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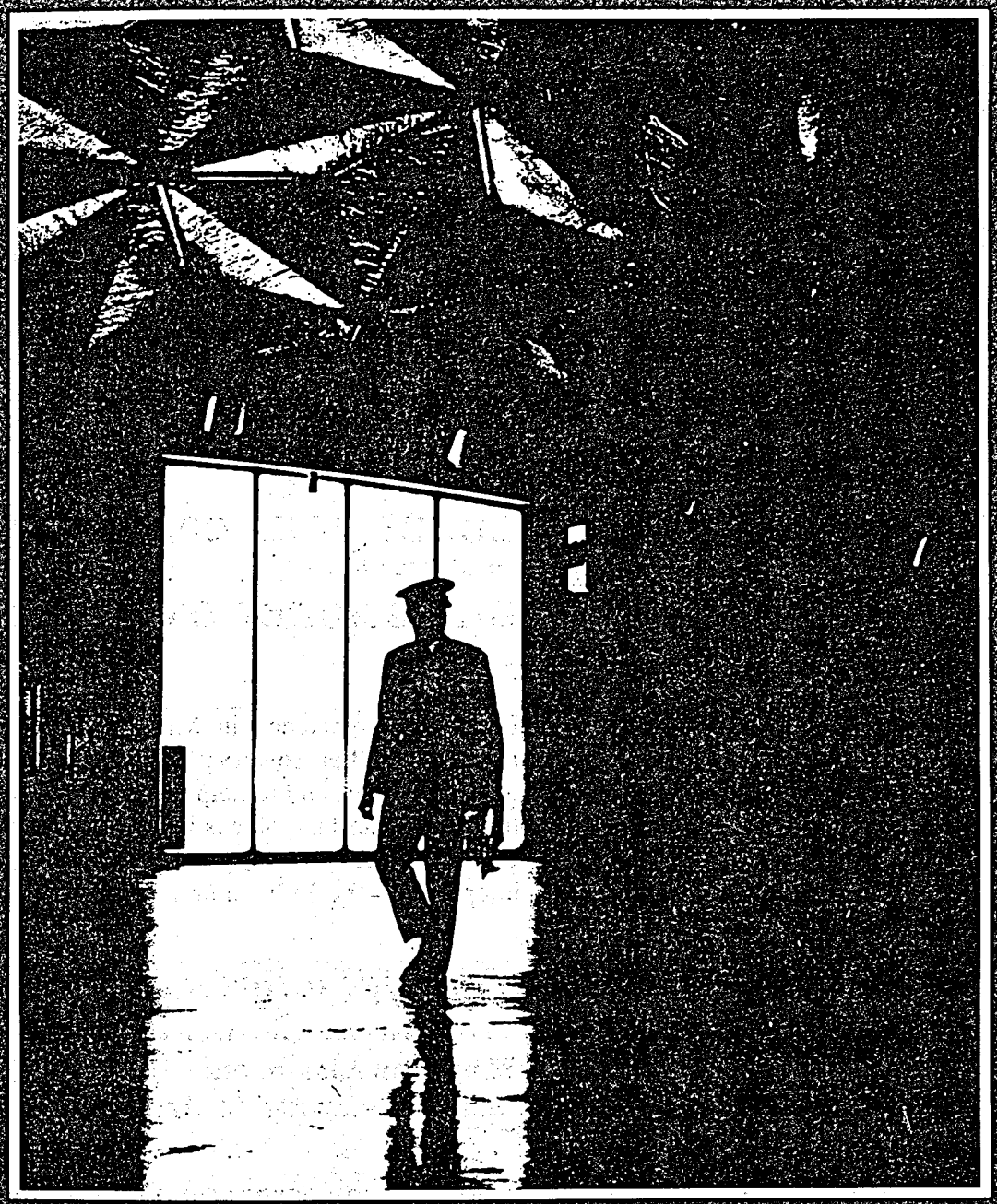
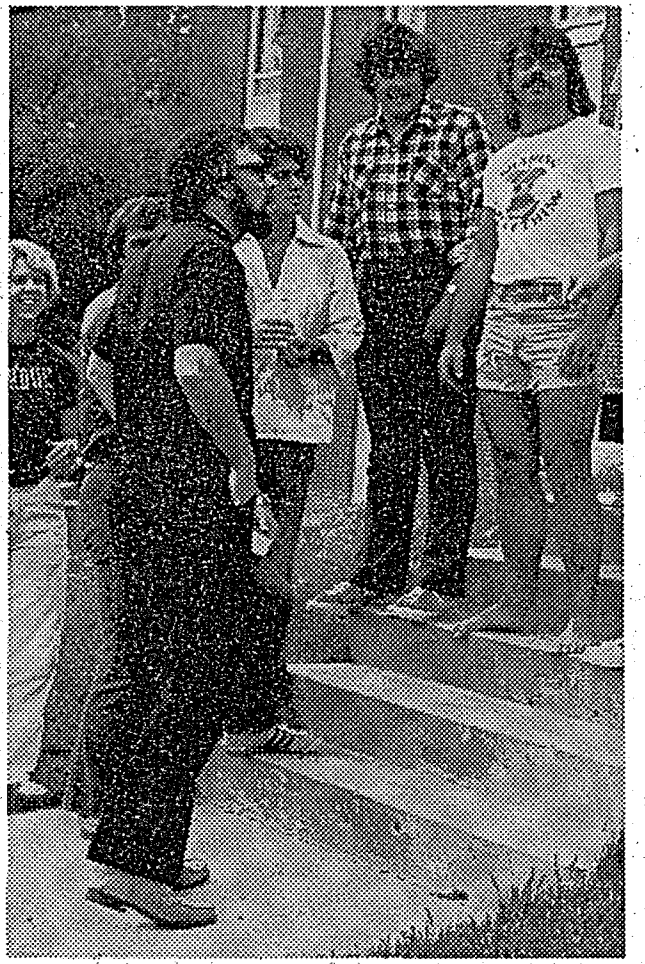


ROTC



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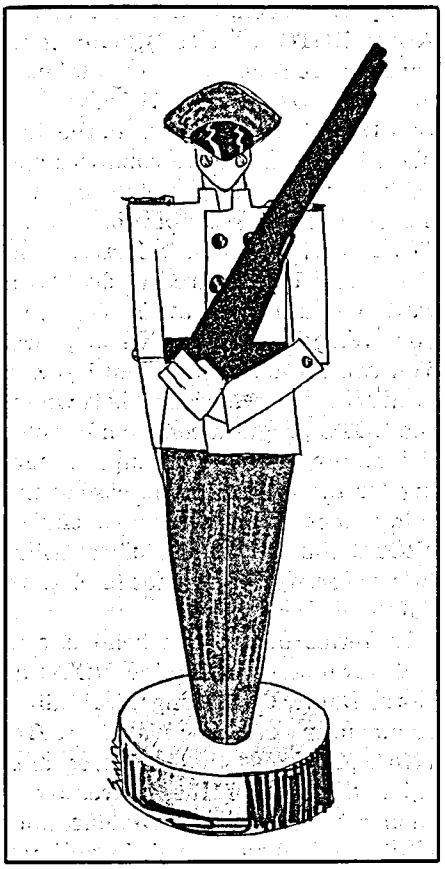

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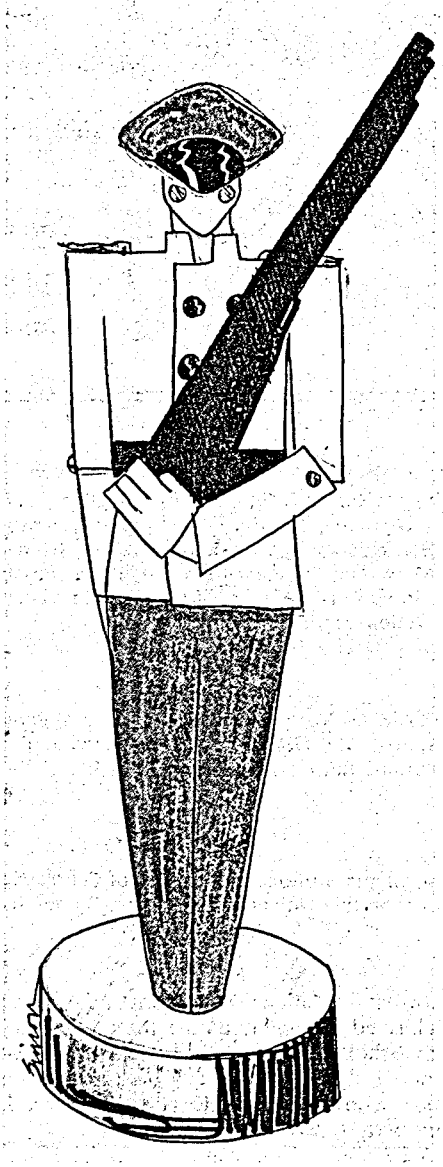
More Than Just Initials

by Mike Kenahan



Everyone notices him on campus. He's kind of hard to miss—his most distinguishing feature besides his uniform is his very short hair. His ears give him away. They call him "Joe Rotc" (pronounced "rōt-sē"). He's a member of what some mockingly call the "pretend" armed forces.

The correct term is R.O.T.C. and practically everyone supposedly knows what that stands for. (It's Reserve Officers Training Corps if you're one of the "few" who do not know.) Many immediately picture a lot of guys—and a few girls—running around campus playing toy soldiers. On the other hand, many people do know at least that the government pays most of them to go to college, but as soon as they graduate they're military property for a varying number of years. But how many know what the four letters really mean and what they represent? How many know the purpose for those four letters even existing?

At Notre Dame formal military training can be traced back to 1859 with the formation of the Notre Dame Military Company. The company, nicknamed the "Continental Cadets" was made up of students from the senior class. They were taught military procedures and organization, how to handle small arms, and how to drill. This type of military training and education is still carried on today at Notre Dame with the presence of the Naval, Army, and Air Force R.O.T.C. units, and according to the men who run the programs, R.O.T.C. is for real.

Col. Norman E. Muller, commander of the Air Force ROTC (AFROTC), emphatically believes that ROTC has a place in society as well as the university community "if you're going to operate in the real world."

He explains, "There are many of us who would love to exist in a world where there'd be no need for police, no need for the military. But, being realistic, let's face it—the world, unfortunately, does have armies, and air forces, and navies, and we're going to continue to have them. I think it's to the advantage of the country that they get people who are trained in a Christian environment such as Notre Dame, rather than trained in some environment that perhaps is not so Christian."

Along similar lines, Lt. Col. Henry J. Gordon, commander of the Army ROTC (AROTC), cites preparatory reasons as the main purpose for ROTC today. He advocates that the reason for armies in the first place is that there are countries and leaders that won't abide by the mores of the rest of the world. "Therefore," Gordon stresses, "nations must be prepared to deal with war. You must prepare in peace, or you won't be able to live in peace. You can no longer wait until you're attacked." For Gordon, this is where the ROTC program comes in because the country is planning and preparing for the future just in case something does happen. He concludes, "ROTC thus has a useful contribution to society; you've got to prepare now!"

In terms of the beneficial effects and advantages of having ROTC at Notre Dame, Capt. King W. Pfeiffer, commander of the Naval ROTC (NROTC), holds that the programs "give the rest of the University a chance to see a little diversification. I think that having a little military influence is not bad. I think it provides a little balance."

Muller professes a somewhat different philosophy. "I like to think that we perform a role which, if nothing else, allows people to see that the images conjured up every time we talk about a military person —somebody with a knife between his teeth or something—don't exist."

On the other hand, Gordon points to Notre Dame's tradition of public service in explaining ROTC's role in the community. "I think particularly the idea of not so much a career in military service but of a trained individual who could serve if needed is an appealing and appropriate role within this University."

All three commanders, however, do agree that the most obvious advantage of having ROTC on campus is its financial benefits. The commanders reason that by offering so many government scholarships the University is able to admit more minority, disadvantaged, and needy students, while making its own money more available to other students who are also in need of financial support. Notre Dame's AROTC and NROTC give out the largest number of scholarships compared to their respective programs around the

country. The AFROTC ranks number two in the nation out of all other AFROTC units.

With the high number of scholarships given out at Notre Dame, however, there is always concern over the number of students who drop out of the programs, because the government has invested a lot of time and money to see that the student receives a decent education. Pfeiffer says that he is not at all happy with the attrition rates for his naval program. "The rate is significant. I'd say it approximates the national level. Thus, we're losing almost half of our students by the end of their sophomore year."

Gordon finds that the "loss rate" among his scholarship students is not very large. He emphasizes, however, that "to me a loss of one is significant." The AFROTC's dropout rate according to Muller, like the NROTC's, is no different than the national average. He points out, though, that "we don't anticipate ever to graduate what we started with in the freshman class."

The commanders emphasize that the quality of the individual plays an important part in the success of the programs. Thus, all three find that having their programs at Notre Dame is a benefit in itself. As Muller explains, "I think the young person at Notre Dame is a different breed. I also think that the Notre Dame mystique carries over into our program. The kids are great."

Pfeiffer adds, "It reflects the general trend of Notre Dame. I think the Notre Dame student is of a higher quality than the students at most other universities. There is a difference." In addition, Gordon boasts that there is something special about the Notre Dame student "and my peers at other universities think there is, too. The superiority of the Notre Dame product results from the superiority of the material we have available. It's the people that make the difference."

