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Loyola Law School Los Angeles

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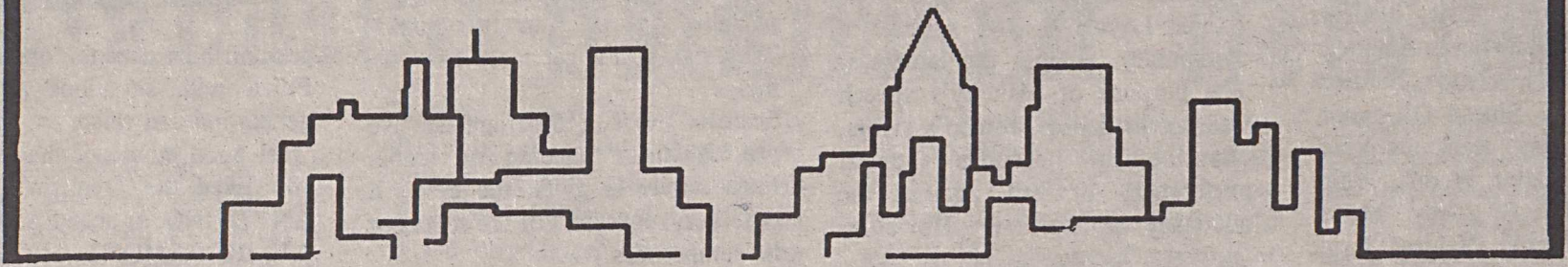
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THE LOYOLA REPORTER

Día De Los Muertos Edition



Volume 16, Number 2

November 1992

SOUTH CENTRAL L.A.

A BRIEF LOOK AT LIFE IN SOUTH-CENTRAL L.A.

When I first heard that I had been assigned to the District Attorney's office in South-Central Los Angeles, I was apprehensive. Driving down Florence Avenue on my first day, images of Reginald Denny flashed in my mind as I realized that I was within a few blocks of the intersection where he was pulled from his car and savagely beaten. Passing dozens of buildings burned or damaged during the spring riots, I began to wonder if I would survive my semester-long assignment as part of Professor Hobb's trial advocacy course. What I have found, however, in the microcosm of a courthouse, is a part of life that most of us choose to ignore.

The Kenyon Juvenile Justice Center on Central Avenue, the courthouse to which I was assigned, is a small one-story concrete structure with no windows—a fortress, really. Next to the courthouse is a parking lot surrounded by a fifteen-foot-high barbed wire fence. Walking through the front door, one is immediately confronted with a metal detector and a contingent of deputy sheriffs.

The two courtrooms at Kenyon are solely responsible for coping with all of the crimes committed by juveniles in South-Central L.A. Every day, the waiting room is filled with teenagers, many of them gang members, accused of such crimes as robbery, assault, rape, and murder. For security reasons, all visitors at Kenyon are required to remain in the waiting room in the lobby of the courthouse. Only those who work in the building are allowed to walk the halls. When the

court is ready to hear a case, the bailiff announces it on an intercom system and the minor and all other interested parties go to the courtroom. Since the law requires that juvenile proceedings be kept confidential, the courtrooms themselves are small, accommodating only a handful of spectators. All of this helps to keep control of a small courthouse located in the middle of an area of the city that many feel is uncontrollable.

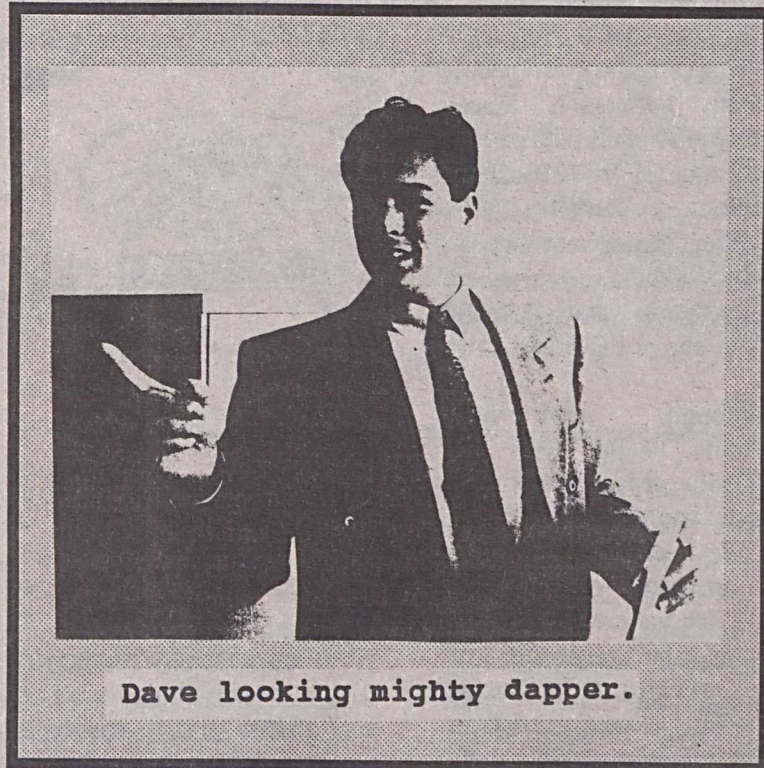
Despite its dangerous location, these security measures seem to go a long way. I learned that since it opened in 1976, the only security breaches at Kenyon have been several attempts by juveniles in custody to escape. Fred Kubik, my supervising attorney, attributes this success to a heightened level of preparedness on the part of the deputies. He says, "Everyone here expects the worst." As a result, the worst hasn't happened.

I have also learned many things about the juvenile justice system. Under the law, a juvenile is not "convicted" or "found guilty." Instead, if a minor is found to have committed a crime, the judge will sustain a petition to have him or her declared a ward of the court. Then, the court may impose any number of sanctions on the minor so that he or she may be rehabilitated. Such sanctions include: informal probation, foster-care placement, a short stay in juvenile hall, or an extended stay in a county youth camp—a secure facility providing housing and education in a highly structured, disciplined setting. As a last resort, the judge may order that a minor be placed in the custody of the California Youth Authority—a facility not unlike prison where the minor could be held until age 25. What fate a minor faces will depend on many factors. These include: the seriousness of the crime committed, the minor's prior

criminal history, the minor's grades and school attendance, and the minor's family situation.

This last factor, the family situation, is what many in my office believe brings the vast majority of juveniles to Kenyon. Some feel that street gangs like the 94 Playboy Crips and Florencia 13 have replaced the family and become the dominant social force in South Central L.A. Deputy District Attorney Greg Kimmel cites "a lack of values and a lack of fathers" as the main sources of these youngsters' problems. Indeed, I have noticed that, in many cases, the minor's father is nowhere to be found. And, as for the single-mothers left behind to raise the child, poor supervision and guidance are often the case. Kimmel recalled a recent riot-related case in which a minor was found to have looted a local store. From the evidence, it appeared that the minor's mother was also involved in the looting. When the judge questioned the mother regarding her involvement, she replied: "Well, everyone was doing it, so I should too."

