIALITY)	RITUALIZED AGGRESSION (BLUFF...)	WAR TRADE	

be made with materials available at a corner hardware store so long as one were able to secure about three kilograms of plutonium 239. There is presently something in the neighborhood of a million kilos of P239 in private storage by the national utilities, and in many cases a diversion of a few kilos would go unnoticed.

Accidents, too, present unpleasant prospects, the worst

being that, within a few years, authorities will be able to do very little in reaction to nuclear accidents. It has been noted by such nuclear foes as Dr. John Gofman that were a major accident to occur in a nuclear power plant today, it would be possible with little adverse effect on the economy to shut down all nuclear plants. But if in ten or

(Cont. on p. 10, col. 1)

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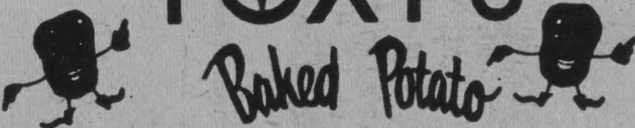
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## Dissenting Editorial Miscalculation by Nexus — not students

In respect to the educational demonstrations that took place on campus last week, it would be an interesting exercise to invert those value judgements that were placed upon the demonstrator participants and Regents in the Nov. 15th editorial entitled "A Grave Miscalculation."

In doing this, we would find the new, inverted editorial applauding the students and asking the Regents for an apology for their historical actions and inactions. The negative-image labels attached to phrases such as "special interest causes, dominant culture, rude behavior," and the value judgements inferred in "rowdy Regents or apathetic Administrators" would also be part of the portrait painted of the Regents.

In complete contrast, the students would be viewed as the "sacred cows" and portrayed as models of their community. The actions and issues which were a critical part of the demonstrations would be seen as the proper and respectable method of addressing relevant social, political and educational problems.

Furthermore, the editorial would criticize the Regents for "undermining the hard work of the liberal students;" not to mention their failure to "reciprocate the show of good faith that the students tried to exemplify."

With an editorial such as the one hypothesized, it is quite evident that the general reading public would cast a cautious eye towards the Regents and their questionable intentions. Simultaneously, this public would probably issue their support and encouragement to the students and what they were trying to accomplish; a dramatic turn of perspective to say the least!

Needless to say if such an editorial as the one described appeared there would undoubtedly be criticism from Chancellor Cheadle, from the Regents and from all pro-administration advocates down the line. Charges of blatant bias and favoritism would be the thrust of the complaints from these individuals.

But the reality of the situation is that the Nov. 15th editorial applauded the Regents and intimidated the participating students. It also failed to adequately communicate the reasons and objectives for the demonstrations. As a matter of fact it is rather uncertain what was supposed to be communicated. One thing for certain though, is that it did project "a grave miscalculation."

—Ricardo Garcia

## Commentary

### Two sides of frustration

By James Tang

Frustration with UCSB, Chancellor Cheadle, the Nexus — all one-sided, none with any sympathy to student problems. But there is a frustration that I sincerely doubt the demonstrators who marched on the Regents' meeting last week felt.

It is the frustration of having fellow students behave in such a rude, grandstanding manner that, while I may agree with their concerns, I can find little sympathy for the budding politicians who present them.

To be sure, this feeling is not confined to the special interests who rallied in Storke Plaza. I get the same feeling from a raving ecologist who throws statistic after statistic at me. I believe in his cause, but the presentation is such that I find myself arguing against it. Now THAT'S frustration.

(Cont. on p. 9, col. 1)



*Did everybody really attend the same meeting?*

## Diversity of impression common tie to Friday's Regents meeting

Editor, Daily Nexus:

The Nexus reporting and editorial on last Thursday's student demonstration during the UC Regents meeting was totally biased, as well as inaccurate in its description of what really happened in defiance to any type of journalistic ethics. Usually, most newspapers present the facts and only the facts, that is all. However, the editor of the Nexus, James Minow, has demonstrated his ineptness in overseeing the accuracy of the reporting in the Daily Nexus. He also has the audacity to state in his editorial that "We feel the UCSB students owe the Regents an apology for the rude behavior exhibited during yesterday's afternoon Regents session." Who ever gave James Minow the absolute right in demanding that the students of UCSB do anything, not to mention an apology. If the UCSB Nexus editor wants to speak for the Associated Students then he should run for a seat on the Associated Student Legislative Council! He is neither an elected official nor even sensitive to the needs of minorities, as well as being ignorant of the sophisticated issues that are involved.

Abby Haight made a futile attempt in reporting an actual account of what happened. In fact, there was a biased attack launched by the Nexus reactionaries to totally discredit what concerned students were attempting to achieve, and that is communication with

the Regents. The Nexus staff incidentally failed to discuss any of the issues that students wanted to present before the Regents in order to initiate some kind of interaction amongst the elitist few, who run this multi-million dollar business (legally referred to as a corporation), and the students.

This is a most grievous error on the part of the Nexus (i.e. if it considers to follow any type of journalistic ethics) in that student concerns were never mentioned, but rather a prejudiced Nexus staff pictured students as being disruptive for no real reasons whatsoever!

Another point that needs to be aired out is that James Minow, the editor in chief, has made some very serious allegations in his Nov. 15, 1974 editorial. He claims that "leaders of the Young Socialist Alliance, the Black Students Union, El Congreso, the Asian-American Alliance, and a few other special-interest causes," organized the rally at Storke Plaza last Thursday. This is a serious allegation in that he does not even document whether or not his information is reliable or not. Besides this, Minow claims that these and other groups constitute "special interest causes". He did not even allude to the fact if he had an accurate account of what took place at the rally because there were many more Anglo students also present at the rally. In other words, minority groups want to

(Cont. on p. 9 col. 3)

...Radicals storm a Regent's meeting and destroy a program to spend Reg. fees for student services!



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## Letters

### Discussion of issues by Nov. Coalition

Editor, Daily Nexus:

The November Coalition is the temporary name for a collection of individuals which arose from the demonstrations during the Regents meeting here last week.