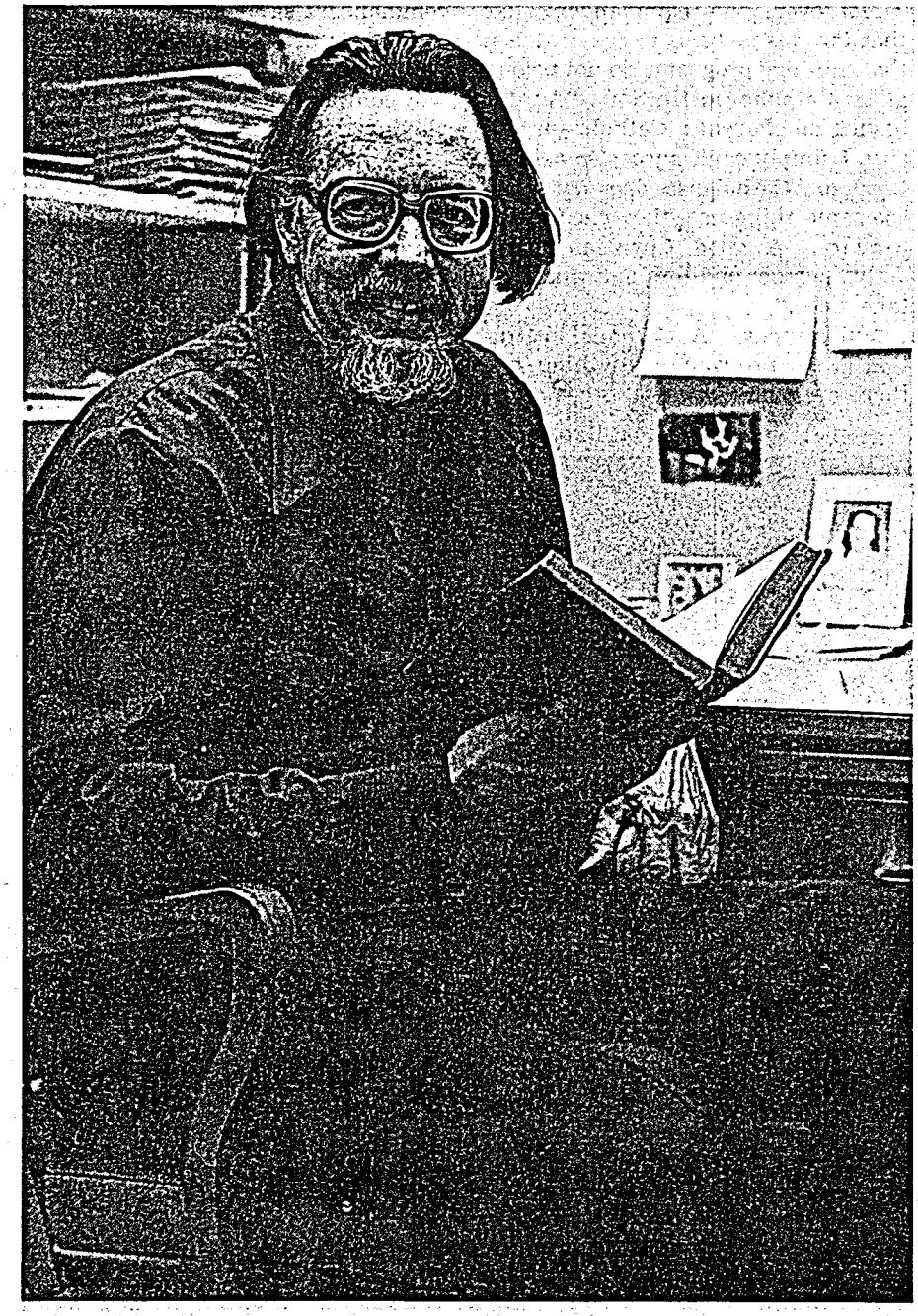
Moreover, the commanders feel that there is no basis to the criticism that military programs do not belong at a Catholic institution. "As for having no place at a Catholic university, I simply can't agree," concludes Gordon. "Catholicism does not mean the same thing as either pacifism or pacivity. A good Christian is an active person, and he's one who does take sides."

Muller adds, "A Catholic institution is not pro-war or anything, but there are times when all other alternatives are exhausted, and when they are, I would rather people be trained in a Christian way than in a non-Christian way. I'd rather that people be trained in a Catholic university, personally, because I think they're more aware of what's going on around them." Similarly, Pfeiffer claims, "It's extremely important that the armed forces not be held apart from the mainstream of American life. I think that a place like Notre Dame can have a very beneficial effect on our armed forces in that it provides our officers with the type of education that Notre Dame offers and has them embrace the ideals a place like this has. I think that's terribly important."

ROTC and Notre Dame—all three commanders say that for the "foreseeable future," at least, they will remain a part of each other. Each will continue to benefit the other by playing their respective roles. Each will continue to prepare young men and women for careers of different types. Pfeiffer, without a doubt, speaks for all three ROTC programs when he says, "We've had a very long and satisfying relationship with Notre Dame; the University has been very supportive of us. We don't feel out of place. We feel very wanted."

Officers' Training on Campus: an Agenda

by John Yoder



The meaning of the University includes the interlocking of the many different styles and subjects of study which are brought together on the same campus and at least to some extent within the same social mix. What does it mean that a professional program for the preparation of military officers should be a part of the University mix?

One set of questions would be shared by all of the particular training programs which are gathered around a profession: they would relate as well to law or architecture or medicine (some of them even to the priesthood) as to the preparation for military administration. To what extent does the community of professionals who govern one another, promote one another, support one another in the eyes of the public, and share in the governance of the institutions which train their younger colleagues, make of that professional grouping a subculture or even a kind of "church" within the wider society? Is that good or is that partly regrettable? What is the proper function of a professional elite in any segment of society, if it claims that its services are to be rendered toward the total social body? It is an advantage if a university campus really does enable interdisciplinary conversation of this kind, as contrasted to those institutions where people for just one profession are training all by themselves.

A second circle of questions relate more particularly to the military realm than to any other. Although every professional specialization involves ethical problems, there has always been some awareness that the profession of preparing for and if necessary making war raises moral difficulties of a different category. Christians before the fourth century had no place for waging war within Christian morality. After Christianity had become the religion of the Roman empire, and carrying on down to the present, a majority view of Christians has been that war is morally justifiable, but only under certain definable circumstances (a just cause, a

legitimate authority, proportionate and necessary, limited means, etc.) and that it should be possible to keep it within those limitations. From this majority tradition there follows a serious responsibility to know whether Christians are in a position to draw the lines which that tradition calls for. How do we determine whether the authority which calls us to serve it in war is a legitimate authority? How do we know when a cause is "just"? How do we know when a given weapon or a given strategy is a legitimate method for waging war? All of those matters need to be studied, to be defined, to have the measurements laid out in the open so that specific choices can be made with moral responsibility.

During the Viet Nam hostilities, to an unprecedented degree if not completely for the first time, a sizable number of young American citizens decided that they were able and obliged to do this kind of measuring. They determined that they would refuse to serve in the Viet Nam hostilities, not because they were pacifists in general, but because this particular war did not meet the standards for justifiable international violence. If a Reserve Officer Training Corps unit is on a campus where the liberal arts are studied, and more specifically where a church-related approach to theology and philosophy as well as to the liberal arts is legitimate, these questions need to be faced in the open and to become part of the available educational resources.

If the rules regarding the philosophical standards for the justifiable war are clear, then a second set of necessities arises. We must translate those philosophical rules into legal prescriptions. Treaties, recognition of the powers to arbitrate or adjudicate assigned to international agencies, and other kinds of concrete restraints need to be developed, confirmed, and taken advantage of. To what extent does the training of reserve officers prepare them to be, within their future service, the instruments of that legal internationalization of concern for limiting violence to the necessary and resolving problems within the nonviolent context of legal and diplomatic procedure?

Before settling on all the answers to that set of questions, we do need to face the one which was left behind when our thoughts moved into the majority Christian position which was adopted in the fourth century. Might it be the case that the just war notion is itself questionable? Might the early Christians have been more right than has been granted them since then, in saying that all war is still morally wrong?

Might it be the case that the just war notion is itself questionable?

This is not a position limited to the early Christian centuries: it has been resurrected in recent years by Mennonites and Quakers and Brethren, by Tolstoy and Gandhi and Martin Luther King, Jr., by Dorothy Day and the brothers Berrigan. Without forsaking the concerns for social justice or international righteousness, these people have insisted that the legitimate *means* for seeking social justice cannot include the forsaking of valid ends, as does war when it denies the right of the adversary to exist. This is not the place to lay out the argument among the handful of different positions with the regard to the fundamental morality of law and violence. It needs only to be said here that, in the context of a Christian liberal arts discussion, we must ask not only whether the standards for the just war are being clarified and applied, but also whether students are aware of the alternative views which other Christians and other religions have held in the past: both the "Holy War" vision, which makes a military endeavor itself a part of the cause of God and pacifism which denies that any justifiable violence belongs in the Christian life, accepting when unavoidable that one is then pushed out of the control of society which chooses to make war anyway.

One last circle of questions needs to be added to the above. Granting that recourse to violence might be unavoidable in extreme and justified circumstances: does the place that we give to that option in our society, and in our university, correspond to the proper weight and balance which we want that ultimate possibility to have in our minds and in our culture? Is a defense budget using half of the federal government income proportionate to our moral priorities? Is the place of the Pentagon in American decision-making what it ought to be, when we say that recourse to violence to resolve international tensions should be a very last resort? Is our civilian life preserved from the distortions of the pressure of military posturing and sabre-rattling?

This is a beginning agenda, especially from the perspective of the traditional Catholic "just war" traditions. Comparable issues would arise from the perspectives of political science and law. The university setting should enable more dialogue than there has been thus far.

John Yoder is a professor in the theology department who teaches courses in the Program for Non-Violence. He has written several books including The Politics of Jesus.

QUESTIONING THE WAY THINGS ARE

by Mark Muller

The pilot of the two-seat biplane did not have a chance. He was defenseless against the German pursuer. His defense, the gunner in the back seat, was dead. The Allied pilot knew he was at the mercy of the German. The two planes were flying close enough together so that the pilots could see each other's faces clearly. They exchanged glances, both knowing the situation and how it would end: survival for the victorious German, and death for the defeated Allied. But then something happened in their exchanges, a communication through their eyes, human eyes talking. The German pilot experienced compassion, some feeling. He had a choice. He decided not to kill the Allied pilot.—Scene from the movie, The Blue Max.

Watching this scene a while ago caused me to have mixed reactions —emotions colored by my relatively recent process of leaving the military and its ROTC program here on campus. I had been in the Navy program.

I remember entering the program freshman year. I thought of being an officer at sea, traveling the world's vast oceans. "Join the Navy, see the world!" They would pay for school and give me a job after graduation, and an adventurous job at that. I also signed a statement saying that I had no objections to bearing arms in the defense of my country. There was no question: national defense was assumed, we had to defend the country, and if the Navy could pay for my education for four years then I could serve them for four years.

Summer cruise following freshman year was my first touch of the real Navy, and I liked it. I liked the people I met. I loved that particularly exhilarating day when the sun was shining and the skies were blue, the swells were maybe four feet high, and our small ship was pitching back and forth, up and down, as we steamed northward in the Pacific. I remember, too, the weapons fired from our ship when participating in a "War Game" with other ships, an amazing application of electronics and technology to weaponry. Our ship did well in its "targets destroyed" score. I remember being awakened at night by the battle alarm, racing to put my shoes on and get to my "battle station." I was living the movies I used to watch. And the missiles fired by our ship at an unseen enemy plane, clean and sleek missiles, guided by invisible electronic signals.

That whole experience was a positive one for me. I learned more about missiles during sophomore year in a project on missile systems with other midshipmen. I wrote about air-launched missiles, and was impressed by the feats of technology. I learned about a fighter plane with a computer on board that can track many enemy targets simultaneously, and can guide missiles launched by the pilot to six of those enemy planes, also simultaneously, from a distance of one hundred miles. The pilot need never see the target, except as an electronically produced marking on his radar screen. All very amazing.

Then my second summer cruise came, part of which was spent with the Marines, with our own rifles on a mock patrol with fake ammunition. I experienced a more personal involvement in the practice of war than I had experienced the previous summer with its impersonal missiles. Killing was no longer unseen and abstract. What technology does and keeps from our immediate experience, I was doing with my simple rifle. The reality of inflicting death was very obvious, and it seemed crazy.

It has been almost a year now since I made my decision to leave the program. It was a decision based mostly on growing feelings that I could no longer deny: a general disillusionment with the military mentality and philosophy, and a growing personal conviction that I couldn't kill anyone. Countless issues and questions suddenly needed to be dealt with. Wasn't I being unrealistic, even childish in denying these cruel, yet true facts of life? Wasn't I shirking my responsibility as a citizen of a country whose existence is guaranteed by national defense?

In order to test the sincerity and depth of my convictions as a conscientious objector, the criterion of consistency is used. At what point would I draw the line in the use of violence? Could I serve as a noncombatant medic, even though I'd be sending soldiers back to fight? Many questions sought to determine where I would draw the line between defending the life of a "bad guy" and defending the life of someone close to me. Invariably, such questions began: "What would you do if . . .?

The process didn't officially end until just a few months ago when I got my discharge from the Navy. I'll have to live with all the various techniques that recruiters use in the media: Money! Adventure! Pride! Responsibility! A play on words even, "MEN: Penetrate deeper and carry a heavier load . . . fly the Marine A-6 Intruder All-Weather Attack-Bomber . . ." This leads me to my reason for writing all this.

Looking back, it was my continuing doubts about the military, and doubts as to whether the process was worth the hassle to me, that characterized the period. Now I know I did the right thing, and I am very happy about the results. I really grew in knowledge of myself. I took responsibility for my life

which I had never really done before, and defined myself in the process. None of this could have happened, though, without the constant raising of questions.

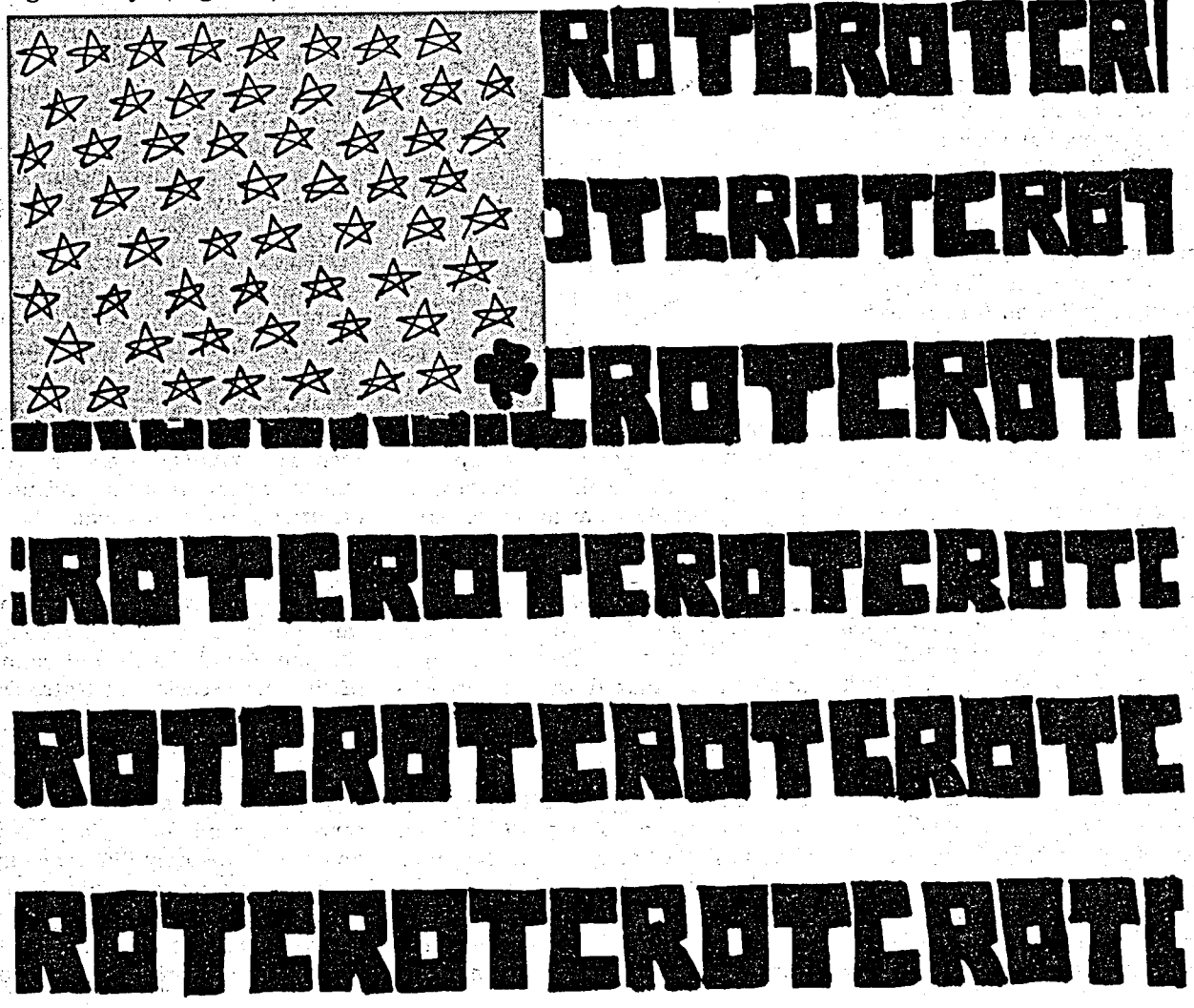
Our society doesn't raise these questions. War and killing are assumed even if we all agree that they should be a "last resort" and that no one likes them. Nevertheless, institutions exist only to positively support the legitimacy of war and killing: the Pentagon, the Academies, the ROTC. Little, if any, attention seems to be given to the other side of the question. It is dismissed as being idealistic, out of touch with reality, the facts of life. We have no major societal structures or institutions that exist for this opposite view. Even the Catholic Church is noncommittal. It doesn't accept or reject the "Just War Theory," just as it doesn't accept or reject the stand of conscientious objectors. It only acknowledges both positions. What made it all so difficult for me was that I was asking questions and doubting the way things are, which "just isn't done, Mark."

