

The Monitor

A Campus Collective

2 March, 1999
Volume 5, Number 12

Human State University's only source for thorough coverage of community issues, student affairs, politics, and culture.

Lyman discusses beef beefs SAs react to suggested policy

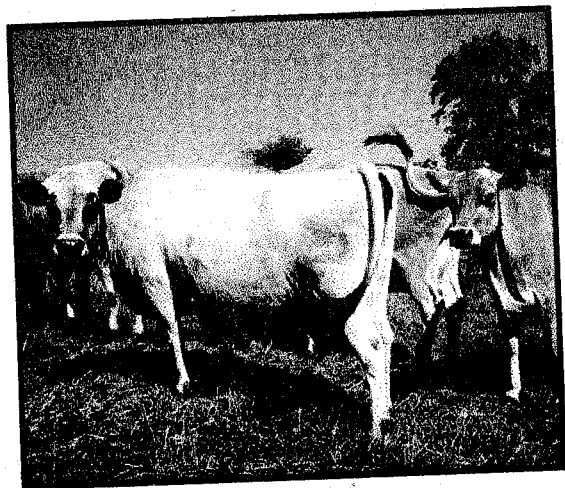
by Kim Tempel

A lot can kill you.

And if you don't believe me, just ask Howard Lyman. This was the one of the messages that Lyman introduced to students and faculty Thursday, February 18th in Ryle Hall. Lyman came from an intense farming background ranging from working in a large organic dairy farm to owning a massive factory feedlot.

He attended Montana State University, received a degree in agriculture and rocketed into a sink-or-swim business of farming.

However, in 1979, a tumor that caused him to be paralyzed from the waist down changed his outlook on life forever. Lyman promised himself that he would do



what was right, which included speaking out against the meat industry and informing people of the dangers of mad cow disease. In 1983 he sold his farm and started to rally for farmers in trouble. This finally led to his work for the Montana Farmers Union, which put him on Capitol Hill as a lobbyist. He was convinced that the only way to live a long and substantial life is to become a vegetarian. His stance on the meat industry is considered essential because of what is going on behind the scenes of corporate America's meat industry.

Mad cow disease (or bovine spongiform encephalopathy) was first recognized in November of 1986 in cows. It directly affects the brain and can be fatal in humans. Now, the really interesting part is how this disease started. Large corporations have followed the trend of

mass production of livestock. They had to find a use for the mass quantities of inedible remains of slaughtered animals, so "somehow" the protein residue ended up in the animal feed. Something really doesn't connect here. Try not to think about it the next time you order a Big Mac from McDonald's. Cows are not normally cannibals, but it seems that in an attempt to get rid of the unusable meat, we have only really hurt ourselves.

In 1996, Lyman appeared on *The Oprah Winfrey Show* in an attempt to inform the public about mad cow disease. His comments on the program eventually led to a court battle over freedom of speech in Amarillo, Texas that lasted for six weeks.

"If you go and invest yourself in an issue,

you'll be in it for life," Lyman said

The former cattleman has practiced what he has preached. In addition to adopting the vegan way of life, Lyman has spoken on radio stations in over 200 countries and appeared on television shows seen by over 2 million people. He is currently speaking to different groups across the United States. His schedule in March includes stops in Chicago, Los Angeles, San Diego, and Tucson, Arizona.

Although Lyman's lecture was laden with statistics and studies, his overall message was heard. Think about what you are eating. It is not merely a question of what you are eating, but also where it came from, how it was manufactured, and at what ethical cost it was produced. According to Howard Lyman, "It's what we know that isn't so."

Proposed policy hurts students

by Andrew Mullen

In my four years of being on campus, I have seen a lot of changes that have impacted the incoming classes. The recently proposed change to the add/drop by the history department is one change that I feel would be the most detrimental to the student body. According to the resolution passed by the history faculty, the fact that open seats remain in classes where students drop are valuable enough to warrant the limiting of such dropping. It also states that students, upon dropping "after the first examination or later disrupts arrangements for group projects and peer reading deemed useful by many instructors." This prompts them to propose a University drop policy that is revised to "prohibit the dropping of a course (without a grade) at any time after the third week of classes." As Student Senator Matt Gorton put it, the faculty is trying to create a "culture" of signing up for classes and following through with that class until completion.

As Pulp Fiction's Jules from Englewood

would say, "allow me to retort."

Firstly, the drop option has always been a safeguard for students whose classes have put them in over their heads. I personally have dropped classes because I find that no matter how much I study for certain classes, I just can't seem to do well on tests. The fact that the date is presently after midterm allows students to really get a good glimpse at how well they are doing in classes. Some professors tend not even to have a clear view of student's progress until then (some don't even know where their students stand until the end of the semester, but that is a different story altogether). It doesn't seem fair for students to try to figure out where they stand after just three weeks, especially if professors don't even have their names down yet, much less given a test already. There are situations that do come up that are easily recognizable in those first few weeks that would lead a student to the registrar's office. However, I

See ADD/DROP, page 10

by Dane Stangler

A new Student Senate resolution concerning Student Advisor positions and the administration's planned full implementation of the Residential College system has fostered mixed feelings among the SAs on campus.

The resolution, which would take effect during the 2000-01 school year, proposes 75% compensation for first-year SAs and full compensation for second-year SAs, and also mandates single rooms for SAs. Currently, the compensation is two-thirds room and board covered and \$20 per month. While the resolution is beneficial to SAs, one student advisor says that it remains to be seen whether or not anyone will listen to it.

"SAs have been trying for a few years [for this]," said one SA, at the request of anonymity. "We have always been complaining."

Even though these changes have been proposed, it is still up to Residential Living and the administration to make them official.

One certain change is the conversion of all dorms to Residential Colleges next year, similar to what Missouri and Ryle are this year. Student advisors will play a bigger role in the academic lives of students, and there will be more academic offices in the dorms.

"SAs will be required to do more academic-advising type stuff, and there will be more academic-based programs," one student advisor said. Registration slips will need the signature of the student advisor in addition to that of the student's academic advisor.

These modifications have irked student advisors because these increases in duties may not be accompanied by an increase in compensation or pay. Plus, because rooms will be cut out for academic offices, "there will definitely not be single rooms for SAs," another student advisor said.

There has been great debate over what it would cost to increase the compensa-

tion of SAs to 75% or 100%.

"During a training session, Dean Hoffman mentioned the 75% compensation and said it was not feasible and would cost the university \$200,000," an SA said. "We did some math and our figure was \$141,000 to increase, it to full. We took it to Dean Hoffman and he said he never quoted \$200,000, even though 106 SAs heard him say it."

These increased responsibilities with no promised increase in compensation has one particular SA upset about the level of pay at this school.

"Look at what an SA does and gets paid for and compare it to SAs at other schools," the SA said. "There is the same amount of money coming in, but more responsibility here."

However, in its minutes from late January, Student Senate cited research that endorses the Residential College concept. The evidence is that "some studies have shown as much as a 10% difference in retention rates between college and non-college residents."

The debate over Residential Colleges has led some student advisors to vent frustrations with other aspects of the system. One SA said there were problems with "hirings, what the pro staff tells you about what is going on, and how they deal with you. They don't tell you s*** sometimes."

According to this SA, the hiring of new SAs is completely the choice of the pro staff.

"It depends on if the pro staff likes you," the SA said. "The Hall Director chooses the SAs for that hall at their own discretion."

SAs also have complaints about the communication between the staffs and the administration.

"The political mind games that the administration of TSU likes to play with Residential Living is a major drawback to the system," one SA said.

These issues have yet to be resolved, and the outcome of these debates rests largely with the administration.

Contents:

| | |
|------------------------------|------|
| More letters! | 4&5 |
| Breasts & capitalism | 6&7 |
| Lotsa reviews | 8&9 |
| Freethinkers Society and CCC | |
| Debate via The Monitor | 10 |
| Oscar picks for '98 | 12 |
| Art page | 15 |
| Back Pages | back |

The Monitor

Campus Collective
Independent Quality
Since 1995

Campus Address

CAOC, SUB
Truman State University
Kirksville, MO 63501
Fax (660) 785.7436

Office Address

Monitor Tower
202 E. Jefferson Apt. 304
Kirksville, MO 63501
Ph (660) 665.7927
www2.truman.edu/monitor
monitortrm@hotmail.com

Managing Editorial Board:

Erin Hucke
Matt Siemer

Copy editing, etc. provided by: Dan Capotosto, Holly Cerny, Matt Cowan, Andy Dandino, Dave Heaton, Marie Montano, Andrew Mullen, Matt Webber, Leslee White

My Back Pages: Shawn Gilmore, Matt Webber

Advertising Queens: Matt Siemer, Kim Tempel

Art Page: Andy Dandino, Kjell Hahn
Webmaster: Nate Sternberg

All contents Copyright © 1999
The Monitor Campus Collective unless
otherwise noted.

The Monitor is published every other Tuesday.
Each writer is responsible for his or her own
work.

"Hi. I know you bastards don't read me anyway."



ALL THE NEWS THAT'S UNFIT

Flu caused by nasty drinking habits

It came to the attention of a certain *Monitor* agent that a major carrier for the rampant flu bug is merely a result of bad drinking fountain habits. The unwritten rule of not putting your mouth on the metal piece that sticks up to guide the water flow has been violated repeatedly on campus. The agent noted that at one point, four consecutive patrons at the library bumped the metal prong with their lips. All it takes is one of those people to carry the bug and boom, the campus falls to the plague.

Taco Bell makes Unfit News ...again.

Dining at Taco Bell some Sundays ago, a *Monitor* staffer and a friend were enjoying their Gorditas and fajitas, when the friend's face became distorted. He leaned forward and removed something from his mouth. They both looked at the small object.

"A wood chip," said the friend.

He tested it to make sure that it was wood, and the object splintered in his fingers. Taking it up to the counter, he showed it to the Taco Bell manager.

"I found this wood chip in my Gordita."
"Oh that's not a wood chip," replied the manager quickly.

"What is it then?"

"A dried piece of steak."

"But it splinters."

"Oh."

The manager refused to acknowledge that it was a wood chip, but eventually agreed to give the friend's money back.

Sour milk in Mainstreet spoils the day

Last week fresh milk was hard to come by in Mainstreet Market. Many students desired the thirst-quenching qualities of a sip of fresh, cold chocolate milk. To their dismay when they approached the milk in the ice box at Mainstreet they discovered the milk wasn't exactly top of the line. It was rotten milk. The date was February 25th, but the milk was dated February 24th. This seemed like a typo at first, but soon other outdated cartons were seen.

The students informed the managers at Mainstreet, and the milk was to be thrown away. This was surely an isolated incident and won't ever happen again. Mainstreet probably has rigorous stan-

dards for it's milk and wouldn't think of trying to slip a few old ones by the unwary student. Thank God for that. Luckily, lying in the back were a few cartons dated March 3. So, the students didn't have to suffer. But beware milk drinkers, because rotten milk is out to get you.

Monitor mascot makes an appearance

Last week on Tuesday, *The Monitor* was able to sneak into the *St. Louis Post-Dispatch*, although in a round about way. The Lifestyle section of the *Post* featured a story about a savannah monitor lizard that would soon be appearing at the St. Louis Children's Zoo after authorities captured it in a rural area of Missouri. Now we don't know what you think, but the fact that a lizard which is native to parts of equatorial Africa was roaming around northern Missouri, and just *happened* to be the mascot of a local independent paper seems a little fishy to us.

The Monitor claims no connections with this situation, but if anyone happens to have connections to someone with a set of keys to the St. Louis Zoo, we'd be much obliged.

Student will go to extremes

by Andrew Ashbaugh

Over the course of a school year, it is easy for an underclassman to develop a close attachment to the tiny corner of Truman's campus that becomes his home away from home.

By the end of the year, he has finally figured out how to best position every one of his posters for optimal aesthetic appearance. He has worked out the precise location and angle at which the television must be placed in order to enable a direct line-of-sight from bed. And, last but not least, he has placed nails in the wall exactly where he desires them, so that he may honestly claim the following year that they were pre-existing damage to the room.

But there is a cruel irony to dorm life—there is no guarantee that if you want the same room for two consecutive years you will be able to get it. This is especially the case when the university plans to change the sex of the room's occupants the following year.

When this happens, most students shrug their shoulders, go about their lives, and prepare to move elsewhere the following autumn. But for freshman Centennial Hall resident Eric Blackman, such a simple solution is unacceptable.

Blackman currently resides in room 434, directly across from the fourth floor lounge in Centennial. It is a location that Blackman finds very convenient.

"It's a great place to be!" Blackman said. "I can watch TV in the lounge and still hear our phone ringing, the stairs are practically right next to us, and we're in the middle of the building. I can't imagine a better place for a dorm room."

Next year, however, room 434 has been designated for female residents, which, traditionally, would leave Blackman out in the cold. But Blackman has decided to go to rather unusual lengths to keep his room.

"I'm having a sex change operation this summer," Blackman said. "I'm flying out to Sweden for the operation in July."

Most would call Blackman's solution to this problem eccentric at best, but Blackman's acquaintances are not surprised at his decision.

"It sounds like the kind of thing Eric would do," said freshman Sara Baker, Blackman's ex-girlfriend. "He was always weird like that."

In fact, some of Blackman's male friends are almost suspiciously supportive of the operation.

"I can't wait to see what he looks like next year," said freshman Adam Diehsen, one of Blackman's current suitmates. "I think he would make a really hot chick!"

But while Blackman's companions at Truman have kept an open mind about the alternative lifestyle he has chosen to pursue, back home in Nebraska, his family has expressed mixed feelings about his decision.

"My mom was thrilled," Blackman said. "She's always wanted a daughter, and it looks like this summer she'll finally get her wish. But when I told my dad, he used some phrases that they wouldn't even print in *The Monitor*! Let's just say we're not on very friendly terms right now."

But Eric Blackman (or Erica Blackman, as his name will officially be changed to this summer) has not wavered in his determination, despite the continual barrage of jeers and snickers he has received since making his choice.

"I want to stay in this room, damn it, and no one is going to kick me out! Plus, I'm starting to look forward to next year. Sharing a suite with three girls could have its advantages if you know what I mean," Blackman said, proving that even though he's planning to become a woman, he still thinks very much like a man.

Sound Shoppe

Movies Buy - Sell Trade

112 South Franklin
11am - 7pm Mon-Sat

The Y2K problem: When humans go buggy

by Nate Sternberg

At this point, it's hard not to have heard many of the predictions of computer catastrophe in the media. Articles on this subject have become quite common, and their tone of anxiety and fear have been increasing in pitch, a tone we can probably expect to rise to a crescendo over the next ten months. Most of these articles are quick to envision doomsday scenarios resulting from worldwide computer failure. It's hard to blame them for doing so, since our daily lives are so deeply connected with machines. But I think that far too many of these articles focus on what computers will do to humans and ignore what humans will do to humans.

It's the latter of these two that worries me. Computers, even when buggy, at least behave rationally. Humans, on the other hand, have an extensive track record of irrationality and paranoia which I think is manifesting itself in many peoples' reactions to the millennium bug. By now, most of us have heard stories of people intending to hole up in Montana bomb shelters during the date change and who advocate stocking up on canned beans and shotgun shells while you still can.

If I believed that these people would only be harming themselves, I wouldn't bother writing this. But my fear is that their paranoia might become a self-fulfilling prophesy. But before I go into that, let's examine the issue at hand.

Experts and amateurs alike have predicted Y2K-related mishaps ranging from erroneous bank statements to nuclear war. Although most of their more extreme predictions seem improbable, they are very right to point out that computers influence our lives in hundreds of ways that are not visible on the surface. Given the impact of these machines on our lives, it seems likely that at least some prophesized situations

will come true. Some of the more commonly envisioned scenarios include: power grids shutting down due to the computer failure, banks losing the financial data of their customers, and food shipments being delayed or misdirected.

These are all possible scenarios, and it's good that the media is reporting them while we can prepare. But what dismays me is the frequently alarmist nature of these reports and how such scenarios are construed to spell doom for humanity. Will some power grids go down? It wouldn't surprise me. But this does not mean that the world will be plunged into darkness for years. If a food truck fails to make a delivery, it does not follow that entire cities will starve. If a bank computer makes a mistake about your car loan, FBI agents probably won't beat down your door and demand a century's worth of interest at gunpoint.