We are aware that the NEXUS termed our Thursday's appearance at a Regents meeting "disruptive" and a "grave miscalculation," but we are aware too that our non-"disruptive" actions on Friday — which involved more than twice as many people — were largely ignored in the media.

We are aware too, that constructive social change requires more than a lot of yelling across the room, but we find it hard to believe that the Regents are naive about the consequences of their investment decisions.

And who doubts what the American war-machine would have done to Southeast Asia if it hadn't been for some "disruptions" here at home?

Our list of grievances can be made infinitely long, for we look at the world from the bottom up — that is, from the perspective of those who are the continued victims of a "system" which generates racism, unemployment, inflation, pollution, and the need to forceably control resources beyond our borders. We are all victims of the "rationality" which pours milk down the sewers to maintain the level of profits.

Here at UCSB, we protest the feeble attempts at implementing America's recent commitment to equal opportunities for all minorities; we protest the Chancellor's resistance to the community's attempts at self government; and, most especially, we protest the University's dealing in profits which are wrung from the lives of people all over the world.

If this list seems to exaggerate matters, if we seem unreasonable or unrealistic at times, perhaps this is because we cannot easily contain our anger and disgust over the injustices we see and directly experience. As such, in order to avoid making the same errors in the future, we must recognize our own errors and be open to criticism and self-criticism. On the other hand, we can't help but feel that those who criticize our actions while largely neglecting the issues we raise are not really out to offer constructive criticism. Instead of empathizing with the increasing majority of people whose lives are disrupted daily by these problems, such critics see people who stand up for their rights, who protest these oppressions, as being the problem itself. From this perspective the victims of the system are blamed for their own

(Cont. on p. 9, col. 5)

## No thanks, Tuttle

To the U.C. Regents:

As students here at UCSB, may we take this opportunity to apologize for and express our shock and dismay at Kathy Tuttle's apology to you for the demonstrations during your visit. Kathy Tuttle's undemocratic (totalitarian?) interpretation of the situation is unforgivable, inexcusable, and inexplicable. May we simply assure you that she is in no way representative of the student population and that it saddens us that this reactionary element has unexpectedly surfaced during the prevailing mood of progressivism on our campus as manifested by the demonstrations last Thursday and Friday. We hope that Kathy's breach of constitutional etiquette did not mar your visit here, and that you will always regard UC Santa Barbara as your own little conglomerate away from home.

Bessie Blum  
Michael Cermak  
Edward Doty



## Working within limits

Editor, Daily Nexus:

With regard to the Nov. 21, 1974 article in the Nexus concerning the eligibility of Walt Wilson we the Elections Committee would like to correct some misinformation.

The Nexus stated that Mr. Wilson was not allowed to express his views at the Monday night candidates forum. This

statement is quite untrue. Mr. Wilson not only expressed his views, one-third of the time was spent discussing his eligibility. Finally, after a lengthy discourse, Mr. Wilson, himself, suggested that we discontinue the discussion regarding his eligibility because it was not the purpose of the forum.

We would also like to add some information about the election process involved in this election. Due to special circumstances there has not been ample time to use absolutely correct procedures. The lack of three members due to these circumstances (i.e., one member was actually a subject of the election and thus ineligible through conflict of interests; and two designated members of the committee were never appointed by the appropriate officers as stated in the ASUCSB by-laws) left the remaining duly appointed members only one week to organize the entire election. Therefore, the working members have been following the A.S. election by-laws as closely as has been possible, within the total realm of constraints.

A.S. ELECTIONS COMMITTEE

## Frustration...

(Cont. from p. 8)

The gripes aired during the end of last week are, for the most part, legitimate. But that does not mean that their sponsors are exempt from civilized, rational behavior.

I wonder what the BSU's reaction would be if a group stood outside their meeting and yelled "Blacks are pigs!" Would the Asian American Alliance feel any respect for the Caucasian martyr who walked out of their meeting because one of the members admitted to dating a (Heavens!) white girl?

Do these tactics accomplish anything? Do they actually wring out some understanding for the problems that really need understanding? I wouldn't bet on an affirmative reaction.

That's the real travesty. Incorporation, minority programs and investment policies are all within the realm of the Regents. How much change can we expect when five members of that board - acting as baby sitters, if you will - have to take the demonstrators away so that the meeting can go on?

It is true that the Nexus editorial on Friday did not air any of the reasons for the unruly demonstration. Those who took part should be grateful. Their reasons were not at fault; their methods were.

The final frustrations of this demonstration are twofold. Simply by disrupting the meetings, the participants divided student strength toward any real progress. Worse than this nullifying effect on student input, though, is the negative effect it may have had on the Regents.

A change in policy more toward student concerns may take some time. It starts with Regents being able to communicate comfortably with students. Meeting on campus was a positive step. Disruptive demonstrations were two negative ones.

Solving a problem by going to war is no answer. Where it is possible, negotiating calmly and openly will accomplish a lot more with a lot less hassle.

# Daily Nexus Opinion

James Minow

Editor-in-Chief

Mark Forster Abby Haight Mike Scanlon  
News Editor Managing Editor Editorials Editor

Opinions expressed are the individual writer's and do not necessarily represent those of the Daily Nexus, UCSB Associated Students or the UC Regents. Editorials represent a consensus viewpoint of the Daily Nexus Editorial Board unless signed by an individual. We welcome contributions from alternate viewpoints.

## Allegation...

(Cont. from p. 8)

cause trouble in order to promote their own "special-interest causes". As it stands now, Chicanos, Blacks, Asian-Americans, and Native-Americans are struggling for their mere presence on this campus, as well as on other campuses, not to mention "special-interest causes". For instance if Chicanos were promoting their own "special-interest causes," then Chicanos would not probably have made up 3.7 per cent at this university, whereas according to

state wide statistics, Chicanos comprise 17 per cent of the population. A great discrepancy exists and Minow obviously is not aware, as well as sensitive to the needs of Chicanos who have been historically excluded from institutions such as the University. This has been the most grievous miscalculation Minow has made since becoming editor of the Nexus; that is to report a student demonstration so inaccurately as to allege that only minority groups organized the rally.

