

# ZEDEK

a quarterly

The official journal of the Social Activist Professors Defense Foundation, the only independent organization defending social activist professors whose basic constitutional and civil rights have been violated.

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ZEDEK

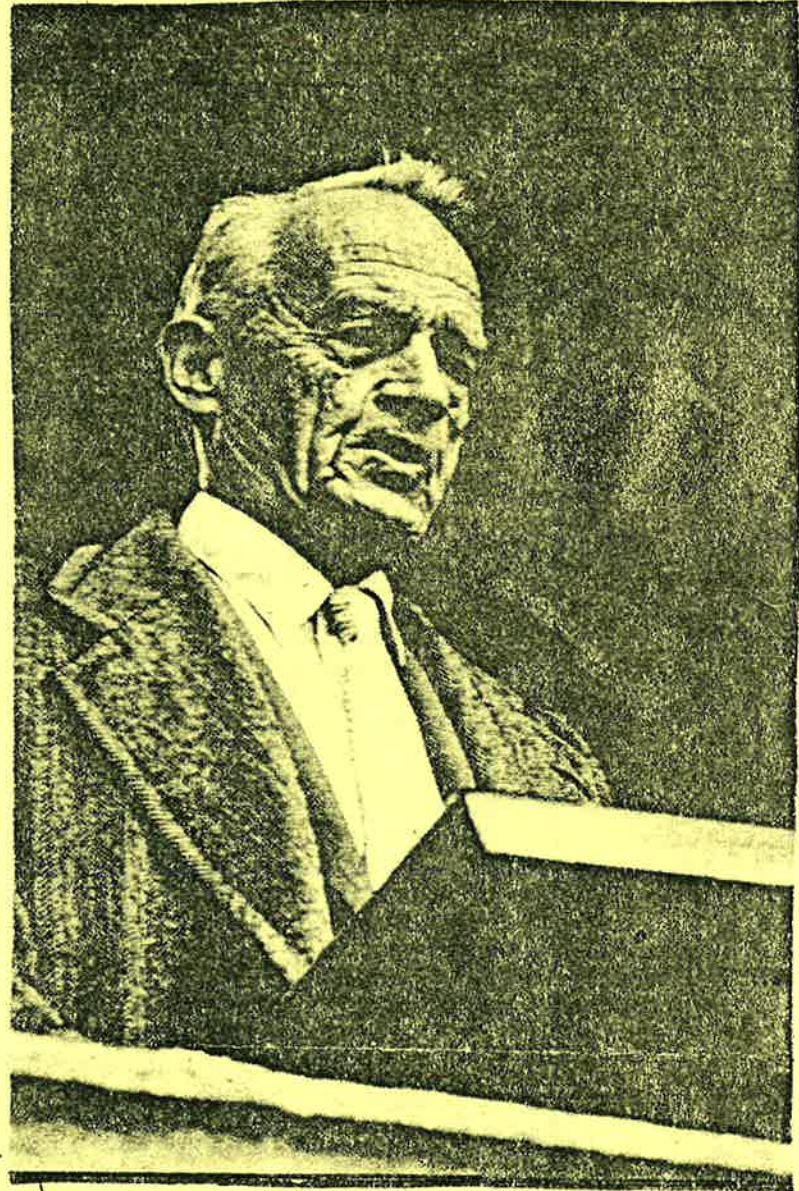
Volume III, Number 3

(August, 1983)

\* This issue is dedicated to Scott Nearing (1883-1983)

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Scott Nearing



**STOP NUCLEAR WAR**

**Student/Teacher Organization  
to Prevent Nuclear War  
PO Box 232  
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During preparation of the August, 1983 issue of ZEDEK, on August 6, 1983, Scott Nearing reached his 100th birthday. We reprint here the BOSTON GLOBE's August 6, 1983 tribute to Scott Nearing which appeared on page 14 of that issue:

## The Boston Globe

Founded 1872

### Scott Nearing at 100

He has lived the good life and his prescription for "living sanely and simply in a troubled world" has drawn thousands back to the land, to rural America, to "fresh air, sunshine, clean water, and an opportunity to come in contact with the vibrations of the earth and escape the tensions of urban living."

More than that, his firm and irascible commitment to his own principles has provided a steady and consistent example during decades of fickle ideology and changing cultural and social fashions.

For the past 50 years, Scott Nearing, who celebrates his 100th birthday today, and his wife, Helen, have grown their own food, cut their own wood and built their own houses - first in Vermont and later in Maine. Pacifists and vegetarians, they have avoided meat, liquor and caffeine and divided their days among farmwork, professional pursuits and social life.

"Order in the woodshed, the woodlot, toolshed, yard and home are essential," he once wrote. "Care and artistry are worth the trouble."

Nearing was thrown out of the University of Pennsylvania because he supported child labor laws. He was thrown out of the University of

Toledo because he was a pacifist. He was thrown out of the Communist Party because he wouldn't compromise history.

He ran against Fiorello LaGuardia for Congress, took to the lecture circuit with Clarence Darrow and faced down charges of sedition. Except for occasional public appearances, including one as a narrator for Warren Beatty's movie, "Reds," he left this public world behind in 1932.

Since then, the Nearings have eschewed the "competitive, consumer culture." According to an article in this month's Yankee magazine, their ways have alternately amused, baffled or annoyed their country neighbors. They ate no meat and they never baked pie.

"Because I have retired to a Vermont farm does not mean that I have lost interest in the affairs of the world," Scott Nearing once said. "But now I am able to get an objective perspective on events such as I could never get before."

That perspective, expounded in 50 books and countless interviews, has proved a valuable counterpoint not only to those who share his philosophy, but also to those for whom woodstoves, compost and whole grains hold little attraction or charm.

The August, 1983 issue of ZEDEK is dedicated to Scott Nearing.

On August 24, 1983, Scott Nearing, just 18 days after his 100th birthday, died at his home in Harborside, Maine. ZEDEK reprints Glenn Fowler's article on Scott Nearing's death which appeared in the NEW YORK TIMES on August 25, 1983, page D-21. →

For a detailed account of Nearing's life and work, see R.M. Frumkin's article in the Feb., 1981 issue of ZEDEK, pages 22-28.

(More on Scott Nearing on the pages following this one.)

## Scott Nearing, Environmentalist, Pacifist and Radical, Dies at 100

By GLENN FOWLER

Scott Nearing, a prominent pacifist and radical in the early part of the century who later became an ardent environmentalist, died yesterday at the farm overlooking Penobscot Bay in Harborside, Me., where he lived with his wife, Helen. He was 100 years old.

Dr. Nearing, a leader of the "back to the land" movement in the decades since World War II, had been in failing health since early this summer. A family spokesman said he died in the living room of the simple home the couple maintained on their 140-acre farm.

The Nearings wrote and lectured extensively on the virtues of the simple rural life and were favorites on college campuses. Among his better-known books was his autobiography, "The Making of a Radical," published in 1972, and "Living the Good Life," which he and his wife wrote in 1954.

While well into his 90's, Dr. Nearing, a tall, sparely built man, remained faithful to his doctrine of living off the land as completely as possible, felling trees and splitting logs to heat the farm buildings.

### Anti-War Crusader

But in his youth and his post-college years Scott Nearing was widely known not for his vegetarianism and natural living but as an outspoken radical and anti-war crusader.