I realize that we have become dependent on our machines. But I don't think that human life is so extraordinarily fragile that any potential interruption in our routine is cause to run for the hills. We have a capitalist economy, and one of its advantages is that production is decentralized: this confers a great defense against Y2K bugs. Since the supplies that we need are produced by many different companies in many different locations, it's unlikely that every single one of them will fail. So if the power grids in Kirksville fail for weeks on end, we may have to go live with friends or relatives. If all food deliveries to Wal-Mart cease, we may have to drive to Columbia for sustenance. This might inconvenience us, but it won't kill us.

In addition, those who predict the doom of humanity as a result of the failure of the businesses we depend on often ignore a very powerful force: the profit motive. Companies

all have vested interests in delivering the expected goods on time. If they don't, they lose money, not just for the goods they fail to sell, but for the loss of credibility that accompanies it. Besides, nature abhors a vacuum, in the economic realm as well as the physical: if a consumer need is not being fulfilled for any significant length of time, new businesses will arise to fulfill it.

My point is that human beings can deal with all but the most cataclysmic computer errors if we know what's coming and act rationally. This is why I'm afraid of the people moving into bomb shelters: paranoia tends to breed more paranoia; and mass paranoia, historically, has been disastrous (the Cold War and the Salem witch trials come to mind).

I'm not advocating complacency about the Y2K problem. It probably wouldn't hurt to take some precautions: get written statements of bank balances and buy a few candles. But I hope you don't buy yourself a generator, water purifier and rifle in preparation for an upcoming apocalypse. Besides wasting your money, doing so spreads a general anxiety which may turn out to be more dangerous than the apocalypse you're preparing for.

Computers have only been around for about 70 years and have only become common in the last 20. Many people are still unfamiliar and uncomfortable with them, and that which is unfamiliar inspires fear and anxiety. This anxiety, coupled with the religious and superstitious significance of the year 2000 and a rising tide of general paranoia in modern America could easily make for an unpleasant New Year's Day, even if every computer in the world is bug-free. Most of us can't do anything about the Y2K computer bug. But anyone can help fix the Y2K human bug.

What effect will Y2K have on your personal computer?

by Nate Sternberg

A surprisingly small percentage of the articles I've read regarding the Y2K bug focus on its impact on personal computers. This is not surprising because it's a much less exciting story. The Y2K bug will probably have virtually no effect on home/office personal computers.

Here's why: computer programs retrieve the date from the operating system (such as Windows or MacOS) which in turn retrieves it from a program called the BIOS, which is built into the computer's motherboard. Most Y2K-related problems will stem from older BIOSs reporting the wrong date to the operating system. However, most BIOSs manufactured after 1994 are Y2K compliant. If you have an older system or just want to be extra safe, visit the web page of your computer's manufacturer (or the web site of your motherboard's manufacturer for non-brand-name computers). Most computers manufacturers (IBM, Gateway, Packard Bell, Compaq) maintain a list of their products and their Y2K compliance.

If your system is not compliant, you still don't need to worry: almost all manufacturers offer free software (called a flash BIOS update) to correct this problem.

There is one further possible source of error: the operating system. If the operating system only pays attention to the last two digits of the date in a calculation, then it doesn't matter what year the BIOS reports to it. All of MacOS has always been Y2K compliant. Microsoft Windows is almost entirely non-Y2K-compli-

ant, but that is less scary than it sounds. Most of Microsoft's products are classified as "Compliant with minor issues" on their website. And the issues it refers to really are minor: for instance, File Manager, when sorting files by date, will misorder files created after December 31. A full listing is available at www.microsoft.com/y2k.

So what will happen if your computer is not Y2K-compliant when the Big Round Number rolls around? Probably nothing. This is because most computer programs simply don't care what year it is. If you're an average computer user (meaning: you use your computer to word process, play games, surf the Web and write e-mail), you probably have nothing to worry about because such programs rarely if ever reference date information.

If you use your computer to run applications that do reference dates (such as personal organizers, accounting software or calendar-maker programs), your computer's failure to do so correctly might actually impact your life. Fortunately, this is entirely preventable if you act ahead of time. Check with your computer manufacturer and the manufacturer of the program in question. All but the most ancient software programs have free Y2K fixes available over the Internet.


But the fact that the Y2K bug will have a fairly benign effect on personal computers has not prevented the software industry from pandering to popular computer illiteracy. A trip to the software section of Hastings provides us with four different programs designed to counteract the Millennium Bug. Such programs are among the least necessary programs on the market, but they will almost certainly reap tremendous profits in December of '99.

WHY NOT TATTOOS?



-Body Piercing now available!
- Artist: Chad Weigert
- Specializes in psychedelic & custom designs
- New needle used with each customer
- Bright, bold inks
- Clean, friendly atmosphere

108 E. WASHINGTON
TUES-SAT
11:00AM-7:00PM



Be sure to keep an eye out for these upcoming events, sponsored by the Funds Allotment Council.

Walter Block, speaker
March 16

CHANL Olympics
March 26

Carnival Night
April 6

Allan Narin, speaker
April 8

Squirrel Fest 1999
April 10

Sand Volleyball Tournament
April 17

Sense of a Woman
April 17

NORTHEAST CAMERA AND PHOTO LABS

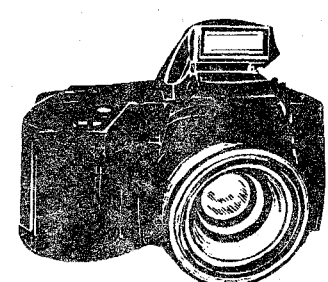
Your Photographic Headquarters

FREE TWIN PRINTS

c-41 processing color print
Good on 110, 35mm, & 24mm APS film

COUPON VALUE UP TO \$6!

Expires: March 30, 1999



Two-day economy film developing for \$5.98 (with second set free!)

One-hour or same day color prints on quality Kodak™ paper.

511 S. Baltimore, Suite 6
Open Mon. through Fri. 9-6:30
Sat. till 5:30 665-8305

Letters

Send letters -- not too long, not too short -- to the mailbox in the CAOC.

Free speech opinion lacking

Dear Tom Wheatley and *The Monitor* staff:
I read your opinion column, "Free Speech is Hard to Support," in the February 16th issue of *The Monitor* and was intrigued. Your column made me think, and I feel that there was a key issue that you did not address adequately: responsibility.

Much like you, I am a fervent proponent of free speech. Free speech is a necessity for a free society. I am convinced that the framers of the Constitution put free speech the First Amendment for a reason. It wasn't merely a coincidence.

The First Amendment states, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; of the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

You point out, "...free speech scares the hell out of people. It is a responsibility that few can stomach." You are absolutely correct; few can. However, it seems that you advocate a world where everyone can state their opinion without rebuttal or contradiction. That one should be able to say what he or she wants, and it should stand without challenge. That every idea should get equal positioning on the shelf in the marketplace of ideas. However, nowhere in the First Amendment does it say that the government, or anyone else for that matter, has to make free speech easy.

Many people, when discussing free speech, do not consider the responsibility aspect of it. One has the right to say whatever he or she wants (within the parameters you mentioned; avoiding slander and libel, protecting national security, not inciting a riot, etc.), but that does not mean that his or her words are free from criticism. The First Amendment allows for unpopular ideas to be voiced; but it also allows for criticisms of those unpopular ideas to be voiced as well. This is how the marketplace of ideas works. By having the "ideal" world you call for, you are essentially removing the freedom of speech from others who may disagree.

You complain that "...we don't have an avenue of free speech on this campus..." I disagree. The number of free speech outlets available to you are only limited by your imagination. Just because you dislike a University policy and want to say so, it doesn't mean that the *Index*, *The Monitor*, or any other media source has to provide you with the outlet for your rage. It is your responsibility to get your message out, not anyone else's. If you do not like the editorial policies of the *Index* or *The Monitor*, start your own paper; create your own outlet.

Free speech is a right that should not be taken lightly. Words and ideas, just like actions, have consequences. When one is ready to face those consequences and deal with them, only then should he or she speak. Free speech does not give a person carte blanche to say anything without reproach. The First Amendment protects the individual's right to state their opinion; it doesn't protect them from rebuttals and differences of opinion. If you feel strongly enough to stand on a street corner and express yourself, then you ought to be strong enough to

face the reactions your words may bring. That's the way the world works. Free speech does not exist in a vacuum. Ironically enough, free speech isn't free.

Sincerely,
Jay Self

Democracy > Free speech

Woe is the proclaimer of free speech--and woe yet is the dissident thereof. Mr. Wheatley writes in his "Free Speech is Hard to Support" article of 16 February 1999 that "on this campus we are absent of a true avenue of free speech." Perhaps this is not untrue, but before we bite the hand that feeds us, we might explore the reasoning behind this claim.

Incisive is his assertion that "the *Index* is very University-biased. And if you've read *The Monitor* closely over the last few years, you've discovered an obvious liberal, feminist bias." Well Glory be! It seems that some people on this campus are, dare I say it, *self-interested*. Could there be anything more ludicrous than a school newspaper holding favor for the school? What's more ridiculous than students purporting liberal ideas at "Missouri's only Liberal Arts University"? And worse yet, filthy feminist palaver from a predominantly female campus? Next thing you know, minorities at this school might want to talk about race relations.

It seems Tom may have fallen victim to his own equation--Free speech = Democracy. A more accurate equation might be Democracy > Free Speech. In a pure democracy, minorities are easily overrun by the tyranny of the majority; thus, Tom's views have been usurped and our papers are "biased." Is it the editors of *The Monitor* who neglect diverse views, or the sheer number of similar views which overcome the editors? I elect the latter.

It is practically improbable to have everyone's view printed in any newspaper, but somehow Mr. Wheatley's view was printed in the very publication he criticizes. Perhaps Tom should resurrect use of the "leaflet." It seems to work for Toons. Or maybe a nice pamphlet. Whatever the case, I defend *The Monitor* in that it does not refuse to print reasonable material. I can't speak for the *Index*, but *The Monitor* restricts due merely to space and time restraints.

It certainly is "...lonely standing up for the principles of free speech," and there is quite a heavy weight on your ascetic shoulders. And it would be a disservice to deny someone the due abuse which marks a principled, austere ideologue such as yourself. So here it is: principles, ideals, utopias, and paragons rarely exist in pure form because you can *never* please all of the people all of the time. You suffer from an absence of doubt. This is intrinsically difficult to recognize. The ideal of free speech includes quantity as well as diversity, given that it takes place in a democratic and welcome environment.

What is speech anyway? This certainly needs much more attention than that of one article, but is anything communicated--printed, verbal, or symbolic--game? I must give Tom credit where due. Certainly, "Free speech is supporting the right for all ideas to be voiced," especially "...ideas [we] detest." Key here, however, is the notion of "ideas." If I were to one day contrive a method for translating the noises my digestive system makes into print, this surely does not weigh in as something covered under the First Amendment. Seriously, more pertinent, practical applications include pornography, libel, slander, and fighting words. Not every kind of speech should be free.

Yours truly,
Dan Capotosto
P.S. Write back soon!

Businesses not so noble

Dear *Monitor*,

I'm writing to respond to some of the ideas expressed in Matt Siemer's article "Socialism & America: bad ideas just don't die," in the last issue. Towards the article's end, Matt criticizes people who cast "corporations as sinister and inhumane." While it'd be great to live in a world where large, wealthy corporations were benevolent forces who genuinely cared about people, the reality is firmly in the other direction. People think of businesses as inhumane not because they have been insidiously brainwashed by forces of socialism, but because of a solid record of corporate injustice, from using deceptive or at best misleading advertising, making faulty products to save money, hiring leagues of temporary or "part-time" workers yet still working them close to (if not over) 40 hours a week to avoid paying benefits, moving factories to economically disadvantaged countries where people are willing to work brutally long hours for extremely low wages because they see few or no other options, or laying off thousands of people while making record profits. It's hard to see big business as upholding "virtue and morality" in this context.

Matt writes, "How is it that low-wage work constitutes slavery when the workers choose to take the job?" It's easy to take choice as acceptance, but the two don't necessarily go together. People who see no other option but to do tough, demeaning labor for little reward will do it, if the alternative is starving to death. The fact there are people who are born economically disadvantaged and who need to find work to survive does not justify wealthy employers treating like dirt the very people who help them make their millions. Low-wage workers and consumers do contribute towards a company's maintenance and implementation. How can GM make cars without workers to do the hands-on labor? It's wrong to suggest that workers don't have a significant role in a company.

On a similar note, consumers who spend money on a company's products are contributing to that company's growth; if everyone stopped buying from a particular company, it would go down. It's also impossible to take consumer choice as acceptance of business policies, to suggest that consumers shouldn't complain about companies if they're buying the products. Trying to financially support only humane companies takes an enormous amount of time and effort. Try to make a list of corporations whose products are immediately available and who have never been associated with inhumane or deceptive actions towards employees or consumers; the list will be surprisingly short.

As a sign of socialism's supposed omnipresence in the United States, Matt notes our "welfare state." This is an interesting notion as well, since the facts again show that the amount of money spent on social welfare, to which Matt is likely referring, is absolutely minuscule compared to the amount of money the government spends each year on corporate welfare, either in the form of tax breaks or monetary payments given to giant, already-wealthy corporations to help them market products abroad or to help maintain projects and operations. Our country is slanted towards those with money. In fact, the distinction Matt makes between politicians and businessmen as villains is an odd one, since nowadays the two are inextricably linked. Big money from wealthy businessmen is at least partly behind most political decisions. Combine this with the say advertisers have in TV programming and who owns the media sources which provide people with information, and you begin to wonder who is really in charge of our country.

This is all upsetting, yes, but none of it negates Matt's claim that "life is wonderful, that people are inherently good, and that the human mind is capable of incredible things." The ideals Matt ties to socialism (namely: caring about other people as much or more than oneself and believing that we have a human duty to help those less economically privileged than ourselves) do not necessarily lead to cynicism, as he suggests. It is possible to be optimistic about life without ignoring the reality of the world today. I don't understand how uplifting the poor is better accomplished through turning blindly away from their existence and the root cause of their poverty than through calling people's attention to the ways that the systems, entities, and people in power are in part responsible for leaving others without power. Yes, life is beautiful, but yes, terrible, inhumane events do occur on a regular basis, and are implicitly condoned by our silence.

Dave Heaton

Capitalism still questionable

Dear *Monitor* Letters,

I thank Matt Siemer for his response to my poignant, Bobby-Seale-inspired original query today. Namely, if you don't believe in any form of "socialism" (and he clearly does not, in self-conceded apostasy from a "shamefully" youthful flirtatious fling on his part), how do you practically stop "the vicious, selfish, racist side of mere status individual status greed"? I also thank him for phone-monitoring the concurrent Dobson Hall debate on the socialist topic, as did the state ACLU office, fairly. And please notice, dear Matt Webber, I only offered to organize "a campus Socialist club" after hearing both College Democrats and Republicans and extraordinarily the presumably non-partisan TSU Political Sciences club tout their "commercial" wares at the end of what was supposed to be a "socialism" debate held in a public hall of residence. I will do so if genuine TSU/KCOM students and faculty approach me. And as I said, I am willing to do this on a non-party basis, a fact that seemed to cause some sick amusement among the professional politicians Webber rightly indicted from his own hearing. But it is soberly quite possible. For example, at most UK and many continental European campuses, there is a huge "socialist" society clamorously present, "SAB" board recognized. Some of its members do, yes, belong to established national political parties like today's the Greens, Social Democrats or even left radicals, but many really don't! And many are strong Trotskyites in admirable, ongoing militancy about student, as much as wider world issues that Matt Siemer's longer article deals with. Given that TSU has undoubtedly one of the worst, most male, most aging, non-teaching, non-subject headed administrations in America for a public campus (I don't mean a Jerry Falwell-type mere private "liberty" campus where they are naturally legally exempt from federal fair practice guidelines), it has ever been my and many of your own, within and without, misfortunes to witness. I stand by my offer! None of my own affiliations printed at the end of this final letter on my part one wider "socialism" as a specific topic will necessarily benefit! Probably not! One can physically as professor Bob Mielke always reminds us do so much.