Paul Flores  
El Congreso, Treasurer

## Coalition...

(Cont. from p. 8)

victimization.

We do not agree with their analysis, not only on moral grounds, but also because it is clearly wrong. These problems we protest are not personal, psychological ones; rather, they emanate from a socio-economic-political "system" organized from the top down, with the aim of maximizing profits and authority for the few who actually control most of the world's resources and the implements of both production and destruction.

If this sounds jargony, consider the structure of the University and the function it plays in maintaining this system:

(Cont. on p. 12, col. 1)

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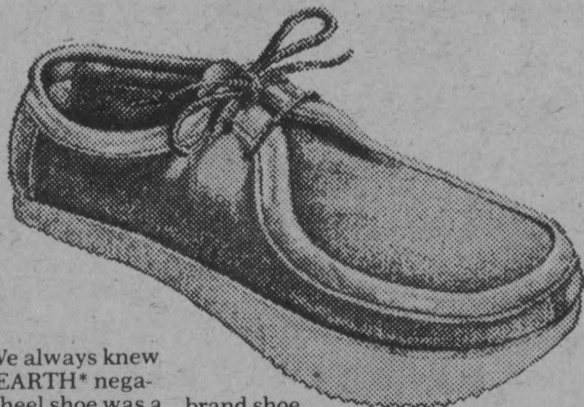
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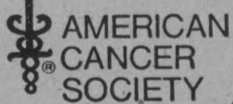
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# Eternal growth impossibility in world of finite resources

(Cont. from p. 7)  
fifteen years fully 40 percent of the nation's energy is produced by atomic power, such a move would be physically impossible, and "we would be too far in to turn back."

This problem of overdependence on a fragile technology represents another major factor in the thoughts of the doomsday prophets.

### GROWTH LIMITS

With only minor or local exceptions, all industrial societies — be they Communistic or Capitalistic — have relied on a vague concept of eternal growth. "Growth," in this context, was an ever expanding population, with an ever expanding "standard of living" for each individual based upon a computation of the monetary power of the average citizen. Moreover, increased

standards of living also meant that goods would become ever more refined and improved, although this latter idea (as any contemporary shopper will attest to) has appeared to be more wistful thinking than genuine reality.

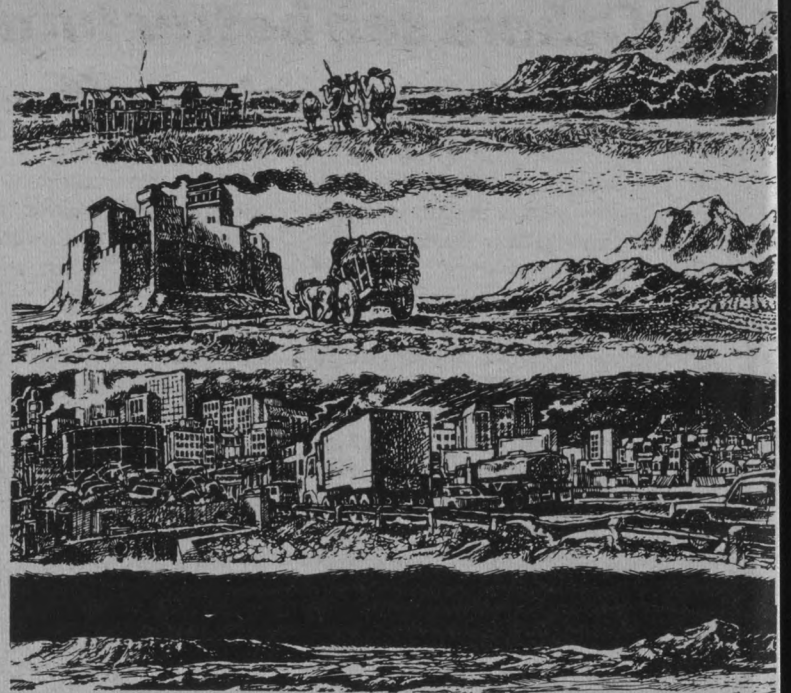
In order to sustain this growth, man has been forced to tap ever deeper in nature's storehouse — the natural resources ranging from energy supplies of coal and oil to various metal ores and chemicals. The underlying assumption of all this has been, of course, that nature's storehouse has no back wall, that it is inexhaustible.

This assumption is being challenged by environmentalists, who contend that this is a major base-root of man's problems. According to environmentalists, the idea of progress as defined in terms of Gross National Product

is fallacious, producing no real social benefit above a certain point, and "raping" the earth in the meantime.

In April, 1968, an organization was formed to "foster understanding of the varied but interdependent components — economic, political, natural, and social — that make up the global system in which we all live." This organization, The Club of Rome, is composed of prominent scientists, educators, economists, humanists, civil servants, and the like; totally informal, the organization has "no intent ... to express any single ideological, political, or national point of view."

Early in its history, the Club set out "on a remarkably ambitious undertaking — the Project on the Predicament of Mankind." The purpose of this ongoing project is to examine "the world problematique," those divergent, yet interacting



problems plaguing all societies. These problems include environmental degradation, economic instability, loss of faith in institutions, urban sprawl, alienation of youth, and so forth.

Phase One of the project was to examine the five factors "that determine, and therefore, ultimately limit, growth on this

planet — population, agricultural production, natural resources, industrial production, and pollution." This was carried out with the use of a global model prepared by Jay Forrester of the Massachusetts Institute of Technology (MIT), and the aid of MIT's massive computer.

The result of the study, published in the book "The Limits of Growth," was the conclusion that continued growth could not be maintained for any more than about 80 years because, among a host of other reasons, the amount of natural resources available are limited. Exponential growth of both population and consumption will quickly exhaust what on the surface appear to be plentiful resource supplies.

To give an example, at the present rate of consumption the amount of coal in the world should suffice for many hundreds of years. But, according to MIT, if one accounts for the exponentially rising demand, present known reserves of coal will only last 11 years. If, for the sake of argument, one assumes new discoveries of coal in excess of five times the present known reserves, the supply will still only last for 150 years.

