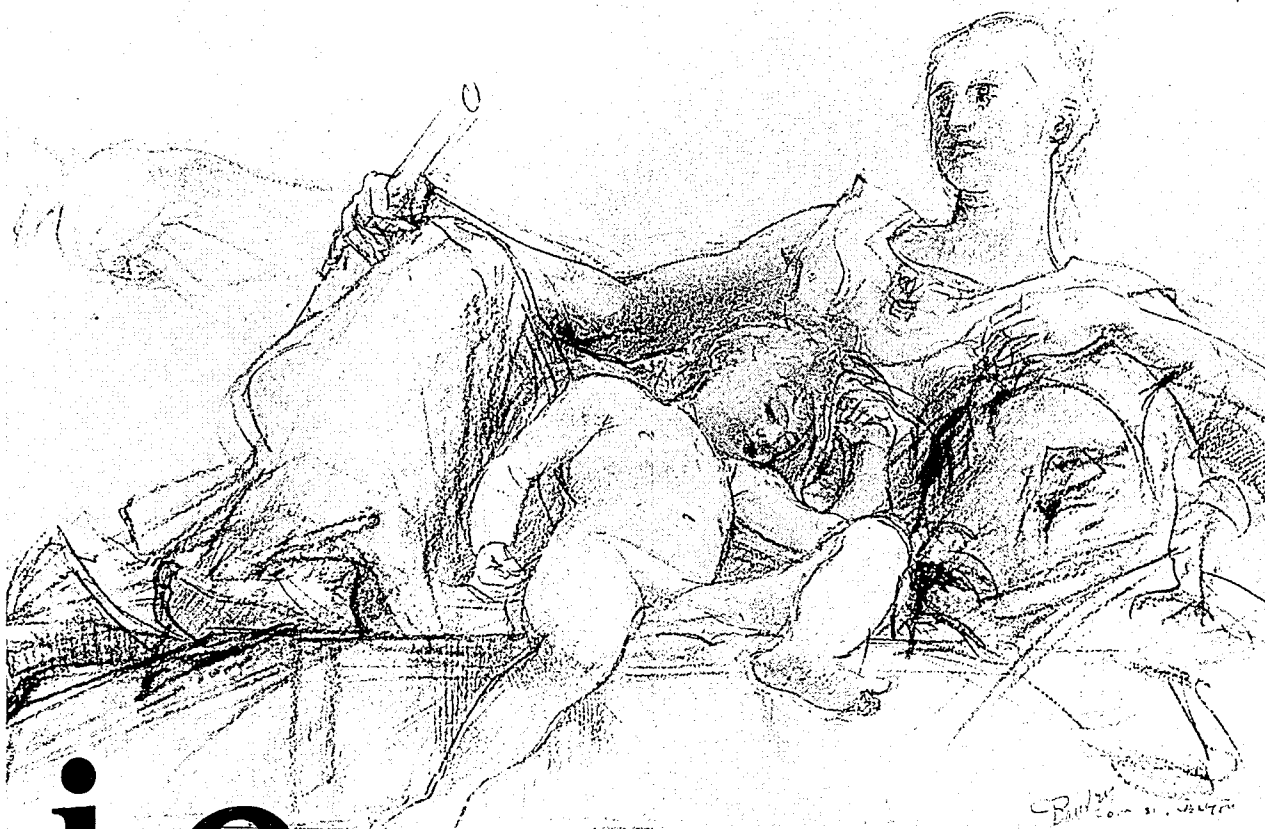


# SCHOLASTIC

A black and white photograph of a dilapidated wooden building, possibly a barn or shed, with a ladder leaning against it. The building's wooden planks are weathered and uneven. A person is visible climbing the ladder. The overall scene suggests a state of decay or neglect.

April/May, 1985

The Family Farm  
reaps Misfortune



i.e.

"Men have become aware from time immemorial of this state of apparently autonomously existent fragmentation and have often projected myths of a yet earlier 'golden age' before the split between man and nature and between man and man had yet taken place. Indeed, man has always been seeking wholeness—mental, physical, social, individual."

David Bohm

#### WHOLENESS AND THE IMPLICATE ORDER

World renowned physicist, David Bohm, came to Notre Dame this Spring (his second visit in two years) preaching a gospel seldom heard from the pulpit of modern science. Particles pushing each other in a glorified game of pinball physics does not, according to Bohm, accurately describe the fluid and unfolding movement of reality.

"So what?" retorts the pragmatist impatient with the physicist's penchant for atoms and the philosopher's proclivity to ponder from the great catbird seat in a vast sky of speculations. Indeed, most of us are amateur participants in the profundities of either physics or philosophy. Yet by age 18, few Westerners espouse a *weltanschauung* that is not splintered by fragmentary perceptions of ourselves, our society, and our international community.

In this issue, *Scholastic* presents a collage of articles ranging from finding an identity as a feminist to surviving as a farmer in corporate America. Bill Jordan's article on Jose Napoleon Duarte recounts the life of a politician looking for peace in a land ravaged by violence while two Notre Dame students describe the delectabilities of ice cream in their hu-

morous piece, HAAGEN-DAZS ICE CREAM: THE STUFF OF WHICH YUPPIE DREAMS ARE MADE. The underlying tenor of this year's final issue strains to be heard amidst the different and seemingly discordant agendas presented in each article. Taking one's cue from Bohm, a Notre Dame or St. Mary's student might do well to listen attentively to the emerging story of conflicting interests and conflicting mind-sets that give a jigsaw puzzle portrayal of our society.

The tale could be told by any idiot. Once upon a time, during the golden age before war, before starvation, before life became nasty, brutish, and short, mankind's golden ship smashed against the rocks and we have floated on fragmentary choices every since.

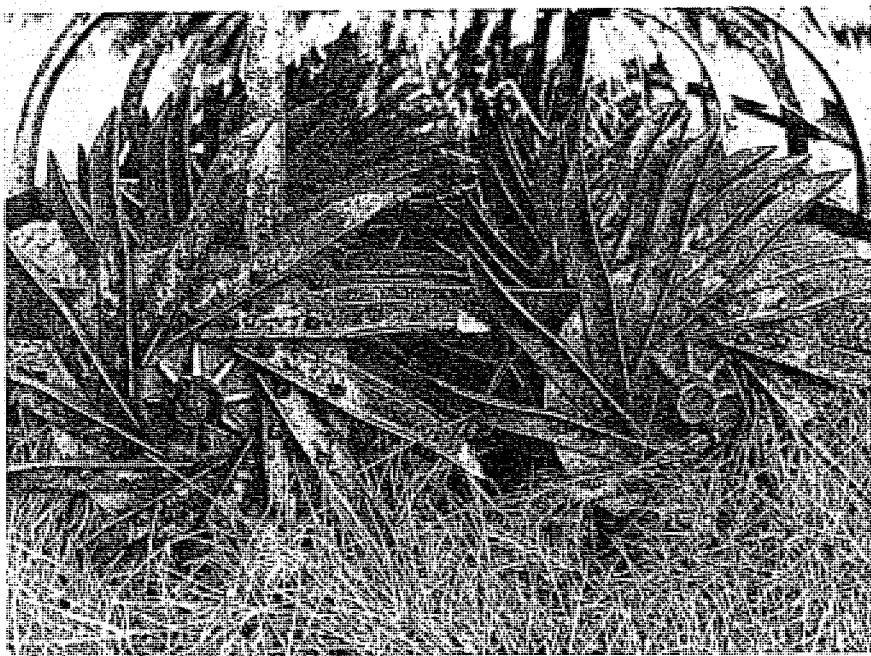
We cling to different political parties, tax brackets, religions, and academic disciplines not because any particular one delivers a satisfying or integrated conception of the world, but because when shipwrecked, driftwood is salvific. □

*Kathleen H. McGarvey*

**Kathleen McGarvey**  
Editor-in-Chief

# SCHOLASTIC

Volume 127, Number 6



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The magazine is represented for national advertising by National Educational Advertising Services and CASS Student Advertising, Inc. Published monthly during the school year except during vacation and examination periods. *Scholastic* is printed at Ave Maria Press, Notre Dame, Ind. 46556. The subscription rate is \$9.00 a year and back issues are available from *Scholastic*. Please address all manuscripts to *Scholastic*, Notre Dame, Ind. 46556. All unsolicited material becomes the property of *Scholastic*.

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U.S. Department of Transportation 



**DRINKING AND DRIVING  
CAN KILL A FRIENDSHIP.**

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A.P., 16, 17, 18, 19

Cover by Carol Gales



# CALENDAR

Spring has Sprung! And it's time to get out and enjoy all the great activities, shows and events that are taking place around you; taking in a movie, a play or even visiting an exhibit is bound to get you in the best frame of mind possible not only for finals, but for those great summer months ahead!

## MAY

May 1 *Senior Trip to Chicago.*  
 May 2 *Drive-In Movie night:* Senior Class event  
 May 1-2 *Movie:* Star Trek II. Showing at the Engineering Auditorium at 7, 9:15, and 11 p.m.  
 May 3 *The Weddingless Reception:* To be held at St. Hedwig's  
 May 3-5 *Play:* "We Won't Pay, We Won't Pay." At O'Laughlin Auditorium at 8:00 p.m.; 2:30 p.m. on the 5th.  
 May 4 *Kentucky Derby Party:* Senior Class event.  
 May 3-4 *Movie:* An Officer and a Gentleman. Showing at the Engineering Auditorium, at 7, 9:15 and 11:30 p.m.  
 May 5 *Super Sale:* At the Fieldhouse, A.C.C.  
 May 5 *Great America:* Senior Class event

May 6 *Last Class Day*  
 May 6 *Golf Tournament*  
 May 6 *Honors Convocation:* At O'Laughlin Auditorium, 7:45 p.m. For SMC Seniors only.  
 May 7 *Study Day*  
 May 7 *Junior/Senior Picnic:* The traditional meal at Saint Mary's for Junior and Senior Women, 4:30-6:30 p.m.  
 May 7 *Concert:* Alexander Nevsky at Goshen College, 8:00 p.m.  
 May 8-13 *Finals*  
 May 10 *Study Break:* South Dining Hall  
 May 11 *Concert:* Yefim Bronfman will perform piano selections with the South Bend Symphony. At the Morris Civic Auditorium, 8:00 p.m.  
 May 12 *Dunes Trip:* Senior Class event

May 14 *Glee Club Banquet*  
 May 14 *Gift Presentation:* Saint Mary's Seniors will present their gift to Dr. Duggan in Stapleton Lounge at 4:00 p.m.  
 May 16-18 *Commencement at Saint Mary's:*  
 16: Alumnae/Senior Mass and Brunch  
 17: Nurses' Pinning in the Church of Loretto  
 17: Baccalaureate Mass at Angela Athletic Facility  
 18: Commencement in LeMans Court at 10:30 a.m.  
 May 17-19 *Commencement at Notre Dame*  
 17: Cocktail Dance at the ACC  
 18: Baccalaureate Mass/Dinner at the ACC  
 19: Commencement/Dining Hall Brunch

## NOTABLES

### WORLD'S FINEST MUSICIANS PLAY AT SAINT MARY'S

Czechoslovakia has been called "The Conservatory of Europe" and with good reason: it is the homeland of the highest quality musical ensembles in the world. The Czech Chamber Soloists, an orchestra known in its own country and throughout the world as the epitome of the finest ensemble playing, performed on March 29, in O'Laughlin Auditorium at Saint Mary's.

During their first North American tour in 1977, the *New York Times* described them as "vivid proof of the high level of Czech musical culture."

Such praise rang true as the group performed a wide repertoire ranging from the Baroque to the Contemporary, before a responsive and captivated crowd. The Czech Chamber Soloists included pieces by Handel, Barber, Benda, Vivaldi, Zamecnik and Janacek in their concert. □

### FRESHMEN RATE SMC TOPS

Saint Mary's College freshmen are a well-prepared group who chose to attend the College because of its academic reputation, and the ability of this reputation to secure jobs after graduation.

A recent national survey sponsored by the American Council on Educa-

tion involving almost 300,000 freshmen from 526 colleges and universities indicated that Saint Mary's was the first choice for eighty-two percent of Saint Mary's freshmen.

As a "high selectivity" Catholic college (applicants with combined SAT scores of 1025 and over), Saint Mary's freshmen demonstrated superior academic achievement in high school; a high school average of B+ or better was reported by seventy-one percent of the freshmen. Sixty-one percent also ranked in the upper one-fifth of their high school class.

Survey results also showed that obtaining a job wasn't the reason why most freshmen chose Saint

## NOTABLES

Mary's; over eighty percent entered to gain a general education, meet new and interesting people, and learn more about things of interest. Although the desire to become financially "very well off" was thirteen percent lower than the national average, a large number of Saint Mary's freshmen anticipate well-paying careers in the traditionally male-dominated occupations of business management, law, medicine, and engineering. None expressed a desire to make a career as a full time homemaker, but eighty-five percent did consider raising a family to be an essential or very important objective. □

### SMC TENNIS PLAYER AIMS AT ALL-AMERICAN

A great forehand and a determined foresight have placed Saint Mary's senior, Debbie Laverie, amongst those battling for the All-American title in women's tennis.

