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MEChA's Racist Ties Adversely Affect Cultural Groups

by Michael T. Hasper
INVESTIGATIVE NEWS EDITOR

In response to the raging campus debate regarding Stanford MEChA's affiliation with a national organization that propounds racist language in its Founding documents and Constitution, Stanford MEChA issued a half-page advertisement in the Daily defending its mission, goals, and association with MEChA. In addition, it attacked the *Review* for uncovering these roots, calling the *Review*'s fully documented writings "illegitimate."

In an ad published Monday, October 27th, Stanford MEChA asserted that as an individual MEChA chapter it is not racist but instead "believe[s] in the full equality of all people..." Additionally, the ad aimed to create some distance between Stanford MEChA and the national governing body of literature. Stanford MEChA claimed that it does not endorse El Plan Espiritual de Aztlán, accepts only portions of the Plan of Santa Barbara, and does not adopt the separatist motto "Por la raza todo, fuera de la raza nada." ("For the race, everything. For those outside the race, nothing.") This even in light of a 1999 National MEChA reaffirmation of both El Plan Espiritual de Aztlán and Plan of Santa Barbara as "fundamental to the MEChA Philosophy."

Stanford MEChA is quick to cite two arguments defending this



The redefinition of the map of the United States of America

divergence. First, they proclaim Stanford's chapter of MEChA is "not subordinate to any national organization but is a loosely organized association of campus chapters that are not directed by any centrally organized body." They explain that "national MEChA" is simply a committee under which all MEChA chapters are autonomous. Second, they insist that

the "fundamental" acknowledgment of these documents is purely of a "historical" nature borne out of the 1960s Civil Rights movement that honors the history of the organization.

Stanford MEChA's first point directly contradicts the provisions set forth in the Movimiento Estudiantil Chicano de Aztlán (MEChA's National Constitution), recently

revised in 1999, which clearly places "every MEChista accountable to its chapter, every chapter accountable to its central...and every state accountable to the national." Accountability implies then that to an extent Stanford MEChA is bound by identity to uphold certain precepts set forth by the national body, despite the autonomy existing under its auspices. Since the national body upholds both plans of Aztlán and Santa Barbara, Stanford MEChA's "acknowledg[ing] that its rhetoric is dated, and inappropriate in these times" further brings into question its continued association with the MEChA name and symbol.

MEChA's newly amended "Philosophy of Movimiento Estudiantil Chicano de Aztlán" proclaims that MEChA membership "shall consist of any student who accepts, believes, and works for the goals and objectives of MEChA, including the liberation of Aztlán." Additionally, the revised 1999 National Constitution still calls for "the struggle for the self-determination of the Chicano people for the purpose of liberating Aztlán." The definition of Aztlán, which has never been revised and thus still stands, describes Aztlán as "belong[ing] to those who plant the seeds, water the fields, and gather the crops and not to the foreign Europeans." By associating definition with purpose, separatist leanings are

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Peace, Education, and Reform in Israel Today

by Aliyya Haque
NEWS STAFF WRITER

On Tuesday, November 11, 2003, the Israeli Minister of Education, Culture, and Sport and Knesset member Limor Livnat spoke to a large crowd about reforms within the educational system, stressed the need for teaching peace and tolerance in the Middle East, and discussed her decision concerning the negotiations with Hezbollah on the transfer of prisoners. The event was sponsored by the Stanford Israel Alliance, Hillel at Stanford, and Israeli Student Organization,

Mrs. Livnat, an active member in the Israeli political scene, was a former Israeli Minister of Communications and has served on the Knesset, Israel's parliament since 1992.

Mrs. Livnat began her talk Tuesday by explaining her stance and subsequent vote regarding the prisoner swap with

Hezbollah of hundreds of Lebanese and Palestinian prisoners in exchange for the bodies of three Israeli servicemen and the return of a kidnapped Israeli businessman. This exchange was approved in a close 12-11 vote by the Israeli government. Mrs. Livnat was one of the eleven members that voted against the exchange of prisoners, and she said that she did so for several moral and strategic reasons.

A major moral pitfall faced in the decision involved the failure of the release of another captured Israeli soldier, air force navigator Col. Ron Arad. "Though the possibility of Col. Arad being alive and in Iran right now is higher than his being dead, if we release the soldiers, we could be giving up the option of finding him," Mrs. Livnat explained. She also met with the families of the captured soldiers and stated that through the swap, "one family's tears of happiness would be another family's tears of despair."

From a strategic standpoint, according to Mrs. Livnat, the exchange of prisoners would make Israel look weak and would open up the possibility of more kidnappings of Israeli citizens. "We do not want to endorse them," Mrs. Livnat remarked.

Mrs. Livnat also stressed Israel's bond with America based on shared political ideologies, such as freedom of speech, press, and commerce. "We deal with regimes that have no clue about democratic values. We are the only and lonely democracy in the region," commented Mrs. Livnat.

Mrs. Livnat also discussed Israel's education system and the various reforms that have transformed it. In fact, Mrs. Livnat is credited with bringing Zionism back into the Israeli curriculum. She presented an idealized view of the Israeli education system saying, "In our education system, we do not only teach math, science, and history but also values such as

democracy and freedom. We teach our children to believe in co-existence, peace, and tolerance."

Mrs. Livnat discussed the need to educate children to believe in hope, but noted the difficulty in this due to Israel's past history and current state. "We have to be very, very careful," she cautioned, "the state of Israel was established 55 years ago as a homeland to the Jewish people, and all these years we have longed to live in peace and quiet."

Mrs. Livnat also mentioned the quality of education in Israel with its "great universities and a superior high-tech program." However, many reforms are being undertaken in the elementary and secondary level schools such as establishing a core curriculum in all Israeli schools with Zionism, Jewish, and democratic values integrated into the system.

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MEChA

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still concomitant in current living MEChA doctrine.

While the national body has implied that *El Plan Espiritual de Aztlán* should only be taken as a historical document and not as active scripture, neither the national committee nor Stanford MEChA has gone so far as to devise new "Plans" more relevant to the times. Many in MEChA instead rest upon the viewpoint that because the documents are part of their history, neither the documents nor MEChA itself should be repudiated.

While MEChA's documents are argued to be only of "historical" value, many of their separatist underpinnings are still put into action and words by various MEChA groups around the country. MEChA members of the University of California system recently stated that federal immigration "pigs should be killed, every single one" in San Diego. Conferences are frequently held that continue to espouse MEChA's founding principle to "return the Southwest United States to Mexico," upholding the "concept of Aztlán." At a July 4th celebration in 1996, members of the group were videotaped attacking black and white Americans protesting illegal immigration.

Miguel Perez, MECHista for Cal State Northridge, believes that "The ultimate ideology is the liberation of Aztlán.... Non-Chicanos would have to be expelled.... opposition groups would have to be quashed because you have to keep the power." The statement was reaffirmed in part at the 1997 national MEChA conference, which called for "a nation within a nation with a national plan of action as new soldiers in our struggle for national independence and an emerging XICANO nation."

