

SCHOLASTIC

November 1984



i.e.

Is uniformity (of opinion) attainable? Millions of innocent men, women, and children since the introduction of Christianity have been burnt, tortured, fined, imprisoned; yet we have not advanced one inch towards uniformity. What has been the effect of coercion? To make one half the world fools, and the other half hypocrites.

Thomas Jefferson

Fool or hypocrite. Some choice. The smoke had barely cleared from the guns of religious revolution in Europe when Jefferson, architect of independence and enlightened deist, angrily penned his views against an official religion of the state for the new United States. The sharp lines of demarcation were drawn in constitutional ink: church separate from state. Now faith, much like the casting of an electoral ballot would be a free act. No fools, no hypocrites, no name calling.

Two centuries later, the ink lines have smeared, with the clear distinction between church and state smudged across the pages of our newspapers. Vats of ink and emotion have been poured over this issue, baptizing it in the name of political rhetoric with the dubious title, "Religion vs. Politics."

Now, religion is a mode of belief and politics is a mode of public policy, yet the two should never stand in opposing corners of the media boxing ring, ready to spar for constitutional priority. We are certainly less than patriotic if we cheer as a spectator citizenry for a sensational knockout bout between two liberties so essential to our democratic lungs that yearn (as the statue in New York harbor reminds us) to breathe free.

Here at Notre Dame, where religion rides with reason in the charter of the University, in the classroom discussions, or in the lunchtime editorials, many of us know firsthand about the dangerous



torches political and religious zealots alike may carry into the arena of cool-headed, clear debate. They threaten to coerce when they cannot persuade. Opinion burns easily while truth waits patiently for the flames to die down.

Here at Notre Dame, where theology and government are separate departments but not separate discussions, Cuomo came to challenge Catholics and other citizens to examine carefully their political choices. To cast moral decisions into the political circus ring where they may be paraded in legislative packets before an entertained electorate makes a priest out of a president, and a heretic out of a political dissenter. This would be both foolish and hypocritical.

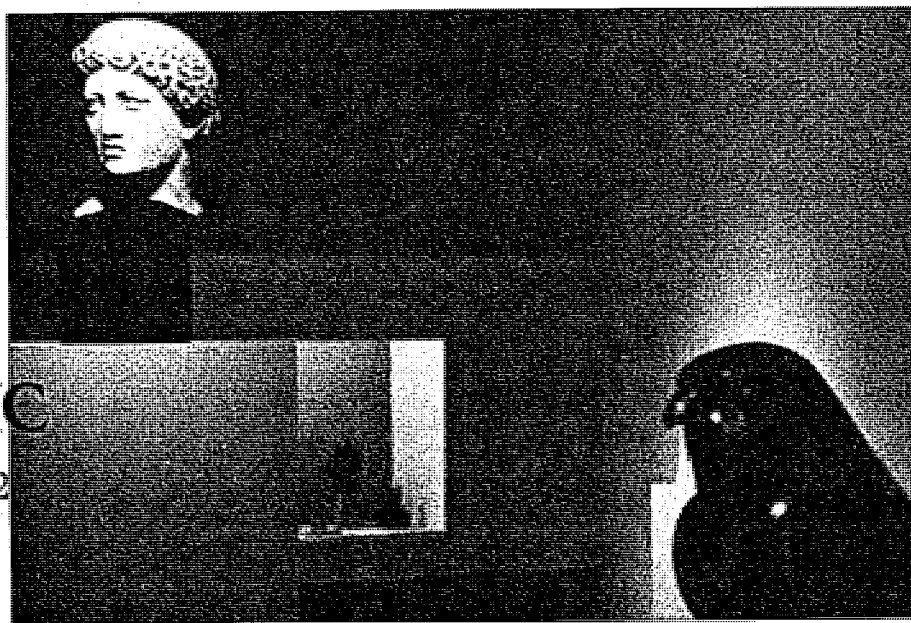
Yet, here at Notre Dame, where the President of the University heads governmental commissions, the model citizen is said to be a thoroughly moral citizen. Perhaps religion and politics meet on a deeper level than partisan politics. The liberties we thought were separate like our church and our state may well entwine with each other at their roots, encircling sacred stone of the Constitution, human life.

A handwritten signature in cursive script that reads "Kathleen W. McGarvey".

KATHLEEN W. MCGARVEY
EDITOR-IN-CHIEF

SCHOLASTIC

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CONTRIBUTORS



Mary Ellen Arn is a senior Finance major from Pittsburgh, Pennsylvania. She is the General Manager for *Scholastic*.



Kathleen Doyle is a senior English major from Harrisburg, Pennsylvania. She is one of *Scholastic's* copy editors as well as a frequent contributor.



Anne Karnatz is a junior English major at Saint Mary's. She is from Bay Village, Ohio. This is her first contribution to *Scholastic*.



George Maney is a senior Program of Liberal Studies major from Tulsa, Oklahoma. This is his first contribution to *Scholastic*.



Karen McCloskey is a senior in the Program of Liberal Studies from Rochester, New York. This is her first contribution to *Scholastic*.



Cindy Raukhorst is a sophomore economics major from Naperville, Illinois. This is her first contribution to *Scholastic*.



Barbara Stevens is a senior American Studies-English major from Pitman, New Jersey. She is a frequent contributor to *Scholastic*.



Fred Zimmerman is a senior Economics major from Minnetonka, Minnesota. Fred is the Executive Content Editor for *Scholastic*.

Dave Finn is a junior PPE Program - Government major from Dallas, Texas. This is his first contribution to *Scholastic*.

Sam Moore is a junior Philosophy major from Glenwood, Illinois. This is his first contribution to *Scholastic*.

Ron Mileti is a sophomore English-ALPA major from Rocky River, Ohio. This is his first contribution to *Scholastic*.

Mike Kennelly is a senior English Major. This is his first contribution to *Scholastic*.

Lissa Astilla is a freshman from New Orleans, Louisiana. This is her first contribution to *Scholastic*.

Photo Credits:

William Clifford, Inside Front Cover, 42

Pete Wowkowych, 2, 15, 16, 27, 28, 32, 33

Theodore Mariani, 1, 25, 28, 30, 31, 32, 33, 36, 37, 40, 41

Bruce Harlan, 10, 12

AP, 8

Scholastic Archives, 12, 35, 36

Illustrations:

Jean O'Bryan, 18, 19, 20

Cindy Jett, 22, 23

Darryl Daniels 30, 31, 44

Kathleen Kiefer, Cover

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Masterful Style



In the Spirit of the Renaissance

The Renaissance Man
knew a spiritual ideal. He cultivated artistic
ken, a questioning, discerning intellect, and an understanding of his
place in the universe. Mind was for him an end in itself.



A mural depicting the virtues of the Sandinista cause. The sentence on the newspaper means, "The crusade marches on."

STRUGGLE

by Chris Patnaude

Opposing views of the Nicaraguan experience offer fresh insight into a troubled country.

The acronym of the Frente Sandinista de Liberación Nacional, FSLN, looms over the capital city of Managua. ►



On July 19, 1979, the Sandinistas liberated the Nicaraguan people from over forty years of despotic rule by the Somoza dynasty. This day marked the end of the terror and the hunger with which Somoza ruled, and the beginning of hope for justice in a country long deprived of it. As Tomas Borge and the Frente Sandinista de Liberacion Nacional marched into Managua, the Nicaraguan people must have felt as though a long nightmare was finally ending.

It was a nightmare which began in 1926 when U.S. Marines invaded Nicaragua as part of the U.S. "big-stick" diplomacy. A year later, peasant leader Augusto Cesar Sandino began a guerilla war against the invading marines. That war ended in 1933 when the Marines pulled out and handed their power over to Anastasio Somoza Garcia and his American-trained National Guard. Somoza invited Sandino to peace talks in 1934, and on February 21, Somoza had his National Guard assassinate Sandino while leaving one of these talks.

After the assassination of Sandino and the destruction of his peasant army, the Somoza family ruled Nicaragua as a private estate. They took over many of the country's basic industries. They gained control of 30 per cent of

Nicaragua's arable land. Vaccines donated by other countries to fight polio were seized and sold on the black market. The people were left to starve as Somoza and other members of the elite exported needed crops for personal profit. Meanwhile, the National Guard suppressed the people and earned the reputation of being the cruelest police in Latin America.

Then, in 1961, Carlos Fonseca Amador, Tomas Borge Martinez and Silvia Mayorga, formed the Frente Sandinista de Liberacion Nacional—the F. S. L. N.—to destroy the American-backed Somoza regime, and begin a social revolution to eliminate Nicaragua's backwardness. After almost twenty years of hard fighting, the Sandinistas achieved their first objective in 1979, as Tomas Borge led the F.S.L.N. into Managua shouting, "Sandino has been reborn!"

The Sandinista's social revolution is over five years old now. Curious to learn how the Sandinista government is affecting the lives of the Nicaraguan people, I interviewed Notre Dame student Peter Carter who spent last semester studying and traveling through Latin America. I also talked with a Nicaraguan woman—whose name is not used here to protect her father and family.

Carter was very enthusiastic about the advancements made by the Sandinistas. Carter believes that the Sandinistas "have a sincere desire to fulfill the basic needs of the people in the society."

"For example," says Carter, "when

they began fighting again because they were trained to do nothing else. So, the Sandinistas recaptured the National Guard and placed them in rehabilitation camps where they were taught to farm. I visited one, and it was the most civilized prison I had ever seen. The prisoners were allowed to go into town to buy supplies, and once a month they could visit their families for the weekend."

"All the people want is to be left alone to build their country. Peasants are learning to read, they are getting better health care, and their diet has greatly improved. When I was down there, people kept asking me to tell my government that they just wanted to be left alone. The people I met were afraid that the U.S. economic blockades and the U.S.-funded counterrevolutionaries could destroy the progress of the revolution."

"The people are preparing for war. It's strange, as an American, to watch the Nicaraguan people build bomb shelters to defend against our bombs. U.S. involvement in Nicaragua is wrong. Even the international court has come out against it. So far, the Sandinistas have held out against the pressures the U.S. is applying, but I am afraid that eventually they will be forced to turn toward the Soviets. I don't think they have turned toward the Soviets yet, although I can't tell you for sure. All I know are the impressions I got after ten days of travel, and what I learned from my own study of the situation."

FOR JUSTICE



Somoza ruled, many people died of polio because he would take the vaccine and sell it on the black market. Today polio is virtually eliminated, because the Sandinistas administer the vaccine."

"The Sandinistas are also interested in educating the people about health care. During the Somoza regime, diarrhea was a major cause of death among poor Nicaraguans, because they didn't know that you have to drink water to avoid dying of dehydration. The Sandinistas launched an education campaign to teach the poor how to take care of themselves, and now diarrhea is no longer a major cause of death."

Carter was also impressed with the Sandinistas' concern for human rights. "Immediately after the revolution," says Carter, "the Sandinistas let many of the Somoza National Guards go free, but

"All the people want is to be left alone to build their country."

No one denies that the poor's standard of living has been greatly improved by the Sandinistas. There are still, however, questions about the Sandinistas' true motives. The Nicaraguan woman I interviewed is afraid that the Sandinistas may be organizing their own dynasty.

"You can't use my name, because my father would be in danger, but if anyone wants to talk to me privately, I will. I'm not afraid of that."



A farmer in Nicaragua: what next for an impoverished people?

"I was for the Sandinistas when Somoza was in power. Somoza was a bad man, and almost anyone would be an improvement over him. But I am disappointed in the Sandinistas because they are not living up to their promises.

"We had all thought that the Sandinistas were going to be a transitional government. There are elections coming up and the Sandinistas have openly stated that they don't want anyone running against them. Is this right? What are the Sandinistas afraid of?

"I am not against socialism, but if there is going to be socialism, no one

"The Sandinistas are not living up to their promises."

should be excluded. Yet, the government is gradually raising itself above the people. Recently, they spent several million cordobas to buy new cars from Russia so that the government people could get to work. Why didn't they buy buses so that everyone could get to work?

"Although the Sandinistas have improved the hunger problem in

Nicaragua, there are still a great many people who starve to death because they sell our basic dietary foods to Russia. For what? Guns?

"In fact the Sandinistas are very closely allied with Russia and Cuba. Russians and Cubans teach in our schools and are involved in the government. Speaking of education, the Sandinistas have closed private schools to centralize education. Why won't they let a person go to school wherever he wants to go to school? The Sandinistas want to be able to brainwash the people. They control the schools and spend tremendous amounts of money on propaganda. Every street has a monument dedicated to some fallen Sandanista. The government has recently spent an enormous amount of money to build huge weatherproof letters which spell F.S.L.N. How can they do this when people are starving? They could have used that money to buy seeds, so that the peasants could grow food on the land the new government has given them, or to buy medicine.

"Some people praise the Sandinistas for their work for human rights. Most of what people have seen is just propaganda. There are a few places the Sandinistas keep to show visitors, but

"People are afraid for their lives and won't talk. People who have talked have disappeared."



Determination shows on the faces of the Nicaraguan people.

these places are the exceptions. I know of many human rights violations. There have been massacres I know of, but can't tell you about, because I have no way to back myself up. People are afraid for their lives and won't talk. People who have talked have disappeared.

"It's not the little people I'm afraid of, I fought with them against Somoza. It's the big people. When you see Tomas Borge driving around in his limousine which is followed by a fleet of military cars, you begin to understand what is happening. The government is becoming an elite class. The people who work for the government are the only ones who can buy absolutely anything they want, because they are the only people who can still get U.S. dollars. The government has many such special privileges. Do you know where Tomas Borge lives? On one of Somoza's former estates.

"Peasants are learning to read, they are getting better health care, and their diet has greatly improved."

"In five more years, I'm afraid that we may end up with the same thing we had under Somoza, except with a different name. If you ask, 'if this is true why don't you fight?' My answer is we can't. We had to put up with Somoza for forty years, because he had the guns. Now the Sandinistas have the guns. I do fight though. In my own way.

"To fight we need help, because the Sandinistas are supported by the Russians. The Russians and Cubans are all over Nicaragua. Also, many government officials travel regularly to Russia. I would rather our government be backed by the U.S. than Russia, if it is going to be backed by anyone at all, because at least we know what goes on in the U.S. No one knows what goes on in Russia.

"I respect the Americans who have taken an interest in Nicaragua, because they care. But I live there. I know the people, and they tell me things they could never tell a stranger.

Looking at the social revolution in Nicaragua, one is faced with two dramatically different accounts of the justice, Sandinista-style. Peter Carter's view, which is supported by many who have studied and worked in Nicaragua, applauds the tremendous progress the Sandinistas have made toward raising the

standard of living for the poor in Nicaragua. Those who support the Sandinista regime see the present problems of militarization, concentration of power in the government, and centralized education simply as consequences of the revolution.

