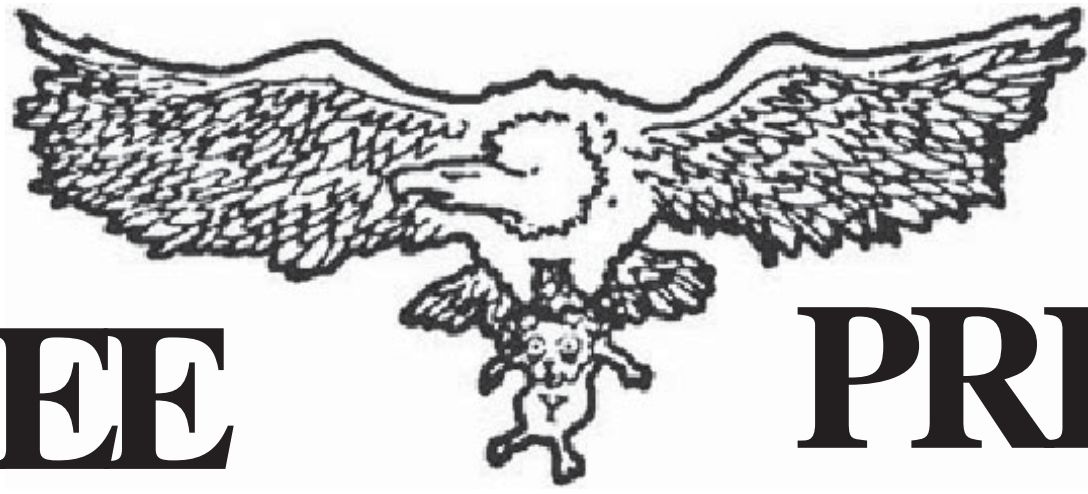


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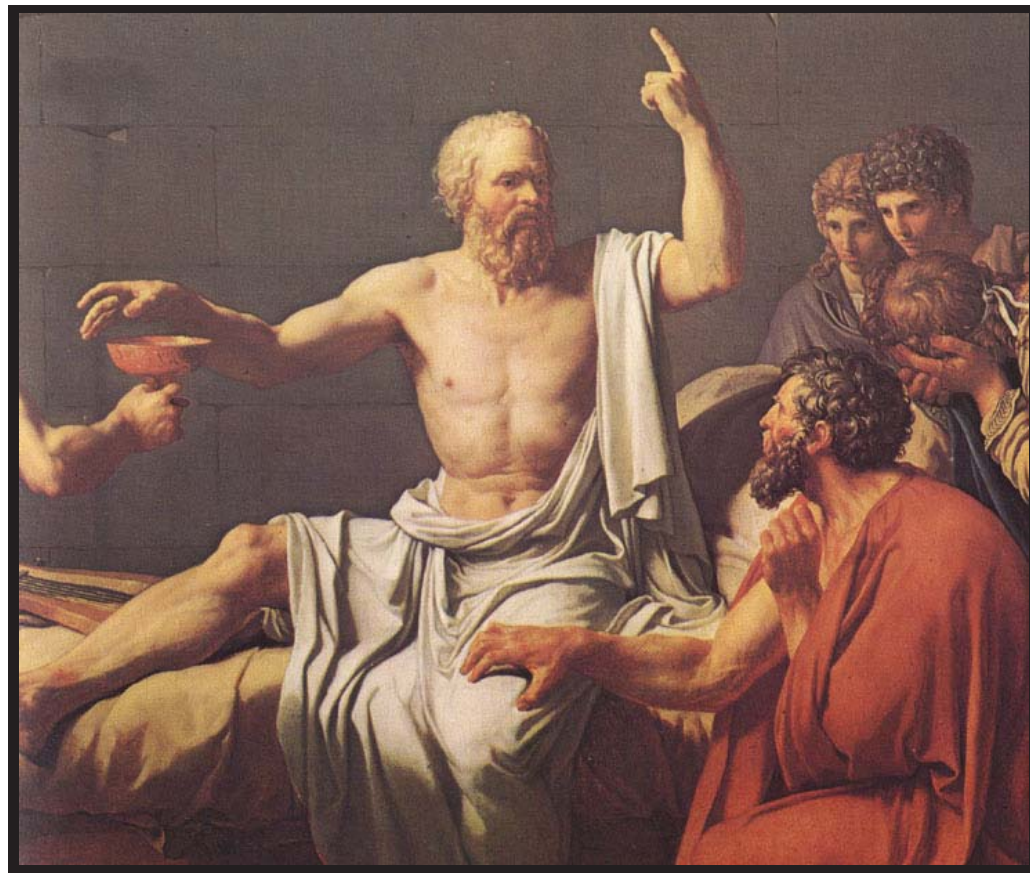
PRESS

COMMENCEMENT 2003

AN UNDERGRADUATE PUBLICATION

VOLUME XVIII, NUMBER 1

# Conflict of



# Interests

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EDITOR-IN-CHIEF

Nikki McArthur

PUBLISHER

Kenneth Freije

MANAGING EDITOR

Lea Oksman

SENIOR EDITOR

Adam Jenkins

CONTRIBUTORS

David Barnes  
William Britt  
William Chou  
Matthew Craig  
The Dormouse  
Gary Fernando  
Diana Feygin  
Dirk Huang  
Natalie Jin  
Daniel Koffler  
Casey Lee  
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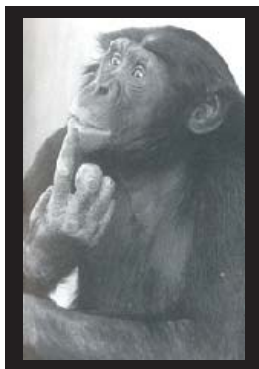
*The Yale Free Press*

P.O. Box 206574 Yale Station  
New Haven, CT 06520  
or e-mail [nikki.mcarthur@yale.edu](mailto:nikki.mcarthur@yale.edu)

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Media Watch • Yale Note

"It is precisely in journalism that ... the expansion and the diminution of education join hands. The newspaper actually steps into the place of culture, and he who, even as a scholar, wishes to voice any claim for education, must avail himself of this viscous stratum of communication which cements the seams of all forms of life, all classes, all arts, and all sciences, and which is as firm and reliable as news paper is, as a rule. In the newspaper the peculiar educational aims of the present culminate, just as the journalist, the servant of the moment, has stepped into the place of the genius, of the leader for all time, of the deliverer from the tyranny of the moment."

—Friedrich Nietzsche, *On the Future of Our Educational Institutions*

# You Get What You Pay For

*The inanity of free, universal higher education*

Imagine living in a country where public education is free of charge not only through the twelfth grade but also through the completion of an undergraduate degree. To most Yalies, who have set their parents' retirements back several decades in order to obtain Yale degrees, the idea of such a country is, of course, tremendously appealing. There are quite a few German officials, however, who would disagree.

For the past three decades, all public higher education in Germany has been free of charge. In order to increase his popularity prior to his re-election, German Chancellor Gerhard Schröder preserved this practice in law, making it illegal for state universities to charge students tuition for the classes required for a first degree. Despite the fact that he was merely encoding a pre-existing practice, however, six Christian-Democratic states have decided to challenge Schröder's law before Germany's Constitutional Court, arguing that because the responsibility for education belongs to the states, the federal government does not have the right to make such laws.

Why is it that officials in these states are upset about a law that merely requires that which they were already doing voluntarily? Well, it turns out that free education was not all that it was cracked up to be. The most obvious problems faced by German universities are the same problems faced by any government providing a free service: overcrowding and underfunding. However, free higher education is also the source of many more subtle problems.

Free higher education attracts not only students who are enthusiastic about education but also students who are drawn to college because they are unable to figure out what else to do with themselves. Thus, colleges in Germany became placeholders for students who were largely uninterested in receiving an education. This led to overcrowded lecture halls and an environment in which it was impossible for students to have any personal contact with their professors.

Additionally, eliminating the expense of receiving an education destroys the incentive for students who enjoy school to ever graduate. College is a time of difficult decisions. Many students go through two or even three different majors before finally deciding what are they wish to specialize in. However, most are forced to a decision by the fact that they cannot afford to spend more than four or five years in college. While this can occasionally be a bad thing — students sometimes make decisions that they later regret — this is often a good thing because it pushes students to make the difficult and procrastination-inspiring decisions that define one's college experience. As soon as the state of Baden-

Württemberg began charging tuition for every half-year of higher education beyond six-and-a-half years, the number of long-term students at public universities dropped by half. The state cannot afford to support hordes of aimless students as they pursue a decade of higher education.

