EA Chronicles
Newsletter of the UCSD Emeriti Association

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Abortion: New Ethical (and Legal) Challenges

By Stephen Baird

Professor Emeritus, Pathology

Humans have argued for millennia over when human life begins and what its value is. Ancient Middle Eastern law codes: **Ur Nammu** (Sumer, reigned 2047-2030 BC) to **Hammurabi** (Babylon, reigned 1792 -1750 BC) considered the fetus to be equivalent to a body part of the mother, both of which belonged to the father. Ur Nammu's law code prescribed that someone who accidentally caused the loss of a fetus would have to pay ten shekels for it. Even causing an intentional miscarriage was not a capital crime. The value of a fetus ranged somewhere between the fine for a slap in the face to smashing a limb in a fight. Hammurabi's Code was similar, probably taken from Ur Nammu. The fine for causing an accidental miscarriage was also ten shekels. The Bible followed this tradition. Exodus 21: 22, probably first written down several hundred years after Hammurabi, also prescribes a fine, to be determined by judges, for an accidental miscarriage caused when men who are fighting bump into a pregnant woman and cause her to miscarry. Intentional abortion is not discussed. To reinforce the point that the life of a fetus was not of the same worth as that of its mother, both Hammurabi and the Bible prescribe life for life, eye for eye, tooth for tooth.....when the mother is injured in the above altercation. (Exodus 21: 23-25)

Dr. Stephen Baird

The Orthodox Jewish view is that life begins at the first breath after birth, when the soul enters the body. This idea derives from Genesis 2:7, "Yahweh Elohim fashioned a human, dust from the ground, and blew into his nostrils the breath of life, and the human becoming a living being" (translation from *Commentary on the Torah* by **Richard Elliot Friedman**) Several hundred years later the Pythagorean school of Greek philosophy taught that the soul entered the body at the moment of conception (although they had no idea when that was or exactly what happened at conception.) The Roman Catholic Church subsequently adopted this view. The Greek Stoics taught, as does the Bible, that the soul entered the body at the first breath. Hebrew, Greek, and Roman societies all equated the soul with breath. This ancient division of opinion about the soul entering the body is unsurprising since the mammalian egg was first identified by **Karl Ernst von Baer** (1792-1876) and sperm were first identified by **Anton Leeuwenhoek** (1632-1723.) This latter gentleman also invented the microscope, which was a necessary instrument to make both of these discoveries. Fertilization (conception) gained some concrete meaning only after these discoveries were made.

The Roman Catholic view of "ensoulation" and the value of fetal life has had a variable course. **St. Augustine** (354-430 AD) was somewhat vague about exactly when ensoulation occurred but generally opposed abortion. The Council in Trulio held in Constantinople (692 AD) and the Synod of Worms (868 AD) ruled that killing any fetus is

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murder. Popes **Innocent III** and **Gregory IX** (12th and 13th centuries AD) ruled that killing a "formed" fetus is murder. A formed fetus occurs at about 45 days of gestation or about 6-7 weeks. The term "formed" means that the fetus is starting to have recognizable body parts. Pope S**ixtus V** (1588) next ruled that all abortion is murder. This was overturned in 1590 by **Gregory XIV**, who ruled that killing a formed fetus is murder. This ruling stood until 1869 when **Pius IX** ruled that all abortion is murder. This ruling became permanent when Vatican Council I in 1870 voted that the Pope was infallible.

In American society today, religious viewpoints on when human life begins range from conception (when the sperm fertilizes the egg) to when the newborn takes its first breath, to the Reform Jewish concept that life begins when the child is accepted to medical school. (Conservative Judaism requires graduation from medical school.) Our modern understanding of fertilization, implantation, development, and delivery have all improved compared to human understanding thousands of years ago when our various holy books were written. Do our ethical principles regarding conception and birth require similar updating?

Human life cannot be simply defined, although many try to do so. Let's review the complexity.