Yet voices of citizens like the woman interviewed here tell a different tale about the Sandinistas and the future of Nicaragua under their regime. This woman speaks of crimes the government has committed against her people, and propaganda campaigns that portray the Sandinistas a beneficent and popular

government. She has seen the people in the government raise themselves above the rest. She recognizes the improvements the Sandinistas have made, but worries that their increasing involvement with the Soviet government and their emerging elitism depict frightening scenarios of Nicaraguan socialism. As the Sandinistas gain control of the country, she is afraid the Nicaraguan revolution may follow the course of the Cuban revolution. This woman says she risks her life to talk about the injustices committed against Nicaraguans. She fights her fear and feels patriotic. ■

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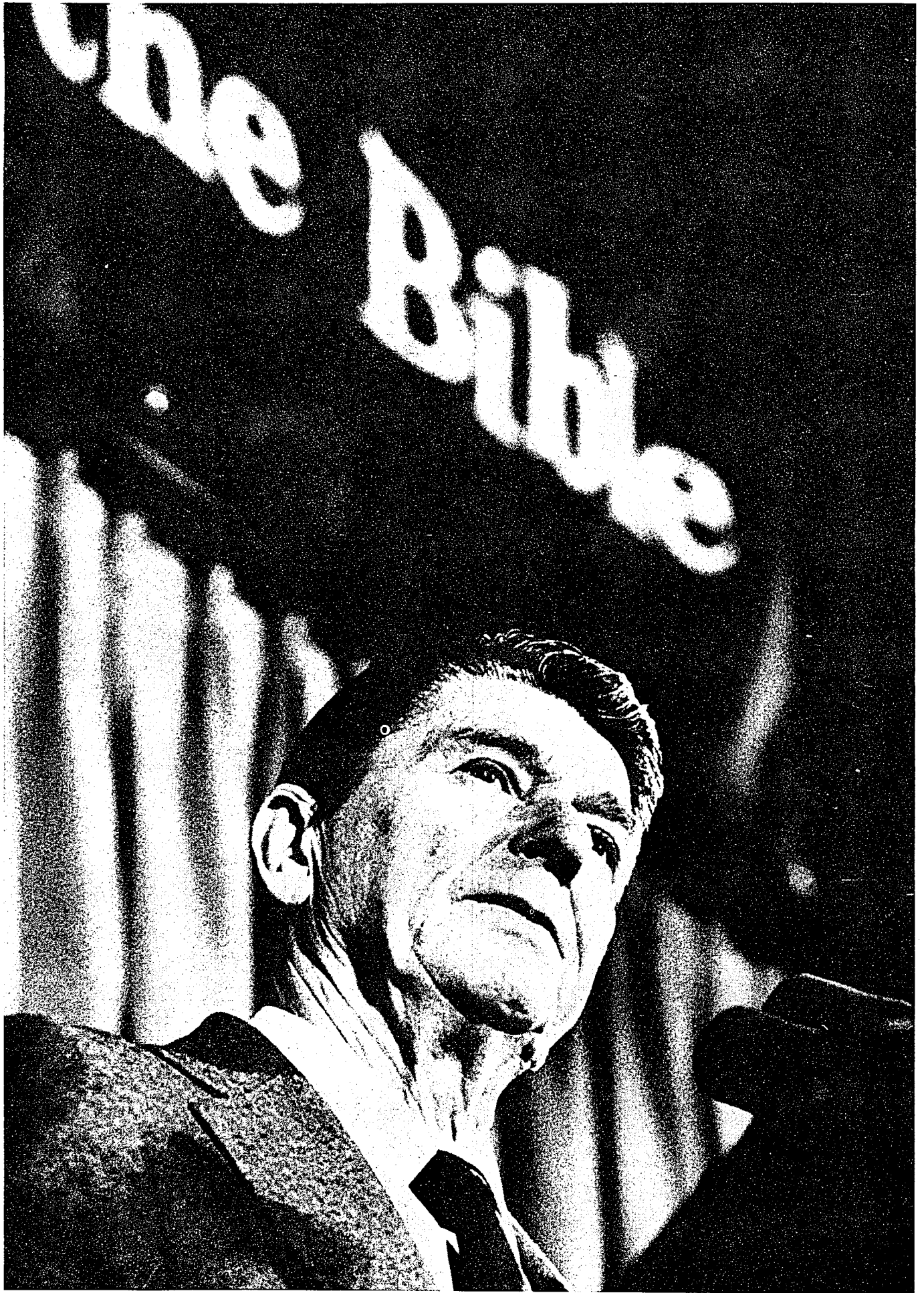
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AMERICA

at the Crossroads:

Accommodating Religion and Democracy

In a sense, it's a question of loyalty that Father McBrien has asked me here today to discuss. Specifically, must politics and religion in America divide our loyalties? Does the "separation between church and state" imply separation between religion and politics? Between morality and government? Are these different propositions? Even more specifically, what is the relationship of my Catholicism to my politics? Where does one end and the other begin? Or are the two divided at all? And if they're not, should they be? (New York Governor Mario M. Cuomo, "Religious Belief and Public Morality: A Catholic Governor's Perspective," delivered to the Department of Theology at the University of Notre Dame, 13 September 1984)

When Governor Cuomo traveled to the Notre Dame campus this September, his visit was heralded as an opportunity to inject order into the heated pro-life/pro-choice controversy. The news media, already scrutinizing the issue of religion and politics in this election year, focused its attention on the Governor, hoping to gather more fuel for an already fiery debate. What the Governor delivered was a carefully prepared examination of the propriety of the influence of a politician's spiritual beliefs on his secular role.

Governor Cuomo addressed his remarks specifically to the area of the public debate on the morality of abortion, but the intent of his remarks was not limited to that issue. Apart from its own very serious implications, the abortion issue is important because it forces us to focus on a larger, more pervasive issue. The controversy compels us to realize our uncertainty about the status of religion in the political sphere.

In a rebuttal to Cuomo's presentation,

by Karen McCloskey

Congressman Henry Hyde (R., Ill.) addressed students at the Notre Dame Law School. He discussed the seriousness of the religion and politics dilemma in light of current media attention.

For I believe that we are now in a time of great testing, a time of arguments down to the first principles. Whether the mass media's interest in the church/state debate withers over the next weeks and months, the debate itself will not go away. The questions it raises are too fundamental, and the choices among possible answers too important to the future of the American experiment, for this discussion to be resolved easily or quickly.

(Congressman Henry J. Hyde, "Keeping God in the Closet: Some Thoughts on the Exorcism of Religious Values from Public Life," presented by The Thomas J. White Center on Law and Government of the Notre Dame Law School, 24 September 1984)

The question of the activity of organized religions in state affairs transcends the current media blitz. Should we allow our religious values to influence our legislation? At what point is

the wall between church and state breached by religious activists? When do politicians decide to shed their religious and moral training for dispassionate legislating—and is that possible? The answers to these questions will have far-reaching consequences for the American political system.

Faced, then, with making decisions on an ambiguous church/state dilemma, we should examine the nature of religion in the American way of life. One perspective that merits examination deals with the historical progression of religious values in the American experience.

The origins of the United States are rooted in religion. Among the earliest Europeans to inhabit North American shores were the Puritans led by Englishman John Winthrop. Winthrop and his compatriots undertook their voyage to the New World precisely for reasons of religious freedom. They fled the persecution of Anglican authorities and sought to establish a separate church and state in New England.

The birth of the American republic offers an excellent point at which to examine two closely related aspects of the historical progression. Religion can influence the formation of government in both legislative and popular contexts.

While religious influence on legislation and religious influence on the populace are not mutually exclusive, they deserve individual attention.

In legislative terms, the issue of the separation of church and state was ad-

ressed even before the ratification of the U.S. Constitution. On December 5, 1785, the Act for Establishing Religious Freedom was enacted in the state of Virginia. Authored by Thomas Jefferson, this Act guaranteed the free exercise of religious preference and protected citizens from unfair impositions by other sects. Jefferson, attacked as an atheist by critics, was a strong believer in church/state separation.

Later, the First Amendment to the Constitution guaranteed the freedom of religious preference to all United States citizens. But not all legislators shared Jefferson's zeal for religious freedom. As late as 1852, the state of New Hampshire had a test act to prevent Roman Catholics from holding office.

Legislation in the early twentieth century was affected by nineteenth-century religious pressures. The Prohibition Amendment was ratified to the Constitution in the 1920's. The idea originated, however, with organized religious activities of some fifty years before.

Legislation proposed by nonreligious and antireligious groups has come under intense scrutiny in the second half of this century. Church-based organizations are lobbying for changes to current laws. The controversy surrounding the existence of voluntary prayer in public schools is a prime example of the conflict between religious and secular interests. Some organized religious groups have advocated reinstatement of religious tests for judges in the nation's court system.

The abortion controversy epitomizes the church/state problem. It represents not only the influence of religious and secular interests in legislation but also of the effects of popular movements that are sponsored or encouraged by organized religions. The abortion controversy combines the legislative and popular traditions of religion in America.

These popular movements are common to United States history. Throughout the nineteenth century, there were waves of groups which sought to impose their private religious beliefs on the rest of the populace. Most of these groups directed their attacks against another religious organization, ethnic group, or societal condition.

One particular movement which bears examining is the Populist movement of the latter quarter of the century.

In the late 1830's and 1840's, there was an awakening of religious identities in the nation. Rivalries and conflict arose among sects of religions. By the 1870's a strong Fundamentalist movement was building in the nation. Named the Populist Movement, this crusade found its support in the rural South and West of the United States.

Essentially, the Populist movement was a rural revolt against what its sup-

"Here we are with Ronald Reagan and Jerry Falwell who urge us again to see politics as a means of enforcing religion."

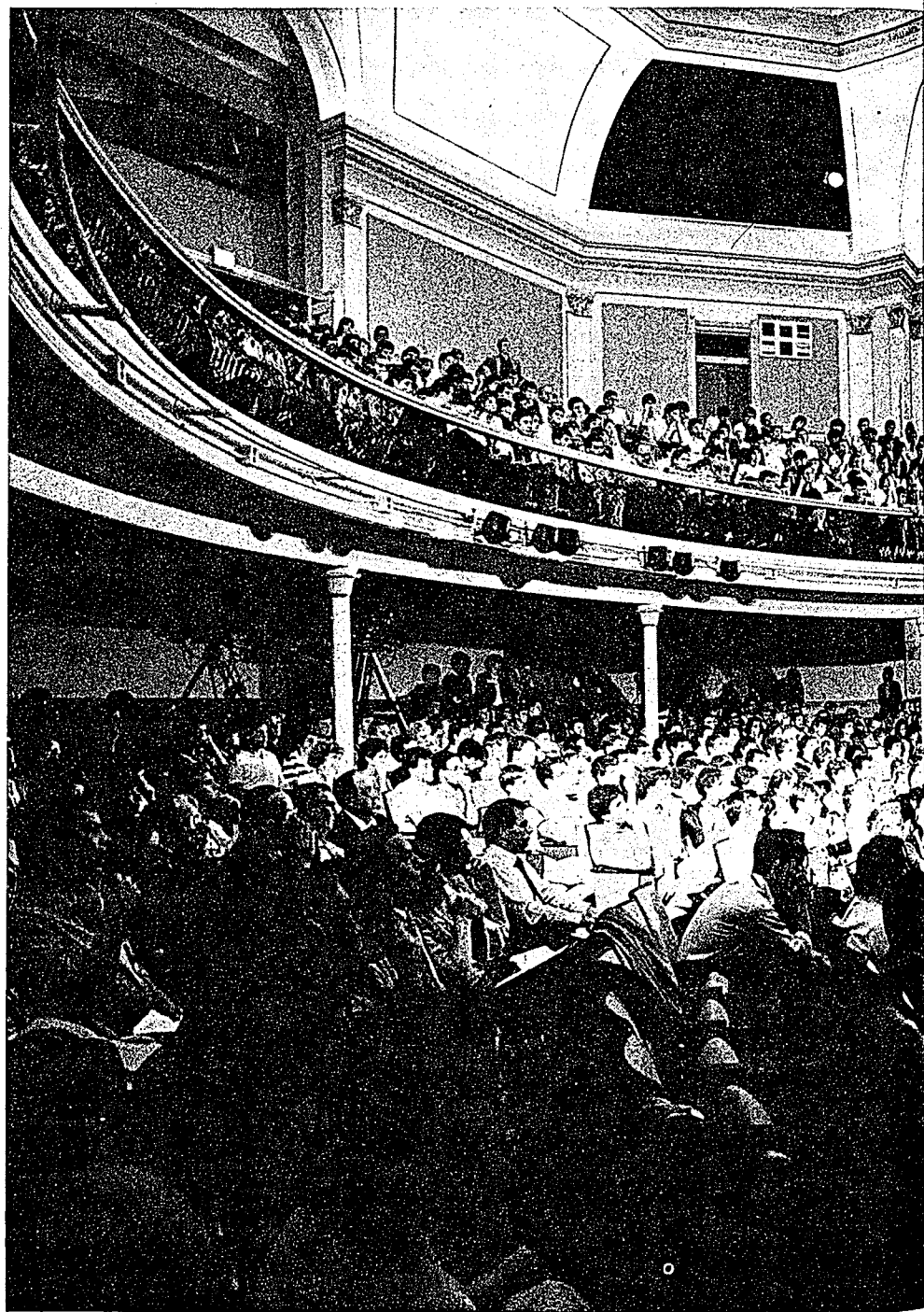
porters perceived to be domination by the Eastern part of the nation. Populism attacked the bankers and big cities of the East.

In this movement, farmers found the embodiment of their economic claims

and passions molded with symbols and visions of their religious life. Leaders of the movement expressed fundamentalist visions in effusive biblical language.

The strong religious overtones of the Populist rhetoric appealed to Protestants but found little support among non-Protestants.

Therefore Populism never had a solid following outside of its regional strongholds. In 1896, the Populists directed their efforts toward the national level of government. Endorsed by the Democratic Party with William Jennings Bryan as its candidate, Populism confronted the "evil" of the East and failed miserably. William McKinley and the Republicans won the election while the



Democrats suffered serious setbacks as a national party.

After the defeat of Populism, religious fervor as a political force became less apparent in American life. The twentieth century saw an increase in secularism as the focus of legislation and public opinion shifted in the direction of the absolute separation of Church and State.

The presidential candidacies of Al Smith and John Kennedy fortified this secularization. These men, both Roman Catholics, were attacked savagely by anti-Catholic forces. In order to defend themselves from charges of coercion with the Vatican, both men insisted on the separation of the church from the state and of the political identity from the

"If the line between protection and prescription is crossed, American democracy may be severely damaged."

religious identity. In answer to detractors, Smith wrote that no power in the institutions of the Catholic Church would induce him to violate the operations of the Constitution or the enforcement of the law of the land. Speaking before a meeting of the Greater Houston Ministerial Association, Kennedy said:

I believe in an America where the separation of church and state is absolute—where no Catholic prelate would tell the President (should he be Catholic) how to act and no Protestant minister would tell his parishioners for whom to vote—where no church or church school is granted any public funds or political preference—and where no man is denied public office merely because his religion differs from the President who might appoint him or the people who might elect him.

(Sen. John F. Kennedy, Meeting with the Greater Houston Ministerial Association, 12 September 1960)

In response to the overriding secularism of this century, the "New Right" movement has emerged and become a viable political force. This movement is composed of three major groups: Protestants Fundamentalists; Catholics influenced by the Right-to-Life movement and who find favor in pre-Vatican II religious traditions; and Libertarian Conservatives in favor of limiting government intervention in private affairs.

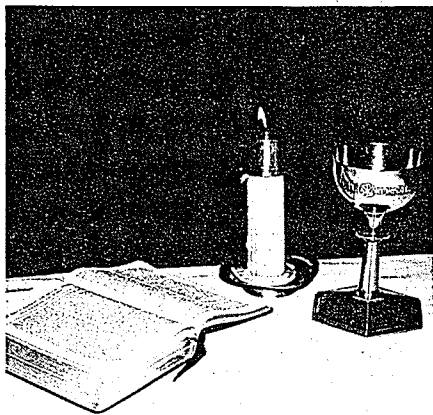
The connections between the current New Right and the late nineteenth-century Populist movement are striking. Both movements employ the language and literary persuasiveness of the Bible. Both movements are the embodiment of conservative reaction against a perceived threat; in the case of the Populists it was a reaction against the Eastern cities, for the New Right it is a reaction against a perceived loss of moral values in the society, an attempt to repair the torn moral fabric of the nation. It is this moral fabric which is at the center of the current political debates. The popular force of religious influence is merging with the legislative force in the cross fire of debate surrounding the church/state relationship.

It is clear that organized religion has played a role in influencing both legislation and popular action throughout American history. But legislation is often tied directly to popular action. The media attention given to religious issues in the current election year has brought to light the American preoccupation with the church in the political sphere.

Government professor Peri Arnold said in an interview recently that for most of the twentieth century, through the presidencies of the Roosevelts, and John Kennedy, as well as in the time of Al Smith's candidacy, religion was denied a role in in public policy. But of the current situation he says, "Here we are with Ronald Reagan and Jerry Falwell who urge us again to see politics as a means for enforcing religion."

It is apparent that American society is undergoing a period of reevaluation and of introspection. The actions both legislative and popular which result from this introspection will no doubt have con-





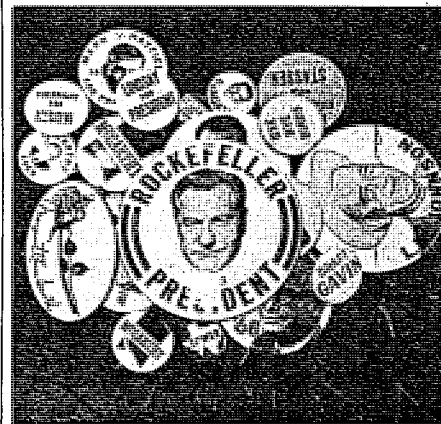
sequences which will be felt into the next century. Party politics, freedom of personal religious expression, and, ultimately, the shape of American democracy hinge on the decisions being made now.

Just as the Populist failure spelled out devastating loss for the Democratic Party in 1896, so now the Republican Party must meet a monumental management challenge. The three groups in the New Right coalition are essentially at odds with one another. The Republican Party must maintain the interest of the Libertarians through economic incentive while catering to the religious demands of the Protestants and Catholics who, in many instances will be at odds with one another. It will be no easy task to main-



tain the support of all three groups. But, if the party wishes to be successful, it must work to keep the coalition and its base of support cohesive.

The amount of legislation which is enacted as a result of the Church/State debate will very likely form the boundaries of personal religious expression in the country. Those who would prescribe and legalize proper religious actions for their compatriots are at odds with citizens who would guarantee extensive personal freedom in the matter. This issue is at the heart of the current controversies surrounding abortion, school prayer, and religious tests for judges. If the fine line between protection and prescription is crossed, American



democracy could be severely damaged.

In an interview on the subject of the Church/State controversy, former Governor of Ohio, John K. Gilligan, O'Malley Professor of Law at the Notre Dame Law School, drew parallels between the tendencies of contemporary Fundamentalists and the actions of some public figures in the 1950's. "It's been a while in our history since religious norms have been (the focal point). In my day, when I was first getting into politics in the fifties and sixties, the term used was 'McCarthyism.' Then it was 'Americanism.' If you share my views you're a red, white, and blue guy. If you don't, then you're a crypto-Communist and so on and so (Continued on page 34).