While everyone might agree that answers to these problems are difficult to find, any solution must certainly start with awareness. My experience at Kenyon, at the very least, has opened my eyes. This awareness has, in turn, affected my perception of the problems that face the people of South-Central L.A.. When at first I was worried that my car would be vandalized, I am now concerned about the future of our city and of our country. Perhaps the best we can do, when confronted with these issues, is not to say, "Let them eat cake," but to ask, "Why isn't there enough to go around?"
By David Stuart



Dave looking mighty dapper.

IN THIS ISSUE: READERS WRITE BACK...IS THERE ANYONE WE DIDN'T OFFEND?

(WELL, TIPPER HAS BEEN RATHER BUSY ON THE CAMPAIGN TRAIL.)

A MAN OF THE PEEPHOLES...ER, PEOPLE

THE FOOTLICK SAGA CONTINUES



As the campaign for the presidency enters its final days, the campaign staffers for all candidates are working at a feverish pace. At this point in the campaign, nervous breakdowns, loss of motor coordination and enrollment at the Betty Ford Center are at an all time high (no pun intended). But it is in just this type of situation where our man Footlik shines.

Jay is the Clinton/Gore Campaign Coordinator of four states: Ohio, Michigan, Illinois and Indiana. Sources say the tough one is Indiana, whose residents will do anything to keep Dan Quail(sic) from coming back.

The release of key information about the candidates dictates public opinion. Jay must decide not only what information to provide but how to counter information released by the Republicans. Given President Bush's prior CIA experience and the recent good-behavior release of key Nixon/Reagan administration aides, Jay fights an uphill battle.

When either Bush or Quail(sic) (notice how you never see Quail(sic) speak when Bush is drinking... but I digress) attends a rally in one of Jay's states, Republican Establishment advance-teams drop thousands of propaganda leaflets on surrounding small towns. These

leaflets proclaim that only Republicans can keep alive traditional family values as seen on TV in the 1950's, and that Barbara is the role model for all mothers who happen to have a cook, a housekeeper and a husband who played first-base for Yale. This is known as the "hearts and minds" technique.

Once the leaflets are released from the holds of C-17 Air Force transports, Jay sends his team into action. Jay used to send out press releases stating how Al Gore, "the environmentalist," would never blatantly foul the soil with leaflets. However, that backfired when the farmers found out how useful the Republican leaflets were as fertilizer and Clinton lost 4 points in the polls. Initially, Democratic leaders felt that they could improve upon this tactic by air-dropping Al's environmentalist book, but that idea was scrapped after a cow was killed by a hardcover edition.

The backbone of Jay's team is a well-organized group of out-of-work college graduates, known in tight-knit circles as "The Resumés."

Jay is in constant contact with his team via DEMCOM (DEMOCRATIC COMMUNICATION RELAY NETWORK), whereby the call is transferred through a random assortment of satellites and ground

relay systems. This gives Jay a 30-second buffer before the call can be traced by Perot volunteers, known to Jay as the "Perotistas." Of course, "The Resumés" are part of Jay's "friends and family plan," so he also gets a discount whether he calls for business or pleasure.

Once contact with "The Resumés" is made, they converge upon the Republican rally, disguised as vendors. Equipped with a variety of goods (from popcorn to Reagan blow-up dolls), they surreptitiously back-slap "Kick Me" signs onto the backs of key Republicans. This is designed to confuse the rally-goers since at Republican events, these signs are usually reserved for those who did not pay \$1,000.00 per plate. Total havoc ensues when it's no longer clear whose ass needs to be kissed.

Once the rhetoric is well under way, Jay will give the order for the now infamous "Chicken George" to make his appearance, challenging President Bush to a debate. Between the vendors hawking their wares and "Chicken George" running wild, the President's concentration is so disrupted that he has provided the creators of "Murphy Brown" with enough material to last them through next season. Finally, as the rally ends (and parents have stopped taking pictures of their children with

"Chicken George") the Republican candidate is forced to endure what has become the calling card of Jay's team -- a stirring rendition of "4-more weeks."

As this story was being written, a dark cloud was forming over the political horizon. The Republican dirty-tricks committee has uncovered possibly damaging information about Jay's past. They have released photographs of a bearded Jay at Woodstock and Jay in a military uniform speaking in confidence with Castro. Other information that Jay was recruited by the KGB as a second grader. The State Department is unable to confirm this by a visa check since Jay didn't have a passport until the age of 16.

Jay's exploits on the Campaign Trail, 1992, are almost at an end. From those of us standing on the sidelines, we wish Jay the very best. Hopefully we can start a new column following Jay's exploits in the administration, 1992-1996.

Reporting: Matt Barton and Cathy Compton, with special thanks to Paul Beach and Barbara Seeley, Creative Consultants.



Vent, Then Go Away

What I wonder is how best to criticize Sinead's gesture. The choices are essentially complain aloud or refused to dignify it with a response. It's of such little moment, I nearly regret this threshold rumination on the matter.

It's not that I think everyone has to love the Church. In fact, as a Catholic, I am fully aware that not everyone will love the Church. Everyone is someone's enemy. Such is the sober fate of a world populated so diversely. Timing, manner and place are really what's at issue. In light of her Andrew Dice Clay

protest, it's apparent Sinead sees T.V. as an appropriate forum only for her own undignified nonsense, and not the undignified nonsense of others.

Frankly, the Church has suffered far worse libel and slander through the ages. Lucky for Sinead it's the Catholic Church she's castigating. Islam responded to the publication of The Satanic Verses with frightening seriousness. A simple apology from the network will not force Sinead into hiding out of fear for her life, although I imagine her to be a girl most unafraid for herself.

Virtue or vice, her boldness is essentially meaningless. What did she say about the Pope besides that she thinks he's the "real enemy?" For those of us who know better, it would be like outrage against our child for calling grandma "mean" to fuss over so naked a show of imperception.

I'd be embarrassed for Sinead, but I think she's too self-absorbed to be embarrassed. Moral outrage requires moral offense, for which I do not believe her conduct qualifies. Is it morally offensive to slam a public figure,

even the Pope? I don't think so. Was it inappropriate for her to do this on NBC's show? I think most people would agree it was. But in the end, she is a shooting star at best, burning brightly for a moment in the public attention and then disappearing into obscurity. Much like Sister Souljah, Sinead took her moment to vent and then went away. I could not improve that outcome.

by Gary F. Werner

The Loyola Reporter encourages all student organizations to let everyone know who you are and what you want to accomplish this year. While the Reporter welcomes submissions from all groups, we do not endorse the views of any particular organization.

RELAX & SUBMIT

By Cathy Compton

As the author of the SOAPBOX question last issue, I was astounded by the vehement responses that small paragraph provoked. Normally, I would not choose to address any student letters since the SOAPBOX column's purpose is to offer questions and to provide a forum within which any student can voice his or her opinions. Before I address the SOAPBOX issue, I think it is important to clear up some misunderstandings about the paper in general.