At present, to begin a new human life, a sperm must fertilize an egg. The most common way to do this is through sexual intercourse. Fertilization may also be accomplished *in vitro* (IVF) by taking sperm from a man and an egg from a woman, and mixing them together in a petri dish. This has been done successfully hundreds of thousands, if not millions of times. Resulting embryos may then be implanted in a woman's uterus, not necessarily the egg donor's, and brought to delivery. Did the soul enter the new embryo along with the sperm in the petri dish? Just exactly what the soul is will not be further discussed.

There are millions of frozen embryos in the United States today that may never be implanted. These meet a religiously conservative definition of "life." Do they have a "right to life," a "right to be born?" In the near future new humans may also be cloned from older humans. Sperm and egg will be bypassed, so the soul, if there is a new one, would have to enter at the first breath after birth. Or, if not, when? Cloning has already been accomplished in several mammalian species. In humans the cloning technique is now basically an engineering problem. Ethical and legal considerations compound the technical problems. These complexities illustrate the difficulties generated by relying exclusively on ancient texts, even wise (but differing) rabbinical or Papal interpretation, to decide one's ethical principles or laws regarding the value of fetal life.

To return to sexual intercourse: this interaction may be enthusiastic, willing, accepting, reluctant, or forced and horrifying. All, in spite of what some politicians believe, can produce pregnancy. A child conceived under each of the above circumstances may be viewed quite differently by either or both parents. Some are wanted, loved and nurtured. Some are not. Some are despised because of the circumstances of their conception. Particularly in the case of rape, the pregnant woman may become mentally ill because of the fetus growing in her. Jewish law would permit abortion in such a case because the fetus would be considered a *rodef*, a "pursuer" threatening the life of the mother. (Tractate *Sanhedrin*, Babylonian Talmud)

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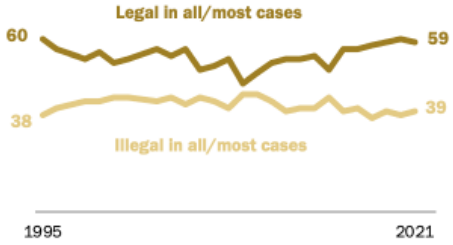
Public views of abortion, 1995-2021

% who say abortion should be ...



Notes: Trend data from 2018 and earlier from surveys conducted by telephone. Data from 1995-2005 from ABC News/Washington Post polls; data for 2006 from AP-Ipsos poll. Trend lines show aggregated data for years where more than one survey was conducted.
Source: Survey of U.S. adults conducted April 5-11, 2021.

PEW RESEARCH CENTER

Fertilization takes place in the fallopian tubes. Cell division begins as the fertilized egg moves down the fallopian tube to the uterus. There, implantation can take place in the endometrium, a placenta forms, and pregnancy tests for chorionic gonadotropin become positive. This is the medical definition of pregnancy. Rarely, implantation takes place in the fallopian tube. This is an obstetric emergency. The developing embryo will die because a normal placenta cannot develop. But the mother's life is also threatened because of bleeding at the implantation site when the growing fetus ruptures the tube. Surgery is required to save her life. The embryo is doomed either way. The obstetrician is faced with the choice of saving the mother's life or letting

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both the fetus and mother die.

A sizeable percentage of fertilized eggs never implant. Various contraceptive methods work, either by preventing ovulation, preventing implantation, or, in the case of condoms, preventing the sperm from entering the vagina. People with different religious views and variable levels of understanding object to some or all of these contraceptive methods. The Roman Catholic Church objects to all except the "rhythm method," confining intercourse to times when the woman is supposedly not ovulating. Couples who practice only the rhythm method of birth control are called "parents."

