

# op-ed

## On-campus club poses attractive alternative

BY STEPHEN ZARRELLI

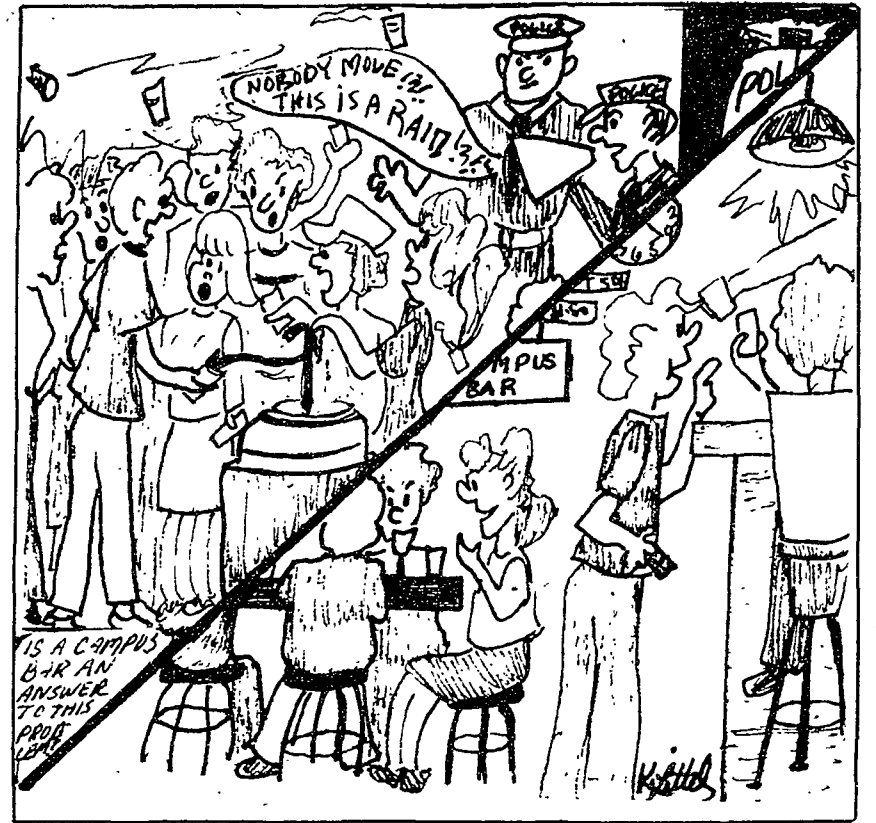
As we all know, off-campus parties continue to experience confrontations both with the legal authorities and local residents. Students have been cited for disturbing the peace and alcohol possession. Neighboring residents complain about noise and vandalism stemming from parties that last well into the morning hours. I see no simple solution to these issues. The only foreseeable way to minimize these problems is to reduce the number and size of our beloved social gatherings. This could be done by creating a similar and equally attractive alternative, or to be more specific, to establish an on-campus pub.

During the past year I have visited schools that have enjoyed great success with their on-campus clubs. These clubs have a bar, tables, a dance floor and

occasionally live music was provided. They also generate more than enough capital to cover expenses. It is a well known fact that our off-campus parties often generate profits. While I visited Catholic University of America, I learned that the campus pub is the "place to be" on any weeknight. I'm sure that a pub here would gain popularity very quickly.

Another advantage of my proposal is the increased social contact of a night club atmosphere. Many of my friends complain about how hard it is to meet people at the typical off-campus party which is very crowded and noisy. I hope that someday the administration will take this idea seriously. If the University is expanding to better the academic facet of student life, I feel it must also look to improve the social opportunities.

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## Bishop fights vicious discrimination

BY DR. LOUIS D. MITCHELL

Against the backdrop of the inevitable upheaval in South Africa, against the immoral system of racial discrimination a middle-age cleric, Bishop Desmond Tutu, the general secretary of the South African Council of Churches, has won the 1984 Nobel Peace Prize. The Anglican clergyman is presently offering a course as a visiting professor at the General Theological Seminary in New York City, and is the second South African black to win the Nobel Peace Prize within the last 25 years. John Albert Luthuli received the honor in 1960 as head of the now outlawed ANC (African National Congress.)

