FRESH WRITING
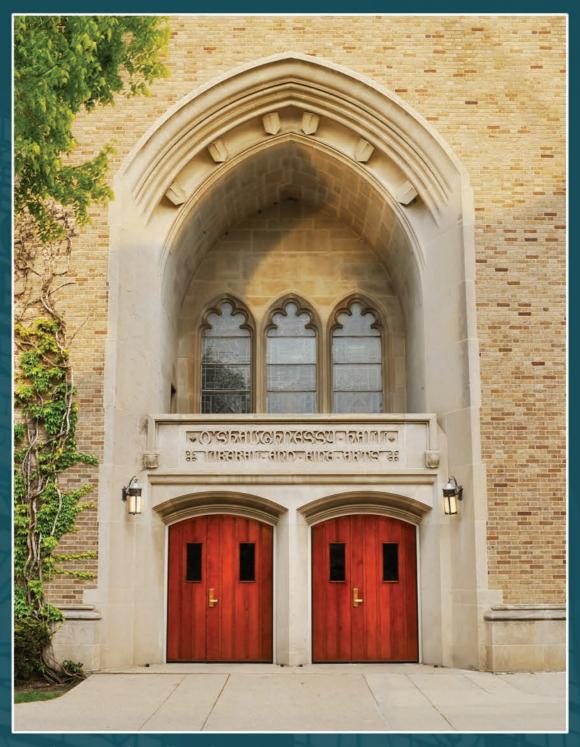
Matthew Capdevielle, **Editor**
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University Writing Program • **University of Notre Dame**

FRESH WRITING

Matthew Capdevielle
Editor

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Acknowledgments

Good writing does not happen in a vacuum. By its very nature, it is an act of collaboration, as it involves us intimately with the ideas of others as we work together to create and share knowledge in an attempt to advance our collective understanding of our world. So too this volume is the fruit of collaboration among many members of our writing community at the University of Notre Dame.

Fresh Writing is now in its twelfth year of publication. This volume continues a tradition of excellence set in motion by Dr. Connie Mick, who conceived of the project and initiated its publication in the year 2000. Under the guidance of Dr. John Duffy, Frances O'Malley Director of the University Writing Program, the *Fresh Writing* project has helped shape the program of writing instruction at the University of Notre Dame, impacting thousands of writers at the University. We owe the very existence of the *Fresh Writing* project to Dr. Mick and Dr. Duffy, and we extend our warm thanks for their vision and continued support of the project.

Our deepest thanks are due to our contributors for sharing their fine work with our writing community in this venue. We also thank those professors whose students' work appears in this volume: Dr. Eileen Hunt Botting, Dr. Julie Bruneau, Elizabeth Capdevielle, Dr. Patrick Clauss, Dr. Cornelius Delaney, Dr. Erin Dietel-McLaughlin, John Dillon, Dr. Isabel Ferreira, Dr. Romana Huk, Ed Kelly, Nicole MacLaughlin, Dr. Louis MacKenzie, Kate Ravin, Dr. Daniel Smith, Kasey Swanke, and Dr. Joseph Teller. Thanks are also due to all those who submitted essays for consideration for publication and their professors for guiding them in work that is truly first-rate.

Our Editorial Board is charged with the very difficult task of choosing a select few essays for publication from among a large number of excellent submissions. For their care and diligence in closely reading each submission, we thank Dr. Julie Bruneau, Elizabeth Capdevielle, Ellen Carroll, Maddie Chandler, Dr. Patrick Clauss, Dr. Erin Dietel-McLaughlin, John Dillon, Josephine Dru, Carolyn Garcia, Marielle Hampe, Kristina Jipson, Semyon Khokhlov, Nicole MacLaughlin, Robin Murphy, Anna Noice, Meagan Simpson, Ryan Sullivan, Anna Sundbo, and Elizabeth Van Jacob.

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I offer my personal thanks to Lisa Wess, Senior Managing Editor at Hayden-McNeil, for her patient guidance throughout the *Fresh Writing* project.

Finally, my deepest thanks go to our Assistant Editor Monika Grzesiak for her work on this volume. It has been a great pleasure to collaborate with her on this project, and I am grateful for the chance to learn with her while working to prepare this volume of truly excellent writing.

Matthew Capdevielle, Ph.D.
Notre Dame, Indiana
May 2012

Foreword

From the Assistant Editor—

You are holding in your hands a book of some of the strongest essays produced in first-year writing courses of the last academic year. If you are a current first-year student who picked this book up from the bookstore for your own Writing and Rhetoric course, you likely see it as a book of well-written essays that should serve as models for your writing this year. This book is that, a means of showing you what past first-year students have accomplished, but I'd like to offer that it is more than that.

In the course of the school year in which this book was written, two prominent members of the Notre Dame community—University President Rev. John Jenkins and Professor John Duffy, Frances O'Malley Director of the University Writing Program—addressed in public forums the need for intelligent, respectful dialogue in an increasingly polarized country.

In a commencement address to the Wesley Theological Seminary in May, Rev. John Jenkins said, "We in this country are in the midst of a social crisis, a harsh and deepening split between groups that are all too ready to see evil in each other… Both sides call for change, but each believes it's the other side that must change." As he told the graduates, "If we are committed to reducing hatred in the world, then the way we engage one another in public debate is not a means to an end; the means are the ends." In an article for the Chronicle of Higher Education titled "Virtuous Arguments," Professor John Duffy wrote of the way in which first-year writing courses could be the place where the tools for higher-level public debate are learned: "Indeed, the first-year writing course is the closest thing we have in American public life to a National Academy of Reasoned Rhetoric, a venue in which students can rehearse the virtues of argument so conspicuously lacking in our current political debates. Should students bring these virtues to the civic square, they will inevitably transform it… moving us toward healthier, more productive, and more generous forms of public argument."

When you are a freshman in college, academic writing doesn't always feel like a valuable exercise in public discourse. Hearing words like "rhetorical analysis,"

"causal argument," or "research paper" may not bring to mind the idea of improving dialogue in the public sphere. What those words do suggest is a great deal of work—the work of researching, writing, peer reviewing, and rewriting.

And yet, as Professor Duffy articulates, it is in that very practice that you learn the skills of critical analysis so necessary to being an educated and discerning member of a democratic society. What you learn in taking Writing and Rhetoric is that writing is fundamentally about communication, a communication that begins by being conscious of your reader. It means writing with your reader in mind, appealing to his or her intelligence by basing your claims on logic and credible sources, and addressing the concerns of the opposing side in a generous way. You may even find that writing itself can help you to learn, that the act of putting thoughts on the page can bring you to see connections you didn't see before and to understand your own subject better.

In this twelfth edition of *Fresh Writing*, students have written on topics ranging from Catholicism in the political sphere to the effects of social media to their own experience working on a tobacco farm or in a local pizza shop. Reading pieces like Patrick Calderon's "The Church and its Dissenters," you will see that you can criticize a position with which you agree for the way in which the argument is made, that when it comes to persuading an audience, the means can be just as important as the message.

Reading Collin Ebert's "Isqat Al-Nizam: Social Media in the Egyptian Revolution" will show you that just because something is written in a headline, even many headlines, does not mean that it is true, and that being an educated member of society means being willing to look beyond the things that are said and to seek knowledge for yourself.

In Timothy Kirchoff's "A House Divided," you will see that careful analysis can bring to light the commonalities of seemingly irreconcilable groups, and in Scott Ramey's "Curing America: An Evaluation of the FDA Drug Approval Policy," that the best solutions often come from considering the interests of all sides.

To those featured in this book: Bravo. Your being selected for this book means that you have learned early on in your careers the tools of critical analysis and the conventions of academic writing. The skills you have gained will help you to both participate in scholarly conversations and to raise the level of discussion in the *Observer* viewpoint wars of your next three years.

And to those currently enrolled in Writing and Rhetoric: try to remember—in between drafts and late nights sessions with Purdue OWL as you look up for the fifth time how to cite a web page—that even if it doesn't feel like it at the time, what you

are learning can help you to become a more discerning and thoughtful participant in a democratic society. Being able to stake a claim in something you care about, find the best arguments to support your position, and persuade your audience while keeping the perspective of your best opponent in mind are skills which have great value beyond an "A" in Writing and Rhetoric; being able to do these things brings the promise of a richer intellectual life for you and a more informed and thoughtful level of discussion on issues of public concern in this country.

Monika Grzesiak
May 2012

We are proud to share these excellent examples of student writing with you. These essays are solely the work of their individual authors and are not intended to reflect the views of the University Writing Program or the University of Notre Dame.

CATHOLICISM

Author's Biography

Timothy Kirchoff

The year 2010 was the 50th anniversary of the election of John F. Kennedy, America's first (and only) Catholic President, who won the Catholic vote by a landslide. However, in the past 50 years, the "Catholic vote" has been divided into two major factions. In "A House Divided," Timothy Kirchoff seeks to explain the nature and causes of this polarization of Catholic voters.

Timothy hails from Berwyn, Illinois, resides in Dillon Hall, and will graduate in 2014. He hopes to use his time at Notre Dame to continue to learn about the relationship between Catholicism and politics through his major in Political Science and supplemental major in Theology. He would like to especially thank those professors who have helped him deepen his understanding of Catholicism's implications in the political realm.

A House Divided

Timothy Kirchoff

In the 2010 meeting of the United States Conference of Catholic Bishops, then-President Cardinal Francis George listed in only a few breaths a number of serious issues facing the United States: "[America] continues to struggle with how to address the plight of newcomers who cross our borders seeking a better life for themselves and their families, even as that better life for our own citizens is threatened by the downturn in the economy" (George 1). He also discussed abortion, the sanctity of marriage, and even the controversial health care bill of the previous year—all of which relate in some way or another to Catholic beliefs about human dignity or societal obligations. These beliefs, the Church insists, must constitute a consistent whole (or "seamless garment"), but it is evident that neither major political party has accepted the entire table of values that the Church presents. Both parties seem to cater to separate constituencies within the Catholic Church, each of which tends to vote according to the aspect of Catholic teaching they see as most pertinent, yet these different constituencies have found themselves increasingly dissatisfied with the choice presented to them. How have Catholics become the single largest denomination in America today but not found a consistent means of advancing the entirety of Catholic moral thought in public policy? In order to realize the ideals Catholic teaching embodies, Catholics must overcome their ideological disunity.

Catholics in modern times may be the single largest denomination in the United States, but at one point, Catholics were a tiny minority. The first *en masse* immigration of Catholics into the United States occurred in the early and mid-nineteenth century, when Irish and German Catholics, fleeing famine and political upheaval, crossed the Atlantic Ocean to seek new opportunities in America. Some managed to move to the Midwest and find land to farm, but a large number of immigrants settled into neighborhoods in large cities such as Boston, New York, or Chicago.

These immigrants found no institutions in place to help them assimilate into the larger American culture other than the established political parties, which helped immigrants find homes and jobs in exchange for party loyalty. This sort of participation in machine politics characterized Catholic interaction with American civic institutions for more than half a century.

In time, the descendants of these Catholic immigrants became more fully integrated into the American political system, most associating with the Democratic Party out of sheer habit. A number of Catholics even rose to prominence in the party; in 1928, Al Smith, the Democratic governor of New York, became the first Catholic from a major party to run for the presidency. In 1960, John F. Kennedy, also a Democrat, was elected the first Catholic president, garnering an impressive 78% of the Catholic vote. This political unity among Catholics has not been seen since, and with good reason: Catholics are ideologically and politically divided.

In the 1950s, even as John Kennedy was in the midst of his political ascendance, other Catholics became prominent in the burgeoning conservative movement. Independent scholar John Caiazza points toward Catholic thinkers William F. Buckley and Russell Kirk, the founder of National Review magazine and author of *The Conservative Mind* respectively, as having articulated certain principles that find their root in Catholic thought: a respect for tradition, moral realism (recognition of the reality of evil), anti-Communism, gradual adaptation of an identity rather than capitulation to contemporary culture, and an appreciation for natural law (Caiazza 15). These principles, in time, were embraced by the Republican Party, and Catholics increasingly found themselves associating with the Republican Party, especially as certain Democratic politicians endorsed policies which they could not in good conscience tolerate.

> *The cross-party rivalry frequently means that the groups indirectly work against each other's causes*

The policies in question largely related to social issues—starting in the 1960s, the Democratic Party began to be associated with a cultural liberalism which was repellent to many Catholics (McGreevy 670). It was not, however, until *Roe v. Wade* became a partisan issue that Catholics began to dissociate from the Democratic Party in large numbers. Historian John McGreevy writes of the aftermath of *Roe v. Wade*:

> The increase in abortions following the decision] jump-started a grassroots anti-abortion movement, perhaps the largest social movement of the immediate post-civil rights era, led, funded, and supported in its first years by Catholics. At the same time, abortion rights became central to the modern women's movement in the United States (more so than in most of Europe), and these activists

called the Democratic Party their home. Now no politician could dodge the is-
sue (as Robert Kennedy had in 1968), and a generation of Catholic Democrats,
some principled, some pragmatic, adopted a pro-choice stance. (671)

McGreevy goes on to point out that although pro-choice Democrats did not face
electoral backlash, the pro-life movement grew over time and the partisan divide
over the issue became more significant.

In the 2004 Presidential race, John Kerry, a Catholic and a pro-choice Democrat,
faced censure from a number of bishops and lost the Catholic vote by a signifi-
cant margin, largely over moral issues (672). Kerry was only the latest in a line of
Catholic politicians to dismiss the Church's stance on life issues; Mario Cuomo's
rationalization of Kerry's advocacy of legalized abortion was widely paraphrased
and adopted by Catholic Democrats almost as a mantra: "I am personally opposed
to abortion, but I will not impose my morality on others." The gradual acceptance
of such social liberalism and moral permissiveness by the Democratic Party drove
a number of morally concerned Catholics to seek an asylum for their consciences
and a political arm for the growing pro-life activist movement. As the Republican
Party became open to the ideas put forth by Catholic thinkers such as William F.
Buckley, many Catholics began to see the GOP as their best hope for pushing the
pro-life cause politically.

Yet the ideas of Catholic traditionalists such as Kirk and Buckley were not the
only ones to influence the modern conservative ideal; many political and econom-
ic theories which are antithetical to Catholic morality took hold in the fledgling
movement even as Catholics began to join it in large numbers. Glenn Feldman, a
labor historian at the University of Alabama at Birmingham, observes the irony
of this: "In a profoundly disquieting paradox, American Catholics first began to
seriously abandon their traditional alliance with the Democratic Party in the 1984
re-election of Ronald Reagan—precisely the moment when the customary right-
wing economics of the Republican Party swung much further to the right with the
ascendance of neo-liberalism [i.e. modern free enterprise ideology]" (Feldman 149).
Feldman argues that the economic policies embraced by the Republican Party are
antithetical to Catholic social teaching, and that prominent conservative heroes
such as Margaret Thatcher, Milton Friedman, and a certain Grover Norquist (ac-
cording to Feldman, an important economic influence on both Presidents Bush)
embrace permissive views of business ethics that come into conflict with well-es-
tablished Catholic social thought. The tension between the conservative economic
stance and Catholic social doctrine, Feldman posits, could conceivably be even
more serious than any problem a Catholic might have with pro-abortion policies. If
individualist economists are to be taken seriously as essential formative influences

on the modern Republican Party, the much-maligned "personally opposed" excuse given by so many politically pro-choice Catholics could even be palatable by comparison.

Despite their seeming abandonment of certain Catholic moral teachings, a number of Catholic constituencies still find the Democratic platform more palatable: among these are the sizeable communities of Catholics who belong to ethnic minorities and whose main concerns were largely ignored or outright opposed by Republicans in their rise to power. Vincent Rougeau, an associate professor at the Notre Dame School of Law, writes on this topic:

> Being invisible to the Republican Party is something African-Americans have learned to live with. It is one important reason why many of us rarely vote for Republican candidates. Hispanics were perhaps a bit more relevant to the Republicans in past election cycles, but the "real" American response to immigration reform that was championed by Republicans in the House of Representatives has put an end to any meaningful outreach to Hispanics by the Republican Party for the foreseeable future. (16)

A wider appreciation for this common ground—ideological solidarity between the various Catholic grassroots movements—would be the first step toward building political unity

Despite their acceptance of the pro-life and pro-marriage causes of Catholic teaching, the Republican platform seems rather deficient with regard to issues such as welfare and immigration reform, issues which are of a greater concern to particular portions of the Catholic population. Despite the influence of Catholic thought on the formation of the Conservative moment and the Republican willingness to discuss the moral causes advocated by many Catholics, the Republican Party is not completely friendly to the entirety of Catholic teaching.

There are also those who have recently criticized the Republican Party for more than just economic policy. Bloggers such as Mark Shea openly suspect Republican leadership of manipulating their pro-life constituencies; on a recent pro-life measure being pushed by Republican leadership in Congress, he gave voice to his reservations: "It remains to be seen if the GOP leadership are really serious or are just pushing it because they know it will be vetoed, so they can posture and look prolife without having to actually do anything" (Shea). In Shea's view, it seems as though party strategists put forward legislation on the pro-life issue and then deliberately limit legislative progress on the issue in order to make sure the pro-life vote stays Republican for as long as possible.

This mode of thought cuts both ways. Jack Smith, another Catholic blogger, bemoaned the fate of two immigration reform bills which failed after being attached to more controversial measures. He scoffed at the lamentations of Democratic leadership: "Senator Reid's actions in shepherding this bill [i.e. attaching it to a controversial defense bill instead of letting it stand alone] are not the actions of a Senator who actually wants to get something passed. The fact that he made an impassioned plea for the Act on its merits *after* the predictable failure of cloture on the defense bill was shameless" (Smith). Numerous Catholics, discouraged and disillusioned by the lack of progress on these essential issues, have lamented what seems like deliberate manipulation of their idealism by both parties.

Even setting these internal suspicions aside, the partisan divide works to undermine the efforts of Catholics loyal to both parties. The cross-party rivalry frequently means that the groups indirectly work against each other's causes: every time a pro-abortion candidate is elected because of his stand on socioeconomic issues, it sets back the pro-life cause, and every time moral conservatives elect a nominally pro-life candidate who opposes the Catholic view of economic responsibility, socially-conscious Democrats face a new enemy. With every election cycle, the two groups—each trying sincerely to advance Catholic ideas—grow further apart.

The hierarchy in particular is perturbed by this chronic disunity, and bishops across the country have been trying different approaches to unify Catholics without losing significant ground on the issues for which each side has been fighting. Indeed, the Bishops are often the only group of Catholics that consistently presents Catholic teaching as a cohesive whole rather than as part of a political platform. The bishops have occasionally spoken up on specific bills which either are in agreement with or in grievous violation of Catholic thought, but they have been reluctant when it comes to presenting their own policy proposals, and there is a good reason for this: Catholic teaching is not easily tied down to one policy. James Schall, a Jesuit priest and a professor of government at Georgetown University, elaborates on this idea:

> Revelation, as I have suggested, does not teach us directly about tax policy, about the form of regimes, or how to produce pure water and abundant food. But it does indicate the immense importance of each human being, of the power and scope of human intellect and enterprise, of the meaning of the world and its relation to our own destinies. We can be free to do the myriads of delightfully positive things because we are, by observing the Commandments, liberated from those acts that destroy any possibility of our doing what ought to be done. (76)

There are almost unlimited options available to the politician who seeks to be a good Catholic. The role of Catholic teaching in politics is to help policymakers

avoid making decisions that violate the dignity of the human person. Any public policy—indeed, any party platform—that adequately respects human dignity is compatible with Catholic teaching. To the extent that electoral politics is a practical rather than an ideological exercise, there is not necessarily a "more Catholic" option.

Yet despite the coherency of Catholic teaching, politicians have no electoral motivation to embrace any aspects of Catholic teaching beyond the set of policies that they need to win over the Catholic part of their respective party base. The simple and unfortunate fact of modern American politics is that the practical application of Catholicism, to the extent that it can be found, is split between the two major parties, and each side is all too ready to see the other as neglecting the other aspects of Catholic teaching. This situation is clearly far from ideal, but what would a unified Catholic community look like? What would it mean for Catholics to unite ideologically and recognize that the other faction's concerns stem legitimately from Catholic doctrine? How could the recognition of that legitimacy spread from the hierarchy to the laity?

All that can be known with any certainty is that there will indeed be difficulties and short-term electoral conflicts within the Catholic Church, and such a change as described above could hardly happen overnight, but if the only alternative is continuing along the path of division, there is no choice at all

It seems that it would be possible for the different groups within Catholicism to grow closer simply through a greater recognition of their common doctrinal ground; the approaches they advocate toward their respective issues are all grounded in the same respect for human dignity, simply applied to different issues. A wider appreciation for this common ground—ideological solidarity between the various Catholic grassroots movements—would be the first step toward building political unity. It is worth observing that much of the political activity of these groups revolves around more than just voting, and it is logical that, if unity between partisan factions is to be achieved, it would best take place apart from the typical venues of partisan debate. If indeed the Catholics on the left and right find their justifications in the same Catholic teaching about the dignity of the human person, it should not be difficult to express that ideological solidarity in non-partisan contexts. Indeed, some of the strongest examples of activism take place in such contexts: the annual March for Life, for example, draws tens of thousands of pro-life activists to Washington, D.C. on the anniversary of the decision of *Roe v. Wade* and has welcomed speakers from both political parties. On the other side of the political spectrum, the Fair Trade movement, which seeks to provide fair prices to farmers in developing nations in exchange for their produce, can

be supported through slightly more care in choosing consumer goods. The former movement is trying to defend the right of unborn human beings to live, and the latter seeks to uphold the right of workers to earn a living. When the facets of Catholic teaching are divorced from their partisan contexts in this way, the reliance of each movement on Catholic teaching is much clearer.

Indeed, it almost seems as though most of what these movements accomplish primarily happens apart from the partisan arena. Pro-lifers who stand as witnesses outside abortion clinics have enough anecdotal evidence to know that they have turned hearts and minds against abortion far better than any legislation, and the Fair Trade movement is a private association, not a governmental agency. The suspicions of the Catholic blogosphere about the motivations of politicians amount to little in light of this realization. Some legislative action is important and even necessary in light of the legal problems activists sometimes encounter, but focusing on elections and electoral politics drains time and attention away from the most productive means of effecting change.

By diminishing the extent to which Catholic activists function as parts of political parties, these same activist groups will find themselves freer to focus on confronting the issues and, moreover, find potential allies among those whom they may once have seen as political enemies. Once Catholics have begun to advance a united activist front, it will be harder and harder for the major political parties to treat them as separate electoral constituencies. It will become increasingly crucial for one or even both parties to move closer to Catholic ideology in order to gain the Catholic vote or else risk alienating a huge proportion of the voting population. At this point in time, it is unclear whether either party will be more inclined to try to appeal to such a bloc. There are a number of pro-life Democrats and a number of Republicans who are willing to push for socioeconomic reform, but it is impossible to know exactly how party members and the party structures will respond. All that can be known with any certainty is that there will indeed be difficulties and short-term electoral conflicts within the Catholic Church, and such a change as described above could hardly happen overnight, but if the only alternative is continuing along the path of division, there is no choice at all.

In the same speech cited at the beginning of this paper, Cardinal George spoke on the variety of options available to lawmakers debating health care reform: "Universal health care can be delivered using many means: everything publicly funded, everything privately funded or a mixture of the two. Any of these solutions could be moral, and it is up to lay people to decide which are the best means to see to it that everyone is cared for" (George 1–2). By lay people, His Eminence does not simply mean politicians: he is referring to the everyday Catholic. Legislation

enables the enactment of doctrine—it does not guarantee it. If everyday Catholics take upon themselves the responsibility to help society put on the seamless garment of Catholic teaching rather than allowing politicians—some of whom will inevitably be cynical or indifferent—to push forward at their own pace, they will face a much higher chance of success. In the end, the partisan choice that has divided Catholics for the past several decades has done little more than divide faithful Catholics into separate Democratic and Republican constituencies, and a continued focus on electoral politics over wider social activism slows progress in all aspects of Catholic teaching. Cunning use of the American political system can enable and supplement activism, but it cannot replace it. Catholic teaching on the dignity of each individual is best enacted in society through the actions of ordinary Catholics.

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Author's Biography

PATRICK CALDERON

Patrick Calderon is originally from Vancouver, Canada, and he will live in Dillon Hall this year. As a Political Science and Theatre major with an eye toward future involvement in Canadian politics, Patrick has always sought to examine what kind of role religion should play in the secular, pluralistic, and multicultural societies of the twenty-first century.

In "The Church and its Dissenters: A Study in Contrasts," Patrick critiques the rhetoric used by former media mogul Conrad Black in an article Black wrote for the *National Post* titled "Catholics persevere, despite the perverts and the press." Though Patrick agrees with Black that the Catholic Church has been subject to unfair criticism, he lays out in this rhetorical analysis the reasons for which he disagrees with Black's response to that criticism.

Patrick would like to thank Professor Julie Bruneau for helping him develop as a writer and for helping him find his voice.

The Church and its Dissenters

A Study in Contrasts

Patrick Calderon

In "Catholics persevere, despite the perverts and the press," the Lord Black of Crossharbour offers a very interesting study in contrasts. Writing in the *National Post*—a paper he himself founded—on December 18, 2010, Black delivers a rousing defense of the Church by emphasizing the positive qualities of Pope Benedict XVI and painting the Church's detractors, especially in their reaction to the sex abuse scandal, as vicious and unreasonable. Black specifically praises Benedict's successful state visit to Great Britain while deriding the predictions of secularists who had expected it to be a "fiasco." It is this contrast between the Church and its dissenters that is supposed to make the piece persuasive, and certainly as something of a devout Catholic myself, I am quite inspired by Black's overarching message that the Church will go on as it always has, in spite of present troubles. However, though Black's defense of the Church may rally the Catholic faithful, his use of the technique of contrast is much too exaggerated and pronounced—and the language he employs far too inflammatory—to persuade anyone without an already favorable view of the Church.

That Lord Black's approach is too strong to be persuasive is due to his own confrontational personality; indeed, Black's history demonstrates that he has not always been trustworthy, which makes it difficult for his readers to take him at his word. In "The Rise and Fall of a Media Baron," the CBC reported Black to be a "rich, opinionated, ruthless, litigious, brilliant and influential aristocrat," and it is easy to see why ("Rise and Fall"). Once the world's third-largest newspaper publisher, the Montréal-born Black assumed a British peerage in 2001 after a well-publicized spat with Prime Minister Jean Chrétien, who attempted to block the appointment on the grounds that a Canadian citizen could not receive a British title ("Rise and Fall"). In 2007, Black was convicted of obstruction of justice after revelations

emerged that he had siphoned money to himself from the company he led as CEO ("Rise and Fall"). Having converted to Catholicism in 1986, Black says that while in prison, his faith helped him find "relative serenity"—but not remorse—"in times of extreme tension, poignancy and adversity," according to Damian Thompson of the *Daily Telegraph* (Thompson). Perhaps Lord Black's religiosity increases his credibility among Catholic audiences, but the peer's willingness to break the law clearly diminishes his personal *ethos:* He lied when he pleaded innocence in the 2007 case ("Rise and Fall"), so why should his readers, especially those without religious attachments to the Church, trust him?

Yet it is not only Black's character that makes his readers doubt the truthfulness of his words; in his piece, Black sharpens the contrast between the Church and its critics by portraying the latter in the worst possible light, to such an extent that his words appear misleading. The British peer makes no attempt at subtlety, instead presenting similes with vivid, almost comical, imagery: "All bad news for the Roman Catholic Church," he writes, "brings that Church's enemies swarming out like hornets whose nest has just been squirted with a garden hose" (Black). This type of forceful rhetoric, of course, makes critics seem unreasonable even when news emerges that the Church is legitimately at fault. Yet for people, Catholic or not, who are concerned about the victims of sexual abuse, revelations related to the mishandling of the sex abuse scandal are not so easy to overlook. And though Lord Black recognizes that the Church's critics seek to construct a progressive society with a basis in

However, though Black's defense of the Church may rally the Catholic faithful, his use of the technique of contrast is much too exaggerated and pronounced—and the language he employs far too inflammatory—to persuade anyone without an already favorable view of the Church

secularism, he labels their view of progress "utilitarian," a word with broad historical connotations: Nineteenth-century utilitarianism, of course, sought to respond to the Industrial Revolution by seeking the greatest good for the greatest number, which is a philosophy so completely mechanical that it was much derided in Dickens' *Hard Times.* But one of the strongest weapons in Lord Black's arsenal is, of course, hyperbole. He claims that the *New York Times* appeared to provide "free visits to New York with city tours of all boroughs, capped by five-course dinners in five-star restaurants for anyone who could recall an indiscreet clerical hand on the knee from decades before" (Black). While this exaggeration vilifies those whom Black sees as the Church's enemies in the media, it also underplays the heinousness of the crimes perpetrated by pedophile clergy, and as a Catholic I find this to be in extraordinarily bad taste. Indeed, though I myself need not be convinced of the

existence of virulent anti-Catholicism, I am greatly concerned that Black's use of hyperbole is so forceful and so unnecessarily offensive that it turns people who may have otherwise held a favorable view of my religion away from the Church.