After implantation, the embryo begins developing and differentiating. Recognizable body parts such as limbs appear. During this time the fetus is totally dependent on the interaction of the mother's endometrium and the fetal placenta for oxygen, nutrition, and the removal of metabolic wastes. Also, during this time of development, a number of fetal abnormalities and diseases that could cause lifelong suffering for the baby and parents may be diagnosed through amniocentesis. This procedure involves insertion of a needle through the mother's abdomen into the amniotic sac of the developing fetus and aspirating fluid that contains fetal cells. These can then be analyzed for genetic defects. Newer techniques can detect fetal cells or DNA in the peripheral blood of the mother which may be examined for the same diseases diagnosed by the more risky amniocentesis.

Many diseases that plagued children and parents in the past can now be eliminated by abortion. Genetic counseling can inform the parents of the likelihood of a recurrence which may be preventable by IVF, embryo testing and selection, and implanting only disease-free embryos. Life threatening or life altering diseases such as Sickle Cell Anemia, Tay-Sachs, and Hemophilia can be eliminated from a family line in one generation. If one can do this and elects not to, how much of the future suffering in that particular family line is the fault of those who could have prevented it and elected not to? Is it the "will of God" that this preventable suffering go on and on?

Fetuses aborted during these developmental stages can provide tissues for medical research. This is routine at University Medical Centers throughout the United States and Europe. Researchers with programs approved by institutional research ethics committees allow departments of pathology to release tissues from aborted fetuses for medical research. Administrative fees are usually charged as they are when other organizations such as Planned Parenthood provide them. Abortions are never performed just to sell the fetal tissues to researchers, as has occasionally been charged by politicians, some of whom are trying to stop all fetal research. Advances made using fetal tissues include the development of vaccines for infectious diseases such as Polio, Rubella, and Shingles. These viruses grow particularly well in fetal, not adult tissues. Fetal stem cells are also much more versatile than adult stem cells and can be used to study the normal and diseased development of essentially all human organ systems.

At our current level of medical knowledge, the fetus develops to the point that it can survive outside the mother after about six months of gestation. This time period varies and will probably shorten as our medical sophistication improves. But, survival outside the mother does not mean independence. It means that some fetuses after six or more months of gestation have lungs that are mature enough to provide enough oxygen that the fetus does not require a placenta and endometrium. Such a six to seven month fetus is absolutely dependent on highly sophisticated, very expensive medical technology to survive and mature. Many don't survive. Many who do have lifelong medical disorders that resulted from their prematurity.

Many fetuses are spontaneously lost along the way for a variety of reasons, largely developmental abnormalities or abnormal chromosome numbers. Many children are, however, still born with such preventable diseases. In normal circumstances, probably less than half of the fertilized eggs make it all the way from implantation through delivery. IVF and implantation of embryos have similar failure rates.

If a fetus is carried to term, about nine months, it is ready for normal delivery. With modern obstetric care, normal delivery is pretty safe for the mother although early abortion is statistically safer. Humans have very large heads and the human female pelvis is barely able to accommodate such a large head in the birth canal. Caesarean section may be a lifesaving treatment in severe cases of cephalo-pelvic disproportion. Before the current era, lots of women died in childbirth from bleeding, or afterward, from infection. Modern medicine has improved, but not eliminated both of these risks.

After birth the child is still totally dependent on the parents (usually mostly the mother) for everything: food, shelter, prevention (vaccination!) and treatment of infectious diseases, treatment of any congenital abnormalities, and so forth. It then enters a decades-long process of learning to walk, learning to talk, learning to read, learning to think, becoming physi-

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cally (but not necessarily mentally) mature enough to reproduce, learning a trade, raising their own children, etc. Human life, from fertilization to death in old age, passes through many different stages. The beginning is promise and potential; actualization of hopes and dreams comes later and gradually, if at all.