These findings by MIT have been partially supported by subsequent research conducted by the U.S. Geographical Survey, a government agency not noted for emotional hair-tearing.

### INTERACTION

The MIT study did not leave off with merely examining the limits of growth as a function of resource reserves. The study, as noted above, examined five basic factors, both separately and as they relate to one another. The results were quite instructive.

Supplies of resources could be vastly increased by mining and re-mining successively poorer grades of ore, they noted, but only at the cost of increasing pollution, to such an extent that massive population decline and social upheaval would result.

The theoretical situation in which man had "unlimited" resources at his disposal was also considered, as well as "perfect" pollution control technology, but massive disruption of society occurred in any case because of the population outstripping the food supply.

What the MIT study tended to indicate was that the present course of events is leading to

(Cont. on p. 11, col. 1)

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# Others see better future if defeatism doesn't win

(Cont. from p. 10)

collapse of society, and that even counting on events that, logically, can not occur (such as the discovery of an "infinite" amount of natural resources, or even five times the presently known reserves), the future of humanity is very much in doubt.

Noting that the study "was intended to be, and is, an analysis of current trends, of their influence on each other, and their possible outcomes," the MIT study came to the conclusion that "possibly within as little as 70 years, our social and economic system will collapse unless drastic changes are made very soon."

This last phrase is extremely important, containing as it does the words "unless drastic changes are made." Virtually all of the doomsday prophets have indicated that answers do exist, if people will merely follow them, but that quite possibly by the time devastation is apparent, it will be too late to correct the situation.

Many solutions — to the problems have been suggested, and few of the prophets of doom have suggested resignation to a hopeless future. Paul Ehrlich made a number of suggestions, including such sweeping changes as mandatory sterilization programs, and he expended a large section of "The Population Bomb" on instructions for grass-roots actions.

The Club of Rome's Executive Committee, writing in final commentary at the end of "The Limits to Growth," took a cautious, considered approach, calling principally for more discussion of the problems, and greater efforts at educating the world public. They noted that the study has also plotted out a successful series of futures, in which reasonable balances of desires and needs could result in an equitable, "steady-state" world.

### DOOMSAYER

While such books as "The Population Bomb" and "The Limits to Growth" paint a frightening, uncertain future for mankind, generally all offer courses of remedial action. One writer, however, offers no such hope. That author is Robert L. Heilbroner, a respected economist and philosopher.

Heilbroner takes the basic facts that have been brought to light and fleshed in by such people as Ehrlich and Barry Commoner, adds insight into the general nature of man and the present and foreseeable political future, and ends with the book "An Inquiry Into the Human

Prospect."

That the problems facing mankind are staggering, and that solutions to those problems do exist, are points not argued by the writer. Rather, Heilbroner considers what the most likely actions will be seen on the parts of most countries and peoples. He considers how the various stresses and strains of the era will manifest themselves in international maneuvers and social upheavals.

Heilbroner is, without question, the most negative of the doomsday prophets. He foresees mass starvation causing "wars of redistribution," and plummeting standards of living. He sees massive upheavals in the distribution of international

power, and frantic efforts on the parts of western nations to maintain their positions of dominance.

In the immediate future, he sees little good in the exhortations in the "Limits to Growth," because "the challenge to survival still lies sufficiently far in the future, and the inertial momentum of the present industrial order is still so great, that no substantial voluntary diminution of growth, much less a planned reorganization of society, is today even remotely imaginable."

In conclusion, he believes that "in all likelihood we must brace ourselves for the consequences of which we have spoken ... the rise of social tensions in the industrialized nations ... and the prospect of a far more coercive exercise of national power..."

"From that period of harsh adjustment, I can see no realistic

escape," he continues. "... If then, by the question: 'Is there hope for man?' we ask whether it is possible to meet the challenges of the future without the payment of a fearful price, the answer must be: There is no such hope."

Very few from the camp of the optimists care to be associated with thoughts such as these. Those who view Paul Ehrlich, Barry Commoner and others as being too extreme tend to be rational men not given to minimizing mankind's problems. One of the foremost of these is John Maddox, a British biologist with an impressive background as a scientist and writer.

His book, "The Domsday Syndrome," is described as an attack on pessimism ... a critical assessment of the doctrines of the ... prophets of ecological disaster.

Maddox, unlike more exuberant optimists, does not

attempt to minimize pollution and other major social problems. However, his basic thesis is that much more has been and can be done about the "world problematique" than the doomsayers have cared to admit. Moreover, he opposes the attitude of many environmentalists who distrust or even hate technology. Asks he, "Was 'innocent' faith in technology ever justifiable?"

He believes that technology will ultimately be the means of solving the problems such as pollution. He notes that it was not technology directly, but rather unforeseen side effects of its application, that have caused the majority of environmental problems.

Maddox believes that a great deal can be done about the environmental-social crisis facing man. He notes that "the hallmark

(Cont. on p. 15, col. 1)



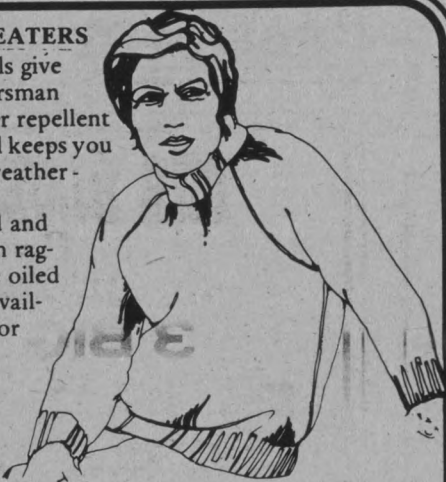
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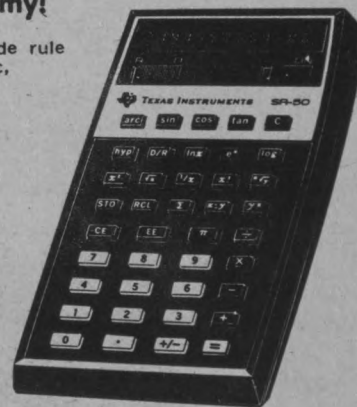
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## Coalition...