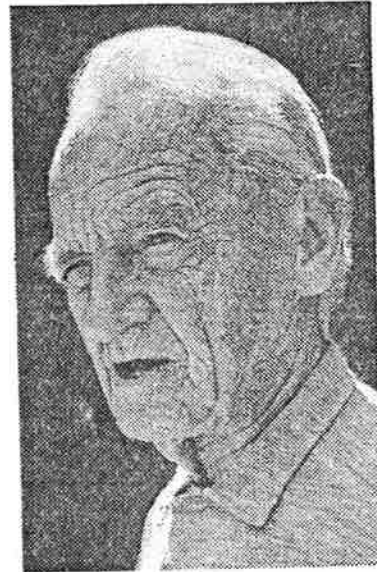
He was born into a well-to-do family in Morris Run, Pa., graduated from the University of Pennsylvania in 1905 and received a doctorate in economics there four years later. He taught at several colleges in the Philadelphia area, including the university's Wharton School of Economics, and at the same time became active in the movement to end child labor in Pennsylvania.

In 1915 he was dismissed from his professorship at Wharton for his outspoken opposition to capitalism. He then became dean of arts and sciences at the University of Toledo in Ohio. He also joined the Socialist Party and lectured at its Rand School in New York.

During that time he published an antiwar book, "The Great Madness," for which he was charged with sedition under the Espionage Act, but was acquitted. Later he was barred from entering Britain because of his denunciations of empire-building.

### Expelled by Communists

Always an individualist, he joined the Communist Party but was expelled in 1929 when he refused to change the manuscript for his book "Imperialism." It was three years later that he and Helen Knothe, a woman 21 years his junior who later became his second wife, decided to abandon urban living and move to rural Vermont. They lived there until burgeoning ski resorts and other development led them to move to the Maine coast in 1952.



The New York Times

Scott Nearing

Defining himself a decade ago, Dr. Nearing said: "I have been a Socialist for a long time but I am not a Marxist. Just a tough U.S.A. radical."

During their years in New England the Nearings became passionate advocates of organic farming. Lifelong vegetarians, they did not eat meat, fish, eggs or cheese, or drink milk, coffee, tea or alcohol, and they forswore processed foods such as refined sugar and flour.

The Nearings developed a large following, particularly in the 1960's when many young people became disillusioned with conventional urban life. Dr. Nearing regarded himself as a teacher without a fixed schoolroom, traveling across the country to speak at forums, and to student organizations, union meetings and clubs, seeking out any audience to which he could spread his message of individualism and the simple life.

### 'Develop Way of Your Own'

He blended his radical economic views into his natural-living theories, advising young Americans in 1975 to "stop relying on the corner drugstore, the supermarket and the job market, stop relying on the U.S. way of life and begin to develop a way of your own."

Dr. Nearing's first wife was Nellie Seeds, whom he married in 1908. She died in 1946.

In addition to Helen Nearing, whom he married in 1947, he is survived by a son from his first marriage, Robert Nearing of Troy, Pa., and by two granddaughters.

No funeral service is planned. Dr. Nearing's body will be cremated and the ashes scattered over his farm.



MAVERICK, MARXIST, OR BOTH ?\*by Oakley C. Johnson

What a book is Scott Nearing's **THE MAKING OF A RADICAL!** Written in its author's 89th year, it recalls history to the elderly who lived through it but it is essentially a book for the young, whose present problems it vividly illustrates.

A review of:

**THE MAKING OF A RADICAL**  
A Political Autobiography  
By Scott Nearing  
(Originally published by Harper  
& Row)

Available in paper at \$ 4.<sup>15</sup>/<sub>100</sub>  
cloth at \$ 6.<sup>15</sup>/<sub>100</sub>

Order copies from the  
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Scott Nearing as a  
Young Man

I first met Nearing in 1917 when Socialists and pacifists were trying to halt American entrance into what we now call World War I. Nearing headed the People's Council for Freedom and Democracy, formed to mobilize opinion against the war. I had read his epochal **THE GREAT MADNESS** and his searing **OPEN LETTER TO PROFITEERS**. In Michigan, where I grew up, Blanche Hoag, a teacher opposing the war wished Nearing to address an anti-war meeting in Detroit. She sent me to Cha-tauqua, New York to enlist him.

Nearing was pessimistic about stopping the war. "One of two forces could do it," he said, "the church or labor. The church won't. Maybe labor will." But despite his forebodings, he agreed to speak.

The 34-year-old Nearing eloquently addressed a huge Detroit audience. This was just a few days - if I remember correctly - before President Wilson declared war.

Although Nearing does not mention this particular incident, many significant incidents are related in **THE MAKING OF A RADICAL**. All are tied together and illustrate "the terrible urgency of the situation" as mankind faces "the perilous fight" for a planet-wide changeover to a new society, to

\* Reprinted from **WORLD MAGAZINE** (April 29, 1972).

Maverick, Marxist, or Both? (continued)

socialism.

Nearing's mammoth achievements, narrated rather casually in this book, deserve attention. He has visited many countries at crucial times: Spain, China (WHITHER CHINA ? 1927), the USSR (THE SOVIET UNION AS A WORLD POWER, 1946), Fascist Germany (FASCISM, 1933), Columbia, Mexico, Cuba (CUBA AND LATIN AMERICA, 1963), and other lands, some of them more than once. He has written scholarly works, more than a hundred, about the most pressing questions of the period from 1910 to 1970. Some of his books are highly original, as, for example, his ANTHRACITE: AN INSTANCE OF NATURAL RESOURCE MONOPOLY, produced in 1915, which I consider a real contribution to Marxism. He has written of child labor, of women in relation to industry and progress, of Negroes (BLACK AMERICA, 1929), of other oppressed groups, in some instances being the first to deal with the subject. He has held historic public debates with leading figures, such as Clarence Darrow and the Reverend John Haynes Holmes.

Politics loom large in this "political autobiography." Nearing was a member of the Socialist Party from 1917 to 1922, and of the Communist Party from 1927 to 1930. He has since then been an independent radical. In this book he tells the whole story.

"The book which I had been working on for many years, THE TWILIGHT OF EMPIRE, ended my Communist Party membership," Nearing writes. "The thesis of the book was that imperialism was an integral aspect of civilized

human society; that it grew out of the competitive struggle for wealth and power that was the central feature of civilization; that it had reached a dangerous level of destructiveness

## THE MAKING OF A RADICAL

SCOTT NEARING'S  
AUTOBIOGRAPHY

**BENNINGTON BANNER (VERMONT)**

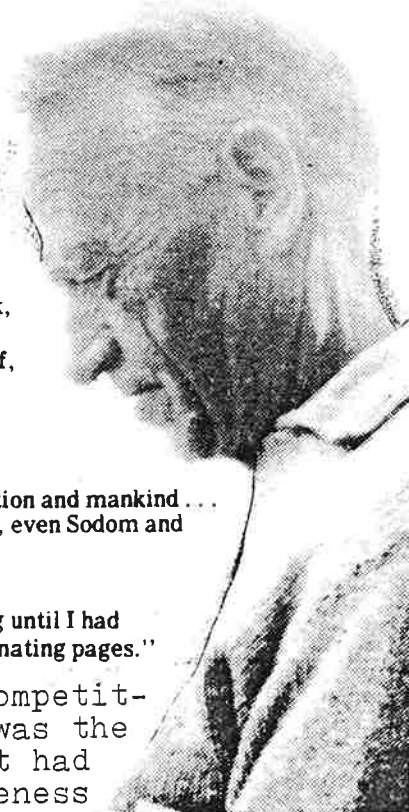
"I'm in the midst of reading an interesting book, **The Making of a Radical**, which is the result of a promise that Scott Nearing made to himself, that when he reached the age of 80 he would write his life story. . . . Get this book. It is simply great."