So with that necessary aversion to both Matts' contrasting pieces, can I take up Matt Siemer's substantial points? Like him, too, I will occasionally use autobiography, illustratively, because as I am sure your co-editor might agree, we are both not dealing with abstractions. Indeed, the merit galore of Matt's piece from his self-called, "capitalistic" perspective

2 March 1999

is that he should have delivered it! if he had been properly, fairly invited at that Dobson Hall farce. Because, much as I do myself disagree with him, he injects non-abstract passion into advocacy of his case. But I use the term "passion" loadedly and reservedly critically too, as will become apparent! Down to details! Reply "right" pray, gents!!

At outset, Matt poses my question. But I looked in vain throughout his 14 paragraphs for even the slightest, shortest answer to my genuine challenge (in other words, if 2,000 AD there are political or even religious-buddhist, anti-materialistic, nirvana-ethos alternatives to stop "expansive" individual egotism, I'd like to know and study them closely, further)! Instead, I read a lot of debatable stuff about "Stalin," about "force," and so on (more about that, in rebuff in a moment). And had to wait for Siemer's very last paragraph before I got an answer very slightly resounding. Almost touchingly naive, in fact (especially for a former socialist such as Matt admits sharply he is). With declarations in favor of "encouraging the poor to do better" and wonderful bromide about when we ever do become "revolutionary" as a human species, then and only then (Siemer's word is "ready") might belatedly we try and "wipe out poverty." Can I, in response to all frankly this capitalist naive faith in "goodness," and yet paradise-postponed poverty present-time abolition deferment with, yet here say this! Goodness, goodness, goodness, how very "USA of USA," how 1950s, soap powder detergent-like! How unlike southside Chicago, east LA, the Bronx, etc. Real America! Groaning under capitalist and student-uneducated neglect in third-world conditions here in the globe's richest capitalism!

One, the notion that people by themselves, and strictly I emphasize solely by "themselves," are "good" is problematic!! And I am sorry, Matt, you do need despite your own earlier disclaimer to take even some political science or history classes, in greater number, if at your age you are putting forward this as an absolute notion!! You need to explore this further, and to be fair to TSUs much better but inferentially Matt-maligned own "English" classes (having guest-lectured at professional, etc. invitation there), I do not know of even one TSU male professor who would suggest total "goodness" unproblematically exists!! Even Jean Jacques Rousseau, in my own discipline of pre- and actual-French revolutionary history by past publication, never put forward the proposition of any existing and I stress existing absolute individual "good." True, quasi-socialistically he thought people were "born" potentially, naturally so! But then existing social "chains" set in, which unapologetically, he thought should be fast, socially countered. Building (but changing from the great "liberal" Locke), he argued by state education. Other French later socialists argued for more wider applications!!!

Two, which brings me to the bulk of Matt's piece in his fundamental evasion of how capitalism, far from elevating the individual as he thinks, forces one into degradation he hints at in his low-wages admission, but distorts. Because Siemer is obsessed with untruthly what he thinks is any form of socialism's real "force." Yet to stick with his own low-wage analogy about a real capitalist reality, how can he think a Missouri poor person has any choice but to accept the low wage he praises? When McDonalds forces a TSU student to take a low-wage, it is exactly that: real force! Because unions (as with your TSU faculty) are not legally by Missouri allowed. And McDonalds management are currently very alarmed at Canadian court decisions that will oblige them to so for the first time in North America recognize!! It wasn't natural "goodness," Matt, that permits "Macs" et al to so slave labour. The Filipino or Cuban prosti-

tute around your naval bases recently, or the poor German ones around my UK army bases are not employed by the servicemen for their gratificatory needs because she "freely" so is employed!! She has a kid to feed in need, many cases, or a capitalist drug trade "habit" to heroin. Feed in sheer force, just as coercive as Stalin's 1930s industrialization by the state was. And dare is my it her arguably more demoralizing! Precisely because neither "the TSU scholarship" government-denied or prostitute family benefit too-low victim has their "force" oppressor even recognized by the Matt Siemers of our world. Indeed here's the tragedy. She's expected to slave, while Naomi Campbell is not for 10 times free model capitalism, in dare I say it as an admirer of hers not too dissimilar sexual allure.

Because three, since Matt admits at the end he does not see such poverty being "ready" dealt with other than through his, in my view, misplaced hope in individual "goodness," he is in practice coming down in favor of not doing anything. Not even what he criticizes FDR for doing in "relief" in the US New Deal 1930s (or to be fair I might have to argue even that Texan so-and-so "LBJ" did in the 1960s "Great Society" programs). If so, then, he should think further about a remarkable discussion that took place near the beginning of our century. Analogous perhaps to the vital one I and Matt are now trying to engage your apathetic campus in a new century start of debate effort.

It occurred, undated, in 1909. And I am enjoying recalling it from an unpublished diary in the papers of the journalist and radical politician Charlie Masterman which I catalogued in 1987 for UK's Birmingham University. The scene was London Thames, wet, squalid-section Embankment. The participants: Masterman (the only one of the three who had actually ever lived in a "ghetto" to use his pioneer word), David Lloyd George, and Winston Churchill. None of them liked to be known as full "socialists," although Masterman didn't mind, any more than my own current Tony Blair, Premier, in being proudly called "a Christian Socialist Liberal." Despite the act that lines about "full" socialism, all were then doing something remarkable! And it was so controversial, they were verbally ferociously arguing about it that still-familiar Thames scene (Washington DC analogously near the White House where your "tramps" and "pimp" etc. poor but, real, folks also in worse poverty still are today).

As it turned out, all three, as ministers, were introducing state measures in the teeth of ferocious conservative/capitalist and proprietor press opposition; what became known as "the Peoples' Socialistic Budget." It still survives, despite even Margaret Thatcher!! It introduced what your country (contrary to Matt's silly, mischievous portrayal of you as naturally "socialistic" or "bribeable") still lacks steep sur-taxes on the very, very rich, later sadly abandoned land speculation taxes, and so on!! Predictably, the future second UK PM out of the group of three, Churchill, a returned "Tory" by the late 1820s, was jittery, having "nerves" over what they were doing. He started muttering about "the French Revolution" and what would both his ducal and businessmen friends think in horror! He even threatened there and then "to go back to the conservatives!!"

Having enough of his wailing, Masterman defended the French Revolution in historical social precedent! This only succeeded in goading "Winnie" yet more, as well he knew it would to Welsh radical Lloyd George's amused delight. But finally the finance minister last blew his top at Churchill, in words that I think have application to Matt Siemer. "Winston," angrily shot round verbally Lloyd George, "the practical effect of what you are preaching so moralistically is that we all should do nothing to aid the

poor by the state at all!! At all! And like Old Testament, not New Testament prophets, you merely tell nine-tenths of mankind to go on being contented field serfs. While the top tenth eat their produced corn. And yea, Winston, even more ye say, it should, forever be. Forever it shall be!" I still have not got over that cadence!

I plead "guilty" to some memory embellishment above, but this is the final point I wish to 10th paragraph make to Matt's 14-paragraph non-answer! The "methods" Matt complains about are the only approach we can get 2000 AD to a better "equality." A health care service in the US of A where 41 million (some say 43 million) can afford insists hospitals license, so provide out of the richer and healthier and one's own taxes. A society "free" of guns (as largely UK or Japan are) because the big state in methods wills private ownership of most weapons to be not a right but a forcible abuse. Yes, Matt, most socialism is about action. It's not force "though": it's the removal of the unnatural, forced "competition" of capitalism. If I raise a child, I do not even in selfish capitalist America tell him or her to lie, to cheat, to make a "profit," to grade expect subjectively, out of others' labor. Unless, of course, capitalism forces me to warn my kid he has to partially so indulge so as later to survive!! So who's the begetter of real "force"? Matt, you, Uncle Joe Stalin? I certainly think it's McDonalds corporation taking advantage of pay-offs to the big parties alike to keep minimum wages low. I certainly suggest it would be freer for Matt Siemer to fall ill in UK national health service, GB, where our socialist-created free health system will treat him if he's sick free for 6 months, unchargingly. Unlike here in Missouri, unless he can afford private health!! Freedom from want and freedom to earn just desserts are far more crucial to real socialism than apostate Matt realizes. And I have not even once mentioned the artificial utopia he thinks all of we socialists hidingly are guilty of imaginary dictatorship about. Oh, and in case you all rush to be "sick" in the UK, not here, you used to be treatable for life until Margaret Thatcher "cut" the original Labour-party 1948 created national health service in deference to Matt's "Renaissance" capitalist "spirit." Incidentally, too, does he think Renaissance patronage was state-free! Look at the papal et cetera ex-diplomat largesses bequeathed the creative artistry.

Sincerely,
Larry Iles

Sir,

You are correct. My article did not provide an adequate answer to your question. Thus, I have attempted to redress it with the two articles in this issue. Hope they help.

Uncle Joe Stalin

The Monitor is seeking a
Webmaster for the
1999-00 schoolyear.
If interested, please call
665-7927
or visit one of our
meetings in
OP115B,
Tuesdays and
Thursdays, 9:00 p.m.
It's either us or that
pesky power grid.

Beach, backroads,
bedrest...
whatever your
plans for Spring
Break, indulge in
some recreational
reading.

20% off

One coupon per customer.
Good until March 14.

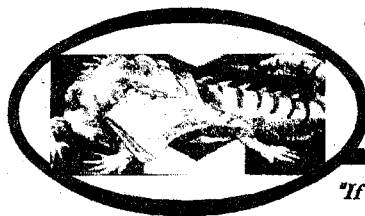


Used Books and Unicorns
305 S. Franklin
627-1772
Hours:
Mon.-Fri. 10-7
Sat. 9-6 Sun. 12-6
Open on Sunday!

BIENVENIDOS A

SAVANNAH'S
MEXICAN FOOD
RESTAURANTE

for great Mexican food!
106 S. Elson
627-0870
11-9 everyday
"We Can Fix Any Orders To Go"



Opinions

"If I've got something to say, sir, I'm gonna say it now."

-Phil Ochs

Society focuses on breasts

by Dan Capotosto

Breasts, knockers, boobies, tits, jugs—just a few endearing terms you probably recognize. Now, even if you aren't fascinated with breasts (male or female), why is it you looked at the cover of that *Cosmo* while in line at Wal-Mart (or tried not to)?

Whether you like it or not, boobs are everywhere: in the movies, at parties, in magazines, on TV, on your mother.

I must ask why two globular, milk-secreting sacs of fat bring immense visual stimulation to some and frustrating mental anguish to others? Surely, none but a superior being could stuff handfuls of fat & glands into semispherical skinfolks and come up with such a great product—even better than Internet stocks. I'm sure all of you out there have some sort of theory as to why boobs are so popular—perhaps I can shed a little more light.

I think the previous question is rooted in another inquiry: can this enigma be attributed to human biology or socialization or, better yet, a convoluted hybrid of both?

Desmond Morris suggests, in his controversial book *The Naked Ape*, that males view breasts with vestigial instincts of a time when sex had a twist—about 180 degrees to be precise.

"At some point, back in our ancestry, we must have been using the rear approach. Supposing we had reached the stage where the female signalled sexually to the male from behind with a pair of fleshy, hemispherical buttocks...Supposing the male had evolved a powerful sexual responsiveness to these specific signals...Can we, if we look at the frontal regions of the females of our species, see any structures that might possibly be mimics of the ancient genital display of hemispherical buttocks...? The answer stands out as clearly as the female bosom itself."

On the other hand, one could make a different argument. Perhaps, in my twenty or so years on this planet, I've been bombarded with so many images of boobs and bodies that I know

exactly what is good, bad, ugly, and downright repulsive. Was I born with this instinct? Maybe, maybe not, but I at least know that any instinct has been encouraged, not discouraged.

But who doesn't like it when we can see Pam Anderson bent in front of the camera touching her toes without using her hands? Yet, we all know Pam's jumbo jiggles are as real as processed cheese, and she probably has some other parts she wasn't born with. Guys don't really care though; as a wise man once said, "It's all in the illusion."

Maybe concentrating on boobs isn't helping. Perhaps all of sexual imagery is where we should focus our attention.

Now, I like a little T&A eyecandy just like the next guy (or girl). Is that so wrong? After all, it's part of the game. If nothing else, admitting I have a problem is the first step towards recovery. But, should I have to recover? Do I even have a problem? Is it my problem anyway when sexual imagery is such a ubiquitous part of media? I prefer to blame other people for my problems, as many of us do. So, I blame it on the *Maxims*, and the *Details* and the others, and on the female magazines too. Why does *Cosmo* display more female flesh than *Playboy*? Gentlemen's mags merely have a wider array of body parts to behold.

And you're nuckin' futs if you think you hold some sort of exempt status in all this—that you aren't affected by images and advertising. It kinda pisses me off that some jerk at *Maxim* thinks he can just bypass my conscious and go straight for instinct. It REALLY pisses me off that he's right.

In the end, I can only say that it seems better to be conscious of this phenomenon—to know you're getting screwed with by advertisers and producers. Although, surely, 'ignorance is bliss' seems a bit less frustrating. I'm not saying we should do away with sex appeal, magazines, or TV, but a little discretion is possible too.

Rethinking that dirty word

by Holly Cerny

If you are faint of heart or easily offended, you may wish to skip this article. I am going to be discussing a really loathsome, dirty word. Find a chair if you're standing—this one's 'bout as bad as they come. Are you ready? FEMINISM. There, it has been said. Just take a few seconds to catch your breath. The dry-heaving will eventually stop, just bear with me here.

I am not sure how feminism got to be misconstrued as a word synonymous with such labels as Nazi, socialist, man-hater, bitch, embittered, and disgruntled (to name a few). However, I do have an idea as to why feminism has come to inspire fear, dread, disgust, and anxiety in men and women alike. First, I would like to elucidate the true meaning of feminism.

Webster's pocket dictionary defines feminism as "organized activity on behalf of women's rights." Extremely ambiguous, this definition leaves the quantification of women's rights up in the air. The major stride in the Women's Movement came in the 1920s with the demand for suffrage. This was considered an equal right that all humans, female or male, should have. However, not all rights can easily be written into the amendments of the Constitution.

From the time Friedan expressed the discontent among American housewives of the 1950s up to the time when writers like bell hooks produced literature on black criticism in the 1990s, there has been a stigma associated with desiring equal rights. Equal rights, not identical existence. After all, men claim they are not the same as women, so why should women proclaim to be the same as men? The issue is not so trite or simple. Feminism does not espouse that men and women are physically equivalent; rather it stresses equal mental capacity. There may be great disparities among female versus male strength, but there is also great disparity among male versus male strength. Women still earn less than men for the same job, are constantly judged by physical appearance, and expected to be mother and worker with equal vigor.

My point is not to complain about unequal responsibility per se, but to uncover

the myth that women are truly free of sexist shackles. Women still bear the brunt of a male superiority complex. The word feminist is shunned and discouraged by men; women feel it is not desirable or that it is hurtful to men.

Naturally, feminist ideology is not encouraged by those in power. If all women banded, together, including men brave enough to see the truth, feminism as a movement could realize its ultimate goals: respect for femaleness, equal laws enforced by government, and pride in all that is woman. But for this to happen, those with power would have to give some of it up.

Before I break into a rendition of "I am Woman, Hear me Roar," I would like to offer a different perspective. It is obvious that men are not ready to see women as equals, and that is precisely what feminist philosopher Luce Irigaray argues is advantageous. She contends that we should acknowledge, celebrate, and make known the differences between male and female. Women have been written out of law, history, and culture. Women do have special concerns and needs (childbirth, abortion, etc.). These do not have to be disparaged in order for women to have equal pay, say, and power. Femaleness is considered a derivative of maleness in media portrayal, and positive images of women are virtually absent in modern society. All that is "woman" is deemed somehow unclean, weak, or fickle.

Feminism is a dirty word because it demands what is right and true—men are not superior, they are just different. By asking for the same rights and recognition, a threat is imposed upon not all but some men—those who are truly incompetent and weak. Thus, all women have to suffer—they must be put back in their places or the threat becomes reality. So feminism becomes taboo, threatening, defiled, radical, extreme, vicious, overly demanding, caustic, and vile. All of which it is NOT, but which it can be construed as if people are ignorant of its true ideology.

Feminism needs to be evaluated in a new light, or women will never realize their true destiny: to be in possession of self-esteem, power, and integrity due to their femaleness and echoed with enthusiasm by men.

