

SCHOLASTIC

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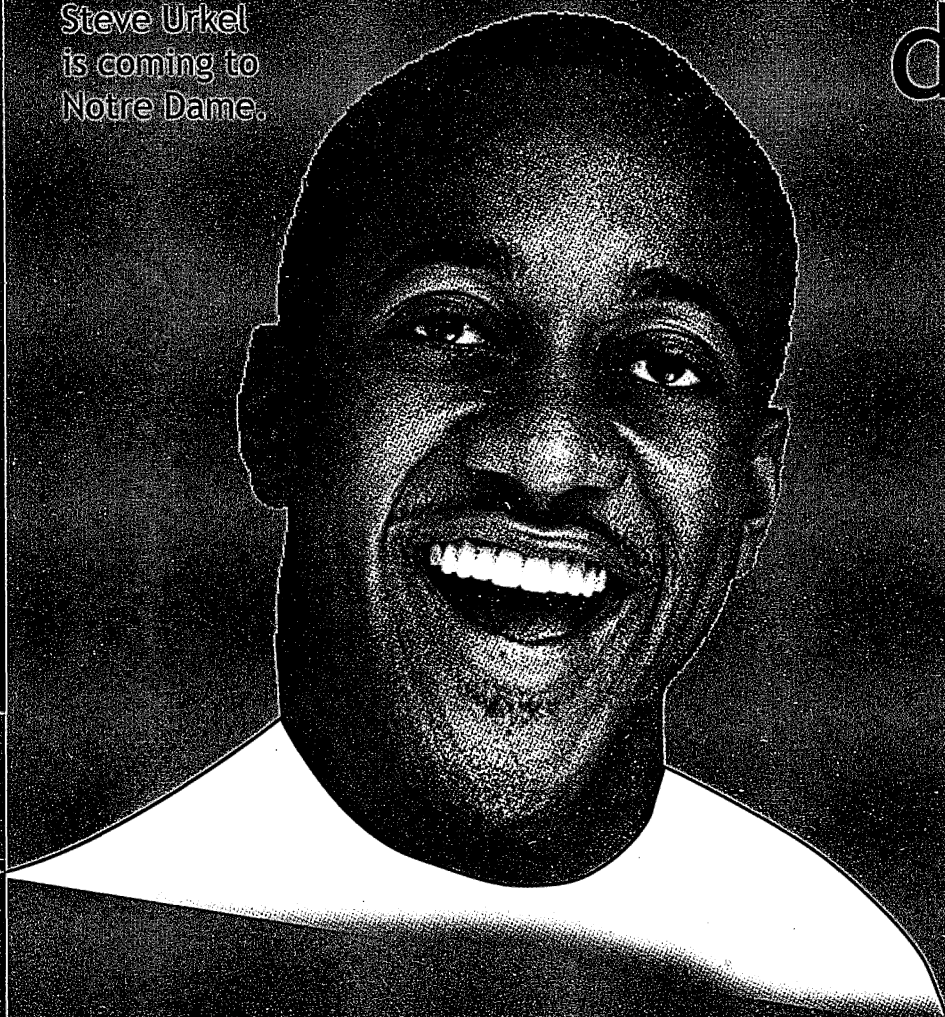
NOTRE DAME

MAGAZINE

BEYOND THE LABELS

GENDER RELATIONS AT NOTRE DAME

Steve Urkel
is coming to
Notre Dame.



did I do that?

Wednesday
November 16th
7:30 pm
101 DeBartolo

a presentation
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SCHOLASTIC

The Tenth of November 2005



REGINA GESICKI



REGINA GESICKI



KATIE RIVARD

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NOTES FROM THE EDITORS

Gender relations, undressed

I once had a conversation with a female friend who resented the constant claims by Notre Dame men that Notre Dame women are ugly.

"It's not like you're anything special, Fabio," was her sarcastic response to those claims.

She paused, considered, then added, "Not that Fabio is my standard of male beauty."

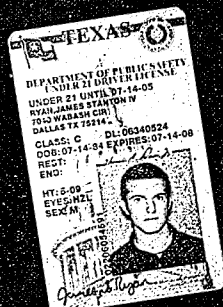
To each her own.

My friend's remarks, though facetious, highlighted a serious problem at Notre Dame: the strained relationship between men and women. Misunderstanding between the sexes is obviously nothing new, but there is a general sense among the student body that gender relations at Notre Dame are, for lack of a better word, awkward. The guys say they don't like the girls; the girls say they don't like the guys; and yet they somehow manage to hook up every weekend.

But why don't Notre Dame men and women ever go on dates? Why do they have so few friends of the opposite sex? Why the mutual disrespect? In short, why can't Notre Dame men and women interact normally? In this issue, my fellow co-editor, Mo Ertel, tries to answer that question. She finds that there is no single answer, but there are deep-seated causes for Notre Dame's peculiarities. It is a provocative piece that we hope will create some dialogue about the issue.

Speaking of creating dialogue, you may notice that this issue's cover is, well, provocative. We believe it is more than a gratuitous display of flesh; it represents our attempt to move beyond the labels thrown at the different sexes and illuminate the possibility of a more natural relationship between Notre Dame men and women. For the record, the cover consists of two pictures taken separately and put together. We assure you, *du Lac* was not violated in the making of this issue. Enjoy.

Sincerely,
Jim Ryan



Mo Ertel

Mo Ertel, Editor in Chief

Jim Ryan IV

Jim Ryan, Editor in Chief



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SCHOLASTIC



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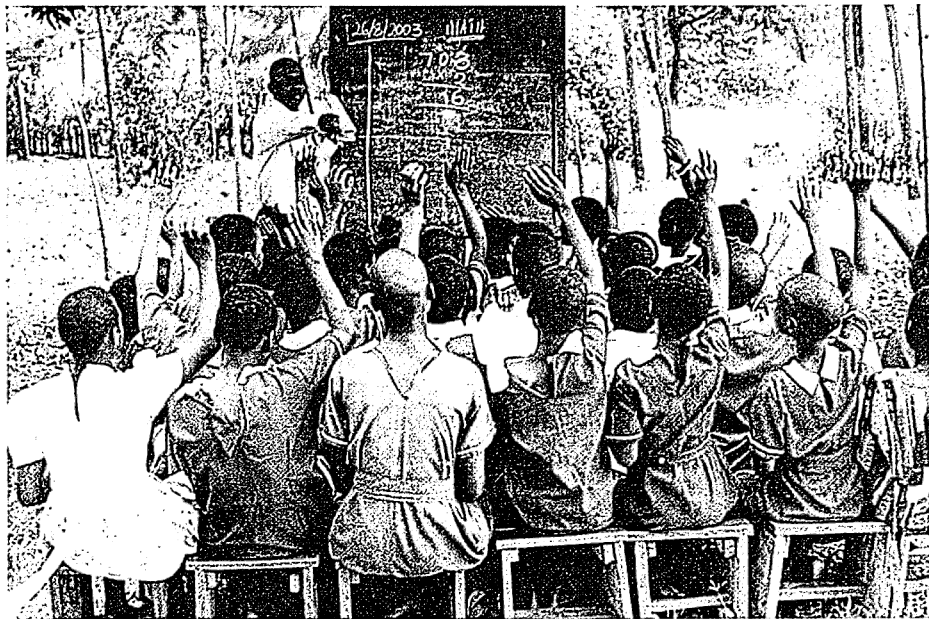
*Disce Quasi Semper Victurus
Vive Quasi Cras Moriturus*

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for graduating seniors.*

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ANSWER
THE CALL



Judgment Calls



Tennessee's baton

twirlers: Normally, *Scholastic* doesn't approve of baton twirlers, but honestly, those girls were good.



Undercover cops dressed

as alumni: Those crafty little weasels ...



Ronald Talley: Money and money schemes, indeed. Confused? Try facebook.com.



Christmas candy in the Huddle: If it has to be there, at least refill it.



Avian flu: Yes, it's deadly. But have you ever seen Hitchcock's "The Birds"? *Scholastic* staff members would prefer to die less painfully than death by pecking out of eyes.

STAFF EDITORIAL

Charles in Charge ... For a Long Time

Scholastic applauds Charlie Weis' contract extension

On October 29, Notre Dame gave Head Coach Charlie Weis (ND '78) a five-year contract extension that will pay him \$30 to \$40 million over 10 years. The deal makes Weis the highest-paid college football coach in America.

On November 1, Jason Whitlock wrote a column for ESPN.com ("Why Weis, but not Willingham?") saying that Notre Dame was racist for giving Weis the extension. Tyrone Willingham's first two months as coach at Notre Dame were more impressive than Weis', he argued, but Willingham was not rewarded. Fortunately, few took Whitlock's race baiting seriously. A number of sports analysts made the point that few NFL teams were interested in Willingham, while several recently were seeking to lure Weis. The extension, therefore, was probably an attempt to ensure that Weis stays in South Bend.

It is the opinion of the *Scholastic* staff that this is a wise move on the part of the university. Even though, as Whitlock mentions in his column, Willingham started out 8-0 against teams with a combined record of 60-43 while Weis started 6-2 against teams that have gone 32-31, it would be very difficult to argue that Willingham was more impressive as a coach. Yes, Willingham was an inspirational figure in his first year as a coach in 2002, but his team, particularly his offense, was painful to watch at times and depended heavily on opponents' turnovers. Weis, on the other hand, has had a tangible and profound effect on his team, as evidenced by the immediate emergences of senior wide receiver Maurice Stovall and junior wide receiver Jeff Samardzija — largely ineffective during the Willingham era — as well as the development of junior Brady Quinn into a Heisman-caliber quarterback.

Weis' recruiting also has been superior to Willingham's. Yes, Willingham parlayed his successful first season into a top-five recruiting class; however, that is misleading, since the class's crown jewel, sophomore tight end Greg Olsen, transferred to Miami. Though this recruiting season does not end until February, Weis already has secured 19 commitments for a recruiting class currently considered by rivals.com to be the fourth best in the nation.

Weis' success on the recruiting trail before and during this season is a testament to his work ethic. Notre Dame fans caught their first glimpse of that ethic early in 2005, when Weis was balancing his duties as Notre Dame's coach with his responsibilities as offensive coordinator for the New England Patriots, then again deep into the Patriots' Super Bowl run. A man with so much dedication to his profession is unlikely to allow his program to relapse into mediocrity.

Another reason Notre Dame should do everything in its power to keep Weis is because he, as those who frequent Notre Dame online message boards like to say, "gets it": Unlike his predecessor, an outsider who often seemed content with 6-5 records, Weis is a Notre Dame graduate who understands the importance the university places on football and is dedicated to maintaining the program's tradition of excellence. Is \$40 million too much to pay for the perpetuation of that tradition? *Scholastic* believes not.

Seeking Approval

President George W. Bush's approval ratings have reached a record low. Can he recover?

• Kate Furlong

Election Day 2005 marked five years since President George W. Bush's controversial victory over Al Gore in the 2000 presidential race and one year since his re-election win over Sen. John Kerry (D-Mass.). It also marked some of the lowest approval ratings the president has seen during his tenure in office. A number of national polls showed Bush's approval ratings hovering around 55 percent shortly after his inauguration in 2001, and at 50 percent during the 2004 election. As of late-October 2005, they stood between 38 percent and 42 percent.

Notre Dame political science professor Peri Arnold was not surprised that Bush's numbers were higher at the start of his presidency. "Americans are prone to approve highly of their presidents initially," Arnold says. The public's general approval of the office of the presidency also leads Americans to a "rally effect" in times of crisis. This was evident after the terrorist attacks of September 11, 2001, when the president's approval ratings skyrocketed to 90 percent, the highest rating of any president since the Gallup organization first started tracking the statistic in 1938.

Although it is difficult to compare presidents, given the varying national circumstances they face during their terms, Bush is not the first American leader to face a steep decline in public support. Just as Bush has faced considerable criticism for the war in Iraq and the massive amounts of federal funds spent on it, Presidents Harry S. Truman, Jimmy Carter, Richard Nixon and George H.W. Bush lost public backing during the Korean War, Iranian Hostage Crisis, Vietnam War and Persian Gulf War, respectively. Truman's ratings dipped as low as 24 percent while Carter, Nixon and H.W. Bush each saw public approval for his presidency hover around 30 percent.

In Bush's three remaining years in office, a slight decline would not be surprising. Yet Arnold doesn't think the president's approval ratings are likely to drop below 30 percent. "The president has a core following of Republicans who, barring any type of scandal, will continue to support him," Arnold says. Opinion polls show that most of the Republican Party — 80 percent — approves of Bush's performance. In addition, Arnold points out that a number of past presidents have bounced back from low ratings, including Dwight D. Eisenhower, Ronald Reagan and Bill Clinton.

With the nomination of the academic conservative Judge Samuel Alito from the Third Circuit Court of Appeals to the Supreme Court, pundits believe that Bush temporarily has placated the extreme right wing of his base that so heavily criticized him for his nomination of Harriet Miers. Yet if the president's public approval does not see a sizeable increase by the end of his term, the Republican Party likely will choose a more moderate presidential candidate for the 2008 election whose campaign platform does not focus on issues strongly associated with Bush's administration.

TOP 5

Notre Dame pick-up lines you hope you never hear ...

1. Are you Irish? Because you shamROCK my world!
2. Wanna go to Reckers? I'll let you swipe my card.
3. You just got my Irish up.
4. Wanna go to the Grotto and make out?
5. I'm sooo drunk.

Thou Shalt Not Protest Too Much

The Catholic Church's Ultra-Conservative Revolution

• Dave Poell

Ever since *The New York Times* reported the formulation of a forthcoming 16-page Vatican document allegedly aimed at banning homosexuals from the clergy, the Catholic Church has been attacked by both religious critics and faithful Catholics who perceive such a policy as blatantly discriminatory. In the weeks since the *Times*' report, however, anonymous sources within the Vatican have told journalists that the document will not bar any seminarian from the priesthood solely on the basis of his homosexuality.

Despite the absence of an absolute ban on gay clergy, the high degree of debate surrounding pervasive Catholic views on gays and other contentious "culture war" issues is just the latest development in the saga of a Church that has been steadily moving toward the extreme right end of the political spectrum since the late 1960s.

With the exception of the Second Vatican Council (1962-1965), the issuing of Pope Paul VI's 1968 encyclical *Humanae Vitae* (Of Human Life) was the most epochal Church event of the 20th century, and undoubtedly the most divisive. On June 23, 1964, Paul VI first publicly announced the existence of a commission designed to examine the official Church doctrine that banned all forms of artificial contraception.

In the end, two reports — *Responsible Parenthood* and *The State of the Question: The Doctrine of the Church and Its Authority* — were issued by the commission. By late June 1966, after a majority of the com-

mission's cardinals and bishops voted that artificial contraception was not intrinsically evil and could be affirmed within the tradition and declarations of the Church, the full commission voted 52 to 4 in favor of *Responsible Parenthood*, which recommended that the pope change the current Church teaching and deem artificial contraception permissible.

Under pressure from the Church's conservative wing that was responsible for the commission's minority report, which called for a reaffirmation of the Church's stance against contraception, Paul VI rejected the commission's majority recommendation to the dismay of Catholics worldwide. An instrumental figure in the politics of this decision was an influential Polish bishop named Karol Wojtyla — the future Pope John Paul II. Although he was one of the bishops appointed to the commission, Wojtyla did not attend the deliberations. Instead he formed his own separate commission to help compose the encyclical. According to Tad Szulc's "Pope John Paul II: The Biography," a Polish theologian who worked with Wojtyla claimed that "about 60 percent of our draft is contained in the encyclical."

"I think it's fair to say that [Church conservatives] prevailed with *Humanae Vitae*, and they persuaded Paul VI that he could not change on this issue. So that was their victory. They lost with the *Declaration on Religious Freedom* [which contradicted earlier papal documents by decreeing individuals immune from all forms of coercion in matters of one's

profession of religious faith] and won with the doctrine of birth control," Jay Dolan, professor emeritus of history, says.

A series of studies conducted by the Rev. Andrew Greeley, of the Chicago-based National Opinion Research Center in the late 1960s and early 1970s reports a dramatic decline in the public's estimation of Church credibility and Catholic contributions following the release of *Humanae Vitae*. According to Thomas Fox's book, "Sexuality and Catholicism," one of Greeley's U.S. studies reported that shortly before the encyclical, 67 percent of responding priests said they would not refuse confessional absolution to lay people using birth control; five years after this study the figure had risen to 87 percent. Greeley also reported that 60 percent of U.S. priests surveyed rejected the Church's teaching.

Although beloved for his charismatic personality and strong evangelization of Catholicism worldwide, John Paul II's 27-year reign as pope was also characterized by an incredulous outlook toward the reforms of Vatican II. Aided by Cardinal Joseph Ratzinger (now Pope Benedict XVI) — who deemed the Council's aftermath an "avalanche of ecclesial decadence" — and his Congregation for the Doctrine of the Faith (CDF), John Paul II used the power of the papacy to crack down on those who disagreed with Church teachings. "Theologically, his man was Ratzinger, and he was very conservative. During his regime things tightened up and theologians were silenced," Dolan says.

John XXIII convenes the first session of the Second Vatican Council

Paul VI publicly announces the formation of a papal commission to investigate the morality of artificial contraception

Vatican II ends with the birth control issue still undecided

1960

1962

1964

1965

Early signs indicate that Benedict XVI will continue his predecessor's reactionary posture toward modernity and secular norms. In the seminal days of his papacy last April, the new pope denounced "moral relativism" and declared it the major evil facing the Church. Dolan finds this diatribe constitutive of any antagonistic strategy. "The thing about a war on relativism and materialism [...] that's a typical jeremiad. They create this enemy out there and it's a stereotype, this evil force that's lurking in the shadows. Well what is it? Where is it? Show me it. It's just a way to marshal the troops against this 'enemy,'" Dolan says.

One of the most prominent casualties of the Church's demand for theological uniformity has been New Ways Ministry, a gay-positive ministry dedicated to the advocacy of gay and lesbian Catholics. An excerpt from New Ways' mission statement states that the organization is dedicated to "work for changes in attitudes and promote the acceptance of gay and lesbian people as full and equal members of church and society." In 1999, however, the co-founders of New Ways Ministry, the Rev. Robert Nugent, S.D.S., and Sr. Jeannine Gramick, S.S.N.D., each received a strongly worded "notification" from Ratzinger's CDF, which permanently prohibited the two from engaging in pastoral initiatives with homosexuals and their families. According to a press release from New Ways Ministry's Web site, one of the CDF's directives entails that "Gramick may not speak or write on homosexuality, on the Notification, or on any ecclesiastical processes that led to it. Gramick may not encourage the faithful to publicly express their dissent from the official Magisterium, nor protest decisions of the Holy See, nor criticize the Magisterium in any public forum whatsoever concerning homosexuality."

To close observers of Vatican policy during the tenure of John Paul II, such



THE MENTOR AND HIS PROTEGE: The late Pope John Paul II receives his successor, formerly Cardinal Joseph Ratzinger.

anti-gay notifications should not have been unexpected. In 1986, Ratzinger presided over the writing of a "Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons" in which homosexuality is explicitly deemed a "moral disorder" and complicit in the rise of other "disorders": "When homosexual activity is consequently condoned, or when civil legislation is introduced to protect behavior to which no one has any conceivable right, neither the Church nor society at large should be surprised when other distorted notions and practices gain ground, and irrational and violent reactions increase."

Oddly enough, Gramick and Ratzinger had met under pleasant circumstances prior to her notification. Dolan tells a story of the time the two met on an airplane and engaged in an amiable conversation. "They were on the airplane totally by accident and she described him as a warm, personable individual. Well, at the same time he was preparing to silence her. She had to leave her religious order. She was

thrown out," Dolan says.

Another friend of Dolan's, the Rev. Roger Haight, S.J., was suspended from his teaching position at the Jesuit-run Weston School of Theology in Cambridge, Mass., by the CDF in 2000 for a scholarly book he wrote called "Jesus: Symbol of God," in which he attempts to reinterpret Catholic doctrines within the language of a postmodern culture. "It's not so much being silenced, it's the way it's done. There's no opportunity to present your side of the case, and it's done in a very autocratic, dictatorial, tyrannical manner. I've talked to Roger myself, and they don't get an opportunity to meet their accuser and their position face to face. It's all done by fax or by mail," he says.

These claims are corroborated by a press release regarding the silencing of Gramick and Nugent: "If Church investigators had done their work fairly and openly during the 11-year trial, there would be no need for Sr. Gramick and Fr. Nugent to be discussing their case at this

The pope's commission votes 52-4 in favor of allowing artificial contraception

Humanae Vitae is issued, disregarding the majority vote

1966

1968

1970

1980

7

point. If the facts of the case were open to discussion from the very beginning, there would be no need for the Vatican to 'cover-up' their mishandling of the investigation."

The high degree of intellectual conformity demanded by the Vatican hierarchy has had significant ramifications on the leadership of bishops and cardinals as well. For the most part, John Paul II's bishops have been known more for doctrinal uniformity than pastoral aptitude. According to Lawrence Cunningham, John A. O'Brien professor of theology at Notre Dame, the general intellectual quality of the bishops appointed under John Paul II has been less than stellar. "They tend to be very much 'company men,'" Cunningham says. This trend worries Dolan. "I think the question of intellectual freedom and academic freedom in the Church is a real issue. You can't become a bishop today unless you tow the line and stay in step with the official teaching of the Church," Dolan says. Cunningham sums up the state of authoritarian vigilance in today's Church with some chilling advice: "Don't think. If you think, don't speak. If you speak, don't write. If you write, don't sign your name. If you sign your name, don't be surprised."