In spite of this, Stanford MEChA claims that its own individual aspirations are positive. The ad in the *Daily* spells out its intentions to "struggle for the social and economic equality of all peoples" and "promote the rights of immigrants regardless of national origin and encourage progressive immigration reform." Moreover, Stanford MEChA painted the picture of its group supporting the promotion of Latino traditions and history in order to maintain the cultural identity of Chicanos and uphold the wider goal of diversity. Thus, a bifurcation exists between Stanford MEChA's stated aspirations and MEChA's overall history and espoused values, which would lend

credence to hypothetical dissociation from the organization itself.

Association with a group whose history includes exclusionary actions, writings, and words is a choice that many other cultural groups also working to promote diversity and equality have avoided. Additionally, other national groups from their inception have approached the promotion of culture while avoiding the concept of overcoming by defeating all others, as MEChA's original doctrine held paramount.

For example, the initial beginnings of the NAACP saw a philosophy that entailed "equal opportunity

and graduate students to facilitate their entrance and success in the academy and the community." This group believes that through research and dialogue, effective problem solving and promotion of Chicano and Chicana scholarship can be achieved. Nowhere within their mission statement or by-laws is there suggestion of furthering its goals through negativism or pitting race against race.

Even though the *Review* solely targeted MEChA for its association with racist doctrines and an organization whose members have engaged in exclusionary activities, Stanford MEChA mischaracterized the

students to tutor Chicano and Latino children in East Palo Alto. Project Motivation, founded in 1976, is also committed to increasing the educational opportunities of Peninsula children. The group is particularly notable for pairing teenagers with Stanford students to let high school students experience a typical day on campus.

In 1990, however, Stanford MEChA proved to be divisive to the wishes of the Stanford Chicano/Latino community. The *Review* reported that some members of the Chicano/Latino community in a letter to President Kennedy and Dean Lyons requested changes that would provide equal representation and treatment for all Latinos and Chicanos, regardless of whether they belonged to Stanford MEChA. The underlying allegation implicated Stanford MEChA as being unresponsive to the needs of Stanford's Chicano/Latino population who chose to remain outside of the group.

The *Review* further chronicled a "systematic campaign of harassment and intimidation of non-MEChA members of the Chicano/Latino community." Members of that community composed a document detailing incidents of harassment and abuse, mostly directed against El Centro Chicano staff and Chicanos outside the Stanford MEChA organization.

In response, Stanford MEChA posted fliers that derided community members who questioned its tactics as "disrupters" and "dissenters."

Regarding this latest criticism of MEChA, however, Stanford MEChA's central position in the campus's Chicano/Latino community led the many Chicano/Latino groups to endorse Stanford MEChA's response to the *Review*, even when the *Review* called into question the very same motivations that led to dissent by Chicano/Latino groups a decade earlier. This fact alone demonstrates Stanford MEChA's continued power and influence upon Stanford's socio-political activist community, which makes Stanford MEChA's decision vis-à-vis identification with MEChA itself all the more important and symbolic.

Nevertheless, many of the groups on this list, and cultural groups on Stanford's campus in general, have performed numerous good works promoting diversity and were formed around the same time as MEChA (i.e. during tumultuous times) without associating with an organization borne out of separatist tendencies. For example, Barrio Assistance, Stanford's oldest community service organization, was founded in 1971 to allow Stanford



El Centro Chicano serves as center of Hispanic/Chicano cultural activities in addition to harboring MEChA

and rights for all." Even in light of slavery, Jim Crow laws, segregation, and utter oppression, NAACP made it very clear that their intentions were a preservation of culture and identity not through subversion of others but by joining everyone together at the table of humanity at which all are equally represented. In fact, NAACP's mission statement deems "to ensure the political, educational, social and economic equality of rights of all persons and to eliminate racial hatred and racial discrimination." Such strategies to achieving the goal of identity take a much more inclusionary tack than MEChA's fundamental approach.

A national Chicano group, The National Association for Chicana and Chicano Studies (NACCS), was founded in 1972 and seeks to "facilitate dialogue about Chicana and Chicano experiences among scholars, students, and community members" and "provide mentorship for undergraduate

MEChA the option of dissolving its affiliation with the MEChA name while still carrying on its purported mission to "strive for a more just world." For now, however, "Stanford MEChA" has decided to stand as is - in name and in implication.



Livnat

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On the view of Israel in the world media, Mrs. Livnat remarked, "The voice of Israel is sometimes not heard the way it should be. Many people do not understand why Israel is doing things in a certain way and not the other." She also noted that for these reasons it was important for people to take an active interest in Israel, even those who criticize Israel and the country's policies.

Mrs. Livnat also addressed numerous questions from the audience on topics ranging from the right of Israel to exist as a state to the reasons behind the defensive fence in Israel to the rights of Israeli-Arab citizens, especially in the schooling system. On the existence of Israel, Mrs. Livnat said, "The state of Israel was created as a homeland for

the Jews, as a guarantee that the Jewish people will survive."

Mrs. Livnat was somewhat defensive on the topic of the Israeli fence in the West Bank against the Palestinians, stating that the fence in Israel was put in place to protect its citizens. She also stressed that the fence was indeed a fence and not a wall, save for two sections. "We don't want to disrupt people's lives with the fence, but we have to protect ourselves," she remarked.

Mrs. Livnat concluded with a discussion on the rights of Arab citizens in Israel, "who have equal rights as citizens in Israel." She also spoke about creating a five-year finance plan to ensure socioeconomic quality in all schools, especially with regards to raising the low financial quality of Arab schools. "All students should have equal rights, especially in the case of education."

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The News in Brief

by Harrison Y. Osaki
NEWS EVENTS EDITOR

Liberal Groups call for Daily Editor-in-Chief Setoodeh's head

Ammar Nayfeh, representing a group called the Coalition for Justice, went before *The Stanford Daily* Board of Directors on Monday, November 11, requesting that the current *Stanford Daily* editor-in-chief be removed for publishing a series of pro-Israeli advertisements by the One Truth Foundation, which Mr. Nayfeh felt were racist against the Palestinian community. One of the advertisements displayed a photograph of a man holding up a gun and cheering next to a separate photograph of a group of people holding a candlelight vigil, with captions stating that the former was the Palestinian response to the September 11 bombings and the latter was the Israeli response. Mr. Nayfeh stated at the meeting that he had 300 signatures on a petition to stop the *Daily* from running the advertisements and 120 signatures on a separate petition to recall the editor-in-chief, Ramin Setoodeh. Mr. Nayfeh also made the claim that anything that hurts people should not be allowed to be published as an advertisement in the *Daily*.