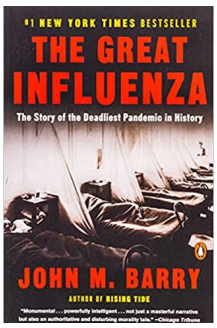
So, human life *in utero* is not simple. Fertilized eggs, implanted embryos, developing fetuses, normal and diseased, are all separate stages of human life. There is a lot of loss along the way, even under normal circumstances. Pregnancy for a woman is also a highly variable experience. Some pregnancies result from love. The baby is wanted. Some are accidents, but the baby still loved or, at least accepted. Some accidents (or rape) result in a pregnancy that is definitely not wanted. Some pregnancies make the mothers mentally as well as physically ill. Some threaten the lives of mothers, such as when the fetus causes toxemia of pregnancy, a potentially fatal complication for which the only definitive treatment to save the mother's life is delivery or abortion if the fetus is too young to survive on its own.

An unwanted pregnancy and birth is very likely to result in a child whose life is a burden to the mother and unfair to the child. Shouldn't a child be wanted, loved, and nurtured? The Earth has too many people right now for our environment to tolerate. Most infants do not have an opportunity to make the most of him/herself. For those of us who are privileged, the prevalence of misery among our fellow humans should be considered shameful. Of the Earth's 7.4 billion people, only about 1 billion have a lifestyle similar to the American middle class. The bottom billion lead short lives plagued by disease, war and starvation. They don't know how to practice contraception or are not allowed to, and have too many children that they can't feed or provide with clothing, shelter, education, and health care.

Abortion, both here and abroad, is <u>one</u> way to assure that most children who are born will be wanted, will be disease free, and can be given a good chance to make the most of themselves. And, the best way to make abortion rare is to make the whole variety of effective contraceptive methods available to all women worldwide. Two to four thousand years ago, when some of our early thoughts about the worth of a fetus were first written down, our ancestors could do little to regulate our reproductive process and assure that all children born were wanted and could be adequately nurtured. Now we can do both. What new ethical obligations do these new capabilities give us? And why would a state legislature forbid all abortions after six weeks of gestation? Why should one theistic, historically disputed, religious viewpoint become the law of a land with a Constitution established by “We, the people.”?

Emeriti Association Book Club

***November 15**, 11:45 AM - 1:15 PM. "**The Great Influenza: The Story of the Deadliest Pandemic in History” by John M. Barry** ".*



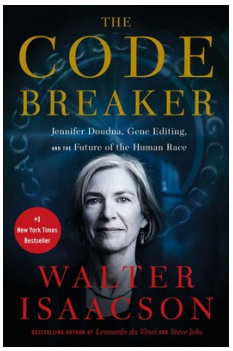
At the height of WWI, history's most lethal influenza virus erupted in an army camp in Kansas, moved east with American troops, then exploded, killing as many as 100 million people worldwide. It killed more people in twenty-four months than AIDS killed in twenty-four years, more in a year than the Black Death killed in a century. But this was not the Middle Ages, and 1918 marked the first collision of science and epidemic disease.

Magisterial in its breadth of perspective and depth of research, The Great Influenza is a tale of triumph amid tragedy, which provides us with a precise and sobering model as we confront the aftermath of Covid-19 and future pandemics looming on the horizon.

Dec. 20, *11:45 AM - 1:15 PM.* "***The Code Breaker*" by Walter Isaacson**

When Jennifer Doudna was in sixth grade, she came home one day to find that her dad had left a paperback titled *The Double Helix* on her bed. She put it aside, thinking it was one of those detective tales she loved. When she read it on a rainy Saturday, she discovered she was right, in a way. As she sped through the pages, she became enthralled by the intense drama behind the competition to discover the code of life. Even though her high school counselor told her girls didn’t become scientists, she decided she would.

Driven by a passion to understand how nature works and to turn discoveries into inventions, she would help to make what the book’s author, James Watson, told her was the most important biological advance since his co-discovery of the structure of DNA. She and her collaborators turned a curiosity of nature into an invention that will transform the human race: an easy-to-use tool that can edit DNA. Known as CRISPR, it opened a brave new world of medical miracles and moral questions.



2021 Dickson Professorships to Brunton and Ferrante

Two distinguished UCSD emeriti, Professor Jean Ferrante and Professor Lawrence Brunton, received this year's Edward A. Dickson Professorship Awards, for exemplary contributions following retirement.

