THE IRISH ROVER

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Confronting assault on Our Lady's ladies

Lilia Draime
Executive Editor

Do the university's recent sexual misconduct policy revisions fail to address the problem's roots?

Sexual assault persists as one of Notre Dame's darkest problems. Dramatic changes to the sexual misconduct policy over the past several years raise serious questions about how effectively the university understands and deals with sexual misconduct on its campus.

The background

Cathy Pieronek, assistant dean of the College of Engineering and a member of the Committee on Sexual Assault Prevention (CSAP), explained that the policy changes enacted in the 2011-2012 school year evolved from a Department of Education (DOE) investigation, the DOE's "Dear Colleague Letter" and changing leadership in the Office of Student Affairs (OSA).

The DOE launched a 7-month investigation of Notre Dame's handling of sexual misconduct cases in 2011 following the controversial 2010 Lizzy Seeberg case, which garnered national public attention. The federal government examined how Notre Dame, among other universities, addressed such cases. In the end, Notre Dame "admitted to no wrongdoing, but signed a written agreement to make changes," reported Margaret Fosmoe in an October 19, 2013, article in the *South Bend Tribune*.

Under the new agreement, the university is required to inform both students and the public about how to report sexual misconduct, a commitment that includes publicizing the resources and services available to both complainants and accused persons. The agreement also requires the university to make known all legal and administrative disciplinary procedures.

"The federal government wanted Notre Dame to assess what it was doing to make students aware of the new policy," Pieronek told the *Rover*. "So, in the past few years, we have taken steps like refreshing the freshman orientation programs [College HAS Issues] and the Contemporary Topics curriculum."

The "Dear Colleague Letter," issued by the DOE's Office of Civil Rights on April 4, 2011, described sexual misconduct and assault as a form of gender discrimination under Title IX. The letter, which applies to schools from kindergarten through post-secondary schools receiving federal tax dollars, was a response to the high frequency of reported incidents on college campuses.

"The 'Dear Colleague Letter' did not change the law, but interpreted and enforced the existing law differently," noted Father Ron Vierling, MFC, rector

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DART like a champion today

"University teachers should seek to improve their competence and endeavour to set the content, objectives, methods, and results of research in an individual discipline within the framework of a coherent world vision," Bl. Pope John Paul II wrote in his 1990 apostolic constitution on Catholic universities, Ex Corde Ecclesiae. *"Christians among the teachers are called to be witnesses and educators of authentic Christian life, which evidences attained integration between faith and life, and between professional competence and Christian wisdom. All teachers are to be inspired by academic ideals and by the principles of an authentically human life."*

Recognizing the important role professors can play not only as instructors but also as mentors and models, the Rover *staff presents the following recommendations for courses offered in the 2014 spring semester.*

American Studies

Kathleen Cummings is offering the course "Catholics in America." Cummings has done incredible work with the Cushwa Center, and has been recognized by media outlets across the nation for her analysis of Pope Francis and contemporary Catholic culture. She cares deeply about her students and makes herself available outside of class for help with material or friendly chats.

Applied Mathematics and Mathematics

Anne Pilkington is teaching a 1000 level course called "Mathematics in Sport." For students who may not be too keen on math (and those who are), Pilkington is very thorough in her explanations and takes the time to answer any questions you might have. She has a quirky personality and keeps students' attention with jokes and clever examples, often concerning Harry Potter. Perhaps Quidditch will be a featured sport?

Zhiliang Xu is teaching a course called "Advanced Scientific Computing" in the Applied Mathematics department this spring. The focus of the course is parallel computing and algorithm optimization. Xu is willing to go above and beyond in answering any questions you have and shows a real interest in helping his students. He makes himself available to help you—make sure to ask questions. Furthermore, the class is primarily based on four programming projects. If you are interested in computing at all, this is a great course to take. It is very challenging, but if you spend time with the material and ask a lot

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THE FINE PRINT

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The *Rover* was established by Notre Dame students who desired a strong and organized conservative voice on campus with the primary purpose of keeping the University true to its founding mission as a Roman Catholic institution. The *Rover* seeks to facilitate part of what the University's mission statement desires in its community: "a forum where through free inquiry and open discussion the various lines of Catholic thought may intersect with all the forms of knowledge found in the arts, sciences, professions, and every other area of human scholarship and creativity." To provide this forum, the *Rover* offers a distinctive kind of coverage that includes campus news, religion, politics, culture, history, humor and sports.

Out of civility, the *Rover* will not critically mention names of students, professors, or administrators, unless the person is either a well-known member of the community, or he or she has openly sought publicity. Unsigned editorials represent the majority opinion of the *Rover*'s Editorial Board, while content in individual columns represents the views of each respective author and should not be construed as representing the views of the entire staff. All comments and questions regarding the *Rover*'s policies and editorial content, as well as Letters to the Editor, may be directed to the Editor-in-Chief, Michael Bradley, at NDIrishRover@gmail.com or PO Box 46 Notre Dame IN 46556. These letters may be printed anonymously, upon request. Also, please feel free to visit our website www.irishrover.net, where you can peruse archives and subscribe to the paper.

"Suppose you ask God for a miracle and God says yes, very well. How do you live the rest of your life?" -Walker Percy

The Julia effect: Embracing Catholic guilt

ELLIOTT ARGUE
Campus Editor Emeritus

I want to tell the story of a woman who finds herself disconsolate at the age of 30, just 10 short years after her triumph. Having indulged in her every desire, she seems to have it all but can no longer keep her mind from considering her secret and chronic unhappiness. She blames Catholic Guilt. Sound miserable?

Yet, here I would like to present a defense of Catholic Guilt.

For lovers of Evelyn Waugh's *Brideshead Revisited*, Lady Julia Flyte is a devastating and unforgettable character: a flashy, Catholic British aristocrat who is introduced to the reader directly following her "coming-out" into London society. Waugh writes that Julia was:

"untroubled by love, taken aback by the power of her own beauty, hesitating on the cool edge of life; one who had suddenly found herself armed, unawares; the heroine of a fairy story turning over in her hands the magic ring; she had only to stroke it with her fingertips and whisper the charmed word, for the earth to open at her feet and belch forth her titanic servant, the fawning monster who would bring her whatever she asked, but bring it perhaps, in unwelcome shape."

Beautiful, wealthy, charming and smart, Julia finds herself in a position of incredible power.

While few women graduating from the University of Notre Dame find themselves splashed across the cover of *People Magazine*, today's Notre Dame ladies often see shadows of Julia Flyte in themselves. Whether they are freshmen who will soon experience the romance of the first snow that blankets campus, or seniors living off campus without RAs and parietals, dining hall swiped meals and dorm Masses, I do believe that many Lady Irish find themselves turning over the magic rings of magnificent futures between their fingertips.

Let us call my modern-day Notre Dame Julia, Julie. She is smart, charming, fashionable, well-connected and beautiful with a shelf of blank diaries waiting to be filled, "hesitating on the cool edge of life." She is in a position of great power. Like Julia, she grew up going to Mass on Sunday, praying grace before dinner with the family, and is the product of at least 17 years of Catholic education. Waugh's description of Julia echoes true for Julie who "knew, or thought she knew, what she wanted." Julie dreams about passionate love, a Pinterest wedding, beautiful children and a brilliant career.

Like Julia's "coming out" into London society, Julie's Frosh-O weekend marked her entrance into society. She spends four years living in the dorms and an off-campus apartment with her "incredible friends," who spend their years stepping away from their good Catholic school girl mold. As the years of friendship increase, so does drinking, hook ups and casual cheating. Mass is occasionally forgotten, and it now seems silly to go to confession. Yet, Julie is held up as the moral beacon among her friends, and since she is way better than her friends, she shuts down pangs of guilt that occasionally creep into her heart. They are, to the average American college student, living "the dream."

Everyone expects great things from Julie, and she signs a contract to work for a big firm in Chicago. Waugh tells us that despite this desire for a certain life Julia finds that, "wherever she turned, it seemed her religion stood as a barrier between her and her natural goal." Waugh quips that for Julia, living in an Anglican country, "the thing was a dead loss. If she apostatized now, having been brought up in the Church, she would go to hell, while the Protestant girls of her acquaintance, schooled in happy ignorance could marry eldest sons, live at peace with their world, and get to heaven before her." Of course, Julie doesn't care whether or not her beau is a first born son and her Catholic upbringing certainly isn't keeping her from marrying whomever she chooses, but she, like Julia, thinks she knows what she wants and finds that religion seems to stand in the way of that goal.

Julie's social circles look much like Julia's: "There were of course the Catholics themselves, but these came seldom into the little world Julia had made for herself; those who did were her mother's kinsmen, who to her, seemed grim and eccentric." Our modern Julie goes to a Catholic young adults group once, rolls her eyes, chuckles to herself about every person in the room, and does not mark the date for the next gathering in her iPhone. Her Catholic-formed conscience still tells her she shouldn't spend her weekend nights drinking until she blacks out, that she can't sleep with that guy she is currently dating, that she shouldn't miss Mass on Sundays and despite the pressure to get free Obamacare contraception, she shouldn't.

