



'Report Cards' Give The Sullivan Principles Mixed Grades

Sullivan Calls For 'A New Tune' & 'No New South African Investments' But American Colleges Still Call Divestment 'A Last Resort'

Recent "report cards" on the Sullivan Principles — the list of human rights which many colleges have adopted as their investment guide — have given the principles only mixed grades as tools for ending white supremacist rule in South Africa. But despite a call from the principles' author for "a more vigorous approach" to force change in South Africa, college administrators apparently plan to stick to the Sullivan Principles as their investment policy.

Specifically, the Institute for Policy Studies, in a review of current conditions in South Africa, recently concluded the Sullivan Principles have had little effect in improving labor conditions for non-white workers there.

Rev. Leon H. Sullivan, the Philadelphia minister and General Motors board member wrote the principles in 1977, released in October his own — somewhat more optimistic — report of principles' effect.

The report, compiled by the Ar-

thur D. Little consulting firm of Boston, claimed the principles have "become an important force for social change in South Africa."

Yet Sullivan himself takes the results of the report with a grain of salt. Problems with the survey's methodology as well as with American firms' willingness to implement the principles in their South African facilities have convinced Sullivan of the need for "a new tune."

While not abandoning the principles themselves, Sullivan recommends "there should be no new investments (by American companies) in South Africa. As for U.S. firms already in the country, they should use their influence to change South Africa, or get out."

Sullivan's original idea, first offered in March, 1977, was to get American companies doing business in South Africa to sign a pledge to give blacks equal employment opportunities, desegregate their facilities, and train

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Counsellor Simeon Shitemi, of the Kenyan Mission to the United Nations, discusses a point of order with Forensics President, George Risse at the 2nd Drew University Model U.N. Conference held last weekend.

Photo by Ron Jautz

Proposition 13 Effects Calif. Colleges

by Michael Arkush

Even as tax-cut advocates across the nation tried to convince voters that their ballot measures would not adversely affect colleges, California educators were steeling themselves against the long-delayed but potentially-devastating effects of Proposition 13, the original "tax revolt" measure that spawned nine imitators on November 4.

Many of the worst effects of Proposition 13 — the June, 1978 ballot measure that cut Californians' property taxes by 50 percent and thus cut the amount of money available for education and other civic services — are just now beginning to be felt on campuses, administrators say.

The effects had been forestalled by a huge Marshall Plan-like program of paying for education out of funds from the state's large budget surplus. The surplus, however, is nearly depleted, and education programs have no other means of support.

Officials figure the real belt tightening will come during the 1981-82 academic year. Community colleges in particular are busily outlining their priorities to determine which programs will go.

Arthur Ellish, dean of instruction at Fresno City College, says a fundamental re-examination of the college's programs has been proceeding ever since it was told that no more bail-out funds would be available.

"No doubt in my mind that there will be a reduction in programs

here," he says. "We are going through a traumatic course evaluation procedure to put everything into a priority matter." From that list of priorities, the administration will choose which programs to kill, depending on what funds are given to it.

"The only reason we're still here is because of the state. That's why our doors are still open," says Ellish, "and that's why we have a future."

The new wave of anxiety, Ellish

recalls, was started by a report from Gerald Hayward, chancellor of California's Community College System. The report says that without bail-out funds, state community college budgets will only increase by the same percentage state income rises. Hayward says various estimates show the state's revenue will go up by two percent at the most, while the inflation rate alone is expected to be eight percent.

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Study Says Fraternities Actually Help Improve Study Habits

Fraternity life may not be like "Animal House" after all.

In fact, joining a fraternity just may be the best way to study and insure graduation, according to Morris Lemay, director of Oregon State University's Counseling and Testing Center.

Lemay recently completed a study at that campus which shows that 54 percent of the freshman who joined fraternities in 1974 graduated, while only 44 percent of non-fraternity freshman received their degrees.

Lemay is not quite sure what causes the discrepancy, but speculates it may be the close personal ties usually developed between students at fraternities.

"Students pledging to fraternities tend to begin having good friendships earlier than most people," Lemay says. "These friends they quickly make help

them get over early rough spots as far as studying is concerned."

Lemay's report comes as no surprise to Jack Anson, executive director of the National Intrafraternity Council in Washington. Anson says he's been telling people for years that fraternities are the best places on campus to get work done.

"Unlike many other things on campus, fraternities have goals, ideals and principles which discipline students to study," Anson insists. "There's a brotherhood there, a real concern for the progress and advancement of each student that carries over into the classrooms."

Most important, Anson says, is that this report may encourage students reluctant to pledge fraternities because of its "party image" to make the final step. "They can learn and have fun at the same time," he adds.