Although some members of the Board displayed agreement with Mr. Nayfeh about the content of the advertisements, the Board eventually unanimously decided to not hold a recall vote for Mr. Setoodeh.

ASSU Publications hold panel in to explain controversial decisions

The ASSU Publications Board held an open forum on Thursday, November 13th to discuss with students how student publications function and how changes in distribution policy will affect the publications. The forum had

a panel with representatives from *The Stanford Daily*, *The Stanford Progressive*, *The Stanford Review*, *The Stanford Chaparral* and the *Journal of East Asian Studies*, and was chaired by the head of the publications board, Piotr Kosicki.

The panelists began by explaining the basic culture behind their publications and talking about controversial issues that have come up recently in their publications. The *Daily* mentioned their recent series advertisements by the One Truth Foundation, which some students have brought complaints against for being anti-Palestinian; the *Review* addressed complaints about a recent MEChA article which some students found offensive; and the *Progressive* talked about the changes in enforcement of the Residential Education door-to-door distribution policy, which the *Progressive* recently ignored.

The panel also fielded questions from the audience, which mainly concerned the issues that the panelists had briefly mentioned earlier. The *Daily* in particular received a number of questions asking how advertisements were selected, and whether they personally investigated the organizations that they published; according to the *Daily* representative, the newspaper only checks the basic facts of the organization and article and does make a value judgment about how the advertisement will be received, and what debate it will foster. In general most of the student questions focused on the content of the newspapers, rather than changes in the distribution policy.

Subway, Peet's Coffee open in Tresidder Memorial Union

On Tuesday, November 11, the new dining additions for Tresidder Union opened for business for the first time. The additional facilities, which cost \$1.4 million and took five months to build, include a Subway sandwiches and Peet's Coffee. In addition to the

restaurants the dining facilities now also offer wireless Internet connection and plasma television screens. The area can seat up to 295 people. Both restaurants accept Cardinal dollars up to any limit, and up to 50 points per quarter from students. Although the restaurants do not currently offer weekend services, dining services may initiate such service if students express sufficient interest.

In addition to employing former Bon Appetit employees as staff members for Subway and Peet's Coffee, Stanford Dining has also added about 25 employees for the two restaurants. Somewhat ironically, earlier this year the Stanford Coffee House, which Stanford Dining runs, changed from Starbucks to Peet's brand of coffee.

The additions of these two restaurants to Tresidder is the first phase in Stanford Dining's overall plan to modify Tresidder. The second phase, which is still in process and is scheduled for completion in December, would add Paradise Pizza as a pizza vendor.

"Simpsons" and "King of the Hill" writers discuss political and social satire in television

Paul Lieberstein, John Collier, and Greg Daniels held a panel on November 8th discussing social and political satire in American television. Mr. Lieberstein is a writer for the "King of the Hill" animated series; both Mr. Collier and Mr. Daniels write for "King of the Hill" and "The Simpsons". In general the panelists commented that satire was often unconscious, and usually unintentional; instead, the panelists said, the focus when writing a story was to make it emotionally involving for an audience, with satire and humor are added afterwards.

The panelists commented that "The Simpsons", when it first aired, was in several senses contrary to other popular television shows of the time. Unlike shows such as "The Cosby Show", the main characters, such as

Homer Simpson, often looked to achieve their desires while trying to avoid consequences.

The panelists also said that they usually included disguised jokes in order to interest both child and adult viewers. Despite the fact that both "The Simpsons" and "King of the Hill" are at their core about families, the writers often included jokes with several different layers of humor for older audiences. Nevertheless, the writers said, if they find that their proposed situation is controversial, they will attempt to work with the theme to include it in the show's message.

For more information, visit The Stanford Review's website at www.stanfordreview.org

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If you are interested in advertising in *The Stanford Review*, send an email to business@stanfordreview.org for additional information.



TWISB-BIIS College Football Rankings

Rnk.	Team	Record
1.	Oklahoma	11-0
2.	TCU	10-0
3.	Ohio State	10-1
4.	USC	9-1
5.	LSU	7-1
6.	Michigan	9-2
7.	Texas	9-2
8.	Georgia	8-2
9.	Tennessee	8-2
10.	Virginia Tech	7-2
11.	Miami	8-2
12.	Wash. State	9-2
13.	Florida State	9-2
14.	Purdue	8-3
15.	Boise State	9-1
16.	Miami (OH)	9-1
17.	Bowling Green	8-2
18.	Mississippi	8-2
19.	Florida	8-3
20.	Iowa	8-3
21.	Minnesota	9-3
22.	N. Illinois	9-2
23.	Utah	8-2
24.	Kansas State	9-3
25.	Nebraska	8-3

Honorable Mention:
Oklahoma State,
Maryland,
Pittsburgh,
Arkansas,
Oregon State,
Missouri,
Michigan State,
Wisconsin,
Toledo,
Connecticut

Former Hostage Terry Waite Speaks on Hostage Experience

Blames Terrorist Activities on Lack of Economic Security

by Samuel Shapero
NEWS STAFF WRITER

Last Thursday, the British humanitarian Terry Waite, a captive of Lebanese Hezbollah for five years, spoke of his experiences as both hostage negotiator and hostage. Mr. Waite gave a moving and high-spirited account of his captivity that revealed both the most high-minded and the most despicable sides of human nature.

Mr. Waite's story was an inspirational account on the importance of hope and the will to persevere in the face of great horror. His negotiations with radical Islamists and captivity by them gave the man a unique window into their grievances and mindset, vital insights for America's war against terrorism.

Working for the Archbishop of Canterbury, Mr. Waite's first mission as a hostage negotiator was in Iran during the revolution, when he managed to free several European and Iranian hostages. He later traveled to Libya, meeting Moammar Kaddafi face-to-face, where he negotiated the release of several additional hostages.

The third mission to negotiate the release of hostages, in Beirut, Lebanon, was not so successful. After several meetings, the captors, members of Hezbollah, offered to take Mr. Waite to see the hostages. Instead they took him to a personal cell, beginning his five-year captivity.

From 1987 to 1991, Mr. Waite was subject to brutal interrogation, mock executions, and years of solitary confinement. On one occasion his captors stuffed the 6'7" man in a refrigerator in order to transport him to a new cell. Eventually, he found a way to communicate with other prisoners by tapping on the wall, one

of which was released early and told Mr. Waite's family that he was still alive. Mr. Waite was himself released the following year.

During his captivity, Mr. Waite's physical condition deteriorated as he was denied exercise and medicine. He worried that his mind would go the same way. "I was disintegrating externally ... and I wondered whether that would happen to me internally, mentally and spiritually."

To keep himself sane, Mr. Waite

representative to be an advantage in dealing with hostage takers. It helped him gain additional trust and respect, and an approach as people of faith might help deal with terrorists today.

Mr. Waite explained his method of hostage negotiation in detail. "It's always been my policy not to pay ransom for the return of hostages, ... [it] simply leads to further hostage taking."