One phenomenon of the Vatican's conservative mindset has been the issuance of controversial declarations by archbishops and cardinals on matters of Church doctrine and science that have been disputed by theologians and scientists alike. During last year's U.S. presidential campaign, a group of conservative bishops, led by Denver archbishop Charles Chaput, entered the political realm and declared that any Catholic who voted for a candidate supporting stem-cell research, abortion or gay marriage was committing a sin and could even be denied communion. According to Catholic theology, however, Catholics may dissent


from authoritative, non-infallible teachings like the aforementioned issues. Also in 2004, Cardinal Alfonso Lopez Trujillo, president of the Pontifical Council for the Family, released a scientific document alleging that condoms have holes in them and may be one of the main reasons for the spread of HIV/AIDS. And just this past July in an editorial to *The New York Times*, Archbishop Charles Schonborn of Vienna wrote, "defenders of neo-Darwinian dogma have often invoked the supposed acceptance of the Roman Catholic Church when they defend their theory as somehow compatible with Christian faith. But this is not true."

This ideology has also affected today's seminarians. According to a 2002 study conducted by Dean Hoge in "The First Five Years of Priesthood: A Study of Newly Ordained Catholic Priests," Hoge describes seminarians as "firm in their loyalty to Pope John Paul II, their adherence to all church teachings about sexual morality and contraception and their preference for tradition and formality in ritual and priestly roles." The Rev. Kevin Rousseau, C.S.C., director of Old College, says, "[Seminarians] see the Church hierarchy as very positive and they want to try and emulate it." David Imming, a retired parish priest who entered the seminary in 1957, doesn't believe that the overall intellectual environment of seminary has changed drastically since his day. "We were told what was right and what wasn't right. There were no gray areas, and there was an answer for everything," he says. "And for those coming out of the seminaries today, it's Rome's way or nobody's way."

Based on his own experience, Imming worries about the development of today's seminarians. "When we left the seminary, we were immature in a number of areas, especially our sexuality," he says. Cunningham spent four years in a seminary

himself before deciding to become a professor. "There were probably people in my class who were homosexuals but I don't know that and nobody in my day talked about it. If someone acted out sexually they were just kicked out of the seminary," Cunningham says.

Recent scholarship also suggests that the intellectual quality of seminarians may be in peril. Based on estimations reported by faculty members in a new analysis of seminary education entitled, "Educating Leaders for Ministry," 33 to 40 percent of seminarians experience significant learning disabilities that pose "special challenges for faculty."

Yet Catholics still have reason for optimism with the new pope. "I think it's wrong to think that the way he operated as the head of the CDF is going to be the same way he operates as pope. It's one thing to be in the head of a Vatican organization and quite another to sit at the head of an entire Church," Cunningham says. Just last month at the first synod of bishops under Benedict, the subject of married clergy, a forbidden topic of conversation under John Paul II, was discussed. In September, Benedict met with theologian Hans Kung, who was forbidden from teaching Catholic theology in 1979 because of his rejection of the doctrine of papal infallibility. While promising developments, Dolan thinks that some of the Vatican's uncompromising positions may cause local parishes to ignore the Church hierarchy and possibly even deem it insignificant in the future. "The people's church and the bureaucratic church are like two ships passing in the night, each traveling in a different direction," he says. And while unfortunate, this approach may be a viable option for those in the American Church who are discontented. "After all," says Imming, "Rome's a long way away." 

Congregation for the Doctrine of the Faith releases "Letter to the Catholic Bishops Concerning the Pastoral Care of Homosexual Persons"

Congregation for the Doctrine of Faith silences New Ways ministry

Cardinal Joseph Ratzinger is elected Pope Benedict XVI

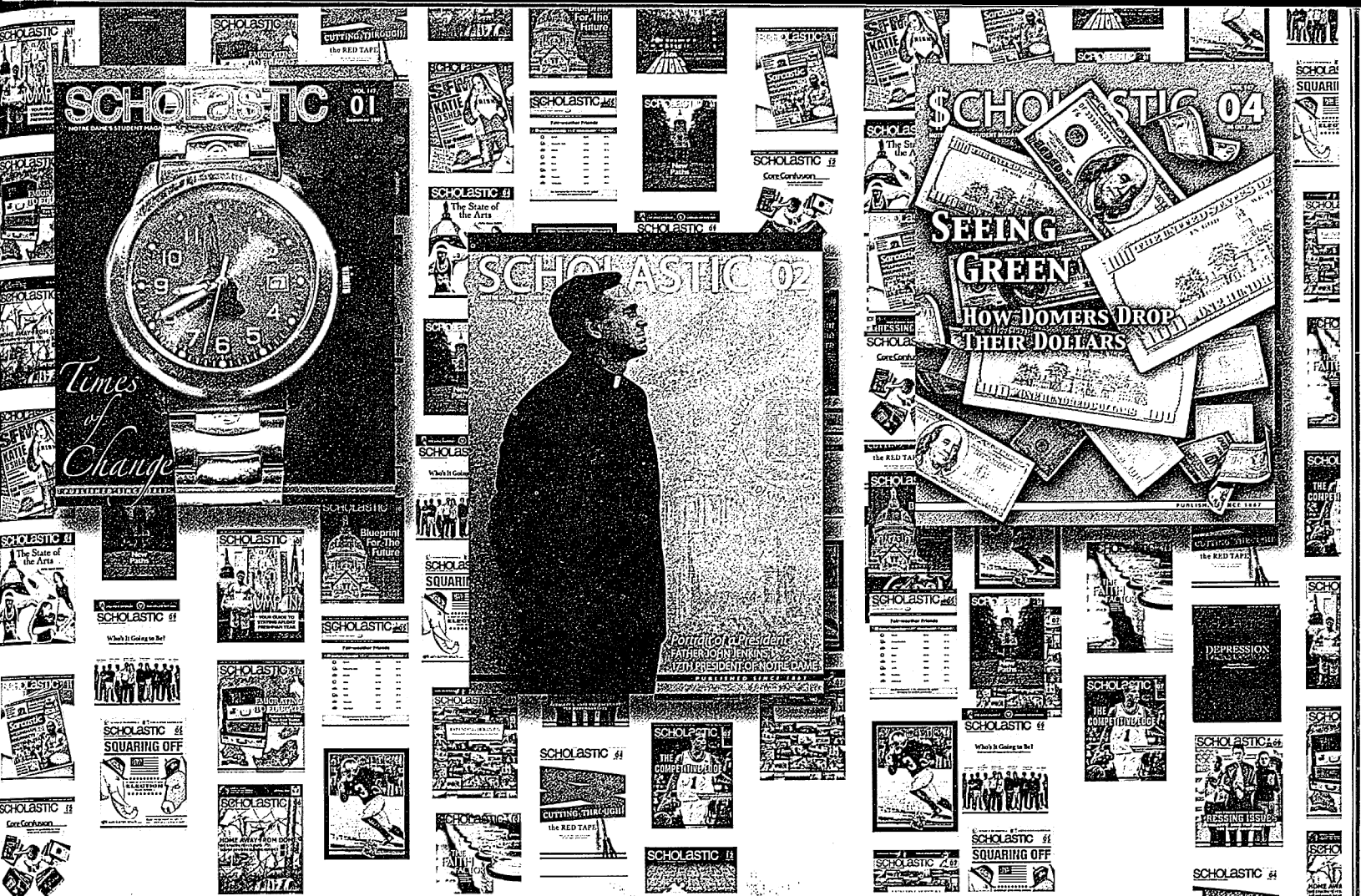
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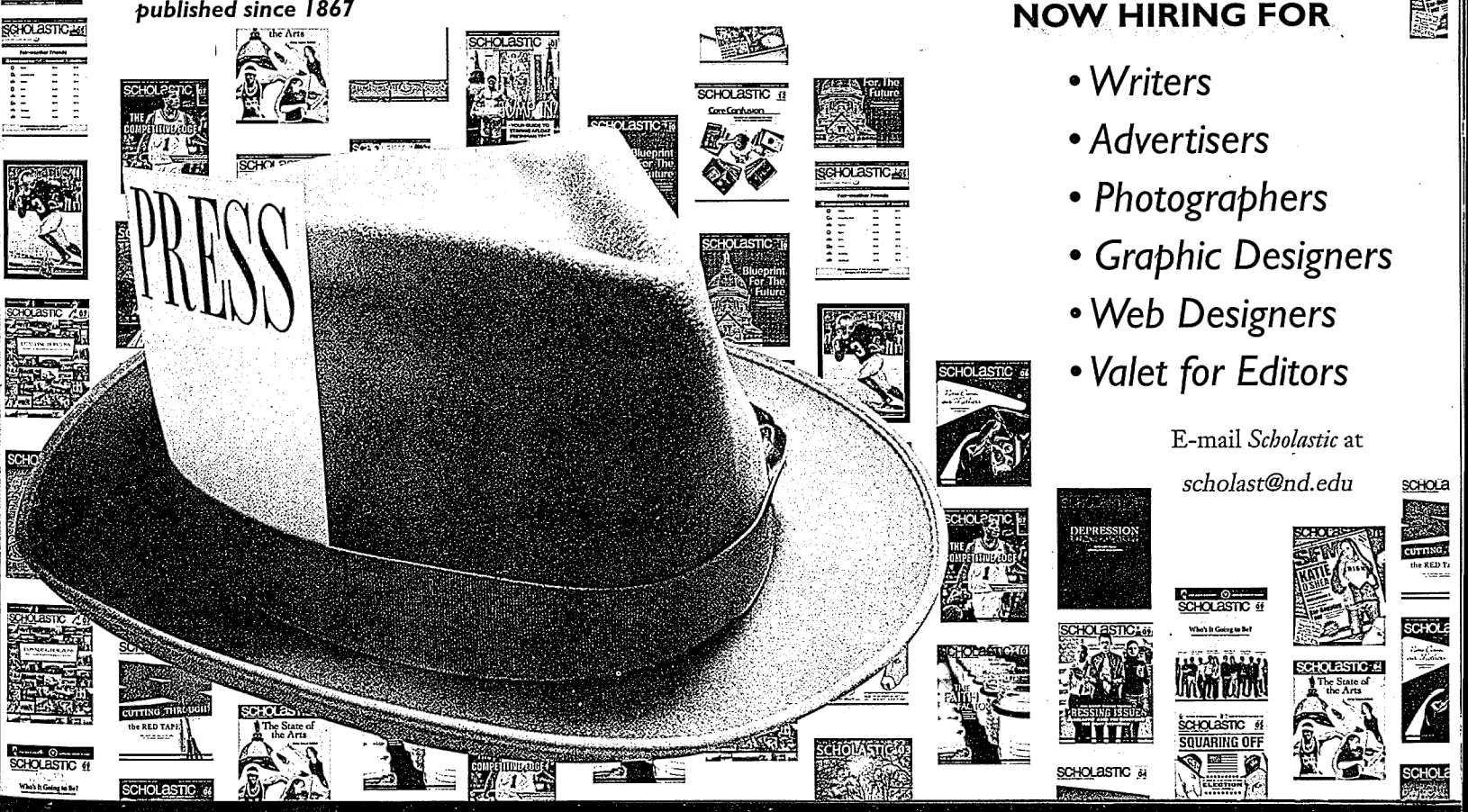
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SCHOLASTIC COVER STORY



Perspectives on a Problem

The Notre Dame family looks back on—and forward to—gender relations under the Dome.

• Mo Ertel

Rewind. The year is 1974. Just three years ago, the president of the University of Notre Dame, the Rev. Theodore M. Hesburgh, C.S.C., (ND '39) made the official announcement that the university would matriculate female undergraduates into what had been an all-male campus since 1842. Indeed, the fall of 1972 saw the introduction of 325 females as the first group of women ever to walk the storied grounds of Notre Dame as undergraduate students. But now, in 1974, despite the fact that female undergraduates have been in place in the university's residence halls and classrooms for two full years, the swell of emotions regarding coeducation at Notre Dame has yet to subside.

It's true. In 1974, the campus of this usually calm though prominent Catholic university — quaintly nestled in the flat midland between the big city buzz of Chicago and the factory-filled skyline of Detroit — is alive. Alive. It's the only way to describe it, this constant, electric pulsing on campus. Some swear that it's a tangible presence; that the very essence of it lopes off the Indiana Toll Road somewhere near mile marker 77 and then passes on through the cool and canopied woods that outline the borders of Notre Dame, only to filter an ambiguous path around campus.

This enduring dissonance permeates the hallowed grounds of Our Lady's university — so much so that the editorial board of *Scholastic*, in a letter to the student body in the Nov. 22, 1974, edition of the magazine, addresses what the magazine refers to as the problem of gender relations at Notre Dame. "That which should be second nature," the editorial stresses, "the coexistence of men and women in an academic and social community, has become the center of much strained self-examination and the source of an undefinable, yet very real, sense of failure." Men and women at Notre Dame in 1974, it seems, just can't seem to get along.



Possible Causes of Poor Gender Relations

To be sure, the transition to coeducation at Notre Dame was far from easy. Aside from the more practical preparations that were made in anticipation of the first female Domers, including the transformation of previously all-male halls into liveable housing options for women, Notre Dame found itself facing the more difficult task of incorporating women into a university steeped in both male-oriented traditions and a male-based culture that were 135 years in the making.

Still, as of the 2005-2006 academic year, there seems to remain a subtle acceptance on the part of the student body of the problem of gender relations at Notre Dame. For the most part, it remains ignored, it pleases from from student to male to female, male. If any-
rela-
sue has
an al-
mythical status, of Knute Rockne Daniel "Rudy" '76), of the Four the Irish Guard Dame's most ditions. But just ends, myths and without a clear to the tale, so of gender rela- Dame unfold

The discus- of gen-

reverberating as dorm to dorm, student, from from female to thing, the gender tions is- reached most- joining the ranks (ND '13) and Ruetigger (ND Horsemen and as one of Notre transcendent tra- as stories of leg- lore often open origin attached too does the story tions at Notre in 2005.

sion of the status der rela-

tions at Notre Dame is a difficult one, and attempts to pinpoint the primary source of the problem prove to be inconclusive. Some members of the university, for example, think that a large percentage of Notre Dame students attended single-sex high schools, causing them to be relatively inexperienced in situations involving a member of the opposite sex. Others argue that 18- to 22-year-olds generally experience some amount of difficulty in relating to the opposite sex. Some blame such technological advances as Instant Messenger and Facebook, believing that students have replaced everyday face-to-face interactions with the anonymity that a computer screen can provide. Still more believe that the Catholic nature of campus stigmatizes sexual relationships, thereby making them all the more desirable. Amidst the haze of debate and opinions, there appears to be little room for concrete explanations for the problem of poor gender relations at Notre Dame. What is clear, however, is that what some may find to be the most crucial element in the persistence of poor gender relations at Our Lady's university might not align with the opinions of others. And yet, it is in this discrepancy that Rita Donley, Ph.D., assistant director of the University Counseling Center, locates a larger truth underlying gender relations. "People bring different perspectives to the discussion. What could be true for some people may not be true for everybody," she says.

It seems understandable, then, that Heather Rakoczy (ND '93), former rector of Pangborn Hall and director of the Gender Relations Center (GRC), when asked to cite the potential source for what some perceive to be the poor gender relations at Notre Dame, takes in a gasp of air. "Oh, gosh," Rakoczy responds, smiling congenially. "Is that even possible?" But while she seconds Donley's denial of an overarching truth that characterizes the issue of gender relations at Notre Dame, for Rakoczy, two distinct qualities common in high-achieving students

underlie the problem between the sexes at Notre Dame: competition and perfectionism.

Though seemingly unrelated to the issue at hand, Rakoczy presents some background information on her hypothesis: "Notre Dame and other top-notch universities draw students who have been at the top of their class [...] and just really visible leaders in their high schools. But then they come here," she adds, "and they're no longer the big fish in the small pond. They're the small fish, all of a sudden, and one of many, many small fish." As a result, according to Rakoczy, students, feeling pressured to continue to succeed at the same heights that they achieved in high school, start to compartmentalize, leaving little, if any, room for socialization during weekdays. On Notre Dame's campus, forming friendships and relationships, whether they are with members of the same-sex or the opposite-sex, too often seems to come second to the obligation of completing that night's reading assignment. "In that sense," Rakoczy says, "I don't have time to make friends and develop friendships and relationships during the weekdays, because that takes time and energy."

On the other hand, Teresa Phelps (ND '73, '75, '80), fellow of the Joan B. Kroc Institute for International Studies and professor of law, on the other hand, is reluctant to locate what she sees as the vast span of the university's gender relations in the fact that Notre Dame undergraduates are high achievers. "There are intelligent, high achievers at Dartmouth, Harvard, Yale and Stanford, where things aren't quite as bad as they are here," Phelps says. "The gender relations might not be great there," she adds, "but they're not what they are here." And while there is little empirical evidence to suggest that gender relations at any one university are better or worse than those at any other, there does seem to be a general sense on campus that the gender climate at Notre Dame is unique.

Survey Question:

If two people really like each other, it's all right for them to have sex even if they've known each other for only a very short time.

Effects of Single-sex Dorms

Senior Ali Wishon, Gender Issues chair for Student Senate, suggests that the university's gender relations problem is complicated by Notre Dame's tradition of single-sex dorms and the issue of parietals — the *du Lac*-enforced rule that prohibits male and female students from being in the dorm room of a member of the opposite sex after 12 a.m. from Sunday through Thursday and after 2 a.m. on Friday and Saturday. Although she does see benefits to single-sex dorms, Wishon notes that Notre Dame's residence hall system "doesn't offer a lot of time for interaction between the sexes. It's not like you can walk right downstairs or walk right next-door and run into a member of the opposite sex," she says. Parietals, for Wishon, are a further cause for concern. "Most socializing occurs after a certain time of night between the sexes. It's hard during the day, when you're in class, and during the evening, when you're doing work, to socialize with people." Wishon adds, "When you have a certain time when you have to be out of the room of someone of the opposite sex and there aren't any other options on campus other than Reckers, which is all the way across campus if you live on North Quad, or LaFortune, which is not at all private, it really limits the opportunity for interaction between the genders."

When students do find free time in their hectic schedules to take a break from the rigors of academia, Wishon suggests that one of their first instincts, if they are studying in their dorm rooms, is to visit a friend down the hall for a few minutes and then return to their studies, rather than to venture outside and stop by the dorm room of a friend from another hall. And while she sees a number of benefits to the sense of community that exists within the single-sex dorm system, including the security of same-sex friendships, Wishon also recognizes that when students become too comfortable within the privacy of their single-sex dorms, they become

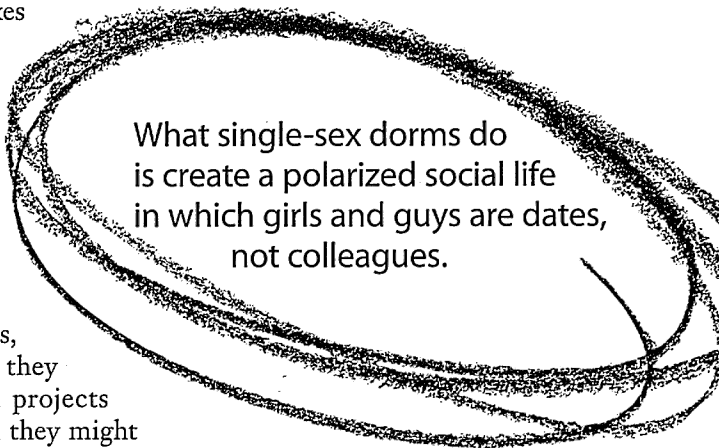
reluctant to establish friendships outside of their dorm communities, "which can really stress the interaction between the genders," she says.

Agreeing with Wishon, Kaitlyn Redfield, former Gender Relations chair for Student Senate and co-president of Feminist Voice, adds, "I think the most basic negative is that single-sex dorms create this exotic 'other,' and we see women or men for some people for the first time as not of your own society, not of your own rank or equality." For her, the emphasis on difference between the sexes

is too much. Phelps, too, feels as though Notre Dame's single-sex dorms call attention to the contrast between undergraduate men and women. "What single-sex dorms do is create a polarized social life in which girls and guys are dates, not colleagues. Whereas if they live together and work on projects together in the dorms, then they might see each other not in such objective ways," Phelps says. Senior Dave Baron, student body president, notices that on those occasions when men and women undergraduates interact socially in a one-on-one setting, no matter what the status of their relationship is to one another — be it friend, classmate, teammate or significant other — the pair is assumed to be romantically involved. "I think it's very unfortunate when it is a situation across campus if, as a man, I go into a woman's dorm and automatically it's assumed that I like somebody there," Baron says. "The opposite is true if a girl comes into a guy's dorm," he adds.

