Science needs human values

BY SHARYN SEARS

A human values perspective should govern the application of scientific research, a Cal Poly professor said to a capacity audience in the University Union Thursday.

"Scientists must be aware of their impact on society," chemistry professor Dane R. Jones said. "They should be able to predict the application of his or her work and be sure that the application justifies the work," he added.

Jones discussed value judgments and criteria found in science textbooks, the role of truth in scientific research and value judgments made in applying research.

Value judgments occur in scientific education because science is not ethical, he said. Science textbooks often make value judgments about the importance of science in society, Jones said.

"They (the books) make an association between science, progress and social good," Jones said, after reading excerpts from several science texts. "Statements such as 'Chemistry is helping us meet the complex needs of tomorrow' are value judgments often passed as fact in textbooks," he said.

Science educators are constantly making moral and ethical judgments in their choice of texts, according to Jones. "Value judgments are particularly prevalent in general education texts," he said.

BY TYWLA THOMAS

The Board of Supervisors postponed its decision on the county's nuclear emergency disaster plan in the face of public testimony Wednesday night from a large number of residents opposed to its approval.

According to Supervisor Howard Mankins, the board will consider approval or revision of the plan Monday. Despite the strong opposition voiced at the hearing held in the Courthouse Annex, the board is expected to give its approval, which may pave the way to the Nuclear Regulatory Commission's granting of a full-power license for Diablo Canyon.

"Perhaps no issue is so central to the entire plan, and this hearing as the opinions available to the public should a nuclear accident occur at Diablo Canyon," said political-science professor Richard Krausdorff, a member of the Cal Poly Concerned Faculty and Staff who gave a joint presentation to the board.

Krausdorff said the plan states that the two most basic protective actions the general public can take to reduce radiation exposure are evacuation and sheltering. He pointed out that the plan's own data show evacuation is not an option, and that sheltering is not viable.

Krausdorff testified that under average hourly wind speed from Diablo, radioactive plume would reach San Luis Obispo in 3 1/2 hours. In contrast, the minimum time needed to evacuate the city under optimum conditions is five hours.

Inescapable conclusion

"By focusing on this basic format we now arrive at one inescapable conclusion: not one of the six cities/locales within the area of the plan, including SLO, Morro Bay, Pismo Beach, Arroyo Grande, Los Osos and Grover City will be able to come anywhere near to completing an evacuation when the radioactive plumes arrives," said Krausdorff.

Since only between 28 percent and 68 percent of the population will be able to evacuate depending on locale, Krausdorff asked the board, "If all cannot get out in time, how is it to be decided who is to go and who is to stay."

Chemistry Professor Gail Jacobson presented testimony claiming a sheltering option, whereby residents stay in their homes and cut down on radiation exposure by 10 to 50 percent would not work. "Sheltering ... would in no way preclude many thousands of our citizens from incurring serious acute illness or death, or the later development of cancer or leukemia," said Jacobson.

Joe Dunstan, a landscape architect-lecturer, criticized the county plan by saying, "Those parts of the plan which refer to many basic emergency operations at Cal Poly are so general as to again not be translatable in case of any nuclear accident."

Dunstan claimed that no Cal Poly draft disaster preparation plans exist. "If any part of the public testimony of this board would seriously ruin the credibility of the board in the eyes of Cal Poly," he said. Please see page 4

Student's idea blossoms into Poly cultural center

Boards delays emergency plan ruling

County supervisors Jeff Jorgensen (left) and Steve MacElvaine at the meeting Wednesday night.

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The San Luis Obispo Blues Society will bring another big name to the Veta Hall Jan. 19 when George "Harmonica" Smith comes to town. "Blowing the Blues," Smith, who learned harmonica from his mother when he was four, left home at the age of ten and toured throughout the South, working dances, picnics, honky tonks and often street singing. Smith has come a ways since then. More recently, he has performed with such blues greats as Little Walter, Muddy Waters, and "T-Bone" Walker. Some of Smith's songs include "No Time for Jive," "Milk That Cow," and "Shimmy Feet."

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Harmonica Smith:

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Editor's Note: Because of the special section Black Perspective and the limitation of space, Review will run next on both Tuesday and Friday.
"We must come to see, with one of our distinguished jurists, that 'justice too long delayed is justice denied.' ...If the inexpressible cruelties of slavery could not stop us, the opposition we now face will surely fall. We will win our freedom because the sacred heritage of our nation and the eternal will of God are embodied in our echoing demands."

—Martin Luther King, Jr, Letter from Birmingham Jail, 1963

"The seem some prejudiced roommates who have never experienced being close to blacks before..." Brenda Johnson

"I've had some prejudiced roommates who hate never experienced being close to blacks before," said Brenda Johnson, a Graphics Communications major. One roommate told her, "I'm glad to get a black roommate because I get to learn to know you people," she said. "When she said that, I didn't want to be near her any more," said the 19-year-old sophomore who was raised in Los Angeles and bussed to primarily white schools after fourth grade. "I don't want to be a guinea pig," she added.