Because his portrayal of the Church's critics is so overwhelmingly negative, the dramatic shift in language and tone that occurs when Black actually writes about Benedict XVI's visit is enough to cause doubt as to the truthfulness of the piece. Indeed, Pope Benedict is made out to be so angelic that the contrast between him and his critics would probably shock someone not emotionally invested in the Church. This contrast, which runs through the fabric of the piece, begins immediately with the words "[a]nd yet," which serve as a point of change, like a volta in a Petrarchan sonnet. The shift in tone and rhetorical style serves to make this contrast clearer, more pronounced, and, I think, far less believable. Commenting on Benedict's state visit to Britain, Black writes that the pope was "apologetic," "solicitous," and "reverently admiring of [John Henry Cardinal] Newman", which is greatly removed from the portrayal of skeptics as "militant" and "heavy-laden… with hypocrisy." Indeed, mentioning the Pope's warm reception by the British Prime Minister, the Archbishop of Canterbury and Her Majesty the Queen is itself a device which links the pope to widely respected international figures and by association improves his reputation. A reader not inclined toward the Church, however, would certainly be taken aback by Black's exaggerations—and even I raise a skeptical eyebrow. "Leftist pundits… were completely silenced," he writes, notwithstanding the fact that protests followed the pope in Edinburgh and London. This rather haphazard use of hyperbole actually diminishes Black's credibility and erodes his *ethos* because the peer appears not to be revealing the whole truth.

Woven into the larger context of contrasting Benedict to his critics is highly inflammatory language which reduces the *logos* of the piece and offends those who may have otherwise been persuaded of the Church's virtues. I concede, of course, that Black's use of this language is very sophisticated, but it still gives the impression that his argument does not sufficiently rest upon reason. Black lambasts the "litigators, the editorial mudslingers, the deep, serried ranks of militant skepticism" without demonstrating why they view Rome as, in his words, "a Satanic bumble bee." Black tries to make the Church's critics seem ruthless and even violent, but this technique essentially amounts to an insult to *logos*, or reason itself. Instead of offering examples and appealing to *logos*, Lord Black simply accuses without real evidence, which to someone with no favorable inclination toward the Church makes him seem unreasonable and prejudiced. But of course, the most inflammatory attacks are personal. Black says that the secularists "were, as always, mistaken" about the Church. Many people in his audience, secularists or not, can levy valid criticisms against the Church, and indeed I myself have written my archbishop

and expressed serious misgivings about the manner in which the Church is run at local levels. Are we, then, the people in his audience, *always* mistaken about the Church's failings? More than that, Black says that atheists cannot "grasp the infinite," nor "deal with the insuperable evidence of spiritual forces, miracles and any ecclesiastical concept of grace." He tries to convince his readers, many of whom may be less than fully religious, that grasping the infinite and accepting spirituality are positive things. Perhaps, then, he should not inflame and offend them by saying they are incapable of doing so.

In this piece, the Lord Black doesn't convince anybody of the Church's merits who did not already believe in them. When Black writes that "no one… will displace Rome from its 2,000 year primacy in [the sphere of spiritual matters]," I am, as a faithful Catholic, in total agreement with him. I will be honest and confess that my initial reaction to this piece was to support Black wholeheartedly and take delight in his praising of the Pope and bashing of the Church's secularist critics. More than that, I know that at least a few of my fellow Catholics would have had the same reaction. But when I take the time to reflect upon Black's words about the Church having "what life and its primary modes of organization must have to go on," my instinct is to say that those things are the truth and reason. Black may have the truth, but reason is decidedly lacking.

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EDUCATION

Author's Biography

DEVIN DUFFY

Devin Duffy was born in Wausau, Wisconsin, and has lived in Granger, Indiana, since the second grade. He plans on majoring in Political Science and wants to study abroad in Italy in the spring of 2014. Devin's essay "Why Our Schools Need Gym Class" was inspired by a desire for a healthier America and years of taking dodgeball in gym class too seriously.

Devin resides in Dillon Hall and enjoys reading and writing. His other hobbies include running, playing chess, and making pancakes. Devin will work as a tutor in the Writing Center in his sophomore year.

Why Our Schools Need Gym Class

Devin Duffy

As American school children struggle to keep up with the rest of the world in their scores on standardized tests, educators are doing more and more to help students improve their performance. School boards have taken various measures to help students stay internationally competitive, such as rewarding teachers for high achieving students, reducing class sizes, and giving students practice tests ("Boosting"). The most drastic measure of all, however, has been the decision to cut physical education (PE) classes from the school curriculum.

By eliminating PE classes, educators hope to place a greater emphasis on math and science, the subjects upon which students are tested. The hope is that these changes will allow American students to catch up with students from other countries, particularly their Asian counterparts. Under heavy pressure to raise test scores, educational administrators are gambling that the extra time in the classroom will be worth the lost time in the gym. Unfortunately, the short-sighted move of cutting physical education classes in public schools will not only significantly decrease the well-being of American children, but will also worsen the problem it is attempting to solve. More specifically, cutting PE will contribute to the growing obesity epidemic in America, worsen the mental health of students, and lower student performance on standardized tests. For these reasons, I believe that elementary, middle, and high schools throughout the country should require daily physical education classes.

Removing PE from schools' curriculums will contribute to the growing obesity epidemic in the United States, and there is no doubt about it: America is getting fat. According to recent statistics from WebMD, 63% percent of all Americans are either overweight or obese, and this percentage has only been rising in the past few years (Hendrick). The problem is perhaps most alarming in children. The Centers

for Disease Control and Prevention reports that over one-third of children and teenagers are overweight or obese. In the past 30 years, "childhood obesity has more than tripled" ("Childhood"). There are multiple reasons for this sudden increase, but one important contributor is lack of exercise. The CDC reports that "only 18% of high school students had participated in at least 60 minutes" of daily exercise, the standard recommended by the U.S. Department of Health and Human Services ("Physical Activity"). This declining rate of physical activity is not altogether surprising, as the number of schools across the nation requiring physical education has been declining as well. According to Vicki Kemper of the Boston Globe, 4 in 10 high school students took daily PE in 1991. Ten years later, that "proportion was barely one-third" (Kemper). The situation is even worse in elementary schools, as "only 3.8% of elementary schools provide daily PE" ("Physical Education"). The increasing rate of obesity in children is a dangerous sign for future generations.

The harms of obesity are real and dangerous, while the benefits of exercise are clear and abundant. Why then, are so many schools cutting physical education programs? The primary reason is pressure to improve test scores

Many Americans know that being overweight or obese is bad, but few realize exactly how many health risks are involved. According to Stanford Hospital, "obesity related conditions cost over 150 billon dollars and cause an estimated 300,000 premature deaths" in the United States. Risks associated with obesity include high blood pressure, diabetes, heart disease, osteoarthritis, sleep apnea, and cancer ("Health"). Because all of these risks are long term, it is possible that obesity in children does not get the attention it deserves. Furthermore, obesity is a "silent killer" in the sense that not many people die of obesity itself. Instead, obesity increases the risk of other diseases, such as heart disease.

However, just because obesity leads to problems and increased risk factors in the long term doesn't mean it can be overlooked today. In fact, Tiffany Sharples, a contributor to *Time* magazine, reported that "researchers found a distinct correlation between higher childhood body mass index…and a greater risk of future heart disease and heart disease–related death." It was the first study that found a direct correlation between childhood body mass index and risk of heart disease as an adult. According to Sharples, we need "monumental" and "immediate" change to reverse this disturbing trend of childhood obesity.

While introducing daily physical education into schools would not instantly end the obesity problems America is having, I believe it would be an important first step in eventually reversing the trend of obesity in children. In a daily physical education

class, students would have the opportunity to play different sports, try different fitness workouts, and participate in a healthier and more active lifestyle. According to the National Association of Sport and Physical Education, PE improves "physical fitness, skill development, and self discipline" as well as helping reduce stress ("Why"). Regular exercise helps maintain a healthy body weight, which decreases the risk factors for disease caused by obesity. In addition, daily exercise can support healthy bones and muscles, improve blood flow and circulation, increase stamina, and reduce risk of other diseases, such as chronic conditions like allergies, thyroid imbalances, and abnormal levels of cholesterol (Wilson). Exercise is an important component to maintaining a healthy and strong physique.

While physical activity has a long and well-documented history of improving physical health, newer studies show that exercise can help mental health as well. According to Craig Miller, a contributor to the Harvard Medical School Journal, a regular exercise routine can help cure emotional problems. In fact, studies show that in depressed patients, "exercise's effects lasted longer than those of antidepressants." A possible explanation Miller offers is that chemicals (like endorphins) are released during exercise, positively affecting the chemical balance in the brain. This shows just how powerful and beneficial exercise can be. If schools had physical education programs in which students could get daily exercise, it might help the estimated 2.1 million American adolescents who, according to researcher John M. Grohol (2008), suffer from depression.

Even for children who are not depressed, exercise can enhance good moods. Nanci Hellmich of USA Today writes that it has been "known for years" that exercise can "put you in a better mood." In fact, researchers at the University of Vermont conducted a study that found "people are in a better mood up to 12 hours after they work out." This study is yet another indicator that physical activity leads to a wide variety of benefits that should not be taken lightly or disregarded. Researchers have found new advantages resulting from exercise in the last decade. Jennifer Warner, a contributor to WebMD health news, writes in a 2006 article that "regular exercise increases energy and fights fatigue." Warner interviewed researcher Patrick O'Conner, Ph.D., who found that in over 90% of studies, "people who completed a regular exercise program reported improved fatigue," and that every group that was studied showed improvement, including "healthy adults, cancer patients, and those with chronic conditions." Fighting depression, improving mood, and increasing energy are all positive effects of exercise that go beyond fighting obesity and maintaining a healthy body weight.

The harms of obesity are real and dangerous, while the benefits of exercise are clear and abundant. Why then, are so many schools cutting physical education programs?

The primary reason is pressure to improve test scores. Vicki Kemper of the Boston Globe reports that schools are "faced with shrinking budgets" and "growing demands for improved academic performance" (Kemper). The increasing number of schools caught cheating to better tests scores evidences this pressure. *New York Times* reporter Trip Gabriel writes "Educators tampering with children's standardized test scores" is a phenomenon that is "increasing as the stakes over standardized testing ratchet higher." In any case, PE classes are being seen more and more as a luxury that schools cannot afford.

The problem of poor test scores is a legitimate concern. Kurtis Lee of PBS reported on December 10th, 2010 that the United States received a "stark wake-up call" as new international test scores were released. The United States was well behind China, Australia, and several other countries in math, reading, and science. As United States Education Secretary Arne Duncan said, "The United States came in 23rd or 24th in most subjects. We can quibble, or we can face the brutal truth that we're being out-educated" (Lee). These sub-standard scores are not without potential consequence. Duncan warns Americans of "a possible permanent national recession" if jobs are outsourced to other countries with more competent workers. "If we don't start to behave in different ways," Duncan warns, the outcome could be "absolutely devastating."

> *Considering that studies consistently show a positive relationship between physical fitness and academic achievement, it simply does not follow that school boards should cut PE classes in order to improve test scores*

The validity of these concerns is precisely why educators should advocate for a daily PE class. Researchers have found a definite link between exercise and the brain, a link that shows physical activity would help both students' grades and test scores. There are two ways in which physical education would help students academically, one in the short-term and one in the long-term.

A daily break for students to exercise in the middle of the school day would provide immediate benefits to academic performance. Nancy Hellmich, in a separate USA Today article, writes that "government review of research shows that kids who take breaks from their classwork to be physically active during the school day are often better able to concentrate on their school work and may do better on standardized tests." Hellmich argues that even a "5–20 minute" break for physical activity can improve "attention span, classroom behavior, and achievement test scores." Exercise can "positively affect the portion of the brain responsible for memory and learning," which would make a direct impact on the grades and test scores of American children. Hellmich interviewed Howell Wechsler, the director of the Division of

Adolescent and School Health for the Centers for Disease Control and Prevention. Wechsler believes that "more time for PE and other physical activity can help improve academic performance," and cutting PE classes would be a costly mistake.

 Not only would a short break each day help students' attention spans and concentration, but implementing a system that would emphasize higher levels of fitness would pay long-term rewards as well. Gretchen Reynolds wrote an article for the *New York Times* titled "How Exercise Benefits the Brain." In her article, Reynolds discusses a group of researchers in Ireland who found that, over time, exercise helps raise levels of a protein called "brain-derived neurotrophic factor," or BDNF. The effects of the protein BDNF are not fully known, but an interesting study from the Stanford University School of Medicine sheds some light on its effects. Researchers followed 40-65 year-old pilots' efficiency in performing flight simulations over time. As expected, the level of performance for all of the pilots declined over time. However, the decline was "especially striking" in pilots with lowered levels of BDNF, making it harder for them to do well in "skilled task performances." While standardized testing is not a "skilled task performance," it does require memory and good cognitive health, which is strongly associated with the BDNF levels in the brain. Furthermore, a regular regimen of physical activity can "improve connections between nerves in the brain, thus improving attention and information-processing skills (Hellmich, "Study"). Many studies show how exercise can help the brain, but what about specific studies testing students who have PE class compared to students who don't have PE class?

A national program called Active Living Research performed and compiled studies that directly compared the standardized test scores of children who took PE class and children who instead had more classroom time. Active Living Research cited one study that analyzed the test scores of over 700 elementary school students in the California public school system. Researchers found that "student scores on standardized achievement tests were not adversely affected by an intensive PE program that doubled or tripled PE time," and that actually "students with enhanced PE performed better than students in control groups." Out of fourteen studies analyzing about 58,000 children in the last 40 years that have explored the link between "physical activity and academic performance," 11 have concluded that "regular participation in physical activity is associated with improved academic performance" ("Physical Education"). Studies also found improvement in behavior and "significantly less fidgeting." What teacher wouldn't like that?

As a runner throughout high school and a two-time captain of my school's cross-country team, I can relate all of the research done about the benefits of exercise to my personal experience. I liked it when we had morning practice, because I noticed

that I was more alert and concentrated in my classes. For some reason, nothing put me in a good mood like an early morning run. As I began putting more effort into my running, my grades improved. I would not say that my grades improved simply because of my running, but I did feel an increasing unity between mind and body when I was training hard and succeeding in school. I was able to enjoy the benefits of daily exercise from my participation on the cross-country team, but not every student had the opportunity to be on the team and train before school. A regular exercise program available to all students would help those who aren't staying in shape.

Even without the numerous studies showing the ways exercise benefits the brain, one could still make a strong case for having physical education classes in schools. Considering the obesity crisis in America and the multitude of positive effects exercise has, it could be argued that children's well-being should take precedence over their test-scores. However, considering that studies consistently show a positive relationship between physical fitness and academic achievement, it simply does not follow that school boards should cut PE classes in order to improve test scores. Our schools and our children need gym class for improved physical health, improved mental health, and also improved test scores. While well-meaning American educators and school boards are trying to improve the quality of education, they are actually setting back the very students that they are trying to help succeed.

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Author's Biography

Eric Palutsis

Eric Palutsis is a mechanical engineering major from Louisville, Ohio. He is an avid sports fan and lifelong athlete who now resides in Knott Hall. His essay, "Lifestyles of the Exploited and Famous," is a research paper that examines the ongoing debate regarding compensation for collegiate student-athletes. This discussion has become especially relevant on college campuses and in major sports media in recent years. As a current college student and sports enthusiast, Eric was inspired to research the merits of both sides of the debate and take a stance that was representative of his own beliefs, priorities, and ideals. Eric would like to thank Professor Joseph Teller for his help in developing and refining both his research essay and his writing style.

Lifestyles of the Exploited and Famous

Why Collegiate Student-Athletes Deserve the Right to Market Themselves

Eric Palutsis

Raising the crystal trophy amidst the swirl of falling confetti. The crack of the bat as the game-winning hit screams into right field. The sheer joy of cutting down the victory net after winning the "Big Dance." These are the incredible moments we imagine when we think about collegiate athletics. As children, we dreamt of watching the game-winning shot arc towards the basket just as the buzzer sounds. As adults, we wish for one more fleeting opportunity to prove ourselves at the plate with the game on the line in the bottom of the ninth inning. Few of us will ever live out of any of these storybook endings in our real lives, but in our imagination they embody the ideals that we as a society have come to so value highly: sportsmanship, fairness, and competition.

These ideals also happen to be central to the self-proclaimed purpose of the National Collegiate Athletic Association (NCAA), "to govern competition in a fair, safe, equitable and sportsmanlike manner, and to integrate intercollegiate athletics into higher education so that the educational experience of the student-athlete is paramount" ("About the NCAA"). However, in recent years it seems that the NCAA has added a new goal to that list: making money. In today's modern age, it is hard to dispute the notion that "intercollegiate athletics have progressed toward a model that includes, and in many cases depends upon, the presence of professional and commercial enterprises" (Schneider 233). The business of sports has certainly become a lucrative industry and its main employees, the athletes, have consequently become the center of the media spotlight. Many collegiate athletes have become high-profile national superstars; children and grown men alike buy their jerseys, fans buy out arenas to watch them play, and television stations pay billions of dollars to broadcast their games in the same way they broadcast those of their professional brethren. Just last year, the NCAA sold the television rights

to its famous "March Madness" basketball tournament for a record setting $10.8 billion (Pielke). Individual schools also benefit, as universities with major athletic programs regularly earn millions of dollars every season from both ticket sales and television deals. Even the head coaches at these schools are rewarded with salaries in the multi-million dollar range (Lavigne; Sawchik). However, unlike their professional athletic counterparts—or even the very coaches they play for—collegiate "amateur" athletes are not compensated with even the smallest slice of the lucrative monetary pie of which they find themselves the center. How is it fair that the very athletes who create the memorable moments and athletic spectacles that have drawn the interest of so many people—and, more importantly, proven to be so profitable—are not reaping any of the economic benefits of their skills? No other business is able to capitalize on a free source of labor like college athletics. The question is what should the NCAA do to right the ship and fairly compensate collegiate student-athletes?

> *Unlike their professional athletic counterparts— or even the very coaches they play for—collegiate "amateur" athletes are not compensated with even the smallest slice of the lucrative monetary pie of which they find themselves the center*

The debate over this deeply rooted problem in the framework of collegiate athletics has quietly gained momentum before exploding into the sports media spotlight over the course of the past two years. As a result, there are a wide range of positions and differences between the numerous proposed solutions. The first response that many people have when confronted with this issue is that collegiate student athletes are compensated for their athletic talents in the form of scholarships for a free college education. However, there is a growing sentiment that today's scholarships no longer cover the full cost of a college education.

Indeed, *The Wall Street Journal's* David Cohen writes that according to the National College Players Association (NCPA), today's athletic scholarships do not account for an average of over three thousand dollars in education expenses at a major football university. Supporters of student-athlete compensation such as Christopher W. Haden have argued that athletic scholarships do not provide for other living expenses common to typical college students, such as spending money, the cost of gas, and emergency funds (681). Haden says that due to the demanding nature of life as a college athlete, most student-athletes do not have the ability to hold a job as a source of personal income for these expenses (674).

There have been many different solutions proposed in recent years in an attempt to fairly compensate student-athletes, and their focus has ranged from which athletes to compensate to how much to pay them. Most importantly, these various proposals nearly all differ in their assessment of whose obligation it is to absorb the costs of

any such plan. Haden believes that it is the universities' burden to bridge the gap between the value of an athletic scholarship and the actual cost to the student-athletes of attending college. His proposed "laundry money" plan calls for universities to provide their student-athletes with a stipend of one hundred dollars per month during the school year as a part of their scholarship package. He defends his proposal as fair towards college athletes, arguing that "the modern day student-athlete provides an invaluable service to his or her university… [so] it is only appropriate to provide suitable compensation for the student-athlete who makes those [profitable] university opportunities possible" (Haden 681). But where are the financial means to install such a solution for all universities? According to the *San Francisco Chronicle's* Gwen Knapp, only major athletic programs turn a profit, so much smaller Division I schools would find it very difficult to be able to afford to offer all their athletes the "laundry money" stipend. Furthermore, *USA Today's* MaryJo Sylwester and Tom Witosky report that an average of roughly twenty percent of athletic funding already comes out of student tuition and that figure would almost certainly increase by instituting Haden's solution. It is likely that non-athletes would resent an increase in tuition for the purpose of putting money into the hands of student-athletes, creating tension on college campuses nationwide.

While I agree that student-athletes should be compensated for their contributions to the university, the way in which this is achieved must be fair to all students. Instead of universities funding student-athlete compensation, I recommend that the NCAA adopt Allen Sack's proposal of allowing collegiate student-athletes to follow the Olympic model. The Olympic model would give collegiate student-athletes control of their own marketing rights, allowing them to personally profit from the opportunities available to them as a result of their high-profile status and athletic ability. The potential opportunities for collegiate student-athletes could include endorsements, speaking occasions, or having an agent, all of which would be conditional to the skill and success of the individual athletes themselves (Cohen). The model is based on the same idea that allows Olympic athletes to earn endorsement deals while maintaining their amateur athlete status.

Modern collegiate athletics are already structured to embrace the fact that its "amateur" athletes are essentially treated like professionals, so the Olympic model would function as an effective solution to the issue of student-athlete compensation by utilizing this professional mindset. A strong proponent of the Olympic model is former University of Notre Dame quarterback and current University of New Haven business professor Allen Sack, who argues that today's athletic scholarships are contractual obligations that already violate the definition of an amateur athlete in that student-athletes are paid. Sack writes that the NCAA altered its rules in 1973 so that athletic scholarships were no longer four-year guarantees but rather

renewable, year-to-year contracts contingent on the athlete's health and athletic performance, essentially turning scholarships into contracts between the player and the university. He said that this change essentially gave universities the ability to "fire" student-athletes from their scholarships for any reason, including injury or sub-par athletic performance ("Allen Sack"). A scholarship between an athlete and his university then operates just like an employment contract. Sack, drawing on the differences between a modern athletic scholarship and the one he received from Notre Dame thirty years ago, uses this logic to argue that scholarships should be considered a form of payment to a student-athlete. For the athlete, the scholarship contract payment is in the form of a "financial inducement" ("Allen Sack"). This means that collegiate student-athletes are professionals, not amateurs, and because of that, it is fair that they should be able to market themselves in a similar manner to other professional athletes.

The Olympic model would not require the university to sacrifice any academic funds at the expense of more overhead spending within the athletic department. This would prevent the university from straying from its true mission as a higher learning institution which puts the education of all its students, including its athletes, first

Unlike most of the current solutions on the table, the Olympic model would fairly and effectively act in the best interests of all of the various parties involved in this problematic debate, from the athletes to the universities to the student bodies at large. One of the major reasons both the NCAA and universities have avoided the topic of compensating players for so long is because there is no clear, uniform solution that has presented itself to work on a large scale. The matter has proven itself very complicated in terms of how much and which players should be paid (Dosh). Also, should student-athletes from all sports receive compensation or just the athletes from the "revenue sports" like football and basketball. Allowing the athletes to market themselves would eliminate this problem. Instead of a flat monetary stipend being paid out to every athlete, the student-athletes would be able to explore the market for their services. Rather than the universities having to choose whom to compensate, the market would take care of the problem; the more famous or skilled the athlete, the more someone would be willing to offer him to star in a commercial or speak about his experience or even for the right to buy and resell his belongings. Just this past spring, football players at Ohio State University were suspended for multiple games for trading "memorabilia for tattoos…worth as little as $100" (Cohen). How is it fair that an NCAA student-athlete is unable to sell something that he personally owns and has earned, such as his award trophy or his championship ring? The Olympic model would solve this problem by simplifying the rules governing the stressful lives of student-athletes.

In addition to the obvious benefits for student-athletes, the Olympic model aids universities nationwide, even here at the University of Notre Dame, by not requiring them to contribute school funds to the compensation of student-athletes. Neither the NCAA nor its participating member schools would pay anything; the financial responsibility would belong to the companies paying student-athletes to wear their gear, eat at their restaurants, or use their products (Cohen). This would be especially important to schools where athletic programs, despite the profits from football and basketball, lose money overall. According to *USA Today*, about sixty percent of Division I schools are forced to make up this deficit with money from academic funds and tuition (Sylwester and Witosky). Under the Olympic model, schools would not be forced to dip into student tuition funds in order to pay athletic scholarships, as independent businesses would pick up the tab. Even though Notre Dame has one of the few athletic programs in the country that actually turns a profit, not being forced to set aside funds to pay athletes a stipend would allow the athletic department's revenue, roughly ten million dollars annually, to be put towards other university interests (Dosh). The Olympic model would not require the university to sacrifice any academic funds at the expense of more overhead spending within the athletic department. This would prevent the university from straying from its true mission as a higher learning institution which puts the education of all its students, including its athletes, first.

Perhaps the most important benefit of the Olympic model is that it would be fair to the largest but often forgotten group affected by this debate: non-athlete students. James Duderstadt, the former president at the University of Michigan, echoes this sentiment by insisting that "the most important role of intercollegiate athletics should be to provide educational and recreational opportunities for students" (274). Any solution to the student-athlete compensation problem must be sure to take into account how the rest of the student body would be affected. The situation is especially pertinent at Notre Dame, where there is a high ratio of student-athletes compared to non-athletes on an isolated and tight-knit campus. Any alteration to the treatment of student-athletes would almost certainly upset the balance and create tension between two very large groups on campus. Would non-athletes resent the fact that such a large percentage of the student body was being paid while they were not? While some could feel as if the university valued athletes more than the rest of the student body, Raymond G. Schneider, an assistant professor at Bowling Green State University, found that most college students are surprisingly receptive to the idea of paying student-athletes out of fairness for the revenue they generate (236). However, this is largely contingent upon the source of the funding for such a proposal; students obviously prefer a solution in which payment for student-athletes comes from endorsements and television contracts instead of an increase in the

overall cost of tuition (Schneider 237). The Olympic model is ideal because of the fact that outside institutions are responsible for payments to student-athletes and universities, which after all receive their money in part from students paying tuition, are not. As a student on campus, I am much more likely to accept a scenario in which my athletic peers are able to financially capitalize on their skills without doing so at my expense.

Like any proposed solution to a multifaceted problem, the Olympic model has its own set of potential hurdles to overcome. From a purely competitive standpoint, one of the most common arguments against the Olympic model is the belief that allowing athletes to market themselves would give certain schools a distinct advantage in attracting top players. Kristi Dosh, ESPN's sports business reporter, believes that an athlete playing for a high-profile, perennial powerhouse school would have more endorsement offers and opportunities to sell his merchandise. The potential

Because of the billions of dollars involved and the explosion of "professionalized" collegiate athletics, the time has come for a solution that fairly rewards student-athletes for their prominent roles in this big money enterprise.

problem is that of the "rich getting richer," as certain universities would be able to recruit better athletes than smaller colleges would because the bigger universities could promise athletes more lucrative business opportunities. However, the problem already exists in the underground market of the current system, in which wealthy boosters from major universities pay athletes under the table to attend their respective schools. The NCPA believes that "competitive equity and a level playing field are already shaky notions [in college sports]," so while the Olympic model may not necessarily solve this problem, it would not make it any worse (Cohen). In fact, what most detractors do not realize is that by providing student-athletes with an alternative form of personal income through marketing, the Olympic model could actually reduce the odds of student-athletes accepting illegal bribes from agents or university boosters.

Some opponents of the Olympic model have also attacked the proposal from a legal standpoint, arguing that it could still result in a legal and financial nightmare for the NCAA. Matthew J. Mitten, a professor at the National Sports Law Institute of Marquette University Law School, worries that any "pay for play" solution could have unforeseen legal implications. He says that under the present system, collegiate athletic departments are minimally taxed by the government because athletic scholarships are not currently considered wages. However, Mitten believes this tax-exempt status would change if student-athletes were "paid professionals rather than amateurs [because] profits generated by university athletic departments [would be] more likely to be characterized as unrelated business income by the Internal

Revenue Service." Because of the fact that the majority of this debate stems from the NCAA's desire to increase and maintain profits from athletics, it seems unlikely that a solution which came at the expense of these profits would be accepted. However, members of The Drake Group, an organization dedicated to protecting academic integrity in collegiate sports, believe that the NCAA's tax-exempt status is the driving force behind its failure to act on the student-athlete compensation problem, as this status gives the association no incentive to change. The Drake Group believes that government should intervene and use the promise of continued tax exemption to force reform upon the NCAA and its member institutions (Splitt 2–3). Thus rather than being a potential problem in the Olympic model, the taxation question could actually prove to be an effective method of pressuring the NCAA to address the problem.