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The Bishops of the American Catholic Church have once again heard the call to remind their flock of the significance of the faith in the secular world. Having made a holy nuisance of themselves on the nuclear issue with the publication of their *Challenge to Peace* Pastoral Letter in 1982, the Bishops will meet this week in Washington, D.C., to discuss the first draft of a far more pervasive Letter—this one on the U.S. economy. The Letter, which is entitled *Catholic Social Teaching and the U.S. Economy*, was drafted by a committee of five Bishops led by Archbishop Rembert Weakland, O.S.B. of Milwaukee, Wisconsin. The

Specifically, the Bishops will address themselves to four issues of some economic and social significance: (1) the responsibilities of the United States to the poorer nations of the world; (2) providing a minimum humane existence for the poor and disadvantaged; (3) unemployment; and (4) economic planning.

The hierarchy of the Catholic Church has always commented upon the social responsibilities of the individual Christian, and here the Bishop's Letter will primarily summarize, emphasize, and clarify. Sadly, this portion of the document seems already to have been eclipsed

available, as well as an analysis by a theologian of the moral dimension of each of the topics. The names of those who delivered the papers testify to the sincerity of the Bishops' desire to thoroughly understand every consideration of the economic and spiritual issues at stake: economists as diverse as Gar Alperovitz on the left and Michael Novak on the right presented their views, as well as acclaimed thinkers in theology such as Jesuit David Hollenbach and Ernest Bartell, C.S.C.

The fifteen papers presented at the Notre Dame conference are collected in a book edited by John Houck and Oliver

CAPITALISM

with a Human Face

by Fred Zimmerman

committee also includes Bishop George Speltz of St. Cloud, Minnesota; Archbishop Thomas Donnellan of Atlanta, Georgia; Bishop William Weigand of Salt Lake City, Utah; and Auxiliary Bishop Peter Rosazza of Hartford, Connecticut. It was Bishop Rosazza who first proposed the idea in November of 1980 at the annual Conference of Catholic Bishops in Washington.

Two factors influenced the Bishops' decision to accept Rosazza's proposal. First, the Conference had just heard and approved a Pastoral Letter evaluating from a Catholic perspective the world view offered by Marxist Communism.

by impatiently argumentative criticisms leveled against the temporal second half of the Letter.

While the Bishops can speak with some authority on issues of faith, they recognize that when considering specific policy options their voice is but one—albeit an influential and perhaps unique one—among many, and that indeed they are perhaps less well trained to interpret policy options of the U.S. economy than those secular economists who have already supplied a lifetime of reading material for the interested and disinterested alike.

With this in mind, two Notre Dame

Williams, C.S.C., entitled *Catholic Social Teaching and the U.S. Economy: Working Papers for a Bishops' Pastoral*. (The book has just been published, and is now available at the Notre Dame bookstore.)

Following the conference, the Bishops solicited written comment from the public. This comment, together with the fifteen papers presented at the conference, was thoroughly digested by the five-member committee before the final draft was written. The conference and the written input of the public ought to answer most criticisms that the Bishops are not sufficiently versed in the

Adam Smith Gets a Slap on the Invisible Hand

Second, and more significantly, though perhaps not as immediate at that time, the Bishops wanted to fulfill their role as (this from canon law) "authentic teachers and instructors of the faith for the faithful entrusted to their care."

Because it was the Bishops' intent to produce a teaching document of genuine moral import, it was decided that the Letter should elucidate and clarify Catholic social teaching in a spiritual construct first, and then demonstrate how this teaching might be applied in economic issues of present debate.

management professors, John Houck and Oliver Williams, C.S.C., provided the opportunity for a public forum of the issues to be addressed in the Letter. Their efforts resulted in a three-day conference held at Notre Dame last December, and attended by over 250 religious and lay people representing a wide spectrum of views. Scholars in the fields of economics, public policy, and theology were invited to present their views on each of the four topics, and the fifteen papers which were presented were calculated to give the Bishops a balanced view of the options

economics of the issues to write a definitive statement.

Accusations of meddling do persist, however. Two sources in particular resent the intrusion of the Bishops into decisions of the economy. Conservatives fear that the Bishops will produce a document at best somewhat similar to the 1984 Democratic platform, and at worst, a second *Communist Manifesto*. Others decry what they see as the needless and even dangerous secularization of the Church's teaching.

The business press expressed its

displeasure with the Bishops early and often. *Business Week*, for example, suggested that the Pastoral would "warm the hearts of Democratic politicians—unless it goes too far . . ." and *FORTUNE* claimed that the Bishops would gravitate toward socialism because it "gives them a role to play, while capitalism . . . leaves them out in the cold." In fact this is not the case. Quite apart from the fact that it is Marxism, in its insistence upon an atheistic state, which leaves the Church out in the cold, the Bishops will keep a wide berth from any form of collectivism. In order for the individual to have any meaningful spiritual growth, he must willfully and consciously choose the way of Christ, and in no sense does the Church endorse a view of Man which says that he can be molded by the social structure of the society in which he lives. The Bishops can be counted on to adhere to the principle of subsidiarity advanced by Pope Pius XI, which says that to assure the efficacy of the Church, family or community in matters of moral development, institutional organizations should be no larger than a breadbox. In the introduction to his book, Fr. Williams makes it quite clear that, "Catholic Social Thought is ever vigilant against collectivist tendencies which tend to obliterate mediating structures [such as family, Church and community]." Any recom-

mendations in the Pastoral Letter of extended planning on the part of the government will be limited and heavily qualified.

There are, though, vocal opponents of the Bishop's Pastoral who, regardless of their political views, criticize the Letter for distracting the faithful from more fundamental questions of religion. Secularization, even more than liberalization, is for them the chief cause

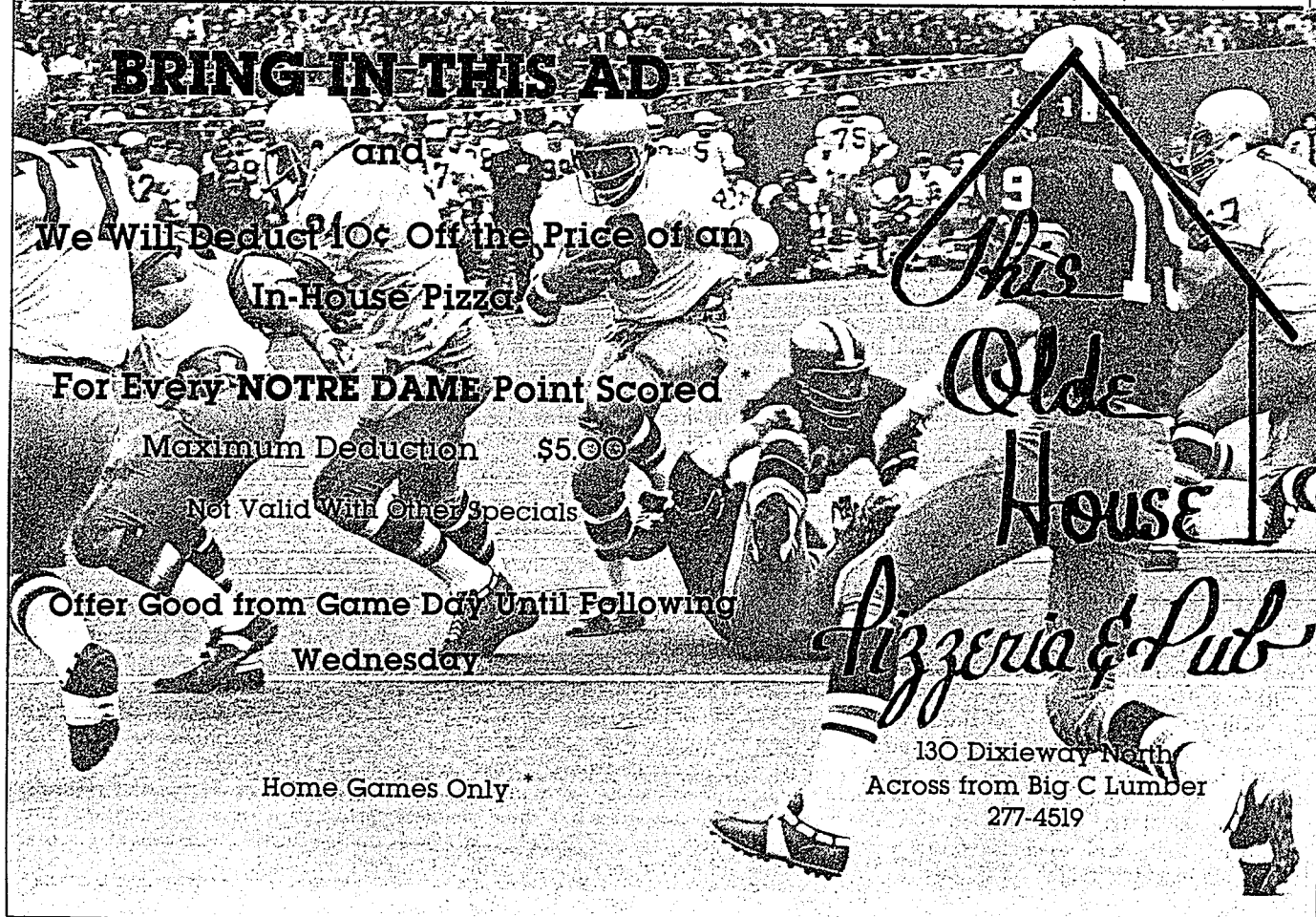
The Pastoral Letter will be a reminder to them that with power comes a responsibility to the poor and disadvantaged.

of concern. In response the Bishops would invoke the concept of the teaching role of the Church. Where 50 years ago American Catholics represented largely the working class and the poor, they now have risen to positions of power in the nation. The Pastoral Letter will be a reminder to them that with power comes a responsibility to the poor and disadvantaged. Secondly, there is no reason that political or economic action must be antithetical to spiritual enlightenment. The

two, if they are different at all, must complement each other. Fr. Williams writes, "Thus the emphasis on the spiritual is not meant to imply that the Christian can escape from the world but rather it calls for a more profound engagement with it." Finally, on a somewhat more subtle level, Fr. Williams suggests that the human response—in the form of concerted action—to God's call is itself a meditation on Christ's message." [Pope] John Paul understands the Book of Genesis to mean that the most important purpose of work is to develop the human qualities of the person," he writes.

The Bishops intend for the Pastoral Letter on the economy to be neither definitive nor final. The Letter will be debated, and comment from all quarters of the Catholic Church will be encouraged. Then the Bishops will meet again in June 1985 in Chicago where a second draft will be discussed. Again, the document will be revised, and in November of 1985, at their annual meeting in Washington, the Bishops will vote on a final version of the document. If it is accepted, the Pastoral Letter on the U.S. economy will become a teaching tool and a guide of reference for U.S. Catholics with regard to their economic role in society. However, it will never be con-

(Continued on page 34)



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ENDANGERED SPECIES:

Women in The Academic World of Notre Dame

by Cindy Rauckhorst



Dr. Josephine Ford was among the first women faculty at Notre Dame.

"I thought how unpleasant it is to be locked out; and I thought how it is worse perhaps to be locked in; and, thinking of the safety and prosperity of the one sex and of the poverty and insecurity of the other . . . one seemed alone with an inscrutable society."

From her very beginning, woman has been destined to fight for an intellectual identity equal to that of her male counterpart. Virginia Woolf, in the above quote, speaks of the desire of woman to break from her restrictive roles as child-bearer and wife, and to enter into the world of education that she may possess the freedom which education symbolizes.

Woolf's courage in speaking out for the rights of women to attain an equal education produced results, though they were somewhat slow in becoming apparent. Lady Winchelsea expressed indignation herself in the seventeenth century, exclaiming:

Alas! A woman who attempts the pen, such a presumptuous creature is esteemed, the fault can be by no virtue redeemed. They tell us we mistake our sex and way; good breeding, fashion, dancing, dressing, play, are the accomplishments we should desire; to write, or read, or think, or to enquire, would cloud our beauty and exhaust our time, and interrupt the conquests of our prime, whilst the dull manage of a servile house is held by some our utmost art and use.

The indignation of Woolf, Winchelsea, and many others after them, eventually brought changes in education and women's role in it. After much slow progress, women scholars began to "come out of the closet," and express their desire to learn and discuss. As colleges and major universities began to accept women, the progression towards academic equality between men and woman picked up in pace, and the barrier so long ago erected between women and academia has finally begun to be surmounted.

The presence of women in education continues to increase. To the modern woman, who has seen in her lifetime a great forward progression towards academic acceptance and equality, the struggles of the past have produced results. However, even in the 1980's, the barrier has yet to be completely surmounted, and the inequalities resolved. Women have achieved the right to equal



Director of Student Activities Joni Neal.

educational opportunities, but problems exist in areas that Virginia Woolf and her colleagues could not have anticipated.

One of the most important problems facing women in academics today involves the opportunities for equality on the college campus—not necessarily on the undergraduate student level, but particularly in the areas of upper-level faculty teaching and research. Across the nation, a general trend can consistently be noticed: a definite imbalance is present in the ratios of men and women on the upper levels of college teaching and research.

In 1981-82, a study conducted by the U.S. Department of Education showed that of full-time college faculty nationwide, only 26.8% were women. This figure, however, becomes more segregated when upper-level universities, including the Ivy League schools and institutions of similar notoriety, are considered separately. A 1983 report by the American Council on Education cites figures for this particular division of schools in which the imbalance in male/female faculty ratios are even greater. For example, Massachusetts Institute of Technology has a male/female faculty ratio of 1172/135, Stanford University shows a ratio of 1032/94, Vanderbilt University's ratio is 843/69,

and though Harvard gave no exact figures, their tenured faculty ratio is 496/22. A study conducted by Judith M. Gappa and Barbara S. Uehling of the American Association for Higher Education concludes that, "Research indicates that there have been and continue to be powerful constraints nationwide affecting the participation of women [in academia]; the status of women as students and employees is still not equal to that of men."

"Women faculty at Notre Dame comprise 15.2% of the total."

At Notre Dame, the problem of an imbalanced male/female faculty ratio follows the national trend. Despite its reputation as a prominent institution of higher education, the University has not been able to effectively rid itself of the problem, and is affected as keenly as any other school.

The facts speak for themselves, and help to depict a lopsided situation. In 1983-84, of the 899 total members of the Notre Dame faculty, only 137 were women, comprising 15.2% of the total. This puts Notre Dame approximately

10% behind the overall national average, but ahead of many noted universities across the country. One more important factor must also be considered in the situation at Notre Dame, however. Only ten women have reached the level of associate professor, only four the level of professor, and only seven women have attained the distinction of an academic administrator. This small percentage of women faculty, especially noticeable in the higher-level positions, is one of the more important issues which the University of Notre Dame currently confronts.

Because the problem is complex, simplistic, superficial solutions have been avoided; the University's plan of attack has had to be slow but deliberate. The establishment of the University's Academic Affirmative Action Program in 1970 signalled the start of efforts to deal with the ratio problem on the faculty level. Continuing more strongly today than ever, its goal is to promote approximate equivalence between the representation of minority persons and women on the faculty and their availability for faculty appointment. In its fourteen years of existence on the Notre Dame campus, the committee has succeeded in increasing the percentage of women to over 15%. Although the rate of progress has been somewhat slow, the facts suggest that steady progress has been made and is continuing.

Several difficulties regarding the hiring of new faculty women account for the slow progress. For instance there is a relatively small pool of women to hire from at the university faculty level. Until recently, it was not uncommon for women to end their education after high school, as a college education was considered necessary primarily for men. The number of women obtaining master's or doctorate degrees was extremely small, therefore limiting the availability of women with competitive teaching and research skills.

Even today, surprisingly small numbers of women receive higher-level degrees, and those who qualify for upper-level teaching positions are aggressively recruited, thereby reducing their availability. Father Edward Malloy, Assistant Provost, explains. "In many cases the financial rewards of private industry are more attractive to women than getting doctorate degrees." The competition to hire qualified women is a problem for many schools, and Notre Dame is no exception.

A second facet of the problem comes to light when special fields are brought into the picture. Despite hopeful beliefs to the contrary, women are still showing more trends towards study in the arts and letters majors, while the business, engineering, and natural science fields are still primarily filled with male students, ac-

cording to a U.S. Department of Education study. This tendency of undergraduate women towards certain majors is definitely influenced by the ideas of roles of women in the past. In recent years, much is being done to encourage women to enter fields that have traditionally been heavily occupied by men. The future may show that some change is being made, but presently, the availability of women in certain technical fields is extremely limited.

A third aspect of the imbalanced faculty ratio problem is somewhat unique to the University of Notre Dame. It involves the well-publicized "male domination" attitude which many have noticed at Notre Dame. Only twelve years have gone by since women were first admitted as students to the University, and some lingering opinions on the influence of women faculty at Notre Dame have been expressed by students, faculty, and alumni.

Never having taught at an all-male university until she came to Notre Dame in 1965, Dr. Josephine Ford describes Notre Dame at that time as "an all-male desert where it was assumed that if one

lem which will take time to get out of. It results from our usage of language and ideas. Ninety-nine percent of the discrimination I've experienced has been unconscious on the part of the perpetrator. Does that excuse it? No, it's culpable ignorance."

Assistant chairperson of the theology department Dr. Ellen Weaver claims her own experiences at Notre Dame have been good, yet she thinks Notre Dame has an image problem regarding the University's treatment of women. "We don't realize the message we send out—just through our language. There are women who won't even touch Notre Dame because of its reputation of being the male-chauvinist capital of the world. Women, when members of a small group, are often put on the defensive and feel threatened."