(Cont. from p. 9)

— while they were here last week, several Regents (even the most liberal ones) expressed the viewpoint that the University is like a great corporation — with concerns for organizational efficiency and maximization of profits on investments. Closed-door Investment Committee meetings are needed to maintain the prices on these investments.

— desegregation does not serve this system, and it was announced during the Regents meetings that there were only 66 women and 24 minorities in tenured positions at UCSB, while recently Chancellor Cheadle replaced the Chicano head of

Chicano studies with a white male — bankers, attorneys, and corporate executives dominate the Board of Regents, while there are no voting minorities, working people, educators, or students. These Regents can't even regularly meet on the campuses they rule.

— in the 1960's, the Regents made a conscious decision to permit private developers to build the community of Isla Vista, which houses most of the students at UCSB, while Chancellor Cheadle joined the Board of Directors of the savings and loan corporation which did most of the development finance for this construction. And, in the 1970's, the Regents have opposed the efforts of Isla Vista to form a

particular kind of local government (incorporation) to remedy the situation the Regents created — even though this community has worked diligently within the system for three years to generate this local governmental option and has twice supported it by greater than 70 per cent majorities in two plebiscites.

The goals of the November Coalition are:

— to educate non-participants on the issues raised during last week's demonstrations. To this end, we will soon publish a description of those demonstrations intended to be more accurate than the one provided by local media. In addition, position papers will be

issued and weekly forums held to further examine these issues.

— to establish communication with other campuses in order to give them the benefits of our successes and failures at Regents meeting here, so that they may better prepare for when the Regents visit their campus.

— to take our specific grievances to the next Regents meeting — to find out if regular agenda items are in fact responded to in a constructive manner.

Our desire is to provoke active discussion of the issues. We wish to learn in practice the causes of these forces which control our lives and make victims of us all — both ruler and ruled, both Regent and student. We can no longer just accept these ills; we are

moved to action.

If you share our concerns, please meet with us this Saturday, at 10 a.m. at the Isla Vista Planning Commission.

For the 30 people of THE NOVEMBER COALITION  
 Stephen Griffith, Steven Friedman,  
 Greg Price, Carmen Lodise,  
 Steve MacFarlane,  
 John Ingram Gilderbloom,  
 David Hoskinson, Charlie Barry,  
 Keith Stanley, Peter Bruce,  
 Cindy Ducey, and Mike Gold

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Lost: pearl & gold bracelet. Sat. night, 11/16, 6700's Del Playa. Call 685-1892 Vicky.

Omega watch lost at dance on lawn. Has MS on back. REWARD. Call Craig Schott 967-7227.

Found: \$\$\$ in I.V., Fri. Nov. 15 Identify to claim 968-7268 7 to 7:30 a.m. ONLY

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2 tickets, \$12 to L.A. Times 500 Nov. 24. See Suzanne or Ron at 6689A El Colegio, No. 11.

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## Personals

John, Thanks for being such a great T.A. — You have taught me more than just History! Barb.

To FROGGY: Because my Love's still growing. —Steve McQueen

Hey Blo Bomber from Endo to Ecto — You're a fine person. Have a tropho-blast for A 19. Enjoy CECE. Love, Karen.

Laurie!

Happy Twenty-First!! Your roomies, T P S

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1 Br at Campus Line 6503 Pardall No. 1 - \$160/mo. R. Wolfe 964-8116 or R. Mills 685-1679 aft. 6. Must move. Available immediately.

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1 Bdrm - \$155/mo. includes utl. Available Dec. 1, monthly contract. 6662 Picasso No. F 968-6701.

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Tropicana subleases: 1 dbl rm. 1 large sgl, 1 sm sgl. meals included. Call 968-2474, 968-5954.

Sublet entire 2 bdrm apt. available Dec. 15 thru Spring Quarter. 6559 Sabado Tarde C - 968-8446.

Very fine 2 bdrm, 2bth 6500 blk Sabado Tarde. Available Dec. 15. Please call 685-1614.

F needed. Own room, quiet house, \$105, incl utl. Pref over 23. Call 687-6198 evenings.

Wish to sublease quiet, clean 2 bdrm. apt. Utilities paid. 6657 El Colegio 45 East \$250/mo.

2 F rmates needed to rent rm with priv bth for Wtr Qtr; on Del Playa. Near campus - \$75 per mo. Call 685-2245.

Room for rent. 1 or 2 persons to sublet 2nd bedroom in 2 bedroom apt. Winter & Spring Qtrs. Call Greg 968-7941

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1 rm in lrg house at 6860 Trigo, starting Dec. 1. 2 bths, quiet, peaceful. Huge kitchen. Call 968-8806.

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Person(s) to share Del Playa Apt. after Dec. 15, Call Denise or Gary 968-6106.

1 or 2 F wanted W&S \$75/month 6508 El Greco No. 4, 968-7668. Friendly neighbors! Close to campus.

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# Poloists Seek NCAA Title

By Edward Mackie

If UC Santa Barbara defeats the UC Irvine Anteaters today at the NCAA water polo championships, more than likely Santa Barbara will take no less than third place.

In 1970, the Gauchos placed third in nationals, the highest in UCSB polo history, and now Santa Barbara boasts its strongest squad ever as it confronts Irvine in the first round of nationals at Long Beach.

The Guachos dominated Irvine last Saturday until the remaining three minutes of the game when the Gaucho squad, its reserves entirely exhausted, fell in the final moments 8-7.

"I am confident and the team is confident that we will beat Irvine this time," said Coach Dante Dettamanti.

"We are all very glad to get a second chance at Irvine," he commented. "If we can continue to play the type of polo we have played lately, we can beat any team in the nation and the team has begun to realize this."

Leading scorer Ron Misiolek is back in the water after recuperating from a back injury and Rick Conway is recovering from a severe hand injury but is expected to start in the tournament. Sprinter Mark Newton went back into the tank yesterday in spite of a mouth cut sustained when he was kicked in the face by an Irvine player Saturday.