New Arrival

Yippee! It's here! The new, grand super deluxe, astounding and not to forget spectacular Video System has found its home at Drew. This wide screen system was purchased to accommodate both social and academic showings, and to allow students to watch movies, tapings or even T.V. in the casual surroundings of the Pub or U.C. 107. Contributions were gathered from such groups as the Communications, U.C., Alumni and Pub Boards as well as the S.G.A. and the Media Resource Center. A committee is now being formed by representatives of these groups and other interested individuals whose job will be the selection and scheduling of desired programs and documents and releasing public information about them. The idea for the system stemmed from pub Alternative suggestions and was pushed on by Tom Fyler who did much of the fund raising, Kurt Remers from the Media Resource Center who helped in the selection of a suitable model and Vice President Scott McDonald who backed the request for University funds. So if you feel like relaxing over a good flick, stay tuned for schedule announcements and amble on down for some exclusive screenings...

will the SGA continue

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No Extensions

by Sky Kershner

It was finals time. With coffee-stained teeth and bloodshot eyes, we dragged ourselves through the long December nights, as the end of reading week approached. Up on the third floor of Asbury Hall, the "Floor of the New Age" as Robin used to call it, time flew by in uneven cycles of excitement and depression. The all-night diversions of playing "Risk" and rehearsing for Jug Band Coffeehouses were gone, replaced by the furious staccato of typewriters, rushing to meet already extended deadlines.

We of "The New Age" had become notorious among Theo. School Faculty for our extensions. It was almost a premonition of your grade: the more days you could weasel out of your prof, the higher your potential grade, or so we hoped.

Actually, extensions on final papers were not all that hard to come by in seminary—the ethics of charity could be argued for and won by even the most undeserving of students. Just so had we made it to the end of the first semester of our final year, with extension after extension. And our professors continued to wearily give us the same advice, time after time: "You can't very well go in to

your Church on Sunday morning and ask the congregation, or God, to give you a two day extension on your sermon, now can you?" We usually admitted they were right, of course, but secretly, we felt so cocksure of ourselves that we reckoned even Jesus would give us an extension on the eschaton, if we really wanted one.

"Kill the fatted calf, and light the candle!"

The crowning touch of the whole week was, "The Wailing Wall." It started as a way of supporting each other in our struggles. Each of us had posted a list of the course finals and papers we still had due before Christmas. All tolled, it came to just under 350 pages of writing between the four of us. Above the lists was a small sign, on which was written, in formal calligraphy, "The Wailing Wall: for it is said, misery loves company."

Gradually, we started paying more attention to the wall. Late one night, we collected some old catalogues and cut out the prof's pictures. We pasted them on the wall below the four lists. It had taken up a good two hours of heavy-duty procrastination, and we were real proud of it—despite the threats from the Resident Director that it had to come

down by the end of the week.

But the best part of it was the candle, placed on a small stand under the pictures, which was lit whenever one of us completed an assignment; he was thus entitled to ceremoniously cross it off the list with a heavy black marker.

Robin, who first came up with this whole idea, was clearly the one with

the most due. His list was twice as long as any of the others, but no one was too worried about this, as Robin had the best academic record of any of us: "Straight A's," right down the line. In fact, he had already finished one of his courses, and had called us all together as he crossed it off the list and wrote a big "A" in black ink beside it. We clapped and cheered, and then returned to our books.

Robin, however, was having trouble getting ahold of one of his professors, and had not yet gotten an extension on the course. He called and called, and at last found him in. Off he went to the prof's office—happy and confident, with a head full of brilliant excuses.

He returned an hour and a half later, slowly pulling himself up the stairs. There was no need for anyone to ask—no extension. But worse than that: No Credit. The course would have to be retaken. Robin's average was shot.

Quietly, he brought out the black marker, crossed off the course from

his list, and wrote beside it in thick letters, "N.C." He didn't bother to light the candle.

We talked about it over dinner. The prof was my advisor and had become a close friend. I felt especially bad because that same morning, he had given me an extra week on a paper for a different course. Life in the "New Age" did have its ups and downs.

The floor was quiet that night except for the constant drone of electric typewriters slowly cranking out page after page. It was about 2 A.M., when, after a frenzied barrage of typing, Robin threw open his door and with his usual dramatic flair, called out, "Kill the fatted calf and light the candle! Come, rejoice with me, for it is finished."

I stopped typing right in the middle of the word, grabbed my jug of wine, and was out the door. The candle was already lit and the marker uncapped. I supplied an appropriate drum roll, hitting my hands as fast as I could against my thighs. With a flourish, Robin crossed out his first assignment, a five page reflection paper on rape. "One down, and six to go."

I handed him the jug—it was good wine. We were joined by the others—each took a long swallow—and there was a happy silence, despite the rumbling of the electric typewriters, waiting for our return.

The Counseling Center in Sycamore Cottage is interested in offering additional services and programs to the Drew Community.

To help us in planning, please indicate your choices and tear off the bottom portion of this notice and return to the Counseling Center. Your responses will determine what services and programs we offer . . .