In many ways, female students and faculty have had to adjust to tradition at Notre Dame. Because both are in a definite minority, adjustments have been made to the unusual social, cultural, and academic situations which Notre Dame presents. The special mystique of the University, its traditional ideas about women, its Midwestern location and lack of proximity to a major city, and its limited social opportunities have a definite influence on the decision of many female faculty not to come to Notre

"In many cases the financial rewards of private industry are more attractive to women than getting doctorate degrees."

was a woman, she couldn't know theology." Especially in her early years at Notre Dame, Dr. Ford was aware of a feeling of opposition towards women as colleagues on the faculty level.

"It's not easy for women to get started here, to establish credibility," comments Fr. Malloy. "I don't think anyone I know is deliberately prejudiced against women. In fact, many male colleagues and administrators go out of their way to encourage them. I think it would be great to get 100 more contributing female teachers/scholars." He continues, "On the other hand, every institution is capable of prejudicial conduct. We all make mistakes. Because of the pressures present in our society, some women may even believe that they have been deliberately treated unfairly."

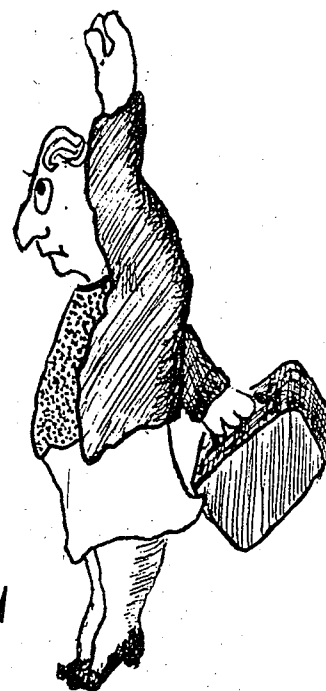
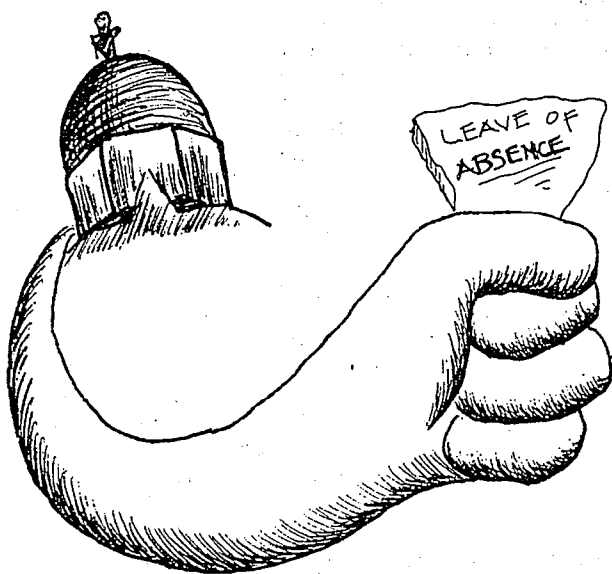
Dr. Katherine Tillman, Associate Professor in the Program of Liberal Studies, believes the problem of patriarchy at Notre Dame merely reflects our male-dominated culture. "It's a habit of mind and an institutional, not a personal prob-

Dame.

In the ongoing attempt to correct the imbalance in the male/female faculty ratios at Notre Dame, many questions remain to be answered. What can be done to encourage an increase of women in the world of high-level academics? How great an effort will be made by affirmative action programs across the country? What is the future role of women in academics, especially in fields previously occupied primarily by men?

Many look to the future with definite hope and expectation. If anything can be concluded about the increasing role of women in academics, based on the increasing numbers of women entering college at both the undergraduate and graduate levels, it is that the outlook for the future is promising. Because of the

(Continued on page 34)



SABBATICAL POLICY

The theme of the Hesburgh years has been "the commitment to excellence." The goal of the administration has been to move Notre Dame into the forefront of higher education. Perhaps no component of this strategy is more important than acquiring a faculty which is qualified and competitive on a national level. A prerequisite for such a faculty is a strong publishing record. The University has attempted to create such a faculty through more stringent hiring policies and by making publishing record an important qualification for gaining tenure. Now it appears that the University may be demanding of the faculty what it cannot deliver administratively. The current debate over sabbatical policy raises many questions about the demands placed on faculty as well as Notre Dame's ability and desire to attain the lofty goals it has set for itself.

During the past few years, the University's leave of absence policy has been the subject of considerable debate. A significant portion of the faculty oppose the present policy and they are expressing their discontent to the administration. In response, the administration maintains that the current policy is equitable and pragmatic. Unfortunately, the issue itself has become increasingly muddled, and the main points of contention obscured. It is evident that some clarification must

Obstacle in the Road to Excellence?

by David Finn

precede any attempt at reaching an agreement.

The administration's stance is outlined in Section Twelve of the *Faculty Handbook*. This section, titled "Leave of Absence," states:

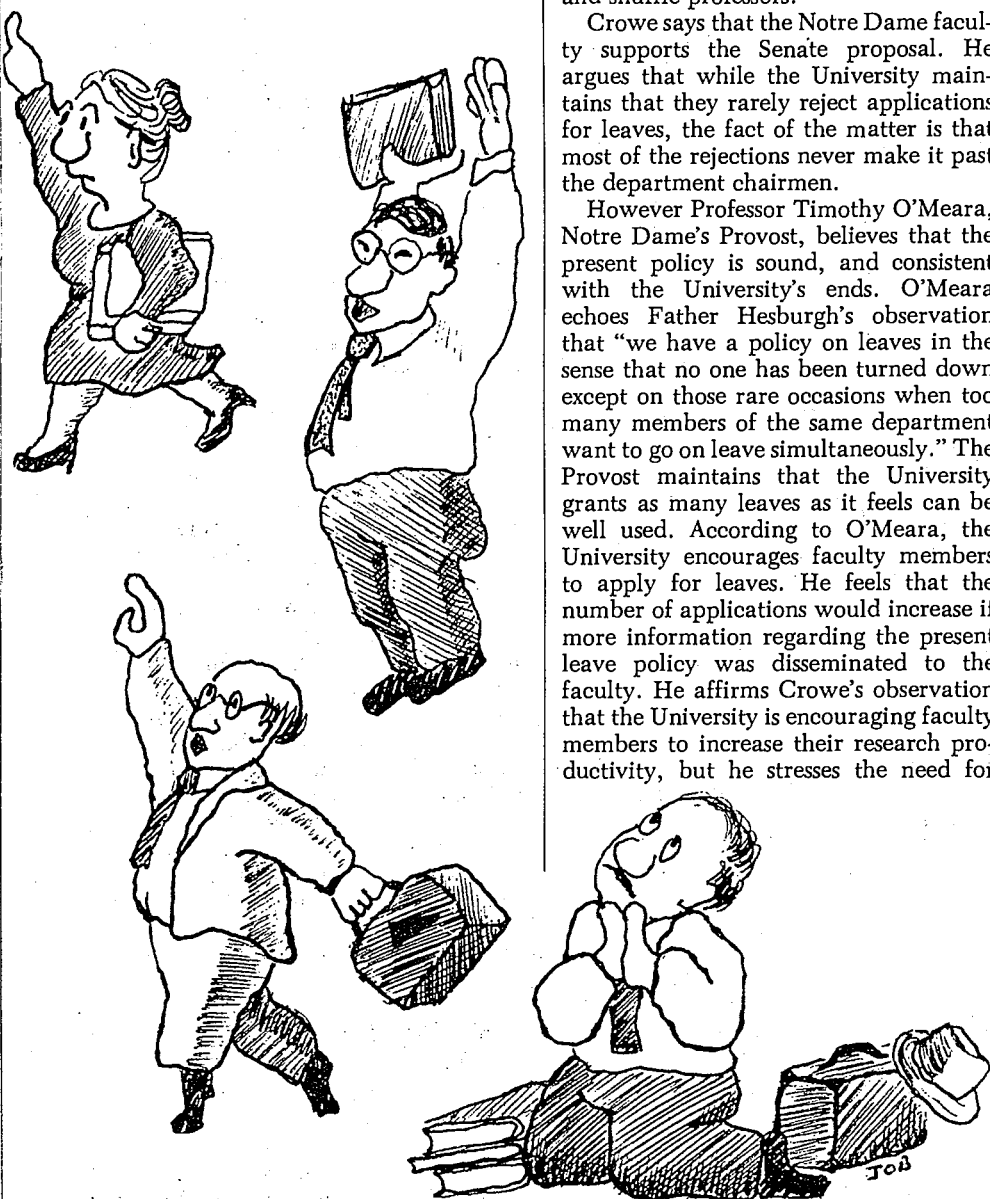
Consistent with its views on faculty services, the University recognizes the importance, for its own well-being, of faculty leaves of absence. The University does not, however, subscribe to rigid formulae for such leaves.

This sentiment was reiterated in the March 5, 1984, meeting of the Academic Council. This Council is the University's internal governing body. During this meeting, the University's Provost, Professor Timothy O'Meara, stated that he is opposed to an entitlement policy for faculty sabbaticals. Expressing dissatisfaction with the present policy, Professor Michael Crowe, the Chairman

of the Faculty Senate Subcommittee on Research and Renewal, argued for a University-wide sabbatical policy. This policy would provide faculty members with the opportunity to receive serious consideration for a half-semester paid leave of absence every seven years. Faculty could opt for a two-semester paid leave at half salary if they so desired. Since the March 5 meeting, discussion concerning the University's leave of absence policy has focused on the following issues: frequency of leaves, entitlement, cost, recruitment, and library capacity.

On November 29, 1983, the Faculty Senate published a report on faculty research and renewal. In this report, the Faculty Senate compared the frequency of leaves of Notre Dame faculty to that of 7 peer institutions, namely, Brown, Duke, Indiana, Johns Hopkins, Princeton, Southern California, and Tulane. The report found that the average time between leaves at these institutions was seven years, while Notre Dame professors average one leave every 16.7 years. The report also revealed a discrepancy in the frequency of leaves in the University's various Schools. For example, the faculty in the College of Arts and Letters can expect a leave every eleven years, while Business School professors can expect leave every 45 years.

Commenting upon these findings, Pro-



fessor Crowe explains that, "the University has been very supportive in terms of pay increases, but quality research requires time." He adds, "In view of the Administration's desire for increased faculty research productivity, an adequate sabbatical policy is essential." Under the existing policy, department chairmen are allotted an annual budget for faculty leaves within their departments. The faculty submit their applications to the department chairmen and they make the decision. If the proposal is rejected, the faculty member may appeal the decision to higher-ranking administrators, although such appeals rarely occur. Crowe maintains that the department chairmen are placed in a precarious position. The chairman encourages the faculty in his department to engage in productive research, but he realizes that granting a leave of absence would increase his amount of work, as he would be required to shift teaching loads

and shuffle professors.

Crowe says that the Notre Dame faculty supports the Senate proposal. He argues that while the University maintains that they rarely reject applications for leaves, the fact of the matter is that most of the rejections never make it past the department chairmen.

However Professor Timothy O'Meara, Notre Dame's Provost, believes that the present policy is sound, and consistent with the University's ends. O'Meara echoes Father Hesburgh's observation that "we have a policy on leaves in the sense that no one has been turned down except on those rare occasions when too many members of the same department want to go on leave simultaneously." The Provost maintains that the University grants as many leaves as it feels can be well used. According to O'Meara, the University encourages faculty members to apply for leaves. He feels that the number of applications would increase if more information regarding the present leave policy was disseminated to the faculty. He affirms Crowe's observation that the University is encouraging faculty members to increase their research productivity, but he stresses the need for

quality, rather than quantity, in research. He explains that publishing for the sake of publishing does not benefit anyone. He agrees that there should be a leave policy. The issue, he insists, is entitlement that is, whether or not a professor has a *right* to a leave. He asserts that the Faculty Senate has yet to address this point.

Professor Crowe takes exception to the Provost's statement that the Faculty Senate has skirted the issue of entitlement. He explains that the Senate discussed entitlement when it was asked to formulate a sabbatical proposal for the Faculty Manual and for debate in the March 4, 1984, meeting of the Academic Council's Executive Committee. The Faculty Senate proposal was approved by the entire Executive Committee of the Faculty Senate. It recommended a sabbatical policy under which faculty members would receive serious consideration for a University-funded leave

for one semester every seven years. Crowe states that the faculty Senate does not believe that professors are entitled to a leave every seven years. Thus, he feels that the words "serious consideration" adequately express the Senate's attitude.

The Faculty Senate's plan would require that professors apply for a leave in writing six months in advance of the beginning of the period of leave requested. A professor's proposal must be a well-documented plan which relates to the goals of sabbatical leaves. Funding would not be available for leaves oriented toward recreation, recuperation, or general travel. The proposal would then be reviewed by the department chairman, the dean, the provost, and possibly a faculty review committee. Should the application be rejected, the professor would reserve the right to request a written summary of the reasons for denial. The Faculty Senate proposal would not preclude more frequent leaves, nor would it require that a professor go on leave every seventh year. Crowe maintains that the proposed leave of absence plan would greatly enhance the recipient's future contributions to the University, and it would tighten up the procedures of the present policy.

During his address to the Academic Council Meeting, Father Hesburgh stated that the problem with the Faculty Senate's proposal would be finding the money to finance it. The Faculty Senate maintains that a sabbatical policy is financially within reach. Professor Crowe indicates that peer institutions spend, on average, 6.82% of their yearly salary budget on university-funded leaves. This is compared to Notre Dame's expenditure on faculty leaves, which currently consumes only 3.09% of its yearly salary budget. Crowe estimates that if the sabbatical proposal were adopted, expenditures on university-funded leaves would increase by 3%. The Faculty Senate argues that it would be a serious mistake to assume that the entire differential would have to come from entirely new funds, as a substantial portion of the additional funding could be recovered from the present budget.

Professor Crowe states that one way to recover funds from the present system would be to have lower-ranking staff members and teacher's assistants fill the vacant professor's role for the year, as their salaries would be less. Additionally, the Senate has estimated that were one course out of every hundred eliminated, funds could be made available for 11 additional leaves. The Faculty Senate observes that if the funds from four endowed chairs designated for the establishment of research professorships were held temporarily by faculty on leave, funding would be generated to finance 12 additional leaves per year. The Senate rejects

the suggestion of increasing the teaching loads to help defray the increased costs. It argues that, when compared to peer institutions, teaching loads at Notre Dame are already disproportionately high. Crowe admits that even if cost-cutting measures were employed, and some outside funding secured, additional monies might still be needed. It was with this realization in mind that he asked the Notre Dame faculty the following question: "Were a sabbatical policy to entail, say, one-half percent smaller increases in salary for each of two years, would this be acceptable?" Sixty-two percent of the faculty responded affirmatively. Crowe states that this response clearly reflects the depth of the faculty's commitment to the sabbatical proposal.

The administration maintains that the current policy receives adequate funding. When asked to comment on the alleged discrepancy in the amount of money that Notre Dame spends on leaves as compared to the peer institutions, Professor O'Meara questioned the validity of the figures. "We don't really know how much those universities spend on their leave policies," states the Provost. He tends to believe that the budgeting process is much more complex than the Faculty Senate Report would seem to indicate. O'Meara reiterated the University's belief that, at Notre Dame, funding is available for any leave which the Administration feels will be well used.

Father Hesburgh has repeatedly stated that the faculty is getting better, but he feels that there are still too many faculty who don't seem to be motivated to apply for competitive grants. The President has expressed the hope that, in the future, there will be more leaves supported by sources outside of the University. The desire to have the faculty secure measurable outside funding is witnessed by the procedural rules of the existing policy. Currently, all requests for leaves of absence from the College of Arts and Letters faculty must be accompanied by two proposals to foundations. This stipulation would seem to indicate that cost is, indeed, a significant factor in the ongoing debate.

The Faculty Senate argues that the reason Notre Dame professors have met with limited success in competitions such as those of the Guggenheim and Rockefeller Foundations, and of the National Endowment of the Humanities, is not due to a lethargic faculty, unmotivated in applying for grants. Instead it insists that a partial explanation for the faculty's lack of success in this area lies in the fact that Notre Dame research efforts are undersupported when compared to many of the competing institutions. Professor Crowe adds that a considerable portion of the University's faculty submit proposals which are renewal-, rather than research-oriented. Unfortunately,

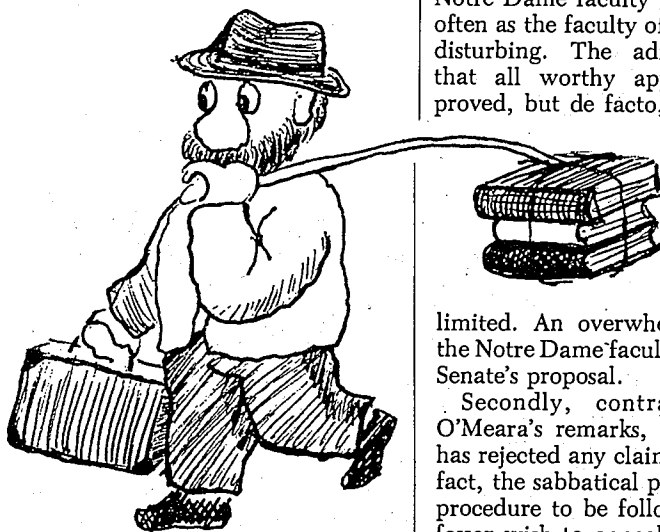
he states, foundations almost invariably support only research projects.

