Lewis issues call to action in Glenn speech

BY MICHAEL TERRAZAS

John Lewis got in the way. As a boy growing up in rural Alabama in the 1940s and ’50s, he was often told by his elders to behave himself, to not question the Jim Crow culture of the South.

Then, one night in 1955, when he was 15 years old, Lewis first heard the voice of Martin Luther King Jr., broadcast over the radio as King spoke to a crowd in Montgomery, Ala., urging them to boycott the city’s buses in support of Rosa Parks, who had just made national headlines by refusing to yield her seat to a white man.

“When I heard his voice, I felt like he was talking directly to me,” Lewis said. “I decided to get in trouble. I decided to get in the way.”

Georgia’s congressional representative from the 5th District now has been getting in the way for more than half a century, and he visited Emory last week to kick off Founders Week with a Feb. 5 speech in Glenn Auditorium. Introduced by President Jim Wagner as man of “physical courage and large humanity,” Lewis used the occasion not only to talk about his own battles but to challenge his host institution.

“This is a shining moment in the history of Emory,” he said, referring to the goals set forth in the strategic plan. “[The University] is embracing on a new challenging mission … [making] a commitment to ask the challenging and difficult questions of our time … [and] to build the moral standing of the leaders of the 21st century.”

His rich, baritone voice rising and falling with the rhythm of his words, Lewis sounded every bit the minister he aspired to be while growing up. He urged his listeners not simply to talk, but to act.

GUEST LECTURE

Perdue urges students to find moral compass

BY ALFRED CHARLES

In an age in which some of the country’s biggest companies have been rocked by fraud and corporate malfeasance, Gov. Sonny Perdue urged Goizueta Business School students to be ethical leaders who build trust and inspire others.

“You have to maintain your moral compass to keep it pointing due north,” he said Feb. 8 to an audience of about 60 people that included President Jim Wagner. “If you do it, you will serve you well.”

The governor’s hour-long session was part of the business school’s ongoing series of speeches in which some of the state’s biggest movers and shakers share their lessons for success with tomorrow’s corporate leaders.

The corporate chiefs of The Home Depot, UPS, Cox Enterprises and Procter & Gamble have agreed to participate in the program. The next meeting is scheduled for Feb. 15 and will feature Michael Eskew, the CEO of UPS.

Perdue said it was his first time visiting Goizueta. He began his talk by praising Wagner and his effort to bolster Emory’s reputation for academic and research excellence.

“I’m a big fan of your president,” Perdue said.

But then the governor, who is up for reelection this fall, launched into the central theme of his talk, which revolved around people doing the right thing in their professional lives.

He told the audience that they should ask themselves regularly, what is the right thing to do?

“You imbedded consciousness will be true to you if you are true to it,” he said, adding that, as future business leaders, the students will use spreadsheets and calculators when making decisions.

“But a moral compass is your tool to make the right decision.”

The thrust of Perdue’s remarks were being made even as a jury in Houston was in its seventh day of a trial that is concerned with alleged wrongdoing by senior corporate executives who ran Enron.

The energy firm was forced to file for bankruptcy in December 2001 after it collapsed under the weight of accusations that included sham bookkeeping, inflated profits and insider trading.

Perdue, who mentioned the company by name, said the former Texas firm should serve as a lesson to those who look to use deception and trickery while trying to advance their careers.

“As we’re seeing in courtrooms, unethical leadership is found out sooner or later,” the governor said.

His speech was delivered in a relaxed tone and spiced, in a relaxed tone and spiced, with humor. Perdue shared anecdotes with the students about character, honing and falling with the rhythm of his words, Lewis sounded every bit the minister he aspired to be while growing up. He urged his listeners not simply to talk, but to act.

CAMPUS NEWS

Emory vies for recycling crown

BY ROBYN MOHR

Baseball season, hunting season and the holiday season are common touchstones, but for the next 10 weeks at Emory, it will be recycling season.

The University, along with 93 other colleges and schools throughout the United States, is participating in RecycleMania, an initiative aimed at boosting awareness of the need to recycle while also encouraging conserva- tion.

The contest began Jan. 30. Emory, the only school in Georgia to participate, has joined campuses in 35 other states, including California, Colorado, Ohio and New York, in a competition to see who can collect the most recyclable materials while curbing the level of trash.