In our first issue (we have already explained this to many students who questioned us individually) bylines were omitted, not deliberately, but by mistake. This was the first lay-out, and by the time eleven o'clock rolled around, most of us were just trying to get the boards to the printer on time. All of the bylines for the last issue appear in this issue, and there should be no further problems in the future. We apologize for the error. Most of us feel that it is important to take responsibility for one's views; however, there may be situations in which an author's expression would be chilled in some way if she were to reveal her identity. For that reason, we will, in rare circumstances, print anonymous submissions. The Reporter's policy with regard to anonymity is that anyone who wishes to submit an article with an anonymous byline must have a clearly articulated reason, and the facts of the article itself must be verifiable by another source.

We have been accused of conspiring to force our opinions down the collective throats of the student body. First, to all you Gabler-inspired monitors of journalistic integrity and style: you have two choices. Don't read what you find to be offensive or submit your own work for publication. Second, whose opinions are we promoting? The Reporter issues consist almost entirely of

student submissions. The Reporter's "staff" is basically comprised of anyone who submits regular pieces, comes by each Tuesday at noon to see what's up, and can manage to show up for lay-out days. Editors present or not, the majority rules in the Reporter office. We are determined that everyone who shows up will have equal input as to how we do things. No one is "in charge" of any specific area (we probably border on being the only communist group left in the Western hemisphere). There is no hidden agenda. If you want to be involved, stop by the office and you'll have as much say as everyone else. Even the Reporter "regulars" have very different backgrounds and points of view. Have no fear; most of us could not even agree on which personal opinions we would impose on everyone, so the free world is safe for the time being. (As much as the idea of having legions of mindless stooges in our power appeals to us, we like to believe that most of our readers can think for themselves.)

With regard to the placement of articles in the paper, there are two main considerations that we take into account. First is the length of the article in relation to our available space, and second is the noteworthiness of the topic at the time. There is no diabolical scheme in the placement of the submissions. We decided at the beginning of the year that The Reporter was going to be a writer's paper. The Reporter depends on submissions. The result of this is that many articles will express viewpoints; most people write when they have opinions about something. That's exactly what we encourage everyone to do. We're not trying to kid anyone. We're not journalists. We're a semi-organized group of students who put in the time to make sure that student, faculty, and staff voices are heard on this campus. That means any voice. We do not decide who is heard; you do. If you don't like everything you read, too bad. You have the same right as any other student on this campus to use The Reporter as a forum for your views, ideas, observations, art work (hint, hint), etc. If you want to read a "professional" newspaper, walk right outside the front gate and buy yourself a copy of The L.A. Times.

As for the SOAPBOX, it was not meant to offend anyone. The questions were meant to generate a thoughtful response from organizations or students who had an opinion. Specifically, we were hoping that more organizations would respond. There are many students who would like to know what each organization's goals and activities are. There are legitimate questions to be asked of every group on this campus. The groups that were used as examples were some of those which have been the subject of particular concern to the students who voiced the opinion that it seemed the campus was becoming more segmented. (The SOAPBOX issue was not my own personal concoction, but an amalgam of the questions I discussed with many students--with many different viewpoints.) There are Latinos on campus who do not feel that "La Raza" adequately represents their views or interests. There are students on the campus who don't even know what "La Raza" means. Why is it so insulting or unethical to question an organization's name? Why is the question any less valid now than eighteen months ago? There are students who wonder if religion is assuming too large a role in what they think should be a primarily academic atmosphere. We were surprised that none of the responses were from those who did voice concern over the separatism on campus and the intolerance it seems to be creating. Why those who do think that the campus in not achieving true diversity did not respond, I do not know. We were not expecting much reaction, and were glad to receive any response at all. Some of the replies answered the questions posed; some did not. Others...well, you can just read them for yourselves.

THE SOAPBOX

At the recent speaking engagement with Cardinal Mahony, the cardinal indicated that students and/or the organizations that sponsored his speech felt that Loyola should become more Catholic. Cardinal Mahony did not specifically address the meaning of "more Catholic." Therefore, I invite anyone to clarify what exactly "more Catholic" means.

By Bruce Keiser

PRESCRIPTION

Prescription For "Group" Therapy?

Last month the *Loyola Reporter*, in its "Soapbox" section, raised some interesting issues related to the proliferation of student organizations on campus.

To the extent that the *Reporter* questions whether the existence of so many student groups really brings diversity to our campus I think it raises a valid point. Since the last issue of the *Reporter*, three more groups have formed on campus: the ACLU, the Art & Intellectual Property Law Students Association, and BESLA (Black Entertainment and Sports Law Association). It would seem student organizations are getting more specialized than ever.

To the casual observer in a perfect world, it would seem that the Entertainment Law Association would be able to meet the needs of the students in these latter two groups. One may wonder why the Entertainment Law Association and BLSA don't work together to treat some of BESLA's interests. However, the casual observer should also be careful about judging the existence of new groups; after all, this is not a perfect world, and those of us on the outside don't know enough yet to make an educated decision concerning the value of these groups to the campus. Judging their value too early would be unfair, and would repeat the same mistake the *Loyola Reporter* made in last month's issue where it raised questions about groups without really being educated about what those groups are about.

It is interesting that while the *Reporter* claims to be worried about the segmentation caused by these proliferating "special interest"

groups, it focuses its attention on groups that have been mainstays of this campus for many years: namely La Raza and the "Christian groups", by which we assume it means Christian Legal Society and Catholic Law Society. One has to wonder if the *Reporter* is truly concerned about special interests in general, or just specific groups which its editors don't particularly admire.

The *Reporter* claims to be concerned that Cubans and Spaniards may not be comfortable in La Raza. This concern may be a bit overinflated given that the new president of La Raza is of Cuban descent. The *Reporter* also issues a virtual call to arms over the fact that Christian groups are active on campus. Again, in doing so, the

Reporter is failing to evaluate the interests of the student body in their proper context.

This school is not a UC campus. It is part of a major Catholic University, and no one should be alarmed that the religious connection goes beyond Frank Gehry's copper chapel or the ruler-size crucifixes in the major lecture halls. Before the public school system was ever implemented, private religious institutions provided for the educational needs of the public, many of whom were prevented from receiving an education elsewhere. It was in the midst of this background that this institution began, and no one should be ashamed of that purpose or the fact that it sets us apart from other law schools. I doubt very much that Harvard, Yale, or Oxford achieved academic excellence by trying to be just like everyone else. The *Reporter* asks us if we are alarmed that "politics, and most particularly religion, are assuming such a large

role in our academic atmosphere?" Perhaps given this school's distinctive pedigree, we should be turning that question around. Perhaps the real debate should center around why secularism has assumed such a large role in our academic atmosphere.

