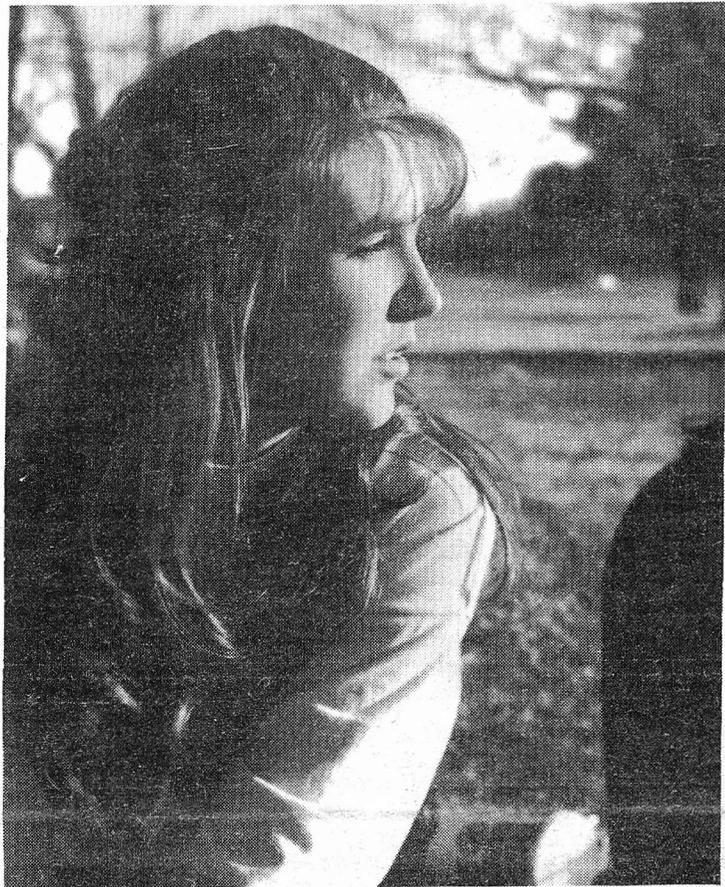
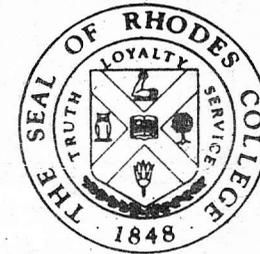


The Sou'wester

Vol. 76 No. 8

Rhodes College

Thursday, March 15, 1989



Senior Joy Banks enjoys the Spring weather on the banks of the Mississippi last weekend. The warm temperatures were a welcome relief from the snow which fell earlier in the week.

Bryan To Deliver Commencement Address; Five Are To Receive Honorary Degrees

This year's graduation at Rhodes will occur with the usual pomp and circumstance, but with a different day and time from years past. The academic procession will begin at 2 p.m. Sunday, May 7, a departure from the traditional 10 a.m. Saturday morning ceremonies.

This year's speaker is John H. Bryan Jr. ('58) of Chicago, chairman of the board of directors and chief executive officer of Sara Lee Corp. Bryan received an honorary Doctor of Laws (LL.D.) degree in 1979. This year's honorary degree recipients are Dr. K. C. Ptomey, Jr. ('64), minister of Westminster Presbyterian Church, Nashville, Tenn., Doctor of Divinity (D.D.); Margaret Ruffin Hyde ('34), president of the J. R. Hyde Foundation, Memphis, and Rhodes trustee, Doctor of Humanities (H.H.D.); W. J. Michael Cody ('58), attorney, Bass, Berry & Sims, Nashville, Tenn., and former Tennessee attorney general, Doctor of Laws (LL.D.); the Rev. Frank L. McRae, minister of St John's United Methodist Church, Memphis, and a founder of the Metropolitan Inter-Faith Association, Doctor of Divinity (D.D.), and Joe M. Rodgers of Nashville, Tenn., U. S. ambassador to France.

Dr. Richard R. Baldwin, III ('58), minister of Evergreen Presbyterian Church in Memphis, will speak at baccalaureate ceremonies on Saturday. His wife, the former Mary Allie McColgan ('61), is on the staff of Rhodes' British Studies at Oxford program, and their daughter Amy is a member of the class of '89.

John Bryan, a former Rhodes trustee, began his business career in 1960 with the family-owned-and-operated Bryan Foods in West Point, Miss. In 1968, Bryan Foods was sold to Sara Lee Corp of Chicago, and in 1974 Bryan became executive vice president and a director of Sara Lee. That same year, he was elected president, and the next year chief executive officer. In 1976 he was elected chairman of the board.

Active in business and civic affairs, Bryan is a member of the board of directors of Amoco Corp. and of First Chicago Corp. and its subsidiary The First National Bank of Chicago. He is past chairman and a member of the board of directors of Grocery Manufacturers of America, Inc., a member of the Business Roundtable, and trustee of the Committee for the Arts. He is also a member of the boards of Catalyst and the National Women's Economic Alliance and serves on the national corporations committee of the United Negro College Fund.

In the Chicago area, Bryan is a trustee and member of the executive

committee of the Art Institute of Chicago, a principal of Chicago United, director of the United Way/Crusade of Mercy, trustee of Rush-Presbyterian-St. Luke's Medical Center and the University of Chicago and a member of the Business Advisory Council of the Chicago Urban League.

Bryan is married to the former Neville Frierson ('59), who is a current member of the Rhodes Board of Trustees. Their daughter Margaret Bryan French is a 1985 Rhodes graduate, and their son John III earned his B.A. in 1983.

K. C. Ptomey, a graduate of Louisville Presbyterian Theological Seminary, has been at Westminster Church since 1981. He also holds a Doctor of Ministries degree from McCormick Theological Seminary. Ptomey is married to the former Beth Daniel ('66).

Ptomey has held pastorates in Texas as well as Tennessee. A member of several church committees, he was chair of the Reunion Task Force for the Presbyteries of Middle Tennessee in 1983 prior to the reunion of the United Presbyterian Church and Presbyterian Church in the United States. He served as Presbytery moderator in 1985 and is a current member of that body's committee on ministry.

A noted youth conference leader, Ptomey served as a trustee of
(Continued On Page 3)

Briefly

Rites of Spring will be April 7 through April 9. Dash Rip Rock will headline. Other bands to play include the Bluebeats, Beanland, Reance and Telluride.

Sigma Tau Delta, the English honor society, is sponsoring a writing contest in honor of Richard Halliburton. Entries must be typed, no longer than 250 words, and done in the style of Halliburton. Those interested should contact Bill Short, Dr. Beth Kamhi or Doug Halijan.

There will be a slide presentation on the Jerusalem Program. The students who returned from the program in Fall 1988 will be present to share their experiences. The slides will be shown March 16 at 4:15-5:30 pm in the Orgill Room. The theme will be "A Funny Thing Happened On The Way to Jerusalem."

Applications for Administrative Cabinet positions on the Assembly are now available on the Assembly Board. They are due to Dana Harmon March 17.

College to Celebrate Life Of Richard Halliburton

by Stuart Chapman

In commemoration of the fiftieth anniversary of the disappearance of Richard Halliburton, Rhodes College is sponsoring a weekend celebration March 31-April 1 for the deceased traveler-writer. Though a graduate of Princeton University, Halliburton's roots were in Memphis. His father held close ties with several Rhodes faculty members and administrators, and he chose to donate Richard's letters, notebooks, and possessions to the College in the early 1960's. Since then, librarian Bill Short has become head of the Halliburton collection.

"This celebration is an attempt to awaken an interest in Halliburton for students," Short explained. "It is embarrassing for us when our students know so little about Halliburton." The ostensible reminder of the writer is the Halliburton Tower, crowning the outlay of Gothic buildings. The Tower was given by Halliburton's parents in 1962.

After writing seven travel-adventure books and numerous magazine articles, Halliburton seemed ready to settle down. Halliburton had planned his ill-fated voyage from Hong Kong to San Francisco to be his last one. The battered Chinese junk left the British

province in mid-March 1939 and broke up on March 23 when a S.O.S. call was transmitted over radio airwaves. Two years later, the keel and some timbers of the Sea Dragon washed ashore in Pacific Beach, California. "By all accounts it appears that Halliburton wanted to be viewed as a serious writer in the manner of biographies and such," said Short. Indeed, at the time of his death, Halliburton was working on a biography of Rupert Brooke.

The celebration for Halliburton features several guests. One is Jim Corteses, a former Sunday editor for the Commercial Appeal who has just written a book on Halliburton's life entitled *Richard Halliburton's Royal Road*. According to Short, Cortese's book is a "rare glimpse of Richard as a young person and his family." The other guest is Tim Cahill, author of *A Wolverine Is Eating My Leg* — a book depicting Cahill's trip from Cape Horn to Alaska in a pickup truck. "I thought it would be fun hearing from someone who still has a love for adventure like Halliburton," said Short. Both men will autograph books at a party from 4:00-5:30 on Friday, March 31. Cahill will speak

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22 Awarded Membership To Phi Beta Kappa

by Beverly Burks

The Rhodes chapter of Phi Beta Kappa (Gamma of Tennessee) has announced that 26 students from the class of 1989 and one from the class of 1990 have been invited to join the Society as members-in-course.

These students, and their majors, are: Jenna Adams, French; Jamie Augustine, Econ./Business Admin.; Anne Marie Basarrate, Biology; Della Bonicelli, French; Ray Brown, Chemistry; Jim Deason, Political Science; Tony Dettter, Business Admin.; Edward Ellis, Philosophy; Peter Frielinghausen, I.S.; Doug Halijan, English; Ara Hanissian, Biology/Philosophy; Sara Hodges, Psychology; Jack Hopkins, Chemistry; Julianne Johnson, I.S.; Anne Junkin, Physics; Bruce Kellerman, Chemistry; Amy Markle, Business Admin.; Lisa McClelland, Psychology; Clay Merchant, Psychology; Robin Meredith, Business Admin.; Ellis Oglesby, Business Admin./German; Lori Vallenlunga, Psychology; Rosa Wang, Economics/I.S.; Mark West, I.S.;

Marguerite Wiese, I.S.; Mike Yochim, Religion/Biology.

Another member of the class of 1989, Lora Hooper (Biology), was accepted for membership during her junior year. The chapter also announced that Debbie Gehrs, a junior I.S. major, has been invited to join as a member of the class of 1990.

Election to Phi Beta Kappa is made by the members of the chapter (faculty members) and is based upon a record of excellence in the study of liberal subjects. The chapter congratulated all the members-elect on their exceptional academic accomplishments. The induction ceremony for new members will be held at 11:45 on Friday, May 5 in the Orgill Room, to be followed by a luncheon in the Burrow Refectory.

Seniors graduating as members of Phi Beta Kappa are eligible to receive the Peyton Nalle Rhodes Phi Beta Kappa Prize, the college's highest academic honor. The name of the recipient will be announced at the Commencement ceremony on Sunday, May 7.

Thursday, March 15, 1989

Parting Words

Doug Halijan

Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties.

— Milton

This is my last editorial as Editor of the *Sou'wester*. Since I've written 27 editorials since early last February — doing my best to avoid a lot of personal reflection — I think it's finally time to share what the editorship has meant to me, and some perceptions about four years at this college. People have asked me a lot lately if I'm ready to turn over the editorship. I generally answer that "I'm looking forward to having more — or some — free time" or "it will be nice to not have to deal with this pressure every week." Because of some unique circumstances last winter, I took over earlier in my junior year than anyone ever has before; I've been doing this for a very long time. At the same time, however, giving up my job as editor is very difficult. Serving in this position has been one of the most valuable, enjoyable experiences of my life. It just isn't possible to do this week after week without loving it.

Of course the job has been very trying at times. As I learned quickly, it is impossible to please everyone. As I think anyone in a position like this learns, complaints always seem to outnumber compliments. I was able to get used to Thursday night and Friday morning calls from irate readers, but have remained very defensive about newspaper content and editorial stances all the way to the end. I've certainly had numerous opportunities to learn from mistakes, and looking back now, think that on most occasions I *did* learn something: whether it was to be more sensitive, more careful, better equipped to cope with pressure, and more adept at handling the crises that any position of leadership presents.

The benefits of the editorship have far outweighed any difficulties that it has presented. It is, therefore, both relieving and difficult to see the term end. I have similar feelings about the end of four years at this college. Despite problems — many of which I have tried to address in the last year — this is a great institution that is getting even better. The spirit of a school is the spirit of its faculty, and the excellent young teachers hired in the last few years seem likely to insure that the quality of a Rhodes education will continue to improve. The degree to which I've changed in the last four years is difficult to describe. Learning not only to write critically, but also to *think* critically, has been the standard by which I've measured the success of my education here. I leave Rhodes satisfied that I've gotten the kind of education that I wanted: one that centered on challenging classroom experiences, but also included the challenges of serving as a Resident Advisor and, of course, heading the *Sou'wester* for 13 months.

