

UNIVERSITY OF MASSACHUSETTS AT AMHERST
OFFICE OF THE SECRETARY
THE FACULTY SENATE

104 Hampshire House

May 11, 1989

AGENDA: The 437th Meeting of the Faculty Senate will be held on Thursday, May 11, 1989 at 3:30 p.m. in Room 120, School of Management. (This Special Meeting is called by the Faculty Senate Rules Committee).

A. NEW BUSINESS:

- 1. Special Report of the Research Council concerning Policy on the Acceptance of Funds Supporting Faculty Research as presented in Sen. Doc. No. 89-046 with Motion No. 42-89.

MOVED: That the Faculty Senate endorse the Policy on Acceptance of Funds Supporting Faculty Research as presented in the Research Council's Special Report dated April 27, 1989, Sen. Doc. No. 89-046.
42-89

- 2. Motion to Endorse the Provost's Statement on the Administration's Response to Student Protests:

MOVED: That the Faculty Senate endorse the position taken by the Provost, at the 436th Meeting of the Faculty Senate, on the administration's response to student protests. (The Provost's remarks will be distributed at the meeting.)
48-89

- 3. Special Report of the University Computer Committee concerning Priorities for Academic Computing and Planning for the Administration of Computer Resources as presented in Sen. Doc. No. 89-036 with Motion No. 28-89. (Tabled at the 436th Meeting)

MOVED: That the Faculty Senate endorse the recommendations 1 through 8 of the Special Report of the University Computer Committee concerning Priorities for Academic Computing and Planning for the Administration of Computer Resources as contained in Sen. Doc. No. 89-036.
28-89

- 4. Special Report of the Academic Matters Council concerning Recommended Approval of Eight Departmental Honors Tracks in the Revised Honors Program as presented in Sen. Doc. No. 89-047 with Motion No. 43-89.

MOVED: That the Faculty Senate approve the eight new Departmental Honors Tracks as recommended by the Academic Matters Council in Sen. Doc. No. 89-047.
43-89

- 5. Special Report of the Space and Calendar Committee concerning Academic Calendar Associated Dates as presented in Sen. Doc. No. 89-048 with Motion No. 44-89 and Motion No. 45-89.

MOVED: That the Faculty Senate recommend that the Academic Calendar no longer list associated dates.
44-89

MOVED: That the Faculty Senate recommend that the Commission on Civility compile and print a list of religious holidays to be published as appropriate in University publications. As appropriate will be determined by the Commission.
45-89

Chapter 10

Division and Gender Relations

Coming together

Mary Dixon

High, I relax, love myself and
Entertain a stream of consciousness
I distrust some filmmakers
Who block others' access to cameras
It is May green, the lilacs overwhelming
Painful flashes of news
Politics
Trouble
Pride
Recrimination
Faculty are so unattractive
Their politics are so contained
They still admire the omsbud for saying
Bullshit to LBJ in the sixties
We thus get a peek at their paltry spirits

We're scamming and caught!
We're censored
Students try to be heros, others are heroized
We are in love with Che
With art
With love
Liberals in authority come easily unstuck
(Shaking her finger at me)
Today I talked tuff to
So many people
Battered about
Slipping on incest and rape and abortion and
"I am embarrassed to be a woman"
War is a woman's issue and
some are pissed at having to go to two meetings
One for war and one for women
Some say fuck this!
So the white boys say we need a woman

It looks good for the media
"Gimme a clit"
Not an issue
Not women under the knife
Not fascist union bosses or
Courageous African soldiers
These bad actors would halt the movement of
The people to press ingroup power
I want none of their revolution
There is nothing about that will make me more free.

The spring noon shone
Panic!
Scabs drove busses and pellmell we ran
With Duffey absent talking to the big cheese
In Washington DC, DOD

"Gimme a clit!"
Take the little girl
Highly exploited
Raped and denied and sad and hostile
Put her on the turf
Put her on the box
Let us have music
Chalk drawings
Dragons, children purples, lilacs, blues jump up
Persian carpets the steps
A field of violets
Nonviolent we have been
The GRC secretary would not
Write the letter to the Pentagon
And quietly accepted sacking!
The secretaries are mobilized
The police have a petition

"Gimme a clit"

Sexuality: is your sexuality centered in your dick?

