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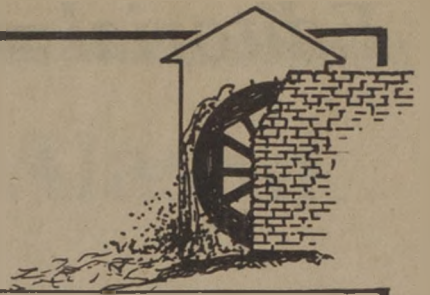
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CURRENTS

A Publication of the Student Action Center



Vol. 1, No. 2

"Positive Social Change"

February, 1984

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Primer



Comes a Time . . . Again

It's new, and it's different, but so what. We've been new and different before, you say. Lots of times. The Clark Fork Free Press, The Paper SAC, and a host of others in so many years. It's probably confusing for you, I know it is for us. There was a time when students seemed more than willing to support the fringes of left, as well as right, in their efforts. They would read whatever rolled off the presses as long as it pointed forward, or at least away from where we were then. It didn't matter how it was said, or if it was responsible, or really even if it was true or not. They were in need of something, and they got it.

But times change, as the mirror will tell you, and there comes a point where a turn must be made. There comes a time when you have to make a change, a real change, or get out. We see that the time has come for SAC at the University of Montana. All of the "Indicators" that we have today, point in another direction from that of the "Free Press" et al. They tell us that students are no longer interested in demonstrating, they don't feel that it

And so we go full circle, back to the golden rule. The good golden rule may be a better description. Good reading, Good writing, Good editing and layout. Just plain good. What the students want is facts. Well accomplishes anything. And they don't really want to read the accounts of bloody atrocities, even if they are taking place around us.

presented and documented and responsibly handled. It has been made clear to us that we stand at that cusp where a turn must be made, or we must go. And so we turn too, and buckle down. Batten down the hatches, tighten our belts, and put our collective nose to the grindstone.

On the Banner of this new publication is a motto, sort of. It reads: "Positive Social Change". It says that although we have changed, we still retain our direction. We still have a purpose for which it seems worthwhile to make the change of stance, and we will go on.

As an alternative to "Selling out", we will work within the system with all our might; if we get the chance.

Currents

- Editor.....Freeman Dodsworth
- Business Manager.....Tammy Holmes
- Computer Input.....Chris Dickinson
- Layout.....Will Freeman and Freeman Dodsworth

The views represented in "Currents" do not in any way represent the views of the Associated Students of the University of Montana, or the University of Montana.



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this paper

A Letter Home From Alaska

"Joel Hansen is a fisherman in Alaska. What a man thinks as he goes through day to day processes, living on and off the harsh waters of the Alaskan wilderness, isn't something that generally makes its way in to the public eye. What Hansen writes in the following piece, comes not from the cold publication mind of a free-lance writer, but from a man who is concerned about the fate of his world. In the excerpt that follows, he expresses these concerns to his sister in a letter. The style is his own, un-premeditated and unconcerned with polish or flash. We came upon it through the sister to whom the letter is written, and with Hansen's permission reprint it with little or no editorial interference.

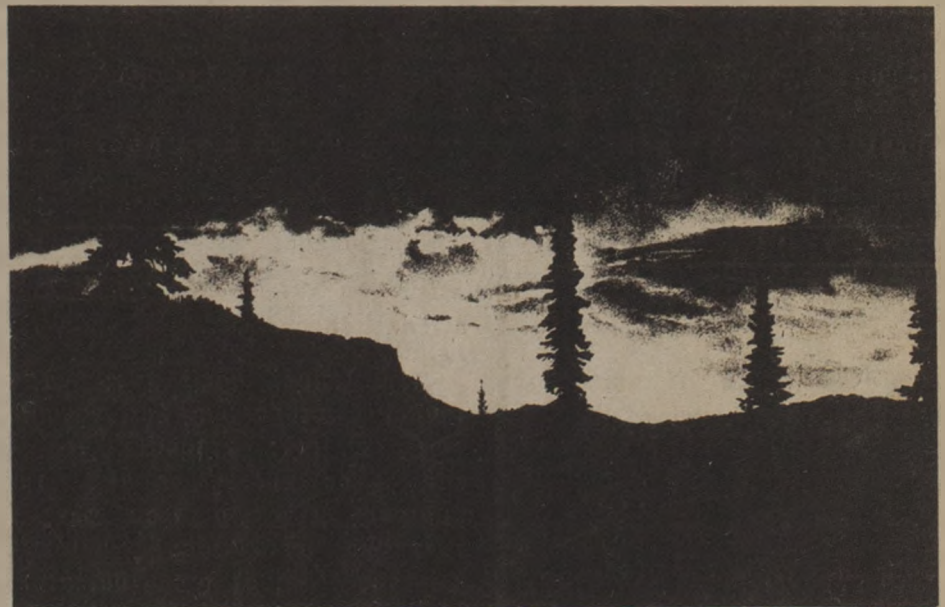
"... Have you read FATE OF THE EARTH, or in contrast THE STRATEGIC IMPERATIVE?.... or EINSTEIN ON PEACE, in contrast to THE COMING BOOM?.."