A final and more abstract objection to the Olympic model is that allowing student-athletes to earn endorsements would intensify the commercialization of collegiate athletics and ruin the so-called "spirit of the game." In this view, the main draw of college athletics is the appeal of watching athletes represent their schools and play solely for the love of the game. The Olympic model thus contradicts this stated goal of collegiate athletics by introducing monetary incentives into the purity of the sport. In reality, however, today's college sports do not hold up to this goal of idyllic amateurism. As has been previously stated by multiple sources, student-athletes are already being rewarded to some degree, even if only through a scholarship. The influx of advertising, television contracts, and merchandise profits are just several examples showing that under our current system, major college sports do not live up to the standards of pure amateurism. By enacting the Olympic model solution, the NCAA would not be suddenly compromising the values of amateur athletics; that line has already been crossed.

Given America's fascination with fame, fortune, and sports, the issue of student-athlete compensation is not going to disappear anytime soon. Because of the billions of dollars involved and the explosion of "professionalized" collegiate athletics, the time has come for a solution that fairly rewards student-athletes for their prominent roles in this big money enterprise. The Olympic model is an ideal solution, because it allows the student-athletes to profit from their skills without forcing the rest of the student body to cover the bill. As students here at Notre Dame, one of our favorite pastimes is attending campus sporting events and cheering on our Fighting Irish teams composed of friends and fellow students. Just as we want them to succeed on the field, we should also want them to be treated fairly for the skills that they bring to the Notre Dame community. Since the Olympic model would solve this problem without compromising Notre Dame's ultimate goal of providing an exceptional education to its students, I believe it is our responsibility to petition

the NCAA to reform its policies. The NCAA has created a wonderfully entertaining product; fan interest, the level of competition, and all-around excitement around college sports has never been higher. But if the NCAA truly wants to live up to its self-proclaimed purpose and enrich the lives of student-athletes, it must make changes to be fair to the very people who have turned college sports into such an inspiring spectacle.

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Author's Biography

Olivia Cogan

Originally from Louisville, Kentucky, Olivia Cogan currently lives in McGlinn Hall and plans to double major in Finance and Anthropology. "No Child Left Behind: Suggested Improvements for the Upward Bound Project" is a research essay which serves as an extension of Olivia's volunteer work with the children of Hope Ministries in South Bend. In her essay, she outlines the benefits of the Upward Bound Program as it works toward bridging the gap in educational opportunities for students of varying ethnicities and socioeconomic backgrounds. She assesses the program's current strengths and suggests improvements that could potentially enhance the program and help to narrow the college accessibility gap even further.

Olivia is grateful to the children of Hope Ministries, who inspired her to pursue research in this area. In addition, she would like to thank her Writing and Rhetoric instructor, Professor Kasey Swanke, for encouraging her to spread her message regarding these issues affecting a vast population of our nation's youth.

No Child Left Behind
Suggested Improvements for the Upward Bound Project

Olivia Cogan

"We believe the only way one leaves poverty is with an education."

—Marcia Simmons, Family and Marriage Counselor

Education has long held the position of "the great equalizer" within society. In theory, we depend on education as a force that will level the social playing field for people of all ethnicities and socioeconomic backgrounds. In practice, however, we face the stark reality that education, especially higher education, lies out of reach for a large sector of the American population. In particular, children born into low-income families are oftentimes predestined for a life of poverty as they journey into adulthood. These children face the burden of insufficient funds for postsecondary education and inadequate academic preparation (Tierney and Hagedorn 1). Despite these obstacles, we tend to agree that these children would most directly benefit from a postsecondary education that would provide them with an opportunity to earn a sustainable living. In 1965, the United States Department of Education introduced a solution to the problem: the Upward Bound Program. With this initiative, the government sought to "reduce the gaps in college access and completion among student populations differing by race/ethnicity, socioeconomic status, and disability while increasing the educational attainment of all" (Cahalan and Thomas 1).

The U.S. Department of Education launched the Upward Bound Program shortly after the enactment of the Higher Education Act of 1965 and began to work toward increasing "the academic performance and motivation of low-income youths and potential first-generation college students enrolled in high school, so that these students […] complete secondary school and successfully pursue postsecondary education programs" (Cahalan and Thomas 1). Upward Bound exists as a series of after-school and summer classes with emphases in mathematics, laboratory sciences,

composition, literature, and foreign languages, and its services include tutoring, mentoring, counseling, and work-study opportunities. The program's services are available to students between the ages of thirteen and nineteen who are potential first generation college students or students from low-income families who display a need for academic support. Although the United States government has taken great leaps in increasing college enrollment rates for low-income students through the Upward Bound initiative, research suggests that additional steps could enhance the effectiveness of the program. Throughout this paper, I will provide possible improvements for the Upward Bound Program adapted from similar educational advancement programs with a particular emphasis on familial involvement in the student's educational experience.

Since its outset in 1965, the ultimate goal of Upward Bound has been to narrow the achievement gap by enhancing access to postsecondary education for low-income and potential first generation college students. The program places substantial emphasis on increasing high school graduation rates as the first step toward advances in college enrollment. Consequently, comprehensive studies performed on groups of Upward Bound participants as compared with control groups of non-participants have shown that Upward Bound students from low-income families have a 65 percent chance of graduating high school, whereas low-income students not enrolled in Upward Bound have a 52 percent chance of graduating (Gullatt and Jan 64). Unsurprisingly, longitudinal studies completed by Mathematica Policy Research show that, on average, participation in the Upward Bound Program increases the chance that low-income students will attend four-year colleges or universities from 18 percent to 38 percent (Myers and Schirm 35). Thus, Upward Bound makes college attendance more attainable as it fosters academic preparedness in its participants. Nonetheless, evidence generally holds that the program could take additional steps to further increase access to higher education.

> *Upward Bound exists as a series of after-school and summer classes with emphases in mathematics, laboratory sciences, composition, literature, and foreign languages, and its services include tutoring, mentoring, counseling, and work-study opportunities*

Educational enhancement programs tend to agree that human effectiveness is most efficiently pursued when individual participants are regarded as social beings. Specifically, in his book *Bringing Out the Best in Human Effectiveness*, Professor of Educational Foundations Erskine S. Dottin claims that self-development is best achieved in a community setting (Dottin, Steen, and Samuel 5). In essence, humans thrive when working and learning with others in a social environment more than they would when working independently. Consequently, Upward Bound

participants would benefit from the establishment of peer workshops in which they could partake in cooperative learning. In particular, Upward Bound could adopt strategies used within Student Support Services programs by organizing learning communities that would give rise to supportive peer groups that extend beyond the classroom. This would allow participants to develop strong peer networks in which they could find another resource for information as well as an axis of support. Additionally, a study by the Pathways to College Network contends that such social networks "provide students with a positive context in which they can work through a rigorous and demanding curriculum" with one another (Martinez and Klopott 9). Thus Upward Bound would enhance its effectiveness if it established learning communities to aid academic achievement.

One of the largest obstacles that low-income and potential first generation college students face on their quest toward postsecondary education is a lack of motivation to succeed academically. In response to this problem, Upward Bound should adopt a method of goal orientation for its participants as they progress through the program. Specifically, it should require students to create initial academic goals upon entering the Upward Bound Program and hold regular meetings with an advisor to update their goals and evaluate personal successes. The Pathways to College Network affirms that such a strategy would motivate students to "work harder, internalize the expectation, and consequently work toward college enrollment as a personal goal" (Martinez and Klopott 5). In addition, Director of the Center for Higher Education Policy Analysis William G. Tierney emphasizes that every college preparation program should take steps to promote a "love of learning" in the students (Tierney and Hagedorn 173). Thus Upward Bound could introduce a rewards system to correspond with its participants' goal setting as a way to further increase motivation. The instillation of such motivational stimulants would push students toward academic achievement as they advance through Upward Bound and beyond.

Although Upward Bound elicits positive results regarding acceptance and enrollment at postsecondary institutions nationwide, many former participants face overwhelming difficulties in the process of earning their postsecondary degrees. Specifically, a detailed report from the Research and Analytical Services organization illustrates that 23 percent of first generation students dropped out of four-year postsecondary institutions before their second year, as opposed to 10 percent of students whose parents earned a bachelor's degree (Tym et al. 9). This results in part from the fact that "many low income students are not 'college familiar'—they are unlikely to have participated in campus visits, spoken with college representatives, leafed through college catalogues, or participated in other activities that create 'college readiness'" (Tierney and Hagedorn 171). Although Upward Bound

certainly improves academic preparedness for college, first generation students still experience a form of culture shock as they arrive on their college campuses due to this lack of familiarity. One key problem is that "existing evaluations of Upward Bound participants are generally short-term and do not follow students to college graduation and beyond" (Tierney and Hagedorn 169). We thus have little research regarding the transition from Upward Bound to postsecondary education. Consequently, Tierney emphasizes the importance of continuing data collection as former participants progress through college. He suggests sending "two letters a year with a follow-up to every [former participant], asking them to respond to a simple survey"" (Tierney and Hagedorn 226). A subsequent study recommends collecting data on graduation rates, including the number of years former participants take to earn their bachelor's degrees (Martinez and Klopott 12). This would enable the U.S. Department of Education to attain a more comprehensive evaluation of the effects of Upward Bound. The new body of empirical evidence would allow organizers to suggest program improvements, specifically ways to enhance college retention. Furthermore, this form of follow-up communication would encourage former participants to stay on track with their higher educational studies and apply the lessons they learned from Upward Bound to their college curriculums.

> *I believe that the creation of peer support groups and learning communities, a greater emphasis on goal setting as a motivational stimulant, and an extension of data collection on former participants progressing through college would be positive steps the Upward Bound program could take*

Conventional wisdom holds that having parents who lack any form of postsecondary education can be a disadvantage to students pursuing higher education. In particular, parents without personal experience of a postsecondary education lack knowledge pertaining to financing a college education, completing basic admissions procedures, navigating college applications, and making connections between career goals and education requirements. Additionally, scholars agree that parents who did not attend college themselves tend to defer decision-making regarding their children's educational careers and entrust school officials with their children's placements in courses. Consequently, discussions and decisions about college for these students transpire largely apart from their home lives. Furthermore, a Research and Analytical Services report states that first generation college students often experience a lack of support or even discouragement from their families regarding their pursuits of college enrollment. Specifically, the report explains that, "while going to college may be seen as a rite of passage for any student, it marks a significant separation from the past for those who are the first in their families to do

so" (Tym et al. 5). Students also may face criticism as they redirect their time from fulfilling family responsibilities to pursuing their academic aspirations. Moreover, parents of potential first generation college students typically express more ambivalence toward their children leaving home than parents who attended college themselves (Tierney and Hagedorn 205). Thus first generation college students face great struggles in their journeys toward higher education in terms of support from their families.

Although negative pressure from the family can be a challenge for potential first generation college students, studies show that the role of families in general is very important in these students' academic careers. In fact, these reports argue that family involvement is the most crucial nonacademic factor on a first generation student's path toward postsecondary education (Dottin, Steen, and Samuel 68). In his book *Increasing Access to College: Extending Possibilities for All Students*, Tierney concludes that "a majority of the research indicated that students performed better and had higher levels of motivation when they were raised in homes characterized by supportive and demanding parents who were involved in schools and encouraged and expected academic success" (Tierney and Hagedorn 195). In essence, schooling and educational advancement programs should be directly linked to the students' home environments. In accordance with Tierney's findings, I advocate that low-income parents with minimal higher education should take an active role within their children's academic endeavors, and this would begin with parental involvement in the home. In particular, both parents and students would benefit if parents involved themselves in their children's college exploration and selection processes (Garcia 87-88). In particular, parents should volunteer to visit college campuses and discuss college options early in their children's high school careers. This would allow parents with no college experience to become more comfortable with their children's transition into higher education. Additionally, in his article *Parental Involvement in Education,* Jeff D. Stahl suggests that parents should increase direct communication with their children's educational advancement programs (4–5). Accordingly, Upward Bound could create a webpage that would allow parents to track their children's progress within the program. This web connection would also serve as a medium in which parents could raise questions and voice any concerns regarding their children's academic careers within the Upward Bound Program.

In addition to increased parental involvement in their children's educational endeavors at home, the students would benefit academically if Upward Bound worked to inform parents about the necessary steps toward higher education. Studies tend to agree that parents with minimal education are far less knowledgeable about the college admissions and enrollment process, including details about required testing and prerequisite courses, applications and deadlines, and scholarship options and

procedures (Tierney and Hagedorn 205). Thus, educating the parents themselves would be a logical first step toward familial involvement in the student's education. For instance, Upward Bound could organize "workshops on financial aid, college requirements and information to help students excel in school" (Garcia 24). In addition to these workshops, parents would benefit from general guidance on raising a high school-student. In particular, Stahl argues that "a key understanding for the teachers to keep in mind is that even though they…deal with students of a certain age every day and every school year, this may be the first time that the parents are experiencing a child of that age" (3). Consequently, it could be beneficial for programs like Upward Bound to provide knowledgeable advisors who could work to instruct the parents in addition to the program participants themselves. This corresponds to the strategies that Stuart Greene and Joyce Long devised in their "No Parent Left Behind" program, in which they seek to generate trusting relationships between parents and educators. In accordance with their mission, Upward Bound should place particular emphasis on helping "families become informed agents in their children's education" (Ferlazzo).

In addition to making a conscious effort to educate the students' parents, Upward Bound should encourage parents to increase their participation within the program itself. For example, parents would adopt a more active role in their children's educational careers if the program scheduled regular meeting times for parent-teacher conferences. Stahl illustrates direct correlations between conferences for parents and the students' academic successes; thus, he asserts that the planned meetings would "[create] continuity between the two dominant spheres of influence in the child's life"(7). In essence, the meetings would force parents to show an interest in their children's educations and in turn serve as an additional motivator for the students to perform well academically. Despite the potential benefits, however, some scholars argue that conferences would cause unnecessary demands for the parents in that they "might require transportation, childcare arrangements, and job flexibility" (Tierney and Hagedorn 205). Though I concede that the parent-teacher meetings would pose an additional strain on parents' time and income, I still contend that this sort of involvement serves as a crucial factor for the students' academic success and progression. Along with the establishment of parent-teacher conferences, the Upward Bound Program could also coordinate meetings between parents with no postsecondary education who have children who earned a bachelor's degree and parents with potential first generation college students. In his article *Family Capital: How First-Generation Higher Education Students Break the Intergenerational Cycle,* Anat Gofen reasons that "families who broke through can mentor other families with school-aged children and guide them about how to invest their nonmaterial resources such as discussions of future plans, explicitly expressing expectations,

decision making that prioritizes schooling, and building motivations" (117). This type of guidance would equip families with the knowledge they need to act as effective axes of support to students in their quest for higher education.

All too often, we see that children born into low-income families remain trapped within the cycle of poverty even when they enter adulthood. Consequently, we look toward education as the solution that could end this vicious cycle. Unfortunately, potential first generation college students from low-income families face the greatest struggles in attaining their bachelor's degrees. The Upward Bound Program has tried to help these students and make postsecondary education more accessible, and it has had many positive outcomes. In this paper, I have provided suggestions for improvement in the program that could narrow the college accessibility gap even further. In particular, I believe that the creation of peer support groups and learning communities, a greater emphasis on goal setting as a motivational stimulant, and an extension of data collection on former participants progressing through college would be positive steps the Upward Bound program could take. Moreover, I believe that family involvement in the participants' educational endeavors at home as well as within the Upward Bound Program itself is crucial for the students' success. With the implementation of these strategies, we could come closer to attaining equal educational accessibility for all students and thus equip our underprivileged youth with the skills they need to break the cycle of poverty.

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Author's Biography

KEVIN SCHNEIDER

Kevin Schneider was born and raised in Tucson, Arizona. After attending lecture hall classes for the first time at Notre Dame, he noticed a rather intriguing problem: some students spent more time updating Facebook pages, "tweeting" on Twitter, and watching YouTube videos than they did engaging in classroom discussion. In the following essay, Kevin offers an innovative proposal to remedy such Internet-induced distraction. His solution was inspired by his own experience and his aspiration to foster a positive learning environment at the university. At the moment, Kevin hopes to pursue a Master's degree in Accountancy at the Mendoza College of Business and plans on earning CPA certification. Kevin would like to thank his instructor, Professor Joseph Teller, for all of his help in the writing process both as a mentor and as a friend.

A Weapon of Mass Distraction
Limiting Lecture Hall Wi-Fi Use at Notre Dame

KEVIN SCHNEIDER

Peer into any lecture hall at the University of Notre Dame and you're bound to see a common phenomenon: a 20-foot tall "wave of laptops." In fact, ever since these portable computers became commercially available in 1981, they have found their way into college classrooms to facilitate learning (Carey). But along with the educational benefits of these devices, a significant problem has arisen—a detriment that continues to grow exponentially to this very day. This problem is the improper use of wireless Internet.

Wi-Fi (as it is commonly called), when properly used in a classroom setting, can provide an unprecedented amount of information and tools that foster a constructive learning environment. But we must accept the unfortunate truth—it is hardly used solely for this end. Instead, Wi-Fi has become a portal through which many a college student accesses the social media triumvirate of Facebook, YouTube, and Twitter. Bored and uninterested students aimlessly surf the web in lieu of interacting with professors and contributing to class discussions. On top of this, surrounding students are often involuntarily drawn into the distraction as well (Robertson). Thus, if we continue to neglect this issue arising in lecture halls at Notre Dame, nothing is preventing it from continuing indefinitely.

As one can imagine, the implications of improper Wi-Fi use are very much unfavorable, resulting in lower grades, decreased participation, and hindered development of student-professor relationships. For instance, in a recent experiment conducted by Cornell University, two groups of students were given a lecture on a topic—one group used Wi-Fi enabled laptops in class, while the other group did not. After the lecture, the groups were given a test on the material covered in the lecture. Even after the experiment was repeated, the results were conclusive that the groups with Wi-Fi access performed more poorly on the exam than those without it (Thagard).

Therefore, it is evident that improper Wi-Fi use in the classroom has a direct negative impact on one's academic performance. But in addition to lower grades, students who are distracted by the World Wide Web during class forfeit their abilities to contribute to class discussion. According to Robert Williams, head of the Department of Educational Psychology and Counseling at the University of Tennessee, the negative effect of this silence is twofold: "Remaining silent weakens the vitality of class discussion and leaves underdeveloped an important professional skill for the low responders—the ability to express their views in group situations" (Williams 174). If students are unable to develop such invaluable skills in college, they will surely encounter difficulties when they later enter the job market. Finally, students who improperly use Wi-Fi in lecture halls are inhibiting the development of a relationship between themselves and their instructor. Deemed a "key to college success" by CollegeBoard.com, a healthy student-professor relationship provides a wealth of opportunity for students who cultivate it correctly (*College Success*). However, by paying more attention to the Internet than to their instructors, these students relinquish the ability to get to know their professors more fully. Coupled with the previous effects, it is no wonder that this problem is of immediate concern.

I propose that Notre Dame install a university-wide software system that temporarily prohibits students' access to wireless Internet while in lecture hall classes

As if these side-effects weren't enough, one must also take heed of the greater issue at stake. When a student enrolls at the University of Notre Dame, he or she enters into a mutual contract with the university to further the mission of this academic institution. While a student who improperly uses Wi-Fi is certainly breaching the tenets of this agreement, the university is also not holding up its end of the bargain. A quick read through Notre Dame's mission statement will tell us why:

> The University [of Notre Dame] prides itself on being an environment of teaching and learning that fosters the development in its students of those disciplined habits of mind, body, and spirit that characterize educated, skilled, and free human beings. (*Mission Statement*)

Thus, by allowing students to improperly use wireless Internet in lecture halls, the university is not making good on its promise to cultivate "disciplined habits of mind" within its students, especially considering the negative consequences mentioned previously. Therefore, to avoid any concern about the goals of the university, something must be done about the Wi-Fi problem.

It cannot be said, however, that no solutions have been proposed or implemented in response to this problem. During my own personal experience at Notre Dame,

many familiar solutions have been suggested: the banning of classroom laptop use, the blocking of certain websites, and the augmenting of professors' disciplinary power regarding unapproved Wi-Fi use. While each of these solutions presents specific advantages for the classroom, they also have shortcomings that ultimately outweigh these benefits and result in their causing more harm than good.

To see this, one must first examine the idea of banning laptops in lecture halls altogether. Although this corrective measure is by far the most commonly considered solution at Notre Dame, is it really the most effective? While I do agree that this course of action eliminates any chances of Wi-Fi-induced distraction, the compromises it forces students to make unduly overshadow this benefit. After all, laptops themselves are not the problem—Wi-Fi is. Thus this solution targets much more than the root of the problem. As suggested earlier, the appropriate use of laptops as study tools represents a push towards a positive learning environment, even when it comes to non-Wi-Fi activities. Take note-taking as an example. According to an international survey of students, 87% of students that properly utilize laptops to take notes claim to perform better academically (Cola). On top of this, notes taken on a laptop are consistently more legible, more organized, and less likely to be lost when compared to those taken by conventional methods (Rockler-Gladen). Thus, by ridding classrooms of laptops entirely, Notre Dame risks performing a great disservice to many of its students.

Seeing as banning laptops constitutes an overreaction to the problem, another alternative has become available in recent years: blocking access to certain websites. This method most commonly works by grouping websites into different categories (i.e. social media, games, and news) and blocking the categories deemed distracting. While this solution limits the course of action to the source of the problem, it requires too much maintenance and still remains rather ineffective. In other words, the investment is not worth the return. After all, though prohibiting access to certain websites during class will prevent distraction, someone (in our case, most likely the Office of Information Technologies) ultimately has to choose which sites or categories to block. And with over 21.4 million websites being created each year, administration would be continually bombarded with questions and requests regarding sites to block or unblock, wasting a large amount of time and money (*Internet 2010*). Even with all of this effort, two inefficiencies arise with this solution. First, many distracting Internet applications such as Skype and Spotify are not websites and cannot be blocked by any website-blocking system. Second, virtually *any* unblocked website can provide a great deal of distraction for college students, even a reputable news website or academic article. Thus, when evaluating this alternative, we can't help but ask ourselves, "Is such effort really worthwhile?"

Finally, granting professors the ability to take punitive measures against students who improperly use the Internet has been considered as a possible solution. While I do agree that this will limit distractive Wi-Fi use and will also allow laptops to be used in the proper context, it still remains inefficient for several reasons. First, professors will perpetually assume the role of patrol officers rather than educational instructors, having to stop lectures in order to confiscate laptops or dismiss a student from class. Placing this additional duty on professors is unfair not only to the professors themselves but also to students who are negatively affected by these breaks in lectures. In addition to this, such a solution would prompt students to spend more of their effort trying to hide their unapproved Wi-Fi use from professors rather than focusing on the lecture. Students would cram into the back rows of classrooms and position themselves in such a way that they would be safe from the professor's wandering eyes. In fact, students' perception of professors as disciplinarians rather than instructors is something that Manuel Sánchez of the Social Psychology Department at the University of Seville (Spain) finds to be of great concern. How students perceive their teachers, Sánchez claims, "consequently defines and affects their teachers' behavior and thus the success of their teaching" (Sánchez 492). Thus this solution will jeopardize the effectiveness of professors by forcing instructors to assume an unconventional role.

> *Without the constant distraction of Wi-Fi, students will have no choice but to turn their focus towards something else—most likely the class itself*

Therefore, in an effort to avoid the previous shortcomings, I propose that Notre Dame install a university-wide software system that temporarily prohibits students' access to wireless Internet while in lecture hall classes. I argue this because limiting students' use of Wi-Fi during this time will not only rid them of a myriad of unnecessary distractions, but it will also lead to higher academic performance and an improved learning environment.

My proposal is straightforward and feasible, as Notre Dame already has most of the resources in place. For instance, the university already maintains exclusive control of its Wi-Fi networks through what are known as netIDs and passwords. When a student enrolls at Notre Dame, he or she is provided with a unique netID and password that grants access to wireless Internet at the university. In addition to this, Notre Dame also employs a detailed online schedule system that provides the classes, times, room numbers, and professors for every single student on campus. Thus, my proposal will entail synchronizing these two systems to prohibit a student's Wi-Fi access at precisely the times they are attending large, lecture-based classes. To envision how this will work, we will use a hypothetical example.

Suppose *Student A* is a freshman at the University of Notre Dame. At the beginning of the year, *Student A*, like every other student, finalizes his class schedule and sets up his netID and password. On the first day of classes, *Student A* packs up his books and starts heading to his Microeconomics class which begins at 9:30 a.m. Upon arriving, he takes a seat in the lecture hall and pulls out his laptop. While waiting for class to begin, *Student A* checks his e-mail and begins browsing Facebook. Eventually, it is time for class to begin. At this point, Notre Dame's computer system recognizes that *Student A* is scheduled for class at 9:30 a.m. and deactivates his netID and password at that precise time, thus barring him from Wi-Fi access. As a result, *Student A* is prevented from distraction and prompted to turn his attention to class.

However, this new system will also allow for some flexibility. After all, we must not forget that Wi-Fi can bring useful online resources into a classroom. If professors need their students to access the Internet for any reason, my proposed system will account for this, because the new software will provide an option for professors to override the system from the faculty computer inside the lecture hall. With a mere click of a mouse, professors will be able to reactivate and again deactivate their students' netIDs during class. Thus, the various benefits of wireless Internet will still be available in the classroom while its distractions will be prevented.

In addition to this flexibility, the effectiveness of my proposal stems from the fact that it combines the benefits of the previously mentioned solutions while minimizing their shortcomings. First, my proposal effectively targets the problem—nothing more and nothing less. Students will still be able to utilize laptops as note-taking devices and learning tools, but the distraction of any wireless Internet content is eliminated. Second, from a monetary standpoint, the returns of such an investment will greatly exceed the initial investment, especially in the long run. This is because the only significant costs of implementation will be the hired labor of skilled computer programmers as well as basic staff training. After the software is installed and tested, the system will be self-sufficient apart from occasional required maintenance by the Office of Information Technologies. Finally, my proposed solution will allow professors to continue serving their primary roles as educators at Notre Dame. In fact, the only time that Wi-Fi use will occur in the classroom is when *they*, not their students, want it to. It is no wonder, then, why Harvard graduate and essayist Paul Graham agrees that entirely disconnecting oneself from the Internet is the best way to avoid distraction; the sheer effectiveness of such a solution deems it a wise fiscal investment (Graham).

What is even more beneficial, though, is that this new software system will actually work towards reversing the detrimental side-effects that unapproved Wi-Fi use is

currently causing. Due to a lack of external distraction, students will be able to pay more attention in class, participate more in discussion, and develop meaningful relationships with their professors. Now, I am not saying that implementing this system will somehow spur a student to put more effort into a class or to enthusiastically contribute to classroom debates, but he or she will have a greater opportunity to do so. Without the constant distraction of Wi-Fi, students will have no choice but to turn their focus towards something else—most likely the class itself. Referring once again to Notre Dame's mission statement, this system will not only cultivate disciplined habits of mind, but it will also "provide a forum where [one can contribute] through free inquiry and open discussion" (*Mission Statement*). Thus this solution will help Notre Dame to achieve its stated mission.

Despite these benefits, however, we cannot disregard the fact that not everyone would pledge their full support of this proposal. For instance, opponents may argue that such a course of action is an overbearing use of Notre Dame's power. After all, these students are independent adults and should not be "babied"; they should be free to do what they choose in the classroom. Now, I do agree that the university should limit its interference in students' personal decisions and that students are entitled to certain privileges as adults. But where exactly do we draw the line regarding what these adults can and can't do in the classroom? Surely, any other form of distractive behavior wouldn't be permissible during class, so what makes the improper use of Wi-Fi any different? After all, as Yale University's Timothy Snyder explains, "a laptop connected to the Internet is, among other things, a television set" (Synder). Thus, in an effort to maintain order in the classroom, some rules and regulations need to be set in place. After all, my proposal is all about fostering growth and constructive habits for college students as they build a foundation for their future careers. If we view this solution in light of what it promotes rather than what it prevents, my proposal actually bolsters students' rights, including the right to a proper education.

Another more practical objection arises when one considers how my proposed system will address special circumstances, and to that I note that some clarification is in order. For example, when students get sick and miss class or their professor cancels a class meeting, the rationale for blocking Wi-Fi access disappears. Fortunately, with modern technology, this problem can be addressed. By using the location of the device requesting Wi-Fi access, my proposed system will be able to determine whether one's netID should be reactivated. For example, when the software system recognizes that a netID is trying to access the web from *outside* the confines of a lecture hall, it will automatically grant Internet access. This will ultimately prevent any difficulties related to denied Internet access outside of the classroom. And as

technology continually improves, there is no question that innovations like this will continue to improve and expand the software system.

Of course, there is no cure-all solution capable of preventing any distraction from occurring in a lecture hall. Students still run the risk of doodling in their notebooks, holding side conversations with their classmates, and using their cell phones (which constitutes a whole new realm of distraction altogether). But by implementing my proposal of a Wi-Fi-prohibiting software system, the University of Notre Dame will be providing an invaluable service to its students by promoting academic achievement in a positive learning environment. Moreover, the university will be engaging in practices that run hand-in-hand with its mission as an institution of higher education. So with all of the possible benefits knocking at the door, what is there to lose? In the words of the 2011 Notre Dame Football slogan, "The time is now." If Notre Dame acts quickly, it will surely limit the damage caused by this weapon of mass distraction.