Providing higher education free of charge to students also creates severe funding problems. German universities are now faced with poorly-stocked libraries and dated research facilities. Even public universities in America, which charge undergraduates for their studies, have difficulty paying for more than what is minimally necessary. Public universities cannot rely solely upon government funding if they want to stay competitive, or even to stay functional. Short of taxing people blind, no government can have that much money available.

Despite these objections to free education, hordes of German citizens in North Rhine-Westphalia, which is the most populous of Germany's 16 states, raised cries of protest when the premier at the time suggested the implementation of fees. These citizens argued that higher education should be available to everyone free of charge. Implementing fees would exclude some people from universities, making education dependent not upon intelligence but upon wealth.

This problem, however, can easily be addressed with government-sponsored scholarships available to academically gifted students who would be otherwise unable to afford college tuition. Additionally, the tuitions proposed by the six Christian-Democratic states fall far short of exorbitance. Baden-Württemberg settled on the figure of the mere equivalent of 550 U.S. dollars for the tuition increase noted above.

The protestors have little reason to fear that qualified students will be denied an education because of their income bracket. The real motivation behind their protestations, then, is a belief that higher education is a universal human right that should be unconditionally available to all who have the ability to pursue it.

However, there is a very strong argument in favor of some degree of exclusivity in university education; and while said exclusivity should not be drawn along the lines of wealth, the institution of fees at universities is tantamount to the rejection of the idea that higher education is a right that belongs to everyone.

What could possibly be wrong with extending higher education to all citizens of a nation? Why should we not believe that higher education is a universal right? It seems like this could only raise the level of education of the average citizen in a country, which will lead to improvements in both the technology and the civilization of the nation. However, this is not necessarily what occurs when the major-

ity of a nation's citizens feel entitled to a college degree.

When higher education is seen as a universal human right, it becomes a prerequisite for employment. Unfortunately, this does not mean that people become more educated. Rather, because public

as a place to tread water or as an evil necessary to the acquisition of employment. Professors faced with a classroom of unmotivated and uninterested students cannot hope to truly educate them, and this leaves truly interested students to suffer the consequences.

This is not to say that there will not be any good universities. Those universities with high academic requirements for admission can continue to improve. However, those who believe that higher education is a universal human right force academic standards

for some universities lower and lower. Thus, the public ends up paying to educate students who learn virtually nothing from four years in college.

It comes as no surprise to liberals in favor of viewing higher education as a right that conservatives would align themselves against this concept. However, the arguments against this viewpoint extend far beyond a position of snobbery and elitism. Viewing higher education as a universal human right reduces the value of college degrees. It creates a breed of students who are uninterested in their own education and come to college because it is expected or because it is a convenient place to kill time.

In addition to the empirically verified arguments against free higher education that are currently being touted by Christian-Democrats in Germany, another argument against free higher education should be seriously considered. Charging tuition fees undermines the idea that higher education is a universal human right, and the fight against this idea is a fight for preserving the integrity of college degrees.

NIKKI MCARTHUR IS EDITOR-IN-CHIEF

*Free higher education attracts students who are drawn to college because they are unable to decide what to do with themselves.*

universities have to be equipped to deal with both the most intelligent and the least intelligent students, they are forced to lower their standards. Thus, while some colleges continue to improve, others churn out a breed of students who deserve to be called anything but college graduates. They are unable to locate China on a map, cannot pick out a picture of the vice-president of the United States, and think that London is its own country. Turn on the Jay Leno Show any given night to see the proof in America.

Additionally, as soon as college becomes a prerequisite for employment, it becomes a test not of intelligence but of commitment. Employers reject those without college educations not because they are less educated but because they have shown themselves lacking in initiative and in the ability to stay focused in school. While a college education is about more than mere technical skills, colleges lose out when they are faced not with the task of educating students but with the task of forcing them to grow up.

Finally, if higher education is viewed as a universal human right, students will not appreciate the education that they are receiving. They will view college either



*Disincentive*

## LETTER TO THE EDITOR

To the Editor:

I would like to express my strong disagreement with the sentiments of Ms. Oksman's article in the current issue. She writes: "Political and philosophical values alone never made or kept a people." It is certainly true that for the examples she cites of the French, British, and Japanese, those nations have not had a consistent political philosophy throughout their history. It is not true, however, for the United States, which is the subject of her article. The United States, besides a nation defined by physical borders, is a nation defined by an ethos of liberty, political pluralism, and democratic republicanism. In fact, America became the first nation defined on ideological rather than territorial grounds.

Inasmuch as this is true, America is not just the sum of the laws currently enacted by our government. Since people have different conceptions of what America means (for those on the Right, it often means the protection of an individual's or a community's liberty, while for those on the Left it often means equality), they also have different conceptions of whether the current policy enacted by our government is in step with the ethos they believe to be essential to our nation. As such, statements like "I hate America," though silly, are expressions of disgust with current policy and not the ideals they believe America stands for.

*Yevgeny Vilensky TC '03, Editor-at-Large*

# Love It, Don't Leave It

Lea Oksman • *What is an American?*

Is it anti-American to be anti-war? It is tempting to dismiss the question as a matter of petty wordplay. However, it seems crucially important for one's political education to understand the issues involved.

We have seen in the last few months a number of ways to oppose the war on Iraq. The first, and least interesting, is the selfish way. Some people feared for their loved ones in the army; others worried about terrorist reverberations in their home towns; and still others just did not care to confront with rational argument the bad taste that the thought of war leaves in any civilized person's mouth. These were certainly not the most patriotic of attitudes; but to label them American or anti-American one would have to lift them above the gut level at which they were formed.

Many others opposed the war because they believed it to be not in our nation's interests, or to be doomed from the start. It is hard by any stretch of the imagination to call those objectors anti-American, even if one defines anti-Americanism as strictly the act of disagreeing with American policy. After all, American policy is formulated by people who often disagree with each other for prudent and patriotic reasons.

There were, however, a few ways in which the war was opposed that were truly anti-American. There were those who openly declared their hatred for American ways — they burned flags and called out anti-imperialist slogans. It is no great accomplishment to certify as anti-American people who would say so themselves; indeed, the only thing these people have left to do is pack up and depart for one of the many non-arrogant, non-imperialist, peaceful nations where the rivers flow with milk, honey, and dollar bills. God only knows why they are stalling.

The less clear case is those who claim to have a better conception than the government of the values America should be representing and fighting for. This is, roughly speaking, the "No Blood For Oil" crowd. One variation on this theme is hatred for the American government and not America itself; buckets of mud poured over the Bush administration are supposed to serve as proof of patriotism. These groups are the most difficult to deal with. After all, we all want to feel that American principles have great absolute value — that is, that it is rational to care for them over American policy. This illuminates a most fascinating and complex conflict between individualism and community.

One way to approach this is to tackle the war cry so frequently uttered by these folks, "Not in my name!" The very idea that every voice can and must be heard, and that the behavior of a nation must pass the scrutiny of each citizen's beliefs is childish and presumptuous. If we should have learned one thing from high school biology, it is that new properties arise at higher levels of complexity — in all aspects of life, and particularly in human societies. This is a deeper problem than the mere fact that perfect Greek-style democracy is impossible to enforce: namely, that decisions at group levels — and certainly national levels — by necessity engage different criteria of judgment than personal decisions.

Take the death of Rachel Corrie, which so recently shook newsrooms and hearts across America. It has been trumpeted by many as a deliberate and cold-blooded murder. A similar scenario within the borders of a single country at peace would

have.

All of this does not go to say that it is anti-American to have dissenting opinions on issues of policy. What is anti-American is to protest key American objectives, to claim that one's personal sense of the moral objectives that should be pursued in a specific situation should be considered on an equal plane with the moral agenda of the nation. There are a couple of points here. First, such protestations, when voiced after decisions have been irrevocably made, boil down to a rejection of



Arbitration

American policy; for all others it is a fairly meaningless term. What the people and the nation

should do about these folks is quite a different question.

There is another reason, besides the incomparability of individual and national morality, that the "struggle to protect America against America" is utterly irrational and dangerous.

What does America mean? Great Britain today espouses rather different ideals from those it cared for a couple hundred years ago; this is also the case for France,

and, to a lesser extent, of Japan. Two people could argue endlessly about whether this difference is a result of moral evolution and can be traced to the same core principles, or whether drastic changes

ambiguous; we always knew where to go to find a proper representative. Their continuity has been guarded by national pride and solid protection of borders. Cases that seem like exceptions — for instance, the Jews and the Gypsies — demonstrate that at least shared conditions of living are necessary for national identity to be maintained. Political and philosophical values alone never made or kept a people.

Thus we must strive first and foremost for the security of our borders and the unity of our actions not only because a weak society cannot protect the liberties its citizens value (although that in itself is an excellent reason), but also because we are kidding ourselves if we think that American ideals are self-sufficient without the American nation. America is what our government does; to disagree with that is just as anti-American as to directly undermine government action.