Jean Ferrante:

Jean Ferrante, Professor Emerita Computer Science & Engineering

Widely recognized for her expertise with scheduling large distributed systems, optimizing compilers, and exploiting parallelism in computers, Professor Ferrante chose retirement in 2016 after twenty-two years of devoted service to the Department of Computer Science and Engineering. Next, she elected to expand on her special interest in achieving faculty diversity and gender equity initially developed during an eleven-year period serving as Associate Dean for the Irwin and Joan Jacobs School of Engineering (JSOE).

Working in close collaboration with UC Office of the General Counsel, she has watched a many of the recruiting procedures she initiated have become a reality. In addition, Professor Ferrante co-founded and served as director of the Global Teams in Engineering Service (JSOE-TIES), UCSD's innovative humanitarian engineering program that oversees undergraduates as they design and enact productive solutions for nonprofit organizations, among these Habitat for Humanity, the United Cerebral Palsy Fund, the National Federation of the Blind, and UC San Diego's Student-Operated Free Clinic.

The UCSD Women's Leadership Alliance, co-founded by Professor Ferrante, is an organization of senior faculty and staff that promotes networking and professional development for women campus leaders. She also serves the Emeriti Mentoring Program as a mentor for Chancellor Scholars. Most recently, she has co-chaired the working group tasked with developing a proposal for building an on-campus retirement community.

Professor Ferrante's achievements already reflect the Dickson Award's emphasis on post retirement service and there is no doubt that her demonstrated commitment a wide variety of projects will in the future yield more value for our campus.

Laurence Brunton:

Laurence Brunton, Professor Emeritus Pharmacology & Medicine

After several decades of distinguished teaching along with recognition for his research involving cyclic nucleotides and hormonal regulation of cardiac function, Professor Brunton retired in 2011, yet continue a full teaching load with focus on the core curriculum of UCSD's School of Medicine. Tireless with his availability to students, he willingly substitutes for absent faculty, while also finding time to mentor junior faculty. A colleague once observed that, "Students are clearly drawn to him and for very good reason"

Having earned his PhD in Pharmacology under Nobelist Alfred G. Gilman at UVa, Professor Brunton has contributed to Goodman & Gilman's *Pharmacologic Basis for Therapeutics,* the 'Blue Bible' of pharmacology. He became editor for the text's 11th edition and is presently at work on the 14th edition. Another consuming interest is the identification of minority candidates for graduate and post-graduate study in the San Diego IRACDA (Institutional Research and Academic Career Development Award) Program (he was founding director). He also serves on the advisory boards for several post-baccalaureate programs.

Here at UCSD, Professor Brunton has assumed responsibility for planning, scheduling, and conduct of the popular Patrick Ledden Luncheon Lecture Series, bringing to our campus a wide array of speakers from near and far. And on every 'Bloomsday,' June 16, Larry along with Harry Powell plans the event and leads the singing of "Love's Old Sweet Song" as well as the discussion following readings from James Joyce's *Ulysses.*

2021 Panunzio Award Conferred to Distinguished Professor Emeritus Wayne Cornelius

Edward Dickson Professor Emeritus Wayne A Cornelius, received this year's Constantine Panunzio Award for post-retirement academic contributions in the social sciences.

UCSD's widely recognized and honored Mexican Migration Field Research and Training Program (MMFRTP) is based on a pioneering model designed and established by Professor Wayne Cornelius. Large groups of undergraduate and graduate students conduct household surveys in migrant-sending communities in rural Mexico as well as in U.S. cities that receive migrants from those locations. Thus, the MMFRP continues to generate a huge longitudinal database that has been drawn upon by several generations of immigration scholars, helping to shape policy debates and influence media coverage of immigration issues ever since.

The Panunzio Award recognizes Professor Cornelius's contributions as an academic program builder; for example, two internationally recognized Organized Research Units (ORUs): The Center for U.S.-Mexican Studies and the Center for Comparative Immigration Studies, which have over the years brought hundreds of pre- and postdoctoral visiting scholars to UCSD from throughout the world.