But she begins to tear apart the reasons she has been told that she should follow these rules, repeating a litany of excuses. Not wanting to know why this list of do nots is there, she



***Diana Quick as Julia in the 1981 TV production of* Brideshead**

increasingly becomes frustrated with her own conscience.

"I *hate* Catholic guilt," she tells her friends. And like Julia, she feels at a loss; her friends have the benefit of being "schooled in happy ignorance." And so, an internal conversation begins. "I missed Mass, it's not a big deal. Jesus loves me no matter what!" "I like getting drunk; that's what Irish Catholics do!" "I'm tired of going to my Catholic OBGYN. I need a doctor, not someone who reminds me of Church!"

She begins to sleep with her boyfriend because "it's the least of the mortal sins anyway," and "I commit many others." The passion she experiences with this grown man for the first time is wonderful and terrifying, and one day after a particularly strong pang of conscience while attending Mass, she vows to stop but this lasts only a short time. In Julia's case, when her Jesuit confessor refuses to yield to her rationalization that this wouldn't be a sin in her case, she refuses to go to confession, and "from that moment on she shut her mind against her religion."

Julia stroked her magic ring, whispered the charmed word, and she received what she wanted, though perhaps in an unwanted shape. 10 years later she has everything, except that she has nothing. She discovers her husband to be unfaithful; and her first child is born dead. Like thousands of nominal Catholics today, Julia had intended to baptize her baby. "Just at that time, when I was waiting for the birth, I thought, 'That's one thing I can give her. It doesn't seem to have done me much good, but my child shall have it,'" she tells herself.

Julia is confronted with her sin by the simple words of her brother, "living in sin," and like a volcano that had been bubbling to the surface, Julia has a full-blown meltdown with her non-Catholic lover. Attempting to console her, he tells her, "'Of course it's a thing psychologists could explain; a preconditioning from childhood; feelings of guilt from the nonsense you were taught in the nursery. You do know at heart that it's all bosh, don't you?'

"How I wish it was!" she replies.

Julia finds herself in an impossible situation: married to an unfaithful husband and in love with a man who has a wife. In the end, she separates from her lover because, "the bad thing I was on the point of doing, that I'm not quite bad enough to do; to set up a rival good to God's." Julia was offered a moment of grace that enabled her to see clearly that her setting up rival goods to God was the source of her unacknowledged unhappiness.

Her life left a path that resembles of a tornado's. And yes, new, beautiful life springs from tilling dead plants into the soil. We too can have great hope that the Julias in our lives will come back to the joys of the Church. Women at Notre Dame are not 30 year old Julias; they are 19 year old Julies with many choices ahead of them. Catholic Guilt was the vehicle for Julia's salvation, and it could be Julie's protection from despondency and chronic self-hatred. Make recourse to that Catholic Guilt before its smothering takes away the shine of college triumph, leaving only an emaciated skeleton.

Elliott is a happy, guilty soul trying to teach high school to students in Michigan the joys of both. She loves to talk about such things. Email her at elliottmarieargue@gmail.com.

Predictors of sustainable peace

Patrick Lyon
Staff Writer

Panel gathers to discuss effective structures of governance for conflict resolution

The Kroc Institute for International Peace Studies hosted three distinguished speakers at a November 12 discussion titled "Predictors of Sustainable Peace."

The lineup included David Cortright, Director of Policy Studies at the Kroc Institute and co-author of a book manuscript, "Governance and Peace," which was a topic of discussion for the panel; Peter Wallensteen, the Richard G. Starmann Senior Professor of Peace Studies at the Kroc Institute and the author of the forthcoming volume "Quality Peace"; and Caroline Hartzell, Professor of Political Science at Gettysburg College.

Wallensteen focused on the findings of a Kroc Institute study conducted over the last few years concerning the nature of lasting peace, the necessary criteria for this kind of peace and the ways in which it is sustained. This study sought to analyze the results of a variety of conflicts so as to discover which settlements and agreements produced the best quality long-term peace.

The distinction between positive and negative peace became an important facet of each speaker's discussion. Negative peace is the mere end, or nonexistence, of war in a society, whereas positive peace consists of qualitative factors such as inclusiveness and protection for minorities.

There are two main ways to end a conflict: either one of the opponents gains a victory, or both sides achieve a peace agreement. In studying both of these situations across a broad spectrum of wars and social struggles, one may determine which outcome leads to more desirable results.

In the case of civil wars, analysts determined that a peace agreement was more likely to be long-term. The agreement also consistently produces a more democratic society, more cultural integration and a more widespread power share than an outcome with either side claiming victory.



When one side was victorious in a civil war, the society that followed was more likely to be magnanimous to the losing side, showing them a good deal of respect. These societies also are more likely to exhibit stability and predictability.

With inter-state issues, though, the study results were less concrete. The quality of the society in the case of a victory largely depended on the settlement of territorial issues, the level of democratization in both states and the amount of regional integration. Data showed that in these cases, solid peace-building is very rare.

Struggles on the worldwide scale were also a topic of study, and the determination was that there had been a shift in the resolution of most global conflicts since 1990. Pre-1990, most of these struggles ended in victory for one side. Arms and technology races abounded. Post-1990, however, most conflicts have ended with peace agreements. These peace attempts have met with varying levels of success, depending on the situation.

Wallensteen's conclusion was that while the most successful resolution of conflicts on the global scale are unclear, a peace agreement for state issues is more likely to produce a beneficial result than an outright victory.

Cortright continued the discussion by relating the results of a different study executed by the Kroc Institute, focused not primarily on the resolution of conflict but on its cause. This study attempted to illuminate the key factors for avoiding war and societal issues through the lens of good governance.

Cortright made reference to the aspects of positive and negative peace, stressing that while positive peace is much more desirable, negative peace is a fundamental first step. Negative peace is linked with societal justice and leads to positive, quality peace. The distinction between these types can be blurred, as quality peace is needed to sustain the absence of war (negative peace).

The net result of this study was that the type of governance which led to the best results in terms of avoiding war was a thoroughly inclusive, participatory and accountable government. If a society allows access to natural resources as well as the right to voice concerns and the ability to hold the government responsible, then the chances for a successful peace are very high.

Hartzell concluded the discussion with a synthesis of these two presentations. She pointed out that these studies attempted to focus on the aspects that constitute peace and that the results overlap in a significant number of ways. This is clearly a variegated and faceted question, and the values of good peace are seen as more or less important depending on the values of a given society.

As Cortright said, "The challenge of building peace is multi-dimensional." There is no "magic bullet" that leads to peace or prevents it, but the indicators discussed by this panel can pave the way to a more sustainable peace in the future.

Patrick Lyon is a freshman PLS major who is easily missed in a crowd. He is currently engaging in the famed "No Shave" November, for no particular reason. If you wish to contact him, you shouldn't. Contact him at plyon@nd.edu

Who's who at Notre Dame: The housekeepers of McGlinn Hall

Maggie Duncan
Staff Writer

Despite differences in major, hometown or personality, one commonality unites all college students: we are tired.

With that shared trait comes a related second: Waking up in the morning is, without a doubt, the hardest part of the day. In my native dorm of McGlinn Hall, however, sunshine always seems to find a way through the dark hallways to brighten every person's day. The beams of light of which I speak are the McGlinn housekeepers, Miss Emma Owens and Miss Donna Collins. Both of these kindly ladies agreed to talk with me for a few minutes about how they keep the mornings bright and bring joy to "their girls."

Both Owens and Collins are South Bend natives. The two have worked together for 16 years, but Owens arrived on campus before her work-partner; she began working for Notre Dame 24 years ago, while Collins arrived here 20 years ago.

"My first year I worked over at LaFortune in the Huddle. I worked five years in Flanner Hall. I've been in McGlinn since it's been built, which is 16 years," Owens said.

While working at the university, Owens has been busy as a mother as well. Besides her Notre Dame "girls," Owens has a large family of her own.

"I have four children. They're all grown, and I have 12 grandchildren," she explained.

When I asked Owens about her favorite memory here at Notre Dame, she had a unique reply:

"My favorite memory of working out here, I must say, was when Flanner had this humongous flood. I mean water was cascading down the stairwell. They had a 24-hour lounge on the first floor and by the time the water got into it, it looked like Flanner had a swimming pool. They had called the news and they were all out there filming it. It took us 6 to 8 hours to clean that. That's my most memorable moment out here. "

With her long history here, I asked Owens the question everyone wonders about Notre Dame: Is it really a family? Her answer did not disappoint.

"Yes, I do believe it's true. As far as like with me and Miss Donna, we've been here 16 years together. I love her, she loves me, and you couldn't take us apart."