Bill Krebs, an indispensable but little complimented field player, has been alert in workouts this week along with teammate Cliff Feaver, defensive powerhouse. The ever-consistent backbone of the team, Steve McGillin, anticipates some furious matches with the national powers. Under pressure for their best efforts are also Jim Motroni and Craig Armstrong. Second high point man Greg Carey appears to be firing up for the big time competition. Both Gaucho goalies have been performing superbly and either Jim West or Jeff Senior may start against Irvine.

Selected from the junior varsity ranks to attend the NCAA's are Bill Bradley, John Bolling, Mark Cunningham, Dennis Schurmeir and Jim Spangler.

## Hall of Fame game Saturday night

By Dan Shiells

UC Santa Barbara's basketball team, less than two weeks from their opening game with University of San Francisco November 29, give a season preview this Saturday in Rob Gym as they divide up for the Hall of Fame scrimmage.

Admission is \$2 general admission with students free.

The Blue squad will be comprised of Dennis Marschall, Tex Walker, Dave Brown, Greg Bell and Andy Olivera with Richard Ridgway, Ron McCowan, Doug Potter and Mark Parnes supplying the bench strength.

White starters will be John Service, Don Ford, Jeff Lipscomb, Mark Campanaro and Bobby Turner with Jeff Loux, Guy Leo, Tom Brassil and Jim Bradshaw contributing depth.

Despite an unimpressive scrimmage last week, the Gauchos appear set on their starting lineup for the opener with USF, even before this Saturday's game.

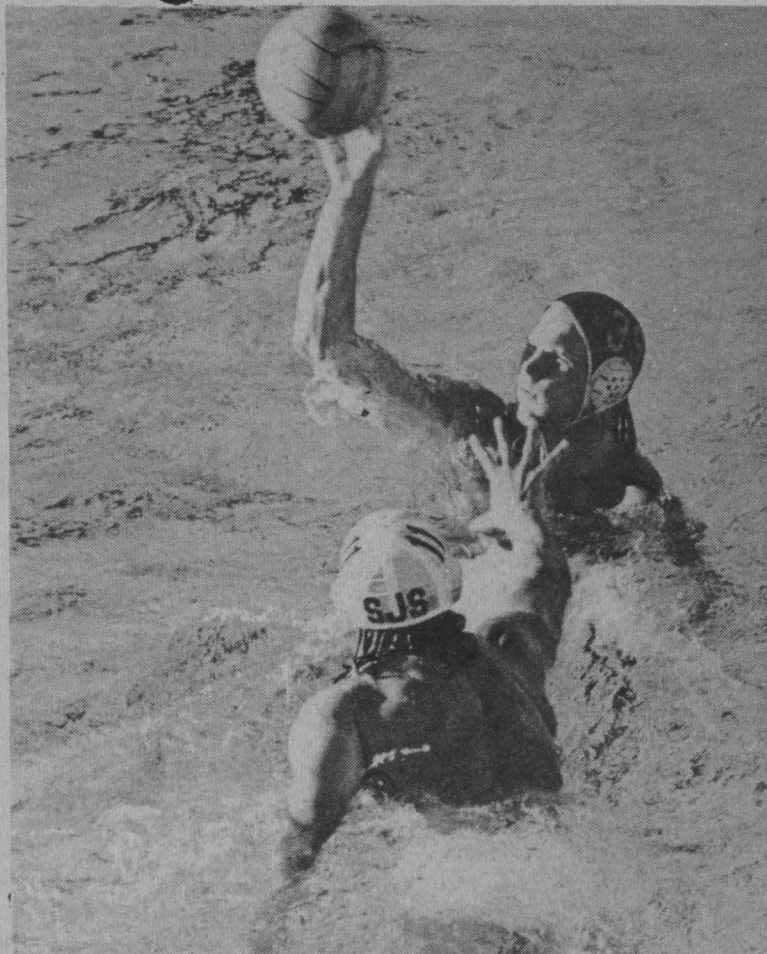
Walker, 6-7, and Ford 6-9, will open at forward with 6-10 Service at center. Bell, 6-6 and Olivera, 6-2½ will start at guard.

6-1 guard Turner and 6-6 forward Brown are tabbed as "immediate alternates".

"Turner and Brown have played well enough to be considered starters," says Coach Ralph Barkey. "And, along with Mark Campanaro, they will be called upon first when we go to the bench."

Of the poor scrimmage last week, Barkey stated, "It was our least impressive scrimmage to date and became even more depressing after viewing it on film."

"I think the films will be a great service to us, however. Our defense will get better and I know we'll have more concentration once the games start."



CLIFF FEAVER—Showing good form here against San Jose St. Feaver is ready for the NCAA's.

photo: Al Pena

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## Harriers close out season at Fresno

By Mike Reiter

The UC Santa Barbara Cross Country team closes out their season this Saturday in the USTFF Western Division Cross Country Championships to be held at Fresno.

The meet will see the return of ace Scott Schweitzer, held out 2 weeks ago against Fresno due to a broken finger, but ready to go against the best competition the Gauchos have faced this year.

Entrants were not finalized at press time, but the probable entrants include some very good teams. Stanford, third in the Pac 8 to WSU and Oregon, and Nevada Reno, with two top foreign runners head the list. Nevada will probably send their club in place of the collegiate team so the foreigners will be eligible.

Fresno State, the host school, and Cal Poly SLO, both of whom dealt UCSB setbacks this season will also be entered, as might Cal State LA, who pulled out of a meet with the Gauchos.

Only seven runners are eligible to run from each team, and Adams listed his team as follows: Scott Schweitzer, a senior who has been the Gauchos most impressive runner all year; steady junior transfer Dave Boyet, flashy freshman Tom Read, Tom Edwards and Dan Wojcik; Bob Doran and either Kurt Adams or Bruce Orr.

The Fresno course will probably be as tough as the Gauchos have seen this year. It is a long course of six miles, and made tough due to well-placed hills. The whole course is a rolling one, resulting in a definite home course edge for the Bulldogs.

