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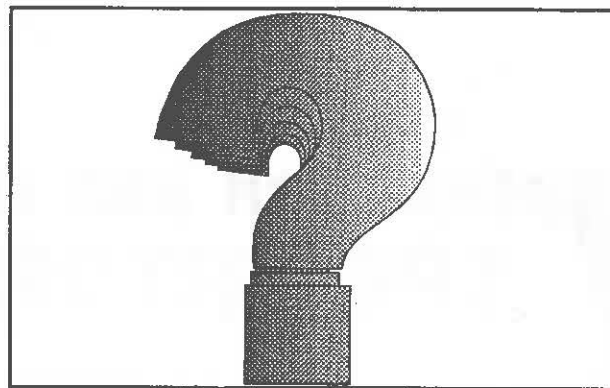
February 1991 Volume 2, Issue 4



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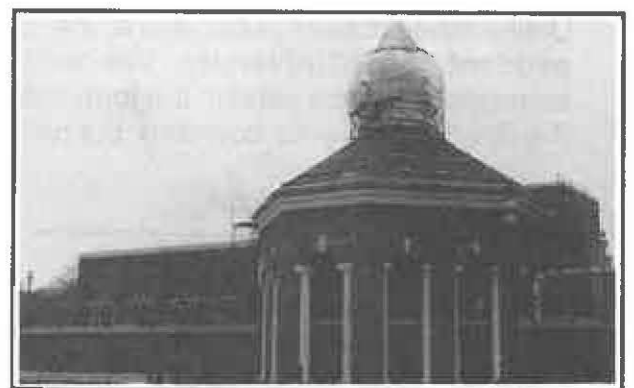
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WASHINGTON AND LEE SPECTATOR

February 1991

The W&L Student Journal of Fact and Opinion

Vol.2, No.4

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GENERAL OPINION

Thought Police

Newsweek's cover article on December 24, 1990 warned American college students to "watch what you say" because the THOUGHT POLICE are very alert to any deviation from "Politically Correct" (PC) ideology or behavior. In this way affirmative action supercedes the First Amendment on university campuses throughout the United States. THOUGHT POLICE organizations like Washington and Lee's CRC fiercely oppose the traditional legal freedom to speak, unite and practice personal beliefs in order to fortify the currently popular fad of Political Correctness.

Minority Scholarships

In December, the Department of Education released a new policy statement on race-specific scholarships, only to have it virtually reversed a few days later by the White House, which had not been briefed on the ruling, under pressure from civil rights groups and higher education officials. Based upon the Civil Rights Act of 1964, the original regulations, outlined by Michael L. Williams, assistant education secretary for civil rights, would have denied federal funds to both public and private colleges that awarded "race-exclusive" scholarships. The modified

plan will allow all colleges that receive federal funds to grant race-based scholarships sponsored by private donors, but private schools may not award minority scholarships paid for out of their own financial aid funds. The changes, moreover, will not take effect for four years, well after the 1992 presidential election, suggesting a political motivation to stop all potentially damaging debate right now.

However, the incident has unquestionably made the administration appear disorganized and weak. The White House should have known about the original plan and been prepared to defend it. Federal funds should not be used to establish race-exclusive scholarships, nor should they be used to support schools which administer any scholarships in which race is a determining factor. Only then will we move toward a society that judges people on who they are on the inside, not what they look like on the outside. Instead, we are now looking four years into the future to a scholarship policy that still condones racial discrimination.

PiKAs in the Streets

Several members from the Washington and Lee Pi Kappa Alpha Fraternity should be commended for their effort to rally support for our fighting men in the Persian Gulf. On Saturday, January 19, members of PiKA travelled to Washington D.C. where they met PiKA alumni and staged a rally in support of the U.S. troops now at war with Iraq. While



anti-patriotic, troop-demoralizing demonstrators shouted in front of the White House, 14 W&L students and alumni enthusiastically shouted back "U.S.A!, U.S.A!" from the other side of a line of mounted police.

The members of PiKA were neither intimidated by the hundreds of riot police nor by the overwhelming number of anti-war demonstrators. Jeff Mikita said that "we felt like a minority walking into a majority." Even the police advised them not to protest near the opposing group, but the PiKAs gained their motivation after seeing the other demonstrators parading such things as upside down and desecrated U.S. flags and victoriously waving Iraqi flags. The PiKAs rebuked this anti-patriotism by sporting signs with messages such as "Support Our Troops" and "Down With Blind Fanaticism." They not only gained the attention of national news cameras, but also the anger of those who didn't understand the importance of encouraging our soldiers in battle. J.B. Meek described the experience as "a rush" of patriotism.

The attitude expressed by the W&L students and alumni in Washington D.C. three days after the start of the U.S.-Iraq War is the attitude we should all take towards our troops. The presence of the anti-war demonstrators is a bad representation of American thought. The time for anti-

war rallies is before the war begins; protesting against a war after it is in progress does nothing more than send a negative message to our soldiers: their courageous efforts to complete their mission is being ridiculed by their fellow Americans back home. We should all follow the PiKAs lead. Regardless of whether one supports our reasons for war with Iraq, we must all stand behind our brave troops as they carry out their orders.



Back in the USSR

While the war against Saddam Hussein's Iraq has fully captured the world's attention, events on the (now) much removed Baltic Sea continue with bloody force. Although Americans should strongly support and monitor the Iraqi war, the United States must not take on a view of the world that narrowly focuses on the Persian Gulf. Unfortunately, other parts of the world still warrant our attention and perhaps our help. Nowhere is this more true than in the emerging Baltic republics where Soviet troops have cracked down with brutal, democracy-busting force. The United States cannot neglect to recognize and use its voice to deplore

strongly this Soviet action in Latvia, Lithuania, and Estonia. To do so would be to ignore our original goals for democratic change in the Soviet Union and would prove that our enthusiasm in 1989 was merely a shallow and short-lived dream which we, now that the hard work of real change is upon us, find boring and passe'.

As the U.S. battles against a zealous Arab dictator, it must not ignore the increasing possibilities that another dictatorship is forming in the Soviet Union. Boris Yeltsin, president of the Russian republic has already suggested that "dictatorship has become a reality." Clearly, and not surprisingly, Nobel Peace Prize winner Mikail Gorbachev is using the war in the Gulf as a smokescreen to hide his use of communist terrorism on the people of the Baltic states. The West had almost concluded that the Soviet communists were past the realization that oppression is not a viable nor lasting solution to domestic unrest; it is a desperate one. Americans should be able to hear the echoes of Tiananmen Square in the streets of Vilnius and Riga.