Collins has the same love for Owens in return. She began work in South Dining Hall, and then moved to Knott Hall. She also started working in McGlinn when the dorm opened. It's been like a family ever since.

"I met Emma and we started working together," Collins said. "Our current Sister Mary [Rector of McGlinn Hall] has been with us for 9 years and we've had Father Tom [Blantz, CSC] for about 13 years here, so we're family. We are really happy here with our girls."

Collins also commented on the variance between boys' and girls' dorms: "Girls keep things more in place than the guys and they do things different than the guys."



Donna Collins and Emma Owens

At this point, the two laughed together.

"The girls, it's more of an up for our morale. I don't want to work in a boys dorm, this is my favorite, and we really like it here. We plan to retire out of here and spend the rest of our 10 years together here. We've been together as housekeepers for the longest together out of anyone."

Owens smiles at this and quips, "So that's quite a feat in itself."

Sometimes college students can be moody and messy, so I wondered if these two housekeepers truly enjoyed interacting with the sometimes grumpy and tired students. Collins replied emphatically, "Yes we do. They make our workday very, very enjoyable. We're very thankful for them. The students bring joy to each of our workdays."

Owens had something to say, too: "As far as I'm concerned, I think our students appreciate us more than any other dorm because we treat you all with kindness and love."

Collins finished the sentiment, "We just feel like a family. It's a real nice place to work. Everybody's friendly here. You know, even the squirrels are friendly. Those squirrels are lost during the summer without the students."

Perhaps the friendliest of anyone at Notre Dame, though, are these two ladies. Their kind hearts showed through as they answered my last question: Do they see the students as their own children?

"Yes, we do. As Sister tells the parents of the freshman, we will take care of their kids and we will be very, very nice to their girls. We feel like they are our girls. We love them," Collins said.

"Our daughters," Owens added happily.

While waking up every morning may continue to be a struggle, there is one thing students can count on to make their mornings a little more cheerful: the bright staff that works at Notre Dame. In McGlinn, your daily dose of sunshine is sure to come from the wonderful Miss Emma and Miss Donna.

Maggie Duncan is a freshman living in McGlinn Hall. If you would like more info on what else makes McGlinn the best dorm on campus besides its housekeepers, contact her at mduncan5@nd.edu.

New name, same office?

KATE HARDIMAN
Staff Writer

Exploring the switch from the Office of Residential Life to the Office of Community Standards

Students returned to campus this autumn to arguably the most comprehensive change to Notre Dame's disciplinary procedures in the past year: the abolition of the Office of Residential Life (ORL) and the establishment of the Office of Community Standards (OCS).

The OCS was developed through a two-year procedural review and seeks to emphasize education and student development rather than punishment. The chief procedural revision dispels discrepancies between where first-time rules offenders meet with authority figures.

Previously, if campus police (NDSP) caught an underage, intoxicated student on or off campus, the incident was reported directly to the ORL. Later, the student would meet with administrators in the Main Building.

But if a resident assistant (RA) were to report the same student for breaking the rules within a dorm, that student would meet with her rector and may or may not have to go to ORL at all.

Now, all first time offenders—regardless of where or by whom they are caught—meet personally with their dorm's rector.

The new disciplinary policies

Many students are unsure of how these procedural revisions will affect them, or even what the new policies are.

One freshman living in Morrissey commented that "there is much ambiguity surrounding the disciplinary policies. We weren't told what would happen for first and second offenses other than that you would meet with your rector. I had no idea that if you were caught by NDSP you still only speak to your rector instead of going to Main Building."

Through the new policies, OCS seeks to nullify the inconsistencies that students often bemoaned in ORL's case referral process, while also protecting students' privacy. Two major punishments under Res Life—namely, fines and a permanent mark on a student's record—no longer exist.

OCS developers, such as office director Ryan Willerton and assistant director Brenda Hunt, acknowledge that privacy is a sensitive topic for students. OCS no longer discloses any offenses (other than those resulting in disciplinary probation, temporary dismissal or expulsion) to graduate schools, bar associations or prospective employers.

Willerton clarified in an interview with the *Rover* that the changes to the University Conduct Procedures mainly focused on the disciplinary process itself, leaving policies such as alcohol enforcement and parietals untouched. Disciplinary outcomes for students will be meted out "in-house" by the rectors and refocused toward reformation and education. OCS notes that this procedural consistency will apply to all student offences, not just first-time offences.

Why the change?

ORL saw the need for a comprehensive analysis of Notre Dame's student conduct policy, since it has remained largely the same for the past 20 years. The transformation from ORL to OCS was based on a study of 17 peer institutions; panels of faculty, staff and selected students benchmarked the policies of reputable universities such as Washington University in St. Louis, Northwestern, Duke, Vanderbilt, Princeton, Stanford and Columbia with a view toward improving Notre Dame's own policies.

Yet of those 17 institutions, only two—Boston College and Georgetown—are institutionally Catholic.

Notre Dame identifies with the previously mentioned peer institutions academically and attracts the same caliber of highly intelligent and motivated students. Yet, in examining its peer universities' disciplinary policies, Notre Dame considers its own Catholic character as well, and the impact that character should have on its disciplinary procedures.

Willerton has spoken briefly to this concern. He is quoted in a fall *Observer* article as saying "the reason [a report of the offense] would go to [a student's] rector is based on the concept of subsidiarity. Catholic Social Teaching believes in handling things at the lowest level possible...we hope [students'] rectors can have the most productive conversations with them."

OCS, through its research, examined the trends in disciplinary methods that other campuses employ for conduct meetings. It also investigated the effectiveness of sanctions, case review processes and the merits and demerits of record-retention and reporting.

Willerton commented to the *Rover* that "there was no 'end in mind' with the process; meaning, we did not say 'this is what it needs to look like.' We gathered information on a number of topics and then crafted changes based on areas where we could improve our processes." Certain publications like *The Princeton Review* and *College Prowler* have historically gathered information from students via polls and have assigned "C" grades to Notre Dame's campus strictness.

Standardization and particularity

The rectors make up the backbone of OCS, as they meet with students after their first offenses. Though the new office avoids confusion regarding meeting places for punishment discussion, it may actually make the punitive policies themselves less standardized.

Specialized punishments, however, may be beneficial.

As stated on OCS's website, "outcomes from meetings are formative by design and tailored to meet the developmental needs of the student." Rectors can assign a variety of reforms ranging from community service to mandatory workshop attendance to written assignments. Rectors can also alter outcomes based on a student's past history and the seriousness of the first offense.

Rectors are trained and familiar with the University's Standards of Conduct and have always been instrumental in enforcing policy and promoting productive discussions with students. According to Willerton, OCS has "regular dialogue with rectors about our conduct process, and already has plans in place to share the best practices and evaluate the effectiveness of assigned outcomes through our ongoing partnership."

The undermining potential of residential policy enforcement

According to Willerton, OCS is emphasizing consistency in process over consistency in outcomes. Trusting that rectors know their residents best, OCS gives them free reign to converse and prescribe individual requirements for students. A discussion with a junior may be radically different than one with a freshman, and these cases can now be handled with more discernment.

One student resident of Breen-Phillips Hall who was caught by NDSP on campus while under the influence of alcohol told the *Rover* that she met with her rector the following day.

"My rector spoke with me about the events of my night and I had to describe my decision-making. She assigned me a written reflection paper in which I had to explain what I did wrong, what I learned from my mistake and what I will do differently in the future. The paper seemed to me a mere formality—it didn't require much thought and I'm sure many people don't take them seriously."

It is no secret that there are major discrepancies in alcohol enforcement across campus. Policies in male and female dorms are the same, but the difference in how RAs in male and female dorms endorse these policies is vast. Students can be punished quite differently for similar offenses due merely to the strictness of their rector. Additionally, if the rector knows a student personally and judges that his or her offense is "out of character," the punishment may be less severe.

Thus, the new policies leave room for variation depending on a rector's discretion. Despite the fact that Notre Dame's dorm staff is trained and capable of dealing with alcohol-related issues, the inconsistency in dorm policy enforcement could undermine the hope for new disciplinary procedures.

If a concern of OCS is helping students to grow and mature, men and women must be held equally accountable for their actions. Inspiring growth and maturity amongst students while fostering positive values is the duty of university policy.

Efforts to educate

General confusion stems from OCS's recent implementation, but the Office has made many efforts to educate students across campus. OCS had a table at Activities Night in the beginning of the year to launch its postcard campaign. Hall staffs distributed a poster featuring iconic images of campus along with a description of Community Standards on the reverse side to students at Hall Council Meetings. OCS has given outreach presentations to 6 residence halls and spoken to athletic teams about new university policy; but in an interview with the *Rover*, Willerton commented that the office is relying on word of mouth and comprehensive online resources to educate students.

