

... Progress and Poverty

"No one course," Davis rationalizes, "is going to make a student capable of doing anything in a meaningful sense about the problem of poverty."

The logic is invincible if you accept the framework.

Emotional actions are bad. The actions of the

**"You better watch out kid,
they keep it all hid . . . (but)
you don't need a weatherman
to know which way the wind
blows."**

-- BOB DYLAN

experts are good. Therefore, if you do ANYTHING, you're probably distracting the expert and getting in the way of 'progress.'

If you are really turned on by this sort of logic, Social Science 176 could become your stepping stone to success in the poverty business.

Davis hopes that "some of the students will be sufficiently motivated to go on and learn the things they have to learn to do something meaningful in a technical sense."

So, there it is, the liberally-interpreted saga of the big lie and the fuzzy thinking.

Only one more detail remains to be cleared up. How do students react to this sort of course?

To find out I invited three students from the lecture hall to an interview in the EXCALIBUR office.

They had been well-socialized.

All of the students agreed that the direction of the course was towards shaping the poor so that they conformed to the middle class way of life.

One went so far as to say: "It's the only approach. What else can you give them."

I asked these students if a causal analysis of poverty was ever attempted by their instructors.

No answer was given. Instead, I was treated to a

description of two 'types' of poverty — Insular and Case.

How the 'types' of poverty are related to one another is, I suspect, just one of God's little mysteries.

Politics, on any level, is another mystery.

When asked if the class ever talked about political parties, student radicalism, or

**"This allegedly impartial
procedure is, in fact,
thoroughly partial and biased.
Phenomena are studied in
isolation whereas in fact they
are inter-related (e.g. racism,
unemployment, delinquency
and slums) and the rational
nature of the present economic
system is taken for granted."**

-- DANIEL COHN-BENDIT

organizations of the poor like The Just Society, a student, laughing replied:

"From time to time it is brought up, but he gets us off it; he gets us off it quite well."

The big lie and the fuzzy thinking have their inevitable results — the complete and total castration of political awareness among the students of our liberal professors.

Listen for the echoes of Davis, as one girl talks about emotionalism.

"That's the trouble with people today. . . they get terribly emotional about things and fly off the handle, because they don't know what has gone on before or what has caused it. They're (the instructors) trying to get us to realize that it isn't all society's fault."

Of course it isn't SOCIETY'S FAULT, or more to the point, OUR FAULT, we are taught. There are

ISOLATED problems, but when we become experts, then we will be capable of doing something MEANINGFUL.

The girl continued: "The course isn't designed for us to go out and do something about it. I think it will make us aware of why things are, and how, and maybe later on we can do something about it when we're adults."

As William Shakespear noted: "Nothing will come of nothing."

Consider finally the student who realized that he was being fed a big lie and fuzzy thinking, but who blamed himself for the failures of his teachers.

"Something definitely can be done. Obviously if someone is on the moon, people can be fed. There is only so far that intellectualism can go. . . I thought that the course would turn out to be some sort of motivation to do something, and it's not, and I don't know what's going to make me."

Look, see — what Mr. Charlie is doing to our minds.

**"The university has, in fact,
become a sausage machine
which turns out people without
any real culture, and incapable
of thinking for themselves, but
trained to fit into the economic
system of a highly industrialized
society. The student may glory
in the reknown of his university
status, but in fact he is being
fed 'culture' as a goose is fed
grain -- to be sacrificed on the
alter of bourgeois appetites."**

-- DANIEL COHN-BENDIT



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