**NEW REPUBLIC**

"His book is really about America, and civilization and mankind. . . . If ten men like Nearing had been found in them, even Sodom and Gomorrah would have been spared."

**NEW MAN (HALIFAX, NOVA SCOTIA)**

"I held on to the autobiography of Scott Nearing until I had squeezed the last drop of wisdom from its fascinating pages."



Maverick, Marxist, or Both? (continued)

in the war of 1914-1918, a survival free-for-all which the imperialists were prepared to resume. Bankruptcy, social revolution in the homelands, and colonial revolt across the planet would surely destroy imperialism and open the way for a socialist world society."

Nearing had this book printed despite objections to it by officials of the Communist Party. He realized that he could not therefore continue his membership in the party and offered to resign, asserting that he would continue "to uphold the principles of the Party and to support the Party work." His resignation could not be accepted and he was expelled.

Here is Nearing's statement on his expulsion: "I did not attack or denounce the party. When news of my expulsion broke in the press, reporters came around to gather what dirt they could use to throw at the Communist Party. I refused to talk. 'This is a Party decision,' I told them. 'If you want information, go to the party office.' My relations with the party people from that day to this have continued on a basis of friendly coexistence."

However, the reader is puzzled by Nearing's own statement in his pamphlet, AN ABC OF COMMUNISM (p.272): "It should be evident that though I reject monopoly-capitalism, I am not an orthodox Marxist." Aside from his use of the pejorative term "orthodox," Nearing seems to base this statement on his disbelief in "the efficacy or righteousness of the use of violence." Here is ambiguity unworthy of Nearing. He knows that Marxism does not advocate violence in political work; that there are other forms of revolution besides military insurrection; that the Communist Party USA seeks to win power in this country by electoral means; that its warnings against the government's fascist-like actions are precisely aimed at the rightist danger of a violent coup by monopoly-capital.

If Nearing is "not a Marxist," then how shall we classify him, and how shall we honor him? It seems to me that he is an individual solely, and not an individual who feels himself a part of a party. I too, the writer of this review, am an "individual," and I have all the duties and responsibilities (within my limitations) that Nearing has. But there is one difference: I am an individual who feels a deep sense of obligation to the party to which I belong. I could not endure separation from it. The party is a part of me. My individual-ness would be incomplete without the Party, without Marxism, without my pride in the first socialist country, the Soviet Union, without my sense of one-ness with the world's working class.

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THE CYCLES OF EMPIRE\*by Raymond Leslie Buell

As the history of this book proves, fundamentalism is not confined to Christianity. Mr. Scott Nearing was forced to resign from the Communist party because of the harmless thesis of this book, that imperialism runs in cycles, whereas the Great Lenin believed that imperialism was the final stage of capitalism. To a layman this controversy seems as inconsequential as the disputations of medieval theologians. The only importance of this book is to prove, that Communism can be as intolerant and doctrinaire as the Vatican.

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A review of:

THE TWILIGHT OF EMPIRE

By Scott Nearing

New York: Vanguard Press, 1930

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Mr. Nearing attempts to read history as he would read a weather map. Events move in cycles that may be readily predicted once you understand the index numbers. "The imperial pattern is the pattern of conquest and exploitation. As the means of conquest and exploitation become more adequate, and as the profits from conquest and exploitation become larger, imperialism plays a more and more important part in the determination of social policy. Conquest and exploitation begin as military aggression, plunder, destruction. Tribute is imposed and collected. The military machinery of the conquering, exploiting class dominates the relations between victor and vanquished. In the next stage of development the conquering, exploiting class relies upon economic organization and control" ... until finally the "volume of profit becomes enormous." Mr. Nearing has put his subject into terms of mathematics; imperial cycles may be grouped in five divisions: Establishment of the nucleus of imperial power; expansion; survival struggle among empires; supremacy of one empire; dissolution of the imperial organization. Empires are established because of an export surplus, and exports involve "the conquest and exploitation of foreign goods and peoples." Imperialism, in other words, is simply plunder.

Now there is a certain basis for this economic determinism, but if Mr. Nearing were more familiar with the details

\* Reprinted from the N.Y. HERALD TRIBUNE BOOKS (June 8, 1930)

The Cycles of Empire (continued)

of the history of what he calls "imperialism" he would here admit that the occupation of half the backward areas of the world was originally dictated not by fiendish desire to dump an export surplus, but by national prestige and a yearning for military glory. Most of the French colonial empire in Africa and in Indo-China cannot be explained in terms of economics; but only in terms of nationalism. The policy of the United States in the Caribbean is for the most part controlled not by desire for economic profit, but by certain strategic and political fears. If Mr. Nearing's thesis of imperialism were sound, no nation could have a large foreign trade without at the same time having an empire. But the present position of the United States disproves this thesis. Our colonies are insignificant; yet our foreign trade is, next to Great Britain's, the largest in the world. Statistics prove that the colonial market is not as productive as the markets between independent nations.

Mr. Nearing's solution for imperialism is world co-operation. But he does not mean by this purpose the open-door or the mandate system. By world co-operation he means a new Soviet economy to come as the result of the proletarian revolution. His Messiah is not the capitalist but the laboring man.

The workers are to usher in the millennium. Would that this were true! Yet, it is easy to be a skeptic when one looks at South Africa today, where organized labor is the most extreme exponent of the color bar; at the American Federation of Labor, some of the members of which are our most extreme apostles of protectionism; at the Soviet government itself, which has been tenacious in its hold on the Chinese Eastern Railway, has stamped out economic and religious minorities with a fury which only the old Czarist government could equal, and today engaged in dumping oil and other products abroad. From the standpoint of international relations, the development of state industries, each competing against the other for foreign markets, may mean intensification of friction. The solution of the problems which Mr. Nearing wrestles cannot be found in a short-sighted conception of the material interests of any single group; it can be found only in the development of an enlightened self-interest which will lead all groups to compromise immediate desires for the sake of a larger whole.

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**WEST VIRGINIA**

• **Morgantown** Public forum on World Peace, with 20 films, including *Gandhi*, and speakers including David Dellinger, Michael Klare and others; West Virginia University, through Oct. 21. *Contact: Jerry Starr, Department of Sociology, West Virginia University, Morgantown, WV 26506 (412) 341-8694 or (304) 293-5801.*



SCOTT NEARING'S LEGACY TO THE ACADEMICALLY REPRESSED  
AND OPPRESSED

by R. M. Frumkin

Scott Nearing was certainly one of the first social activist professors in the U.S.A. to experience academic repression and oppression. He lost his teaching position at the University of Pennsylvania in 1915 largely because of his struggle against child labor and the fact that prominent business interests intent on preserving child labor gave the University the choice of either getting rid of him or losing a \$ 1,000,000 appropriation for the University ( see L.Witmer, THE NEARING CASE, N.Y. : B.W. Huebsch, 1915). Less than two years later, in 1917, because of his being an outspoken anti-war activist, he was charged by some superpatriots with treason and dismissed from his position as Professor of Political Science and Dean of the College of Arts and Sciences at the University of Toledo. Thus, Nearing's career in Academia, which lasted from 1906-1917, came to an abrupt end. At the age of 33, almost 34, with a wife and two children, in June, 1917, he became persona non grata in traditional American universities and colleges.