While the anti-American label has its proper targets, using it is dangerous. As long as people take it as an insult and at least strive to prove why their actions are very American indeed, it encourages self-examination and may kick some people back into reality from their idealistic dreams. Yet it seems that to be labeled anti-American has increasingly become a mark of open-mindedness and an object of pride. "I hate America" is today an acceptable, if not a frequent phrase in certain circles of American citizens.

The people who claim to possess a better vision of America are losing their footing. They alienate themselves from the society that has bred them, instilled in them their values, and allowed them to express themselves. They strive to blur the line between nations and individuals and pit them in conflict to the point where neither is helping the other, and, being co-dependent, both are reduced to impotence. And that is utterly anti-American.

*Lea Oksman is a freshman in Trumbull College.*

*The very idea that every voice can and must be heard, and that the behavior of a nation must pass the scrutiny of each individual's beliefs is childish and presumptuous.*

have been immediately recognized as just that, and the perpetrators would have been prosecuted with the full harshness of the law. But Corrie, however genuine and strong her concern for individual lives might have been, applied personal values to a situation involving governments. The people she tried to protect were not merely individuals treated with cruelty; they were a national symbol, and part of a situation that bred terrorism along with misery. The people who killed her were not monsters deprived of compassion but soldiers charged to protect their country in accordance with general commands and not case-by-case considerations. It is not that Corrie's intentions were wrong, by any standard that one individual might apply to another; it is simply that those standards had no place in the situation she was trying to handle. Her personal morality was not an equal player in the game, and it lost — as it should

the American democratic government on the grounds that it disagrees with the protestor. It is the responsibility of every American citizen to voice his opinion on key issues, such as war. However, once America is at war, it is immature and anti-American to protest the actions of the country. Second, it is foolish to deny that some things are just too complex for an individual to deal with — some things must be left to the territory of the government. When a citizen feels that his or her compassion for Iraqi blood is more valid than the president's concern about possible threats to the nation, it is this sort of foolish denial; and it is anti-American.

Along these lines, one may ask: was Schindler anti-German? The answer is: yes. This makes it clear that "anti-American" should be an insult only to those who care about and respect American values and proclaim to defend them despite

have actually occurred; the answer is not simple, and, here, ultimately not important. What matters is that the British, or French, or Japanese ideological stereotype and political agenda change dramatically from epoch to epoch, and a resident of one of these countries today would barely agree with his own great-grandfather about political goals or the meaning of justice. Yet the terms British, French, or Japanese have never been too

The Yale Free Press would like to congratulate the following seniors for graduating (even if just barely):

- Yevgeny Vilensky
- Irina Manta
- William Rogel
- David Barnes
- Daniel Kornfield
- Peter Somerville
- Gary Fernando

# Vouching For It

William Britt • *How vouchers will save DC schools*

America is a land of freedom. Fat free, cholesterol free, sugar free, cavity free... we like liberty. And what we call liberty is more than just the freedom to choose; additionally, it is the maximization of choices. We Americans prefer to keep our options open: life-long marriage commitments are negotiable after a few months, market watchers scream "diversify," and we pay people in stock options. For better or for worse, the maximization of options has become definitive of freedom, capitalism, and the American way.

Then, we turn to education, the greatest responsibility we have to our children, and we suddenly decide that choices are scary because choice funnels money away from public schools.

Choice makes parents active participants in something about which the state knows best. Worst of all, choice means government-funded religion when desperate families turn to Catholic schools for education.

As I write, the political waters are boiling in Washington, D.C., over what to do about children stuck in the nation's worst school system. Because of D.C.'s unique status, Congress has mayoral control over the city, including its failing students. President Bush has proposed a voucher program, sponsored by Jeff Flake (R-Ariz.), that would give \$45 million in vouchers over five years to low-income families, offering up to 8,300 students \$3,750 to \$5,000 to help defray the cost of private education.

Lest anyone get the impression that the D.C. public schools are really bad, let me clarify: they are worse than really bad. Glancing down the school-by-school list of Stanford 9 scores at local high schools (helpfully provided on the DCPS website), I note three or four schools that are above the national average in math and reading. Other than that, the first school on the list seems representative: 31, 30, and 33 as averages for the ninth, tenth, and eleventh grades in reading; 37, 34, 37 in math. The national average is 50 for all categories. The average SAT score in 2001 was 796 for DCPS students, painfully below the 1020 national average. These statis-

tics go on and on, but they are all variations on the same theme of inadequacy and underperformance.

This is not a new problem for the District of Columbia. The city has been throwing money at its public schools for a long time now, spending almost twice the amount of money per student as the national average. Polls in 1988 showed that vouchers were incredibly unpopular among D.C. residents; 10 years later, Clinton vetoed voucher legislation and chose to simply increase spending. Now, after waiting five more years, public opinion polls show that overwhelming majorities of residents seek some kind of help.

Assistance has been coming, slowly. Last year, 1,000 privately funded vouchers were made available—more than 7,000 applications flooded in. Parents are trying to take charge of their children's schooling. Shouldn't we let them?



Enthusiast

Charter schools—public, alternative schools—continue to grow rapidly, and many argue that they are

sufficient to stabilize the problem. But they've been "growing rapidly" for several years now, and still no real pressure is being put on failing public schools to fix up or close down.

And here we find another inconsistency. On one hand, opponents of vouchers like D.C.'s Democratic Congressional Representative Eleanor Holmes Norton criticize the proposal for taking away money

can't fit everyone on the lifeboats so no one should go. Whereas, the charter school proponents seem to be saying that we don't need any more lifeboats (new solutions), we just need to give more time to the ones we have so they can make more trips.

***Vouchers just level the playing field, giving low-income families the same, or at least similar enough, options that richer families already have.***

Ideally, of course, public schools would be high quality, and everyone would come out of them well-educated. Slightly less than ideal would be poorer schools, supplemented by good charter school options capable of picking up the slack so that at least everyone who went through school came out with the ability to read. Neither of these scenarios is what we are dealing with.

In fact, the sinking ship is an apt metaphor. It does not seem to matter how much money has been pushed at the problem in traditional ways—it just refuses to go away. Perhaps, then, we should stop putting engineers on the job and start getting people off the ship.

This does not have to be an argument for the eventual privatization of schooling; rather, it is an argument for the value of competition. In the past three months, both Peggy Cooper Cafritz, the president of D.C.'s school board, and Mayor Anthony A. Williams have

have failed to improve the school system and having shown that, in fact, vouchers do not leave students behind, we are now ready to address the heart of the resistance to a voucher program in D.C.: separation of church and state. In an interview, Tim Roemer (D-Ind.)

complains that a voucher system "kicks down the wall" of "the Establishment Clause of separation of church and state." Columnist Marc Fisher of the Washington Post agrees. These objectors fear that the use of government money to fund private and, more importantly, religious education is tantamount to the establishment of a state religion.

While this seems a legitimate fear at first, it is actually rather odd. The vouchers would be less than or equal to the cost of tuition, and could only be used toward that end. So there would be no monetary incentive, no way in which the government was pushing people to choose the vouchers and the private, religious schools. The vouchers just level the playing field, giving low-income families the same, or at least similar enough, options that richer families already have.

Think of the GI bill, or any other government-sponsored scholarship that can only be

choose between schools, rather than between financial aid packages.

The ability of parents to choose which school their children attend, regardless of the cost, is the best incentive for D.C. public schools to improve. They obviously have enough

money dedicated to them; a voucher program will force them to use it productively or go under. Welcome to the free market, folks. Why would parents choose to put their kids in private education? Not because they get money for it—they won't. The incentive will be because private education works better, at least until public schools take the hint and work better, too.

There is one more issue here, however. Barbara Miner, a parent in Milwaukee (which already has a voucher system), laments the lack of accountability for private schools. She claims that the state has no idea how well voucher students are doing because private schools can do whatever they want when it comes to teachers, curriculum, etc. While I agree that this is a problem, the situation seems resolvable: require standardized testing.

Now, I recognize that standardized testing is annoying. I realize that some kids do not test well. I understand the objections to standardized testing, but it is the best thing we have for, well, making sure kids meet standards. And, especially in this case, the testing does not have to be incredibly complex. If every kid at a private school graduates with a demonstrated ability to read, education in D.C. will have improved.

The school system is not perfectible, and it is not a forgone conclusion that a voucher program will save the failing system in D.C. However, we have tried throwing more money at the schools and we have tried charter schools. Neither has solved the problem. It is time for a new initiative, and a voucher program seems to be the best one available.