In many respects, Mikail Gorbachev is now committing the same types of atrocities against the Baltics that prompted an international

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war against Saddam Hussein in the Middle East. Obviously, President Bush should focus much of his attention on the war effort in the Gulf, but he must also seek an end to the worsening abuses by Soviet troops against the peoples of Latvia, Lithuania, and Estonia. They deserve freedom as much as the people of Kuwait.



Freshmen, Finals and the EC

A vital part of the Honor System is the procedure through which final examinations are studied for and taken at Washington & Lee. As we know, during finals week, 1600 undergraduate students schedule (and frequently reschedule) their examinations more or less when they wish. During the exam period, the opportunity widely exists for students to discuss critical aspects of exams they have taken, eg. time spent studying, exam difficulty, and the time required to take it.



Consequently, the Executive Committee has traditionally held a forum for freshmen before the fall term finals to explain the dos and don'ts of this important time. This past fall, how-

ever, the Big Three of the Executive Committee waited until the Monday of exam week to address the freshmen. Furthermore a minimal number of E.C. representatives were present at

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the orientation. The freshmen were spoken to in Evans Dining Hall from the top of a dining table and without the use of a microphone. After the almost comic informal speech about the serious, formal topic of exam week procedures, many freshmen commented disappointingly that they were unable to hear the address and that some could not even discern its subject matter.

Quite obviously, the E.C. should contact the freshmen dorm counselors in advance of any honor orientation to insure freshman attendance. Secondly, the E.C. should be fully represented on such occasions, ready to respond to any individual questions that arise and to be assured that the incoming class is confident about our system.

The E.C. Big Three's approach to exam week endangered the Honor System. Two dorm counselors, in fact, found their freshmen gathered in the hall exchanging comments on the difficulty of exams which they had already taken, apparently not realizing that their information might play to the advantage of another student!

Undoubtedly such widespread

GENERAL OPINION

abuse during one examination period and one misinformed freshmen class could ruin an honor system. The E.C. handled the issue of exam week procedures without careful consideration of a freshman's first experience with our honor system, a mistake that could have been easily avoided. If similar actions are repeated next year, and if more students enter exam week ignorant of exam week expectations, W&L may soon find its students' final exam week actions in serious conflict with the ideals of the Honor System set forth in the White Book. It is up to those of us here at Washington and Lee now to make certain that we never have to run this risk again.

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1. Saying "Oh my God" more than ten times in 30 seconds

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REEXAMINING THE DREAM

While bank employees and postal workers across the nation took the day off, and while men and women on January 21st gathered to remember the slain civil rights' leader, new information about that federally imposed hero kept creeping up from behind. Indeed, the serious charge of plagiarism has been leveled (albeit with much trepidation) against the late Dr. Martin Luther King, Jr. Even though King scholars have known of the charge for over three years, the most detailed account of the accusation to date appeared in the January issue of the magazine CHRONICLES' (a magazine in which one occasionally finds poems by W&L English professor Dabney Stuart) by assistant editor, Theodore Pappas. If the allegation of plagiarism is in fact true, the matter carries serious implications for our nation in general, and for W&L students known for their commitment to academic integrity in particular.

According to Pappas, King received a Ph.D from Boston University in 1955 after presenting his dissertation entitled "A Comparison of the Conceptions of God in the Thinking of Paul Tillich and Henry Nelson Wieman." The charge is that King not only borrowed heavily from a 1952 Boston University theology dissertation, but that he also took whole passages and even pages from the same dissertation, entitled "The Place of Reason in Paul Tillich's Concept of God." The 1952 dissertation was written by Dr. Jack Stewart Boozer, who spent much of his life as a professor of theology at Emory University; unfortunately Boozer died in 1989.

As W&L students mindful of their honor code understand, a mistaken footnote or wrong page number is an honest mistake, and no student in his right mind would force his peer to leave our community for such an inadvertent error. However, the Washington & Lee plagiarism pamphlet is quite clear when giving the accepted definition of plagiarism:

"Plagiarism" is a term describing the use of another's words or ideas without proper acknowledgement. Plagiarism is dishonest because its central principle is deception; in simplest terms, the unacknowledged use of someone else's work is in effect an attempt to deceive one's reader into thinking that it is one's own.

Plagiarism in our honor bound community is rightly considered academic theft, and it is simply not tolerated. Given this, if Pappas and others (the matter was reported

somewhat thoroughly in both the WALL STREET JOURNAL and in the WASH-
Ray Welder is a senior from Beeville, Texas.

by Ray Welder

INGTON POST last fall) who have investigated the King plagiarism case are correct, then it is safe to claim that the man many students, including myself, honored not long ago would have been forced, if he were a student, to leave our community of trust.

Pappas claims that:

"it is not merely that King's argument, language, and choice of words run parallel with Boozer's, but that whole phrases, sentences, and even paragraphs are lifted verbatim from Boozer's text...[and]...There is virtually no section of King's discussion of Tillich that cannot be found in Boozer's text, and often the parallels are not simply similarities but downright duplications."

But the proof is in the pudding, and CHRONICLES' gives us more than enough proof to get a strong taste. Pappas relates, for example, that King did not bother to footnote Boozer for any of the following passages. On the subject of dualism:

King:
[Dualism] is aware of the two poles of reality, but dualism conceives these in a static complementary relationship. Tillich maintains that these poles are related in dynamic interaction, that one pole never exists out of relation of the other pole. Herein is one of Tillich's basic criticisms of Hegel. Hegel, according to Tillich, transcends the tension of existential involvement in the concept of a synthesis.(p.25)

Boozer:
Dualism is aware of the two poles of reality, but dualism conceives these in a static complementary relationship. Tillich maintains that they are related in a dynamic interaction, that one pole never exists out of relation to the other pole. One feels here again that it is upon this issue that Tillich criticizes Hegel. For, according to Tillich, Hegel transcends the tension of existential involvement in the concept of a synthesis.(p.268).

On correlation:

King:

Correlation means correspondence of data in the sense of a correspondence between religious symbols and that which is symbolized by them. It is upon the assumption of this correspondence that all utterances about God's nature are made. This correspondence is actual in the *logos* nature of God and the *logos* nature of man.(p.21)

On symbol and sign:

King:

A symbol possesses a necessary character. It cannot be exchanged. A sign, on the contrary, is impotent and can be exchanged at will. A religious symbol is not the creation of a subjective desire or work. If the symbol loses its ontological grounding, it declines and becomes a mere "thing," a sign impotent in itself. "Genuine symbols are not interchangeable at all, and real symbols provide no objective knowledge, but yet a true awareness." The criterion of a symbol is that through it the unconditioned is clearly grasped in its unconditionedness.(p.22-23)

Indeed, Pappas continues, "among the dozens of sections he lifts from Boozer, he footnotes Boozer only twice, on pages 123 and 161 —and then he gets both footnotes wrong..."