I'd like to see additional programs or services in the following areas. Check your preference(s):

- ☐ Sex-role identity
- ☐ Establishing intimate relationships
- ☐ Test Anxiety
- ☐ Depression
- ☐ Fear of failure
- ☐ Personal growth group
- ☐ Planning for marriage
- ☐ Alcohol/Substance abuse
- ☐ Academic support group
- ☐ Assertiveness training
- ☐ Study skills
- ☐ Expressing emotions
- ☐ Sex on campus: how to say no (or yes)
- ☐ Dealing with parents
- ☐ Homosexuality
- ☐ Fear of success
- ☐ Loneliness
- ☐ Establishing friendships
- ☐ Anxiety

Others _____

RETURN TO:
SYC 2

Why Worry?

There are only two things to worry about:

Either you are well or sick.

If you are well, then there is nothing to worry about:

Either you are going to get well or you are going to die

If you get well, then there is nothing to worry about.

If you die there are only two things to worry about:

Either you go to Heaven or Hell.

If you go to Heaven, then there is nothing to worry about,

But if you go to Hell, you'll be so busy shaking hands

with friends,

You won't have time to worry.

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The Drew Acorn

The truth has no
deadline
— Heywood Broun

SAGA AT DREW Or The Lesson of History

The news that Wood's Food Service gave notice to the Administration has triggered mixed responses and reactions from the Drew Community. No one is remorseful. Some, however, are disgusted with the Administration. After several years of enduring complaints from students, it was finally Wood's, not the Administration that ended the romance. Somehow, it seems wrong that, despite the departure of Wood's, it was economic concerns, rather than the quality of the service to the student body that brought an end to the relationship. Others are anxiously awaiting a new and presumably better food service. Still others are apprehensive. Of the four food services still in the running to replace Wood's, it seems the selection committee is leaning towards SGA Food Service.

SAGA's apparent lead in the contest is the underlying cause for much of the apprehension. Have you ever wondered what the food service that Wood's replaced was like? Well, that food service was SAGA. And, the Administration let it go due to atrocious service. Six years ago, when SAGA was serving the campus community, several students fell ill with serious cases of food poisoning. The complaints that were heard

throughout SAGA's reign, were often harsher than the attacks leveled against Wood's during its stay on campus. Please do not mistake the intent—I am not suggesting that Wood's remain. I am not suggesting that Wood's is preferable to SAGA. I am not even suggesting that SAGA be removed from the list of possible replacements for Wood's.

All four services should be considered seriously. I suggest that the selection committee take into account all factors involved before they make a decision regarding the new food service. In a six year period any organization can improve tremendously, however, an important factor to consider is the past record of performance for the hiring institution. SAGA was not very impressive while working for Drew.

Despite all the concerns, the single most important issue to be considered by the Administration is the contract. If a good, solid, advantageous contract is entered into by Drew, with whichever food service replaces Wood's, the Drew Community will be bound to receive better service than it is accustomed to receiving.

Al Delia, The Editor



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Opinions

Student Government Report

by Mike Hardiman

The 1980-1981 Student Government Association (S.G.A.) is working on a broad range of matters, from completing over \$50,000 in budget allocations to dealing with the areas of campus life, academics, and funding statutes.

The Senate's Student Welfare Committee, chaired by Lee Diamond, Campus Mail Box 441, is involved with several matters. The possibility of increasing the variety of items, especially books, available in the bookstore is being looked into, including the possibility of extending the bookstore into the T.V. lounge next to the store. Tony Casciano, Box 282, is a member of the Library Committee; any questions about library policy should be addressed to him. Lee reports that most students are satisfied with the job the Plant Office has done this semester. If you have any questions or problems with the basic necessities (dorm rooms, kitchens, bathrooms, etc.) this office is in charge of keeping in order, Student Welfare has three members monitoring the Plant Office. They are Peter Cronin, Box 400; Brian Thomee, Box 1698; and Jennifer Zaph, Box 1909. The pool's hours will be extended five hours a week beginning next semester, and a proposal has been sent to the U.C. Board requesting them to purchase four racquet ball racquets. Any questions about athletics should be referred to Betsy Clemens, Box 386. Jordan Glatt, Box 676, is the committee's liaison to security. Commuter Senator Eileen Conklin, Box 361, is looking into the parking problem that plagues commuters most mornings.

The Academics Committee is dealing with three areas. Chairman Laurie Erikson, Box 501, and Jane Brodie, Box 234, are working on making course evaluations accessible to students. This will give

students a better idea of what the various courses are like before registering for them. Nora Pincus, Box 1350, and Penny Zenobia, Box 1907, are working with the Curriculum Committee on several proposed changes, including clarifying academic dishonesty regulations, and reintroducing "D" as a grade. Phil Velez, Box 1780, Laurie, and Penny are looking into increasing the number of business courses offered.

The Budget Oversight and Administration Committee (B.O.A.) is involved in three areas. Cindy Coors, Box 361, and Ari Levine, Box 1051, are working with S.G.A.