The Nobel committee said that this year's award "should be seen as a renewed recognition of the courage and heroism shown by the black South Africans committed to nonviolent struggle and to others around the world who use such tactics to fight racial discrimination."

The fierce disturbance which presently alights the South Africa scene and which has racist Pretoria's minority white rule in a more frenzied paranoia than usual, was warned against and predicted by this same miniature peace-preaching man. His entire life has been devoted to trying to bring about social, political, economic and moral change in his native land — a land in which he cannot vote.

Naturally the apartheid government spokesmen described the award as the most amazing ever given. "It is not the first time the prize has been used as a political tool against the government," said a Johannesburg pro-apartheid newspaper. Other leaders both black and white within South Africa's borders and about the world have heralded the Bishop and endorsed the Judeo-Christian positions of freedom and justice before the law that he has surrendered his life to over these turbulent years.

Bishop Tutu went home — where he is not recognized as a citizen — shortly after the

award was granted on Oct. 16, to share his triumph with his people. The welcome by 100 or more supporters was warm and exuberant. They ignored the presence of the customary South African military force sent to watch the gathering and prevent suspected violence. The new Nobel Laureate cheerfully joined in the impromptu dancing of his country. Both black and white South Africans held up cards saying, "Apartheid goodbye to you and Tutu, freedom is a reality."

**"We are going to have a blood bath in South Africa, I have said so before and I say it again."**

**— Bishop Desmond Tutu**

This group said in essence the sentiments and thoughts of moralists and just-minded people about the world as it underscored the vindication of Bishop Tutu personally. The prize was an enormous boost to the onward drive of those seeking the overthrow — peacefully — of an oppressive government which thought that it could get away during these watchful times with bogus reforms of allowing "coloreds" and Asians to share very limited parliamentary power. Blacks, the majority in the land by at least 75 percent, by the way, were not allowed to vote either during the referendum for the constitutional amendment last August or in the recent elections.

Over the years, and recently in front of the United Nations, to representatives from all over the world, on television and to fellow clergymen and students, the Bishop has said that his minimum demands of the apartheid regime in Pretoria are equal civil rights for all South Africans, the abolition of the country's insulting pass laws — blacks have to carry passes identifying themselves and their tribe — an integrated educational system more just to all citizens, and an end to the vicious forced

removal of blacks to inferior lands designated by the government as Homelands.

Once this same gentle man asked Chester Crocker, the U.S. assistant secretary of state for Africa, whether he would have cooperated with Hitler or Mussolini? He then asked why the West cooperates with a system as vicious and as immoral as apartheid in South Africa. He asserted that matters are disturbing and the president gets "hot under the collar" when things happen to Solidarity. Sanctions are applied to "those Polish chaps," he said. "Well, the same things happen to black trade unions in South Africa. Then one asks them, what is the difference? They have the temerity to answer illogically, "sanctions do not work." The Bishop holds that when it comes to black or Latin-American liberation the whole of the western world becomes pacifist. "Violence," he has repeatedly said, "is upon us and the world is doing nothing about it. The violence of cheap labor, the violence of forced migratory movements, the violence of migratory labor systems, the violence of an inferior education for blacks, and the violence of having no say in one's political destiny are aspects of apartheid's oppression and oppression is violence. We are going to have a blood bath in South Africa, I have said so before and I say it again."

But the Bishop is a Christian, which he holds without reservation. "Christians must be prisoners of hope," he says, "and the death and resurrection of our Lord Jesus Christ tells us 'Yes'. And the fight must go on until Christ's justice is done for all men no matter what their situation."

The Norwegian group in front of whom the Bishop received the 1984 Nobel Peace Prize said that "the prize would be worth little unless it led to concrete international action to bring pressures on South Africa." The Bishop is more universal when he offered that the prize is a tribute to all "men of good will."

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