In that scene from *The Blue Max,* the German had an option not to kill, an option made possible only by the human elements immediately present in that situation. Today, with such marvelously efficient means of destruction, we forfeit that kind of situation. We miss the human aspects of the destruction. We don't see, or hear, or smell, or feel what is happening to the human who is experiencing our missiles. The disgust one may feel, which would act to make us think twice before firing off a missile, isn't present in us as we continually rely on hundred- and thousand-mile technology. Firing those weapons becomes that much more easy.

I write then to prevent such ease in thinking, by keeping the question visible and the discussion alive. Even those who are conscientiously in support of ROTC and the military benefit by such discussion, if only to remain open-minded, which is desirable from my point of view. I know then that at least there is a thinking and feeling person in uniform. Indeed, an effort is being made for such formal discussion. The possibility of an interdisciplinary course is being considered between the Military Science department and the Program for Non-Violence department. It could materialize into a fine thing.

I heard a Crosby, Stills, Nash and Young song on the radio today (appropriate timing), which repeated: "Military Madness . . . is killing the country." Military Madness, from my point of view, is the continued unquestioned acceptance by individuals of the "way things are." Nobody really likes these facts of life, but they complain they are powerless. Maybe we are, in terms of creating a major change, but we *do* have power in *our* lives, which seems to me to be the first step in ridding ourselves of madness, and getting into some sanity.

Mark Muller is a senior whose home is Los Angeles, although his "heart is in Portland, Oregon" where he eventually plans to settle.



A New Shape to an Old Uniform

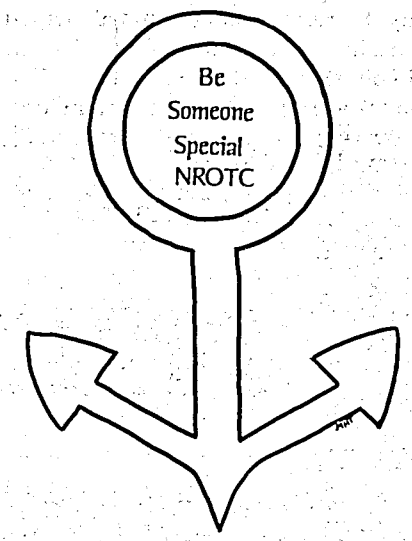
by Karen Caruso

Two guys are throwing a frisbee in front of Morrissey Hall when a girl in Army fatigues passes by. They stop and watch her head toward the ROTC building. "She's really cute—what a waste," one says. "Yeah," says the other, "I can think of better ways for her to spend her time. Shooting targets and hiding in ditches is pretty dumb for a fox like her." "You're right," says the first one, "I wouldn't want my sister doing that." After a moment: "Do they really make the girls do that?" The other one just grunts something about the military being no place for a woman and they resume their activity.

"Women in the military years ago were treated like strange animals," says Capt. Robert Clemens, assistant professor of military science, "but they were given more and more responsibility as time went on and as their numbers grew." And since ROTC programs began admitting women in the early 1970's, the numbers of women in the Notre Dame ROTC programs have risen steadily. Women join ROTC for the same reasons that men do. Jinny Porcari is the only female midshipman who will graduate this year. "The opportunity to receive premilitary training, pursue my Soviet Studies major, and attend Notre Dame all at once was more than convincing for me," she states.

Women receive the same training on campus as the men in any particular Notre Dame ROTC program. They attend classes, drills, and participate in extracurricular activities. Karen Noakes, a freshman in Air Force ROTC, does not feel uncomfortable being around the men, even during drill. "I don't even think of them as guys," she says. "We're just all out there drilling."

In order to be commissioned after graduation, ROTC members may have to fulfill requirements that extend beyond the training during the regular school term. In Army ROTC, for example, the cadets are required to attend a six-week summer camp at Fort Riley, Kansas, between their junior and senior years. Here, they learn combat skills, become familiar with equipment, and perform in leadership positions. During their stay at camp, cadets fill out peer reports on each other to evaluate their performances. The ROTC instructors adjust the women's scores by using a "bias factor." This will raise the women's scores because some men might hesitate out of defensiveness to credit a woman for performing as well or better than they. "I'm counting on our women to overcome this by performing well, so that when the bias factor is averaged in, they should be well above average, which is where they belong," states Clemens.



Cindy Smullen is one of the nine girls who is going to camp this summer. "I'm looking forward to meeting people from all over. After three years in Army ROTC, I have met many fine people, and all of the stereotypes I had before I joined are gone." Major John MacNeill, assistant professor of military science, understands that those who are unfamiliar with ROTC will have misconceptions about the members. "People imagine running through barricades and over walls when they hear the words 'Army ROTC,' but that is not what goes on. ROTC is not basic training, although there are some things that cadets have to experience, and they get this in a one-time shot by going to camp."

All ROTC programs at Notre Dame place the same demands on the men and women. The only exception is the separate physical fitness test for the women, which allows for the natural physiological differences between the two sexes. If all requirements are met, the members are commissioned at graduation. Patty Dooley, a senior biochemistry major in Army ROTC, feels that men and women should be accepted by each other on a similar basis. "Acceptance is a two-way thing. Standards for both men and women should be equitable and should be met. Yet, there is no reason for a woman to lose her femininity because she is a soldier, nor for a man to lose his gentlemanliness because he is a soldier. I've been discouraged about asserting myself in ROTC by some people, but others have encouraged me."

Women in the military are not allowed by law to serve on active duty in a combat zone, but there are no other restrictions placed on them. But because of the roles women had in earlier military organizations, women today may have to overcome the old stereotypes to be fully accepted in their more active jobs. One of these organizations, the Women's Army Auxiliary Corps (WAAC), began in 1942 to let women serve in non-combatant positions. The WAAC's were mostly medics and clerks and had no authority over the men. The WAAC was a separate unit run by female officers, and no substitutions could be made between them and the male officers as can be today.

Lieutenant Elaine Roberts, assistant professor of Naval Science, is the only female ROTC officer in any of the three services at Notre Dame. She feels that women can achieve whatever they desire in the military as long as they demonstrate confidence. "Women are not allowed to serve on combatant Navy vessels, and that is the only difference in my training as compared with the other naval officers here. But I feel that I have done the best job possible and that the women coming out of

Navy ROTC are just as qualified for assignments as the men." Mike Stabile, a senior accounting major in Navy ROTC, does not feel that this lack of sea experience hurts her in her role as a ROTC officer. "She may not have gone to sea," he says, "but she brings other experiences with her that are valuable. The guys in the classroom give her as much respect and courtesy as any other officer."

Some men do not mind the presence of women in ROTC and some in fact enjoy having the women around. At the same time, some have difficulty seeing women train for a situation they will never experience —combat. "Women are a definite addition to the program, and they are equally as competent as the men," says Tony Bottini, a junior microbiology major in Army ROTC, "but a lot of training centers around combat leadership skills, and women are not permitted in combat zones, so their taking ROTC scholarships seems like a misappropriation of funds." Midshipman Jeff Gorham's feelings are similar. "My interpretation of the purpose of Navy ROTC is to provide naval line officers, who are eligible to hold command at sea. Since women are being trained through ROTC for skills they will never use, they are depriving someone of a spot who could fulfill the positions at sea."

Out of a total of 212 members of Navy ROTC, nine are female. The Army ROTC has the highest percentage of female members in the Notre Dame program, as there are 27 women and 145 men. Fourteen women belong to the Air Force ROTC along with 90 men. The Air Force ROTC, however, also receives the services of a female honorary service organization called "Angel Flight." The Angels are a national organization who work along with Air Force ROTC groups in many ways. They may be hostesses at social functions or march as a drill team in parades. At Notre Dame, they participate largely in extracurricular activities and in social work. Col. Norman Muller, chairman and professor of Aerospace Studies, states that "The Angels were originally organized because women could not be in ROTC until 1969, but now they are much more than the strictly social organization they once were." Muller feels that women in the ROTC program are active and enthusiastic. "There were 60 women and 140 men at summer camp last year, and they all were marvelous. It was required for the men to go through an obstacle course and optional for the women, but all women wanted to try it, and they all made it. I'm convinced there's no job in the Air Force that a woman cannot do."

Women in the last two decades have made progress in becoming recognized and in entering realms that were formerly exclusively male. The military and ROTC programs are no exception. Though their presence is felt and undeniable, women are slowly being accepted. The question of whether or not they belong in the military or in ROTC cannot be answered now; only the test of time will tell. The present attitude toward women in Notre Dame ROTC is one of recognition and admiration. When speaking about the women in ROTC with whom he associates, Muller says, "They're great. I wish I had more of 'em. God love 'em."

Six Flags Over Notre Dame

Patricia Leon

by Emily Foster

"You know how it goes: you talk to somebody, suddenly he or she gives you a deep look. 'I notice an accent; where are you from?' And then the hows: 'How long have you been here . . . How do you like it . . . How come you came here . . .' At first it makes you interesting." With these words Patricia Leon, from Mexico City, Mexico, attempts to explain the experience of the foreign student in America.

In the last issue of the *Scholastic* there were several feature articles written by Notre Dame and Saint Mary's students who chose to spend their sophomore or junior year overseas. But these students are not the only people on campus who have interesting stories to tell about exotic places. There are almost 400 foreign students on the combined Notre Dame-Saint Mary's campuses. These students are generally here for a four-year period, during which they must try to cope with the culture shocks that face every newcomer in America.

Leon, vice-president of the International Student Organization, describes some of the customs that a foreign student in America must try to assimilate. "For instance, if you were a student from Latin America you would have been taught at home that the proper way to enter a party is to greet each guest in turn with a handshake or a hello. Here, in America, one blanket hello covers the whole room, or perhaps it isn't necessary to say anything."

Another contrast between Mexican and American parties that Leon has noticed is the way in which Americans, especially American college students, depend on beer to make their parties successful. "Drinking is not the central activity of a Mexican party. For us, just pull out a guitar, and we'll have fun."

One custom that is still difficult to get used to is the practice of including the person's first name every time one says hello, such as: "Hi, Susan" or "Hello, Dave." "In my country it is enough just to say hello. This makes things a lot easier, especially when you can't remember their name."

Helping foreign students to discover and understand the intricacies of the American college campus social scene, as well as the particular eccentricities of the Notre Dame campus, is part of the function of the International Student Organization (ISO). The ISO sponsors an orientation program for the newly arrived foreign student. "We try to teach them things about America that they probably didn't learn in school, such as American dating habits." Every foreign student who comes to Notre Dame or Saint Mary's automatically becomes a member of ISO, and receives the newsletter that informs him or her of upcoming activities.

The International Student Organization is an umbrella organization for all of the smaller national organizations that exist on campus: Indian, Chinese, Pan American, European, African and Islamic. ISO is composed not only of foreign students, but American students as well, which is why it is called the "International" rather than the "Foreign" Student Organization. Most of the American students in ISO are those who have been on foreign study programs or have done some traveling abroad, but this is not a requirement.

The purpose of the International

Student Organization is to break down existing myths and to promote an appreciation and understanding of the inherent value of different cultures. In order to do this, ISO sponsors many activities that are educational as well as entertaining, and opens them up to the South Bend community as well as to the two campuses. Students from different countries take turns giving slide and lecture presentations about their own countries. The ISO is active in the International Student Get-Together, the Christmas Around the World, and the main event of the year which is the International Festival.

"This year we will expand. We will sponsor the ONE EARTH WEEK, a week of cultural events that will help promote international solidarity." Besides the usual entertainment of songs and dances from around the world, the ONE EARTH series will feature lectures by noted international figures, such as the ambassador from India, and films by foreign directors. During the day, the ONE EARTH MARKETPLACE will sell handcrafted items made by refugees representing countries all over the world. ONE EARTH WEEK will be held from April 10-15.

As any one of the 400 non-American Notre Dame students might tell you, it's not always rewarding to be the "foreigner" in a crowd. The most common experience for the foreign student is the occasion of being introduced to someone for the first time and seeing the puzzlement in the other person's eyes as he tries to decide whether or not the accent is just a new strain of Brooklynese. Some people are very interested in getting to know the foreign student and learning about his country, but many people will suddenly become very uncomfortable when they realize that they are speaking with a foreigner. Leon explains, "The American student is not at ease because he is afraid that he will have nothing to talk about. He is afraid to ask questions because he thinks he will appear ignorant." It is true that most Americans know a little truth about Europe, and a lot of myths about South America, Asia and Africa.

"American students just aren't as aware of international affairs as they should be." Leon places the blame for this ignorance on American educational bias and the news media. "In most other countries students receive a broader education, at least from a historical perspective. We learn our own history, but at the same time we learn about the events occurring in other countries as well." And then there is the responsibility of the media. "In most countries the first page of the newspaper is devoted entirely to world affairs. This is not usually the case in America. And if you watch the news on television you have to catch the five o'clock edition if you want to know what is going on in the world; the 11 o'clock edition won't have it."