Treasurer Russ Thorburn is overseeing the 13 clubs funded by the S.G.A. Attorney General Rick Rednor is revising Judicial Board guidelines to restore the student's right to question his accuser in a J-Board proceeding, and give students a larger role in the judicial process. B.O.A. Chairman Mike Hardiman, Box 752, is working with President Tom Fyler and Vice President Glen Celentano, and the Student Concerns Committee in revising the E.C.A.B. guidelines that determine how the student's General Fee money, about \$115,000 is spent. Student Concerns, chaired by

Phil Heathcote, has two main tasks so far. A subcommittee on traditions has explored reviving some old traditions, such as ringing the bells in Brothers College, and bringing back class officers. A subcommittee dealing with General Fee funding guidelines, chaired by professor Kristine Aurbakken, is working on an extensive restructuring of the present E.C.A.B. and expects to make recommendations for change to the faculty sometime next semester.

The Senate looks forward to achieving concrete results next semester in all the areas it has begun work this semester.

The Call Of Islam In Africa

by Aref Assaf

In this semester's last issue of the Acorn, I shall address the issue of the spread of Islam in the African Continent.

Islam has been an integral part of African society for centuries. But recent years have seen a marked resurgence in its following on the continent. Islam has enjoyed a spectacular growth in Africa over recent years; it now has more adherents in the continent than any other religions. Out of a total of around 200 million (among Sub-Saharan African population) some 100 millions are Moslems. To these must be added the 80 millions of North Africa. Nigeria stands out as the largest Moslem country in Africa.

The first contacts between the Islamic world and Sub-Saharan Africa, came in the Middle Ages when the Arabs traded down the east African Coast from Somalia to Mozambique. At the same time the Arabs traded from North Africa across the desert wastes of the Sahara, bringing with them their religion as well as their goods. Nevertheless, prior to the 19th century Islam remained essentially the

religion of the ruling elites in Sub-Saharan Africa. The vast majority of the population remained loyal to the animist cults of their ancestors.

It was the European penetration of Africa in the last century that provided the impetus for a rapid extension of the Islamic faith amongst the population at large. Islam came to represent a form of resistance to European colonialism.

While the Arab traders along the east African coast established a string of trading posts, their influence did not extend far inland and it was only in the Savannah belt of West Africa that the faith had a really solid foothold. From then, it has been gradually making

its way down the coast and also in central Africa. The vast majority of the population remained loyal to the animist cults of their ancestors. Today 85% of Senegal's population is Moslem, 60% of Mali's and almost 50% of Nigeria's.

The rapid expansion of Islam cannot be explained entirely as a reaction for Western imperialism, however. Islam, as a more flexible religion than Christianity, was better able to adapt to, and to assimilate, numerous aspects of local African culture and religions. The custom of polygamy is a case in point. This was condemned outright by Christian missionaries but did not conflict with the precepts of Islam.

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The Destiny and Organization of Human Society

by Tom Fyler

Human destiny is a force to be molded — we can ill afford to allow it to condemn us.

No matter which newspaper we read, television we watch, or radio we listen to, human needs, disasters, death, and murder confront us. Conflicts between governments, economics, cultures, races, nationalities, and classes are the rule in the relationships of today's world.

There are many positive efforts and movements that give a hopeful light to the affairs between people. Perhaps the most crucial struggle taking place is between those who hold forth a philosophy of vision, optimism, and determination, and those who have decided that the future can only be viewed within the limits of present reality.

The most difficult task that faces people is that of transcending the reality that has formed our beliefs, religions, politics, and egos. As college students this should be our endeavor, and Drew's aim: "... Drew University is dedicated to the creation and maintenance of a community of scholars, faculty, and students, and all the conditions necessary thereto, for the pursuit of knowledge, wisdom, and truth, and the communication of knowledge and its interpretations."

For the rest of the year I will present a series of Acorn articles which will deal with the organization of human society. In the context of moving toward a future with a better world for more people, I will be discussing, among other things: the common and universal understanding of historical and

present-day religious thought, and how it has become corrupted by our cultures, lack of knowledge and understanding, base fears, and ego-centric nature; how the evolution of the human race, and modern science, and technology, has present our generation, moreso than any other, with the tools and equipment to more effectively fulfill the needs of human beings. Yet while we possess this capability, our will to utilize them for the good of all is weak; how, today's problems, whether speaking of a nuclear war, world-wide ecological scarcity, transnational pollution, world hunger, or the interaction between national economies, are global concerns and thus call for a world system which is based upon the realization of the interdependent nature of human needs; and finally, how a modern philosophy that manifests itself in the reality of a positive mental attitude, can articulate a vision of the future that builds the foundation of a blueprint which can bring a destiny of a better world for more people. A blueprint, while visionary and dynamic in nature, is scientifically, politically, economically, and spiritually based upon the stark realities and problems that face us today — a philosophy and blueprint that understands visionary possibilities and attainable practicalities.