If all of this isn't suprising enough, W&L Religion professor Harlan Beckley, who teaches the newly formed 100 level course "The Ethics of Martin Luther King, Jr.," recently told students that many of King's writings were "ghost-written." This is essentially what professor Keith

THE WASHINGTON AND LEE SPECTATOR

Boozer:

Correlation means correspondence of data in the sense of a correspondence between religious symbols and that which is symbolized by them. It is upon the assumption of this correspondence that all utterances about God's nature are made. This correspondence is actual in the *logos*-nature of God and the *logos*-nature of man.(p.265).

Boozer:

A symbol possesses a necessary character. It cannot be exchanged. On the other hand a sign is impotent in itself and can be exchanged at will....The religious symbol is not the creation of a subjective desire or work. If the symbol loses its ontological grounding, it declines and becomes a mere "thing," a sign impotent in itself. "Genuine symbols are not interchangeable at all, and real symbols provide no objective knowledge, but yet a true awareness." The criterion of a symbol is that through it the unconditioned is clearly grasped in its unconditionedness....(p. 125)

Miller of Arizona State University relates in two articles and a book due out on the other papers and speeches King plagiarized. Profes-

sor Miller, however, is a King apologist: he euphemistically refers to King's method of writing as "voice-merging." While Professor Beckley wouldn't go this far, he did attempt to excuse King by calling him a "frustrated academic" — a man who deeply wanted to write the words he put his name to.

Perhaps the most disturbing aspect of this sad revelation is that the many scholars who knew of the information kept it hidden from the public. (A public, by the way, that has paid half a million dollars for the King papers project through the National Endowment for the Humanities.) The chief editor of the King papers, Dr. Clayborne Carson of Stanford, told a London newspaper, "It's not really true [that King's dissertation was plagiarized]." And also according to Pappas, the associate editor of the King papers, Dr. Ralph Luker of Emory University, told the WALL STREET JOURNAL that, in handling King's plagiarism, "Clayborne has to achieve a position that is politically viable in the black community, politically respectable."

Of course, these are just more examples of how a large portion of acadamia in these United States is completely turned up-side down. Instead of quietly searching for the truth, too many professors strive to be Politically Correct; instead of standing up to the Thought Police that now control our campuses, too many, professors and students alike, cower to the New Liberal McCarthyism. Like it or not, the American campus is quickly retreating back to the day when Universities such as Washington & Lee didn't allow King to speak in Lee Chapel because of his supposedly "subversive" views.

Why can't we all just admit that Martin Luther King, Jr., was a mortal man, not a political, or even ethical, messiah; an individual with virtues and flaws, talents and weaknesses. Whatever that can be said about King, he was a dynamic, controversial leader who, by practicing non-violence, helped change our nation for the better.

Pappas summed up his essay this way:

In their introduction to We Shall Overcome: Martin Luther King, Jr., and the Black Freedom Struggle, editors Peter Albert and Ronald Hoffman argue that King's legend has actually impeded the progress of civil rights in the United States. By lionizing the man, the movement has lost sight of the actual grass roots work on which success depends. This, of course, is nothing different from what Martin Luther King's best friend, the late Reverend Ralph Abernathy, had been saying all along: that the best thing King's supporters could do for themselves, for the movement, and for King is to celebrate the leader's virtues, his talents, his dreams, but not to make him into something he never was and something no man could ever be.

Instead of making a political god out of the man, we should simply live our lives as he hoped we would: by judging people as individuals, "by the content of their character and not the color of their skin."

CAMPUS PERSPECTIVE

The Community We Once Had

Thomas Jefferson referred to the University of Virginia as an "academic village" which fostered close relations between faculty and students. Jefferson's village is now a megaversity educating students who have no inclination of the nineteenth century community Jefferson created. Will Washington and Lee undergo a similar transformation and become unrecognizable to its alumni? Perhaps, the metamorphosis of the W&L community has already begun!

The word "community," in its broadest definition, re-

by Mike W. Skarda

fers to a body of people living in the same place, under the same laws. But, community also relies heavily upon common general characteristics attributable to all members of a certain society. For example, a fairly slow paced life and connections to one of the town's two universities bind the Lexington community together.

The W&L community rests on two fundamental piers: honor and friendliness. Ours is an honorable community, made of members who fully trust one another because they believe that everyone subscribes to the honor code to the same extent they do. Secondly, the campus enjoys an affable atmosphere, as most students make a reasonable effort to adhere to the speaking tradition. Besides these two behavioral expectations on students, other features also contribute to the W&L atmosphere. In most cases, the college faculty is noted for their close association with students as well as for their expertise in the classroom. Social life at W&L remains a top priority among students, as reflected by a large and popular greek system. The physical make-up of the campus, its architecture and landscaping, is the envy of many colleges. Last but not least, the university celebrates two Southern demigods who both established behavioral standards for the community and masterfully lived up to those expectations.

Many of these characteristics, in fact all but two, are not unique to W&L. Scores of colleges provide an excellent faculty and social life for their students, and many other campuses are as friendly and as beautiful as W&L. So, the numerous things we all cherish about Washington and Lee and that make it a special place exist in part at other universities. The W&L community separates itself from all other communities by its honor system and its tribute to past ideals represented by the school's namesakes. The establishment of the honor system grew out of Lee's notion of gentlemanly conduct. All things unique to the W&L community, then, derive from the ideals that emerged from our history.

From Lee's presidency through the middle of the twen-

Mike Skarda is a senior from Dallas, Texas.

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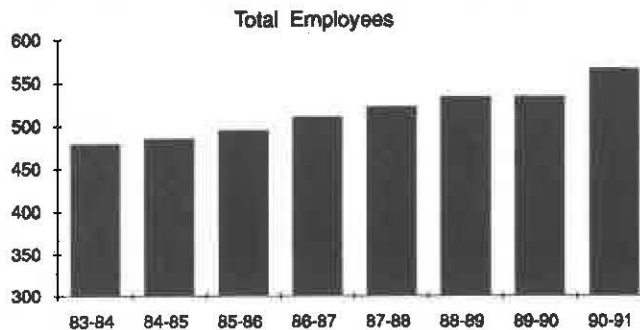
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tieth century, the college thrived on its many traditions, many of which were visually noticeable. Not only did the dress code distinguish all W&L men, but the carrying of wooden canes identified third year law students. Students avoided walking on the front lawn, and they never permitted another student to pass without speaking. Washington and Lee men, by their dress, honorable nature, and conduct attempted to reflect the standards and values set forth in their community. Today, those traditions and living patterns, save the honor system, exist only as memories in alumni's minds.