The Faculty Senate believes that a secondary salutary effect of replacing the existing policy would be that the change would enhance the attractiveness of a faculty position at Notre Dame. Professor Crowe insists that if the proposed policy were adopted, young scholars of high potential would be more likely to join the University's faculty. He adds that, at peer institutions, nontenured professors are customarily given a semester sabbatical so that they are given a fair chance of obtaining tenure. At Notre Dame, such a practice exists in only a few departments. The Provost responds by expressing his opinion that the University is already attracting and keeping strong scholars. He addresses Crowe's second claim by stressing that a deserving untenured professor will be granted a leave if the University feels that it will be constructive and will benefit Notre Dame.

The final point of contention in the sabbatical debate involves the University's libraries. The Faculty Senate Report reads: "One of the most important reasons for a sabbatical policy, at least for faculty in many disciplines, is the need for access to high-quality research libraries. The adequacy of the holdings of the University of Notre Dame

one other Catholic university is included in their rankings. Gleason acknowledges that some segments of the University's collection are weaker than others, but she explains that it is extremely difficult to be strong in all areas. She maintains that the relevance of the libraries to the sabbatical debate is that professors in the areas where the libraries are weaker are expected to research and publish with the same degree of quality as the professors in the areas where the libraries are stronger. Mrs. Gleason maintains that the percentage of the University's general budget devoted to the libraries is above average, although, when compared to other institutions in the ARL rankings, Notre Dame's total budget is significantly smaller. According to Gleason, the University's Development Office and library officials are working to secure endowment income which would help strengthen the libraries' weaker sections.

The sabbatical policy debate seems to be a struggle between an immovable object, the administration and a powerful force, the faculty. The administration seems intent on preserving the existing policy, while the Faculty Senate seeks substantive reform. The debate is complex, and often confusing, but the issues and implications are serious and deserve attention and review. First, the fact that Notre Dame faculty go on leave half as often as the faculty of peer institutions is disturbing. The administration states that all worthy applications are approved, but de facto, access to leaves is



limited. An overwhelming majority of the Notre Dame faculty favor the Faculty Senate's proposal.

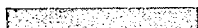
Secondly, contrary to Professor O'Meara's remarks, the Faculty Senate has rejected any claim to entitlement. In fact, the sabbatical proposal outlines the procedure to be followed should a professor wish to appeal a rejection. If the Faculty Senate proposal were an entitlement program, a rejection would be an impossibility. Additionally, the Faculty Senate agrees that the ultimate decision-making power should lie within the administrative chain. Their proposal is not a power-play. The third source of friction involves expenditures. Presently, Notre Dame spends 3.09% of its annual salary budget on faculty leaves, whereas the peer institutions devote, on average, 6.82% of their salary budgets to university-funded leaves. The figures used in the Faculty Senate report were obtained from high-ranking officials at the peer institutions; the discrepancy is very real.

is increasingly in question." The Report proceeds to cite Notre Dame's decline in the Association of Research Libraries' (ARL) rankings in terms of total materials and binding expenditure, volumes added, and serials.

Maureen Gleason, assistant director for the University's collection department, argues that it is unfair to say that the University's libraries are deteriorating. She explains that the ARL rankings do not represent a cross section of university libraries, "the libraries in the ARL rankings are the biggest and best in the country." In fact, she adds, only

Also in question is whether or not the sabbatical proposal would enhance the attractiveness of faculty positions at Notre Dame. Granted, the University is presently attracting strong scholars, but it seems obvious that the Faculty Senate proposal, if adopted, would encourage even stronger scholars to join the Notre Dame faculty. When compared to the libraries of universities with which the Administration hopes to compete, the Notre Dame libraries are, at best, marginal. Mrs. Gleason observes that the University has one of the best Catholic university libraries in the country. In previous years this would have been satisfactory. However, given the University's quest for nationally recognized excellence in the field of research, this is no longer sufficient.

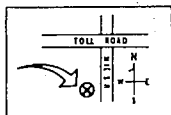
In short, if the administration aspires to make Notre Dame a leading institution in the full sense of the word, it should ante-up. If cost is the prohibitive factor, perhaps the University should qualify its expectations of the faculty to publish and should re-examine its ambitious goal to become the Harvard of the Midwest. ■



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The Writing on the Wall (and the desk and the table)

by Kathleen Doyle

Self-expression

Communicating thoughts, feelings, opinions, and even history in a way that's definitely individualistic and maybe a bit rebellious.

Inking, chalking or pencilling these words of personal identity on public property.

Graffiti

It can be found on walls, desks, bulletin boards and especially in phone booths and public restrooms. Graffiti is often associated with vandalism and, as a result, has been given a negative connotation. Like many social phenomena, however, this one has its valuable aspects for graffiti contains personal sentiment, social and cultural commentary and intellectual/artistic ramblings and can be categorized accordingly.

1) MARKS OF THE INTELLECTUAL AND ARTISTIC (tending toward the philosophical)

The ancient Greek hero Oedipus fascinates many of the "graffiti-wrights" of this category. Graffiti dealing with his tragic love affair with his mother, then wife Jocasta include:

I want a girl just like the girl that married dear old dad, signed Oedipus

and *Oedipal is credible, as long as you love your mother*

Freud, the man who "psychoanalyzed" Oedipus and his "complex," is also popular:

Freud liked Jung boys

and *Freud chews ice*

Philosophers are other celebrities of the graffiti of the intellectuals:

God is dead

— Sartre

Sartre is dead

— God

and *Camus: Is there meaning in life?*

A variation on the usual graffiti-writing method is to add comments to comments, one below the other with each new expression being written by a different person. Such an example can be found written on a table in one of the classrooms used for the Program of Liberal Studies. The graffiti is written in a column and shows the evolution, or perhaps degeneration, of a serious concept to a silly notion:

To be is to do

— Socrates

To do is to be

— Sartre

Doo by dooby do

— Sinatra

Doo, doo, doo, doo, doo

— The Police

Scooby dooby doo

— Shaggy

This category also contains graffiti which demands introspection. One example, written on a desk in a multiple-choice question format, reads:

To thine own self be

A) True

B) False

Others include:

Perceive color today

and

Can you see the real me?

2) SOCIAL AND CULTURAL COMMENTARY

This type of graffiti is usually reflective of popular culture—rock bands and song lyrics in particular. The very fact that someone has mentioned these elements of popular culture in his/her graffiti shows that they have attained some sort of appeal. And the graffiti generates even more interest in them. For example: the graffiti

Purple Rain = Purple = Passion

Long live Prince!

Prince reigns supreme!

is a product of Prince's box-office and album successes. This seemingly unimportant piece of graffiti not only advertises but records film and record history. Not to mention the fact that someone happened to enjoy *Purple Rain*.

Some graffiti-wrights choose to use song lyrics which comment on culture and society to express their own views:

"New car, caviar"

Four-star daydream

Think I'll buy me a football team

— Pink Floyd

Money, it's a hit!

Other samples include:

Duran "The Reflex"

and

What is Bruce Springsteen? Bruce

Springsteen? The Boss



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EDITOR'S NOTE

Scholastic recognizes the reprinting rights of St. Mary Crux newspaper for the article, "A living Memory of Sister Madeleva—twenty years after her death," as published in the October issue of Scholastic.

3) CAMPUS LIFE

Graffiti of this genre deals with the Notre Dame football team (e.g., *Go Irish, Beat Mizzoul and Maul Miami*), famous or infamous campus personalities (e.g., *Rock Emill and Hail, Hesburgh! Hurl Hesburgh! Hi, Hesburgh!*), and "interest ratings" on classes (e.g., *Zzzzzz . . . boring class* and *Help, I'm being held hostage in a boring chemistry class!*).

Other less typical, but nonetheless intriguing, samples of graffiti deal with campus issues.

I drink, therefore I am
is without a doubt graffiti conceived of the recent controversy surrounding the administration's alcohol policy.

Another sample of campus life graffiti affords speculation. It reads:

*Mary—P.E.
Lisa—Lyons
Kathy—Lewis*

Could this be a Casanova's list of girlfriends and their respective dorms? Or a student government candidate's partial list of dorm representatives? The answer cannot be discerned from the graffiti, but it doesn't matter; it just preoccupies the reader's mind long enough to refresh him.

The final sample of campus life graffiti, found on a bulletin board, is especially ingenious. It must have originally been written under a poster for it reads:

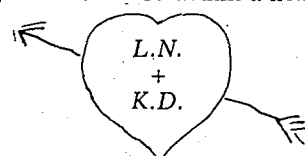
*You thought that you would lift
this and there would be no
writing under here, didn't ya?*

One has to wonder about the type of person who wrote that. Different, to say the least.

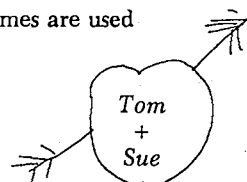
4) PERSONAL SENTIMENT

The full gamut of human emotions, from love to despair, is expressed in graffiti of this type. Perhaps for this reason it is the most common. Graffiti varies from *I love Brad* to *I want outta here, now!* and *Don't push me cuz I'm close to the edge*.

Fortunately, love pervades the theme of most of this graffiti. There are two popular forms of expression. First, the initials are within a heart:



Or first names are used



Often these "love equations" are accompanied by expressions of hope for a lasting, meaningful relationship:

Some day we'll be together
and

We're meant for each other

There is only one personal sentiment sort of graffiti that supersedes these expressions of love. And it is appropriate that this should be; for graffiti is, above all else, an indicator of identity and personality; a personal tattoo on public property.

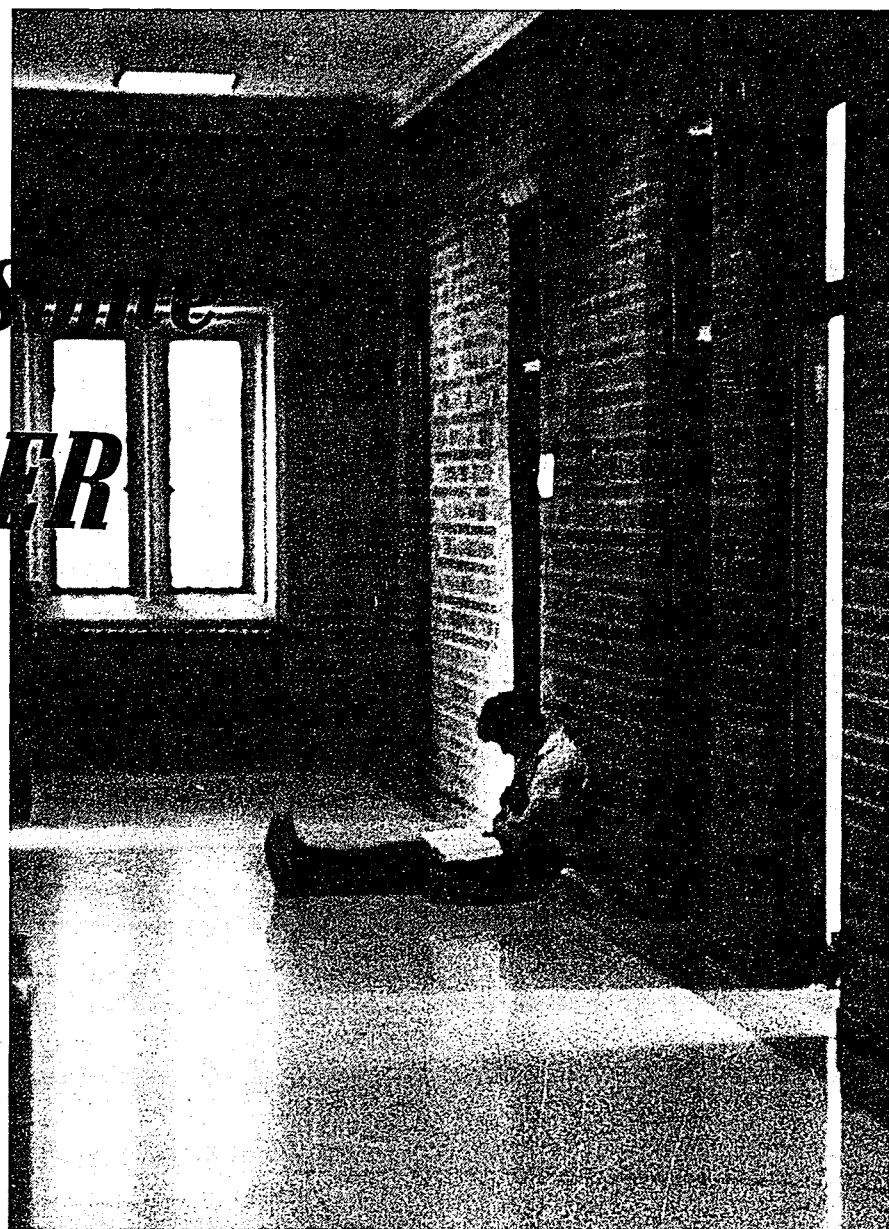
I WAS HERE. ■

That Troublesome TRANSFER TRAP

by Ann Karnatz

Each year about three hundred and fifty experienced college students arrive from around the country to join the Notre Dame/Saint Mary's community. These students have the dubious honor of being deemed "transfers," and like the freshmen, they have come to Notre Dame and Saint Mary's because they are attracted by the academic qualities of both schools, the spirit of the campuses, and the people that surround the institutions. Unlike freshmen, they often remain only because they have an extraordinary desire to overcome the frequently lonely off-campus existence, the frustratingly difficult social experience, and the need to become a real and important part of their new school.

Everyone desires to be needed, but apparently transfers at Notre Dame and Saint Mary's don't often see that desire fulfilled. Both admissions offices admit they do not need transfer students, and state that they don't actively recruit them. Unlike many schools which view transfers as a welcome and vital part of their budget, Notre Dame specifically states that it does not have this need. Michelle Thomas, Admissions Director in charge of transfer students, indicated that the University has a very low attrition rate, and that it doesn't lose many



students each year. Whatever spaces that are opened, however, are quickly filled by students drawn from the large pool of applicants. Saint Mary's, which has a higher attrition rate than the University, also does not place much importance on recruiting transfers, although they claim this is changing to a degree. Any student wishing to transfer to the College will be sent a transfer application (which, until a few years ago was identical to that of the incoming freshmen), and will be assisted by an admissions counselor. Due to a shortage in staff and a less than overwhelming amount of transfer applicants, the Admissions Office at Saint Mary's concedes that there is no real immediate need for a specific counselor to take charge of transfer students.

New and unknown on campus, transfers can feel detached from the rest of campus, and Notre Dame transfer students often complain that there is a lack of cohesiveness between themselves

and their peers. Perhaps this can partially be explained by the admissions process itself. At Notre Dame, the admittance of transfer students and that of freshmen are two completely separate processes, whereas at Saint Mary's they are surprisingly similar. Transfers to Notre Dame are granted admittance on the decision of the dean of the individual college to which they are applying, and the admissions office itself only takes care of the administrative paperwork. In the case of transfer students, Notre Dame feels it needs to know whether or not the previous college has prepared the students in their major field of study on the same level as present University students, and by separating and reviewing each through the individual dean, the University believes only the "right" students get in.

Unsought and segregated, the complaints do not end there—in fact, they just begin. Once accepted, the next major



obstacle for any transfer student is to find housing. Although most transfers to Saint Mary's get on campus immediately, the situation at Notre Dame is quite different. There is no initial on-campus housing available to Notre Dame transfers. The admissions office makes them aware of this by sending them an information packet which includes not much more than a map of South Bend, the rules and regulations concerning off-campus living, and considerations to keep in mind when looking for an apartment. There is also a booklet listing the apartments and houses for rent, yet this does not indicate that landlords are often reluctant to rent to undergraduates who intend to move on campus. Problems may arise too for students who permanently reside any great distance from the University, for often the landlord wishes to meet his tenant before he or she arrives to live there. Although most students ultimately find housing, they are left on their own to contact the landlords, secure a residence, and often, to locate roommates.

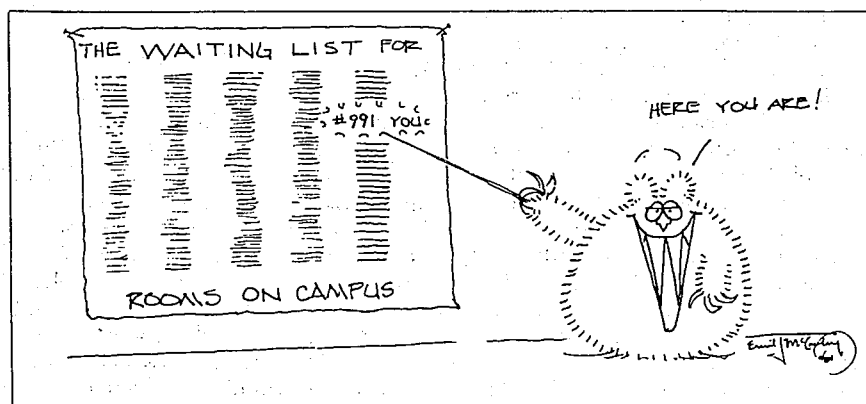
According to many transfers, the housing problem is the major barrier they have to face. Upon acceptance, they are placed on the housing office's waiting list, following any freshmen who are waiting to get on campus. If a transfer is near the top of the list, the wait is often only a few weeks. Usually, though, the wait is somewhere between one and three years. Kathe Lach, a senior, transferred from Saint Mary's to Notre Dame in her junior year, only to spend her first semester dealing with the problems of "living at home" as a boarder in a South Bend home. Not only did living in this fashion complicate her adjustment, but she felt alienated from many social ac-

tivities. Paul Smith, a sophomore transfer from Saint John's College in Minnesota, has been told by the housing office that he is 150th in line for on-campus housing. Like Kathe, he feels that he is missing out most by not being able to take part in dorm-related activities.