*William Britt is a freshman in Morse College.*

***Support of vouchers does not have to be an argument for the eventual privatization of schooling; rather, it is an argument for the value of competition.***

from public schools and funneling it to private schools, leaving behind the children who do not end up with vouchers. Aside from being factually untrue (the proposal would increase funding to public and charter schools in addition to the vouchers), this argument does not seem to fit with the claim that charter schools are sufficient. Norton's complaint sounds like: the Titanic is sinking, but we

moved from being vocal opponents of a voucher program to cautious but enthusiastic advocates. They have been swayed by the idea that giving parents a real choice in whether to send their children to public or private school will force public schools to compete with private ones—to shape up, in other words.

And now, having resolved that both additional funding and the addition of charter schools

used for school. Such benefits can be used at both public and private universities, whether secular or religious. Some have even used the GI bill to go to seminary. Has this resulted in governmental control over religious schools? No. The government has no more control than it had before the GI bill. Instead, the GI bill, like voucher programs, gives those without money the ability to legitimately

**On Monday, Yale will graduate yet another class of seniors. While it is fundamentally a liberal arts institution, Yale has not adequately resolved the conflict between pre-professionalism and a dedication to philosophy. It is undeniable that Yale needs to sort out its . . .**

## Conflict of Interests

It is a strange year for Yale graduates. With a slumping economy, many of those who will be walking down the stage at commencement on Monday have had a difficult time finding work. This was true not just in the traditional fields of finance, investment banking, and consulting; ripples were felt in the arts, publishing, and scientific research. Those not looking for work have had a difficult time getting into graduate programs, due to the soaring number of applications to graduate and professional schools caused by the scarcity of jobs. These problems faced by the class of 2003 offer to Yale an incentive to evaluate itself and its educational mission.

Many Yalies have complained that Yale gives students few marketable skills that distinguish them from other job applicants. They complain that Yale is too impractical or too focused on liberal arts to provide for those who wish to pursue careers in private industry. For example, Yale does not offer majors such as business or accounting that are available at other prestigious schools like Stanford or MIT. Additionally, there are no classes in financial reporting or communications.

On the other hand, others have accused Yale of becoming too pre-professional, rejecting the pursuit of learning for learning's sake. Gone are the days of the mandatory study of Greek and Latin, of the rigorous pursuit of philosophy, and of the intense study of literature.

Each side in this debate is only half-right at best. Yale does not have a clear preference for either liberal arts or pre-professionalism. In fact, it seems confused which it wants to pursue and as a result, pursues each half-heartedly. This largely stems from a poor understanding of the tensions

between pre-professionalism and liberal arts. In an attempt to provide both a liberal arts and a "practical" education, Yale has undermined both. One cannot chalk up one policy to Yale's promotion of liberal arts, and another policy to its promotion of careerism. More often than not, a policy will undermine liberal arts

without helping professionalism and vice versa. This results from a misunderstanding of the areas where the two educational cultures conflict.

To fully understand the problem facing Yale, one first needs to examine the history of Yale's dedication to liberal arts and its flirtation with pre-professionalism. Many Yalies suffer from the illusion that throughout most of its history, Yale has been a haven for an unadulterated, pure liberal arts education — for learning for learning's sake. Yet, this is far from the truth. Since the 1800's, Yale has dedicated itself, in part, not to producing men wholly dedicated to philosophy, but rather to producing men dedicated to a particular skill or trade. Obviously, the extent to which Yale has focused on one rather than the other has varied through the years. Yet, both attitudes have been present in the Yale curriculum.

For example, in 1846, Yale had a professorship of agricultural chemistry as part of the Yale Scientific School. While instruction was limited to graduate students, the fact that such a practical skill as agriculture was taught demonstrates Yale's commitment to creating men who could not only read Greek and Latin but who could also have successful careers in a particular field. In 1945, when most undergraduate science and engineering courses and degrees were transferred to Yale College from the Sheffield Scientific School, Yale had an undergraduate major in industrial organization. The list goes on and on, but is repeatedly ignored by those who wish to romanticize the emphasis on liberal arts and philosophy of Old Yale.

***In an attempt to provide both a liberal arts and a "practical" education, Yale has undermined both.***

Today, Yale continues to promote an unclear mishmash of both a pre-professional and a liberal arts education. This begins with the kinds of courses offered and ends with the kind of advising offered. The Guidelines for the Distribution of Studies in the *Yale College Programs of Study* serve as an impressive testament

to Yale's commitment to a liberal education. The six guidelines span many different disciplines and encourage students to explore different aspects of philosophical thought in order to help them gain a closer understanding of the world.

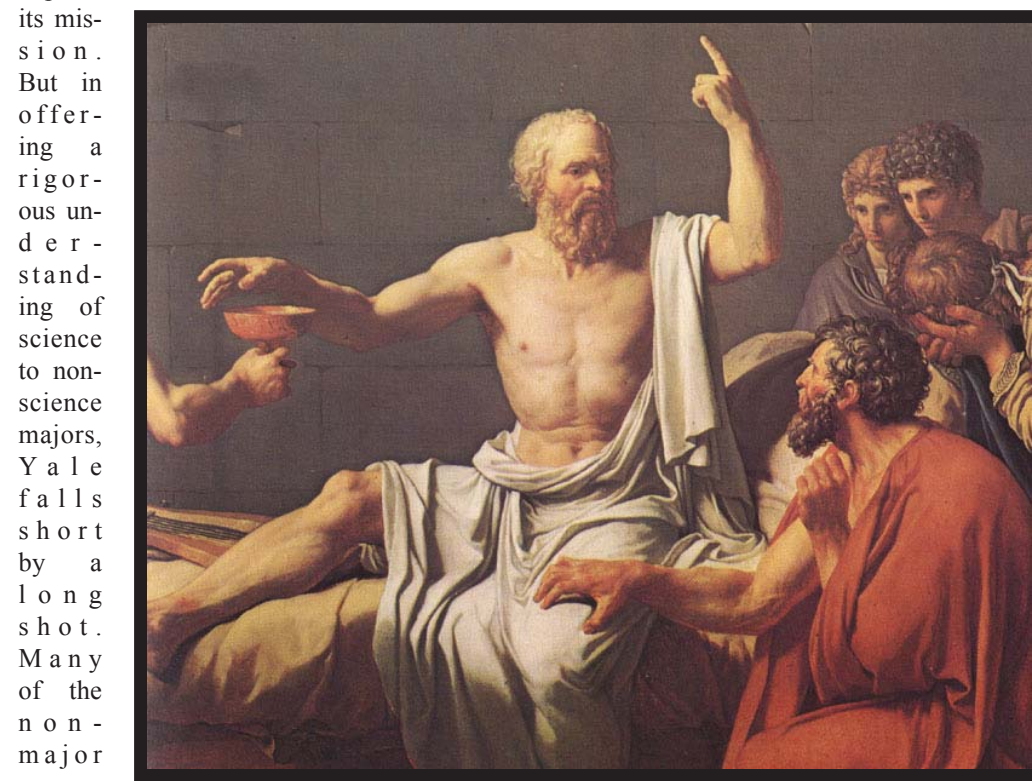
By the same token, Yale forces students to study different areas of human thought and modes of thinking with its broad, yet precise, distributional requirements. Similarly, Yale encourages students to experiment in their freshman year with different disciplines that they may not have studied in high school in order to acquire a broad understanding and appreciation of the different aspects of the world of knowledge before choosing their major. The *Freshman Handbook* states: "By satisfying [the freshman distributional] requirements you learn about a variety of ideas and ways of thinking that underlie a liberal education before, or while, you are choosing your area of concentration." In every publication and in every guideline, Yale reasserts its commitment to a liberal arts education.

Yet, Yale's attempt to bolster appreciation for the liberal arts and sciences is inadequate due to the lack of rigor in several academic programs and to the specific course offerings in particular disciplines. The first phenomenon is evident in the lack of rigor within majors like history, political science, psychology, and economics — the most popular majors at Yale. For example, within history, a student can get a diploma without ever having taken a course on the early American republic. More astonishingly, a history major can leave Yale without ever learning about historiography and the biases of history. While there are plenty of courses in these areas, none are actually required. It is horrible that a student can leave Yale with a degree in history, while he has complete ignorance of the historical roots of the country in which he lives.

A similar phenomenon exists in the discipline of political science. A student can obtain a degree in political science without ever having taken a course in political theory. Political theory is crucial to an understanding of why the study politics is important, or even possible, and most Yalies graduate without having studied it.

Similar problems can be found in other departments like economics and psychology, in which the mathematical and philosophical underpinnings of the disciplines, respectively, are hardly tackled at all.