And while the assumptions that Baron believes necessarily proceed from almost any kind of male/female relationship on Notre Dame's campus may seem harmless, Donley suggests otherwise. "I think that kind of attitude puts so much pressure on men and women and their

interactions with each other that many people just want to opt out," she says. "It becomes easier to go to a party and hook up with somebody randomly — which I think does happen here — and then you have some of that attention, but you don't have to deal with some of the fallout of everybody's opinion [...] I've even heard of a section of men really discouraging a male on their floor from dating another woman. They thought that he should be spending time with them," she adds.



What single-sex dorms do is create a polarized social life in which girls and guys are dates, not colleagues.

Work Hard, Play Hard

Donley's assertions alone seem to be evidence enough to suggest that something is awry between the sexes during the weekends at Notre Dame. However, when coupled with the implications of Rakoczy's belief that Notre Dame students, who so deeply immerse themselves in their studies, often find themselves acting in the opposite extreme on the weekend, the evidence appears all the more convincing. "Monday through Thursday or Friday, I work really hard," Rakoczy emphasizes, assuming the mindset of a Notre Dame undergraduate, "and for this segment of time, the weekend, I'm going to play really hard, and I'm going to do all things in extremes, instead of doing anything in balance." And for many Notre Dame undergraduates, a large factor in "playing really hard," as Rakoczy

Percentage of students who agree strongly or somewhat:

		Men	Women	Total
As Freshmen (1999)	Notre Dame	23.5	11.9	17.9
	All Private Universities	52.6	31.9	41.7
As Seniors (2003)	Notre Dame	48.2	32.4	40.8
	All Private Universities	56.3	44.4	50.2



puts it, is alcohol.

"People use alcohol to loosen up and unwind from a difficult week," Wishon notes, but she complicates the common college activity on Notre Dame's gender-strained campus. She adds that alcohol often functions as a "social lubricant" that lowers inhibitions, allowing the sexes to interact with one another more easily. However, Wishon adds, "At Notre Dame, where it's already difficult to interact with a member of the opposite sex, people sometimes use it in excess."

And what is the result? Donley notes, "People start doing things that they might otherwise not be doing." For Rakoczy, those "things" that Notre Dame students might not otherwise be doing are hook-ups — or, as defined by the 2001 Independent Women's Forum (IWF), "any sexual contact — ranging from kissing to sexual intercourse — in which the participants expect no further contact."

To be sure, some Notre Dame students, including senior Dave Mangold, in his August 26, 2005, Observer "Viewpoint," in which he expresses his kudos to the GRC for "putting themselves on the bleeding edge of absurdity," deny the existence of a hook-up culture at Notre Dame. For Mangold, "Referring to the climate of this university as a 'hook-up culture' is simply laughable. Trust me," he continues, "this is a desperation culture. The perceived malady [of the hook-up culture] that [Rakoczy] cites is the complete antithesis of that espoused by the clear majority of students." But hooking up, it appears, is becoming a more and more accepted aspect of the "college experience," as 91 percent of females surveyed in a 2001 IWF survey perceived the presence of a hook-up culture on their campuses — and recent findings suggest that Notre Dame may not be not exempt from the pattern.

Each year, Notre Dame is one of 462 institutions that participates in the Cooperative Institutional Research Program's (CIRP) Freshman Survey, a study that provides colleges and universities around the country with data that reports, together with a national normative profile, the attitudes and viewpoints of their particular incoming freshman class. One of the opinion polls — which, it should be noted, indicate attitudes, not necessarily behaviors — is of particular interest: "If two people really like each other, it's all right for them to have sex even if they've

known each other for only a very short time." As might be expected, given the generally stong background with which most of the university's students were raised, Notre Dame's Class of 2003 overwhelmingly disagreed with the statement as freshmen, with only 17.9 percent citing agreement. Compare that to other highly selective, private universities, where 44.1 percent of the freshman class expresses agreement, and Notre Dame seems to set itself apart from the hook-up paradigm.

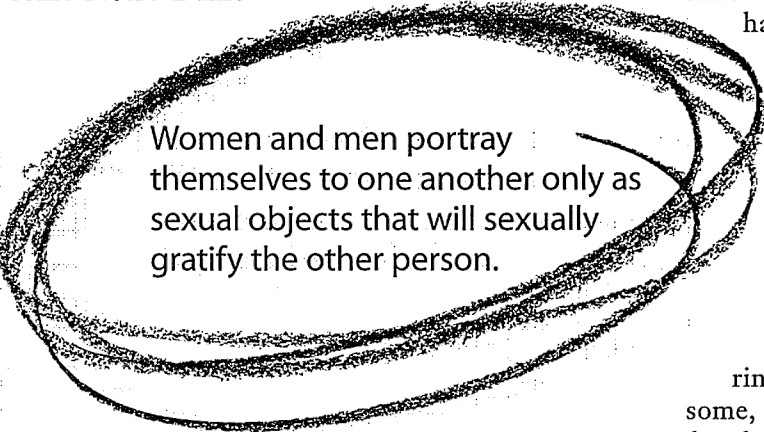
However, when Notre Dame's Class of 2003 was re-polled as seniors in CIRP's 2003 College Student Survey, the results are surprising. Once again responding with their opinion of "If two people really like each other, it's all right for them to have sex even if they've known each other for only a very short time," 40.8 percent of Notre Dame's seniors cite agreement, a roughly 22-percent increase from their freshman year. While Notre Dame's numbers must be considered within the larger context of the responses of universities and colleges nationwide — including those at private universities, where 50.2 percent of seniors expressed agreement — the substantial change in opinion that some Notre Dame

thing about people randomly hooking up is — and it's not a judgment on my part, and I'm not saying that's bad, people shouldn't do that — is that for a certain group of people, that's very satisfying. That's all they want." But, she adds, "I think there's a whole other group of people that really don't want that, but they settle for it, because that's what they think you do when you're at Notre Dame."

Rakoczy acknowledges, however, that there are those students that choose to ignore the Notre Dame hook-up culture completely, instead establishing intense dating relationships with members of the opposite sex, and she classifies these individuals as mostly falling within the ring-by-spring group. The term ring-by-spring is used to refer to the expectation that a Notre Dame senior, if he or she is in a dating relationship, will have a engagement ring on his or her finger by graduation in the spring. Rakoczy acknowledges that this trend in and of itself may not be harmful. "As recently as I was a student here [in 1993]," Rakoczy says, "there has been kind of an antenna up about, 'I'm going to meet the love of my life and my future partner during this time here, because we

have these shared values and it's a Catholic institution.'" However, she does see a potential danger for those individuals that choose to partake in the tradition of ring-by-spring. "For some, when you really pour the whole of yourself into a relationship," Rakoczy notes, "you sometimes miss the diversity of other things that are going on — clubs, friendships and other things."

While Sr. Susan Dunn, O.P., rector of Lyons Hall, has noticed that a few of the 217 women in her dorm casually date, she also notes, "I think casual dating is a challenge here at Notre Dame, even more so than at my previous school where I worked, [St. Thomas Aquinas College in Sparkville, N.Y.]." Dunn adds, "Trying to find time other than for classroom-related or activity-related interactions, just so men and women know one another better, is particularly challenging." In fact,



Women and men portray themselves to one another only as sexual objects that will sexually gratify the other person.

students experience over the course of their four years as an undergraduate is a cause of concern for some.

Redfield locates her concern for the matter in her belief that when engaging in Notre Dame's hook-up culture, "Women and men portray themselves to one another only as sexual objects that will sexually gratify the other person." Rakoczy agrees, adding that the hook-up culture "runs contradictory to [Notre Dame's] mission as a Catholic institution that implores us to honor the dignity of every human person — ourselves and others." For Donley, though, "The important

in Rakoczy's opinion, it seems that much of Notre Dame's strained gender relations are characterized by the two extremes of the hook-up culture or the ring-by-spring paradigm. "What's missing," she adds, "in my opinion, is that center ground, that middle point, the balance between that would be neither of those two things." According to Rakoczy, a result of the space in-between the two extremes of the hook-up and ring-by-spring cultures, where casual dating and lasting friendships between the sexes should be occurring, are larger, more dangerous problems related to gender strain on Notre Dame's campus.

A Sexist Mentality

Baron finds that one manifestation of poor gender relations at Notre Dame is the "it's-cool-to-be-sexist" mentality that some male students maintain. "It's the jokes that people get peppered with time and time again [...] after a while, you just get desensitized to them, and you come to accept and expect them in the future," he says. Phelps agrees, citing the Stall Notes in male halls as a prime example of the tenuous gender climate on campus. One edition of Stall Notes in a men's hall, for example, jokingly listed things that were "okay," by the writer's standards, and those things that weren't. Among those that weren't "okay," however, was women's suffrage.

While male dorms around campus have been making concerted efforts to tone down the sexism that sometimes exists in all-male environments, Phelps believes that the university still has a long way to go. "The reduction of women to body parts in remarks that go on around campus really shouldn't go on — and I don't mean in a moral sense, but in an emotionally responsible, mature sense, go on among men who are over 18 years old," she emphasizes. "It's just a very childish way of looking at women and judging women, and unfortunately, there's something in the atmosphere here that tends to perpetuate that," Phelps adds. Baron cites sexism as an expected standard at Notre Dame. "There's a precedent for somebody to make a very off-color joke about a woman, and for that to be funny," he

says. "In fact, there's traditions involved in that. Various signature events are built on the basis of making fun of each girl's dorm, but because there's a precedent, people think it's okay."

Donley brings up what has become the tradition of the "Dogbook," whose actual title — the "Freshman Register" — is unknown to many undergraduates. "It blew my mind when I came here that the 'Dogbook' was a major factor in dating on campus," she says. "It just freaked me out," Donley adds, taking on the perspective of a female undergraduate, "that, like, I'm in my room and there's a call, and there's some guy that's seen my picture in the 'Dogbook.' And this is his one and only thing he knows about me, basically, and that's what is prompting his date," she says.

Rape and Sexual Assault

But beyond the name-calling and objectification that some feel occur at Notre Dame — beyond the snickers that label girls jersey chasers, SMC chicks, sluts and bitches, further than the stereotyping of males as players, jocks, pussies and jerks — is what Baron calls "the most glaring example of gender relations gone bad": rape and sexual assault. But for Rakoczy, "everything from the overt, likely suspects of rape and physical abuse, stalking behaviors, sexual harassment [...] and coercion and threat [...] in terms of our campus in particular, create a culture in which women and men don't have the ability to reach out and build healthy relationships." She adds, "And that, ultimately, would be a tremendous gift — if both women and men could graduate from here with the ability to know how to do that."

Improving the Problem Today

It was with this foundational objective that, in 2004, the Gender Relations Center (GRC) officially opened its doors. The brainchild of the collective vision of former Student Body President Brooke Norton (ND '02), Rakoczy and Redfield, the GRC — an office out of the Office of Student Activities — works with male and female students to encourage and facilitate dialogue about issues related to gender. "Because 'gender issues' are not

clear-cut and neatly-packaged items and because the GRC is in its first full year of operation," Rakoczy says, "its identity is constantly evolving." While the GRC has largely dealt with issues pertaining to lesbians, gays, bisexuals, transgender and questioning persons, and allies (LGBTQ & A) and their relation to Moral Theology and Catholic Sexual Ethics in fall of 2005, as campus needs have dictated, the GRC plans to tackle a broad span of gender-related issues in the near future. With programs ranging from an eating disorder awareness campaign in conjunction with A Life Uncommon, a student-run support group for those who struggle with eating disorders, to Men Against Violence (see P. 19 for more information) to SIT Ins: Social Issues Theater, interactive performances aimed to educate the audience on gender issues, the GRC has its hands full. But Rakoczy is optimistic: "The GRC has been able to connect the dots and connect the people that have been doing work in pockets and saying, 'Come on this way!' We're not there yet," she adds, "but I think we're moving much more quickly than I ever anticipated, and I credit that with the fact that so many people have been doing so much good work for so long. The process has been both exciting and overwhelming." Only time will tell if the GRC will be able to accomplish its goals and create a more welcoming atmosphere on campus for men and women to interact.

Thirty years ago, on the dawn of Notre Dame's full transition to coeducation, the Rev. Jerry Wilson, C.S.C., addressed Sr. Jean Lenz, O.S.F., former rector of Farley Hall and current assistant vice president of Student Affairs, with sincerity in his voice: "Don't get me wrong, we're happy to have the women on campus and living in Farley Hall," he assured her. "But of course everyone has their fingers crossed as to how it will all turn out." And now, 30 years later, gender-concerned administrators, faculty and students campus wide find themselves securely tucking pointer finger under middle, then pinky finger under ring, anticipating once again "how it will all turn out." ☺

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Give and You Shall Receive

Fundraising gifts and the perks that come with them

• Daric Snyder

While students and parents may cringe at the ever rising cost of tuition at the University of Notre Dame, a great amount of university funds actually come from donations. Notre Dame benefits from one of the country's most generous groups of alumni and donors. This year, the university received two tremendous donations from alumni Frank Eck (ND '44) and John W. Jordan (ND '69). In February, Jordan gave \$40 million to Notre Dame, and this summer Eck contributed \$21 million towards an expansion of the law school.

While these donations draw the most headlines, they're only one part of university fundraising, according to Lou Nanni (ND '88), vice president of University Relations. "Last year, over 50 percent of our alumni gave back to Notre Dame," Nanni says. "The rate at other schools is often much lower." Notre Dame is surpassed only by Princeton and Dartmouth in alumni donation rates.

While certain university fundraising efforts are continuous, the university is in the midst of a multi-year "quiet period" between official fundraising campaigns. Official fundraising campaigns, based off long-term strategic plans for university goals, are marked by active efforts to bring in significant donations that usually are characterized by widespread participation from alumni.

The last campaign, spanning from 1994 to 2000, had a 74-percent alumni participation rate, according to Nanni. "Colleagues at other institutions are blown away at our levels," Nanni says. Campaigns typically last around seven years and include a phase of significant "leadership" donations, followed by a strong public campaign for donations, even

beyond alumni. Although details of the next campaign are yet to be revealed, the construction of many new facilities on campus in the coming years is likely to be a primary focus.

Even though there is no active fundraising campaign at present, the university continues to oversee several other fundraising efforts. Notre Dame operates a student call center that regularly contacts those with ties to the university. "It's very segmented," Nanni says. "Sometimes they'll be calling the parents of former student-athletes. Other times it will be MBA program graduates." Many of the donations brought in through the call center are in the \$100 to \$1,000 range.

Larger gifts often come through other fundraising channels. The university established the Sorin Society, with membership for those who donate over \$1,000 yearly. Composed of approximately 8,500 members, the Sorin Society allows the university to foster a closer relationship with donors. According to Nanni, the university relied on Sorin Society members for help in maintaining scholarship funds when market declines caused a dip in Notre Dame's multi-billion dollar endowment. In addition, the university raised \$1.5 million for partial funding of the new Marie P. DeBartolo Performing Arts Center (DPAC) with a "seatback campaign" to Sorin Society members, placing name plates on the backs of many seats in the DPAC in recognition of donors.

Beyond the Sorin Society, the university maintains two higher tiers of recognition for those who donate even greater amounts yearly. The Legacy Level is for



CALLING CAMPAIGN: Student caller, sophomore Sara Schmall, asks parents, alumni and friends of the university for annual pledges at the Development Phone Center.

those donating over \$10,000 annually, and the President's Circle is reserved for those who donate over \$25,000 annually. In addition, Notre Dame organizes donation societies specifically for law school alumni, MBA graduates and former student-athletes.

The university often uses large donations to achieve specific ends. Scholarships, institutes and even buildings on campus are tied to gifts given to the university. "There's a dialogue for six to 18 months for large donations. Sometimes donors have a set of specific requests for their gift, other times they say, 'I trust you,' and leave us to decide how to use the money," Nanni says. This lengthy dialogue gives the university and the benefactor time to work out the specific details of the gift. Naming rights for a variety of things are often given in recognition. Named scholarships start around \$100,000 dollars, while naming privileges for buildings and academic institutes are dependent on the cost of the project. Regularly, a donor puts forward at least 50 percent of the needed funds to earn naming recognition. These large gifts act as a cornerstone for university projects, leading the way for other donations to reach fundraising goals.

Lou Nanni believes Notre Dame's mystique and special relationship with alumni helps explain the unusual generosity of its benefactors. "We're really blessed. People have such life changing experiences here; as they go forward they want to give back."

PHOTO BY KRISTEN NEW

Men on a Mission

Newly-founded Men Against Violence taskforce aims to stop causes of violence



• Amy Meyers

Notre Dame students flock to clubs that represent their individual sociological groups. The Hawaii Club, Women in Politics, Wabruda, the Asian-American Association of Notre Dame, the Texas Club and the Filipino Association of Notre Dame, just to name a few, all represent specific genders, races, geographical locations or ethnicities. These clubs are often part social and part support, allowing members to meet and interact with others of their same sociological background while supporting the needs and concerns of that group. This year, a new organization with a mission to represent a new perspective came on the scene to address a social ill of immense importance: violence against women.

Men Against Violence (MAV) is a new student taskforce based out of the recently established Gender Relations Center (GRC), co-advised through the Office of Alcohol and Drug Education. A organization for social change, the club aims to combat violence, particularly sexual assault, from the bottom up by having male students speak to other male students about the importance of preventing such violence. This effort, according to Heather Rakoczy (ND '93), former rector of Pangborn Hall and director of the GRC, "empowers students to have ownership of the effort [...] and allows men to own the issue of violence against women as a men's issue."

"I think the biggest movement we have on campus [to prevent sexual assault and sexual violence] is the V-Day campaign, and mostly women are involved," says MAV member, senior Zach Ortiz.



Graduate Student
Alex Chapeau

Senior
Zach Ortiz

PHOTO BY AMY MEYERS

"Men are often very incredulous about the validity of facts when they receive them from women."

One of the group's co-advisors, Alex Chapeau, a graduate student in chemical engineering, agrees with Ortiz. "Communication is key, but often men feel attacked when they hear something [about violence against women] from women," he says.

As an all-male organization, MAV hopes to break down such communication barriers and expand dialogue among male students on campus. MAV members plan to act as role models, challenging

