

The

Four Weeks to Go!

Carbon

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7 April 1988

What is a liberal education?

College Forum addresses issues

The role of christian humanism in the teaching of the Marian faculty was the topic of a College Forum on March 29.

Among the propositions discussed by the faculty and staff were the following:

- The only reason for the existence of science and professional studies is to serve mankind.

- The concepts and values of theistic humanism should be woven into our classroom teaching.

- A liberal arts background forms the basis for moral decisions in business and the professions.

- Theology, philosophy and science are engaged in the single, complementary search for one truth.

Sponsored by the Philosophy Department, the Forum opened with an address by Professor William Pedtke. Pedtke argued that christian humanism is a way of seeing man's needs and of defining man himself.

The well-being of persons becomes the central test of each curriculum and morality in christian humanism.

Written statements pertaining to the theme were provided to the faculty by other members of the Theology/Philosophy Department, Professors Hohman, Lowe, and Maxwell, and Fr. Bryan.

The Forum meeting follows presentations on liberal education by this year's College Convocation speakers, the Reverend Edward Malloy, President of Notre Dame University, and by Professor Langdon Gilkey of Chicago University.

College Forum is a regular meeting of the faculty, staff and students, called by the President to discuss important issues. It is not a decision making body.

The text of Mr. Pedtke's remarks and a response by Dr. Appleby of the Psychology Department are included in this week's Carbon on pages 4-6.

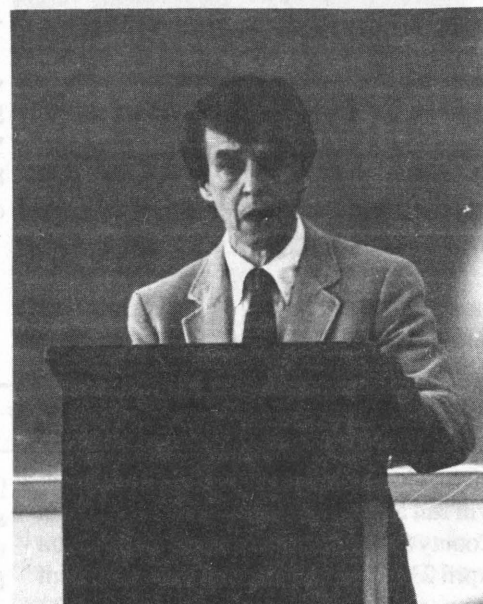


Photo by M. Leman

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Theft suspect arrested on campus

by Stacey Nicholas

In the early morning hours of March 13, the Indianapolis Police Department (IPD) arrested Anthony Ano for outstanding warrants and on suspicion of theft. Ano, not a Marian student, told police he had been living with a relative in Doyle Hall for the past two months.

The arrest resulted from an anonymous phone call concerning an IPD vehicle stolen from the IPD Maintenance Depot on 30th Street. The vehicle, a 1987 blue Ford station wagon, was located in the 30th Street parking lot of Doyle Hall.

IPD notified Marian College security before beginning to question Ano. The police officer questioned Ano because he

matched the description given by the anonymous caller.

During the course of questioning, Ano fled the scene. A police dog apprehended him on Tyrone Drive. From the apprehension, Ano received puncture wounds to his left leg, right arm, and right shoulder. He was treated at Wishard Memorial Hospital and released to authorities.

An IPD records search showed that Ano had outstanding warrants existing from 1986. In the warrants, he is cited for failing to appear in court, theft, and burglary.

Ano was charged with resisting arrest and fleeing the scene of a crime. At the time
(See THEFT on page 4)

Letters to the editors

To the editor:

We would like to take this opportunity to thank all of the people who helped with the benefit -- the people who worked backstage, the musicians, and the performers. There were many people who did more than was expected. Thank you Sara Reid, Elisa Sikorski, Sr. Vivian Rose, Ron Schmoll, Deb Erven, and Scott Reinhardt. A lot of work went into the show and everyone did their best.

We would also like to thank all who came to see the show and all who gave donations. We wish more people could

have seen the show. To the people who could not come but still made a donation - we appreciate it.

This year's benefit (for those of you who don't know) was for the Holy Family Shelter. The Shelter still needs more help. We are still accepting donations. Please bring your donations to the Business Office or contact Cindy at ext. 136.

-- Cindy Kopenec & Sandra Groves
(directors)

Knightly notes

The Marian College Cross Country team will run a 110 mile course from the Brown County State Park to the Marian campus on April 23 and 24. The unusual annual event is an effort to raise additional funds for Marian's youngest varsity sport. On April 23, they will run the first 55-mile leg, from the state park to the Center Grove Resort. They will complete their marathon the next day when they run from the resort to the P.E. Center. Tim Rosmarin, Rich Young, Scott Van Alst, Dale Kunkle, Jerry Bessler, Mick David, and Brad Bechler will be participating.

Donations to help support the team can be sent to Dave Roberts, cross country coach, c/o the Placement office.

•Pizza Party sponsored by the Clare Hall R.A. Staff, April 10, 7 p.m. \$1.00 movie fee, pizza served.

During the summer no newspapers or magazines will be saved or forwarded. Please get your address changed now for them. All first class mail will be forwarded to your home address unless you leave a different summer address in the mailroom.

Attention! Accounting Majors!

Party on April 22, at 6 p.m., at Mr. Akin's house. Sign up by the accounting department before April 20.

Accounting Society Meeting on April 20 at 3:30 p.m., in rm. 313. The trip to Stratford.

Ontario, Shakespeare Festival has been scheduled for the weekend of October 27 through October 30, 1988. The \$135 total fee includes: three nights accommodations, tickets for four shows and the transportation. A deposit of \$30 is due before April 30, 1988. Contact Dr. David Edgecombe for more information at Ext. 292.