Do you focus on fucking me?

On penetration

Do you think of me as a cunt?

As the hole?

The nothingness

The missing

Or do you see me as a real human?

Is this the price we pay for our politics?

The liberal faculty says

"Put the rumor out: no grades, withhold grades"

But fake it, we know the big cheese wants pretexts to

Squeeze us out so lets game

(do you cheat on yourself when you play solitaire?)

Running scared, the most secure are the most running scared

Note

I am an agitator?

Heidi wanted another action

"If I had the chance I would definitely be there"

But no

Threats pour forth

"Suspects," shades of mccarthyism

Divide, use co-intelpro tactics

Communist? Marxist? Anarchist? Brownshirt?

Druggie? Male basher?

Those inside turn and eat their children

They fear the enemy so

That they do his dirty work for him

Hoping for their security to be extended

Their parasitism guaranteed

Like the splashed fence said

Rise up, eat shit and die!

Hark!

Love and release comes

Only in embracing the splits

from "gimme a clit" boys and girls

demoralizing teachers

reformers with single issue blinders

cool people with your privilege at our expense

power groupies

careerists, blackists, womanists, classists, pimps

Hone our tools children

Cut sharp, separate, step back!

Come together

Ecstatic!

Stand firm.



Pro-Choice March on Washington





PLEASE POST AND ANNOUNCE

COMMUNITY

RALLY

FOR
INFO CALL
256-1337

IN OPPOSITION TO
STUDENT SUSPENSIONS

+ D.O.D.-FUNDED

RESEARCH ON CAMPUS

FRIDAY MAY 12TH

AT WHITMORE

SPEAKERS + MUSIC

NOON

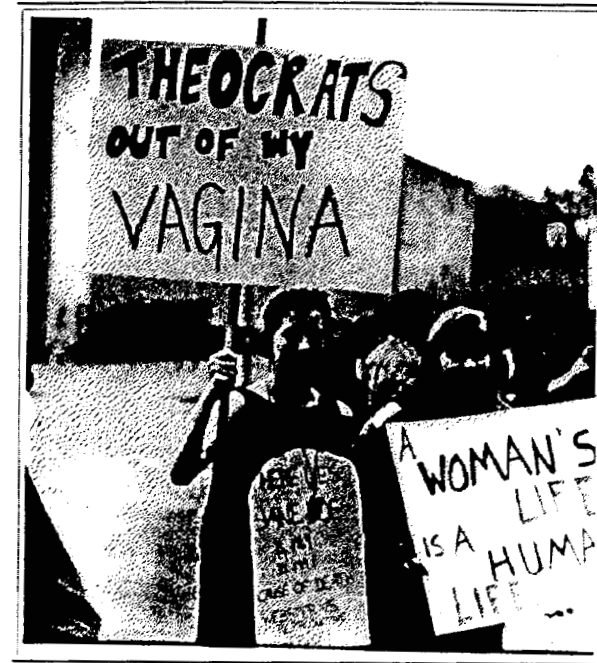
Please announce in Class

ALERT!
ALERT!

**"OPERATION RESCUE"
ANTI-CHOICE TERRORIST
COMING TO UMASS**



**Counter-demonstrate their noon rally with
one of our own at 11:00 a.m. Student Union
Friday, May 12th.
STAND UP FOR CHOICE!!!**



A pro-choice demonstration at the students union.



A pro-choice demonstration at the students union, UMASS



Women who died from illegal, unsafe abortions are commemorated

An enormous victory

Robert Wolff

Bob Wolfe is a professor of Philosophy at the University of Massachusetts. He participated in a radio program about the anti-military movement produced by the University of Massachusetts radio WMUA, on Sunday May 14th, 1989. The program was aired live just less than 24 hours after an apparent agreement had been reached between hunger strikers and the university administration headed by Chancellor Duffey. With only three days of university classes left, the administration tricked the hunger striking students into breaking their strike. The radio program was tape recorded and transcribed by Terisa Turner.

Interviewer

"Can you give us a faculty perspective on the series of occupations?"