A native of Columbus, Ohio, Laverie has been playing tennis since age ten and currently holds (as she has each season in the past four

years) the number one position on the SMC team. But being the top for the Belles is just the beginning for Laverie who has been working at becoming an All-American throughout her college career. Playing in the nationals last spring, she was one round away from being named All-American when she was defeated in a close match.

For Saint Mary's College, an All-American title would be a great honor. According to Jo-Ann Nester, Saint Mary's athletic director and tennis coach, "For a college of our size, this honor is almost unheard of." For Laverie, the honor of becoming an All-American would be the realization of a dream she has had almost since she began playing competitive tennis. And now it looks like her years of hard work and determination may finally pay off. □

### DAD GETS DEGREE

Marianna Hussey won't be the only one in her family to get a degree from Saint Mary's this year.

The father of the senior English major, Edward J. Hussey, president of Liberty Homes, Inc., Goshen, Ind., will receive an honorary doctor of laws degree from Saint Mary's.

Hussey, apart from being the father of nine children, many of whom are Saint Mary's and Notre Dame graduates, is the past president of the Mobile Home Manufacturers Association and is a member of the Michigan Association of C.P.A.'s and the American Institute of C.P.A.'s. Formerly a member of the Saint Mary's Board of Regents, he is presently a member of the Advisory Council of the College of Business Administration at Notre Dame.

Other honorary degree recipients will be the commencement speaker, Reverend J. Bryan Hehir; Monika Hellwig, noted theologian, author and professor of theology at Georgetown University; Rosemary Haughton, co-director of the "Movement for North American Mission" and Reverend John Kavanaugh, S.J., Missouri province director of social concerns for the Jesuits.

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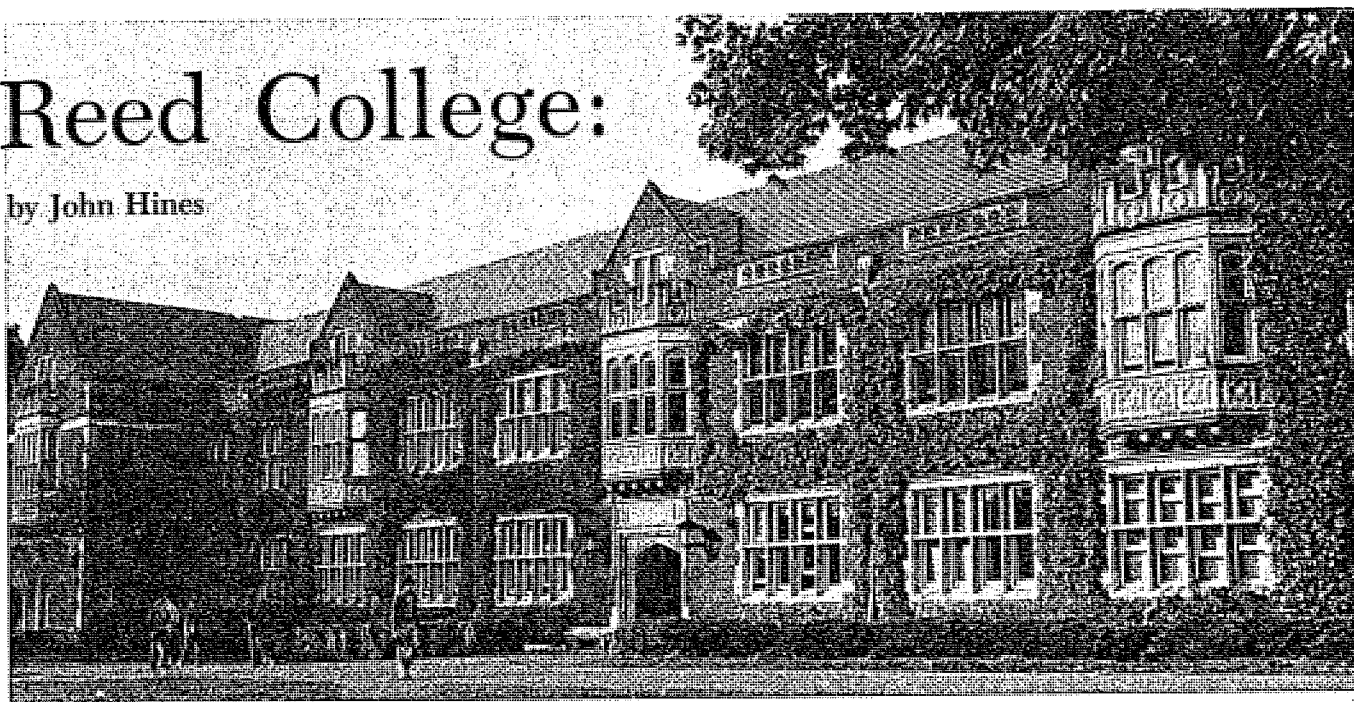
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## Reed College:

by John Hines



## A Blend of Books and Bohemia

It's 11:00 p.m. on a Friday night at the Reed College campus in a residential section of Portland, Oregon. All across this tiny, manicured campus, parties are in full swing. Indeed, it's prime party time at college campuses throughout the nation. In a cramped room in Ladd Hall, a sophomore coed sits holding a glass of wine, savoring every word of her colleague's explanation of Machiavellian politics. The atmosphere is quiet, comfortable, and subdued—no loud stereos, no freely flowing taps of beer. The 30 other students crowded into the room listen just as intently. This is "partying" at Reed. To Reed come the creme of the academic crop from around the nation—a group of excellent students, not particularly interested in huge frat parties, bowl-bound football teams or in being, looking, or acting "preppie."

Located five miles from the heart of Portland, Oregon, in the tree-lined, blue-blooded neighborhood of Eastmoreland, Reed looks very Eastern and very preppie with its ivy-clad, Tudor-Gothic architecture. Although the quality of education at this small, liberal arts college easily matches that of any of the Ivys, it is definitely not preppie. Birkenstock sandals are far more popular here than Weejun loafers, and the only alligators you're likely to see are in the pages of *National Geographic*.

Founded in 1909 from a \$2 million bequest from the will of Columbia River shipping magnate Simeon G. Reed, Reed College is small (1140 students), expensive (\$11,120 for tuition, room and board per semester), and has earned an excellent academic reputation extending far beyond its small, 100 acre campus. Simeon Reed, disillusioned with the direction many of

the Ivy League schools were taking at the time, hoped to establish a college devoid of intercollegiate athletic competition, fraternities, sororities, and dedicated, instead, to intellectual pursuits. That vision has turned to reality some 75 years later. Reed College boasts the highest percentage of graduating students going on to obtain Ph.D.'s. Last year, *U.S. News and World Report* in a survey of university presidents ranked Reed among the 12 best liberal arts colleges in the nation. Since the beginning, a Reed education has always consisted of a traditional liberal arts curriculum, including a mandatory Humanities course in the Freshman year, a Senior thesis, and a Junior qualifying examination.

"The library tends to be the center of social activity at Reed" said Paul DeYoung, Director of Career Services. Hard to believe, but true. It's not

necessarily that Reedies are boring, they simply prefer to socialize in a manner unique among most American college students. The pursuit of a classic liberal arts education is the first and foremost concern of a Reedie. Beyond that, the primary rule of conduct is to partake of the nonconforming, bohemian lifestyle that pervades the campus like the smell of the honeysuckle in the summertime. Everything, and everyone, is low-key here. Its graduates include Steven Jobs (founder of Apple Computer), Howard Vollum (founder of Textronix), radio's Dr. Demento, Pulitzer Prize-winning poet Gary Snyder, and oddball, saloon-owner-turned-mayor of Portland, Oregon, Bud Clark. Its graduates somehow typify the spirits of the university: unique, creative, and bohemian. □

# Feminism's Lost Identity: One Woman's Opinion

by Vivian Ostrowski

**A**m I a feminist? This question carries more baggage than a Boeing 747. An affirmative answer can imply anything from "I support the Equal Rights Amendment" to "I am a bra-burning bitch." But am I a feminist? Yes, and proudly so. I believe in the need for women's liberation—for a change in the basic relationships of power, for a recognition of the destructiveness of rigidly defined gender roles, for a discovery that the bonds which unite women are stronger than the social conventions which isolate women. The discrimination, prejudice, manipulation, and exploitation which a woman encounters because she is a woman are real and frequent injustices, especially when that woman is poor, uneducated and/or a minority. Feminists realize that gains for women must be paralleled by a decrease in injustice for all racial and economic groups. The fundamental goal of feminism is to liberate all human beings from oppressors, both overt and covert, allowing each to develop to her/his full potential.

Many individuals who deny the need for women's liberation fail to acknowledge the unconscious ideologies and empirical evidence which attest to the need. The ambiguity of inequality in our society dulls our sensitivity to that inequality. Sandra and Daryl Bem, co-authors of a recent article on Feminism claim that "we are very much like the fish who is unaware of the fact that his environment is wet. After all, what else could it be?" The unconscious ideologies which shape our lives are powerful and are detrimental to the well-being of both sexes. For example, society often makes the following presumptions:—Society presumes that if a woman wants a full-time career, then children must not be important to her; she must therefore be a selfish person. No one presumes this about her husband.

—Society views women as a surplus labor group; society places men as the primary breadwinners. A man is

not measured by his worth as a human being, but by the size of his paycheck.

—Society teaches women that economic security lies in attracting a man, and then condemns women for their vanity.

The list of ideologies is virtually endless; there are many other opportunities for examining experiences where society's expectations about appropriate gender roles have left us bound to our choicelessness. While most feminists do not aspire to create an androgynous population, we do hope to eliminate oppressive,

are sought to fill jobs with salaries too low to offer men; on the average, women earn fifty-nine cents for each dollar earned by men. Moreover, because the ideologies persuade women that their home is their most important domain, women are "satisfied" with what is often boring and dead-end employment. Feminists acknowledge that progress toward economic equality is not unknown: The Equal Pay Act of 1963 prohibits employers from discriminating on the basis of sex in the payment of wages for equal work; Title IV of the 1964 Civil Rights Act prohibits discrimina-

**"When I think of a feminist, I think of Gloria Steinem and that isn't a very positive image. Most of the time I think that people think of feminists as obnoxious and trying to push their views upon everyone else. I wonder if it's idealistic; I wonder if true feminism could ever be practiced. But I guess we are in a transitional stage. I look at Geraldine Ferraro and I think it's a step in the right direction."**

gender-related beliefs. If warmth and sensitivity are desirable human characteristics, and if independence and assertiveness are desirable human qualities, then they are desirable for both men and women.

The empirical evidence which speaks most clearly to the need for liberation is the dichotomy between employment statistics about women and the fictions surrounding their role in the workplace. According to the staff of *Women* magazine, forty percent of single, divorced, widowed or separated working women are self-supporting. Sixty percent of married women need to work to give their families total incomes of at least \$7000. Despite these facts, however, women's jobs are commonly regarded as a source of pin-money. Women are victimized by the "last hired, first fired" philosophy. Women

tion on the basis of race, color, religion, national origin, and sex. Effective implementation is necessary, however. Although the legislation of social attitudes is impossible, we can stop the cycle of social conditioning which breeds sexist attitudes.

Such questions probe the "whys" of feminism, but "what" exactly is a feminist? Although an all-encompassing answer to this question is impossible because huge differences exist between various feminist theories, broad categorization is possible.

Feminist Jo Freeman divides feminism into two parts: the liberation ethic and the egalitarian ethic. The former is often termed socialist feminism. The social feminist believe that equality under the present capitalist system is



impossible; capitalism requires oppression. They strive to replace hierarchical systems with egalitarian systems. They strive for a society where governing institutions represent the interests of all people. They seek a society where power will not be used to dominate, where human beings will freely treat others with respect. This view demands a restructuring of the roles which society offers, not a mere redistribution of sexes within the personnel pool.

Feminists who hold to the egalitarian ethic strive for the elimination of gender roles and equality for the sexes within the existing system. They hope to acquire power within the capitalistic system in order to implement social and political reform. Though society's positions will not necessarily change, all human beings will have access to a

**"Professionally, I'm a feminist, socially, no. If you are a feminist, you lose a lot of your traditional feminine qualities. Actually, I think deep down inside people really like social inequality, and only profess feminism when it works to their advantage."**  
**A Saint Mary's Sophomore**

more flexible division of roles.