AMERICAN ETHOS: Individualism and Commitment in American life. Next fall's honors issues seminar on the development of the American Ethos will be taught by Mr. Hohman of the Theology/Philosophy Department and Dr. Doherty of the History/Political Science Department. The course will focus on the interplay of certain basic themes which help to shape the unique "mind set" which Americans have created. Students can cross-register for this class in the disciplines of History, Philosophy, Theology, Political Science, or as an honors course. Anyone interested in previewing the course syllabus and calendar or the texts for the course may check with Doherty or Hohman. Students who wish to register for this course need to contact either the instructors or a member of the Honors Committee.

The Doyle Hall film of the week on Wednesday, April 13, will be "The Occult Experience", an exploration of Satanism, witchcraft and magic. The film starts at 9:00 p.m. See you there.

The views expressed on this page are not necessarily the views of the Carbon or its staff.

Carbon meetings are held each Monday afternoon, 4:30 p.m., in the Student Board Conference Room.

What Makes News?
You Make News. When you know of a story let us know, too.
Call ext. 394 or 393

PUZZLE SOLUTION

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The Carbon, a source of news and information as well as an open forum for the Marian College Campus community, is not an official publication of Marian College and does not necessarily reflect the views of the college administration, faculty, or editors. Readers are invited to submit timely and relevant letters of opinion to the editors. Such letters should not exceed 150 words and must include the author's name and phone number. For verification purposes the letter must also be dated and signed. Telephone numbers will not be published nor will anonymous letters be published. Letters may be edited for clarity and brevity. Editors have authority to reject any letter they feel to be potentially libelous, obscene, inflammatory, or in poor taste. Ordinarily such letters should aim to address issues, clarify events, promote understanding, or clearly identify what is going on in an event, issue, or scene. No guest editorials will be accepted unless explicitly solicited by the editors. Unsolicited pieces will be treated as letters to the editor. Letters to the editors must be turned in to the Carbon's mailbox in the faculty mail room by 12:00 noon, Monday, the week they are to run.

ICA plans to remain open

by Diane Raver

The Immaculate Conception Academy (ICA) will remain open for as long as possible, and operations will be turned over to a lay board, according to ICA officials.

After the initial decision to close ICA at the end of the next school year, the General Council for the Sisters of St. Francis began receiving a supportive response from the community in the form of letters and calls asking the council to reconsider its decision.

A meeting was arranged between the lay advisory board and the council. An agreement giving the board control of ICA was reached in which the lay board will take over the operational and financial responsibility of the school. The sisters will still own ICA, but they will no longer be responsible for the finances and operation of the academy.

At a meeting held recently for parents, alumnae, and other concerned individuals, the details of this change were discussed. Volunteers were asked to sign up for various committees designed to help in recruitment, publicity, and other aspects of the school.

According to the board, keeping ICA open will not be easy, but if the public continues to support the school, it will remain open for a long time.

Remembering Anne White

by Bill Pedke

Marian has lost one of her significant women. There are a number who define this place, but Anne White was surely one of them. She is one of them!

The major danger of our society that leaks into everywhere, without the greatest of efforts to keep it out, is that significance and even greatness are defined by loudness, productivity, public recognition, power, strength, wealth and physical influence. But one misses whole heroes and heroines that way. Real human significance isn't defined by those things at all. It's defined by courage, humility, love and respect for one's fellow, hopefulness, and working for the real goals of things.

Anne White suffered immensely for years, but you wouldn't know it unless you sat quietly and talked with her over a period of time. We accepted her plight without blaming anyone. The hope in her face was so quiet and firm. She loved her family so much, she took blame and responsibility, and tried so hard to do what was right. She was one strong woman in our midst.

I wish Anne White would let me sit in the hurt I feel for her being gone, but she won't! Every time I imagine so vividly that face and start to feel sad, I see in that face features that make it undeniably clear that one needs to get up and walk ... that there's far more to this project of being a human being than feeling sorry for one's self, or one's own self interests.



Photo courtesy R. Taylor

Anne White

In that frail little physique was an overwhelming and eternal strength that I will always be influenced by. It always made that frail little physique so beautiful, so large, so strong. It was almost like illness can't get you.

Today I will weep a little more at an unintelligible loss, but more so, in my deepest being, I am forced uncompromisingly to recognize real human strength and beauty. How can something that seems so little be so big? It baffled Dostoevsky, it's baffled me for years, but there it is. Thank you Anne for teaching this member of a philosophy department so much. And I will advance another big step as I learn to recognize you as you are.

Marian professor presents scientific paper

by Tina M. Kunkler

Dr. Steve Kristoff, Biology Department, presented a paper at the First Annual Conference for the Humanities, Science, and Technology in Big Rapids, Michigan, on March 11 and 12.

His paper, entitled "Comparative Creation Myths: the Kabbalah and the Big Bang," dealt with the creation versus evolution controversy. Kristoff had read the Kabbalah, an old Jewish text concerning the Genesis story, in his free time and saw it as presenting the "Big Bang" theory in layman's terms. He was interested in writing a paper on the topic. When he received a brochure on the conference asking for topic proposals, Kristoff saw

the opportunity to present what he called a "thought paper."

Approximately 60 people gave presentations at the conference held at Ferris State University. The purpose of the event was to "bring together people from all realms to talk," said Kristoff. The topics discussed concerned how technology influences culture and how culture influences technology.

Kristoff's paper was well received because the people attending the event were open to these types of theories. He was pleased with the overall effect of the conference and would like to see it happen again and see it outgrow the FSU campus.

Pedtke addresses forum on liberal arts

The following is a copy of the major speech given by Bill Pedtke at the most recent Open College Forum, March 29, 1988.]

There is always an advantage to being the first speaker in that when a tough point comes up, you can always say that the next person is going to address that issue. And conversely, of course, if you're following a first speaker, you want to be nice to that person at least a week in advance.

In all seriousness, the Theology/Philosophy Department has asked to meet today in order to share some thoughts that might further kindle and vitalize all of our interests in the significance of Marian as a Catholic liberal arts college. Not only because it affects the direction and well being of our fine little college, but all the more so that we might make more visible the importance and seriousness of our effort to the people we can and will affect. We believe that the Catholic liberal arts education not only has some unique properties, but that they are essential to the common good in society. That is to say, as Maritain argues so well in *The Man and the State*, a public philosophy defined by a sound Christian humanism provides a better state of well being to all of mankind, whether they are proclaimed Christians or not. If higher education in fact has an impact on the way people go out into the world and define not only their individual lives, but public philosophy as well, we at Marian have perhaps a quite serious task at hand. Today, I want to briefly explore some of the basis for that position.