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SOCIAL ISSUES/POLICY

Author's Biography

SCOTT RAMEY

Scott Ramey is from Westfield, Indiana, and currently resides in Fisher Hall. He is majoring in Chemical Engineering and hopes to go to medical school after graduation. His essay, "Curing America: An Evaluation of the FDA Drug Approval Policy," was inspired by his learning of the difficulties in the drug approval process. The essay seeks to find a compromise between the need to provide affordable medication and the desire to find more cures. He would like to thank Professor Elizabeth Capdevielle for her guidance and support throughout the writing process.

Curing America
An Evaluation of the FDA Drug Approval Policy

Scott Ramey

The Food and Drug Administration (FDA) is currently taking a tremendous amount of criticism for its approval policy from both the public and from pharmaceutical companies. The FDA has the responsibility of testing new medication to make sure that it is safe for public consumption. The current policy for drug patents is the same as it is for all other patents, in that companies have 20 years from the time they file for a patent as the sole seller of their product ("Term of Patent in the United States"). This is problematic because it takes companies a long time to find the safest and most effective production techniques, and they then have to prove the effectiveness of the drug through clinical trials. Because of the diminishing benefits and increased difficulty of medical innovation, the FDA should adopt a new policy that allows pharmaceutical companies more time to effectively test and refine their drug to ensure its safety and effectiveness while ensuring that, once approved, the drug will be able to remain on the market with a protective patent for a reasonable amount of time. By looking at the incentives involved in the development of life-saving drugs, we can conclude that pharmaceutical patents need to be revised in the current approval policy.

The main goal of a policy related to public health should be to provide the greatest number of people access to the medication they need. When a policy is formulated, long-term consequences of how it provides medicine to the public need to be considered. The policy needs to consider affordability in the short term while also providing incentive for drug companies to continue making new medicines. Currently, projects that are not economically viable are shut down. There have been multiple instances of potential drugs being shut down partly because the potential rewards would not make up the cost that would be necessary to continue with their development. One of these was a drug for diabetic retinopathy that slowed down the

degeneration of a patient's eyes due to the effects of diabetes. After the FDA declared that more tests would be needed to conclude the drug's effectiveness, despite being termed as approvable, the project was discontinued partly because the revenue would not make up for the costs of additional clinical trials. This is a travesty because once a medicine is created, it will continue helping people for eternity. This is why the focus should be more on inventing new medicine rather than producing medicine cheaply in the short term.

While the potential benefits of new medicine are clear, proponents of the current patent laws would argue that companies are already making huge profits and that many people are unable to afford the price of brand-name medication. No matter what patent plan is instituted, there will always be people who struggle to pay for brand-name medication. However, once the drug goes off patent and generic medication begins to be manufactured, everyone will be able to benefit for a much larger span of time.

In order for pharmaceutical companies to stay in business, the revenue they bring in from the few drugs that actually make it to the market needs to pay for the research and development required to produce them and for all of the drugs that were invested in that did not ever make it to market

The high cost passed on to the consumer can be attributed to the lengthy new drug approval process. Since this time is counted as part of the patent life, it reduces the amount of money that can be made once the drug is finally approved. A new drug typically takes between 10 and 15 years to become approved (DiMasi). This leaves the drug companies with 5–10 years to sell their drug on the market. If it takes longer to develop a drug, companies may be forced to abandon development of a potentially life-saving medication because it will not have enough time left on the market to compensate for the time and money needed to approve it.

The process for approval is extremely complex and difficult, and companies need more incentive to go through it to allow more new drugs to be developed. Before humans ever take a drug, it is subject to pre-clinical trials to test its safety and effectiveness. It then goes to Phase 1 where the safety is confirmed in healthy individuals, and its interaction in the human body is observed. If it continues to Phase 2, controlled testing begins in patients with the disease, and the effectiveness and side effects are measured in a few hundred people. Phase 3 is the most expensive of the steps; here the drug is given to several thousand patients with the disease (Eli Lilly). Using the evidence of the three phases of clinical trials, the corporation then composes a New Drug Application (NDA) that will be evaluated. The FDA can then respond that the drug is denied, approved, or requires more testing, as the

evidence is inconclusive ("Drugs"). The FDA has adopted a more cautious approval policy due to past recalls of formerly approved medicines that were later found to have serious side effects. In order to continue to provide incentive to companies to go through such a difficult process, the policy should be amended to separate the production time from the patent life on the market.

In order for pharmaceutical companies to stay in business, the revenue they bring in from the few drugs that actually make it to the market needs to pay for the research and development required to produce them and for all of the drugs that were invested in that did not ever make it to market. For every FDA approved drug that is on the market today, there were 5,000-10,000 compounds discovered that did not lead to a new product and five drugs that were passed on to the costly stage of clinical trials (DiMasi). The average cost of clinical trials for a drug is $125 million (DiMasi). Because the revenue from an approved drug is responsible for funding all of the other compound investigations and clinical trials, we can determine that for each drug that makes it to market, well over half a billion dollars is spent on development. In order for a company to invest in a new drug, it needs to know its efforts will be rewarded in the future through a fair amount of time on the market without competition in order to regain its investment. The time on the market needs to be extended to allow for the increased cost of production and account for the long time it takes to get a drug to market. This goal could be accomplished by the reform of the current patent laws.

Those who argue for a more short-term, patient-favored policy may believe that when a drug is desperately needed, the government should intercede to make it affordable. This group would cite South Africa as an example; the government openly violated international patent laws and outsourced the production of HIV medication to India in an attempt to provide it to more people, most of whom would not typically be able to pay for it (Fisher). I would argue that since HIV is such a huge epidemic in the entire world, it was selfish of the South African government to violate international patent law for its own benefit. Since HIV is currently the most pressing epidemic throughout the world, there should be a large incentive to come up with a cure. This way everyone afflicted with the disease can benefit, and the world can be rid of such a tragic disease. Once a drug has a generic competitor, however, it loses almost all of its sales, because the competitor does not have to charge more in order to regain money spent on the production. Thus the competition needs to be reduced in order to keep drug companies operational, as a drug company is a means of providing more patients with treatment. By violating the patent laws, the South African government was putting more HIV patients at risk of being denied treatment, as companies could potentially stop trying to develop medication to treat HIV because its production would make it financially impossible for

them to remain in business. The workers of a pharmaceutical company depend on this protection in order to make a living. Without the protection of a patent, pharmaceutical companies will be forced into bankruptcy, and the production of new medications will stop.

An effective policy that balances providing patients with needed drugs quickly and giving incentive for the development of new drugs would create two subsections of patent protection. A company should have 20 years to develop a drug from its beginning stage as a molecule to its production for the market. The company should then have a 10-year period during which it is the sole seller on the market. This would allow companies plenty of time to test and modify their product to ensure its safety for patients while also giving them plenty of revenue to continue funding research and development of new products. By providing more incentive to produce a new medication, the policy will accomplish its goal of curing the greatest number of people.

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Author's Biography

Kᴇʟʟʏ Mᴏʀɢᴀɴ

Kelly Morgan's "Rehabilitation as a Solution to Recidivism" is a causal argument about the problem of chronic recidivism. Along with her writing class, Community Based Writing and Rhetoric, Kelly tutored at a local juvenile prison every week. This service sparked her interest in criminal justice issues, prompting her to write about possible solutions to the failing prison correctional system. Kelly hails from North Royalton, Ohio, and resides in Cavanaugh Hall, where she enjoys playing intramural sports and doing service.

Rehabilitation as a Solution to Recidivism

Kelly Morgan

In 2004, forty-three percent of prison inmates returned to prison within three years (Pew). According to the Federal Bureau of Prisons, "The Bureau helps reduce the potential for future criminal activity by encouraging inmates to participate in a range of programs that have been proven to reduce recidivism." If it is the goal of prisons to reduce recidivism, or released prisoners returning to prison, then why are nearly half of all ex-prisoners returning to jail so soon? Does incarceration do enough to correct the criminal behavior of prisoners so that they can lead meaningful lives once released? Or do prisons release inmates worse off than they were before being incarcerated? Statistics show that people are, in fact, more likely to commit crimes after doing time in prison. The issue in dispute is what causes so many ex-prisoners to be arrested again so quickly after being released. While some may argue that long prison sentences are the main problem, I argue that the main cause of recidivism is the lack of correctional programs in prisons and the lack of support once prisoners are released.

Although I agree that longer sentences are not necessarily beneficial for criminals, I do not believe that long sentences are the main cause of recidivism. No matter how long a person is in prison, if he is addicted to drugs or has mental problems and is not treated, he will leave with the same problems with which he came. In the documentary *Juvies*, the filmmakers stress that prison sentences are too long and are not beneficial to the prisoners. They discuss the fact that many juveniles are given long sentences, such as fifteen years or even life imprisonment, for crimes that other juveniles who committed the same crime are only given a few years. The problem of excessive prison punishments is also emphasized in "Who Benefits from Violence?" by James Gilligan. Gilligan states, "Repeated studies have found that the more severely children are punished, the more violent they become" (132). The

severe punishments of which he writes can be understood as the excessively long prison sentences that judges give to both juvenile and adult prisoners. Both pieces make the point that long and unjust prison sentences actually do more harm than good. I agree that longer prison sentences do not prevent future crime better than shorter sentences, but I disagree that the long sentences are the reason prisons are unsuccessful in rehabilitating criminals and preventing future crimes.

Many people who commit crimes have mental problems or are addicted to drugs. These people are arrested, sent to prison, and then released once they serve their sentences without being treated for the illness or disorder that caused them to commit the crimes. According to the National Center on Addiction and Substance Abuse at Columbia University, quoted in *The New York Times*, four out of five inmates in United States prisons are in jail for crimes influenced by drugs or alcohol. The Center reports that "while 840,000 federal and state prisoners needed drug treatment in 1996… fewer than 150,000 received any care before being released" (Wren). This is proof that prisons are not doing enough to rehabilitate criminals while in jail. If criminals' addictions are not treated while they are in prison, these addicts will leave prison with the same addictions, just as likely to commit crimes while under the influence.

Does incarceration do enough to correct the criminal behavior of prisoners so that they can lead meaningful lives once released? Or do prisons release inmates worse off than they were before being incarcerated?

While the lack of treatment in prisons contributes to recidivism, equally important are the lack of support once prisoners are released and the labels that people receive as a result of being incarcerated. Regarding support for people who are addicted to drugs, Angela Davis supports a "constellation of free, community-based programs accessible to all people who wish to tackle their drug problem" (109). She believes that all people should have access to drug and alcohol rehabilitation programs and should not be denied rehabilitation because they cannot afford the expensive programs currently available. If drug and alcohol rehabilitation was available for everyone, prisoners addicted to drugs before incarceration could reenter the real world with support from their communities to help them battle their previous addictions and not resort back to a life of crime.

In addition to the struggle to find support once released from prison, ex-prisoners are also faced with the difficulty of finding jobs. In "Cruel and Unusual: The True Costs of Our Prison System," Bruce Western and Devah Pager summarize the effects incarceration has on finding a job: "Incarceration significantly limits the earning capacity of ex-inmates through the erosion of their marketable skills, the

loss of social networks, prison socialization into destructive behaviors, and perhaps most important, the scarlet letter of a prison record" ("Cruel and Unusual"). In the current economy, where there are more people than there are jobs, employers do not want to hire employees with prison records and little to no education and skills. Prisons do little to educate prisoners, so many leave prisons without a high school diploma and without many skills, which leads to unemployment and therefore more crime.

As the statistics show, people who leave prison after serving their sentences are more likely to return to prison within a few years. Although long sentences are an injustice and need to be corrected, they are not the main reason for high rates of recidivism. Since the main causes of recidivism, in addition to a permanent and debilitating criminal record, are the lack of rehabilitation in prisons and the lack of support once released , these issues are most in need of correction. If these problems are not corrected, recidivism rates will not cease to rise and prisons will continue to send drug-addicted, mentally ill people onto the streets after years of useless imprisonment funded by taxpayers' dollars.

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Author's Biography

Robert Roetzel

In "Divided Waters," Robert Roetzel writes a rhetorical analysis on the South Bend Civil Rights Heritage Center. Better known as the Engman Natatorium, the recently re-opened community center recalls the racial segregation of South Bend's history. Robert was inspired to write this paper after a trip to the center with his community-based Writing and Rhetoric class, and the excursion brought him closer to the community of South Bend. Hailing from San Antonio, Texas, Robert is a business major living in Dillon Hall. He plans to continue engaging himself in the South Bend community while he is at Notre Dame.

Divided Waters

Robert Roetzel

It was just a pool, but it came to stand for so much more. Opening in 1922, the Egnman Public Natatorium on West Washington Street in South Bend was the largest indoor pool of northern Indiana, a source of pride for some in the community. The Natatorium was built on the far west side of the city, which was known for its historically racially mixed neighborhoods. Despite this location, the Natatorium was still subject to racial division all too common in early twentieth century America. In the same neighborhood where black and white children came together innocently on the playground, they were separated at the water. In the 1930s, a joint effort of some community members—both white and black—pushed for black access to the Natatorium with limited success. The Natatorium was opened to blacks, but on a segregated basis. In the 1950s, blacks finally gained free access to the building through the efforts of the NAACP, yet shortly after, in 1978, the facility closed for good. The Natatorium ended as a paradox of community unity and division, and many people wished to forget its history in hopes that this conflict would never again resurface in the community.

Suffering from this complex history, it sat abandoned prior to a recent bold initiative by the Indiana University of South Bend. The University raised funds to redesign the space into the Civil Rights Heritage Center of South Bend, focusing on enlightening the community about the Natatorium's history. Yet some still questioned why the community should relive this past pain and suffering after so many decades. The Civil Rights Center, however, hopes to show that by learning about the past through open discussion and exploration, a better future can be created. An understanding of the complex social issues of the Natatorium would be hard to achieve through a traditional museum setting, where an overload of information often presents sterile facts without a sense of connection or conclusion. During my

visit on September 21, 2011, I went through time into the Center's open spacious layout, symbolic architecture, and historical lessons, engaging in a living history that ultimately inspires its visitors to envision a better tomorrow.

In our Internet age, during which historical information is accessed for no money and little effort, visitors have high expectations for historical sites. Mere information is not enough today, and visitors want a credible source with an emotional appeal. Unfortunately some historical centers don't inspire visitors' curiosity. Entering the Civil Rights Center, however, it is easy to notice its unorthodox floor plan, and instead of a dimly lit gallery of pictures, texts, and dioramas, the Center is bright and open, welcoming its visitors. In the front, the comforting main lobby offers large round cushion seats and features the old wooden original pool guard's booth. Back during segregation, this booth faced out towards the main steps of the Natatorium and was a barrier that kept African-Americans out. Painted solid sky blue, the booth previously masked its natural multi-tone hues and pretended that this pool's water was meant for one color. Today the paint has come off, the water is gone, and the booth is turned around from its original position, welcoming all tones and hues in. The redressed living space is utilized for community events like dance classes and poetry jam sessions. To the right and the left of the lobby, the two former changing rooms are now a library and a presentation space. Peripheral to the lobby, these spaces aren't loud and ostentatious. Instead, both intrigue visitors to come back and look down the rabbit hole. These three spaces comfortably combine to create the educational aspect of the Center. Walking back through the lobby to the back porchlike former pool area, a newly built office, rear lobby, and healing garden inspire personal reflection. On this sun-drenched open floor, the Natatorium's visitors literally cross over from the historical to the modern. Drawn forward through this unique space, visitors are compelled to look through the lens of time at segregation.

Some still questioned why the community should relive this past pain and suffering after so many decades. The Civil Rights Center, however, hopes to show that by learning about the past through open discussion and exploration, a better future can be created

The Natatorium spaces are bright and filled with water themes, symbolic of cleansing, rebirth, and the divided waters of the former pool. The learning room carpets are pools, connecting visitors to the past. There is a salmon-colored ledge that borders the room, and the middle area is filled with dark blue wave textured print beneath block glass windows. These images of water and light inspire a sense of flowing continuity. Muhammad Shabazz, facilities coordinator at the center, said that the passage of sunlight through these windows onto the carpet is meant to

mimic the reflection of light off of water. In the doorways from the lobby to the learning rooms, glass panels with a spiraling texture are indicative of water. The healing garden is also representative of the pool that once stood there, again connecting the past, present, and future. A waterfall on a freestanding wall stands in the center of the garden with a blue tile facade enhancing its relationship to the pool. These extensive water themes enrich the center with powerful ethos that persuades visitors to leave the present and dive into the Natatorium's segregated past. The center creates living history by using these architectural devices, capturing the historical significance of water at the Natatorium. Visitors now see the water that once divided the community drawing it together. The Civil Rights Heritage Center helps visitors understand and acknowledge the social changes that have and are still shaping the community today.

The Civil Rights Center employs individuals like Alma Powell and Kevin Lamar James who integrate the building and its history. The Center's staff members are the source of its logos; they teach the important lessons. Visitors enjoy a brief tour of the center and then file into the library where they are invited to explore local history in much greater detail. During my visit, we sat and listened to Alma Powell describe the community history in the context of the Natatorium. Her words seemed very real, even personal, and enhanced the aspects of the center we had absorbed through our five senses. We were drawn into her reading of a fable in which two ducks make their way to a pond on the same path every day, one day encountering a wolf. The first suggests that the two should change their usual way the next day, but the second insists on continuing on. The next day the two are almost captured by the wolf and narrowly escape. "A change in routine can be most helpful," is the simple message taken away from this tale. Ms. Powell went on to tell how the Natatorium was located in a mini Harlem in South Bend, with all the black professionals at that time living on West Washington Street. She described how vibrant this community was, pointing out its beautiful homes and churches. She explained that once she was a principal at a local school, and it gave her an opportunity promote diversity in the community. Her connection to the community and her vibrant enthusiasm for its history were clear. Through these simple discussions, she took us back to that time and made me want to explore more of South Bend's west side. Building on Ms. Powell's historic perspective, Kevin Lamar James noted that civil rights isn't just about being able to share the same things in a community but instead about being able to enjoy them together as one family. Both Powell and James used logos with the hope of applying the Center's message to some aspect of the visitors' future lives. In the informational video shown at the center, *Divided Waters*, Alma Powell insists that "the Natatorium is taking a bad and making a good." Through divided waters comes the healing of the community's past.

In an unconventional setting, the Civil Rights Center uses the art of rhetoric to present an argument to visitors and lets them decide whether to accept it. Visitors are assured that the Natatorium has come a long way from its divided past but are also informed that it still has a critical mission ahead. South Bend is on its way to developing a community strengthened in cultural diversity and coexistence but still requires guidance and support to reaching this ultimate goal. Martin Luther King, Jr. observed that "injustice anywhere is a threat to justice everywhere" (King), and clearly injustice still thrives in many areas of society today. The fight to end segregation in America has been an ongoing battle since the civil rights movement; up until 1981, the South Bend public school system was still segregated. In school districts across America today, many high schools are composed of primarily one ethic group. Economic injustice continues to be an increasingly important social issue, with the gap between the rich and poor continuing to grow. Immigrants and Muslim-Americans continue to endure suspicion and discrimination. The Civil Rights Center allows visitors to see one chapter of the history of the early civil rights movement for African-Americans in an open and non-confrontational environment, with the hope that visitors will seek a brighter world for all Americans tomorrow.

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SOCIAL MEDIA/
DIGITAL REVOLUTION

Author's Biography

MICHAEL MACGILLIVRAY

The effect of new technology upon society and culture has long been a subject of debate. In "Book Battles: Page Versus Screen," Michael MacGillivray investigates this broad question by examining the recent emergence of electronic reading devices and analyzing the effects of these devices upon readers.

Michael was driven to investigate the impact of technology because of its immediate relevance to everyday life. As a native of Virginia who grew up in Phoenix, Arizona, Michael is studying mathematics and pre-medicine. Beyond the classroom, he is involved in research in mathematical biology and plays violin in the Notre Dame symphony orchestra. After graduating, he hopes to pursue a career in medical practice or research.

Michael would like to thank his composition professor, Dr. Daniel Smith, for his superb instruction and guidance.

Book Battles
Page vs. Screen

Michael MacGillivray

As books face a remote but growing threat of extinction, book lovers are up in arms. As the emergence of electronic reading devices threatens to render the printed page obsolete, concerns about aesthetic losses and a declining culture abound. A ubiquitous component of human existence for centuries, books have long wielded the power of words to entertain, educate, and move us. It is therefore understandable that a threat to books would raise a cry. There are, on the other hand, those who hail the rise of electronic alternatives with exultation and forecast great benefits from this new technology. Amidst the lamentations of the bibliophile and the celebrations of the technophile, then, it behooves us to stop and ask: what is truly at stake here, and why does it matter? Sentimental considerations aside, can a shift in medium have any significant impact on society? Does it make a difference whether we absorb information from dots of ink on parchment or lighted pixels on an electronic screen?

I must admit that I was skeptical of the mourning over the decline of the book, which seemed to me like so much old-fashioned sentimentality and stubborn traditionalism. But when I looked beyond that quaint fondness for the musty smell of worn pages, I found that book lovers do have substantive concerns about the disappearance of the printed page. In this paper I will evaluate arguments on either end of the spectrum, attempting to separate unwarranted worries from valid concerns and to discover the good and the bad about the page and the screen. Examining questions of aesthetics and functionality from the perspectives of authors, literary critics, scientists, and historians, I will argue that the printed book facilitates an important mode of thought that cannot readily be replicated by its electronic counterpart, and therefore that consumers should employ both the page and the screen for the respective benefits of each.

In some ways, defenders of the printed word do themselves an unfortunate disservice when they focus on the aesthetic aspects of the printed book. The more substantive issues get buried, rendering the eBook debate into a battle over subjective artistic preferences. In *Print is Dead: Books in Our Digital Age*, Jeff Gomez, an author and lecturer on digital information trends, argues that concerns over aesthetics are insubstantial and will soon fade. "People love books," Gomez writes. "They love the way books look on their shelves, coffee tables and nightstands. People love the way books feel in their hands, and they even love the way books smell" (13). For older generations, the vanishing of the book sounds horrifying. But for younger generations raised with the internet, video games, and iPods, these concerns do not resonate.

By shutting off electronic devices and retreating with a printed book, there is hope that one may contemplate at length distraction-free. But when reading a book on a device where internet, email, text messaging, and many other functions are a brief moment away, readers risk falling easy prey to the plethora of easy, tantalizing distractions available

This lack of affinity for the old should be no cause for alarm, Gomez submits. Just as musicians learned their work was not defined by records and CDs but by the melodies and harmonies of music itself, authors and their audiences will realize that literature is not about the medium through which it is transmitted, but about pure words and ideas (17). This line of thought is compelling: words and ideas are, after all, what make great literature great, not its material packaging. The *Iliad* is a great work of literature because of its contents, not because of the paper it is printed on. Indeed, it seems almost an insult to great literature to maintain that its value rests on the quality of the paper on which it is printed or the gold-embossed letters on its cover. Emotional attachments aside, it appears altogether reasonable that a change in medium will not affect the value of what the medium conveys.

Book lovers may concede this point and cling to their books nonetheless. There is nothing wrong with this reluctance to adopt the new. If one finds finely bound leather more attractive than a plain, metallic eReader or believes great works of literature deserve fine, beautiful binding, there is no reason one must cease buying traditional books. Gomez doesn't claim that we necessarily need to replace printed books with electronic books. He claims only that if we do, there will be no great cause for alarm: great literature will still be great literature.

Beyond issues of aesthetics, though, some book lovers raise more substantive concerns. They would have us ponder the following: in asserting that transitioning from page to screen will not affect the value of literature itself, does Gomez

draw too sharp a line between medium and message, between means and ends? In *The Gutenberg Elegies: The Fate of Reading in an Electronic Age*, Sven Birkerts, an American literary critic and essayist, argues that the influx of electronic media has caused the loss of more than just the aesthetic pleasures of traditional media. Whereas Gomez claims that the physical means of communication are of little consequence, Birkerts argues that changing the means of communication has substantially altered the nature of communication itself and its impact upon the reader (72). While Birkerts' analysis focuses on technology in general, I will argue that it is pertinent to the electronic book debate in particular.

Birkerts describes how society has, over the last six decades, undergone a massive transformation altering fundamental aspects of human existence, so much so that the average person's experience of the world has changed more in the last sixty years than over many centuries preceding ours (5–15). In the 1950s, a typical family's electronic possessions were limited to a radio and a telephone. Today, few live without television, the Internet, computers, DVD players, video games, smartphones, portable music players, laptops, Facebook, camcorders—the list goes on. The result is a move from a "condition of essential isolation to one of intense and almost unbroken mediation" (5). But while Birkerts sees this as a monumental shift with profound implications for society, he finds himself repeatedly frustrated by a response much like that of Gomez. Birkerts describes this response thus:

> I see many of my culturally savvy friends and colleagues carrying on as if very little is really changing, as if we are living in the midst of a fundamentally static environment…No matter what perspectives or evidence I offer, I am met with the 'it's just' response. The word processor, the laptop? 'It's just a tool, a more efficient way of…' Electronic bulletin boards and networks? 'They're just other ways for people to connect.' The prospect of books on disk? 'What's the difference? The *words* don't change…' (4)

Birkerts' goal is to counter the 'it's just' response and offer a well-grounded defense for his claim that the influx of electronic media poses dangers to society, and that the printed book is the ideal conveyor of the written word (6). Citing the work of historians, Birkerts explains how the nature of reading has changed over the centuries from an "intensive" to an "extensive" practice: people once owned few books and therefore read and contemplated them many times, until the advent of technology allowed for the widespread possession of a great number of books and replaced deep familiarity with few books with a broad knowledge of many. The last few decades have rapidly escalated the process, so that "our waking environment [has been turned] into a palimpsest of texts to be read, glanced at, or ignored" (71).

Now, what reason would there be not to welcome the increased availability of information and literature? Why choose few books over many? Birkerts recognizes that the advantages of accessible information are numerous: the lack of exposure to different ideas and cultures in prior ages was the root of much ignorance and prejudice (73). But where technology remedies these ailments, it introduces problems of its own. Scarcity of texts prompts the reader to dedicate significant time and energy to each individual work, leading to deep focus, careful interpretation, and vivid recollection. Nowadays, quality reading all too easily gives way to quantity. "The reader tends to move across surfaces, skimming, hastening from one site to the next without allowing the words to resonate inwardly…The possibility of maximum focus is undercut by the awareness of the unread texts that await," Birkerts writes. The result is that we know far more than our ancestors, but lack depth, memory, and a sense of the connectedness of things (72). Facts are more available than ever, but it grows harder and harder to stop, ponder them, and draw meaningful and well-considered conclusions. Leisurely contemplation, a necessity if discrete facts and ideas are to be integrated into a composite whole, is hindered by the rapid influx of information to which we are subjected on a daily basis (75).

Is there individual or societal value to preserving the means that facilitate deep, uninterrupted thinking about profound matters, that help one to focus on a great novel or to contemplate seriously a hefty work of philosophy, politics, religion, or science?

Unfortunately, Birkerts' claims are imprecise and difficult to prove. He relies upon personal experience rather than scientific data or syllogistic reasoning. Furthermore, how do Birkerts' claims relate to electronic books *per se*? Birkerts appears to be writing about the quantity of information available, not whether it is available on a printed page or an electronic screen. Merely transitioning from printed books to electronic books would seem to be a minor shift.

In the abstract, I agree that the simple act of reading from a screen rather than a page is of minor consequence, but the key lies in the functional differences between paper books and their electronic counterparts. Earlier devices like Amazon's Kindle were designed to serve primarily and somewhat exclusively as reading devices, and would thus seem relatively innocuous. But their limited functionality is, suggests Nancy Herther, a librarian at the University of Minnesota, precisely why they have been less successful than some expected. In a 2008 essay on the history and future of electronic books, Herther suggested that to become popular, electronic readers would need to include additional functions like email and social networking. Herther was something of a prophetess: two years later, Apple launched its revolutionary iPad, which integrates eBook capabilities into an all-encompassing,

multitasking device that essentially serves as a full-fledged computer. Given the great success of the iPad and consumers' love for multipurpose devices of this sort, it does not take much foresight to predict that, if the conversion of books to electronic devices is successful, electronic readers will exist not as separate entities but as one feature of all-encompassing devices.

In that regard, the printed book as it is now is very different from the electronic book as it will likely be. This difference gives the printed book a distinct advantage its electronic counterpart will lack: it is self-contained and isolated. And this difference makes relevant Birkerts' concerns about the effects of electronics and the ever-increasing barrage of information and distraction they bring. By shutting off electronic devices and retreating with a printed book, there is hope that one may contemplate at length distraction-free. But when reading a book on a device where internet, email, text messaging, and many other functions are a brief moment away, readers risk falling easy prey to the plethora of easy, tantalizing distractions available. Many find it difficult to last ten minutes working on the Internet without impulsively checking for emails or logging on to Facebook. Surely human nature would likewise be hard-pressed to resist the urge to turn to the Internet or text messaging for relief when struggling through a particularly difficult and dense literary passage. The printed book allows for retreat from the barrage of information and distraction, while the electronic alternative places users directly in its path even as they attempt a task requiring maximum and prolonged concentration.