Instead, Mr. Waite said, he tried to "get to the root of the problem ... to

find a face saving solution where parties can walk away with their dignity intact." Mr. Waite was reluctant to condemn the extremists whom he faced, saying only that he "disagreed with what they had done."

"The young lads who were holding me ... had seen nothing but fighting, warfare, and misery," Mr. Waite said. He said that the lack of employment and security drove many young men into terrorist organizations like Hezbollah, and strict top-down control made sure they were in for good.

In order to halt would be terrorists, Mr. Waite said later, they would need security and available jobs. Perhaps even more importantly, we have to "win the hearts and minds of people" to bring them over, he said.

Although he was released twelve years ago, Mr. Waite told the Stanford audience that there might still be hostages of Hezbollah in Beirut today.

Can the West win the war on terror and establish democracy in the Arab Middle East?

Mr. Waite believes it is possible. He concluded his talk with this answer - a message of hope for skeptics: "Light is stronger than darkness. Always hold on to it."

focused on his dignity: having "no regrets, no self-pity, no oversentimentality" as he tried to avoid letting his anger turn to bitterness. He also kept his faith.

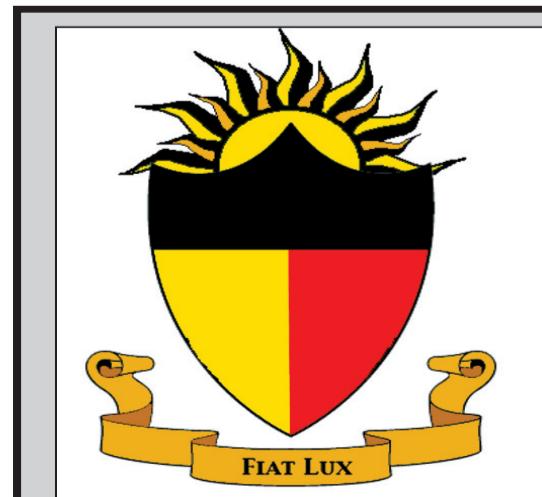
"Many of the encumbrances [of religion] seem no longer necessary in solitary confinement," said Mr. Waite. Instead, he used his beliefs to remind himself that "my captors have the power to destroy my body, bend my mind, but they cannot touch my soul ... which lays in the hand of God."

By keeping his mind busy reciting literature and writing a book in his head, Mr. Waite was able to turn his captivity into a learning experience. "Suffering need not destroy," he said. "A tragedy can often be the most creative point in an individual life." After his captivity, Mr. Waite was inspired to become a writer and lecturer, and his first book was one he wrote in his head while in solitary confinement.

Mr. Waite found his role as a religious

**My captors have the power
to destroy my body,
bend my mind,
but they cannot touch my soul --
which lays in the hand of God.**

- Terry Waite



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Runaway Judges Needed Reigned In

by Gary J. Raichart
EDITOR-IN-CHIEF

The Puritanical concept of a "City on the Hill" has guided American politics and thinking for the entirety of our existence. Puritans initially fled religious persecution in Europe in order to establish a society founded entirely upon a religious moral code. The Puritans believed their way of life was superior to that of the European countries from whence they came, and therefore designed their society in order to serve as a beacon of light to the rest of the world.

This Puritanical concept is at the very heart of American ideologies and core value systems, beginning with the founding of the country to modern day policy. The writing of the Declaration of Independence served not only as a statement of severance from England, but also as a message to the world that Americans would not tolerate oppression and neither should anyone else, in addition to being a guide to other colonies desiring to break away from Europe. The Constitution sought to establish a form of government not only designed for America, but as a governmental paradigm. The concept of manifest destiny consisted of a firm belief in the guiding of America toward some higher calling - a Divine purpose for which America would require territory bordering both coasts. American schools used to be the model after which other countries designed their school systems.

Today, America still serves in this role of a "City on the Hill." In the 20th century, American capitalism and democracy triumphed over totalitarianism, including both fascism and communism, which was a great victory in a long line of American successes. Now, America is the unchallenged superpower, and countries, even if they hate us, pattern facets of their government and economy after the American system (not to mention the pervasiveness of American technological and militaristic advances). Truly, America has become the paragon after which the rest of the world patterns itself, though in a far different capacity than the Puritans originally envisioned.

Indeed, while America is the "City on the Hill" in terms of government and economy, what about religion and morality? While religious attendance in America is less than it has been in the past, we still have a far greater religious element than Western Europe. The "religious right," as it is termed, has a deep-seated love for America. Not only do they often love America for its principles of freedom, liberty, and democracy, they also see America as a nation blessed by God consecrated to the furthering of His will in the world. America is not just another nation; it is a God-chosen nation. Hence, when America strays from Christian

principles, not only does the religious right see American policies as diverging from their own wishes and ideologies, but they see America as failing God and the Divine purpose for which our nation has been so exorbitantly blessed. Thus, the religious right believes firmly both in God and also in America, and therefore works actively within the

point in American history. On the right we have those fighting for the preservation of Judeo-Christian morality in the United States, and on the left are those who want nothing more than to eradicate such religious convictions from society. This is our battle. Indeed, it's a fight for the heart of America.

The Holocaust resulted in the horrifying death of an estimated 6 million Jews (of which over 1 million were children) and over 5 million others. Yet this number is but a third of the number of abortions in America in the past three decades.

We decry the horror of Nazism and wonder how the German people could ever allow such a travesty to occur within their country, yet the millions of Americans who consider abortion murder are unable to do anything to stop a travesty greater than anything that has ever been done in the history of humankind.