Although Saint Mary's students are much more likely to obtain on-campus housing, they do share the common problem of encountering a student body which has already built up its own network of friendships and relationships. Aware of this, the Notre Dame and Saint Mary's Student Activities have traditionally sponsored orientation programs to combat this, and the off-campus, anti-social atmosphere that many students find so prevalent. Occurring usually the weekend before the regular schedule starts, transfer orientations coincide with that of the freshmen, and transfers are urged to attend the freshman activities. Individually, the transfer orientation committees at both institutions usually organize a lunch with the administration and faculty, T-shirt parties, counselling groups, and mixers with other transfers. This year the unique "Adopt-A-Transfer" program was implemented by the Notre Dame Student Government. In this program, each hall agrees to "adopt" a certain number of transfers, and the "adoptees" are then invited and included in all dorm events. Certain students from each dorm volunteer to "adopt" a transfer assigned to that dorm, and are responsible for contacting the transfer about the various events. Although a fresh and innovative event, there are not yet enough data collected on how successful the program is.

Dame, believes many transfers don't participate in the events due to a large publicity problem. She noted that off-campus students are often cut off from campus events if they don't read *The Observer* closely, or if they don't eat at the dining hall. Yet some students believe that the problem stems beyond mere publicity to the design of the programs themselves. Collectively, students argue that the orientation events are designed for transfers only, and only move to perpetrate the transfers' alienation on campus. Some, like Saint Mary's sophomore, Megan Comstock, complain that the events are spread too far and few between. Others state that events are poorly planned, and tend to conflict with class and homework schedules, and still others argue that Student Activities is wrong to equate the transfer experience with that of the freshmen, and feel they are being pushed in with the wrong class.

Whatever the complaint or argument, the fact still remains that most transfer students are less than satisfied with their individual situations. The real problem of living off-campus while attending a school whose social life revolves largely around dorm-related activities will not be solved by a few events which help transfer students become acquainted only with each other. Even those transfers that do acquire on-campus housing must not be forgotten and should be reminded that they are truly a part of their school's community. Although both the chairpersons of the Notre Dame and Saint Mary's



While some students find these orientation activities helpful and rewarding, most agree that they do not solve the problem. Commenting on the poor attendance at many events, Ms. Joni Neal, Director of Student Activities at Notre

Transfer Orientation Committees attest that they are going to evaluate and express the recommendations made by this year's transfers, feedback is not enough consolation for the many upset students on both campuses. Transfers at both Notre Dame and Saint Mary's are ready to see results, results which will make a big difference in their lives as active participants in their colleges. ■

FASHION REFLECTING CHARACTER

by Barbara Stevens

First impressions, some say, are lasting ones. Clothes, fashion, and a sense of style express dimensions of each of our personalities that cue us into what is going on underneath the surface exterior. *Scholastic* focuses its camera and comments on the world of fashion at Notre Dame and Saint Mary's in the following pages.

Birds of a feather flock together here at Notre Dame. Most of the students tend to dress the same—conservatively—fitting the all-American look; many of the women could easily have modeled for Girl Scout cookie boxes. Over the past few years skirts and sweaters worn with matching knee socks have dominated campus fashion. This year styles seem to be a bit more radical, although, compared to the glittering, wild clothes in the cities,

Notre Dame fashion falls back into the girl-next-door category.

The single most popular article of clothing to make its debut this year is the sweater vest. Women wear vests with shorts, jeans, and skirts. They wear them with a blouse underneath or alone. Many women this year also wear shiny belts (usually long enough to wrap around twice). Miniskirts, which appeared on the scene two years ago and endured their first winters in the bitter north, are still evident in large numbers. Judging from the number of people sporting denim jackets this year, the person who created the denim jacket has made a fortune.

Notre Dame lags behind the world of fashion. New trends appear first in cities and large towns, and gradually work their way



into the smaller towns. The freshmen carry these new fashions with them to school, often standing out at first like tropical birds who have accidentally flown north. Gradually, cold weather and the conservative atmosphere at Notre Dame suppress the bright colors and wild fads until most of the tropical birds have faded into the background.

Although the basic fashions of Notre Dame could have been produced on an assembly line, different groups do stand out, reflecting their characters or lifestyles. The women in the school of business tend to dress up more than the



other women. Business students are sensible, and they study solid facts rather than exploring philosophical, abstract ideas. This practical nature of business students is reflected in their attractive, tailored clothing. When they move into the "real world" to launch their careers, they're going to have to project a professional image. As businesswomen, they must look confident and attractive, and they have begun to form that image now. Business students on the whole wear skirts and dress pants more often than jeans, and they select more muted shades of color. Arts and Letters students also seem to prefer skirts, while premeds and engineers keep the casual look alive on campus, particularly on lab days. "On lab days, premeds look like slobbs," reported one senior premed student.

Although their clothes vary in levels of attractiveness, the fashions of the four schools follow a similar line. There are two excep-

tions: Off-campus students who spend most of their time in the Nazz and architecture students. According to David Klein, associate professor of sociology, "Fashions mainly reflect generalized beliefs on the following axes: 1) formal vs. informal, 2) conservative vs. liberal, and 3) respect for conformity/unity vs. respect for diversity/individuality. All three axes characterize political and social themes and probably spill over into fashions." The group of off-campus students who have evolved into a separate culture of people living in the Nazz illustrate this point. These students, who could easily have come from The Village in New York City, are the Notre Dame representation of the avant-garde. The women wear calf-length skirts, long coats, bobby socks, and shoes and big earrings



which match the bright color of their shirts or skirts. Their clothing illustrates their diverse style of life and their submersion into a separate world of fashion, time, and interests. These people study far into the night in the Nazz, taking breaks in the early hours of the morning to discuss philosophy, politics, or art over a cigarette or a cup of coffee. If, as Klein said, "The clothes people wear may be statements about attitudes they have about themselves or may be attempts to create attitudes in others who observe them," then this separate race of "Nazz People" are letting the world see their individuality, their contentment with that individuality, and their eagerness to explore the uncharted seas of life.

The other flock of people that deviate from the mainline of Notre Dame fashion, "the Archies," stand out from the minute they arrive on campus as freshmen. The style of the



Nazz group can be summed up in one word: unique. The style of the Archies can be expressed in one word: creative. The Architecture students apparently construct their outfits with the same creative flair they design architectural structures. Archies wear loose clothing—big shirts (often belted at the waist), long army coats, and baggy pants. One of the most distinctive features of the typical Archie is that she looks like she's going on a journey. Archies always seem to have large bags flung over their shoulders. With their long coats and these oversized bags, they look almost like vagabonds, on the road, aimlessly wandering toward an unknown destination. Perhaps they acquired this look during their junior year in Rome, travelling throughout Europe. Associate professor of anthropology, Carl O'Neill, said that "Fashion helps to define the person and what that person thinks of herself." If this is true, the Notre Dame architecture students, defining their creative talents in their unique, eye-catching styles of dress, should be highly successful in their fields.

Notre Dame, because of its location, is also influenced greatly by something completely apart from culture—the weather. Harsh cold and snowy days drive brightly colored outfits and dress boots into the



back of the wardrobe, and girls dig for their duckshoes and warmest sweatshirts. The life span of duckshoes and colored slickers has probably been longer at Notre Dame than on any other college campus. During the endless string of gray winter days, one color predominates the fashion scene under the Dome—dark. Different shades of blue, gray, brown, and even black add to the drab atmosphere produced by the weather. The abrupt changes of season are accompanied by dramatic changes in the appearance of the student body. With the advent of warm weather, a blaze of color bursts out of the dorms. Even before the mercury climbs to the sixty-degree mark for the first

time, students don their OP shorts and shirts and head for the quad. The change in the fall is also dramatic. Warm weather often lingers through October in South Bend, but on the first crisp, cold day, new skirts and sweaters crop up all over campus like fresh growth after a rain.

The appearance of more radical fashions on campus—feather earrings, colored stockings, punk haircuts—may be indicative of a decline in conservatism, but the prevailing atmosphere on campus, like fashions, is only temporary. Liberal fashion trends, reflecting liberal attitudes, will pass through campus like the tide, rolling in then quickly rolling back out. As O'Neill observed, "Professors' clothing moved toward something more casual in the early 70's—it seems to be going back the other way at present." Similarly, wilder fashions have moved in this year, but in a few years, the tide will change, and they too will move back out. In the meantime, this year's fashions add a look of pizzazz to the student body. "We seem to have a curious mix of Ivy League/ROTC conservatism and M-TV inspired but cautious punk," said Klein.

If indeed fashions do reflect people's attitudes both about themselves and about the world in general, then Notre Dame, at present, seems to be more liberal and daring. Students are throwing caution to the winds and conservative clothing to the good will and reveling in the glitter of life. ■



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CAMPUS

by George Maney

A Theory of Relativity

Does the way you dress leave no doubt who's in command of your life, your lifestyle? Is your wardrobe you and you alone, a no-nonsense expression of who you are?

Probably not.

But why do you dress the way you do? Think about it for a while. Recently, fashion has forced its way to the forefront of American culture more than it ever has, and we find ourselves constantly bombarded by its influence. Every form of media and entertainment forces fashion on us in some way. Music, movies, and television all heavily influence the way we act and dress. Today's advertising reflects the current fashion revolution. It pulls us this way and that, thrusting look after look upon us; different looks corresponding to different moods or lifestyles.

Fashion has always been more than the way one dresses; it is an expression of personality. In the past, fashion was less diversified, but today it is in a state of flux with unlimited parameters.

Notre Dame's student body is often described as a homogeneous group adhering to a similar set of beliefs and lifestyles. Indeed, this is true to some extent, but in regard to fashion, several distinct subcultures can be identified within the community.



The Well-Dressed

Marvelous! This group knows how to go in style. Tailored and expensive are the standard vocab. The well-dressed exude a classy air by adhering to a traditional, fashionable dress code. The members of this subculture are mostly pre-professionals and business majors.

The Preppy

Keen! Preppies are of the same genus as the well-dressed, but they are of a different species. They require no explanation and are easily identified by combinations of pink and green, alligators, polo ponies, and deck shoes. Every dorm has its share of preppies. Like the well-dressed, the members of this set are mostly pre-professionals and business majors.



The Average Guy/Gal Look

OK. Nothing fancy here. Jeans or slacks with a sport short, sweater, or T-shirt and athletic shoes. This subculture includes the overwhelming majority of N.D. students. Neatness touched with conservativeness reflects our homogeneous Catholic, middle-class upbringing. The members of this group most frequently deviate to other subcultures.

Dressed for Expression

All right! This subculture possesses the greatest diversity of style and certainly the most originality. To them belong the punkers, the new-wavers, the androgynous, and all the rest of the avant-garde. Whether the members of this movement are looking for attention, making a statement, or simply dressing for fun, they provide a refreshing change from the other students.

Those That Follow a Singularly Street-Wise Beat

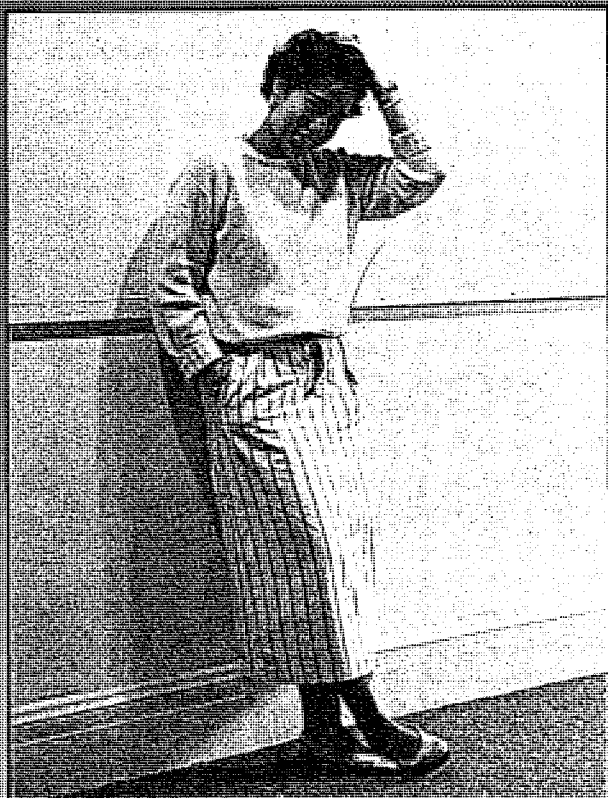
Yeah. Jean jackets, guys with ear-rings, and drab colors reign supreme in this subculture. Anything designer seems taboo, and the clean-cut image doesn't show its face. Venture into the Nazz after 1:00 am, and the members of this sect will be highly visible. They are reserved in manner, seemingly difficult to approach. Most have chosen a major with a philosophical or sociological bent.

FASHION

The Slobs and Jocks

Yup! Sweats, turf shoes; lack of tidiness and color coordination are typical. They generally wear whatever is comfortable or clean, and they just don't worry about appearances that much. Well, good for them.

While students may generally base their fashion preference in one of the six subcultures, they are not restricted to them. Students vacillate between the groups as their mood strikes them, and weekends often become a time for experimentation. What it comes down to is that fashion is relative; each of us sees part of ourselves in every fashion grouping. ■



*What it comes down to is
that fashion is relative;
each of us sees part of
ourselves in every fashion
grouping.*



Fashion has always been more than the way one dresses: it is an expression of personality.



The appearance of more radical fashions on campus—feather earrings, colored stockings, punk hair-cuts—may be indicative of a decline in conservatism, but the prevailing atmosphere on campus, like fashions, is only temporary.

America

(Continued from page 12)

forth. The terms are somewhat different, but the technique is as old as democracy itself. It's called demagoguery."

The real danger in the outcome of the Church/State debate of the 1980's lies in the possibility of abuses of legislation and injury to personal freedom. If demagoguery is permitted to prevail, the United States can look forward to an increasingly limited society and closed democracy which hinders rather than encourages individual expression.

Much more than the 1984 elections will be decided by the introspection generated by the Church/State debate. The consequences of this controversy will extend far beyond the next presidency and will reach into the nation's long-term future. The consequences will penetrate beyond mere electoral politics, into the moral fabric which cloaks the character of the nation. We are at crossroads in our historic tradition of a separate church and a separate state. The solution to the present Church/State debate must reconcile America's religious tradition with its democratic ideals. ■

Capitalism

(Continued from page 14)

sidered infallible or doctrine. It will simply, elegantly, be an elucidation of one aspect of the Catholic faith by they who are most capable to do so—the Bishops. The principal worth of the document may however in the end lie as much in the fact that for the first time in recent history the doctrine of the boundless pursuit of heedless self-interest

Conservatives fear that the Bishops will produce a document at best somewhat similar to the 1984 Democratic platform, and at worst, a second *Communist Manifesto*.

is being comprehensively and authoritatively challenged. Archbishop Weakland writes that "we are in a special moment—a new moment in the history of the Church in the U.S.A." Let us hope the the Catholic community in the U.S. seizes this new moment to actively seek a capitalism with a human face. ■

Women in the Academic World

(Continued from page 17)

changing roles of women in society, demand for educated women ready to take on important careers in academics will increase.

In the words of Virginia Woolf, "Anything can happen when womanhood has ceased to be a protected occupation, I thought, opening the door. . . . I should implore them to remember their responsibilities, to be higher, more spiritual; I should remind them how much depends on them, and what an influence they can exert upon the future." The future for women, the "endangered species of the academic world," is promising. What lies ahead for this special and daring group? The possibilities seem endless, and the positive changes inevitable, if slow in coming. ■



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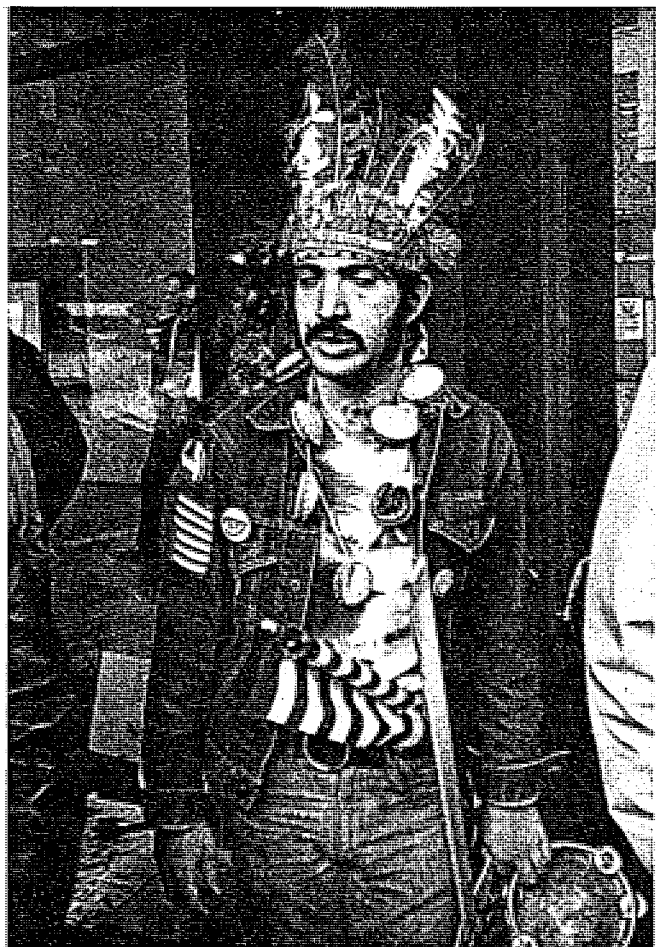


I am totally against poetry for “art’s” sake.