The rankings from the current competition will be posted on the RecycleMania Website starting Feb. 10. The online results will be updated weekly on Fridays.

Recyclable goods on the

How is Emory doing? Log on to: www.emory.edu/EMORY_REPORT

See RECYCLEMANIA on page 5
Composers: What are they thinking?

Steve Everett is associate professor of music and acting director of the Center for Humanistic Inquiry.

Ever since my earliest attempts at composing, I've had a growing suspicion that this activity, which essentially involves constructing patterns of sound, is far more complicated and intriguing than I initially understood. As a composer and musical performer in Atlanta, I realize the importance of understanding how musical thought becomes physically expressed, how it's perceived by listeners and how it acquires cultural value. In order to answer these ontological questions about music (thus helping me develop as a composer), I realized the necessity of analyzing both sound and the contexts in which it is produced in modern society.

This, in turn, quickly led to questions of philosophical aesthetics, representations of culture and hybridity, mimesis, instrumentality, the body, temporality, cognition, commodification, and, even, ultimately, theology.

The act of music composition in highly technological and culturally diverse societies requires a new literacy of social and phenomenal phenomena. The process is essentially a humanistic endeavor. Indeed, this inquiry-driven modern composer faces dates back to the mid-1800s. Before that time, musical composition was often celebratory: to praise God, to congratulate the city council or court patrons, to recognize important liturgical events. That purpose changed slightly for the 19th century composer, whose aim also involved creating a wide array of emotional and psychological states. By the 20th century, the purpose of composers became to/think—to provide a philosophic basis of thought and human action, with vague analogues in sound.

Richard Shinnier is perhaps the earliest example of this emerging genre of modern composers-intellectual. He commented on topics as diverse as the origins of classical Greek drama in folk art, early Christian asceticism, alienation in German verse, and dreaming in the philosophy of Schopenhauer. Indeed, Wagner became an intellectual at large. As the century wore on, composers-intellectuals took a much stronger interest in political and social criticism. These individuals usually were not directly involved in political action, but rather attempted to effect change through illustrating technical possibilities in their work. The 20th century, modernist composer devised theories and structures that themselves became forms of art and action. As music became self-conscious—inti
cate, cerebral—the composer became engaged with a range of intellectual activity; musical compositions became models for problem-solving, as if music itself were a type of thinking. This way of thinking emphasized the social and cultural aspects of musical practice. Listening to music for its own sake—disjointed contemplation in a quiet concert hall, for example—became only one of the uses for music. This practice eventually led to the present, in which an acute understanding of how our own physical, neu
cological and cultural makeup shape musical practice.

Today, music plays an important role in how we come to terms with the world, in negotiating the realities of our environment and relationships, and in forming cultural and personal identities.

In the 20th century, the philo
osophical conception of aesthetics was almost entirely dominated by the idea of beauty. Of beauty than the sublime, the beautiful was the only aesthetic quality actively considered by most artists and thinkers. However, during the 20th century, beauty, with its simplistic, commercial implications, almost entirely disappeared from artistic reality. Aesthetics, which some thought had become too narrowly identified with beauty, was replaced in critical discourse by formalistic descriptions.

As a young composer in the 1970s, I understood that working with music recognized as “beautiful” was a controversial course to pursue. Things began to change somewhat in the 1980s— attractiveness once again became an accepted option in musical creation.

From the onset of 20th century modernism, it was clear that something can be considered art without being beautiful, but a new positive interpretation of beauty was required if it was to be embraced by the composer-intellectual. This reemergence of beauty in the musical language of composers often was a result of compositional approaches drawn from non-Western, non
canonical and vernacular reper
tories, or from a new emphasis on spectral transformations of sound.

Last fall, the Center for Humanistic Inquiry and the Institute of Liberal Arts sponsored Harvard aesthetics professor Elaine Scarry as a distin
guished visiting professor. In discussing her book, On Beauty and Being Just, Scarry argued that beauty has a positive moral value—that it actuates our desire to correct injustice wherever we find it. It may, as Scarry asserts, “provide people the aspiration to political, social and economic equality.”

In my method of composing, each work begins as contemplation on a set of questions, often centered on qualities of sound, the relationship of the body to new technologies in performance, or culturally hybrid forms. This design process perhaps no different than that of individuals working in architecture, engineering or computer science. Problems of organization must be addressed at the quan
titative level, considering new aspects of temporality (vertical, static, cyclical, expanding), new sonic progressions and new per
formance-instrumental relationships.