The Gauchos are probably not strong enough to be considered a threat to win, but Schweitzer could challenge the leaders if he is at his peak. Revenge could be a factor for him. Cal Poly's Jim Schankel ran away from him several weeks ago, and he was itching to get at Fresno's Guy Artherholt two weeks ago when a broken finger held him out.

## Waddill, Heiland capture 2-man IM crown

By Mark Parnes

The tremendously successful IM 2-man basketball league concluded its season last Monday night at Robertson Gym, with two former Gaucho Junior Varsity players taking the championship.

Jack Waddill and Holger Heiland, two stars for the school record 19-3 JV squad last year, beat tough Rick Dierker and Bill Greif 32-28 in a great final. Hal Neff and Tom Meyer-Hanish captured third place by defeating Read Boles and Steve Cohn,

32-18.

These four teams proved to be the best of the tournament, and it is quite an achievement to just reach the semi-finals. Last year, 2-man basketball had 69 teams in 11 divisions. This year, those figures have risen to 81 teams and 17 divisions. This rise is despite the fact that the UCSB IM department does not give prizes for winning. Money goes back into the program, and satisfaction comes from having the other players recognize that you are the best.

In the semi-final games, Waddill and Heiland were victorious against Boles and Cohn, 32-20. They won that game with excellent shooting and tough defense. In the other bracket, Dierker and Greif came back from a 24-18 deficit to win 32-28 over Neff and Meyer-Hanish in another very close match. The final was a see-saw affair with neither team able to establish a large lead. The deadly shooting of Jack Waddill inside, and Holger Heiland outside, prevailed.

Jerry Bluestein, the I.M.

coordinator for 2-man basketball was happy with the league overall this year, "I am really pleased with the turnout this year. There have been very good games, with spirited competition. This is also the first time the finals have been held in Rob Gym. I was a little disappointed with forfeits, but that is a problem that is unavoidable because of the amount of games we play."

The tournament was very evenly balanced. Jack Waddill, after his championship game, perhaps best expressed this, "This was a tough tournament! There

are some really good teams in this league. The competition was very, very tough."

There is competition in IM's, but everyone still has a great time. The 2-man basketball league was indeed a success, and the participants made it such.

## Intramural Notes

### TABLE TENNIS

Forty people braved the early hour and showed up for last Saturday's intramural ping pong tournament. It was a dreary day outside, and they were ready for some exciting indoor play.

Genie Kalik won the women's singles with three straight victories.

Jimmy Li drew applause from about fifteen spectators as he went on to win the men's singles. Naturally, Genie and Jimmy made an outstanding coed team and easily won in the playoffs.

### CROSS COUNTRY

Men's cross country will be held this Saturday, November 23. The course is 2.7 miles, and is being run around the lagoon. For a map, come to the intramural office.

Entries will be taken at 10:45 a.m., and the race will begin at 11 a.m. behind the UCen.

### TURKEY TROT

Women's turkey trot (better known as cross country) will be held tomorrow. The course is 1.6 miles. For a map, come to the intramural office.

Entries will be taken at 3:35 p.m., and the race will begin at 4 p.m. from behind Robertson Gym.

## IM Football Scores

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 Tropicantibis 18, D.C. Corporation 14  
 Chi mega 7, Alpha Delta Pi 0

## Spikers take on Long Beach

By Pat Mause

Following a thorough thrashing at the hands of UCLA last weekend, the women's volleyball team travels to Long Beach this Saturday for a 1 p.m. match with last year's national champions. At stake is the 2nd place national ranking currently held by UCSB.

The Gauchos handled the 49'ers when they last met at Robertson Gym some weeks ago in one of the best matches of the year, but since then Long Beach has added U.S. team member Katherine Cantu to the squad. "Long Beach is much stronger than when

we beat them up here," warns Coach Chris Accornero.

With the hopeful return of the regular setter, Debbie Wantuck, the Gauchos will be at full strength.



CHRIS ACCORNERO - The Gaucho coach looks for a tough match this Saturday at Long Beach.



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**Environment...**

(Cont. from p. 11)

of the doomsday movement is gloom ... (the) theme which informs what might be called the extreme doomsday movement, is that cataclysm is almost but not quite inescapable." In considering the "solutions" which some environmentalists have suggested,

Maddox points out some of the massive naivete.

In "A Blueprint for Survival," a special issue of The Ecologist (January, 1972) a series of suggestions are offered which Maddox attacks as being "utopian." These suggestions included a new world order in which "public participation

would be encouraged to the fullest," "police would be abolished, and society would be decentralized.

The real solution, he says, is to roll up our sleeves and start housekeeping. It will be expensive, time-consuming, and difficult, but hardly impossible or unlikely. Progress has been made,

for example, in such areas as air pollution.

In conclusion, he notes, "It will be of immense importance to discover, in due course, the next important threat to survival, but the short list of doomsday talked of in the past few years contains nothing but paper tigers.