Leon feels that some people may get the impression that foreign students who come to Notre Dame do not want to mix with Americans. "They may see tables of foreign students in the dining halls or in LaFortune and think that we only want other foreign students for friends, but these groups are only a minority. Most of us have many American friends and prefer it that way, but I think that it is difficult sometimes to meet people. In Mexico after you have been in class with someone three or four times you have no qualms about going up and talking to him, even if it is just about the weather. But here at Notre Dame you don't meet people in class; you have to meet them in the dining hall, in the dorm, or at a party."

The foreign students at Notre Dame and Saint Mary's should be considered a great asset to the college community. They provide an opportunity for cultural exchange that many of the students here would not otherwise experience.

"Of course everybody thinks that their country is the best, you can't help that. My professors want to know if I'm employed by public relations in my country because I'm always telling people that they ought to go to Mexico. Well, it's cheaper to fly from Chicago to Mexico City than it is to fly to California, so why not go to Acapulco for spring break?"

Yeah, why not?

Emily Foster is a gourmet cook who spent her sophomore year in Angers.

Finding the Path

by Joan Fremeau

Silence pervaded the large group of seniors as they sat stiffly in their pews, heads bowed slightly, a few eyes closed in reverence, and listened to the priest's words echo off the walls of Sacred Heart Church. The year—1948, the priest—Fr. O'Hara, Prefect of Religion, the scene—the first mission of the school year. The purpose of this mission was to "give students the opportunity for taking spiritual inventory" before starting school. Fr. O'Hara spoke on the need for everyone present to take account of his failures and successes of the past summer and then asked everyone to join him in renewing his spirit in the Eucharist.

Many years ago it was expected that all students would participate in the missions. At one time, classes were cancelled for a whole week while students attended liturgies and sermons. Missions could also be like retreats, with one speaker leading a three-day period of instruction, benediction, and Mass.

"Thirty years ago student retreats were silent weekends of contemplation. Usually held off campus, they offered students the chance to get away to reflect on their faith. In the traditional silent retreat, 'community' consisted of the group gathering on schedule for meals, Mass and sessions. During these 'sessions,' the director would speak on a topic such as penance, and everyone would go off by himself to reflect on it," Sr. Jane Pitz said. The director presumed that everyone would take up the topic at the same level of development and reach the same understanding of it.

Students at Notre Dame are no longer expected to make a retreat, but many still do. Why? What is it that draws them away from parties on a weekend or from studying on a weeknight to spend time with strangers or friends, looking into themselves honestly and rediscovering their faith?

"A retreat helps one find one's path on a deeper level," said Fr. John Dunne, professor of theology. "In a hectic life it offers a chance to get away from the rat race and fulfill a need for reflection."

"It makes a difference today that students have the choice to make retreats," continued Dunne. "Participants get more out of it that way. In fact, the trend recently has been for people who already know each other to organize their own retreat. In an effort to take time out with friends in a different type of atmosphere, students have been gathering for a weekend or even an evening to reflect on themselves or on their faith."

Last semester Campus Ministry began to organize evening retreats for existing groups which do not want to spend a whole weekend away. On November 22, I made such a retreat with a group of friends at Bulla Shed, on the edge of campus. Many of us had never made a retreat (myself included), or hadn't made one since high school. We thought it a good idea to take time to think about ourselves, our experiences at Notre Dame and our futures, as we will all graduate in May.

I think many of us were nervous that night before we started. Although everyone had readily agreed to participate, I think we all wondered, "What are we doing this for?" Something, curiosity perhaps, persuaded us all to go through with it.

We began with a light dinner of sandwiches and hot chocolate. With the radio on, we relaxed on pillows on the carpeted floor, joked and told stories. We could have been eating in the dining hall. But suddenly we were called to silence, the radio was turned off and we were guided into a serious mood, as we prepared to be led into the first session.

Sr. Marietta Starrie, rectress of Lyons Hall, handed out index cards and pencils and asked us to write in the center the name by which we would like to be called. Then, in the four corners she asked us to write or draw a picture presenting where we felt we stood in relation to the group, what we think we will be doing after graduation, what our favorite picture is in our photo albums and why we came to the retreat.

She asked us to attach the cards to our shirts and silently walk around to read everyone else's cards. Although many of us have been friends for four years, I noticed many eyebrows raised in surprise at what was written on the cards. Some couldn't help but giggle as photo descriptions brought back good memories. Eye contact revealed an eagerness to find out more about the scribbled confessions.

We broke up into groups of three to discuss the cards, and then gathered in one group to "introduce" each other to the group. Discussion produced statements such as "I never knew you wanted to be called by that nickname," and "I never realized you felt insecure sometimes." Most shocking was that almost all of us wrote we felt "on the fringe" rather than "a core member" of our group.

The remainder of the evening was

devoted to discovering what we really meant to one another. After a short break we were asked to write a letter to the group or to certain members of the group expressing what we felt for them, what we hoped to give them and gain from them.

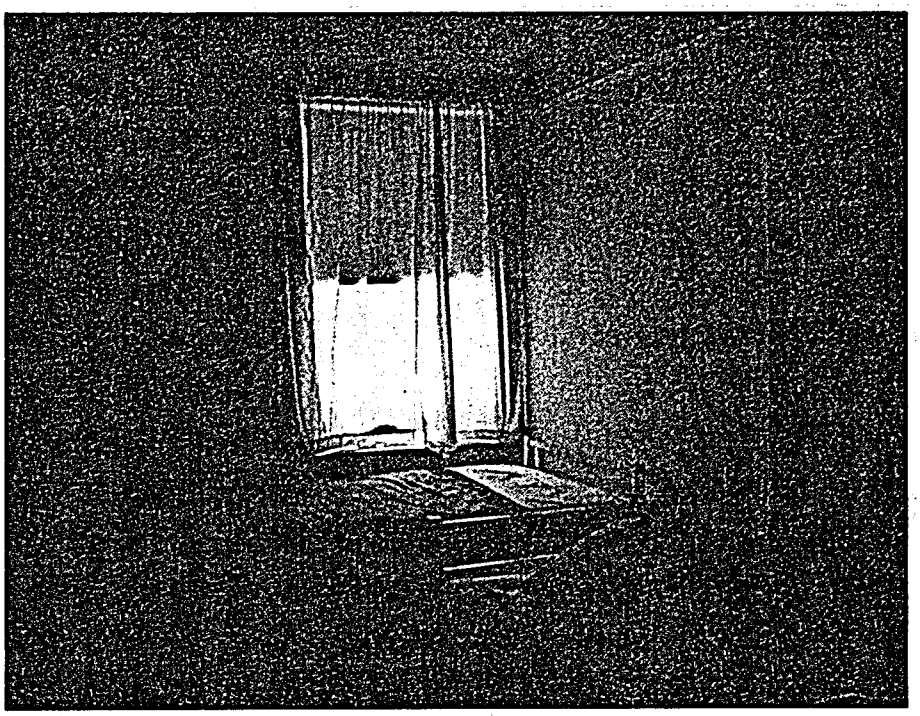
From this second exercise we agreed we had been challenged to take the time to get to know one another better and to spend more time together, showing our concern. We ended the evening with a vespers service and left feeling that we had established a greater closeness. Instead of discussing our values and somehow relating them to our Notre Dame experience, we had spent the entire evening renewing our bonds of friendship. That this happened so spontaneously, and arose from a hidden need in all of us, made the evening worthwhile.

How different this experience was from the traditional Notre Dame retreat! A revolutionary change has occurred in the purpose and organization of student retreats at Notre Dame. Whereas once no one could speak, today participants are encouraged to voice their deepest thoughts. On a weekend retreat today, students can leave during the Saturday afternoon free period to watch a football game and make it back in time for the evening meal and session. These changes started to take place during the 1960's.

When Fr. James Burtchaell came to Notre Dame in 1966 to teach theology, a retreat program was nonexistent. Students had lost interest in the silent experience — silence was a negative restriction during that time, and retreats were abandoned. "The 60's was an active time and this led people to discussion," Burtchaell noted.

Burtchaell saw the need for a retreat program. "There was no sustained opportunity to develop religious thinking. The only means of interaction was through hall Masses or relationships with rectors and teachers," he explained.

Burtchaell acquired the use of Old College, located by St. Mary's Lake, for his program, which he termed "Advance." "I wanted to use a new way to describe the retreats that would be appropriate for discussions, to lead people away from the idea of withdrawing silently for thinking," Burtchaell said. Old College was "perfect" for his Advances, as it could sleep 25 people, was easily accessible and it "lent a timeless absence" to the sessions. Old College was used for Advances until this year. It is now the residence of first-year seminary students.



An Advance lasted from Friday evening until Sunday afternoon and consisted of four sessions. Burtchaell would lead two discussions on Penance and the Eucharist and would invite faculty or staff members to lead two other discussions on topics of their choice. The same schedule of meals and sessions was followed for each Advance.

The program was always popular. Five or six were offered during the school year, and there would always be about 25 participants. "I think students come to Notre Dame with a conscious desire to develop their religious beliefs. The Advance program is a good way to do this because Notre Dame doesn't otherwise provide for intense reflection. I found that many students would get a lot more out of the experience than they expected."

In 1970 Campus Ministry was organized, through which more retreats were planned. Said Pitz, there was a demand for a retreat program; "it was a good and necessary thing." Since then, Campus Ministry has offered at least six retreats per year, and has helped groups interested in making a retreat organize their own.

Today, silent retreats can still be made. Much can be said for them; they fulfill certain needs and have their own advantages. But the new retreat developed from a need, a desire to learn from others. It encourages more people to participate. The evening retreat is especially encouraging.

A retreat allows interaction in a different atmosphere, on a different level than is found in everyday relationships. Yet it also allows time for introspection.

I learned from the retreat I made that a retreat does not have to be religious, philosophical, or a time of self-denial. What we did that night evolved from our common interests. We expected to discuss values but ended up evaluating the foundations of our friendships.

Joan Fremeau is a senior American Studies major from Chelmsford, Massachusetts.

Weekend Retreats

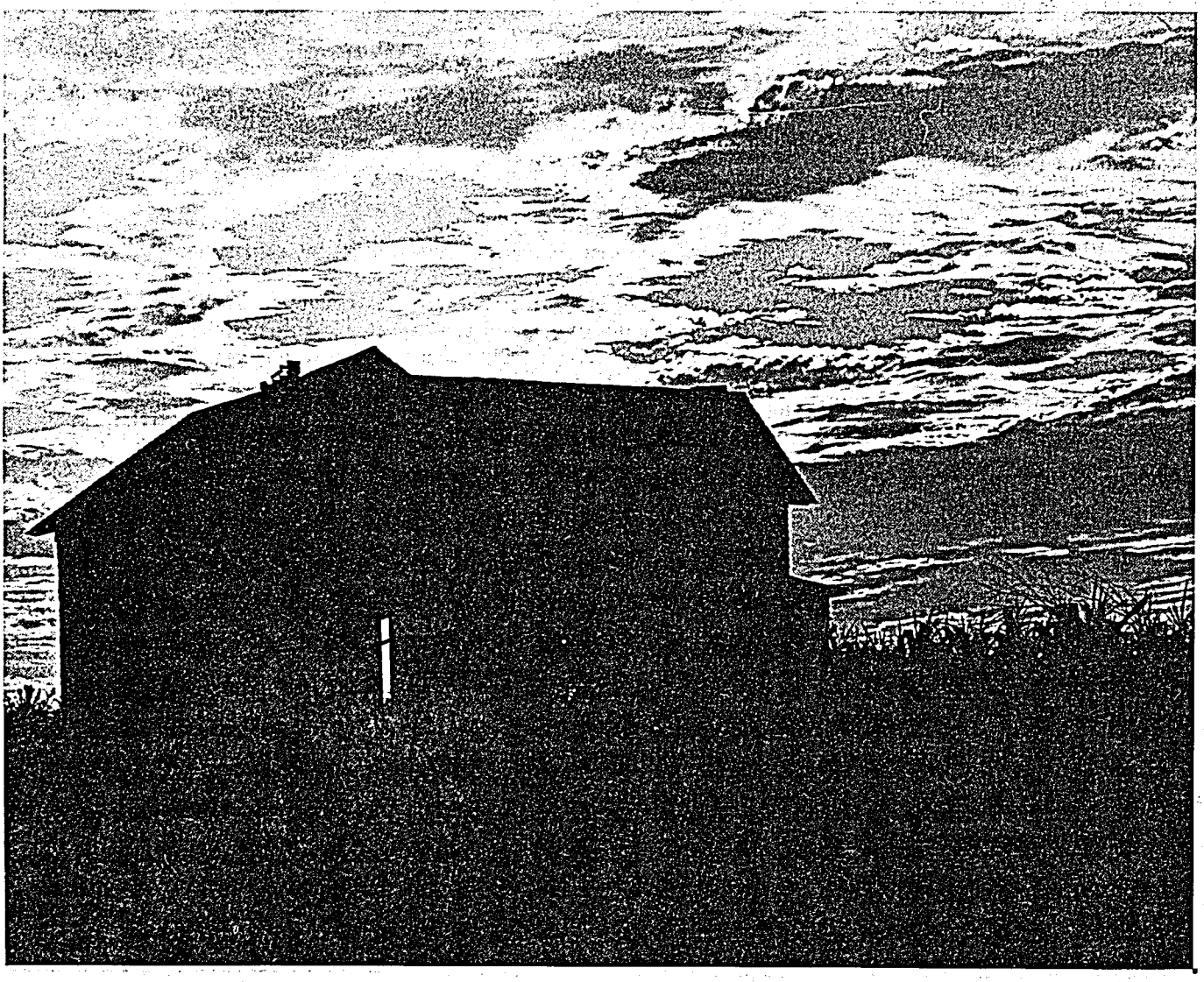
Mar. 31-Apr. 2	Sr. Jean Lenz
Apr. 7-9	Fr. Bill Toohey
Apr. 14-16	Dr. Morton Kelsey
Apr. 21-23	Fr. Jim Burtchaell