Beginning in February there will also be a series of speakers presented at Drew which will explore the present and future society from a variety of perspectives. The date, place, and time of these talks will be publicized.

Roots

1974

YOU ARE WHAT YOU EAT — GOD HELP US DEPT.



The guys and gals of Guys and Dells have a right to be proud of their fine show. But, next time, how about something closer to home. About Drew. About SAGA! ... namely:

TUMMY

AND THE DREW.

* Sleep late every morning
Trying to avoid the time
It's time for lunch now,
There can be no denying.
The Roast Beef's really Roast Beef
And baby, my stomach's crying.

Well, it looks so rounchy
And it tastes the same
Tho they really did
Try to make it.
I think I'm about to cry
My stomach's died
And I just can't take it
Oh oh ohhh oh (groan).

It used to be so easy
Eating here at DREW.
I'd just eat the salads
To those what could they do?
But the migrants canned the salads
So baby, my stomach's blue.
Rumble, rumble.

I can save you, stomach,
If you'll give me some time.
I'm goin' home this weekend
And eat some food that's fine.
You'll be glad for what we have
Then it's back to this slime

Sung to the tune of "It's too late"

** Ever since I was a freshman
One year ago this fall
I've eaten my meals at SAGA
Gotten rid of them in the stalls.
But I ain't seen anything like him
From here to Baldwin Hall...
That student must be new here
Cuz he's eating a SAGA meatball!

He sits there unsuspecting
The meat ball on his plate.
Eyeing it unknowing
If he only knew his fate.
His appetite is rising
His guard's about to fall.
That student must be new here
Cuz he's eating a SAGA meatball!

He's a meatball eater
But better watch himself
Cuz when you eat a SAGA meatball
You surely risk your health.

Will he really do it? I don't know!
How could he not know?
See me, eat me, digest me, secrete me.
See me, eat me, digest me, excrete me.

Looking at you, I get so nauseous
Gazing at you, I see the mold
Sure I'd eat you, if not for one factor

Namely, this cake is 6 days
Right behind you, I see the old!
Wiggling playfully with fruit
Inside.
I'd quickly eat you, cuz Jello's
My favorite.
Capt'n the last kid
That ate you died!

It's okay, my stomach
You'll be fine, my stomach
Give me time

** Sung to the tune
of "Pinball Wizard-See Me"

Letter to the Editor

"Rev. Moon Does It Again"

by Jim Baughman

For the ninth year in a row, Rev. Sun Myung Moon has succeeded in inspiring what is becoming one of the most acclaimed conferences of our century in the field of science, religions, and peace studies. The International Conference on the Unity of Sciences (ICUS) is an annual three-day meeting of scholars and persons related to academic affairs from every discipline and from every part of the world. It is usually held during the Thanksgiving holidays. Participants arrive on Thursday at which time they meet and talk with Rev. Moon as well as with each other during an evening reception. On Friday, the conference officially convenes with an opening plenary session including a formal address given by Rev. Moon expressing his purpose for founding such a conference. Other opening talks are given by committee chairpersons who introduce the topics of the four concurrent sessions to be held over the next three days. This year's overall conference chairman was Morton A. Kaplan, professor of political science at the University of Chicago.

The 1980 ICUS was held at the Fontainebleau Hilton Hotel in Miami Beach, Florida. Over 600 participants attended from 86 different nations. Among them were: Roger Wescott (Anthropology — Drew), Nicholas Kurti (Physics — Oxford), Edgar Mitchell (Apollo 14 astronaut who explored the lunar surface), Richard Rubenstein (Religion — Florida State), Robert S. Mulliken (Chemistry — Nobel Laureate at Univ. of Chicago), Frederick Carney (Ethics — Perkins, Dallas), Norris Bradbury (past director of the Los Alamos Project in the 1940's), James Dittes (Psychology of Religion — Yale), Karl Pribram (Neuroscience — Stanford). Even "Battlestar Galactica's" Loren Greene was in attendance — his wife, Nancy, is a consultant for Science Applications, Inc. in Los Angeles. Nobel Laureates Sir John Eccles (Neuroscience — SUNY, Buffalo) and Eugene Wigner (Physics — Princeton) are usually two regular participants but were unable to attend this year due to other circumstances. Other participants included United Nations' Ambassadors: Abdel Abdalla (Sudan), Ignace Karuhije (Rwanda), and Jose Chaves (Grenada). Also attending was Kasim Gulek (Deputy Prime Minister of Turkey) as well as university presidents, corporation presidents, and government advisors from nations throughout the world.

Every major academic discipline was represented by those who attended, including: physical, life, and social sciences; also, philosophy, religious studies, medicine, law, journalism, and education. People from every race, nationality, and religion were present representing the developed and developing worlds as well as Eastern Europe and the Middle East. Scholars from the Soviet Union and the People's Republic of China were invited but their governments rejected the offer as the time of the conference drew near.