There are a lot of people to thank. Beverly Burks and Scott Naugler will assume the co-editorship when we return from Spring Break. Both have *earned* the right to hold this position, and much of what the paper has accomplished in the last year wouldn't have happened without them. I've had the pleasure of working with a large, diverse staff with varied talents and interests. Of the twenty or thirty people who have worked on the *Sou'wester* this year, I want to thank seniors Anne Junkin and David Monroe for their hard work. I also would like to single out F. Grant Whittle: we've had a great time putting up with each other, and although I try not to let on, he's taught me a lot. Finally, about Roy and Shirley Hornsby at Hicks Composition Service: they have made proofreading fun, and have taught Beverly and I valuable lessons about running a newspaper and being successful in the "outside" world. The extent of their contribution to the success of the 1988-1989 *Sou'wester* is unknown except to a few, but deserves special recognition.

I began with a line from Milton's *Areopagitica*. A creed of sorts to journalists for several hundred years, I include it here to express how truly fortunate I am for having chosen Rhodes and for having had the opportunity to edit the *Sou'wester*. I've had the opportunity to "know, utter and argue freely" both through this forum and in my college experience as a whole. For a Rhodes education to truly mean something, all of us must have the opportunity to speak out about what we believe — whether we are an experienced, graduating editor of the school paper, or a sheltered 18-year-old freshman from a small, public high school in rural Arkansas. I've been both, and the transformation from one to the other has been accomplished largely because of the freedom offered by this institution: its administrators, faculty and students. I leave the editorship and this college fulfilled by all that these experiences have offered, and heartened by the knowledge that many students after me will have similarly fulfilling experiences.

Letters to the Editor

To The Editor:

During the 1989-90 school year, the Publications Commission will be responsible for producing four campus publications. The *Sou'wester*, the Student Handbook, the Southwestern Review, and the Links yearbook are all under the Pub Board's jurisdiction. The Board and the individual publications solicit help each year from the students to serve as staff members on each publication. This help, however, is dwindling, and one publication in particular is feeling the pinch.

How would the student body feel about not having a yearbook next year? This may sound absurd, but

the Links is currently facing staffing problems that threaten to continue into next year. Right now the Links is operating on a minimal staff of only seven people, which is too small to accomplish their goals of creativity and accuracy, as well as jeopardizing the book's printing and distribution dates. And response to editor and assistant editor applications was so small that application deadlines had to be extended. Response to the new deadline was still low.

No seven people can be expected to produce an entire yearbook, and this situation certainly can't continue. The Pub Board is asking that any people with talent and/or interest

in the following areas contact Heather Hicks or Kearsten: writing, art, layout, computer, typing, photography, and business management (sell ads and collect commissions).

The thought of not having a yearbook may be quite a shock to Rhodes students, especially those who will be seniors next year. However, if the Links has to be discontinued for lack of staffing, the students have no one to blame but themselves.

Sincerely,
Kearsten Angel
Links Editor
Heather Hicks
Publications Commissioner

An Open Letter To
The College Community:

AIDS, other sexually transmitted diseases and unwanted pregnancies are problems that face every college student in the nation, including those at Rhodes College. Ultimately, each of us as an individual is responsible for the decisions we make about our sexuality and how we express it. We must understand that, aside from abstinence, faithful use of condoms is the very best way to protect ourselves from disease and unwanted pregnancy. However, in order for students to make mature decisions about sexual practices they must have access to the means to carry out these choices, as well as information upon which to base these decisions. Hence, the college must not only attempt to educate students about the use of condoms, but also make condoms readily available to the students who want them.

While concerning himself with the education of students, the most vocal administrator on campus, President Daughdrill, seems largely to have ignored the necessity of providing condoms on campus. Moreover, President Daughdrill has moved to block efforts by Student Health Ser-

vices to distribute condoms on campus. The Administration's only defense of their position has been to state that distributing condoms contradicts principles of "the Judeo-Christian tradition." To be honest we do not understand what this means; we did not know that there was a definitive Judeo-Christian position on providing condoms for college students.

Thus, we would like to invite President Daughdrill or any other member of the administration to make a spoken or written presentation on the subject of "the Judeo-Christian

tradition," the school's responsibility to its students and the use of condoms in contemporary life. The President's attitude that this issue is not open to debate is unacceptable — we expect a reply. Perhaps in clarifying the administration's reasoning on this issue a real dialogue will develop between students and administrators. Something must be done now, we have ignored the problem for too long.

Sincerely
The Members of
the Democratic
Socialists of America

The Sou'wester

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The *Sou'wester* is the official student newspaper of Rhodes College. It is published every Thursday throughout the fall and spring semesters with the exception of holidays and exam periods. The office is #10 in the Briggs Student Center. Staff meetings are held there each Tuesday night at 6:00 and all students are welcome to attend.

Interested parties are encouraged to write letters to the Editor, which may be delivered to the office or sent via campus mail. Any letter for publication may be edited for clarity, length, or libelous content.

Student publications at Rhodes are governed by the Publications Board — the Editor-in-Chief and Asst. Editor are the elected representatives of that Board. The opinions expressed in editorials and featured columns are those of the editors and contributing writers and do not necessarily represent the official viewpoints of Rhodes College.

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The Sou'wester
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Applications
are now
available
for editor
and assistant
editor of
the 1989-90
LINKS
YEARBOOK

AT THE LAUNDROMAT

A friend told me once:
"You might meet the man of your
dreams."

I imagine myself with someone:
Sorting Laundry,
Embarrassed when lace panties
Fell to the floor.

Over the swish of washers,
We discuss Hemmingway,
The poetry of Shelley,
The way the sun sets
Over the Mississippi.

A woman screams at her child.

I am making neat squares
With pairs of lace panties.

—Laura Blankenship

Graduation

(Continued From Page 1)

Schreiner College for nine years, and from 1983-87 was a lecturer at Vanderbilt Divinity School on polity, preaching, worship and liturgy. He was a Leadership Nashville participant in 1984 and has been active in the Louisville Seminary alumni association.

Margaret Hyde was for many years a director of Malone and Hyde Inc., the Memphis-based grocery corporation. Recently, she co-chaired (with John Bryan) the Alumni Challenge Task Force that raised money for the Ten-Year Development Campaign which concluded Dec. 31, 1987. Hyde chaired the music building committee, raising funds for the construction of Hassell Hall, and served on the Capital Resources Council, which was responsible for steering the Ten-Year Development Campaign.

In 1973 the J. R. Hyde Scholarships were established by the J.R. Hyde Foundation, which Ms. Hyde oversees, providing stipends equal to the full cost of tuition, room and board.

Mike Cody, who holds his J.D. degree from the University of Virginia, began his career with the noted Memphis law firm of Burch, Porter and Johnson. He served on the Memphis City Council from 1975-77. In 1977 he was appointed U. S. attorney for the western district of Tennessee. Four years later he rejoined Burch, Porter and Johnson, and in 1984 was named attorney general for the state of Tennessee. Last year, he returned to private practice in Nashville.

Cody, who is married to the former Suzanna Mareten ('75), is a member of the Nashville, Tennessee and American Bar Associations and is a fellow of the American Bar Foundation. He has served on the Tennessee Judicial Council and Conference, Code and Sentencing Commissions and the Attorney General's Advisory Committee of United States Attorneys.

Co-author of the book *You Can't Eat Magnolias* (McGraw-Hill, 1972)

and several legal articles, Cody has served as adjunct professor of law at Memphis State and Vanderbilt.

Frank L. McRae, a graduate of Memphis State University and Emory University's Candler School of Theology, nonetheless has strong ties with Rhodes. One of the many ministries of nearby St. John's United Methodist Church is the Tuesday evening soup kitchen staffed by Rhodes students.

Long active in civil rights and social justice causes, McRae has served on the boards of several church and civic organizations. The Commercial Appeal, Memphis' daily newspaper, named him one of the city's 10 outstanding citizens of the 1970's. McRae is the recipient of numerous awards, including two from the National Conference of Christian and Jews.

McRae was appointed by Tennessee Governor Ned McWherter to serve on the Commission for the Commemoration of the Holocausts. He was a member of the Shelby County Think Tank for Free the Children, the nationally-recognized program dedicated to breaking the cycle of poverty, and was one of the organizers of the Church Health Center of Memphis, an ecumenical ministry to the working poor.

Joe Rodgers, who holds a B. S. degree in civil engineering from the University of Alabama, founded his own general contracting firm in Nashville in 1966. During his 13-year association with the Rodgers Companies, it grew to one of the largest in the nation with offices in Amsterdam, Athens and Riyadh, Saudi Arabia. He sold the company in 1979, and since that time has been involved in the founding of other successful enterprises such as JMR Investments and Rodgers Business Interests Ltd.

Appointed U. S. ambassador to France by President Reagan in 1985, Rodgers had served as finance chairman for the Republican Na-

WEIGHTROOM JUNKIE

— by Web Webster

"High fiber, low fat. Cut down to one meat meal a day. Eat vegetables, fruits and grains for the other two. Eat a lot of vegetables. Then eat some more. Drink water religiously. Oh, and if you're really serious about this fitness thing, stop smoking and drinking entirely."

It's a scary prospect; one made more so by the fact that it repeats itself in my head like Debbie Gibson on MTV. It's become a litany for me, and a damned hated one at that.

Healthy eating is one thing and I'm all for it. But let me tell you one thing. Despite anything that your vegetarian friends may tell you, there are only so many ways that one can have vegetables before they induce vomiting. Despite how the Rat tries to disguise it, squash casserole is still a vegetable. I hate vegetables. I'm so sick of vegetables that the sight of a salad makes me want to throw myself before a slow moving train. I have horrible dreams about Clarence Birdseye and the Green Giant chasing after me. I want a steak. A steak that's been marinating in wine sauce for a week. Deep fat fried, and covered in salt. I want cholesterol. I want to slam a pitcher of lard. But I won't. Because I have to eat vegetables. Lots of them. Then I have to eat some more.

You see, I've started working out. I am not an especially athletic person. Somewhere between footy pajamas and loan payments, I forgot to learn how to be interested in sports. And the most baffling thing is, I've no idea why. My father is a good man, and tried to teach me how to throw a spiral. "c'mon Web. Just ten times, and we can go inside and eat dinner." Nine successful catches, one drop, begin again. Repeat until reduced to tears.

Initially, this didn't really cause a problem. When you're little, you run places, just because that's how you get someplace; you run. As time went on, I managed to find other things to do. "Really, someone needs to keep score. I'm good with numbers. I got a one hundred on a math test, and by necessity, developed a sense of humor about my lack of athletic prowess. "No, you guys go ahead and throw things at each other. I'll do color commentary." So it wasn't feelings of inadequacy that drove me to working out.

tional Committee from 1979-81, the 1984 Reagan-Bush campaign and the 50th American Presidential Inaugural Committee. In 1981 Reagan appointed Rodgers to the Foreign Intelligence Advisory Board. He is founder and current chairman of the Vote America Foundation.

The government of France has awarded Rodgers the rank of Commandeur of the Order of Arts and Letters, and in March President Francois Mitterrand is scheduled to award him the rank of Grand Officer in the Legion of Honor.

It was the cover story of "Excessively Attractive People in Really Expensive Clothes Magazine." Something like "Scientifically Proven that People With Large Flabby Midsections Will Fail in Marriage and Business." The message was embarrassingly clear. I had to start working out.

After spending an entire night awake saying to myself that this was good for me, I spent the next day until four-thirty doing the same thing. Workout time came far too early, and I went down to the weight room. It seems that all the most horrible places in the world are down somewhere. Down to the principal's office, down to the station, down to the weight room.

I arrived, and some guy with Toyota-sized biceps was benching what looked like six hundred pounds. "Benching," incidentally, is a sound bite signifying the act of struggling to keep large amounts of

weight from crushing one's chest. After this guy had benched this obscene amount of weight ten times, he got up and said "Well, now I'm warmed up."

Dying at twenty two of a heart attack didn't seem that bad anymore.

They tell me that it's good for me. And I try to believe that it is. But how can anything that's so good for you involve moving big heavy things, eating bland veggies, and wondering if you could get the name of the store where Schwarzenegger bought his muscles.