Given OCS's new approach, the lack of explanation regarding punishments actually makes sense. Since there are technically no prescribed outcomes for offenses, there are no facts knowable to students after they do something wrong other than that they will have a meeting with their rector. To those who know their rector is stricter—meaning he or she actively enforces the policies in *du Lac*—this lack of knowledge may make them wary. Yet others who are on good terms with their rector may celebrate the removal of fines and long-term record damage.

After all, any student prefers "reformation and productive conversation" over "fines and punishment." OCS sees the two lines of disciplinary response as mutually exclusive and so has abolished the latter in favor of the former.

Encouraging holistic maturation

As articulated by the Congregation of Holy Cross's founder, Father Basil Moreau, OCS seeks to approach education "from a holistic perspective—a combination of the heart and mind." OCS's staff members say that focusing efforts on student development rather than fines and punishment is more in line with the university's mission as a Catholic institution founded in the tradition of the Congregation.

The assignment of fines to students who had broken university policies as outlined in *du Lac* did not provide opportunities for growth from mistakes, according to OCS, since fines did not provide a productive outcome if considered through the lens of socioeconomic status. A heavy monetary burden on some, others merely dismissed fines with a pen and a checkbook. During ORL's review process, Willerton said that the reviewers classified such sanctions as "transactional" rather than "formative." In years to come, OCS hopes students "reflect deeper on the nature of incidents, the factors that affected their decision making, and how their behavior impacts the community."

One goal not explicitly stated by OCS but nevertheless of great importance is the cultivation of introspective reflection amongst students. Through their written assignments and other reformative outcomes, students have the opportunity to consider how their behavior has impacted and will impact themselves, and how those behaviors do or do not lend themselves toward the cultivation of virtue. Self-reflection will engender the most positive change in the student body as individuals ascertain their true identity; but as the Breen-Phillips student mentioned, many students will not take their rectors' assignments seriously at all.

In the coming months, OCS will be assessing the effectiveness of its new approach to disciplinary procedures. Its highly trained staff will be taking surveys, analyzing recidivism rates—observing if the reformative outcomes are preventing repeat offenses—and interviewing hall staff. Ongoing discussions with hall staff will yield firsthand feedback about the effectiveness of meeting places and outcomes. OCS members will also conduct a comprehensive review every four years to evaluate changes over time.

Surveying students who have experienced the process may also be beneficial as the office examines the effectiveness of its new policies. Ultimately, the cornerstone of OCS's success in achieving its goals will be to emphasize not just consistency in the location of disciplinary hearings, but equity in both policy enforcement and reformative assignments for similar offenses committed by students with similar histories.

Kate Hardiman is a freshman living in Breen-Phillips Hall and she welcomes feedback on this piece—especially from those who have experienced the new processes of the Office of Community Standards. Contact Kate at khardima@nd.edu.

CHEERS & Jeers

Colin Devine
Humor Guru

CHEERS



Watches. If you're getting tired of pulling your phone out of your pocket to "check the time" when you are subconsciously checking how many people shared your recent Instagram photo of your feet on the beach, a watch could be for you.



Hats with the awesome loopy thingys. If Chuck Norris were a student at Notre Dame, he would wear one of those hats.





The fact that anyone in any movie not about Americans or aliens speaks in a British accent. This should probably be a jeer, but I just love it so much.

Jeers



Talking about the weather (for more than 60 seconds). We've all done it, but that doesn't make it any easier to walk behind two people on South Quad and hear a 7-minute lament about the lack of sunlight. There's a whole world of conversation topics out there just waiting for you.



Bikes in trees. Where's the creativity? Were I not afraid of being blamed for any future bike-related adventures, I would give a long list of more creative places to stash a friend's (or an enemy's) bike, but the whole tree thing is so 13th grade.





VHS tapes. Think how many VHS tapes right now, this very minute, are sitting in closets, cars, safe deposit boxes, landfills and old gift bags just taking up space. Disney should make a new edition of *Toy Story* that only features forgotten VHS tapes as the main characters. The VHS of the original *Toy Story* could be the main character—see what I did there?

Colin Devine desperately wants to see either Toy Story *or some movie featuring British accents. If you can find a version of* Toy Story *wherein Woody uses a British Accent, he'll buy you a hat with the loopy thingys. Contact him at cdevine1@nd.edu.*

Permission to laugh

I can stop whenever I want. No, seriously

Declan Feeley
Humor Apprentice

As winter winds and tornado warnings sweep Notre Dame, only one questions remains on everyone's mind: Where the coffee at?

Despite the virtual shut down of Chicago, tornado devastation in the Midwest and the loss of power for over 100,000 Midwesterners, Notre Dame students remain far more concerned about their precious coffee supplies.

"I just don't know what I would do if our supply was compromised," says freshman Pete Pistons. "Without coffee, I would actually have to listen to my body's natural rhythms. I can't risk that."

Rover reporters caught up to junior Wally Wizard as he was waiting in line at Starbucks to get his take on the matter. He said: "I can stop drinking coffee whenever I want. I have no problem with caffeine. I just have a problem without it."

Many outsiders, however, have questioned the possible health risks such high coffee consumption poses to students. In particular, they point to the large amounts of sugar that students tend to put into their drinks.

"I don't think it's a problem," remarked senior Kevin Knicks as he added a 13th pack of high-grade,



processed brown sugar to his drink. "In fact, any drink that doesn't have my body weight in sugar sprinkled in it tastes pretty bland to me."

Other students expressed similar positions: "Ever since I lost feeling in my left hand," observed junior Suzy Spurs, "it has gotten a lot harder to pour sugar into my coffee, but I'm managing somehow."

The coffee epidemic is not limited to jittery students. Several professors have allegedly been spotted carting crates of coffee beans back to their residences, prompting students to suspect that they are hoarding supplies.

"It isn't fair. I need my afternoon coffee to get through the evening," said senior Roger Rockets, who sees nothing excessive about consuming coffee in the morning and afternoon. "It's 7 a.m. somewhere."

Many Notre Dame residents seem unaware of their coffee addiction. *Rover* reporters interviewed Professor De Nile for his take on the issue. He simply blustered: "I am not addicted. I am fully capable of stopping whenever I want." De Nile soon excused himself to the kitchen, where the sounds of furious slurping could barely be heard above the sound of the copy machine.

Rover interviews have been inconclusive. Has coffee addiction completely entrapped the fair campus of Notre Dame? Perhaps. It is up to you, dear reader, to decide. Just beware the next time you see a bedraggled student trudge his way to class on a Monday warning, and pray that you will never fall prey to the dreaded OCD: Obsessive Coffee Disorder.

Declan Feeley is a freshman theology and finance double major whose interests include writing and investment theory. Declan can be contacted by email at dfeeley@nd.edu.

Sexual assault on campus

continued from front page

of Morrissey Manor. "The Office of Civil Rights deemed sexual harassment in any manner, including sexual assault, to be egregious forms of the kind of discrimination that Title IX was meant to prevent."

With this new interpretation, colleges are legally required to conduct their own investigations within 60 days of receiving reports of sexual misconduct, and to inform all students of all available services and resources.

In the midst of these national reforms, instability in the OSA also contributed to the drastic and seemingly hurried policy changes.

"In a span of about five years, [the Office of] Student Affairs had three different vice presidents: Bill Kirk; Father Thomas Doyle, CSC; and Erin Hoffman Harding," Pieronek explained. "Each leader comes in with fresh eyes and has a different idea of how to best tackle these sorts of problems."

It is up to the OSA to determine how Notre Dame will institute the federal policies, decide on any areas to tighten and disseminate the policies to students and staff.

The numbers

As of the time of this publication, Notre Dame Security Police (NDSP) count five reported sexual assaults for the fall 2013 semester, including an attempted rape reported on September 9 and the most recent forcible offense occuring on November 7.

According to Clery Act statistics on NDSP's website, 7 reported forcible sexual offenses occurred on campus in 2012, with three of those taking place in residence halls.

An *Observer* article from October 8, 2013, documented the presentation of last year's internal review conducted by CSAP. The article indicated that the total number of reported sexual offenses for the 2012-2013 year was actually a staggering 24, with 17 offenses occurring off campus. Dr. William Stackman, Title IX Deputy Coordinator, explained that 16 of those cases went to investigation and all accused parties were found guilty. Five of those cases, the *Observer* reported, involved male athletes who were reported by their coaches and trainers.

"The survey…focused primarily on students' understanding of the policy and reporting procedures—not the policy itself. The results have been helpful in improving our education and outreach efforts," Stackman explained in an email to the *Rover*. Questions about the policy's effectiveness and benefits to students were deferred to university spokesman Dennis Brown, who said that the university commented on the policies elsewhere in the media.