These ideas resonate with a great deal of writers and readers, even the tech-savvy. Cory Doctorow, a science-fiction author and blogger, writes that the electronic world "is not an ideal environment in which to concentrate on long-form narrative… Basically, what I do on the computer is pleasure-reading. But it's a fundamentally more scattered, splintered kind of pleasure." A 2007 *Economist* article described the advantages of electronic reference works, including the likelihood that eBooks will soon resemble webpages with incoming and outgoing hyperlinks, making it far easier to track down information. But the article quickly noted that what is an advantage in some scenarios is quite the opposite in another: "Most stories…will never find a better medium than the paper-bound novel. That is because readers immersed in a storyline want above all not to be interrupted, and all online media teem with distractions (even a hyperlink is an interruption)." The book, then, can play a pivotal role in the combat against the dangers of technology discussed by Birkerts. True, the massive increase in information and ideas occurred long before electronic readers came on to the scene. But one cannot jump from physical book to physical book with the same facility one can jump from eBook to eBook or eBook to webpage via the omnipresent hyperlink. The physical nature of the book encourages one to proceed one at a time, following the thread of each author's thought

before moving on to the next. The fluidity of electronics begs the reader to jump haphazardly from one activity to another. The limitations inherent in the physical matter of the book actually prove to be an asset.

One may wonder how advocates of electronic books would respond to these considerations. Gomez certainly shows he is aware of them, admitting that a computer is "not contemplative enough" for the reading of a lengthy book (24). However, he also claims that the fault with such reasoning is that it conceives of the novel as a "dry, regulated thing" not subject to change over time (24). Gomez suggests that literature will change to accommodate its new format. The attention span of anyone living in the digital age has been shattered, he says. This will be reflected in the works of authors of future generations, who will produce short works composed of brief snippets suited to an inattentive mind and hence to an electronic screen. (25). In other words, Gomez believes that the very changes that worried Birkerts are likely to occur, and that they will be facilitated and driven by the emergence of eBook technology!

The electronic world is a fantastic source of information. Yet there comes a time when one needs to stop gathering and start pondering; to shut off the flow of data and retreat with a limited, manageable set of it. In this regard the screen and the book have very much complementary, but very much separate, roles to play

Given that these predictions are not matters of contention on either end of the debate, it seems fair to rephrase the question at hand into the following: is there individual or societal value to preserving the means that facilitate deep, uninterrupted thinking about profound matters, that help one to focus on a great novel or to contemplate seriously a hefty work of philosophy, politics, religion, or science? To those who value the ability to think this way, the influx of electronic media and the threat they pose to books is reason for concern.

These worries are not limited to authors and literary critics: Birkerts' claims receive scientific support through the research of sociologists and neuroscientists on the effects of electronics upon the brain. In *The Shallows: What the Internet is Doing to Our Brains*, Nicholas Carr, a journalist and author who writes about technology and culture, details many such studies that reveal adverse effects of electronics upon reading comprehension, focus, and retention. For instance, one study showed that something as seemingly innocuous as hyperlinks embedded in text decreased reading comprehension, as deciding whether to click on the links distracted readers from the text itself. The presence of hyperlinks allowed readers to expose themselves to a broader range of ideas and opinions, but the distracted nature of their

browsing led to careless skimming and little understanding and retention (127). Carr's work is littered with scientific studies that produced similar results.

Not all experts agree with the somewhat dire conclusions Carr draws from these studies, but even those who praise the feats of modern technology acknowledge that something important has been lost. For instance, Jonah Lehrer, an author who has written about neuroscience and decision-making, wrote a critical review of Carr's work for the *New York Times* pointing out that Carr neglected studies linking the use of technology to positive mental effects. For instance, one study showed that the quick thought required in fast-paced video games can teach the brain to process more information in less time.

Lehrer, however, ultimately acknowledges the truth of some of Carr's central claims and recognizes that technology does have cultural drawbacks. If even technology's proponents recognize that something is being lost, in all likelihood that is in fact the case. To those who cite the benefits of technology, I respond: then let the electronic world thrive, but do not seek that it absorb the printed world as well. If the page and the screen each have their advantages and disadvantages, the wisest course of action is the preservation of both.

Those like Lehrer who tout the superiorities of technology echo a deep history of criticism of the book, a history which gives reason for caution. In an essay entitled "Books in Time," Carla Hesse, Professor of History at the University of California at Berkeley, draws a parallel between the present-day debate over the book and debates occurring during the eighteenth-century Enlightenment. The book had its share of critics in those days as well. The philosophical empiricism prevalent at the time taught that the senses were the only valid source of knowledge, leading to suspicions that solidifying a set of ideas in the form of a book made things too definite, too abstracted from sense-experience, and too permanently established when new data could at any time prove their contents false. The idea of intellectual property was also under attack. The notion of ownership of ideas, critics claimed, suggested that knowledge was the private possession of elite individuals rather than the common property of all humanity, and focused upon rewarding individuals with money and honor rather than spreading knowledge as widely as possible.

The book had thus been condemned long before the digital revolution, and philosophers were quick to develop a new ideal for the spread of knowledge and ideas. Condorcet, a philosopher of the time, suggested that the best way to circulate knowledge was through "authorless and open-ended texts, circulating freely between all citizens" (24). In other words, Condorcet envisioned Wikipedia centuries before it became a reality. Indeed, the qualities of the electronic world that its proponents tout today would resonate with those skeptical of the book several hundred

years ago. Unlike books, the Internet provides a forum for anybody, rich or poor, learned or uneducated, to disperse ideas and opinions. It is subject to little censorship, can reach a wider audience than the book, can be easily and continuously revised, and is not accorded the same stamp of authority as the book. Similarly, many project that electronic readers will lead to a democratization of literature: as the web becomes the primary source of literature, publishers will become unnecessary and anybody will be able to disseminate their work through the electronic sphere (Hesse 29, Carr 2-3).

But there is a reason Wikipedia is not a respected source of information, and in a similar manner, Condorcet's ideals did not play out well either. The cultural revolution of the eighteenth century put an end to repressive regulations and administration governing the print industry. Gone were censorship, inspectors, and monopolies on the printing business. Anyone could print and publish anything one wished. But, Hesse writes, the result was not what those driving the revolution had envisioned: it was "cultural anarchy." Anonymous writers used the free press to spread seditious and obscene pamphlets; pirates took advantage of the abolition of intellectual property rights. Meanwhile, traditionally respected literature went out of print as the masses demanded amusement and pleasure, not useful and meaningful knowledge (25). Allowing anybody to publish anything did not result in the democratic utopia Condorcet envisioned. History shows that there is some value in the stamp of authority books lend to their contents and in the limitations upon who can publish inherent in the nature of the publishing business.

Hesse echoes Birkerts in describing the advantages of the book, calling it "a cultural form that encouraged slow, reasoned reflection upon events, rather than the spontaneous and rapid interventions made possible by newspaper and pamphlet production" (26). In light of Hesse's analysis, the choice between the old and the new is the choice between, on the one hand, the autonomous, uncensored dissemination of ideas and universal access to information facilitated by technology, and on the other, the more traditional means of spreading information that emphasizes depth over breadth and quality over freedom. Though limited, the traditional means is perhaps better for its limitations.

I would suggest, though, that a choice does not need to be made. Perhaps the book and the screen can both be employed, each according to its strengths. Some will dismiss this hope as naive resistance to the inevitable march of technology, but history again paints a different story. In an essay on the future of the book, Paul Duiguid, a professor at the UC Berkeley School of Information, offers historical examples of unfulfilled prophecies that new technology would wipe out the old. The typewriter did not exterminate the pencil, nor has the sliding door, ubiquitous in

science fiction stories, rendered its hinged counterpart obsolete (64). Change will happen, but it will not be absolute. Electronic books will grow more prevalent, but printed books will remain. In that regard, consumers will have a real choice.

I encourage consumers to use that choice to make use of the old alongside the new. From Birkerts to Carr to Hesse, a number of authors, literary critics, scientists, and historians share a common line of thought about the electronic book debate, one to which I believe it is worth hearkening: there is value not only to having information, but to having the mental and physical means to stop and truly think about it without distraction. The book is fundamentally a facilitator of this kind of activity, while the electronic world—and books turned electronics will, as we have seen, resemble the electronic world more than the printed world—is fundamentally a hindrance to it. The electronic world is a fantastic source of information. Yet there comes a time when one needs to stop gathering and start pondering; to shut off the flow of data and retreat with a limited, manageable set of it. In this regard the screen and the book have very much complementary, but very much separate, roles to play. I encourage consumers to keep them separate as their roles are separate; to use technology for the good it can do, while occasionally flipping the switch, escaping the distractions, and retreating in thought with a good book.

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Author's Biography

Natalie Mordini

Natalie Mordini is from Elmhurst, Illinois, and currently resides in Badin Hall. She is pursuing a major in Anthropology with a supplemental major in Applied and Computational Mathematics and Statistics. She plans to go to law school upon graduation. Natalie's essay "Facebook Gone Wild" is a rhetorical analysis of an online article by Jared Spurbeck about the dangers of Facebook. This essay was inspired by her observation of our society's increasing preoccupation with social networking and Facebook in particular. Natalie would like to thank her Writing and Rhetoric instructor, Dr. Julie Bruneau, for her encouragement and support throughout the process of writing this paper.

Facebook Gone Wild

Natalie Mordini

On September 24, 2011, a few days after Facebook changed its layout, Jared Spurbeck wrote an article for *Yahoo!* titled, "The No. 1 Danger of Using Facebook." In his article, Spurbeck writes that the danger of Facebook lies in Facebook dependency. He argues that because so many people have Facebook accounts, it is assumed that everyone has one, which is causing jobs, clubs, and social activities to begin to require the use of this social media site. Spurbeck also argues that Facebook allows too much power to be given to a single person, Facebook founder Mark Zuckerberg. Spurbeck argues that this has allowed Facebook to create a monopoly, which is a problem because people are powerless against the advertisements displayed on Facebook. To make his argument, Spurbeck utilizes rhetorical devices such as directly addressing an audience of Facebook users, choosing words that create an overall negative effect, and skillfully using parallelism, punctuation, and pathos in order to convince us of Facebook's dangers.

The first rhetorical device Spurbeck uses is directly addressing his audience of Facebook users. For example, in the introductory sentence of the article, he immediately defines his audience by asking a question that would only apply to Facebook users: "Spending too much time on it [Facebook] and neglecting other stuff?" From this question, which is introduced so early in the article, I can tell that the author is writing for a specific audience: Facebook users. Later on, Spurbeck mentions an app on Facebook called Farmville which only a Facebook user would have the context to understand. By referencing this app, Spurbeck once again defines and clarifies the audience for whom he is writing. Although this may divide his readers and turn away those who are not users, this technique has a strong impact overall on his targeted audience of Facebook users, who can connect and relate to the ideas being presented.

In addition to the targeted focus of his message, the author's specific word choice throughout the article successfully instills in the audience a dominant impression

of negativity regarding Facebook. Even in the title, Spurbeck uses the word "danger," which has a very negative connotation. Although he could have used plenty of different words in the title, he chose to use "danger," which is a word that caught my eye right away. The author's other word choices include "neglecting," "embarrassing," and "unpopular." Even without any context, these words make a reader feel negativity throughout the article. Toward the end of the piece, Spurbeck uses the phrase, "perfect, powerless, captive audience." Although at first glance the phrase seems positive because of the word "perfect," contextually it is actually demeaning to Facebook users, giving a sense that we are actually being used ourselves since we are both powerless against and perfect for the advertising and marketing on Facebook's website. Throughout the article, word choice alone leaves the audience with a generally negative feeling toward Facebook.

To make his argument, Spurbeck utilizes rhetorical devices such as directly addressing an audience of Facebook users, choosing words that create an overall negative effect, and skillfully using parallelism, punctuation, and pathos in order to convince us of Facebook's dangers

Spurbeck also uses parallelism in his writing in order to contrast conceptions of Facebook with his own ideas about how it works. These contrasting ideas provide a rhythm to the text which allows Facebook users to better understand the argument. For example, when Spurbeck first states his idea of what the danger of Facebook really is, he writes, "It's not Facebook addiction…It's Facebook dependency." With this statement, the author first states the common perception of the problem of Facebook and follows it with his opinion of the site's true danger, creating a parallel structure that appears later in the article. Spurbeck writes later, "The danger isn't that Facebook will stop working all of a sudden…It's that a lot of power is being given to someone who wasn't elected, and who has no accountability to the people on Facebook." Here Spurbeck continues the pattern by refuting another misconception about Facebook's danger and replacing it with his own idea. This is effective because it allows the reader to compare the popular line of thinking about Facebook with Spurbeck's ideas and then reconsider their understanding of Facebook's dangers.

Throughout the article, Spurbeck also effectively uses punctuation to express sarcasm and build his own ethos. He says, "Where are you going to go if you don't like Facebook? LiveJournal? Maybe that new thing Google is doing? Yeah, right. How are you going to see what your friends and favorite brands are up to if you're not on Facebook? Plus all your crops in Farmville will die!" Out of the seven sentences that occur within this paragraph, there are four question marks and an exclamation point. Although sometimes using punctuation in this manner can seem excessive, the way Spurbeck uses it allows me, as a reader, to understand his sarcasm. Through

the author's sarcasm, I am able to appreciate a serious and relevant issue: People depend on Facebook, so even if they don't like the changes it makes, they really have nowhere else to go. Spurbeck also degrades Facebook's importance by referencing Farmville, a game of the social media site that is clearly unimportant to daily life. His punctuation effectively directs me toward and shapes his sarcasm. The use of sarcasm is effective as a form of ridicule, increasing the author's ethos and encouraging me to believe his ideas and see other ones as ridiculous.

Lastly, and most importantly, Spurbeck consistently builds up pathos throughout the article, instilling fear and a sense of uneasiness within his readers which makes them feel that Facebook really is problematic. For example, in the beginning of the article, Spurbeck makes the claim that "every Facebook user is affected by the No. 1 danger." By saying this, Spurbeck is making a bold and confident statement that makes me wonder whether I am affected by this danger as well without realizing it. Later, he goes on to say that, "Unless you want to give all that up [everyday activities that involve Facebook], you're not allowed to stop using Facebook." This technique instills fear and creates the effect of being trapped in a situation with no way out, causing a little bit of uneasiness in me and Facebook users like me and bringing us to think negatively of Facebook. In the last paragraph of the article, Spurbeck writes, "You're the perfect, powerless, captive audience. And Facebook can censor what you say about it, too." As the last sentence of the article, it at first seems irrelevant to his argument as a whole, but I realize it left me with a lasting and foreboding impression. The article left me with a sense of fear of the control that Facebook and Mark Zuckerberg hold over Facebook users. It serves as a warning for Facebook users through its successful use of pathos, which encourages readers to accept Spurbeck's negative views of Facebook.

Throughout the article, Spurbeck uses a variety of rhetorical tools that add up to create a coherent message about the danger of Facebook. He immediately identifies and addresses his audience in the first sentence through a question, and the cumulative effect of his word choice throughout the piece creates a negative impression of Facebook. Spurbeck makes his point explicit through his use of parallelism, and he uses punctuation, especially question marks, to express his sarcasm and belittle Facebook. Finally, he makes the audience feel directly involved in the danger of Facebook through the use of pathos, instilling fear and concern within his readers. Spurbeck indeed achieves his goal of getting his audience to understand the danger of Facebook by the end of the piece, bringing Facebook users such as myself to come away feeling uneasy and concerned.

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Author's Biography

Collin Ebert

Collin Ebert hails from Huron, Ohio, and is a proud resident of Duncan Hall. In "Isqat Al-Nizam: Social Media in the Egyptian Revolution," he addresses the role of social media, particularly Facebook and Twitter, in the 2011 Egyptian revolution. Using accounts of professors and journalists who observed the revolution as well as statistical evidence about the Egyptians' use of social media, he critically examines whether social media indeed played a key role in the uprising.

Collin would like to express his sincere gratitude to his Writing and Rhetoric professor, Kate Ravin, for always pushing his writing to the next level. He would also like to thank his cousin Andrea Hayse for instilling in him when he was only eleven years old the dream that is the University of Notre Dame.

Isqat Al-Nizam
Social Media in
the Egyptian Revolution

Collin Ebert

"Cairo: A 26-year-old woman worried about the state of her country wrote on Facebook: 'People, I am going to Tahrir Square'. The message was soon to snowball into a movement to oust Egyptian President Hosni Mubarak."

—*IBN Live* post on February 2, 2011

On January 25, 2011, a revolution began in Egypt. Political dissidents from all over the country and from nearly every socio-economic background gathered to protest the prolonged state of emergency law, intense police brutality, government corruption, censored speech, and economic problems stemming from the rule of President Hosni Mubarak. Following the creation of several Facebook groups calling for mass demonstrations in Cairo and the use of Twitter to provide real-time updates of the demonstration, many U.S. media sources labeled the revolution a "Facebook Revolution" or "Twitter Revolution." However, was this an accurate description? This paper will use accounts of professors and journalists in Egypt during the revolution, as well as research from those who observed it from outside the country, to evaluate the significance of social media in the revolution and consider its viability for future political upheavals. Before this analysis can proceed, readers will need to understand the historical context, including Mubarak's rise to power, and the definition of social media, specifically Facebook and Twitter.

Egypt's fourth president was never legitimately elected to office, as Karl Vick explains in "Egypt's Last Pharaoh? The Rise and Fall of Hosni Mubarak." Rather, his political career began in April 1975, when he was appointed vice president of Egypt by then President Anwar Sadat. Six years later, when Sadat was assassinated by Islamist officers at a military parade, Mubarak became president. He remained in power after he succeeded to the presidency in 1981, though not through

democratic elections but rather through corrupt government practices. "For the first 18 years, Mubarak was returned to office not by elections—no other candidate was allowed—but by referenda that never showed him with less than 94 percent" (Vick). Many Egyptians began to take exception to such practices, particularly in the later years of Mubarak's reign marked with a prolonged state of emergency law, a consistently struggling economy, and widespread government corruption.

By the summer of 2010, anger was rampant in the Egyptian state. In "Egypt at a Crossroads," Amal A. Kandeel explains that such anger resulted from more than thirty years of "oppressive economic marginalization and political exclusion that deepened throughout the rule of President Hosni Mubarak," who ensured the survival of his regime by manipulating the state's political parties, parliament, and political organizations (37). Although other Egyptian political parties including the Socialist Labor Party, Liberal Socialist Party, New Wafd Party, and New Delegation Party were allowed under the Egyptian constitution, they did not have legitimate opportunities to gain power due to the fixing of political elections by Mubarak and the majority National Democratic Party (NDP), the only party allowed to propose legislation and make political decisions ("Egypt—Political Parties"). Mubarak was thus able to routinely manipulate parliamentary elections in the favor of both himself and the NDP (Arafat 1–3).

> *How can the mainstream media label the revolution a "Facebook Revolution" when only 6.092 percent of the Egyptian people were registered users? How can they label it a "Twitter Revolution" when only 0.0015 percent of the population were registered Twitter users?*

Egyptians grew increasingly frustrated not only with Mubarak's political manipulations but also with his economic policies. With the economy already struggling and, according to the CIA World Factbook, national debt at a staggering 81.4 percent of GDP in 2010, Egyptian citizens became further infuriated when unemployment rates continued to increase despite economic growth in the country. Kandeel states, "Although Egypt achieved considerable economic growth in 1990-2009, averaging a decent 4.5 percent annually, a small minority enjoyed most of the gains" (37). In fact, poverty had more than doubled since 1982, afflicting more than 18 million Egyptians by 2009 despite the economic growth (39). By January 2011, political dissent among the Egyptian people had grown to an unprecedented level, pushing Egypt to the brink of revolution.

The western media largely claimed that the Egyptians were using social media as a platform for dissent, a catalyst for the revolution. But what exactly is this technology and how is it used? "Social media" has changed the communications landscape

since it emerged in 1997. According to *Wikipedia*, this term refers to "the use of web-based and mobile technologies to turn communication into an interactive dialogue." It takes advantage of the Web 2.0, a group of Internet applications that facilitate information sharing in order to promote interaction and collaboration among users on the web. Social media relies on universally accessible communication and allows for the "the creation and exchange of user-generated content" (*Wikipedia*). Information shared on social media sites is capable of reaching a large range of audiences, from a small group of friends to millions of strangers. The mainstream media credited two particular social media sites, Facebook and Twitter, with playing a major role in the Egyptian revolution. Facebook, launched in early 2004 as a Harvard-only networking site, has shed its exclusivity and now invites the entire world to join as registered users. Facebook currently boasts more than 800 million active users, 50 percent of whom log on every day. Users are able to "like" statuses, photos, and comments in order to show their support for and appreciation of the content. Available in seventy languages, Facebook enjoys a global reach with more than 75 percent of its users outside the United States. According to "The History of Twitter, 140 Characters at a Time," which appeared in Canada's the *Globe and Mail*, Twitter, a social media site launched in 2006, currently has nearly 200 million users generating 140 million "tweets," or text-based posts with a maximum of 140 characters, daily ("The History of Twitter"). Twitter has gained widespread popularity not only because it allows individual users to follow the thoughts of other users, from friends to celebrities, but also because of the instantaneous news updates that users provide via the site.

The significance of social media in the revolution has been widely publicized, often incorrectly, by many media sources. One such statement appeared in an *IBN Live* article, "Facebook Post That Sparked Egypt Revolution" which credited a 26-year old woman's Facebook post, "People, I am going to Tahrir Square" with sparking the revolution that ousted Mubarak. Yet claims like this are overblown, given the small percentage of the Egyptian people accessing social media sites, the corporate policies that discouraged many from using Facebook as a platform for dissent, and the fact that the Internet was shut down for arguably the most crucial period of the revolution.

The use of social media depends on access, which presupposes a population of a certain level of general literacy, technological literacy, and affluence. However, according to Kandeel, "about 20 million Egyptians over the age of 15 are illiterate" (45). The *CIA World Factbook* states that there are approximately 55 million Egyptians over the age of fifteen, meaning that roughly 35 percent of the Egyptian population is illiterate and thus did not make use of social media during the revolution. Of the total population of over 82 million Egyptian people, *New York Times* writer

Jennifer Preston estimates there to be approximately 5 million registered Facebook users in Egypt, or only about six percent of the population (10). According to "Civil Movements: The Impact of Facebook and Twitter," which appeared in the *Arab Social Media Report,* there were also only 131,204 registered Twitter users in Egypt during the revolution based on an average number of users between January 1, 2011, and March 30, 2011 ("Civil Movements"). Given this number, an almost negligible number of Egyptians—0.0015 percent—were registered Twitter users during the revolution. How can the mainstream media label the revolution a "Facebook Revolution" when only 6.092 percent of the Egyptian people were registered users? How can they label it a "Twitter Revolution" when only 0.0015 percent of the population were registered Twitter users? Of course, some might object that word of mouth enables the effects of social media to spread beyond actual subscribers, but the relatively minuscule number of subscribers renders the potential reach of social media to be negligible.

The Egyptian protestors were successful; the regime did fall. Yet, the mainstream media quickly discounted the valiant efforts of the political dissenters, attributing the success of the revolution not to them but to their access to social media

The aforementioned points are not the only ones that must be analyzed in relation to the role of social media in this conflict. Facebook's user policies, for instance, also warrant scrutiny. Facebook, like many other social media sites, requires users to abide by rules unfavorable to political dissent. The first point posted under "Registration and Account Security" in Facebook's "Statement of Rights and Responsibilities" requires users to agree that they "will not provide any false personal information on Facebook, or create an account for anyone other than [themselves] without permission." This policy effectively discourages protestors since those posting radical messages under their own names risk persecution, jail time, or even death from the governments against which they are protesting. As a result of Facebook's identity policy, Preston reports that "Facebook shut down one of the most popular Egyptian Facebook protest pages in November because Wael Ghonim, a Google executive who emerged as a symbol of the revolt, had used a pseudonym to create a profile as one of the administrators of the page, a violation of Facebook's terms of service" (Preston). Though the protest page was shut down, Ghonim faced repercussions from the Egyptian government: "[W]hen Egyptian government authorities did figure out Mr. Ghonim's role with the Facebook page that helped promote the Jan. 25 protest in Tahrir Square, he was imprisoned for 12 days" (Preston). The magnitude of the potential repercussions that political dissidents face from their governments is so large that "Senator Richard J. Durbin, Democrat of Illinois, urged Facebook to take 'immediate and tangible steps' to help

protect democracy and human rights activists who use its services, including addressing concerns about not being able to use pseudonyms" (Preston). The number of dissidents who were dissuaded from using Facebook for these reasons cannot be easily quantified; however, Facebook's policies could hardly have encouraged protestors to join.

Another limitation of social media lies in its dependence on a stable electrical grid and proper infrastructure to support the Internet. The revolution in Egypt could not have depended solely on social media given that, according to Alexander Kazamias, a senior lecturer in the Department of International Studies and Social Science at Coventry University, "[b]etween 27 and 30 January, all Internet and most mobile phone networks were closed down" (Kazamias 146). The Egyptian government was able to shut down Facebook, Twitter, and eventually the entire Internet during a period of just four days. Christopher Williams, a technology correspondent for the United Kingdom's *Telegraph*, states that according to the networking firm Renesys, "The shutdown involved the withdrawal of more than 3,500 Border Gateway Protocol (BGP) routes by Egyptian ISPs [Internet Service Providers]" (Williams). According to Bianca Bosker of the *Huffington Post*, "Only one ISP out of 10, Noor Data Networks, appeared largely unaffected." The Mubarak regime shut down nine out of ten ISPs in the country almost instantaneously when they realized that shutting down both Facebook and Twitter would not stop political dissent from spreading across the Internet. It would take them only one more day to close Noor, as well (Bosker). This communications shutdown plunged Egypt into technological darkness.

The Egyptian dissidents proved that the success of the revolution depended on them, not social media, by overthrowing the Mubarak regime and revolutionizing the country in the wake of the technological blackout. In fact, according to Jillian York, a researcher focusing on Internet censorship in the Middle East and North Africa, "As the Internet returned on 3 February, some proclaimed that they were drawn into the streets precisely *because* of the shutdown; without the ability to write and share with the world what was happening, they chose to become a part of it" (York 59). Ironically, Mubarak's decision to shut down the Internet proved disastrous to his regime. As author and journalist Ariel Sabar observes in the *Christian Science Monitor*, "No readout of page-view statistics will compete with the sign of hundreds of thousands of people publicly banding together for change" (Sabar).

In the face of these facts, why have reporters and pundits found the idea of a "social media revolution" so seductive? The reasons cited most often are Facebook and Twitter's ability to disseminate information with a single click of a button and to allow members to display political affinity by joining groups and "liking" pages.

While I concede the first argument that social media was used to disseminate information, the revolution cannot be solely attributed to this technology. In fact, according to Kazamias, "[e]vidence…suggests that older technologies, like mobile phones, SMS, satellite television, landline phones and word of mouth were probably more important" (146–47). On the eve of the revolution, Kazamias states, "'Facebook' penetration stood…at 5.1 per cent in Egypt, while…mobile phone penetration was estimated at 77 percent and satellite television at close to 90 percent" (147). Clearly, messages relayed via mobile phones and satellite television prior to the revolution reached a much larger percentage of the Egyptian population than those that appeared on social media sites.

The latter argument, that individual protestors are able to "like" pages and join groups to show their support for a specific cause, is also true. However, the weight of such actions must be considered. One must wonder what really is accomplished by "liking" a page or joining a group. The *Wilson Quarterly* article "Tweeting Towards Freedom" states that social media "can increase participation in social movements—if you can call a single click of the mouse participation. More than a million people have joined a Facebook page of the Save Darfur Coalition, but few among them have taken any additional action to help those in Sudan" ("Tweeting"). Empty support does not further a cause; results only follow when those in support are willing to take action, action which can result even in injury or death. Molly Hennessy-Fiske, a *Los Angeles Times* columnist, states that Mahmoud Mohamed, a 23-year-old Egyptian protestor, "suffered a fractured skull, pelvis and legs and was blinded in one eye when he was attacked and run over by security forces" (Hennessy-Fiske). He later died due to complications from his injuries.