Before I begin, I want to make three preliminary points that I think are relevant and important. First, if you are, as we approach this issue, pessimistic about how "little Marian" and our seemingly small efforts can make a difference in a public philosophy, I want to recall a couple of observations by two of our intellectual giants: As Mark Twain, ahead of his time in combating the evils of racism, noted: If we had just one person in a lynch crowd of 300 who would stand up to say "Let's go home, you really don't want to do this," the crowd would go home. He scrapped the idea, not because he wasn't confident that one person would have that impact on 300 but because he couldn't find one person in 300 to do the job. Dostoevsky notes, I believe in *Crime and Punishment*, that there are two major truths that we as human beings never get to know. One is how long you have to live in this world, and the other is what an immense impact the smallest right act by an ordinary person has on others or the entire community. And if you're still pessimistic about our small numbers having an impact on public philosophy, I recall D.H. Lawrence stating that he thought Dostoevsky was a simple-minded smart aleck making such grandiose statements about man's nature. And then years later, Lawrence notes only that they were truer than when they were written. There are a number of reasons to think that quantitatively small numbers of Christian humanists can make a big impact in public philosophy, but I want today to focus simply on the reason for Christian humanism itself. Why does the Catholic

Church maintain that Christian humanism is good for even one person, and so for every person? This takes me to my second preliminary point.

Regarding this second preliminary point, as I review the very reason for Christian humanism in itself, it should be noted that I am not reviewing our statement of the college's mission. Instead I am looking at some realities that might help structure that statement. Nor am I looking at the consequences of the position. All positions have consequences that are only as good and justified as the position from which they flow. (We've also been warned that the consequences of Christian humanism might be rough going, whether this would show up in fund raising, or the influence on public philosophy.) Again, since the position of Christian humanism is not

derived from our feelings, we should expect that our feelings about the position will vary, some more in line with it and some not. And I am not describing what the project would look like in place, with all of its specific manifestations. Nor am I looking at what other schools are doing. All of these aspects are subsequent to the reasons for the position in itself, and this is what I want to look at

We believe that the Catholic liberal arts education . . . has some unique properties . . . that they are essential to the common good in society.

today.

The third and last preliminary point concerns the relationship between "Roman Catholic" and "Christian" as it might impact our discussion of Christian humanism. I am first of all identifying the basic truths of Catholicism as basic Christian truths, to be sure. From there on, I display my understanding of the relationship of Catholicism to Christianity in general with this story: "You don't have to go through a formal education to become educated. It's just a lot easier." And you don't have to be Catholic to be Christian either. And then we have Mark Twain again stating that he wasn't about to let school interfere with his education. I'm sure there are a number of Christians who see any organized church that way as well. But as a defined community, there are definitely basic truths, some unique, about human nature that the Catholic Church has been the stalwart of. And there are others that it has denied and ought not be credited with. Surely Roman Catholicism is a major definer of Christianity, and if any Christian sees the need for a Christian humanism, then a Roman Catholic institution such as ours ought to as well, if not more so.

Now, in regard to the very nature of Christian humanism, I want to look at two fundamental points: 1) that the need for integration of the humanities with the sciences and professional studies finds its basis in the relationship between man and his efforts to meet his essential needs, and 2) that Christianity provides us with a notion of human nature that necessitates some rather unique definitions not only of our needs but of our efforts to meet them. A

(Continued on page 5)

Pedtke (cont)

Christian humanism in essence is one in which our positions, and all of our projects, embody the Christian concept of man. And a Catholic liberal arts education is one which prepares us for that task.

With regard to **the first fundamental point**, namely, that the relationship between the humanities, sciences, and professional studies is established by the relationship between man and his efforts to meet his needs, I want to briefly refer to the second book of Plato's Republic where Plato has Socrates developing his notion of justice. Socrates portrays a first city, which I think can be understood either as first in time historically, or first in any given person's life. The relationships are the same. As human beings we find ourselves with fundamental needs derived from, caused by, powers in our very soul -- appetites, passions, emotions, etc. We need food, shelter, perhaps companionship, sexual partners, clothes, etc., and our basic project is to meet, fulfill, these needs -- a rather difficult, and alone, perhaps impossible task. So we pool our talents with each person developing his or her own special expertise. In this way our essential needs are best met, Socrates notes, and people aren't devastatingly divided in their projects, a seeming requirement not only for excellence in achievement of the proposed goal, but for sanity as well.

From this proposal, we see man needing to turn to the world, needing to transform it -- leather to shoes, gardens and farms to food, wood and stone to shelter, and so on. This requires without any doubt a lot of strength and power. Even banding together and specializing leaves man quite feeble in this project. Disease still struck, storms destroyed buildings, crops failed, and I'm sure somewhere that a wild pig killed everyone who was trying to catch it. Man needed a powerful ally if he was to do well, and it is not hard to trace the origins of modern science to a rather intense effort by man to find ways to predict and control the physical universe.

Now, several interesting things occur as man advances in his effort to meet his needs. First, there is the birth and advance of specialization which generated its own special question: "How can we view the world in order to control it?" It is extremely important to note that this question is a new one. At least it is quite different from the question "what is man?" and "why are we finding ways to control the universe?" But an equally interesting and important point is that as man worked to answer the question "How can we control the universe?" he discovered that if one views the world in terms of one of its ancillary properties, i.e., mathematical relationships, and broke things into their smallest parts, he could very effectively control them. There actually is a point where Galileo realizes that if colors and other secondary qualities of the universe were defined in terms of matter and mathematics, he had cut himself off from the entire world he wanted to study. That if motion were defined as a series of unmoving mathematical points, there could be no motion. But the approach was and is effective for control. The approach provided the power man so badly needed to meet his needs that it had to be pursued and advanced. A good combination: we see man's needs and we have developed some power to fulfill them. But a leviathan lurks. Let's return to the first city.