Both of these viewpoints promise the opportunity to value individual uniqueness above gender role fulfillment. Considered together, these theories can be a powerful force towards liberating all human beings and offering a vision of a more just future. The struggle for women's liberation stems from a long history of female political activism—women fought in the abolition movement, for labor rights, in the civil rights movement. Feminists now hope to liberate half of the human race from the economic, political, social, and psychological prejudices which presently dominate their lives. With demands which are neither hysterical nor insignificant, feminists hope to expose oppressive forces, unite people against those forces, and to foster a healthier and more egalitarian world view. □

# Date Rape on College Campuses

by Mary Fran Gisch

**"There is considerable evidence that college women are in far greater danger of being raped by a friend or fellow student than by a stranger."**

**"S**ome people, when they think of rape, picture a man hiding behind bushes, ready to attack," says Pat Rissmeyer, Saint Mary's director of residence life and housing. "But that is not the case." Studies indicate that on a college campus a woman is more likely to be raped on a date than by a man lurking behind a bush. In other words, most rapists know their victims.

Date rape, often called "acquaintance rape" has "emerged recently as a widespread phenomenon," according to journalist Karen Bennett, who has investigated this escalating problem. Bennett says that it is difficult to determine "whether this is a new trend . . . or an experience that women have only lately gathered the courage to report."

Oftentimes the victims of date rape are not aware that it is rape at all. The coordinator of the Rape Intervention Program at New York's St. Luke's-Roosevelt Hospital Center, Ellen Doherty, says that once she has defined rape as "being forced to perform a sexual act against your will," then women have told her of personal incidents and that they "never thought of it that way before."

One of the many myths surrounding rape is that only strangers rape. There is considerable evidence that "college women are in far greater danger of being raped by a friend or fellow student than by a stranger," says Thomas J. Meyer, a journalist, who has researched the issue. Many women have been raped by boyfriends, male friends, and

acquaintances. According to a recent Kent State study, a large number of men indicated that they believed aggression was normal and that heterosexual relationships "were a form of game playing." For example, studies showed collectively men more strongly tended to agree with the conception that "most women are sly and manipulating when they are out to attract a man," while tending to disagree with the statement that "most women who say 'no' to a man's sexual advances mean it."

Rissmeyer points to the traditional roles of men and women in our society. "Men are taught to be aggressors and initiate any sexual moves. Women are taught to be subservient and coy. Often men are told a woman's 'no' means 'yes,' so there are problems in communication.

"Another myth in today's society is that good girls don't get raped. Some think that only women who wear provocative clothing are victims," says Rissmeyer. "This, of course, is not true."

Margaret Cavanaugh, Saint Mary's Regina Hall director, believes that Saint Mary's and Notre Dame students are pretty traditional. "Women wait for the men. He decides on the date and he is the dominating person in the relationship. Some women want it that way. It is an acceptable pattern to follow in our community." Cavanaugh, who is involved in the Sexual Offense Staff (SOS), cites, "At many other colleges,

**"At many other colleges, students go out in groups, but blind dating is very big in the Saint Mary's and Notre Dame community. It is not a smart idea, but the assumption is that all Notre Dame men are nice."**

students go out in groups, but blind dating is very big in the Saint Mary's and Notre Dame community. It is probably not a smart idea but the assumption is that all Notre Dame men are nice."

One student reports of an incident that happened to a friend of hers while attending a Notre Dame SYR her freshman year. While at a hotel party before the dance, her date became drunk, locked her in the room and attacked her. Twenty minutes later she escaped from the room, badly shaken and permanently scarred by the incident.

Rissmeyer agrees and says, "When I first started here I was surprised at the number of blind date SYR dances that are set up on the campuses. And when there is alcohol involved the women are more vulnerable and men more aggressive."

Date rape can be much more difficult on the victim than stranger rape sometimes is. "Too often women go through a lot of guilt about it because they didn't scream and yell, or because he's usually a good person and just had too much to drink. The victim may blame herself thinking she led him on," says Cavanaugh.

Rissmeyer points out, "In the case of date rape the women's friends might not be supportive or understand, so she hesitates to tell them, or anyone about it."

The question of sexual issues and women's own convictions is another important aspect. Cavanaugh believes that women don't seem to know their rights, and are forced into situations with threats. She feels that some have a lack of understanding of their own sexuality, so that a male/female relationship becomes difficult if pressure is put on the woman's convictions.

"It is hard for both men and women to talk about sexual issues," says Rissmeyer. Both Rissmeyer and Cavanaugh point out that when students themselves are not sure about sexual issues, it is difficult for them to talk to others about them. "Students, particularly here, are curious about the Church's position on sexual issues. This leads them to further question their own views," says Cavanaugh.

Dr. Mary E. DePauw, director of Saint Mary's counseling and career services, believes that educating women and men about the facts of sexuality and rape is the best way to remedy this situation. "We need to teach more human development and human relations, and force people to think out these issues. Education is the only way to change things."

"Rape is an act of violence," says Cavanaugh. "Victims feel as if all control in their life has been taken away. We try to deal with this at SOS and never force women to do anything; we let them make the decisions, even small ones, because it is important."

Both Cavanaugh and DePauw encourage women who are victims to talk about it with someone either in the counselling center, SOS, or a hall director. "I know it helps to deal with the guilt feelings through counseling, especially if the woman has told no one," says Cavanaugh. "Sometimes women are afraid we will phone their parents, which we won't. We believe in confidentiality."

DePauw explains the counseling center is operated under the confidentiality policy. "Rape can have effects on a woman that she may not even be aware exist. Counselling and support can be a big help in coping." □

# Haagen-Dazs Ice Cream: The Stuff of which Yuppie Dreams are Made

by Sue and Dave Fischer

First it was sushi. Then ferns. Now, yuppiness has spread to ice cream. Apparently BMW's and Perrier were not enough to satisfy these materialistic hordes. They want it all.

Of course, "all" to the Yuppie does not equal sheer quantity. There is also the quality factor. A Yuppie wants only the best. Alas, "Thirty-onederful" flavors are not good enough for this conspicuous consumer. His "discriminating taste" demands the creme de la creme of ice cream — Haagen-Dazs.

What is so special about Haagen-Dazs ice cream? This sibling duo went undercover for *Scholastic* to find out. Disguised as young upwardly-mobile professionals (in other words, wearing grey pinstripe suits and carrying briefcases) this investigative team infiltrated the Haagen-Dazs store in a Yuppie community near Chicago.

Upon entering the store, we encountered a cheery red-and-white decor. The mirrored walls, Italian tile floors and spotless white tabletops obviously provided a homey feeling for the Yuppie clientele. We pretended to

feel at home so as not to give ourselves away.

As we were striding purposefully toward the counter, I detected an undercurrent of distrust among the patrons. Fearing that we would be found out and ostracized from the Yuppie community, I had to think fast. Suddenly, it hit me! We had forgotten to network! Quickly, my brother and I started throwing around important-sounding names and other useless information. This seemed to put the natives at ease. The crisis past, we decided to order.

To our dismay, there must have been at least 15 flavors, not counting the sherberts. Suddenly, I understood why health clubs are

so popular among the Yuppie crowd. Obviously, we too would have to head off to the health club after this eating extravaganza — not so much to keep up our Yuppie image as to keep off the extra pounds!

While the teen-aged Yuppie-in-training took care of the couple ahead of us, we decided to approach this monumental task scientifically. Rather than attempting to try all 15 flavors and getting something that Yuppies never get — sick, we decided to sample two fruit flavors, two nut flavors, two chocolate chip flavors, and two specialty flavors. Our comments follow.

**STRAWBERRY:** Sue: Mmmmm. There are large chunks of fresh, not frozen, strawberries in this. Verrrry creamy. They ought to call it Strawberries and Cream. Give me another bite. Dave: No, it's my turn. Mmmm—you're right about the strawberries. Lots of them, too. Understated taste, but surprisingly good.

**ELBERTA PEACH:** Sue: Aaaah. Now this is peach ice cream! Delicate flavor with nice bits of peach. Delightfully creamy. Dave: Mmmm. This is goooood! Lots of peach bits, lots of peach flavor. This is better than eating a fresh peach, 'cause it doesn't have that fuzzy peel. Sue: That's gross, Dave!

**COFFEE CHIP:** Sue: Dave, you're wrong about that nut stuff being the best. This ice cream is absolutely divine! The coffee flavor is so strong that you can almost smell it! The chips are verrrry chocolaty and incredibly rich. I'd love to wake up to a cup of this every morning! Dave: Well, you're right about the chips. Unfortunately, I'm not a very big coffee drinker, and I think that the flavor is way too strong.

**CHOCOLATE CHOCOLATE CHIP:** Sue: What do you know? Ooooh! This flavor is sooooo chocolaty! And the chips are huge! Mmmmmm. . . . Dave: Give me that, turkey! Oh wow, you were right. I can't believe how very chocolate this is! And there's soooo many chips! Mmmmmm . . . .

**MACADAMIA NUT:** Sue: Oh, leave me alone! This ice cream is very subtle and understated. It has nice big nut chips that are surprisingly crunchy. There. I wasn't effusive at all. Are you happy? Dave: Thank you. This flavor is obviously the best we've tasted so far. There are lots of nuts, and it has a very creamy taste. I picture myself on a Hawaiian beach as I experience this ice cream. Sue: Now who's going overboard?

**RUM RAISIN:** Sue: Boy, can you taste the rum in here! I'm surprised they didn't card us! Nice plump raisins, too. Dave: There's a definite rum taste here—but not too strong. Lots of plump, juicy raisins, too. Let's get more of this. Sue: You go ahead, I'm driving.

**PRALINE:** Sue: Oh God, I adore the caramel! I think I've died and gone to heaven! And the pecans are simply scrumptious! Dave: Are you all right, Sue? You're starting to sound like one of them. I mean, the ice cream is very good — there's lots of pecans and caramel, but "died and gone to heaven"?

**COOKIES AND CREAM:** Sue: This is tasty. Almost seems like there's a brownie in there. Probably an Oreo, though. Let me have another bite. . . . Dave: No! My turn. Mmmm . . . this is very creamy for ice cream. Lots of cookie bits, too. And they are "Oreos," by the way.

Well, after hours of intense, but delicious, research, I think that we have found the secret to Haagen-Dazs ice cream—it's fantastic! Every flavor is intense, creamy, and sinfully delicious. Maybe those Yuppies are on to something. □

"If Chrysler  
was worth  
saving, cer-  
tainly the  
family farm  
is worth sav-  
ing."

# The Family Farm reaps Misfortune

by Carol Gales

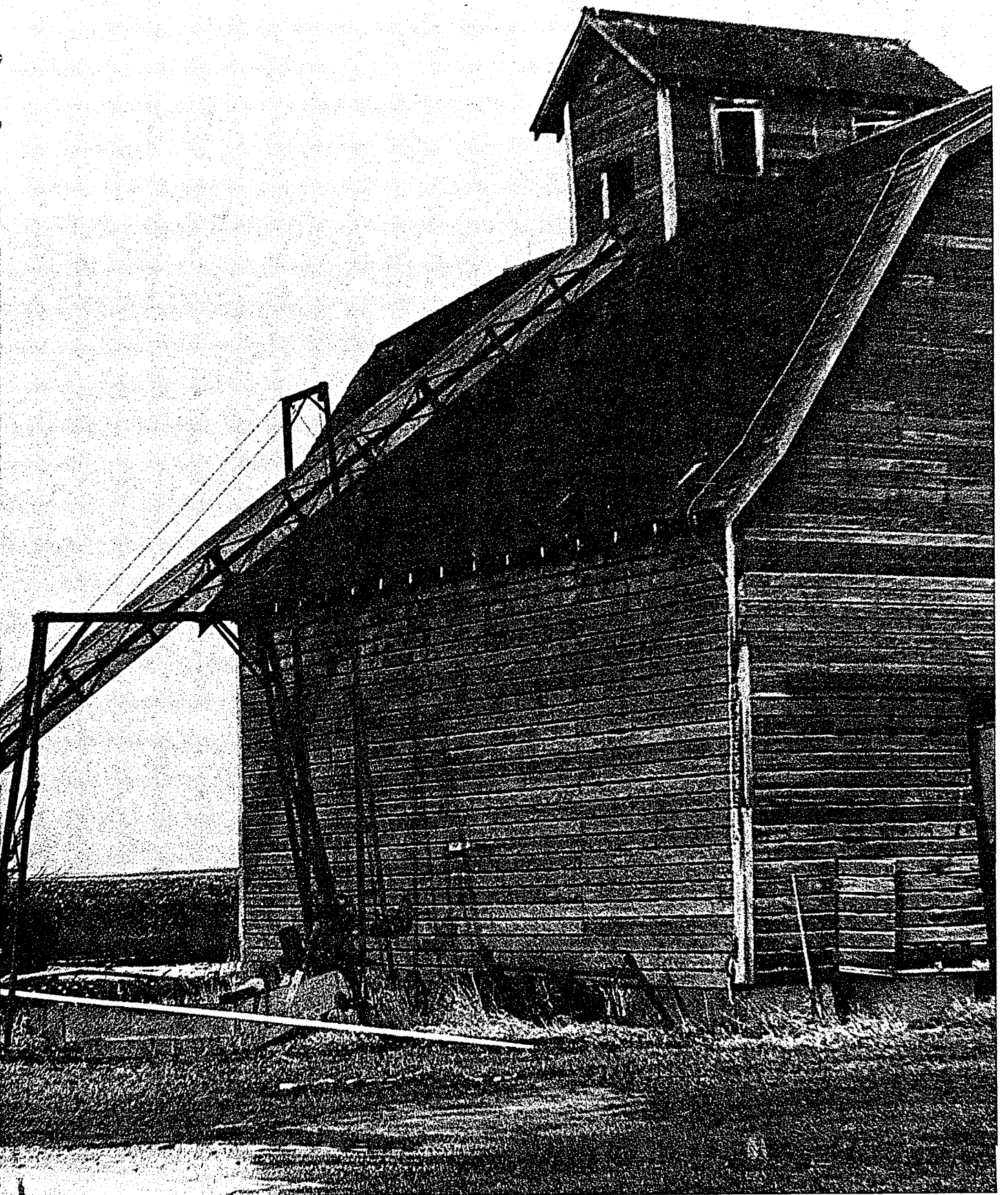
**M**ark Bormann is 28 years old. He is married, has four children, farms 480 acres in north-central Iowa, works part-time for two other farmers, works at a sale barn, and for the local Agricultural Stabilization and Conservation Service, sells firewood, and is \$60,000 in debt.