Professor Wolfe

"Well I think this [settlement of the hunger strike] is a major step forward. On the basis of what I heard faculty and administrators say at several meetings I attended it is quite clear that [University of Massachusetts Chancellor] Duffey has moved very far from the 'draw the line,' 'no backdown' sort of position that he started out with."

I mean the language is the language of accommodation, of compromise and I think that's very valuable. But nobody should make any mistake about it. This is an enormous victory for the students. Look at what they have accomplished. They have made this an issue on the campus that will not go away. They have created a public space in which that issue can be debated and in which steps can be taken. They have forced the administration to recognize that their actions are fully as legitimate as for example, the actions of the students in the New Africa House takeover. They have forced Duffey to back down from this grotesque imposition of fines and similar sorts of punitive measures. And they've made Duffey a more or less honest man, which I think he ought to be thankful for although probably he isn't [laughter].

This is a tremendous victory. And even though it is the end of the semester and things will always be quiet over the summer, I think its clear that next fall this is going to be a different campus from what it was this year and that is an achievement by the students and they should be proud of it.

Favorite Poems

selected by
Christina Bolton

I started to write a statement about being a revolutionary womyn in this movement, but then I decided to just share two of my favorite poems with you...

I Am a Dangerous Woman

I am a dangerous woman
Carrying neither bombs nor babies
Flowers nor molotov cocktails.
I confound all your reason, theory, realism
Because I will neither lie in your ditches
Nor dig your ditches for you
Nor join in your armed struggle
For bigger and better ditches.
I will not walk with you nor walk for you.
I won't live with you
And I won't die for you.
But neither will I try to deny you
Your right to live and die.
I will not share one square foot of this earth with you

While you're hell-bent on destruction.
But neither will I deny that we are of the same earth,
Born of the same Mother.
I will not permit
You to bind my life to yours
But I will tell you that our lives
Are bound together
And I will demand
That you live as though you understand
This one salient fact.

I am a dangerous woman
Because I will tell you, sir,
Whether you are concerned or not.
Masculinity has made of this world a living hell,
A furnace burning away at hope, love, faith, and justice.
A furnace of My Lais, Hiroshimas, Dachaus.
A furnace which burns the babies
You tell us we must make.
Masculinity made "femininity,"
Made the eyes of our women go dark and cold,
Send our sons - yes sir, our sons -
To war,
Made our children go hungry,
Made our mothers whores,
Made our bombs, our bullets, our "Food for Peace,"
Our definitive solutions and first-strike policies.
Masculinity broke women and men on its knee,
Took away our futures,
Made our hopes, fears, thoughts and good instincts
"Irrelevant to the larger struggle,"
And made human survival beyond the year 2000
An open question.

I am a dangerous woman
Because I will say all this,
Lying neither to you nor with you
Neither trusting nor despising you.
I am dangerous because
I won't give up or shut up.
Or put up with your version of reality.
You have conspired to sell my life quite cheaply,
And I am especially dangerous
Because I will never forgive nor forget
Or ever conspire
To sell your life in return.

-Joan Cavanaugh

Ritual

We stand in a circle
We face out into the dark
We face danger
We're not so afraid
We are so many
We reclaim the night

We make this vow
to ourselves and each other
to our daughters
and their daughters
We will extend this safe circle
until its boundaries dissolve
and its power is everywhere
all women safe everywhere

-Melanie Kaye
We Speak in Code

Domineering Men and Appointed Women

Shira Katz

5/15/89

I leave the night meeting (5/14) with a clearer sense of what; precisely had been bothering me. "Clearer" means enlightened, raised, noticing everything, and it makes me almost ashamed to be in this organization. Certainly it is the CAUSE I am involved for- nothing else but there are disagreeable and hateful aspects to this thing.

I feel like a puppet: an expendable number sacrificing myself to be a statistic in the news without receiving anything (more than the obvious-satisfaction at action, etc.) in return. There is a specific GROUP of people who perpetuate sentiments like this- who are so relentlessly caught up with their pseudo-democratic PROCESS and STANCE, who want to TALK and SHARE freely dude until some ALTERNATIVE or THREATENING or UNHIP or CONTRARY opinion is expressed which is when the whole emptiness and falsehood of these ideals (no leaders, right??) become obvious and despicable because they are PROFESSED and vaguely attempted with no backbone and no action.