Non-New Yorker, Hillary Clinton, not qualified for senate

by Sarah Perkins

Last Tuesday, first lady Hillary Rodham Clinton, announced that she may run for a seat in the US Senate. She addressed the nation at a press conference: "I will give careful thought to a potential candidacy in order to come to a decision later this year." Personally, I question her motives. Is she considering the job out of political ambition based on the belief that she can adequately represent the people of New York, or is it simply a fabricated guise created to divert attention from the latest woman proclaiming Bill did it to her too?

Unfortunately, Hillary knows how her husband treats women, and maybe she's played the role of the victim for too long. In the March 1 issue of *Time*, a carefully painted portrait of the first lady rests on the cover. A serene and gentle smile highlights her face with her hands politely crossed at the waist. This image does not

exact political prowess or a commanding presence, but rather a placid wife who is content to get involved with her husband's politics when convenient. This is not to say that Mrs. Clinton is not an extremely intelligent woman fully capable of holding a position in the United States Senate, but the circumstances surrounding the race are certainly not ideal.

Following in the footsteps of Bobby Kennedy, Mrs. Clinton is seeking a position in a state where she does not live. Despite this fact, she is popular to the liberal women, union workers, and minority citizens of New York. In addition, she is immensely favored due to her good works and involvement with the United Nations. Hillary is very conscious of and generally effective when it comes to dealing with domestic and international issues. She is not as knowledgeable when it comes to the state of New York. Her potential competition, New York City Mayor

Rudolph Guiliani, is obviously aware of the topics that concern New York because he deals with them every day.

Other issues that may thwart Hillary's chances are her commitments stemming from the White House, and the reality that she has been living in the President's shadow for basically his entire political career. Although she has always been politically active, those actions were essentially extensions of President Clinton's existing policies. When she attempted to assert her own views on national health care reform, it resulted in disaster. But solid positions on problems like welfare reform, social security, Medicaid, and education are exactly what New Yorkers want. Playing the passive supporter of good causes is simply not enough. New Yorkers want and deserve a representative that is aware and responsive to the issues that they feel are most important. This country is a representative democracy, founded on the

principle "of the people, for the people, and by the people," and Hillary won't be able to manifest this foundation if she's helping Gore with his campaign or hanging out with Bill in Little Rock.

There are other pictures of the first lady in the feature *Time* article: a caricature figure standing on the NYC skyline opening her arms to the city, offering her services with a cheesy grin; a color photograph of her posing opposite President Clinton, and quite a few black and whites tracing her visits through New York. This diversity of faces and roles may be exactly what keeps Hillary from claiming a seat in the Senate. Her views and experiences include more than those that face New York, and until she decides to confine and focus her energies entirely on the needs of the people of New York, I don't think she is the most qualified candidate for the position.

The virtues of capitalism Life comes before school

by Matt Siemer

In the last issue of *The Monitor*, I attempted to explain why socialism is a destructive economic system. Shortly after this article was published, however, I realized that one cannot adequately justify one system by negating its opposite. Thus, I will take up this topic again, focusing on the other side.

What is capitalism? In my last article, I pointed out that the key to understanding socialism is to identify its essential characteristic. The same strategy applies to capitalism. As opposed to socialism, whose essential characteristic is initiatory force, the foundation of capitalism is freedom. In other words, a person is free to live his life as he sees fit, provided that he respects the right of others to do the same. In economic affairs, this means that people are free to create the best goods and services they can and to trade them with others who find value in what they produce.

Contrary to popular belief, such a social system has never existed. Rather, what has existed throughout history has been a mixture of capitalism and socialism: the mixed economy. It is within such a mixed economy that a great number of people have come to view capitalism and business in a negative light. In this system, the government is still allowed to interfere in some sectors of the economy. Perhaps the most well-known and despised method of interference is corporate welfare. Many denounce this practice, and rightly so. What few realize, however, is that a business which vies for and accepts political favors is not following the principles of capitalism.

Capitalism does not involve making money regardless of the methods. Again, it is critical to remember that the foundation of capitalism is *freedom*. If one accepts freedom completely, unconditionally, then one accepts it not only for himself, but for everyone else as well. In other words, freedom and anarchy are not synonyms. The businessman who violates the freedom of other people by lying, stealing, or committing other such immoral acts loses the right to his own freedom and is justly forced from the market by either legal action or consumer and employee abandonment. Yes, it is true that some companies have terrible business practices, but the fact is that such practices stem not from the principles of capitalism (freedom) but of socialism (force). Business and capitalism are not synonyms.

Generally speaking, businesses can operate in one of two ways: through political power or economic power. Political power is created through initiatory force of some kind (tariffs, weighted laws, government handouts, etc.). Companies which wield political power to make money do so with the principles of socialism, not capitalism. Economic power, on the other hand, is earned through independent production of valuable goods or services, which consumers choose to buy. Businesses which make great sums of money solely by exercising economic power do so justly.

Having established the difference between the fundamentals of the two major economic systems, it may still remain vague why it is explicitly so that freedom is better, more moral, than force in the economic arena. So, allow me to tell you a story. Pretend that you hate coffee. You really loathe it. Just one cup makes you jittery for half the day. Thus, you have sworn it off. Now, imagine that a man confronts you with a gun and a full pot of coffee. He puts the gun to your head and tells you to drink all of it.

"Is it decaf?"

"No. Drink it or die."

So you drink it, because if you don't, you're going to wind up dead. Even though you know what's good for you, you're willing to listen to the person who forces you to do something else, because you're not willing to lose your life over it.

This is a charming little parable about our current economic system. The government, through laws and regulations, tells businesses what to do, even if they know such practices are damaging. The immorality of initiatory force stems from the fact that it wipes out a person's right to use his mind to make decisions. A human being's ability to think is what separates him from all other animals, and it is this distinction which is subverted through the use of force, relegating man back to the status of an animal.

Sadly, few people seem to appreciate the value of someone who does use their mind well. Rather, newspaper articles and vast numbers of intellectuals denounce the existence of the "elite." We are to abhor CEOs who make salaries many times greater than those of factory workers. For all those who fail to understand the justice of this situation, perhaps this might make it more clear: CEOs deserve more money for one basic reason—they do the thinking. Tycoons such as Henry Ford and Bill Gates earned their status because they did incredible things few people do: thought of new products, thought of ways to make them marketable, thought of ways to assemble companies to manufacture such products. In other words, they excelled at the trait that makes human beings so special: thinking.

Factory workers, on the other hand, do little to no thinking. They, like the vast majority of people throughout history, have not developed the capacity to use their mind in astounding ways (which is not to say that such people are born stupid and are destined to be stupid forever; most certainly there are reasons for the fact that most people do not rise to great intellectual heights, but that is an entirely different subject). Their salaries are, on the whole, consistent with the amount of value they create. Many believe that "the real heroes are the workers, who slave away at doing the real dirty work." Such rhetoric fails to account for the fact that such dirty work wouldn't exist were it not for the creators of companies. It also suggests that the truly noble man is the one who doesn't use his mind, doesn't develop his ability, but "sucks it up," surrendering to the fact that life is toil and suffering. I leave it to the reader to decide if such a practice is noble and befitting of human beings.

Yet another important question regarding low-wage workers is whether they are "forced" to get a job or accept a certain wage. Many opponents to capitalism claim that this is the case, that force is undeniably involved. The unwary are often taken in by such equivocation. In what sense are people forced to take jobs? The more crucial question here is this: is there any *person* initiating force, making others take a job? No. The force which people fail to differentiate when they use this word is a force caused not by another person but by life itself: the survival instinct. The low-wage worker forces *himself* to take a job, because he wishes to go on living. Even this phrasing is deceptive, since people have free will, and so could choose to not continue living, to not take a job.

However, another important question remains: what happens when a worker finds that his job disappears? What of all the corporate downsizing taking place across the country, in which thousands lose their job with little notice? And come to think of it, what is one to do

See CAPITALISM, page 11

by Ben Braun

I didn't do my Chemistry today. Isn't that bad of me? In fact, I haven't been keeping up with that or my Algebra class, and I am a day behind in my British Lit reading, and I haven't been working as hard as I should in my Creative Writing class. Wait a minute, I just named every class I have... How many of us here at Truman can say that they are in about the same situation?

Judging from my experiences, it seems like most of us are, and ya know what? I think it is good that we are. Even though we all bitch and moan about it, and feel horribly stressed out because of it, it is a good thing that we are behind, because it means that we are doing things with our lives other than worshipping the almighty textbook, as our administration would love us to do. You do know that we're supposed to do that, right? No? Well, let me explain.

The administration here at Truman State tells us that they want us to be well-rounded individuals. They want us to go to our Rec Center and be healthy, they bring in lots of events like the Lyceum series so that we can grow culturally, and they provide funding for SAB and other organizations to provide social outlets for us. But above all, they want us to study. Truman officials generally recommend that students spend 2-3 hours outside of class on homework for every credit hour we take. Well heck, if you are taking 16 credit hours, that means that everyone here is expected to spend 48-64 hours per week on academics *alone*, not to mention taking "full advantage" of all the wonderful rec facilities they offer and the cultural and social events they provide. Oh, and then they say we should make sure and get enough sleep, about eight hours a night, and then we should also eat healthy and all that good stuff. But above all, don't you dare get below a 3.25 GPA, or they're taking away your scholarship and you're gonna end up at a community college back home.

WAIT A MINUTE!!!! THAT IS A BIG CROCK!!!!!!

I would like to take a minute to personally extend a thought to our professors and administrative officials who think that all of us students aren't human; there are days when we just can't do homework. There are days when we just can't handle it anymore. I think that most of us (students and former students) have had the day where we just have to go out and run or drive for a couple hours or just sit in our rooms and cry because REAL LIFE got in the way and we realize that we can't do it all. Where in all the damn pamphlets that are handed out during Freshman Week does it say anything about that?

As far as I can see, nowhere.

A lot of professors are really understand-

ing about students being people too; they'll drop the lowest test score, they'll take late homework, they'll give some office hours if a student couldn't make it to class because REAL LIFE got in the way. But many professors don't seem to understand this. I think it is time that we stopped for a second and thought about what it really is that this school wants from its students. Does it want us to be successful, to be happy, to grow as a person, to recognize what life really is about and what we value? If it does, then why are we pushing residential colleges so hard, trying to "bring academics into students' lives"? Why are we shifting cores so that people can do even more academically than they already do? I think it is because this university doesn't care about the true health of its students, it just cares about sending graduates off to solid jobs and increasing the percent of students accepted to graduate school. Hell, how else are they going to keep convincing high school kids to come here?

How about by going to high schools and saying: "College is all about growth. There are the days you have to drive for hours, there are the days you have to cry, there are the days that YOUR LIFE is what is important, not your work."

How about by following through with that and, since EVERYONE has their off days, putting policies in place so that all teachers drop one test grade? Or, in the classes where tests aren't given, that at least one paper a semester can be given an extension?

How about by telling people that it is okay to be alive, and that their life is not going to end if they don't get the grades? I'm not saying that everyone should have the right to slack off and be apathetic, I'm talking about accepting that peoples' lives are sometimes more than just their classes, and there are times when those other aspects of life are desperately important. Because right now, the message that is actually being sent is that classes and grades mean everything. When you live with students, you see the effects of this message every day, and as a student you feel it yourself. It is hard as hell to say, "I am not doing my homework today, because I need a day to grow." It's hard to say it, because not many other people do, and everyone seems to tell you that you can't.

I think this needs to change. It needs to change because people are already like me; they haven't done their Chemistry or their Algebra, and they are behind in their Brit Lit and Creative Writing. We all are at some point in time. But most of us don't understand that being behind is okay, and truly taking care of who you are is more important than the biggest exam. It is that fact which makes life so wonderful. So for once, how about telling us that it's okay to be alive?

The Writing Center Helping You Write Now

Write Bite: "An able writer re-reads his manuscript so that his reader won't have to." --Edgar Duke

Word of the Week: Machination, n. 1. The act of plotting.
2. A crafty scheme or cunning design for the accomplishment of a sinister end.

Writing Tip #2: Don't be too quick to jump into the drafting; do some prewriting and list ideas to discuss; figure out what you want to say and then say it.

MC 303, 785-4484

Reviews



music film literature art

'Mats leader pushes on

Paul Westerberg
Suicaine Gratification
Capitol

by Dave Heaton

Paul Westerberg's time as lead drunk in the now-legendary rock band The Replacements has guaranteed him a lifetime of high expectations from fans and critics who idealize that band as one of the high points in rock history. So, every Westerberg solo album brings cries of "has been" and "sell out," plus fears that the once bratty youth rocker has "matured" (gasp!).

Here's another album to madden the aforementioned superfans, while causing a delightful reaction from those, like me, who think that, far from falling off the deep end, Westerberg has continued after The Replacements to pen worthwhile, heartfelt songs which, if not as high-speed crazy, are just as memorable and genuine as the majority of the songs he wrote with the beloved 'Mats.

Suicaine Gratification, his third solo album, continues Westerberg's trend away from rock and towards a kind of mid-tempo pop rock commentary on life. Yes, he's slowing down as the years pass, but thankfully he hasn't become any more superficial or less talented. Produced by Don Was, *Suicaine* has a stripped-down, bare-bones approach, even more so than the previous two albums. Ballads like "It's a Wonderful Lie" and "Born for Me" have Westerberg basically alone on acoustic guitar and vocals, sounding like he's throwing the songs direct from his bedroom to yours, while on "Self-Defense" and "Tears Rolling Up Our

Sleeves," he switches over to piano without becoming any more heavy-handed or slick.

Perhaps because of The Replacements' emotional directness, critics always peer into Westerberg's lyrics to see what's going on in his life, and I can already hear them quoting the line, "What am I doing I ain't in my youth?/I'm past my prime, or was that just a pose?" from the opener "It's a Wonderful Lie" in article after article.

Throughout the album, Westerberg has his usual no B.S., cynical view of life, with the usual hints of optimism. The lyrics also have the usual amount of self-effacement and unrequited love. On "Whatever Makes You Happy," it's easy to predict that the punchline to the title/chorus will be "isn't me." But, like always, Westerberg exudes such honesty that even lines that should be predictable or corny aren't. I don't know who else could write and sing a line like "The sunrise always listens, and sometimes she finishes my sentences" without inducing a cringe. He makes it sound not only well-intentioned but meaningful, even.

Suicaine Gratification is a nice mix of low-key emotion and breezy rockers (not ROCK!ers anymore, but that's all right). Songs like "Whatever Makes You Happy" and "Born For Me" would no doubt be gigantic hits if someone viewed more as a picture-perfect celebrity sang them (Sheryl Crow comes to mind). Despite the fact that you won't see him on the cover of *Rolling Stone* anytime soon, Paul Westerberg is still doing what he does best: writing truthful, genuine rockish music which matters to people.

Electronic cross-pollination

Jega
Spectrum
Matador

by Dave Heaton

Jega, aka Dylan Nathan, is all over the map of electronic music on his album *Spectrum*, released last year in Europe (on Planet u) and next week in the U.S. Various forms of drum and bass, techno, jungle, ambient, etc. are all spliced together into a sound which is completely unique, taking "electronica" to another level.

Chill-out type pieces with pretty melodies are here, but they've been sped up (not unlike some of the music Luke Vibert's done as Wagon Christ) and taken over by crazy, weird noises, like the sound of popcorn popping or that sound a modem makes when it's connecting to the internet. This is for listeners who dare to be surprised; with *Spectrum*, you can never be completely sure where a song's going or where it will end up.

"Musical Chairz" sounds at first like a dissonant mix of tinny, treble electronic sounds, until a pretty melody on keyboard comes in and takes over. "Unity Gain" shifts back and forth from a mid-tempo dreamy trance to schizo electro cut-ups, while "Red Mullet" and "Bikini Ski Boat" sound like futuristic TV theme songs or cartoon music.

For some reason critics have been calling this "drill n' bass," but don't let that lead you into thinking it's all about harshness and intensity. The key words here are variety and sound. Jega processes sounds through his Mac until he comes up with something new. The resulting songs are at times beautiful, at times all-over-the-place crazy, at times powerfully driving, and usually a combination of all these and many more qualities. Jega has catchy melodies, fast breakbeats, and weird noises galore. On *Spectrum*, he combines them all into an intriguing mix which sounds new and spectacular.