William Dempsey, chairman of the Notre Dame alumni group Sycamore Trust, compiled Clery Act statistics from 2007 through 2011 of US Catholic universities with over 10,000 students. Out of 14 such schools, Notre Dame ranked second only to Boston College in the number of reported forcible sexual offenses. With 7 assaults in 2010 and 8 in 2011—the years of policy change—Notre Dame's number of incidents per 5,000 students was 11.79. The 5-year total was 31.

Dempsey brought to the *Rover*'s attention another concerning statistic.

The Department of Justice conducted a comprehensive study of sexual assault on college campuses in December 2000 and found that "fewer than 5 percent of completed and attempted rapes were reported to law enforcement officials" by college women. Although this is a national average and university officials will never know about all of the unreported incidents, "the ratio of actual sexual assaults and reported assaults is very high, so the reports give a very misleading picture of what is really happening," explained Dempsey.

Sarah Wake, Notre Dame's director of institutional equity and Title IX coordinator, is quoted in the aforementioned *South Bend Tribune* article as saying that the university strives to "cultivate a culture of reporting when it comes to sexual assault, harassment or misconduct" through its revised policy. As Pieronek explained, this has most likely led to the "seeming uptick in reports."

> "The problem lies not necessarily in the policy itself, which demonstrates a willingness to administer justice and investigate as many instances of sexual misconduct and assault as possible. The university deserves credit for the abundance of medical, pastoral and legal resources available to students who have been involved in such cases.

> Rather, the university has failed and continues to fail to take an adequate stand against the causes of sexual misconduct on its campus: alcohol abuse and the social climate within dormitories that such abuse fuels."

An evolving policy

As recently as the 2009-2010 school year, sexual misconduct was classified as "General Misconduct" in *du Lac*, and was defined by three vague bullet points and three lines of text, describing it as "a serious violation" that could result in "disciplinary suspension or permanent dismissal."

The following school year, however, *du Lac* gave the evolving policy its own section apart from general misconduct. The expanded policy now included general examples of sexual misconduct, the university's definition of "consent," incident report procedure, information on privacy and confidentiality, resources for healing and an outline of the disciplinary process.

The federal government's influence over the current policy, made official for the 2011-2012 school year, is evident. The university understands sexual misconduct—including assault and harassment—as explicit Title IX violations. Emphasis in the recently-revamped policies lays on the reporting and disciplinary processes: *du Lac* outlines the avenues of reporting (criminal, through the university's disciplinary process or both) and what complainants may expect in the revamped reporting process.

All Notre Dame employees—except for counselors at the University Counseling Center, University Health professionals and religious staff working in a religious capacity—are now obligated to report incidents. Previously, only "University officials" such as deans, Student Affairs officials, campus security and "other administrators with supervisory responsibilities" were bound to submit formal reports.

According to *du Lac*, complainants and accused persons alike are assigned a Sexual Assault Resource Coordinator to "explain and navigate the complainant's reporting options and available support services" and "provide [accused students] with support, information and assistance."

While Notre Dame is legally required to investigate every report it receives, another crucial facet of the refined policy is the role of the complainant. Complainants now determine how far investigations go: So long as there is sufficient evidence, a complainant may elect to see through the whole process or end it at any point. Likewise, the complainant may now address the accused, which is a far cry from the lack of dialogue allowed in the previous policy's disciplinary hearings.

"The old policy was unsatisfying for complainants because they felt like their voices were not being heard," Pieronek expounded. "For some, simply being heard was not enough, but insufficient evidence and limited community resources can make cases tough to investigate. The goal is to make sure the complainant feels heard and respected to the largest extent possible."

What is to be done?

The staggering number of reported forcible sexual assaults over the past several years—and the reasonable assertion that many more unreported incidents occur—indicate that the university is facing a plague far worse than it may be willing and able to address.

The problem lies not necessarily in the policy itself, which demonstrates a willingness to administer justice and investigate as many instances of sexual misconduct and assault as possible. The university deserves credit for the abundance of medical, pastoral and legal resources available to students who have been involved in such cases.

Rather, the university has failed and continues to fail to take an adequate stand against the *causes* of sexual misconduct on its campus: alcohol abuse and the social climate within dormitories that such abuse fuels.

The university takes very seriously students' understanding of what consent is and is not. Notre Dame is required by law—and for good reason—to make such distinctions. This distinction become problematic, however, when the the concept of consent is perverted to become the only more for sexual behavior; as long as both parties agree, anything goes. The *Observer* editorial staff professed in a September 26, 2013 piece, "You deserve someone who fully consents to be with you, and they deserve to be asked for consent." This understanding of sexuality and human dignity is fundamentally incongruent with the university's official position.

"Theology is critically important here," Pieronek explained, "and the university needs to expose students early to *why* the Church says what it does and what it means to really respect yourself. I would like to see something more, but students would respond best to student-led movements...made more mainstream by the administration."

Furthermore, if the university wants to truly commit itself to student safety and encouraging healthy student interaction, the Office of Community Standards' new procedural disciplinary policies regarding consumption of alcohol are insufficient. The university recognizes the link between intoxication and sexual misconduct across a variety of venues, including NDSP crime alerts, freshman education and *du Lac*, but the administrative initiative to remedy these ills simultaneously inspires little confidence.

In conjunction with the top-down approach, students must also assume a greater role in keeping one another safe by taking control of where they are and assuming responsibility for their actions.

"Women are more vulnerable in men's halls, and 'parties' simply do not need to look like dorm parties," said Pieronek. "We need more students stepping up and saying that things are wrong and acting with greater discernment."

Father Vierling and the Morrissey Manor staff make an exemplary effort to understand these problems holistically: "The issue of sexual assault… cannot be isolated from wider discussions such as the link between alcohol and sexual assault, and the relationship between men and women in general. In Morrissey Manor, my Assistant Rectors have done a wonderful job through their bi-weekly 'Art of Manliness' sessions to educate on these very topics," Fr. Vierling told the *Rover*.

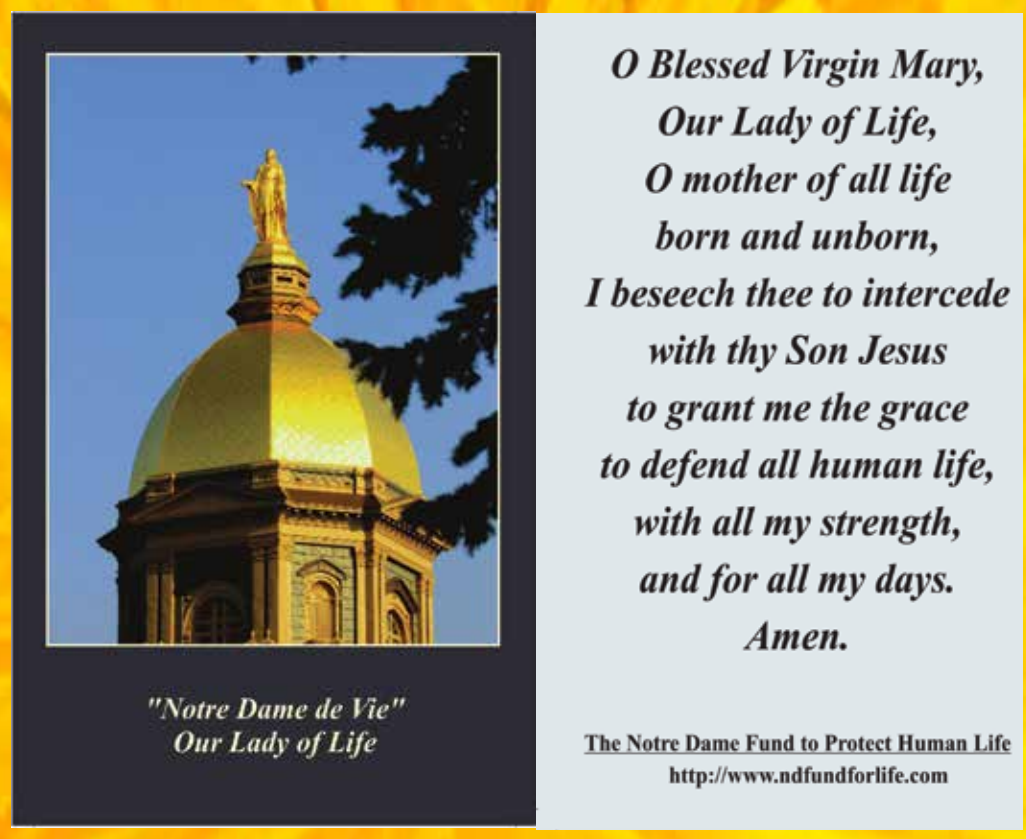
It is not enough simply to reference the policy changes as evidence that Notre Dame is confronting sexual misconduct head-on. Getting to the root of the problem will require the university to build policies around the fact that sexual misconduct does not exist in a vacuum, but is inextricably linked to alcohol consumption, the general moral acceptance of fornication and the dorm party culture. It will not and cannot be solved overnight, but Notre Dame needs to hold its students to a higher standard and teach them to expect more from themselves and their peers.