One of Socrates' interlocutors, Glaucon, raises a most serious observation. Glaucon notes that Socrates' first city in which

everyone has their essential needs met -- and let's suppose that with the aid of science it were being done effectively -- is a city of pigs. He calls it a city of pigs on the grounds that only essential needs were met: just two pairs of shoes, one for teaching and one for work; two shirts, one to wear while the other is being washed; as long as the car has heat and runs, keep it, etc. Glaucon says that people will want clothes that match, perfumes and aftershaves, grape sauce on the pork chops, more comfortable couches, etc. Why did Glaucon say that?

Socrates suggests that it's due to the fact that our needs will progress indefinitely, because their cause, human passions, appetites, etc., in themselves have no inherent structure. As a result, they will progress to the point where they destroy our other needs and eventually ourselves.

We have now, if Plato is right (and I think he is), the moving principle of the leviathan, including the split between the humanities and the sciences. We have specialization with special projects, none of which contain the reason for the specialization in itself, addressing the question "how can we view the physical universe to control it?"; we have the special way that we view things that is so effective for control -- mathematics and reductionism -- which again is devoid of the reason for the control, because these do not even explain why a thing exists as the whole or unit that it is. And we have this power working to fulfill the needs which in themselves have no intrinsic structure toward the good of man. This power, without any criterion for a sense of direction in view, Plato argues, is the grounds for war and self destruction, and it is not difficult to cite an indefinite number of human enterprises that meet this formula. Chemistry has become very effective in manufacturing food that turns out to not be good for man, we have munitions firms producing weapons for whoever will pay for them, we have rules of economics which prevent man from getting the food it was designed to provide, lawyers who advance racism and prejudice, physicians who apply their expertise to terminate the very being they seek to serve in abortion, etc. Most seriously of all, we find that the specialist comes back to define man himself in his own specialist categories, thereby inundating the only regulatory basis we have for our use of power. People come to be viewed in terms of their chromosomal structure, thinking becomes brain activity, and the choosing, suffering person is asked to deny the reality of these experiences in favor of stimulus and response and stressors. I have strong sympathy for the person in microbiology who stares at a chromosome and wonders what he can or should do with it. For sure, there is nothing under the microscope to answer the question, and it is no wonder he or she ends up having to look at public consensus to regulate projects. But, as a specialist, there is nothing else to turn to. We all need a sense of direction -- a way to sort out this project from that.

The essence of humanism simply states that all of our projects retain a vision of their reason for being. That we have a clear vision of man's real needs is not just a nicety, it's the very origin and end of the sciences and professions. That's why, of course, one speaks of history as being so critical in a liberal arts education. With a sound sense of history, I never lose my vision that my projects begin

(Continued on page 6)

Pedtke (cont)

and must end with the well-being of man. The humanities focus on just what that goal is in all of its manifestations and depth.

Turning to my **second fundamental point about Christian humanism**, there are, as I indicated, several features of the Christian man which make some big differences in the humanism outlined above. I will note several which I think are important.

As with any natural thing, man has a basic nature prior to development or operation of any sort. That is, he actually is

Man's being in the material world is not an accident, punishment, or due to any other shortcomings. . . Man belongs engaged in matter.

something prior to how he develops or does what he does. These latter do not make me be a human being. In fact, it is because of this basic nature that man develops as he does -- even the genetic structure, formation of organs -- and it is because of this nature that certain kinds of development can be recognized as demanded and appropriate. This is important to see because it is the very basis for inalienable rights (needs which I didn't decide to be there), it is the basis for equality, the ground for hope that you have not ceased to be a human being because of a failure to develop in this or that way. In virtue of this actual nature, I am the principle of my own operations from within. It is the ground for self-identity. It is my unchanging being throughout my life. While I may be able to affect my development, and the things I do, I find myself with this nature, absolutely beyond my control, and accordingly I come to see myself as a creature in relation to a creator.

Unlike any other creature, the Christian position holds that man is essentially a spiritual substance whose very nature requires completion by informing matter. In fact, man's whole being is person, which means to be an intellect. In man's case this intellect with its sentient powers requires that it operate through matter. Matter is a perfection, a completion of man's very nature. Man's being in the material world is not an accident, punishment or due to any other shortcoming. This is a very important point because there aren't two separate worlds for the Christian man. Man belongs engaged in matter, and his doing well in the material world is not only important to his very being, but it is absolutely integrated with his spiritual nature. Mysterious and incommunicable as it seems, man is spiritual substance enmattered. His chemistry is spiritualized chemistry, his motion in the world is motion with choice in that motion. It is a myth that the Christian doesn't take his body

seriously, and it's a myth that his spiritual being is not integrated with this matter through and through as a part of his very self identity. As a person whose very nature is intellect, man must have knowledge. He must come to see what's true, for that is the very goal of intelligence. Man's goal in this regard is discursive because of the nature of his intelligence; here we have the absolute grounds for freedom in education as he pursues this goal, the grounds for invitation over coercion. A corollary of this same point is that since man needs to know what is, and since the principle of non-contradiction appears to be rather well evidenced, he has a right to arrive at definite positions rather than be left dangling with the notion that contradictory positions can be equally valid.

So understood as a person, another critical feature of the Christian man is that each and every one of us stands in relation to the same goal -- a state of perfect happiness in the very presence of God. As an enmattered spiritual substance, man's excellence is in being loved, and accordingly all of our efforts to address the various aspects of man's needs must be congruent with that goal. Important conclusions following from this point are the importance and absolute equality of each person regardless of his project in the physical universe. That is, in terms of this real goal, the plumber and the physician can equally achieve the fulfillment of personhood because the real question becomes: "Did you plumb with the well-being of your fellow man in mind?" or "Did you do genetic research with the well-being of your fellow man in mind?" rather than focusing on a comparison of plumbing with microbiology.