Who am I to so blindly and hostilely criticize YOU -- you who are so committed, so in demand, so desperately busy and important that DOCTRINE should be enough to placate all us peripheral TOOLS of the revolution?

I am a woman (figures) who became involved for many reasons. The main one being that I wanted to ACT for a good cause and knowing that it wasn't right to criticize the group from outside so I became involved. What I unfortunately discovered was that there was no room for me to speak "inside" either. It was the same domineering MEN and (the appointed, supportful) women controlling and manipulating the course of the discussion and the action. This would not be such a bad thing if every other aspect wasn't so uncompromisingly FLAKY, under the PRETENSE of equality.

Watching from outside (noticing which faces were most often ferociously beaming out of windows) and inside I felt a positive link with the cause -- I didn't need to reassure myself of my dedication but listen, if I had wanted to be more involved (I was in two occupations, meetings, and arrested once) there would not have been an opportunity. You want me in your organization people -- I am a WOMAN. I am BRIGHT, I am ARTICULATE and I have talents that have and will benefit organizations like this but I feel like I gave at the office already. Congratulations people for so completely ALIENATING me that I no longer want to be involved (I have no place, no welcome except in the BUS) and that I feel like speaking about my feelings at a meeting would leave me too vulnerable and would be judged.

I apologize for my tone but this was the culmination of a month of unspoken sentiments. I would invite phone calls in response to this but of course my phone number was left out every phone list.

Shira Katz

P.S. I am not premenstrual.

To the Righteous

Anonymous Woman

You're a protester, but you're no hero
Most would be, there's no virtue in it
Solidarity reduced to a status symbol
The abuse of history incalculable
Who screams the loudest
Who rocks the hardest
Who was the fucking fool to first shout Kent State?
(the first increment towards hysteria)
Only to respond with 'No Kent State'
Such masturbatory drivel should go on in private.
at least I would prefer to have been spared
the mockery of four lives lost
Ego stroking, earning the label rebel
at any cost
"You're a Political Prisoner!"
ra ra sis boom ba
And in the same breath
Shout their sympathy for El Salvador
Where the word political prisoner
Does not ring nearly so hollow
nor does; Gestapo, Sieg Heil, Fascist, or Santiago Stadium
and especially 'don't hurt our friends'
(our only integrity)
The value of civil uprising
reduced to a carnival of semiotics
The acts of anonymity got no volunteers
No organizing no educating no petitioning for support
Step in and Step out at all the right moments
and if you're going to emerge from the courthouse and
essentially ignore the people who've been outside for days
just because they're not chanting your name, beaming at you
with ludicrous grins and dying for a hug...

Stroking Your Single Ego
Then you're forgetting who Stalin was...
and so many others

Power corrupts
Didn't you figure that out yet

I wish they'd shut up
Who the Hell is going to liberate the Police officers
exploited, expendable, guinea pigs, human
and victims just like us

Have your face-offs
Strike those poses
Shoot lots of film
Blow bubbles and call it a "Lovolution"
If that's testifying to the gravity
of military influence in the education system

Lastly a severe missing of the joke
to laugh at the 60's-ish-ness of it
if it were even close
that would still suck
We'd better hope and fight
and win a lot more than the 60's
which got us the 'Peace Corps'
and a brilliantly diabolical Camelot



Student protester Ralph Reed in custody on the steps of the Graduate Research Center at UMass/Amherst, May 4, 1989.

UMass Students and Other Activists Stage Protests Against Campus Military Research

A series of five nonviolent building occupations lasting up to 30 hours at the University of Massachusetts in Amherst between April 19 and May 11 has galvanized an expanding portion of the community to consider whether military funding and research at the University should be allowed.

With students from the UMass, Hampshire College and community members partaking in the militant actions, the university administration seemed startled by the protests and responded chiefly by sending in large contingents of state police in riot gear—sometimes accompanied by dogs and a helicopter—to arrest the occupiers and those attempting to block the police bus outside.

Briefly put, the irresistible force of principled protest encountered an immovable object—the UMass administration and its beleaguered leader, Chancellor Joseph Duffy. Throughout the siege, Duffy received considerable flak for using strong-arm tactics, (there were several minor injuries to protesters), refusing to seriously consider the students' demands, and suspending a number of the more militant activist-students. However, a group of 108 faculty and staff members at UMass signed a statement defending the students' right to dissent, and 20 faculty have agreed to continue teaching the suspended students. There were 152 arrests in all.