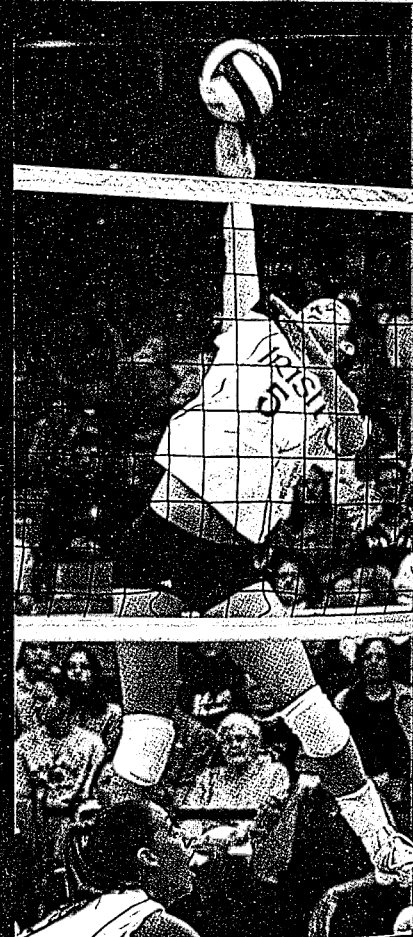
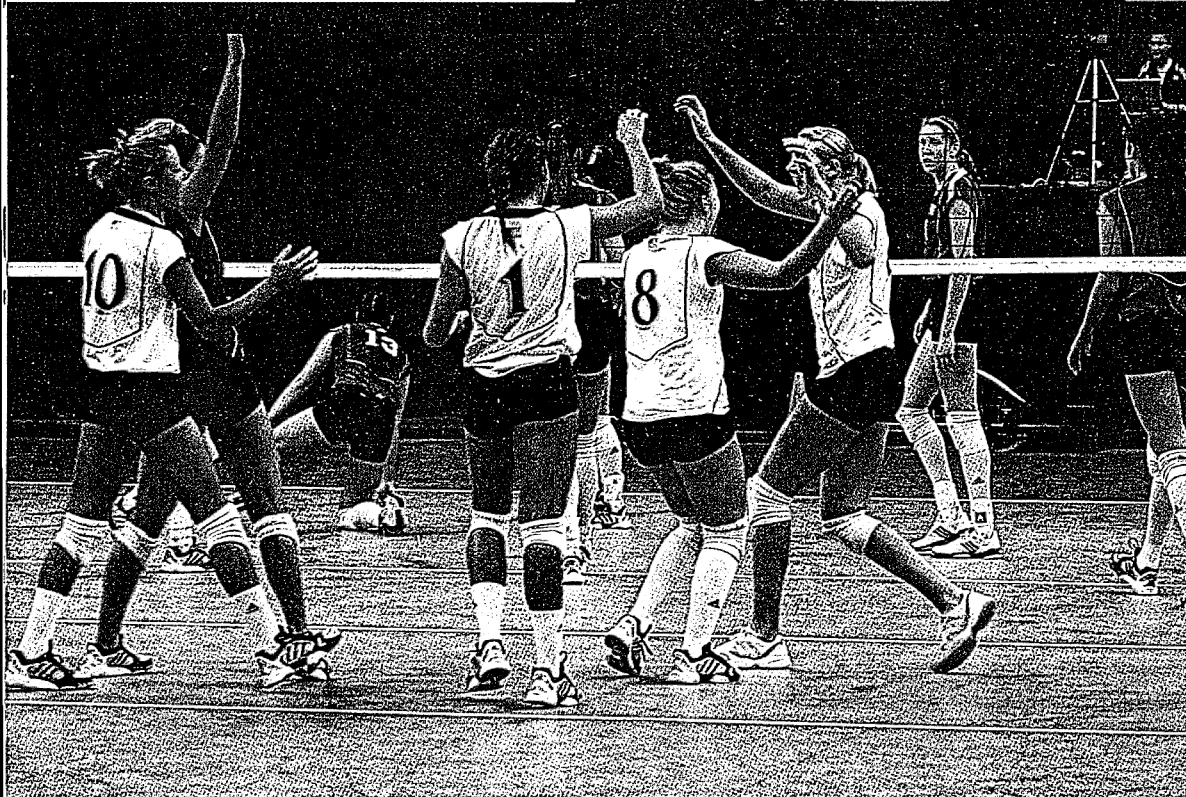
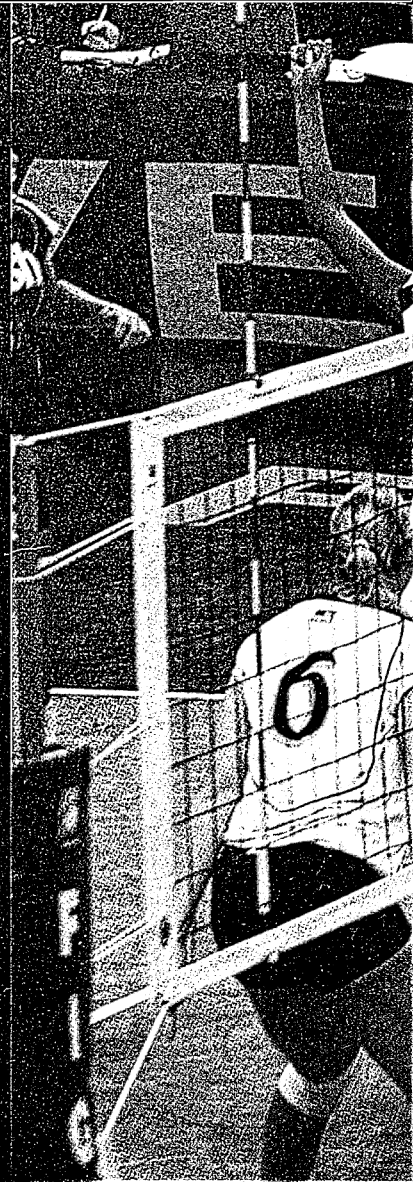
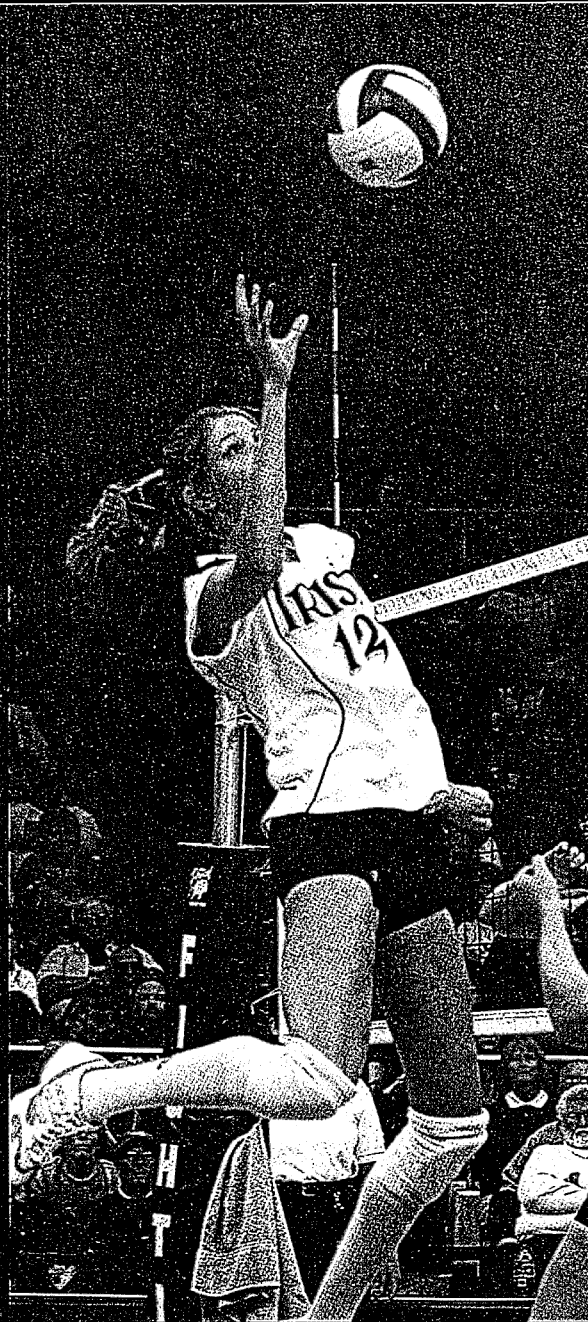
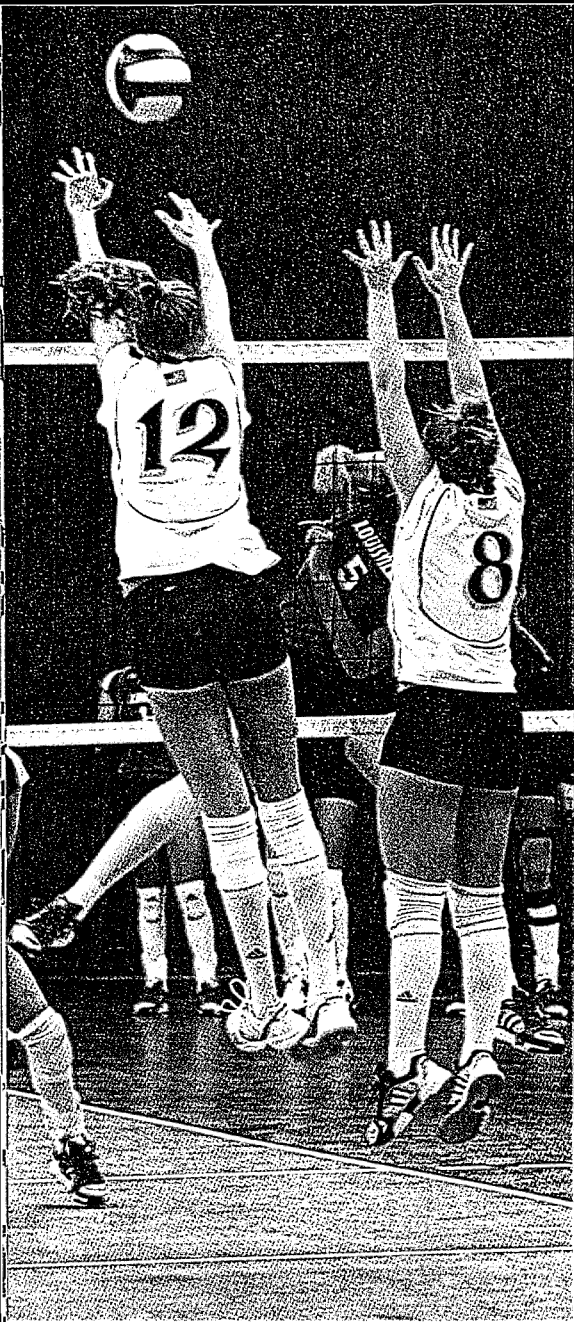
and holding other male students accountable for language, beliefs and behaviors that promote violence. According to Rakoczy, "Rigid stereotypes of femininity and masculinity can yield adverse effects on women and men" by fostering attitudes that may lead to physical or emotional abuse. By cultivating discourse, the group hopes to take an active approach to violence and prevent it from occurring.

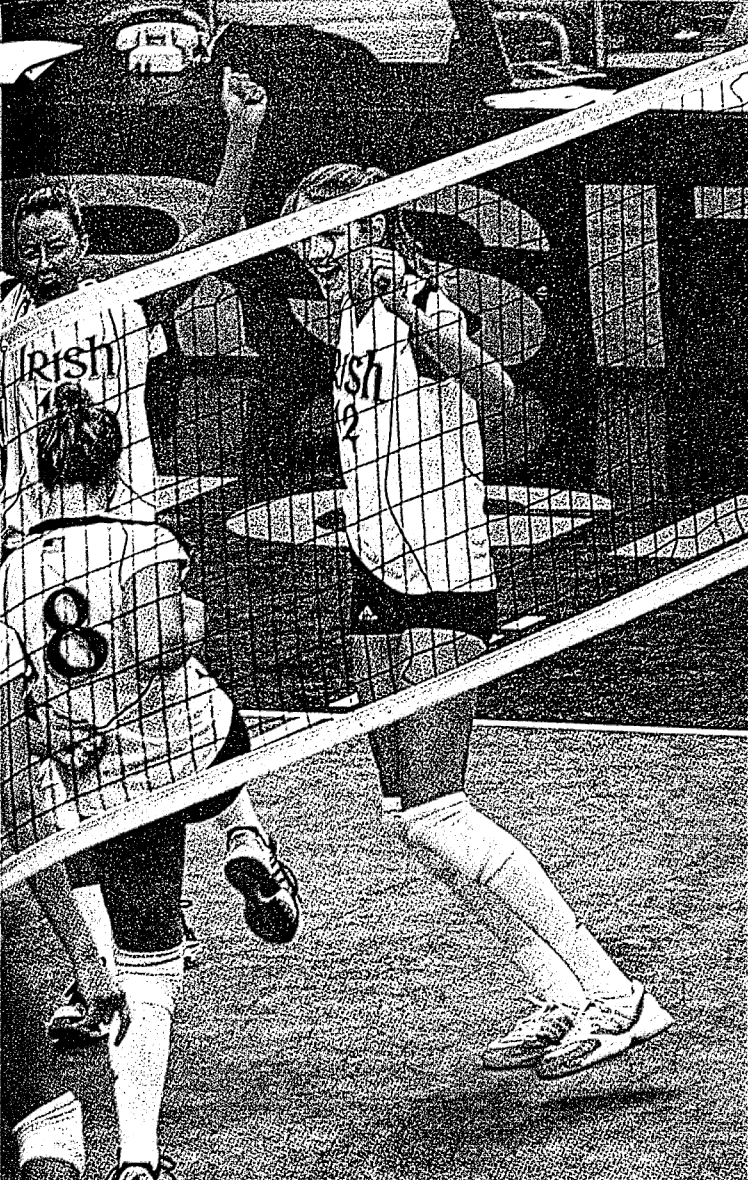
Though an all-male organization, MAV hopes to encourage both male and female students to work together against violence. Such a goal means that MAV members not only will understand violence against women as a "man's issue," but also communicate with women on campus to better comprehend their concerns. The GRC also is initiating an all-female group (composed of a dozen students, faculty and staff) to serve as a consultation team to MAV.

"Essentially, in order for this men's movement to be successful, its members must consult with women who face this issue regularly, and make sure they are getting it right," Rakoczy says.

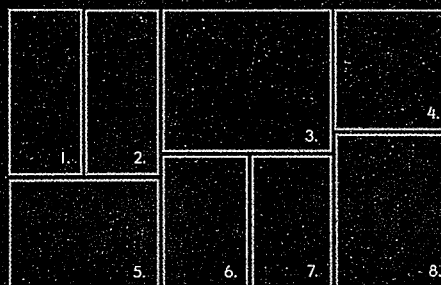
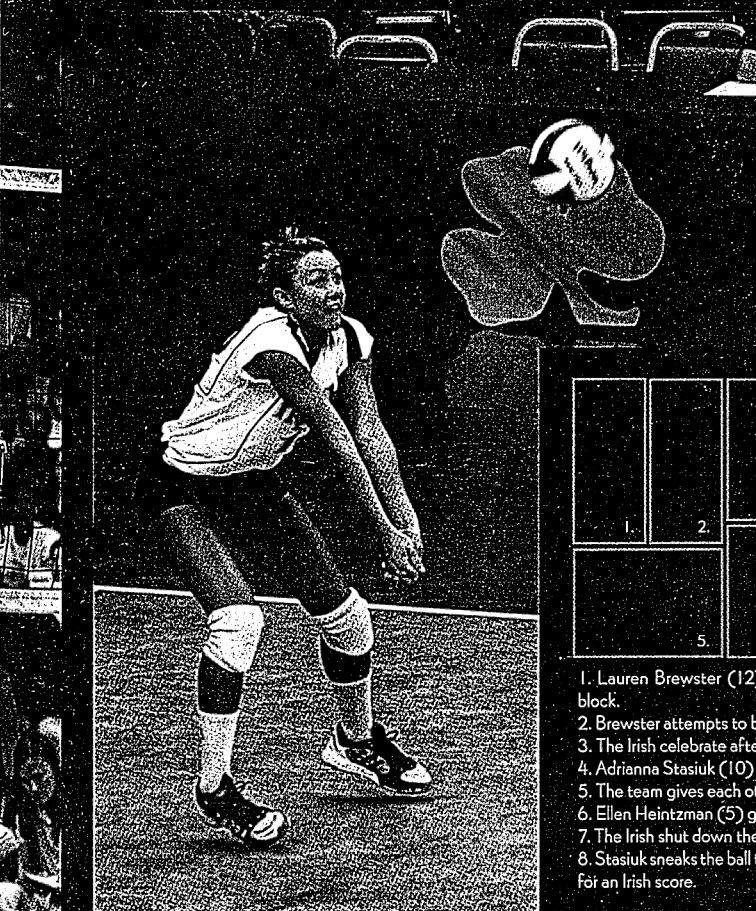
MAV currently is composed of 31 sophomore and junior male undergraduates encompassing a variety of majors. Some members were recruited because of their leadership roles in other student groups like Pillars or Student Government, and others discovered the taskforce through the GRC or at club activities night. MAV encourages all male students to join their cause. Look for their upcoming presentations in male dorms throughout campus.

E-mail grc@nd.edu if you would like to get involved with MAV.

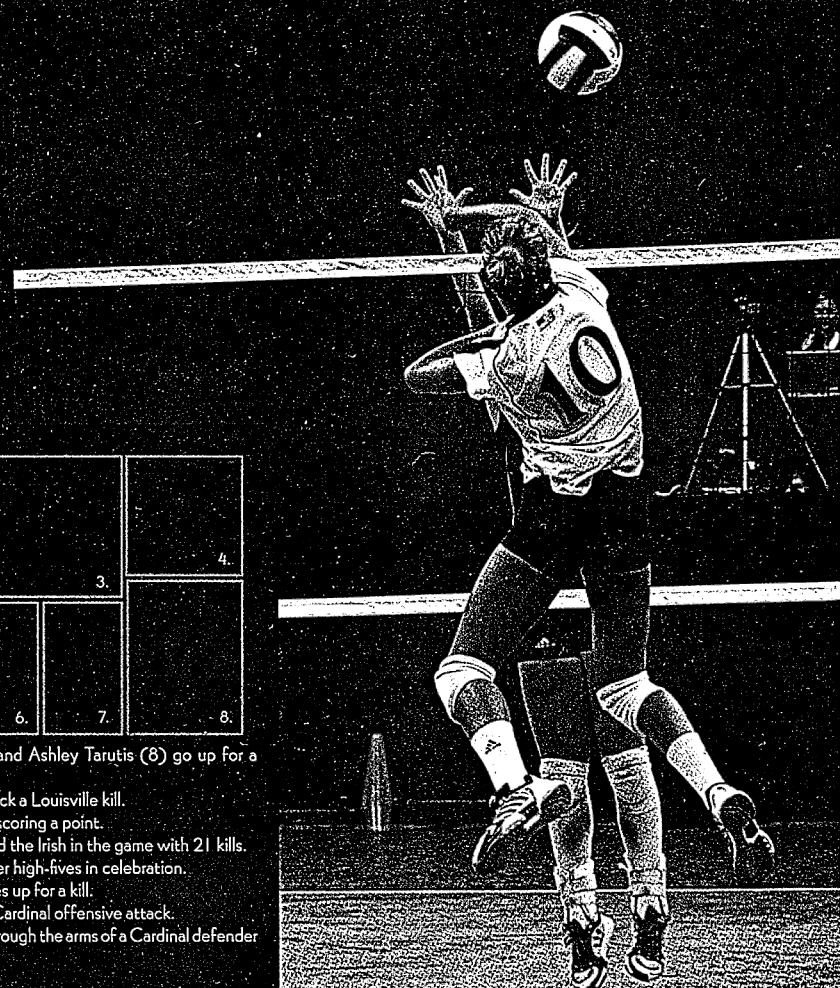




ND Women's Volleyball vs. Louisville



1. Lauren Brewster (12) and Ashley Tarutis (8) go up for a block.
2. Brewster attempts to block a Louisville kill.
3. The Irish celebrate after scoring a point.
4. Adrianna Stasiuk (10) led the Irish in the game with 21 kills.
5. The team gives each other high-fives in celebration.
6. Ellen Heintzman (5) goes up for a kill.
7. The Irish shut down the Cardinal offensive attack.
8. Stasiuk sneaks the ball through the arms of a Cardinal defender for an Irish score.



Anytown, UND

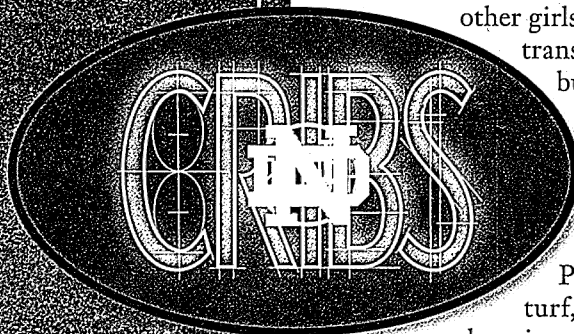
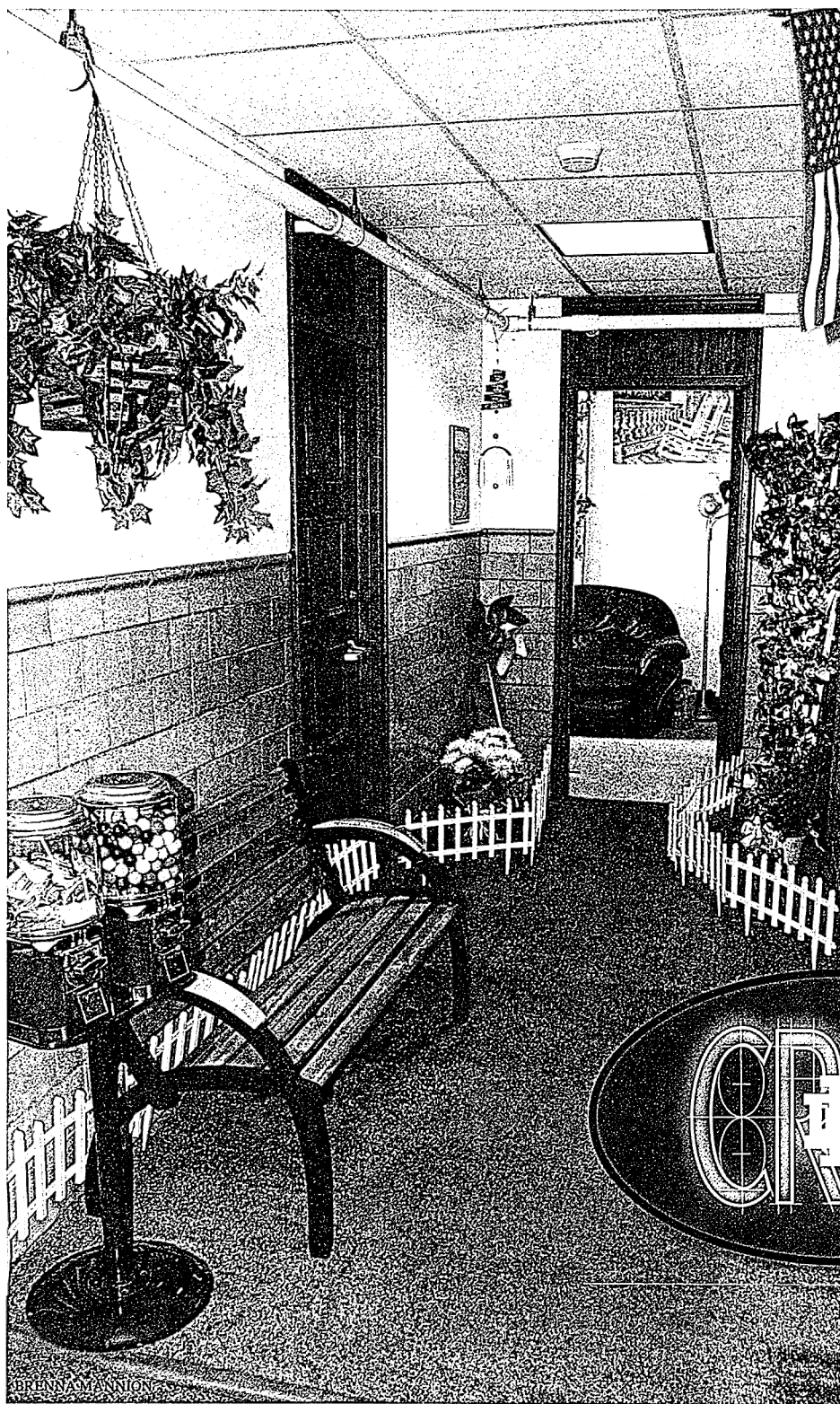
The Foursome from Cavanaugh Park

• Michael O'Connor

The hallway outside 132 Cavanaugh may look like your Aunt Ethel's home in the country, but this is no rural abode. Rather, it is the home of sophomores Bridget Keating, Jill Martini, Sarah Kurtzman and Katie Guida. This comfortable "wrap-around quad" is one of the most desired rooms in Cavanaugh, due to its private hallway and ample space for decoration. And clearly, these four have made the most of their prime real estate.