It seems to me that grim reality (or that part of our existential whole that I conceive to be counterproductive, hostile, and altogether grim) is in conflict today more than at any other time in human history. With the evolution of some kind of standard by which nations and peoples with their diverse cultural, ethnic, religious, and political affiliations, may claim fellowship to one another. I think we see in the great majority of sensible people an honest desire for some such arrangement (the suicidal shi'ite moslem martyr is in the minority I am disposed to believe). However, sensibility aside, we find ourselves committing the most heinous atrocities (shipping

weapons all over the place, irradiating our oceans and atmosphere, etc.) for the sake of achieving some sort of stability, from whence presumably an understanding will arise. We act with divine irrationality, with a view towards being understood and accepted by the world today. And the stakes get higher in the event some slavish type in a fur cap (who is barrelling down the same road) should take exception to any particular methodology we happen to be engaging in.

being not delimiting those of another. In other words, by seeking to answer the question of who we are and what we want, we both lower the importance of our singular needs (gaining humility and moderation) and simultaneously recognize the tremendous importance of satisfying the needs of other individuals, in order to raise the quality of living.

By answering the last question of what we are willing to fight



Frankly, I find the situation discouraging in the extreme, but not altogether hopeless. I see a solution, and it involves a precise definition of ourselves; who we are, what we want from life, and what we consider to be threats to ourselves against which we would be willing to fight. In answering the first two questions we discover first our insignificance as individuals (and importance as a collective human entity), secondly the boundaries of material and physical security necessary to maintain our own individuality, happiness, and well

for, we avoid the retrogressive slide into anarchy with the ensuing threat of overactive self defense, and the extremely dangerous confrontations that arise in situations of ungoverned idealism. I find it wise to remember here my own limitations as a pacifist. Under a given set of circumstances, I would resort to violence in order to protect myself or my friends or family from violence (I think?).

Continued on 11

By Will Freeman

For those Democrats still sifting through the presidential candidates for a good pick for the upcoming primaries.....forget it. The primaries, that is. As of 1984, Montana's Democratic delegates for presidential candidates at the Democratic National Convention are no longer chosen by a primary election, but by a caucus system based at the county level. It is, indeed, an altogether different approach to

which will be made easier by the fact that rides to and from the caucus may be available as well as child care and entertainment.

On Sunday, March 25 at 2 PM, all eligible and registered voters within each county, that are either Democrats or are aligning themselves with the Democratic Party, will meet at a previously designated meeting hall within a particular county. Each participant will likely be given a

percentages of the total caucus population that each candidate has acquired. If any candidate's caucus meets or exceeds the required 20% threshold at the end of the first tally, then that candidate is assured of at least one delegate at the state caucus, this 20% threshold also applies to the "no preference" caucus. Since the 20% threshold is a critical one, lobbying to sway participants over to a particular

Montana Caucus Primer

"weeding out" the Democratic presidential candidates for Montana, and a bit more involved as well. The county caucuses in Montana will be an afternoon-long event in the most basic of democratic processes -discussion and debate on the social and political issues that affect us, as well as the candidates who seek to address them.

Before "lack of experience" discourages any would-be caucuser from attending, it should be pointed out that these are truly "no experience necessary" events. All participants will be guided through step-by-step by caucus officials. All that any Democrat needs to do is attend,

number upon entering, and the total number of participants will be announced. Whether the total number of participants is six or six thousand, these people will choose the delegates representing each county at the state caucus; so it's important to have as many participants as possible at the county level.