While most W&L students praise the honor system more than any other experience associated with the school, many students believe the honor system itself is in danger of decline. Their weariness is due, perhaps, to the lack of a single "lifestyle" in which all W&L students engage as they once did. That is to suggest that the honor system accompanies a number of other traditions, mostly centered around behavior, which compliment one another and emphasize the singularity of life within the W&L community.

Whether or not the honor system has been declining since the disappearance of other traditions is a question



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that must be left to others. But, Washington and Lee is certainly a very different place than when all students honored traditions which enhanced the school's charm and gave it an atmosphere found nowhere else.

The reasons for the decline of traditions and community spirit lie in changes noticeable in both the administration and among the students. Over the last thirty years the university administration has sought to expand the college in terms of its enrollment, bureaucracy, and facilities. While many of these additions have provided a better learning experience they

have also attacked the notion of a small, tightly-knit, college. Since 1983 the university has increased its total number of employees from 479 to 566. Even though student enrollment simultaneously increased as well, 55 of the 87 new positions, or 63%, were additions to the staff and administration. These bureaucrats have little effect on the immediate education of students, and they take away from the time administrators once spent consulting faculty and students regarding matters of campus life. Students and faculty alike commonly complain that the administration is out of touch with the needs of the university. The administration is so concerned with its growth and efficiency that it has disregarded the true purpose of a university — to teach. The University should strive to maximize student/faculty relations and faculty expertise. Erecting the most elaborate and impressive computer control center in the Commonwealth does little for the classroom. The growing bureaucracy diminishes the sense of community on campus as the administration becomes increasingly disassociated with students and the education they receive.

Not only do trends within the administration's growth run contrary to a continuing sense of community, but the administration's and admission's efforts to further diver-

Dean Gilliam attempted to know every student and his family, and while enrollment has only doubled since Gilliam's time, the dean's office has increased fivefold.

sify entering freshmen classes have affected the character of the campus. Admitting students primarily because they differ geographically, politically, religiously, and ethnically ultimately hinders campus traditions which call for commonality among student livelihoods. Admissions should insist that all applicants write an essay about W&L traditions or the honor system. This requirement would insure that each entering student would have at least some regard for the expectations which will be upon him after matriculation. Diversity in an application should not be given

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the same weight as a candidate's academic promise in admission decisions. The administration, rather, should elevate the importance of appreciation for W&L traditions in the application process. While diversity does not necessarily have a negative impact on tradition and community, admitting students simply because they are different will. All students should come to Washington and Lee with respect for the honor system and the school's rich history, and with a desire to be a part of it.

Lately the administration has failed in providing adequate leaders who exemplify the ideals of Lee. Past presidents have sought to become paradigms of Lee who, in their speeches to the student body, continually referred to Lee's behavioral code, in which he was ever so careful to "make no needless rules."


Presidents Smith and Gaines, visible monuments on campus, were primarily interested in making an impact upon students' lives. Unlike the modern-day traveling capital campaigner, they taught classes and interacted with students daily. Dean Gilliam attempted to know every student and his family, and while enrollment has only doubled since Gilliam's time, the dean's office has increased fivefold. Rather than building close associations with students and their families, deans now spend their time compiling surveys and preaching against the evil, sexist, racist nature of white men and fraternities.

Through its desire for growth, its admissions' policy, and its aloof presence on campus, the administration has aided the breakdown of the campus's communal spirit.

The community W&L once had embodied a unified campus in which the interaction between the administration and students resulted in

an atmosphere unique to Washington and Lee. No matter what trends the university administration next attempts, the students can require the damage done to the sense of community. The decline in adherence to traditions and the value put on them, after all, cannot be blamed solely on the administration but also on the students. Throughout the United States, the sixties and seventies witnessed a deterioration in traditional values among college campuses, and W&L was no exception. During the sixties the Assimilation Committee could no longer enforce the speaking tradition, and in the seventies the student body disavowed the dress code. Slowly, campus notions of gentlemanly behavior retreated. Just now, students are seriously pondering that concept again.

If the community spirit which once existed at Washington and Lee revives it will originate not from the administration or faculty, but from the student body. Students, ultimately, will claim responsibility for activating an atmosphere in which they conduct their lives according to behavioral standards they set forth for themselves. W&L does not have to reinstate a dress code and third year law students do not have to carry canes around campus in order for a community to exist which venerates its past. Washington and Lee students must first appreciate the traditions their predecessors upheld. Then, they can attempt to rekindle the spirit and the community from which those traditions emerged.




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INTERVIEW

Tom Hatcher

Spectator: As the chief spokesman for our honor system, how strong do you think the system is today?

Hatcher: I guess good examples would be the tangibles. It's very difficult to articulate from a subjective standpoint how strong it is. Obviously as an E.C. member, I don't think I would be prone to be around people who were more slack towards the honor system. I think people are more on their guard when they're around an E.C. member.

I think we had eight investigations last semester and about four of those went to trial, but I'm not sure on the number. There was only one withdrawal in the face of an honor violation, which statistically speaking is an improvement over past years. Not to be in an ivory tower, but I really do believe in the honor system and its strength here. I think it's very strong and will remain so not only because of the students but because of the administration and the faculty that continues to place their trust in us.

Spectator: There is great concern among upperclassmen that freshmen were not properly introduced to the honor system this year. How do you feel about this?

Hatcher: One of the biggest questions this year began with my duties concerning the orientation speech because that's your first chance at the freshmen and it's their introduction. They get a little literature—two letters from me and a manilla envelope that contains a little of the philosophy—during the summer. The orientation week speech on the honor code is the most important time that I'll get to talk with them. I was faced with this dilemma; Do I continue in this almost intimidating form or...my nature is more casual and I wanted to emphasize respect of the code rather than fear. By trying to scare them and saying, "If you cannot handle the code, leave now." That kind of fear lasts only a limited time. The benefits of a fear invoked honor system are limited to say the least. I think in the speech it is important to articulate the responsibility that it requires and the seriousness, of course. I think just the nature of the honor system when you come in as a freshman is intimidating. Rather than building on that, I tried to alleviate some of the intimidating aspect so it isn't counterproductive. That was controversial. I know some of the dorm counselors there missed some of the intimidating aspects but that wasn't my style.

Spectator: What are your special plans for the EC during your final months.

Hatcher: I've talked to SAC and we're going to organize a forum on the Confidential Review Committee. We also are going to oversee the Constitutional Revisions Committee. They are bringing up some new proposals so the whole student body can vote on that. We'll conduct an



Photo Credit: Ring-tum Phi

educational forum in conjunction with Constitution Revisions Committee to inform people what the proposals are. We also have White Book Revisions coming up this year.