Former ASI President Willie Huff said during his term economic incentives were used to push cultural programs. "There are simply not enough points of contact" for whites because there are so few black students, the senior English major said. "It's an unrealistic

Huff said teachers tend not to include blacks in their lectures. "It was fairly obvious it referred only to whites," he said of a recent comment by a professor. "No one else notices it, of course, because you're the only black person in class..."

Education professor Don Cheek pointed out ethnic studies and multicultural classes hold low priority in the educational system. "It is very possible that many faculty are teaching the way they have been taught. This means that the racial and cultural implications of one's subject matter are not ignored intentionally but was not given any thought," he said.

A large part of the problem is the extent to which blacks and other minorities are outnumbered in the predominantly white community, Johnson said. She sometimes avoids walking across the quad to avoid being stared at, she added. "I find myself saying hi to all the blacks. It's like my hand is a magnet (going up to waves)," she said, adding she wants to join one of the two black sororities on campus "to have something like sisterhood.

"I see Cal Poly becoming more and more 'pure' as the number of fairly wealthy 'WASP' students grows," said Carl Wallace, associate dean of students. "I have found the number of ethnic minorities, foreign students and out-of-state students has been declining.

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There have been civil rights leaders, and there have been those who have dedicated their lives for the civil rights cause. Dr. Martin Luther King Jr., a black civil rights leader, had a dream for all races...including the white. Dr. Martin Luther King Jr. was born on January 15, 1929 and assassinated April 4, 1968. He had accomplished a few of the goals he had set to fulfill his dream of equality. This is his story.

"I was raised in a non-violent, but strong atmosphere, especially since my grandfather and father were ministers. My brother Alfred, a clergyman, and my son Andrew believed in my non-violent ways for they too marched with me."

The march on Montgomery in 1956 was my first march.

At an early age I displayed my antipathy for violence that was to be a character trait of mine when I reached adulthood. One time the school bully "walloped" me, but I did not return the blow. Another incident was when a white woman in a store slapped me and said I was a "nigger" who stepped on her foot, but I said nothing to her.

I presented segregation as far back as I can remember. While I was still too young for school, I already had learned something about discrimination.

Three or four of my inseparable playmates had been two white boys whose parents ran a store across the street from our home in Atlanta. Then something began to happen. When I went across the street to get them, their parents said they couldn't play. They were not hostile, but they just made up excuses.

I was a 27-year-old clergyman in my first parish assignment in Montgomery, Alabama. Montgomery was the first capital of the Confederacy. This is where the year-long boycott against segregation on city buses took place. It was the first peaceful revolt of American Negroes against a racial-born caste system.

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Years later, the struggle for civil rights had carried on the impersonal shadow of wicks and court orders. After the Montgomery bus boycott, the movement for racial justice became permanently established in the eye of the nation.

The peaceful revolt began because of the aching feet of Mrs. Rosa Parks, a seamstress and former secretary for the Association of Colored People (N.AACP). She refused to give her seat to a white man and as she was arrested and fined $10, the cost for violating a law requiring bus passengers to follow drivers' seating assignments.

Why did black people or any other race who pay the same fares as whites have to be subjected to abuse from the bus driver and other white passengers? Why did they have to give their seats to someone else?

We, the ministers, decided to form the Montgomery Improvement Association (M.I.A.). I was elected president of the association and chosen to direct the protest. Although I was a newcomer, I didn't consider it a difficult task and my ability to direct the protest was evident, since I already detested segregation.

By recruiting more than 200 volunteers and their cars, nearly 100 pickup stations were established. At first, the M.I.A. existed only on donations from local churches and mass meeting collections, but then donations began to come from across the United States and from as far away as Tokyo.

If I say that people did not get discouraged, I would be lying. If I did not have that whisper of inspiration from somewhere I too would have been discouraged. I was not afraid, even with bombings, shootings and arrests that I encountered. I decided that every man should have something to die for. A man who wouldn't die for something is not fit to live.

Through my non-violent teachings, Montgomery's crimes of violence by Negroes decreased, even though the white violence against Negroes made this difficult. I saved a white policeman from harm, when I insisted my followers be peaceful for we believed in law and order. The bus company started having economic problems as the boycott continued. Eighty-nine other boycott leaders and I were indicted on charges of violating a 1921 anti-boycott law. Montgomery's officials went to court for an injunction against the M.I.A. on the ground that it had set up an illegal transit system.

One day in late 1956, as my M.I.A. colleagues and I were fighting the injunction in court, the United States Supreme Court declared bus segregation illegal in Montgomery. The bombings and shootings continued at first when the integrated buses began, but the great majority of Montgomery's law-abiding citizens realized almost any solution was better than that offered by the terrorist minority.