"I think everyone agrees that the university, in terms of its outreach and educational programming, has made significant progress on addressing this sensitive issue, but we also understand there is much more work to be done," concluded Fr. Vierling.

Lilia Draime is a junior history major with a minor in constitutional studies. She dreams of one day moving to Maui and owning a St. Bernard. Share your wildest dreams with her at ldraime@nd.edu.

Join the *Rover* staff!





O Blessed Virgin Mary,
Our Lady of Life,
O mother of all life
born and unborn,
I beseech thee to intercede
with thy Son Jesus
to grant me the grace
to defend all human life,
with all my strength,
and for all my days.
Amen.

The Notre Dame Fund to Protect Human Life
http://www.ndfundforlife.com

FIGHTING IRISH??
WE FIGHT FOR LIFE!!

For a free supply of "Notre Dame de Vie" prayer cards, email your address and quantity needed to bill@dotterweich.com. Send a supply to your mom!

A week of International Education

Caroline Corsones
Culture & Thought Editor

Notre Dame clubs celebrate International Education Week with events ranging from Asian Allure to screening of *Girl Rising*

Using caffeine as my life source, I scan over my essays one last time, scrutinizing each sentence for any minor mistake. I slide my finger over the mouse, hesitating before hitting the absolute, no-turning-back, "Submit" button. In a moment of hesitation, I think to myself, as I am sure many other students have, "Why am I doing this? What is so important about studying abroad?"

Clubs and organizations attempt to answer this question and many others through the celebration of International Education Week, a national event designated by the United States Department of State and Department of Education.

Notre Dame marked the occasion from November 8-17, with multiple multicultural events scheduled for each day. This week came at an opportune time, since the deadline for study abroad applications marked the Friday of International Education Week. The following is a recap of but a handful of the week's events.

International Education Week kicked off with "Asian Allure: Speak," an event aiming "to educate the audience in a major issue that many Asians and Asian-Americans must face and fight for, which is the ability to acknowledge and embrace their roots, and do it with confidence," as Notre Dame junior Jen Ho put it.

"This year's show," she proceeded, "wanted to express this issue to the audience by showing what Asian cultures can offer, which is the traditional performances of each Asian culture, and expressing the issue through stories that one might think seem simple when they actually relate in a complex way to many Asian and Asian-American students."

The traditional performances included a wide range of talents, from lion dancing to tae kwon do, while the skits depicted the struggles Asian students face in preserving their culture. In one of the skits, the main character described why he demanded a Filipino language program at his university. He said, "Language is a way to remember the country, the culture and the family we left behind, so that we can keep them in our hearts, forever."

The lecture "God, Country, Notre Dame," delivered on Veteran's Day, addressed Notre Dame's deep roots with the armed forces, and how this connection relates to international education. The speaker recounted how Ambrose Bierce once said, "War is God's way of teaching Americans geography." In the early- to mid-1900s, joining the armed forces was the only way that the average person was able to travel internationally. Now, people have so many more opportunities to travel abroad in a non-combative manner. Even in the armed forces, many people are stationed internationally in non-combative positions to develop relationships with international friends, improve those countries' security and engage in community service.

On Wednesday, world-renowned Yale professor Carlos Eire gave a lecture entitled, "Still Waiting for Snow in Havana." He recounted his experience as a young Cuban boy in America after being airlifted to the United States along with 14,000 other children. He was forced to learn English when he had never spoken it before, but he told his audience, "It is important for the stranger to make an effort."

On Thursday, the International Education Seminar screened *Girl Rising*, a powerful film depicting nine international girls who shared their stories of how they fought for education. Perhaps the most moving story was that of Amina, an Afghan girl who must wear a veil each time she steps outside. "My eyes," she describes, "are hidden behind this embroidered cage." Amina refuses to be silenced because of her gender; she is determined to get herself and her Afghan sisters a proper education.

Caitlin Chartier, a freshman in Pasquerilla West Hall, explained that she and the rest of the members of the seminar wanted to spread awareness of the major cultural and gender issues facing young women and girls seeking education. These factors are often overlooked.

On Friday, November 15, the student group Fostering Internationalism at Notre Dame (FIND), led a discussion on how Notre Dame can improve as an International Research institution. Students brought up various solutions, such as holding an informational night about all opportunities to go abroad, including alternatives to the traditional semester-long study abroad experience.

Guests to this event included professor of literature and director of the Hesburgh-Yusko Scholars Program, Dr. Joseph Buttigieg. When asked about the importance of studying abroad, he said that it all stems from Father Theodore Hesburgh's vision of a program in which students acquire fresh perspectives. Students will encounter cultures that "challenge their conventional way of seeing things," Buttigieg explained.

When asked the same question, Student Body Vice President Nancy Joyce replied that studying abroad should both broaden a student's understanding of the world and help him figure out where he fits in the world. Students will gain formative, valuable experiences that they can bring back to their homes, she said.

International Education Week demonstrated the value of education, both for people of different backgrounds and students seeking to expand their horizons through study abroad. After experiencing the events of this week, I felt completely confident hitting that "Submit" button.

Caroline Corsones is a sophomore English major with a minor in secondary education. Her bike recently lost its ability to brake, so if you see her riding it on campus, stand clear and pray for her. You can contact her at ccorsone@nd.edu.

The wisdom of better choices

Laura Hollis
Faculty Contributor

"Stand in the company of the elders. Who is wise? Attach yourself to such a one." -Sirach 4:34

This past summer, I lost two cousins within 90 days of each other—a brother and a sister, both of whom had suffered with substance abuse issues and resulting distress, and traumatized relationships for most of their adolescent and adult lives. Every untimely death is acutely painful, but there is something particularly sorrowful about a life that was punctuated—and ended prematurely—by poor choices. It produces the heartbreaking realization that sometimes, at least in this life, there are no happy endings.

These events and others in my life have turned me to thinking much of late about the role that "choice" plays in our society—how often it is touted as an end in itself, and how little attention is paid to the *nature* of a choice, the *consequences* of a choice, the need to identify—and make—*better* choices, and the role that lack of wisdom plays in all of this.

In many cultures—including ours, until fairly recently—wisdom has had enormous value. But wisdom is not ingrained. It is learned, and therefore must be handed down. In a society where wisdom is valued, it is cultivated, inculcated and reinforced by myriad aspects of culture: family, friendships, school, religious upbringing and morality, communities, churches, even commonly-enjoyed forms of entertainment: literature, music and the performing arts. It is a product of observation, of intuition, of collected experience, of understanding of human nature, of legitimate fears and of *love*—the love that elders have for their children, and their desire for children to be healthy and happy and whole. And as such, it has always been a gift from one generation to another.

Young people have probably always felt the need to carve out their own paths. But our society has gone much further. We have become a culture that not only worships youth, but youthful indiscretion. As a result, wisdom has lost its value and its impact.

When the lessons of wisdom leave, something else will take their place. The actors in the American social infrastructure that once conveyed wisdom have been undermined and eroded, and the wisdom that they had the power to convey has been supplanted by a language of "freedom," "choice" and "legal rights."

This social shift from an emphasis on cultural *wisdom* to that of *legality* is foolish, as is the worship of "freedom" or "choices" without mores. Freedom without self-restraint is anarchy. And proper self-restraint must come from something other than law. The law is a blunt instrument, and in a free society should only restrain people's behavior at the margins. It reflects wisdom, but does not create it, and can only play a supporting role in conveying it.

Furthermore, while legal rights must be preserved and protected, not every *free*—which is to say *legal*—choice is a *wise* choice. Many "legal" choices have painful consequences. It is *wisdom* that helps us avoid those, not law.

Cultural attitudes about sexuality are by no means the only space where one can see the corrosion associated with the diminution and departure of wisdom. But they are as good an exemplar of this phenomenon as any.

It seems that each week's news brings another account of a sexual assault by young men on young girls—their friends or classmates. The template is familiar by now: the attack is fueled by alcohol or drugs, involving *multiple* perpetrators (with alarming frequency) and witnessed by others whose utter disregard for the gravity of the situation is displayed by the fact that they think only to capture, broadcast, publish, post or text the event, but not to stop it. Even worse is the humiliation, teasing and bullying of the victims that occurs afterwards, and the utter despair behind some victims' decisions to take their own lives.

When we read about these cases, we are aghast. Stunned. Shocked.

But why? Are these horrific events not the direct result of the erosion of wisdom, the worship of "choice" without context and the reduction of all actions to their "legality"?

Consider our culture. Our "heroes"—and by that I mean those we make famous and wealthy—act with utter lack of self-restraint and are rewarded for it. Books, movies, TV shows and music promote violence, profanity, coarse sexuality, dissolute promiscuity, drug use and abuse—and we watch them, listen to them, pay for them. We hand our children the tools by which they can make themselves "famous" with hundreds of "followers" in social media they cannot possibly understand, much less control, and at a time in their lives when they are most likely to exercise poor judgment.