Spectator: Why is the CRC so controversial?

Hatcher: Because people don't understand it. In large part because it's in the place of the SCC and I think because many are concerned with the rights of the accused. Another thing is the controversial nature of sexual and racial harassment. I think we're pretty used to having everything run by students that are elected and that's not the case with the CRC.

Spectator: Do you think it's proper that the CRC is made up of unelected students and autocratically appointed administrators who ultimately have a great deal of authority over the lives of students?

Hatcher: The students are hand picked, to my understanding, by President Wilson. I have known a lot of the students that have been on the CRC. They are unquestionably exceptional for the most part. But, I think it would be much better if the students on the committee were elected.

Spectator: Do you think, therefore, that you would attempt to use the power of your office to achieve that sort of change?

Hatcher: My goal, if we have to have a CRC, is that it act in the best interest of the student body...that the people on the committee are elected. I think that is the key. We

talk about student government. The students, this generation of the student body, should decide how this committee is made up.

miss out on a lot of good guys that for whatever reason, mostly the pressure of the situation, the intense nature of Rush, get over-

looked. I think that happens a lot.

Spectator: So would you say that you're pretty uncomfortable with the fact that the CRC has such a high degree of authority over the students' speech and conduct?

Hatcher: Unquestionably. And it's not what they've done thus far because they've done a tremendous job of counseling the accused and the accuser and these things haven't gone to trial. Everything that I've heard almost without exception has been positive. My concern is for the potential harm that could be done in the future.

Spectator: It is the understanding of many students that you support a Winter Rush. Why do you hold this position?

Hatcher: Oh Golly. I do support winter rush. There are a number of reasons. First and foremost, I guess, is that I don't think that having rush the first two weeks of school is in the best interest of anybody. Based upon talking with Goodlowe Lewis, president of the IFC, and others, the student body will not be behind it. I feel obligated to bring up the issue and I will. We lose a lot of class unity in the first month of school. The people against Winter Rush have a lot of arguments for the Fall term. I recognize those, but I don't think they are reasons to keep it.

I think that during the first two weeks, all fraternities

Spectator: You mentioned the intense nature of rush during those first two weeks. Isn't it true that this intensity would undoubtedly be prolonged in a system of winter rush?

Hatcher: That's a very big argument for keeping it in the fall, but it's one that I just don't agree with.

Personally, I don't buy the competitive twelve week rush thing because people are too tired of two weeks. I think especially on this campus that the laid back approach will take over pretty quickly.

Spectator: You campaigned at the fraternities during the big three elections last year as a fellow fraternity member who would represent the interests of fraternities on the Student Affairs Committee. Do you think these same fraternity members who supported you support Winter Rush?

Hatcher: Well, that's the thing, I mean, if they don't, then that's fine with me. I just want to ask them. Because we can get it changed.

Spectator: Don't you think then that the IFC should be the vehicle for that change?

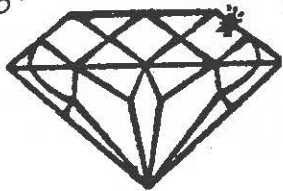
Hatcher: Right. Unquestionably so. My bringing it up at a SAC meeting was basically my official announcement to Goodloe Lewis that I wished that he would pursue this. Quite honestly, the IFC has pursued this on and off.

So by bringing this up I'm just hoping that people will think back to rush on that 6th and 7th rush date when they were on a caffeine buzz and wished they were down the road somewhere. I just want them to think about it and be objective. And if they think that we should stay with Fall Rush then I am more than happy to represent...As I said earlier I'm just getting the ball rolling. It's the IFC's ball and I don't intend to overstep on that stuff.

Spectator: Comparing what you thought when you entered this office, has it been easier or harder than you thought it would be to work closely with the administration?

Hatcher: It's not been difficult at all to work with the administration. I didn't really envision any difficulty though. All I can say is that I really feel like...I work most closely with Dean Howison and he has been exceptional. He really listens. For somebody that has just arrived at W&L, I think he has a fantastic grasp on the importance of student autonomy at this school. He supports us. There's no question that he has, just in the dealings that I've had with him, the best interest of the fraternities. The best interest of the student body as individuals and as a collective. I've just really enjoyed it. I'm really excited that those are the people that we have representing our interests on

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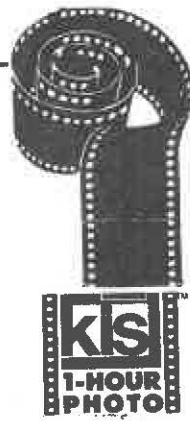
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Spectator: Have you had many dealings with President Wilson since you've been in office?

Hatcher: I have met with President Wilson formally and informally a number of times last semester. My opinion of President Wilson is extremely high. I think he is a fine person. He cares about individuals. It's easy to just think that he's an aloof fundraiser—out there—which in effect he is. And he has helped me...he has been very supportive of this Executive Committee. In effect, by giving me somebody to work with like Dean Howison, he's pretty much delegated that to Dean Howison. So it would be unfair for me to say I haven't had a lot of dealings with him and therefore it's terrible. He is an extremely personable person and I feel very fortunate that I've gotten to know him.

Spectator: When you entered office, did you have any goals and do you feel that you've accomplished them?

Hatcher: Yes. One of my main goals was accessibility. I don't think anybody should feel intimidated about coming in and talking to me or Ray Welder or anybody on the EC. With respect to the allocation process, I think we've been very open minded although personalities may have differed with the leaders of various organizations. I think we've been generous; I'll go as far as to say that. As far as openness is concerned, the only time we close that door is for the Executive Session. Our votes are always posted and I'm quite comfortable with that.

There are still things to do. One of my goals was to bring the Law School and the undergraduate campus closer together. I understand the cross the bridge party was a big success from everybody that organized it this year. One thing, and this was Ray Welder's idea, we're going to start having some of our meetings over in the moot court room. I think our most important job is the Honor System. I ran on this slogan, I told the parents of the freshmen this, and I reiterate it to everybody...We may make mistakes but we won't make mistakes on convictions. We are extremely objective. We've done a good job, I think, of taking out a lot of the Perry Mason type lawyering between ourselves. We've diminished the advisarial relationship between the accused and the EC, which I think is important. We are a fact finding committee. That's the way the members view this committee. We are all very sincere in upholding the Honor Code and at the same time we're not out on a witch hunt at all. I don't think we're perceived as being that way and I think that's very important. The new faculty this year were extremely receptive to the Honor Code. I'm getting ready to send the EC members out to talk with them now that they've been able to have an exam. The introduction to the Honor System went well with them. So overall, I think the committee as a whole has come together. It's hard to be objective, I guess, but the report I would give to this committee is very positive. It's been a great group and I had a great time last semester.