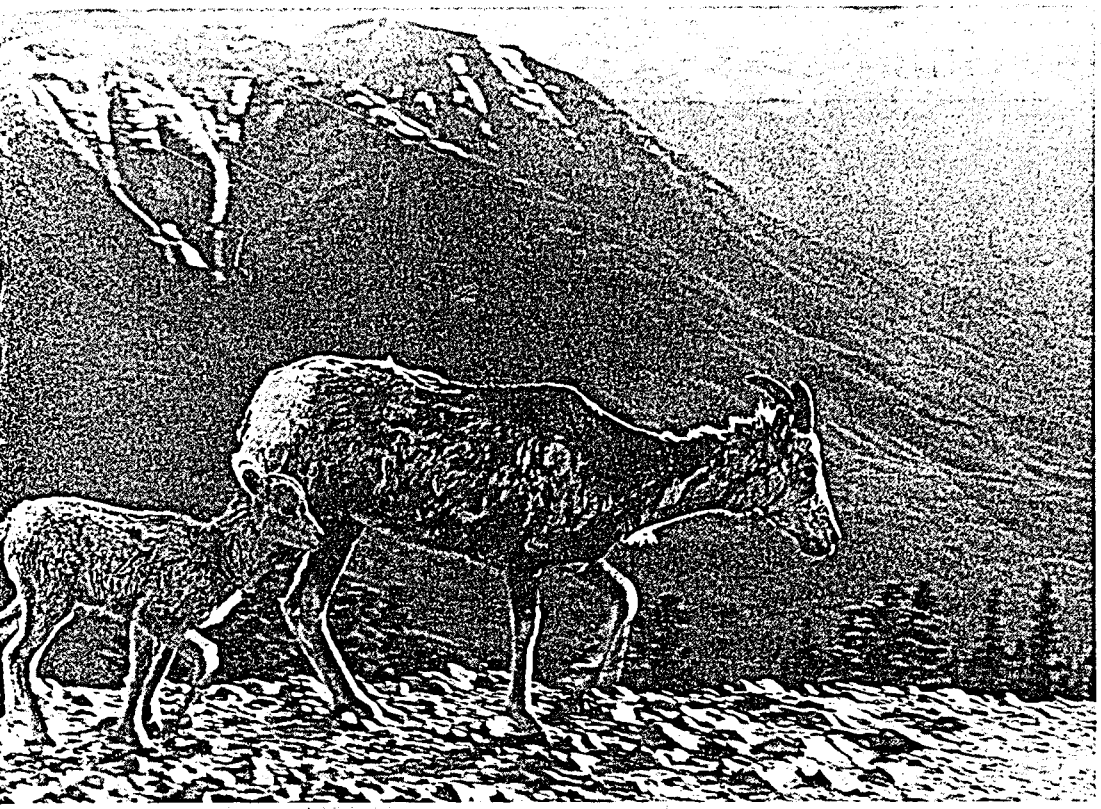
Lake Michigan Cottage

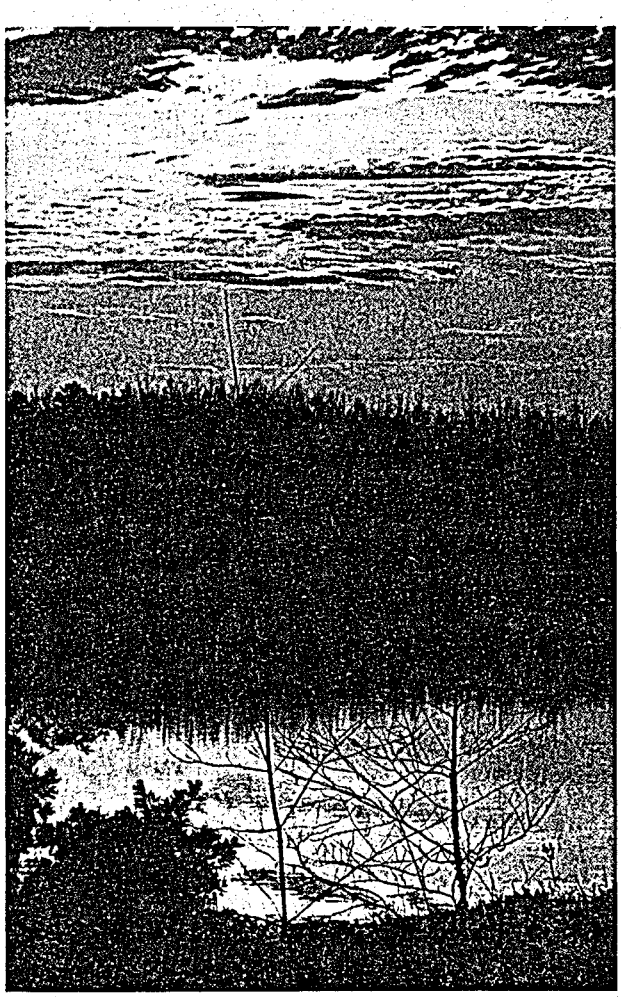
Gallery

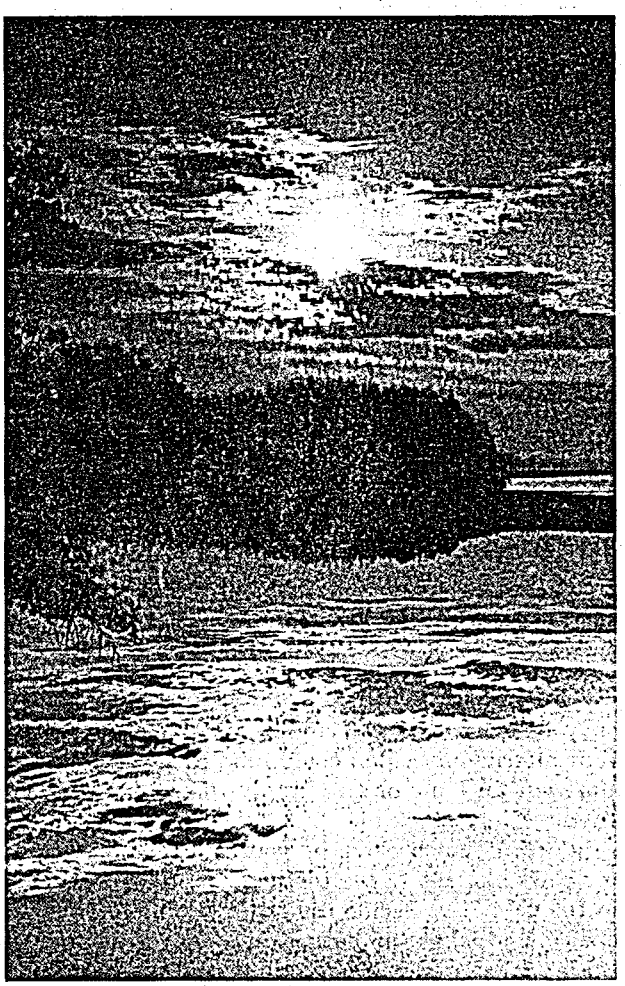
Everyone views something different as they look at the world. I like to look at the world through a camera. For me, photography is an experience in visual perspectives. Black and white photography is a means of visualizing my surroundings, capturing moods and expressions that have meaning for me.

–Phillip A. Johnson

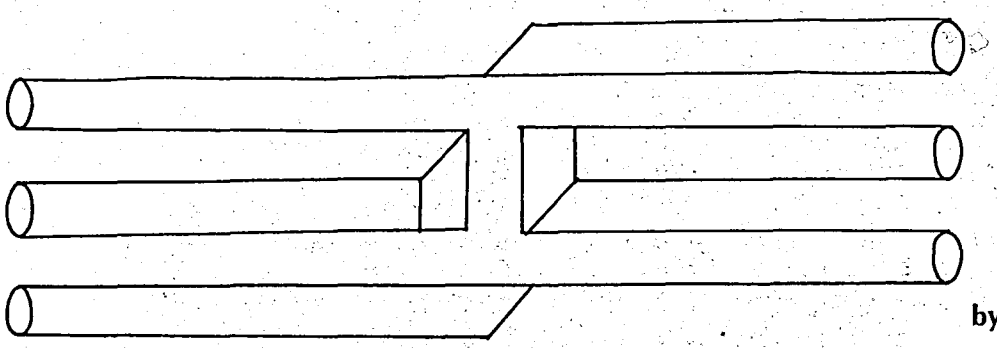








Week in Distortion



by Peggy Foran

There are days when it is hard to be your lovable, perfect self. There are other days when it is hard to be intelligent, witty and effervescent. And finally, there are days when it is even hard to be a human being. Being both a student and a Resident Assistant can cause problems on these types of days especially since someone is bound to knock on your door or some professor will have the audacity to call on you during class.

Try to picture the morning when you just do not want to get out of bed. Since your dorm is following the energy conservation methods to the fullest, the temperature in your room is hovering around 25 degrees. Your alarm clock rings, informing you that you have a half an hour to get up, get ready, read 30 more pages for your first class and go to breakfast. You might growl some unprintable obscenity at the alarm, decide that you can do without breakfast this morning, and get up and turn on the heat so you can sleep in warmth for 20 more minutes. However, as you hurriedly spring from bed to avoid the chance of frostbite, you stumble on a pile of books that you negligently left lying in the middle of your floor.

You fall to the ground and for a moment you are stunned. You wonder why this is happening to you. You quickly search your mind to see if anyone would have probable reason to put some ancient spell on you. You come to the conclusion that while some may wish you ill will, no one could be that perturbed with you to inflict this suffering. At this point in time, you notice a constant dull pain in your left toe. Gazing down, you realize that the black and blue mass that used to be affectionally referred to as "your toe" is most probably sprained, if not broken. You seriously consider suicide, but you remember you are still in your early twenties. So you drag your aching body back to your bed and you start to consider your alternatives. You could limp over to the infirmary and wait an hour or two before they tell you that you have a badly black and blue toe that is probably sprained, if not broken, or you could just get ready for class and see if the toe happens to fall off later in the day. You decide the latter would be your best choice, and what the heck, you'll offer it up for Lent since you've broken every resolution that you originally made.

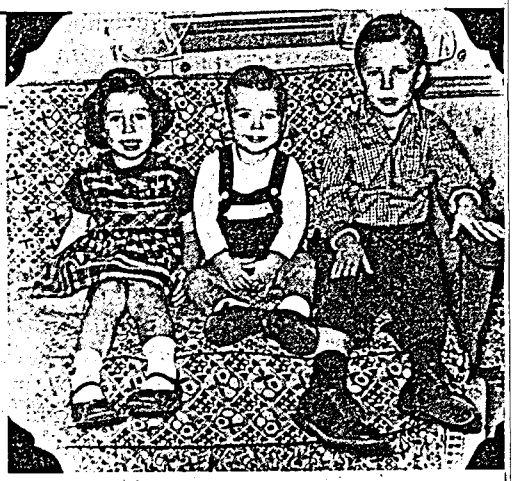
You start the painful process of getting ready when there is a knock on your door. In walks that slightly "different" person on your floor who you secretly suspect is breeding cockroaches in her room for kicks. Before you can ask this person to go away because you are in a hurry, this individual begins to tell you a sad story that centers around the fact that her mother never fed her Wheaties and therefore she will always suffer from the plight of being a weakling. You assertively state that this fact is unfortunate, but you really have to go to class now and maybe you could get back to her later. The weakling then storms out of your room muttering something about your insensitivity to other people's problems and promising that the Dean of Students will be sure to hear of your unwillingness to take on your responsibilities as an R.A.

In total disbelief, you lamely walk to class and seriously wonder how things could possibly be worse. You take a seat by the door figuring you'll be safe, but no sooner does class begin when you hear your name being called asking for a critique of a book you never read. You gather up the courage to tell the professor that you have not had the chance to read the book yet, but he's not going to let you off that easily. For 10 minutes he grills you on every other assignment of the semester and by the end of that time, it is undisputed that you are an ignorant fool. Class finally ends and you go to the dining hall to forget your troubles in food. As you approach the checker, you discover that you left your I.D. back in your room, and this checker wouldn't even let his sister in if he hadn't sold her to a pack of gypsies at the tender age of 14. At this point, your only option is to sit in the middle of the dining hall banging your head on the floor.

But like all things your day will soon end. Maybe people will wonder why you are sometimes strange or why you get the urge to spontaneously quote scenes from Hamlet. But who cares? We all can't be at our best all of the time.

Peggy Foran is a resident assistant on the fourth floor of Lyons Hall. A second-year law student, she has recently been elected President of the Student Bar Association.

Book Review



by Pete Smith

On Photography. *By Susan Sontag. Published by Farrar, Straus, & Giroux. 207 pages. $7.95.*

On many different levels, we are all surrounded by photography. From cherished pictures of loved ones and friends far away to images of childhood and our parents' childhood, from a police mug shot of a criminal to pictures of war in a remote part of the world, from pictures pointing out natural beauty and human wonder to those that uncover squalor and injustice, from pictures that excite interpretation to those that appear meaningless.

Photography is a medium that constantly demands to be acknowledged; it creates an appetite within its audience that is fed largely without discrimination. There is the feeling that a photograph, a precise visual record of a real moment, has a certain undeniable veracity. We tend to comprehend photographs as complete expression, even though they are extracted from a continuum and subject to isolated scrutiny. We marvel at life that is captured precisely in its swift, steady course, but we are inevitably reminded, as time goes on, that photographs are fugitive to the linear nature of our lives.

To say, "one picture is worth a thousand words" is not wholly true. Rather, there may be more truth in stating, "one picture needs a thousand words of explanation." Photographs are often taken out of the context of their original situation and, at the same time, the circumstances under which they are viewed are constantly changing. In this sense, a photograph is no more a representation of reality than is a sketch. Photography must be subject to a regular and close critical evaluation in order to establish its developing legitimacy.

This critical evaluation is the subject of Susan Sontag's latest collection of essays, entitled *On Photography*. Like the brazen approach she made to "The Wasteland" in *Against Interpretation,* Sontag gives us *On Photography* minus any photographic text. The references are there, indeed there are plenty, but the reader senses through Sontag that to be presented pictures in the book would attach a certain meaning to them and would somehow distract critical thought. Looking at the book or hearing of it for the first time, one is struck most by his or her expectation that it contain photographs. This is only a reflection of the startling lack of serious thought about the implications of photography on our culture. After all, do we expect critical books on other media, i.e., film, television, and radio, to include audio or video cassettes? It is only because the medium of photography is so adaptable (for example: postcards, T-shirts, eggs, coffee cups, and lunch boxes) and pervasive (newspapers, magazines, and personal pictures) that it is difficult to look at objectively. Even for a generation that grew up with a television as its closest friend, photography is considered too real and too legitimate to analyze.

In a book that will inevitably shape conceptions of photography for years to come, whether we read it or not, Sontag looks hard at the inundation of photographic images throughout every corner of our existence in industrial society. She calls it "the most irresistible form of mental pollution," an insistence on documentation in order to confirm our reality. The danger in this collection of photographic artifacts is the illusion somehow that reality is possessed. Sontag is convincing in her statement that the photograph is an image capable of transforming reality as well as capable of diverting attention from the present reality to another reality. Plain and simple: photographs can get in the way of living.

Sontag does not ignore the fact that photographs can be aesthetically pleasing and worthy of art, but she finds it difficult and ultimately meaningless to distinguish what general type has the greatest inclination. "There are pictures taken by anonymous amateurs which are just as interesting, as complex formally, as representative of photography's characteristic powers as a Stieglitz or a Walker Evans." Within photography's large utilitarian functioning and its role as a mass art form that is necessarily abused, the prospects for art, as Sontag sees it, are dim.

The most wonderful aspect of Susan Sontag's elegantly thoughtful book is her concern that photography get back to its rather unique position of an unpretentious medium and art form. An apt point is made about the museum's role in modern photography's current state of confusion: "Photography's adoption by the museum makes photography itself seem problematic, in the way experienced only by a small number of self-conscious photographers whose work consists precisely in questioning the camera's ability to grasp reality. The eclectic museum collections reinforce the arbitrariness, the subjectivity of all photographs, including the most straightforwardly descriptive ones." In a gracious attack on another pretense-ridden area of photography, Sontag contends that, when dealing with talented photographers, there is no internal evidence for identifying the work of one photographer over another, other than reasons of formal conceit or thematic obsession. The very boldness of her words should shake the formalist footing of today's artistic photography.