After each candidate's representative has addressed the crowd, the participants will be asked to relocate themselves to one of many rooms, each reserved for supporters of a particular candidate. After the move is completed, the first of two tallies of all the participants in each room will be taken. This count will determine the

candidate is sure to be heavy.

The new system even provides for undecided or unsatisfied Democrats by providing a separate "no preference" caucus. In fact, the "no preference" caucus (sort of like checking "none of the above") may prove to be one of the caucus system's more dynamic aspects.

All of the candidate caucuses not reaching the 20% threshold at the end of the first tally will be given one chance only to shift their allegiance to the "no preference" caucus. Since the candidates must meet or exceed the same 20% threshold at the state level, there may in fact be

A few important points for Montana caucus goers:

- No experience is necessary to participate. Caucus officials will give step-by-step instructions.
- There is no fee for caucus participants.
- Participants must either be registered to vote (or eligible to register) in the county in which they wish to participate.
- Participation must be in the county in which the individual is registered.
- Since all of the county caucuses in Montana will be held on the same day, (Sunday, March 25), no absentee or proxy voting will be allowed.
- Participants must be Democrats (or at least align

themselves with the Democratic Party for a day) to participate in the Montana Democratic Caucuses. (No matter how appealing the new democratic system may appear to non-Democrats, since these caucuses are intended to choose a Democratic presidential candidate, only Democrats are invited to attend.)

advantages to sticking to a caucus with less than 20%, if that candidate has enough support to win 20% statewide. Likewise, even if a candidate achieves over 20%, if there isn't enough support to gain at least 20% statewide, the "no preference" caucus would likely be desirable, even though the 20% threshold has been met at the county level.

After any new relocating has been completed, a second tally will be taken to determine the final percentages. It is these percent-ages that will dictate how many delegates each candidate will send to the state caucus from a particular county. The number of delegates will be determined by the percentage gained of the total number allotted to a particular county. For example, Missoula County will send 25 delegates to the

state caucus. If Candidate A receives 20% of the total, that candidate will send 5 delegates to Helena.

At this point, each candidate's caucus will elect the designated number of delegates along with an equal number of alternates. The delegations will be divided evenly among men and women. At this point the caucuses are completed, only to have the delegates repeat the process in Helena in the months to come.

If the upcoming process has anyone needing a "walk-through", there are ways of brushing up on the skills and etiquette of caucusing. Already, one "mock" caucus is planned by the Missoula County Democratic Central Committee, to give participants a practice run.

Wendy Fitzgerald, Chair of

the Missoula County Democratic Central Committee (to whom I am grateful for most of the above information), has stressed that participation on all levels is important for a successful caucus. Anyone wishing to help organize the Missoula caucus or merely desiring more information, is urged to call Wendy Fitzgerald at 543-8461. Happy Caucusing.

NOTE: All those that participate in the "no preference" caucus, may find this to be the most active caucus of all. Here, the talk will no longer be of candidates alone, but also of issues, bargains, and compromises. This is where the real politicking may take place. Because of the diversity of the people represented, the outcome of the "no preference" caucus is uncertain at best.



By Lance Olson

Something in the Air?

We live on the floor of a restless sea of air. We breath gallons of air per day, taking up oxygen to spur the fires of metabolism. But oxygen isn't all we get from the global sea of air. We also inhale electrically charged particles that may effect the way we think and feel. These charged particles, called air ions, are known to affect a wide range of living organisms, including wheat in Montana's Gallatin Valley, mice in a lab in Berekely California, and human beings in windy regions of the Middle East and Europe.

Ions exist in two types, negative or positive. Normal air has about four negative ions for every five positive ions. But this normal balance can be upset by warm dry wind or by pollution, among other factors. The result is more than the normal amount of one type of ion. An excess of negative ions will affect the subject positively, and an excess of positive ions will do the opposite. In essence, your sense of health and well being can be increased or decreased by physical processes in the atmosphere.

The substance most affected by these changes is serotonin, or 5-HT. When there is a high concentration of negative ions in the air, humans produce less than the normal amount of serotonin. The production is increased with positive ionization. These affects are important because serotonin is a powerful and versatile chemical with well-known links to consciousness and physiology. Too much serotonin can leave you distressed psychologically and physically. According to science, then, positive ions are bad for you.