I think, especially in this age, that honest and challenging communication is much more urgent than writing pretty phrases and spewing beautiful platitudes everywhere.

—Sam Moore

THE ARTS



WALL

She opened her eyes
And the curtain was drawn;
She won't let herself cry—
The show must go on.

Her costumes, her clown-whites
Should hide it all well,
But they tear under footlights
And the audience can tell . . .

Proud morning will always hold arrogant dreams
For getting and forgetting and for getting ahead,
But all of us change when we get there, it seems,
And illusion's shell cracks to show Wisdom instead.

She wonders at night
If she's who she used to be,
And how much of the fright
The dark audience sees.

But she smiles right on cue.
She might cry later on.
But for now, you're not you,
And the show must go on.

—Anonymous

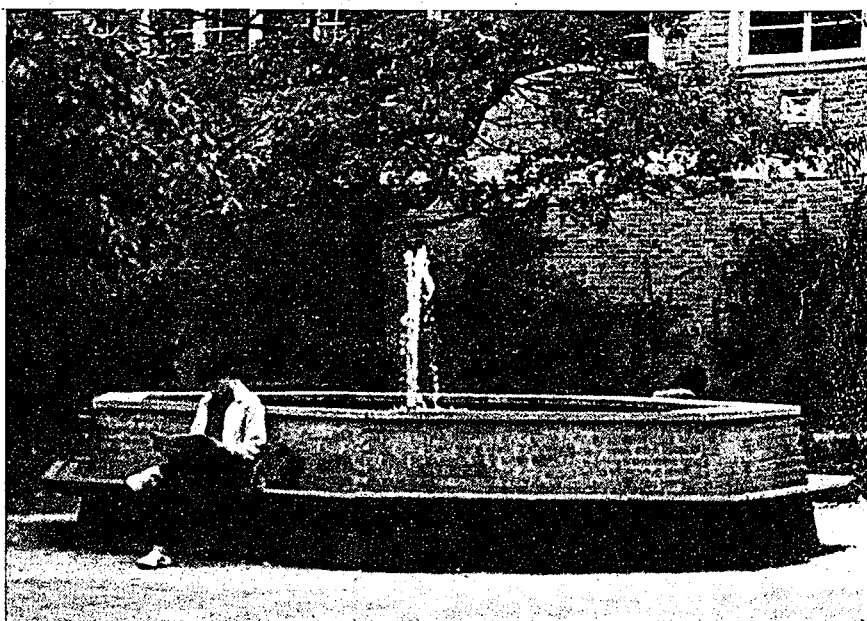
You Break Yourself

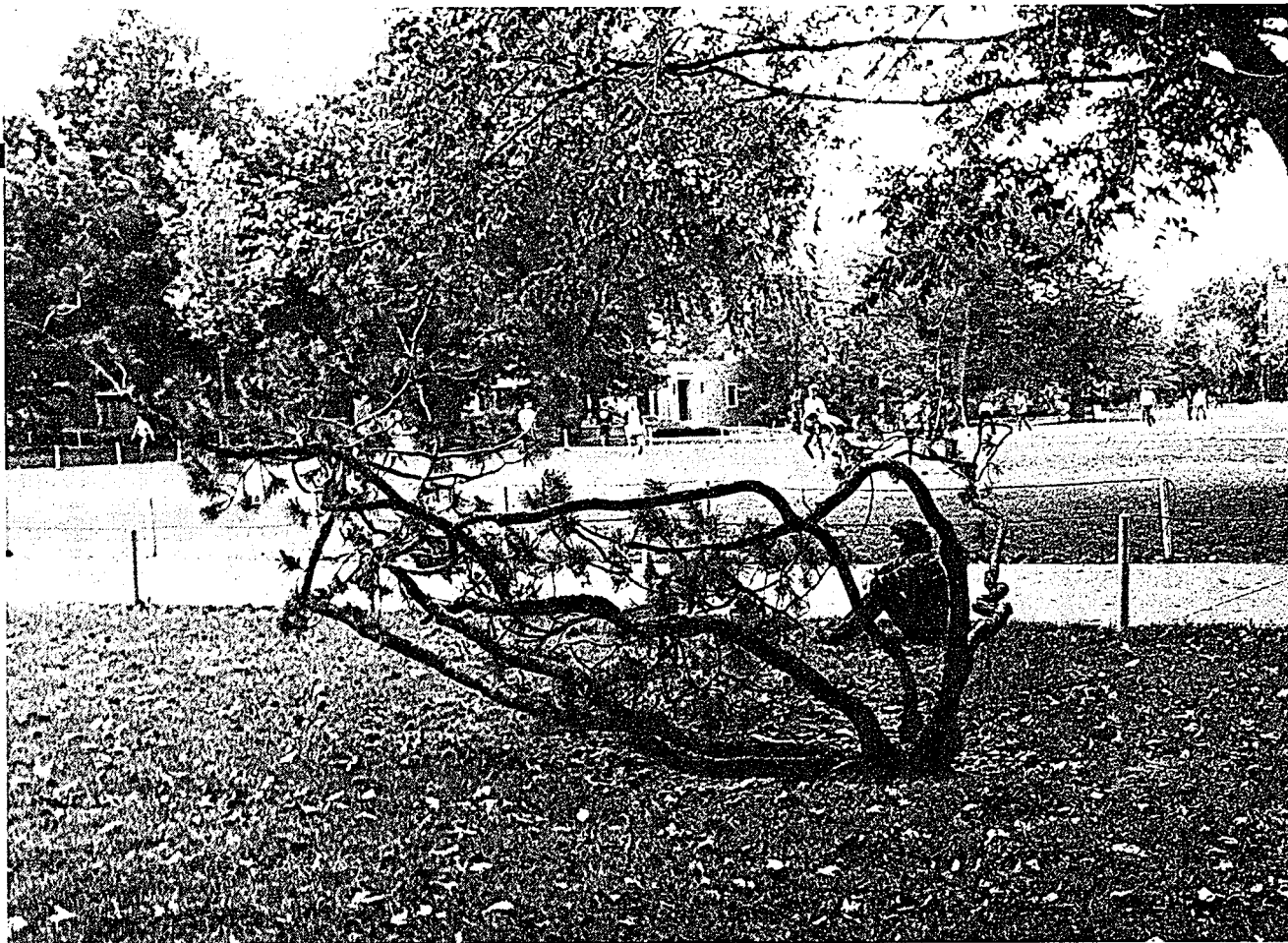
When you don't stand up,
When you don't support,
Your goals and aims
By dull, hard work,
You break yourself.

Surrender control of your
Emerging you, to the staid
Solid mass, you break yourself,
You paint yourself grey, and
Against the grey background,
You can't tell the difference,
You break yourself.

As you take from them
So easily,
Be a man and look, at
The puppet strings you've
Let them put on.
Then be a human being;
Cut the strings,
Know what that brings?
You collapse to the ground.
Pick yourself up and
Seize the goddamn power you
Never thought you had.

—Sam Moore





The Verdict

You didn't know
had no idea
of the true world
around you

How could you expect
such harsh reality
when you flew the nest . . .

and plummeted

Snared by society
in midair; flung down
by cruel, merciless hands . . .

you paid

for the sin
that birthed your despair
You are found
guilty of innocence
—Lissa Astilla

Reflection On Conformity

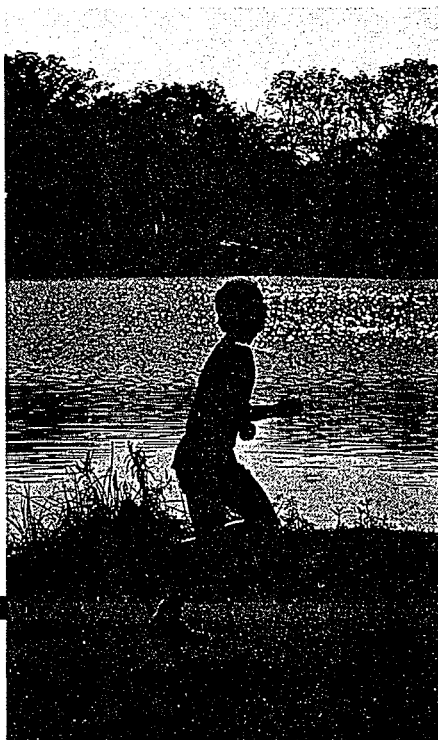
Life: our only possession,

Fed to the gnashing teeth
of the Majority.

How easily we let go

of identity.

—R. E. Milet



Poetry

Gazing at Sean's Socks

uhh long day long day / runaround work my ass /
feel like I've been here forever but it's just starting /
four long months BREAK—ahh that Bud's smooth /
swish it around the mouth / just let it lay there slide
down the throat / lift back up to the lips—

by Mike Kennelly

Letterman's on, Sean said.

Shut your ass up / I'm working here / getting in to
the flow / trying to concentrate / but not really

The picture sucks.

All right who's on / oh shit not stupid pet tricks
again—back to work / Look at that girl though - same
kind of dress Karen was wearing / wonder what
Karen's doing now / haven't talked to her in three
days / if only.

*Bright sun beating down *Highway 96* Me and
my lady talkin, laughin *"Pass that I over here Jack"*
Oh yeah, cruisin; feelin fine **

-2-4-2-1 she better be BZZ there it's quarter after
BZZ where the hell are you Karen BZZ I need to talk
BZZ SLAM / that's it, she calls me. I don't care where
she / Holy Shit, what is that damn dog doing / got his
leg cocked / look out Dave /

I do care though, Ka—

"What? / Yeah, I saw it, right on his shoe" / Do
they call this entertainment / I got better things to do
turn that crap off /

The fan's screwing up the picture.

The fan is also keeping my ass cool in this Hoosier
sauna, genius / "it stays on." / How does anyone live
in this screwed state / Death Valley for Purdue, North
Pole for Southern C—

Death Valley It was hot, then, too* "Lookit that
'vette; up ahead there, Karen" *"Rustin out in back
though, think it's a '76" *Metallic sun beams, squint
to block them *if only I could turn off the sun*
I will next time goddammit I will Karen*

Did you say something Jack?

Tune out roommate / back to work, back to work / I
wonder if Karen is home / I need to see her tonight / I
need her. / I'm not gonna call her / should I? / no it
don't make sense / maybe though / no, if she wants to
talk she'll call me / I better / NO - screw her, let her
wonder. Where is she? / talk to me /

*"Hey hey, talk to me, watsa matter *come on over
here, K"* "Why?" * "I don't know, we'll thinka
somethin' " * Crank it up, Hendrix is jammin' * just
reach over her and turn the knob * Piercing gold
lasers cutting through my eyes * through my brain *
"Yeah, just like that Karen — Purple Haze, all in my
brain"**



Fiction

-2-4-2-1 / Please answer / She won't answer
though, BZZ I know it / Don't do this to yourself BZZ
Gently hang up /

Jack, are you trying to call Karen?

"Who?" / pretend uninterested / "Carrie who" /
don't really care / "oh Karen—what am I nuts?" / I
don't call that bitch anymore / I got pictures to
remember / pictures in my head / too busy to call
anyone anyway / got homework, got accounting after
this / anyway, what can I do about her / change the
subject — watch Sean change the channel / gray
static on the screen / the TV's confused, put it on a
channel /

*Where was I? * somebody changed the channel in
my mind * She moved her head and bumped the
steering wheel * look back up at the 'vette * which
way is straight? * more fiery swords slashing through
the window though * can't see * pull the wheel
straight **

I'm turning it off.

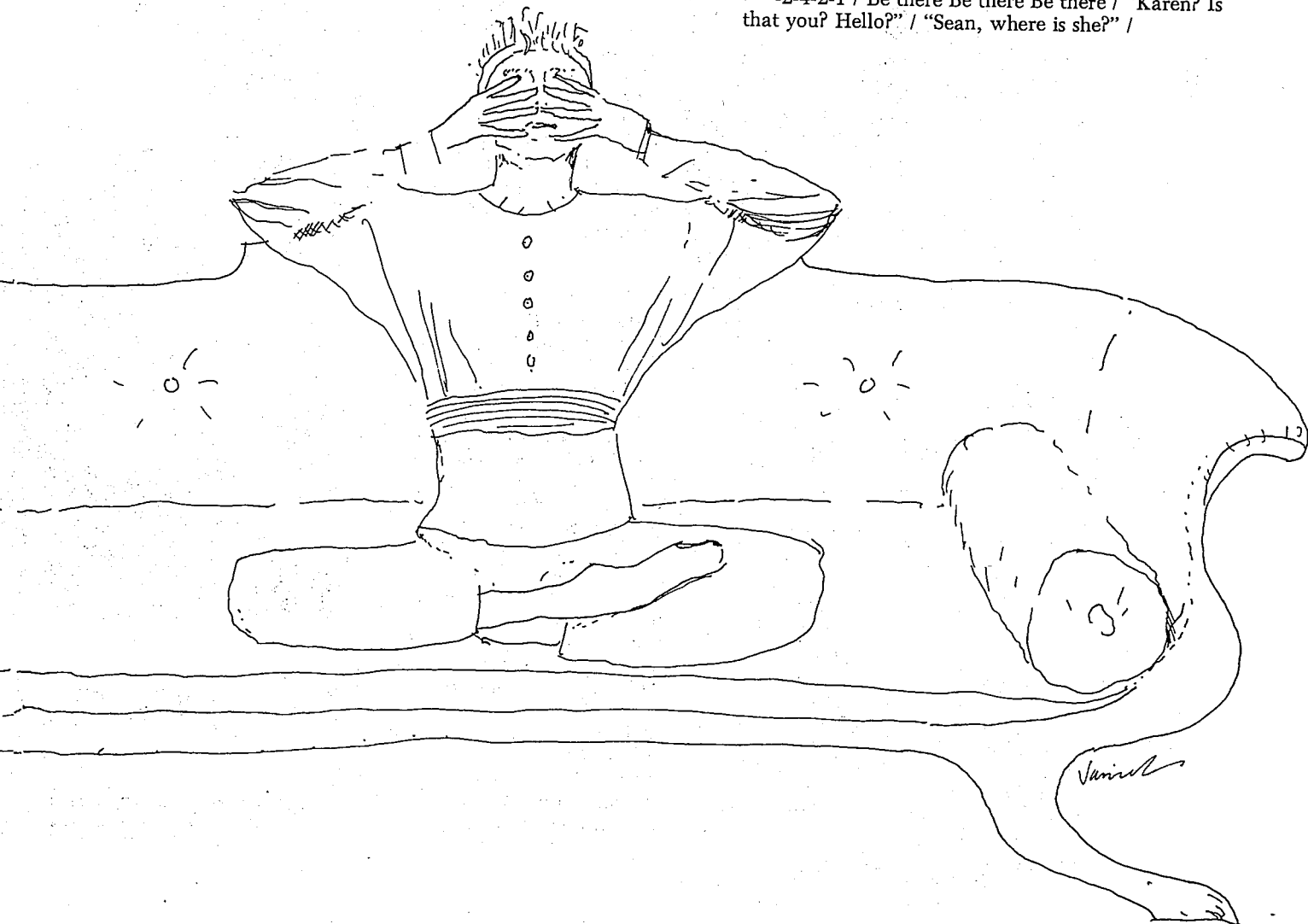
Watch him punch the knob / light flickers across
the screen / and then nothing / / is the TV
dead? / who turned off the lights? /

*No more static * I remember Mile Marker 104 *
where's the 'vette? * They turned off the sun, too * is
the sun dead? * No more lights, no more movement
* * Why am I on my head? * The sun's
back on * a pale red now * "Karen, where did you
go?" * hole in the windshield * got to get out and get
Karen * my body won't move **

Did you get your accounting read?

*Why is the hood red? * there's Karen * Holy Shit,
the trucker said * Karen's laying down taking a nap *
the trucker ran over to Karen and started kissing her *
I want to stop him, but I can't move off the hood *
slip into black, there goes the sun **

-2-4-2-1 / Be there Be there Be there / "Karen? Is
that you? Hello?" / "Sean, where is she?" /



Artistic Opportunities



NATIONAL PRINT & DRAWING Deadline: November 24, 1984

Over \$4,000 will be made available to artists residing in the United States at the 20th Bradley National Print and Drawing Exhibition, hosted by Bradley University. Original prints and drawings crafted in 1983 and 1984, in all media, are accepted, and artists are encouraged to submit work incorporating experimental techniques. Sales will be encouraged, with no commission charged by the exhibition, and each entrant will receive a free catalogue.

