

UNL should deny CIA access

The Central Intelligence Agency is coming to UNL. They'll be here Thursday, Oct. 12 to conduct job interviews -- as they've done every semester -- and will continue to do, unless something is done.

If you think they're "necessary," or "nothing can be done anyway" or if you are one of the few who are being interviewed, I beg you to consider the history of the CIA and reconsider your position.

Directly after World War II, our secret service hired Nazi war criminals as spies. One of their employees -- Claus Barbie -- was wanted by the French for the murder of thousands of resistance fighters. They protected him while he worked for us, then they helped him escape trial.

The CIA put the Shah of Iran into power. They also trained and designed his secret police force. As a consequence, Iran hates us.

The CIA ousted Allende in Chile and appointed General Pinoche -- a man known as the modern-day Hitler.

In 1961, the CIA orchestrated the assassination of Patrice Lumumba, the democratically elected Prime Minister of Zaire. The CIA put Mobutu in his place. Zaire has not known democracy since. Mobutu has a personal fortune of \$4.2 billion. You figure it out.

The CIA abandoned 3,000 to 4,000 native employees when we pulled out of Vietnam. No evacuation was offered. No escape plans were suggested, knowing too well that those former employees would be killed for working for the CIA. Bill

Colby, then director of the CIA, said, "It isn't our fault that these people had the misfortune of being born Vietnamese."

In 1975, the CIA illegally traded arms to South Africa, and fought by their side, against Angola.

The morality and ethics of the CIA were most precisely summed up by the Hoover Commission Report of 1954: "There are no rules to such a game. Hitherto acceptable norms of human conduct do not apply. If the U.S. is to survive, long-standing concepts of 'Fair play' must be reconsidered... It may become necessary that the American people be acquainted with, understand, and support this fundamentally repugnant philosophy."

The Directorate of Operations, the covert arm of the CIA, has the president's hidden foreign policy hidden from Congress and the public. In essence, an unconstitutional power, beyond the bounds of checks and balances. This secret police force is one of the first steps toward totalitarianism. A step our forefathers worked hard to prevent.

But since the National Security Act of 1947, our government has had the legal right to lie to the public. As a result, CIA directors perpetually lie to Congress. Bill Colby gave Congress 36 false briefings on Angola alone. They wanted to know if the CIA was in Angola. They said, "No, of course not."

The CIA secretly spent \$31.4 million dollars on four mercenary armies to fight in Angola, against a country

we were formally at peace with. It was never even declared a "police action."

The CIA has lied, bribed, threatened, tortured, raped, and killed its way through most countries in the world. And you wonder why we're hated.

The CIA is based on deception and founded in lies. So, how honest are the job interviews? Will you be told that you may have to break the CIA's own charter, and engage in domestic spying? Would you be told that your translating skills may be used to give bombing information to a group like Renamo? That your writing skills may be put to use editing a training manual on torture for use by death squads in Latin America? Would you be told that lying to Congress and subverting democracy come with jobs?

As an educational institution, I feel it is our obligation to deny the privilege of recruitment by a company, be it private or public. It is not a right. It is a privilege that is regulated to ensure that the recruiter is obeying the law, and in the university's case, upholding the principles of free inquiry and free speech. Free speech is not a license to misinform and lie without challenge.

Only we can police the secret police.

Joe Bowman
anthropology, pre-law
junior

P.S. George Bush was director of the CIA in 1975, at the end of the Angola campaign.

'Castration' editorial incites sardonic reply

My dearest Lee Rood,

From your reaction to the advertisement for the band Castration it's obvious you can't or haven't been able to appreciate being tied up by a real man. It is unfortunate that you don't understand the joy many receive through bondage.

Personally, I found the poster in impeccable taste. It illustrated a sense of passion rarely captured in a pictorial. As I studied it I became aroused and was compelled to beat myself about the head and shoulders.

It's obvious that I'm not like you. It is rare that a strong-willed man like

myself could be so moved by one look at a photo. Since coming across the poster my life has completely changed. I've begun to wear leather and yes, even chains. It is safe to say that one look at a poster has radically changed my life. I am now devoted to pain and I have Castration to thank for it.

Lee, it would really be cool if you could cut those of us that have reacted this way some slack (no pun intended). As you well know, everyone is profoundly and irrevocably swayed by glances at posters on the street.