Book lights up America

Friday Night Lights
written by H. G. Bissinger

by Matthew A. Webber

"Odessa (Texas) is the setting for this book, but it could be anyplace in this vast land," writes H. G. Bissinger in the preface to *Friday Night Lights*. "(Anyplace) where, on a Friday night, a set of spindly stadium lights rise to the heavens to so powerfully, and so briefly, ignite the darkness."

Melodramatic? Maybe. For Odessa, Texas (and hundreds of similar towns across America)? Gospel. For the football players of Permian High School and the 20,000 or so fans (not a misprint) who watch them play, the Friday night lights shine brighter than stars, and the football stadium is as close as one can get to heaven on earth. Football is the religion of the land, the rituals of which are two-a-days and camping out for tickets. The players are the saints; the quarterback, a Messiah. The game itself is sacrosanct—a service and a sacrament, rolled into one.

And this, 1988, was supposed to be the year. The players would reach the promised land. The Permian Panthers would win the state championship.

No one could imagine anything else.

H. G. Bissinger, with his wife and their five-year old twin boys, moved to Odessa, Texas for one year in the hopes of discovering "real America." Bissinger attended the Panthers' football practices and games, went to class with the players, and interviewed them, their parents, coach Gary Gaines, and hundreds of other Odessa citizens. He wanted "to observe not simply the enormous effect of sports on American life, but other notions, for the values of Odessa were ones that firmly belonged to a certain kind of America, an America that existed beyond the borders of a Steinberg cartoon, an America of factory towns and farm towns and steel towns and single economy towns all trying to survive." Bissinger's goal then was not to chronicle a high school football team (although he would certainly do that), but to somehow chronicle America itself.

The result of Bissinger's year in Odessa is *Friday Night Lights*, a book as distinctly American as *The Grapes of Wrath* or *On the Road*.

Like the Joad family or Sal Paradise (actually Kerouac), the characters of Bissinger's book, the Permian Panthers, are desperately searching for *something else*, something to define them, to make them whole, something beyond what they already have.

Comparing the Panthers' quest for a state championship to the Joads' struggle for survival may seem like a stretch, until you consider the life-and-death mentality that *everyone* in Odessa has regarding the Panthers' drive to State. Little boys dream of playing for the team. Fathers remember when they themselves passed, punted, and tackled opponents under the hot Friday night lights. Odessa residents actually approved Permian High's \$5.6 million stadium proposal in 1983.

Since 1964, the Panthers had dominated Texas football, winning the state championship four times, making it to the championship game eight times, and making the playoffs fifteen times.

So in Odessa, anything less than football perfection is blasphemy.

In *Friday Night Lights*, Bissinger touches on race, politics, and the sorry state of the Texas public schools (mostly in terms of skewed priorities)—problems which plague the whole of America—always relating them back to football.

Bissinger relates the lives of the players, typical kids you could find in any town. Jerrod McDougal loves his Bon Jovi. (It's 1988, remember.) Brian Chavez is the captain and the valedictorian. Mike Winchell is the quarterback on whose shoulders the fate of the team rests. He suffers from a case of massive self-doubt. Don Billingsley is a brooding ladies man. He likes to drink and cause a bit of trouble. And then there's James "Boobie" Miles, last year's star running back who is injured at practice—and subsequently tossed aside like a dirty napkin.

We win with these kids and we lose with these kids. Most of all, we like these kids. But unlike the players, we readers are aware that the glory will end. The season will end, the seniors will graduate, and these kids will have peaked at the young age of 18, never to be superstars in anything again. This is more sad than any loss.

Pole: strange sonic architect

Pole
CD 1
Matador

by Dave Heaton

Hearing Pole's music for the first time is a disorienting experience, like entering a world where nothing much is going on yet everything seems immediately different. Pole, German musician Stefan Burke, creates a sparse, strange musical space throughout his debut album *CD 1*, released last year on Kiff in Europe, and just now in the US on Matador.

The key ingredients of Pole's music are a rolling bass line (which causes critics to compare Pole to dub reggae) and the crackles and fuzz of overplayed records. With these elements, he creates instrumental music which could vaguely be called "ambient" in the way that it creates atmospheres more than delivering songs, per se, and which is lumped in with electronica, techno, etc. although there are no beats at all.

Pole's use of sound creates a sonic environment which is both strange and beautiful. Unlike most "ambient" music, this music moves, albeit quite slowly. This isn't a static sound

picture but a slowly revealing scene which subtly changes as it progresses. It also isn't easily understandable; the sparseness of the music leaves ample room for listeners to fill in the spaces, to figure out what's going on and why.

The titles are each one word and in German, adding another level of mystery (at least for listeners who don't know German). "Lachen" is a slow and frightening piece which sounds like you're being lowered into some weird underwater cavern. "Fliegen" gives a similar impression, but instead of water it's some type of futuristic industrial element. Comparisons to water or outer space are easy to make with any Pole song, because the overall impression of the music is that of being immersed in an unfamiliar, unusual environment.

This is a strange trip, for sure, but a mesmerizing one. Nearly impossible to categorize yet equally impossible to discard as merely background music, Pole is taking sound in a different direction than most modern musicians. *CD 1* isn't likely to ever appear on Billboard charts, but for listeners seeking new directions in music, it's a worthy find.

Roots: Straight up hip-hop

The Roots
Things Fall Apart
MCA

by Dave Heaton

In an MCA press release about The Roots' fourth album, *Things Fall Apart*, lead rapper Black Thought is quoted as saying, "As far as everything else that's going on in hip-hop, I try to block that out, because there's not too many people that's really in it for any artistic value at all. People are saying shit in their rhymes like, 'Fuck hip-hop. Fuck rap. It's just about loot.' So if that's how they feel, fuck them. I'm on some straight hip-hop shit!" *Things Fall Apart* lives up to that claim and then some. This is straight-up hip-hop by super-talented musicians with an unbelievable love for the art of hip-hop music.

With almost no samples whatsoever, the funk and jazz-inflected music, played by The Roots themselves (a hip-hop band), is stripped down enough to keep the main focus on the MC's. And the MC's here are some of the most talented in hip-hop, in terms of delivery and lyrics, from Black Thought and Roots members Malik B. and Dice Raw, to powerful guest appearances by Common and Mos Def.

The Roots nod to the history of hip-hop while heading head-on into the future. "The Next Movement" sets up this goal of progress, as Black Thought says, "The whole state of things in the world 'bout to change." While

"music of the future" usually means technological advances or changes in how music is made, The Roots seek a future of quality music, where music is valued over money.

"Dynamite," "100% Dundee," "Double Trouble" (with Mos Def), and "Adrenaline" are all energetic hip-hop jams which embody this high-quality approach. Each track is filled with beats and rhymes that live up to the highest standard; plus they'll make you dance (or at least bob your head). "Act Too (The Love of My Life)" (with Common) is The Roots' proclamation of their lifelong dedication to hip-hop music ("sometimes I wouldn't have made it if it wasn't for you"). Another type of love shines through in the first single "You Got Me," a duet with Erykah Badu about the troubles and joy that comes with maintaining a love relationship. Here Black Thought pays the object of his affection the highest compliment, saying, "I'm into you like hip-hop."

The music throughout consists of tight grooves, with the spotlight on upright bass and drums, often complemented by the talents of Rahzel (spotlighted in recent MTV "hip-hop week" spots), who alternately beat-boxes and vocally mimics horns, turntables, and other instruments. Often misguidedly marketed as "alternative rap" or some such category, The Roots live and breathe hip-hop. *Things Fall Apart* is an outstanding, thoroughly enjoyable document of that love.

Producer makes hip-hopera

Prince Paul
A Prince Among Thieves
Tommy Boy

by Dave Heaton

Producer Prince Paul has always been interested in making the hip-hop equivalents of "album rock," rap albums which hold together as albums, as opposed to collections of songs. His work on De La Soul's first two albums epitomized this, with extensive use of the skits that are now omnipresent on hip-hop albums.

A Prince Among Thieves is Prince Paul's attempt to take this to the next level. It's his "hip hopera," a hip-hop version of what rock bands have done with their rock opera concept albums, telling a story through songs. *Prince* is basically a movie on CD, but with most of the dialogue rapped instead of spoken, to high-quality beats and samples. The album features a variety of talented MC's, from newcomers to older legends, playing the parts of various characters in the drama.

The story is a familiar one, that of two longtime friends in the inner city, the bad boy drug dealer and the straight-laced, career-minded one. Tariq (played by Breeze) is the well-intentioned one, seeking a career as a rapper; True (Sha) is his best buddy, who of course pulls Tariq into the world of drugs and crime in order to help him advance his career. The story starts at the end and is told in flashbacks, the "look how I got into this mess" tactic.

Over the course of the CD, Tariq and True's adventures pull in all sorts of interesting characters played by hip-hop talents. Big Daddy Kane is Count Mackula, the pimp;

Everlast is arrogant, racist policeman Officer O'Malley; the always crazy Kool Keith is the owner of Weapons World; Chubb Rock is Mr. Large, the head of a gangster family; De La Soul and Chris Rock play crack heads fiending; and Sadat X and Xzibit are jailed criminals. All of the performers suit their parts well, delivering well-executed rhymes in their usual styles.

Prince Paul's albums have always relied heavily on samples, and *Prince* is no different. Some of the backing tracks will be similar to hip-hop fans, tracks used already in well-known songs by Ice Cube, Big Daddy Kane, and others. The album was "written, produced, arranged, scored, and hustled" by Prince Paul, and this is quite an achievement. The tracks which are movie-like dialogue use 3D-like sound to make you feel like you're there, a tactic that reinforces the cinematic quality of the album.

Prince is like a movie, but not the most original one. This is a story common to real life, that of people lead astray by their desire to succeed, but also one which has been well-documented on film already. At the same time, this is an important release. It's not perfect, but it sets up a new potential standard for hip-hop albums in a way, by doing something no one has done as successfully before, taking hip-hop, a type of music well suited to storytelling, and using it to tell one cohesive story. Prince Paul utilizes sound and raw talent to tell a story, and that's something. He sets forth a pattern which in the future could likely be followed to even greater effect with a more creative story and dialogue.

Delicate song-stories by Looper

Looper
Up a Tree
Sub Pop

by Dave Heaton

"There are some days that catch the light, days like diamonds..." So begins "Festival 95," one of the song-stories on Looper's debut CD, *Up a Tree*. On the whole, Looper captures those sort of memorable days and special experiences that seem too dream-like to be called "reality," but too realistic to be "fantasy." Looper ultimately documents how "real life" is always infiltrated by the unexplainable, and what a beautiful thing that is.

Looper is Stuart David, the bassist for Belle & Sebastian and the man behind their spoken word songs "Space Boy Dream" and "Century of Elvis" (for concerts, Looper is also Karn David, Stuart's wife, who creates and projects film loops to accompany the songs). David is a storyteller, and a great one. Pure storytelling is an art generally outside of pop music nowadays. Looper integrates the two, setting fascinating stories to complementary music.

The music, for the most part, is vaguely "electronica," but with the breezy pop sense of Belle & Sebastian's music. The stories are aug-

mented by music which fits the words well. "Impossible Things #2" is a tale of a boy and girl who've never met, who begin a letter-writing relationship: "They wrote about everything, about themselves and about the world. And they wrote their own world, and they lit the whole thing up." The corresponding music is pretty, not unlike the soundtrack music for Hal Hartley films (*Trust* in particular), with mid-tempo beats supporting a minimal, repeating guitar part, with typewriter noise underneath. "Columbo's Car," where the narrator meets Columbo the detective outside a Burger King, has the kind of jazzy music that fits a crime story.

Besides the story-songs, *Up a Tree* includes "Quiet and Small," a beautifully sung acoustic ode to David's wife, "Burning Flies," an odd number about the title hobby, and a series of "treehouse"-themed songs which help give the album a cohesive feeling, not like a collection of disparate songs and stories but like one entity.

At slightly less than 40 minutes, *Up a Tree* goes by in a delightful but quick manner. Yet the songs and stories on *Up a Tree* have enough mystery and pretty musical bits to reward multiple listens. The album overall is one of those unique events like the days David speaks about; it shines.

Promoting intelligent religion

Love Your God With All Your Mind
by J.P. Moreland

by Tom Wheatley

Renowned apologist J.P. Moreland takes a critical look at the present nature of Christian intellectualism. He chronicles the evolution of Christian thought throughout time, analyzes its nature today, and outlines a comprehensive plan for reviving intellectualism within the church.

Moreland begins this excursion with a look at the scholarship of early Christians. They were active in their pursuit of knowledge and valued education and rational thought. Persons like St. Thomas Aquinas and others were not only the pinnacle of Christian thought, but thought in general.

This slowly began to erode, though, as the church became more powerful. There was less of an emphasis on reason and intellect and more on revelation alone. Christians began to become absent from the realm of scholarship, retreating from academia.

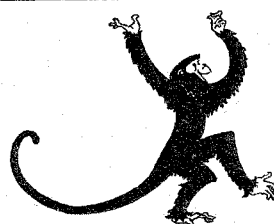
The retreat was complete when Darwin presented his famous theory and Christians lacked the intellectual firepower to respond. The church ceded intellectualism to science. The result was a religion that ignored reason and intellect and relied entirely on revelation. Some of the more notorious cults of our time (Mormon-

ism, Jehovah's Witnesses) emerged during this time of reliance on emotion.

Moreland proposes a reclamation of intellectualism by the church. He argues that many of the problems of the church (such as weak societal credibility, ineffective missions, and dependence spirituality) are a direct result of the church ignoring its biblically mandated intellectual responsibility. By reclaiming intellect, the church will reclaim followers and respect.

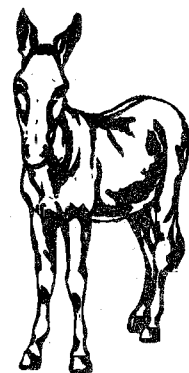
One of the most admirable aspects of this book is that Moreland isn't all talk. He offers many suggestions to revive intellect that have already been field tested. Some of his ideas include giving the elders more of a role in the church, using multiple pastors, having Christian professionals teach seminars related to their fields and creating comprehensive church libraries of scholarly and religious works. At the end of the book, he also includes a listing of books by Christian authors in every area of scholarship.

Love Your God With All Your Mind is a wake-up call to the church. Though Moreland is a harsh critic of the church at times, he is never fatalistic. He sees every problem as having a solution. Moreland and others have identified the problems. It's up to the church to discover the solutions. This book is an excellent resource for any Christian that wants to do their part to increase the intellectualism of the church.



The Monitor is currently seeking people willing to monkey around in the following areas:

Advertising
Article-writing
Bad-joke-writing



Please come visit us at our meetings, Tuesdays & Thursdays at 9pm in OP 115B. We promise not to be a bunch of...

This SPECIAL WHITE SPACE can contains the answers to all your mid-term exams!!!

monkey-donkey

the Industrial Revolution

the square root of twelve

74-75

Tyson vs. Ear-ache

Lebanonium (history and chemistry)

Freethinkers Society and CCC Debate

Part 1 Does God Exist?

For the next four issues (including this one), The Monitor will be sponsoring a debate via print between the Freethinkers Society and Campus Crusade for Christ. All commentary should be addressed to the parties involved, delivered to their respective mailboxes in the CAOC.

by Campus Crusade for Christ

Campus Crusade thanks the Freethinkers for engaging us in this dialogue, and *The Monitor* for hosting it. Like the Freethinkers, we believe that it is important to think critically about the important questions of life.

While there are a multiplicity of convincing evidences—historical, scientific, logical, etc.—for the existence of God, it is our desire to focus specifically on what might be called the problem of personality. That is, why do we have (or think we have) free will, moral motions, feelings, and so on? While this format does not allow for a completely comprehensive treatment of the subject, we hope to show, first of all, that personality cannot arise in an impersonal system; second, that the need to explain away personality or the failure to account for it is a major weakness of non-theistic positions; and finally, that Christianity's ability to account for personality is a strength of this system.

We all speak and think as if we were personal creatures. When we talk about what we intend to do after graduation, we feel we are describing a freely made decision, not one that is random or causally determined. When we express outrage at someone's actions or regret for our own, we mean to communicate something about our moral sensibilities. When we ask someone to lunch, it is because we enjoy the person's company and anticipate the possibility of a friendship. These are all activities that are familiar to us and lead us to believe that we have personality.