But the Iowa farmer and his wife Sue have found new ways to conserve. They work hard, pinch pennies, and have given up junk food. Even with these savings, however, the Bormann family farm, in Livermore, Iowa, may be in danger.

Mark and Sue were married in 1978. For several years, Mark worked with his widowed mother, Irene Bormann, who also farms. Then, in 1982, he arranged loans with the FmHA (Farmers Home Administration) and other lending institutions to help finance an operation of his own. He bought equipment, hogs, and cattle. He built a new home on a plot of land he bought from his mother. And he rented several hundred acres of farmland from her.

But things haven't worked out. Each







**"There is no free market. That's a joke. The farmer thinks he's independent, but is he really? In the final analysis he's dependent on everybody else."**

spring the Bormanns need to borrow money to buy seed, fertilizer, and chemical herbicides and pesticides. Each December they must make payments on the annual operating loan and the long-term loan. Last year they were \$1000 short of making the payments. As they watch prices go up at the grocery store and the farm implement dealerships, they watch the prices Wall Street will pay for their corn and soybeans go nowhere.

"We were always losing money, but were too dumb to realize it," Mark says now. "Two years ago everything was worth a lot more. We bought land, built silos, and made improvements."

"Now nobody has any money. We've had two or three years of bad crops. Reagan gets up there and says there are just isolated cases. But Jesus—seems like everybody's having problems."

With farmers facing foreclosure all around them, however, Mark and Sue believe that they can work their way out of the crisis.

"You pay for what you can, and you just have bills when you can't pay," says Mark. "We thought we lived cheap before. Now we don't buy anything but groceries—which is all you need. We thought we needed cookies and pizza and French fries and potato chips. Now we don't buy junk food."

Recently Mark and his mother decided to sell two 160-acre plots of land—one of which would soon have been in the Bormann family for 100 years. "That hurt," says Mark.

But he claims that "farming is as much a business as a way of life," and seems prepared to do whatever he can to keep his business alive.

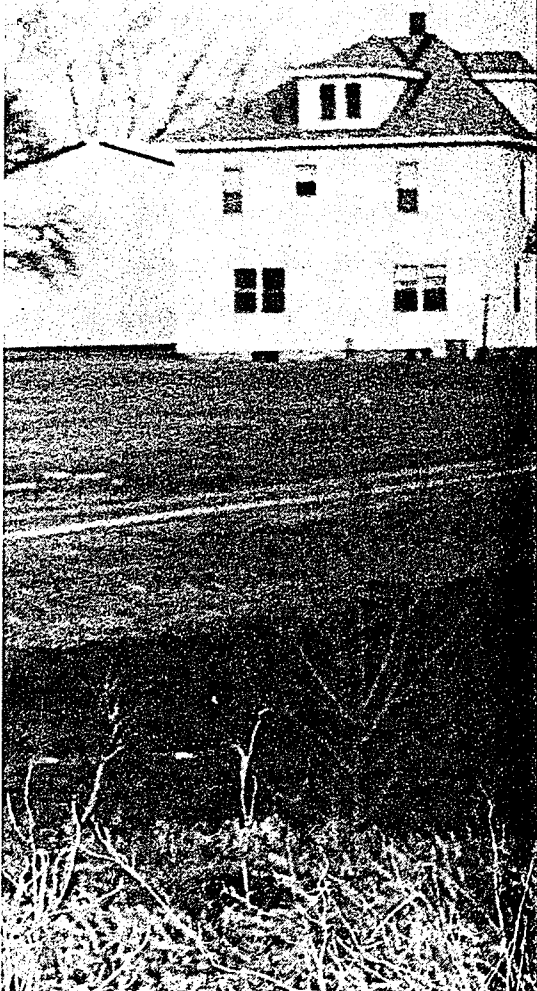
"There's always an option. If things get tougher, we can give the FmHA the equipment they have notes on. We can cut back on acres. There's always some other farmer you can work for, and then usually you can borrow their machinery, too. I could give the FmHA the keys to my house and say 'take it'—and then rent an old house somewhere around here. We'd be happy with that."

It was a stroke of luck when a tornado blew away their barn and their tall blue Harvestore silo last summer. "The tornado was a blessing. We owed money on the silo. When it blew away, the insurance paid for it, and that was it."

#### Economy Is Biggest Factor

Many other farmers, however, have not had that kind of luck, and lack the determination that is keeping the Bormanns afloat. Gary Michels, 36, of Clarion, Iowa, decided this winter that farming would no longer support himself, his wife, and his three children. On March 20, auctioneers sold his equipment, his tools, and a lot of other things his family couldn't use in their new home out in Fort Collins, Colorado.

"I decided to quit. This is not a forced sale," says Michels. "I went out to Denver for a winter job, and found a better one. At my age I have enough years to do something with my life. I farmed for 17 years, so I can't



quit with no regrets. But the world goes on."

Michels feels that the outlook in farming is not good, and thinks that he might have been forced to sell a few years down the road.

"The way the economy is around the world is the biggest factor," claims Michels. "The strong dollar is affecting the ag economy. We produce more than we can use. It's got to be exported. And foreign economies today don't have the dollars to buy it."

"I'm not blaming anybody. Things are the way they are. I've always felt that if you're playing a game, you've got to play by the rules."

And at this point in the game, according



to the rules, guys like Michels have to get out.

#### Greater Risks

But not all farmers would agree with Michels, and some are ready to assign blame for the present problems in rural areas. Though some farmers are blaming themselves and each other for expanding operations too quickly when things looked good for agriculture in the 1970s, others claim that the chemical companies and implement makers, who have pushed their way into farming over the past fifty years, have caused most of the problems.

Changes in the level of technology and chemicals have been a mixed blessing for the farming industry. Economists stress that the increasing use of more and better machinery has helped to make U.S. farmers among the most productive in the world. The farmers themselves, however, have a more immediate perspective. For them, this increase in productivity has meant smaller profit margins, fewer farmers, and increased dependence upon the external forces of the market.

Ernest Gales, 56, of rural Livermore, Iowa, has a lot to say about the evils of "agribusiness." A farmer all his life, Gales has seen a lot of changes in agriculture. When he was

**"Fewer families are controlling larger acreages, and rural life is suffering."**

**"Changes in the level of technology have been a mixed blessing for the farming industry. Economists stress increased productivity due to more and better machinery, but farmers say that increased productivity has meant smaller profit margins, fewer farmers, and increased dependence upon the market."**

a boy, his family farmed with horses. Today, he farms with petroleum-powered tractors and owns tens of thousands of dollars' worth of machinery. He buys chemical fertilizers, pesticides, and herbicides to make his crops grow faster and better.

He knows that if he is to make any profit he must farm as efficiently as all his neighbors. There is no room for experimenting without chemicals, and there is certainly no room for horses. He points out that, "As the input costs get higher in proportion to our income, our risk gets higher." Thus, a poor crop means thousands of dollars lost.

But Gales feels the chemicals and big machines have brought irreversible problems to farming. Soil erosion, air and water pollution, and the high rate of cancer in rural areas are part of the price paid for the new technology. The mechanization and chemicalization of farming have also made it easier for one farmer to handle more acres. As the business values of efficiency and productivity have become dominant in the ideology of farming, the trend toward fewer, larger farms has accelerated. Today most Iowa farms are still family-operated. Yet fewer families are controlling larger acreages, and rural life is suffering.

"The farmer has sort of self-destructed," says Gales. "He keeps going for the bigger things. It's like he's getting intoxicated with big technology."

Gales believes that agribusiness has created needs in the farmer in order to sell machinery and chemicals. Today, he says, "most farmers are pretty capitalistic. It's created by agribusiness. We get the product of what the big corporations feel they're going to outdo their competition with. They stick computers in, put in digital readouts and monitors and all those things that aren't necessary. They want to catch the farmer's eye."

He is also troubled about the fact that agriculture has become so dependent on petroleum products. "If we have to buy the inputs to raise the food from OPEC, they're going to have all our money in the end—and they're going to come over here and buy our farm."

Gales argues that a system of smaller family farms promotes a stronger rural life, with better schools and more small businesses in the towns. He claims that if the government does not continue to provide farm subsidies now, it will have to pay more unemployment benefits to growing urban populations later.

#### Losing Money by the Bushel

Paul Thilges agrees. A father of thirteen, 52-year-old Thilges has been in farming since he was born. He and Gales have been lifetime friends, and they share similar views of modern agriculture.

"If Chrysler was worth saving, certainly the family farm is worth saving," argues Thilges. "If we lose our families we lose our kids. If we lose our kids we lose our schools. If we lose our parochial schools we're going to lose our church, and then our commu-

nity."

He speaks of some older friends who had planned to retire in Livermore, which has a population of about 300. "But everything has changed now. At one time there was a doctor, pharmacist, dentist, two grocery stores—now there's nothing left."

Thilges scoffs at the idea that government should get out of agriculture and let the free market work. "There is no free market. That's a joke. The farmer thinks he's independent, but is he really? In the final analysis he's dependent on everybody else." The farmer buys inputs and machinery from oligopolies. He sells at a price dictated by Wall Street and grain companies. Hail, floods, and winds can ruin his investments.

"He's free to go broke," Gales says.

The fact is that farming is not profitable right now. Gales sums it up as "a low-income, high-expense situation." Figures provided by the Iowa State University Extension Service illustrate how impossible the situation is. A study that examines the costs of machinery, seed, chemicals, labor, land, insurance, and other variables shows that the cost of producing a bushel of corn is around \$2.76. But as of March 26, the price offered for corn by the Co-op grain elevator in Livermore was only \$2.55. Similarly, the cost of producing a bushel of soybeans is estimated at \$6.61. On March 26, the Livermore elevator was paying \$5.82 per bushel for soybeans. Farmers in this part of the country are losing money by the bushel.

**"They work hard, pinch pennies, and have given up junk food. Even with these savings, however, their Iowa farm may be in danger."**



### "We Can't Stop the Trend"

John Ley is the director of the Kossuth County office of the Iowa State Extension Service. Since it is his job to see that the fruits of research done at the university are disseminated to Kossuth County farmers, Ley is intimately involved in the present crisis.

According to Ley, different farmers are having different kinds of problems. "But all the farmers have one thing in common: the low prices due to the strong dollar. We are unable to export," says Ley. "It's impossible for us to be competitive on the world grain market." This in turn creates an excess of farm products within the U.S., thereby driving down domestic prices as well. Good news for the consumers, perhaps, but bad news for the farmer.

Ley points out that some farmers who are feeling the pinch now were aggressive and borrowed a lot in order to expand when their land assets were worth more and grain prices were higher. Others took advantage of the situation in the 1970s to try to get a son started in farming, or to increase their small holdings just a little.

While budget director David Stockman and others have argued that farmers don't deserve government sympathy because they were trying to get rich and made some foolish business decisions as a result, Ley admits

that, "We who work with farmers are all guilty to some extent. It got to a point where it seemed like you could make more money by wise growth than you could by just working hard." For many farmers, borrowing and expanding operations on the advice of the Extension Service, lending institutions, and farm magazines was the fatal mistake.

According to Ley, "the present stress is increasing enlargement. The conditions are speeding up a process we've seen for many years now. We can't stop the trend. It's something we've seen since 1900, and it's not unique to agriculture."

Ley notes that most of those selling out—such as Gary Michels—are leaving the north-central states. "Something like 25% of those leaving the land also leave their community," he says. "We may end up with just the county seats, or towns of over 1000 people. This is greatly affecting retail stores and services.