Art and the Laws of Peace

By Naomi Lazard



"On December 14, 1983, Naomi Lazard gave a talk at a forum entitled "The Fate of the Earth", at the University of Montana. The talk was given in response to the trial of a man who crossed the line of the missile base at Conrad, Montana to protest the stockpiling of nuclear missiles. He was found guilty, and the case is now in the appeal stage. Lazard, who was Poet in Residence at the University from 1979 until 1983, brings the sensitive eye of the artist to the harsh issues of National Security. The following is the major text of her talk."

I have been asked to say something about the arts and morality. I can't speak for all the arts because I am not familiar with the processes of all of them. I can speak only of the art with whose process I am intimate: writing. In the process of thinking about this subject I have come to an idea that is new to me. I've made a discovery. So I am not only honored to be speaking here, I am grateful.

The cutting edge of any literary work is the criticism of life it implies. By this I don't mean criticism of LIFE in capital letters or in general. I mean criticism of life as it is experienced in that time, in this time. Criticism as I use it here means the attitude of the writer towards experience, intimate and personal, and experience of the world. Of course the personal always implies the public; the microcosm is a part of the macrocosm. The world is in every grain of sand.

Every literary work begins with an attitude on the part of the writer towards his or her experience of life. It is always a judgment. It organizes ex-

perience in a certain way, not like a laundry list, but, if the writer is successful, in an organic way that makes the work larger than the sum of its parts.

In a letter to his brother Theo, Vincent Van Gogh wrote: "...To be an artist it is necessary to have a cold eye and a warm heart." In writing, the cold eye is the critical sense, the part that stands aside and says, Is this right? Is this the way things really are? The warm heart is the ability to empathize, to have compassion, to put yourself into the inner life of

"The cutting edge of any work is the criticism of life it implies . . ."

another person and imagine his or her experience, even to experience that person's experience. It makes it possible for the writer to become a totally different person for the purpose of the work: a murderer who kills an old woman in order to prove he is a superman; a woman who leaves her husband and runs away to Italy with another man, then ends her life by jumping in front of a train; a terrorist who leaves bombs in airports and coffee shops; a judge who has concealed the fact that his grandfather was black. This is the work of the imagination. It is called empathy.

Beyond this, because of the work of imagination and empathy, writing makes connections, juxtapositions, it sees similarities or antagonisms that weren't apparent before. This is intelligence, not the dry formal intelligence of logic but the intelligence of the warm heart in concert with the cold eye of criticism, that brings together what the heart feels and what the mind knows.

We who are writing today, principally the poets, but I would also include writers of fiction, are descendents of the Romantics. Of the main tenets of Romanticism, maybe the most important one, is that imagination is the well-spring of compassion. The great function of art is to bridge the abyss that lies between us. There are only a few ways in which we are able to leap out of ourselves and experience others the way they experience themselves and illuminate our lives. These ways are: in religion where the communal experience of faith brings the congregation together, in love where the intimacy with the beloved breaks down the barriers of self, and in art where the artist reveals his or her interior. In writing the imagination is crucial. It is imagination, a greeting of the spirit, that brings us to becoming a part of the organic whole, a special being in whom lives the whole. The work of the imagination leads outward from the self into the world of others.