After spending an hour lifting heavy things and putting them down, I go to dinner, invigorated and feeling far too attractive to be in the Rat. I serve myself a large salad with no dressing, cottage cheese, six gallons of water, and, as special treat, a piece of whole wheat toast with peanut butter. "Web, you're sweating," someone says, "Have you been walking up stairs again?" I've got a ways to go yet.

Miscellany

Salvador Dali is Dead

by F. Grant Whittle

I woke up one morning last week, a frog in my ear and my foot smelling slightly of Allspice. I reached over to the nightstand and grabbed my eyeballs and popped them in the sockets and gazed over at Bill, whose antlers had steaks impaled on them.

I looked in the mirror and saw a reflection of the Marx Brothers poster on my wall. Then I realized Salvadore Dali was dead. That's when I woke up Bill. He went back to sleep, though, because his cloven hoof hurt.

Salvador Dali! His moustache grinning over his lip like a second mouth, his eyes glazed but ever so sharp, that cane in his hand, that scarf wrapped around his throat! I sighed to know we had been parted in this world.

It must have been in high school that I realized the significance of Salvador Dali in my life. My blood ran lukewarm for dragons and wizards, and the strange assortment of demons that had collected in my head congealed in a sort of artistic pseudo-surrealism (which was called the exquisite meeting of an umbrella and a viewing machine on a dissecting table). I traded one nose for another and laid down a portfolio of images in my four years of art classes that would dazzle any would-be nut.

It was the image that first drew me to Salvador. The actual idea of Surrealism (which, incidentally, Senor Dali did not practice, having been excommunicated by Andre Breton), the king of the Surrealists was of little importance until my senior year of high school. But I gazed on those images, liquid, spellbinding, the ants crawling on the watchcases, the latent sexuality, and was drawn to them. In my early days when I was more of a homebody and a bore (not that I'm not much less a bore these days) Salvador helped to etch an identity — something to set me apart

from the hopeless drudges: prom queens, debating captains, and student council president.

I took to being surreal myself, which I only recently realized may be surreal in itself. Walking around with my umbrella unfurled on the sunny days, wearing gloves in English class. All the while imagining myself as Salvador — freed at last from normalcy and conformity, lost in a sane madness.

Then I started automatic writing. That's when you sit down and let yourself write without thinking about it. I truned out reams of the stuff. Page upon page of "subconsciously" affected prose. And none of it readable. My freshman year at Rhodes I was turning out surreal plays and poems at a breathtaking pace. It was then I learned everything I wrote like that was dull and humourless, except to myself. Surrealism was OK, but in writing, at least, it needed to be tempered with clarity.

But now Salvador is dead. His spirit, so long battling against realities like death by confronting them and showing them for what they really are: dark jokes encased inside hog fat, had given up and departed. People called him a charlatan, and he probably was, but who cares? The best in Salvador Dali was his humour. I cannot gaze upon his paintings, even the most crude and disgusting, without laughing. His paintings are filled with double entendres, impossible coincidences, and even banal sophomorisms. What joy Salvador has left behind for us!

And I looked in the mirror some more and my face erected itself out of the wall and I looked at my overgrown whiskers, wishing they could be twisted into tentacles. Bill grunted a warning before disappearing in the mist and one of my eyes fell out into a glass of water.

Peace.

Dilemma Addresses U.S. Policies in Africa

The campus and community at-large held its 1989 discussion last week on "Southern Africa and the U.S.: Policies of Oppression?". During the week, the group invited two experts on the political and social climate in the region as well as providing literature and videos.

Dr. William Minter was the featured speaker on Monday, March 6 and spoke on the topic of "Apartheid's Contras: the U.S. and South Africa's Regional Wars". On Wednesday, Prexy Nesbitt of the Mozambique Solidarity Office lectured on "Southern Africa Under Siege; The Case of Mozambique" and provided video footage from the country. Dilemma also showed "Witness to Apartheid", which dealt with the impact of apartheid on the lives of black South Africans, on Tuesday evening.

Minter, who has authored three books on the climate in Southern Africa, explained how the government of South Africa has continued fighting two wars in the region behind the scenes; Angola and Mozambique. In the case of Mozambique, where Minter had just returned, he claimed that all the stories of the rebel soldiers were the same: "They (RENAMO), the South Africa equipped rebel group attempting to overthrow the regime) came and they captured me. Sometimes they killed a number of people in the village. They put me into three months of training and gave me an AK47. If I ran away, they would shoot me."

In Minter's opinion, there is no doubt that South Africa is the motivating factor. Generals from the white minority controlled country

are constantly airlifted in and out. In the ten years of its existence, the army has grown to about 20,000 people and has destroyed 20 percent of schools and health clinics in the country. Also, the U.S. State Department estimated that RENAMO has killed at least 100,000 civilians.

Angola has also been at war constantly since gaining their independence in 1975 from Portugal. In this case, the socialist and Cuban-backed government is facing opposition from UNITA, which is vitally affected and controlled by South Africa. Minter pointed out how our government has not helped the situation over the years by backing Portugal in the early 70's to providing technology and weapons to South Africa.

Minter claimed that the Reagan presidency was not a help in the two countries' stability. "I am sure CIA Director Casey said that he would be happy to step up attacks against Mozambique and Angola. I can't prove it because Casey wrote nothing down."

The region has received publicity of late for the peace plan that is trying to be worked out between Angola and South Africa. The terms of the treaty are that: Namibia will be independent (it has been controlled by South Africa) and the South African army will be out by April to make way for UN troops to oversee elections in November, South Africa will stop intervening in Angola, and Cuban troops will depart from Angola.

"One could get the impression that there is peace now and all problems are solved. That is a bit of an exaggeration." He went on to explain the

many ways South Africa could still interfere with the process.

Minter feels that the only solution to the problem is cutting off the head of the perpetrator.

"The wars in Southern Africa are going to last as long as white majority rule continues (in South Africa). There may be temporary peace, but it will not last until the cause of the war, the white regime, (is overthrown). We need more sanctions, not less, to up cost of the regime."

Prexy Nesbitt devoted his whole lecture to the critical situation of Mozambique and the "extreme arm of apartheid." He described Mozambique, which he is a consultant to in Chicago, as the "worst holocaust since World War II." He claims that 1/3 of the country is at danger and that millions are either refugees or dependent on relief.

The cause, he says, is South Africa and the bandits, RENAMO, that are under them.

"I have been there six times. You learn a lot about war and the nature of war. They (RENAMO) are not only a South Africa product, but part and parcel of the South African army." He also explained the process of recruiting and using the bandits against the people in the country.

He said that the U.S. is "crucial terrain" in the survival of the Mozambique government. We can no longer embrace apartheid and racial violence.

"Mozambique government feels that this is a very critical moment in the survival of the country. If the U.S. decides to do what it is doing in Angola, then there is no question it is the end of Mozambique. The end!"

Assembly Makes Media Track Recommendation

by Elizabeth Orr

Last year, a proposal was made to discontinue the Media Track Major, a part of the Theatre-Media Arts Department. The decision caught many potential Media majors by surprise and a sub-committee of the curriculum committee was formed to study and evaluate the media track. This subcommittee, headed by Professor Charles Mosby, will present its proposals about the Media track to the faculty during their faculty meeting this month.

Several problems with the Media track have been cited. It is understaffed, with only one professor, and the classes available fit into many different departments and majors at Rhodes College. Professor Tony Garner, head of the Theatre/Media Arts Department, states, "The problem is that the courses themselves fit into several divisions of the college (such as Humanities, English, etc.) and to have a major that cuts across several divisional lines is . . . simply problematic."

Media majors are in a difficult situation if the media track is discontinued. Professor Tony Garner specifically stated that those students in the Media track will be able to graduate with the Media major. However, the Class of 1991's prospective Media majors feel cheated because the Rhodes College Bulletin for their year gave the option of majoring in Media. Because they haven't had a chance and didn't need to declare their majors yet, those who are just now deciding they would like to major in Media or bridge it are experiencing difficulty in declaring Media as their major because of the threat of the discontinuance. One member of the class of 1991 explains, "Some of the proposals are very unfair to the class of 1991 because its in our catalogue that we are able to do

it." The Rhodes College Student Assembly has been working on the Media track problem since it came about last year. They have submitted a proposal and endorsed the proposals of the sub-committee of the curriculum committee concerning the Media track. They held special Media forums during their meetings and a Campus Concerns Corner dealing strictly with the draft of their proposal before submitting it. The proposal states that the class of 1991 retains the right to graduate with a media track major as prescribed by the 1987-88 Bulletin of Rhodes College, that the Media Department should not be denied opportunity for growth over the next five year period, and that Media classes should not be abolished even if the track is abolished.

Ann Dixon, former president of the Student Assembly, gave reasons why the Assembly submitted this proposal: "We endorsed the proposal from the sub-committee of the curriculum committee concerning the Media track because students feel that Media is an essential part of a liberal arts education and that the sophomores of the class of 1991 deserve the right to graduate with a Media major."

The decision whether to the Media track can exist as a separate entity at Rhodes College will be determined soon. Many feel that Media is an important part of a liberal arts education and the classes given here are helpful to any major. As Kellye Crane, a potential Media major, notes, "I feel that the discontinuance of the Media track would be cheating the students of a full liberal arts education because the Media classes are very applicable to any field of study. To see them gone would be a great disservice."

Literary Arts Festival Begins April 3

by Jody Casell
and Toddie Peters

This year's Literary Arts Festival, which will be held from April 3 to April 5, centers around the theme of contemporary American poetry and brings a talented group of poets from Indiana University to Rhodes College. The Festival is completely student organized and funded by the community.

This year's Festival will include 3 poetry readings, workshops, and a panel discussion open to the campus and community.

Anyone interested in participating in the poetry workshop should submit their work to Toddie Peters by Wednesday, March 29. Participating in the Festival will be Lynda Hull, who has had poems published in the

New Yorker, the *North American Review*, and *Poetry*; Roger Mitchell, who received degrees from Harvard, the University of Colorado, and Manchester University and was the editor of *The Minnesota Review* for eight years; Maura Stanton, who is a graduate of the University of Minnesota and the University of Iowa, and whose poetry has appeared in *The American Poetry Review*, *Atlantic Monthly*, *The New Yorker*, and *Poetry*.

Also featured will be David Wojahn, winner of the Yale Younger Poets Prize for *Icehouse Lights* (1982), whose poetry has appeared

in *Poetry*, *The New Yorker*, and *American Poetry Review*; Richard Cecil, who is currently teaching creative writing at Rhodes is a graduate of the University of Maryland, with graduate degrees from the University of Iowa, and Indiana University, and whose work has been published in *American Poetry Review* and *Poetry*; and Dean Young who has just completed his graduate degree at Indiana University and published his first book of poetry.

Other activities during the festival include informal meetings with the poets and an exciting trip to Grace-land.

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Scholarships Announced

The proceeds from the 2nd Annual Gospel Music Extravaganza held on Feb. 24th were used to provide \$500 scholarships for 3 selected members of Rhodes' Black Students Association. Judged by an 8 member committee, (4 faculty members and 4 students), the applicants were evaluated on the basis of academic achievement and potential, extracurricular activities, and future goal. Applicants also submitted a faculty recommendation and were individually interviewed by the eight member committee. The winners were Andrew Lorenzo Wiggs, Tonya Renee Floyd, and Sharonda Lynn McMurray.

Wiggs is a junior at Rhodes, majoring in Computer Science/Business Administration. Upon graduation, he plans to either attend graduate school majoring in Business Administration or to enter the work force as a computer programmer.

Floyd is a freshman and is considering majoring in Biology and/or Political Science. She plans to incorporate medicine and politics in her future goals.

McMurray is a freshman and is planning to major in economics or business administration. Sharonda plans to attend graduate school where her area of concentration will be financing marketing and sales.

The Sou'wester

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Special Section

Education, Socialization and Individu

This was read as the keynote address at the 75th annual meeting of the American Association of Colleges (Theme: "Overcoming Fragmentation: The Challenge of Connecting Learning"), on January 5, 1989.

by Richard Rorty
University of Virginia

When people on the political right talk about education, they immediately start talking about truth. Typically, they enumerate what they take to be old, familiar, self-evident truths, and regret that these are no longer being inculcated in the young. By contrast, when people on the political left talk about education, they talk first about freedom. The left typically views the old familiar truths cherished by the right as part of the crust of convention which needs to be broken through, vestiges of old-fashioned modes of thought from which the new generation deserves to be freed.