Spectator: Thank you Mr Hatcher.

This interview was conducted by Charles Kranich.



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THE QUEST FOR COMMUNITY

by Richard Hill
Paul Lagarde
& Tait North

Last year, in anticipation of the Lenfest Center's completion, Dean Ruscio audaciously predicted that Gaines Hall would become the "social and cultural center of the campus." It has not, and not surprisingly, current debate over the proposed student center revolves around the perceived lack of student cohesion on campus. President Wilson dramatically stated the "problem" in his recent address to the Alumni, "Toward the 21st Century":

Half of Washington and Lee's student body lives in off-campus apartments and rented houses. These "com-muter" students drive in every day for their classes and for extra curricular activities. But they have no true home on campus, no place to unwind, to park their books and papers, to take a coffee break during an evening of library or computer laboratory study time. A new student center designed to serve these needs would, we think, continue the best of both worlds and would check the centrifugal forces that now seem to scatter our students across the city and the county at day's end.

Despite a lack of architectural plans, administration officials do have definite ideas concerning the new student center. The location for the building will probably be somewhere in the ravine between the library and Doremus Gymnasium. One of the most talked about functions of the center is its capacity to facilitate communication within the student body. Specifically, the building will include an on-campus post office where all students would receive their mail. The postal service would enable the University to distribute letters, notices, invitations, and questionnaires to students without the cost of a 25 cent stamp. The student center will include a "living room and family room for the whole community," where students can read or converse among themselves and with faculty. (Dennison College offers a "Friday afternoon campus tea" in its family room. Perhaps a similar routine will take root at Washington and Lee). Additionally, the Student Center will provide dozens of student offices and various meeting rooms. In fact, all

Richard Hill is a sophomore from Williamsburg, Virginia. Paul Lagarde is a senior New Orleans, Louisiana. Tait North is a senior from Bluemont, Virginia.

Student offices (except the E.C. rooms due to concerns over confidentiality) will be moved into the new center. Even the Washington Hall deans may relocate to this all-purpose building.

The new student center will take over all the services that the current co-op provides. Both the food service and the bookstore will be greatly expanded. The food service will include a fast food restaurant with a large seating area. It may also have a more elegant dining area which could be used for formal meals or banquets. The book store will sell a greater variety of general works in addition to school texts. It will continue to sell essential supplies and audio recordings and may rent out videotapes. There will also be a new convenience store, or rather, "a mini 7-11," as one administrator calls it. Finally the center will include two large function rooms. One of these rooms will have seating area for 750-800 students which will serve as yet another auditorium for various speaking and musical events. The other large room will be converted from the smaller student meeting rooms by moving around sliding walls. In addition, there will be a recreation area in which, as the self study predicts, students will organize competitive events, "such as bridge, chess, backgammon, billiards, ping pong, or bowling contests."

The old co-op will be renovated to provide faculty offices and classrooms, primarily for the overcrowded Commerce School. It will also house the registrar's office, which needs to be expanded. The current University Center will be remodeled to offer greater counselling and career planning services, as well as other university departments.

THE WASHINGTON AND LEE SPECTATOR

It is easy for students to get excited over the new student center. Even if one does not care for bridge or chess and would much prefer a

Friday afternoon beer at a friend's house than a campus tea with professors in the "living room," the new student center clearly does have some benefits. Aside from its mere convenience, the new building will also help to relieve the space shortage in our bureaucratically expanding campus. Yet what are costs of such a building? The building will be approximately 55,000-60,000 total square feet and two to four stories high, depending upon its exact location. Although there are no official cost projections, a building of that size would run well into the millions, perhaps as much as 9 or 10 million dollars. Of course, funds will be raised specifically for this project, yet with Washington and Lee's relatively small endowment compared to similar universities, it would seem that building up the endowment should take first priority.

The architectural structure and function of the building will have profound implications for the nature and character of the campus. One of the goals of the student center is to create a bridge between the law and undergraduate campuses. It is to serve as a central point on campus, unifying the two schools. Such a building would remove attention from the Colonnade and Lee Chapel. This historical focus of the University symbolizes the integrity of Washington and Lee and its classical grace and design. The new center would re-route traffic from the current co-op which is central the front campus. Finally, a modern building designed to accommodate the hustle and bustle of students on the move may forever alter our traditionally peaceful campus. Do we really want our school to become a miniaturized version of the typical generic State University?

Nearly everything in the new student center is already accommodated by an existing facility. It is true that the co-op may be crowded during certain peak times, however, the situation is not desperate and certainly does not require a whole new student center. It would be much easier to simply renovate and enlarge the current co-op or even, if necessary, to build a new bookstore. The current University Center is large enough to hold most student groups, and there is more than enough meeting space on campus, even for unofficial gatherings. One wonders after reading President Wilson's remarks or the self-study report, whether the administration has any idea of the student activity on campus after 5:00 p.m. Students use classrooms all over campus for informal study groups, pledge study halls, and club meetings. The library is busy and the co-op has a steady flow of customers until 10:45 when students descend upon it from all different directions for one last snack. The current facilities serve the students well; anything else is nice but superfluous.

Why, then, does Washington and Lee seem hell-bent on building this new student center? One of the more telling statements comes from the self-study report: "Such a facility has the potential to do more for student social life that anything else we recommend." The problem it seems, is not that there is no sense of community on campus; rather, it is that ours is not the kind of community the administration desires. The self-study gives an idealized view of the

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Such communal rhetoric is pleasant sounding, but it does not change the fact that students tend to make their own friends with whom they will spend time, whether at a student center, the C-school, the Library, the dorm, or the Fraternity House.

The first way for the administration to "manufacture community" is to keep the students on campus more often. Traditionally, Washington and Lee students have been important members of the Lexington community. We deal with Lexington residents by renting houses and apartments, picking up our mail in town, patronizing local restaurants and convenience stores, community service, and even voting. It would seem that the administration frowns upon such town/student interaction, yet part of Washington and Lee's success may be attributed to this very relationship. Students learn to get along within the Lexington community rather than relying on a paternalistic University to provide everything for them. Not only will students be missing out on Lexington's small town charm, but local businesses may be adversely affected by the administration's attempt to suck the students onto campus.