This is what we have permitted our society to become. This is the way the "grownups" behave. This is what we not only tolerate, but celebrate. Why are we surprised when the youth emulate it? Why are we shocked when a group of young men, fueled by alcohol, take sexual advantage of a young girl, also inebriated, and laugh about it, while friends send twitpics and post to Instagram accounts? They can watch music videos on YouTube with the same behavior and watch the artist win awards for it.

That these things happen is bad enough. But we are not having honest conversations about it. We blame the media. The problem is not the media. The problem is the content. The problem is us. And we do not want to hear that—from anyone.

By way of example, Emily Yoffe, who writes the "Dear Prudence" advice column for *Slate*, was sharply criticized recently for her advice to young women to avoid situations—especially binge drinking—where they could be victimized. There was a time when this sort of simple and straightforward advice would have been considered wisdom. Instead, people piled on: "You're blaming the victim!" "Being stupid is not a crime, but assault is criminal conduct." "Women have the legal right to get drunk, wear revealing clothes, go back to a man's place, and fool around. But when they decide to stop, 'no' means 'no." And so on. We have all heard these arguments.

With all due respect, this is precisely my point.

No one is "blaming" the victim. Being stupid is *not* a crime. Yes, assault *is* criminal behavior. And absolutely, a woman has a *legal* right to do all the things that Yoffe's critics defended.

But there is a vast difference between having a legal right to a particular choice, and it being a *wise* choice. I have a legal right to walk down a dark alley in a crime-ridden neighborhood, alone and unarmed at night. It is a *legal* choice. But is it a *wise* choice? Can I comfort myself with the legality of my choice in my hospital bed, recovering from a rape or other violent attack? Yes, my attackers will be prosecuted if they are found, and punished if they are convicted. Will that make me feel better as the doctors put plates in my skull? If I can avoid such results with sensible decisions, why wouldn't I?

There will always be dangers. Predators. Perilous or foolhardy situations, and a plethora of options within them. The deep-seated human desire to improve society cannot give way to an irrational belief in its perfectibility. And it is not just unwise, but cruel, to sacrifice multiple generations on the altar of such a philosophy.

The most important gift that elders can give the next generation is the ability to discern—and make—good decisions. *Better* decisions. *Better* choices. This is the gift of wisdom. And the fruit of wisdom is, if not always outright happiness, at least reduced misery. That is enough reason to embrace it.

Laura Hollis is a Double Domer (English and Law) who teaches Business Law and Entrepreneurship at the Mendoza College of Business.

"No SHAve November" and Dr. Albatross' Magic Beard-Growing Serum

Daphne Reynolds
Staff Writer

Notre Dame's famous improvisors strike again, bringing tears of laughter that could soak even the thickest November beard

The Humor Artists' (HA) "No SHAve November" performance brought joy to an over-worked campus this month—without doubt, a task of Herculean proportions, given the seemingly endless workload of November.

The show featured such classic games as "Stand and Deliver" and "Freeze." HA is an almost purely improvisational group, with the only rehearsed performance being the "Dr. Albatross' Magic Beard-Growing Serum" advertisement (done in a voice strongly reminiscent of Roz from *Monsters, Inc.*). About a dozen of the 35 to 40 members of the group took part in "No SHAve November," while the rest sported fantastic artificial facial hair.

"No SHAve November" was a personal event for many members, especially Humor Artists co-president Stephen "Paco" Elser, since it allowed him to keep the rather impressive beard that he has been cultivating. The Arizona native has been in the group for his whole Notre Dame career, and broke down the process of preparation for the *Rover*:

"We have practice twice a week for two hours at a time. [Co-president] Alec [Vanthournout] and I will then look at attendance (you need to have good attendance to be cast in a show), and then we'll talk about who's been doing well at practice, who works well together, who has enough experience. We cast people based on how prepared they are, and it generally takes about an hour to do the cast list. Our secretary prepares the short sketches at the beginning."

Emily Dargen, a sophomore in McGlinn who hails from the Los Angeles area, was the Humor Artist who performed the "Dr. Albatross' Magic Beard-Growing Serum" ad at the start of the show.

"We have a theme for every Legends show, and we usually try to tie that into a beginning skit. Our last show's theme was 'That's How I Beat SHAq,' where somebody rapped," she explained. "The theme only really has anything to do with the very beginning, and we try to put in our initials, HA. We're big on wordplay."

When asked whether she learned to do such a spectacular Roz imitation for the piece, she laughed and replied, "No, I actually was messing around with that voice during practice one day, and they decided that it would be great to use in a show."



Both Humor Artists agree that the overall style of the group is easily described as whimsical, and the group tries to keep it pretty clean—with the exception of crowd favorites such as "Stand and Deliver."

"We've been to venues where we've seen other groups perform, where it tends to be pretty low-brow," Paco says, "HA as a whole is a very silly group, and when we come together and share ideas, it all becomes very amplified and strange, and, you know, hilarity ensues. We have no problem making fools of ourselves, which is good."

Performers generally try to stay away from political jokes or excessive innuendos during shows in an effort to appeal to every member of the audience, instead drawing from a wide variety of humor and roles—though Dargen finds herself playing a mother all too often.

For those who have not yet been to a HA performance, it is definitely worth your while. The group usually performs on the first Thursday of every month at Legends, with at least one show per month. In the spring the group will present "HAlftime," where they write and present an original play with the a capella group Halftime.

Daphers "Laughers" Reynolds is a sophomore economics major with a sense of humor so dry it has offended people who don't even speak English. You can contact her at dreynol2@nd.edu.

DARTing wisdom

continued from front page

of questions, you will enjoy it.

Biology

Giles Duffield, teaching "Vertebrate (Human) Physiology," presents the material in a methodical manner and uses PowerPoint slides to reinforce the concepts he is covering. He is very accessible outside of class and is willing to clarify concepts in office hours if needed. His exams are a fair representation of the material that is covered in lecture.

If you're looking to fulfill a natural science requirement with a fairly challenging and informative class, "Evolution and Society" with **Kenneth Filchak** is the way to go. Subject matter is engaging and interesting, and homework is quite manageable, but make sure you do it.

Business

Laura Hollis, one of the *Rover*'s faculty advisors, is offering a great "Introduction to Entrepreneurship" class in the spring. This course serves both as the foundational course for Entrepreneurship majors and an overview of entrepreneurship fundamentals for non-business majors. Students are introduced to competing definitions of entrepreneurship, its history and role in free market enterprise as an engine of economic growth, wealth creation and improvement of the human condition; entrepreneurial personality traits and skill sets, and the mechanics of bringing a new product or service to market, including innovation and ideation, technology "push" and market "pull," disruptive business models and the elements of feasibility analyses and venture plans.

Brian Levey will be teaching ethics courses and a course on fraud, in which you get to watch movies. Levey is down to earth, easy to talk to and very intelligent. He has plenty of experience in the business world as well as in teaching, so he is a great resource to talk to about the "real world."

Robert Lewandowski teaches "IT Management Applications," and is very organized and methodical in his teaching style. He presents lessons thoroughly and follows up with in-class activities to reinforce the concepts and allow students to ask questions. His homework assignments are great preparation for the assessments. The skills gained from this course are relevant to a variety of business internships and are a great talking point in interviews.

I would highly recommend taking anything from **Elizabeth Tuleja**. She has so much knowledge of the world around her, and often brings up stories in class from her years spent living and teaching in Hong Kong. She recognizes the importance of having a global mindset in business and highly encourages students to think outside of their comfort zone. Tuleja teaches "Intercultural Communications" as a 1.5 credit course, which is a wonderful introduction to the importance of being able to connect with people that are different from you.

Chemistry

If you get slightly terrified when you hear the words "organic chemistry," don't be! **Professor James Parise** will calm those nerves. He is a great professor who gives excellent class lectures and easy-to-follow notes and explanations.

Classics

If you are taking anything Greek, take it with **Sarah Murray**. Her classes are relaxed and enjoyable, and she is a bona fide philhellene who loves discussing Greek culture. If you're lucky you may earn a class trip to local Greek restaurants for "cultural immersion" experiences. Tab's on Murray.

Economics

Timothy Fuerst will be teaching "Principles of Macroeconomics" in the spring. This is a required course for all Economics majors and is required for many business students as well and can satisfy the university social science requirement. Fuerst is one of the most-cited economists in the world and is one of the most well-respected economists in his field. He has a great sense of humor and his lectures are always entertaining. Fuerst likes to whistle and say, "Hot Dog!"

Joseph Kaboski is offering a class called "Introduction to Economics and Catholic Social Thought." You must have taken one of the principles of economics courses to enroll on this class, but for anyone interested in the intersection of economics and faith this a great class to take. Participation will be required in this class, and Kaboski is a great teacher and a great man.