With a staggering 2000% increase in Department of Defense spending at UMass over the past ten years coinciding with sharp cuts in the availability of classes and teaching assistants, the potency of the recent actions was unmistakable. Yet, after eight years of Reaganism and difficulty completing educational outreach concerning the protests, the majority of the students seemed unmoved. Such resistance was also exacerbated by the administration's tech-

nique of making entire buildings inaccessible to the campus community when protesters occupied only small portions, and the Chancellor's branding of the activists as "intellectual terrorists." Thus one must wonder whether UMass has seen but an unusually fervent spring protest season or if the groundwork has been established for a movement capable of spreading to colleges nationwide and rejecting the military research now occurring at 150 campuses.

The movement faces some daunting organizational issues. Although a small and fiercely committed group was effective in igniting the movement, vital interpersonal communication and support links were less well-developed among the swelling numbers who later participated. While a powerful idea may initially mobilize people, it is clear that something similar to an affinity (small group) structure is needed to help individuals process the numerous issues relating to personal commitment and psychological well-being. The UMass organizers have belatedly agreed to try this approach, and a number of the women activists have begun meeting to explore interpersonal issues in a group entitled "War is a Women's Issue."

The past weeks have been both exhilarating and exhausting. Those of us remaining in the area during the summer hope to meet and further coordinate our educational and legal issues with an eye toward court proceedings that have been scheduled for the fall and fresh challenges to business-as-usual at UMass and perhaps beyond.

(Jay Allain, author of this article, was arrested during the second sit-in and injured slightly during the third. He may be contacted at 3 North Main St., Northampton, MA 01060 for further information on the protests.)

For the Women I Loved

So you call yourself a feminist
Has your practice matured to your theory?

Are you a *liberated* women?
Do you have enough *freedom* to flirt?
And if offered subservience,
in this flirtatious state, would you accept it?

So you call yourself a feminist
do you have female friends?

Do you look down at other women
for not having the "feminist" image,
you have so slyly mastered?
And would you wrestle over a prospective partner?

So you call yourself a feminist
ever compare subservient caring and justified feelings?

Does hardcore or radical mean
not giving a shit about anyone else?
And if it does, do you show it?
Or do you pretend to be sensitive?

So you call yourself a feminist
how do you implement your thirst for power?

Do you work your way through
a chain of men,
using and tearing as you go?
Or not? Are you autonomous of the scum?

So you call yourself a feminist
Has your practice matured to your theory.

Concrete being Poured

Debbie Arin

Why do we write in only one
?two in go eyes our when direction

Looking into a mirror are
?you is reflection the certain you

We
must be
WILLING
to
TRY
something new

laws
to broaden
our
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A revolution in human relationships, a culture of resistance or what do we really want?

R. Jay Allain

Author to editor:

About half way through the two months of activism, I felt very tired and somewhat overwhelmed. I was so close to the daily developments that it was hard to see the struggle in perspective. I stepped back and wrote this piece. I called it "Henry David Thoreau and Dorothee Soelle: radical leadership from different traditions." I try here to understand what we are fighting for in this anti-military movement. We could be working for what we really want. May 10, 1989.

All men recognize the right of revolution; that is, the right to refuse allegiance to, and to resist, the government, when its tyranny or its inefficiency are great and unendurable. But almost all say that such is not the case now.

Henry David Thoreau

A good analysis has to identify the victims of injustice in a particular social context and ask, How long will they tolerate it? How long will they keep silent? When will they fight back? Who are the bearers of change? What are the objective conditions of struggle and therefore of hope?