The theme of this year's conference was: "Absolute Values and the Search for the Peace of

Mankind." The four main committee topics were as follows: "Values and Consciousness" chaired by Jude P. Dougherty (Dean of Philosophy — Catholic Univ.), "Change and Development" chaired by Elliot Skinner (Anthropology — Columbia Univ.), "Quality of Life" chaired by Kenneth Mellanby (Biology — Huntington, England), "Vision and Direction of the Future" chaired by Alvin Weinberg (Director of the Institute for Energy Analysis — Oak Ridge, Tennessee). Discussions included: North-South problems, population, energy, military technology, effects of language and technology upon culture, and values in education, religion, and family.

"... very little is mentioned about the incredible things which he is doing for America and the world"

The first ICUS was held in New York in 1972 when 20 scholars attended to discuss the possible ways in which the various academic disciplines could come into dialogue and begin to address global problems from a multidisciplinary perspective. Since then, the problems numbers of participants have grown to 600 with many others unable to attend due to an effort to maintain a manageable size. Subsequent conferences have been held in London, Tokyo, Los Angeles, Boston, and elsewhere in the U.S. Next year's conference will be held in Seoul, Korea addressing the theme, "Absolute Values and the Creation of a New World Order."

As stated in the ICUS brochure, "ICUS is sponsored by the International Cultural Foundation (ICF), a non-profit organization dedicated to promoting academic, scientific, religious, and cultural exchange among the countries of the world. Founded in 1968 by the Reverend Sun Myung Moon, the Foundation is now headquartered in New York with branches throughout the world. ICF is authorized to receive and is supported by contributions. Grateful appreciation is given to the Unification Church for its financial support which makes the ICUS series possible. Participation in ICUS and other programs of ICF implies neither acceptance nor endorsement of the tenets and activities of the Unification Church." The purpose of ICUS is best described in the brochure as well: Science has developed with the ideal of increasing human knowledge, and indeed, has contributed greatly to human prosperity. Mankind, however, is presently confronted with grave dangers resulting from the often unintended, but harmful side effects of technological applications of scientific knowledge; environmental pollution, populations and cities under stress, global economic inequalities and instabilities, shortages of energy and other natural resources, and the threat of nuclear disaster. Underlying these ecological dangers is a fundamental crisis of values — the loss of confidence in traditional religious beliefs and philosophies as reliable standards of moral and ethical behavior. Some would agree that scientific progress has actually precipitated our present moral dilemma. What

emerges is the growing recognition of the critical importance of the search for a more integrated understanding which harmonizes the diverse fields of human knowledge with a guiding standard of value... Therefore, the purpose of ICUS is to provide an opportunity for scholars and scientists to reflect on the nature of knowledge and to discuss the relationship of science to the standard of value.

ICUS generally pays for the travel and hotel expenses of all the participants. This year's cost was approximately \$750,000. Rev. Moon's rationale for spending so much money on these conferences each year is to elevate scholars in the eyes of society as being necessary participants in finding solutions to global problems. Perhaps more than leaders of corporate businesses and governments, scholars have a more advantageous position in terms of objectively recognizing global crises and their solutions. This is

because of the general tendency for scholars to be self-critical, tolerant, and unaffected by power or money. Rev. Moon believes that scholars should be recognized and respected for their potential; they should, therefore, be given the best environment in which they can seriously discuss viable answers to global problems.

There is often adverse public opinion concerning ICUS for various reasons. It is not out of the ordinary to find a small group of demonstrators outside of the hotel site every year. They usually represent various fundamentalist Christian groups and/or ex-members of Rev. Moon's Unification Church who claim that Rev. Moon is merely buying off the participants in order to achieve some ulterior motive. After nine years, however, it has been clearly proven to hundreds of educated men and women world-wide that Rev. Moon's motives behind ICUS are genuine and serious. His only involvement

ICUS: "to address global problems from a multidisciplinary perspective."

with the conference, as such, is his welcoming address and his closing address at the Farewell Banquet held on Sunday evening. Otherwise, the organizational and topic decisions, discussions, and outcomes are primarily the responsibility of those who attend. In this sense, the conference is founded upon the principle of academic freedom allowing for people with any conviction to speak their mind in open dialogue with others. Sir John Eccles reflects upon his experiences and states:

I have the advantage of being better informed about Rev. Moon and his activities than the critics of the sponsor and assure you about the worth of the Conference and the integrity of the sponsorship. I have examined personally the various charges in the media and find them groundless. They seem to be motivated by jealousy of Rev. Moon's success, or bigotry. I greatly appreciate the deep concern of Rev. Moon about the present grave predicament of mankind. He believes that intellectuals have a particular responsibility to use their knowledge and creative imagination in the urgent task of rebuilding society with values as the supreme guide. He has done so

much to help young people regain a sense of purpose and direction in life.