My path in life is dictated by

pieces of paper. As a matter of fact, I find myself running to fast food stores every time I see one of their signs. I chant "Go Big Red, Go Big Red" in my sleep, and I don't even like football. A lot of people say I'm impressionable, but I don't think so. I'm sure that many people will have the same reaction as I. (When you guys and gals do have this reaction don't be afraid, it's normal.) In closing, I'm willing to apologize for being a sheep if everyone else does.

Robert P. Tolnai
senior -- Doane College
theater

People need to work together Abortion shouldn't have to be a choice

Dear Andrew Meyer,

I, unfortunately, missed Joe Bowman's letter in the Daily Nebraskan. To add to my misfortune, I didn't miss yours. You criticize Bowman for making no sense at all, yet you yourself make little, if any.

The decision to have an abortion is an agonizing one, Andrew. It is a sort of "Sophie's Choice," where there are no clear answers for anyone involved. You and I are guaranteed of never having to face the problem of abortion alone, Andrew. But young women all across the country do, every day. They need a helping hand to make the crucial decisions they face. They don't need someone telling them what they can and can't do with their own bodies. In short, they want reproductive freedom.

What exactly is all this noise that these women are making about reproductive freedom, Andrew? You imply in your editorial to Bowman that reproductive freedom is the freedom to have sex, produce a fetus, and then have the freedom to destroy it. I hope I misread you. Simply put, Andrew, reproductive freedom is the freedom not to be subjugated and made into a breeder against your will.

"But they made the choice when they decided to have Sex!" the voice from the cheap seats chimes in right on cue.

Oh, really? When people decide to have sex, they are not necessarily deciding to have a family at the same time. People who have had no sex education at all have the same sex drives as people who have. The same is true for people with a knowledge of contraception, and those who have no such knowledge.

If you expect people to be able to make responsible choices in their sex lives, you have to give them the

knowledge to make that choice. You don't say very much about this in your letter at all, Andrew. You're like the guy who didn't bother to tie up his horse at the hitching post, and then complained that his horse was gone when he came back. Your responsibility for the unborn, which you've so bravely taken on for all those misguided women out there, doesn't end with the question of whether abortion is right or wrong, it only begins there. Let's see a comprehensive program that is more than just legislating morals.

Not everyone has the same things that your parents had, or have. No, Andrew, adoption doesn't always work either. Let's face facts, white babies can get placed almost immediately, but there just isn't the same demand for babies of color.

You claim to be pro-life, Andrew. Are you pre-equality-with-justice-life, or are you pro-poverty-no-education-mal-nourished-life? Again, where is the real responsibility? Where are the schools, the lunch programs, and the day care centers that all those babies will need after you've saved them? I don't like abortion either, Andrew. Let's both work together to make sure it doesn't have to be an option, but while we're getting all this done, let's make sure we don't get the fish out of the frying pan and into the fire.

Will wealthy women, possibly even middle-class women, have to worry about getting an abortion when you're all through, Andrew? Probably not. The women who your good intentions are going to affect the most are going to be the poor women, the same women who had no contraceptives available to them, and who possibly didn't really know how

someone gets pregnant in the first place. It is these women who will have to go to the cliched back-alley doctors, and subject themselves to procedures that are far more primitive than the ones you find so abhorrent. If you listen then, Andrew, you'll find that the screams won't be so silent anymore.

It's becoming obvious that we can't use the pro-life argument when we can't guarantee that life's needs won't be met at least at the basic levels. I wish that I could make the world a better place, Andrew. I bet that you do also. But the simple fact is that we can't do it by ourselves.

We could be working collectively to better the world. If nothing else, you and I, and let's throw in Joe Bowman for good measure, could be writing letters about hunger and poverty right here in the good ol' U.S. of A. But instead, we're writing about something that, ultimately, we as men, will never truly understand. Is that really a good trade-off, Andrew? Next thing you know, we'll be writing editorials about flag burning.

The point to all this is that we have to realize that the abortion question isn't only a question of human life, but also, and especially, of human rights.

Not only are you trampling on the most basic rights of women everywhere, not only are you persecuting the poor because of their poverty, you are stripping women of their humanity. Making them more and more into objects that you can manipulate, and that have no higher functions in society than their service to men.

Mark E. Buhndorf
senior
philosophy/classics

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