The kinds of course offerings made by various departments for non-majors also undermine Yale's mission of promoting the liberal arts and sciences. To be a truly educated person familiar with many different modes of thought, one needs to have a good grasp of the methods of various disciplines. This is stated explicitly in the publications Yale produces to



explain its mission. But in offering a rigorous understanding of science to non-science majors, Yale falls short by a long shot. Many of the non-major courses that

Yale offers in the sciences are an utter joke or are at least considered such by most students. A good example of this is Engineering and Applied Science 110a (Science Fiction Science Fact). The course is taken largely by non-science majors simply to fulfill the natural science requirement with as little work as possible. A great part of the course consists in reading science fiction (hence the title) rather than in learning real science or its methods. Part of the problem is that "real" science courses like Introduction to Chemistry or Introduction to Physics cannot be taken under the CR/D/Fail option, forcing students who do not want to compete with pre-medical students for grades to take such joke courses as Science Fiction Science Fact.

Courses examining scientific methodology, reasons for studying science, or the way scientific revolutions come about are unavailable to non-science majors seeking to fulfill group IV requirements. In fact, Philosophy of Science is only offered in the philosophy department, if at all. Additionally, freshman counselors advise students to avoid taking courses in different disciplines that are too hard. Thus, in seeking to fulfill distributional requirements, students end

up filling their schedules with courses devoid of new material. They end up wasting their own time and utterly failing to achieve the goals that Yale had in mind when the distributional requirements were established.

Yale undermines the tenets of a liberal arts education in its very attempts to encourage students to study a variety of disciplines. Courses are either narrow in scope or ridiculously contentless. They rarely study the philosophical underpinnings of disciplines that a liberal arts education seeks to teach

students. Additionally, the guidelines set for students encourage aimless academic wandering instead of a well-rounded program of study. And in this way, Yale hurts the pursuit of liberal arts, the very cornerstone of its academic mission.

Yet, Yale's undermining of liberal arts does not translate to promotion of professionalism. Yale undermines professionalism as well.

For example, Yale provides few resources to help them plan for life after graduation. Undergraduate Career Services may be able to help students who want to pursue investment banking, consulting, law, or medicine; however, it offers very little to the rest of the Yale population. For example, at one point, I was trying to decide between law school and a graduate mathematics program. I went to UCS for advice on what course of study I should pursue in order to keep

both options open as possibilities. The counselor I saw told me that there was no difference between the courses a highly competitive mathematics department would find impressive and the courses a law school would find impressive. Having now been accepted to a graduate program in mathematics, I know that this is utterly false. The mathematics professor who read my application could not care less how many books by Heidegger and Husserl I read — he was only concerned with the number of graduate courses I took in mathematics. In some sense, the way Yale has structured UCS is reflective of the way it has structured its academics. Many people know some things about lots of different fields, but know nothing about their connection, nor anything in depth about any specific one.

The location of UCS also sends a message to Yale's students about the school's priorities. Its location on Whitney Avenue is far from Yale's main campus, discouraging too many visits from students. In fact, it moved further away from main campus two years ago when it chose to give the old UCS building at the base of Hillhouse Ave to the Provost's Office.

Furthermore, Yale provides little or no counseling to students who are trying to figure out what careers they should consider. The best advice that UCS gives is to try different summer internships. Little is done to help students sort out the different passions they have in order to determine which is the strongest. Fresh-

men counselors tell students not to worry about trying to figure out which career to pursue for a while. Yet, before many know it, senior year is upon them and they have no clue as to what they want to do after leaving Yale. Yale fails to help students decide what they wish to do after gradua-

tion, and it fails to help them plot a course for achieving their goals once they have decided.

By hurting career aspirations in this manner, Yale is also not helping liberal arts. The wanton academic meandering and lack of focus and rigor encouraged by Yale hinders both careerism and the pursuit of learning for learning's sake.

So what should Yale's mission or ethos be, and how should it implement it so as to promote both liberal

learning and to position students to be better able to attack "the real world"? First, Yale must promote a better understanding of what a liberal arts education is. A liberal arts education attempts to pursue universal truths. In other words, it is about trying to understand the universal truths across disciplines and across the different groups to which we belong. A liberal arts education does more than give students a random sampling of various disciplines. It attempts to teach students how disciplines tie together in an overall understanding of ourselves and the world around us. It teaches more than a smattering of details from a variety of subjects; rather, it teaches an understanding and appreciation for the methods of the different modes of thought.

Yet, nothing about this is counter to being able to tackle "the real world." The same set of skills necessary to think deeply about what it is that makes one human will help students to think about what it is that they want to dedicate the rest of their lives to doing. In other words, liberal learning, philosophy if you will, is essential to helping students understand why it is that the career they choose is appropriate.

Fixing Yale's problem will require more than forcing students to take philosophy courses on the nature of the self. Rather, it will require recognition of the exact conflict between careerism and dedica-

tion to philosophy. Successful preparation for a career requires a modicum of specialization in a field or at least a determined acquisition of a particular skill. On the other hand, philosophy requires breadth and an understanding the limits of each mode of thought. It requires us to see the common threads and assumptions that each way of thinking carries. And this necessitates that we understand the way the different disciplines study mankind and the world. Furthermore, there is a vastly different culture at a university strongly dedicated to philosophy and liberal arts than at a university that promotes and encourages careerism. In the former, students are using the precious time they have in college to take the first steps towards understanding the truth about the world and about themselves. In the latter, students are more concerned about making the right connections and acquiring a particular set of skills rather than pondering the most fundamental questions of life.

Yale acknowledges this conflict — that is, the conflict between specialization and general philosophical studies — and seeks to remedy it by emphasizing a balance between breadth and depth in the *Yale College Programs of Study*. It fails to direct students in the establishment of a proper balance, though, instead encouraging aimless study of a variety of disciplines and often lopsided studies of the specific disciplines in which students seek to specialize. Students ought to have a rigorous course of study that requires them to examine nearly every aspect of their primary discipline, yet to understand at the same time their discipline's methods, assumptions, and limits. On the other hand, students ought to understand the methodology of many other disciplines, as well as their assumptions and limitations. This is the proper way to combine both breadth and depth into a coherent whole. Rigor in breadth helps students learn about the questions that are answerable by the various ways of thinking and rigor in depth helps students obtain the expert knowledge needed to have successful careers in industry and academia. Furthermore, Yale could do much to expand its Undergraduate Career Services. For example, they ought to hire counselors who are very competent in just one field rather than counselors who are somewhat competent in three or four fields.

Until Yale encourages this kind of rigor both in the depth of students' studies and their breadth, then its rhetoric concerning liberal arts education will be empty and fruitless.

*Yevgeny Vilensky is Editor-at-Large*

# Keeping the Peace

William Britt • *Peace sells, but who's buying?*

The afternoon before bombs were released over Baghdad, Senator Robert Byrd was on the floor of the Senate, lamenting America's "arrogance of power." He complained about the Bush Administration's lack of diplomacy – I largely agreed with him. He feared for our soldiers – so did everyone. But when he decried the loss of America's image as a peacekeeping nation fewer than 24 hours before America launched an attack on Baghdad, I was truly surprised.

He wept for the United States, he said. Not because troops would soon die. Not because families would be left without fathers or mothers. He wept because "no more is the image of America one of strong, yet benevolent peacekeeper. ... Around the globe, our friends mistrust us, our word is disputed, our intentions are questioned."

That is, no doubt, a sad thing. To be constantly questioned and mistrusted is, for a nation trying to lead the world, a sign of impending failure. But I ask: when was the last time we were seen as a "benevolent peacekeeper"? I could not avoid the feeling that Byrd was behind the times by several years. We were a peacekeeping force once, not long after the Cold War ended, when the UN only stepped into situations in which both aggressors decided they wanted outside help. But that did not last long. Soon, the UN was coming in uninvited and forcing peace on strife-torn countries.

American troops were deployed as peacekeepers in Somalia—but they quickly turned into peacemakers when it became clear that actively hunting down the warlords was neces-

sary. The movie "Black Hawk Down" chronicles the ambush at Mogadishu, when soldiers trying to keep a tenuous peace suddenly became combatants—warriors who were trying to kill the fewest women and children possible while preserving their own lives.

That conflict left a sour taste in the collective mouth of the UN, so it and the US backed off the next fight. UN headquarters ignored advance warning that the Tutsis in Rwanda were going to be slaughtered. Then, when the killing began, peacekeeping forces in the region kept their hands off, forbidden to intervene lest they break their "monitoring" mandate. They refused to be proactive makers of the peace and ended up either folding their hands or pulling out of the area while some 500,000 died in a Hutu genocide.

The most important lesson to be drawn here is that the simple, benevolent peacekeeper role that Byrd seeks is unattainable in the modern world. It is, indeed, a cause for sorrow that such is the state of the world, but we must keep in mind two things. One: the US has not

sure. President Bush may or may not have a sufficient justification for the war; insofar as very few people are convinced, he failed to give an adequate one. Nevertheless, I think there are good arguments to be made for the war, and I think it begins with an understanding of peacemaking, particularly in contrast to peacekeeping.