On Photography deals with photography as seriously and as intelligently as the subject has ever been dealt with. Its impact is immediate and its point of contention, however disputed, is eminent.

Elizabeth Sewell: On Magic and Metaphor

by Charles Anhut

Sometime last November form-50's were mailed around campus and the students at both Notre Dame and Saint Mary's began the procedure called pre-registration. Over the past three years this cultural exercise had become a bothersome task for me. Though I've never had to subject myself to waiting hours in adverse weather for a coveted computer card, I have lost the enthusiasm that had formerly characterized the process. Pre-registration can be a time to turn one's head from upcoming exams and papers and to look towards the next semester — a future time when the procrastination that had so marked past semesters would be cured, when grades would be better and classes more enjoyable. Yet last semester the only enjoyment I got out of pre-registering was knowing that I would never have to do it again.

Because of a class conflict I found myself in need of an English course. At the last minute, without much pondering, I picked up a course called *Blake's Prophetic Books* (pretty impressive title, huh? My friends were duly impressed.) The course was to be taught in an intensified way — meeting four times weekly for an hour and a half, and to be finished within six weeks. The professor — a visitor to our campus, Elizabeth Sewell.

Dr. Sewell is accomplished in several different fields. She is a poet, novelist, literary critic, linguist, and philosopher. Her most noted work is *The Orphic Voice: Poetry and Natural History* and, in the past she has taught at Fordham University, Hunter College, Vassar College, and the University of North Carolina.

It is now months later and I have, in the last three weeks, completed a half-semester of *Blake*. This course which I casually added to my schedule has turned out to be a surprisingly delightful experience, and Dr. Sewell deserves all the credit. As the class has discovered, she has abandoned the stereotyped methodology of a college professor in favor of one less rigid. She favors the seminar method, so every day the first students in the classroom ceremoniously rearrange the desks into a large circle, as large as the confines of Room 210 O'Shaughnessy Hall will permit. From the moment she enters the room, Sewell is chatting about anything and everything; she is passing out handouts displaying pictures and even paying out for lost bets.

Dr. Sewell is adept at setting a workable tone for her class. (Future teachers would do well to take the course.) The first class meeting she talked for the entire hour and a half, I'm sure to the disappointment of many. But right away she was doing her job, showing us she meant business and at the same time exposing herself to us in order to lower the barriers students too often bring with them into class. Time is precious to her, and in a class which lasts only six weeks there is no time to waste.

At the conclusion of the first meeting Dr. Sewell dictated a six-line poem for the class to memorize. Bad memories of sixth-grade English and Sister Moira Michael quickly petrified me. Luckily I gained control of myself in time to catch what has become not only a perpetuating theme but also a kind of guide for the class. It goes as follows:

> Now I a fourfold vision see,
> And a fourfold vision is given to me;
> 'Tis fourfold in my supreme delight
> And threefold in soft Beulah's night
> And twofold Always, May God us keep
> From Single vision and Newton's sleep!

Essentially Blake is warning us not to allow ourselves to fall into hypnotic trances from which we can only perceive the world with tunnel vision. Everything deserves scrutiny. Values and generalizations need to be reassessed.

The above poem has only been one of a series of devices employed by Dr. Sewell to set tone and gain the confidence of her students. Another is her enthusiasm. She readily admits that she has had no formal training in literature, having studied only French and German in college at Cambridge. Considering herself a poet above all else she teaches Blake as a fellow poet rather than as an academic. Such a point of view may insult those who really know their Blake, but to a class of undergraduates, many of whom are not English majors, it lends excitement and promotes confidence. To have someone teach you something she has just picked up rather than formally studied can encourage you to do

some "picking-up" of your own, which may just be what a Liberal Arts education is all about.

From the beginning we have been encouraged to express ourselves, both verbally and physically. At first the process is like "pulling teeeth," she says, "everyone must contribute." So she begins every session with leading questions about the day before. Rarely will she give in and answer her own question, and only then if she is sure that the class doesn't have the information or if it's not worth the time it might take to draw it out.

Once she has people responding to her inquiries the class is off and running. But to keep it going she uses a kind of sixth sense that all good seminar leaders must have — knowing when to pursue a topic further and when to drop it; when to laugh at a ridiculous comment and when to reject it skillfully without discouraging the student—essentially knowing human nature.

Topics as diverse as neurosurgery, the industrial revolution, and *The Book of Job* are incorporated into the dialogue, skillfully interwoven into what Dr. Sewell calls a "work" all revolving around Blake and his works. The poems themselves are epic in nature. They are monumental labyrinths of Blake's cosmology. But their intent is not to portray a fanciful and imaginative system which resides solely within the mind of the poet. Rather, Blake's "message" always refers to the world we all live in. Though his writing is over 150 years old, this message and its import are as strong today as ever. Therefore the course has turned out to be more than just a literature class; it is also a philosophical, historical and theological exercise. Dr. Sewell believes this to be the only way to study literature and for that matter the only way to study most everything else.

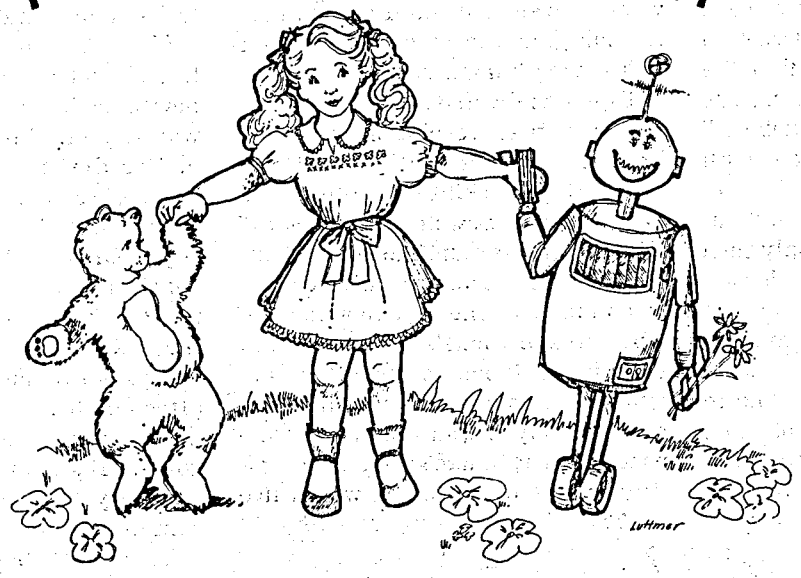
As she understands it, the university system used in America is self-defeating and will have to be altered if higher education is to continue with any success. She thinks its system of hour-long classes, one after another, doesn't allow the students to keep a chain of thought going. "It's mad, they're just giving you busywork, like in high school." This is why she teaches as she does — in sessions that are intensified and last no longer than six weeks. "I'm an upsetter everywhere I go," she gleefully admits.

Like many other professors she dislikes the mundane and sterile classroom situation in O'Shaughnessy. "These classrooms are designed to prevent teaching." More than anything else she would like carpeting, to allow the body to take part in the class. "The body moves the mind, and the mind in turn moves the body. In these classrooms this interaction is inhibited." Yet she feels free to call on a student to stand before the rest and demonstrate a particular pose pertinent to the readings. Thus we are encouraged to explore our bodily capabilities as well as those of our minds — to feel at ease in a learning situation.

Last week my sister came to visit so I talked her into sitting in on the class (which Dr. Sewell encourages). At first she was hesitant about listening for ninety minutes about a poet of whom she had never heard. After the class she commented on how well Dr. Sewell had kept her attention even though she still had little or no idea of what we were discussing. I would venture a guess that those who have shown up a few more times than my sister not only found themselves attentive to this refreshing woman but also "picked up" some literature and had fun in the process.

Charles Anhut is a senior English major who hails from Ypsilanti, Michigan.

THE SMALL EARTH



by Michele Pfeiffer

Blessed are the poor in spirit for theirs is the kingdom of heaven.
Blessed are those who mourn, for they shall be comforted.
Blessed are the meek, for they shall inherit the earth.
Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.
Matthew 5:3-6

The beatitudes are filled with a simplicity of life and love. Reflecting on these words, one begins to wonder where they apply in a society based on scientific technology. The following discussion is not intended to discredit technology; instead, this is an argument for balancing technology with the concept of human value. The discussion will cover four aspects of human value—love of fellow man, freedom, creativity and personal fulfillment, and natural life.

Love of Fellow Men

The elderly, the mentally retarded, and the displaced housewife, each to a greater or lesser extent suffers from the desire to be valued as a significant element of society. The elderly contain the wealth of knowledge of past years, alternative styles of life, and the experience of what it is like to grow old. Yet, we do not knock on this door of knowledge. The mentally retarded are handicapped with various degrees of slowness in thought and limited comprehension. Their gift often lies in the beautiful pleasure they find in simple, small things that many "normal" people would take for granted. Perhaps intellect and swiftness should be at times sacrificed in an awareness of other aspects of life. Thirdly, the housewife is presently experiencing a value crisis. In this "intellectual" society the art of running a home does not seem to earn a diploma. This misconception is hard to understand when it is the housewife who molds and directs the beginnings of human lives. Realizing that these people do not fit in a technological life-style indicates that perhaps the life-style should be changed.

Freedom

When the word "freedom" is mentioned, everyone's back straightens with pride. Pride in freedom is justified when one realizes its true strengths. Freedom implies that one's decisions are his own, designing the framework of his life. Yet, in a complex society the power of decision-making becomes vague and confused. One can make decisions according to monetary values; Mrs. Jones is free to buy a loaf of bread at Quickmart where it is 10¢ cheaper than at Al's Grocery. She is not totally oblivious to the quality of products, but she is looking for "more for the money." In contrast, emphasizing people value, Mrs. Jones could buy sausages at Al's because she knows that the butcher there makes his own sausage and takes pride in making it for his customers. Monetary value must be considered here also, yet, giving the butcher the opportunity to practice his craft is considered worth the few extra cents that the sausage costs. The American society appears to have opted for the monetary decision-making pattern, because it is easier for short-term budgeting. Within this decision-making pattern, people do not truly decide the quality of their products. The decision of quality is decided on economic speculations before reaching the market. Lost is the ability to complain when a car lasts three years instead of 10 because it cost $2000 less than the others. A housewife may have difficulty going to a supermarket and requesting that they carry Fels-Naphtha soap. These freedoms are important. To those who would like to reinstate these aspects of freedom, E.F. Schumaker gives the first step in the following passage taken from *Small Is Beautiful:*

> How could we even begin to disarm greed and envy? Perhaps by being much less greedy and envious ourselves; perhaps by resisting the temptation of letting our luxuries become needs; and perhaps by even scrutinizing our needs to see if they cannot be simplified and reduced. If we do not have the strength to do any of this, could we perhaps stop

applauding the type of economics "progress" which palpably lacks the basis of permanence and give what modest support we can to those who, unafraid of being denounced as cranks, who work for non-violence: as conservationists, ecologists, protectors of wildlife, promoters of organic agriculture, distributists, cottage producers, and so forth? An ounce of practice is generally worth more than a ton of theory.

Creativity/Personal Fulfillment

The workweek in the United States may become shorter to allow for more leisure time. Emphasis might more positively be put on making a time-consuming activity like one's career into an expression of a person's creativity, of personal fulfillment. Taking for example the industry of making musical instruments, two types of production have been utilized. Not long ago instruments were made individually, with a craftsman responsible for the dimensions, quality of materials, key work, and final product. The bending of a saxophone bell to just the right shape and the intricate key work were reasons for pride. Now, in this same factory, instruments are constructed through assembly line procedure. This comparison may seem trivial, but a distinction in pride is noted as one craftsman says, "I made a saxophone," while another comments, "I put the C and D keys on ten saxophone bodies." For the first man there is more to his work than time and money. The second man may do a good job and enjoy part of his work, but he is robbed of the pride of craftsmanship.

Careers do exist today which perpetuate the work ethic of creativity and personal fulfillment. Two well-known examples are farming and teaching. People wonder aloud why anyone would become a farmer with the hard and sometimes tedious labor involved. He struggles with weather, pests that threaten crops, and selling prices which may plummet just before his corn or beans get to the market. Yet, one can sense the glow of satisfaction he feels working with nature. The farmer finds his joy in the turning of the rich earth or seeing his corn "knee-high by the fourth of July." Farmers should be considered pillars of society, rather than thought of as those who care for the drudgery of life. Secondly, teachers are mentioned because, although maintaining a position of some respect, their monetary value in this society puts them below many factory workers. Concern should not be put on the money difference itself, but on the importance ranking that it indicates. Teaching is an art of communication which aids in the stimulation of young minds to meet their various potentials. These two careers as well as many others should be respected for their human value.

Natural Life

Nature is considered to be complex and unfathomable; yet, simplicity in life-style can bring understanding to this complexity. First, man must truly accept the complexity of nature. While this may appear to be common knowledge, the oblivious manner in which man treats nature and his overblown confidence in his own accomplishments indicates his lack of true thought evaluation. The most obvious fact that he has drifted from nature is revealed in economics. For example, the value of clean river water cannot be determined in the economic system and therefore is often neglected. A method has not been found that can incorporate natural values into calculations, often meaning that nature is left behind.

The difficulty of incorporating natural values into present society indicates the necessity of a carefully observed technology. If, for example, a business is appropriately sized, the workings of the production can be understood by the workers and the value of the surrounding environment may be considered in the decision-making. Man must first recognize his own limitations in understanding nature. Furthermore, through simplicity in life-style he must come to the realization that nature will reveal her secrets only to those who ask for them, not to those who force them from her.

Applications

The aspects of simplicity and creativity discussed here are a truer understanding of people, an enhancement of individual freedom, the increase of personal fulfillment, and the enriched understanding of nature. The transition to this human life-style must be taken one step at a time. It should be looked on not as a reversion to the old days, but a gradual re-evaluation of every aspect of our lives.

This being a complex society, perhaps it would be best to begin with a few examples before trying to comprehend a total reverse in life-style. First, let us look at some old arts that are reappearing such as leather and stained-glass work. True, these arts are now viewed as crafts mainly at art fairs; but, it is evident that people are beginning again to value this use of work time. It is an indication that some people are beginning to search for the element of quality contained in human labor. Another example of change is seen in those who are working at designing their homes in a low-energy and self-sufficient fashion. Pioneers of this trend are utilizing wind and solar energy, conservation of energy and water usage, and reevaluation of necessity versus luxury in their life-style. While they are reducing their costs they are simultaneously finding their individual belief systems. On a much smaller scale, baking a loaf of bread shows individual creativity. The ingredients, simply combined, result in a basic nutrient of life, yet many people have lost or never felt this joy. Also, the art of gardening is being revived. People are planting tomatoes in their flower gardens or, as in a section of Boston, public land is being set aside for the use of apartment dwellers. Slowly, in these and many other ways people are discovering, through clarification of their beliefs, that creativity and simplicity of life-style are important to satisfaction, and a feeling of self-worth. Technology is a strong foundation to build on, but it needs to be balanced by a firm understanding of humanity.