A third, and perhaps last for this discussion, characteristic of Christian man that seems important to me is the recognition that man exists presently in some form of a sinful state -- a state in which not only disease continues to strike along with other tragedies, but one in which I seem to suffer from various crippling forms of myopia. This is an important point in that I will recognize that certain truths about man will remain incomprehensible to me. I will make mistakes and I will suffer and these are not signs that I have no value or that the Christian viewpoint is without sound basis. A cognizant attitude toward man's plight as one in which he might well suffer by clinging to his truths is critical to my very turning to God in spite of my pain, as well as to sustaining the very fabric of sound social units such as the family, the neighborhood, etc. It would seem appropriate that a liberal art college developing a Christian humanism would always move its students to search beyond pleasure and pain for its truths. The Christian **doesn't under any conditions deny the reality of pleasure and pain, or seek suffering**. He simply doesn't define his positions by them, he realizes, as I have indicated above, that they need to be structured by Truths that transcend them, and he is ready and willing to struggle with collisions that arise from their amorphous character.

There are, to be sure, more features of the Christian person that must be embodied in a Christian humanism, but perhaps the significance of even these is sufficient to spark a continued and vital discussion of the integration of our work at Marian College.

How shall we define the liberal arts?

by Drew Appleby

The recent Open College Forum offered a unique opportunity for our college community to ponder several compelling questions, not the least of which was: "What is the meaning of the word liberal in the term liberal arts?" Because we profess to be a liberal arts college, it is essential that we define the meaning of liberal arts very carefully and very clearly. By determining its definition, we are defining the very essence of our existence and purpose as an institution of higher education.

There are at least two ways to approach this definitional challenge. The first is to trace the historical roots of the word liberal as a component part of a larger semantic whole (i.e., liberal arts).

The second is to investigate the definitions of the singular word liberal as it is currently used.

Webster lists a definition of liberal that is now considered obsolete, except in the term liberal arts. Used in this context, the word liberal (derived directly from the Latin "liber" or free) means "suitable for free men." The Latin term "artes liberales" (i.e., the liberal arts) translates as the arts or knowledge appropriate for free men as opposed to "artes serviles" (i.e., the servile arts), more menial skills learned on the job and considered suitable for merchants, laborers, and slaves. Note that the words servile, serf, servant and subservient are all derived from "servus", the Latin word for slave.

A brief description of ancient Greek culture clarifies how the terms "liberal" and "servile" were differentiated. There were two classes of men in Aristotle's Greece, those who were free and those who were slaves. The liberal arts were studied by an aristocratic, purposefully unemployed class of free men who were unconcerned by the mundane necessities of everyday life (e.g., jobs, food, and shelter). Their lives were spent contemplating the abstractions of philosophy, religion, history, politics, and language because their slaves performed their jobs, prepared their food, and catered to their personal needs. According to Aristotle's Politics: "We entitle as vulgar all arts that deteriorate the condition of the body, and also the industries that earn wages; they make the mind preoccupied and degraded." It is also enlightening to give emphasis to the word "men" in this situation because women were not considered to be worthy of an education in ancient Greece. Their proper function, as mothers and nurses, was to act as the servants of the free sons of Greece. Another quotation from Aristotle helps to make this slave/woman comparison even clearer.

"We may thus conclude that it is a general law that there should be naturally ruling elements and elements natu-

rally ruled ... the rule of the free man over the slave is one kind of rule; that of the male over the female is another ... the slave is entirely without the faculty of deliberation; the female indeed possesses it, but in a form which remains inconclusive."

It is important to note that in this historical context, the liberal arts did not refer to knowledge that frees men, but to the knowledge of men. This knowledge did not cause men to be free, it was simply the knowledge that was made available to those who, by the luck of their aristocratic birth, were already free. Understood from this historical perspective, the concept of a liberal education takes on

*... our liberal arts program ... offers
our students an abundance of pro-
gressive and advanced information.*

an ominously elitist, sexist, and decidedly undemocratic tone. Are these the values that we should choose to shape the core of our concept of liberal arts? I think not.

A second way to discover the meaning of the word liberal in lib-

eral arts is to consider the following contemporary definitions of the word as given by Webster:

1. given freely or generously;
2. plentiful, ample, or abundant;
3. advanced, as in science or technology;
4. tolerant of views differing from one's own;
5. favoring reform or progress in religion or education;
6. open-minded and not bound by authoritarianism or orthodoxy;
7. of democratic forms of government, as opposed to aristocracies.

I believe that the education we provide at Marian College can be described by all these definitions. I am proud to speak of our liberal art program as one that offers our students an abundance of progressive and advanced information that is given generously, in a tolerant, open-minded, and democratic atmosphere.

So my friends, how are we to define this thing we call liberal arts? Are we to cling to the shards of history and continue to define our educational process from a narrow and archaic perspective that excludes women, those who work (or plan to work), and those not born of aristocratic parents? Shall we assume that these people are capable of learning only the "servile arts", exclude them from our institution, and send them elsewhere to be trained to take up their proper roles as the servants of idle, slave-owning, male aristocrats?

George Santayana, the great American poet and philosopher, once observed: "Those who cannot remember the past are condemned to repeat it." I think it is time for us to remember the past and consider the future in the clear light of the present so that we

Job prospects good for seniors

by Brad Landwerlen

As Marian's seniors near that dreaded, yet long-awaited, graduation date, the pressure to find employment gets greater and greater. A few of Marian's seniors have already secured a post-Marian job. Some of these students are:

Jeff Curtis -- Cooper and Lybrand on their auditing staff;

DeEtta Million -- Purdue University as Business Office Trainee;

Mike Minton -- Hoosier's Boystown, as a child care worker;

Shawn Nash -- Blue & Company on their auditing staff;

Pat Sanders -- Zurface, Swan, and Rasors, as a staff accountant.

Others who have jobs lined up include Tim Kinola, Kevin Sweeney, Brian Nichols, Marilyn Bardon, Neil Anderson, Philip Gulley, and Lisa Hartman.