If these groups are active it is only because a sizeable number of students find their faith important to their personal identity. What exactly does the *Reporter* fear from this? Does it fear the weekly Bible studies, student support, pizza sales? Any of these activities would be allowed on a state campus, so it seems interesting that the *Reporter* would choose to question their value here. Or does the *Reporter* fear invitations to distinguished speakers like Cardinal Mahony? This too would seem strange, since at the very least the event helped Christians and non-Christians rationally discuss their similarities and differences. The dialogue that has ensued seems to be in keeping with the sense of community we wish to build.

The *Reporter* should not be singling out any group on this campus as a particular culprit in segregating the Loyola community. In fact, the *Reporter* should take note that the Christian Legal Society is comprised of members involved in a myriad of groups, including: Armenian Law Students Association, APALSA, Catholic Law Society, Environmental Law Society, La Raza, Loyola Law Students For Life, and Women's Law Association, to name a few. As such our group if anything is making great strides towards fully integrating our campus, not segmenting it.

The issue of student organization proliferation is one we will have to address. It shows us that we are not all reaching out to each other and that more needs to be done to tear down the barriers that alienate students from one another. However, this purpose will never be served while the *Loyola Reporter* is busy misplacing criticism and revealing its own biases.

By Craig Pedersen

CONCERN

Upon reading the first issue of the Loyola Reporter, three aspects of this "newspaper" concerned me. I was concerned, not only that these characteristics were part of this newspaper but about the precedent or trends these characteristics point to. These three aspects are the placement of editorials in places where a normal newspaper would choose to put objective articles, the number of anonymously written articles, and the general hostility toward various groups and minorities.

Regardless, of ones view concerning the military participating in OCI the editorial opposing their participation has no place on the front page of the newspaper. How can a newspaper claim an openness to all views when its editorial staff use their positions to garishly promote their views. Such a piece should be clearly labeled an editorial and placed in an editorial section. It should be afforded the treatment any editorial should receive, nothing more, nothing less.

The fact that the students who wrote certain articles failed to include their names also disturbed me. I questioned why students would not include their names. Was it because they were concerned about the "retribution" they would receive from those hostile to their viewpoints, or was it because those who wrote such articles had the craven motive to unfairly attack certain groups on this campus? If the former was the reason, their actions say much about a campus community that is supposed to be open to all views. Evidently, the paper's editors have determined that this goal has not been reached. If it is the latter reason, this newspaper should not allow itself to be an accomplice to such activity by

allowing such students to publish anonymously. The Los Angeles Times does not permit this and neither should the newspaper paid for by all of the students.

Finally, I was alarmed at the hostile tone the newspaper took toward various campus organizations. For instance, I found the tone of the "Soapbox" article to be one of hostility toward religion and thus perhaps promoting an atmosphere of religious intolerance on this campus. If such spiteful articles against religion are permitted to go unchallenged who says such attacks will stop with religion?

In conclusion, a campus newspaper should seek to independently and objectively inform the students about matters and issues of student interest and then allow the students to form their own opinions on such issues. Unfortunately, it seems we have a newspaper editorial board who has already determined how the student body should think on certain issues and will use this newspaper to inform the students on how they must conform their views to be "correct." Yet, time remains for the newspaper to change its course. One can only hope.

By John Fox

ORGANIZATIONAL IDENTITY

The author of "The Soapbox" asked us to respond regarding our views of whether or not there are too many student groups on campus, but this does not seem to be the central concern of the author. My reading of the author's views are that: 1) Many of the student organizations on campus have become "more politically or religiously oriented than in the past." 2) Organization around political and religious issues tends to be divisive.

I don't know how many student organizations there are on campus, the article doesn't tell us, and furthermore, I don't care. The more important issue is why people organize and feel the need to come together under certain shared issues, concerns and values. The space here is too limited to be able to give credence to the historical and social complexities of organizing. Put in a more narrow context and it relates to our campus, I believe that people organize to create identity and representation which does not exist for them in the immediate campus environment, and would not exist but for the efforts and work of the organizations themselves. This relationship of groups, coming together in the spirit of commonality, extends to the society at large.

The author asks if we should be alarmed that the political and religious organizations are "assuming such large roles in our academic atmosphere." I'm more alarmed by the fact that the author appears to view these issues as minor in the realm of academia, as if religious and political concerns don't assume large roles in our society, as if they are totally distinct and separate from the study of law, and for that matter, isolated from law in general.

But more affronting is the relationship the author draws between group affiliation and segmentation. "Striving for diversity on our campus . . . have we become more segmented and isolated . . . ?" Promoting diversity to the author apparently means allowing underrepresented groups to pursue an education at Loyola. But allowing persons to walk through your door and then to ask them to leave their identity, values and political struggles outside of the campus walls is precisely what creates the need for people to organize.

The author refers to student organizations as "special interest groups." Does this mean that as a Chicana and a member of La Raza, that my social, political and cultural concerns are marginal when set against a greater social context? The key question is not whether there are too many student groups on campus. The real question is, what is it about my group identity that makes you feel uncomfortable? By Linda Samels

THE ZACK ATTACK

As a Cuban-American Jew who is president of the Loyola La Raza Law Student Association and who voted to change the name from what

it had previously been Latino Law Student Association (and not as the Reporter mis-reported: "the Latin American Law Student Association"), I found the Reporter's September Soap Box ignorant, un insightful, insulting, unethical and, alas, typical of sophomoric drivel usually published in that rag. Typical of today's brand of journalistic evolution, instead of requiring its writers to conduct interviews to gain insight into the meaning of terms, ideas or events, the editors of this tabloid seem content to allow their reporters to sit in their quiet office at the foot of the Casassa Building, engage in enormous amounts of cerebral masturbation and print whatever effluvium is thereby produced. In response to organization's decision to change its name, (which seems a bit belated considering the action was taken approximately 18 months ago) the Reporter asks whether the change will not serve to alienate Cubans and Spaniards and make them feel less welcome. It asks whether our organization has not become too political. Whom do they ask? None of the Cubans and Spaniards I know. So far as one can tell they have not asked any La Raza members past or present whether they feel alienated. Had they done so, they might have learned that the name was changed by popular vote of the membership. A vote which was unanimous among all but the out-going third year class of 1991. The reason was simple, the members of the organization felt that up until then the organization had been too a-political and unwilling to raise its voice and challenge the comfortable and entrenched ideas of the average student body member. So where was the question directed? Apparently it was directed at the ether, which is to say well out of sight of the "reporters" who posed it.

By Zacky P. Rozio

JUST THE FACTS MA'AM

Fess Up To The Facts

The article in the Soapbox column asked whether we as students "should be alarmed that politics, and most particularly religion, are assuming such large roles in our academic atmosphere." I wish to address in particular the concern with religion. Loyola Law School (in case the name doesn't give it away) IS a Catholic law school. Does that come as a surprise? It shouldn't, since we were all aware of it when we applied for admission to this school and when we decided to attend.