> *However, no mere combination of technologies will result in a successful revolution*

Mohamed was not alone. "For the 18 days from January 25 to February 11, when Mubarak finally stepped down, millions of Egyptians demonstrated in the streets to demand, as many chanted, 'isqat al-nizam,' or 'the fall of the regime'" (Shehata). The Egyptian protestors were successful; the regime did fall. Yet, the mainstream media quickly discounted the valiant efforts of the political dissenters, attributing the success of the revolution not to them but to their access to social media. Pundits all too often oversimplify and exaggerate, and in the case of the Egyptian revolution, they overlooked key statistical evidence and ignored the inherent limitations that should have stopped them from coining the facile titles "Facebook Revolution" and "Twitter Revolution." Given the foregoing analysis, we can conclude that while social media can be used to disseminate information in political upheavals, older technologies such as word of mouth, text-messaging, and email, which entail

fewer restrictions, can be used just as effectively. However, no mere combination of technologies will result in a successful revolution. Instead, it takes individuals like Mahmoud Mohamed and the 840 others who were killed and 6,467 who were injured, according to an independent Egyptian media organization Al-Masry Al-Youm ("840"). In the future, the mainstream media should hesitate before over-simplifying such complex issues and ignoring statistical evidence. "Isqat al-nizam" cannot be attributed to anything less than the sacrifice of millions of Egyptians in the pursuit of something better: democracy.

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PERSONAL NARRATIVES

Author's Biography

PATRICK CONNORS

Patrick Connors is a biology major from Wellesley, Massachusetts. In his essay "Working for Pizza," he describes his first day of work at a pizza place in his hometown. As a shy twelve year old unaccustomed to the life of the working man, he is initially hesitant to take on this newfound responsibility but soon discovers the merits of his new job. Patrick would like to thank John Dillon for his assistance in developing and refining his topic and writing style as a whole.

Working for Pizza

Patrick Connors

My pressed white and navy striped collared shirt clung to my back as a bead of sweat dripped down the side of my pudgy, twelve-year-old face. The afternoon light broke through the backseat windows as my father rounded the corner, slid into the nearest spot, and shifted the car into park. "You ready?" he asked as he swung around in his seat and smiled.

"None of my other friends have jobs," I mumbled. My stomach tightened as I looked through the windshield at the wrinkly, tan, tired face of a gray-haired old man who was bathed in sweat from pulling pizzas and sandwiches from the oven before they burned.

"You should be thankful, Manny is doing you a favor. I wish I could have had this job when I was your age." I opened my mouth to make a whiny retort, but I couldn't say anything.

"Come on, just try it for one day, and if you really don't like it, I won't make you stay. Sound fair?" I nodded yes, pushed the car door open, and stepped out onto the warm, black asphalt. I could see the patches of exposed wood, where the years of throwing my bright yellow Trek mountain racer against the side of the storefront to race my friends to the front of the line and slap my crumpled five dollar bill against the counter in exchange for two slices of 'roni and a root beer had taken its toll on the cream-colored paint.

I could feel my heart pumping rapidly as I stepped through the door—dusty light streamed in from the large glass windows at the front of the store. The bare white walls were covered in a thin layer of dirt and a few black and white photographs from a calendar titled "The Beaches of Greece." I passed the small groups of faded blue tables that comprised the seating area, where there was barely enough room

for ten or fifteen of your closest friends. A small black and white TV sat perched on top of the two large refrigerators, antennas haphazardly directed, searching unsuccessfully for the Sox game. The great white wooden menu, detailed in forest green, displaying pizza toppings and sandwich meats, hung over the two even larger stainless steel pizza ovens covered in a black layer of grease and burnt crusts that made them look more suitable for a factory than a pizza shop. The heat from the two spread throughout the store, and the small air conditioner above the door wasn't worth much. I stepped across the tile floor, cracked and worn, and stopped in front of the faded red countertop. The crisp, familiar smells of sharp oregano, moist, creamy mozzarella, and the sweet sting of warm tomatoes. I could hear the popping of shredded steak and marinated chicken sizzling on the grill.

I could see the patches of exposed wood, where the years of throwing my bright yellow Trek mountain racer against the side of the storefront to race my friends to the front of the line and slap my crumpled five dollar bill against the counter in exchange for two slices of 'roni and a root beer had taken its toll on the cream-colored paint

"Hello Manny," I said in my most adult-like tone, "I'm ready to work."

"Patrik!" Manny barked in his thick Greek accent. His faded blue Deluxe Pizza collared shirt hung loosely over his broad, slumping shoulders, exposing a belly which was slowly expanding from both age and a few too many slices. A navy blue hat sat atop his uncombed hair, and his olive oil colored face was outlined by scruffy grey stubble along his cheeks. His once white apron was now a collage of spattered grease and tomato sauce, with small bits of pepperoni, meatball, turkey, soda, lettuce, hot peppers, spaghetti, cheese, and bread stuck to every inch.

"I see you in two hours, ok? We take good care," Manny called to my dad as he pushed me through the opening in the countertop and into the back where I spotted a spotless white apron hanging from a hook beside the telephone. He pulled it down and handed it to me. "This for you, understand?" I nodded yes, but before I could even put it on, Manny was sprinting towards the ovens. "Hungry?" he called out from around the corner.

"Thank you so much, but I actually just had something to eat right before I came, so I'm stuffed," I replied.

"You eat," Manny said as he slid two slices of pizza onto a paper plate and set them on the nearest table. "You want drink? Take drink." he ordered and pointed to the two bright Coca-Cola refrigerators in the corner.

Not wanting to be impolite, I nodded and sat down to eat. Manny let out a deep bellowing chuckle, "You can't work if no eat. See I tell you we take care of you."

He was right, and though the knot in my stomach had given way to a strain on the button of my khakis, I was eager to start work.

I finished and brought my plate, which was covered in puddles of thick orange grease, up to the garbage. Manny nodded, "Now we work… Oh Patrik, you know Mark, no?" Mark's short legs, bulging waistline, and deeply tanned skin made him look more like a meatball than a human being, and his extra-extra-large shirt, at least two sizes two small, clung to his chest and looked as though it contained the remainders of his last five meals. A great smile came across his dark, glowing face. "Patrik, you working here now? I remember when you were little boy." My face lit up a shade of bright red as I smiled.

There was an empty tomato crate flipped upside down beneath the cash register. "Ok, me and Mark make food, you do register, no?"

"I think I can do that," I replied, looking at the multitude of different buttons. "Would you mind showing me how to open this thing first?" I thought to myself.

I stepped onto my crate, and after only a few moments, the weathered bells hanging from the top of the door began to chime and my first customer walked in. His red, sunburned face was covered by a shabby, grey beard. The tattered jeans and navy Silvia Brothers Construction shirt that covered his thick frame were splattered in a mixture of white paint, wood stain, and paint thinner. My confidence quickly faded and when he asked, "How ya doin'?", my large toothy smile had to cover up for my incoherently mumbled response.

"Yeah, let me get an Italian, lettuce, tomato, hots, and some mustard," he said to me in a thick Boston accent. I swirled around, looking for anybody who could rescue me from this request. Mark sat up and hurriedly waddled over, "Don't worry Patrik, I get." I let out a deep momentary sigh of relief before the construction worker extended his hand, offering a twenty-dollar bill.

"Give me a Gatorade and one of those wicked good cookies. Ya know, one of those big chocolate-chip ones. Thanks kid." I stared at the register, the money, back at the customer, and over to Mark, unsure of what to do. He gave me a nod, and my trembling index finger slowly stabbed each number, the button marked "Tax," and then "Enter." I nearly fell off of my tomato crate when the cash drawer popped open and a receipt slid out of the printer. I tried to make change in my head. "Twenty minus ten eighty-nine, go," I thought to myself. I slowly counted all nine dollars and eleven cents, delicately laying them into his palm as if they were precious stones. The

blood began to return to my face, and I could breathe again as he passed through the door, hopped back into his truck, and sped off. "Nice work, you're a natural," Mark chuckled as he returned to his seat in the back.

After a twenty minute wait with no more customers, Manny turned to me: "I teach you how to make dough, ok?" Thinking that I was going to learn how to throw the dough in the air and spin it around like in the movies, I followed Manny into the back room. He pulled out a stack of old pizza pans caked with grease and grime, a sheet pan filled with balls of dough, and a strange metal contraption that looked more like a torture device than a pizza crust flattener. A low humming sound came from the machine, which was slightly bigger than a microwave, and Manny pointed to the narrow slit running across the top of the machine. "You watch, ok?" Manny said as he took out one of the silken balls of dough, slid it though the top of the flattener, and on the other side popped out a large tortilla-sized dough pancake. He scooped it into a pan, and with quickness and skill, twisted and rotated the pan until the dough was transformed into a perfect crust. "Ok, you do now, no?" Manny said as he left to hustle off to attend to other business. My first attempt ended with a gaping tear across the middle of the pan and half of the dough hanging over the pan's left edge. Many tries later, I had my first successful crust, and by the time my father arrived, I was competent at the intricate twists and rotations, able to make a passable crust.

As I hung up my apron and spun around to head for the door, Manny stretched out his hand, holding a large pizza and a crisp ten-dollar bill seated on top. "Wow Manny, thanks. You really don't have to do this," I said in amazement at my hefty starting salary.

He gave me a big smile and a wink, "I see you next week, no?"

Author's Biography

GRACE WELTE

Grace Welte grew up in the small town of Augusta, Kentucky. Despite encouragement to pursue Arts and Letters, she is earning a degree in Information Technology Management. Her essay, entitled "Bracken County, Northern Kentucky," was motivated by her experience growing up on a family-run tobacco farm. The essay began as a narrative essay assignment for her Writing and Rhetoric course and soon escalated into an involved and detailed recapturing of Grace's personal childhood memories. It vividly describes the labor that she and her family endured as they worked the fields both day and night. It is a glimpse into a lifestyle of which few have much knowledge. Grace would like to express her deepest gratitude to her Writing and Rhetoric professor, John Dillon, who was her mentor and provided encouragement in the composing of this essay. She would also like to thank her family members for all of the inspiration they provided.

Bracken County, Northern Kentucky

GRACE WELTE

In the continuous cycle of tobacco farming, the month of June means that it is time to set, or plant, the tobacco. And as my mom and my brothers and I climb out of the rusty old Chrysler minivan, we see my dad making his way down the dusty road on one of the Ford tractors. The sun is just now above the haze of morning, illuminating and warming the air around us. It's going to be a hot one; you can tell by the way the humid air feels—sticky and stifling—and by how seamless the sky appears in the morning light. We can now see the chipped blue and white paint of the dust-covered tractor as it approaches the waterbeds, which contain trays of the valuable tobacco plants. My dad already has everything hitched up, loaded, and ready to go. He has tilled the acre of land to be used for today's work. In the water tank on the front of the tractor, the aqua blue fertilizer and white beaded pesticide mingle to create a manufactured blue water ready to feed the thirsty setter through tubes running along the underside of the tractor. The red, grease-stained setter, with its sharpened plows and rotating plant carousel, is well-oiled. The original cherry red sheen has dulled to a crimson through years of use.

We know what to expect, so we don't waste time standing around. The sooner we get started, the more we can do—assuming, that is, that all goes well and no machinery breaks down. We gather around the rectangular water beds so that we can begin to load the plants onto the vertical tray mounts of the setter, four trays for each person lucky enough to sit in either of the setter's two seats. This time the two lucky people are my third oldest brother and me. The black plastic-covered water beds contain the trays of plants that we need for the day. My brothers and I stand around the edge of the bed waiting to grab the trays while my mom uses an old bowed PVC pipe to shove them across the scum-filled water. I pick up a single waterlogged tray at a time, carefully placing the short end on the lower mount of the setter while releasing the spring-loaded top mount down on the upper half of the

tray to secure it. My oldest brother, Simon, gets to drive the tractor, and the rest of us have the worst task of following the tractor and setter. The followers have to walk behind to make sure that each plant is planted properly in the furrows made by the setter's plows. This job is tedious and tiring. It requires walking for hours on the uneven, loose soil. Each follower has to carry a bucket of plants to use as replacements for the scrawny ones that are carelessly planted and perform the constant motion of bending down to fix the never-ending mistakes left by the setter, as the plants rarely fit the cookie cutter contour of the grooves that the plows form. The initial gummy residue that comes from the furry white tobacco stem covers the fingers but is quickly masked by a casing of mud that results from digging a new hole in the soil for each plant. The dirt and mud become like a glove on the hands.

My oldest brother lines up the setter close to the edge of the field, making sure that not an inch of the ground goes to waste. Once the setter is lined up, we begin. The rotation of the carousel is in sync with the turning of the tractor wheels. We, in turn, are in sync with the carousel, our arms like wooden horses moving up and down from plant tray to carousel as if on an invisible pole—man and machine working in unison. Each individual mouth of the carousel reminds me of a giant tray that is used to make homemade popsicles, except these "trays" are of thick metal and the mouths are fused side-by-side and bent into a circular shape around a revolving metal rod protruding from the center. The mere thought of a nice cold popsicle right now is mouth-watering yet cruel at the same time. With each turn of the wheel and each labored revolution of a gear, there is a hollow, metal clink… clink… clink—all in harmony with the wheel and married perfectly to the speed of the tractor. The fall of a small tobacco plant precedes each clink unless my brother or I fail to keep pace. We are good, though—trained by seasoned practice. As each grimy mouth-like hole comes around on the carousel to swallow a plant, we hasten to feed it. Only the healthiest plants must be selected. If the wrong plant is chosen, there is no chance of it surviving through the heat of the afternoon. This exasperating routine repeats itself until the end of the row in the field is reached only to begin again once the plant trays and water tank are refilled. The cycle repeats until the particular field is completed and there are elegant rows of tobacco plants in perfect order winding along the furrows in the ground.

The sun is just now above the haze of morning, illuminating and warming the air around us. It's going to be a hot one; you can tell by the way the humid air feels—sticky and stifling—and by how seamless the sky appears in the morning light

By the time we finish the first field, it is noon. The sun is at its peak and the temperature is as well. It is the only time to escape the fiery sky and to take a twenty

minute lunch break. My mom is always the one to throw up her hands and signal that it's time to eat. Lunch itself is as predictable and as bland as the work that we do in the fields every day. As we take cover from the sun under the big maple tree next to the field, some members of my family take a seat on the edge of the floor where the side doors of the van open. I throw off my hat, plop down on the refreshing bed of grass, and grab a cold drink from the Kroger milk jug that holds our drinking water. As I lift the partially frozen jug to my mouth, I have to be careful that the tobacco soil and mud surrounding the rim doesn't make its way into the water. I am so eager for a drink and the water is so cold that the touch of it on my tongue is startling and I choke. It is like the anticipation that you have before jumping into an icy pool: you want to jump in, but at the same time you hesitate. My mom grabs our packed lunch out of the van and brings it over. I know exactly what will be in that brown, plastic Kroger bag: Bologna sandwiches, off-brand potato chips, apples—my dad's precursor to every meal—and either Big K pop or Citrus Drop. I am right, with one exception. My mom packed Little Debbie snack cakes this time; a rare and wonderful surprise for the day. She starts to hand out the sandwiches from the Butternut bread sack that holds them. It amuses me that she uses the blue and white checkered sack to pack the sandwiches after she finishes using the bread from the very same bag to make them. I unwrap the paper towel covering my lunch and realize that amid the warm mayonnaise slathered bologna and limp layer of lettuce, there is a fat slice of tomato. I can't understand why my mom insists on putting this slimy, tasteless vegetable on my food. You would think that after the first couple hundred complaints she would take the hint. And as she turns her back, I quickly slide the tomato out and chuck it behind the tree.

The time spent setting tobacco always seems like forever. After just half an hour, each plant that I plop into the carousel and each completed row in the field seems to get us no closer to finishing. After dropping a couple hundred plants into those rotating holes, things start to blur. I simply become like a machine, programmed to repeat the same command. It is unbelievable to think that I have picked up one of those pale, fragile plants and continuously dropped it into a hole over a thousand times, a hundred thousand times.

To keep ourselves from dying of boredom, my brother and I play word games or come up with original raps that have us laughing like crazy. Sometimes I pick a famous country song like Jason Aldean's *Amarillo Sky*, the chorus of which is, *"He just takes the tractor another round, and pulls the plow across the ground, and sends up another prayer,"* and my brother, with his burgundy Cynthiana Tobacco Warehouse hat lying backwards carelessly on his thick head of ink black hair, puts his own twist on it as he belts out the lyrics: *"And he takes the setter another round, and puts the plants into the ground, and sends up another prayer."* And instead of singing, *"He says Lord*

I never complain, I never ask why, but please don't let my dream run dry, underneath, underneath this Amarillo Sky," my brother sings, *"And then Grace complains, and she asks why, do we have to set all night, underneath, underneath this Shady Lane Sky."*

They say creativity is born out of misery, but after long enough it doesn't seem to matter. Only irritation persists. Each timed click of the metal carousel. Each squeak produced by the plow disk below. Loneliness sets in and to fill the silence in my head I look to my brother for relief. I try to get his attention as he listens to his Sony cassette player, but he just blows me off. Irritation persists. With irritation comes anger, and with anger comes action—pushes and shoves. I whine, "Jesse! Talk to me or something. I'm bored." He gives me a look as he raises his arm to lift one side of his headphones—"What?" "I'm bored. Let's play a game." Back down go his headphones to drown out my voice. "Jesse!" I cry as I lean over to give him a little punch on the arm. He just stands there plopping plants into the holes in front of him. "Jesse!... Jesse!..."

Sometimes when it is all finished I stand at the edge where plowed dirt meets blue grass. Beyond this I can see the cell phone tower climbing its way to the sky until it becomes a blinking red speck. Telephone poles dot the hillside with arching wires spanning in between. In the distance you can even hear the semis straying on the road and hitting the rumble strip of the AA. I can see the expanse of earth before me as darkness stretches out towards the tree line. And before it has the chance to, I seize the image of the winding rows of the little tobacco plants that reach as far as the eye can see. It is like an illustration on the pages of the Burley Tobacco calendar hanging in my house, except the illustration can't show the pale green that I see or the scent of the cultivated dirt in the air that I inhale with a sigh. No, it can do nothing but present an empty depiction of colors and shapes that can never convey the experience that is so familiar to me, standing here gazing at the perfectly spaced plants whose individual shadows blend to form one as the hills roll off into the distance, my eyes unable to strain any further in the dim, cold light, leaving me with only the taste of fertilized dirt, gritty between my teeth.

Author's Biography

Kaitlynn Mosier

Kaitlynn Mosier is from Falls Church, Virginia, and is currently pursuing her degree in Aerospace Engineering. Besides studying rocket science, she also enjoys supporting her favorite sports teams, playing volleyball, and baking cupcakes. In high school, she helped found the Teens Against Cancer Club at her school. The club created fundraising events to help various organizations that support cancer patients and cancer research. During her senior year, the club took on an entirely different meaning when her best friend's mother was diagnosed with breast cancer. After learning the devastating news, Kaitlynn was able to use her love for cupcakes to help show her support for those battling this terrible disease. She invested herself in an incredibly pink and incredibly successful bake sale, which served as the inspiration for this narrative about a friendship facing the challenge of cancer. Thankfully, her friend's mother has since made a full recovery.

Sugary Silence

Kaitlynn Mosier

Kaitlynn Mosier's audio essay "Sugary Silence" can be accessed at the following location:

http://writingrhetoric.nd.edu/essay-competitions/fresh-writing/
sugary-silence-by-kaitlynn-mosier/

MCPARTLIN
AWARD WINNERS

Author's Biography

Dylan Nugent
(McPartlin Award—First Place)

Originally from just outside of Baltimore, Maryland, Dylan Nugent is a Hesburgh-Yusko scholar and current resident of Stanford Hall. He is pursuing a double major in Finance and Peace Studies and hopes to work on Wall Street or in management consulting upon graduation.

Dylan wrote this analysis of T.S. Eliot's "Little Gidding" from *Four Quartets* for his university seminar on "The Death and Return of God in Radical Poetry." He was inspired by Eliot's unique engagement of both language and religion and felt that literary critics had failed to recognize Eliot's profound expression of faith in the poem. Dylan sought to show that Eliot's work is quintessentially postmodern in its pursuit of God through the complex yet intimate medium of poetry.

Dylan gives special thanks to his instructor, Professor Romana Huk, for her support and guidance throughout the writing process. He appreciated the challenge of her course and this opportunity to have his work published.

Mystic and Poetic
Eliot's Postmodern Faith in "Little Gidding"

Dylan Nugent

Through both its recognition of the fundamental inadequacy of language and diligent attempt to reach God through abstraction and the death of experience, T.S. Eliot's "Little Gidding" is quintessentially postmodern. This poem of the *Four Quartets* pushes for the purgation of experience and all that one definitively knows. Nevertheless, the mystic Eliot values experience as part of the ascent toward transcendence. At various instances in "Little Gidding," Eliot also illustrates the parallel between the purgation of experience and poetry as methods to return to God, thus establishing his own dual role as both poet and devout mystic.

Before deeming "Little Gidding" a quintessential postmodern poem, it is necessary to identify the defining characteristics of postmodernity. This era, also called the post-secular by John Caputo, includes the revival of religion and the return to God (Caputo 37). Two of its most important characteristics are a newfound, self-constructivist approach to religion and the recognition of the fallibility of human language. Probably best summarized by Walter Truett Anderson, in postmodernism, "The individual self becomes a medium for the culture and its language" (Anderson 22). Individual beliefs take precedence and the concept of a metanarrative is largely abandoned. Nietzsche's infamous proclamation that "God is dead" yields the notion that "nothing is true, everything is possible, one belief or perspective is as good as another" (Caputo 60). This has drawn many away from strict dogmatic belief and brought about a variety of personal interpretations of religion. In a sense, Eliot's defense of poetry is his own interpretation of Christian mysticism.

The second major element of postmodernism concerns the nature of language. Anderson states, "…language is deeply involved in the social construction of reality" (Anderson 9). According to him, reality does not create language—in fact, it is the exact opposite. Language is a human and therefore inevitably flawed attempt to

understand reality. Language is futile because it distorts truth. Contrary to the belief of modernist philosophers, "there exists no universal meta-language, no universal commensurability" (22). Language is not the same for all of humanity. Meaning is lost through interpretations and translations. Caputo takes the inadequacy of language one step further by applying it specifically to religion: "The name of God is the name of the impossible, and the love of God transports us beyond ourselves and the constraints imposed upon the world by what the *Aufklärer* called 'reason' and Kant called the conditions of possibility, transporting us toward the impossible" (Caputo 63–64). This mystic idea of God as ultimately beyond human language as well as love as the means for human connection with Him resonates throughout "Little Gidding."

Eliot's essential belief is that the "non-sense" of poetry can serve a higher purpose than the rest of language. The poetic medium does more than parallel experiential purgation; it overcomes problems of linguistic malleability and expression. Poetic abstraction involves the acknowledgement of human limitations, yet it also provides the capacity to believe in and love what is beyond those very limitations

It isn't long before Eliot reveals the intention of his poetry. Oddly, the poet appears to speak from an omniscient point of view from which he understands something that the reader cannot grasp. He believes that poetry can essentially guide the reader to this understanding. Eliot writes:

> …And what you thought you came for
> Is only a shell, a husk of meaning
> From which the purpose breaks only when it
>   is fulfilled
> If at all. Either you had no purpose
> Or the purpose is beyond the end you figured
> And is altered in fulfillment… (31–36)

The poem itself is merely a vehicle for some greater meaning. Often, its "purpose," the greater meaning, is beyond what the reader expected or is able to comprehend. The "husk of meaning" and the "purpose" entail a certain linguistic dualism. Literary theorist Shira Wolosky elaborates: "Just as ascetic religion directs purgation of body for mind, flesh for spirit, so linguistic dualism implies the purgation of word for idea" (Wolosky 37). Additionally, the poem can serve as a metaphor for experience, as human experience can be seen as the husk that obstructs fulfillment—a connection with God. Eliot continues to parallel linguistic and experiential purgation for the remainder of the poem.

Toward the end of the first section, Eliot begins to delve specifically into the necessity of experiential purgation. He first states, "…you would have to put off / sense and notion" (44–45). In the first three stanzas of the second section, continues,

"This is the death of air," "This is the death of earth," and "This is the death of water and fire" (63, 71, 79). Air, earth, water, and fire were the four classical elements. They are seen as eternal and considered the fundamental materials of life. Their death equates to a death of physical, human experience, precisely the effect that Eliot desired. Likewise, instructing the reader to ignore "sense and notion" removes him or her from experience.

Along with the purgation of experience, the inadequacy of language becomes a recurring theme in the poem. It is often brought up in context with some greater form of communication to illuminate the shortcoming of human language.

> And what the dead had no speech for, when living,
> They can tell you, being dead: the communication
> Of the dead is tongued with fire beyond the language of the living.
> Here, the intersection of the timeless moment
> Is England and nowhere. Never and always. (51–55)

The idea that the dead are "tongued with fire" is an allusion to the Holy Spirit or the divine. That which is divine possesses a "language" that exceeds human comprehension and can exist at "the intersection of the timeless moment." Eliot follows this with two paradoxes: England and nowhere, and never and always. Wolosky addresses the reason for this: "On another level, the pressure and limits of unity are enacted not in the poem's temporal themes but in its linguistic practices. The wholeness it promises and seeks is, by definition, one the poem can never represent" (27). Eliot both explains and demonstrates the limit of language. He implies that human language is limited by saying something exists "beyond the language of the living." His use of paradox also reveals the inadequacy of language, because it represents an unattainable unity that does not make sense in the human mind. The ghost of Irish poet William Butler Yeats then appears to Eliot and tells him, "For last year's words belong to last year's language / And next year's words await another voice" (Eliot 120–121). Not only is language deficient in accurately describing truth, but it is also revealed to be transient.

Wolosky is correct in pointing out that Eliot appears to be self-contradictory. Eliot explores the insufficiency of language and yet tries to convey this message through inherently inadequate language. Wolosky's criticism, however, overlooks a crucial part of "Little Gidding's" purpose. She fails to address the role of the poem itself. The purgation of experience is inextricably linked to poetry's purgation of language for greater meaning. As Eliot writes, "From wrong to wrong the exasperated spirit / Proceeds, unless restored by that refining fire / Where you must move in measure, like a dancer" (Eliot 146–148). The "refining fire" likely alludes to the Holy Spirit again or to the Burning Bush by which God revealed Himself to Moses (*New*

American Bible Ex. 3.1–14). While this again may refer to the purgation of human experience and ensuing revelation of God, it also serves to establish the necessity of poetry. Eliot writes, "you must move in measure." Measure likely refers to the rhythmic patterns of a poem. In the same way the fire purifies human experience, poetry possesses the ability to refine human language. Raïssa Martain, a religious poet and contemporary of Eliot, notes, "…it is difficult with the experience so described to know whether it is the most mystical of poetic graces, or the most poetic of mystical graces…there is hardly an idiom which will suffice to differentiate them." She says that these graces occur when the poet is "willing to submit…his entire being towards a reality which surpasses exterior reality" (Martain 29). Eliot unites the mystic and poetic toward the same goal of transcendence.

The allusion to poetry by the word "measure" is only a foreshadowing of Eliot's true commentary on poetry. The final section of "Little Gidding" begins with a paradox implying that the end of what humans know is concurrently the beginning of a greater meaning beyond comprehension: "What we call the beginning is often the end / And to make an end is to make a beginning" (216–217). He elaborates, saying that the poem is the paradoxical end:

> The end is where we start from. And every phrase
> And sentence that is right (where every word is at home,
> Taking its place to support the others,
> The word neither diffident nor ostentatious,
> An easy commerce of the old and the new,
> The common word exact without vulgarity,
> The formal word precise but not pedantic,
> The complete consort dancing together)
> Every phrase and every sentence is an end and a beginning,
> Every poem an epitaph… (218–227)

These ten lines are the epitome of poetry for Eliot. The poem is the end of imperfect language and the beginning of what is beyond it. It is meticulously constructed with an otherwise unfound element of linguistic precision to culminate in the poet's original vision. The final result is "the complete consort dancing together"; the poem as a whole achieves a unity that prose cannot. Martain again best reflects Eliot's opinion: "…the source of poetic sense, in itself free and self-sufficient, and of what it inevitably brings with it is the way of logical *sense* and, at the same time, *non-sense*" (Martain 22). Poetry is carefully written to be obscure because only then does it convey the depth that prose fails to reach. Perhaps the most important line of the entire poem is the declaration that "every poem [is] an epitaph." An epitaph is the inscription on a tombstone which commemorates that which is dead. Poetic

obscurity signifies the death of language and experience; it prevents them from contaminating the "unitary nature of truth" with the "multiplicity of linguistic representation" (Wolosky 36). The poet utilizes abstraction in the same way that the mystic utilizes purgation: to find the end of what is worldly and go beyond it. These usages intersect in "Little Gidding."

When language itself and experience fail to reach God, humans are left with abstraction and love as the only means to "know" Him. They are attracted by the religious conceptions of God and the prospect of grace, so they search tirelessly to return to Him:

> With the drawing of this Love and the voice of this Calling
> We shall not cease from exploration
> And the end of all our exploring
> Will be to arrive where we started
> And know the place for the first time. (Eliot 240–244)

The first line of this stanza is taken directly from the anonymous "Cloud of Unknowing" and the rest echoes the author's sentiment that "…of God himself can no man think…. By love he can be caught and held, but not by thinking" (Wolters 67–68). Humanity will not stop trying to understand or find God until returning to the "beginning"—the realization that they cannot definitively know anything about God; instead, they are restricted to loving Him. At this point, humans may attain the closest condition to transcendence, "A condition of complete simplicity / (Costing not less than everything)" (Eliot 255–256). Eliot's closing suggests that "complete simplicity" requires an ascent of experience that will include intrusions of linguistic failure, only to be followed by the full purgation of experience and language. For now, he believes that poetry has the facility to remain pure and free from experience and the constraints of language.