Dave Roberts of Marian's Career Planning and Placement Office says that by this point most seniors should be deep into their job search campaigns. "Our problem," states Roberts, "is that some seniors feel that we can do more for them than we can. All we can do is bring the students and employers together" and the rest is up to the seniors.

Roberts says that this part of the job is difficult because many seniors do not register with his office (only about 60% do register). Roberts added that he does not have the resources to track down each senior and junior, and urges those who request his assistance to take the initiative and stop in his office periodically. He advises students to stop in to register with his office during their junior year.

"Don't think that a college degree today will make you marketable," Roberts adds, "the competition is just too tough." He concluded by saying that students need to realize what the Placement Office's capabilities are, and if seniors take their job searches seriously, the probability is good that they will be employed soon after graduation if not before."



Photo by S. Nicholas

On Saturday March 26, Doyle Hall held their annual Easter egg hunt. Alumni John Day and his wife, Mary Jo have been bringing their children to hunt for the past five years. Mrs. Day liked the idea of bunny puppets, better than candy. This year the Day children, Maura (9), Teresa (4), Annie (6), Maureen (2) and their guest Megan (9) were part of the nearly 100 children to go a huntin'.



NEWS ITEM: GALLAUDET UNIVERSITY STUDENTS FORCE SCHOOL PRESIDENT AND BOARD OF TRUSTEES HEAD, TO STEP DOWN.

Class elections

by Brad Landwerlen

Class elections for the 88-89 school year were held Monday and the results are as follows:

SENIORS:

| | |
|----------------|--------------|
| President | Kelly Shaw |
| Vice President | Deanna Doyle |
| Treasurer | Lisa Cottini |
| Secretary | Lisa Plagge |
| Board Rep | Bill Pedtke |

JUNIORS:

| | |
|----------------|----------------|
| President | Jerry Bessler |
| Vice President | Sara Back |
| Treasurer | Lucinda Griner |
| Secretary | Scott VanAlst |
| Board Rep | Anna Gantner |

SOPHOMORES:

| | |
|----------------|-----------------|
| President | Regina Garza |
| Vice President | Angela Fenoglio |
| Treasurer | Michele Sadler |
| Secretary | Scott Luft |
| Board Rep | Robert Bowie |

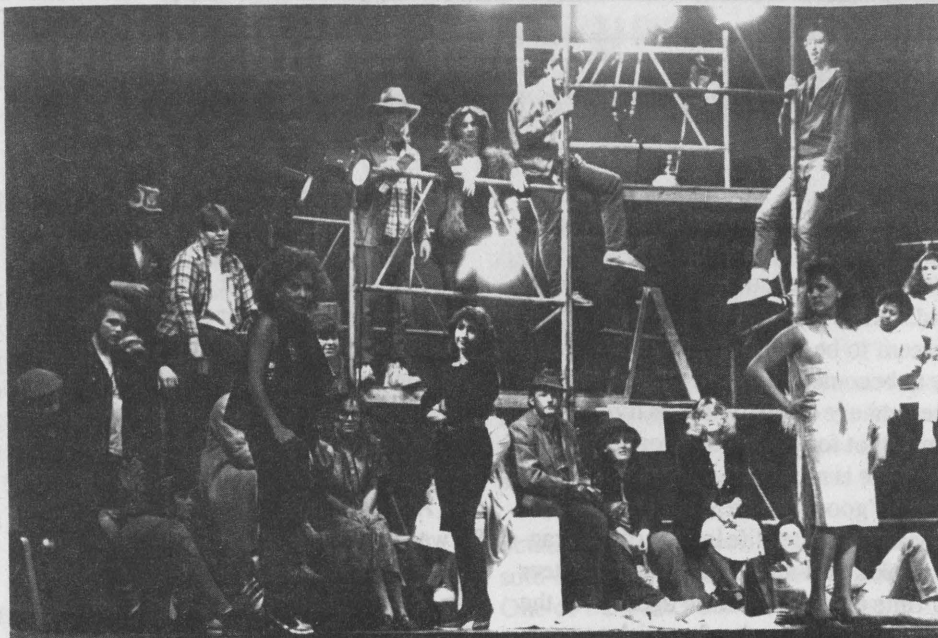


Photo by S. Nicholas

Marian students stage benefit

Over 35 people helped to make Marian College's show for Indianapolis' homeless people a success.

The benefit consisted of several solos and a few ensemble pieces. Every song dealt with esteem and hope. Examples of songs include "I Dreamed a Dream," "El-

gance," "Be Not Afraid," and "Do You Hear the People Sing?"

Two hundred sixty dollars was donated this year with more yet to come in. Donations are still very much wanted and needed. Give them to the Business Office or Cindy Kopenc.

Marian celebrates gala spring festival

by Liz Edwards

The 1988 Spring Arts Festival will exhibit many gala and entertaining events. Unfortunately, the festival did not receive a grant from the Indiana Committee for the Humanities (ICH).

The original presentation of the panel discussion (on Thursday at noon) by Marian faculty on the Bubonic Plague's effect on Medieval society was removed from the program. The reason for this is explained by Mr. Andrew Hohman of the Theology/Philosophy Department. Hohman commented: "The panel members of Marian concerning the Spring Arts Festival felt that in light of funding limitations and the re-definition of the format and flavor of the festival, the academic panel discussion on the Bubonic Plague's effect on Medieval society (in relation to its crisis/cause) no

longer seemed complimentary to the other events."

Starting Thursday, April 21, at 4:30, there will be a Medieval dinner for Marian students in the college cafeteria.

At 7:30 each evening, there will be a Medieval music concert at the St. Francis Colonnade.

There will be performances of four plays in a Medieval Cycle at the St. Francis Colonnade beginning each evening at 8:00 p.m. The plays are directed by Beth Taylor. The stories are biblical and religiously uplifting, presenting Adam and Eve, Abraham and Isaac, the birth of Christ (which includes the Nativity Scene), and the crucifixion and resurrection of Christ.

Friday, April 22, at 6:30 p.m., a lecture has been tentatively scheduled. Father

Frank Bryan will talk about the use of medicinal herbs during the Medieval ages.