The foursome from "Cavanaugh Park," as the girls fondly refer to their hallway creation, became friends freshman year, when Keating and Kurtzman lived together in a triple and Martini become an unofficial roommate. Guida entered the mix by meeting the others in passing while riding her bike around campus. All four say it is their East Coast roots that truly brought them together. They were able to claim this coveted wrap-around through Guida's "sweet room pick." Since then, the girls have added their unique decorating skills to an already nicely situated room, whose windows overlook Zahm Hall and North Quad.

"The inspiration for the hallway and room came from Seinfeld," says Martini, drawing ideas from Kramer's idea of "Anytown, USA," which he implemented in one episode. "We've got this hallway, we need a bench," Martini remembers saying to the other girls. The park bench was transported from Harrisburg, Penn., Martini's hometown, and after that initial addition the room's theme began to develop. Currently, Cavanaugh Park features Astro-turf, white picket fences, hanging and potted plants, an ivy lattice, Christmas lights, wind chimes, a brass knocker on the door, a pinwheel, a gumball machine and two of their closest friends, "Red" the cardinal and "Boltz" the





From Left: Guida, Kurtzman, Martini and Keating pose with their scrolling marquee.



metallic dog. "The gumball machine was the latest addition and has definitely been one of the more popular things in the park," Guida says.

In addition, the girls' chimes, featuring a green swirl design — the logo of the Cavanaugh Hall Chaos — exhibit their dorm spirit. At certain times throughout the year, Notre Dame football jerseys made by the Martini family bearing the girls' last names can be seen hanging in their hallway. The girls promise more to come, hoping for additions such as a screen door, a deck onto North Quad and a zip line from the LaFortune Student Center to their room.

The inside of 132 certainly does not disappoint after a walk through the hallway park. The girls brag that the room sleeps nine comfortably and is equipped with such luxuries as a Culligan water cooler, "welcome" candy bowls and a scrolling marquee that can be viewed from their North Quad window, welcoming campus friends and friends from home. Ivy weaves around their loft ladders, while colorful pastel curtains on the windows and doorframes brighten the decor. The girls also love the location of the room for its abundant sunshine during the day, which greatly adds to the warm, welcoming feeling. "It's nice to come back from a nice, long day of accounting and orgo classes and to relax in a room that actually looks and feels like home," Kurtzman says.

The bounty of 132 Cavanaugh seems endless, as the Culligan water flows like fine wine, and the candy bowl is never empty. The girls say they love visitors, and they encourage people to drop by. "A lot of



people don't even know the Park is here," Keating says. "It is our little hidden treasure that we hope more people will stop by and see."

The roommates' football jerseys decorate the hallway outside room 132.

The girls' bright and comfortable common space, with windows looking onto North Quad and Zahm Hall



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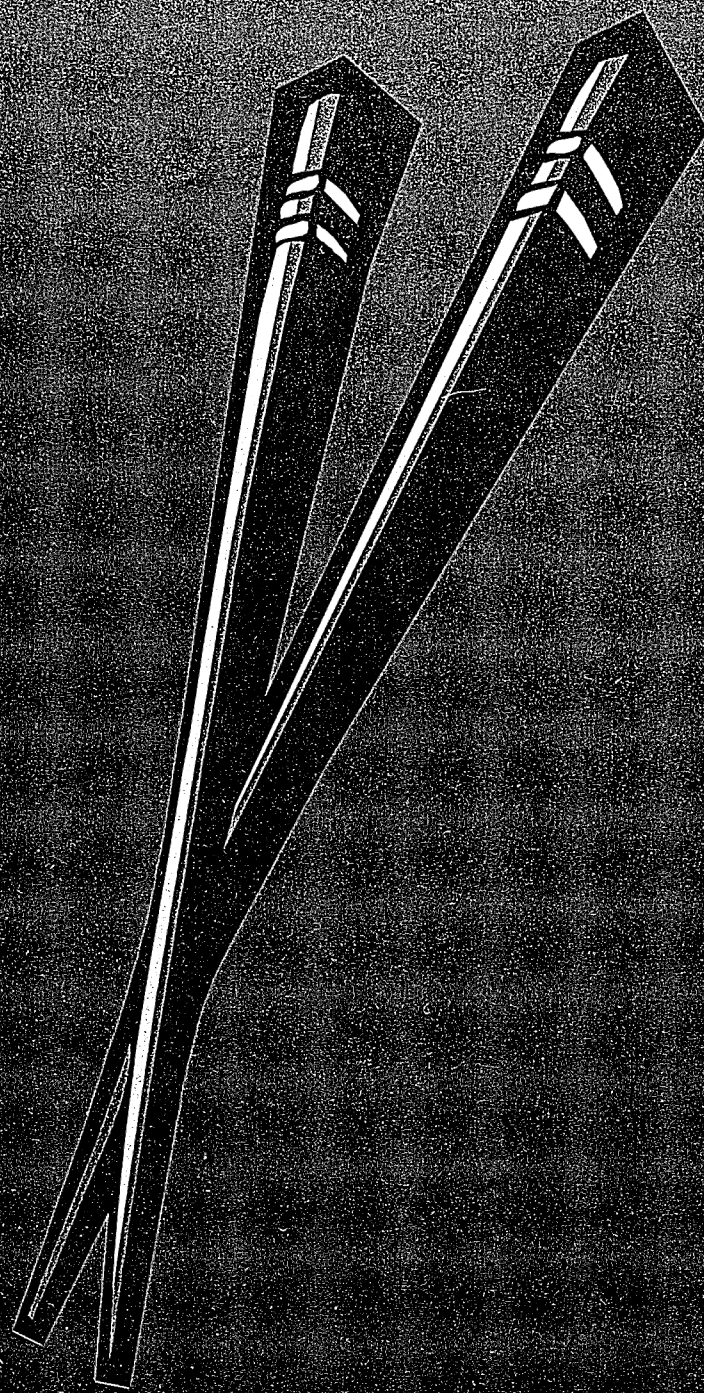


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SUSHI IS BACK

AT THE HUDDLE

MUSIC review

• Mike Laskey

Album: *You Could Have It So Much Better***Artist:** Franz Ferdinand

When Scottish rock quartet Franz Ferdinand arrived stateside in 2004 with the emphatic, danceable summer anthem, "Take Me Out," indie rock's departure from the underground and entrance into the mainstream was loudly confirmed. The group's sophomore effort, *You Could Have It So Much Better*, released just over a year after their debut, does its best to keep indie where it has arrived, with 41 minutes of rollicking, easily accessible, stylish rock.

The album's opening track, "The Fallen," trumpets Franz Ferdinand's return to the scene with a perfect guitar hook and ceaselessly pounding bass. Such a forceful opening statement might seem unnecessary, since their commercial debut came so recently. But in the mercilessly forgetful world of pop music, such an opener couldn't hurt.

The remainder of the album follows the lead of "The Fallen," further exploring the dance-rock aesthetic that the band clearly has mastered.

One problem with *You Could Have It So Much Better* is that Franz Ferdinand is so intent on sticking to their formula that the songs become hard to distinguish toward the back half of the album. But as long as things are working so well for the band, it's hard to blame them.

The only breaks that Franz Ferdinand offers on this persistently driving album are "Eleanor Put Your Boots On" and "Fade Together," two slower, piano-dominated songs. Of these two, "Eleanor" is more successful — a Beatles-inspired ballad that suggests that Franz Ferdinand is capable of stretching their boundaries beyond the predictable dance rock that makes up the remainder of the album.

Despite the album's predictability, Franz Ferdinand is undeniably good at what they do. There is plenty of time for the group to grow musically. Why rush them?

STAFF PICKS : ND'S MOST DART-ABLE CLASSES

PHIL 20415 MORALITY AND MODERNITY

with David Solomon

— Dave Poell

For an intellectual smorgasbord next semester, consider taking a course that offers several profound perspectives on today's haphazard state of political and moral debate. Taught by a genial professor with a down-home Texas accent, you'll be exposed to the writings of several Enlightenment and contemporary philosophers that will challenge everything you thought you knew about topics as diverse as abortion, duty and the effects of the cultural revolution of the '60s. Even if you consider yourself set in your ideological ways, (i.e., you think you might be the love child of Anne Coulter or Michael Moore) you get to read Nietzsche, who was always ready to offend something sacred. If you're game, the Magical Morality and Modernity tour is waiting to take you away.

PLS 13186 - 02 UNIVERSITY SEMINAR IN ENGLISH

with Clark Power

— Claire Sobczak

All you freshmen who have not yet taken your required University Seminar are in luck. Make it your first priority to register for Clark Power's University Seminar in English, which also serves as an introduction to the Program of Liberal Studies (PLS) major. Not only do you read ancient Greek texts about neurotic characters and scandalous intrigue, but you also get a taste for the PLS major and its fantastic faculty. Power always sparks interesting class discussions, and by the end of the semester your fellow classmates will have become some of your closest friends. Make sure to seize this opportunity to experience a wonderful teacher, program and classroom atmosphere.

ENGL 30320: METHODS: SUBJECTIVITY AND AUTOBIOGRAPHY

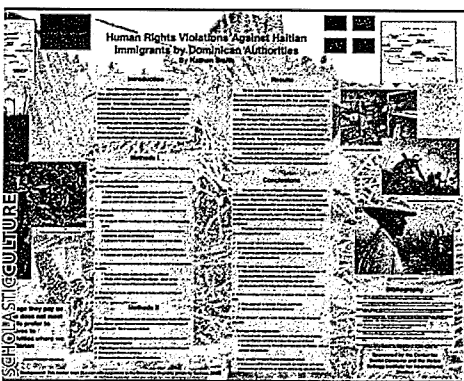
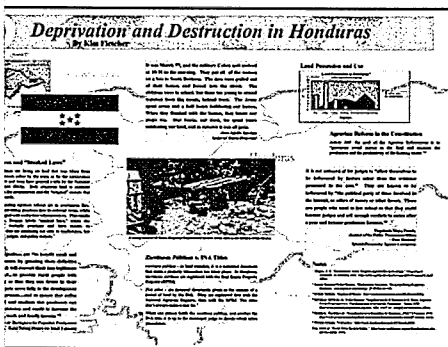
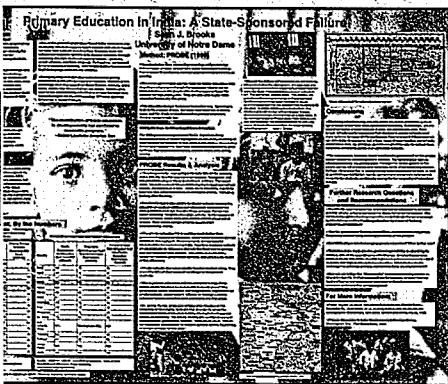
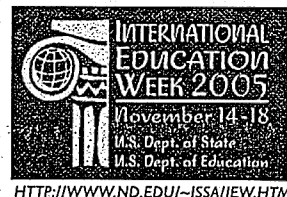
with Barbara Green

— Mo Ertel

Individuals of all walks of life engage in the painstakingly brutal process of life writing, whether it is through the public media of autobiography and Internet blogging or by means of more private formats, like diaries, letters and memoirs. With this fundamental understanding in mind, Barbara Green's theory-based course examines such autobiographical literary works as Art Spiegelman's graphic novel "Maus" and Virginia Woolf's "Sketch of the Past," as well as some more experimental notions of autobiography — like Frieda Kahlo's self-portraits and the photography of Cindy Sherman and Jo Spence. If the course topics at hand aren't enough to make you want to register for this class, Green's encouraging and open-minded approach to teaching will be. So if you've ever wondered how, exactly, to map out notions of the self and subjectivity, sign up for Green's class come registration time.

Uniting Nations

Campus celebrates International Education Week



PHOTOS COURTESY OF GREG DOWNEY

• Lauren Wilcox

Philipp Frener left behind the mountains of Innsbruck, Austria, to study in the plains of Indiana for a year. Francisco PargaGarcia left behind the warm weather in Mexico to live in South Bend's harsh winter for a year. Like the many students at the University of Notre Dame who decide to study abroad for a semester or year, Frener and PargaGarcia are participating in a study abroad program in South Bend, Ind., through their studies at Notre Dame. And while they are part of a small group of exchange students studying at Notre Dame for only one academic year, hundreds of other international students chose to attend Notre Dame for the entirety of their undergraduate education.

During the week of November 14 through 18, Notre Dame will join other educational institutions in celebrating International Education Week (IEW). This event, which is co-sponsored by the U.S. Department of State and the U.S. Department of Education, is celebrated during the same week worldwide as an effort to promote international education and exchange between the United States and other countries.

Notre Dame has about 1,000 international students from 100 different countries. But the significant presence of international students on campus is sometimes not recognized by students and faculty. The IEW is an opportunity for all international students at Notre Dame and the greater South Bend community to learn more about international life.

"[IEW] is meant to help people see the rich possibilities for raising awareness and celebrating international presence on campus," says Connie Peterson-Miller, assistant director of International Student Services & Activities.

Peterson-Miller says that it is important to acknowledge that there are many international students at Notre Dame, and it is important to celebrate that the university is a leader in study abroad programs. The entire campus, including students and faculty, is invited to get involved with the

IEW. Some events and activities include departmental and group-sponsored lectures, cultural dinners, as well as displays of international books throughout the Hammes Notre Dame Bookstore.

"We're making a more concerted effort this year to have events that are appealing to students during the week," Holly Rivers, program manager of the Kellogg Institute for International Studies, says.

The week officially starts on Monday, November 14, when keynote speaker Melinda Henneberger (ND '05), a contributing editor of *Newsweek*, will deliver a speech about her reflections on international education and the media. James Creagan, a former American Ambassador to Honduras, will also lecture on Monday about careers in foreign service.

Both Student Government and the Student International Business Council (SIBC) will be sponsoring and participating in the Ten Thousand Villages sales, which features fairly-traded goods from developing nations throughout the week in the LaFortune Student Center and O'Shaughnessy Hall.

The Center for Social Concerns (CSC) and student government are hosting Eyes on the World: Poster Display, a poster display of 20 to 30 research posters on international issues throughout the Great Hall of O'Shaughnessy. The posters are made by students of Greg Downey, an anthropology professor who teaches a course on cultural distance and social change for students who have had experiences abroad in such developing nations as Nicaragua, El Salvador, Africa or India. The class serves as a re-entry course, and the students make research posters based on their international experiences gained either by studying abroad or working in international internships through the CSC or the Kellogg Institute.

"To me the goal is to emphasize the educational component of international education," Downey says. Many students return to America with a lot of unanswered questions and loose ends about issues they experienced that they didn't understand.

The goal of the poster display is "that

students will see that fellow students do serious research on issues with real world implications," Downey says. He hopes the posters will inspire students to do research and travel. The IEW will conclude with the performance of Asian Allure on Friday, November 18.

While the purpose of the week is to increase international awareness at the university, sometimes Notre Dame students from other countries experience barriers when interacting with American students.

"I think there's not much interaction between international students and Americans at Notre Dame. A lot of international students come here knowing that they would have a language barrier. It's really hard for them to just fit in right away," says senior Sarah Liu, an international student from Taiwan and Diversity Chair for Student Senate.

Liu says many times it's difficult for international students to come to Notre Dame, so they tend to hang around people who speak the same language and share the same culture. This becomes a problem, however, because some American students perceive the tight-knit communities that some international students form as an implication that the international students do not want to include them.

"The way people approach you is different. You just stick out, and if someone can't pronounce your name, then they ask you many questions," says senior Isin Canturk, an international student from Turkey. Isin also says that many international events on campus do not reflect her background and perspective, so she does not attend them.

"As long as people are willing to try to come to one of these events like a seminar, lecture, show or dinner, it creates a dialogue," Liu says. This dialogue helps to bridge international and American students together by initiating an interaction.

The university created a number of initiatives to bridge the gap between international and American students. Peterson-Miller says that she thinks things have been changing over the years

at Notre Dame and that the university is devoted to offering these international opportunities. Multicultural Student Programs and Services hosts a first Friday lunch every month to which American and international students are invited.

Students at Notre Dame are aware of the study abroad programs offered for Notre Dame students to learn overseas. However, many are unaware of the international students studying abroad at Notre Dame. Notre Dame offers various exchange programs with universities throughout the world to bring international students to America. IEW emphasizes the importance of these exchange programs since international exchange is not a one-way street.

Frener, who is a first-year graduate exchange student studying political science from the University of Innsbruck in Innsbruck, Austria, decided on studying at Notre Dame for one year because of its academic reputation. Frener says it wasn't too difficult to adjust to Notre Dame since the people he has met have been friendly toward him.

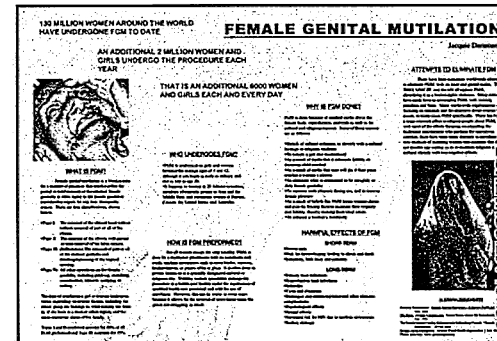
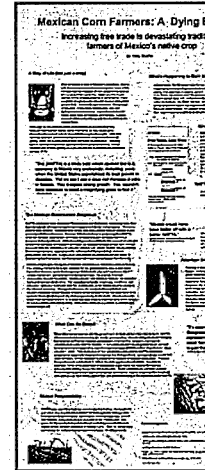
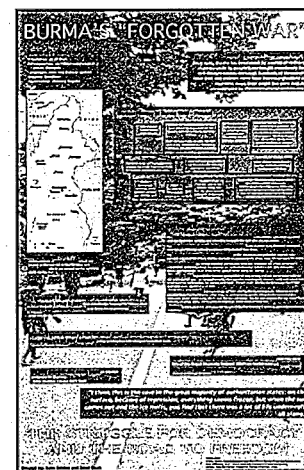
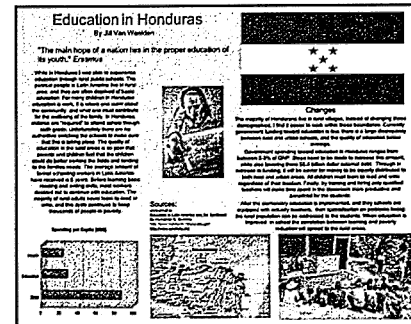
"The University of Notre Dame has tried to get an international image, and I think it's very important to do so, because it doesn't only add diversity in numbers to the university, but it also helps the students

and professors to gain some international perspective on certain issues and to learn how people see the same things in different ways," Frener says.

PargaGarcia, a junior exchange student from La Universidad de las Americas in Puebla, Mexico, who is studying physics, says that the English language was the most difficult barrier for him. He had never taken a physics class in English before arriving at Notre Dame, and though it was difficult, he has adjusted. He says that he has met many people from different cultures at Notre Dame, especially several people from Mexico and Latin America.

"The hub of the [IEW] is to try to draw students' attention to the many resources available on campus that deal with international issues. It's not just the ISSA and not just the international programs, there are a host of institutions that work with them," Rivers says.

Research posters created by students about international issues will be on display in O'Shaughnessy Hall.



How "College" is Notre Dame?

An essay on the similarities between Tom Wolfe's fictional Dupont University and Notre Dame

• **claire sobczak**

T rue or False: No other school is like the University of Notre Dame. After reading Tom Wolfe's newest novel, "I Am Charlotte Simmons," the answer becomes crystal clear: both true and false. Wolfe's book is the story of golden child Charlotte Simmons and her experiences as a freshman at prestigious Dupont University; however, it also is a social commentary about the realities of college. Every student at Notre Dame ought to read this book, not only to admire Wolfe's firm grasp on college life, but also to appreciate the differences between Notre Dame and Wolfe's version of college.

We all begin our freshman year at Notre Dame with at least a hint of Charlotte Simmons in us. In fact, many Notre Dame students — high-strung over-achievers with National Merit-worthy board scores that we are — are almost her exact replicas. The main difference, however, is in college location, as Charlotte

Simmons steers clear of the Midwest and instead heads for fictitious Dupont, situated in Pennsylvania. Wolfe constructs this setting as a Duke/Stanford/Penn hybrid, yet it is eerie how many elements of the story parallel the Notre Dame experience. Between the party and lecture hall scenes, the unhealthy obsession with sports teams and events, the incessant use of profanity (or the "F— Patois," as Wolfe dubs it), and a predominantly rich, white student body, Wolfe articulates a brutally honest reality to which Notre Dame students can relate.