Dorothee Soelle

Growing up absurdly in the sterile apolitical realm known as the middle class in contemporary U.S. society, as have most of my comrades, we are no strangers to the pervasive system of socialization which employs the family, the church and the schools to elevate adjustment to competitive, consumeristic society as the highest good. It is an ongoing struggle to glean elements of substance from such personal histories: to locate meaning in a world where the automobile, the television and the job are totems of belonging and to integrate kernels of personal worth with subsequent personal development which casts aside much of this socialization. Moreover, having been raised in the '50s, a period known as one "of the button-down mind," it is unsettling to see the recent ascendancy of the dominant culture under Reaganism and his championing of this new quietude and artificial cheeriness and patriotism. In an article entitled, "Liberation in a consumerist society," Dorothee Soelle cites the phrase that Italian film director, Pier Pasolini employs to identify this new tyranny - "Hedonistic fascism." In this essay from 1981, Soelle writes:

"Fascism" in this concept refers to the totalitarian character of the new culture which permeates every thought and every feeling, every action, passion, and omission. It is omnipresent and omnipotent.

While the ideological hegemony of the Establishment has indeed become dominant since its time of trial when the counterculture and anti-war Movement recast the debate through the early '70s - a leveling process achieved by what Noam Chomsky has termed "a remarkably effective ideological system," there are roots of revolt even within mainstream culture. Henry David Thoreau and Dorothee Soelle, writing 150 years apart and operating out of the democratic and Christian traditions respectively, stand as important guides for nothing less than the complete blossoming of a culture of resistance. This culture has the potential to transform accepted reality by forcing it to answer to the calls of conscience in action.

Thoreau's essay, "Civil Disobedience" stands as one of the central documents in the history of political development. In it one can also observe that resistance to social change is not a recent fashion. Thoreau writes:

Action from principle, the perception and the performance of right, changes things and relations; it is essentially revolutionary, and does not consist wholly with anything that was. It not only divides states and churches, it divides families; ay, it divides the individual, separating the diabolical in him from the divine."

In fact the essence of Thoreau's essay may be found in a deceptively simple moral principle: "the only obligation which I have a right to assume, is to do at any time what I think right." This performance of right is intimately linked to accepting the consequences of such right action - a commitment that often entails being branded "useless and selfish," being imprisoned and, as further refined by Mahatma Gandhi, fearlessly accepting the risk of death even. Like Gandhi, Thoreau advances a fundamental belief in the strength flowing from an inviolable conscience which is manifested in the individual's day-to-day living. The sage from Concord asks:

Is there not a sort of blood shed when the conscience is wounded? Through this wound a man's real manhood an immorality flow out, and he bleeds to an everlasting death. I see this blood flowing now.

While we cringe at the sexist language which excludes women, we clearly see that to Thoreau unless our lives are attuned to our principles, our very identities suffer grievous harm, our personhood withers. Such sensibilities clash with the dictates of our current consumer society, a hedonistic inferno where the dictates of feeling, the dictatorship of the libido rules:

You are not here primarily to achieve something wonderful during your lifetime, to be of great service to others, to change the course of the world, or to do anything else but (in one way or another that you find particularly appealing) to enjoy yourself.

Coming from an atypical religious tradition, Dorothee Soelle embodies a rare integration of feminism, radical politics and Christianity. The unique power of her analysis of Western, capitalist social conditions - and especially the prevailing ideological structures which generate such dysfunction - is derived from her willingness to confront the dominant social institutions of work, relationships and even of God. Drawing upon opposing voices from sources as diverse as Native American chiefs, a Sri Lankan liturgy and African-American poets and novelists, Soelle clearly reveals that traditional ways of being, loving and working in the West have been debased under capitalism and its accomplice, orthodox Christianity. Commenting on religion, the author notes:

The whole structure of domination that the orthodox concept of God reflects is captured in the Latin word for lord, dominus. Dominus, as well as the Greek kyrios, is the coercive, feudal ruler. The image of a God who rules over his subjects lends itself to sustaining world forms of oppression and exploitation.

Soelle argues convincingly that only when we reclaim an image of God that is engaging and empowering - and subsequently go forth to challenge the forces of destruction that engulf us - can we truly be seen as partaking of the genuine spiritual impulse. She shows that within a Sri Lankan liturgy for workers lies the germ of social transformation, a transformation wherein God is ally not obstruction to the oppressed:

*We pray for all oppressors
the imperialists, the capitalists, the bureaucrats,
that they may be disarmed and overcome by the power
of people's solidarity and love.
We seek to commit ourselves to the struggle for liberation unreservedly.
We seek to change our lives and to change the structure of society.
We seek a revolution of mind and spirit,
a revolution social, economic, political,
an unceasing revolution in human relationships.*