When this opposition between truth and freedom becomes explicit, both sides wax philosophical and produce theories about the nature of truth and of freedom. The right usually offers a theory according to which, if you have truth, freedom will follow automatically. According to this theory, human beings have within them a truth-tracking faculty called "reason," an instrument capable of uncovering the intrinsic nature of things. Once such obstacles as the senses, or the passions, or sin are overcome, the natural light of reason will guide us to the truth. Deep within our souls there is a spark which the right sort of education can fan into flame. Once the soul is afire with love of truth, freedom is bound to follow — for freedom consists in realizing one's true self — that is, in the actualization of one's capacity to be rational. So, the right concludes, only the truth can make us free.

This Platonic picture of education as the awakening of the true self is, however, easily adapted to the needs of the left. The left dismisses Platonic asceticism, exalts Socratic social criticism. It identifies the obstacles to freedom which education must overcome not with the passions or with sin but with convention and prejudice. What the right calls "overcoming the passions" the left calls "stifling healthy animal instincts". What the right thinks of as the triumph of reason the left describes as the triumph of acculturation, acculturation engineered by the powers that be. What the right describes as civilizing the young the left describes as alienating them from their true selves. In the tradition of Rousseau, Marx, Nietzsche, and Foucault, the left pictures society as depriving the young of their freedom and of their essential humanity so that they may function as frictionless cogs in a vast, inhuman, socio-economic machine. So, for the left, the proper function of education is to make the young realize that they need not and should not consent to this alienating process of socialization. On the leftist's inverted version of Plato, if you take care of freedom — especially political and economic freedom — truth will take care of itself. For truth is what will be believed once the alienating and repressive forces of society are removed.

On both the original, rightist, and the inverted, leftist account of the matter, there is a natural connection between truth and freedom. Both argue for this connection on the basis of distinctions between nature and convention and between what is essentially human and what is inhuman. Both accept the identification of both truth and freedom with the essentially human. The difference between them is simply over the question: is the present socio-economic setup in accordance, more or less, with nature? Is it, on the whole, a realization of specifically human potentialities or rather a way of frustrating those potentialities? Will acculturation to the norms of our society produce freedom or alienation?

On abstract philosophical topics, therefore, the right and the left are largely in agreement. The interesting differences between right and left about education are concretely political. Conservatives think that the present set-up is, if not exactly good, at least better than any alternative suggested by the radical left. They think that at least some of the traditional slogans of our society, some pieces of its conventional wisdom, are the deliverances of "reason." That is why they think education should concentrate on resurrecting and reestablishing what they call "fundamental

truths which are now neglected or despised". Radicals, in contrast, share Frank Lentricchia's view that the society in which we live is "mainly unreasonable." So they regard the conservative's "fundamental truths" as instances of what Foucault calls "the discourse of power". They think that continuing to inculcate the conventional wisdom amounts to betraying the students.

In the liberal democracies of recent times, the tensions between these two attitudes toward education has been resolved by a fairly simple, fairly satisfactory, compromise. The right has pretty much kept control of primary and secondary education, and the left has gradually gotten control of non-vocational higher education. In America, our system of local school boards means that pre-college teachers cannot, in the classroom, move very far from the local consensus. By contrast, the success of the AAUP in enforcing academic freedom means that many college teachers set their own agendas. So education up to the age of eighteen or nineteen is mostly a matter of socialization — of getting the students to take over the moral and political common sense of the society as it is. It is obviously not only that, since sympathetic high-school teachers often assist curious or troubled students by showing them where to find alternatives to this common sense, thereby encouraging the student's doubts about his or her society. But these exceptions cannot be made the rule. For any society has a right to expect that, whatever else happens in the course of adolescence, the schools will inculcate most of what is generally believed.

Around eighteen or nineteen, however, American students whose parents are rich enough to send them to reasonably good colleges find themselves in the hands of teachers well to the left of the teachers they met in high school. These teachers do their best to nudge each successive college generation a little more to the left, to make them a little more conscious of the cruelty built into our institutions, of the need for reform, of the need to be skeptical about the current consensus. Obviously this is not all that happens in college, since a lot of college is, explicitly or implicitly, vocational training. But our hopes that colleges will be more than vocational schools is largely a hope that it will encourage such Socratic skepticism. We hope that the students can be distracted from their struggle to get into a high-paying profession, and that the professors will not simply try to reproduce themselves by preparing the students to enter graduate study in their own disciplines.

This means that most of the skirmishing about education between left and right occurs on the borders between secondary and higher education. Even ardent radicals, for all their talk of "education for freedom," secretly hope that the elementary schools will teach the kids to wait their turn in line, not to shoot up in the johns, to obey the cop on the corner, and to spell, punctuate, multiply and divide. They do not really want the high schools to produce, every year, a graduating class of amateur Zarathustras. Conversely, only the most resentful and blinkered conservatives want to ensure that colleges hire only teachers who will endorse the status quo. Where things get difficult is when one tries to figure out where socialization should stop and criticism should start.

This difficulty is aggravated by the fact that both conservatives and radicals have trouble realizing that education is not a continuous process from age five to age twenty-two. Both tend to ignore the fact that the word "education" covers two entirely distinct, and equally necessary, processes — socialization and individuation. They both fall into the trap of thinking that a single set of ideas about the nature and function of education will work for high school and for college education. That is why both have had trouble noticing the differences between Allan Bloom's and E. D. Hirsch's recent books. The cultural left in America sees Bloom and Hirsch as examples of a single assault on freedom, twin symptoms of a fatuous Reaganite complacency. Conservatives, on the other hand, overlook the difference between Bloom's Straussian doubts about democracy and Hirsch's Deweyan hopes for a better-educated democratic electorate: they think of both books as urging us to educate for truth, and to worry less about freedom.

Let me start putting some of my own cards on the table. I think that Hirsch is largely right about the high schools and Bloom

by Dean Harmon Dunathan

The past few years have seen a more serious debate about the purposes and content of higher education than has been true in some decades. Secretary Bennett's broad criticism of colleges and liberal arts curriculum have pushed curricular issues on to the front page of the Times and Wall Street Journal. E. J. Hirsch's cultural literacy suddenly and gratifyingly seems as important a concept as was computer literacy some years ago.

Rorty wields a giant brush and it is easy to pick at his generalizations. Still, whatever one may think of his Deweyite perspective, his is a coherent view of the purpose and of the stages of education. I thought it a good way to foster discussion of these issues in the Rhodes community. Rorty is one of this country's best known philosophers. Now at Virginia, he was for many years Professor of Philosophy at Princeton.

Three faculty members were asked to respond to Rorty's address and their comments begin on the next page.

After Spring vacation the Sou'wester will publish another provocative article, "The Image of Christian Colleges" by William Craft. This piece, published in Liberal Education in December, will also be accompanied by comment from faculty and students. I am grateful to the editors of both Dissent and Liberal Education for their permission to publish these essays.

largely wrong about the colleges. I think that the conservatives are wrong in thinking that we have either a truth-tracking faculty called "reason" or a true self which education brings to consciousness. I think that the radicals are right in saying that if you take care of political, economic, cultural and academic freedom then truth will take care of itself. But I think the radicals are wrong in believing that there is a true self which will emerge once the regressive influence of society is removed. There is no such thing as human nature, in the deep sense in which Plato and Strauss use this term. Nor is there such a thing as alienation from one's essential humanity due to societal repression, in the deep sense made familiar by Rousseau and the Marxists. There is only the shaping of an animal into a human being by a process of socialization, followed (with luck) by the self-individualization and self-creation of that human being through his or her own later revolt against that very process. Hirsch is dead right in saying that we Americans no longer give our children a secondary education which enables them to function as citizens of a democracy. Bloom is dead wrong in thinking that the point of higher education is to help students grasp the "natural" superiority of those who lead "the theoretical life." The point of non-vocational higher education is, instead, to help students realize that they can reshape themselves — that they can rework the self-image which makes them competent citizens, into a new self-image, one which they themselves have helped to create.

I take myself, in holding these opinions, to be fairly faithful follower of John Dewey. Dewey's great contribution to the theory of education was to help us get rid of the idea that education is a matter of either inducing or educating truth. Primary and secondary education will always be a matter of familiarizing the young with what their elders take to be true, whether it is true or not. It is not, and never will be, the function of lower-level education to challenge the prevailing consensus about what is true. Socialization has to come before individuation, and education for freedom cannot begin before some constraints have been imposed. But, for quite different reasons, non-vocational higher education is also not a matter of inculcating or educating truth. It is instead a matter of inciting doubt and stimulating imagination, thereby challenging the prevailing consensus. If pre-college education produces literate citizens and college education produces self-creating individuals, then questions about whether students are being taught the truth can safely be neglected.

Dewey put a new twist on the idea that if you take care of freedom truth will take care of itself. For both the original Platonism of the right and the inverted Platonism of the left, that claim means that if you free the true self from various constraints it will automatically see truth. Dewey showed us how to drop the notion of "the true self," and how to drop the distinction between nature and convention. He taught us to call "true" whatever belief results from a free and open encounter of opinions, without asking whether this result agrees with something beyond that encounter. For Dewey, the sort of freedom which guaran-

Thursday, March 15, 1989

Daniel Cullen

With *The Closing of the American Mind* Allan Bloom moved the hoary debate about "the crisis in education" far beyond the issue of "Why Johnny can't read." Richard Rorty enters the fray precisely because Bloom raised the stakes to the highest level, the level on which Rorty argued in his significant book, *Philosophy and the Mirror of Nature*. Bloom's indictment of "our listless universities" begins with the issue of curricular reform but swiftly climbs to philosophical first principles. In brief, Bloom argues that the university has abandoned its mission to build a genuine community of knowers. Indeed the University has transformed itself into the "multiversity" as the status of reason and the affirmation of the unity of knowledge have been swept away by a powerful current in continental philosophy. Bloom boldly attributes the crisis of American higher education to the university's forgetting (or forsaking) the permanent philosophical truths about human nature. For, he argues, it is only in

their light that we can construct a curriculum that will transmit the enduring philosophical assertion, transcending any pedagogical concerns, that causes Rorty to take up arms.

Rorty's principal quarrel is with the philosophical tradition that Bloom affirms. Rorty's arresting proposal that the university disregard the very discussion and planning of a curriculum must be viewed against this backdrop. The strongest case for a curriculum is that the world is indeed a cosmos, that there is a structure to it, and that it is ultimately, which is not to say immediately, available to the human mind. One might think of the curriculum as a ladder reaching from opinion to knowledge of the nature of things. At a minimum the curriculum imparts some nonarbitrary direction to the restless mind; it is, literally, a course. Rorty accepts the idea of a curriculum at the first level of education, but rejects it at the next.

Since children are after all born into a world, the elementary task of

education is to transmit that inheritance. Thus Elementary Education is by nature conservative. Rorty accepts this, recognizing that children are initiated into a tradition or a consensus that necessarily precedes them. He has no quarrel with E.D. Hirsch's argument that American children have lost or been robbed of their inheritance precisely in the extent to which the world is unfamiliar to them. Rorty signs on to the project of reversing cultural illiteracy in the primary and secondary schools.

It is at the university level that Rorty rejects the very notion of a curriculum. For while society may have a structure or a consensus that every citizen must grasp (if not affirm), the reality that preoccupied the philosophical tradition is not what it has been made out to be. Rorty's philosophical project has been to smash the understanding of the mind as "the mirror of nature." He wants to disabuse us of the notion that there is something "out there" for the mind to grasp. For Rorty, the world is only an interpretation. There are no "permanent human problems" as Bloom would have it.

Thus there is no agenda for the inquiring mind. Rather there is an invitation to participate in an endless variety of nondirective "conversations." Out goes scientific objectivity; it is naive, resting on the mistake that there is something "out there" that is "given" to us. Rorty anticipates the accusation of relativism, even nihilism. How does he respond?

Let us, he says, produce our own truth in free agreement. Our assertions about the world will be "justified by society rather than by the character of the inner representations they express." That is to say, truth becomes whatever establishes itself as a consensus. (Readers of Thomas Kuhn will recognize this argument.) At the same time the role of the interpreter-philosopher is to continually break the established consensus, lest we delude ourselves with the notion that we know anything (in the old fashioned sense). For Rorty, the authentic life of the mind is an endless cycle of consensus-building (but only by "free agreement," never "will to power!") and liberating destruction

of "social truths." Where does that leave us? Rorty would say, in Freedom. And with this conclusion he reenters the atmosphere of the education debate and speaks to the concrete issues.

Rorty envisions college education liberated from a stifling consensus, released from the dead hands of "reason," "truth" and "human nature." Let us overcome the error that socio-political institutions need to be "based" on some external foundation. Let us put aside the notion that truth is correspondence to reality. The traditional curriculum is a prison. The philosophical which Rorty debunks had imputed a certain striving, an eros, to the human mind and portrayed philosophy as precisely the quest of a restless consciousness for a universal science and the systematic dissipation of error. But Rorty reveals that there is no truth, only interpretation. Where Bloom sees an abyss, Rorty sees a horizon of freedom.