"The 70s were a time of bigness. In the 80s, farmers will seek efficiency and profit, not merely bigness alone." Thus, Ley claims, "The number of farms of 700 acres or more is growing. But I don't see them getting five times or even two times as big as they are now. The family will still be able to handle it."

\* \* \*



“Duarte’s  
Notre Dame  
education  
proved to  
have a lasting  
effect upon  
both his pri-  
vate and his  
public lives.”

by Bill Jordan

## Jose Napoleon Duarte’s Search for Justice

Jose Napoleon Duarte will speak to the Notre Dame Class of 1985 at their commencement. Duarte, or “Nappo,” as he is known to his friends, is the first Notre Dame graduate to become a head of state. Beyond his experience as a statesman, however, Duarte’s life provides ample material for his commencement address.

Born in 1926 in San Salvador, he is the second of three sons of Jose Jesus Duarte. His father, who grew up in poverty, was a tailor before becoming proprietor of a candy-manufacturing business.

Duarte’s youth saw him deeply involved in service to others as a Boy Scout. He received a scholarship to the “Liceo Salvadoreno,” a Catholic school run by the Marist brothers, after which his father sent him to study at the University of Notre Dame with his older brother Rolando. He came to Notre Dame in 1944 knowing no English, but worked hard to adapt to his new environment. In an interview with Tom Buckley for the *New Yorker Magazine* Duarte commented, “I’ll say this for Notre Dame—it taught you to have guts. I worked in the laundry. I served in the cafeteria and then I washed dishes. I got up at 5 a.m. and went to bed at midnight. I even tried out for the freshman football team. They threw the ball to me. I ran about twenty metres, and then got hit. Boom! That was the end of my football.”

Father Hesburgh recalls 1945 as his first year of teaching. Duarte attended his class on moral virtue and social justice. Hesburgh compared his idealism as a first year teacher to the idealism of a freshman, such as

Duarte, at Notre Dame. Duarte’s life has made it clear that he took the idealistic messages of that class seriously and has tried to institute Christian ideals into action in the secular world.

In 1948, Duarte graduated with a degree in engineering and returned home to marry the daughter of his godfather. “His family lived next door to ours, and he was my godfather. The year after I got back, I married his daughter. She is two years younger than I am, so I can say I knew her from the day she was born.” Mr. and Mrs. Duarte have raised a family of six children.

Duarte’s Notre Dame education proved to have a lasting effect upon both his private and his public lives. Shortly after his return to El Salvador, he decided to enter local politics. Of this decision he was later to remark, “It was because I have always been a man of concepts and principles that I decided to enter politics.”

Indeed it was Father Hesburgh who identified Duarte as a Christian Democrat in 1960. They were having lunch between meetings of a group who were discussing Christian social justice. Duarte was outlining his ideology and Hesburgh told him that he was a Christian Democrat. Hesburgh suggested he look into the works of Jacques Maritain who was the theological founder of Christian Democracy, and pointed to Chile and Venezuela where Christian Democratic parties had taken root modelled on the progressive, Catholic-backed parties in Western Europe.

Duarte did the searching Hesburgh had





**"It is totally conceivable that somebody will take a potshot at him; he gets threatened every day of his life."**



recommended and eventually founded the Christian Democratic Party in El Salvador. He was elected mayor of San Salvador in 1964. His popularity grew as he was re-elected in 1966 and 1968. The 1972 presidential election saw an apparent victory slip through Duarte's fingers. By most accounts he won, but the right controlled the balloting and simply changed enough ballots to declare Colonel Molina the winner. The third candidate, Mejia, attempted a coup and asked Duarte to make a speech over the radio to calm down the people. The coup failed, Duarte took refuge at the house of a Venezuelan diplomat, and was apprehended by police who reportedly beat him unconscious with the intention of killing him in the morning. Duarte's brother, Rolando, called Father Hesburgh at 10:30 that night, and Hesburgh immediately phoned the papal nuncio in Guatemala City, the Vatican, and the Presidents of Venezuela and Panama.

These efforts helped to save Duarte's life. The next seven years, however, were spent in exile in Venezuela. Then, in 1979 some reform-minded army officers gained control through a coup and allowed Duarte back into his homeland. While in exile, Duarte developed oil painting as a hobby, and in 1983, Hesburgh received a Christmas card from him, with a reproduction of one of his paintings on the cover. The painting is of a small town in El Salvador. On the inside of the card, the Spanish inscription reads, "This picture was painted in 1983 as an homage to Maria Concepcion, the mayor of this city. She was sacrificed on the altar of her high democratic ideals."

The next three years were marked by violence and chaos as El Salvador received international attention for the right wing death squad assassination of Archbishop Oscar Arnulfo Romero and the killing of four American churchwomen.

Hesburgh is quick to praise Duarte for courageously enduring such violent danger on a daily basis. Commenting upon El Salvador, he said, "I only spent a few days there; I think I'm not a coward, but I must tell you I was glad to leave," and concerning Duarte, "The ultimate is life and death and that's what Nappo's living with day and night. It is totally conceivable that someone will take a potshot at him; he gets threatened every day of his life."

The elections in 1982 gave the Christian Democrats a plurality, but a coalition of rightists prevented Duarte from the provisional presidency. The two-round presidential elections in 1984 saw Duarte take office as the first popularly elected civilian president in more than 50 years.

When asked about the implications of having him speak here considering the large amounts of economic and military aid he receives from our government, Hesburgh responded, "I do not think that inviting him here to speak means anything more or less than the fact that he is a Notre Dame person leading a difficult life working for social justice. We're saying we are proud of his efforts."



**"I tried out for the freshman football team. They threw the ball to me. I ran about twenty metres, and then got hit. Boom! That was the end of my football."**

It doesn't mean that the University or all the people in it have to agree with what he is doing, it just means that we are welcoming him back to say 'keep up the good work.' I'm sure a lot of people here would like to give him a lot of free advice—maybe I would too . . . He needs our prayers more than he needs our advice."

Duarte once confided in Hesburgh, "My big problem is that I live in a culture of violence and we must get rid of that. This will be hard to do." Since that time most would say Duarte has made some courageous decisions towards achieving this goal. He has taken steps that leave most Salvadorans holding their breath, such as choosing to meet last October in La Palma with leftist guerrillas. Despite the danger of his excursion, he refused the offer of a bulletproof vest. Security consisted of Boy and Girl Scouts. Of the spectacle, *Time* noted, "As thousands cheered, their hands reaching out to touch him, Duarte's face creased into a smile. He was showing that he was not afraid to walk among his people unprotected . . . Such courage is especially admirable in El Salva-

dor where 50,000 people, one out of every 100 citizens, have been killed over the past five years."

Another facet of this violent society is the right-wing death squads who show a blatant disregard for human rights. Here, Duarte has set up a commission to investigate death-squad activities. Considering such bold steps towards peace, dialogue and social justice, one can begin to understand the danger surrounding President Duarte.

Instability is the reality of many places in the Third World such as El Salvador. Democracy has enemies on both the right and left. Rather than polarize these two extremes, Duarte is trying to pull people together in conversation with social justice as the objective. One extreme calls him a communist, the other extreme calls him a powerless puppet of elites.

Father Hesburgh notes that more important than Duarte's political position is the fact that he has had to work to enable meaningful political dialogue in his country. Hesburgh reminds, "He's paid his dues in pain and suffering and exile." □

By Dan Stewart

Dan Stewart is a senior in the Program of Liberal Studies from Lake George, New York. This is his first contribution to Scholastic.

# A Physicist Finds Fault with FRAGMENTATION

## An Interview with David Bohm

On April 9, 1985, the University of Notre Dame was honored to host the theoretical physicist, David Bohm, who delivered a lecture dealing with the developments of 20th-century physics. Bohm is one of the foremost physicists in the world, having had close contact with Einstein, Oppenheimer and Krishnamurti. Behind Prof. Bohm's gentle and distinguished exterior lie the thoughts of a true revolutionary.

Professor Bohm's forty years of research in physics and philosophy, both at the Lawrence Radiation Laboratory in Berkeley, and in various positions at Princeton, convinced him that the present approach of seeing the world as composed of independently existing parts does not work very well in physics. "In both relativity theory and quantum theory," states Bohm in the introduction of his work *Wholeness and the Implicate Order*, "notions implying the undivided wholeness of the universe would provide a much more orderly way of considering the general nature of reality." Modern science always assumed that reality at a basic level consisted of independent atoms, but Bohm notes that recent quantum theory shows that an atom behaves as much like a wave as a particle, and perhaps could best be regarded as a poorly defined cloud, dependent for its particular form on the whole environment, including the observing instrument.

In the face of these results, Bohm presents a hypothesis based on the belief that reality, at its most basic level, is a whole which is indivisible and is in an unending process of

movement and unfoldment. In this implicate order, particulars are dependent on the whole for their form and meaning, so that any element contains enfolded within itself the totality of the universe. Bohm notes that such a view will help explain non-local causation, something that the atomic view cannot handle. Though Bohm's thoughts have profound philosophical relevance, especially with respect to the relationship of mind and matter, it has always been Bohm's claim that science itself demanded a new world view.

“X”

This particular interview is not intended to deal with physics, but rather concentrates on the implications of Professor Bohm's view on education. Professor Bohm is deeply concerned with the implications of the fragmentary world view on society, and claims that trying to live according to the belief that fragments of reality are really separate, has led to a growing series of urgent crises. How we educate ourselves and our children will ultimately determine how we view the world. As long as we continue to look at the

world as really divided, then the world will conform to that illusion. Scholastic: Prof. Bohm, would you please tell us about your own education. Many of us who are familiar with your work are particularly taken by the diverse range of your thought. In this age of specialization, it is rare to hear someone with a background in physics dealing regularly with philosophical and educational issues. Is this diversity of interests a result of your education? Professor Bohm: Well, it's hard to say. I think my interests were fairly broad from the beginning. I became very interested in science when I was quite young, at the age of 12 or so. My first interest in science arose when we had an astronomy book in class in fourth grade. By the age of 12 I went to the library quite a bit and read books on chemistry and physics, and I used to talk things over with friends. Then I went to the Pennsylvania State College. I think there the advantage was that we had a very small physics department: there were only four students. So you had a few friends to talk things over with—this was very important. The ability to just talk things over was a key part of the education. You see, when I got to Cal. Tech. I found the situation quite different, it was highly organized and there was a great deal of pressure and competition—exams all the time. I found that the people were not as interested in the subject, they were more interested in passing the examination. And then I went to Berkeley with Oppenheimer; there there was a lively group of people with whom to talk things over. They

had seminars and so on. So I think that in general the basic point is to have people around who are really interested, talking things over.

Scholastic: Exactly what work are you doing in education?

Professor Bohm: Yes, well, I have always been teaching and writing articles. I have not specifically directed my work toward education, but I have always been interested in trying to explain what I am doing to the general public.

Scholastic: Expanding on that point, it seems that in some of the questions that you have been asked, both this year and last, there exists a view which refuses to accept your hypothesis because it does not point to new experiments. In education and life in general, however, the effects of such a hypothesis seem to be profound. In your book: *Wholeness and the Implicate Order* you point out that there are two opposing world views: that of fragmentation and the view of wholeness which you propose. Moreover, you claim that living according to a fragmentary world view leads to problems such as estrangement, pollution and economic and political disorder. How does your wholistic approach alleviate those problems? And what sort of educational view would you suggest to promote the recognition of this wholeness and implicate order?

Professor Bohm: The first point is that some of the ideas that I have proposed will make the whole subject of physics more intelligible, more easily understood. So that it can be grasped more broadly, and is not a sort of esoteric subject that only a few people will understand. I think that this is important because science now plays such a key role in life. By concentrating only on getting results and not worrying about whether one can understand things in a simple way, you tend to increase the fragmentation as well as making the subject harder to understand. More generally, a view of wholeness will favor a relationship between people. You see, there's a general tendency that if you feel that the whole of nature is broken into fragments, you would say that it is only natural that we should be alienated in a similar way. In fact, people have used that sort of reasoning for a long time; according to the way they think nature is, that's the way they say human beings have to be. So if you concede that there is no reason to suppose that nature is fragmented, then that

reason for fragmentation [in mankind] ceases. For example, suppose you have this theory of evolution which pictures all life as an eternal conflict for survival, which will then favor that form of society [i.e., one that is constantly in conflict with other societies]. That would tend to fit the view of atomic physics, so they all sort of fit together. But if you have another view that says this is not the whole story, then you will change people's thinking. And according to how people think, that will be their action and their being. Scholastic: Have you had a chance to consider a possible curriculum for a school? As you have just pointed out, it would be not beneficial for a school to just teach "facts, facts, facts," similar to the one presented in Dickens' *Hard Times*, because that would misrepresent nature and institute a fragmentary world view. Would you claim, therefore, that it is necessary to teach the metaphysical considerations which underlie an objective theory such as evolution? Professor Bohm: Every theory contains metaphysics. The present theories of evolution contain a certain kind of metaphysics, and fragmentation is a form of metaphysics. Metaphysics is merely contained in a statement about everything. Any theory which says all is "X" is metaphysics. We are inevitably going to have metaphysics in our thought—common sense is full of metaphysical assumptions. Much of this metaphysics will be inadequate and confused, so I think that it is necessary to have an attitude of being able to question our metaphysics in education, to be aware that there is metaphysics and to be able to question it and change it. That should be a basic part of education.