But the aspect of the novel that is most applicable to the Notre Dame community is Wolfe's portrayal of college social structure. He creates various archetypal characters, each of which represent a different social scene, and every reader will find at least one character reminiscent of the people or groups that they themselves have encountered. Wolfe divides the Dupont social sphere into three basic groups: the athletes, the Greeks and the nerds. The characters Jojo Johanssen, Hoyt


Thorpe and Adam Gellin, respectively, represent each of these stereotypical groups and the people within them, and despite obvious variations, the cliques Wolfe creates exist very much on our own campus.

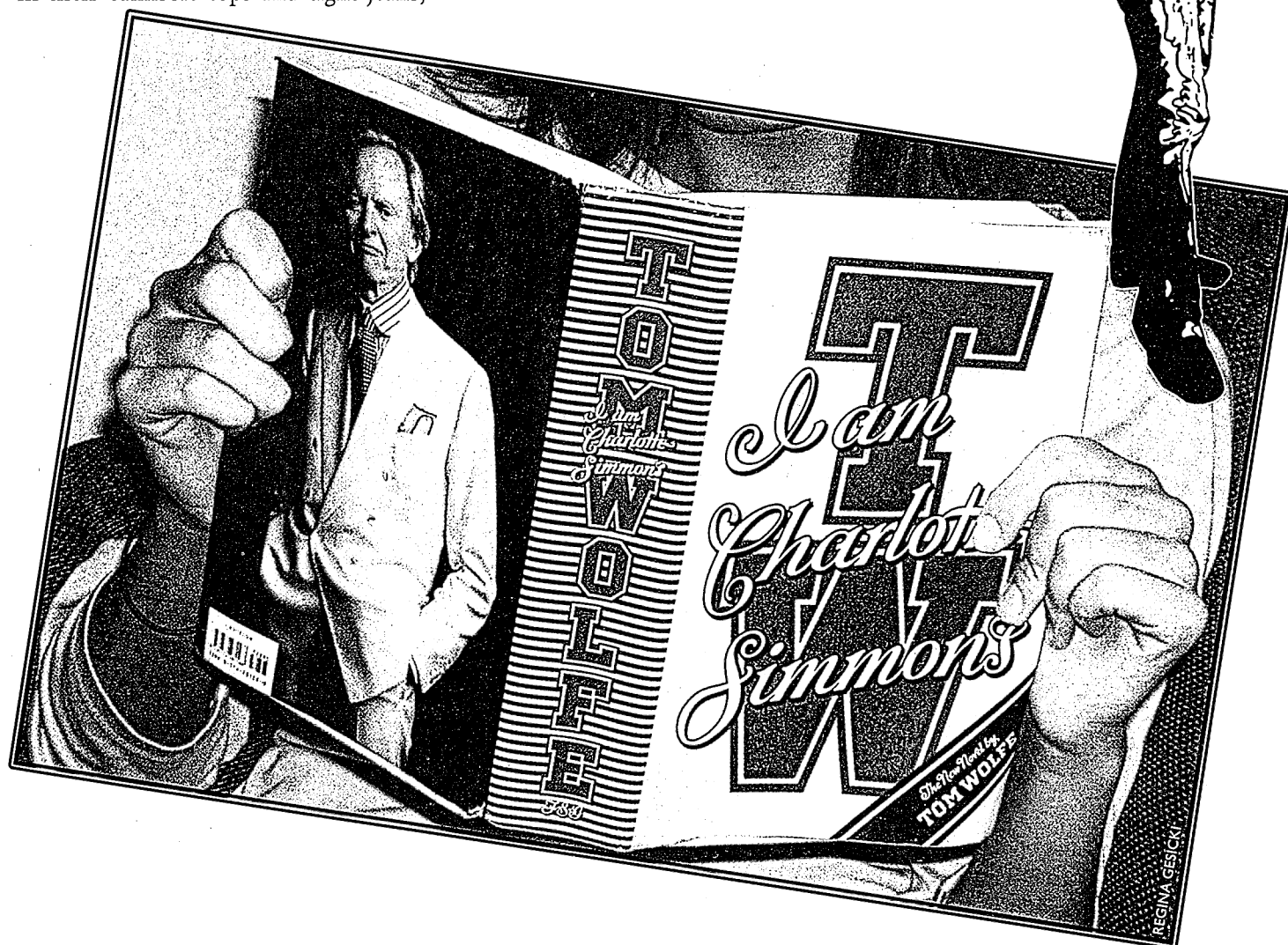
People view many of the athletes at Notre Dame in the same fashion that Wolfe portrays Jojo Johanssen. An idolized member of the Dupont national championship basketball team, he is sliding by as an "athlete-friendly" sociology major and prefers to associate only with fellow athletes. Hoyt Thorpe represents Notre Dame's party scene, for the lack of a Greek system does not hinder partying at this university. This character is tantamount to the Notre Dame stereotype of the chauvinistic finance major planning on using his connections to coast by in life as an investment banker. And school newspaper reporter Adam Gellin and his band of "Millennial Mutants" very much fulfill the pseudo-intellectual, ultraliberal stigma attached to the Program of Liberal Studies crowd.

Wolfe also creates Beverly Amory — Charlotte's high maintenance, excessively tanned, anorexic roommate from hell — as well as the "Trolls," or girls who sit around the dorm waiting to judge people when they come home on the weekends. The reader will both laugh out loud and cry in private at Wolfe's uncanny ability to place Charlotte in situations many college students have encountered at one time or another.

Notre Dame may not be considered as wild, as promiscuous or as "college" as schools like Duke or Penn, but if those schools are anything like Wolfe's Dupont, Notre Dame looks good by comparison; this university is not nearly as fragmented or unwelcoming as the world Charlotte enters. Jocks and frat boys rule at Dupont, and all the students obsess over being considered "cool." Social acceptance means becoming one of the beautiful people — or, rather, having lots of sex and lots of money. Granted, sex does exist at Notre Dame, despite what the administration likes to think. Twitty girls prance around in their camisole tops and tight jeans,

eyes rimmed with black, just as the book recounts, and boys engage in the same ultracompetitive contests to look cool. Still, the degree of social stratification at Notre Dame is not nearly as rigid as the caste system that Wolfe depicts. People are not mercilessly ridiculed for being "uncool" or ostracized for their nonconformity. As corny as the idea of the Notre Dame family sounds, it does help to give Charlotte-esque students here a less traumatic college experience than the one she encounters at a "real" college.

Some parts of college life are universal, while others apply only to the Notre Dame experience. This school may have its problems with gender relations and bridging traditional Catholic values with progressive secularism, but the unrivaled strength of the community distinguishes Notre Dame from other universities. Reading "I Am Charlotte Simmons" is an eye-opening experience, and college students in particular should take the time to see how Wolfe's excessive and hyperbolic world compares to their own. 



The Beauty Myth at Notre Dame

An essay on the repercussions of rigid physical ideals at Notre Dame

• Regina Gesicki

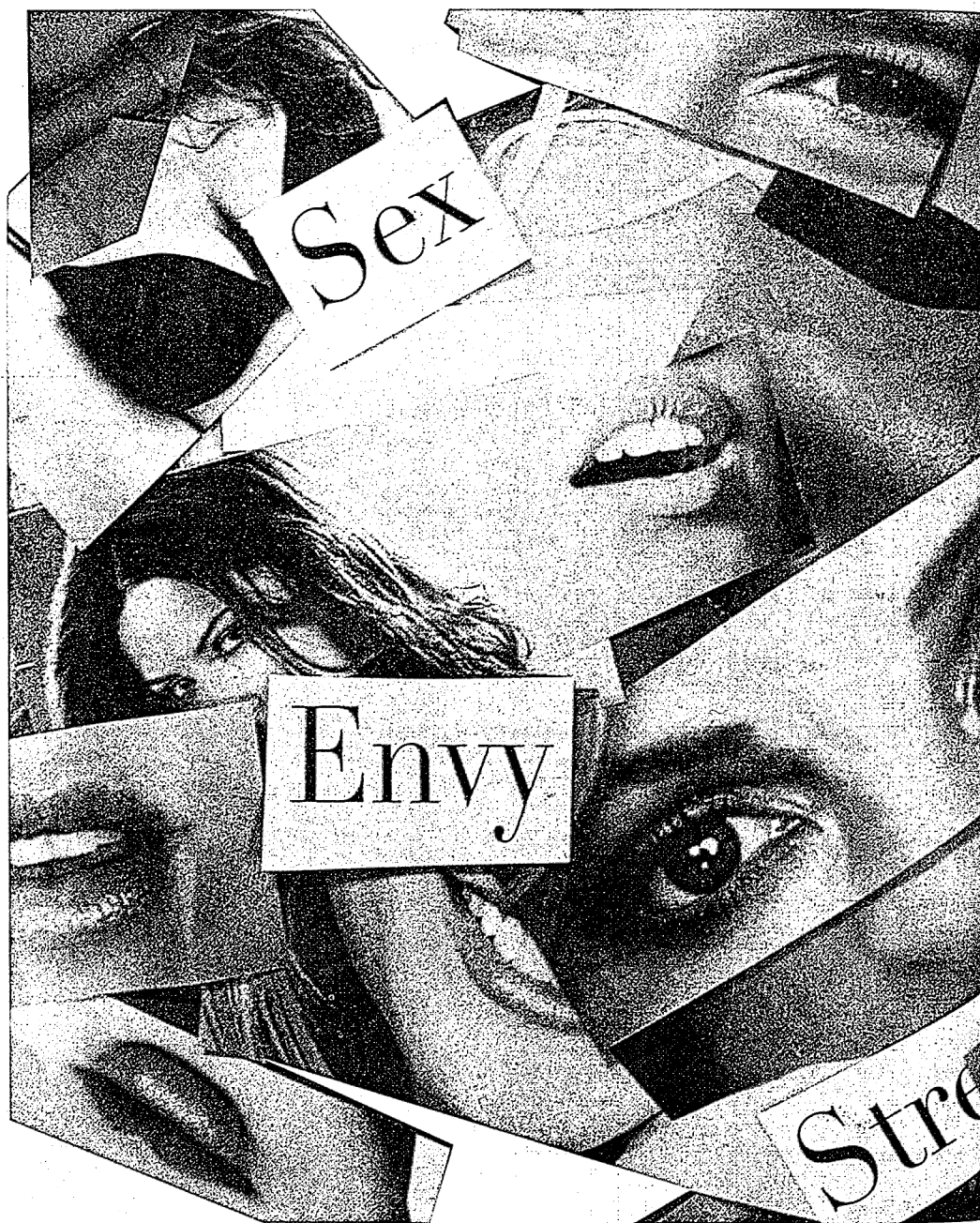
Notre Dame students are admitted to this university for their drive, intelligence, self-discipline and focus. These same qualities, so esteemed by guidance counselors and the admissions staff, are the qualities that can cripple students as they attempt to restructure their identities to fit in on campus. The drive and self-discipline can lead to unhealthy addictions to the elliptical trainer or the weight machines. The focus can force us to segregate our fellow students into narrow molds, labeling them either beautiful or not, based on insidious images in the media and our culturally enforced gender roles.

Naomi Wolf explicated this topic in 1991 with her book "The Beauty Myth: How Images of Beauty Are Used Against Women." Wolf focused on the prevalence of media images promoting an unhealthy and unattainable female beauty ideal as a method of controlling women, stating that "the ideology of beauty is the last one remaining of the old feminine ideologies that has the power to control those women whom second-wave feminism would have otherwise made relatively uncontrollable." Concurrent with women's matriculation into Notre Dame was women's entrance into both the workforce and the public sphere in positions of true power. Simultaneously, according to Wolf, cultural shifts placed the primary focus for women on looks in order to discriminate against and control them. Although women appeared to be liberated, they were and are trapped by societal pressures for physical perfection.

The beauty myth typically is associated with women. Few will deny that when flipping through magazines, one sees far more advertisements employing the bodies of half-naked, submissive and starving women than those with figures

of barely clothed and vulnerable men. However, on our campus, this controlling myth exerts its force over members of both sexes. Men down protein shakes and spend hours lifting, trying to obtain

the ideal, strong, defined male body, over-extending themselves both physically and psychologically. Women walk through the dining hall with near empty trays and count calories burned on the step



machine, trying to obtain the “beautiful” ideal, also weakening themselves both physically and psychologically.

There are many unique factors that contribute to the strength of the Notre Dame beauty myth, including the university’s emphasis on athletics, its tradition of single-sex residence halls and a distinguished commitment to Catholic doctrine. Our own beauty myth is not just about women. It affects the entire population of Notre Dame, causing a great strain on gender relations.

Approximately 75 percent of each class at Notre Dame participated in a varsity sport during high school. There is an overwhelming desire for many members of both sexes to maintain this identity by being “in shape.” But this goal, coupled with the typical overachieving nature of

a Notre Dame student and our highly publicized athletic culture, can very easily transform what is healthy into an eating disorder or an exercise addiction.

As Ali Wishon, Gender Issues chair for Student Senate and founding member of A Life Uncommon (ALU), says, “Any time you’re going above and beyond to work on your body, that’s not good. There are a lot of ex-athletes who struggle with body image because their identity changed [when they came to college].” In her work with ALU, a campus eating disorder support group, Wishon indicates that she has seen a need for a support system not just for women, but for men as well. “With our campus atmosphere and the type of student body we have, it’s especially relevant to talk about eating disorders” as well as other body image issues,” Wishon says.

The disordered self-perceptions, resulting from the futile attempt by both sexes to attain frighteningly unreal physical ideals and act “as they should” places a barrier of communication and understanding between men and women. That barrier is strengthened by the single-sex housing arrangements. As anthropology professor Debra McDougall says, “Women are the ones who tend to teach girls about being a proper woman and enforce the cultural norms, even if they think they are doing it for men.” In a residence hall, the perpetuation of these ideals for women, and similar ideals for men, is almost inescapable if there is no true communication between the sexes.

The residence halls provide obvious positives during the college experience and foster a sense of camaraderie, a feeling

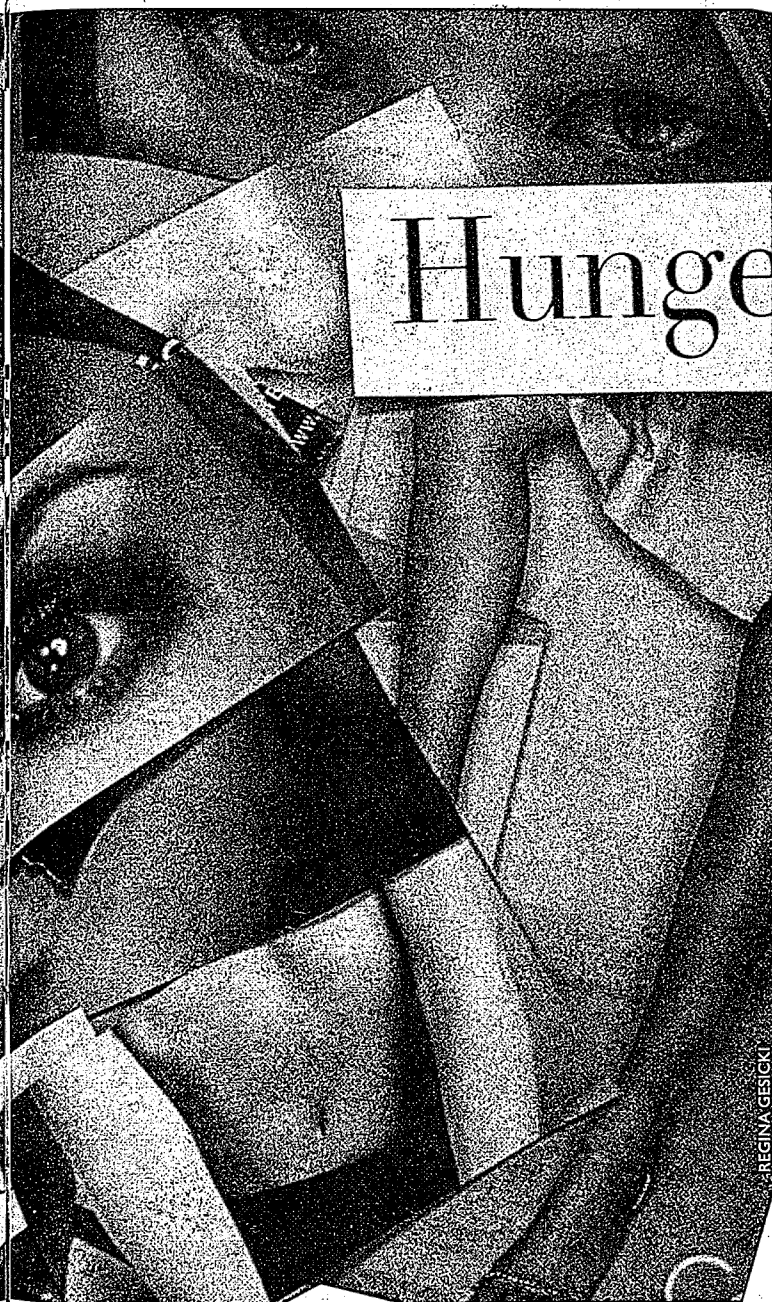
of a Notre Dame family that is unparalleled. But this unique arrangement has a strong, sometimes negative, effect on gender relations. Several of McDougall’s students have focused on the impact of single-sex dorms in research papers, and their conclusions echo the sentiments of many students: “The segregation of the residence halls leads to segregated seating in the dining halls and seems to prevent the formation of close, non-romantic, non-judgmental male/female relationships.” This separation also is seen in academic settings. It is “very Notre Dame,” in the opinion of an overheard student, when the men line one side of the classroom and the women stay on the other.

Due to the narrow image of males and females, women frequently find themselves in the throes of a double standard both on campus and in relationships and risk being labeled a “slut” or a “prude” with little hope of a middle ground. Men, on the other hand, are excused; after all, “boys will be boys.” Similarly, in this mold of what is male and what is female, some men think they should major in a professional field simply so they can “support a family,” while some women search unnecessarily for “a ring by spring.”

The strong Catholic tradition at Notre Dame may be the root of the segregation and strain between the genders. Though both men and women should respect the body as sacred and are expected to engage in sexual intercourse only within marriage, “the burden of chastity seems to fall more heavily on women. Sexually active women, but not sexually active men, tend to be stigmatized as ‘sluts’ and [...] feel more shame around their sexuality than men do,” McDougall says.

The seemingly “underground” hookup culture on campus feeds this sense of shame and misunderstanding. It often does not provide men and women with the stability to understand that their partners likely feel that their bodies are “OK,” despite what the media tells them. In trying to avoid the sinfulness of our bodies, we are left with confusion from our shallowly rooted experiences.

Wolf may have targeted her book and her definition of the oppressive beauty myth toward women, but at Notre Dame, we have to understand and overcome a myth that is unique to our campus culture — one that affects the self-esteem and relationships of both women and men.



REGINA GESICKI

ND Zone

Double for Nothing

• Nicole Dorner




It's the most important game of the year — the battle against your fiercest rivals. Only a few seconds remain in the fourth quarter and your team is up by 10. Everyone is ecstatic. As the clock winds down, the opponent completes a seemingly pointless Hail Mary for a touchdown. As the students around you celebrate the victory, you can only stare at the scoreboard in shock; not because of the glorious victory for your school, but because that "pointless" touchdown pushed your rivals past the Vegas spread, and you lost \$100.

Many types of people gamble on college sports. Practitioners handle wagers in Nevada, the only state that still allows betting on college sports. Some gamblers excel, making thousands of dollars in one day. Others wager in moderation, betting only on the occasional big game for the fun, thrill and risk that gambling offers. But there is a darker side to betting on college sports.

A survey was given to over 21,000 male and female NCAA athletes with questions regarding point shaving — where athletes purposely change the way they play to win money — and other types of gambling. A surprising 35 percent of male athletes admitted to participating in some form of college sports betting, compared to 10 percent of female athletes. Schools like Northwestern, Boston College, Maine and Arizona State all have been involved in gambling scandals. On a personal note, a friend of mine was part of a group that bet on college sports at their Division III school. One of them, a student-athlete, decided to perform badly so his team wouldn't make the point spread, as they were highly favored to win. They were caught soon after the game, and all faced disciplinary action. The student-athlete also was kicked off the team and banned from Division III sports.

And what does the NCAA have to say? It not only has taken a stance against col-

lege sports betting, but it also has created Web sites and other educational tools to heighten awareness of the problem. In addition, the NCAA uses former student-athletes who were involved in gambling as spokespeople about the issue. I commend the NCAA for bringing attention to the problem and educating campuses around the nation about the dangers of gambling, such as debt, addiction and expulsion.

Any type of gambling is a serious issue, but gambling on the college level has become an increasingly heated problem. Gambling is a bad practice that just isn't worth the risk. Those that play the odds risk getting caught and paying severe consequences for their actions. Granted, many people thrive on the income they amass from gambling, but the reality that it could all be gone at the end of one game is far too real to be overlooked. 