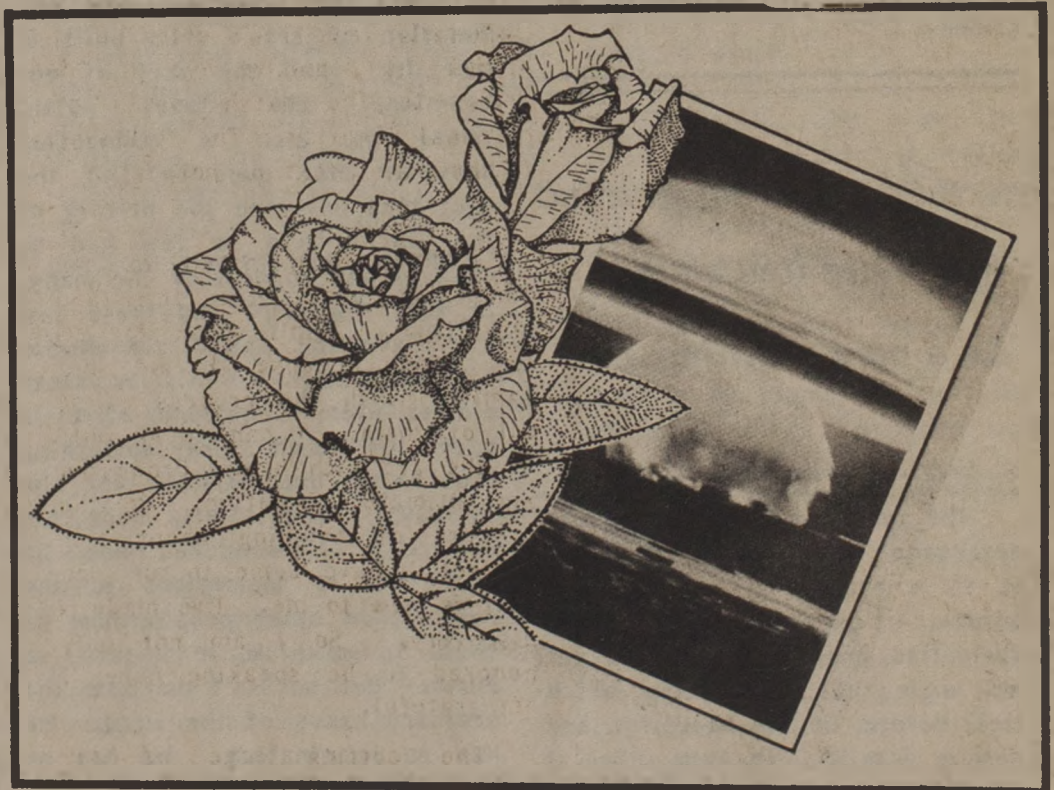
In *THE NECESSARY ANGEL*, Wallace Stevens, our great 20th century poet, writes: "...The necessary angel is imagination. Reality is so rich, so various, so filled with nuance and subtlety, that it takes all the work of the imagination to keep up with it and to catch merely a fraction of it."

Here in this dire time of unspeakable possibilities, the men who call themselves our leaders are bereft of that essential quality or grace, imagination. What follows is an excerpt from an article printed in *PHYSICS TODAY*. It addresses the question: Is there intelligent life in the universe?

"On the scale of cosmic time - and we can say that 10 to the negative eighth degree, is the

age of the galaxy - a planet passes from no technology to complete technical mastery in an abrupt and discrete jump. When this jump is completed a civilization rises to the level of scientific knowledge at which moment it can begin to communicate with similar civilizations over interstellar distances. The earth has just passed this point of technological mastery. Because of the continuous formation

electro-magnetic radiation depends not only on the number which come into being each year, but also on the longevity of intelligent civilizations in a state where technology is practiced. It is possible that the mean longevity of such technological civilizations is extremely limited. The use of technology on a planet may be accompanied by its self-destruction.



of stars we can expect to find the continuous emergence of technologically proficient civilizations. If we were able to examine all these civilizations in our own galaxy we would find the following:

- ★ many less advanced than our own
- ★ very many more advanced
- ★ only a few in the transition stage

We should expect intelligent civilizations in space to be more advanced than our own. But as the author has indicated, the number of civilizations using

If this is the case, then, the number of intelligent civilizations with which we can communicate will be very small. In fact, we must communicate with these intelligent civilizations within a tiny fraction of their life span -

during the time in which they are technologically proficient and before they destroy themselves - that is, on the time scale of 10 to the -8 degree equals one year, in the last five seconds of their life.

This is what we're up against. We are living in a time when, in this country, to say something intelligent, informed by imagination, such as, "If we go on

like this with 30,000 nuclear warheads and more in the wings, someone will, inevitably, by accident or otherwise, use one or more of them." is to make a revolutionary statement. The word "peace" has become a revolutionary word because these so called leaders have made it necessary to struggle against them in order to have it. They shrink from the word and use it only embedded in a context that is fossilized with platitudes and cliches.

*"We have taken for granted
that there will always
be a next morning . . ."*

The whole notion of nuclear deterrence has become a cliché. It is a product of undeveloped hearts, underdeveloped and shrivelled imaginations. And yet we know that this world which lies before us so beautiful and new is fragile. We have taken it for granted. We were born in to it and naturally take it for granted. It is our habitat; the trees, grass, squirrels, cats and dogs, everything natural and man-made is familiar. We have taken for granted that there will always be a next morning swinging out of the east, bringing us ourselves and another day. But because of the inexorable laws of nature, if a certain level of fission is reached a chain reaction will begin that will destroy us all. The whole support system, the heat of the sun, photo-synthesis, the entire eco-system of which we are a part, will be blasted away forever.