The answer to the question might be different if Loyola were a public law school or a private secular school, but Loyola isn't so why should we be alarmed? After all, the school was founded by Catholics with a mission to present the law "within the context of Loyola Marymount University and its goals as a Catholic institution" (see inside cover of 1992 Loyola Law School Bulletin).

Whether we are Protestant, Jewish, agnostic or atheist, we need

to recognize that with the decision to attend Loyola also came the responsibility to respect the religious traditions which are integral to the existence of the school.

By Jane Olivas

WHAT'S THE PROBLEM?

I just finished reading "SOMETHING TO THINK ABOUT," which appears in the current Loyola Reporter, and I'm trying to figure out just what that something is. The author first questions a proliferation of "special interest groups on campus." Then the author announces the 'alarming' proposition that these "politically or religiously oriented" groups are "assuming such large roles in our academic atmosphere."

I have to admit, I don't see the problem. First of all, according to the current Loyola Law School Bulletin, there are only approximately 23 student organizations of any kind at the law school. As far as I can tell only 13 of those are formed based on political, religious, or ethnic interests. But what is so threatening about politics and religion anyway? Isn't that what society is all about?

Of course, the author is troubled most by ethnic or religious interest groups. This concern reflects an assumption that these groups exclude participants based on ethnicity or religious belief. I don't think that's true. Is the author really suggesting that student affiliation based on ethnic or religious interests is inherently divisive?

Maybe so. "As a law school, we are supposedly striving for diversity on our campus, but is that what we have achieved? Or have we become more segmented and isolated because we must now label and affiliate ourselves with an organization before we can participate in student life on this campus?"

There are three important issues raised here: 1) Should the law school strive for diversity; 2) Has the goal of diversity been achieved at the law school; 3) Have we become more segmented and isolated because of a requirement that we join an organization in order to participate in student life?

I think the author confuses diversity with some sort of melting-pot idea. The flawed assumption is that political and religious organizations are opposed to diversity. I can't think of a better celebration of diversity than a proliferation of student interest groups. Why limit this trend? Why not form a new group. Call it the "Group Against Groups (GAG)." Just don't have meetings.

We law students should know that we're free to associate or not associate with any group (other than the beloved SBA). I can't believe anyone feels compelled to declare allegiance to a student group in order to participate in student life. Student groups are a way to include people who may feel excluded otherwise. I think student interest groups succeed as bridges to the student body, not islands of isolation.

By Kevin J. Stewart

THE CARDINAL RULE

The Cardinal's visit has come and gone. Of those, among the approximately 200 people in attendance, with whom I have spoken, many were inspired by the Cardinal's challenge to Loyola to more fully embrace its Catholic identity, others were troubled. Of those who have taken the initiative and approached me regarding the Cardinal's visit, the single most common question I am asked is what would it mean for Loyola to become more Catholic. This is certainly a reasonable question and one that I plan to address in another article. However, underlying this question I often perceived a basic assumption that a more Catholic campus would mean one more hostile to non-Catholics, and that academic freedom, academic excellence and the diversity of the student population would be threatened. In fact, I was the recipient of lectures to this effect from these same questioners on several occasions. Though dismayed by the proposition, I really was not surprised by this reaction as one of the more bold (though anonymous) opinion pieces entitled *The Soapbox* in the LOYOLA REPORTER had voiced much the same idea. The offending sentences were: "Christian student organizations are more active than ever. One wonders why? Why now? Should we be alarmed that politics, and most particularly, religion are assuming such large roles in our academic atmosphere?" (I would venture to guess that though the last sentence is in the interrogative, it is intended to be purely rhetorical.)

This image of the Church as something *essentially* anti-intellectual and *wholly* intolerant is less than fair. In fact, to one who has been classically trained in history, this proposition seems silly. To the degree such an assumption is applied to whole groups of people it amounts to a prejudgment. However, since it does seem to be firmly rooted in the minds of many of my otherwise broad-minded and well-informed fellow law students I must assume that this prejudice was something absorbed from popular culture's portrayal of the Church in relation to academia. Certainly, the entertainment industry has contributed to such negative stereotyping of the Church. This has been ably documented by Michael Medved in his book *Hollywood vs. America* (see the chapter entitled "Kicking the Catholics" p. 52). There Medved observes that "[i]n the ongoing war on traditional values, the assault on organized faith represents the front to which the entertainment industry has clearly committed itself." Later he reports that "[a]s the world's single most visible and powerful religious institution, the Roman Catholic Church has provided a convenient focus for the anticlerical impulse in Hollywood." Most educated

persons refuse to be content with inherited ideas received uncritically, even when that source is the entertainment industry. Regardless of where this invidious prejudice was acquired it would seem to merit the healthy action of historical investigation. Obviously, the nature of an opinion piece for a newspaper will not allow a complete development of the historical relation between the Church and academia.

However, I offer the following examples for the reader's reflection.

From the beginning of the Christian Era, the early Catholic community was aware of the inner unity of all human existence and has sought to employ all systems of thought in an effort to express this. As Professor Friedreich von Heer notes in his masterful work *THE INTELLECTUAL HISTORY OF EUROPE*, "Clement of Alexandria and Origen, and after them the three great Cappadocians, Basil of Caesarea, Gregory of Nyssa and Gregory Nazianzen, were the first spokesmen of that Christian Humanism which through Jerome, Abelard, Petrarch, Erasmus, Bude and Leibniz... celebrated the ultimate union in holiness of heathen and Christian antiquity and wisdom." (p.2) Early on, Tertullian presented the value of Academic Freedom and it has been an issue for the Church ever since. The roots of Christianity have stretched deep into the intellectual heritage of the Greco-roman world. According to Heer, the work of the second century Christian apologists mark "...the beginning of European intellectual history." (p.5) The early Church was an institution steeped in the teachings of Christ and the erudition of other cultures. As Robin Lane Fox reports in his exhaustive comparative study *PAGANS AND CHRISTIANS*, "[F]rom an early date Christians were able to communicate with the literary culture of their age. As a religion of the book, Christianity had a particular relationship with texts. In Rome, several paintings in the burial chambers of the catacombs show Christians arriving at the Last Judgment clutching their books." (p.304)

The belief that God has given the Catholic community a mandate to seek the Truth and that the Truth is, at least in large part, apprehensible to the human mind through reason, supplied the Christians with the confidence to carefully examine the rich wisdom of other cultures. Thus, the monks preserved for Western Civilization the bulk of the ancient classical texts without discrimination during the Germanic invasions of Europe. Later the Church would exploit the wealth of her libraries in the era of the University, another product of the Church's interest in the intellectual process. The greatest of these new universities would be the University of Paris, which was

the result of the combined efforts of the Cathedral School of Notre Dame and the Abbey Schools of Sainte Genevieve and Saint Victor. Here was developed the tradition of the *disputatio*: a public oral disputation, held at stated times and often lasting several days, in which a student and a professor sought to arrive at a logical resolution of two contradictory propositions, both of which were supported by seemingly valid arguments. The greatest intellectual product of this age's academia was Thomas Aquinas' *SUMMA THEOLOGICA*. In this work the Dominican Monk and Saint quotes as valid authorities Jews such as Moses ben Maimonides, Moslems such as Ibn Raschd and Ibn Sina and the pagan philosophers Plato and Aristotle to name but a few. To this day this work is still understood to be the Church's most favored intellectual expression of the Faith. The empirical movement reintroduced by the Dominican Albertus Magnus and inspired by Aristotle lead eventually to the Renaissance and modern science. One would have to be wholly uneducated to be unaware of the Church's great contribution to the support of the arts in every age both visual and aural. In fact, the promotion of the arts in the design of the Loyola Law School Campus and the works of local artists are prime examples of one of the few Catholic traditions being carried on here at the law school.