Though Eliot separates the divine from experience, he is undoubtedly seeking to inspire a return to God. Like much of the thought that defines postmodernism, he too understands and takes into account what Wittgenstein called "language games." He sees that "there are multiple games, each with its own internal rules of consistency and meaning, each of which serves a different end" (Caputo 65). Eliot's essential belief is that the "non-sense" of poetry can serve a higher purpose than the rest of language. The poetic medium does more than parallel experiential purgation; it overcomes problems of linguistic malleability and expression. Poetic abstraction involves the acknowledgement of human limitations, yet it also provides the capacity to believe in and love what is beyond those very limitations. Eliot employs this belief, along with pious mysticism, to construct a distinctive interpretation of religion. Through this process, "Little Gidding" becomes a paradigm of postmodernity.

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Author's Biography

Megan Heeder
(McPartlin Award—Second Place)

Megan Heeder is from East Lansing, Michigan. When she lived at home, most of her time was spent horseback-riding, but at Notre Dame she is normally running to biology classes, singing lessons, and cross-country and track practices. Her career plans may change, but she hopes to go to vet school to pursue equine medicine and to later represent the United States in international dressage competitions.

Her essay was inspired by the poetry she read in her freshman seminar titled "On Interpretation: The Art of Caressing Art." The rich class discussions about meta-poetry, or what poetry reveals about itself, inspired her to develop further the ideas generated in classroom discussion. Megan would like to thank Professor Louis MacKenzie for helping her develop and polish her essay and her writing more generally.

Poetry
A Portal into the Poetic Process

<small>MEGAN HEEDER</small>

Poetry can at times turn to its own genre as a subject, and this phenomenon of poetry referencing or appearing within itself is called metapoetry. "Metapoetry is self-declaratory in showing itself to be tackling issues of whatever nature head on, be these issues the art of composition, or the thematic indulgence of the poet; in other words, it refers to poetry that talks about itself" (Finn). At times the poet directly references this hidden stratum and invites the reader to reread the poem through a different lens, that is, with metapoetry in mind. In this essay, I am going to analyze four poems from the French tradition: "The Albatross" (L'Albatros), "Beauty" (La Beauté), "Footsteps" (Les pas), and "Snow" (Neige), the first two of which are less metapoetic but which set the stage for the next two poems. Charles Baudelaire's (1821–1867) "The Albatross" and "Beauty" addresses the poet's societal interactions and the quasi-religious, transcendental poetry (FleursDuMal.org). Baudelaire's "successor," Paul Valéry (1871–1845), addresses the themes of inspiration in "Footsteps" and transformation in "Snow."

In order to orient the reader, I will now briefly outline the four poems at the heart of this discussion. In "The Albatross," a crew which often lures albatrosses flying above the ship down to the deck proceeds to abuse an albatross and mimic his attempts to walk, which are foiled by his huge wings. In the final stanza of the poem, Baudelaire writes, "The Poet is like the prince of the clouds," necessitating another reading of the poem in which the albatross is simultaneously viewed as both bird and poet. In "Beauty," Baudelaire also directly addresses poetry. Here, Beauty sits on her throne "…like a dream of stone" that "is made to inspire in the poet a love… as well as the material." Her purity and lack of emotion drives poets to "consume their lives in austere study" of Beauty herself. Finally, her eyes are described as mirrors that "make all things more beautiful." This "beautification" enchants the poets,

because beauty is the central focus of their work. Valéry's "Footsteps" focuses on the approach of a feminine, divine creature as she approaches the bed of the "vigilant" narrator. Contrary to expectation, the narrator does not want the woman to reach him and impart her kiss upon him. This anticipation is the central theme of the poem. "Snow" begins as its narrator is awakened by the sound of a shovel blade. Snow has fallen overnight while he slept; his "…languid flesh is frightened by the innocence." Lamenting his time wasted in sleep, the narrator strikes a contrast between the work done to change the face of the earth and his lazy own respite. He concludes by reflecting on that which has been covered by the snow: "…the gaze lost is able to make out several roofs which hide the treasure of normal life barely offering the promise of a vague wisp of smoke."

After an initial reading that provides the reader with a general understanding of the poems, one can and is indeed obliged to re-read the poems in search of metapoetic meaning. In subsequent readings of "The Albatross," the reader finds that the albatross serves as a symbol for the poet. To set the poet apart from the rest of society, Baudelaire separates the poet and the common man into two different species. While the poet is the albatross, the rest of society is represented by the crew of the ship. With this symbolism in mind, the crew tortures the bird, or poet, because they envy him. The narrator describes the albatross as a "lazy companion of the voyage." The adjective "lazy" seems to reflect the opinion of the crew who labor on the deck of the ship while the bird drifts lazily above them, riding currents of air amid the clouds.

The metapoetic elements of poetry discussed in the four poems provide the common man with the opportunity to enter into the life of the poet, to see the process of writing poetry through his eyes and to glimpse the world from the poet's perspective

The word "companion" carries a secondary connotation: "one who shares bread." As the ship sails, one can infer that the albatross shares the resources of the crew, that is, society, but glides above them effortlessly as they toil on the deck of the ship, which also serves as a symbol for man's voyage through life. The crew is blind to the efforts of the albatross and therefore cannot appreciate the importance of his poetic contributions.

The albatross "follow[s] the ship that slips through the bitter gulfs," and the crew expresses resentment toward the bird. "Bitter" accurately describes the crew's attitude toward the albatross as they act on their bitterness by catching the "great birds of the sea" to amuse themselves. In the next stanza, the crew "put[s] them on deck" and "those kings of the sky, awkward and ashamed, piteously let their great white wings draggle like oars beside them." In comparison to the crew, the bird is called

the "king of the sky"—this emphasizes the previously established unequal relationship between the poet and the common man, as if the poet looks down on the man from his throne in the sky. This inequality may further fuel the bitterness the crew feels toward the bird as they degrade his majesty by bringing him, both literally and figuratively, down to their level. The poet's wings, white and pure, are defiled as they drag on the deck. The verb "trainer," meaning "to drag," is used in the original French poem, and this translates well to the English "draggle," which means to soil; the perfect wings that were the hallmark of the albatross's greatness are now a hindrance and are ruined as they flap uselessly. When he is taken out of the sky, the poet grows "weak and slack" in contrast to the majesty and power he enjoyed as a king flying above the ship. "He who of late was so beautiful" is now "comical and ugly," reduced from a king to a court jester to entertain the jeering masses. "Someone teases his beak with a branding iron" while "another mimics, limping, the crippled flyer!" The torture is carried a step further as the men mock the bird by imitating his attempts to walk like a human. As a bird, his place is in the sky; his wings were not made for the deck of a ship. This struggle fits the challenge many poets face as they search for their place in society. Like the wings of the albatross, poetry is that which liberates the poet. Of additional note is the punctuation of the line, as an exclamation point suggests indignation and shock at the cruelty of the men. In the final stanza Baudelaire directly links the poet to the albatross by saying, "The Poet is like the prince of the clouds, haunting the tempest and laughing at the archer…" His importance is emphasized by the capitalization of the word as he is again compared to royalty. He "haunts" the air (much like he haunts the crew as he follows their ship across the sea) and laughs at those who try to shoot him down.

The difficulty of the poetic calling is recognized not only in "The Albatross," but also in "Beauty." Beauty is personified as the narrator of the poem; because the poets "consume their lives in austere study" of her, she describes herself as the center of the poet's study. This leaves room for little else amid their devotion to her and the challenges involved in this study. Beauty begins by declaring "I am beautiful, O mortals!" establishing herself as a goddess figure reigning above the humans whom she addresses. She is "like a dream of stone," and her breast has bruised every poet who has come to her. Her unyielding beauty surrenders nothing to the men who come in search of inspiration. Beauty's breast is "made to inspire in the poet a love eternal and silent as well as the material." The poets are drawn to Beauty; they silently worship this goddess who is "like a dream of stone," for it is she who is the foundation and object(ive) of their work. She is described as a "mysterious sphinx" as she sits "on [her] throne in the deep blue sky," further reinforcing the segregation between goddess and mankind as well as the physical separation of earth and sky. The throne, separated from humans by its existence in the sky, correlates to the

albatross, "king of the sky," flying above the crew of the ship in "The Albatross." The image of a sphinx, a woman and lion joined together, represents the joining of the elusive element of beauty to the art of poetry. The sphinx may allude to the character of Oedipus. In the play *Oedipus Rex*, Oedipus must answer a riddle correctly to be crowned king, or he will be eaten by the sphinx. When he solves the riddle, he is made King of Thebes and marries his mother, involving himself in a twisted love affair. Baudelaire presents Beauty as a mother via the image of her nursing the poets from her breast. This maternal thread is also present in *Oedipus Rex*; when Oedipus discovers he has married his mother, he blinds himself by stabbing himself in the eyes.[1]

The poet attempts that which is ultimately impossible as he aspires to portray this intangible beauty in his work. Yet the "snowy" heart of beauty is "join[ed]… to the whiteness of swans." Pure as fallen snow, her heart is as cold as the "dream of stone" to which she compares herself. Her cold heart is emotionless; she hates "movement that displaces the lines," never "weeping or laughing," for those who show feelings reveal weaknesses that are distinctly human. Emotion would detract from her existence as superior being who is able to look down on men as mere "mortals." "Poets, witnesses to [her] grandiose attitudes" are those who testify to her power and ego, something she "seems to borrow" from "the proudest monuments." Her "grandiose attitude" is a manifestation of the arrogance which masks emotion and embodies beauty. This seems to captivate poets, for she exists as that which "consume[s] [the poet's] lives in austere study." Those seeking inspiration travel to her breast in search of nourishment as one "consumes" food, but find a hard, emotionless enchantress who entraps "docile lovers." The word "inspire" (which is what the poets ultimately desire from Beauty) comes from the Latin root "inspirare" or to breathe into.[2] The poets seek nourishment from the breast of Beauty like an infant who drinks from its mother, but instead of milk he desires spiritual and artistic fulfillment in the form of inspiration. The poets go to Beauty in the hope that she might fill them in a way that allows them to then create their poetry. In this way, Beauty holds a position of power over the poets and seems to manipulate them as they search desperately for that which is the seed of their work. Beauty's "wide, eternally limpid eyes" are "pure mirrors which make all things more beautiful." These eyes expose beauty that cannot be seen outside of this mirror. Gazing into the eyes of Beauty provides a frame for the poet and reflects back an image of himself, an image that is the most

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[1]   In Beauty, the poets seek to see the most beautiful image of themselves possible. While Oedipus blinds himself to beauty because of the sphinx, the poets seek to study beauty in the eyes of the sphinx that is Beauty.

[2]   "inspire." *Dictionary.com Unabridged*. Random House, Inc. 22 Dec. 2011. <Dictionary.com http://dictionary.reference.com/browse/inspire>.

beautiful form of himself the poet will ever see. It is, perhaps, this meditation on beauty that reveals the true significance of poetry as a likeness of Beauty.

Mortality is addressed similarly in "Footsteps" as it is in "Beauty"; the poem begins by addressing the feminine being whose footsteps are "children of [the narrator's] silence." "Saint-like, slowly taken," the steps "advance mute and icy" as the female walks "towards the bed of [the narrator's] vigilant waiting." Valéry, in his more specifically metapoetic works, introduces a spiritual theme related to a character who is similar to the goddess in *Beauty*. The metapoetic aspect of the poem is initially revealed in the "vigilant waiting" of the narrator. While waiting seems to be passive, the anticipation and tension present because of the narrator's desire makes this an active waiting, which can serve as a model for the process of writing poetry. Much as the narrator of the poem lies in bed awaiting the female who approaches him, the poet should be both attentive and patient. Waiting for inspiration to come via this "pure persona" and "divine shadow" is no easy task and this challenge often contributes to the reputation of a poet's mission being difficult. "Pure persona" suggests that this female is the embodiment of purity. Because this being is not referred to as if she is human, but divine like the goddess of *Beauty*, she can embody the ideal of purity. Humans by their very nature cannot be completely pure; as such, the presentation of this being as divine allows the narrator to maintain the concept of purity in its most genuine form.

In anticipation of the woman reaching his bed, the narrator exclaims, "Oh, gods… all the gifts I can but guess at come to me on these naked feet." However, he also notes, "how sweet they are the steps you hold back," which leads one to infer that this creature brings gifts that are both of great value and somewhat undesirable. Perhaps these "gifts" are representative of the gift of inspiration, divine in its nature like the "divine" being who delivers it. Inspiration carries with it a responsibility for the poet; it is possible that this responsibility is what makes the gifts somewhat undesirable. Regarding the responsibility of poetry and inspiration, Valéry posits that "As the traces of labor, resumptions, regrets, durations of time, bad days, and disgusts have disappeared, erased by the supreme return of the mind to its work, some people who see only the perfect result will regard him as gifted with a kind of marvel they call INSPIRATION" (Kwansy 229). Despite acknowledging its tribulations and challenges, the poet believes the inspiration and value of the art it inspires outweigh the difficulty of the poetic process. Additionally, the poem indicates that upon being inspired, the poet receives "peace" for "the one who inhabits my thoughts." However, he continues, "in the nourishment of a kiss, do not hasten this tender act…" The kiss also nourishes him by fulfilling his calling as a poet, for without inspiration there would be no poetry. Inspiration and its relationship to

nourishment mirrors that which is seen in "Beauty." Through repetition, the narrator makes clear his attitude toward inspiration; while he desires it, the anticipation of its coming is that which he enjoys most.

The narrator notes the preparation which precedes the kiss of inspiration: "If, with your pursed lips, you prepare, to bring peace to the one who inhabits my thoughts…" Preparation is paramount, as it delays the giving of the kiss. The poet does not want the moment of either the kiss or gifts to come. He delights in the expectation, the longing he experiences as he waits for these things. Once the gifts have been given, the kiss placed on the lips of the one who "inhabits [his] thoughts," peace will ensue, bringing with it responsibility. The poet must fulfill his duty as a poet by utilizing the gifts given to him to transform inspiration into a poem or by translating inspiration into poetry. This is a responsibility which may carry with it some disinclination, as the poet wonders if his work can adequately fulfill all that the inspiration has given him. The narrator further describes the experience as the "sweetness of being and of not being" as if, when inspired, the poet is taken to a higher place; this idea is underscored by the continual mention of spirituality throughout the poem. The narrator claims, "…I have spent my life waiting for you," as if his entire life has been centered on the coming of inspiration for his work; the theme continues, "and my heart was but your footsteps." The pumping of the poet's heart provides the rhythm for the footsteps which mark the coming of inspiration. That which sustains the poet's physical body also sustains his work and carries him far beyond the limitations of reality.

The idea of sleep, present in "Footsteps" as the narrator lies in bed awaiting the divine figure, is the starting point for "Snow," in which the narrator awakens to a world blanketed in white. The metapoetic elements within "Snow" transform the poem into a reflection on the poetic process. The poem begins: "Such silence, broken by a simple blow of the shovel blade !..." The sharp "b's" found in the words "blow" and "blade" simulate the intrusive, almost explosive, sound of shoveling, which abruptly wakes the narrator. Contrasting this is the repetition of "s" sounds which emphasizes the soft sibilance of sleep. A blank space is left between the first line of the poem and the body, as if the narrator is reflecting on "the fresh snow" that "waited for" him. This fresh snow, like the dawning of inspiration, "seizes the poet in the hollow of warmth [he] hold[s] dear." This white world jolts the narrator out of his comfortable existence much like the rude awakening of a cold sheet on a body sleeping in a cocoon of warm blankets. His "eyes find a day of hard paleness" as he gazes out the window; "[his] languid flesh is frightened by the innocence" of this

foreign territory. The speaker's reaction is fundamental to accessing the metapoetic features of the poem. Hard and unyielding, this new world frightens the poet.[3]

With the metapoetic thought in mind, one can interpret the snowy world as an "inspired" world. After the poet has been given the gift of inspiration and wakes up in this new world, one can assume he takes this gift and transforms it into poetry. The flesh is described as languid and carries with it a negative connotation also present in the next line where the narrator wonders "how many flakes, during [his] sweet absence must the somber skies have lost all night long!" While the poet lazily slept the night away, clouds worked to blanket the earth with snow. The work of the clouds inspires the poet to transform the reader's view of the earth by inspiring him. Writing poetry is a higher calling than the temptation to give into the warmth of the poet's comfortable bed. Allowing the desire of the flesh to take over and embrace laziness results in neglecting the talent unique to the poet. The opportunity to enlighten those who read poetry (by permitting them to engage in the poet's own meditation on beauty) is also wasted.

An excursion into the poet's personal mediation on beauty through a metapoetic understanding of the poem has an impact far beyond private reflection. The reader is invited to supplement his or her own reflection of the poetic process with consideration of his or her own responsibilities, joys, and transformations. Valéry believes that the job of the poet is to "transform the reader into one who is inspired" (Kwansy 215). After the reader has been inspired, making him enlightened and elevated to a higher state of being and thinking, he receives the privilege of glimpsing the world through the eyes of a poet. Valéry indicates the significance of this experience: "I sincerely feel that if every man were not able to live a number of lives other than his own, he would not be able to live his own life" and it is in this that the significance of the poet's work to humanity is found (Kwansy 213). The metapoetic elements of poetry discussed in the four poems provide the common man with the opportunity to enter into the life of the poet, to see the process of writing poetry through his eyes and to glimpse the world from the poet's perspective. It is a seemingly insurmountable challenge for an individual to experience the process involved in the production of art unless he himself is an artist. While also the subject of an entirely different investigation—metapoetry—poetry may be the most effective way to gain insight into the poetic process and vicariously experience the artistic aspect of the life of an artist. This is the gift of metapoetic poetry.

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[3] Like the gifts presented to the poet in "Footsteps," the new world is described as "hard." This is also the description given of the breasts of the statue of beauty, bringing full circle the process of and poetic perspective on inspiration and its connection to poetry.

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Evan Brizius is a Finance and History double major from Evansville, Indiana. He hopes to someday incorporate his love for the Portuguese language into a career in finance.

"Alcohol as the Oil of the Colonial System in Works by Honwana, Jorge, and Fuller" explores the way that alcohol became an element of the African colonial structure by examining its role in selected works of literature. Evan was inspired by the diverse and nuanced reflections on colonialism he discovered in Lusophone African Literature. To reflect the international nature of the colonial experience, he chose authors from Mozambique, Portugal, and what is now Zimbabwe.

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Alcohol as the Oil of the Colonial System in Works by Honwana, Jorge, and Fuller

Evan Brizius

The tragic struggles that marked the end of European colonialism in Africa produced powerful writing from all sides of the conflict. The richness and diversity of this literature is well-attested by the work of such authors as Luís Bernardo Honwana, Lídia Jorge, and Alexandra Fuller. Indeed, grouping their diverse writing together is made difficult by their very different contexts, forms, and language. Most noticeably, these works were written at different times. Honwana, writing his short story "Dina" in the 1960s, describes the racial and political tension of the end of the colonial period in Mozambique. Jorge's novel *The Murmuring Coast*, published in 1988, looks at the same period of Mozambican history but through the lens of the postcolonial 1980s, after the Mozambican War of Independence and Civil War. Finally, Fuller's 2011 memoir *Cocktail Hour Under the Tree of Forgetfulness* describes her family's struggles in British colonial Africa and modern Zimbabwe, covering much of the same period as Honwana and Jorge but in a different country and in light of very recent history. The authors vary equally in background. Honwana is a black, Portuguese-speaking Mozambican who continues to live in the country. Jorge, however, is a white Portuguese, and Fuller is a white English-speaking Rhodesian; both have since left Africa for Europe and the United States. Finally, the form of each work is different. "Dina" is a short story, *The Murmuring Coast* is a novel, and *Cocktail Hour Under the Tree of Forgetfulness* is a creative memoir.

In spite of their many differences, all three works are united by the common period and theme of the end of European colonialism in Africa as well as similar treatment of certain subjects. Among these common elements is the tremendous prominence of alcohol. Indeed, the sheer number of allusions the authors make to alcohol demonstrates the significance they attach to it. By describing alcohol's various uses as a currency, an intoxicant, and a symbol for colonial attitudes toward Africa, the authors critique myths about colonialism and the colonial legacy.

The literal and symbolic significance given to alcohol in African literature, particularly in the areas of Portuguese colonization, is not surprising given alcohol's historical role in the slave trade, the colonization of Africa, and the maintenance of the colonial system. As historian David Birmingham writes of the colonization of Portuguese Angola:

> Once slaves had been captured, either by Africans or by European armies, the main commodities with which traders bought them were alcohol, tobacco and cloth. Wine and brandy were the main Portuguese products used in the trade, while Brazil supplied rum-like liquors and tobacco. (26)

As can be seen in the passage, the main contribution of the Portuguese empire in particular towards the slave trade was alcohol. Also, it is important to note that the slave trade was not undertaken exclusively by Europeans, but was facilitated by some Africans as well. However, the common method of payment to both groups was chiefly Portuguese alcohol. This association between both the colonizers and the colonized to alcohol will be seen numerous times in the works that are examined within this paper.

By describing alcohol's various uses as a currency, an intoxicant, and a symbol for colonial attitudes toward Africa, the authors critique myths about colonialism and the colonial legacy

The most powerful justification for the continuing Portuguese presence in its African colonies was that the Portuguese, in providing technical, medical, and cultural expertise, were a force for "progress" in the colonies. A 1954 introduction to Angola published by the Sociedade de Geografia de Lisboa summarizes this rationalization for the presence of the colonizers in Angola and in the other colonies as well. In the conclusion, the author writes:

> A política seguida pelos governantes portugueses, as qualidades de acção e de índole da centena de milhar de colonos de origem metropolitana, espírito de cooperação dedicada da população indígena, a acção missionária, a fé progressiva, e a vontade de todos garantem a perenidade e a prosperidade de Angola Portuguesa." (Bahia dos Santos 139–141)[1]

The tract itself is clearly a product of the colonial era. Much of it is devoted to describing the natural beauty of Angola, with phrases speaking of "jardins com as mais belas e variadas flores"[2] and rich fauna like "O hipópotamo ou cavalo marinho

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[1]   Translation: "The policy followed by the Portuguese governors, the action and character of the hundred thousand colonists of Portuguese origin, the indigenous population's spirit of dedicated cooperation, missionary activity, progressive faith, and the will of all guarantee the viability and prosperity of Portuguese Angola" (All translations are my own).
[2]   Translation: "gardens with the most beautiful and varied flowers"

e a girafa"[3] (Bahia dos Santos 35). The remainder of the pamphlet speaks mostly of the development projects taking place in the country, which include state-of-the-art health-care in the field of tropical diseases and hydroelectric dams and other infrastructure. With these emphases, the tract can almost be seen as an advertisement for potential colonists, inviting them to partake in the richness of life in Angola and appreciate "o justo apreço pelo valor da acção desenvolvida"[4] (Bahia dos Santos 143). This is an explicit expression and endorsement of Colonial ideals.

Luís Bernardo Honwana's "Dina," from *We Killed Mangy Dog and Other Stories* (1967), provides an effective response to this view, challenging its assumptions of the benevolence of the Portuguese and the willing participation of the black Africans. Unlike the other works in this paper, Honwana's short stories were written in the 1960s, before the Carnation Revolution in Portugal and the end of the colonial wars. Rather than address the memories held about the colonial period, as the other works in this paper will, Honwana's work addresses the system itself with a nuanced criticism of the myth of Colonial progress, including a representation of the important role of alcohol in the colonial system.

"Dina" is not a diatribe, addressing the issues of its day fairly and from multiple viewpoints as it portrays an incident of rape on a forced-labor plantation. The black characters are complex and not entirely admirable; the older generation, exemplified by the protagonist Madala, is detached and complacent, while the younger workers, embodied by the Kraal gang, seem overly aggressive and confrontational. There is, however, one character whose portrayal is entirely unsympathetic: the white Overseer. It eventually becomes apparent that the Overseer's cruel treatment of his workers can only be explained by a genuine malevolence rather than an inhumane and exaggerated emphasis on economic efficiency. Honwana depicts an association between the cruel tendencies of the character and the wine he drinks.

One of the reader's first glimpses at the vile character of the Overseer is in his insistence that his laborers work past the time that the Dina bell sounds. When he finally does allow them to begin their lunch, he complains "When it's time to start you're forever scratching yourselves but when it's time to knock off, then it's at the double" (Honwana 5). He at first might appear simply uncaring or oblivious to the pain of his workers rather than truly malicious. However, his character becomes more sinister after lunch.

The Overseer "gulps down with enjoyment" his wine, which is colored "a dirty reddish yellow" and contained in a "bottle beaded with sweat." In contrast to Madala,

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[3]   Translation: "The hippopotamus, or water horse, and the giraffe"
[4]   Translation: "the fair appraisal of the worth of developmental action"

who shares his wine with friends whenever he can, the Overseer keeps his for himself, "although he often did not finish the bottle that his wife sent him for his lunch" (Honwana 8). This detail might be interpreted a number of different ways. Firstly, it is a demonstration of the Overseer's greed and serves as an act of spite towards his workers. The image of the wine bottle lined with sweat might also have symbolic significance, as the European, in drinking the wine, is enjoying the fruits of the Africans' labors, symbolized by the sweat on the bottle. Finally, a third interpretation might focus more on the effects on the Overseer. His state of intoxication becomes a major influence on his cruelty towards the workers which culminates in the rape of Madala's daughter, Maria.

 With Madala watching, the Overseer calls to Maria after lunch and, "after a short struggle," proceeds to rape her (Honwana 13). When the drunken Overseer realizes that Madala saw him, he "stammer[s] hoarsely: 'Shit!'", expecting some sort of retribution (Honwana 17). Madala, however, does not confront the Overseer, much to the surprise of the rest of the camp who stand rooted at the scene. The Overseer, in some sort of acknowledgement of Madala, hands him the bottle. Madala glances towards the other Africans with an "infinitely hard expression," almost flaunting his lack of anger towards the Overseer, and "swallow[s] it in one gulp" (Honwana 18). The youth of the Kraal Gang, enthusiastic to rebel against the Portuguese, spit at the feet of Madala, showing their disgust at his complicity. The Overseer promptly smacks the empty bottle against the face of one of the gang (Honwana 18).

While the rape of Maria is at first glance the dramatic high-point of the story, even more surprising than the Overseer's cruelty is Madala's lack of anger. This complicity seems to imply that there is a power agreement between Madala, the elder and leader of the community, and the Overseer, the representative of the Portuguese. The only explicit evidence of this relationship, however, is the Overseer's letting Madala finish the bottle of wine. In an allusion to the historical use of alcohol as payment for slaves, the Overseer in "Dina" is in effect using alcohol to pay Madala for his daughter.

The bottle of wine takes on even more significance when the Overseer uses it as a weapon against the youth of the Kraal gang. Firstly, Madala gives the bottle back to the Overseer without being asked, implying his respect for the Overseer's power and assisting in his suppression of the Kraal gang. Secondly, this use of the bottle emphasizes yet again the role of alcohol in the Colonial system. Not only does the Overseer use alcohol to buy the cooperation of the Africans, but the bottle becomes the instrument with which the Portuguese subjugate the Africans. The bottle serves as a symbol of Portuguese oppression and of the power the colonizer over the colonized.

Lídia Jorge's novel *The Murmuring Coast* is a particularly powerful statement about the Portuguese colonial legacy, in this case also in Mozambique. Literary critic Hilary Owen considers it characteristic of "the remembrance and collective exorcism of the guilt and trauma" caused by the colonial wars (Owen 79). The work actually consists of two sections, a highly symbolic short story called "The Locusts," whose authorship is not explicitly stated, followed by a retelling of the same story, this time told by a principle character in "The Locusts," Eva, or Evita. Partly through this unusual structure, the work challenges traditional assumptions about the nature and limits of history. In the words of critic Paulo de Medeiros, "Lídia Jorge não transpõe a autoridade da História para o campo individual, expresso pela memória pessoal, mas apresenta-a já como sendo um excesso da memória"[5] (de Medeiros 63). The two separate and distinct accounts of the events, with their fragmented and imperfect memories, work in tandem to reveal the complex themes of the Mozambican Colonial War and its effects on those who suffered through it.

One element that both accounts share is the prominence of alcohol, both as a symbolic device and a feature of the plot. In "The Locusts," a military official gives Evita his opinion on the true nature of Africa. "Africa is yellow…[People] think Africa is an unspoiled, impenetrable forest…and everything is green and black, but Africa, as you will have the opportunity to observe, is yellow. Pale yellow, like the color of whiskey" (Jorge 4). This is a surprising quote. On the one hand, the officer discounts the primitive view of Africa as an exotic wilderness, where "the lion eats a black man, [and] the black man eats a roasted rat" (Jorge 4). However, rather than replace this view with a more enlightened one about Africa, he instead likens the continent to whiskey, which has the power to obscure and circumvent a person's judgment.