At present we must confess that the likelihood of our own civilization destroying itself is possible, probable, even almost certain. In fact, the number of approachable civilizations in space depends not only on how many planets exist, but on another, equally important question: 'Is there intelligent life on earth?'

There is a crucial connection between that question and the function of art. (It's built in morality), and the fate of our homeland, the planet earth. There is also a connection between that question and the fact that never in the history of the world have so few had so much power to destroy the many, in fact the all. And these few who have the power are devoid of imagination. This is clear almost every time one of them opens his mouth to say something that hasn't been written for him to say. When Watt made his remarks, we wondered how he could be so impervious to the feelings of other people, how he could be so thick, so wooden, so dumb. But he isn't dumb in the ordinary sense of the word. He has no imagination. He has no ability to empathize. The same is true for Reagan. We laugh

*"Is there intelligent
life on earth?"*

bitterly and are disgusted by what seem to be monstrous jokes. These men, our so called leaders, are not idiots in the ordinary sense of the word, but they are imbeciles where it counts most. They have no imagination with which to have compassion or to empathize with people whose lives are different from their own.

Imagination is necessary for empathy. Without empathy there is no morality. Mortality is inseparable from responsibility. We read and talk about age old struggles; for freedom, for self-determination for independence. Maybe today we are engaged in a struggle that is even older than we know. According to that informed scientific speculation quoted above the best guess is that civilizations are placed in a life threatening state when they reach a certain level of technological proficiency. We have just reached that state. We know how to harness the energy of the atom with which we can blow ourselves to bits. This is common knowledge. I want to suggest that the struggle we are faced with today, the struggle against our own

"Common Knowledge"

annihilation, has been waged by thousands of civilizations before us, maybe hundreds of thousands, maybe millions. Maybe they have all lost the struggle and are gone now, victims of their own stony-hearted so-called leaders and the nuclear night. It seems possible to me, even clear, that this is the size of it. We have crossed that dire threshold as a people, as a planet. We face its consequences, the struggle for the continued existence of the planet we call home. This is the struggle that we will either win or lose, for all time, now and forever. The covenant we must make is with each other and with life. We know that our destiny is not spelled out for us. We must take our lives into our own hands.

Letter From the Director

Yes, here we are again, entangled in that every fourth year flood of events. Coinciding here are, Leap Year, the Winter and Summer Olympic Games, and last and not to be forgotten (although it seems that about 60 million of us may) are the Presidential Caucuses, Primaries, and General Elections. Whereas Leap Year seems to have escaped the grip of politics for the time being, caucuses, primaries, and elections have politics as their end. The Olympic Games are fading that way fast, but that's another story. After discussing American politics (which I considered myself fairly-well informed about) with a visiting Australian for about three weeks, a few points that we in "the States" seem to miss became very apparent.

Our presidential elections are to us fairly significant events, in which about 60 million Americans who are eligible to vote, in fact don't. The issues we deem important are usually the domestic ones: inflation, unemployment, and the federal debt. For the most part we consider them as strictly American affairs, having little to do with the rest of the world. Unfortunately, most of us don't realize how far the repercussions of a presidential election go. Max Clause, a visiting Australian from Perth, put it this way: "You Americans don't seem to understand that when you elect a president of the United States, you are, in reality, electing the leader of the entire western world." I was somewhat stunned by this. I hadn't really thought of it in that way before. "Most of you don't seem to understand how your political process affects your own country, not to mention the rest of the western

world," Max continued and I nodded in agreement.

"Every four years, the rest of the western world looks to "the States" to find out what directions their future is going to take. The drastic changes in your economic and military aid, foreign and military policy, even your domestic affairs; your federal debt, interest rates, and the fluctuations in your dollar affect almost all of us." A bit withdrawn he continued, "And there's nothing we can do about it. All that we can do is sit back and watch the blunders."

"Your people seem so uninformed in your political process. How can you do that when so much is at stake?" He stopped for a second as if I could give him an answer that he would accept. I told him the number of people that are not even registered to vote in this country, which amazed him. (Sixty million people, which is almost 5 times the entire population of Australia.)