Rorty's reform proposal is simple and engaging. Let the students read what they want, let the professors

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Rorty

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tees truth is not freedom from the passion or sin. Nor is it freedom from tradition, or from what Foucault called "power." It is simply socio-political freedom, the sort of freedom found in bourgeois democracies. Instead of justifying democratic freedoms by reference to an account of human nature and the nature of reason, Dewey takes the desire to preserve and expand such freedoms as a starting-point — something we need not look behind. Instead of saying that free and open encounters track truth by permitting a mythical faculty called "reason" to function unfettered, he says simply that we have no better criterion of truth than "what results from such encounters."

This account of truth — the account which has recently been revived by Jurgen Habermas — amounts to putting aside the notion that truth is correspondent to reality. More generally: it puts aside the idea that inquiry aims at accurately representing what lies outside the human mind (whether this be conceived as the will of God, or the layout of Plato's realm of Ideas, or the arrangement of atoms in the void). It thereby gets rid of the idea that socio-political institutions need to be "based" on some such outside foundation. For Dewey as for Habermas, what takes the place of the urge to represent reality accurately is the urge to come to free agreement with our fellow human beings — to be full participating members of a free community of inquiry. Dewey offered neither the conservative's philosophical justification of democracy by reference to eternal values nor the radical's justification of it by reference to decreasing alienation. He did not try to justify democracy at all. He saw democracy not as founded upon the nature of man or reason or reality but as a promising experiment engaged in by a particular herd of a particular species of animal — our species and our herd. He asks us to put our faith in ourselves — in the utopian hope characteristic of a democratic community — rather than asking for reassurance or back-up from outside.

This notion of a species of animals gradually taking control of its own evolution by changing its environmental conditions leads Dewey to say, in good Darwinian language, that "growth itself is the moral end" and also to say that "To protect, sustain and direct growth is the chief ideal of education." Dewey's conservative critics denounce him for fuzziness, for not defining the word "growth", not giving us a criterion of growth. But Dewey rightly saw that any such criterion will cut the future down to the size of the present. Asking for such a criterion is like asking a dinosaur to specify what would make a good mammal, or asking a 4th century Athenian to propose forms of life for the citizens of a twentieth-century industrial democracy.

Instead of criteria and definitions, Deweyans offer inspiring narratives and fuzzy utopias. Dewey had stories to tell about our progress from Plato to Bacon to the Mills, from religion to

rationalism to experimentalism, from tyranny to feudalism to democracy. In their later stages, these narratives merged with Emerson's and Whitman's descriptions of democratic vistas — with their vision of America as the place where human beings will become unimaginably wonderful, different, and free. For Dewey, Emerson's talent for criterionless hope was the essence of his value to his country. In 1903 Dewey wrote that "the coming century may well make evident what is just now dawning, that Emerson is not only a philosopher, but that he is the Philosopher of Democracy . . . For thousands of earth's children, Emerson has taken away the barriers that shut out the sun and has secured the unimpeded, cheerful circulation of the light of heaven and the wholesome air of day."

Dewey's point was that Emerson did not offer truth, but simply hope. Hope — the ability to believe that the future will be unspecifiably different from, and unspecifiably freer than, the past — is the condition of growth. That sort of hope was all that Dewey himself offered to us, and by offering it he became our own century's Philosopher of Democracy.

Let me now turn from this brief exposition of Dewey's philosophy to the topic of how a Deweyan conceives of the relation between pre-college and college education, between the need for socialization and the need to remove the barriers which socialization inevitably imposes. There is a standard caricature of Dewey's views which says Dewey thought that kids should learn to multiply, or to obey the cop on the corner, only if they have democratically chosen that lesson for the day, or only if this particular learning experience happens to meet their currently felt needs. This sort of non-directive nonsense was not what Dewey had in mind. It is true, as Hirsch says, that Dewey "too hastily rejected 'the piling up of information.'" But I doubt that it ever occurred to Dewey that a day would come when students could graduate from an American high school not knowing who came first: Plato or Shakespeare, Napoleon or Lincoln, Frederick Douglas or Martin Luther King. Dewey too hastily assumed that nothing would ever stop the schools from piling on the information, and that the only problem was to get them to do other things as well.

Dewey was wrong about this. But he could not have foreseen the educationist establishment with which Hirsch is currently battling. He could not have foreseen that the US would decide to pay its pre-college teachers a fifth of what it pays its doctors. Nor did he foresee that an increasingly greedy and heartless American middle class would let the quality of education a child receives become proportional to the assessed value of its parents' real estate. Finally, he did not foresee that most children would spend thirty hours a week watching televised fantasies, nor that the cynicism of those who produce these fantasies would carry over into our children's vocabularies of moral deliberation. But Dewey's failures of prescience do not count against his account of truth and freedom. Nor should they prevent us from accepting his notion of the socialization American children

should receive. For Dewey, this socialization consisted on acquiring an image of themselves as heirs to a tradition of increasing liberty and rising hope. Updating Dewey a bit, we can think of him as wanting the children to come to think of themselves as proud and loyal citizens of a country which, slowly and painfully, threw off a foreign yoke, freed its slaves, enfranchised its women, restrained its robber barons and licensed its trade unions, liberalized its religious practices and broadened its religious and moral tolerance, and built colleges in which 50 percent of its population could enroll — a country which had numbered Jefferson, Thoreau, Susan B. Anthony, Eugene Debs, Woodrow Wilson, Walter Reuther, FDR, Rosa Parks, and James Baldwin among its citizens. Dewey wanted the inculcation of this narrative of freedom and hope to be the core of the socializing process.

As Hirsch quite rightly says, that narrative will not be intelligible unless a lot of information gets piled up in the children's heads. Radical critics of Hirsch's books have assumed that he wants education to be a matter of memorizing lists rather than reading interesting books, but this does not follow from what Hirsch says. All that follows is that the students be examined on their familiarity with the people, things and events mentioned in those books. Hirsch's radical critics would sound more plausible if they would offer some concrete suggestions about how to get such a narrative inculcated without setting a lot of examinations tailored to lists like Hirsch's, or if they had some suggestions about how eighteen-year-olds who find *Newsweek* over their heads are supposed to choose between political candidates.

Let us suppose, for a moment, that Hirsch's dreams came true. Suppose we succeed not only in inculcating such a narrative of national hope in most of our students, but in setting it in the larger context of a narrative of world history and literature, all this against the background of the world-picture offered by the latest theories of the natural scientists. Suppose, that is, that after pouring money into pre-college education, closing the schools of education, firing the curriculum experts, abolishing the licensing requirements, building brand-new, magnificently equipped schools in the inner cities and instituting Hirsch-like school-leaving examinations, it proves possible to make most American nineteen-year-olds as culturally literate as Dewey and Hirsch have dreamed they might be. What, in such a utopia, would be the educational function of American colleges? What would policy-makers in higher education worry about?

I think all that they would then need to worry about would be finding teachers who were not exclusively concerned with preparing people to be graduate students in their various specialties, and then making sure that these teachers get a chance to give whatever courses they feel like giving. They would still need to worry about making sure that higher education was not purely vocational — not simply a matter of fulfilling prerequisites for professional schools or reproducing current disciplinary matrices. They would not, however, have to worry about the integ-

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Ben Bolch

Rorty's essay is concerned with the meaning of education. Academics, you see, are among the few workers in our economy with the time to ask about the meaning of what they do, and their arguments about the subject are endless. However, they can agree on two things: (1) whatever they do is very important and (2) it clearly deserves more money. So, as is usual in these kinds of essays, Rorty moans about the "greedy and heartless" people who do not place education at the top of their spending list and about the relative monetary compensation of teachers as compared to other professionals. However, since I know of no conspiracy to prevent the flow of funds into academics, I must admit that I would prefer to allow the market to determine this flow, it having been demonstrated to me long ago that no other mechanism can do a better job. This view, I hardly need to add, makes me anathema in most academic circles.

something that I like to call the whip and candle problem. Everybody agrees that both the sting of the whip and light of the candle are necessary in education, but they cannot agree on how much of each is needed, nor can they agree on when they are needed. I grow impatient with such ruminations. Is it not transparent that no general theory will resolve this problem? Is it not clear that the candle is important from the earliest grades while the whip must be applied at the highest levels of education, including the Ph.D. dissertation?

Rorty's "liberal-conservative" issue is equally curious. His discovery that liberals rule higher education is belaboring the obvious. But do conservatives rule lower education? I thought that the National Education Association did that, and believe me, you will have to open a lot of closet doors at the NEA before a flag-draped conservative leaps out. No, we conservatives are such a despised minority in all of education

that I have even heard it suggested (heaven forbid) that we need an affirmative action program.

To me a basic problem with education, especially of the higher variety, is that professors have become so highly inbred that they are increasingly out of touch with the reality of the lives of nonacademics. In the absence of even the moderating experience of military service, academics seem to me to be locked increasingly into an inward-looking view of their profession. Can some simple internal set of reforms (changing a requirement here, a measurement unit there) overcome this narrowness and make education better or more useful? Reform? Aren't things bad enough as they are?

There is a simple change in the rules that would correct some of the imbalance almost overnight: require that all college professors work for a period of several years outside of the academy. No longer would the relatively simple talent of being good at going to college qualify a person to teach college. No longer would the halls of academe be filled with people who have never had to reconcile their theoretical understanding with

the reality of nonacademic life. No longer would people fall into academics for lack of anything better to do.

Can anyone doubt that such a change of rules would do more to improve education than additional philosophical essays? Why is it so hard for professors who call for a diverse student body to insist as well on a diverse professorial body? The survivors of this plan, the few, the proud, would not only be highly dedicated to education but would also most likely receive the higher economic recognition which academics crave. This improvement would come not by government fiat, but because the market would naturally place a higher valuation on such persons.

But only the hopelessly naive would believe that such a change will be forthcoming. No, I suspect that things will have to get much worse before they get better. We will continue to see surveys of graduate students in economics who, when asked what was important for success in graduate school, overwhelmingly chose "facility at higher mathematics" over "a good understanding of

the economy." We will continue to see the teachers of our future teacher look inward until they have virtually no external relevance left at all.

I am fully aware that most academics who have managed to read this far will dismiss all that I have said with the accusation that I am excessively concerned with the narrow vocational aspect of education. Or, perhaps they will argue that one does not need to have experience outside academe in order to think great thoughts. For them I will pose a question. What would you predict would happen to a person who joined an organization such as AT&T at the age of five or six only to emerge on retirement at age seventy? Would you expect that such a person would have, shall we say, a rather limited view of life? More to the point, what would happen to AT&T if its workers consisted only of such people?

So forgive my lack of enthusiasm for such ramblings as those of Rorty. The problem does not lie in some liberal-conservative conflict or in some fundamental friction between the whip and the candle. It lies in the

(Continued on Page 8)

Rorty

(Continued from Page 6)

of the curriculum nor about the challenge of connecting learning — any more than their opposite numbers in French and German universities worry about such things. That sort of worry would become the province of secondary-school administrators. If Hirsch's dreams ever come true, then the colleges and universities will be free to get on with their proper business. That business is to offer a blend of specialized vocational training and provocation to self-creation.

The socially most important provocations will be offered by teachers who make vivid and concrete the failure of the country of which we remain loyal citizens to live up to its own ideals — the failure of America to be what it knows it ought to become. This is the traditional function of the reformist liberal left, as opposed to the revolutionary radical left. In recent decades, it has been the most valuable function of American college teachers in the humanities and social sciences. Carrying out this function, however, cannot be made a matter of explicit institutional policy. For, if it is being done right, it is too complicated, controversial and tendentious to be the subject of agreement in a faculty meeting. Nor is it the sort of thing which can be easily explained to the governmental authorities, or the trustees, who supply the cash. It is a matter which has to be left up to individual college teachers to do or not do as they think fit, as their sense of responsibility to their students and their society inspires them. To say that, whatever their other faults, American colleges and universities remain bastions of academic freedom, is to say that the typical administrator would not dream of trying to interfere with a teacher's attempt to carry out such responsibilities.

In short, if the high schools were doing the job which lots of money and determination might make them able to do, the colleges would not have to worry about Great Books, or general education, or Contemporary Civilization courses, or the integrity of the curriculum, or overcoming fragmentation. The faculty could just teach whatever seemed good to them to teach, and the administrators could get along nicely without much knowledge of what was being taught. They could rest content with making sure that teachers who want to teach a course that had never been taught before, or assign materials that had never been assigned before, or otherwise break out of the disciplinary matrix which some academic department has been perpetuating, are free to do so — as well as trying to insure that teachers who might want to do such things get appointed to the faculty.