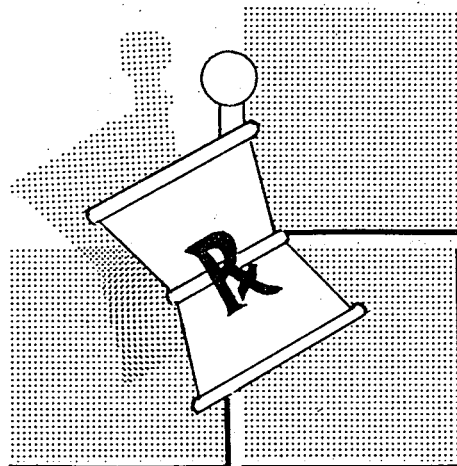
Scholastic: So you would say that in just teaching "facts" one tacitly assumes the fragmentary world view, and instead you would ask that education look more closely at initial assumptions and deal more with the development of creativity, then the memorization of facts.

Professor Bohm: Yes, one should be more aware of these assumptions, which are things taken for granted without our knowing it. I believe that creativity, to a large extent, is the ability to question things that have been taken for granted. The principal barrier to anything new are all those past assumptions, which we are now no longer aware of.

Scholastic: In your book *Wholeness and the Implicate Order* you claim

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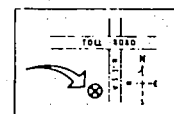
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that progress is made when one's mind breaks out of its relatively distinct position in the world and, through a moment of insight, comes in contact with the flux of reality, which gives the mind a new orientation in its determination of relevance. How is it possible to teach such an insight?

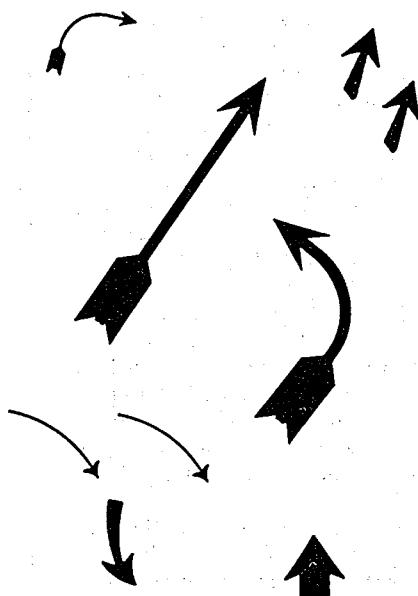
Professor Bohm: I think that it is a matter of participation, you can't teach it [insight] as a subject—as content. But rather it must come about through participation: creating an atmosphere or spirit in which people are able to have insight. The teacher has to be, himself, in that spirit. The question is whether he can bring the students into it. That requires a certain freedom of dialogue. I think one of the major aspects of my education was that I was in a situation where we had a chance to have a lot of discussion, and where the students were interested in the subject. There were only a few of them but that was enough to make all the difference.

Scholastic: My next question has to do with religion in education. It seems that a growing assumption of the secular enlightenment is that religion is the type of issue that can be taken out of education and reduced to a private sphere without any adverse consequences, just as a part of a machine can be removed without changing its essential character. Since you have rejected this Cartesian notion of separation, what place do you see for religion in education?

Professor Bohm: Well I think that this is a subject that requires a lot of attention. Your question is what is religion. Well, I think that one of the reasons why people began to take religion out of the public sphere was that there was so much division in religion. You see, religion has fallen into fragmentation, that is one of the problems. Religion has to do with wholeness—man has a basic urge towards wholeness. This [religion] deals with absolutes, and in making statements about the absolute, there is a tendency to make them non-negotiable. And if someone else makes another statement about the absolute, then the two cannot have a discussion. There's where the problem is. Many people have felt that such issues could not be handled in the context of education. That perhaps is the reason why there was an attempt to separate the religious and the secular.

Scholastic: I agree with you that the problems of fanaticism were one of the main reasons for the separation of religion from the temporal, but do you not agree that when one takes religion out of education one creates a void, and that void is quickly filled by a sort of scientism. So by avoiding religious considerations, one tacitly acknowledges the fragmentary world view.

Professor Bohm: Yes, that is another tacit view about the whole: if you say that the whole is fragmentary, there is still a view about the whole, which again is metaphysics. The difficulty is then that man's urge toward wholeness has been left a void, and people are looking to satisfy it in other ways. So I think that this is a difficult question. I think to solve it, it would be necessary to have what I call a dialogue among religious beliefs. I think that as long as people will stick fanatically to religious beliefs, there will be no way to solve it. If people could



listen to each other and have a genuine dialogue, then it might be possible to bring them together.

Scholastic: If one could develop an educational philosophy that directed

a dialogue at questions of meaning, and went beyond mere fact and the positing of dogma, then it seems that one would have attained a system that was actively neutral to religion and yet allowed for the accommodation of religious considerations.

Professor Bohm: The least you could do is to study religions and have a dialogue among them. I think that would be possible. Mrs. Bohm: I was wondering if perhaps you should bring in the notion of the religious feeling. Professor Bohm: the feeling behind the religion; it is the urge people have to try and find meaning and wholeness in the world and of life. I think that in a dialogue people will be open to that, not studying it as a subject but by trying to be open to all feeling.

Scholastic: One question that arises when one deals with educational philosophies is the view of the child's nature. Some people have seen children as a blank slate on which knowledge should be imposed, others have argued that children have certain instincts which must be recognized in the learning process. What is your view of nature?

Professor Bohm: I think that everybody gets a tradition from their culture, it is made part of our thinking. I think that the child does have a natural curiosity—the wish to learn. And it can get conditioned by the environment, some conditioning is necessary, for example: not to cross the road in front of automobiles. But then there is this other type of conditioning: all sorts of things taken for granted. I think that what the child is depends upon what the adult is. The child will be limited by the culture of the adult, and if they change the child will also change.

Scholastic: But you still believe that the child has the ability to break into a new order?

Professor Bohm: Yes, provided that he is not discouraged by certain tacit assumptions. Pressures put on you and so on. There has to be an environment in which this [the ability of the child to creatively seek a new order] can happen. This will not happen unless the people who are teaching can participate in it too. I think that the child's mood is to participate in whatever culture happens to be there. Whether that culture be fragmentary or something else.

Scholastic: As my last question, Prof. Bohm, I would ask if you have any suggestions for graduation students in the liberal arts, who have to find a job in a highly specialized and fragmentary world?

Professor Bohm: You have to sort of find your way in a world like this: Find a peculiar place where your education will be useful. □



# ELAN

## THE ARTS

# A Letter From Moscow:

by D. Scott

A recent visit to the Soviet Union opened my eyes up to a fact that should have been plain to me all along: people are the same everywhere. It is only the setting, the circumstance, and the politics which differ. Whether in the US, the UK, Morocco or the USSR, people have the same needs and capacities for friendship, love, security and freedom.

For me, this realization required a trip to the Soviet Union and the friendship of six young Muscovites. We met the first full day I was in Moscow. I was with Pierre, a 23-year-old French-Canadian, and we encountered them—six laughing and slightly tipsy young Russians—singing Beatles' songs arm-in-arm and celebrating a birthday. Their beaming faces and obvious love for life contrasted sharply with the darkened streets and grim expressions of their comrades filing past. Soon we were talking, and shortly thereafter Pierre and I were taking our turn toasting the birthday, our new friends and the days of detente.

When the bar closed at 11:00 p.m., we had no place to go, and the young Muscovites began to talk hurriedly in Russian, attempting to find a solution. Finally, they turned to us and explained the situation. In the Soviet Union, prolonged contact with Westerners, though far from illegal, is not encouraged. And further, we were told that one of our Russian friends had a father who was highly ranked in the Communist Party and in the government. They explained that if they were seen with Pierre and me for long periods, it would be noted on their files. Such a notation would be especially harsh on the one whose father was powerful, for both father and son would be reprimanded severely. As a result, our six Russian friends were fearful of being seen with Westerners and of being trailed by the KGB.

They informed us that Pierre and I were the first Westerners they had ever really talked to for longer than the usual brief and shallow exchange. They then spoke of the friendship that had so quickly developed between us, emphasizing its importance

to them, and they finally asked us to return to their apartment with them, flatly stating that our friendship was worth any risk or possible black marks which might appear on their files. They wrote down an address and instructed us to meet them there in an hour.

Pierre and I arrived in a taxi one hour later with enough vodka for two and enough nervousness for ten. Fifteen minutes later, a van drove up with a uniformed man behind the wheel, and we were whispered into the back by our friends. We proceeded to drive a few kilometers into the country, past police checkpoints where the uniform and the insignia on the side of the van whisked us through. I realized the risk my Russian friends were taking, and I sensed the value that my foreign companions placed on our friendship through the sacrifices they were willing to make in order to keep our friendship alive.

In a small house planted in the Russian countryside, we continued to delight in one another's company. I understood that they used this place as a retreat from the depression of work and from the repression of the state. We laughed, drank, sang with Paul McCartney and John Lennon, and talked throughout the night. I showed them how Westerners dance, doing my best to mimic Elvis Presley and John Travolta gyrations; and Pierre exchanged jokes, all of which translated like bricks. They in turn opened up their lives for us to see, speaking of their worries, fears and hopes. They asked us about the West, and their questions were filled with the hope that they would someday be able to visit. Our replies to their queries acted like potent drugs: it was painful for them to hear about the world "outside," yet they could not help but hunger for more.

We also spoke of our friendship and of the love we were growing to have for each other, and it seemed tragically ironic that we were supposed to be enemies. Up to that point in my life, I had cried very little. In fact, I had not cried for a very long

# Life Is Life

time, but as the sun rose the next morning, after an entire night of pouring myself into this unexpected friendship, I found myself crying with these people. I cried for their inability to travel. I cried for our mutual inability to transcend the politics of our situation for more than my three days in Moscow. And I cried for our inability to meet again in the future at any time we desired.

For the three days and two nights I spent with my Russian friends, we hardly ate or slept. Instead, we survived off of Russian tea in the morning, Russian vodka in the evening, and we voraciously fed off of each other's conversation and range of experience. I found myself closer to these people than I have felt toward many of the people with whom I have spent a lifetime in the West. I reveled in their openness, their affection, their acceptance of me as a person rather than as an American cloaked in red, white and blue.

The time arrived when we had to start saying our goodbyes, and we exchanged gifts. Pierre and I gave them everything that we had in our possession—our watches, jeans, shoes and T-shirts. They gave us personal items—Russian art, Russian dolls, wooden tea sets. The monetary value of all these gifts was unimportant to us. What was important was the value we all felt toward the friendship which bound us. These Soviet friends had changed me in a very radical way, for I now know as they do that people are the most important thing, more important than material possessions, more important than ideology, more important than even politics and the state.

In the final hours before Pierre and I rejoined the tour and boarded the train for Leningrad, our friends warned us that they could not see us again. They said that because we had broken away from the group and from supervision for three days, we would be immediately under suspicion and would be watched for the rest of our days in the Soviet Union. Our goodbye was to be final. And just as they had said, Pierre and I were questioned extensively upon our return to the group by Soviet

authorities and were threatened with deportation if we left the tour again. We were told that we had not been acting the way "guests" in the Soviet Union should act.

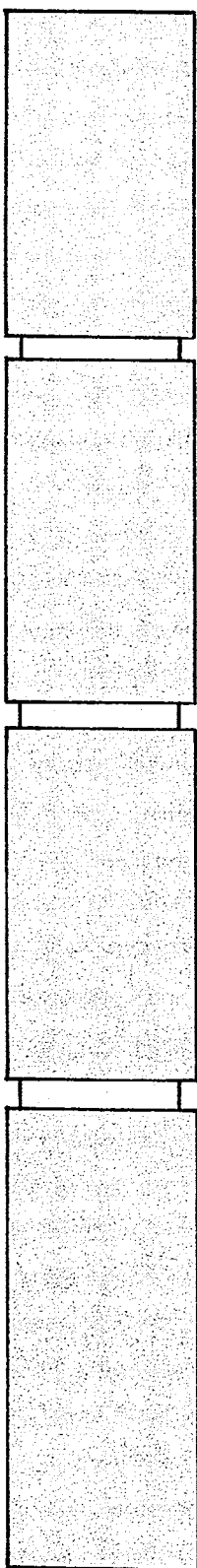
Whenever I read of the Soviet Union or of the arms talks in Geneva, I am haunted by the faces of my friends. I no longer see the USSR as an antagonistic, monolithic body. Rather, I now see the many faces behind the scowling Soviet mask. I also know that my Russian friends see faces and feelings behind stories of the United States. Perhaps what is necessary is for the leaders of both sides to see behind the other's mask, to see beyond missiles and statistics and find the people behind. Only such insight, I believe, will lead to reconciliation and peace.