I found it hard to disagree with his analysis. In some ways

I was ashamed. The one country that has the potential to make or break the western world is my own, and most of us take our politics so lightly, and know very little about the politics of the rest of the world. Max, indeed, seemed to think that an actor who knows nothing about foreign policy, is not the best person to elect as the leader of the western world.

The basic point seems to be this. When we elect a president, we are electing, with the same flip of a switch, a multitude of Cabinet and other high officials as well. It is these people who will have the most impact on our economy and foreign affairs as well as the economies and affairs of most of the western world. This is a burden that most of us don't realize. We must start to think as if we are electing global officials.

Please register to vote, look at the candidates carefully, including their "foreign skills", and then vote! There are a lot of eyes cocked this way, ... waiting.

Will Freeman



ROCKIN RUDY'S
523 S. Higgins
Missoula, Montana

Student Action Center

The Student Action Center (SAC) is an action-oriented student group that encourages active participation in current political and social issues.

Students are in the unique position of becoming active members of society while simultaneously being full members of society, and should allow themselves to develop their potential, as citizens, to the fullest. The University experience is a major part of this development and historically, universities have been on the leading edge of positive social change.

Becoming a part of this change in both awareness and participation involves developing basic skills such as project organization and development, as well as experience in language use, publication editing and layout, and basic office management, among others.

The Student Action Center helps to provide these necessary skills as well as the tools, information, and education for students and other community members to become active participants in the current issues that affect our community, state, nation and planet.

"People don't realize that we were each given the universe as a birthday present the day we were born. It's amazing how so few people even bother to take off the ribbon and look inside."

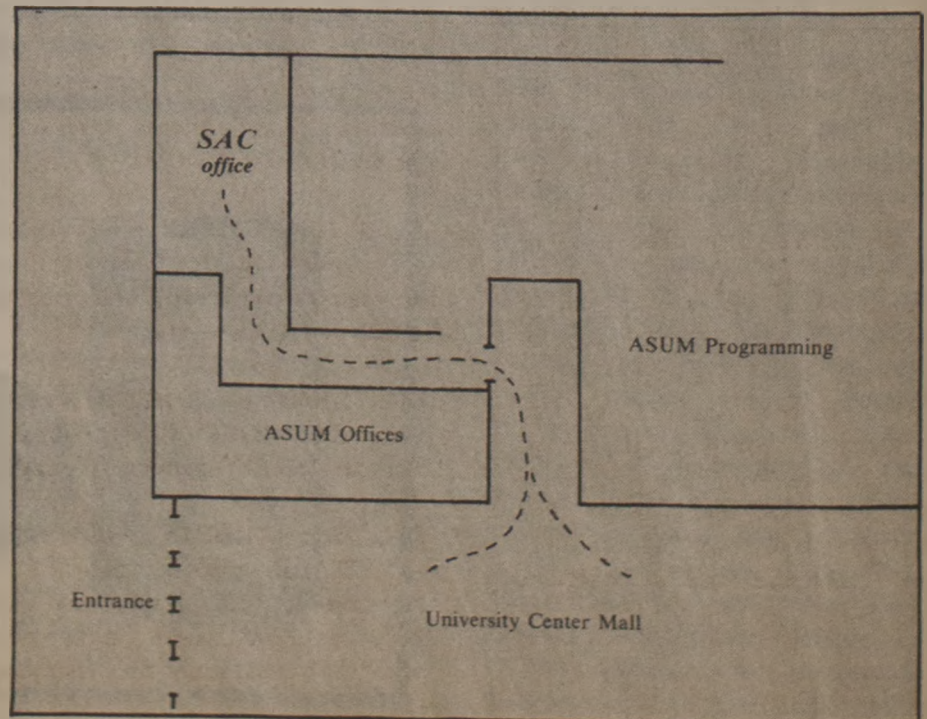
Author Unknown

The Student Action Center has the following publications for your pursuing.