From the
PressBox

• Michael Kim

LEVEL 1

Assigned to:
SCHOLASTIC

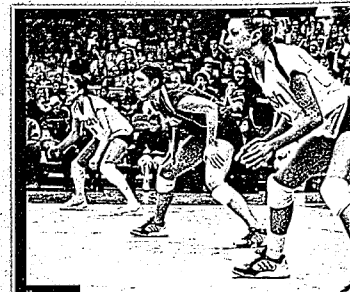
USE MEDIA ENTRANCE

Before the Tennessee game, Dick Ebersol, chairman of NBC Sports, presented the American flag to the Irish Guard and celebrated the memory of his youngest son, Teddy, who died in a plane crash in Colorado last

November. Ebersol was joined by wife and former actress Susan St. James and sons Willie and Charlie (ND '05).

Ebersol was instrumental in structuring Notre Dame's football television rights with NBC, which has been broadcasting Irish football since 1991. Last year, Notre Dame renewed its contract with NBC through 2010 for a reported \$9 million a year ...

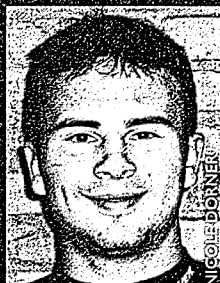
The Notre Dame women's volleyball team is having quite an impressive season. Before losing to Pittsburgh last Sun-



Irish Eyes On ... Tim Wallace

• Nicole Dorner

Tim Wallace is a senior majoring in sociology and computer applications. One of the hockey team's strongest offensive players, with 14 goals and 22 assists through his junior year, Walker has played 123 consecutive games in his four years at Notre Dame. This year, he continues to bring his powerful, physical style of hockey to the rink and already has scored three goals and five assists.



How do you think the team has improved under Coach Jackson?

I think Jackson is an intense guy, and he's trying to get everyone on the same page, making sure that everybody puts the team first and sets some goals. I think that things are looking pretty good right now.

What do you think is the greatest asset that you bring to the team?

I bring intensity. I like to leave everything out there. I like to maybe get the big hit once in a while and chip in for some points. It depends on how the night's going, but I'd say I'm a pretty well-rounded hockey player.

How do you think coming through the National Team Development Program helped you improve your skills?

I think it helped a lot. I moved to Ann Arbor when I was 16, and basically the whole focus there was on hockey. I'd wake up every morning and lift weights, skate, and we'd play against 20-year-olds. It really helped me develop a lot when we'd play against college teams, and it definitely helped make me become a better hockey player.

Are there any games you're looking forward to this year?

We've played some pretty big games so far, already playing four [teams] in the top five. I think that next weekend against Bowling Green is a pretty big test for us, and we definitely need to sweep.

How do you prepare yourself for a highly-anticipated game? Is the preparation different than other games?

I try to prepare the same [for both], but for the bigger games you tend to get more hype, so I just try to stay a little calmer for the big games. I think it hinders people's ability to play if you're too excited for the big games.

How do you think the team will perform this year?

I think we do have the ability to be one of the top three teams in the league. We're really starting to find our identity, and I hope we can stay focused for this weekend and get a sweep against Bowling Green. Even though it's early, we're all starting to gel, and I can see some very good things happening in the future.

day, the Irish had a 15-game winning streak, just two short of the school record of 17, set in 1986. Their No. 5 ranking in the CSTV/AVCA Division I Coaches Poll was the highest in school history. During their hot run, they knocked off four top ranked teams ...

Head Football Coach Charlie Weis (ND '05) holds a press conference every Sunday afternoon following a game. One of the media members asked him if he saw any interesting things on film, specifically from the Tennessee game. "Yeah, I saw Trevor Laws and Justin Brown with a [Gatorade] bucket behind me," Weis said,

referring to his players dumping Gatorade on him after the win. "I've done my research, and we will address that later this afternoon," he said with a smirk on his face ...



Scholastic Sports



Vs.



OUR CALLS

SPORT: FOOTBALL

OPPONENT: NAVY

WHERE: NOTRE DAME STADIUM

WHEN: SATURDAY, NOV. 12, 1:00 P.M. EST

Nicole Dorner

Sports Editor

After their win against Tulane, the Navy Midshipmen need one more win to become bowl eligible, but they won't get it this week.

Although they have a 5-3 record, Navy hasn't faced any top-ranked teams, and it hasn't beaten Notre Dame in 41 years.

Navy will get its sixth win, but it will be against Temple. The Irish will come out victorious yet again, 30-14.

Michael Kim

Assistant Sports Editor

Notre Dame is on a mission to gain a BCS bid, and Charlie Weis will be hard-pressed to make sure his team doesn't overlook the Midshipmen. Although Navy has turned things around after an 0-2 start, its wins have come against mediocre teams. Navy will come to play with its triple-option offense, but I don't see the Midshipmen breaking the 41-year losing streak against the Irish. Wide receivers Maurice Stovall and Jeff Samardzija are going to have a field day with the Navy secondary. The Irish win, 49-17.

Christopher Meskill

Executive Editor

The last time Navy beat Notre Dame, Irish Head Coach Charlie Weis was in fourth grade and the Mids' quarterback was Roger Staubach. No disrespect to Navy's Lamar Owens, but he isn't a Hall of Fame-caliber quarterback, nor is he capable of matching the offensive prowess of Brady Quinn. Notre Dame will win this one convincingly, 55-13.

OUR RECORDS

Nicole Dorner Christopher Meskill Michael Kim

3-1

3-1

3-1

Evolutionof a..... Legion

From its humble beginnings, the Leprechaun Legion is now a staple at every Irish game

• Michael Kim

Imagine if thousands of people were chanting your cell phone number. Or what if they made fun of your low standardized test score? Or screamed your ex-girlfriend's name while you were trying to make a free throw? These jeers, leveled by the most fanatical members of the Leprechaun Legion — Notre Dame's men's basketball student section — are typical of what opposing basketball players hear when facing the Irish in the Joyce Center (J.A.C.C.). The club's purpose? To distract the opposing team and cheer on the Irish, establishing home-court advantage in any way they can.

In the pre-Legion era, the student section at the basketball games was inconsistent in its enthusiasm, lacking unity and jumping on the bandwagon only when the team was doing well. "The student section would have its moments, depending on the game," says Nick Iaria (ND '03), one of the founding members of the Legion. "If the game was a big showdown, the place would be better than usual, but still nowhere near where it needed to be," he adds. As a result and in order to boost team spirit, a small group within the student section began wearing Kelly green shirts; making raucous comments towards the opposing players; and cheering fanatically to show their support for the Irish.

This group, which later would become

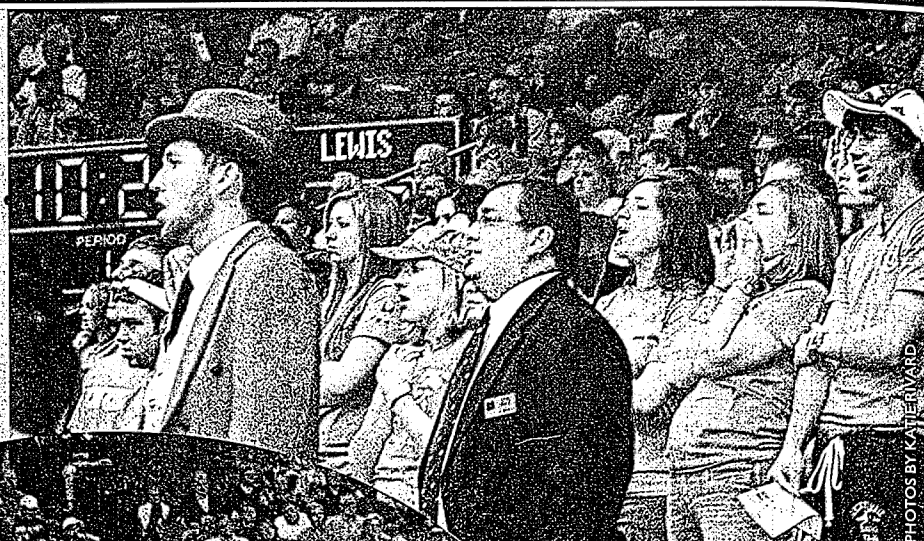
the Leprechaun Legion, started in 2001, when nine students came together one morning in the basement of McKenna Hall to talk about their passion for Notre Dame basketball. Hoping to set an example for the rest of the student section and perhaps make a difference in the outcome of the games, they began brainstorming ideas to get the crowd more involved. The Legion first made its presence known on campus when 25 of its members decided to camp outside of Gate 11 of the J.A.C.C. for 17 hours in freezing temperatures to see Notre Dame play perennial powerhouse Kentucky in 2002. Ushers were flabbergasted by these students but excited about their dedication.

The Legion also began to organize itself much like a business under the leadership of inaugural president, Robert Paznorik (ND '03). He and the other founding members divided the Legion into departments, including Signs and Ballyhoo, Human Resources and Public. However, one department in particular

made the Legion notorious: Digging and Sloganry.

Digging and Sloganry essentially was a research committee created to collect embarrassing information about certain members of the opposing team. Responsibilities included researching previous games, interviews and newspaper articles, as well as asking friends at other universities for humiliating information to use against rival players. However, some of the Legion's comments went much too far. For instance, when the Legion discovered in 2003 that Connecticut's Ben Gordon, who now plays professionally for the Chicago Bulls, was charged with a third-degree assault of a 19-year-old female, certain members responded in an offensive manner; every time Gordon touched the ball, these members chanted, "You hit girls!" In addition, they taunted Dwayne Wade (now playing for the Miami Heat) for fathering an illegitimate child when he played for Marquette in 2002.

But the antics of the most vocal within the Legion were successful in distracting some opposing players. In 2001, West Virginia's Chris Moss became so agitated by the Legion that he spit on one of the Notre Dame cheerleaders. Upon West Virginia's next visit to the J.A.C.C., all the Legion members that were sitting in the front row wore raincoats, daring Moss to give his best shot. In a post-game press conference, Moss admitted that the



Legion affected his concentration, hindering his performance in the game.

The Legion took a big leap when it gained official club status in 2003 and opened itself to the entire student section just before the opening of the 2004-2005 basketball season. All season ticket holders received a Legion shirt, which was sponsored by Chili's and raised over \$4,500 for the Coaches vs. Cancer Foundation. However, official affiliation with the university meant that some members of the Legion had to tone down the vulgarity of their jeers. Joe Hettler (ND '05), one of the founding members of the Legion, felt the sacrifice wasn't too demanding. "Being a club has limited us in some of the things we can say [...] but overall, I think the benefits of becoming an official club have far outweighed the shortcomings," Hettler says.

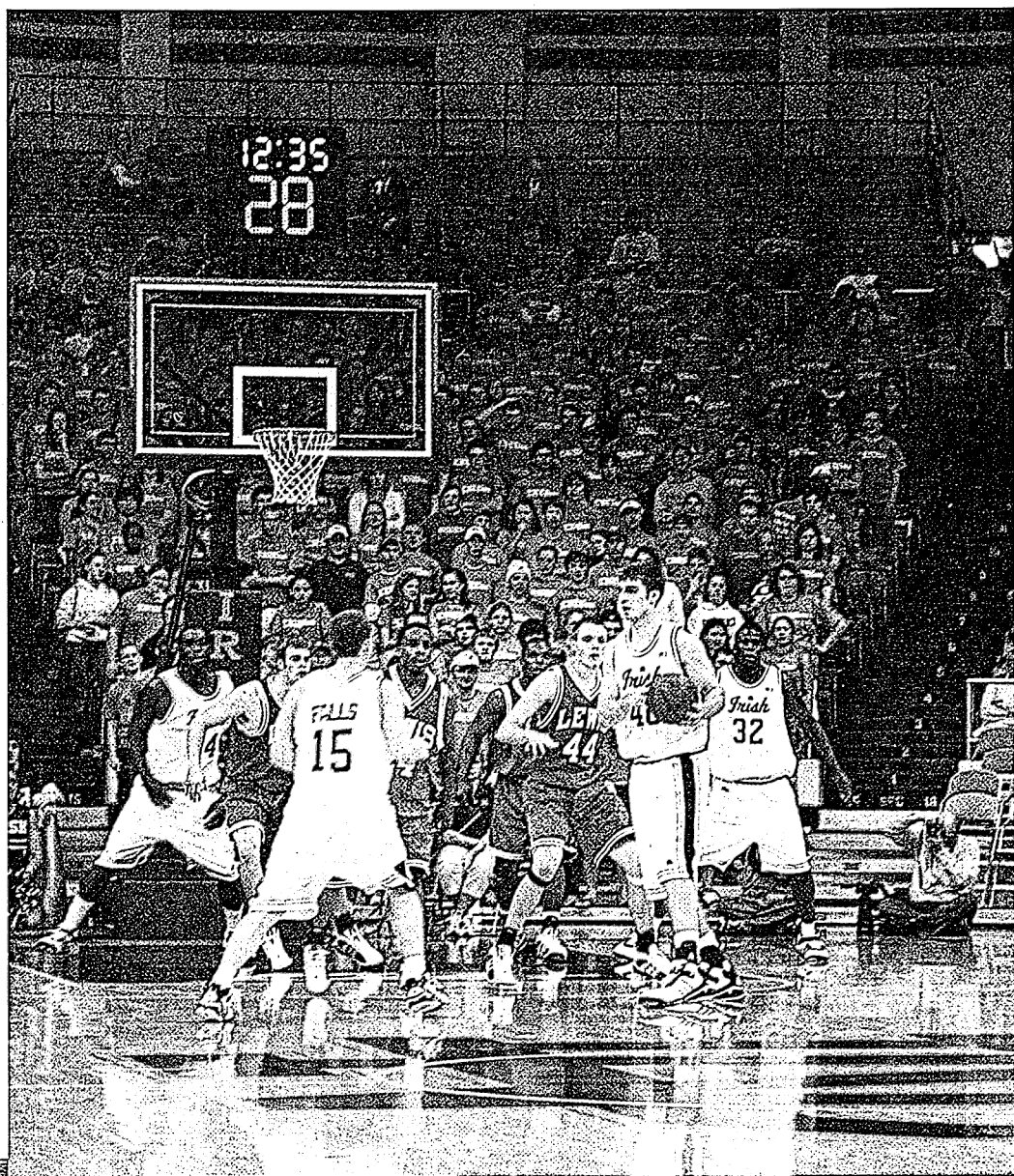
Still, some students continued to make insensitive remarks at games. The Legion's jeering elicited criticism from Big East Commissioner Mike Tranghese during the Boston College game in 2005. The Legion yelled "sucks" after the announcement of the name of each of Irish's opponents; Tranghese called the practice "classless." In addition, Sports Information threatened to eliminate the club's give-aways and remove acknowledgment of the Legion if the insults continued.

The university believes it has good reason to prevent such jeers. Jim Murphy, crowd control supervisor at the J.A.C.C., expressed the administration's concern that "too many kids come to the games who think Notre Dame is the coolest place on earth. If they hear the students chanting vulgar comments, then they think it is okay to chant them, too" He adds, "We don't want to set that

example."

The original founders were interested in creating any advantage for the Irish to win, but not at the cost of the dignity of Notre Dame. As a result, Hettler says Legion supporters should focus on

cheering for the Irish instead of insulting their opponents. As Hettler says, "[The purpose of fans] is not simply to just make fun of or harass the opposing players, and doing so is only one way to help the Irish basketball team."



OPPOSITE PAGE, TOP: The Leprechaun leads the Legion in a chant.

ABOVE: The Notre Dame men's basketball team attempts to go up for a score.

LEFT: Loyal Legionaires cheer on their favorite squad.

OPPOSITE PAGE, CENTER: The Irish discuss game strategies during a timeout.



Six Wins Later...

• Michael Kim

The Irish are bowl bound, and chances are good they're heading for the BCS

Last year around this time, Notre Dame became bowl eligible after winning its sixth game at Tennessee, 17-13. However, after losing momentum with devastating losses to Pittsburgh and USC, the Irish found themselves face-to-face with Oregon State in the lower-tier Insight Bowl, where they suffered an embarrassing loss to the Beavers, 38-21.

Coincidentally, Notre Dame once again became bowl eligible last Saturday by beating the Volunteers 41-21 at Notre Dame Stadium to claim its sixth victory of the 2005 season. Unlike last year, however, the team is optimistic about its chances of playing in a lucrative Bowl Championship Series (BCS) game. "We should be in the BCS, and we're good enough to be in the BCS," junior defensive tackle Trevor Laws says. "If we're not in the BCS, I'll be disappointed."

Laws seems confident about the team's chances, as evidenced by his Gatorade-splashing prank on Head Coach Charlie Weis (ND '78), performed at the conclusion of the Tennessee game last Saturday. Usually such a ritual is reserved for a bowl victory. But perhaps Laws feels that passing the biggest remaining test on Notre Dame's schedule was a worthwhile occasion to celebrate. After all, having six wins at this point in the season is significant; it all but secures the Irish a spot in a bowl game. However, Notre Dame isn't content with a paltry six wins in the Weis era. There are higher expectations to be fulfilled, and ranking among those eight teams in the BCS is as high as it gets, aside from a national championship.

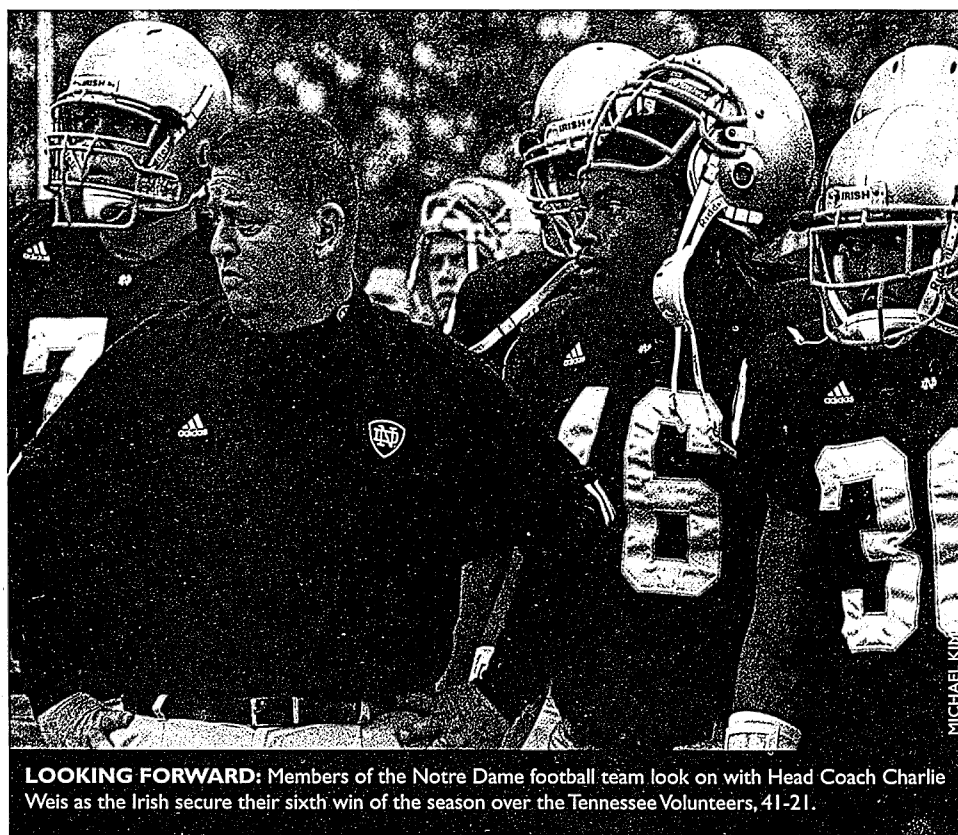
However, work remains to be done. Despite the fact that Notre Dame has six wins, the reality is that the Irish need three more to secure a BCS berth. And Weis doesn't want his team to get ahead of themselves, even if they are heavily favored against Navy, Syracuse and Stanford. "Everyone understands what's out there, but it's not something that we need to even talk about because we know that each week helps get you to where you end up," Weis says. "They know that they need to just keep winning."

So what's the big deal with a BCS bid? How about a cool \$18.6 million — the amount of money that went to each team that earned a spot in one of the four BCS bowls last January. And although those teams have to split the payout with their fellow conference members, Notre Dame is in a unique situation as an independent school that does not belong to any one of the six major football conferences. So while USC has to divide the \$18.6 million ten ways with the nine other Pac-10 teams, Notre Dame doesn't have to split the payout with anyone, and that \$18.6 million could go towards paying half of Weis' 10-year contract in his very first season.

The BCS has four bowls (Sugar, Rose, Fiesta, Orange) to which six conference champions are guaranteed an automatic berth, leaving two at-large teams to fill the remaining spots. In order to qualify for an at-large bid, a team must have nine wins and be in the top 12 of the final BCS rankings, which are released in early December. So why are members of the

media counting Notre Dame as a shoo-in for one of those bids if they do meet the BCS criteria, especially when there are other teams with equally impressive credentials? It is simply a matter of business. Bowl committee members who select teams for their bowls look for the most compelling matchup for their game so that television ratings and ticket sales are high. The fact that Notre Dame is a school that creates a lot of public interest gives the Irish an edge. However, when also considering that Notre Dame has a loyal national following, as well as fans who flock to get their hands on tickets to see the Irish play, it's hard to imagine any other school could bring in comparable revenue. With the Fiesta Bowl having the first pick of an at-large team (as long as Texas and USC do indeed play in the Rose Bowl), chances are great that the Irish will be selected.