In the meantime, though, I am still haunted. I see all their faces gathered around me, saying goodbye for that last time, not knowing when, if ever, we should meet *again*. I tell them once again of my hope that they, one day, will be able to see me somewhere outside of the USSR, a day when we will all have equal freedoms. My friend, the birthday boy of two days before, is greatly saddened and says: "We have an old saying in Russia . . . 'life is life.' " And then, after a pause, he says, "but we will always remember. . ." □

—D. Scott

*EDITOR'S NOTE: This is the true account of a Notre Dame graduate in the Soviet Union. D. Scott graduated from Notre Dame in the class of 1984, but his name has been changed in this publication in order that the involved parties may be protected.*

# Don Vogl: *New Work*



Don Vogl's work, exhibited at the Snite Museum of Art, represents a palatable entrée of large abstractions, watercolor landscapes of the American West, and small ceramic sculptures. This exhibit provides a lyrical experience with whimsical overtones introduced especially by the ceramic pieces. In addition, the ceramics and in particular those representing birds in flight display the sensations of weightlessness, airiness and lightness found in the large abstractions.

The acrylic paintings, executed on a large scale, present subtle references to landscape. Some of them in fact refer to the smaller watercolor landscapes which in many ways serve as studies for the larger works. However, the feeling of lightness and the ethereal qualities are especially exemplified by the large paintings. Here the viewer's perception of flying through clouds, or swimming under water is the result of captivation with the atmospheric effects created by Vogl's painting process.

Looking at these abstract paintings the viewer questions whether the canvases are just about atmospheric effects and their reference to landscape. The artist's interest in color, colored shapes and their fusion into "atmosphere," is the most easily discernible aspect of his work. This interest is obviously dependent on the painting process utilized by Don Vogl. It is the pouring and dripping of paint, the manipulation of stained areas and the way they disappear into each other that creates the

overall feeling of atmosphere

However, I would propose that Vogl's work is not only concerned with ethereal qualities reproduced on canvas, but it is also engaged in introspection, an inquiry about the art of painting. Each large abstraction seems to question its purpose. Is each picture meant to be an abstract depiction of a scene? Is it a depiction of sky, land, water, etc. . . , or is it just a canvas that has been stained by a number of different methods? The answer is repeatedly given by the paintings themselves.

In a few of these pictures, like the "Aurora Borealis" and the "Melting Iceberg," the artist has left areas of canvas unstained, peeking through the drips and smudges that articulate the surface. Iconographically, that is in terms of understanding the landscape, the unstained areas are sometimes arbitrarily placed in compositional cooperation with the stained areas, and sometimes through their position significant contribution is made to the landscape feeling. More importantly, however, these unstained areas serve as constant reminders of the inherent flatness of the canvas. Moreover, their introspective nature is expressed in the way they describe the painting methods of the artist. They remind the viewer that these pictures are made of canvas and paint which is applied by pouring, dripping, brushing, and smudging.

Another step toward the assertion of the flat support (the canvas) is

revealed by the calligraphic lines drawn on the surface of some of the paintings. In "Flagman" and in the other abstractions, these lines which have been drawn with ball-point pen, acrylic paint, pastels, and crayon, serve a double role. On the one hand they seem to belong within the illusionistic space created by the atmospheric perspective of the stained surface. The lines comfortably exist within this space and they even emphasize the sensation of weightlessness apparent in all the paintings. On the other hand it is clearly evident that these marks were applied on a stretched canvas and they exist as reminders of the support's flatness.

Finally in "Whether Or Not," a gesture of whimsical precariousness, Vogl states that painting is nothing more than canvas, paint, and whatever materials the artist chooses. This time it is a clear, glass graduated tube that destroys the sense of space established by the careful staining of the canvas. The visual game played here has punch and conviction. The viewer wants to see the painting as a scene with deep space rendered in aerial perspective, but the glass tube, attached to the canvas with thread, and the shadow it casts reiterate the flatness of the picture. "Whether Or Not," more than any of the other abstractions, elaborates on the theme of painting about painting in a whimsical but lyrical manner, which pervades Don Vogl's exhibit.



The other side of Oz.

You find my face bobbing pale in that beige sea,  
And we wade towards each other through  
Punctual Japanese.

I'm the only one among these mountains  
Who thinks in your language  
And can hear the color of your dreams.  
You're the boy who wore green eyeshadow  
To meet my mother for Sunday brunch.  
An awkward embrace finds itself  
A Pacific reunion by the baggage claim,  
Drawing stares from more polite travelers  
Whose touch is kept behind closed eyes.  
A lifetime of crossings:  
Atlantic, Thames, Channel, Sea of Japan,  
To reach this moonlit lagoon  
Mirrored in your eyes.

Carolyn Lee Gray

Reflections on  
the Sacred Heart Church Spire  
at the University of Notre Dame

Beadily with cheesy eyes  
he peers from out the hands of time,  
While numbers mark the pupils round  
as he unblinkingly will chime.

Mark one! He speaks. The voice resounds  
o'er shingle, brick, and glass it bounds.  
Mark four! He roars. The piercing sound  
comes forth when lashes circle round.

None escape his knowing stare.  
On all will fall his amber eye.  
Four in all his faces be  
beneath his hat that wounds the sky.

Mark two! He sings. And whispers me  
from far above the breathless trees.  
Mark three! He rings. And simply sees,  
for he has gills but cannot breathe.

He feeds on clouds and mist at night  
this beast, the keeper of the time.  
I know him well; he stole my heart  
for he's the Wizard of the Rhyme.

By S. Houk

HAIKU POSTCARD

Afternoon nap

Nested like spoons in a tatami  
drawer

Happy in Japan  
Carolyn Lee Gray

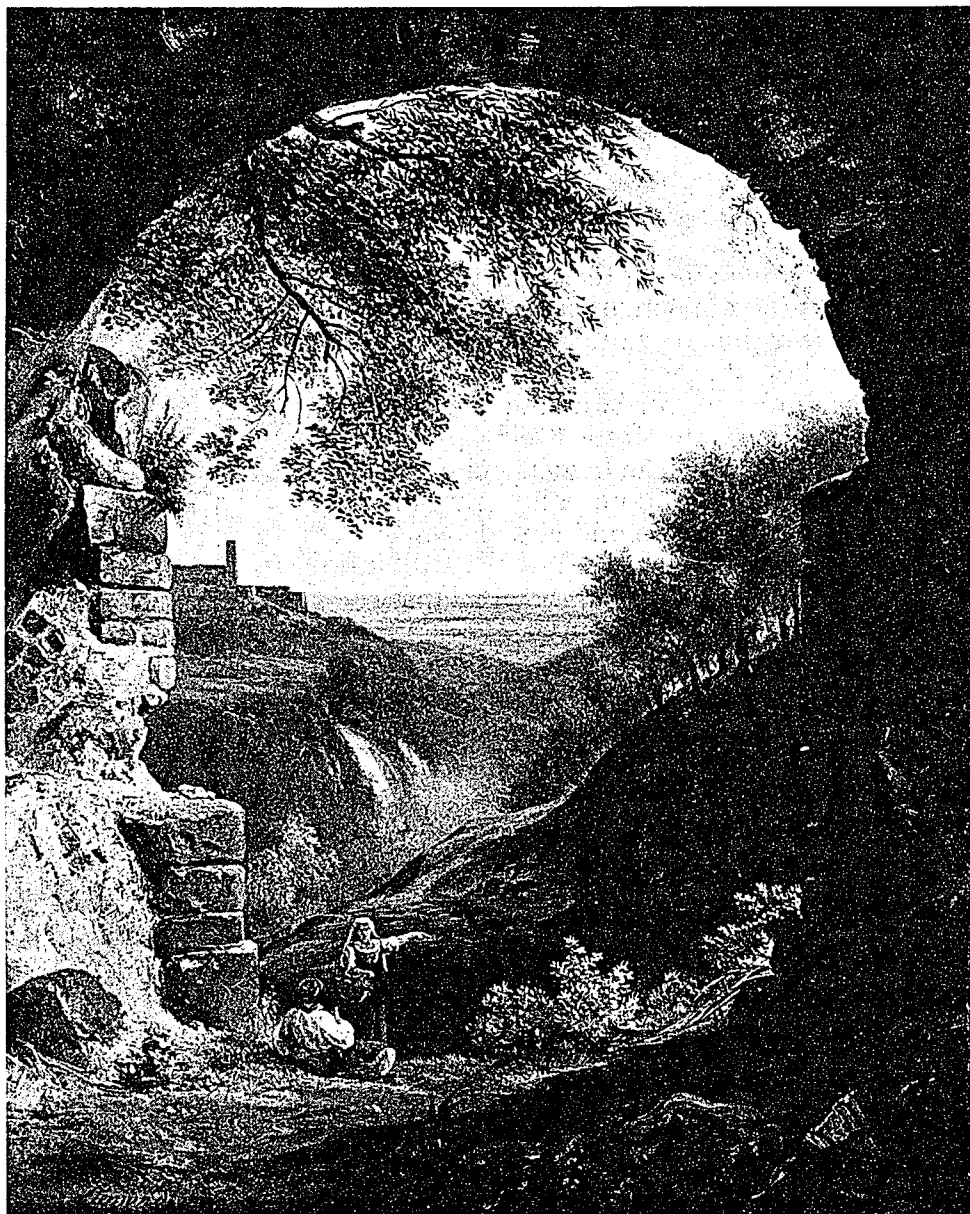
### Craft Show at ZOOFEST '85 at Potawatomi Zoo

If you are a crafts person who would like a unique opportunity to display your work, then the Craft Show at ZOOFEST '85 is the place for you. ZOOFEST, a fun-filled weekend for the whole family, is being held June 8 and 9 at the Potawatomi Zoo in South Bend. If you would like the chance to participate in the craft show, call the zoo at 288-4639 for more details.

### NATIONAL EXHIBITION

Deadline: July 12, 1985

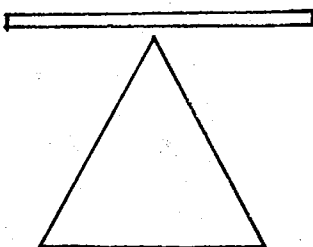
The Woodstock School of Art in Woodstock, New York, is hosting its Third National Exhibition and is opening up the spoils to all artists living in the United States. Cash awards of \$1,000.00 or more will be awarded to the juried winners. All two-dimensional media are acceptable, and all entries must be submitted in standard size 35mm slide form. A maximum of two slides may be submitted per artist.



### PUNCHY POETS

Deadline: May 15, 1985

*Wide Open: Magazine of Poetry* is tossing up \$150.00 to the best selected poet in its fourth poetry contest of all time. *Wide Open* prefers "short poems with punch," but is open to all forms and styles. Even previously published poems may be entered, if so noted.



### ARTS & CRAFTS

Deadline: May 10, 1985

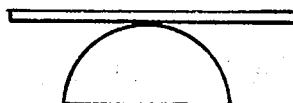
The Hobart Arts League of Hobart, Indiana, welcomes student and faculty artists alike to participate in the Sixth Annual Lake George Fine Arts and Crafts Fair to be held on June 8-9, 1985. Submitted work must be original and completed within the last two years, and three slides or photographs of each submission must be sent with the application.



### POSTER DESIGN

Deadline: May 3, 1985

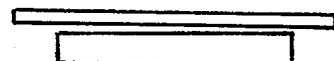
All amateur and professional artists are heartily welcomed to enter the 1985 Duneland Harvest Festival Poster Design Contest and claim the \$100.00 prize for the winner. This year's Festival will focus on Northwest Indiana with an emphasis on turn-of-the-century history, farming and crafts. There is no limit to the number of entries any one artist may submit.



### COLLEGE POETS

Deadline: June 1, 1985

Undergraduate poets currently enrolled full time in a four-year American or Canadian college or university are eligible to win up to \$200.00 in the Lyric College Poetry Contest. A \$100.00 second prize will also be offered, as well as a \$50.00 third prize and a \$25.00 honorable mention. Entries must be original and unpublished, written in traditional forms (preferably with regular scansion and rhyme), and must not exceed 32 lines.



## SHORT STORY WRITERS

Deadline: July 31, 1985

*Stand Magazine*, an international literary quarterly based in the U.K., is hosting its second international Short Story Competition. There will be a first prize of \$1,250.00; a second prize of \$625.00; a third prize of \$325.00; a fourth prize of \$175.00; and a fifth prize of \$125.00, and there will also be non-cash prizes awarded to as many as twenty runners-up. Submitted pieces must be the original work of the artist, cannot have been previously published or broadcasted, and the pieces cannot be under consideration elsewhere at the time of the competition.