That Scott Nearing had socialistic tendencies was not anything especially unusual. It seems that almost every significant vision of the good society has been a socialist vision. That was true for Scott Nearing's vision, both as expressed in his many writings and speeches as well as in his lifestyle.

In CONTEMPORARY AUTHORS, a standard, international biographical reference source, Nearing is one of the few persons who describes his politics as "Socialist-Communist" (Vols. 41-44). One of the first things he did after his dismissal from the University of Toledo was to join the American Socialist Party and quickly get involved in their anti-war efforts. Under the so-called Espionage Law aimed at harassing radicals, Nearing and the Rand School (the Party's School) were put on trial in 1919 for publishing a pamphlet entitled THE GREAT MADNESS. Although Nearing was found not guilty for writing it, the Rand School was found guilty for publishing it ( see M. Hillquit, THE TRIAL OF SCOTT NEARING AND THE SOCIALIST PARTY, 1919).

Prior to the 1919 indictment under the Espionage Law, Nearing had had six books published by Macmillan. After the trial Macmillan broke off all relations with him. The channels of communication which Nearing had developed over a decade had been suddenly blocked, one after another. Newspapers and magazines rejected his contributions and representative publishers no longer would publish his books.

Scott Nearing's Legacy (continued)

Nearing remained with the American Socialist Party until 1922. He left the Party because of differences with Norman Thomas, whose behavior he thought was counter-revolutionary. It is not clear what the exact nature of that behavior of Norman Thomas was but part of it seemed to be the fact that Thomas, in Nearing's terms, was devoting too much of his energies criticizing and denouncing the Soviet Union. The nature and extent of Thomas' criticism has never been fully explained but involves, in my mind, the area of behavior with which radicals of the Left, old and new, must sensibly seek resolution if the humanistic socialist vision of the world is ever going to have a chance of being realized. We shall return to this point later.

Oakley C. Johnson, in his review of Nearing's *THE MAKING OF A RADICAL* (in this issue of *ZEDEK*, pp.189-191), while acknowledging that Nearing was a maverick, raises some questions as to whether he was a Marxist. Johnson does so because, in his pamphlet, *AN ABC OF COMMUNISM*, Nearing states (on p.272) that "I am not an orthodox Marxist." From that statement and Nearing's refusal to toe the Communist Party's particular Marxist ideological orientation (Nearing was expelled from the Party in 1930), Johnson concludes that Nearing was not a Marxist. It seems that Johnson assumes that a party affiliation and a demonstration of party loyalty are necessary conditions for one being a true Marxist. The fact is, and this was mentioned earlier, that Nearing was an active member of the American Socialist Party from 1917 to 1922 and a devoted member of the Communist Party from 1927 until his expulsion in 1930. More than two decades ago, Nearing, in defining himself, said "I have been a socialist for a long time but I am not a Marxist. Just a tough U.S.A. radical." That statement was picked up by Johnson to reinforce his argument.

But, who is a Marxist? Whether or not a person is a Marxist does not depend on what a person thinks he/she is or what others think he/she is. What determines whether one is a Marxist or not depends on one's view of the structure and function of society, of social causation, change, and control, and man's relation to nature. If a person believes that economic factors are significant, crucial in shaping societies, and man's relation to nature, and that the state or community rather than private enterprise or persons should be in control of the means of production, that there be an equitable distribution of income, basic necessities, social services, etc., so that there would be a social system in which there was justice, reason, and a sense of community, and that man live in harmony with nature and not exploit and destroy it, then despite what that person calls himself/herself, or others call that person, that person is a Marxist.

Scott Nearing's Legacy (continued)

In this respect, therefore, Nearing was a Marxist.

The fact that Nearing was not an orthodox Marxist, following an orthodox Marxism and not a party member at the time of Johnson's review, does not mean he was not a Marxist. There are many kinds of Marxists, even though some orthodox Marxists, just as some fanatical fundamentalist and orthodox religionists, think that only their brand is the genuine type. Jesus, in the above terms, was a socialist and Marxist. So was Fourier and John Humphrey Noyes and other 19th Century utopian reformers. And are we to exclude such Neo-Marxists as Erich Fromm, Herbert Marcuse, and C. Wright Mills from our list of Marxists? Like Nearing, these latter persons were independent Marxists.

Nearing's expulsion from the Communist Party tells us much about the Party and its brand of Marxism. It is obvious to any thinking persons that the Communist Party's Marxism is an orthodox brand. To say that it is orthodox is not meant in any pejorative sense, as Johnson would suggest. When a viewpoint is orthodox, objectively speaking, it simply means that it is a viewpoint which is beyond criticism, that its promoters feel that they have the final answers. Orthodoxies are difficult for any person with an inquiring, independent, scientific, open mind to accept, no matter in what sphere of life they appear. If this were not the case, instead of the American Left being splintered into a ridiculous number of groups, each, for the most part, with its own sanctified orthodoxy, the Communist Party, Socialist Workers Party, and dozens of others would not have such small memberships. The fact that the U.S.A. does not have any, as yet, significant socialist party demonstrates the serious consequences of that disunity, that lack of a united front on the American Left.\*

My personal opinion is that Scott Nearing made an error, a counter-revolutionary error in the humanistic sense, in not stating publicly how he felt about the issues raised with regards to his book by the Communist Party and requesting Party leaders to reconsider what price to the Party and to the socialist movement their orthodox Marxism will pay then and in the future for such treatment of views of his and those of others which do not follow the orthodox line which Johnson obviously accepts. Of course, the Party was grateful to Nearing for his having accepted his expulsion without condemning the Party. But everyone must understand why Nearing's resignation could not be accepted and why he had to be expelled. In reality, in objective terms, Nearing was expelled from the Party for heresy. He had the chutzpa to present an alternative explanation of social change different from Lenin's final Marxian explanation. Raymond Buell



Scott Nearing's Legacy (continued)

in his review of Nearing's THE CYCLES OF EMPIRE (see ZEDEK, this issue, p.192), stated the situation without constraint when he said: "As the history of this book proves, fundamentalism is not confined to Christianity. Mr. Scott Nearing was forced ...from the Communist party because of the harmless thesis of this book, that imperialism runs in cycles, whereas the Great Lenin believed that imperialism was the final stage of capitalism. To a layman this controversy seems as inconsequential as the disputations of medieval theologians. The only importance of this book is to prove, that Communism can be as intolerant and doctrinaire as the Vatican."

The whole issue of Nearing's expulsion thus raises the delicate question of what kind of theory of social change is Lenin's Marxist view? Is it a scientific or non-scientific theory? Is it based on empirical evidence, or faith, or dogma? Any honest, thinking, objective, humanistic, and scientifically oriented person knows the answer to that question. In the view of an orthodox body it is heretical to even raise that question. That fact, the fact that it is heretical to raise such a question gets at the very heart of modern man's fate in this world. 1/

What is the kind of world we want for ourselves and future generations? What is the socialist vision? What is utopia to the socialist? To the unorthodox, humanistic Marxist? These are the kinds of questions we must ask, answer, and reflect on in order to understand Nearing's life and legacy as well as our own lives.