Michelle Pfeiffer is a senior geology major interested in environmental education. Last year she organized a seminar in environmental education for secondary school teachers with the cooperation of INPIRG.

OF FORMULA AND FAMINE

by Helen Gallagher

The incidence of malnutrition has reached record levels in parts of those less developed nations known collectively as the Third World. The victims are primarily children, especially infants who have not reached their first birthday. The afflicted are victims of forces beyond their control, beyond perhaps their very comprehension. The infants are victims of multinational corporate policy; specifically, the misuse of baby formulas. This misuse is apparently profitable to the formula producers who have encouraged its continuance, and only recently under extreme public pressure are modifying their marketing policy. It has been suggested in this regard that the "sovereign states" of multinational corporations presently exercise control over life and death in the Third World.

It is tragic that infants should die when the stuff of life is as close as their mothers' breasts. Yet the Infant Formula Action Coalition (INFACT), a Minnesota publication, reports that:

> Each day in the Third World, thousands of babies die from malnutrition and dehydration. They do not come from famine areas, nor are their mothers malnourished. They are dying because their mothers have been convinced that artificial formula feeding, the "baby bottle," is more modern and beneficial than breast feeding.

The fact is, for the children of the Third World, mother's milk is infinitely more healthful than formula. The United Nations' Protein Advisory Group issued a paper on this subject in late 1973. The group reported that the effects of bottle feeding can be disastrous to infants of lower socioeconomic groups, "particularly when this occurs without adequate financial resources to purchase sufficient formula and without adequate knowledge or facilities to follow hygienic practices necessary to feed infants adequately and safely with breast milk replacements."

This report was corroborated by the Inter-American Investigation of Mortality in Childhood, a study documented by Consumer's Union, publishers of *Consumer Reports*. The investigation showed that of "35,000 childhood deaths in 15 communities (13 in Latin America), nutritional deficiency was one of the most important contributors to excessive mortality in the first year of life, and that nutritional deficiency . . . was less frequent in infants breastfed and never weaned than in infants who were breastfed not at all, or for only limited periods." The use of formula is now quite common in many parts of the Third World. Consumer's Union reports that "when breastfeeding was widespread among the poor, malnutrition usually did not become severe until the second year of a child's life." Use of baby formula has lowered the average age of children suffering from malnutrition from eighteen months to eight months. Babies in these regions frequently succumb to malnutrition "as early as the third or fourth month of life."

The first year of life is critical for brain development. Children who develop symptoms of malnutrition at eight months are statistically far more susceptible to permanent brain damage than those infants who survive to eighteen months without such symptoms. Current mental impairment rates are alarming—fully 40% of all children in famine areas suffer permanent brain damage. Research done in Thailand by Notre Dame Professor Penny Van Esterik indicates that protein calorie malnutrition has been found in slum populations in Bangkok among bottle-fed babies. These infants are often fed sweetened condensed milk, because it is often mistaken for the packaged artificial formula.

Infant formulas, then, have been linked to malnutrition, brain damage, and death. What is worse, multinational corporations such as Nestle and Bristol-Myers, through the use of questionable marketing practices, have increased the sales of infant formula when it is not needed. The vast majority of mothers are able to nurse their offspring if they have adequate knowledge and support of the process. It can be argued in these cases that the multinationals have manufactured an artificial need. The LeLeche League, a group of women who support breastfeeding, emphasize that frequent nursing is one of the greatest helps to successful breastfeeding. The milk supply is regulated by what the baby takes, and the more the baby nurses, the more milk there will be. Conversely, the mother who supplements her milk with baby formula will produce less milk herself. Nestle, Bristol-Myers, and other infant formula processors, have increased their sales of infant formula through advertising.

The "hard-sell" advertising techniques employed by multinational corporations in infant formula promotion are largely responsible for their presence in the developing countries. Infant formula products are often presented at health facilities by salesgirls dressed in nurse-like uniforms. These sales personnel imply that the use of baby formula has contributed to the relatively low infant mortality rates in the West (which is not the case) and that the Third World mother who is concerned about her baby's health should also turn to infant formulas.

Many international organizations,

including the Food and Agricultural Organization (FAO) of the U.N., have criticized Nestle and Bristol-Myers for their advertising conduct and have urged developing countries to encourage breastfeeding. It is encouraging to report that many developing countries have taken steps in this direction. The strictest control exists in Papua, New Guinea. In 1977, a law was passed requiring prescriptions for the purchase of baby bottles and formula, and prohibiting any advertising that might encourage their use. Similar action on the part of other affected states would undoubtedly reverse the momentum of "baby formula famine."

What other approaches are possible for alleviating the problem in infant malnutrition? We must look for more realistic strategies than closing down overnight the multinational corporations producing infant formula. For these formulas have saved some lives in the past, and are likely to continue to be useful in certain contexts. The issue is extremely complex and labelling these companies "baby killers" is not the only way to further the goal of improving the life chances of infants.

We must not precipitate a sentimental overreaction, and throw the baby out with the corporate bathwater. In a letter to the Subcommittee on International Development, the Human Lactation Center has urged that the committee make sure no counterproductive measures result from their work "such as reducing the export of milk powders, or limiting aid to countries that accept breastfeeding as the only means of infant feeding."

The boycott called against Nestle products is one such strategy that has been employed in the United States. INFACT, based at the University of Minnesota, called for the boycott in 1977. The boycott demands that Nestle cease its persistent promotion of products, that they stop using medical professions and facilities as grounds for promoting artificial formula, and that they prevent artificial formula from getting into the hands of mothers who do not have the means or facilities to safely use it.

Nestle is the target of the boycott because they are Swiss-based and this gives them an immunity from certain American pressures. The

Don't be misled by the nursing cub. This product is not suitable for infants under 12 months.

INFACT supporters address other formula corporations with shareholder actions, congressional work, and several other major strategies.

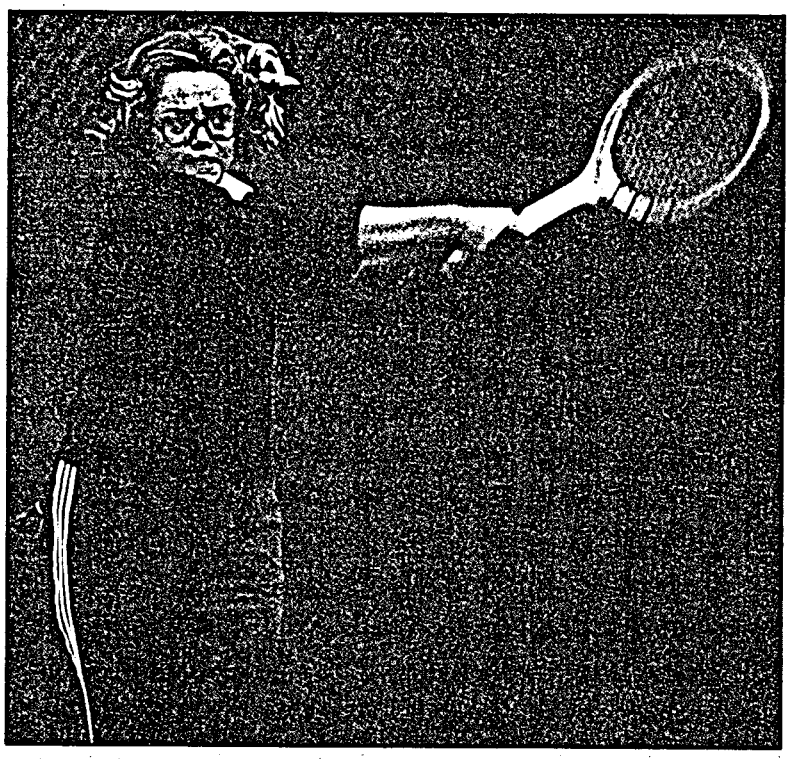
Shareholders can best apply pressure through action similar to that of the Sisters of the Precious Blood. In 1976, they filed suit against Bristol-Myers charging them with "false and misleading" statements in their proxy statement to shareholders regarding infant formula marketing in less developed countries. After a court decision that the Sisters had not been done "irreparable harm," the Sisters appealed the decision immediately. They dropped their appeal after agreeing to an out-of-court settlement with Bristol-Myers.

The terms of the settlement include that the February 1978 stockholder report will carry statements by both the Sisters and the Company on infant formula production and policy. The Sisters will report on the problems related to bottle feeding and describe Bristol-Myers' formula promotion practices in several Third World countries. The Company's statement will explain the new restrictions, including a stop to all formula promotion in the hospital, home, and clinic. A concerned relationship now exists between the Sisters and Bristol-Myers, and they will continue to seek ways of solving the bottle feeding problem in the Third World.

The problem is also rooted in the attitudes that lie behind bottle feeding. It is considered a modern and efficient method of infant feeding, rather than the Western alternative that it is. Our medical preprofessionals should be made aware of the bias in their training which emphasizes formula rather than breastfeeding. Oftentimes, doctors from less developed countries receive their education in the developed countries and carry the Western concept of bottle feeding back to their countries, where it can have disastrous results. More medical students should insist on more up-to-date information on breastfeeding.

Finally, we should all be aware of this controversy and use it as an opportunity to recognize and rectify false information and old wives' tales about breastfeeding. For example, a woman must be superhealthy in order to be "able" to breastfeed, she needs to eat a large amount of food, the belief that breastfeeding is instinctual, neither mother or baby has anything to learn, breasts are sex objects and if they are used for anything else they lose their "appeal," breastfeeding is old-fashioned and animal-like, educated, well-to-do mothers don't breastfeed. You may be able to add to this list, and until we examine and change our attitudes on this subject, we will be less effective in our objections to the corporations who are profiting at the expense of infant lives and encouraging the waste of one of the world's little used food resources.

Helen Gallagher is a junior English major at St. Mary's. She is the coordinator of the Hunger Coalition.



Title IX: Equality in College Sports

by Lou Severino

More and more women began to participate in athletics in the late sixties. Despite this increased interest, little was done to accommodate women athletes in colleges across the land. It has been estimated that in the years 1965-1972 when women's athletic pursuits increased drastically, no more than 1% of all college athletic funds were spent on women.

The tide began to turn in the early '70s when discriminatory athletic associations across the country were brought to court and ordered to change their practices by federal judges. The most important development was the U.S. Education Amendment Act of 1972. A section of this act known as Title IX has provided the biggest boost to women's athletics. In its basic sense Title IX says, "No person in the United States shall on the basis of sex be excluded from participation in, be denied benefits of, or be subjected to discrimination under any educational program or activity receiving federal financial assistance." The two most important sections of Title IX include those which mention funding and scholarships. Section 2 says, "Equal dollars don't have to be spent, but both sexes need to be accommodated." Section 3 states that, "If scholarships are given to one sex, they must be given to the other also, in an appropriate ratio."

Although Title IX was formulated in 1972, it did not become effective until June 21, 1975. On this date elementary and high schools were given one year and colleges three years, to comply with the athletic provisions of Title IX. Therefore, the law does not technically affect women's college sports programs as of this date.

This process will probably be tedious, since several lawsuits are expected to test the provisions of the law before it takes effect. However, Title IX has caused a great deal of improvement at the elementary and high school levels. According to Astrid Hotvedt, Coordinator for Women's Sports at Notre Dame, "the big impact of Title IX has been shown on these levels. Girls are learning sports skills at a younger age, from highly qualified coaches. Their level of proficiency has increased significantly and they now demand higher standards at the university level. This has played a significant role in improving the quality of competition at Notre Dame and other colleges in the U.S."

Notre Dame admitted women for the first time in the fall of 1972. The first years of women's athletics were a real challenge. The main problems were lack of organization, little practice time, and scheduling difficulties. Tennis, golf, fencing, skiing, sailing, and crew were among the sports in which N.D. women competed on a club level. The coaches were volunteers and the students themselves worked very hard to build these clubs.

The next big step for women's sports at Notre Dame came in the summer of 1974 when Hotvedt was hired as Women's Sports Coordinator. She recalls her first year at N.D. as one of "cautiousness. The top administrators and I exchanged many ideas and opinions, but the end result was a totally cooperative effort," recalls Hotvedt. Her first task was to establish a Women's Athletic Association.

In the spring of 1975, a proposal was submitted to the Athletic Board chaired by Father Joyce and in the fall of 1976 fencing and tennis were elevated to varsity status. Basketball was also granted varsity status this fall, bringing Notre Dame's total of women's varsity sports to 3. N.D. also has 6 sports on the club level for women.

Hotvedt notes the main differences and advantages between a varsity sport and a club activity. "We already have excellent facilities but quality equipment, transportation, and medical care are needed. Varsity sports have more funds to work with and are better equipped to fill these needs."

Hotvedt is not griping about the situation at Notre Dame. However, she would like to see improvements such as the hiring of more coaches

College	Total athletic budget	Women's sports budget	% of athletic budget for women	No. of women students	Women varsity sports	Women's sports per capita
Yale	$2 million	$600,000	30%	1,500	14	$400
Michigan State	3.6 million	360,000	10%	20,000	10	18
Notre Dame	3 million	30,000	1%	1,500	3	20

to eliminate the existing situation where two varsity teams must share one coach.

The Notre Dame budget for the 3 women's varsity sports totals approximately $25-30,000, out of a total athletic budget of $3 million. This means that only 1% of the athletic budget is spent for women. Out of this women's budget come the coaches' salaries (N.D. has 2), managerial and secretarial salaries, subsidies for Sports Information, medical care, arena utility bills in addition to the usual uniforms, equipment, and transportation.

Unlike most other universities, scholarships for women athletes are nonexistent at du Lac. According to Hotvedt, no money has been allocated by the Athletic Board and "none is anticipated in the near future."

Col. John Stephens, Associate Athletic Director, explains that, "The trend appears to be moving towards the elimination of scholarships in non-revenue sports such as tennis, swimming, and golf." This policy would seem to negate the possibility of women's scholarships at Notre Dame.

Athletic Director Moose Krause has maintained in the past that the University is not seeking "super women athletes." A sound mind in a sound body is the objective we strive for in developing a well-rounded individual," declares Krause. Hotvedt, realizing that the N.D. women's program is still in its infant stages, says that most women students come here for academics and not sports. She notes that, "Our objective is to provide competition for women athletes and do it with pride and expertise."

The objectives at Michigan State are obviously at a different level. Dr. Nell Jackson, Women's Athletic Coordinator at M.S.U., is proud of the fact that, "six of the ten women's

sports have been ranked in the top twenty nationally in their respective fields."