But a student center cannot check those evil centrifugal forces alone; restrictive measures are needed as well. The self-study reports that "a new student center, in combination with a vigorous residence life program and a Winter Fraternity Rush would help to assure the development of class unity and a sense of belonging to a campus community." One can only speculate as to what a vigorous residence life program would entail, although it seems to be part of a desire to orient the social lives of freshmen away from fraternities. To do this, the university realizes that it must attempt to fill the social void created when fraternities are made off-limits to freshmen. The student center, administration officials believe, can fill this void.

The self study calls for a new administrative position, "director of the student center." The director's job is to get the students excited about all the activities in the student center. "The director should also plan and promote on at least a weekly basis a variety of performances such as talent shows, comedians, magicians and different types of music to entertain and to expose the student body to a much broader range of events that the Student Activities



Probable site of proposed center

Board currently provides." It would be a shame if freshmen men, due to no contact rules during the fall term, were forced to rely on the student center director for entertainment.

Over the summer, Dean Atkins and Professor Akins visited five small colleges in Ohio in order to investigate student centers on other campuses. They are currently drawing up a report on their findings, and an eight-member committee is ironing out the details of the building. These details and the proposal should be made public as early as March. If the students are consulted on whether the project should proceed, we should keep in mind all the absurd rhetoric spent on its justification. Are half of our classmates really "commuter stu-

dents," aimlessly wandering around campus, seeking out a true home? Will a new building help to foster a real sense of community or will it create the illusion of unity? And finally, will the new building grace our historic campus, or will it drive our heritage and visitors away? There is no overriding need for a new student center; Washington and Lee should remember the old maxim, "If it ain't broke, don't fix it."

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-1985

"When you take into public ownership a profitable industry, the profits soon disappear. The goose that laid the golden eggs goes broody. State geese are not great layers."
-1976

"I couldn't live without work. That's what makes me so sympathetic to those people who are unemployed."
-1980

"The adrenalin flows when they really come out fighting at me and I fight back and I stand there and I know: 'Now come on, Maggie, you are wholly on your own. No one can help you.' And I love it."
-1980

"There are nine of them [EC countries] being tiresome, and only one of me. I can cope with the nine of them, so they ought to be able to stand one of me."
-1984

"Obviously at some time or other you have to hand over to someone new, fresh, young, dynamic. You do not want to cling on so they have to say: 'Who is going to tell the old girl she had better go?'"
-1986

"I hope to go on and on and on."
-1987

"The unity of the party and the prospects of victory in a general election would be better served if I stood down."
-22 November 1990

Source: *The Economist*, London.

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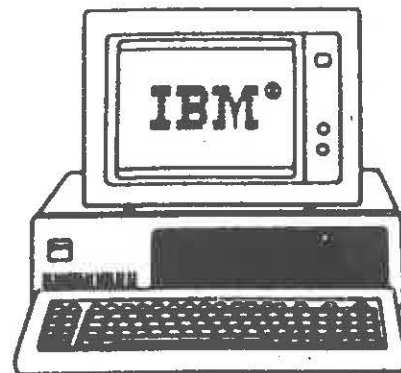
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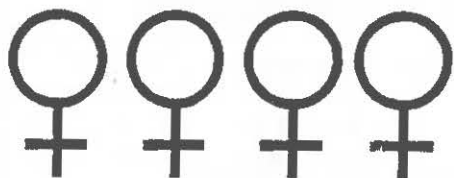
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Myth of Multiculturalism

Few issues in academia are as emotionally charged as multiculturalism, which has evolved into a folk religion, complete with its own dogma, heresy, and Inquisition. It purports to offer alternatives and diversity to what it describes as a "Eurocentric" curriculum. In this sense, multiculturalism is little more than a supplement to the traditional canon, primarily providing departments in women's and African-American studies. Western culture remains the acknowledged backbone of our society, while the study of other cultures serves to broaden one's awareness of the world. On a deeper level, however, multiculturalists are no longer satisfied with mere alternatives, and instead they mandate greater cultural consciousness by requiring courses in various areas of study. They

by J. Cameron Humphries

contend that any civilization which claims superiority over another is inherently racist, and that a scholar who claims that some ideas are inherently

better than others is an elitist. In this realm of intellectual equality, actual concepts are less important than the color, creed, or gender of the people who hold them, nor are ideas as consequential as the language used to communicate them. Recently under the guise of multiculturalism, certain scholars have asserted that every Third World culture is superior to Western culture. The most significant of these movements is Afrocentrism, in which many of the achievements of Western society are reattributed to African culture. For example, Afrocentrists claim that language, philosophy, mathematics, and the arts all originated not in ancient Greece, but in East Africa. Some of the more radical proponents claim that Biblical figures like Moses and Jesus were not in fact Hebrew, but black. No longer content with attacking the ideas of the West, multiculturalism has evolved into a folk culture, which attempts to attribute Western accomplishments to itself, while undertaking wholesale revisions of history — not only portraying Third World cultures in a romanticized and erroneous light, but also falsely debasing and deconstructing the achievements and history of the West.

The most popular aspect of multiculturalism is the call for an increase in curricular diversity. In most major institutions' curriculum, however, courses in nearly every culture, from Asian to Zulu civilizations are already offered. By pushing for more such classes and allowing (if not encouraging) students to substitute non-Western courses for Western ones within the core curriculum, proponents imply that the West could benefit by incorporating their ideas within our own culture. On examination, however, these civilizations often reveal a far more brutal and cruel culture than our own. What would women's studies proponents have the West learn from the example of modern communist China? Currently, the Chinese government forbids families to have more than one child. After a woman's first pregnancy, she could be sterilized. Should this fail, however, and she become pregnant once again, the government can mandate an abortion (albeit without Western medical advances). Should she somehow

J. Cameron Humphries is a sophomore from Dallas, Texas.

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avoid government detection until birth, the child is killed upon delivery. In rural areas where medical supplies are scarce, the child's death is administered in a variety of ways: crushing its skull, boiling it, or burying it alive. In major urban areas, the baby's death is somewhat more civilized.

Perhaps, though, multiculturalist proponents would have the West look closer to home for cultural advancement. On the Indian sub-continent it is common in some tribes, for women to be thrown alive on their husband's funeral pyre. During colonization, the British attempted to stop this ritual, but more recently the practice has resumed, and in 1987, 3,000 women were killed in this ceremony. In most Middle Eastern societies millions and millions of women are denied almost all rights, women are required to submit unquestioningly to the will of their husbands, and required to clothe nearly every inch of their body. On the African continent, large numbers of women have contracted the AIDS virus as a result of being forced into prostitution. Unquestionably, life outside the non-Western world is often, "nasty, brutish, and short," while Western science, technology, and economic strength enable Westerners to enjoy a far better standard of living than the rest of the world.