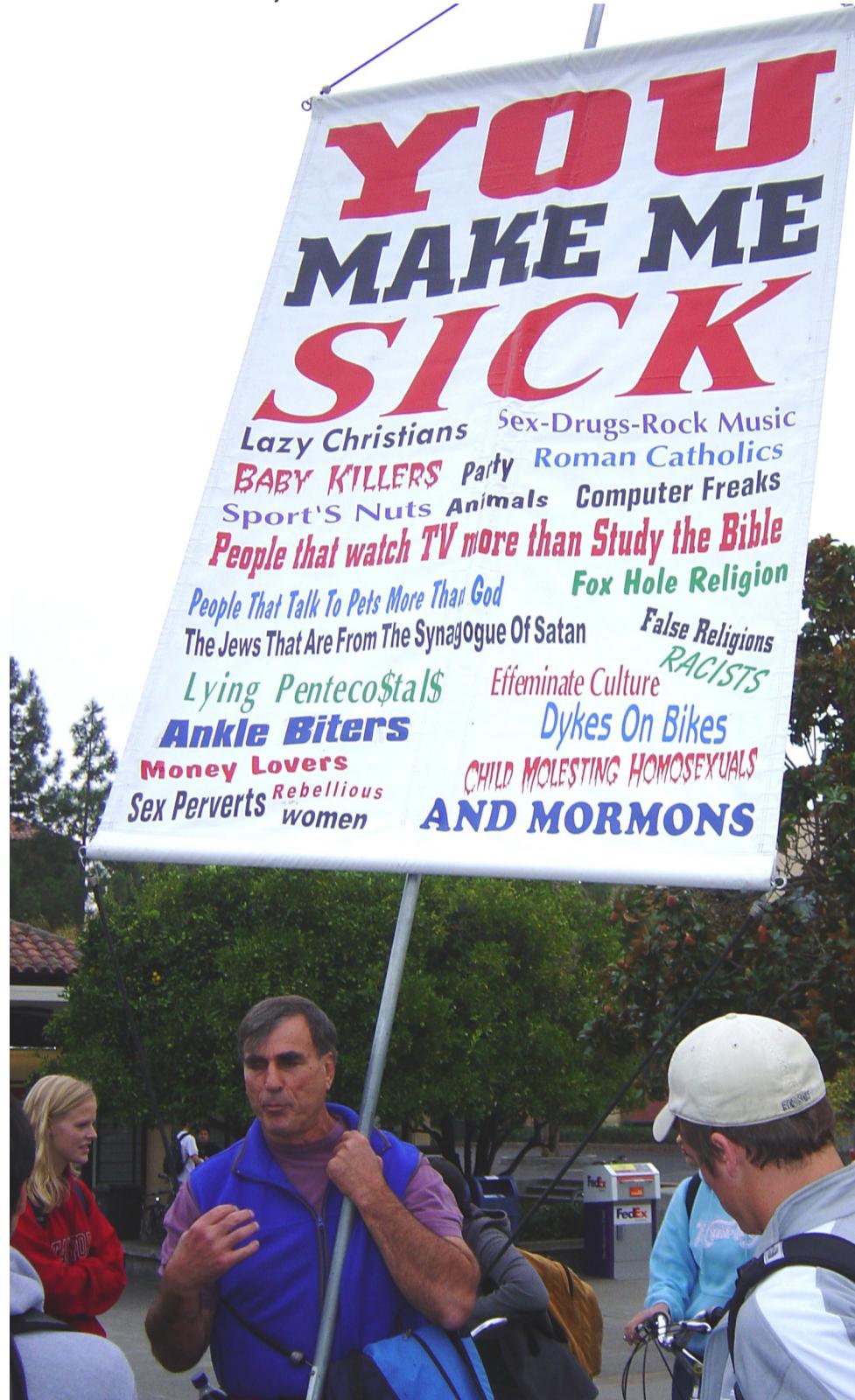
Why is this? Because conservatives believe in the United States and therefore refuse to subvert the democratic process. While life is a precious thing, many on the religious right value God and country higher than life itself, hence until we can find a way around the *Roe v. Wade* decision, there is nothing we can do.

Indeed, conservatives have won a huge battle in this war on abortion for the first time in decades through the passage of the partial-birth abortion ban. While this ban applies only to a particularly heinous method of abortion, it is a step forward towards the goal of finally ending the practice.

Of note is the fact that the conservative victory of the partial-birth abortion ban came through the legislative and executive branches, which are chosen by the people, whereas all of the liberal victories have been in the courts since the discovery of the right to abortion in the Constitution. The judicial branch was always intended to be the weakest of the three branches of government, serving as a check against abuse of power by the other two branches. Today, the judicial branch has exceeded its Constitutional bounds of control, and activist judges are imposing their own political views on society, in effect turning the judiciary into an unelected legislature.

Now is the time to draw the line. Americans have to stand up and say that we aren't going to take it anymore. The judicial branch is out of control, and the only way we can check it is through the appointment of strict-constructionist judges or through a Constitutional Amendment.

The appointment of judges is an important check designed to maintain balance within the legal system. However, with the current block of judicial nominations by Senate Democrats and the severity of the situation, waiting around for judges to die is no longer a sufficient check on the judicial branch. Americans must call for an amendment limiting the power of the judicial branch to the role for which it was initially intended in the Constitution. Such an amendment is the only means by which we can reign in the runaway courts and restore the balance of power within the American government.



Two street evangelists visited campus, expressing disgust with the sinful nature of present day America and informing students of their impending eternal damnation

political system to preserve Christian morality.

On the other hand, leftists often fight back out of spite for America and its founding principles. Rather than point out the vast majority of good things that America stands for and positive influences we have had on the world, leftists usually rant about the horrors of the American past. Admittedly, America is far from a perfect nation, and we have many blotches in our past. Yet, the amazing thing about America is that we overcome and purge our faults. We, over the course of our history, have continually strived to improve by extending liberty and freedom to all.

Today, we are at a major turning

Abortion is the most important issue in this battle. Pro-life advocates believe abortion is murder, whereas pro-choice advocates believe abortion to be an inherent right. The right believes in the right to choose, too. The choice, however, is whether to get pregnant, not whether to snuff out the life of an unborn child.

There have been over 35 million abortions in America since *Roe v. Wade*. To put this in perspective, the total number of American deaths in every war the US has fought is under 1.25 million. In actuality, the number of abortions every two-and-a-half weeks is approximately equal to the number of American deaths in the Vietnam War.



Affirmative Action Backfires

by David Stat
NEWS STAFF WRITER

Affirmative action, although a well-intentioned policy, is doing more harm to this country than good. The policy was developed in order to counteract the racial and sexual discrimination supposedly inherent within hiring and admissions practices in the United States. However, affirmative action, while it does help minorities overcome the forces of discrimination in hiring and admissions practices, acts to heighten or even induce racist sentiment among those employers. For instance, a hiring manager compelled to employ a worker belonging to a minority group in place of a more-qualified applicant would develop resentment towards not only the affirmative action policy but towards minorities as well. Such resentment increases tension and conflict between minority and majority

groups, as majority group members feel that minority group members are not deserving of their position and did not have to work as hard to achieve it as they themselves did. Such increased tension leads to further segregation of groups and the weakening of inter-racial relationships. This disintegration of inter-racial cohesiveness is perhaps the worst consequence of affirmative action. Although affirmative action does work to counteract the limited forces of discrimination, its net effect is to increase the amount of discrimination and racial tension present, creating a negative feedback loop that is damaging to this country's psychology.

The goal of affirmative action is to create an employee basis that is proportionally representative of the applicant base. In an educational institute such as a medical school, for instance, the school would aim to admit members who had completed the pre-medical requirements in proportion to their group's representation in their applicant pool. This adds another factor to the hiring process in addition to merit: minority group status. What can happen is that employers and schools can end up hiring or admitting, respectively, less-qualified individuals solely on the basis of the fact that the group they belong to is underrepresented. However, a more important negative consequence of affirmative action policies is that a student or employee who belongs to an underrepresented group cannot be sure if they were admitted solely on the basis of ability or whether, if the school/employer had not been aware that they were part of an under-represented minority group, they would still have been accepted. The consequence of such uncertainty is a powerful deleterious effect on the

psychology and self-worth of minority individuals, who cannot know if they have achieved acceptance by virtue of their ability alone.