But, in the real world, the nineteen-year-olds arrive at the doors of the colleges not knowing a lot of the words on Hirsch's list. They still have to be taught a lot of memorizable conventional wisdom of the sort which gets dinned into the heads of their coevals in other countries. So the colleges have to serve as finishing schools, and the administrators sometimes have to dra-

goon the faculty into helping with this task. As things unfortunately — and with luck only temporarily — are, the colleges have to finish the job of socialization. Worse yet, they have to do this when the students are already too old and too restless to put up with such a process. It would be well for the colleges to use some of their PR facilities to remind us that nineteen is an age when young people should have finished absorbing the best that has been thought and said and should have started becoming suspicious of it. It would also be well for them to remind us that the remedial work which society presently forces college faculties to undertake — the kind of work which Great Books and Contemporary Civilization curricula are typically invented in order to carry out — is just an extra chore, analogous to the custodial functions which are forced upon high-school teachers. Such courses may, of course, be immensely valuable to students — as they were to Allan Bloom and I, when we took them at the University of Chicago forty years ago. Nevertheless, carrying out such remedial tasks is not the social function of colleges and universities.

We Deweyans think that the social function of the American colleges is to help the students see that the national narrative around which their socialization has centered is an open-ended one. It is to tempt the students to make themselves into people who can stand to their own pasts as Emerson and Anthony, Debs and Baldwin, stood to their pasts. This is done by helping the students realize that, despite the progress which the present has made over the past, the good has once again become the enemy of the better. With a bit of help, the students will start noticing everything that is paltry and mean and unfree in their surroundings. With luck, the best of them succeed in altering the conventional wisdom, so that the next generation is socialized in a somewhat different way than they themselves were socialized. To hope that this way will only be somewhat different is to hope that the society will remain reformist and democratic, rather than being convulsed by revolution. To hope that it will nevertheless be perceptibly different is to remind oneself that growth is indeed the only end which democratic higher education can serve, and also to remind oneself that the direction of growth is unpredictable.

This is why we Deweyans think that, although Hirsch is right in asking the questions "What should they know when they come out of high school?" and "What remedial work remains, things being as they are, for the colleges to do?" the question "What should they learn in college?" had better go unasked. Such questions suggest that college faculties are instrumentalities which can be ordered to a purpose. The temptation to suggest this comes over administrators occasionally, as does the feeling that higher education is too important to be left to the professors. From an administrative point of view the professors often seem self-indulgent and self-obsessed. They look like loose cannons, people whose habit of setting their own agendas needs to be curbed. But administrators sometimes forget that college stu-

dents badly need to find themselves in a place in which people are not ordered to a purpose, in which loose cannons are free to roll about. The only point of having real live professors around instead of just computer terminals, videotapes and mimeoed lecture notes is that students need to have freedom enacted before their eyes by actual human beings. That is why tenure and academic freedom are more than just trade union demands. Teachers setting their own agendas — putting their individual lovingly-prepared specialties on display in the curricular cafeteria, without regard to any larger end, much less any institutional plan — is what non-vocational higher education is all about.

Such enactments of freedom are the principal occasions of the erotic relationships between teacher and student which Socrates and Allan Bloom celebrate, and which Plato unfortunately tried to capture in a theory of human nature and of the liberal arts curriculum. But love is notoriously untheorizable. Such erotic relationships are occasions of growth, and their occurrence and their development are as unpredictable as growth itself. Yet nothing important happens in non-vocational higher education without them. Most of these relationships are with the dead teachers who wrote the books the students are assigned, but some will be with the live teachers who are giving the lectures. In either case, the sparks which leap back and forth between teacher and student, connecting them in a relationship which has little to do with socialization but much to do with self-creation, are the principal means by which the institutions of a liberal society get changed. Unless some such relationships are formed, the students will never realize what democratic institutions are good for: namely, making possible the invention of new forces of human freedom, taking liberties never taken before.

I shall end by returning to the conservative-radical contrast with which I began. I have been trying to separate both the conservative's insistence on community and the radical's insistence on individuality from philosophical theories about human nature and about the foundations of democratic society. Platonism and Nietzsche's inversion of Platonism seem to me equally unfruitful in thinking about education. As an alternative, I have offered Dewey's exaltation of democracy for its own sake and of growth for its own sake — an exaltation which is as fruitful as it is fuzzy.

This fuzziness annoys the conservatives because it does not provide enough sense of direction and enough constraints. The same fuzziness annoys the radicals because it provides neither enough fuel for resentment nor enough hope for sudden, revolutionary change. But the fuzziness which Dewey shared with Emerson is emblematic of what Wallace Stevens and Harold Bloom call "the American Sublime." That Sublime still lifts up the hearts of some fraction of each generation of college students. Whatever we may decide to do by way of connecting learning, we should do nothing which would make such exaltation less likely.

Thursday, March 15, 1989

James Vest

I admire students who come up with thoughts and questions that had not occurred to me. Conversely, I view acts of academic regurgitation as worthy of the Poor Steward in the parable who buried his talent. To that extent at least, I agree with Prof. Rorty's position. That is also why I found his keynote address so disappointing. Beneath the posturing and postulating, there was little that was provocative or new. I came away with the distinct impression that some talent was being buried.

Like Prof. Rorty, I love freedom. However, I believe that authentic freedom can be derived only within a context of responsibility. I also believe that truth can make us free. So I find myself on both the right and left in his scheme.

The awkwardness of this stance suggests to me that Prof. Rorty's categories are factitious, that he is fabricating distinctions where there are none. The total lack of citations for the "right" and the tailored nature of his examples from the "left" reinforce that impression. For similar reasons, I have trouble accepting his Deweyan interpretation and proposal.

Ultimately, it's not a question of secondary education being anchored on the right and higher education floating freely on the left. The stock phrases "liberal" and "conservative" are simply inappropriate to the issue of education.

What is truly at issue is the **E-ducating** of people. **E-ducation** is not teleological. One cannot lead people toward their "true selves" or toward a "freer, better world." That would be **in-ducating** or **ad-ducating**.

E-ducating, as its Latin roots suggest, works the other way, leading away from something, rather than toward a goal. But away from what? Away from ignorance, be it liberal or conservative, away from leftist astigmatism and rightist myopia, away from false categories and divisions, away from complacency and untruth.

What are truly involved here are two complementary tendencies of human nature. In literary and musical criticism they are commonly labeled romantic and classical. In Strichian art history they are called open-ended and self-enclosing. These are not merely developmental phases, as Prof. Rorty seems to suggest, in which secondary schools inculcate facts to fact-gathers and tie together the seams of the "great tradition" for traditionalists, while higher education stretches that fabric and embroiders on it designs decipherable only to advanced visionaries. Rather they are coeval, interdependent, paradoxical aspects of human life.

Life is perpetually a matter both of discovering roots and also of exploring new frontiers. Undoubtedly there will come a time in each of our lives when we will find deep comfort in a communal recitation of the Twenty-third Psalm; and also a time when, like Jesus, we will internalize the existential agony of the opening phrase of the Twenty-second. Both are valid. A life that eschews either is an uneducated life.

When a student in Search sends me a mail message ending "What

Bolch

(Continued from Page 7)

degree of inbreeding which we have permitted in our educational system — a degree that would never have been allowed in any other "animal" population. We simply must begin to insist that academics get kicked out of the nest so that they can obtain an external handle on the dimensions of their disciplines. Otherwise, we will continue to allow people who have never been near the water to teach the theory of swimming even as they wonder why so many of their students leave the classroom only to drown. Except, of course, for those students who get a job teaching the theory of swimming to yet another generation of students.

"The point of non-vocational higher education is . . . to help students realize that they can reshape themselves — that they can rework the self-image which makes them competent citizens, into a new self-image, one which they themselves have helped to create."

— Richard Rorty

Cullen

(Continued from Page 6)

value does all this have to me?" I rejoice. Behind the question's superficial egocentrism I sense the struggling of an avid interrogator, a person open to learning. This puny query anticipates deeper, more robust questioning: "Of what value will I choose to appropriate and perpetuate?" "Of what value will my life be?" "What unique contribution will I make to the common human enterprise that connects us all?" Those are the sorts of questions we ask as we struggle to become educated.

That awkward, uncomfortable, dynamic blend of uniqueness and togetherness is at the heart of education. It's not a matter of "right" or "left," of "research" or "knowledge," of "tradition" or "specialization" — and certainly not of G.P.A. It is a matter of integrating factualizing and fantasizing, understanding and embracing, growing and caring.

Let's deflate Rorty's divisive pseudo-categories and get on with the fun of **e-ducating** one another.

teach what they want and let the administrators keep their hands off! (The latter are incorrigible "planners," obsessed with larger ends, with "institutional goals.") Rorty wants the students to drop in, as it were, on the interesting conversations teachers generate as they go about their own business of "self-creation." If some students are struck by one of these "loose canons" so much the better. After all we make live professors available in the classroom precisely to increase the prospect of exciting transactions!

Let me try to focus my several disagreements with Rorty by engaging him on this last point. Why do we have live professors around instead computer terminals, videotapes and mimeographed lecture notes? I would be embarrassed and dismayed if I thought that students were investing precious years and dollars to witness the enactment of my freedom or my self-creation. I think the reason we have live teachers around is the same reason one would prefer a live guide to a mere map on an explo-

ration: an experienced guide can help us get up a difficult rockface, which is not to say, do the climbing for us. I have always relished the blurb on the promotional literature that St. John's College distributes to prospective students: "The following distinguished teachers will be returning to St. John's this year: Plato, Aquinas, Dante, Shakespeare, Descartes, Kant . . ." I could not summarize my objections to Rorty's view of higher education more forcefully than does this graceful conceit. I do not expect and I would not advise students to attend Rhodes College to discover my thoughts on the tradition of political philosophy. But I do have the modest hope that my own efforts in struggling with great books might be of use, that I might somehow facilitate a student's encounter with the greatest minds. My only claim would be that I am an experienced reader, that I have tried the terrain myself and that we might make some progress together. I do cling to the assumption that there is something "out there" to be discovered.

First Semester 1989
Travel and Study Abroad

EUROPEAN STUDIES

- *Four Weeks Study at Sewanee*
- *Seven Weeks Study at The Universities of York and Oxford*
- *Five Weeks Study Tour of the Great European Cities*
- *Fifteen Hours Pre-Approved Rhodes Credit*
- *Rhodes Financial Aid Applies*



STUDENT ASSEMBLY POSITIONS FILLED; CABINET POSITIONS ARE AVAILABLE

After a series of runoffs, the elected members of the 1989-90 Rhodes Student Assembly were chosen last week. As was announced earlier, Dana Harmon will serve as President and Johanna Vandegrift will act as Vice-President. Marjorie Thigpen will be the Treasurer.

In other results, John Ed Ogles was elected to the position of Athletic Commissioner, Chris Casey and Vance Russell will serve as Election Commissioners, Jonathan Smoke will act as Religion Commissioner, Elizabeth Gay and Dawn Carrothers are the new Food Commissioners, Bill Parks will lead the Publications Board, Shilpa Reddy and Marian Sorrells will be the At-Large Representatives, and Kristin Rudolph and Patrick Farr will serve as Social Commissioners.

Representatives from the class of 1990 who will be installed in office include: Kim Campbell, Todd Mullen, Sandy Sullivan, Bill Van Cleve and Ned Willard.

Representatives from the class of

1991 are: Todd Bobo, Kellye Crane, Greg Foster, Mal Johnson and Liz Orr.

New sophomore members of the Assembly are: Kelly Garrett, Melissa English, Annette DuBard, McPhail Hunt and Demetri Patikas.

New members of the board of trustees representative group are: Kearsten Angel, Margaret Pomphrey and Tsega Gebreyes.

President Dana Harmon said, "I'm very excited about the new group. We've got some experienced members and some fresh faces. They all seem intelligent and enthusiastic. We're going to work very harmoniously together, I'm sure."

Applications are now available on the Assembly board in the basement of the Student Center for students interested in the Assembly cabinet positions of Recording Secretary, Corresponding Secretary, Parliamentarian/Historian, and Publicity Coordinator. The deadline for application is March 17.

The Recording Secretary is re-

sponsible for taking minutes at all Assembly meetings, organizing the agenda for regular meetings, and receiving letters of resignation. The Corresponding Secretary must draft all official resolutions, memos, and correspondence on behalf of the Assembly. The Parliamentarian/Historian keeps archives of agendas, minutes and activities, as well as records of project documentation. In addition, he serves as Parliamentarian at meetings. The Publicity Coordinator keeps a master calendar of events, is in charge of publicity for meetings and other Assembly activities, fosters public relations with the citizens of Memphis and is in charge of Assembly press release.