Following three decades of service as UCSD's quintessential migration scholar, he adopted a well-deserved emeritus status without diminishing his established pace of scholarly achievement. And so, there are 76 new publications including 13 edited books, also no fewer than 50 public lectures and still counting. He was honored in 2015 with an Edward Dickson Emeritus Professorship, and in 2020 with the Latin American Studie Assn.'s ***Kalman Silvert Award***, a lifetime achievement award recognizing a scholar's influence well beyond his or her home discipline in Latin America as well as the U.S.

Wayne Cornelius
Distinguished Professor of Political Science, Emeritus, and the Theodore Gildred Professor of US-Mexican Relations, Emeritus
2021 recipient of UC San Diego's highest honor: The Revelle Medal

The certainty of his continuing involvement with immigration policy can be gleaned from words he spoke while accepting Mexico's highest honor for non-citizens, the ***Aguila Azteca (Order of the Aztec Eagle) Award***: "I feel both an intellectual and a moral responsibility to hold politicians' feet to the fire, using the best possible evidence gathered from real Mexican migrants and the Americans who employ them."

In the words of an observant colleague, "...there is a fit between Wayne and the Panunzio Award; in fact, there can be no better match given that Constantine Panunzio was himself an Italian immigrant and a pioneering immigration scholar."

Since 2009, Wayne's most consistent post-retirement activity is providing canine therapy to hospitalized patients in San Diego and later Portland, using wonderfully gifted Labrador Retrievers: 'Nena' (now deceased) and currently, 'Brantley.' He also trains nursing and medical students on the science and practice of canine therapy, focusing on how their use can improve patient outcomes in a wide range of clinical settings. (Photo shared with patient's permission)

Max Delbruck: A Nobel Vignette

By Mel Green
Dickson Professor Emeritus of Cell and Developmental Biology

Famous figures were numerous at CalTech when I arrived in the summer of 1962. Many were Nobel laureates or members of the National Academy of Sciences and the legends about them were even more overwhelming than the smog that filtered through the vents down into the basement and sub-basement of the Biology Building where I worked.

As a young post-doc, I was most amazed by the stories about Professor **Max Delbruck**. Generally considered the founder of the new field called Molecular Biology, Delbruck was away from his basement lab on sabbatical leave in Germany the year I was there, but his presence could not have been more strongly felt thanks to all the stories about him.

Delbruck was trained as a physicist, studying the structure of the atom in the 1930s under the renowned **Niels Bohr**, but prior to the discovery of the DNA double helix in 1953, Max left Physics for Biology and California. In his quest to understand how genes functioned, he pioneered the use of T2, a bacterial virus that infects E. coli. With his sharp mind and fun-loving, buoyant personality, Max attracted many physicists to join him both at CalTech and the Cold Spring Laboratory of Quantitative Biology, and this collaborative effort was largely responsible for converting the field of Biology into a quantitative discipline called Molecular Biology. *Thinking About Science* by **Fischer** and **Lipson** is a wonderful account of Delbruck's entire life. *Phage and the Origins of Molecular Biology* was published by the Cold Spring Harbor Lab in 1966 and dedicated to Delbruck on his sixtieth birthday. It remains one of my favorite science books.

The story about Delbruck that most stuck in my mind concerned his behavior at a seminar at CalTech in 1961. It was well known that he was very critical, capable of finding loopholes in any argument and poking holes in the scientific papers of very respected researchers. I had already seen evidence of this as a graduate student. When the work of **Julius Marmur** and **Paul Dot**y from Harvard had been accepted for publication in a journal despite severe criticisms from Delbruck, he sent a thorough critique to all the relevant labs in the world explaining just why this paper should not have been published. The seminar speaker, whose name shall remain unmentioned, was quite famous. After only five minutes into his presentation, Max stood up from his seat in the back row and announced: "You told us the same story last year. If you have nothing new to say, I shall leave at once." As this story goes, the more famous the speaker, the more likely Max was to carry on that way.