Utopia is a society, in the positive sense, in which people have reached a level of development which makes it possible for them to build a social system based upon justice, reason, and a sense of community.

According to Erich Fromm, an unorthodox, humanistic Marxist, a Neo-Marxist from the Frankfurt School, "Socialism, in Marx's concept, was by no means primarily a movement for the abolishment of economic inequality; its aim was essentially man's emancipation, his restoration to the unalienated, uncrippled individual who enters into a new, rich, spontaneous relationship with his fellow man and with nature. The aim of socialism was that man should throw away the chains which bind him, the fictions and unrealities, and transform himself into a being who can make creative use of his powers of feeling and thinking. Socialism wanted man to become

1/ For a superb examination on the nature of science and the scientific method see Karl Pearson, THE GRAMMAR OF SCIENCE (published in numerous editions and in paperback).

Scott Nearing's Legacy (continued)

independent, that is, stand on his own feet; and it believed that man can only stand on his own feet if, as Marx said, 'he owes his existence to himself, if he affirms his individuality as a total man in each of his relations to the world, seeing, hearing, smelling, tasting, feeling, thinking, willing, loving - in short, if he affirms and expresses all organs of his individuality.'

"The aim of socialism was individuality, not uniformity; liberation from economic bonds, not the making of material aims into the main concern of life. Its principle was that each man is an end in himself, and must never be the means of another man. Socialism wanted to create a society in which each citizen actively and responsibly participated in all decisions, and in which he could participate because he was a man and not a thing, because he had convictions and not synthetic opinions....

"What happened to socialism?

"It succumbed to the spirit of capitalism which it had wanted to replace. Instead of understanding socialism as a movement for the liberation of man, many of its adherents and its enemies alike understood it as being exclusively a movement for the economic improvement of the working class. The humanistic aims of socialism were forgotten, or only paid lip service to, while, as in capitalism, all the emphasis was laid on the aims of economic gain. Just as the ideals of democracy have lost their spiritual roots, the idea of socialism lost its deepest root - the prophetic-Messianic faith in peace, justice, and the brotherhood of man.

"Thus socialism became the vehicle by which the workers could attain their place within the capitalistic structure, rather than transcending it; instead of changing capitalism, socialism was absorbed by its spirit. The failure of the socialist movement became complete when in 1914 its leaders renounced international solidarity, choosing the economic and military interests of their respective countries as against the ideas of internationalism and peace which had been their program.

"The misinterpretation of socialism as a purely economic movement, and of nationalization of the means of production as its principal aim, occurred both in the right wing and in the 'left' wing of the socialist movement. The reformist leaders of the socialist movement in Europe considered it their primary aim to elevate the economic status of the worker within the capitalist system, and they considered as their most radical measures the nationalization of certain big enterprises. Only recently have many realized that the nationalization of an enterprise is in itself not the realization of socialism, that for the worker to be managed by a privately appointed bureaucracy is not basically

Scott Nearing's Legacy (continued)

different from his being managed by a publicly appointed bureaucracy.

"The leaders of the communist party in the Soviet Union interpreted socialism in the same purely economic way. But, in living in a country much less developed than Western Europe, and without a democratic tradition, they applied terror and dictatorship to enforce the fast accumulation of capital, which in Western Europe had occurred in the nineteenth century. They developed a new form of state capitalism that proved to be economically successful - and humanly destructive. They built a bureaucratically managed society in which class distinction - both in an economic sense and as far as the power to command others is concerned is deeper and more rigid than exists in any of the capitalist societies of today. They define their system as 'socialistic' because they have nationalized the whole economy, while in reality their system is the complete negation of all socialism stands for - the affirmation of individuality and the full development of man. In order to win the support of the masses who had to make insufferable sacrifices for the sake of the fast accumulation of capital, they used socialistic, combined with nationalistic, ideologies, and this gained them the grudging co-operation of the governed.

"Thus far the free-enterprise system is vastly superior to the communist system because it has preserved one of the greatest achievements of modern man, political freedom, and, with it, a respect for the dignity and individuality of man, which links us to the fundamental spiritual tradition of humanism. Our political freedom permits possibilities of criticism and of making proposals for constructive social change which are practically impossible in the Soviet police state. It is expected, however, that once the Soviet countries have achieved the same level of economic development that Western Europe and the United States have achieved - that is, once they can satisfy the demand for a comfortable life - their leaders will not need terror, but will use the same means of manipulation that are used in the West; suggestion and persuasion. This development will bring about the convergence of twentieth-century capitalism, and twentieth-century communism. Both systems are based on industrialization; their goal is ever-increasing economic efficiency and wealth. They are societies run by a managerial class and by professional politicians. Both are thoroughly materialistic in their outlook, regardless of lip service to Christian ideology in the West and secular Messianism in the East. They organize the masses in a centralized system, in large factories, in political mass parties. In both systems, if they proceed as they are going now, the mass-man, the alienated man - a well-fed, well-clothed, well-entertained automaton-man governed by bureaucrats who have as little a goal as the mass-man has - will replace the creative, thinking,



Scott Nearing's Legacy (continued)

feeling man. Things will have the first place, and man will be dead; he will talk of freedom and individuality while he will be nothing." 2/

Thus, the end of the socialist vision, the Marxian vision, is the emancipation of people and the overcoming of alienation. It is the triumph over empty materialism in which people are in danger of becoming robots. Uncritical loyalty to any party ideology is behavior more becoming to a robot than a human being. The characteristic which separates humans from all other animals is their ability to think critically. To think critically is essential for both scientific and democratic behavior. Orthodox ideologies, as was stated earlier, no matter where they appear, are anathema to science and democracy and to any kind of humanistic socialistic society, that is, freedom to criticize is a sine qua non of both science and democracy.

When Nearing was expelled from the Communist Party he was 47 years of age. At the age of 45 he had already decided that political leadership, particularly on the Left, should be in the hands of younger people. His letter of resignation sent to a number of proletarian revolutionary organizations has this provocative passage: "Long ago I sensed the danger of old men in power. Forward-looking movements need young blood. This is particularly true of the revolutionary movement. I have always planned to get out of the way before I began to hold up the procession. Tentatively I fixed on 25 years as the maximum time that a man could usefully spend in the direction of public policy. I have finished my quarter century. I am resigning all directorships and committee positions. Henceforth I shall not accept such offices. The determination of policy belongs in the hands of younger men and women."

I think that Nearing is both right and wrong in this statement. I think he is right in saying that many persons who are 45 years of age and older are too rigid, too closeminded, and timid to continue in positions of leadership on the Left. I think he was wrong in including himself in that group. Nearing had the wisdom, as a result of his age and experience, to see some very fundamental truth about why the Left has been fractured into too many splinter groups, much as Christianity into its myriad Protestant sects. In his autobiography, THE MAKING OF A RADICAL, speaking of the variety of radicals on the scene, Nearing stated: "The would-be saviors of mankind disagreed widely among themselves in their assumptions, programs, and

2/ See Fromm's Foreword to Edward Bellamy's LOOKING BACKWARD (N.Y.: New American Library, 1960), pp. xvi-xix.