ICUS is becoming more and more prominent in the academic world due to its concern for pertinent and pressing issues of our times. In 1979, the World Council of Churches sponsored a similar conference at MIT entitled: "Faith, Science, and the Future". Many books and reports came out of this meeting as it achieved recognition. However, some participants of that conference have compared it with ICUS and have concluded that ICUS is much broader in scope and farther ahead in terms of accomplishing a dialogue between, for instance, the Northern and Southern hemispheres. What the WCC does every five or ten years, ICUS does every year. Also, in comparison with conferences sponsored by the United Nations, ICUS is broader in scope and more likely to succeed in bringing about solutions. For instance, Isa Khubeis, a physicist and the director of the Jordanian National Planning Council for Science and Technology, represents his country at many U.N. conferences. In comparing ICUS with these, he remarks:

I believe the ICUS is more exciting and more successful because at the U.N. affiliated affairs everyone is only concerned with parochial concerns and national self-interests; everyone has to see who can impress the others the most so they can be heard and recognized. Here, the discussions are more genuine and free because we do not have to be concerned so much about our status and narrow interests. Therefore, we can more seriously discuss solutions which might help all peoples and nations of the world regardless of our own convictions.

It is obvious that with all of the adverse publicity given Rev. Moon, very little is mentioned about the incredible things which he is doing for American and for the world. ICUS is merely one of many programs of this calibre and scope. The time will come when people will see through the cloud of false

accusation and jealous prejudice held against Rev. Sun Myung Moon and his work in the global community. Soon he will be recognized for his greatness along with the many activities he inspires. Until then, ICUS, as well as a host of worthy causes, will continue to grow and prosper all over the globe.

(Continued from Page 4)

On the political level, one of the most significant aspects of the spread of Islam in Africa has been the approachment it has helped faster between the Arab and African states. As late as the early 70's, the two peoples tended to go their own ways. Not any more, the 1973 war in the Middle East and the subsequent oil politics (and crises) brought home to the African leaders that their interests can best be served in allying with Arab states and, particularly supporting the Palestinian people. Billions of dollars are being spent on joint African and Arab programs. Islam has, thus been politicized to its fullest.

However, as long as Islam continues to respond to the religious aspirations of a growing number of Africans and roots itself firmly in Black African tradition, its future on the continent is assured.

Virginia Dissolves Campus Council

(CPS)—Giving new impetus to a trend toward dissolving student governments, both the University of Virginia and University of Texas-Austin have decided to abolish their student representative bodies.

The Texas vote reaffirmed student desires to get along without a government. Texas students originally voted to dissolve their government in 1978, and inspired Georgia, Auburn and Northern Colorado to disband their governments, too. Pro-government students and faculty members gave Texas students a new constitution in October, which they approved by just three votes. That vote, however, was challenged. In the supplemental election last week, students voted against restoring student government by a two-to-one margin.

At Virginia, a record 60 percent of the student voters turned out to abolish the Campus Council, one of the two houses of student government.

The reason, says Council representative and pro-abolition worker Steven McClintock, was that the council was perceived as "a worthless institution (which) slimey politicians see as an avenue to power and prestige."

The Virginia dissolution seems to have more conservative political overtones than those at other campuses, where students typically waged comic, absurdist campaigns for abolition.

The Committee for Responsive Student Government, the 15-member group that ran the anti-Council campaign at Virginia, used Thomas Jefferson's dictum that the "government that governs best governs least" as its rationale. Jefferson, of course, was a founder of the university.

The Campus Council began in 1978 as a complement to the Student Council. Members of the College Council were elected from their various academic colleges. Student Council members were elected as at-large representatives of the student body as a whole.

College Council Chairman Bob Gulley says the council exists to give students input into academic policy decisions they ordinarily wouldn't have.

It has funded the English, Philosophy, and Economics clubs, some student-faculty mixers, and a dance that lost \$5000 last semester.

Its critics maintained the College Council served mostly to give money to groups that couldn't get Student Council funding, and to give students who couldn't win seats on the Student Council a chance to play politics.

McClintock relates the abolition to a conservative, anti-big government sentiment that parallels the one expressed in the general electorate.

The Virginia vote, McClintock says, was "indicative of a growing desire in schools across the nation to emphasize what universities are for: studying and scholarship, not politics."

At Texas, the student government was abolished in 1978, when a student group successfully argued it inefficiently distributed student fees, that it was powerless, meaningless, and unrepresentative. The year before, a candidate who wore a clown suit and who pledged to abolish the government was elected president.

Administrative worries over the legalities of distributing student fees itself led to a series of meetings that culminated in a constitutional convention last spring. The convention produced a blueprint for a new student government, which was submitted to the student body in early October.

The new government emerged from the Oct. 8 polling with a three-vote victory. There were so many voting irregularities reported to the campus Election Commission, however, that a second vote was held Nov. 12.

At that time, students rejected the new government by a two-to-one margin.

Pro-government leader David Bright says the result was predictable.