Dr. Jackson attributes M.S.U.'s ambitious women's program to the fact that the school committed itself to a strong program one year before Title IX. "We had the basic shell of a program and worked to develop it to its present level," said Jackson. The women's athletic budget which amounted to $80,000 five years ago is now at the $360,000 mark. This amount totals about 10% of the total Spartan athletic budget of $3.7 million.

Unlike Notre Dame, M.S.U. offers $60,000 worth of scholarships to women athletes. "This total is broken up into partial scholarships," noted Dr. Jackson, "to help as many women as possible."

Dr. Jackson is also delighted that the program can now afford individual coaches in each sport and six assistant coaches. "This is the first year where this has been possible. The fact that we can avoid overlapping one coach for two sports will definitely be an asset to our program," she said. "Right now we feel our program is one of the best in the Midwest and we would like to be the best in the nation," she concluded.

In comparing the women's programs of Notre Dame and Michigan State, one must take into account several factors which affect their status. Michigan State is a state school which often receives direct state revenue for its programs. M.S.U. also has 20,000 women in comparison to Notre Dame's total of 1,000. Finally, Michigan State has been coeducational much longer than Notre Dame's five years.

A better yardstick for comparison would be to look at a school which is private, has a fairly small female enrollment, and has just recently admitted women. Yale University, having admitted women for the first time in 1971, fulfills all of these requirements.

The women's sports program at Yale includes 14 varsity sports. Louise O'Neal, Yale's Assistant Athletic Director, calls the improvement "a drastic one," since in 1972 the school fielded only three varsity teams which had part-time coaches. This year 12 of the 14 varsity sports have full-time coaches, and all 14 have adequate provisions for equipment, trainers, coaches, uniforms, and travel expenses. The fact that Yale's women's athletic budget is $600,000 out of a total athletic budget of $2 million helps to explain such provisions. O'Neal hastens to

add that "none of the women's funds are used for scholarships in compliance with an Ivy League rule prohibiting athletic scholarships." This makes the $600,000 total for women's sports even more staggering.

Why does Yale have such a huge women's sports program? Mrs. O'Neal recalls the early days of women at Yale and the initiative and aggressiveness shown by women athletes. "Several protests were held and Yale even received adverse national publicity because of these protests. A group of students filed a complaint with HEW which spurred the initial changes and improvements."

Women have made inroads into fields of previous male athletic dominance, but there are still areas where women athletes are treated with scorn and resentment. Notre Dame is one place where this occurs. According to Women's Sports Coordinator Astrid Hotvedt, "Notre Dame is still plagued by conservatism. There is still a lack of understanding on the part of the community which has yet to be displaced."

This problem may be explained by the fact that women are still relatively new on the campuses of both Notre Dame and Yale. The atmosphere at Michigan State has been drastically improved, according to Women's Athletic Coordinator Dr. Nell Jackson.

"Both the student body and the administration have been very supportive of our women's sports program. More spectator interest has been shown and for the first time it will be feasible to charge admission for women's events."

An important point to be made is the fact that all three women's athletic directors involved in this series of articles have stressed the fact that the men's athletic departments have been very helpful and cooperative towards women's sports.

Women's programs should be adequately supported and funded. The problem seems to be one which lies in the definition of the word "adequately." A major problem in the future will be that of scholarships. As late as 1975 only 60 schools subsidized women athletes; this year according to a *Women's Sports Magazine* survey, more than 10,000 women at 464 institutions will receive more than $7 million in scholarships (grants range from $45-$6700). These scholarships will be awarded to women who compete in such diverse sports as riflery, fencing, basketball, and lacrosse. Women receive athletic scholarships from large state universities, small private colleges, and academically oriented schools. Vincennes University (Indiana) offers scholarships for women bowlers, while Arkansas State offers women grants for bronco-busting and calf-roping.

Another problem posed by scholarships is the possible "winning mentality" they may induce in women. The emphasis on scholarships could also shift the balance of power very substantially in favor of the bigger schools. Many of these problems have already surfaced in the development of men's collegiate sports. The proper goals and emphasis should be stressed in women's sports to prevent these problems from tarnishing their development.

The future for women's college sports is still a bright one despite the late start they have received. All three of the athletic directors contacted for this article expressed great optimism for the future of women's sports. There is room for much improvement especially in areas such as funding and facilities. However, now that Title IX has begun to change the laws, all that is needed is more social sensitivity to help effect a change. By working toward a balanced program for men and women we may complete the process begun by Title IX.

The program here at Notre Dame has an "embryonic" beginning. There is room for a great deal of improvement. The Notre Dame Women's Program is obviously lagging behind those of Michigan State and Yale as evidenced by the chart. One specific area is in funding for varsity sports. A total of $10,000 per sport is not nearly enough to support a strong program.

Another area which is lacking is scholarships. Notre Dame is one of the few universities (aside from the Ivy League which is prohibited) which does not offer scholarships to women athletes. Despite the fact that Col. Stephens looks for a trend toward fewer scholarships, it seems that such an athletically oriented school as Notre Dame would be able to offer such scholarships.

What can women do about these problems? Probably the most effective means is to express their dissatisfaction publicly. Louise O'Neal, Assistant Athletic Director at Yale, said the best way is for women to make their views known in an aggressive but orderly way.

One of the criticisms of Notre Dame women has been their lack of interest in a well-developed sports program. If the women want more sports at Notre Dame they need to show more interest. Only then will it be possible to make the necessary improvements and changes.

Lou Severino writes for The Observer, *works for WSND and now broadens his media experience with this, his first contribution to* Scholastic. *He is a junior American Studies major.*

Dueling for Honor and Pride

by Michael Sullivan

Curious passersby often stop in the ACC "pit" on Saturday mornings to witness what is probably their first encounter with the sport of fencing. From the bench I sometimes watch for their reactions. If they are looking for swashbuckling heroes resembling Errol Fynn, disappointment is imminent. After a few moments of casual observation they generally lose all interest and hasten off to the racquetball courts. To these people a fencing meet is a gym full of confusion and people in absurd white suits hiding under metal helmets screaming and cheering for God knows what reason. At this point it occurs to me that I've been fencing and training in stale gymnasiums these past twelve years for very little outside personal satisfaction. Certainly, all the pain and lonely hours of work I've put in haven't been for public acclaim and notoriety.

Fencing is not only a sport; like days of musketeers and chivalry. Swordsmanship is no longer a matter of life and death, a means by which to survive. Even the weapons don't resemble the old rapiers used in dueling. Today fencing involves blinding speed, split-second reactions and mental composure.

Fencing is not only a sport, like judo it is also a discipline involving cognitive skills as well as physical abilities. One has to be able to simultaneously outmaneuver and outthink his opponent utilizing learned techniques, reactions and, most importantly, instinct.

The ability to cope with the pressures of a fencing competition is perhaps the most difficult component of fencing to acquire and master. For me, each bout is a battle, not only with my opponent, but with myself as well. My natural inclination before a big match is to be nervous and easily distracted, losing my temper at the most trivial infractions of my rights. Before I can fence in a bout, I have to overcome these negative counterproductive tendencies and channel all of this nervous energy towards the more desirable goal of victory. In order to do this, I have to attain an extremely high level of concentration. When this level is achieved, I can no longer interact with those around me; I sit stone silent in a corner of the gym focusing every iota of energy on my opponent.

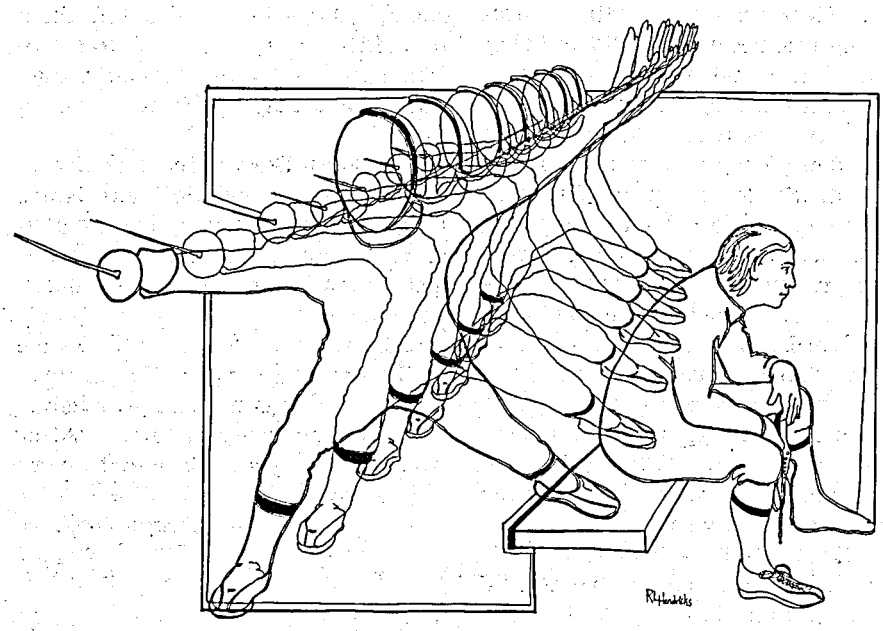
Venturing onto the strip is an adventure in itself. Here I am face to face with an opponent who desires victory as much as I do. Trying to avoid eye contact is impossible as we must acknowledge each other's challenge through the traditional salute. It is at this point that I gain my first notion of what the outcome of the bout might be. If I look and see a nervous wreck at the other end of the strip, I know his chances of winning aren't very good. On the other hand, if I encounter a look filled with confidence, it is obvious that this bout is going to be one helluva dogfight.

During the bout, all of my emotions are directed at my opponent. I try to think of him as a deadly enemy who has challenged my ability to defend myself. Throughout each of these miniature battles, I strive to adhere to the Golden Rule of fencing, that is, *Hit and Don't Get Hit.* Although this may seem to be the obvious goal, it is not so easy to do. In my determination to hit my opponent, I sometimes forget that he also has a sword and that he is capable of hitting me with it. Thus, I have to force myself to think offensively and defensively at the same time.

The intensity of some bouts is extraordinary. In these bouts each time a hit is scored upon me it is as if that sword were real; there is mental anguish. In the event that I should lose a bout, this anguish is tenfold. I sometimes feel as though I have died a little.

In an average tournament I go through this process as many as 25 times a day. At the end of one of these days, so much of my energy has been drained on the strip, that I am little more than a social vegetable, capable only of sleeping or watching television. What's worse is that often I have to get up at 7:00 a.m. the following day to do it all over again.

Although uneducated spectators often view fencing with raised eyebrows, there is a lot more going on than what meets the eye. If ever you are passing through the ACC and have the chance to see a fencing meet, look at it not as an oddity, but as individual miniature battles of honor and pride.



Michael Sullivan is the defending NCAA champion in the sabre. This junior Arts and Letters student hails from Peabody, Massachusetts.

People At ND

His official title is Professor Emeritus of Aerospace Engineering. Some prefer to call him a computer consultant. In actuality, **Robert "Ike" Eikenberry** spends nearly 14 hours a day in the computer lab of the Engineering Building compiling programs and helping students with assignments.

Eikenberry received his undergraduate degree in physics from Warthmore College in Pennsylvania and his graduate degree in aerospace engineering from the University of Michigan. In 1938, he began teaching at Notre Dame in the aerospace engineering department. In the early days, he was not involved with computers because "they didn't have computers back then." He began working with computers in 1958. "The University didn't have its own computer then, but faculty members could use one at Bendix," Eikenberry says. "I really liked the work. The University got its own computer in 1959; I've done a lot of work with the program here from the start."

In the winter of 1969-70, Eikenberry developed the University's own FORTRAN compiler, NDFOR. "In the fall of '68, we got a new minicomputer in the Engineering Building," he recalled. "The standard compiler was just too slow and couldn't handle the student load. I started to write something else and came up with the NDFOR compiler, which was much faster."

Eikenberry's job is different from most in that he works from noon until 2:00 a.m. "Projects like writing a compiler take a lot of time," he explains. "The only time available is late at night when all of the students are gone. The lab is usually very busy until 11 p.m. In the typical day, we run about 500 programs through here."

Eikenberry has been semi-retired for three years now. Although he is considered a part-time employee by the University, he spends the greater portion of his days here. "I really enjoy my work," Eikenberry concludes, "I'm a bachelor, and I don't know what I'd do if I didn't have something useful like this to do."

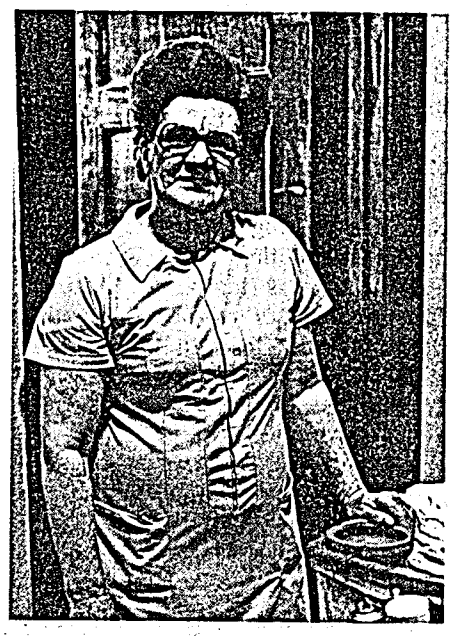
"I'm very proud of all the fellows in Dillon Hall," boasted **Helen Meszaros,** Dillon Hall's head housemaid. "To me, they're just like my own."

Meszaros recently celebrated her twenty-seventh anniversary as a Notre Dame employee. She spent twenty of those years with the laundry services, in "just about every position." In the fall of 1971, she became the head housemaid in Dillon Hall. Meszaros prefers the housekeeping role because she "loves being closer to the students."

Meszaros is very serious about her work. "If I see that something needs to be done, I make a point to make it right. Students live in Dillon. It is our job to make this their home."

The job is not a thankless one, however. In the past, Dillon residents have remembered Meszaros with cards, money, flowers, and plants. "At graduation time three years ago, one senior's mother sent me a handkerchief," the head housemaid reminisced. "She said she wanted to thank me for looking after her son for four years."

At times, students have asked Meszaros what they should give her. "I tell them that the biggest gift they could give me would be for me to look in the book on graduation day and see that they have graduated with honors."



Meszaros has seen many former Dillonites achieve their undergraduate goals. "Some are doctors and lawyers now, and one," she added, beaming, "one is a mayor in a little town in New York."

Meszaros occasionally hears from former Dillon residents. Some send cards and letters, and others visit when they return for football games and alumni reunions. "When they leave, I always ask them to send a letter to let me know what they're doing," she said. "I also tell them that if they ever come back to Notre Dame and need a place to stay, they can always stay with me in South Bend."

The South Bend native has always had a strong association with Notre Dame, "When we were kids, we used to come out on Sunday afternoons just to walk around the campus," she remembered.

Meszaros will leave Notre Dame at the end of the year. "I'll be turning 65, so this is my last year here," she said, suddenly quieter. "After twenty-seven years, it will be very sad to leave."

—by Peggy McGuire

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