Saturday, April 23, at 1:00 p.m., there will be the Medieval Mall Activities. The events, which include an actual Joust and a weapons demonstration, puppet shows, and student games, will be held on the green in front of Marian Hall.

At 6:00, there will be a Medieval Dinner at Allison. Cost for dinner and performance is \$15 for non-Marian personnel.

The closing on Sunday, April 24, will include a 6:30 p.m. panel discussion on Medieval Theatre at the St. Francis colonnade.

If you plan on going to these exciting events, please remember to have a royally good time.

Our Side of Paradise

by Ray List

There is so much that is wrong with the world. Riots, murder, fighting, injustice, etc. seem to be quite extensive. It is very easy to become discouraged with trying to make a change or even with just living. Yet, we must not forget that the world is not all bad. There is much that is good in this life.

It is this "good" that we should seek and be happy about. When life is really discouraging, think about the people who volunteer their time every week at an agency for the homeless, or the people of a parish community coming together to collect food for the hungry, or people who dedicate their lives to ensuring that the oppressed get the rights they deserve. There are many other situations like those mentioned that never make the headlines yet still bring about change.

We should also seek out the good in others. It is very easy to become pessimistic about people in general, yet take a look at the people in our own lives. Even though they have faults and make mistakes at times, they are, for the most part, basically decent people who are trying the best they can. A very few of them are extremely evil. So we should try to see the good in other people, and in life itself and take hope from that.

I'm not saying we should become blind to what is wrong in this world. It's just that we should not let what is wrong hide what is good. In other words, we should focus on the positive aspects of life and not the negative aspects. It can be very difficult to do at times, yet it can be done if we just try.

Art announces curriculum change

by Beth Peter

The Marian Art Department has announced a major overhaul in its curriculum, beginning this fall.

The areas of concentration now available to art students include Graphic Design, Interior Design, Art Therapy, and Art History. The General Studio and Painting concentrations have been eliminated because of lack of student interest in recent years and because they have served as a "no decision" option. Rohm also suggested to eliminate Art Education from the curriculum because of the lack of student interest, but it is still being considered by the committee.

The new Graphics Design section (previously Illustration) will be taught by specialist Mary Ellen Reed and, according to Rohm, it is already a very popular concentration.

Two Painting courses, Exploratory Painting and Thematic Painting, have been removed from the curriculum because the issues in these courses can be adequately addressed in Advanced Painting. The fundamentals of design which are currently taught in three courses -- Design, Design Problems, and 3-D Design -- will now be covered in a

two-semester course called Principles of Design I and II. It will make better use of staff, facilities, and available text books.

A two-semester Art History course will be offered called Survey of Western Art I and II. It will provide a solid art survey course by using a well-established text book and course of study. Photography has also been added to the general requirements.

Rohm plans portfolio evaluations in the first semester of the students' sophomore year. It would redirect students to another major who may not have the aptitude and/or motivation to succeed in an art career. Rohm estimates it would only affect 10% to 15% of the declared majors, and it would be in their best interests. These students would have enough credits for a minor in art and will be encouraged to pursue a more suitable career that may relate to art.

The College Council reviewed the proposals on Thursday, March 24, but was unable to vote on the issues because there were not enough members present to hold a meeting.

Muic presents final recital

by Ray List

The Marian College Music Department presented its final Student Recital of the year last Friday. The show opened with a piece by Mozart played by the Marian College clarinet quartet. The four young ladies clearly showed their talent in their brilliant execution of the piece.

Debbie Broderick was quick-fingered and precise on the piano in her rendition of "Solfeggietto" by Bach.

Patrick Kiley played a very moving and flowing piece by Popp on his flute.

Claudine Elzey made the piano and music come alive with her beautiful rendition of "May Night" by Palmgren.

In his first solo performance at Marian, Robert Bowie sang selections from Handel, Haydn, and Back. He easily overcame his nervousness and showed everyone how beautiful the human voice can sound.

Wendy Dixon next soothed the ear with "Chanron" by Gliere on her clarinet.

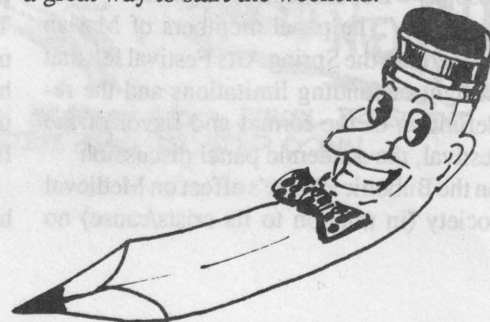
Laura Netherton displayed the range of her abilities on the piano with some pieces by Schumann and Chopin.

She easily made a transition from playing a soft, flowing tune to a quick-paced, technical piece.

Patrick Kiley returned with a good performance of "Xerxes" by Handel and "Rosamunde" by Schubert on the cello.

Kirsten Hurst did a tremendous job on the french horn in her rendition of "Air." The light tone and beautiful range carried the listener along to the end.

To bring the recital to a close, Laura Netherton and Sister Gloria Gallagher played "Malaquena" in a piano duet. The fast-paced Spanish tempo and the driving melody with contrasting chords brought the recital to an exciting finale. All in all, the recital was a delight. For this writer, it was a great way to start the weekend.



Intramural Sports

by Molly Coan

"Academic Probation," "Comatose," "License to Ill," "Brew Crew," "Katie's Kids. . . ." What is this, the latest rock groups? Nope, believe it or not, its the spring lineup for the intramural volleyball teams here at Marian.

Yes, your schoolmates have been busy with their extracurricular activities! 180 to 200 students have chosen to get in shape by attempting to play the vigorous sport of volleyball.

There are 15 co-ed teams, each uniquely named and uniquely played. The teams are classified as either recreational or competitive -- it all depends on how seriously they take their game.

You won't want to miss Julie Bernard's wicked low shots; however, the guys might! She certainly needs to improve her aim!

And Rich Young, did you go to the Health Fair last week to get your blood pressure checked? The veins on your neck are becoming more prominent each game! Take it easy and remember, it's just for fun.