Once we have recognized the fact of our personality, it is reasonable to wonder why this is so. We contend that our personality cannot have originated out of impersonality; it could not have come from any system which lacks free will, feelings, moral motions, and so on. Reflect for a moment on how such things could have appeared in a system that did not have them. It does not seem that we can con-

ceive of any process whereby impersonal reality could beget personal people. In fact, no one has yet devised a way for this to happen.

There is, though, an argument which claims that impersonal matter can produce personal consciousness. Some have proposed that there must be some kind of mechanistic process wherein material things act in such a way as to affect mental things. Now, if the person proposing this maintains that the reason material things have this power to affect mental things is because some kind of personal reality was al-

ways present in the material things, then he has not answered the question at all. He has merely pushed it back a bit. He is faced with the problem of why any material realities ever had personal aspects or capacities. If, on the other hand, he desires to say, "This is just how it is. Physical things beget personal things, and there's no need to wonder how or why," then we hope it is obvious that this is also a

failure to answer the question at hand.

Of course, another argument one can make is to deny that we have personality at all. In this view, what we perceive as moral motions are socially conditioned responses. Free will is illusory, genetics and environment determine our actions. We do not fall in love; we merely prolong the species. Regardless of whether such naturalistic explanations are adequate to account for these things, note that in making such an argument, one is explaining away what we all know, through experience, to be true. This need to deny or explain away the fact of personality is a weakness in all non-theistic systems.

Christianity does not have any difficulty in accounting for the reality of personality. Since Christians do not believe in an impersonal beginning to the universe, but rather in an infinite-personal Creator who made everything that is, they are not embarrassed by the fact of our free will, moral motions, and feelings. If God were personal and made men and women in His image, one would actually expect to find such qualities in us.

The failure to account for personality, the attempt to explain it away, or the need to deny it altogether all reveal a major weakness on the part of non-theistic perspectives. Our personality points to the reality of the personal Creator, God. That Christianity not only allows, but even necessitates the reality of personality—a reality with which we are all familiar—demonstrates a strength in that system which we would do well to consider.

That Christianity not only allows, but even necessitates the reality of personality—a reality with which we are all familiar—demonstrates a strength in that system which we would do well to consider.

by the Freethinkers Society

However much CCC and Freethinkers may disagree in upcoming issues, I think it's safe to say that we have at least one belief in common: that the question of God's existence is important. And if we are to draw valid conclusions about this question, surely it is best to hear multiple perspectives. That is why we are writing this: despite the importance of this question, there is surprisingly little debate on the topic. As a result, even though Christianity is the most common worldview in America today, few people are familiar with the arguments for and against God's existence.

That being said, we want to make it clear precisely what we will be arguing in this debate. Many people think that Freethinkers is a group devoted to promoting atheism. But this is not the case: there are Christians in our group, and their thoughts and insights are quite welcome. Perhaps the one idea that everyone in Freethinkers agrees on is that we should not accept any idea without adequate evidence. Applying this principle to religion has led many of us to reject it. And since most of us are atheists or agnostics, and since we think that the atheist world view is underrepresented in America today, we will be defending the viewpoint that God does not exist.

Before we start, we'd like to present what we think are the "ground rules" for such a debate. Specifically, many people think that in order to be an atheist, you must disprove the existence of God. But this is no more fair than expecting people who don't believe in unicorns to disprove unicorns. In general, the default position regarding a thing's existence is to assume that it does not exist until proved otherwise, either by logic or empirical evidence. Our position is not that God cannot exist, but that there is no persuasive logical argument or objective empirical evidence that demonstrates God's existence.

Philosophers and theologians have made many attempts to provide such a justification. We have heard most of them, but, due to space limitations, cannot provide a discussion of each one in this issue. Instead, we want to advance two arguments that support our perspective.

1) Some people believe in God because they think they have experienced some aspect of Him. The sound of God's voice, a vision of an angel or a feeling of divine presence in connection with a holy place are examples of religious experiences that have led many people

to believe that God exists. But we do not think that such experiences alone are sufficient for belief because it is possible to experience things that are not really there (dreams for instance).

Of course, we don't deny all experience as devoid of validity. If you doubted the existence of every tree, building and person you met, you could hardly make it through the day. The distinction lies in whether the experiences are consistent with the rest of reality and verifiable by other people. For instance, you probably take the same roads to class every day. Even if a particular road is under construction, this is not so unusual: it doesn't contradict any principle by which the world usually behaves, and other people can verify the condition of the road. But if an asphalt road suddenly becomes a yellow brick road to your eyes and nobody else's, then reverts to asphalt the next day, you would have good reason to doubt your senses. The experience of a disembodied voice would be similar—such a thing probably does not coincide with previous experience and actually contradicts the principle that if you experience something, other people can usually do the same. This does not mean that everybody who has a religious experience must be hallucinating: just

that an unsubstantiated experience might be wrong, and therefore we should at least be suspicious of it.

2) Another reason some people believe in God is that there are things that science does not appear capable of explaining (where the universe came from, how consciousness works, etc). However, the fact that science cannot cur-

rently explain something does not mean that it won't be able to in the future. Although at one time the concept of God was necessary to explain lightning, the order of the planetary orbits, and the origin of life on Earth, science has consistently shown how these and other phenomena are completely natural and fully describable—and even predictable—without positing divine power as an explanation. In fact, history shows a consistent progression away from divine explanations for natural events. It seems likely that science will continue to explain things as it has over the centuries, and that the inability to explain something at present does not constitute evidence of God's existence.

Our position is not that God cannot exist, but that there is no persuasive logical argument or objective empirical evidence that demonstrates God's existence.

ADD/DROP from page 1

feel that is something that is not a majority of the problem.

I think what the history faculty is trying to do is to eliminate the students option of exploiting the system. For example, waiting until the mid-terms to find the lowest grade and then getting rid of that class. I won't deny that this occurs. However, I would also think that those that drop courses like that will eventually have to take the courses at some point during their college careers to make up for that loss. That is an individual choice for each student and should remain his or her responsibility.

The other situation that the professors seem to bring up is that in dropping a class later in the semester, a student would break up the peer work groups that have been formed. Per-

sonally, if I were in a group with a student who is failing or is going to drop, I would rather have them leave the group, so as not to bring the group's overall performance down. In addition, with the new LSP that current freshmen are implicated in, they must have a wide curriculum base. That means that students are required to take classes outside their line of study in order to graduate. This is a good idea, except that the classes these students get into might not be geared toward the individual's competency. It may add up to be more than just a challenge and would force a student to continue in a class without a chance of getting a decent grade. Why not get rid of the class and go at it a different way?

In comparison with other schools, Truman State has a comparable add/drop program. Matt

Gorton said than in the 11 schools that were compared, 9 of the 11 have 10 weeks or more to drop a class. Are we trying to set precedence then? I don't think this is the way to do it. Adam Etchason, a senior computer science major, has also noticed the influx of changes to requirements and regulations without the students' input. He says after hearing this latest movement, the school ought to just change its name to "Pain-in-the-Ass State University."

The efficiency of the student's choice in scheduling is going to be a debate for a while. Dr. David Christiansen suggests that the school ought to adopt an individual payment for the amount of hours taken. As it stands now, the amount a student pays for tuition is the same for 12-17 hours. If a student only takes 15 hours, he/she would only pay for those 15. This

would allow for the students to think ahead financially and scholastically when choosing their classes.

Even if nothing is really done about this, what is the harm? So some students have to wait an extra semester to get the class they need because someone ahead of them has the almighty Social Security number lower than them. That's life. That student has the choice to do with that class what they want for ten weeks. In giving up that ten weeks, the school is cutting back, once again, on student's free will and making it less student-friendly. For a University that is working for the student's benefit, it would seem to me that shortening the add/drop period would take away from that directly.

Altruism is not virtuous

by Matt Siemer

A very wise man once proposed that the goal of life is to seek and attain happiness. That man lived twenty-three hundred years ago, and his name was Aristotle. Few, I hope, would question such a statement. However, I think there is quite a bit of disagreement regarding how one should seek to attain his proposed goal. This is the primary question I would like to address.

Before turning away in disgust at some kind of self-help article that claims to have the secret of success, I would urge patience. Certainly, I think each person has to discover what they want to do with their life on their own. However, I do think there is something fundamental, something which underlies everyone's pursuit of happiness.

That fundamental is the choice between life and death. This statement may seem trivial, as do many important, seemingly obvious truths at first. And yet everything else you do in life depends on it. After all, you have to be alive if you want to be happy.

Having laid this groundwork, we can now ask another question: What does one have to do to maintain one's life in order to be happy? Well, one has to decide what one needs, things such as food, shelter, clothing, etc. One also has to decide what to do in order to attain these things. In other words, one has to think. A person has to use his mind to determine what course of action to take, such that he will be able to keep on living and prospering.

Now let us ask one final question: If, in order to stay alive, one has to think and come to decisions about what kinds of actions to take, who should those thoughts and actions benefit? Well, it seems quite obvious that if the goal is to maintain one's own life and happiness, one's thoughts and actions should benefit oneself.

If this line of argumentation sounds reasonable and good enough to agree with, I now have a ghastly confession to make: I have just laid down a blueprint for nothing other than...selfishness.

Perhaps one of the most hated words in the English language, perhaps more insulting than any curse word, isn't it interesting that "selfishness" turns out to mean the desire for the pursuit of per-

sonal happiness? It's pretty frightening to realize that the most natural and healthy of human impulses is attacked as being something incredibly evil.

I believe we could remove some of the sting from this word by discussing what selfishness is not. Selfishness is not the principle of a dictator or a Nazi (if you remain unconvinced, just wait a few more paragraphs for a big surprise). Nor is it a some kind of proclamation that one has the right to do absolutely anything one wishes, with complete disregard for the rights of other people.

What is it then? As indicated above, the principle of selfishness is that each person has a right to independence, to live life for himself and be the beneficiary of his own thoughts and actions. I would also like to add, though, that a person who truly practices this principle must practice another one along with it: reason. For, if a person is to be independent from everyone else, then he will have to be rational; he will have to use his own mind to make decisions about how he will sustain his life, because he does not expect or demand that others live life for him. Thus, this attitude towards life would be more adequately described as *rational self-interest*.

Now, while all this sounds nice and American, I'm sure most would still believe that selfishness or rational self-interest would lead to an abundance of problems. To name perhaps the most important one, isn't it true that selfishness would result in widespread violation of rights and an all-together state of terror? Actually, not at all. People who are guided by a rational self-interest recognize the fact that everyone has the right to the very same principle and all the other rights (such as life, liberty, property, and the pursuit of happiness) which go along with it. After all, one could hardly demand independence from others while forcing them to do things against their will (not for long, at least). Furthermore, since such people are guided by reason, they realize that making other people suffer is hardly a way to attain what one wants in life.

Rational self-interest also means that one has no intrinsic duty to other people. A man has no debt to society, family, friends, or the less fortunate. In other words, if other people are unhappy with their

See ALTRUISM, page 12

Wacky Bros.: KTRM comedy

by Jesse Pasley

What's the latest craze to hit the airways since KTRM came into being last spring? If you answered the Wacky Brothers' O-O-Overdrive Friday Show, you are very correct. Playing a great mix of tunes interspersed with humorous skits and commentary, the Wacky Brothers stand to bring KTRM to a higher standard of quality entertainment.

The team consists of brothers Jeff Wacky and Bryan Wacky, who hail from Mobile, Alabama.

"Yeah, we used to hang out on the beach and try to pick up girls with our witty remarks, but when that wasn't working, we decided to come up here to Truman to get a good education," Jeff said, "But now that we're on the radio, I think we can get back to that picking up girls thing."

Bryan added, "Did you know that in Mobile, there's a battleship and a submarine?"

When the Wacky Brothers first came on the air early last fall, they were met with almost too great of a response.

"When the radio stations back in Mobile began to hear of us, they offered us more money," Jeff said, "so we went down there for most of last fall."

But KTRM offered them a sweeter deal for this spring, so they are back for good.

Bryan said "Did we mention that we flew from Mobile in our yellow jet?"

The Wacky Brothers, with their unique,

southern-fried sense of humor, dish out a hearty portion of comedy each week with crazy skits like "Fugitive From Justice" and "SeaQuest." But the show really culminates around one skit in particular—"Trail Talk." This is the part of the show where Jeff and Bryan dramatically act out that day's episode of the comic strip *Mark Trail*. Jeff and Bryan then go on to ask listeners to call in and give their thoughts on that day's episode. Listeners are also asked to give their theories as to what the animal featured in that day's *Mark Trail* is thinking. Responses sometimes involve alcoholic beverages or mud houses.

The O-O-Overdrive Friday Show (vroom, vroom) also features a cast of madcap characters. This cast includes Roshanda the movie critic, Dr. Rosencrantz the hot air balloon enthusiast, the mysterious "beat reporter," and the infamous Shark Lady. Of course, the O-O-Overdrive Friday Show usually features an on-air guest. However, what makes this part of the show different from the normal talk shows is the guest is allowed to "veto" one listener-requested song from the playlist.

Quickly rising to become KTRM's most popular dynamic duo, the Wacky Brothers are sure to have yet more fun stuff up their sleeves. The Wacky Brothers' O-O-Overdrive Friday Show is on every Friday from 4-7 p.m.

Jeff said, "Please listen, because if you don't, I'll have to shove Bryan in room full of angry bees." And we don't want that.

Exploring the science of society

by Holly Cerny

The utility of a liberal education has been long pondered by scholars, students, and capitalists alike. The subject of a liberal arts education is of utmost concern at a school such as Truman State University. Rather than turn this into the regular plug for liberal arts and its "enlightening" powers, I would like to delve into the division within liberal arts itself: natural science v. social science. Specifically, is it fair to put social science and natural science into two separate categories, creating this dichotomy that is revered by many and abhorred by others? I do not have the answer to that query, but I will attempt to portray both arguments, using sociology specifically.

Those of us who are social science majors know that the natural science students may consider us intellectually inferior, taking the "blow-off" classes. In actuality, this debate between natural science and social science can be broken down further, specifically within sociology. The great debate in science since the mid-1800s has not been restricted to evolution. Rather, intellectuals considered whether the study of human society could be scientifically analyzed. If matter and energy could be empirically studied as well as scientifically grounded in theory, why shouldn't there be a science of society?

Of course, this was not the first time humans had pondered and theorized about social phenomena. The Greeks, Romans, Chinese, Egyptians, and almost any other ancient group of people had their own philosophies and reasoning. However, sociology did not gain academic importance until the late 19th century. This was not due to lack of interest or that sociology was deemed silly (well, maybe by some). Rather, it was that many struggled with the notion that there could exist a "science of society" as such. To this day, sociologists and anthropologists fight opposing

ends of the spectrum. This spectrum is one between empiricism and interpretationism. That is, can a study of human interaction be classified strictly by empirical evidence, or will it always be reliant on asking people what they consider to be salient features of their social existence?

To many of you readers out there, the answer may be apparent. For the hard scientists out there (you know who you are, you tried to make Aborigines an independent variable in your theory of ritual interaction) see the answer as clear and finite. In order to scientifically study a phenomena, one must observe the practices and behavior of the subject. Furthermore, human beings are alive and organic, thus they could be systematically analyzed. A chart of nations could be created that resembles the periodic table, listing personality traits, rituals, and government practices. Maybe I am going too far, but hopefully you are seeing the difference. An empiricist looks to what can be physically observed and then tries to explain human interaction and society in general. This works well in certain situations.

Suppose you are a social scientist trying to figure out why a Muslim abstains from food until sunset during a sacred month called Ramadan. So you ask, and they reply that "it is their religious custom." Okay, great. That explains it. Or does it? Actually, the social scientist should not be satisfied with that answer. In this instance it would be more illuminating to find out why that practice came into existence, and why the Muslims feel it is necessary for their religion. Here, merely asking a person why they do something leads to an incomplete answer at best.

Interpretationists, or people who think people cannot be studied like atoms and whose feelings, customs, and beliefs need to be consid-

see SOCIOLOGY, page 12

CAPITALISM, from page 7

about poverty? How can we justify living in a country where a few live in mansions while so many starve in the streets? Doesn't everyone have some kind of intrinsic duty to their fellow man? The simplest answer is, "No." For those who are now too appalled at my malevolence and inhumanity to continue reading, if you can muster the strength, I would suggest proceeding directly to my other article, "Altruism is not virtuous", which deals with this question at length. Otherwise, allow me to finish out this article.