Scott Nearing's Legacy(continued)

plans of procedure. They refused, for ideological or practical reasons, to team up with their fellow reformers and revolutionaries...advocates of the divergent programs were ready to kill one another in order to demonstrate the correctness of their outlook." It is this kind of close-mindedness which has, to this day, it was suggested by Nearing, kept the Left weak and ineffective. Participation in many Left gatherings confirms this observation. Today, more than ever, the Left is divided because, long ago, each of its factional leaders felt that he or she, and he or she alone represents the organization with the answer.

So why all the fuss about who is a Marxist and what is the relation of orthodoxy to the issue of academic repression and oppression. Scott Nearing's life exemplifies the independent socialist mind and character. He considered himself a citizen of the world because he sensed that traditional nationalism was a type of political orthodoxy which prevented the realization of world peace. He considered himself an independent radical because he learned from bitter experience that loyalty to a particular party, especially a party with an orthodox ideology, meant that one could not think with an open mind. Thus, when he said he was not a Marxist, he meant, as he said many times earlier, that he was not an orthodox Marxist. As a young, social activist professor at the University of Pennsylvania and the University of Toledo he experienced academic repression and oppression. At the time he taught there was no fully independent socialist party on the scene or social activist professors organization to support him and others like him. If there had been, his academic career might not have ended at the age of 33.

Scott Nearing's life demonstrates to us the need for independent radicals to have an independent radical and/or socialist party which they could support without giving up the open minds and critical behavior which they need for their personal, professional, and social integrity. For Nearing, the American Socialist Party and the Communist Party were not independent enough to keep his active support.

But, in the past decade, there is new hope for the Left, for those in search of utopia. Two socialist organizations in the U.S.A. have recently merged and have begun to meet that need which was not met in Nearing's earlier life, namely, the merger of the New American Movement (N.A.M.) and the Democratic Socialist Organizing Committee (DSOC). That Unity Convention which took place on March 20, 1982 in the city of Detroit was, as Steve Shank has stated "a marriage unparalleled in American socialist history. People who never expected to be in the same room with each other were now

Scott Nearing's Legacy (continued)

members of the new organization, the Democratic Socialists of America (DSA). Political antagonists representing over sixty years of mutual distrust and hatred were attempting to unite around a common socialist vision and a common program." (see Shank's "DSA Unity Convention," ZEDEK, II, May, 1982, pp. 113-116.) If Scott Nearing were in his thirties today, the DSA is the kind of organization to which he might have been able to give his full support. (we, at SAPDF are happy to say that Scott Nearing was a charter member and early endorser and sponsor of SAPDF. He felt it was the kind of independent organization to which he could and did give his full support.)

Through his books, articles, and lectures, Scott Nearing was indeed a citizen of the world. He understood the need for a world order based on justice, reason, and a sense of community, and a world in which people would live in harmony with nature as he and his wife Helen lived in harmony with nature at their farm overlooking the Penobscot Bay in Harborside, Maine.

Although academic repression and oppression removed him from the traditional universities and colleges, outside the walls of Academia he became a professor of the Free University of the Earth and taught us all much about this world and living the good life. His life and work, his sane, unorthodox view of the world, have been an inspiration and will continue to be an inspiration to progressive persons all over this troubled globe for a long time into the future.

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Tribute to Scott Nearing is most deserving and no SAPDF supporters would quarrel with this. However, the issues and opinions expressed by Robert Frumkin around Marxisin, etc. do not speak for SAPDF/ZEDEK, a non-partisan multi-tendency foundation devoted to seeking and supporting justice for those persons in Academia who have been unjustly deprived of their teaching rights.

We hope subscribers will feel encouraged to comment briefly or at length preferably for our November issue. Remember ZEDEK is your and our mutual vehicle for communication (ED.).

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Note: Scott Nearing's autobiography, THE MAKING OF A RADICAL, may be obtained from the Social Science Institute, Harborside, Maine 04642, at \$4.00, paperback, and \$6.00 cloth, plus 75¢ postage for each book ordered. If you haven't read it, as yet, you're missing something. This is an unforgettable, inspiring book. Other books by Nearing are obtainable through the Institute catalog. In ordering, all checks should be made out to Social Science Institute.





Shirley Nuss, Ph.D.,

## Support Professor Shirley Nuss

THE WAYNE STATE UNIVERSITY administration has thus far refused to grant Dr. Nuss tenure in the Department of Sociology.

- DESPITE an impressive publication record which has received the support of nearly forty nationally and internationally-known scholars in the field of Sociology.
- DESPITE international recognition of her scholarship as a Research Consultant for the United Nations Mid-Decade Conference on Women in 1979-80; and
- DESPITE a tenure recommendation from the College of Liberal Arts Tenure and Promotion Committee and its Dean.

The Wayne State University Chapter of AAUP has authorized arbitration proceedings based on grievances filed on behalf of Professor Nuss, relating to numerous violations of procedure, academic freedom, and her active participation in her union. A second grievance on her behalf has been filed by members of the College of Liberal Arts Tenure and Promotion Committee.

*Dr. Shirley Nuss has been a member of the Wayne State faculty for eight years. In 1979 and 1982 she was nominated for the President's Award for Excellence in Teaching. In addition to extensive University service during this period, she has been an active participant in the Detroit community, serving in such organizations as Women's Conference of Concerns and as a member of the Detroit Citizens Committee for Justice for J.P. Stevens Workers.*

*Professor Nuss has chosen to use the tools of science and her academic training to advance the cause of world peace and to promote understanding of the societal inequities of women, minorities, working people and the poor. Those who oppose tenure for Dr. Nuss have characterized her scholarship as "advocacy journalism." Yet, nationally and internationally-known sociologists have supported her tenure application and praised the "extraordinary productivity," "outstanding calibre," "expertise," "intellectual daring" and "pioneering" nature of her research.*

**JOIN US IN PROTESTING THIS ACTION! REQUEST THAT THE PRESIDENT OF WAYNE STATE UNIVERSITY, who retains the ultimate right to initiate and to make affirmative recommendations to the Board of Governors, AFFIRM THE DECISION OF THE COLLEGE OF LIBERAL ARTS BY OVERTURNING THIS UNJUST DECISION AND RECOMMENDING THE REINSTATEMENT OF PROFESSOR SHIRLEY NUSS AS A TENURED MEMBER OF THE WAYNE STATE UNIVERSITY FACULTY.**

**SEND YOUR LETTER TO:**

**PRESIDENT DAVID ADAMANY  
Wayne State University  
Detroit, Michigan 48202**

Please send a copy of your letter, donations to cover cost of the distribution of informational material and/or suggestions for support work to:

**COMMITTEE TO SUPPORT PROFESSOR SHIRLEY NUSS  
c/o 27795 Abington  
Southfield, Michigan 48076**



### OCTOBER 26

#### ARIZONA

• Tucson Second Annual Peace Fair, with films, slide shows, music and more; Reid Park. Contact: Sally Manshardt, 4332 E La Cienega, Tucson, AZ 85712 (602) 327-8455.

### PASS THE WORD

"NO NUKES IS GOOD NUKES" says this, timely white on blue vinyl bumpersticker. \$2 each; three for \$5. FlorGraphics, 4816 West 62 Street, Minneapolis, MN 55424.