Persons are also needed to fill positions on the Board of Trustees committee. There are openings on the Admissions/Financial Aid, Student Life, Building and Grounds, Development, and Finance Committees. Applications for these positions are due Monday, March 26.

NEW ODK MEMBERS INDUCTED

Rhodes chapter of Omicron Delta Kappa recently inducted sixteen juniors, along with six seniors, into the society. ODK is a national organization recognizing leadership in college activities and outstanding scholarship. Those chosen for tapping have distinguished themselves in activities such as student government, campus publications, the arts, religious and social service, and athletics. Not more than 3 percent of the student body is eligible for membership.

The juniors selected for membership are: Kearsten Angel, Conrad Lehfeltdt, Kristen Murray, Scott Naugler, Margaret Pomphrey, Lynn Tiede, Jennifer Gaines, Debbie Gehrs, Tsega Gebreyes, Kara Hooper, Keiko Ishida, Johanna Vandegrift, Ann Haight, Steve Hambuchen, Leigh McWhite, and Melissa Bentley.

The seniors tapped are: Olivia Gagnon, Rob Campbell, Becky Delugach, Toddie Peters, Elizabeth Pickell, and Lori Val-

lelunga.

Dr. Steven Gadbois was named "Untenured Teacher of the Year" for his contributions to the college community as an outstanding professor and for his support for student concerns as a member of the Roundtable.

Dr. Terry Hill, along with Gadbois, was inducted into the society as a faculty member. Dr. Coby Smith and Dean Harmon Dunathan were inducted as Honorary members of the society.

MORTAR BOARD HONOR SOCIETY INDUCTS 34

Mortar Board, a national honor society for college seniors, held its 1989 induction ceremony over Parents Weekend. Thirty-four juniors were inducted into the society,

which was established at Rhodes in 1964. The society recognizes eminence in scholarship, leadership and service, and chapter activities involve a wide range of service pro-

jects. Students inducted were: Kearsten Angel, Melissa Bentley, Julie Bunting, Steven Burns, Cay Chastain, Kevin Collier, Brandi Corum, Anita Davis, Stacy Dezutter, Jen Engle, Jennifer Gaines, Tsega Gebreyes, Debbie Gehrs, Ann Haight, Teri Hammond, Kara Hooper, and Keiko Ishida.

Also inducted were Doug Kilday, Conrad Lehfeltdt, Pam McQuillen, Leigh McWhite, Kristin Murray, Creshelle Nash, Scott Naugler, Paul Owens, Dennis Pannozza, Tom Park, Margaret Pomphrey, Lee Robin, Diane Schratz, Lynn Tiede, Johanna Vandegrift, F. Grant Whittle, and Erica Yoder.

HALLIBURTON (Continued From Page 1)

later that night at 8:00 in the Orgill Room.

In addition, the permanent Halliburton collection will be housed in the Tower lobby during the entire weekend along with never-before published letters and paintings. One is a "Life of Solomon" painting which Halliburton acquired in Ethiopia. The Ethiopians consider Solomon to be a progenitor, and this picture must have been "considered valuable."

Sigma Tau Delta is also sponsoring a Halliburton write-alike contest for the celebration. Entries should be adventures of no more than 250 words as "an exercise in creativity in the Halliburton style." Prizes include: a fifty-dollar gift certificate at Banana Republic for first place, second place yields an autographed edi-

tion of Halliburton's first novel, *The Royal Road to Romance* while the third place prize is a dinner for two. "I know that students will say 'I have never read anything by him,'" said Short. "Well, read something by him." Winners will be announced at the Cahill lecture.

There seems to be a genuine need for travel-writers like Halliburton in our literature. The travel-writer offers a chance to escape the mundane sordidness of everyday life. "It seems that Richard Halliburton lived a well-timed life. He topped best-seller lists because he appealed to the opulence of the roaring twenties, as well as portraying a better world to those mired in the Depression," said Short. But because of his unique escapades, Halliburton has become a figure of genuine timelessness.

**Good Luck
On Comps
Psych Majors
We know what
you're going
through!**

—Sr. Art Majors

Poet Finds Material in Everyday Life

by Laura Blankenship

Sharon Bryan, acclaimed poet and director of the Creative Writing Program at Memphis State, came to Rhodes on Wednesday, March 8, to give a poetry reading. Bryan has had many of her poems published in major poetry magazines. In addition she has two books, *Salt Air and Objects of Affection*. She read a few poems from her book *Objects of Affection*, but most of the poems she read came from her yet unpublished book *Belongings*.

Bryan used mostly everyday occurrences or objects as material for poems. In her first three poems, "Cheap Seats in the King Dome," "Out of Mind" and "Pictures of Nothing," she describes a basketball game, her worry over a lost cat, and observing paintings. "Pictures of Nothing" is the most successful of these, going beyond mere description and tackling more abstract concepts. Bryan explained several things about her poems between each one. Sometimes she explained the titles or how she got the subject. This was interesting and different from the way most readings go. There is generally some explanation, but not nearly as much as she gave.

The next eight poems were from her unpublished book, *Belongings*. She said that the poems in this book were mostly about listening whereas the other book's poems had been about looking. Several of the poems she read were about language, the use and meanings of different words. Language proved to be an interesting topic, considering how important language is to poetry. The poem that stood out from the other eight poems she read was "Trim-

gings." This poem was a vivid description of making fish soup, which calls for fish trimmings. She did a very good job connecting herself with the fish who had been unceremoniously chopped up. The comparison she made between the trimmings and the white meat conjured up a more philosophical question while her focus on the blood also evoked sympathy towards the fish.

Her last poem, and strangely enough, her least memorable, was "Abiding Love" from "Objects of Affection." It was very long, describing model couples from mythology and novels. It seemed to lack focus, though it was extremely ambitious. The most interesting thing about the reading were Bryan's comments between poems. The comments were insight into how she went about writing a poem, from choosing a subject to choosing a title or a word.

**The Social Commission
and
The R. A.s
present . . .**

**THE ROCKY
HORROR PICTURE
SHOW**

**MAY 7 IN
The Amphitheatre**

SPRING BREAK

photo contest

Going somewhere over spring break?

Then make plans to enter your favorite spring break photo in this first annual contest.

Whatever, Whenever, Wherever or even Whoever— it doesn't matter.

If you think it needs to be seen by the Rhodes Community -- enter it.

There are two categories:

1. Best over all, whether it's weird, surreal, picturesque or just plain stupid.
(must be submitted with caption)
2. The photo which best illustrates this caption:
How did this get in my luggage?

PRIZES PRIZES PRIZES PRIZES PRIZES!!!!
The photos, winners and losers, will be posted and the winner of each category gets a 12-pack of his/her favorite beverage
(as long as it's not over 6 bucks)

Make your submission through campus mail to
Steve Hambuchen by March 31.

Thursday, March 15, 1989



A few tickets are still available for the March 30th performance of REM at the Mid-South Coliseum. Indigo Girls will be the opening act for the group, which is promoting its new album, *Green*.

Record Review
by Harrison Kisner

Don't Tell a Soul

by the
Replacements

It's happening again: another widely acclaimed band from the underground/college scene with a unique sound is finding its way to AOR-FM playlists. The Replacements' recent release, *Don't Tell a Soul*, marks a significant change in the band's interesting career that has led them from a wonderfully raucous crunge to a smooth and textured melodic sound. The drunken garage band boys from 83's *Hootenanny* have developed into beautiful songwriters. Long-time fans noticed this change in the early stages on 86's *Tim* and more so on 87's *Pleased to Meet Me*. What has remained constant is an edgy, urgent energy revolving around Paul Westerberg's scratchy voice,

insistently inventive chord progressions, and a firmly anchored rhythm section heavily flavored with brash guitars.

The opening acoustic guitar riff on "Talent Show" sets the tone for the whole record. This one doesn't run away madly like some of the band's earlier efforts. It patiently progresses through a mixture of song types, only two of which ("Darlin' One" and "I Won't") revive the old damn-the-neighbors-turn-it-up rowdiness that used to characterize the band. "Back to Back," with its layered vocals and 12-string acoustic backing, is so slick that it could easily pass for a Mitch Easter/Let's Active tune. "We'll In-

herit the Earth" strikes a familiar chord with its yearning reply that "we don't want it." This one could have fit it on either of the last two albums. "Achin' to Be" is a beautifully twangy ballad wherein Westerberg likens the object of his desire to an artist, saying "If no one's on your canvas, then I'm achin to be." "They're Blind," another slow ballad, wraps up side 1 with melodically slow orchestration and a crooning Westerberg at his best.

"Asking Me Lies" and "I'll Be You" are by far the catchiest tunes on the record, evidenced by their substantial airplay on the Eagle recently. Westerberg pulls off a typically cynical and clever line in the former with "You're asking me questions, telling me lies." "I'll Be You" successfully blends a hollow guitar riff that has come to be identified with the band with Westerberg's haunting vocals in a pop-song format that works amazingly well. "Rock n' Roll Ghost" is a fittingly lonely acoustic tribute to the countless burned-out characters in the industry. There is not a song on the album that constitutes a weak spot for the record as a whole. Plan ahead to listen to the whole thing.

Don't Tell a Soul is a significant step for the Replacements. In particular the songwriting establishes the band without question as one of the few truly outstanding talents in their category. The Replacements have always served up serious and interesting rock n' roll, but *Don't Tell a Soul* signals a full maturity of the band as a unit. If you're an old Replacements fan, then you're in for a pleasant change. If not, then now is a great time to discover this band. Either way, this is fantastic record.



Gamma
Phi Beta
takes its
hat off to
the Chi Omegas
and the Sigma Nus
for a great mixer
Gamma Phi Beta

Review: The Two Gentlemen of Verona

by Dennis Pannoza

Shakespeare's "The Two Gentlemen of Verona" opened at the McCoy last Friday, March 10, with a successful performance. Director Buck Clark labored to highlight the main themes of the play: the value of friendship, humans' nature toward love, and the boundaries of loyalty. Clark's efforts were not in vain; the audience discerned them with facility. Indeed, Brad Shelton's excellent portrayal of Proteus' disregard for his friend, Valentine (Chris Davis) and his insensitivity toward his love, Julia (Andrea Kruse), forces the viewer to discern the rarity and value of friendship and love. Equally, Davis' professional portrayal of Valentine provides a visible antithesis to Proteus' selfishness as he creates a clear portrait of the loyal and passionate friend and lover.

There is much to be said for Shakespeare's ability to present human characteristics, as he often embodies certain characters with specific aspects of human nature. Dana Peterson exhibits this quality in her portrayal of Sylvia who represents sensitivity, loyalty, and virtue. Furthermore, Andrea Kruse as Julia manifests love, faith, and forgiveness. A notable highlight is Joe Tamborello's splendid (yes, splendid)

portrayal of Speed — the flip, hilarious, and insightful servant of Valentine. Another comical element which deserves attention is the duped and dim lovestruck Thurio, brought to life by Berkeley Bush.

In summary, the opening of *Two Gentlemen* was well-delivered. Minor complaints were issued concerning the excess of Peterson's and several of the minor characters' make-up and also concerning the inaudibility of Julia's opening scene. However, the most common question was: What caused the decision to set this play in the twenties? Perhaps to show the universality and timelessness of human nature? Although the sets were designed well and the flappers and other guests were extremely attractive, it was hard not to note the incongruity in the costuming.

For example, Julia's bedclothes reflect the seventeenth or eighteenth centuries rather than the twentieth, her knickers would have been more at home in the Industrial Revolution or very early twentieth century, and the Duke of Milan's diplomatic tuxedo and top-hat belong in the nineteenth century. Nevertheless, the performers were excellent, doing justice to Shakespeare . . . and they even found a purpose for that omnipresent campus juggler.

"Look Homeward, Angel" On Theatre Memphis Stage

Proven to be a timeless favorite, *Look Homeward, Angel* is a vitally moving work of art. Theatre Memphis will present the drama through March 26.

Playwright Ketti Frings crafted an American classic from Thomas Wolfe's novel, subsequently capturing the Pulitzer Prize and the New York Drama Critics' Circle Award for best play of the 1958 season.

Eugene Gant is the central figure. A young man of fresh hope and spirit, he grows up, falls in love, and finally breaks free from his mother's oppressive control.

Breen Haire creates the role of Eugene. Breen has performed in Theatre Memphis' *A Christmas Carol* two seasons running as Peter Cratchit, and was in *Sweet Bird of Youth*. His list of major roles for Memphis Children's Theatre and Hutchison School is extensive, and he attended the Tennessee Governor's School for the Arts.