Perhaps worse than the effect on the minority, is the effect on the American institution. America's core is based around meritocracy; the idea that one is judged on his abilities, not on his color, race, or religion. Affirmative action undermines this institution in the most fundamental sense by providing a secondary dimension of acceptance, being of an underrepresented race. The fundamental substance of the "American Dream" is that one's choices dictate one's future. Race is something one is born with. To make a matter of heredity such a critical factor of future determination

is no more moral than judging someone on their father's wealth or their family's prestige.

Some proponents of affirmative action argue that testing and educational qualifications are not necessarily

good indicators of future success. However, such qualifications remain one of the best and most consistent ways on which to evaluate a potential employee. Without such standards upon which to base decisions, the hiring process would become even more subjective, less fair, and more discriminatory.

Affirmative action is in itself discriminatory, just in the opposite direction that we are used to. Instead of favoring members of majority groups or members of minority groups, it now favors members of minority groups over those of majority ones. As the old adage goes, "Two wrongs don't make a right." What is beginning to emerge in this country due to the effects of affirmative action and other well-intentioned policies is discrimination against the minority. The true solution to the problem of unmerited under-representation of minority groups is to eliminate bigotry in all its forms. Although this is obviously an exceedingly difficult task that will take years to accomplish, it is the only way to make the system fair to all. We must encourage not only tolerance, but a community where the word "race" has no meaning and in which we all view each other as simply human brethren, rather than "Caucasian" or "African-American". We must encourage a return to traditional moral values. As long as we continue to classify people by the color of their skin or their background, discrimination will exist. Such a world would still have a place for heritage and cultural traditions, each being respected for its merits and richness. The rudimentary and temporary solution of affirmative action only serves to make this task more arduous.

"America's core is based around meritocracy... Affirmative action undermines this institution in the most fundamental sense"

Letters to the Editor

Review Should Support Daily Ad

I would like to urge the readers of the *Review* to support *The Stanford Daily* in their choice to print the recent advertisements by campustruth.org.

I regret that the recent printings of the advertisements have caused some students to feel threatened or generalized.

However, I have yet to find a single person who has felt inspired to violence against any Palestinian, Arab, or Muslim as a result of these advertisements, and certainly hope that these fears will never be actualized. As to the issue of generalization, the advertisements try to bring to light the difficulties of the Israeli people in dealing with the situation, and not imply in any way that the situation is the fault of all Palestinians. It is simply trying to show that all it takes is one suicide bomber to make a people and a nation react in the ways that Israel does, and that as long as the attacks continue, Israel has no choice but to defend herself.

I'm worried that some students who have written letters to the *Daily* seem to use these fears as an argument against the printing of the advertisements. It would seem that some students would much rather deny the existence of terrorism against Israel than acknowledge it, since to do so might seem to incriminate the entire Palestinian people. These people would do much better to distance themselves from the actions of some minority of the Palestinian population; unfortunately, they often choose to deny altogether the occurrence of the depicted events, thus protecting the deeds of a minority at the expense of all Palestinians.

In one letter to the *Daily* ("The *Daily's* decision to run ads violates Fundamental Standard"), Mr. Ahmed Ashraf wrote that the ads "show no respect for the rights of others... and show no compassion for the cumulative suffering of a displaced, impoverished and humiliated people without a homeland." On the contrary, the ads don't violate the rights of others, but to censor them would violate the rights of those who disagree with Mr. Ashraf's point of view. Additionally, the ads may not show a great deal of compassion for Palestinians, but they do show a great deal of compassion for Israelis, who are a people hurt by the terror and constant war that has been levied against them unilaterally since the creation of the state of Israel. We must recognize these injustices against the Israeli people, respecting the rights of Israelis just as Mr. Ashraf wishes us to respect the rights of the Palestinians.

There are already many events on campus that show sympathy for the plight of the Palestinians. These advertisements choose to show sympathy for the plight of the Israelis, and bring people to understand the Israeli point of view in this conflict. Their purpose is not to promote violence, but compassion and understanding for what Israelis have to deal with every day for the last 55 years. Their purpose is not to paint all Palestinians, Arabs or Muslims as terrorists, but to show the Stanford community that Palestinians are by no means the only victims in the conflict.

-Oded Wurman, BIOLOGICAL SCIENCES UNDERGRADUATE

The Dirty Secrets of Mr. Gary J. Raichart

Do people like Gary J. Raichart actually believe that "gay marriage" is an "attack upon the very existence of the traditional family"? For that to be so, they would have to believe that should some form of marriage for gay people be legalized, most heterosexuals would suddenly become gay and start marrying those of their same gender. Maybe Mr. Raichart is so tempted, but I sincerely doubt that the majority of people would fall under such a spell. Or perhaps if marriage remains illegal for gays, he thinks they'll just turn heterosexual? Not likely. Now, if Mr. Raichart and his ilk don't believe such a threat is apparent, then their alarm is but a deception, a lie for the sole purpose of discriminating against anyone who doesn't believe as do they.

Yes, there is a threat to traditional American life, but it doesn't come from gay people. The threat is from the Taliban-like religious zealotry espoused by those like Gary J. Raichart. They point their bony fingers at gays, liberals, foreigners... anyone to draw your attention away from them, so they can do their dirty work in safety.

-Carlton Wyatt, DOUGLASSVILLE, GEORGIA



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A Prudent Measure: Striking North Korea



This editorial is the opinion of the Review's Editorial Board, which consists of the Editor-in-Chief, Opinions Editor, News Events Editor, and Investigative News Editor.



"In May 1999, a North Korean military leader launched talks by verbally attacking former Defense Secretary William Perry, saying that if the United States didn't agree with North Korean demands, 'he would bring a sea of fire to Palo Alto, Calif.,' where Perry lives, said Sherman."

Let there be no doubt, a new conflict is brooding and it's centered in North Korea. The CIA has already concluded that North Korea's nuclear program has produced more than two functional nuclear bombs. And there will soon be many more. Following the reactivation of their uranium enrichment facilities, North Korea is poised to maintain an arsenal of over a dozen nuclear weapons in the next 18 months. The coming storm only seems to darken when one realizes North Korea already has tested missile technology, the Taepo-Dong 2, capable of reaching most of Asia and even parts of Alaska.

President Clinton realized there was a growing threat in the Korean Peninsula. At the time, North Korea's nuclear program was at a young and vulnerable point. Rather than taking an aggressive stance, Clinton indulged in the luxury of taking a very reconciliatory approach offering North Korea food, oil, and a nuclear reactor in return for the mere promise of dismantlement of their nuclear program and a limited verification scheme. Not only did North Korea rebuke the verification scheme during the time of Clinton, soon after Bush took power, we learned North Korea had simply moved their program underground. Even in the face of the most generous offer imaginable, they never had any intention whatsoever of ending their nuclear ambitions.