## FILM FESTIVAL

Deadline: May 3, 1985

The Sinking Creek Film Celebration proudly announces its 1985 Competition for U.S. Student and Independent films in 16mm. The Competition will be divided into three categories: Young Filmmaker (18 and under), College Filmmaker (Undergrad or grad), and Independent Filmmaker; and a total of \$7,000.00 will be awarded to the juried winners in cash awards and rentals. Other cash awards will be given to the films which best express social concern through animation, which most appeal to children, and to those which deserve merit for their experimentation.

## PUZZLED ARTISTS

Deadline: May 3, 1985

Artists of all types and sizes are cordially invited to compete in the Hallmark National Jigsaw Puzzle Design Contest. Hallmark is looking for completely original designs of all types and all media, from quilt patterns to photographs. Submissions, which must be sent in 2x2 color slide form, should have good, strong color treatment, exhibit a subject of interest, be aesthetically pleasing and be intricate or involved in some way. And, says Hallmark, the submission must be "fun." This, of course, is open to the artist's interpretation. The first place winner will receive \$1,000.00, the

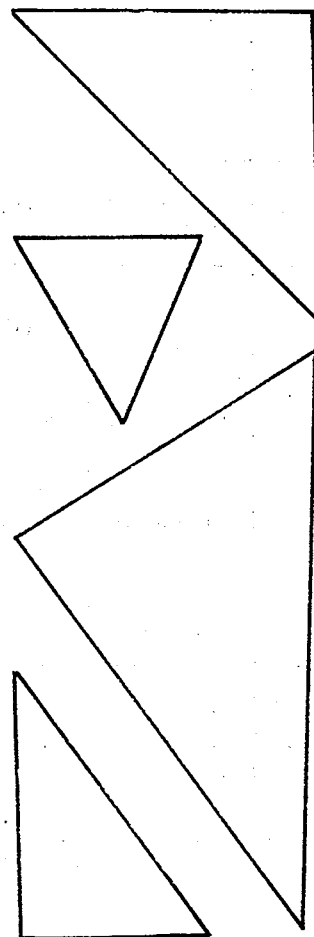
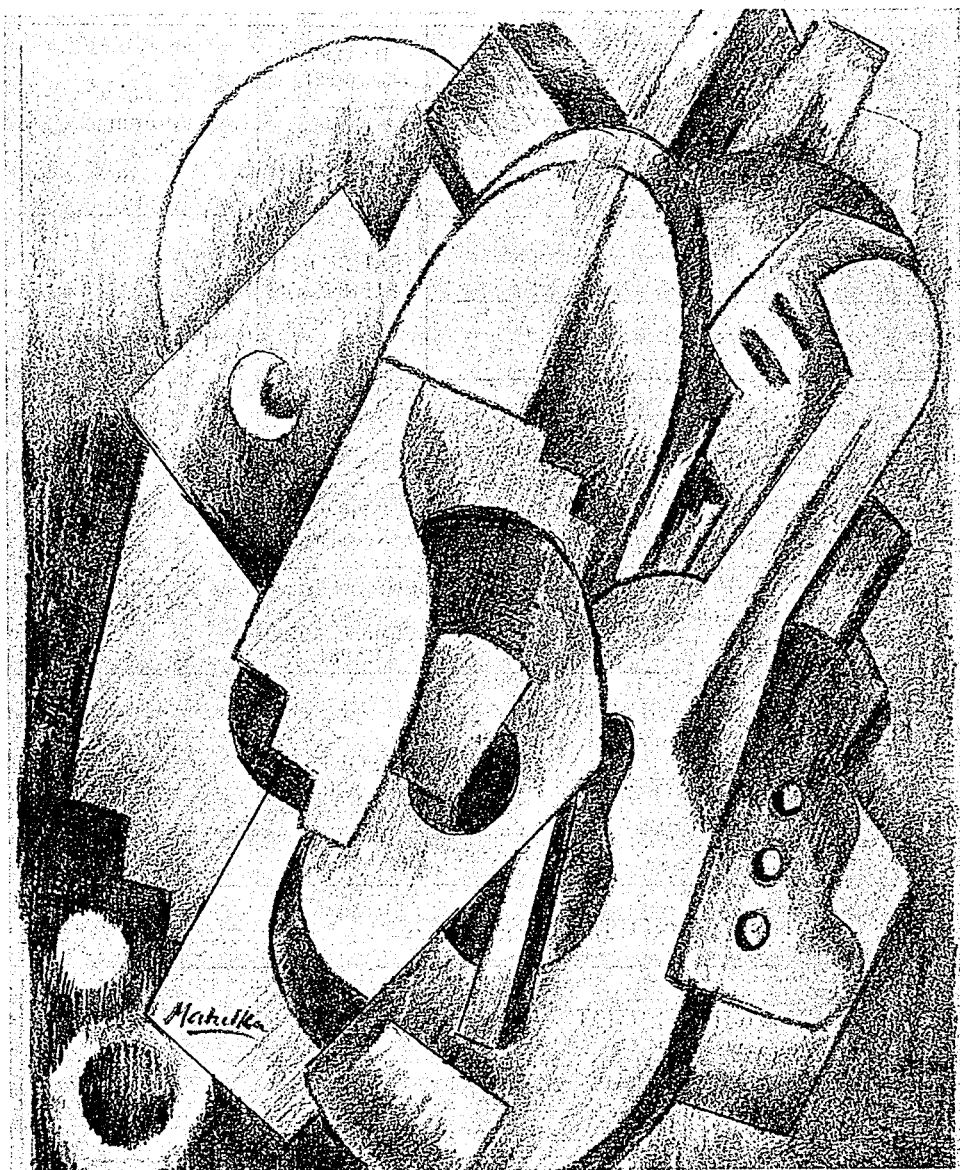
second \$750.00, and the third \$500.00.

## WATER BASICS

Deadline: May 31, 1985

Aqueous '85 is calling for entries limited to water based media executed in an aqueous manner on paper or board. Last year the competition netted \$16,405 in awards, and this year, Merit, Purchase, and Travelling awards will also be given to deserving works. Work exhibited in any earlier Aqueous or Totally Transparent KWS competition is ruled ineligible. A catalogue of the exhibition will be mailed to each entering artist.

For more information concerning any or all of these competitions, contact the Fine Arts people at *Scholastic*.





# WSND

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
7:00	DAYBREAK						8:00  Sunday Morning (APR) *
9:00	MORNING CONCERT					children's hour	11:00
12:00	NEWS						
12:15	MERIDIAN					The Opera Box (APR)	Sunday Morning Concert
1:00	Chamber Masterworks	Netherlands Concert Hall (APR)	Baroque and Before	The First 50 Years	20th Century Masters	SATURDAY AFTERNOON OPERA	
2:00	AFTERNOON CONCERT						Salzburg Music Festival (APR)
2:45	NEWS AND SPORTS						
3:00	San Francisco Symphony	Afternoon Concert	St. Paul Chamber Orchestra (Specials) (APR)	Afternoon Concert	Philadelphia Orchestra		
5:00	TAFELMUSIK (Business Times at 5:30 [APR])					New Releases	REQUEST PROGRAM
7:00	American Debate (APR) *	Music from Oberlin	Concert America (APR)	Collector's Item	Studs Terkel	6:00 New York Chamber Music (APR)	
8:00	In Performance	New York Philharmonic		Chicago Symphony	Evening Concert	REQUEST PROGRAM	ON STAGE
10:00	Jazz Gallery	EVENING CONCERT			High Performance Specials (APR)		11:00 Modern Music Hour
12:00	NEWS AND SPORTS						
12:15	NOCTURNE NIGHTFLIGHT						Jazz Nocturne
*These APR programs will begin in the near future							

# FM 88.9

## Chicago Symphony Orchestra

April 18

Leonard Slatkin, conductor  
Mark Peskanov, violin  
BEETHOVEN: "King Stephen"  
Overture, Op. 117  
HINDEMITH: Violin Concerto  
PROKOFIEV: Symphony No. 6 in E-flat, Op. 111

April 25

Claudio Abbado, conductor  
Carter Brey, cello  
TCHAIKOVSKY: Symphonic Ballad, "The Voevode," Op. 78  
SCHUMANN: Cello Concerto in A minor, Op. 129  
TCHAIKOVSKY: Symphony No. 5 in E minor, Op. 64

May 4

Sir Georg Solti, conductor  
SHOSTAKOVICH: Symphony No. 9, Op. 70  
BRUCKNER: Symphony No. 9 in D minor

May 11

Daniel Barenboim, conductor and piano  
BEETHOVEN: Piano Concerto No. 1 in C, Op. 15; Symphony No. 3 in E-flat, Op. 55, "Eroica"

May 18

Claudio Abbado, conductor  
Pinchas Zukerman, violin  
Ellen Shade, soprano  
BERG: Seven Early Songs; Violin Concerto; "Altenberg Lieder," Op. 4; Three Pieces for Orchestra, Op. 6

May 25

Claudio Abbado, conductor  
Yuzuko Horigome, violin  
David Schrader, Claudio Abbado and Mary Sauer, harpsichords  
BACH: Three Pieces from "The Musical Offering," BWV-1079; Violin Concerto No. 2 in E, BWV-1042; Three-Harpsichord Concerto in C, BWV-1064; Suite No. 4 in D for Orchestra, BWV-1069

## Studs Terkel Almanac

April 19

Foreign correspondent David Schoenbrenner discusses his book *America Inside Out: At Home and Abroad from Roosevelt to Reagan*.

April 26

Multi-media performing artist Laurie Anderson discusses her book and most recent recording, both entitled *United States*.

May 3

E. L. Doctorow explains his most recent work: *Lives of the Poets*.

May 10

The discussion features two short stories by John Cheever "The Swimmer" and "O Youth and Beauty."

May 17

Artist David Hockney discusses "Camera works," a collection of his experimental photography.

May 24

Soprano Galina Vishnevskaya has a fascinating two-part interview.

May 31

Galina Vishnevskaya finishes her interview.

## In Performance

April 15

Notre Dame Faculty Piano Trio

April 23

Notre Dame Glee Club

April 29

Laura Klugherz and Karen Buranskas—violin and cello recital

May 6

Karen Buranskas—cello recital

May 13

South Bend Symphony

May 20

Lyon Leifer—flute recital

May 27

Hilliard Ensemble Vocal Quartet

## On Stage

- |     |    |                     |        |
|-----|----|---------------------|--------|
| May | 5  | LEHAR:              | opera— |
|     |    | "Paganini"          |        |
|     | 12 | PFITZNER:           | opera— |
|     |    | "Palestrina"        |        |
|     | 19 | BERLIOZ:            | opera— |
|     |    | "Benvenuto Cellini" |        |
|     | 26 | HINDEMITH:          | opera— |
|     |    | "Cardillac"         |        |





# idle banter

by Anne Gallagher

Hi . . . How are you? I haven't seen you in a while, You're looking great . . . you've still got that tan from Spring Break . . . a little help from the tanning salon, maybe? Seriously though, I can't believe this year is almost over . . . we made it through four years and the alcohol crisis . . . oh, yeah, and administrative turnovers, but that was no big deal anyhow . . . not like the corrupt student government . . . it gave "*The Observer*" something to write about . . . by the way, how'd you like living off-campus? I guess I can see where you'd get tired of your own cooking . . . definitely Wendy's for a chicken sandwich . . . Chi-Chi's happy hour with free nachos, Shirley's for the late night cravings . . . I almost forgot that Lee's Ribs and McDonald's are delivering . . . Yeah, Campusview is nice. There were some major parties there this year. But underclassmen everywhere. Especially at Corby's and Bridget's. I've had to hit The Commons a few times and seek shelter with ex-abroad students in order to avoid the crowds. Wasn't there anything else to do; couldn't people have gone to a concert or something . . . REO, Foreigner or Kiss? . . . or to hear Mario Cuomo or the Sophomore Literary Festival . . . or go to yet another SYR . . . I know, but football and basketball seasons

don't last forever, especially ours . . . I have to admit that the roadtrip to the Purdue game was a really good time and the win over UCLA was awesome . . . And we did do some winning off the field. We put up a good fight against MS . . . A lot is going to change next year. Dr. Duggan resigning, parietals extended until midnight, lofts in Regina . . . a lot changing at SMC next year . . . but Dr. Bambenek will still be at breakfast . . . what are you doing next year? Going to Chicago to work with the Big Eight? You'll see all the former SMC's and Domers in Mass on Sunday . . . Being a Liberal Arts major, I'm either going to go to law school or go save the world . . . I haven't made up my mind yet . . . It will be strange to come back as Alums. We'll walk around like everyone knows us, feeling about as secure as a freshman at the ACC dance. Being nostalgic, we'll go to Senior Bar and leave big tips . . . Yeah, I wonder if people will remember me too. Maybe they'd remember us if we stole a bust of Rockne . . . but I'd rather have a team manager "borrow" me one . . . I won't forget you though. Let's try to keep in touch . . . and I'll be back, I know I'll be back. This year was too good not to come back for some memories.

# SCHOLASTIC

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