But on another level are the unconscious preferences: the imagining of dreams, memories and reveries; representations of stillness; sensuous and ambigu
ous textures; darkness unfolding into light, a sense of mystery, personal tastes. It is the dance of these two processes that constitutes my creative method. Each takes its turn leading, but the dance would not be possible without both.

Many other contemporary composers freely choose the questions, issues and aesthetic concerns they wish to explore. The “theories” they devise may be as forms of action, forms of thought, or art or beauty.

A prime example of this breed of composer-intellectual is one who embraces an array of social, political and theological concerns. David Golijov of Emory’s several of his important works will be performed and discussed during the Golijov Festival at Emory this month (see story, page 4).

Golijov’s La Pasión según San Marcos has been acclaimed as a fresh, new setting of the Passion narrative, with the inclusion of diverse musical styles found in Latin America, including Afro-Cuban drumming, samba, flamenco, conga, mar
bo, Gregorian chant and contem
orary concert music. The work is a unified collage of music, drama and dancing, painting facets of life and Christianity in Latin America. La Pasión opens the door to the traditions of an extinct continent.

Golijov is a prime example of the modern composers-intellectual whose creations can be easily viewed as works of social criticism, as expressions of political dissent or even as works of beauty. There are many paths of access to his music and much to be contemplated and enjoyed.

Does the compositional method of Golijov and others require a more multilingual understanding by both composer and listener today? Is the modern composer a sort of scientist, conducting research into social and cognitive behavior and the limits of aesthetic experience? And, as philosopher Jean-Paul Sartre and others have suggested, do artists and intellectuals in general have a social responsibility? Increasingly for composers, the answer to all these questions seems to be yes.

Observing the evolution of Western musical thought over the last two centuries, the boundaries between art and the rest of the human experience have diminished substantially. Perhaps in these patterns of sound, which we call music, there is much more to be learned about each other and ourselves in the future.
Two months into her Emory tenure after serving at MARTA, Amtrak and New York’s transit authority, Laura Ray’s job, in a nutshell, is to bring more transit options to more people. In her newly created position as vice president for transportation and parking services is an acknowledgment by the University that, when it comes to transportation, “alternative” must become mainstream.

“What is exciting in Atlanta is there’s starting to be a vision, a recognition of how important transportation is for the viability of the city.”

—Laura Ray, associate vice president for transportation and parking services

southwest to Briarcliff Campus.

Emory shuttles are free and open to the public, serving as yet another example of the University moving beyond the parochial in addressing regional transit issues. Beyond shuttles, Ray also talks excitedly about the possibility of piggybacking onto other regional transit improvements, such as a plan to revive the urban streetscar—a mode of transportation for which Atlanta was well known until the 1940s—for a single-line route up and down Peachtree Street.

“I can see a network of streetscars,” Ray says. “They fit well in this environment; they’re reasonably priced, there’s a real possibility of doing it with only minor disruption to the community. It could really improve interconnectivity in the city.”

The ability to help connect geographically disparate locations is one reason Ray is working here. As with MARTA, Amtrak and the New York transit authority, it’s the appeal of working locally to effect change regionally or even nationally. As one of Georgia’s largest private employers, situated in an area that lacks direct access to freeways or commuter rail, and in a city notorious for transit snarls, Emory could provide a model for taking these problems and working with its neighbors to find novel solutions.

“What intrigued me about the job is that it has the great potential to affect transportation not only for the Emory community, but for the region,” Ray says. “Given Atlanta’s growth rate and where it wants to be, along with where Emory wants to be, there could be a perfect storm here to impact both.”

By the Numbers: Emory Transit Options, January 2006

• 70 registered bike & walkers
• 251 vanpool participants
• 232 commuters logged at least one daily alternative commute
• 2,164 monthly MARTA cards sold*
• 169,367 shuttle riders*
• 203 registered carpools

*December 2005 counts
T he name of the occasion may have changed, but Emory still knows how to throw a birthday party, as Cox Hall again hosted pop on Feb. 6 to the banquet celebrating another year in the University's history.

Soledad Frounder this year in connection with Founders Week, the event carried on the mantle of the Charter Dinner, which had celebrated Emory's 1915 charter.