With this type of inspiration, understanding, and support, plus God's blessings, I was encouraged to continue my non-violent journey to better racial relations and lessen violent acts between all races. I had a dream.
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Poly, Northridge clash in conference showdown

For those sports fans who are dreading the thought of a weekend with no NFL playoff or college bowl games, you are not alone. “It will be a great weekend for basketball,” according to Mustang coach Ernie Teter. “And you’ll have to leave your living room to catch the action.”

Walker’s fourth-ranked Division II cagers take on third-ranked Cal State Northridge for the top spot in the California Collegiate Athletic Association Friday night. 7:30, in Poly’s main gym. A CCAA doubleheader is slated for Saturday night with the Mustangs hosting Northridge 7:30 and, the non-meeting Cal State Los Angeles for a 7:30 tipoff.

Northridge has won the last two meetings, coming out of a weekend sweep at Northridge and will bring with them an 11-3 record, while the Matadors are 13-6 on the season.

The No. 4-ranked Cal Poly’s women’s basketball team will be up against the Matadors of Northridge Saturday night in the Main Gym in the first home CCAA game of the season.

Northridge is currently ranked No. 12 in the nation and will bring with them an 11-3 record, while the Mustangs are 13-6 on the season. Pacing the Mustangs in points is senior Laura Bushing with 23.3 points per game while both junior Carolyn Cranfill and sophomore Sherri Rose are averaging over nine points per contest.

The No. 3-ranked Cal Poly’s women’s basketball team will be up against the Matadors of Northridge Saturday night in the Main Gym in the first home CCAA game of the season.

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Creative teaching

It began in 1925 with the trial of Tennessee school teacher John Scopes, but over half a century later the controversy is far from settled. Yet the heart of the controversy has been reversed.

While Scopes was tried for teaching the theory of evolution to a biology class, last week a federal court struck down an Arkansas law mandating that "creation science"—the account of creation as it is chronicled in the Bible—be taught alongside theory of evolution in public schools.

It was a decision which, we hope, will set a precedent when a similar Louisiana law is challenged in court at the end of this month.

The requirement to teach creation science in primary or secondary biology classes in order to ensure the creation theory gets taught would only confuse students and lead to a misunderstanding of the relationship between science and religion.

The theory of evolution is a scientific theory which uses scientific evidence for support, while the theory of creation that would be taught is the Fundamentalist account with no objective evidence to support it. Creation science is a religious, not scientific theory.

Fundamentalists are pushing that the creation theory they subscribe to, which parallels the first 11 chapters of the Book of Genesis, be taught in public schools. Yet they make no demand that the creation theories of other religions or other Christian denominations be given equal time.

In this predominantly Judeo-Christian society, it would benefit students to be familiar with the Fundamentalist and other creation theories tied to religions. But the place to learn these theories is the biology classroom. Students would gain more if at the high school level a course in comparative religions—including a discussion of various creation theories—were offered. A course such as this would allow students to become familiar with various religions, and keep a predominant religious theory in its proper perspective.

The Mustang Daily Editorial Board urges the Louisiana Court—and local schools—to fight laws requiring the teaching of creation science in public school biology classes. Instead consideration should be given to adding a comparative religions course to the required curricula.

In this manner, students may learn to become more aware of other religions, and keep a predominant religious theory in its proper perspective.

Daily policy

Letters and press releases may be submitted to the Mustang Daily by bringing them to the Daily office in Room 226 of the Graphic Arts Building or by sending them to: Editor, Mustang Daily, GEN 226, Cal Poly, San Luis Obispo, CA 93407. Letters must be typed and include the writers' signature and phone number.

Editors reserve the right to edit letters for length and style, and to omit libelous statements. Letters should be kept as short as possible.

Mustang Daily
Publisher
Journalism Department,
California Polytechnic State
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Opinion

Sanctions
Against
U.S.R.

Speaking of Polish Jokes...

The Last Word:
Isolated education

"San Francisco's got more culture than any place else in the country," the woman said. "Except maybe New York.

"L.A. has a lot to offer, too," her friend added.

"What does L.A. have?" a third student scoffed. "Watts?"

On any other day, this last word might not have caught my attention. But I had just been speaking with a student who grew up in Watts, and her remark hit me like a foul-smell—like the odor of smoke and tear gas must have hit Watts residents in 1965.

I wanted to turn around and ask the student to take the smile off his face and think about what he had just said. But I feared I'd get a blank look or another unthinking question.

He was not alone in his ignorance. Here in our institution of higher learning, many students continue their lives isolated from any mention of a Watts culture. Debates over the relative "cultural" aspects of the nation's cities rarely include words like Harlem or Watts.

Does our education significantly turn us into unthinking, unprepared ethnic minorities?

Many students won't notice they've missed something until they leave the university and find an increasing ethnic population in their jobs and daily life that they feel unprepared to coexist with, simply because they never had a chance.

We all know the price of our education is going up—but let's make sure we get all we can for our money.

Author Maara Thurman is a senior journalism major and Mustang Daily staff writer.

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