T-shirts \$7.50  
Bumperstickers \$2  
Button \$1

Send to: Peaceworks Dept. N7  
1425 E. 20th Street  
Eugene, Oregon 97403

Please allow up to six weeks for delivery. Thank you!

ON THE MARCH by Helen R. Samberg

August 27th came, long awaited and long-ranged planned, to commemorate, to respect and most importantly, to go forward from where 20 years earlier Martin Luther King electrified the nation with his dream of a unified, peaceful world. That day back in 1963 we saw something new-born. No longer was this a charismatic Black leader speaking only to his people. Instead we witnessed a person addressing all people. That he was Black enlarged the phenomenon.

The 250,000 people who were there in Washington, D.C. in 1963, to the amazement of all, swelled to over 300,000 participants in 1983, including many, many first-time marchers, marching under a banner of JOBS, PEACE, AND FREEDOM. Why the similarity of slogans? Because the dream of Martin Luther King has not come to pass yet! In fact, today there is less employment, less peace, and less freedom. Hopefully, however, there is less racial, economic, social, and class separation in the U.S.A. Gains have been achieved but in many ways have been chipped away at until now the battle often seems to be "two steps forward, one step back." Jobs too often are being viewed not as a right but a privilege.

The faculty and teacher lay-offs and tenure denials within the total educational system most frequently is purportedly due to "financial exigencies." Of course, we know that such so-called financial exigencies often serve as cover-ups for cases of academic repression and discrimination.

Perhaps the 20-year gains may well be represented by the presence on the speaker's podium of the National Education Association President Mary Hatwood Futrell, a Black woman. The expressed awareness by the March Coalition was that marches of significance must have politics as a component part. Every speaker during the 7 hours of NPR-broadcasted speeches, songs, presentations, and ceremonies, who protested Reaganomics, who called upon the people all over the U.S.A. to use their vote to change the Administration in Washington, who spoke out on the need for a nuclear freeze and peace negotiations, who called for the U.S. withdrawal from our provocative intrusion in Central America, who denounced all presently practiced injustices against minorities - all of these people representative of a large segment of Americans made this a march of political statement and protest. This was more than a renewal of purpose and faith. It was a charge and challenge to move out in unity. The Coalition proved its merit.

This March, for this writer, testified that beyond the visible racial make-up of much of its leadership, today's issues are so commonly shared and threatening that barriers to coalition are easily hurdled. That the March commemorates a Black hero and was in a sense called by Black people for all Americans is good evidence of Blacks being more and more

On the March- Samberg (continued)

into the mainstream of the land. The response of more than 300,000 people representing all segments of the nation's population in a sweltering 90 degrees plus, humid Washington sun, many travelling 12 or more hours each way just to put their bodies where their mouths were, testifies to the consensus which brought them together. This was recognition that one must be part of the problem or the solution - and to resolve current problems will only be achievable through coalition.

It must be noted that as large and broad and representative as the Anniversary March and its Coalition were, there were abstainers and disdainers from some of the 1963 participants. Bayard Rustin, speaking in an interview on national television felt that the March in 1983 was not much more than a sentimental journey and "We, the Urban League, have more important work to do." Unfortunately, few Jewish organizations formally endorsed the March. Exceptions were the New Jewish Agenda, American Jewish Congress, and the Conference of Reform Rabbis. For the majority of Jewish organizations to be part of the Coalition might be misconstrued as supportive of chance speeches criticizing Israel's foreign policy and its minority discrimination (alleged discrimination of Sephardic Jews). Naturally many Jewish individuals as such or as part of their non-sectarian affiliations were present.

This rally, like all such events and movements, is only as effective and far-reaching as its follow-up action. Certainly, "the enemy was recognized" by all who spoke, but is he "ours" now or will much that was voiced prove to be merely rhetorical ventilation?

If the Coalition of the breadth of this 1983 one is to maintain the significance of its ability to bring about such a demonstration it should continue in some core format as a cementing of unity of purpose and action, rather than as having sprung from the Phoenix Nest and return to ashes: If the messages repeated again and again were received that JOBS, PEACE, and FREEDOM are interrelated and connected both with our domestic and foreign policies, and if such disparate sources as Harry Belafonte and Robert White, both of whom have witnessed Latin American problems on site at length, can warn us not to be duped by the "untrue," "pure nonsense" respectively, of the Administration's rationale for "interjection" as a response to a "Communist threat" from Central America continues, if both see and say, as do most enlightened persons, that revolutions are not imported nor exported but grow out of repression, poverty, and hunger, we must get off that kick and not be sucked into conjoining with opponents to survival. This is the other way to say opt for JOBS, PEACE, and FREEDOM together.

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# Merle Woo's Case Against the University of California

## FACT SHEET

- Merle Woo--a nationally-known writer, teacher and feminist activist--was fired from her job as a Lecturer in Asian American Studies/Ethnic Studies Department at U.C. Berkeley in June, 1982.

Why? Because the University administration thinks Woo goes too far in advocating student participation in decision-making, worker's rights on campus, and a curriculum that serves the Asian American community.

- Woo is an outspoken defender of students' rights and supports the fight to retain and expand U.C. Ethnic Studies as an autonomous department.
- Her academic excellence is proven. She has done ground-breaking research on Asian American literature and Asian American working women, and has always received high student evaluations. Woo is widely published in feminist and Third World publications.
- A socialist feminist lesbian, Woo consistently incorporated an anti-sexist, anti-racist, anti-heterosexist perspective in her courses.
- Woo is an active member of the American Federation of Teachers which supports her fight to win back her job. AFT challenged UC's plans to terminate all lecturers after four year's employment, which will not only undermine labor's rights on campus, but further erode the quality of education. The Public Employment Relations Board heard AFT's charges and ruled on December 2, 1982, that UC should rescind the four year rule, and rehire Woo and all other lecturers fired under the rule. UC is appealing this decision.
- Merle Woo is not the first outspoken college teacher to be fired for speaking her mind. As the right wing steps up its assault on women, people of color, lesbians/gays and unionists, firings like Woo's are happening more and more. Together we can stop this new wave of McCarthyism and extend the gains made on campuses during the 60's.

### What You Can Do To Help:

Sign the petition in support of Woo, endorse her case, and send donations to 2661 21st St., SF CA 94110.

Write a letter in support of Woo and against the four year rule to: President Saxon, University Hall, UC Berkeley, Berkeley, CA 94720. Send copies to the Merle Woo Defense Committee.

For more information, or a speaker on Woo's case, contact Karen Brodine, Coordinator, Merle Woo Defense Committee, 2661 21st St., SF CA 94110. (415)550-1020 or 334-1853.

EditorialON THE DENIAL OF TENURE TO WOMEN ACTIVISTS

We of SAPDF have received information on a number of faculty dismissal cases, all of whom are women. Some we have reported on ( Maija Blaubergs, Feb., 1981, ZEDEK; Shirley Nuss and Katherine van Wormer, Feb. and May, 1983 ZEDEK). And several current cases are pending in various stages of appeal (e.g., the cases of Nuss, van Wormer, Woo, and Shaw, among others). These cases have prompted some thoughts around faculty women who apply for tenure. These thoughts were reinforced while spending some time with people from the National Women's Studies Association ( NWSA) at the national meetings of the American Sociological Association this month.