FESTIVAL FOR YOUNG PIANISTS

Deadline: December 1, 1984 (application only)

The Mozart Festival Young Artists Competition, sponsored by the Pueblo Symphony Association, Inc., in Colorado, opens a way for young pianists of two different age groups to begin their recording careers, appear in the Pueblo Symphony Orchestra, and win up to \$1,200. The competition is open to serious artists at two levels: 25 years and under and 17 years and under. Both groups will be required to perform one work from each of the following categories: Bach, Classic Sonata, 19th or 20th Century, Concerto. Previous winners of the Mozart Festival are ineligible in the same level in which they won. Applications only are due in December; auditions will not be held until mid-January.

INTERNATIONAL PHOTOGRAPHY

Deadline: November 15, 1984

Murray State University sponsors the "Silver Magic Show," a nonprofit international competition designed to encourage and reward those involved in photographic media. Up to \$3,000 in cash prizes will be presented to winning artists. Only original, unpublished, unpurchased works, including all light-sensitive materials, color, black and white, and all combinations, will be considered eligible. The competition is open to anyone of the species, Homo sapiens, residing within 27,731.6 miles of Murray, Kentucky.

HONEYWELL PAPER SHOW

Deadline: November 18, 1984

The Honeywell Center in Wabash, Indiana, is looking for "outstanding visual images" to appear in their photography show, running from December 1 to December 26, 1984. Photographs must be original and must not have been previously entered into a Honeywell competition. The Honeywell Foundation, Inc., will grant a \$200 award to the winning photographer, and \$350 in cash awards will be made available by various other corporations and groups. All works will be considered for sale unless otherwise labeled. Only Indiana residents may apply.



For more information
contact

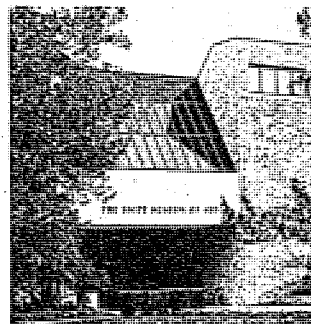
The Snite Museum of Art



RICHARD GRAY: Photographs and Collages

O'Shaughnessy Gallery
November 18-December 30, 1984

This exhibit features a selection of recent work by the assistant professor of photography, Notre Dame's Department of Art, Art History and Design.



NOTRE DAME CHAMBER ORCHESTRA

Sunday, November 18, 4:00 p.m.

Annenberg Auditorium

In its second year as an all-student string orchestra, the Notre Dame Chamber Orchestra looks forward to continuing a tradition of performing the finest music from the chamber music literature, under the direction of Laura Klugherz.

STEPHEN CLAPP, violinist

Sunday, December 9, 4:00 p.m.

Annenberg Auditorium

A faculty member from Oberlin College in Ohio, Stephen Clapp is one of the country's outstanding performer/teachers.

PIANO RECORDING COMPETITION

Deadline: December 1, 1984

Leading graduate and undergraduate students to higher levels of attainment and preparing young artists for recording careers, the 1985 International Annual Piano Recording Competition is offering over \$2,000 on both undergraduate and graduate levels. Events range from the sonatas of Haydn, Mozart, Clementi, Beethoven, Schubert and Brahms to the concertos of Chopin, Mendelssohn, Schumann, Liszt, MacDowell, Saint-Saens, Tchaikovsky, Rachmaninoff and many more. Events also include 20th-century pieces in the contemporary idiom. All entries must be taped.



formation...
Scholastic



WSND

American Public Radio

WSND is scheduled to become part of the American Public Radio Network in late September, allowing us to continue bringing you a wide range of new and exciting fine-arts programs. These include:

The New York Chamber Series

The Cleveland Orchestra

The Sunday Morning Program: the latest in news and public affairs

Business Times: a close-up look at current business trends and issues

The Record Shelf: a critical review of newly released classical recordings

Baroque and Beyond

The list will undoubtedly expand and vary from season to season, focusing on the highlights of the musical calendar.

Nocturne Nightflight

An alternative to contemporary rock programs in the South Bend area, Nocturne (12-?) brings not only new but innovative music to the rock scene.

Jazz on WSND

Each week there are 2 jazz shows on WSND: a jazz Nocturne which is Sundays at 12 am following the news, and the Jazz Gallery, Monday evenings at 10 pm.

The First 50 Years

Marty Robinson explores the early days of recorded vocal music. Presented each Thursday afternoon at 1 pm by a grant from Audio Specialists.

Daybreak/ Meridian/Tafelmusik

Monday through Friday, WSND features Daybreak (7-9 am), Meridian (12:15-1 pm) and Tafelmusik (5-7 pm), shows which concentrate on shorter, lighter works as well as news and public affairs.

In Performance

Each Monday evening at 8 pm, WSND will present digital recordings of performances recorded in the South Bend area, including the Recital Series of the Notre Dame Department and St. Mary's Department of Music. WSND is proud to announce our continuing tradition of broadcasting the very latest concerts by the South Bend Symphony, directed by Kenneth Kiesler.

MONDAY

1:00 pm Chamber Masterworks
3:00 pm San Francisco Symphony
8:00 pm In Performance
10:00 pm The Jazz Gallery

TUESDAY

1:00 pm Music From Germany
7:00 pm From the BBC
8:00 pm The New York Philharmonic

* All times EST

WEDNESDAY

1:00 pm Baroque and Before
7:00 pm America in Concert

THURSDAY

1:00 pm The First 50 Years
7:00 pm In Recital
8:00 pm Chicago Symphony

FRIDAY

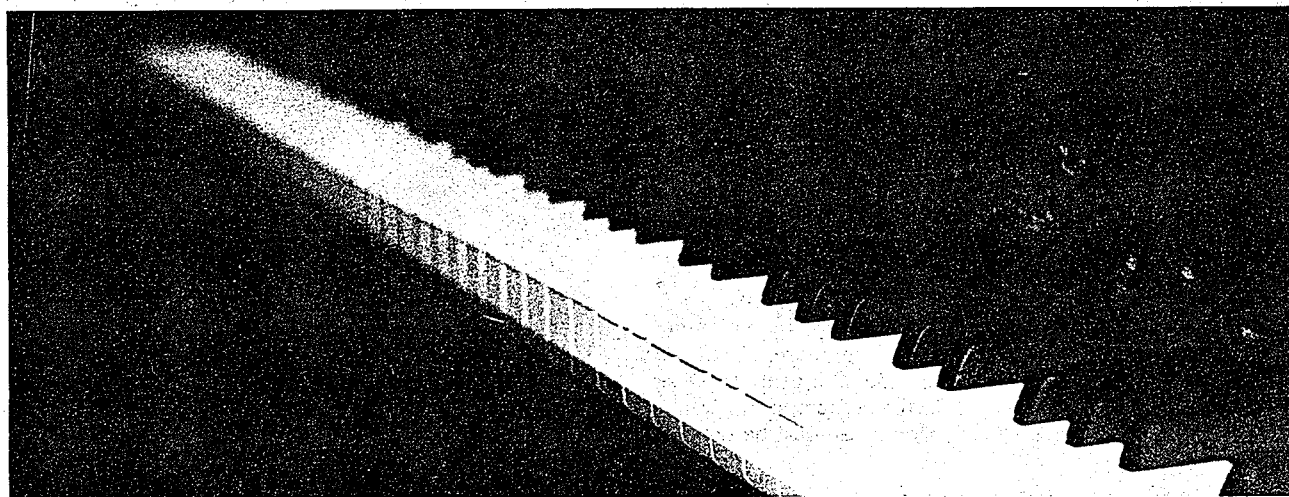
1:00 pm 20th-Century Masters
3:00 pm Philadelphia Orchestra

SATURDAY

12:15 pm The Vocal Scene
1:00 pm Saturday Afternoon Opera
5:00 pm New Releases
6:00 pm Collector's Item
7:00 pm The WSND Request Program

SUNDAY

12:15 pm Music From Oberlin
3:30 pm WSND Request Program
8:00 pm On Stage



FM 88.9

Special Fine Arts Programming Chamber Masterworks, Baroque and Before, 20th-Century Masters

These programs are produced by
WSND Music Director, Ed
Jaroszewski, and are broadcast on
Monday, Wednesday and Friday at 1
pm. The programs explore the music
of lesser known composers of these
periods and are a fine way of
expanding your knowledge of the
musical repertoire.

Saturday Afternoon Opera November

3 Weinberger: Schwanda
10 Rossini: Othello
17 Britten: Death in Venice

December

Metropolitan Opera Marathon

New York Philharmonic November 6

Michael Tilson-Thomas, conductor
Alexis Weissenberg, piano
Bernstein: Divertimento for Orchestra
Beethoven: Concerto No. 4 for Piano and
Orchestra in G Major, Op. 58
Tchaikovsky: Symphony No. 5 in E, Op.
64

November 13

Robert Shaw, conductor
Leona Mitchell, soprano
Flat, Op. 73, "Emperor"
Thomas Allen, baritone
Westminster Choir: Joseph Flum-
merfelf, director
Brahms: "A German Requiem," Op. 45

November 20

Rich Leinsdorf, conductor
Leon Fleisher, piano
Mozart: Symphony No. 35 in D Major,
K. 385
Roussel: Symphony No. 3 in G Minor,
Op. 42

Ravel: Concerto for Left Hand and Or-
chestra in D Major
Ravel: "La Valse," Choreographic Poem
for Orchestra

November 27

Erich Leinsdorf, conductor
Yo-Yo Ma, cello
Shostakovich: Concerto No. 1 for Cello
and Orchestra in E Flat Major, Op. 107
Bruckner: Symphony No. 1 in C Minor

December 4

Vaclav Neumann, conductor
Brigitte Engerer, piano
Tchaikovsky: Concerto No. 1 for Piano
and Orchestra in B Flat Minor, Op. 23
Franck: Symphony in D Minor

December 11

Andrew Davis, conductor
Lorne Monroe, cello
Haydn: Symphony No. 44 in E Minor,
"Trauersymphonie"
Bloch: "Schelomo,"
Hebrew Rhapsody for Cello and Or-
chestra

December 18

Zubin Mehta, conductor
Patricia Wise, soprano
Thomas Moser, tenor
Simon Estes, bass-baritone
New York Choral Artists; Joseph Flum-
merfelf, director
Haydn: Oratorio, "The Creation"

Chicago Symphony Orchestra

November 1

Leonard Slatkin, conductor
Radu Lupu, piano
Ravel: "Menuet Antique," "Pavane for a
Dead Princess"
Carter: "A Symphony of Three Or-
chestras"
Beethoven: Piano Concerto No. 5 in E

November 8

Sir George Solti, conductor
Felicity Lott, soprano
Diana Montague, mezzo-soprano
Siegfried Jerusalem, tenor
Simon Estes, bass-baritone

Chicago Symphony Chorus
Beethoven: "Missa Solemnis," Op. 123

November 15

Klaus Tennstedt, conductor
Mozart: Symphony No. 36 in C, K. 425,
"Linz"
Bruckner: Symphony No. 7 in E

November 22

Edo de Waart, conductor
Stephen Hough, piano
Dvorak: "Othello" Overture, Op. 93
Piston: Symphony No. 4
Brahms: Piano Concerto No. 2 in B Flat,
Op. 83

November 29

Kurt Masur, conductor
Menahem Pressler, piano
Benita Valente, soprano
Isola Jones, mezzo-soprano
Jacque Trussel, tenor
John Cheek, bass-baritone
Chicago Symphony Chorus
Beethoven: Fantasia in C Minor for
Piano, Orchestra
and Chorus, Op. 80; Symphony No. 9 in
D Minor, Op. 125, "Choral"

December 6

Claudio Abbado, conductor
Ken Noda, piano
Beethoven: Piano Concert No. 2 in B
Flat, Op. 19
Mahler: Symphony No. 7 in E Minor,
"Song of the Night"

December 13

Leonard Slatkin, conductor
Haydn: Symphony No. 60 in C, "Il
Distrato"
Bax: "The Garden of Eden"
Sibelius: Symphony No. 4 in A Minor,
Op. 63

December 20

Sir George Solti, conductor
Elizabeth Hynes, soprano
Marilyn Horne, mezzo-soprano
Keith Lewis, tenor
Gwynne Howell, bass
Chicago Symphony Chorus
Handel: Oratorio, "Messiah"

idle banter

by Mary Ellen Arn

"Hello, I'm Mr. Conoco, and you are?" "So what is your major? . . . Where are you from? . . . What was your favorite class? . . ."

To interviewing seniors those questions of freshman year are now the subject of an uncomfortable *deja vu*. What is worse, though, is that the people now posing them are not only listening to, but also *evaluating* the responses, writing their opinions even as one speaks.

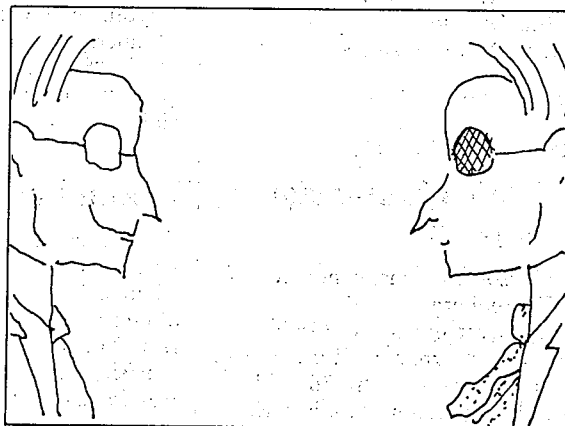
Job Interviews. I'm no longer asked what my major is, but instead *why* I chose it. But that's not fair, it's not supposed to matter what my major is; all that matters is that I am learning to think! So now I'm required to think fast enough on my feet to explain my choice of the major I originally chose in hopes of learning how to think. Impossible. I'm too confused to think.

Word has it that I should also "be myself" and try to leave a unique impression on the recruiter. After all, the poor recruiter interviews quite a large number of people every day, and they inevitably begin to become indistinguishable. Be sure that while being unique, however, that you also look like a generic human being by wearing a dark business suit ensemble. This insures that when the recruiter calls out "Mike?" or "Mary?" into the waiting room his gaze won't be drawn specifically toward you in that sea of cloned pinstripe people who look up in response to his call. Stand out, but don't stick out, as in sore thumb.

The real key to getting the job is knowing specifically what you would like to do for both the corporation, and the next ten years of your life,

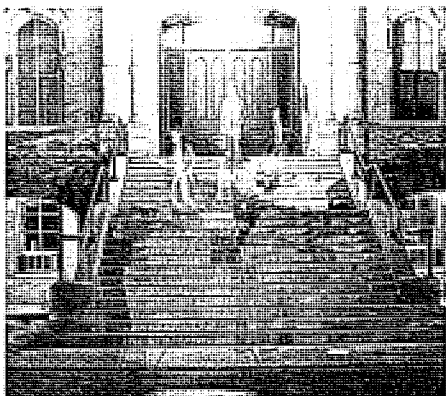
based solely on the information packets provided by the company. Explain in great detail precisely which tasks you are well suited for, and when the recruiter in turn asks if you would consider some other area within the company, assure him that your flexibility, though rigid at first glance, knows no bounds. Also assure the interviewer that his company is ideal for you, because of the fifteen companies you've interviewed with so far, his has by far the best-looking brochures . . .

In all, the interview process amounts to another Rite of Passage, in



some ways strangely similar to freshman year. Nervous and mindless chitchat circulates among the milling students in the waiting area, no one really saying, or listening to, anything. The atmosphere is like that of a doctor's waiting room, and everyone feels both awkward and relieved in looking identical to everyone else. Like freshman year, we immerse ourselves in uneasy self-consciousness, hoping we'll fit in enough so we can relax and be ourselves again. ■

Coming Next Issue . . .

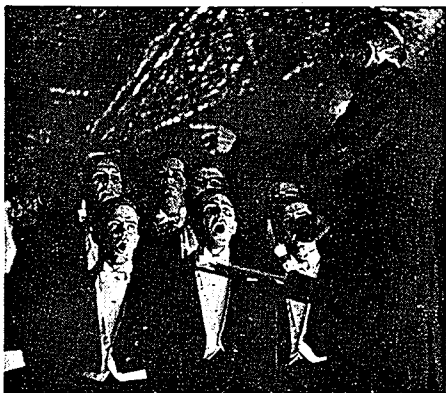


Catholic Faculty

Is Catholicism a criterion for hiring new faculty members? What is the Faculty's reaction to a growing emphasis by the Administration on the Catholic aspect of a Notre Dame education? *Scholastic* investigates how Notre Dame's Catholicism affects Notre Dame's teachers.

Athletics at Saint Mary's

Sports at Saint Mary's struggle to gain the recognition and support of the school. The athletes fight spectator apathy and low budgets in a battle to keep Saint Mary's athletic program vital.



Glee Club Mom

The wife of a former Glee Club director, Mrs. Pedtke still maintains an active interest in her boys. *Scholastic* visits with Mrs. Pedtke and discovers why she has become something of a legend among the members of the Glee Club.

it's what **SCHOLASTIC** *Notre Dame reads*

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