Here is the reason this story had such a terrifying impact on me . I was scheduled to present my PhD thesis research findings at a Cold Spring Harbor meeting in a few weeks. My work involved the formation of DNA-RNA hybrids, a process similar to that described by Marmur and Doty and so roundly denounced by Delbruck. I knew Max would be at this meeting, and I couldn't stop worrying about what he would say during my presentation. My methodology was significantly different from that of Marmur and Doty, so his same criticism could not possibly apply, but nevertheless, all the stories I had heard about Delbruck caused me to grow more fearful each day. I felt that my entire doctoral thesis research would now be subjected to the scrutiny of this tyrant in front of the most prestigious molecular biologists in the world.

Participants at the five-day meeting were housed in rows of tiny cabins clustered tightly. All the seminars were held in one auditorium, which was large enough to accommodate the 150 attendees. After dinner the evenings were left free for lots of drinking and personal interaction. Nevertheless, I never caught a glimpse of the cause of my growing terror. Having seen pictures of Delbruck at CalTech, I was certain that I would recognize him. At last it was day four, the morning of my scheduled talk. I left my cabin and immediately came face to face with the dreaded eminence. He stuck out his hand and said one word..."Delbruck." I grasped his hand weakly, but could only stutter in reply. My name would not come out. We walked separately to the meeting hall.

Somehow, I managed to present my report, but the fear of Max never left me. What would he say, or worse, what would he do? Max was the first to approach me when I finished. "That was excellent," he said. "Your work has me thoroughly convinced." That was it. Not another word. I cannot express my feeling of relief. Yet, for some mysterious reason, I also experienced a sense of disappointment. After all that anxiety, it was great that I had passed such a difficult hurdle. What more did I want or expect from the great Max Delbruck? A pat on the back? A handshake? It took years to realize that what I had received should more than suffice. The satisfaction of discovery should be enough reward and diligent work needs no defense.

The **UC San Diego campus** is operating with new **safety protocols**, which have been established in alignment with county and state guidelines to help protect the wellbeing of our campus community.

1 **Please refrain from entering campus grounds or buildings unless you have a university or business-related need requiring you to do so.** Nonessential visitors will have limited access to the campus. We are implementing measures to significantly reduce density on campus to provide a safer learning environment for our students. We thank you for understanding.

2 **Do not come to campus if:**

- You are experiencing or have had COVID-19 symptoms within the past 14 days. See associated symptoms on the CDC website.
- **If you believe you may have been in recent contact with someone who tested positive for COVID-19.**

For more information about safety protocols related to visiting campus, please see: https://returntolearn.ucsd.edu/info-for/visitors/index.html

Chronicles

Newsletter of the UCSD Emeriti Association

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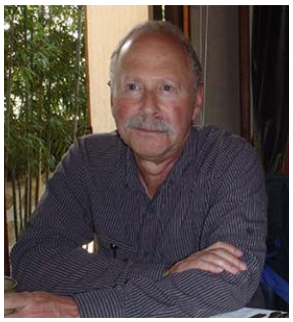
Suzan Cioffi — **Managing Editor**

Forward queries, changes in mailing/email address to: Suzan Cioffi, Director, UCSD Retirement Resource Center, UCSD, 9500 Gilman Drive, #0020, La Jolla, CA 92093-0020.

Mark your calendar for Fall 2021 events!

Fall Emeriti Association Meetings

RSVP here to receive the Zoom event link



Wednesday, November 10, 2021
3:45—5:00 PM, *via Zoom*

***"Dark Persuasion: A History of Brainwashing from Pavlov to Social Media"*, by Joel E. Dimsdale**

Saturday, December 11, 2021
12:00 PM—2:30 PM
via Zoom

Festive Holiday Party
with entertainment by
Comedian **Tommy Koenig**