As we saw at the end of the century, there is personal danger in being too active and community danger in being too passive, at least as a superpower. The war in Afghanistan, most people agree, was justified as self-defense. We were restoring peace to the global situation by rectifying the atrocities committed by terrorists. We were unseating the government that aided them, lest it happen again. But in Iraq, regardless of Bush's protestations about indirect links to Al-Qaeda, the situation is different.

currently exists. Instead of an orderly country where subjects can be murdered en masse and the people are "protected" from the evils of free speech by the government, we are willing to create disorder in order to build a better system, wherein citizens



Weeping

can choose their own government without fear of ending up in a mass grave. That is what it means to make peace through disrupting it.

In addition to making peace in Iraq, the United States is defending itself. Yes, the US is protecting its own interests. Heaven forbid. If the US is to be the only country not allowed to seek its own interest, then it is going to have a hard time competing in a world market. The

goal here is to make sure that it is using those interests as a way of choosing whom to help, not as a substitute for leadership in helping other countries. For example, it is often claimed that there are many other illegitimate foreign governments that are tormenting their own people. True. It

does not seem like any of those are substantially worse than Iraq, though, and in the absence of other mechanisms, it seems just for a country to use self-interest to decide which country to help first. Given that, then, let us turn to the protestation that Iraq has done nothing to us. Yet. This is also true. I admit here that Bush did not do a particularly good job of demonstrating that Iraq was a potential threat, aside from pointing out that Hussein is inherently dangerous and hates us. So I think the doctrine of preemption may have been misapplied here, although the idea itself is not blatantly wrong.

Bush's major failure, however, is not that he caused America to lose its status as a benevolent peacekeeper. It is actually what Byrd lamented in other parts of his speech: the failure of American diplomacy – not with Iraq, but with other nations of the world. Bush managed to catch France in its own inconsistency, which is acceptable. But when much of the world is against America's actions, it changes the situation diplomatically rather than morally. America was justified in war with Iraq regardless of world opinion—it is the nature of justice that it is not dependent upon public opinion. But for a nation that is trying to lead the world, diplomacy matters a lot, and that is why Bush's failure is so lamentable. America lost its status as a benevolent peacekeeper long before Bush was elected to the presidency. Unfortunately, the war in Iraq was responsible for the destruction of America's diplomatic relations with nations of the world. The task before Bush now is more than just the successful rebuilding of Iraq – it is the successful rebuilding of American diplomacy.

*William Britt is a freshman in Morse College*

*When much of the world is against America's actions, it changes the situation diplomatically rather than morally.*

been a benevolent peacekeeper for at least 10 years now, with one notable (and disastrous) exception. Two: it should no longer strive to be.

It may be argued that the attack on Iraq did not even constitute peacemaking, but merely sheer aggression. I'm not so

In Iraq, we are making peace both by disrupting it and by preventing it from being disrupted. That may sound like MiniTru propaganda from Orwell, but let me clarify. We are building real peace for that country's citizens by breaking the thin veneer of peace that

## Cisco has a balance sheet (Who knew?)

*Grant's Interest Rate Observer* was skeptical about the networking giant while Wall Street was still worshipful. In a series of articles last fall, we monitored the buildup in inventories and the proliferation of "other assets." We compared the weakness in business fundamentals with the outsized valuation—and drew the appropriate, profitable conclusion.

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YALE-1

# From My Cold Dead Hands

David Barnes • *How a bad bill becomes a law*

Assault weapons. The very term evokes images of massive and menacing firearms designed to kill. When people hear that the Assault Weapons Ban of 1994 is about to sunset and lose the force of law, it seems obvious that Congress should renew the ban and keep powerful weapons off the streets. However, the Assault Weapons Ban was nothing more than an immoral, ineffective and dishonest method for the anti-gun lobby to push their agenda.

Any discussion of the "assault weapons ban" needs to begin with a history lesson to dispel some of the myths. The law bans several kinds of machine guns. A 'machine gun' is a fully automatic weapon, which

Since fully automatic weapons are already banned, all that is left to ban are semi-automatic weapons, which require one pull of trigger per shot fired. It is this latter type of gun with which most people are familiar. Unfortunately for the anti-gun forces, a ban on semi-automatic weapons is impossible, because they constitute a large portion of the gun market. So what is it the 'assault weapons' ban is supposed to ban?

The ban itself is in two parts. The first bans specific guns or gun replicas. Specifically named are infamous machine guns like the Uzi and AK-47. Actual machine guns, as mentioned above, are already banned, so the point of these regulations is

to prevent the ownership of guns that *look like* the Uzi, AK-47, and other infamous weapons. An underpowered weapon could be classified in the ban as an 'assault weapon' simply because it resembles a much more formidable gun.

The second part of the regulation pertains to certain attributes, of which a firearm must not possess more than two. Among the things a rifle is not allowed to have are "a folding or telescoping stock, a pistol grip that protrudes conspicuously beneath the action of the weapon, a bayonet mount, a flash suppressor or threaded barrel designed to accommodate a flash suppressor, or a grenade launcher." In other words, a weapon with a grenade launcher is legal, while

a weapon with a grenade launcher *and* a trivial flash suppressor is too dangerous to be owned. Each of these five criteria is either trivial or already illegal.

Rifles are already not allowed to have a compressible length of less than 26 inches. Thus a rifle of 26 inches is legal whereas a rifle of 34 inches that folds to 30 inches is illegal, because it is too small. It should be clear that the 'folding or telescoping stock' criterion is only useful as a political tool, because it certainly has no bearing on gun safety.

Similarly, a pistol grip is a very convenient thing to have on a weapon. It is unclear why having a grip makes a weapon sufficiently dangerous to be banned, as the addition seems to be either cosmetic or ergonomic.

The bayonet mount regulation is clearly just a scare tactic. Last year, no one was killed by a bayonet, and it seems unlikely that gun regulations had anything to do with that.

Flash suppressors, like pistol grips, are also largely cosmetic additions to firearms. They are helpful for firing in the dark, in the kind of situation a homeowner attacked by burglars would find himself. Suppressing muzzle flash is not nearly as relevant a criterion as bullet velocity or caliber; yet those criteria are mentioned nowhere in the law.

The final criterion is the biggest joke. Grenade launchers are heavily regulated already. The repeal of the assault weapons ban will not result in one fewer law enforcement agent being killed by a grenade from a rifle mounted launcher, since the number is already zero.

The real use for the ban be-

comes clear after reading the countless press releases issued

Hunting rifles need to be accurate from afar in order to down

*The core problem for gun-grabbers is that any definition of "assault weapons" is necessarily going to overlap with valid hunting rifles.*



Diversity

means that rounds continue to fire as long as the trigger is held down. What gun control advocates try to hide, in order to make their law seem significant, is the fact such guns have been banned since the Great Depression. Way back in 1934, Congress banned the use of the 'assault weapon' of the time: the Thompson Machine Gun. That is why no one can remember the use of Tommy guns in crimes prior to 1994.

tains to certain attributes, of which a firearm must not possess more than two. Among the things a rifle is not allowed to have are "a folding or telescoping stock, a pistol grip that protrudes conspicuously beneath the action of the weapon, a bayonet mount, a flash suppressor or threaded barrel designed to accommodate a flash suppressor, or a grenade launcher." In other words, a weapon with a grenade launcher is legal, while

from the Violence Policy Council (VPC) and the Brady Campaign pertaining to the importance of expanding the 1994 ban. Every time a cop is killed by an 'assault weapon,' further inspection reveals that the weapon was actually not one covered by the ban. Instead, they cry that the rifle was designed by the gun manufacturers in order to skirt the rules, and that the only difference between the legal weapons and the banned ones is cosmetic. However, the whole point of the law was to define 'assault weapons' as scary-looking guns. None of the weapons banned uses higher caliber bullets than non-banned ones, none has a higher rate of fire, bullet velocity, or more stopping power.

The core problem for gun-grabbers is that any definition of "assault weapons" is necessarily going to overlap with valid hunting rifles. Most of the alleged 'assault weapons' are much weaker than most hunting rifles, which makes perfect sense. Most of the banned weapons would be used either at the shooting range or for close range home defense.

fast moving game,, and powerful in order to kill animals quickly and cleanly. Thus, the only politically feasible ban would be grounded solely in made-up qualities, ranging from the redundant, like grenade launchers, to the silly, like folding stocks.

The strategy of the anti-gun lobby has to be a simple bait-and-switch. First, they propose a weakly worded ban on 'assault weapons.' Then, when that ban does nothing, they expand the ill-defined class of 'assault weapons' to include every weapon that could possibly be used in assault..