I now feel it is proper to adequately address the question which gave impetus to these past two articles: "What is to be done about selfish greed?" Again, my answer is—nothing.

The word "greed" is used to warp minds. It calls attention to the fact that the person it describes desires something very intensely. Yet when people label someone as "greedy," they fail to identify what that person is greedy for, what that person desires so intensely. Allow me to do so now: excellence.

The true aim of all the words and phrases used to slander the pursuit of money—"greed," "the profit motive," "selfish,"—is to attack people who desire to reach their goals, to create things of value, to attain their own happiness. Have you ever wondered what it means when someone makes vast sums of money? It means that they have done something so valuable and worthwhile that many, many people decided to purchase their good or service, rewarding them for what they accomplished. Does it not seem to be a ghastly contradiction, saying that the rich are the enemy when we made them rich, purchasing their products because we found value in them? Doesn't there seem to be something going terribly wrong, when so many of us

at this college denounce the idea of making money, i.e. of producing something of value, i.e. of doing something enjoyable in life, i.e. of attaining happiness?

Yes, making money is virtuous, for it symbolizes the fact that your peers find value in what you have done with your life. Yes, laissez-faire capitalism (a redundancy) should be our economic system because it upholds the right of all people to seek their own, self-defined paths towards happiness (which, as it turns out, delivers extraordinary benefits to the rest of society as well). Yes, all people are/can be intelligent enough that they can not just survive, but thrive in such a system, to an extent that mankind has yet to see in its short period of existence.

In conclusion, my past two articles still leave much ground uncovered. Though I believe I have given readers some of the tools they need to come to the correct conclusion, by no means do I expect or even desire that they will take my word for it. Rather, I would hope that all those interested in these topics would consider what I have said and think about it for themselves. To those interested in a more comprehensive view of this issue, I would recommend *Capitalism: the Unknown Ideal* by Ayn Rand or a visit to www.capitalism.org.

Perhaps one day we will live in a world in which there are no "ranks" from which to rise, a world in which there is no elite because we are all elite. In the meantime, I think it is clear that the way to enter such a world is not to tear down those who have already attained greatness, but to allow them the freedom they deserve. Having ceased to worry about their affairs, perhaps we could concern ourselves with our own and rediscover the dreams we forgot so long ago.

the 11th Annual Art Competition March 1 - 31, 1999

Displaying art from
around the nation,
of both students and
professionals.



Ophelia Parrish
Art Gallery

Concerts

3/5

Cowboy Mouth, Mississippi
Nights, St. Louis
Mighty Blue Kings, Adams Mark
Hotel, St. Louis

Jeff Tweedy, Harper College,
Palatine, IL

3/6

Elton John, Carver-Hawkeye
Arena, Iowa City
Ladysmith Black Mambazo, Centre
East, Skokie, IL

Marc Ribot Y Los Cubanitos

Postizos, Note, Chicago

Koko Taylor, Miss. Nights, St. Louis

3/7

Samples, Miss Nights, St. Louis
Sugar Ray, Everlast, 2 Skinne J's,
American Theatre, St. Louis

3/8

Candelbox, Pop's, Sauget, IL

3/9

Interpreters, Babe the Blue Ox,
Washington Univ., St. Louis
Alanis Morissette, Garbage,
Rosemont Horizon, Chicago

3/10

Brian Wilson, Rosemont Theatre,
Chicago

3/11

Chris Duarte, Bottleneck, Lawrence,
KS

Kirk Franklin Nu Nation Tour, Con-
vention Center, Kansas City

Mudhoney, Galaxy, St. Louis

Salt N Pepa, House of Blues, Chi-
cago

3/12

Big Sandy and Fly-Rite Boys, Blue-
berry Hill, St. Louis

Jungle Brothers, Metro, Chicago

Mudhoney, Bottleneck, Lawrence

3/13

Agent Orange, Side Door, St. Louis

Big Sandy, Bottleneck, Lawrence

Dance Hall Crashers, Karma, St.
Louis

Placebo, Stabbing Westward, Flick,

Granada Theatre, Lawrence

Promise Ring, Metro, Chicago

3/14

Alanis, Garbage, Kiel Center, St.
Louis

3/15

Alanis, Garbage, Kemper Arena, KC
Placebo, etc., Karma, St. Louis

3/16

Unsane, Karma, St. Louis

3/18

Big Sandy, Blue Note, Columbia

3/19

Rusted Root, American Theatre, St.
Louis

3/20

Lyle Lovett, Rialto Square, Joliet, IL

Roots, House of Blues, Chicago

Rusted Root, Granada, Lawrence

3/21

Fuel, Mayfield Four, Miss Nights, St.
Louis

3/22

Dovetail Joint, Marvelous Three,
Side Door, St. Louis

Freeddy Johnston, Grand Empo-
rium, KC

3/23

Dub Narcotic Sound System, ICU,
KG, Miranda July, Galaxy, St. Louis

3/26

Olivia Tremor Control, Lounge Ax,
Chicago

Rolling Stones, United Center,
Chicago

3/27

Sleater-Kinney, Metro, Chicago
Rufus Wainwright, Park West,
Chicago

3/31

Steve Earle, Miss. Nights, St. Louis
Jay Z, DMX, Method Man, Redman,
Kiel Center, St. Louis

ALTRUISM, from page 11

lives, if they are struggling to get by, it is not his problem.

And now it is time to make some very important clarifications. Does this mean that a rational, self-interested person hopes that other people die or live miserable lives? No. Does this mean that one cannot or should not care about anyone else? No. Does this mean that one should never help other people? Of course not. What this means is simply that we do not have obligations to one another. We do not *have* to help anyone, but we're certainly free to *choose* to help them. As far as I'm concerned, a rational, self-interested person could live a life of complete poverty and destitution if he was truly doing it for his own happiness (though I doubt this could ever happen).

Benevolence and selfishness are not polar opposites. In fact, I would argue precisely the opposite, that benevolence and selfishness are incompatible. I cannot imagine that a person with no self-respect or self-esteem could bring value into the lives of others. Furthermore, it is absurd to speak of a benevolence that is forced, either by law or some kind of semi-conscious guilt. And as far as charity work goes, it is hardly likely that a society of people who no longer felt it was their duty to help others would just leave them to die. On the contrary, it seems likely that a world that taught and encouraged all people to pursue their own dreams and desires would quickly find itself devoid of poverty and suffering.

But just for the sake of discussion, let's explore the other side. Many insist that people have an intrinsic duty to one another, that they have to look out for their fellow man, and even that the lives of other people are more important than one's own. As opposed to selfishness or rational self-interest, this view is known as altruism.

Just to give altruism a fair trial, let's perform a

thought experiment. Close your eyes. But keep reading! To discover what happens when the doctrine of altruism is taken to its farthest logical extent, with everyone sacrificing all their needs and desires for everyone else, imagine all the people of the world gathered around in a circle. One by one, with smiles on their faces, each person walks into the middle of the circle and lays down all their possessions. They turn and gently say, "I offer these to the greater good of my fellow brothers and sisters." After everyone has finished, a gigantic pile of food, clothing, and other material goods lies in the middle of the circle. Yet no one moves. No one steps forward to accept the gracious gifts of everyone else. Why? Because that would be selfish. In order to be a perfect altruist, one must give up everything and accept nothing. And so everyone stands still. This goes on for approximately one week, until everyone is dead. The human race benevolently starves itself to death for the sake of its fellow brothers and sisters.

Altruism leads not to benevolence but to extinction. Neglecting one's own needs edges one slowly towards death, at which point one ceases to be capable of fulfilling any further dutiful obligations. This is a pattern which has been repeated again and again throughout history. For an example from recent history, one need look no further than the greatest dictator of the 20th century:

"The Aryan is not greatest in his mental qualities as such, but in the extent of his willingness to put all his abilities in the service of the community. In him the instinct of self-preservation has reached the noblest form, since he willingly subordinates his own ego to the life of the community and, if the hour demands, even sacrifices it." —Adolph Hitler, *Mein Kampf*

Yet people have often ignored the lessons of history and neglected to listen to reason. The encouragement of altruism and the denouncement of rational self-interest remain widely pervasive. But

the insistence upon this theme is so consistent as to seem practically invisible. Though this may seem to be the case for most people, I assure you, it is there. For instance, recall what kind of reaction you had when this article claimed that we have no obligation to help the poor. What's more, imagine your reaction if such a sentiment was expressed outside the context of an argument, just in passing, without evidence or support.

For further examples, one need look no further than a daily newspaper or the overall experience of life. The last few years are filled with instances of our country sending the military to foreign countries to police situations in which we had no interest. We just let our fellow citizens risk their lives because "it's what decent folks do." Closer to home, I know of many St. Louis high schools that require students to perform community service in order to graduate, demonstrating that forced benevolence is considered an integral part of a young person's education. But perhaps the most telling example can be performed easily, now, as you read this article. Try saying the word "selfish" to yourself a few times. Then try saying "altruistic" a few times. Focus on the feelings these words evoke. I think it will become clear which side is winning.

In the end, the point of this article is to recognize the worth not of society en masse, but the worth of the smallest component of society: the individual. The individual needs to be selfish in order to survive and prosper; this is not a necessary evil or an unfortunate fact, but a profound affirmation of the idea that each person needs no justification for his life other than his own pursuit of happiness. It is a realization that you are not merely man or woman, black or white, gay or straight, Christian or non-Christian, i.e. some kind of faceless, cookie-cutter figurine with no existence or identity outside of a special-interest group. You are you. That is all; that is enough.

SOCIOLOGY, from page 11

ered in reaching a valid explanation of their existence, feel empiricism is not accurate in getting at the heart of social phenomena. Proponents of this way of thinking believe that in order to understand a culture or phenomena, one must get inside the minds of those participating. This seems elucidating and even correct. Yet this method also has its shortcomings.

Suppose again you are a social scientist trying to create a cogent theory of deviance. You go to the local juvenile retention center and ask a young man why he robbed three convenience stores. He replies that he was trying to get into a gang in his neighborhood. Ah hah, you think. Of course, he was looking for social acceptance in a tough environment. Now you have entered his world and understand. Okay, the empiricist on the sidelines wonders just what in the hell you now understand. Why is his neighborhood tough, why was the robbery considered a suitable initiation (perhaps to thwart authority of cops, bring justice to those not receiving in a capitalist society, racial tensions, etc.), and the list goes on.

You may be wondering at this point, did she prove that either way to approach sociology is desirable in either situation? Not really, and therein lies one more viewpoint not discussed until now. Some feel that trying to categorize sociology as either empirical or interpretationist science is limiting at best. A challenge is upon us, and maybe the answer lies not in choosing empiricism or interpretationism, but rather forging bravely into the sociological labyrinth to solve the enigma that is human social existence. The hope is that in trying to study what we can, the puzzle will solve itself. The chasm doesn't have to render sociology incapable or incomplete. To give up on what could be the most illuminating and important science ever in explaining human existence would put human beings that much closer to destruction.

Queen Astra! Let the stars be your guide!



Aries (March 21-April 20): It's high time you engaged in some personal development. Get your own damn personality. There are some things you can't borrow from your friends, like their lovers. Contain your hussiness to someone more approachable. Church is a good place to meet friends.

Taurus (April 21-May 22): A voice from the past speaks to you this week. Distinguish between it and all the other little voices in your head.

Gemini (May 23 – June 21): Your obsession with peanuts has gotten way out of hand. Renunciation is your only hope. Find a kindred spirit in pistachios.

Cancer (June 22-July 24): Pierce something or get a tattoo. Take pleasure in your pain. Your mother does.

Leo (July 25-August 23): Narcissism and misanthropy suit you Leo, but this week you may want to come out of your self-absorbed shell. Love may come a knockin', or maybe just a full length mirror.

Virgo (August 24-September 23): Sending lewd letters to the state penn is a sure fire way to make new friends. Don't forget the return address.

Libra (September 24-October 23): Karma turns its head this week. One night stands are not morally wrong in all cultures. Do some research. Buy a plane ticket.

Scorpio (October 24 – November 22): You know Scorpio, you always do what you have to do. Now is a good time to challenge yourself. Develop a drug habit.

Sagittarius (November 23 – December 21): Bring yourself to the realization that state and local laws apply to you too. Even the ones about indecent exposure. Sorry.

Capricorn (December 22 – January 20): There is an overwhelming feeling of solarity in your sign. Have you ever thought about bigamy? Having more than one spouse could prove to be a growth

experience as well as an expensive experience. Prostitution is always a money-maker.

Aquarius (January 21 – February 19): Work out anxiety. Awaken your roommates by pinching them. Explain therapeutic outcomes later.

Pisces (February – March 20): Today is the perfect day to approach that certain someone. Nothing breaks the ice like a racial slur.

Relationship troubles? Lower back pain? Can't get that song out of your head? Write to Queen Astra! She can fix everything... well, more or less. Drop your letters in the Monitor mailbox in the CAOC, or email Queen Astra at monitortrm@hotmail.com.

The Oscars!!

From the announcement of the nominees to the big night of winners and

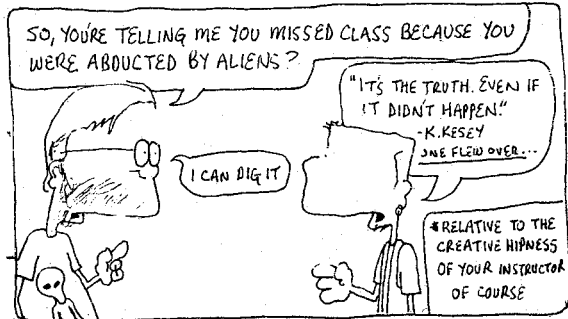
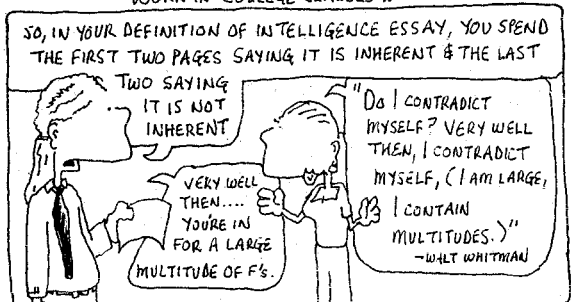
losers, the Academy Awards is the biggest event of speculation since the Savings and Loan. So, in the spirit of the season, *The Monitor* offers our choices and the choices of some people around Kirksville in an easy-to-read chart format. We decided to include only the five major categories in an attempt to simplify the sometimes-complicated world of the Oscars.

| 1998 Oscar Poll | BEST PICTURE | BEST ACTOR | BEST ACTRESS | BEST SUPPORTING ACTOR | BEST SUPPORTING ACTRESS |
|--|--|--|--|---|--|
| Jack Magruder, President of TSU | <i>Saving Private Ryan</i> | Tom Hanks <i>Saving Private Ryan</i> | Meryl Streep <i>One True Thing</i> | Robert Duvall <i>A Civil Action</i> | Lynn Redgrave <i>Gods and Monsters</i> |
| Larry Iles | <i>Elizabeth</i> | Roberto Benigni <i>Life is Beautiful</i> | Meryl Streep <i>One True Thing</i> | Geoffrey Rush <i>Shakespeare in Love</i> | Kathy Bates <i>Primary Colors</i> |
| The Monitor Staff | <i>Life is Beautiful</i> | Not Tom Hanks | Cate Blanchett <i>Elizabeth</i> | Billy Bob Thornton <i>A Simple Plan</i> | Rachel Griffiths <i>Hilary and Jackie</i> |
| Adrienne, a friend who hasn't seen any of the movies | <i>Saving Private Ryan</i> | Tom Hanks <i>Saving Private Ryan</i> (he's the only one I've heard of) | Cate Blanchett <i>Elizabeth</i> (she sounds nice) | Ed Harris <i>The Truman Show</i> | Kathy Bates <i>Primary Colors</i> |
| Pancake City waitress "Flo" | Um...movies ...d' you'all wanna menu?... | Roberto Benigni <i>Life is Beautiful</i> | I saw Titanic last night.... Drinks?... | Sorry sweetie, fergot yer tater salad..... | Sure... everything all right? want more coke.... |
| Jerome from Hastings | <i>Saving Private Ryan</i> | Roberto Benigni <i>Life is Beautiful</i> | Cate Blanchett <i>Elizabeth</i> | Ed Harris <i>The Truman Show</i> | Lynn Redgrave <i>Gods and Monsters</i> |

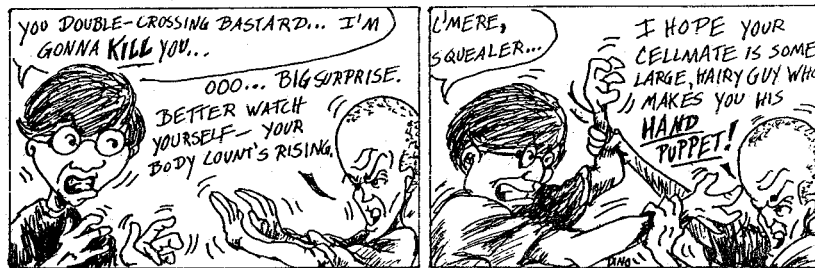
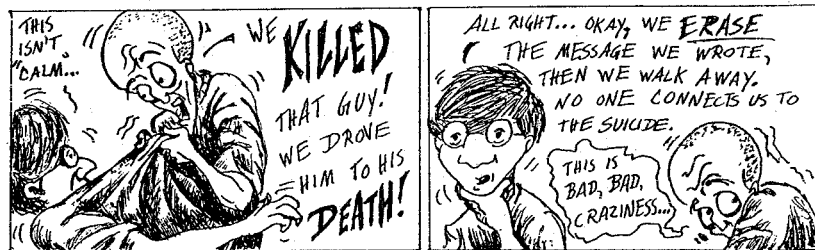
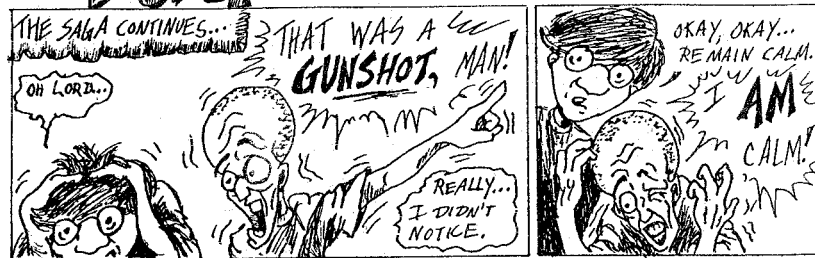


Cartoons!