The NWSA enjoyed considerable response beyond expectation both at their information table and workshops. This was also true in informal interviews with several women faculty members around issues of discrimination against women in Academia. All agreed that discrimination was particularly common with regards to the tenure-seeking woman known for making waves.

The questions go begging as to what it is we are viewing. Each female applicant who was denied tenure has been on her faculty sufficient years to qualify for tenure. She has her doctorate; she has, in many instances, experienced some veiled flak relative to her chosen activism but not her academic ability; she has some social and perhaps political activism in feminist and other minority areas and has incorporated some of this into her teaching.

Tenure attainment, as all academic performance, is supposed to be premised on non-personal issues and practices, yet one cannot ignore the fact that particular women seem singled out for denial - the evidence, diffused and disguised though it may be, is there.

Some of the candidates are lesbian, but political and sexual preference are not dismissal issues; lack of publishing cannot be a charge since all the women involved are very productive. We must not also fail to consider that the number of instances would be swelled were all denied persons to contest their dismissal, but many go off quietly, thereby voting against themselves.

While addressing the issue of the tenure/feminist relationship one must not ignore the question of job security for pre-tenure women and minorities. College after college after college has phased out curricula in which these faculty were teaching. "Financial exigencies" is the stated rationale. Certainly no person would deny that Reaganomics cut-backs at every level of education has had an effect on budgets, and/or reduced enrollments, but that does not answer how the re-budgeting process is implemented within the given

Editorial

Denial of Tenure to Women Activists(continued)

college, department and among personnel. Is cut-back equitable from top down or are colleges more and more administratively top-heavy? What is the dismissal, non-renewal and tenure denial ratio between male/female and minorities? Are we seeing reverse affirmative action? Are women who appeal their cases more or less likely to win than male counterparts? Are women who have begun to "make it" being pushed back into "their place" by a still male-dominated power structure and how much support peer-wise is forthcoming during appeal from male co-workers who are possibly forced into a competitive position (which is, as we know, a part of the whole sexist component of our economics)?

not

Today one's job is viewed as one's right and property but rather as a privilege. While the pain of unemployment during appeal goes on one must address this issue with real introspection into the where, why and what of Academia. It is our hope that SAPDF people will respond and enlarge upon this issue.

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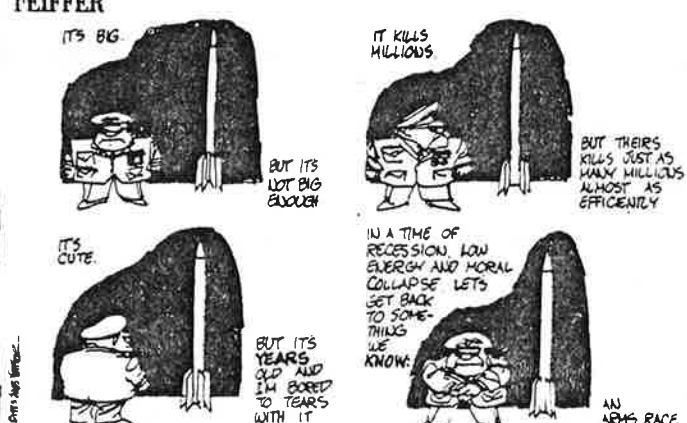
**Stop American Missiles Abroad!**

Protest the deployment of Pershing II and Cruise missiles in Europe



**W**e're looking for 300 Americans to go to London with Bread & Puppet Theater to participate in International Disarmament Week. The group will leave from Boston on Oct. 15 and return Oct. 24. Flight costs \$433 round-trip. Contributions are encouraged to sponsor the trip for others. For more information write Bread & Puppet Theater Support Group, P.O. Box 1313, Montpelier, Vermont 05602.

**FEIFFER**



IT'S BIG  
IT KILLS MILLIONS  
BUT IT'S NOT BIG ENOUGH  
BUT THEIRS KILLS JUST AS MANY MILLIONS ALMOST AS EFFICIENTLY  
IT'S CUTE  
IN A TIME OF RECESSION, LOW ENERGY AND MORAL COLLAPSE LET'S GET BACK TO SOME THINGS WE KNOW:  
BUT IT'S YEARS OLD AND I'M BORED TO TEARS WITH IT  
AN ARMS RACE

Jules Feiffer's work adorns official "Let Them Eat Cake" boxes

**EDUCATIONAL RESOURCES**

**NUCLEAR WAR COURSES:** Summaries of 60 university syllabi, \$1.50. Also, *What About the Russians?*, 54-page booklet by Sanford Gottlieb, tough-minded look at Soviets and how to live on the same planet, \$2.50. UCAM, Suite 1101, 1346 Connecticut Avenue, NW, Washington, DC 20036.



SAPDF NOW SEEKING NEW SUPPORTERS TO HELP FINANCE ITS STATED AIMS

SAPDF, a non-profit foundation established in 1980 to defend social activist professors whose constitutional and civil rights have been violated, is now seeking more funds through its program of annual memberships. There are four basic memberships: Individual, Supporting, Sponsor, and Patron. There is also a special membership for Students, Seniors, and Additional Members of a Household. All four basic members receive the official journal ZEDEK plus all special publications (reports, monographs, etc.) as they appear. The special members receive ZEDEK only. The stated aims of SAPDF can be found on pages 1 and 2 of the November, 1980 issue of ZEDEK. Since individual and institutional subscriptions do not fully pay for the current production and distribution costs of ZEDEK we have been reluctantly forced to raise subscription rates. To fulfill its many significant aims, SAPDF needs the wide support of interested and concerned members. If you are not already a member of SAPDF please seriously consider becoming one. Our survival depends on your fullest support.

SOME OF THE MEN AND WOMEN WHO HAVE ENDORSED THE AIMS OF SAPDF

Scott Nearing ... Noam Chomsky ... Benjamin Spock ... Herbert Aptheker ... Sara Cooper ... Zolton Ferency ... Roy Larson ... Shirley Cereseto ... Father Victor Weissler ... Sarah Silver ... Bertell Ollman ... Thomas Lough ... Laura Boss ... John Snider ... Rick Kunnes ... Kurt H. Wolff... Maryann Mahaffey ... Ron Aronson ... Alex Erthim ... Gerald Coles ... Murray Jackson ... Richard Weiss ... Betty Lanham ... Morris Schappes... Kathleen Calahan... Jim Messerschmidt... Shirley Nuss ... Milton Tambor... Steven Shank and many others.

Registration Form

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Zip: \_\_\_\_\_

Membership	_____ \$10 (Student, Senior, Additional Member of Household)	_____ \$150 (Sponsor)
	* _____ \$20 (Individual)	_____ \$200 or more (Patron)
	_____ \$50 (Supporter)	

Make all contributions payable to the Social Activist Professors Defense Foundation or S.A.P.D.F. and return to: 19329 Monte Vista, Detroit, Michigan 48221 U.S.A.

Endorser Statement

I, \_\_\_\_\_, wish to become an endorser of  
(Print Name)

the Social Activist Professors Defense Foundation.

Signed: \_\_\_\_\_ Date: \_\_\_\_\_  
(complete signature)

Names & Addresses of Other Potential Members and/or Endorsers

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

Thank you for your recommendations.