Fortunately, it looks like the 1994 crime bill including the 'assault weapons' ban will not be renewed and will expire in 2004. This will remove an arbitrary regulation which serves no purpose except to restrict law-abiding citizens from using their weapon of choice for hunting, recreational shooting, or self-defense.

David Barnes is a Senior in Branford College

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*- Piers Morgan, Daily Mirror.*

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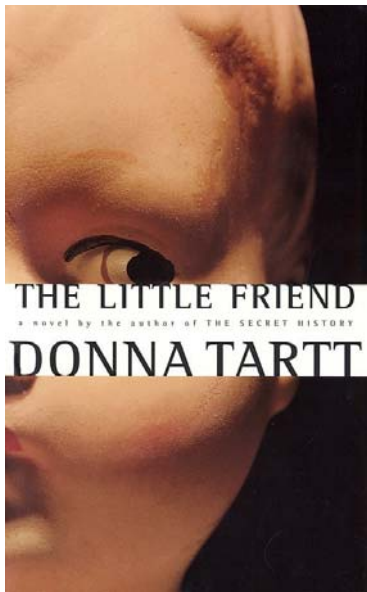
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# Self-deception is the Greatest Noble Lie

William Rogel • A review of the book *The Little Friend* by Donna Tartt

It is, of course, difficult to impose order or reason upon the murder of a nine year old. Yet this is what, twelve years after her brother Robin was found hanging from a tree in his own back yard, Harriet Cleve Dufresnes seeks to do. *The Little Friend*, by Donna Tartt, author of *The Secret History*, follows the smart and adventurous twelve-year-old, Harriet, as she devotes her summer to finding and punishing her brother's mysterious killer. The novel presents various options for the pursuit of meaning, although it does not necessarily deal with them all satisfactorily. While some frustra-



Meaningless

tion—bits of plot left unresolved and the failure of Harriet's quest—is intentional, the book also leaves the reader unfulfilled precisely because the failure to find, or make, meaning is discomfiting without being particularly compelling.

Harriet's family had encountered their share of difficulties over the years, but they had managed to absorb them all through story telling. They would recount, in groups, how they remembered events happening. Over the years the stories solidified and became indisputably accurate. Their memories did not capture events as they occurred; instead, they created a fictionalized account that was able to bring about order where it otherwise did not exist. The fictionalization of history was the way the Cleve family kept a sense of order amidst the chaos of the world.

One of the most important elements of the family's replacement of fact with fictional narrative is that it is a social activity. Having an audience, storytellers seek to be dramatic, a thing only possible if some order is imposed upon the story by its author. Additionally, that they are social allows the story to include facts that could not be known by any individual. That is, the individuals can extend beyond supplementing their own information with that learned by other people. Instead, the "facts" of the account do not always have explicit attribution, and so they can come to float above the subjectivity and limitation of the individual. Such mythologizing makes it

possible to incorporate into the story items, even those no human being could possibly know, that are necessary for creating order. It also causes people to forget those facts which confound the narrative.

This mechanism fails in the case of Robin's murder, but no explanation for this fact apart from the sheer unpleasantness of (the topic) discussing it is

proffered. While this is probably sufficient for the novel, it is unfortunate that no more attention is paid to remembering through myth. First of all, this mechanism reflects on the act of writing itself, and so would be applicable to Tartt and the novel as a whole. Secondly, this mechanism

carries the strong implication that no memory is genuine. That is, each act of committing a thing to memory, or indeed of consciously remembering an event later, changes the event. Remembering, then, is an act of fictionalizing, an act of writing. The image of old ladies spinning a story they've told countless times does seem to capture something about human memory, and it could be more powerful were Tartt to spend more time on it.

Harriet, then, inherited a sense of disorder that she seeks to remedy. She is at a loss when trying to devise a list of goals for herself, and so she must devise a plan. And what is a plan but an organizing principle, a way to order the world and oneself? Symbolically, then, Harriet's effort to set goals is an effort to find order and meaning. And so, she sets her sites on resolving the one event

that had confounded her whole family, the one that had caused her life to be so disordered to this point. She would find out who had killed her brother, and she would see to it that the murderer was punished.

Harriet's desire for justice, or more precisely for revenge, emerges as a way to make sense of Robin's death. Without punishment, the event seems incomplete, and so disordered. Finding and killing the murderer would remedy this. But Harriet fails for two reasons. First of all, nobody knows who was responsible for Robin's death. Harriet believes Danny Ratliff to be the murderer, as this is who her housekeeper Ida thinks responsible. But the reader never really buys into that theory. Secondly, Harriet does not feel relieved even when she thinks Danny is dead. Even if he is

true justice, or even the less elevated revenge as long as it is directed against the guilty party, can certainly be maintained

can categorize things as good and evil, and we can love someone else and build our understanding of the world around them. But none of this gets to an objective meaning, a metaphysical order. And so, the book leaves us unsatisfied. We do not know who killed Robin. We don't know what will come of the lawsuit against Edie, or what Allison's dream about Harriet was. The novel, like life, ends with many questions left unanswered.

That said, the dissatisfaction comes from our sense that the questions should be answered. The reader is not convinced that there is no metaphysical order to the universe. The desire to know order is frustrated, but that does not damn the enterprise. It is unclear whether this is intentional or whether it is a

consequence of Tartt's inability to fully convince the reader. Sure, we don't remember events exactly as they happened. But, we experience the

*The novel presents various options for the pursuit of meaning, although it does not necessarily deal with them all satisfactorily.*

guilty, believing him to be punished does not add order but only furthers the sense in Harriet that there is no meaning to all this suffering and death. This, presumably, is where Tartt hopes to reject revenge as a way to order the world. It seems to reduce to the, by now hack-



Tartt

neyed, "cycle of violence." However, the reader never really gets beyond the fact that Danny is not the killer, and a desire for

in Harriet's mind. Ida and her daily chores differentiated one day from the next. Harriet's friend Hely holds Harriet in similar esteem. His love and admiration for her makes him blindly obedient to her. It is Harriet who defines truth for Hely. He clings irrationally to his faith in Harriet in the end, and even though it seems apparent that Harriet was wrong—wrong about Danny being the killer and incapable of going through on her plan—he maintains that somehow Harriet will explain it all to him. "Believe what you want...She's a genius," says Hely. But Tartt does not hold up this love as the way out of the morass of meaninglessness. Rather, it leads everyone astray. Ida ends up leaving; she could only be a temporary bulwark against chaos. And furthermore, Ida misleads Harriet, who misleads Hely. Love just pushes the disorder back, and it provides no more satisfying a way to order the world than the other failed mechanisms.

In the end, all these ways of imposing order on the world are just that—ways to impose an order which is not naturally there. We can alter the facts, we

world subjectively anyway—this is not as troubling as it might at first seem. So, too, can justice's inadequacy be attributed solely to epistemological failings. The reader can easily chalk up the failure of justice to the inability to determine who killed Robin. And, while completely defining the world around another person may seem incomplete, there is little doubt it can be an improvement—that it is possible to love a person precisely because that person is better. Tartt does not demonstrate that, objectively, there is no order. She merely establishes that it is hard for us to understand order, not that it does not exist. That we still want meaning and order, and that we still think it can be found, is evident in the desire for another chapter of *The Little Friend*, a true conclusion of the sort we would write into the narrative were it our memory instead of Tartt's creation.