ALTERNATIVE SOURCES OF ENERGY - a Department of Energy publication
BULLETIN OF ATOMIC SCIENTISTS
DESERT SUN - Utah's peace news and network
DIRECT ACTION - Livermore Action Group's publication
DOWN TO EARTH - Environmental Information Center's publication
EARTH FIRST
EL SALVADOR ALERT
ENVIRONMENT
ENVIRONMENTAL ACTION
GROUND ZERO
HEARTLAND - peace network publication
HIGH COUNTRY
MISSOURI VALLEY SOCIALIST
MONTANA WILDLIFE
MOTHER JONES
THE NATION
THE NEW REPUBLIC
NORTHERN SUN ALLIANCE

NORTHWEST ENERGY NEWS - Northwest Power Planning Council publication
NOT MAN APART - Friends of the Earth publication
THE PLAINS TRUTH - Northern Plains Resource Council publication
THE PROGRESSIVE
PUBLIC POWER
REFUGEES - United Nations publication
SIERRA CLUB NATIONAL NEWS REPORT
SOKA GAKKAI NEWS - Buddhist publication
UNITED NATIONS WORLD POLICY VIA PACIS
THE WORKBOOK - Southwest Research and Information Center's publication
INDUSTRIAL WORKER - Industrial Workers of the World's publication

SAC also receives the daily NEW YORK TIMES (usually one day late) Monday through Friday.



Alaska

Benefit Film Festival

Continued From 3

So armed with a willingness to make sacrifices in order to ensure the sanctity of individuality, and supported by certain immutable and precisely defined and inviolate human rights, we may find ourselves finally in some kind of position to present to all the other folks out there in the world some workable solutions to the difficulty we find ourselves in. Negotiations from a position of power makes some sense, of course, but there's risk these days of getting out into too deep a stretch of water, what with nuclear arsenals all over the joint. Also, positions of power mean dedicating untold energies to the maintenance of the power structure; armies, weapons, that sort of thing--at the direct expense of people who could really use an input of energies--The African blacks, the Cambodian rice farmer, the retired or out of work mill worker in Virginia. Negotiations from a position of unempeachable humaneness, however, carry some strength and allow more of our efforts to be positively oriented.

So my vote is for the U.S. to take a look at itself, and in defining its own needs, recognize the needs of all people everywhere, and then take its stand. With a sort of updated set of commandments that we adhere to in dealing with our own citizens no less than we deal with the world citizenry, we become a positive influence and a positive force.



At 7:30 pm on Friday, March 2 and Saturday, March 3 in the U of M Under ground Lecture Hall, the Student Action Center will sponsor a benefit nuclear film festival containing a total of eight feature and educational films for SAC's awareness projects on nuclear issues. The up-coming Montana Initiative on Nuclear Disarmament (M.I.N.D.) will be a prime concern.

The festival agenda:

Friday, March 2 at 7:30 pm:

- * WAR GAME - the 1965 award-winning British classic simulating an atomic blast over London.
- * DECISION TO DROP THE BOMB - Chet Huntley reports on the decision to drop the atomic bomb on Hiroshima.
- * HIROSHIMA: A DOCUMENT OF THE ATOMIC BOMBING -based on the 1945 Japanese footage.
- * WAR WITHOUT WINNERS - (1978) on-the-street interviews with Americans and Russians as well as arms control experts on the issue of arms control.

Saturday, March 3 at 7:30 pm:

- * DOCTOR STRANGELOVE - Slim Pickens, Peter Sellers, and George C. Scott star in this 1964 classic. Winner of 60 international awards.
- * IF YOU LOVE THIS PLANET - (1982) Academy Award winner with Dr. Helen Caldicott describing the effects of a 20 megaton explosion on a single city.
- * HIROSHIMA/NAGASAKI 1945 - (1970) compilation of 1945 Japanese film clips of the Hiroshima and Nagasaki destruction, captured by US authorities and held unreleased for twenty-five years.
- * GODS OF METAL - (1982) Academy Award nominee and Christian perspective on the effects of the arms race on the world, especially third-world countries.

Tickets: \$2.00 per evening will be available in advance or at the door. For further information call the Student Action Center at 243-5897.

H.O.P.E.

February 1, 1984 marked the birth of H.O.P.E. -Hunger Oppression Poverty Eradication - a student organization designed to address the afore-mentioned issues through various activities. The association is not affiliated with any religious or political groups, and does not support the work of the Hunger Project. It is concerned with problems of poverty at home and abroad, and how actions here in the U.S. affect the hunger and oppression of people the world over. If you are interested in joining up, contact M. K. Small, 721-4515.



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