THE JOE SNUFFY GUIDE TO FAMOUS QUOTES THAT WON'T WORK IN COLLEGE CLASSES *



THE **DORGE** CHRONICLES by ANDY DANDINO

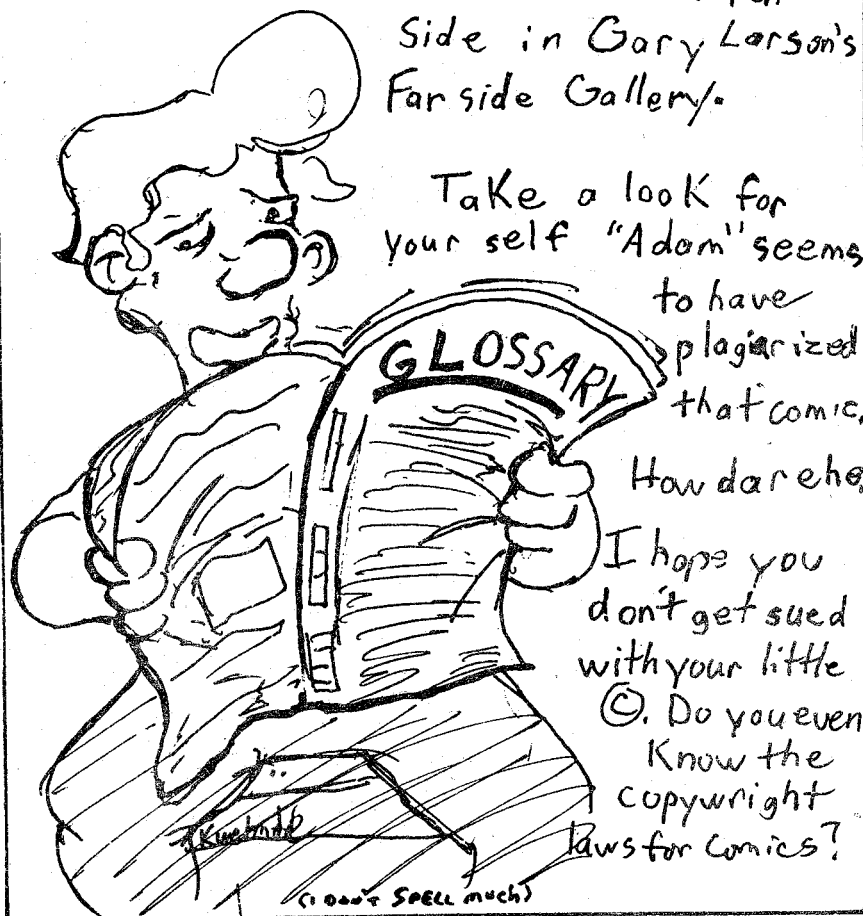


AND THE BEAT GOES ON...

Life's a
Beach
Baby!

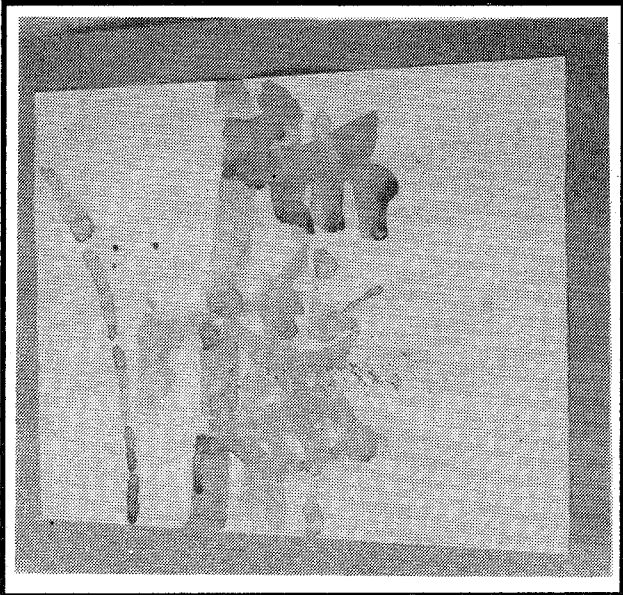


Boy, that monster comic
last week in that other paper
sure looked like the first Far
Side in Gary Larson's
Far side Gallery.



Art Page

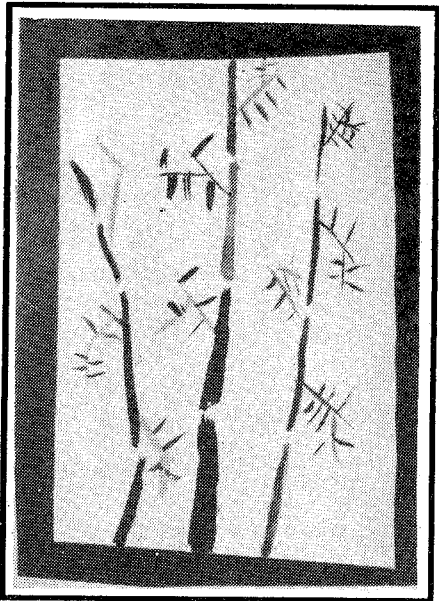
This week's Art Page features creations from Mrs. Pauls' class at Kirksville Grade School. These student works, which reference Chinese art, are part of their examination of Chinese culture.



Alex



Cody



Katy

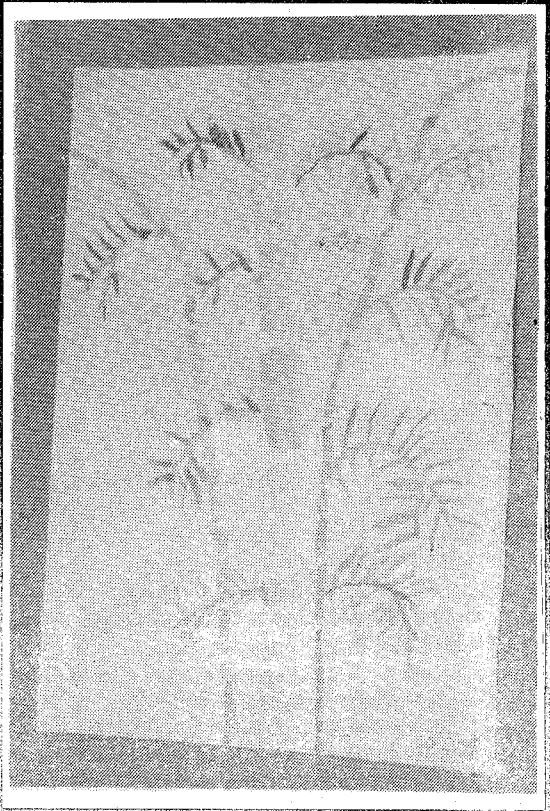


(left)
Brian



Display case featuring Chinese artifacts

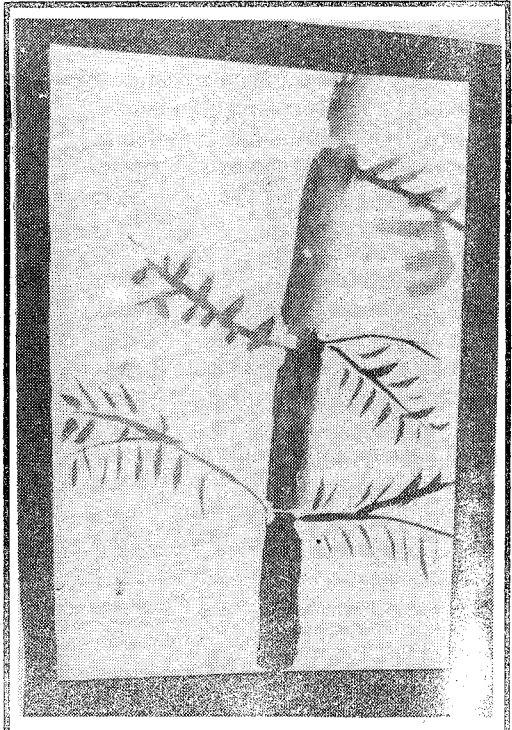
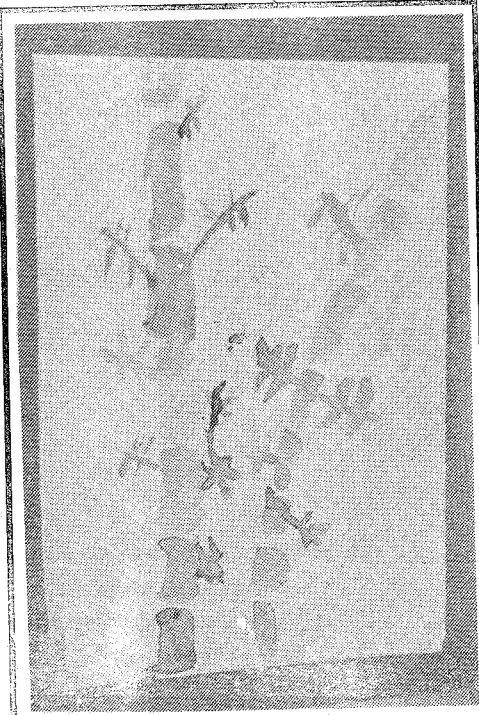
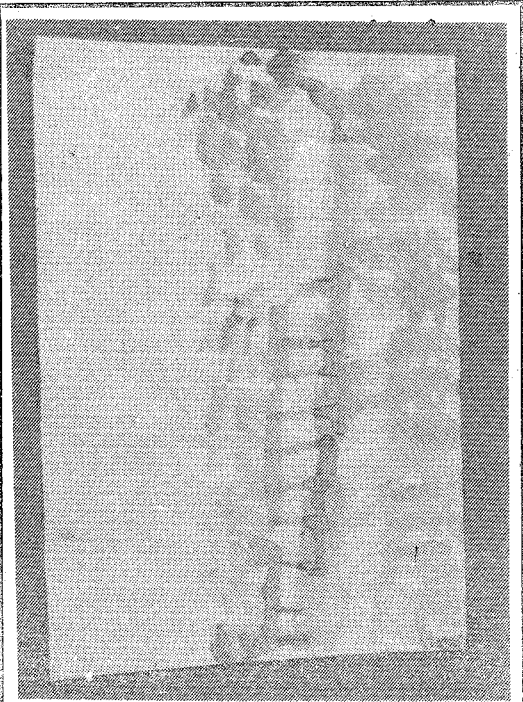
(right)
Jordan



(below left)
Logan

(below)
Joe

(below right)
unknown
artist



Incompatible

Nothing but empty syllables
Escaping through my lips
trying (in vain) to paint a picture
Of the textures of my soul.

You profess a need to see me
On a deeper level than this
You will never see me
Never completely, as a whole.

I sat watching, stir-crazy
As you blew the world to bits
So I ventured off into the woods
To escape you, boring and dull.

--Suzanne Chappelow

So latent So affixed

My apparatus My machine

The disillusion of Desire
A dirty dog on my leg
thrusting its Poison

Criminal face Vacant Mind

Hello, hello
drunken discolored heart
I cannot find
you-

-Travis Brown-

Seven Circles

The Devil owns a sewing machine,
just like he owns an oven and a toaster,
so when I found those lovely red cigarette pants
embroidered up the thighs and lost in the racks of a lost store
I felt the Devil in my brain,
and when the Virgin Bloody Mary came to my restaurant table
unannounced
along with a cherry pie
I felt the Devil in the red.

In Florida, where the moss hangs thick and green
and the cockroaches fly like birds
I see six foot Jesus lawn ornaments
and fresh fruit stands and I know
The Devil loves this place like he loves hell.

My legs are red,
my tongue is red,
and the inside of my veins beat red and hot
so as I walk around I feel his heat-seeking eyes on me
I feel him in the sidewalks that burn my shoes
and the air that wets my face,
and I know the Devil's as real as the food in my belly,
because he owns souls like he owns silverware.

--Megan Wampler

An Animals Armageddon

Your religion is the prison
For the identity that we lack.
Your demons came and
Stole our name and
Now we want it back.

We've come a full circle and
We've taken all we can.
You've ripped out our souls and
The more we know
The more we understand.

No more of your litanies
We're not your machines.
We will tread through trails
Of sewage and skulls
To a place where we can be kings.

Now is our day of deliverance,
But yours is a question of sorrow.
No more carrying your load
For we cracked your code.
Behold, a new tomorrow.

-Brian Clever-

To the Titler

To the one that rules the sky,
under:
leaves of brown and yellow,
trees of forgotten green,
skies of mis-matched colored clouds.
I find you.
between:
moss patches,
ivy walls,
ant hills,
spider webs,
I know you.
And I see pieces of you,
sometimes in minutes, sometimes in moments,
sometimes in the atoms of others, sometimes in the molecules of me.
And now,
I thank you,

For being the creator,

Of a brown ground,
Violet sky,
And everything else in between,
In between,
And for everything else.

--Melissa Wood

MY BACK PAGES...

I put you up on a pedestal.
Should was not even considered.
lately, though, it's been pulling at my pant-legs
begging for attention
Oh, but it was a magnificent pedestal!
marble, ornately detailed
with a you-sized space at the top
And there you stood for all (ME) to admire
And so I did.
What is it about such a pedestal that makes one blind?
perhaps I was squinting too hard because the brightness
of the sun behind you burned my retinas
like looking directly at an eclipse
and it took being blinded to open my eyes
Not that you aren't worthy of any pedestal
just not a marble one.
maybe jell-o instead
with lots of jigglers
and more standing room.

--K. Poeppel

Semi Erotic Tale of a Semi False Trail

Still remember my first time
So rebellious and carefree.
I almost shook taking you
Into my hand carefully.
It felt awkwardly natural
Standing together as one
The touch on my wanting lips
The tastes filling my sweet gums
We floated awhile on clouds,
Till we fell from our standing.
No feeling of slight remorse
Just my lungs left demanding.
I wouldn't call it true love,
For there was no fear of hurt.
More of like a partnership,
With your smell upon my shirt.

-Aric Boyce-

**If you write poems then My
Back Pages wants 'em!
Drop off your submissions in
The Monitor mailbox, CAOC.**