William Rogel is a Senior in Berkeley College

# Media Watch

## Or the Freestyle Dueling Association

"In this modern age it seems there is no time for civility and gentility, strength and honor. Yet, thankfully, one institution still survives that exemplifies those qualities of Old Yale...the Yale Collegiate Polo Team."  
— "Overheard," *Light and Truth*, Spring 2003

## So, are those amoral principles?

"[A university's] object is, on the one hand, intellectual, not moral; and, on the other, that it is the diffusion and extension of knowledge rather than the advancement."  
— Alden Bass, "From the Editor", *Light and Truth*, Spring 2003

"Yale's historical mission has been to produce principled and profound leaders"  
— "Overheard," *Light and Truth*, Spring 2003

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— "Overheard," *Light and Truth*, Spring 2003

## First one's free...

"I didn't plan to make a habit of opining on the editorials page, but when I was asked to write regularly for this year, I gladly accepted."  
—Meghan Clyne, *YDN*, 4/30/03

## I now declare our nation utterly defenseless!

"After spending billions of dollars over the past year and a half to keep weapons off air-planes, the federal government will now spend nearly a billion more to put them back on. Even if this makes sense to you, solving a safety issue by throwing guns at it shouldn't."  
—David Grimm, *YDN*, 4/24/03

## Stop, or I'll...I'll...whimper

"Various studies have shown that guns are just as likely to exacerbate a violent situation as they are to resolve it. Even the most highly trained police

officers are often unable to defend themselves with their weapons."  
—David Grimm, *YDN*, 4/24/03

## The law of causation is ominous indeed

"...the most ominous response came from House Majority Leader Tom DeLay, who stated that 'anybody can say anything he or she wants to — but there are consequences to what you say.'  
—David Grimm, *YDN*, 3/27/03

## Representative democracy?

"Without debate, we risk letting the opinions of a few dictate the actions of all. And what could be more un-American than that?"  
—David Grimm, *YDN*, 3/27/03

## Profiles in gratitude

"Thank you for getting rid of Saddam," Iraqis told the Washington Post. "Now please go home, let us take care of things."  
—Kanishk Tharoor, *The Yale Herald*, 4/25/03

## Just give me my money, okay?

"It speaks to the growing importance of the UOFC and the reforms it started this year. A lot of people care how it's run."  
—Ryan Sheely, *YDN*, 4/23/03

## A controversial platform

"[Harsha-Strong] also said he wants more money for the UOFC."  
—Katherine Stevens, *YDN*, 4/23/03

## Will rule for food

"Yale University pays and treats its workers like royalty as far as salaries and benefits are concerned; where else can you make \$17 an hour swiping a card."  
—Hunter Kushner, *Light and Truth*, Spring 2003

## Get your laws off my union

"The group [GESO] has been trying to organize a teaching and research assistant union for nearly 14 years but has not called for a National Labor Relations Board election because they say the process would allow the University to contest the results of an election."  
—Shinzong Lee, *YDN*, 5/1/03

## Pending a vote, the YFP staff volunteers its services

"Obviously, I'm disappointed because I would have liked to see I stronger showing of support for the union,' [Seth] said, 'But I still think graduate researchers and teachers need an organized collective voice on this campus.'  
—Shinzong Lee, *YDN*, 5/1/03

## You have to draw the line somewhere

"Hustler Magazine publisher Larry Flynt joked Wednesday that he would have to modify his vocabulary since he was speaking in Battell Chapel."  
—Will Sullivan, *YDN*, 4/24/03

## Then again, maybe not

"The church has had its hand on our crotch for 2,000 years."  
—Larry Flint, *YDN*, 4/24/03

## Ugly rights are human rights

"[The feminists'] only claim to fame has been to urge a lot of ugly women to march,' Flynt said. 'I think the radical feminists who are on the fringe do not speak for the majority of women.'  
—Will Sullivan, *YDN*, 4/24/03

## What is the world coming to?

"Green, who teaches 'Racial Prejudice and Political Intolerance,' said people tend to stand behind their country and respond negatively to vocal opposition during times of war."  
—Philip Rucker, *YDN*, 4/24/03

## But Yale has eleventy bajillion dollars?!

"I remain hopeful that once the unions are willing to become realistic about the parameters of their wage and pension offers, we can settle contracts quickly."  
—Richard Levin, *YDN*, 4/24/03

## Now that's thinking outside the box

"Aisha Tracy '03 suggested Yale develop cultural sensitivity classes..."  
—Martha Fulford, *YDN*, 4/24/03

## Welcome to the machine

"Instead, Pillsbury ran as a nominee of the Green Party — a political organization that has begun to rival the New Haven Republicans as the largest opposition party in the city."  
—Jacob Leibenluft, *YDN*, 4/22/03

## Faceless bureaucrats no more :-)

"In some cases, the [AIM] may allow more expression than the old intercom systems it has replaced. 'You send a little message with a happy face or a sad face,' said one administrative assistant. 'It makes it personal.'  
—Emily Anthes, *YDN*, 4/22/03

## The understatement of the century

"I think IM has the potential for wasting a lot of time."  
—Dean Quimby, *YDN*, 4/22/03

## If only it had given them a life

"War's end gives anti-war marchers a new focus."  
—Stephen Butler, *YDN*, 4/22/03

## In peril? Isn't that a little optimistic?

"The [YCC], the candidates presciently implied, is in constant peril of irrelevancy."  
—*YDN*, 4/21/03

## How could such an innovative campaign fail?

"Vice presidential candidate Alan Kennedy-Shaffer '06 will also use buttons to convey his message and called today 'button day.'  
—Philip Rucker, *YDN*, 4/13/03

## And he split an infinitive, too

"Stewart said she was disappointed by the lack of strong language in the e-mail, in particular Brodhead's closing 'Best wishes.'  
—Jessica Feinstein, *YDN*, 4/11/03

## Being conservative at Yale...

"Raphael Soifer '04 said he was the victim of such harassment Wednesday evening when a man spit on him as he was

walking out of the Davenport dining hall."  
—Brian Murray, *YDN*, 4/11/03

## Hard core

"The first time I carried a gun was in kindergarten."  
—*YDN*, 4/11/03

## Fifty points for making us laugh

"There isn't a whole lot of connection between say, Olympic style rifle competition and self-defense, unless you get attacked by a small black circle from 50 feet."  
—John McGann, *YDN*, 4/11/03

## Flattery will get you everywhere

"This may come as a shock to liberal students at Yale, but in my experiences over the past year I have generally found my conservative peers to be the most intelligent, thought-provoking and open minded students on campus."  
—James Kirchick, *YDN*, 4/23/03

## Union workers and students have more in common than first thought

"My suitemates and I chose the latter and went out on the street to witness a huge funfest for laziness and greed."  
—Hunter Kushner, on Jesse Jackson's visit, *Light and Truth*, Spring 2003

## In the straight-to-video sequel to Groundhog Day

"Earth Day may be over, but for some Yale students, it never ends."  
—Katherine Stevens, *YDN*, 4/25/03

## Told you so

"Wilhelm [a top negotiator for the Yale Unions], it seemed, had much more on his mind than mere contracts for Yale's workers and recognition for its graduate students as he marched alongside his comrades."  
—Jacob Blecher, *The New Journal*, April 2003

## See Back Page

"It takes more than the truth to organize workers."  
—Jacob Blecher, *The New Journal*, April 2003

## It takes more than truth...

"The union's largest local, in Las Vegas, had been in cahoots with the infamous gangster Bugsy Siegel...The last president, Edward Hanley, was ushered out of office by allegations of ties to Chicago mobsters, and even when Wilhelm took over in 1998, the Justice Department kept close tabs on his administration."  
—Jacob Blecher, *The New Journal*, April 2003

## Yale Note

This issue of the *Yale Free Press* could not have been complete without some mention of the GESO vote, held on April 30. The vote, which sought to pass a proposition affirming the Graduate Employees and Students Organization and its attempts to unionize graduate students at Yale, stirred up a great deal of controversy among the student body. Those who opposed GESO complained that the vote was illegitimate. GESO gave very little notice of the election, giving its opponents no time to establish any organized opposition. Additionally, it submitted a list drawn up by GESO leaders themselves delineating which students were eligible to vote. Finally, it held the vote at Dwight Hall on Old Campus, a location discouraging to graduate students on Science Hill, most of whom

oppose GESO. Despite all of these measures, the vote narrowly failed 694 to 651, including 80 challenge ballots, or ballots written by students who did not make the eligibility list but believed they deserved a vote. There were also 27 write-in votes that supported unionization sans GESO.

What was intended to be an artificial victory for GESO fast became a colossal defeat. Not only did the vote fail, robbing GESO leaders of the tenuous legitimacy that they have been laying claim to all year, but also the process strengthened opposition to GESO, encouraging those who were once silent to speak out. The *YFP* extends its heartfelt congratulations to GESO chairwoman Anita Seth. We hope that she continues to make such brilliant political decisions in the future.

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A photo of Jayson Blair, the Institute's patron, recently fired by the *New York Times* for fabricating stories and plagiarism, so that he could spend more time at the Institute

### *Read the Recommendations from illustrious Institute alumni:*

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*And he wrote the Manchurian Candidate, too. —Mike Barnicle*



*Jayson taught us to look beyond the 'truth,' to find the truth. —Jose Celso de Castro Alves, Anthony Dugdale, and J. Fueser, authors of the Yale Slavery Report*

*The Jayson Blair School of Journalism is the greatest school since the School of Athens. —Pericles*

*I'd have never graduated from medical school without Jayson Blair. —Dr. Avik Roy*

*From whence do you think I got that whole "parable" thing? —Jesus Christ*

*Jayson Blair was instrumental in my inventing the Internet. And if it weren't for him, I wouldn't be President today. —Al Gore*

*I love Jayson Blair like a fat kid loves cake. —50 Cent*

*I loooooove Jayson like I love cake. —Eric Cartman*



***Because Fiction is Truer Than Truth***