This being said, does anyone really believe there is a tenable political solution that will finally lead to the denuclearization of the Korean peninsula? Clinton, for all of his shortcomings, was very good at offering generous political compromises. If his promises weren't good enough for Korea, then Bush stands little chance.

In little more than a year or two, North Korea's experimental Taepo-Dong 3 will be in operational stages, and that missile may be capable of delivering a nuclear weapon to the western seaboard of the United States, including Los Angeles, San Francisco, and yes Palo Alto.

Worse than a limited strike against the United States, the North is already the largest proliferator of missile technology to the world. Having a history of arms deals with Iran, Yemen, Syria and many other rogue nations, the North's intention to distribute their weapons is clear.

What's the one thing worse than a heavily nuclear-armed North Korea? The nuclearization of Iran, Sudan, Syria, Egypt, and Libya. Ending the proliferation of nuclear weapons is an undeniable priority, liberal or conservative. Accepting that history repeats itself, the North will undoubtedly continue to sell its weapons to America's enemies abroad.

Realizing that viable political solutions to this conflict are little more than a liberal fantasy, Americans must embrace the only other means to end the proliferation of nuclear weapons, a new war. North Korea has two nuclear

weapons, and the longer we wait, the more they will have. In addition, the prospect of a non-nuclear war with a state as historically belligerent as North Korea is just another wishful dream.

There will be war with N. Korea and it will be nuclear, this must be accepted, and the next steps of planning for this conflict must be considered. The Demilitarized Zone (DMZ) is the most heavily armed area in the world. The US currently maintains approximately 37,000 troops in South Korea, most of them between Seoul and the DMZ.

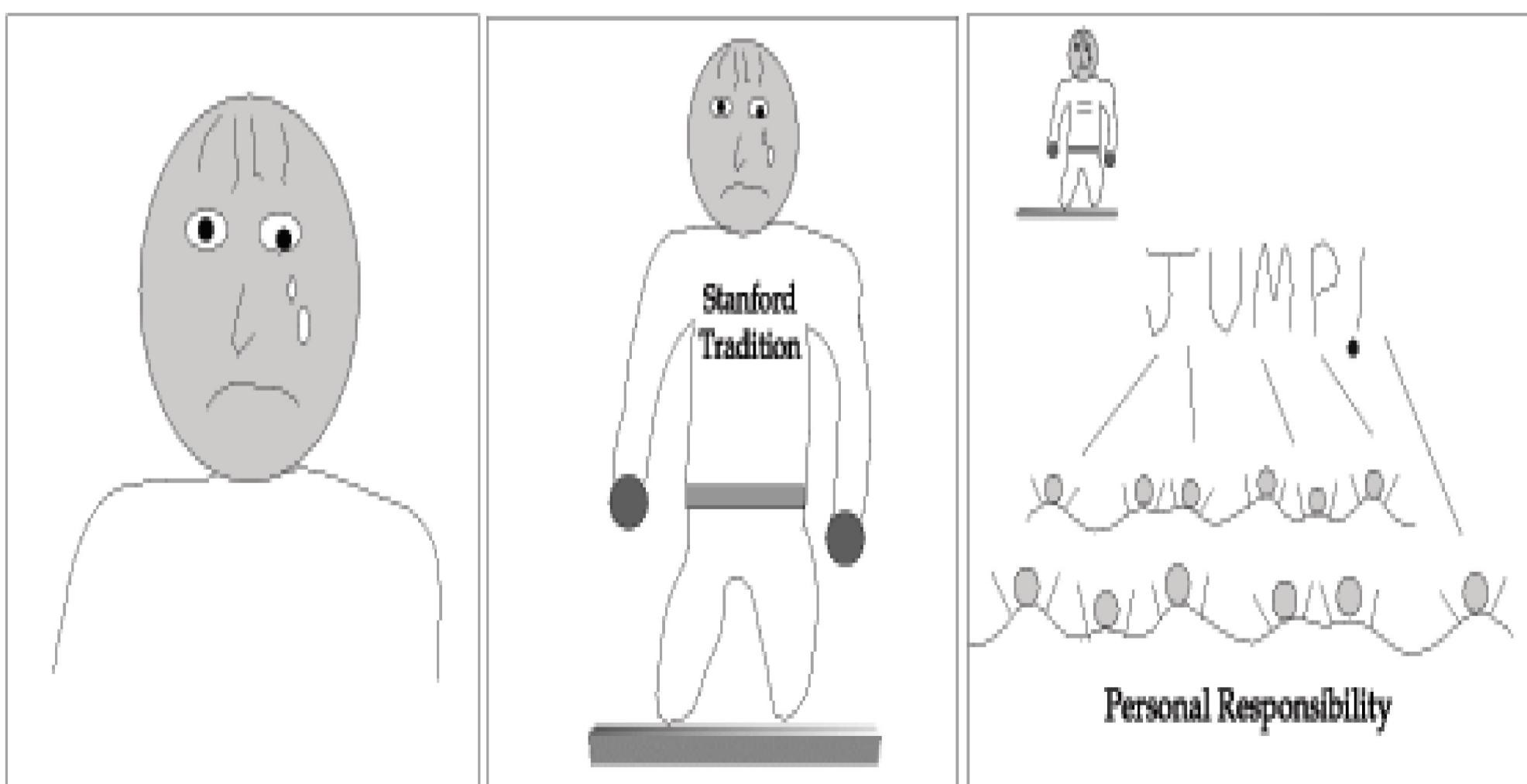
This formidable fighting force begins to appear largely outmatched when our adversary is considered. North Korea has 500 to 600 Scuds and 100 No-Dong missiles capable of striking Seoul and our troops. In addition to these missiles, N Korea has thousands of artillery pieces capable of delivering 500,000 shells an hour into downtown Seoul. And we are not even considering the North's nuclear options.

South Korea's beautiful capital city boasts a population of over 10,231,217. These people live in a cosmopolitan city not unlike most others in the world. This beautiful city will be turned into a heaping pile of rubble in mere hours. Within the opening hours of any large-scale military conflict, North Korea's intense barrage of artillery alone would turn Seoul into little more than a modern Dresden. The North's missiles and artillery weapons have been extremely well fortified amidst the expectation of an eventual US military conflict. They have been preparing for 50 years. Even with all of the United States' cruise missiles and conventional weapons, we have no way to destroy the North's weapons. We may be able to destroy a quarter, perhaps a half, but unfortunately 250,000 artillery shells an hour is more than enough to wreck Seoul. To neutralize these weapons will be an extremely difficult task. But this casualty of war can be averted.

Enter the savior of the ten million residents of Seoul: a preemptive tactical nuclear strike aimed at the North's widespread and entrenched artillery placements.