A key event in the novel is the poisoning of native Africans with Methyl alcohol. In "The Locusts," the military Captain, Jaime Forza Leal, presents this as some sort of accident brought about by the foolishness of the black Africans. He explains, "The damned blacks spotted a shipment of twenty barrels of methyl alcohol at the dock, and thinking it was white wine, they…all drank and passed it around the shantytowns" (Jorge 16). This shockingly insensitive explanation for the tragedy is corrected by Eva's supplement to "The Locusts," in which Evita discovers that the poisoning was in fact a deliberate act perpetrated by Forza Leal and her husband, Liuetenant Luís Alex.

The revelation of the Lieutenant's role in the poisoning is only one example of the barbarism of which he is capable. Evita and Forza Leal's wife, called Helen of Troy

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[5] Translation: "Lídia Jorge does not transfer the authority of history to the realm of the individual, expressed by personal memory, but presents it as already being an excess of memory."

for her beauty and power, discover a box full of pictures marked to be destroyed. The most shocking picture shows her husband on the roof of a hut as he waves a severed head impaled on a stick. Evita is appalled and perplexed that her husband could transform from a mathematician calling himself Évariste Galois to a war criminal. As she puts it, "Had the same nerve that had impelled him to search for a generalizing algebraic formula in group theory also been what pushed him onto the roof of a hut with a black man's head, dripping blood, stuck onto a stick?" (Jorge 143).

The most convincing answer to this question explicitly mentioned in the book is that the dire situation of the war caused the Lieutenant to undergo some sort of transformation. The details to this theory, however, fail to convince Evita, who states, "If that is the case, then nothing matters," suggesting that there is a better answer to the question (Jorge 144). One alternate explanation for how Luís could become so morally unhinged is that the mistaken attitudes he and the others formed about Africa poisoned and obscured their better senses just as alcohol would. The coarse "company war cry" has the same uninhibited attitude as a drinking song, and the soldiers' wild and disturbing exploits seen in the pictures can be seen as the effect of some sort of moral intoxication. Not only do Luís and the other officers perceive Africa as the color of whiskey, but they begin to treat it as such.

This overarching representation of alcohol demonstrates its association with the European colonizers and its use as a lubricant for the mechanisms of the colonial régime, often times having a role to play in its injustices

One peculiar element of the novel is the protagonist's name, which changes from the diminutive Evita when referring to her time in Mozambique to Eva Lopo when writing sometime later. This has meaning on multiple levels. Firstly, the change from the diminutive to the augmentative form of the name Eva suggests that Eva is now older and wiser than she was in the past, and that this experience was important in transitioning from an adolescent to an adult. Secondly, the name Evita might be taken to mean "she avoids" in addition to its role as a name.

This secondary meaning of Evita may in turn be interpreted in different ways. One interpretation is that Evita had been avoiding the truth about her husband and the nature of the colonial wars and becomes Eva when she accepts the truth. However, this interpretation would ignore the fact that for much of the novel, Evita is actively seeking and reporting, not avoiding, the truth. For example, she locates the journalist covering the poisoning story, and even he, who "risk[s] everything for the truth," appears surprised by her determination to expose the crimes her husband had committed (Jorge 126).

An alternate interpretation of Evita's name is that Evita is avoiding the colonial attitudes of her society, as symbolized by her more moderate drinking in comparison with the story's other characters. This is especially apparent in the 2005 film adaption *A Costa dos Murmúrios*. At the wedding reception, Evita, Luís, Helen, and Forza Leal sit down for drinks. However, while the glasses of the women are still full, the glasses of Luís and Forza are already near empty, and Forza orders four glasses of whiskey, snapping at the black waiter as he does so. The officers' heavy drinking compared to Evita's temparence in this scene is significant on multiple levels. Forza and Luís have internalized the attitude that Africa is whiskey both literally, shown by their immoderate consumption of alcohol, and symbolically, demonstrated by their rude druken behavior towards the black Africans. Evita, in contrast, avoids this attitude and its literal and symbolic effects.

The tremendous importance of alcohol in the colonial system is tackled from a very different perspective in Alexandra Fuller's family memoir, *Cocktail Hour Under the Tree of Forgetfulness*. While the work is largely a factual chronicle of Fuller's family history, it is clear that Fuller has taken some creative liberties with her dramatic retelling of events in the distant past. Along with the obvious reference in the title, most of the memoir's key events include a central role for alcohol.

Alexandra Fuller's mother, the self-styled Nicola Fuller of Central Africa, is exposed to alcohol from a young age in her African upbringing. At age 13, Nicola is selected by the Afrikaner Flip Prinsloo to ride his prized horse in the Dingaan's Day horse race (Fuller 86). On the way to the track, Flip, not knowing how to thank Nicola for her services, offers her a "gulp" of the "brandy under his seat." Nicola declines only for fear of drinking out of the same bottle as the "scrubby old Afrikaner had been drinking out of" (Fuller 87). This episode demonstrates that consumption of alcohol serves as a common denominator between not only Africans and Portuguese, as previously seen, but also Afrikaners, British, and even children.

In a characteristic example of the white settlers' use of alcohol, Nicola's mother is determined to offer her homemade wine, made from "anything she could get her hands on," to every house visitor, often resulting in their stumbling into "the wrong district" or, with typical exaggeration, "the wrong country" (Fuller 53). This sort of exaggeration is very revealing to the reader. Fuller's family, with roots in the Scottish Isle of Skye, journeys all around Anglophone central and southern Africa rather than leave the continent to return to Europe. As Nicola Fuller states, while in Europe "We longed for the warmth and freedom, the real open spaces, the wild animals, the sky at night" (Fuller 153). The Fuller family has apparently taken up not only a love for the continent's land but also some of its tradition; indeed, the book is in essence an anthology of the Fuller family's oral storytelling, with all its

exaggeration and stylistic liberties. This is strikingly similar to the oral tradition behind the works of African authors like Honwana and Couto.

This oral tradition can also be seen in the voice of the author, who is much of the time either quoting or paraphrasing her parents. Describing an earlier race horse Nicola had tried to mount, Alexandra Fuller explains, "For a year or two the homicidal, sawed-off Thoroughbred bashed Mum senseless week after week" (Fuller 79). The reader can picture a tipsy Nicola Fuller relating this story in a typically grandiose style to her daughter during one of her visits, echoing the oral traditions of the native Africans.

The intriguing title of the book also has quite a bit of significance for the theme of alcohol. The title in one sense is a literal description of Alexandra Fuller's most recent visit to her parents' fish farm, in which she listens to her family stories while enjoying drinks under the so-called "tree of forgetfulness." In the penultimate chapter, a long-time African co-worker and friend, Mr. Zulu, explains to the Fullers the significance of the tree: "If there is some sickness or you are troubled by spirits, then you sit under the Tree of Forgetfulness and…all your troubles and arguments will be resolved" (Fuller 215).

Such a place is appropriate for Fuller's parents. Over the course of their time in Africa, the Fullers lose three children and multiple farms, causing Nicola Fuller to experience a "two million percent nervous breakdown" (Fuller 212). It is only the news that her husband has found a new farm and the enjoyment of a box of wine that can bring Nicola Fuller out of her near-depression. This is revealing of the Fuller's attitudes but in many ways also sums up quite a bit of the colonial history expressed in these works. Afrikaners, British, and Portuguese alike made up for setbacks by finding new land and consuming alcohol. This might be seen as a two-pronged system of escapism. First, the colonizers are physically escaping from their problems by journeying to new lands. Secondly, the settlers are mentally escaping their problems by forgetting them under the influence of alcohol.

Fuller's parents' accounts of their time in Africa focus more heavily on the positive aspects of colonialism. For example, Nicola Fuller's proud pronunciation of Kenya as "Keenya" smacks of an imperialist attitude in her daughter's eyes. Alexandra Fuller perceives this as evidence that "she is speaking of a make-believe place" free of the "violence and injustices that came with colonialism" (Fuller 92–93). The elder Fullers are committed to fight for "Rhodesia as if it were the last place on earth" and send their daughters to a segregated government school (Fuller 187). Yet the country for which they are fighting commits appalling crimes, including "tortures, assaults, and destruction of property"; in fact, not only does the Rhodesian government promote these acts, but it also passes legislation "showing that it is prepared to

condone and cover up acts of torture and brutality," meaning that the Fuller's must have been aware of the situation (Rhodesian Catholic Commission for Justice and Peace 83). The Fuller's maintaining of their positive view of the legacy of colonialism is dependent on their ability to selectively forget the horrors that came along with it.

The use of alcohol, or the cocktail hour, is thus central to the purpose of forgetting. In the last episode of the book, Alexandra's father is cornered by a dangerous snake, and Alexandra runs for help. When she tells her mother, Nicola is unimpressed and responds by asking "'How much of this have you drunk?'" (Fuller 223). It is only with the help of a neighbor that Fuller's father is able to survive. This event, while probably based in fact, has symbolic significance. Rather than confront the snake symbolic of the colonial legacy, Nicola Fuller decides to stay "drunk in the bath listening to Puccini" (Fuller 223).

The works examined in this paper reflect the perspectives of authors from different countries, languages, and times periods. However, the treatment of the colonial system in these works, while not entirely uniform, follows a similar pattern. Furthermore, although the exact role that alcohol plays in each of the works examined in this paper varies, there emerges an overall pattern of its portrayal. This overarching representation of alcohol demonstrates its association with the European colonizers and its use as a lubricant for the mechanisms of the colonial régime, often times having a role to play in its injustices. This depiction in turn serves to deconstruct the myth of a benevolent and sustainable colonial system.

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SNITE MUSEUM
ESSAY COMPETITION
WINNERS

Author's Biography

Jeffrey Adams
(Snite Museum Essay Competition—First Place)

Jeff Adams is honored to be a *Fresh Writing* contributor. His essay "Mudejar Manuscript: 'Angelus autem domini descendit'" is an analysis of various visual and musical features of a large manuscript of Gregorian chant owned by the Snite Museum of Art at the University of Notre Dame. The essay was written for the Snite's freshman writing contest, and the subject matter was selected because the writer has long been interested in music theory, especially that of modal music.

Jeff is originally from Sarasota, Florida, and is double majoring in Physics and Philosophy. He is a resident of Fisher Hall and is obsessed with anything made between 1960 and 1975.

Jeff would especially like to thank Diana Matthias, Curator of Academic Programs at the Snite, for her generous help throughout the research process.

Mudejar Manuscript
"Angelus autem domini descendit"

Jeffrey Adams

Gregorian chant held a significant role in the monastic life of the Middle Ages, serving as part of both the Liturgy of the Hours and the Mass. The idiom and notation of these chants are very different from those of modern music. Chants were generally written using square notation, and their melodies were generally restricted to the Ecclesiastical Modes numbered I–VIII, each of which can be derived from the diatonic scale but is distinguished by its final, the tone to which the melody gravitates and resolves, and ambitus, or range. Each mode was generally associated with a different mood, or character, although chant theorists often disagreed over which mood a given mode implied.

The Snite Museum owns one 14th century manuscript of the chant "Angelus autem domini descendit." Written in Mode VIII, this is a neumatic chant, meaning that the melody is moderately ornamented such that multiple pitches are sung on most syllables. Indeed, movement from the subfinal, the note below the final, to the final is mellow, as is characteristic of Mode VIII; this is because a subfinal is a whole tone below the final. (By contrast, a leading tone, which is a semitone below the final, is a very tense scale degree. Mode VIII has a subfinal but no leading tone.) However, due to the chant's imperfect, or short, ambitus, which ranges from the subfinal to the fifth above it, the chant does not fully take on the characteristics of Mode VIII. The final is generally approached from above, with approaches from the subfinal generally being part of an ornament rather than playing a central melodic function. Indeed, since the pitches below the subfinal are not used, the melody has some of the characteristics of a Mode VII chant, although it does not move high enough to imply the tension of the major-minor chord distinctive of the seventh mode.

The modality of the chant corresponds to the content. The words translate to "The angel of the Lord descended from the sky, and came and rolled away the stone, and

sat on it," which seems to be a reference to the resurrection scene in Matthew 28:2. Interestingly, a leading 11th century chant theorist, Guido d'Arezzo, whose writings were widely circulated during the Middle Ages, called Mode VII the "angelical" mode and called Mode VIII "perfect." Later musicologists had different understandings of Mode VII, however, and Vanneus in the 16th century called it "querulous and suited for mixed emotions," likely due to the implied major-minor chord, as mentioned previously.) The view towards Mode VIII, however, seems to have remained rather constant, with Vanneus referring to it as the mode of profound theology and heavenly glory (Christensen 375). Since the chant was written between the times of d'Arezzo and Vanneus, it is possible that some mix of their views was in place. It is quite probable that the knowledge of these "characteristics" of the modes played a significant role in the chant's composition, and that the mode was selected to bring out the angelic and deeply theological themes of the scripture.

> *It is quite probable that the knowledge of these "characteristics" of the modes played a significant role in the chant's composition, and that the mode was selected to bring out the angelic and deeply theological themes of the scripture*

The visual appearance of the manuscript itself is consistent with its function, which was to be read and sung. The precision, neatness, and uniformity of the letters and the music notation makes the manuscript very easy to read. The script appears to be Rotunda, a variation of Blackletter which was popular in Southern Europe. Rotunda is noticeably rounder and more fluid than the more angular variants of Blackletter which were popular in Northern Europe. The absence of broken bows characteristic of this script gives the letters a simple yet elegant appearance.

Further, the absence of illumination (with the exception of the one leading letter "A") ensures that the focus remains on the chant. This is in sharp contrast to many other manuscripts, whose borders were filled with painted figures; in some cases, such overuse of illumination could be distracting or even confusing when it interfered with the notation.

The use of the five-line staff rather than the then-conventional four-line staff is unusual but may also contribute to visual uniformity. Generally, five lines were only used when the ambitus was unusually large; the five-line staff did not become standard in southern Europe until the 16th century (Grove 5). However, since the chant does not end at the bottom of the manuscript, it is likely that this manuscript is part of a larger set—for example, it may be a page from a book. If it is, it is possible that for the sake of uniformity all chants in the collection were written on a five-line staff. This claim is supported by the presence of a different chant written on the reverse of "Angelus autem domini" which is also written on a five-line staff.

The one illumination on the manuscript is a heavily but tactfully ornamented letter "A" at the start of the first word. This letter, ornamented with complex geometric patterns, shows signs of Moorish influence; this is fitting, since the work has been identified as Spanish and from the 14th Century, when Moors still ruled the Iberian peninsula. The illumination is a simple combination of two colors—blue and red—with distinct white or black lines separating them. As is true of most mudejar (Moorish-influenced) designs, geometric figures, especially circles and complex patterns of interlocking lines, predominate in the illumination. It adds visual interest, but does not distract from the chant itself.

This manuscript demonstrates a complex interweaving of art forms which serve a practical purpose: performance. The performance of chant was distinctive in that it did not involve self-expression; vibrato and other embellishments showcasing the individual were not associated with the genre. Likewise, in this manuscript, the writing and ornamentation of the chant did not involve personal expression but was simply focused on the prayerful glorification of God.

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Author's Biography

PAUL KUCZYNSKI
(SNITE MUSEUM ESSAY COMPETITION—SECOND PLACE)

A proud Siegfried Rambler and member of the Notre Dame Glee Club, Paul Kuczynski is originally from Bay City, Michigan. He is majoring in English with a supplementary major in French Language and Literature. His post-graduate plans remain very flexible, but he hopes that they will combine his love of language and art. Inspired by a 13th century painting of the Madonna and Child he saw in the Snite Museum of Art, Paul combined an imagined history of the formation and ruin of the dilapidated icon with important themes from Umberto Eco's *The Name of the Rose* to make an argument about the artistic and spiritual value of the piece. He would like to thank his professor, Dr. Eileen Botting, for her guidance and support of his essay.

Beauty in Metamorphosis
A Study of Theotokos Eleousa

Paul Kuczynski

"I take pleasures in all the beauties of this house of God, when the spell of the many-colored stones has torn me from outside concerns and a worthy meditation has led me to reflect… on the diversity of the sacred virtues…"

—Umberto Eco, *The Name of the Rose* (144)

It is every artist's dream to create a thing of beauty. A beauty so profound that it emotionally impacts its audience in an unforgettable way. Perhaps a beauty so pure that it is the very image of God, the supreme paragon, on Earth.

This was the goal of every artist in Christian Europe during the Medieval Ages. Most viewed the purpose of art as connecting the human with the spiritual through holy images, biblical depictions, and precious materials. It was extremely costly and time-consuming to create art, but it was done for the glorification of God and ultimately for the spiritual benefit of the people. In the novel *The Name of the Rose* by Umberto Eco, which is set in medieval Italy, the character of Abbot Abo of Fossanova articulates his view of theology as it relates to art: "It is the most immediate of the paths that put us in touch with the almighty: theophanic matter" (145). According to the Abbot's view, art should use precious materials and awesome imagery to bring the viewer to a state of meditation. The remnants of a work of art made with this belief in mind are found in *Theotokos Eleousa*, a tempera on wood panel painting currently on display in the Snite Museum of Art.

Although it is now badly damaged and worn, *Theotokos Eleousa* draws its viewer into its past, into a time when the paint was not cracked, the lines not faded, and the gold still bright. One can almost picture a monk in a monastery in Puglia, Italy, the place of origin of the painting, experiencing this glorious vision of the Mother of God. Inspired, he finds two boards, nails them together, and prepares the surface for painting.

Perhaps he begins with the Madonna's face. He mixes olive green, brown, red, and white, a vibrant color palette inspired by the surrounding Mediterranean culture. He highlights her face freely, lightening the curves of her smile and brightening her eyes. The healthy red glow of her cheeks and lips, together with the sharp lines of white, contrast with the somber greens and browns forming deep shadows around her eyes and down the sides of her face, adding physical as well as emotional depth to the painting. The monk paints the face of the infant Jesus with similarly intense highlights, but in his features there is more red than white. This gives his face a ruddy look with a forehead and flushed cheeks typical of smaller children. The small curl of hair, visibly highlighted with white, completes the innocent cherubic visage of the baby. Interestingly, his eyes, like the Madonna's, are also deep in shadow, giving them a more mature emotional depth than one expects to see in a child, possibly a message from the artist about the divinity that sets this child apart from all others.

The monk covers the background above the shoulders and heads of the pair entirely in gold, with intricate patterns stamped into the malleable gold leaf. The candlelight shimmers off of the gilded surface like moonbeams on a lake, rippling against the steady background of the dark faces, once again drawing the focus to the center and surrounding the face of the Madonna and Jesus in divine light

Satisfied with the detail on the faces, the monk begins to work on the other aspects of the painting. He starts with the robes of the Madonna and infant Jesus. However, instead of the earthy, somber colors used to depict the facial features, he uses deep reds, royal blues, and bright yellows and golds to clothe the pair. Instead of fluid transitions from color to color, sharp lines separate each individual color, and black outlines are used instead of shadowing to create the physical shape of the robes. This difference in painting techniques draws the eye to the central focus of the painting: the more naturally depicted faces of the Madonna and Jesus. However, as the eye drifts away from the focal point, it naturally progresses to the loving embrace of the mother and child, from their nuzzling cheeks, to Jesus' arm on his mother's chest, and finally to the Madonna's hands, the right actively reaching towards her child as the left securely holds him close to her, the fingers intertwined in the folds of his robe. The close relationship between mother and child becomes a symbol of the viewer's relationship with God, another message from the artist hidden in the painting almost as well as some of the cryptic clues from *The Name of the Rose.*

The monk has one last step to complete his icon, perhaps the most important in his eyes: the gilding. He carefully lays down small amounts of glue, gently laying perfectly-sized pieces of gold leaf in intricate motifs on the robes of the Madonna

and Child. Carefully smoothing the gold, he works tirelessly to apply the precious metal to his piece of art, each leaf adding to the richness of the piece. The robe of Jesus is almost entirely covered in gold, distinguishing him from his mother and presenting him as the glorious being for the viewer to worship. The monk covers the background above the shoulders and heads of the pair entirely in gold, with intricate patterns stamped into the malleable gold leaf. The candlelight shimmers off of the gilded surface like moonbeams on a lake, rippling against the steady background of the dark faces, once again drawing the focus to the center and surrounding the face of the Madonna and Jesus in divine light. Finished at last after weeks of effort, the monk steps back to take in the manifestation of his holy vision, and his hope to create an inspirational relic to exemplify the beauty, virtue, and glory of God is realized through his skill and materials.

It is now centuries later. The monk has long since passed away, leaving this work of art behind. It has gone through much and passed through many hands, and it has visibly aged. The paint is cracked along the surface of the painting. Small chips of paint are missing from many places. The color has lost the vibrancy it once had. Worst of all, at some point during the painting's history, the gold leaf has been stripped away from the entire border and background, exposing the plaster covering the wood panels. Where there once was shining light is now a gray void. Nothing bright remains in the painting but a few specks of aged gold, and even these are faded. A single piece of gold leaf sticks to the plaster at the very top above the Madonna's head, like a dying flame burning at the end of a wick. The beauty and the glory the monk wanted to convey to the world have been taken away by time and greed.

And yet, the Madonna remains, holding her child close to her as always. Her face remains as it was, even if her smile seems to fade into darkness, and her eyes appear weary and sunken. The infant's cheeks exude a sickly pallor instead of the happy blush of a child. Their clothes, once so radiant and vivid, are dilapidated and faded, the darkened gold mostly rubbed away, but all the same, the Madonna and Child still stand as a testament to the vision of one man nearly 600 years ago. Just as the "amputated stumps of books" found by Adso after the burning of the library in *The Name of the Rose* are merely small scraps of the author's ideas, the painting that remains in the present is just a shadow of the work that it once was, but it has gained an importance entirely its own as a relic of art history and an icon that still leads us to God, but now through emotion and imagination instead of gold and glory (500).

Today, as it hangs in the small medieval wing of the Snite Museum of Art, *Theotokos Eleousa* stands as a testament to the progression of the beauty of this piece. It began as an inspired rendition of the Madonna and Child, with the purpose of elevating

its viewer into a divine state of prayer. Through the vibrancy of the colors, the emotion of the figures, and the opulence of the gold, the artist recreated in a physically beautiful way the glory that he felt while praising and praying to God and Mary. Today, the painting has undergone a profound transformation, a physical as well as a spiritual metamorphosis. What used to be bright and awesome is now somber and emotionally raw. Its beauty no longer lies in precious metals and colorful figures, but in the ideas the painting has come to represent. Just as the books in the monastery's library in *The Name of the Rose* are no more than vessels of passing on the author's knowledge, the physical aspects of the painting are simply vessels to contain the artist's message, and this original feeling of the glory of God still comes through today. The painting that was and the painting that we view today are intimately connected through history, imagination, and emotion, and even in its destruction, *Theotokos Eleousa* remains a thing of beauty, an artist's dream, an image of God on earth.

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Author's Biography

Megan Marshalla
(Snite Museum Essay Competition—Third Place)

Megan Marshalla comes from the beautiful town of Lake Zurich in the northwest suburbs of Chicago. She is excited to pursue a double major in Science Preprofessional studies and Spanish with the intent of going to medical school, but that is subject to change, as her diverse interests take her in all sorts of different directions! She is a proud resident of Ryan Hall and enjoys running around Notre Dame's beautiful campus. Megan's essay "Egungun Ceremony" compares the theme of violation of social norms and resulting punishment in the novel *Ceremony* by Leslie Marmon Silko and the work "Egungun Masquerades" on exhibit at the Snite Museum. She was fascinated by the social order depicted in *Ceremony*, and in her essay, Megan draws parallels between the novel and the artwork.

Egungun Ceremony

Megan Marshalla

Loud cries pierce the nocturnal silence. There are two tall beings completely covered in strips of cloth. The heads each bear a mask from which extends a foot of nude-colored crochet material. Colored strips of recognizably man-made cloth stream down in innumerable layers and cover the bodies all the way down to the ground, where one can sometimes glimpse feet clad in hand-made boots. One figure is dressed completely in blue and the other in red. Each layer consists of large quantities of cut-up cloth, a different pattern for every strip. Some have small dots, and some have flowers; the organization is random, but the effect is cohesive. They are Egungun masqueraders, men within the Yoruba culture who dress in a costume in order to portray a supernatural visit from a deceased ancestor. Although the population of the village is aware that the masquerader is not actually a returning spirit, he is treated as such and bears the power to judge and punish violation of social order. The costume represents the deceased returning from the dead to correct and maintain the world of the living, and thus the Egungun carry out executions and punishments on those who have not been acting in accordance with the standards of society.

Although the Egungun are from Africa and their extreme disciplining customs are outdated, the concept of punishment to enforce social order persists despite differences in culture and time period. Leslie Marmon Silko demonstrates the universality of disciplinary action stemming from cultural unacceptability in her novel *Ceremony*. In this novel, the main character, Tayo, is a shell-shocked World War II veteran struggling to reassimilate into both white and Native American society. Because he is no longer a soldier, he does not fit into white society, while his status as a "half-blood" leaves him belittled by the Native American community. Several characters of the novel in particular encompass the threatening theme of

the Egungun artwork. Auntie and the Indian veterans all metaphorically wear the Egungun costume in their treatment of Tayo, whose actions and background they judge to be a violation of the social order and consequently punish him with emotional abuse and maltreatment. This reveals the human tendency to correct those refusing to adhere to the social expectations and standards of the group.

Auntie, Tayo's adoptive guardian, dresses in the blue, female Egungun costume by punishing Tayo for his mother's violation of culturally accepted standards. She ostracizes him from his new family and diminishes his status as a member of their community because he is not fully Native American. Tayo's real mother chose to drink and sell herself for alcohol to white and Mexican men instead of living out cultural traditions and avidly attending church like Auntie. The community's outrage caused the family, especially Auntie, much shame. Her behavior in alienating Tayo from the family can be illustrated through a metaphorical Egungun costume which she wears, to punish the wrongs she believes were committed. Auntie's cool indifference to Tayo's feelings parallels the large, foreboding presence of the Egungun costume, which instills fear and respect.The costume Auntie wears has haphazard strips of blue cloth that increase her size and make her larger than life. The frightening mask on her face symbolizes her unchanging resentment for Tayo, just as the horrifying expression of the mask is forever carved into the wood. The blue hues of the cloth indicate her icy disposition and lack of compassion. Furthermore, the strips' random placement and extensive layering serve as intimidation by adding to the mystique of the costume. Similarly, Auntie maintains mystique by subtly shunning Tayo in ways the rest of the family does not notice and not voicing the motivations for her decisions. Though she may not literally wear such a costume, Auntie's intentional emotional isolation of Tayo serves the same purpose as that of the Egungun ceremony. She represents all the Native Americans that disapprove of him and punish him with discrimination and rejection for his mixed heritage in the same way an Egungun would seek out those who violated the accepted social order in the village. Therefore, although the time and societies differ, both the novel and the artwork demonstrate the human disposition to disciplining those who do not observe the social order.

The costume represents the deceased returning from the dead to correct and maintain the world of the living, and thus the Egungun carry out executions and punishments on those who have not been acting in accordance with the standards of society

The behavior of Tayo's veteran friends can also be understood with a comparison to the Egungun ceremony. Tayo's friends don the male, red Egungun masquerade when they berate him for his refusal to act in accordance with social expectations.

The veterans constantly offer him alcohol and try to get him to participate in their "glory days" nostalgia. Though Tayo sometimes goes with them to the bars, he does not enjoy reminiscing and telling war stories in the same way that they do. Instead of alienating him like Auntie does, these men confront and harass Tayo about his behavior. Instead of punishing him by silently distancing him from the group, they gang up on him and put him down. These veterans adorn themselves in a different kind of Egungun masquerade to discipline Tayo. The literal male Egungun costume is similar to the female one, but it is larger and made with red cloth. The wider stature of the veterans' male Egungun masquerade reflects the difficulty Tayo has in ignoring their comments, as the larger size represents the fact that their punishment is louder and more public. The bright, intense reds make it a masquerade of the aggressive male Egungun, fitting for the veterans that target Tayo verbally and provoke him to physical violence. In their rude comments and purposefully upsetting actions, like jingling a bag of human teeth before Tayo, the veterans metaphorically put on the costume and punish Tayo for his refusal to adhere to their social standards. Thus the concept of social disciplinary action is portrayed in both the novel and the art, revealing the universal tendency for humans to correct those who do not abide by social expectations.

Both the artwork and the novel reflect the universal idea of punishment for violation of social order by demonstrating that across time periods and even cultures, human beings try to prevent those who are different from straying from the group. The artwork uses bright colors, intimidating masks, and masses of cloth to create a presence that elicits both fear and respect from its audiences. Similarly, the characters in the book use verbal techniques to instill the same reactions in Tayo as the costumes instill in the Yoruba people. Though one culture punishes its members more outwardly with ceremonies, the kind of punishment for social violations which Tayo experiences affects its victims just as harshly.

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