The Church's commitment to the intellectual life is clearly reflected in her construction and promotion of her own system of universities throughout this nation. Within this state alone there are at least 9 full-fledged Catholic colleges. These schools accept diverse populations into their ranks, tolerating and even accommodating various non-Catholic religious and ideological groups. These universities promote an academic atmosphere where a student may explore all manner of intellectual disciplines. Most of these schools are known to be places where Catholics feel both nurtured and challenged in their faith, and yet many non-Catholics are still eager to attend these centers of learning. In fact, I would argue that the average student is exposed to more ideas, more models for a possible future society, and afforded more latitude to express his or her faith than at a secular school. To be sure, there have been regrettable excesses in the Church's past two millennia of continuous existence, but the fact remains that these events are regretted by the official Church and are not characteristic of the Church as an intellectual institution. In regard to the tolerance of the Church, I am reminded of one of Goethe's (an ardent non-Catholic and no friend of the Church) statement that, "there is no better condition than that of a pagan living among Catholics." (GOETHE: THE POET AND THE AGE by Nicholas Boyle p. 656) Based on a lack of contemporary evidence to support

such a proposition, here or elsewhere in the United States, I can not see how one can rationally embrace the notion that concurrent with this Catholic School's attempt to provide a more Catholic education to its students that the campus will become a place hostile to non-Catholics, where academic freedom, academic excellence and the diversity of the student population will be seriously threatened. It seems to me that with no present-day example to point to, one who harbors such a belief is nurturing prejudice against Catholics and their institutions, and one who fosters such fears in others is engaging in a form of hate speech which is not very becoming to one concerned about "academic atmospheres."

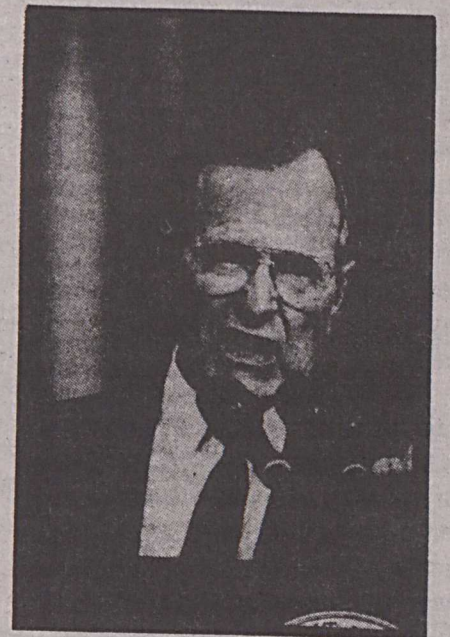
By Kurt A. Stenzel

PRO BONO IN EFFECT

Well, pro bono it is. The faculty passed the revised Task Force proposal requiring students entering in the Fall of 1994 to complete either a 2 unit public interest clinical or 40 hours of public interest legal service between the first semester of their second year and the first semester of their third year. This requirement was well debated and passed by an unannounced majority.

In the next stage of the process, a committee will be appointed by Dean McLaughlin to determine which clinics or activities will satisfy this requirement. The current estimated cost for the implementation of the program is \$27,000 or so dollars to fund an administrative person to search out positions, supervise students generally, and make sure the requirement is completed before graduation. If you would like further information, please contact Dean McLaughlin.

By Heather Giannini



ARGHH!!

NATIONAL LAWYERS GUILD: NO ARMCHAIR POLITICIANS

On October 9, the faculty at Loyola Law School approved a proposal requiring 40 hours of pro-bono legal work as a graduation requirement. The initiative grew out of student efforts to respond to the spring uprising in Los Angeles. Students met weekly with faculty representatives during the summer and fall to fashion the proposal. Loyola is the only law school in California to have such a pro-bono requirement.

The proposal requires 1994 entering students to perform 40 hours of pro-bono legal service in either their second or third year of law school. Evening students, subject to minor changes, will satisfy the requirement over a longer period. One of the cornerstones of the approved proposal will be the establishment of on-campus small claims counseling and family law clinics. These clinics will serve the Pico-Union and surrounding areas based on referrals from Legal Aid and other legal service coordinators and providers.

In conjunction with other student organizations and task force members, Loyola Guild members actively lobbied the faculty and other students to support the proposal by circulating petitions and helping to organize a student forum with Councilman Mike Hernandez, Loyola Law professor Karl Manheim, civil rights attorney Barry Litt and task force member Debra Suh. "This proposal is historic for Loyola and all law schools in Los Angeles. We're the only law school that has responded to last April's unrest by recognizing the great need for legal services for low-income residents of the city," states John Cooney. Cooney and others on the task force also note that students will be better lawyers if they receive pro-bono legal training while still at Loyola.

Guild Activities

The Loyola Law School Guild Chapter meets every other week to plan activities. A major focus of chapter work is getting students involved in off campus and on campus activities. On campus activities include Guild leadership in a student coalition lobbying the President of Loyola Marymount University, Father O'Malley, to honor a faculty recommendation not allowing the military to recruit on campus because of their discriminatory policy against gays and lesbians. The Guild helped organize a forum on the issue with civil rights attorneys Richard Fajardo and Mary Newcomb, and Loyola Guild and Gay and Lesbian Law Union member Kurt Hermansen. Petitions were circulated among students calling on Father O'Malley to not allow the military recruiters on campus. Guild members Molly White and Kurt Hermansen wrote an article in the Loyola Reporter analyzing the legal issues raised by the military's discrimination policy. A group of students also met with President O'Malley and he agreed to

reconsider his position after the November election probably because the issue will be moot if Clinton is elected and the policy is changed at the national level.

Other activities include work with Coalition '92. Students signed up to walk precincts after a Guild forum on proposition 165, the Wilson welfare cuts initiative featuring Western Center on Law and Poverty staff attorney Clare Pastore, Coalition '92 steering committee member Larry Frank and Loyola student Cynthia Anderson. Larry Frank reviewed the ballot initiatives and discussed how progressives can organize to affect political change by walking their precincts with information on the ballot initiatives before the November election. Guild members and Loyola Professor Robert Benson also attended the Coalition '92 rally with Jesse Jackson kicking off the campaign.