Soelle's main point in her 1984 book *To work and to love*, is based on exploring Karl Marx' essential insight that alienation within a person's working life infects all of his or her life in ways ruinous not only to human relationships but also ruinous to the quality, indeed the very existence, of hope. Again Soelle shows that orthodox Christian belief has not merely disempowered many of its followers but has supplied a rationale for dehumanizing work, the "curse" tradition of work which was articulated after Adam and Eve's expulsion from the Garden of Eden. Soelle writes that:

Capitalism relies on the power of three deadly human sins - greed, envy and avarice - to stimulate productivity and consumerism. By successfully manipulating the instincts connected to our sense of ownership, capitalism ensures the priority of capital over labor and the destruction of relatedness.

In *To work and to love*, Dorothee Soelle lays some of the essential groundwork for remaking society, recasting it so that human needs receive primacy and the most profound challenge is given to the existing ideological system "which robs us of hope." Liberated from the terrible costs of joyless work and sterile relationships - and cognizant of the tyrannical God and economic system which collude to maintain the prevailing culture from which such profits are amassed - Soelle ultimately shows that life in all of its fullness is indeed possible. Her final three chapters represent a remarkable synthesis of the interpersonal and the political, a cogent breakthrough into a realm where authentic love and deep social concern blossom together, mutually validating and recreating each other. Her vision shatters the prevailing culture's iron hold on appropriate ways of loving:

Love is not separable from justice. The drive to make love and to make justice should be one; it will become one the more we overcome the current split between private and public life.

The author attends a church in Harlem and emerges singing "See the fire burning in my heart...." She feels energy and excitement. Through her example and thinking, she has forged a blueprint for a conflagration what could remake the world. And how that is needed in these troubling times!

Hey Hey!

Ho Ho!

I'm having a party

You've got to go!

Saturday - Jason

May 13

Rabinowitz

Be there!

51 Northeast St.

Stop Weapons Research

NOW

HANSON-\$175000-EVIDENCE COMBINATION, CONSTRAINT SATISFACTION UNDER UNCERTAINTY OF VISION HANSON-\$175000-RECOGNIZING 3D OBJECTS FROM 3D IMAGES USING STRUCTURED KNOWLEDGE BASE OF GENERIC VARIATIONS THORNE-\$86000-PROTECTIVE ANTIGEN SYNTHESIS BY BACILLUS ANTHRACIS \$91501-THORN-PROTECTIVE ANTIGEN SYNTHESIS BY BACILLUS ANTHRACIS

RISEMAN-\$600000-DYNAMIC IMAGE INTERPRETATION FOR AUTONOMOUS VEHICAL NAVIGATION MCINTOSH-\$219000-NORMALIZED RADAR CROSS SECTION OF NATURAL SURFACES AT MILLIMETER WAVELENGTHS SCOURY-\$47961-COMPLEX DECISION MAKING IN REMOTELY PILOTED VEHICAL OPERATION DEFONZO-\$110000-DOD EQUIPMENT PROPOSAL. MICRO DEVICE FABRICATION LAB RISEMAN-\$500000-DYNAMIC IMAGE INTERPRETATION FOR AUTONOMOUS LAND VEHICALS RISEMAN-\$600000-DYNAMIC IMAGE INTERPRETATION FOR AUTONOMOUS LAND VEHICALS THORNE-\$115378-GENETIC AND PHYSIOLOGICAL STUDIES OF BACILLUS ANTHRACIS RISEMAN-\$250000-DYNAMIC IMAGE INTERPRETATION FOR AUTONOMOUS LAND VEHICALS

RISEMAN-\$600000-MOTION ANALYSIS ARCHITECTURE PROTOTYPE EVALUATION AND DEVELOPMENT RESEMAN-\$746420-MOTION ANALYSIS OBJECT RECOGNITION FOR AUTONOMOUS NAVIGATION

Rally

12:00 noon - Wednesday, May 17
Student Union Steps

NERVE GAS, BINARY BIOLOGICAL WEAPONS, MECHANIZED CONTRA FORCE, MISSILE GUIDANCE SYSTEMS . NO MORE!!

Chapter 11

Rally at the Student Union