During Wednesday's game, Vern made "Spike of the Week" by spiking the ball into

Jodi Morris . . . and whoever it was who elbowed her, she thanks you! Now they have both swollen to the same size!

Debbie Scholz, you're the RT student here, you'd better bring extra O₂ before you over-exert yourself in excitement!

Hey student nurses, this is your chance to come and practice your first aid skills and CPR! These students are out for blood! One of the teams is even called "Comatose" . . . do you guys need help?

Jeff McClaskey, are you aware there isn't a three-point-line?

Oh, before I forget, all the excitement isn't only on the floor! Just take it from us, Aimee Crawford and I had to purchase a helmet and face mask so we can watch the next game in comfort!

The Marian College alumni have even had a comeback this spring. Fourteen teams play volleyball every Thursday evening. It's great to see the alumni so brave and enthusiastic!

So, if you're having a bad day don't miss the games every Wednesday, Thursday, and Sunday night in the PE center!

Suspect sought in book thefts

by Tina M. Kunkler

A description of a subject suspected of stealing textbooks from the Clare Hall book room has been released by the IUPUI police department.

Officer Roy VanArsdale, MCPD, said that IUPUI officials described the suspect as a 35-year-old black male, six feet one inch in height, 160 pounds in weight, and having a space between his front teeth.

VanArsdale said that the department obtained a description when the suspect sold some books to the IUPUI bookstore. One of the books contained the name and address of Marian freshman Brad Keinsley. Bookstore officials called Keinsley and determined that the book had been stolen.

Keinsley was able to recover his book because he could identify it. He said that security in the book room is necessary and that he is "happy to get the book back."

VanArsdale asked that a student contact MCPD if he sights someone of this description in the area of the book room. He stressed the need for some type of security measures to be taken in the book room and for owner identification in books.

Li'l sibs descend on Marian this weekend

by Chris Beals

On Friday, April 8, younger siblings of Marian students will descend upon the Marian College campus. But don't worry; there are plenty of activities planned for those brothers and sisters.

Friday from 4:30 to 6:00, arrival and registration will take place in Clare Hall. Then you can venture to the cafe. (Personally, my sisters and I plan to visit another fine eating establishment off campus.)

From 7:00 to 9:00 there is a Coffee House planned for the more mellow types. There is a dance set for 9:00 to 12:00 at Doyle Hall; for the non-dancers, Movie Madness is scheduled for 9:30 to 1:00 a.m. in Clare Hall.

Saturday starts early with cartoons and breakfast -- beginning at 8:00 and lasting until 9:00.

The gym opens at 9:30. Those

wanting to hike the canal tow path should meet at Marian Hall in room 153.

Lunch will be served from 11:45 a.m. to 12:30 p.m., just like every weekend.

There is a live taped concert of Henry Lee Summer and Cheap Trick from 1:30 to 3:00.

The Children's Museum is another option from 2:00 to 4:00; at the same time, the pool at Allison will be open.

The cafe will be having its famous steak dinner from 5:00 to 6:00; afterwards you can attend Mass at 6:30.

The finale of the evening will be the Knightly Music Awards beginning at 8:00. For those who tend to be night owls there, is the infamous Rocky Horror Picture Show.

Sunday starts the same as Saturday, with cartoons from 8:30 to 10:00 a.m. Mass will be held again at 10:15, with

brunch being served from 11:00 to 12:30.

The other two planned activities are a baseball game at 1:00 p.m. and the swing choir performance at 3:00 p.m.

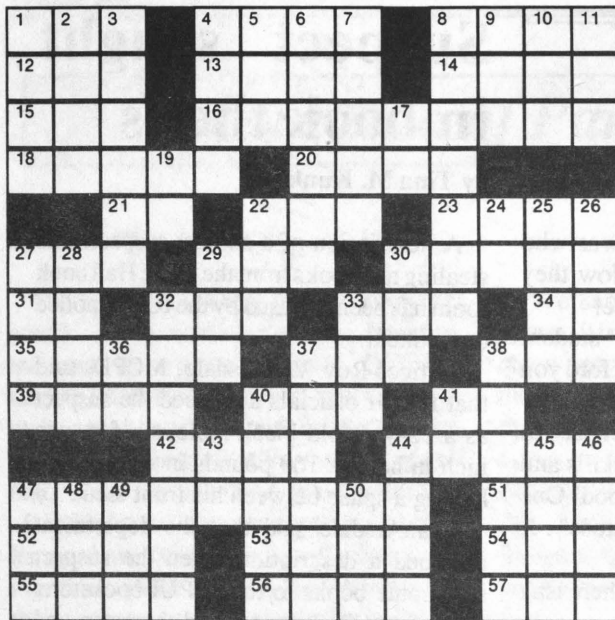
This should keep the brothers and sisters very busy, but, if not, do not forget that there are many interesting sights in Indy.

THEFT (Continued from page 1)

of arrest, charges did not include auto theft.

College spokesman Allen Lisle comments on the situation: "Our kids in the dorms must take the first steps towards protecting themselves. It is immensely important that they be watchful and aware of strangers in the dorms . . . as they would be aware of strangers in their real homes."

IPD is continuing to investigate Ano's role in these several thefts at Doyle Hall.



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27 Towel inscription
29 Strike
30 Rent
31 Running
32 Lubricate
33 Genus of cattle
34 Printer's measure
35 Mine excavation
37 Mist
38 Cudgel
39 Pitch
40 Seed

42 Shore bird
44 Aquatic mammal
47 Sat astride
51 Siamese native
52 Bard
53 Learning
54 Superlative ending
55 Part of church
56 Pitcher
57 Female ruff

DOWN

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2 Wet
3 Bogs down

Puzzle

4 Fruit cake
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6 Leave
7 Rock
8 Conflicts
9 Swiss canton
10 Lair
11 Sink in middle
17 Concerning
19 Maiden loved by Zeus
22 Be ill
24 Babylonian deity
25 On the ocean
26 Depression
27 Vast throng
28 Preposition
29 Hasten
30 Piece of cut timber
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33 Nod
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