In response to the L.A. Guild Chapter's request that students get involved with lawyers working on Haitian Asylum applications, the Loyola Guild chapter sponsored a training on how to do Haitian Asylum applications. More than 20 students participated in the training conducted by Neils Frenzen of Public Council and Maria Morrison, a Loyola student who worked at Public Council last summer with Haitian refugees.

The Loyola chapter of the Guild also organized an event for the L.A. Chapter on the legal rights of demonstrators and issues involving street demonstrations. Subjects covered included how to be a legal observer and assist with legal support at demonstrations; what happens during an arrest and in court; how to get permits for demonstrations; and special issues involving arrests by INS of non-citizen demonstrators. The event was well attended by law students as well as members of the community. Participants included members of the Justice for Janitors Union, War Tax Resisters, animal rights groups and members of the community interested in knowing more about their legal rights. Loyola student Cynthia Anderson and Art Goldberg co-chair the Guild's demonstrations committee. Fifteen new law students were signed up to be legal observers at demonstrations.

Guild members Matt Barton and Alex Klyce have been aiding Richard Novack of Public Council in the fight against "anti-encampment" statutes. As you may know, several lawsuits have been brought against several cities including Santa Ana, Long Beach, West Hollywood and most recently Santa Monica. Both Alex and Matt have been busy reviewing citations and arrest reports of homeless people issued by the Santa Monica Police Department since the enactment of the "anti-encampment" ordinance.

Currently Alex and Matt are engaged in the creation of a database analyzing the effect of several Santa Monica ordinances, including those

regarding anti-camping and aggressive pan handling. Their next project is reviewing and analyzing

the reports from the Santa Monica task force on homelessness. It is felt that their work will greatly help the work of Public Council and others fighting those statutes which deprive the homeless of their civil rights.

The final event for the semester was a forum co-sponsored by the Loyola Guild and ACLU chapter on police misconduct litigation and community organizing issues. Panelist Hugh Manes discussed the lawsuit against the Lynwood Sheriff's department and solicited interested students to help on the case, Carol Heppie discussed the work of Police Watch and asked students who have work study next summer to work on a research project analyzing the data Police Watch has accumulated on police misconduct, Robin Toma discussed litigation the ACLU has been involved in and Loyola adjunct professor and civil rights lawyer Sam Paz discussed the importance and relevance of civil rights litigation and how one can make a difference and a living.

The Guild Chapter at Loyola is very active and membership is diverse. The chapter is concerned that after the third year class graduates leadership will falter. For this reason it is critical that lawyers in the L.A. chapter get involved with students at the law school next fall and encourage the chapter to continue its activist agenda. It has been suggested that each L.A. Chapter working committee identify a member to liaison with the Loyola Guild Chapter and identify Loyola students to be part of that working committee. Students can then bring the agenda of the working group to the campus to recruit more student involvement. Each Guild chapter project should include tasks for students. The mentor program has never materialized and should be revived so students can establish on-going relationships with progressive lawyers.

UPCOMING EVENTS

Saturday, November 7, the NLG is holding a training session for Homeless Advocacy in Santa Monica. This is to help gather declarations from homeless individuals to help in the lawsuit against the Santa Monica "anti-encampment" ordinance. In addition, students, attorneys, and anyone else interested will be trained on how to help recover property taken from homeless individuals by the police under the "anti-encampment" ordinance. Police, under the ordinance, are allowed to take the belongings of the homeless and place them in a "lost-and-found" room at the Station. Unfortunately, when homeless individuals go to recover their taken belongings, the Police do not always return their possessions. Your help is needed. The training will take place at Lincoln Park in Santa Monica at 10AM on Saturday, November 7. Lincoln Park is located at California and Lincoln in Santa Monica.

By Cynthia Anderson, Amos Dyson and Matt Barton



A little over twenty years ago, the Chappellet family decided to relocate from Los Angeles to Pritchard Hill in the Napa Valley to build a winery and create great wines. The family met with success, as the Chappellet Winery provides a beautiful story of wine, family, and nature. You quickly discover that Chappellet is anything but typical and serves as a model to other vineyards and families.

Delighting the sense not just with wines, but also with spectacular vistas, gardens, and structures, Molly and Donn Chappellet and their six children created a paradise within nature. Modern architecture surged ahead with a specially designed rust colored winery in the form of a pyramid. The golden color harmonizes with the hills and creates a strong presence. Sunlight streams inside the pyramid through skylights and bounces rays of sun off the wooden casks and the sloping natural wood walls.

One gets the impression that everything on Pritchard Hill is an art form to be admired. Molly Chappellet captured much of the beauty and sensitivity of the terrain and the hills within a beautiful book entitled A Vineyard Garden: Ideas from the Earth for Growing, Cooking and Entertaining. The glorious photographs inspire creative and peaceful thoughts and beckon us to visit and experience the serenity.

The vines are terraced along the hillside slopes and steep terraces with a westerly exposure to profit from the interaction with the sun. One hundred acres of Chardonnay, Chenin Blanc, Johannesburg Riesling and Cabernet Sauvignon vines decorate the hills in orderly rows, all extracting components form the iron-rich soil.

Chappellet 1989 Dry Chenin Blanc, Napa Valley, \$7.50. Fool your friends with this one! The wine maker treated the juices like a chardonnay with oak treatment and produced a lovely dry wine, unlike the flowery, sweet character of most chenin blancs. **Chappellet 1989 Chardonnay, Napa Valley, \$14.00.** This is a great food wine! The spicy bouquet entices you while not overpowering the sense with butter and richness. **Chappellet 1986 Cabernet Sauvignon, Napa Valley, Reserve, \$18.00.** An elegant complex wine with subtle touches of pineapple and full ripe berries.

The wine quote of the week comes from Hugh Johnson, "Wine is one of the miracles of nature, and . . . its 10,000 years of partnership with man has not removed that element of mystery, that independent life that alone among all our foods has made men think if it as divine." Experience and enjoy!
By Ann-Marie Villicana

YO!

ROCK THE VOTE

Hear!
Can I make a suggestion?
In this next election
Please make a selection
In any direction
Not just a projection
— "Exercise Our Right" by Disposable Heroes of Hiphoprisy

WHO WAS THAT MAN???

An anonymous source (we just never learn, do we?) informed the Loyola Reporter that an imposter may have taken Cardinal Mahoney's place at the September 30 address in the LLS Student lounge. Below are the "Ten Most Likely." If you see any of these suspects, do not try to approach them; they could be dangerous. Call The Reporter office immediately. And, of course...you don't need to give us your name.