There is no other means to guarantee the safety of South Korea and of our brave fighting forces. A barrage of parallel tactical nuclear strikes delivered via cruise missiles is the only way to assure the optimal destruction of North Korean artillery. This is not another Hiroshima. No civilian body will be attacked; in fact, the only reason for their use is to save a large civilian body that the North intends to destroy.

Many may call the use of nuclear weapons of any form an inhumane and categorically unacceptable option. But this is to deny a few inevitable truths of the consequences of casualty. There will be a war with the North. In that war, the North will attempt to eradicate Seoul and our troops that stand between that city and the DMZ. The only way to avert Seoul's destruction is a preemptive tactical nuclear strike on the weapons that promise her demise. Thus we are left with a simple question: ten million dead South Koreans or a limited preemptive nuclear intervention? The humane answer should be obvious.



-Publius Frank



Bleak Outlook for Japan

by Ben Guthrie
NEWS STAFF WRITER

On Tuesday, November 11, members of *The Stanford Review* gathered for the weekly lunch with a distinguished Hoover Institution Fellow. The week's guest was Research Fellow Toshio Nishi, an expert on contemporary Japan and U.S.-Japan relations. Dr. Nishi spoke of the shortcomings of Japan despite their status as the world's second largest economy.

Dr. Nishi began the lunch by discussing Japan's entrance into the modern world. Commodore Matthew Perry first visited Japan in 1853 and impressed the Japanese with "battleships made of steel." In 1854 Japan signed the Treaty of Kanagawa opening their borders to the United States for trade and diplomatic relations and ending their long-standing isolationist policy. According to Dr. Nishi, Japan "learned the Western power game" that "power dictates justice," and this resulted in the pre-World War II imperialism. After the United States defeated and subsequently democratized Japan, Japan's mantra became "catch up with the U.S.; emulate America." Dr. Nishi pronounced, "We sacrificed everything to be rich."

Since 1955 the predominant political party in Japan has been the Liberal Democratic Party. The economic growth from 1955 to 1990 was phenomenal, and Japan became the world's second largest economy. Then in 1990 the "bubble burst," and there was "nothing left but ashes." Dr. Nishi knew changes must be effected. He exclaimed, "I think we need a riot over there, but everyone is so well-behaved." During the last decade, while economic growth is deteriorating, the "only growth in Japan is the number of bureaucrats." Dr. Nishi lamented that "1 in 4 [Japanese citizens] are connected to government bureaucracy" and that "bureaucrats are running [the] government, not politicians."

Dr. Nishi discussed U.S.-Japan relations underscoring his position

that he is "forever encouraging ties with [the] United States." However, the forty thousand American forces stationed in Japan cost Japan \$5 billion annually. He emphasized that "we like Americans; we idolize America," but Japan cannot continue to be the "Asian agent of American power." As the second largest economy in the world, he says, "We can surely defend [our] own country." Military independence

is not so important from Dr. Nishi's perspective in terms of physical defense but more as a matter of "national pride" and "self-respect."

"Ten years ago I started saying it, we have to rewrite our constitution and defend our own country," said Dr. Nishi. When asked about the prospects for such change in Japan's future, Dr. Nishi expressed only slight hope. Change in Japan has always been associated with some "external threat," and then the change is "drastic." In an ironic way says Dr. Nishi, "Kim Jong-il is our last hope." The threat posed by North Korea may eventually incite change in Japan's constitution to defend itself. Dr. Nishi recalls the August 31, 1998 test-fire of the Taepo Dong-1 ballistic missile, which flew over Japan landing in the Pacific Ocean. He thought to himself, "Japan will change if they shoot."

Beyond U.S.-Japan relations, Dr. Nishi illuminated one factor of Japanese society, the suicide rate, which "From that statistic alone, I can see the real picture of where Japan is." According to Dr. Nishi, thirty thousand people

commit suicide each year. They are mostly men in their 40s, 50s, and 60s who are unemployed. Dr. Nishi says suicide is a "natural consequence of unemployment" and a "matter of pride." Men who are unemployed and therefore not supporting their families feel a deep sense of shame. By committing suicide, these men leave the support of their families to the insurance companies, which in Japan cover suicide. Unfortunately, exclaims Dr. Nishi, "This never becomes an issue; this should be a huge political issue!"

Another problem Dr. Nishi bemoaned was the attrition of the best and brightest Japanese students who emigrate from Japan and end up in countries such as the United States. Hoover Research Fellow Arnold Beichman, liaison between *The Stanford Review* and the Hoover Institution for the weekly lunches, queried, "What you're painting is a very bleak picture of Japan, the second largest economy in the world; I don't get it?"

Dr. Nishi agreed that the outlook for Japan is dreary. He said not so facetiously that the "whole Japanese government is socialist." The inheritance tax is 70% of assets valued above three million yen, which is roughly equivalent to thirty thousand dollars. Dr. Nishi asserts, "I am advocating a 0% inheritance tax."

On the bright side, Dr. Nishi pointed to the extremely high savings rate among the Japanese population. This is partly a function of the lack of a social security system. Nevertheless, while Japan remains a world economic leader at the present, Dr. Nishi forecasts a dismal future, saying that "someday it is going to crash."



Dr. Toshio Nishi

TWISB-BIIS Preseason College Basketball Rankings

Rnk	Team
1.	Syracuse
2.	Kentucky
3.	Duke
4.	Arizona
5.	Kansas
6.	Oklahoma
7.	Florida
8.	Connecticut
9.	Illinois
10.	Louisville
11.	Notre Dame
12.	Maryland
13.	Pittsburgh
14.	STANFORD
15.	Wisconsin
16.	Michigan State
17.	Marquette
18.	Texas
19.	Wake Forest
20.	Xavier
21.	Missouri
22.	Oklahoma St.
23.	Purdue
24.	North Carolina
25.	Butler

Honorable Mention:
Gonzaga,
Saint Joseph's,
Cincinnati,
NC State,
Oregon,
Creighton,
Dayton,
Ohio State,
Memphis,
Arizona State

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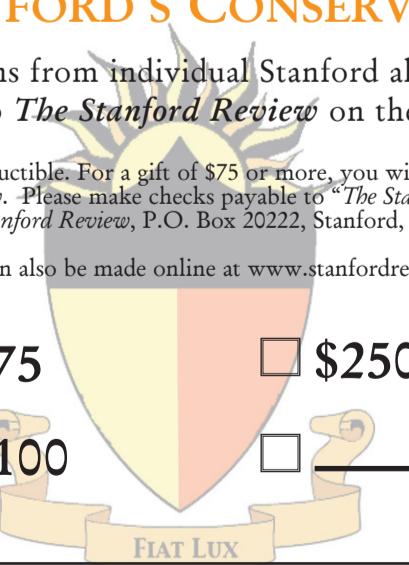
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