"I think that any person can reasonably understand that if you have a close election, the results are released, and you have another day of voting, the thing is going to be turned down," Bright told the UT Daily Texan.



Guard Robin Savar brings the ball up court in the Women's Basketball opener against B.C. Photo by Ron Jautz

The NFL's Best Bets

by Steve Naturman

Here we are again with the best bets in pro football. If you have been watching, you know that we've had a pretty good season. We haven't gotten every game, but on the whole it's been a good one. This week, we're offering our economy picks, with no obnoxious comments to accompany them. This is due primarily to the lack of time for both the author and the readers. Still, if for can find some time to watch some games, do so. There are some great ones. Well, good luck in finals and I'll be back in January.

SATURDAY, Dec. 13, 1980 (Home Team in Caps)

WASHINGTON — 7 Giants
SAN DIEGO — 7 Seattle
SUNDAY, Dec. 14, 1980
NEW ORLEANS — 1 Jets
Buffalo — 3 NEW ENGLAND
CHICAGO — 3 Cincinnati
Cleveland — 7 MINNESOTA
Houston — 7 GREEN BAY
PITTSBURGH — 10 Kansas City
BALTIMORE — 3 Miami
Oakland — 7 DENVER
PHILADELPHIA — 10 St. Louis
ATLANTA — 14 San Francisco
DETROIT — 3 Tampa Bay

MONDAY, December, 1980
Dallas — 3 LOS ANGELES

15th Annual Drew Student/Faculty

Photography Show

Bring Back Prints and Slides for Submission
During February

Color-maximum of 10 works- with a maximum of
6 slides or 6 prints

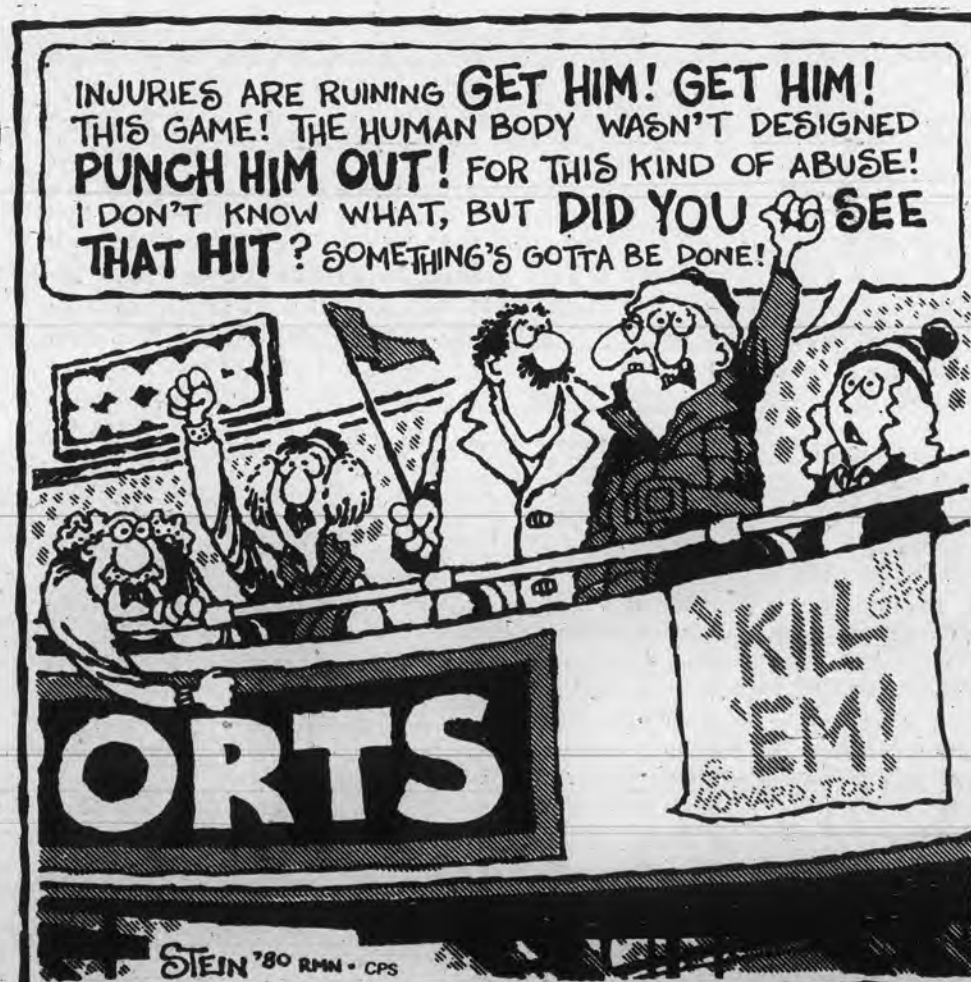
Black & White-maximum of 6 prints

ALL PRINTS MUST BE AT LEAST 5 x 5

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Submit works to attendant in Photo Gallery
(U.C. 104) during designated hours to be
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