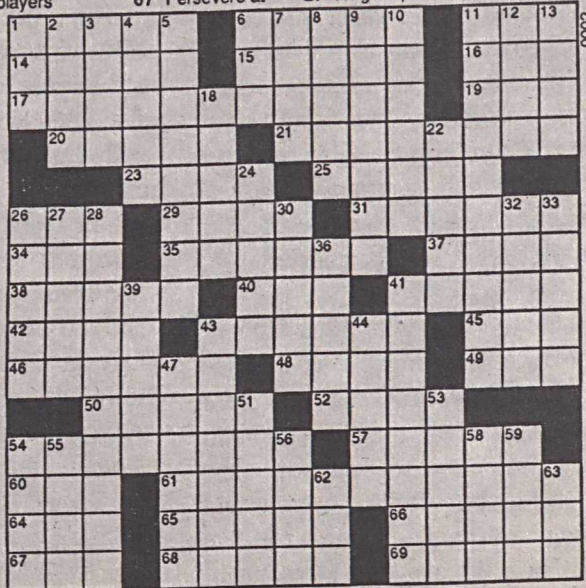
- 1) Charles Keating (Still trying for that teller position at the Vatican Savings & Loan.)
- 3) Sandra Bernhard (Is it just too obvious?)
- 4) Jinky the Fruit Bat (Or was that Keith Richards?)
- 5) Henry Rollins (The religious tattoos were a dead give-away.)
- 6) Sinéad O'Conner (Hey! Whaddya know...She is better-looking with hair!)
- 7) Father Guido Sarducci (Its a tough market out there, babe.)
- 8) The Energizer Rabbit (Still going...)
- 9) Erik Estrada (In his first dramatic role.)
- 10) Geraldo (Of course, we can't be sure, because he didn't inject fatty cells from his buttocks into his face during the lecture.)

CROSSWORD® Crossword

Edited by Stan Chess

Puzzle Created by Richard Silvestri

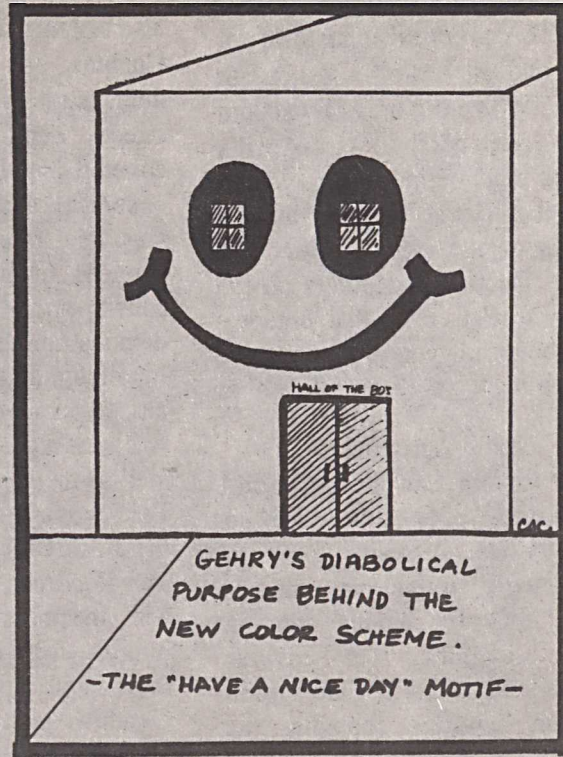
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|--------------------------------------------|------------------------------------------------------|--------------------------------------------|-----------------------------------------------|
| ACROSS | 40 ___ Friday | 68 Pieces of eights? | 28 How do the sheep get into the pen, Holmes? |
| 1 Monkeyshine | 41 Imposing group | 69 Inhibit | 30 Certain servicewomen |
| 6 Withhold the tip | 42 <i>Ne plus ultra</i> | DOWN | 32 Hitting ___ cylinders |
| 11 Bother | 43 Go back to page one | 1 Cheta, for one | 33 Authority |
| 14 Domino plays it | 45 Lines overhead | 2 Guitarist | 36 Make a decision |
| 15 Bush-league | 46 Pre-election event | Lofgren | 39 Gave a hand |
| 16 Over-permissive | 48 Ponzi scheme, e.g. | 3 Address | 41 Came clean |
| 17 Why did Fitzgerald sing "mi," Holmes? | 49 "Hold on Tight" band | 4 "The bombs bursting ___" | 43 Does some cobbling |
| 19 <i>Mr. Adams and ___</i> ('50s TV show) | 50 "I Still See ___" (<i>Paint Your Wagon</i> tune) | 5 Issues orders | 44 Biblical brother |
| 20 Gives the once-over | 52 Speaker of diamond fame | 6 Little, to a lassie | 47 Torrent of abuse |
| 21 Villagers | 54 Holds in check | 7 Dyeing wish | 51 Young, Ladd and King |
| 23 Slum problem | 57 Different | 8 Following along | 53 Easily-split rock |
| 25 Nuts | 60 Gallery display | 9 Bird or Barkley | 54 Summer place |
| 26 Workout spot | 61 Is this in the style of a devilfish, Holmes? | 10 Dressing type | 55 Voiced |
| 29 Jersey bouncers? | 64 Spanish sea | 11 Where did this fruit come from, Holmes? | 56 A foe of Pan's |
| 31 Zoo attractions | 65 Star in Cygnus | 12 Humorist Barry | 58 Q.E.D. middle |
| 34 Feel lousy | 66 Raise the spirits | 13 Babe's buddies | 59 Have value |
| 35 Stretched out loosely | 67 Persevere at | 18 Artificial-fabric component | 62 Stomach muscles, for short |
| 37 Alcohol burner | | 22 Mogul master | 63 "___ darn tootin'!" |
| 38 Featured players | | 24 It's often set | |
| | | 26 Bar food | |
| | | 27 King or queen | |



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The Loyola Reporter

A semi-monthly publication designed to irritate the masses out of the usual law school doldrums.
PEACE, YA'LL.



PLEASE HELP US AT THANKSGIVING



...provide traditional home-cooked Thanksgiving dinners with all the trimmings for the hungry and safe shelter for the homeless during this Thanksgiving season.

- \$15.70 will feed 10 hungry people
- \$31.40 will feed 20 hungry people
- \$62.80 will feed 40 hungry people
- \$157 will feed 100 hungry people
- \$1,020 will help feed and shelter 500 people

Please help us feed the hungry and shelter the homeless during this Thanksgiving season and throughout the year.

YES, PLEASE CLIP AND MAIL WITH YOUR GIFT
I want to help provide free Thanksgiving dinners for the hungry and safe shelter for the homeless this Thanksgiving and throughout the year.

Here is my gift of: \$15.70 \$31.40 \$62.80
 \$157 \$1,020 Other \$ _____

Name _____

Address _____

City/State/Zip _____

Thank you for your Thanksgiving gift. You will receive a receipt for tax purposes.

LOS ANGELES MISSION

P.O. Box 21448, ATW05
Los Angeles, Ca 90021

Location: 303 E. Fifth Street



If Romeo had been an outfielder.

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