Not only are non-Western cultures often brutal and inhumane, but their average life expectancy and quality of life is dramatically lower than our own. While the average Western male can expect to live at least 70 years, the average African male will not live to his fiftieth birthday. Life expectancy in other non-Western regions of the world rarely exceeds sixty years of age.

The most striking and unique feature of Western civilization, however, is its belief in individual rights, the existence of rational thought, and the value of pluralism. For example, in Nelson Mandela's own African National Congress, dissenters who are caught by Mandela are often necklaced, a practice in which the live victim's arms are cut off and a gasoline-filled inner tube is ignited around his neck. Shortly after being bathed in praise on a recent visit to the United States, Mandela's wife was indicted on charges of murder. The Chinese crackdown in Tiananmen Square received world-wide attention in 1989, while little more than a decade before, the world learned in horror of the Khmer Rouge's systematic extermination of the Cambodian people. The totalitarian nature of Eastern culture can be largely attributed to Confucian collectivist sympathies and Buddhist relativistic philosophy.

According to Buddhism, nothing really exists. The paradox of this idea is immediately evident, and its implications are frightening. If the highest order of existence is non-being, then life (or existence) is, in effect, a punishment or a curse. In view of this, the individual is meaningless. Man is not the creation of a benign Deity who embodied His creatures with inalienable rights, but an insignificant being left alone to find his own way. He has no rights, because no rights exist. Seen from within this cultural vantage point, the cruelty and oppressive nature of many Eastern governments is understandable, although no less justifiable.

Those calling for multiculturalism, however, do not wish to reveal the true nature of non-Western civilization.

Very rarely does the curriculum focus upon, or even mention, primary cultural material. Instead, these courses use secondary

sources written by Western writers. For example, few written records exist in African culture. Their culture, as James Meredith noted in his address to W&L, is largely oral. It is difficult, if not impossible to study a civilization which leaves no written records of its history and ideas. The material used in multicultural classes does not detail the history of these civilizations, nor does it present their ideas and philosophies. Instead, they present civilizations as the authors wish for them to be portrayed, their depictions bearing little or no resemblance to the actual culture. In some cases, as in African-American studies, the folk culture is based on a society which exists, but in others — such as women's studies — the culture is artificially created from within the imagination of feminist groups.

Minority groups, specifically blacks and women, claim that the West has cast them in a position of inferiority and separated them from their true cultural heritage. Multiculturalist proponents claim that by singling out such groups for study, members of those groups and others will have the opportunity to learn of their accomplishments, and that greater knowledge of those achievements will lead to greater inclusion of those minority groups within the society. Yet, the result of the establishment of such studies is resentment from those minority groups which are in effect further isolated by the creation of minority studies departments. Key writers in Western literature such as Emily and Charlotte Bronte require no women's studies courses to establish their position in our canon. One of Washington and Lee's first women's studies courses is the current University Scholars course, "Women and the Creative Arts." The necessity for such a course implies that the ideas and issues studied in it are important primarily because they are feminist and not because they contribute to our culture. By isolating these groups, multiculturalism perpetuates and breeds resentment in minority studies scholars. Furthermore, by suggesting that after hundreds of years within the Western society, black Americans have more in common with black Africans than they do with white Americans suggests that they believe culture and values are determined by genetics rather than environment.

At a more fundamental level, however, multiculturalism is far less concerned with alternatives to Western thought than it is with undermining, replacing, and destroying it. In the recent *Newsweek* article, "Taking Offense," Molefi Astante (chairman of African-American studies at Temple) sweepingly remarked, "There are only two positions, either you support multiculturalism in American education, or you support the maintenance of white supremacy." For the leading proponents of it, multiculturalism is not so much an academic alteration as it is a full scale cultural revolution. Convening in Atlanta in November of 1990, the Second National Conference on "The Infusion of African and African American Content in the School Curriculum" addressed and discussed "lifting the pages of history into reality, ... and rewriting the pages of history." Among other topics, speakers informed those attending the convention that a) philosophy originated not

in Ancient Greece, but in Africa, b) mathematics is an invention of African scholars, and c) Judaism and Christianity are in fact not an outgrowth of the Hebraic culture, but African.

Ironically, the conference's most compelling arguments for African discovery of philosophy rested not in any African text, but in "clues" contained in Greek texts. Using etymological arguments and citing the unknown origin of the word philosophy, one speaker held that since 'sophos' is not Greek, it must be Egyptian. (Of course, the entire Egyptian culture has recently been annexed by the Afrocentrists.) Also, Greek texts reveal that several Greek philosophers studied briefly in Egypt — further proof, according to the conference, that philosophy originated in Africa. One philosopher, unacknowledged by the conference, was St. Augustine — unquestionably one of the most significant philosophers in Western civilization. St. Augustine lived in what is now Algeria during the fourth century A.D. Perhaps they failed to acknowledge him because his racial identity is uncertain (though he is believed to be Berber, and not black) or, likelier still, the real reason that Afrocentrism fails to hail the most profound thinker the continent has ever produced is because he was a Christian.

Scholars at the convention later expanded the boundaries of African civilization. Not only were Egyptians black, but so was all of North Africa and the Middle East. The scholars proclaimed that since their ancestors invented mathematics and philosophy, their descendants could excel in studying it, which is exactly the core myth

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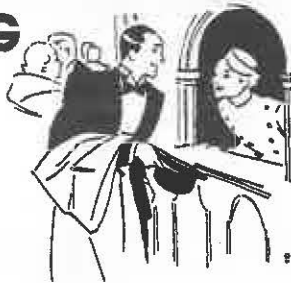
of multiculturalism. It is not designed to promote diversity, to extend rights to those denied them, or to expand the cultural heritage of the West. At its core, it is a means of bitterly belittling the successes of the West and falsely claiming the West's achievements as its own.

In defense of Martin Luther King, Jr.'s acknowledged plagiarism, scholars continue to cite the African tradition of "voice merging." They state that there are two different cultures with two different acceptable standards of right and wrong. At the pinnacle of multiculturalism is the inherent assumption that all the West's values and principles are based on racism and hierarchy. Honor, integrity and virtue are white standards by which blacks cannot be fairly judged, according to some.

Multiculturalism purports to divert our nation's educational focus away from the values and ideas of the West, which include the belief of individual rights, rational thought and pluralism, in favor of a folk and mythological culture. One of the primary purposes of multiculturalism is to acknowledge other cultures than our own. But romanticizing other cultures benefits no one, nor does what Samuel Francis describes as "cultural plagiarism" serve to do anything other than perpetuate resentment and accentuate division. The myth of multiculturalism threatens not only the existence of Western civilization, but the rights of all individuals, especially those of minority groups for whom our nation's precepts are designed to protect.

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