Jonathan Rio, who spoke about the week's remit to mark the birth of Emory College, the dinner was moved from late January to early February marking the first meeting of the Emory Board of Trustees on Feb. 6, 1836. It was to general was the same: good food, smartly dressed attendees (from all corners of the Emory community), beautiful music, inspiring words—and a shared love of family and gold.

College senior J.B. Tarter served as emcee for the evening, giving a short history of Founders (nee Charter) Dinner before introducing Bridgette Young, Dean of the School of the chapel and religious life, for the evening's invocation.

As years past, a capella groups The Gathering and No Firecrackers provided musical entertainment, but the highlight of the evening was Tarter's classmate, senior Lucas Wall, who just couldn't be changed since the arrival of Emory.

A native of Billings, Mont., Rio decided after graduating from high school that he wanted to spend a year abroad before starting college. To that end, the Jewish studies major traveled to Israel for a year of living, studying and volunteering at Jerusalem's Hebrew University, and what he saw there irrevocably changed him.

One night while practicing fishing with his classmates, Rio said two men were arguing near the field; suddenly he heard six pops like firecrackers, and turned to see one of the men emptying the magazine of his assault rifle into the chest of the other man.

"A few days later," he said, "we learned that the incident we had witnessed was a disagreement between and Israel and a Palestinian over just that: the fact that one was a Palestinian and one was an Israeli."

On another night, Rio visited an outdoor mall on Jerusalem's Ben-Yehuda Street, a place he said was popular among young people, and watched a suicide bomber blow himself up in a crowd of visitors. As the crowd of terrified people ran toward him, a second bomber detonated his explosives, followed by a car bomb explosion designed to kill rescue workers respond-

"As you might imagine, I guess events] made a rather significant and lasting impact on me," Rio said. "Lost was the innocence I had so gullibly clung to; no longer was I a naïve adolescent who thought that the police were my friends, and could only we all just get along."

During his time at Emory, however, Rio's disillusionment gradually transformed, and hope began to replace cyni-

"After carefully considering what had changed my outlook, I made one very simple fact: It was the people around me who gave me this newfound hope," he said. "It wasn't the new computer lab in Cox Hall or the remodeling of the [I.E. Center]; rather it was Emory's students, admin-

The president then concluded the event, leading a candlelight rendition of Emory's alma mater.

Laws from page 1

"You must find a way to act—a way to get in the way. You must use your ideas, use your dreams, and put them into action. You have to do it."

—Rep. John Lewis, Georgia 5th district

"You must find a way to act—a way to get in the way. You must use your ideas, use your dreams, and put them into action. You have to do it."

Lewis talked about his role in the civil rights movement, bringing his helping found the Student Nonviolent Coordinating Committee, his participation in the Freedom Rides to integrate Southern bus terminals, his work in registering black voters, and he reminded the audience that the struggle to secure civil rights lasts "not for a month, or a season, or a school term, but for a lifetime."

"You must find your passion and make your contribution," Lewis said. "Be maladjusted and speak the truth, be a nuisance and conditions of today, and then find a way to get in the way."

Lewis also told the story that lent the title to his 1986 autobiography, Walking With the Wind: A Memoir of the Movement. As a boy he would visit, along with his brothers and sisters and cousins, his aunt's small shotgun house. One night, a violent storm rocked the Alabama countryside, and Lewis' aunt had him and the other children together. As the powerful winds threatened to rip the shack from its foundation, the aunt would herd the children into one corner or another, hoping their col-

"We must never leave the house," Lewis told his audience. "We must not give up. We must keep the faith. We must follow the truth, wherever it may lead. That is our mission."
the RecycleMania website at www.recyclemania.org or call the WasteWise helpline at 1-800-372-9473. Also, look for Emory’s results on Emory Report’s Website: www.emory.edu/EMORY_REPORT.

2005 RecycleMania

Top 5 Per Capita/Pounds Collected by Students:

1. Miami University 66.19
2. University of Oregon 65.1
3. Bowling Green University 55.77
4. Ohio State University 53.29
5. Ohio University 50.8

Top 5 Recycle Rates:

1. California State University 43.65
2. Tufts University 41.39
3. Kalamazoo College 36.7
4. New Mexico State University 36.26
5. Wash. State University 33.33
Mutant enzyme could help plants reduce global warming

BY DANA GOLDMAN

Global warming may have just met its match. New research completed in the Schimel lab at UC Davis has found a mutant enzyme that could enable plants to use and convert carbon dioxide faster. The process could allow a greater amount of greenhouse gasses to be stripped from the atmosphere.