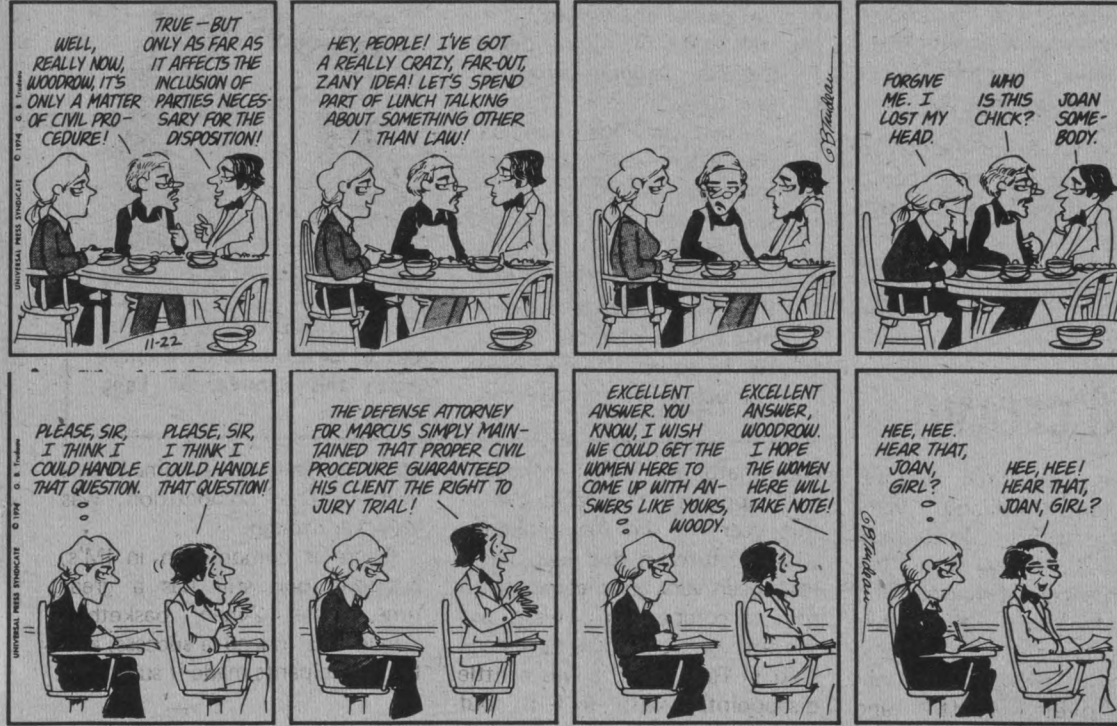
**Student...**

(Cont. from p. 6)

part, the reason for the student protests and dissatisfaction," she says that the singular unstable element is "frustration — the frustration of not being able to do anything about anything" that bothers us most.

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by Garry Trudeau



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## Existential man: remnant . . .

(Cont. from p. 3)

dollar. Once that collapses there isn't going to be anything else. There will rather probably be just weeping and the gnashing of teeth.

**Nexus:** Can we then deal with our existence in terms other than just money, food, and sleep? Can man know the Self, or is it too late? Are times worse, getting worse?

**Davis:** A lot of people look out at the modern world and agree that it's in pretty bad shape. But, they then say, tell me one time it has been better? I will stick my neck out and offer at least 2500 years in which it was better. I think that we live in a period in which the human is less and less inevitable, that there is a drying up of the human. And, ironically, that loss has coincided with the satisfaction of material wants. The human being has never been in better shape that way. But, as we know, that drama is coming to a rather interesting reversal. As man has gained more and more control over his environment and needs, he has more and more lost himself.

**Nexus:** Have you reconciled the matter of your own doom with yourself? Have you recognized the finitude of your own existence and made a choice to think?

**Davis:** I feel that the more aware one becomes, the more one suffers and the more one becomes responsible, and I don't think there's any way out of that particular situation.

**Nexus:** The dangers now are not so much of being blown up or being put on a firing line, but more just not knowing what lies

ahead, where you fit in to all the nothingness around you.

**Davis:** Oh, I thought there was more to it. I thought that a lot of us had experienced a basic crisis about our society even prior to our present crisis. We faced the notion that our political order stinks from top to bottom, that we are engaged in imperialistic ventures all over the world, that we will prosecute at any price, that injustice is going to grow. It seems that one of the signs of the past few years is that a significant number of people were pissed off. Some of those people that were pissed off were thinkers, and they might now start thinking in a new way. The kind of end of ideology, Great Society ameliorism that Daniel Bell and others talked about is dead. There's more and more a growing tragic seriousness in American thought, I think and hope. I can't think off-hand of a philosophic classic that has come

out of this, I wish I could, I wish we had one. All I can point to is the rebirth of thinkers in the U.S. who were neglected previously: the existential Nietzsche, early Marx, and the Existentialists.

**Nexus:** Barrett and Yankelovich, in "Ego and Instinct", state: "At the heart of many of the great social issues of our day ... lies the question of whether social engineering can remake society and the individual to specification, or whether an inherent human nature imposes its own forms and limits. We must learn the answer to that question, or we may perish." Can technology and science solve our problems; can it remake the individual to meet such problems?

**Davis:** Well, I think one of the

things we've learned is that social engineering can remake people, and the people it can't remake it can isolate.

Social engineering *can* remake us and that's the horror. For example, behaviorism might not be true today as a philosophic explanation of man, but it might be true in the future.

**Nexus:** Will man, American man, begin to think?

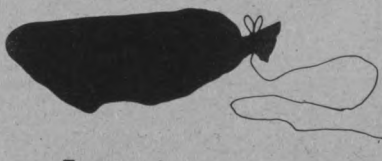
**Davis:** I doubt it. I doubt it. I like to think of existentialism as the final and richest act of what I call humanism, a humanism that I date roughly from Socrates (and I put the emphasis on final rather than richest because I think it's a thing of the past, it's going out of existence). If one calls oneself an

existential humanist, one might best put a colon and after that say, the remnant.

**Nexus:** As an American, and therefore a being with some positivist notions in you, what do you see positive about the future?

**Davis:** Well, we've lost our innocence as a people. And, we're about to suffer a lot. We may be forced to regain the awareness you find in so many humanists, that suffering humanizes. It does not lead just to the razor blade and the hot bath. Thinking about the nature of human existence, reflecting on what it means to be human, should be the starting point of all our inquiries.

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Ideal for starting skiers, easy to ski. They allow the skier to slide or carve, depending on the individual level of skill.

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A light weight recreational short ski, designed to make skiing fun. Exceptionally easy to turn.

**HEAD Standard, reg. 135.00**  
A light, versatile ski with soft flex and modern GS side-cut; quiet, responsive and easy to turn.

**Gertsch Bindings, reg. 44.50**  
with installation  
**Tomic Aluminum Poles, reg. 12.00**  
**Tuning**  
(incl. flatfile & hot wax), reg. 10.00

With Nordica Alpina Boot,  
reg. 50.00  
and above package  
**159.95**

\*Limited to equipment in stock

# Copeland's

SPORTS

**1230 STATE ST**  
Downtown Santa Barbara  
MON-SAT 9:30-6,    SUN 12-5