Until then, the Irish know what's at stake. And all that's standing between Notre Dame and a BCS dream is three small wins.



LOOKING FORWARD: Members of the Notre Dame football team look on with Head Coach Charlie Weis as the Irish secure their sixth win of the season over the Tennessee Volunteers, 41-21.

humor

Listening In ...

- "I thought there was something seriously wrong with him, but then I realized he was from Boston."
— student overheard on bus ride to Midway Airport
- "Blood is sure to be spilled, and not all of it fetal."
— Stall Notes regarding the abortion debate
- "Personal foul [...] for adding books to the Bible."
"No, this one is for too many wives on the field."
— fans deciphering a penalty at the BYU game
- "It's a branch of theology I like to call 'whip me, beat me, love me tonight.'"
— theology professor
- Male student 1: "God, I want to do him so badly."
Male student 2: "Don't laugh; he speaks for all of us."
— students discussing junior wide receiver Jeff Samardzija

Twenty-Seven Years Ago

In the Oct. 6, 1978, issue of *Scholastic*, readers could enjoy a sly chuckle and a wink alongside defensive lineman Bob Golic as he received the highest honor of them all: an award from a pornography magazine. Join us, won't you, as during the story, Golic's own mother wrests the magazine from the prying eyes of her son:

"She's still trying to protect my innocence," laughed Playboy All-American Bob Golic. I guess she figured that I shouldn't be reading Playboy until I'm twenty-one. 'I mean,' he continued, feigning innocence revealed by a mischievous grin, 'why else would I be interested in reading Playboy?' One can hardly blame Bob Golic for his anxiousness, though. It's not every red-blooded American male that gets his picture in the country's most famous men's magazine — with clothes on, no less."

It would be soooooo like the patriarchy to ask us to enjoy a hearty guffaw, sideburns quivering, at a Catholic man's honorable mention in a dirty magazine. But the second I bring up writing about my own photo shoot with *Playboy* at Ed Board, all the other *Scholastic* editors fall silent and avoid eye contact with me. Well, OK, it wasn't actually *Playboy*, but, I mean, with that rabbit mask on, you can't even tell it's me. I guess this just goes to show what a long, long way we truly have to have to go.

— Halle Kiefer

Liturgical Choir is starved for affection and has begun to use t-shirts as a desperate means of obtaining physical contact.

Or they've found a way to marginalize the rest of us through the use of clever musical puns.

You decide.



WILL MCGINN



the

gipper

TIP: THE GIPP... gipper@nd.edu

A h, fall! The changing leaves, the slanting golden light, the crisp air ruffling through the Gipper's long, auburn chest hair. Our nation's tradition of monthlong holidays means that Gipp fell asleep on his front lawn wearing the tattered remnants of his sexy nurse costume and, when he awoke, it was already Turkey Day. Figuratively speaking, of course. Well, not counting that one year Gipp stumbled headlong off his balcony and actually did "fall asleep" on Halloween and woke up on Thanksgiving. Haha! Debilitating head injuries are hilarious. Anywho, Gipp hopes you are enjoying the transitioning season as much as he is, from the rotting jack-o'-lantern that becomes a hearty stew, a treat which Gipp spoons out to the wide-eyed neighborhood children before their mothers scream at them to run, to the stale Halloween candy which converts easily into delicious stuffing that goes great with the tears of unfathomable loneliness ... uh ... not that Gipp would know anything about that. It's a season Gipp loves, even though his grandfather died in Mild-O-Vember. So snuggle up with the person who you're dating but will never publicly acknowledge as your significant other; sip on a warm mug of Franzia; and stare into the crackling fire the freshman next door set in the hallway in an attempt to smoke his roommate out of exile, as Gipp regales you with this cornucopia of ignominy.

In this tale, which is quite literally from the crypt, our main character, pseudonym Ursula Undergrad, finds herself in the midst of tailgating with a bladder full of festive good-cheer. And beer. Also full of beer. In a decision that was both bloodcurdling and highly questionable, Ursula decided to skip the lines at the portable toilets (too predictable) as well as the Bookstore (not humiliating enough), venturing further afield to seek out relief. Oh, what mischievous autumnal spirits (around 80-proof) must have been whispering in her ear to guide her farther and farther away from rational thought and right into, you guessed it, the cemetery.

Here's where Gipp's spoooooooky tale gets really hair-raising (and pants-lowering). Staggering zombie-like among the rows of tombstones, the sound of 800 billion alumni floating in the air, our undergrad found herself crouched

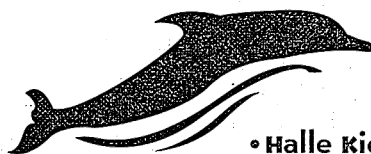
behind the mausoleum, about to send Jack Daniels and The Captain to their watery graves. But lo! Will the wonders never cease? The goblins of hilarity had much more in store that fateful day. Gipp will leave to your imagination what Ursula did next (and it shouldn't take much of an imagination). Suffice it to say that the flowers in front of the tomb were well-fertilized, and the ghosts are still tittering about it today.

Our next story is part of a wave of Fish-y goings-on in dorm which is known at times to be a real Zoo. Aha, oh yes, delicious. After a long night of studying ... the bottom of a Solo cup, our man for all seasons stumbles back home, intent on donning his PJs and hitting the extra-long twin. Unfortunately, as well as entertainingly, this underclassman stumbled not into his own room, but into that of his rector, wherein he flung off his trousers and started searching the priest's closet for some jammies. Now, Gipp has to question at this point: Did he not notice the clothes through which he was pawing tended toward the, well, monochromatic? (Black shirt, black shirt, black shirt, black short-sleeved shirt, black shirt ...) Alternately, depending when in the liturgical calendar this event took place, he'd end up striding down the hallway clad in rich purple or verdant green, robes swinging, fashionable rope belt and giant bejeweled cross perfectly matched to some smoking bronze censers. Not exactly the most inconspicuous of wardrobe choices. Actually, forget it, nobody would have noticed.

Rising horrified but probably used to it by now, Father insisted that the student remove his meathooks from the merchandise and skedaddle, to which the student insisted that the room was, in fact, his. Which I'm sure the rector was almost convinced by, right before he slammed the pantsless wonder into ResLife so fast his collar spun.

The fires died down, the air pungent now with burnt whiteboard fumes, and Gipp is feeling pretty sleepy. Or is it woozy? Or oxygen-deprived? Well, any way about it, he's going to slide to the floor now and catch a few winks. If he's not up in two weeks, be sure to save a plate for him, and until then, he shall remain,

The Gipper



• Halle Kiefer

They Call Her Flipper ...

Dear Dolphin Overlords,

Well, you sure got me good, dolphins. I bow to your superior skill, or else I would, if I weren't wearing this unwieldy harness you use to control my every move. I should have realized that a crudely drawn, misspelled sign advertising free bread sticks that was pointing to a gigantic tank on wheels probably was going to be a setup. But damn if I don't love me some bread sticks.

Now, before you guys enslaved humanity, I have to admit, I hated dolphins as much as the next biped. Dolphins, with their little smiles and the leaping and the clapping: Look at me, Daddy! They're like manatees with ADHD. They're the Richard Simmons of the high seas, huge craniums scraped raw by noogies administered by cackling sperm whales. Obviously, it was this attitude of snide disregard which now has me bowing to their superior skills — a fate I could have avoided had humans only been paying better attention.

It all began a few weeks after the hurricane hit New Orleans. The British newspaper *The Observer* reported that dolphins, trained by the U.S. military, may or may not have escaped their training facility wearing harnesses containing toxic darts, which the dolphins were trained to use against terrorists.

I'm not a high-falutin' aquatic anti-terrorist specialist ... yet. However, let me break down all the elements which perhaps should have been a cause of concern for us:

First, DOLPHINS.

Second, TOXIC DART GUNS

Third, TOXIC. DART. GUNS. Guns. Which have darts. Which are toxic. In the weeks after the story broke, most people laughed it off as a hoax, just like we were supposed to. The reality — the idea that the government would tell us about the marine mammal assassins before they were unleashed on the world — is laughable, laughable in a high-pitched squeaking tone which pierces into the deepest reaches of my brain.

A few weeks ago, the NBC affiliate in Cleveland (this is true) broadcast

a story about *in-utero cetacean* therapy for expecting humans and their babies. Radiant young mothers beamed as they pressed their pregnant bellies to tanks brimming with grinning sea-fascists, communing, communicating ... brain-washing? Human God only knows what echo-messages bombarded our American fetuses ... feti? "Join us. Folks say it's better down where it's wetter. Take it from me." And take it we did.

They started in the Gulf first, picking off tourists. Overly-tanned blondes looking to flee the frigid North and go wild in Cabo started disappearing off the coast, their bloodstained trucker hats bumping along the sand, faces so badly blow-darted that the Mexican authorities abandoned dental records and instead created a database of lower-back tattoos. And we looked away. Or, in my case, looked directly at it and laughed hysterically.

The talking horse, the Pollack-painting elephant and the water-skiing squirrel: Like all humans, I was both terrified and tickled by the prospect of animals with the capabilities of man. "Manimals," if I may. And before I found myself treading around this giant tank, if someone had asked me who was going to wrest dominion of the earth from man, my money would have been on the primates. They have thumbs; there are, like, five movies about that very thing happening; and we can get them to smoke cigarettes, which is a-dor-able while simultaneously very wrong. In mid-October, CNN reported

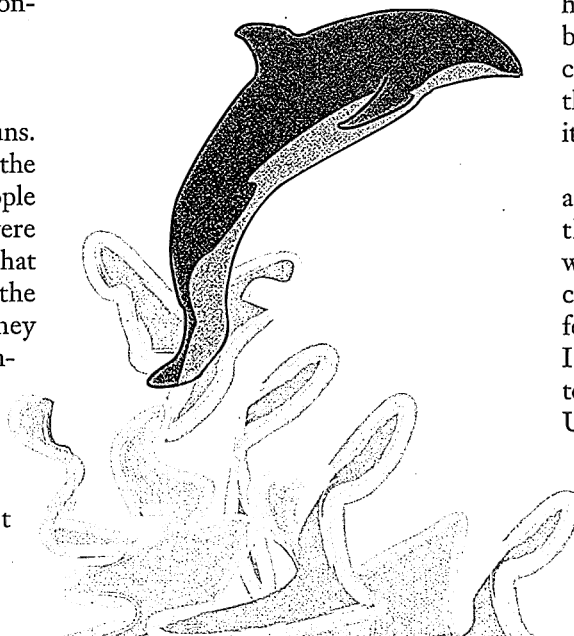
that gorilla researchers have discovered that great apes are capable of complex tool use, citing several gorillas who cracked open nutshells using rocks and others who had measured the depth of mud with a stick. But I guess a few squished palm nuts wasn't going to cut it — not when they're going up against toxic dart guns. Then it was the birds and their avian flu, which quickly was thwarted using the same heavy medical artillery that defeated SARS: thorough hand-washing and less making out with birds.

Oh, but when I think of every time I sat down to a delicious can of dolphin-free tuna, YOU BASTARDS ... I'm sorry, I apologize; I'm just so tired. It's not that I don't appreciate all the raw halibut you feed us. I just ... I just can't leap anymore. The hoops are so high. And the tank is so cloudy with our own filth. If we could just get maybe an hour a day to walk around on our ever-weakening legs ... OH GOD, THE ELECTRODES ... you're right, ok, I apologize. Just need to finish before the skin on my fingers starts to rot off in the water.

God help the human inhabitants of South America and Asia. They have dolphins IN THE RIVERS, PEOPLE. If we had only known to keep away from theme parks and circuses ... circi? Unfortunately, it's obvious that the infiltration extends to the highest level of the Bush administration. We didn't pay attention to the greenhouse effect, but look at the facts. The greenhouse effect leads to melting ice caps. Melting ice caps mean higher oceanic water levels. And who benefits from that? Hmm ... gosh ... I just can't put my finger on it ... if only I could think of ... oh, right. Don't make me say it: you guys.

I guess when we started our struggle against extremism we hadn't given much thought to extremely smart dolphins who are going to go to extremes on our collective asses for making them dance for us at Sea World. I can only pray that I can get a hold of a copy of "Free Willy" to garner some kind of favor with them. Until then, I remain,

Your grumpy captive,
Halle Kiefer



What is your perception of gender relations at Notre Dame?



CATHY STEINMETZ

Cathy Steinmetz is a sophomore majoring in the Program of Liberal Studies. She is originally from Wheaton, Ill., and lives in Farley Hall.

Gender relations at Notre Dame are less than perfect, and the gender-segregated dorms are to blame. We already know that there are significant differences between guys and girls. Separating the sexes only emphasizes these differences and adds to the gender inequalities that exist. College is a time for spiritual, intellectual and social growth. As students, we are supposed to be in the process of breaking down stereotypes and appreciating diversity.

By separating the men from the women, we miss out on valuable chances to understand each other and forego the interactions that prepare us for life after du Lac. At Notre Dame, the opposite sex is a sort of commodity, a group of mysterious strangers that are so different and threatening that separation is necessary. Frosh-O events consist of forced guy/girl interactions that are formal and awkward, to say the least. Freshmen are defined by their gender and given an identity associated with their dorm. Guys are given such "manly" identities as the Mob, Knights, Dawgs or Zahmbies, and girls are given the titles of the Finest, Babes and Phoxes, to name a few. And we all know that we're ready to take on any identity we can get when we arrive at Notre Dame as insecure freshmen.

From there, the trek across the quad becomes "I'm going to go hang out with some guys," rather than "I'm going to go hang out with some friends." Then there are the moments when you're greeted with curious and questioning glances when you walk down the halls of a dorm of the opposite sex. What should be a casual drop in to catch up with a friend becomes a planned event, and if you're willing to make the effort, you must have some serious motives. The separation between the dorms causes men and women on this campus to be looked upon as potential hookups, significant others or, as scary as it is, fiancés. Whatever happened to just being friends?

Some may argue that gender relations at Notre Dame are abnormal. However, I feel that this negative characterization is unfair. Notre Dame's gender relations may not be ideal, but they are better than those at many other schools. Some may argue that our single-sex dorms cause Notre Dame students to view the opposite sex in purely sexual terms or that platonic interactions are unheard of. I think this position fails to account for the gender equality in academics that I have seen on our campus.

At other schools, there is a feeling that girls must dress themselves up and dumb themselves down to attract men, but anyone who has ever attended class at Notre Dame sees that the women of Notre Dame do not buy into this idea. The men and women of Notre Dame are equally intelligent and driven, both in and out of the classroom.

This equality can be attributed to the type of student, male or female, that Notre Dame admits. It may also be a product of the very same single-sex housing that everyone blames for our unique gender relations. While it may strain gender relations, single-sex housing provides the arena for men and women to take leadership roles and develop confidence without feeling the constant need to compete with one another or fit themselves into societal molds.

Instead of decrying hypersexualized social interactions on Thursday, Friday and Saturday nights, let's give ourselves credit for the equality that exists in our classrooms and extracurricular activities. At every college across America, weekends are about poorly-dressed men and well-dressed women getting drunk and hooking up, but few schools have the academic equality of Notre Dame.

Will Flanagan is a sophomore majoring in economics. He lives in Sorin College and is originally from Maplewood, N.J. He transferred from Fairfield University this year.



WILL FLANAGAN

LEGENDS OF NOTRE DAME

Across

2. Clap Your Hands Say
4. Formerly HAND
6. Live DJs start at _____ every Friday and Saturday
8. Your AIM buddy
10. Mike Myers Voice, Tom
11. Best of Acoustic
12. Popular Theory-Opening Show 2005
13. Motion City
15. On Air Friend of Legends
16. Thursday night snack
19. Legends - It's _____
20. Red and Green, October
23. Legends General Manager
24. Wing Night
26. Weekly E-newsletter
27. _____ Dollar Thursdays

Down

1. Bonaparte Explosive
3. DJ, not the doll
5. On Tour with Yellowcard - here Dec. 3rd
7. Mr. McGee
9. One Tree Hill Artist
14. Guitar playing friend of cellist, Matt Fish same first name too
17. Hemi Guy
18. Drink & Watch: Thursdays at Midnight
21. Price of all Legends shows
22. Horsemen, New on Tap
25. Fiery Nightclub
26. Irishpalooza Guitarist

Turn this in to Legends via campus mail with your name (Legends of Notre Dame, Attn: Crossword Master, Notre Dame, IN 46556). Correct crosswords will be entered into a drawing. Three lucky winners will receive \$25 in Domer Dollars.

For clues, visit legends.nd.edu

No cover | ND-SMC-HCC ID Required | legends.nd.edu



A Year of Great Performances at Notre Dame's DeBartolo Performing Arts Center

DPAC PRESENTS: THE 2005-2006 SEASON



- 9/2 A *cappella* quintet **TOXIC AUDIO**, described in rave reviews as "the audio equivalent of STOMP." You won't believe your ears! 8 pm
- 9/9 Classical musicians **ENSEMBLE GALILEI** and NPR's "Talk of the Nation" Host **NEAL CONAN** in a multimedia performance that includes images from the Hubble Space Telescope; 8 pm
- 9/16 An evening with **BRUCE HORNSBY**, former Grateful Dead band member and versatile rock pianist; 9 pm
- 9/30 Legendary Irish musician, the "Bard of Armagh" **TOMMY MAKEM** in concert with his sons, **THE MAKEM BROTHERS**; 8 pm
- 10/6 **OPERA VERDI EUROPA GALA NIGHT**: An evening of opera's greatest hits; 7:30 pm
- 10/13 Traditional jazz with the world-famous **PRESERVATION HALL JAZZ BAND**; 9 pm
- 10/14 Academy Award-winning composer and conductor **MARVIN HAMLISCH**; 9 pm
- 10/21 A celebration of Gypsy song and traditional Spanish dance with **BALLET FLAMENCO JOSÉ PORCEL**; 9 pm
- 10/27 Atlanta's 7 Stages Theatre performs Athol Fugard's ground-breaking play about apartheid "**MASTER HAROLD**"... AND THE BOYS; 7:30 pm
- 10/29 Internationally celebrated mezzo-soprano **DAWN UPSHAW** and contemporary ensemble **EIGHTH BLACKBIRD** perform Osvaldo Golijov's "Ayre"; 8 pm
- 11/1-11/2 Modern dance with the renowned **MERCE CUNNINGHAM DANCE COMPANY**; 7:30 pm (both nights)
- 11/6 Grammy Award-winning Senegalese pop musician **YOUSOU N'DOUR**—"The Voice of Africa"—in concert; 7 pm
- 11/8 Contemporary jazz from Mexico with the **ETHOS TRIO**; 7:30 pm
- 11/9 Classical pianist **KRYSTIAN ZIMERMAN** in concert; 7:30 pm
- 11/27 Austria's world-famous **VIENNA CHOIR BOYS** in concert; 3 pm
- 12/1 The **PITTSBURGH SYMPHONY ORCHESTRA**, conducted by Hans Graf with violinist Sarah Chang; 7:30 pm
- 12/9 Classical guitar virtuoso **CHRISTOPHER PARKENING** and bass-baritone **JUBILANT SYKES** perform a special Christmas show; 8 pm
- 12/11 Enjoy a traditional Celtic Christmas with award-winning performers **CHERISH THE LADIES**; 7 pm
- 2/4 Arab composer, violinist, and oud master **SIMON SHAHEEN** in concert with **QANTARA**; 8 pm
- 2/10 Grammy-winning violinist **MARK O'CONNOR'S HOT SWING** in concert; 8 pm
- 2/14 Canadian classical pianist **ANGELA HEWITT** in concert; 7:30 pm
- 2/18 **THE SOWETO GOSPEL CHOIR**, world-African inspirational musicians, in concert
- 2/26 Premiere classical flautist **SIR JAMES GADDA** and the **POLY CHAMBER ORCHESTRA** in concert; 7 pm
- 3/2 Ireland's most recognized name in traditional music, **THE CHIEFTAINS** in concert; 7:30 pm
- 3/4 Classical guitarist **ROBERT BUESTON** **WOVEN HARMONY**, a multimedia concert featuring the textile art of **REBECCA BUESTON**
- 3/9 Grammy-award winning musician **EDGAR ALLAN POE** (standup bass) and **MIKE MARSHALL** (mandolin, guitar) perform bluegrass with classical influences; 7:30 pm
- 3/21 **POMERIUM** in concert, performing a *cappella* sacred music of the Renaissance; 7:30 pm
- 3/23 One of Russia's best-known classical ensembles, the **KIROV ORCHESTRA**, directed by Valery Gergiev; 7:30 pm
- 3/25 Contemporary Irish instrumental band **FLOOK**; 8 pm
- 4/1 Britain's leading period-instrument orchestra, the **ACADEMY OF ANCIENT MUSIC**; 8 pm
- 4/21 **BILL CHARLAP TRIO** in concert, built around the phenomenal jazz piano of Bill Charlap; 8 pm

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