The new research was published online on Jan. 19 and was scheduled to be printed in the February issue of the Journal of Experimental Biology. The team's research could help plants reduce global warming.

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Dennis Liotta, professor of chemistry and one of the faculty members involved in last summer's landmark drug Emtriva drug sale, brought some $540 million in royalty sales to Emory and the inventors, was the speaker at the 11th annual Distinguished Faculty Lecture, Feb. 6 in the Rita Rilla Room of the Rollins School of Public Health.

"I have been asked how we could do this," said Thomas Frank, chair-elect of Faculty Council and professor of church administration in the Candler School of Theology. "However, that is not the [only] reason he is here today. As the chair of chemistry, he has bridged boundaries between arts and sciences and the health sciences.

"Since it is a mixed audience, any mission here is to translate what I do into words and pictures," Liotta said as he stepped up to the podium. "I have been a professor here for almost 30 years, and I do research—can mean different things to people—but I have looked to translate my research into drugs or therapies to help the public: an event in which ordinary people are engaged in mergers and acquisitions, which in turn resulted in layoffs and personnel transitions—phenomena not conducive to research, Liotta said. "At universities, on the other hand, people have been studying their areas for a long time and don’t get traded—at least not very often," he quipped.

Liotta discussed AIDS and why, after 25 years, there is still no cure in sight. "Part of the problem is that, when cell replication takes place, there is [often] an error—there are mutant variations of the virus," he said. "When we design a drug, it is supposed to target those that aren’t mutations, but the mutations grow. We call this viral resistance."

"Emtriva is nice because it has few side effects, and you only have to take it one day," Liotta continued, recognizing why the drug is preferable to other drug “cocktails” that require several daily doses. "If you miss a dose, [HIV] can mutate and cause the disease to progress. Taking it once a day is the easiest way to get good compliance."

He then shifted gears to talk about cancer therapies. "We are looking for non-toxic therapies. One we are researching is curcumin. We don’t have anything conclusive yet—but if you like curry, I encourage you to eat it," he said with a smile. Curcumin is the active ingredient of the Indian curry spice turmeric and is known for its antioxidant, anti-inflammatory and anti-melanoma properties.

"The first thing I was told was to publish articles in my field," Lewis said. "Then I was told to fund research. I have been a professor here for almost 400 Administration. the guest speaker will be Admissions Director Dan Walls. —

"I am not confined to a single channel of info," Perdue said. "To illustrate the point, the governor said he routinely holds ‘Saturday with Sonny,’ an event in which ordinary people are engaged in mergers and acquisitions, which in turn resulted in layoffs and personnel transitions—phenomena not conducive to research, Liotta said. "At universities, on the other hand, people have been studying their areas for a long time and don’t get traded—at least not very often," he quipped.

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Monday, Feb. 13

Film
Bon Voyage. Jean-Paul Rappeneau, director. 8 p.m. 205 White Hall. Free. 404-727-6432.

Tuesday, Feb. 14

Film
Pas sur la bouche (Not on the Lips). Alain Resnais, director. 8 p.m. 205 White Hall. Free. 404-727-6432.

Wednesday, Feb. 15

Film
The Strange Career of Slave Rebellions in North America. Michael Johnson, Johns Hopkins University, presenting. 4:30 p.m. 323 Bowdon Hall. Free. 404-727-6555.

Thursday, Feb. 16

Film

Friday, Feb. 17

Film
The History of Blacks at Emory. 7 p.m. 206 White Hall. Free. 404-727-6754.

Film
Richard
Body: How Feminist Theories Help Us to Think About Gendered Paths to Holiness/Wholeness. Mary JoNeo, University of Missouri, presenting. 4 p.m. 2203 Callaway Center. Free. 404-727-6333.

Wednesday, Feb. 15

Wednesday Film Lecture
The Stupeur et tremblements. Michael Evenden, director. 8 p.m. 205 White Hall. Free. 404-727-1186.

Thursday, Feb. 16

Thursday Film Lecture

Friday, Feb. 17

Friday Film Lecture

Saturday, Feb. 18

Saturday Film Lecture
Spiritual Disciplines and the Body: How Feminist Theories...