Laura, played by Kara Winsett, helps Eugene discover both the pain and beauty of love. Kara's credits include many lead roles for Millsaps College, where she received her B.A. in Theatre. Roles there include Hero in *Much Ado About Nothing*, Kate in *She Stoops to Conquer*, and Kathy in *Vanities*.

Eugene's cold and insensitive mother, Eliza, has built a kingdom of material possessions, barricading herself from the rest of the world. Frustrated by his many failures, her husband W. O. rages against the

world, turning to alcohol in his misery.

Performing the role of Eliza Gant is Letha Elliott, who has been on our stage three times since returning to Memphis just one year ago, most recently in *The Musical Comedy Murders of 1940*. While in New York, Letha performed for Playworks, H B Studio, Horace Mann Theatre, Mews Amusers, 1010 Park Ave., and Trunk Material theatres.

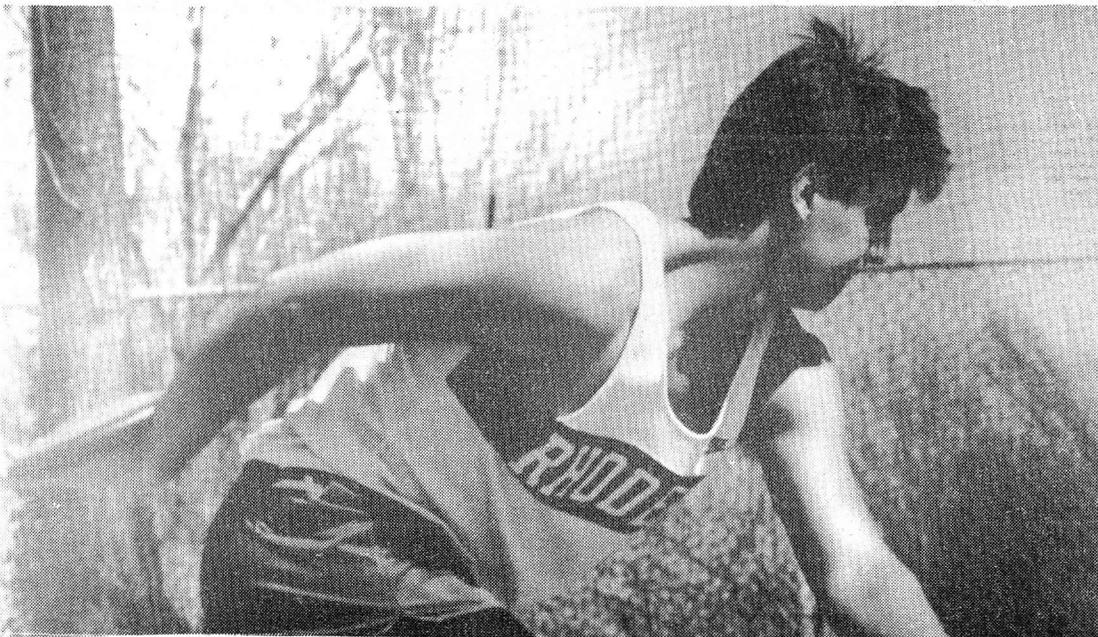
Jim Entwisle premieres for Theatre Memphis as W. O. Gant. Far from his acting debut, Jim's roles for other theatres include Whitesides in *The Man Who Came to Dinner* and the title role in *Father Knows Best*.

Joanne Malin, a favorite of local audiences, is featured as W. O.'s old friend, the notorious Madame Elizabeth.

Kevin Jones, nominee for best actor for *The Glass Menagerie* at Germantown Community Theatre last season, and a member of Theatre Memphis' professional educational outreach troupe, ShoWagon, plays Eugene's brother, Ben Gant. Kim Ford plays his friend, Mrs. Pert.

Production dates are through March 26, with performances at 8 PM Tuesday through Saturday. Sunday performances are 2:30 and 7:30 on March 19, and 2:30 on March 26.

Tickets are on sale now. Tickets are \$8 Sunday through Thursday, and \$10 Friday and Saturday. Full-time students are \$6 any performance. For tickets, call Theatre Memphis' box office, 682-8323.



Freshman Demetri Patikas, shown here throwing the discus, placed first in the Shot Put competition at the Rhodes Invitational last Saturday.

Lynx Run Well At Invitational

Sparkling performances were the order of the day at the Rhodes Invitational held here last Saturday. The meet drew runners from Lane, LeMoyné-Owen, Rust, University of Arkansas at Pine Bluff, Ouachita Baptist University, Memphis State, and individuals from around the area.

Although scores weren't kept, Ouachita Baptist University (an NAIA scholarship school) clearly dominated the men's competition. Sprinter Robert Banks from Ouachita won the 100, 200, Long Jump, and anchored their winning 400 meter relay. Other individual highlights included John Horne's (MSU) 49.5 400 meters, Eric Laywell's (unattached) 4:06 1500 meters, and MSU's winning mile relay of 3:20.78.

The women's competition was more evenly matched than the men's. Denise Witherspoon's (Lane) victories in the High Jump, Long Jump, 400 Intermediate Hurdles, and 100 Hurdles distinguished her from the otherwise evenly matched runners from LeMoyné-Owen, UA Pine Bluff, and Lane.

Although it appears at first

glance that the Lynx didn't fare too well in Saturday's meet, the fact that all of the other schools there can give scholarships must be taken into consideration. This makes Marvin Spears victory in the High Jump (personal best 6'6") and Demetri Patikas' victory in the Shot Put (42'5") all the more meaningful. Other Lynx performances include: Ben Schulze's second place in the 1500 (4:15.5), Charles Holt's 11.2 in the 100, Kevin Clingan's fifth in the Long Jump, Scott Johnson's fourth in the 5,000, and the 400 relay's fourth place finish. The women had a good day, as well. Angela Gailey and Regina Reynolds finished second and third in the High Jump, Cassandra Morgan won the 800, and Linda Malinauskas and Cindy McCraw finished first and second in the 5000.

Overall, the Lynx runners performed well for the first meet of the season and, now that the weather is improving, can practice harder in their drive for the CAC championship. Their next meeting is at Washington University in April.

Lynx Takes Series From Sewanee

by Brad Todd
Sports Editor

The Rhodes baseball team boosted its record to 5-6 over the weekend by taking a three-game series from the arch-rival Sewanee Tigers at Stauffer Field. The Lynx easily swept a doubleheader on Saturday, but fell 4-2 on Sunday when the bats went cold.

Senior Wes Williams earned his second win in Saturday's first game with an impressive complete game shutout. He allowed only three Tiger hits in the process, all of which were singles. The Lynx batsmen helped out, providing a three-run cushion in the first inning. In all, Rhodes pounded the Sewanee pitchers for 11 hits and 11 runs, 10 of which were earned.

The Lynx started quickly in the first as Steve Heinz and Darol Timberlake reached on walks with no one out. Senior David Lewis brought them both in with a three-run homer on his first pitch.

Rhodes again got a leadoff walk in the second inning, this time from Gary Jacks. A balk moved his runner to second and a Heinz bunt advanced him to third. A wild pitch brought the run home for a 4-0 lead.

Base-hits by Walt Powell, Scott McMahan, and Jacks in the third plated two more to make it a six run game. Williams continued to coast on the mound through the middle innings and the Lynx tacked a few more on, until they had earned the final total of 11.

Lewis turned in the game's top hitting performance, going 3-for-3 with four RBI's. His first inning dinger was the team's first of the year.

The Lynx routed the winless Tigers again in the second game, pounding out 15 hits en route to an 11-4 victory. Junior Randy Hatley got the start on the mound and reaped his third win without a loss. Senior John Sherrod relieved him in the seventh and captured his second

save. Hatley gave up six hits, four walks, and two earned runs while Sherrod was untouched.

Rhodes again grabbed a 3-0 first inning lead, sending all nine batters to the plate. Timberlake began the barrage with an infield single and was followed by Lewis and Jamie Breitbeil, who each doubled.

Hatley retired Sewanee in order in the second while the Lynx picked up three more. David Ivey and Heinz picked up hits in the inning, with Lewis, Ivey, and Powell garnering RBI's.

Sewanee picked up a pair of runs in the third on two singles and a double. The Lynx were quick to answer in the bottom of the inning though, with two of their own. Another Rhodes run in the fourth widened the gap to 9-2.

Sewanee inched closer with two in the top of the fifth, but the home team again countered with a double by Lewis and a homer by Breitbeil to make the final 11-4.

The Rhodes bats fell silent overnight and the Tigers were able to claim a 4-2 victory in Sunday's nine-inning contest. The Lynx picked up only three hits, compared to Sewanee's six, and left five men on base. Rhodes' defense was also suspect, as the Lynx made six costly errors. None of the Sewanee runs were earned while both of Rhodes' were.

Brad Jenkins pitched five innings and took his first loss while senior Bob Coleman threw four in relief.

Rhodes' homestand continues today (Thursday) with a 2:30 p.m. game against Lambuth and Saturday with a double-header against Aurora.

RHODES BASEBALL SCHEDULE

Date	Opponent	Time	# of Games
Thu., Mar. 16	LAMBUTH	2:30	1
Sat., Mar. 18	AURORA COLLEGE	1:00	2
Sat., Mar. 25	ILLINOIS WESLEYAN	10:00	2
Mon., Mar. 27	Christian Brothers	2:30	1
Tues., Mar. 28	ELMHURST	1:00	2
Fri., Mar. 31	Sewanee	3:00	1
Sat., Apr. 1	Sewanee	12:00	2
Tues., Apr. 4	Ole Miss	7:00	1
Thu., Apr. 6	Memphis State	2:30	1
Sat., Apr. 8	ALUMNI GAME	2:30	1
Tues., Apr. 11	UNION	3:00	1
Wed., Apr. 12	Memphis State	2:30	1
Fri., Apr. 14	MILLSAPS	3:00	1
Sat., Apr. 15	MILLSAPS	1:00	2
Mon., Apr. 17	LeMoyné Owen	3:00	1
Tues., Apr. 18	**Soviet National	7:00	1
Wed., Apr. 19	CHRISTIAN BROTHERS	2:30	1
Thu., Apr. 20	Christian Brothers	2:30	1
Thu., May 4-5	CAC	TBA	TBA

*Games in all capital letters denote home games

**At Millington

Intramural Standings

A-LEAGUE

TEAM	CAPTAIN	W	L
Salt & Pepa	Marcus Kimbrough	1	4
The Gumbies	Jim Rizer	3	2
Bonecrushers	Jerome Franklin	1	3
The Rhelmeys	Jeff Chandler	4	0
Snakes	Scott Decker	3	0
Rat Pack	Chris Butler	2	2
100% Cotton	Brian Gerry	2	1
Black Mambas	Joey Nesbit	0	4

B-LEAGUE

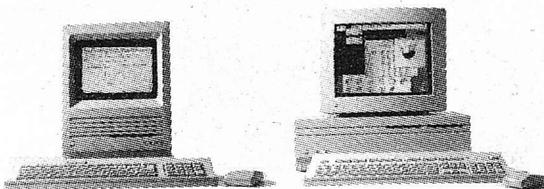
Wounded Llamas	Steve Staid	5	0
Meat	Robert Heck	1	3
The James Gang	Robert James	1	3
Bad Short Uncoordinated	Josh Drake	2	2
Sure Shoots	Shane Shelter (2 forfts)	0	4
Old But Slow	Daniel Cullen	1	4
High Five	Scott Johnson	3	1
B. T. Express	Reid Harbin	3	1
EN-Outcasts	Walt Powell	2	2
Chuck Taylor All-Stars	Lee Boyd	4	0
The Jeffersons	Robbie Allen	3	1
Big Steroid Users	Kris Boring	0	4
Rude Boys	Todd Moore	3	1
69ers	David Ivey	1	4

C-LEAGUE

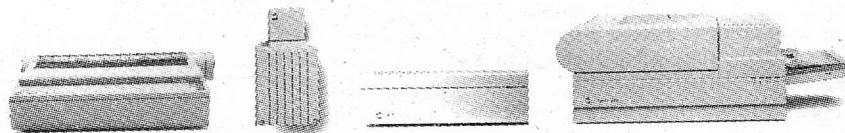
Pikes	Jon Fowler	0	2
Ed's Term'ly White Boys	Andy Buff	1	2
Yoda T. & Skeezer Pleasers	Chris Steele	3	0
The Short Boys	Mark Albright	0	2
Heavy Hubs & Boys	Wes Williams	3	1

Thursday, March 15, 1989

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