If you need an econ class for your major or minor, "Principles of Microeconomics" with **Michael Mogavero** is the way to go. He is quirky and likes to call on students, but he keeps the class engaged and spends most of his time thoroughly explaining the concepts you need to know. Mogavero gets you excited about economics by showing how everything is connected.

English

If you are looking to take from a great English professor, look no farther than **Thomas Werge**. This spring, he is offering his popular Mark Twain course and a university seminar. Werge loves to hear what his students think about literature, and his classes manage a nice balance between lecture and discussion. He keeps class enjoyable with his sense of humor, anecdotes about baseball and historical events and insightful analysis.

If you have decided to become an English major (great decision—congratulations!) you should take **Matthew Wilkins**' "Introduction to Literary Studies" course. He is sincere, respectful, knowledgeable and he really cares about his students, their education and their opinions. Most importantly, he loves what he does.

> "University teachers should seek to improve their competence and endeavour to set the content, objectives, methods, and results of research in an individual discipline within the framework of a coherent world vision."
>
> -Bl. Pope John Paul II

History

Brad Gregory's class "Christianity, Commerce, and Consumerism" is an incredibly thought-provoking class that elucidates some of the west's current social mores. It includes a wide array of primary source reading as well as lectures packed with Gregory's cogent thinking. "Christianity, Commerce, and Consumerism" is an excellent chance to benefit from a world-class historian and a man of deep faith.

Thomas Kselman does an excellent job of weaving in the cultural and religious history of a particular time and place. His classes are rigorous but fair, introducing the student to a real study of history. Kselman is a superb lecturer who welcomes input from the class and accommodates the interests of his students both in class time as well as by allowing them to pick the topics for their larger assignments. Religious history is one of his areas of expertise and students will learn much about the history of the Catholic Church in his class.

Thomas Noble will be teaching "The World of the Middle Ages" this semester. He is a renowned historian who specializes in religious history among other things. Noble knows about ten different languages and has translated many important texts in his field. His classes are difficult, but are well worth the effort.

"World History of 20th Century Christianity" taught by **Mark Noll** presents a fascinating picture of Christianity around the globe. Students will learn that "hot button" issues in Africa barely resemble hot button issues in America, that the southern hemisphere features rapid growth of Christianity, and much more. Noll has traveled and presented in many of the countries he will discuss in class, and is a friendly wealth of information.

Other staff picks include **Semion Lyandres**, **John McGreevy** and **Father Thomas Blantz, CSC**.

Italian

Parlando di italiano, take whatever you can with **Zygmunt Baranski**, one of the world's leading Dante scholars. Zyg (as he prefers to be called) fosters a thoughtful classroom atmosphere in which the beauty of Italian culture is easily accessible. This spring, Zyg is offering courses on Italian cinema, advanced Italian studies and "Life as Art & Commitment." Don't pass up this chance to study with a world-renowned scholar.

If you are taking Italian language courses, take anything that **Patrick Vivirito** is teaching. Vivirito is a great instructor and has mastered the ability to create the perfect classroom environment in which to learn a foreign language. He just might teach you how to play Italian card games too, which are not nearly as fun as Go Fish but are nevertheless "authentic."

Philosophy

Curtis Franks is teaching a seminar on "Skepticism and Naturalism." You will enjoy getting to know Franks—I highly recommend attending office hours regularly—as much as you'll enjoy learning how to think (and not think) about philosophical skepticism.

Long-time *Rover* faculty advisor **Fred Freddoso** is offering two courses in philosophy next semester: an Intro course and "Aquinas on Human Nature." Given the cultural confusion about man's nature and essence, the latter course especially promises to pay dividends. Class participants can also enjoy goading Freddoso about how bad the Buffalo Bills are every year.

Freddoso's fellow Thomist **John O'Callaghan** is teaching the joint philosophy and theology seminar (along with **Father Brian Daley, SJ**) on the thought of Aquinas and Augustine. Departmental permission required. Additionally, O'Callaghan will teach a graduate course on "Aquinas' Disputed Questions on the Soul"—undergraduates can consult with O'Callaghan to register.

David O'Connor is one of the university's most well-known philosophy professors, and for good reason. He offers a variety of courses, but next spring he will be offering only two: "Epic Plato," which is as excellent a choice as any for anyone looking to take a rewarding 3000 level college seminar; and "Odysseys of Self," a fulfilling seminar that opens your eyes to the connections between the works of Homer, Wagner and Tolkien (also a college seminar).

Political Science

Patrick Deneen, an advisor to the *Rover*, is teaching "Political Theory" next spring. Beloved by students for his big-picture thinking, classical orientation, engagement with the student population and friendly rivalry with Professor Phillip Muñoz (who unfortunately is on leave for the next two springs), Deneen is not to be missed.

Mary Keys is once again offering the wonderful first-year seminar on "Politics and Literature: J.R.R. Tolkien." If you like Tolkien and his writing and are comfortable revealing how much you know about Middle-earth, this is definitely the class for you. Even if you have never read Tolkien's work, you will be welcomed. This course pays special attention to many political problems and themes that come to light through Tolkien's narratives and characters. It is certainly one of the best first-year seminar on offer here at Notre Dame.

Theology

John Betz is teaching "Foundations of Theology" this spring. He is a passionate and knowledgeable teacher. Each class he elucidates the assigned text. Although he often assigns too much reading for us to discuss in class, this does not end up being problematic. Rather, it gives more material for written assignments and gives more opportunity for personal growth. Betz begins each class with prayer and cares deeply for the spiritual growth of his students.

Any course offered by *Rover* faculty advisor **John Cavadini** will be a profound experience. Look for his name in Class Search if you want to take theology courses beyond the university requirements. Also, anytime you see the names **Gabriel Reynolds**, **(Monsignor) Michael Heintz** or **Cyril O'Regan**, flock to them. You will not be disappointed.

David W. Fagerberg is teaching a course titled "Transfiguration in the Fiction of C.S. Lewis" this spring, which is fitting since Fagerberg has a deep, rich voice not unlike Aslan's. This course is open to non-majors who have completed both university requirements, and students will enjoy the opportunity to engage both Lewis' fiction and non-fiction.

Adrian Reimers is offering a course on the "Philosophy and Theology of the Body," which promises to be both popular and relevant. Drawing almost exclusively from Blessed Pope John Paul II's writings, this discussion-based course will also examine Pope Paul VI's encyclical *Humanae Vitae*. Well worth your Monday and Wednesday mornings. Registrants must have completed both university requirements in theology.

Is a university education worth it?

Timothy Bradley
Politics & Economics Editor

How do high attendance costs contribute to a distortion of the true value of a university education?

Editor's Note: This is the second of a two-part series. The first part addressed college costs and examined why tuition prices are able to remain as high as they are. This article addresses the effect of high tuition rates on the approach students take to their education as they seek an adequate return on their investment.

As costs of attendance rise at Notre Dame and many other universities, students naturally ask themselves: "Is this worth it?"

There are many facets of the college experience to consider when assessing its value: the financial return on investment, the experience of living away from home for the first time, the attractions of the collegiate lifestyle and the opportunity to develop as a well-rounded person. Unfortunately, as the costs of attending college have increased, students have neglected the quest for knowledge and wholeness—the original aim of the university—in favor of a quest to maximize the financial return of investing in a college education.

Over the long run, investing in a degree from a majority of colleges pays off. There are some cases in which attending a specific university can lead to a net financial loss, but on average the return on investment (ROI) of a bachelor's degree will be large. Payscale's 2013 College Education ROI Rankings evaluate the value of a bachelor's degree from a school by calculating the 30-year Net ROI for over 1,000 schools in the United States.

Notre Dame is ranked 23rd on this list, with a 30-year Net ROI of $1,125,000. This number represents the net gain of attending Notre Dame; it is calculated by subtracting the costs of attendance for four years (estimated at $212,000 for 2012) and the opportunity cost of attending (the average amount a person with only a high school diploma will earn over 30 years) from the average amount a Notre Dame graduate will earn over 30 years. This ranking demonstrates that Notre Dame students are financially justified, in the long run, in choosing to attend this university and incurring debt along the way. The 30-year Net ROI for Notre Dame students receiving financial aid is even higher, at $1,367,000.

An important characteristic of the Payscale study is that universities that emphasize engineering and technology often produce the greatest ROI. Only five of the top 20 schools on the Payscale rankings are liberal-arts based: Harvard, Claremont-McKenna, Dartmouth, Santa Clara University and Stanford.



Regardless of the subject in which one majors, higher education on average pays off because the average college graduate receives higher yearly and lifetime earnings than the average high school graduate. According to the US Bureau of Labor Statistics, the average full-time worker with only a high school diploma earned $652 per week in 2012, or $33,904 for 52 weeks. On the other hand, the average full-time worker with only a Bachelor's degree earned $1,066 per week, or $55,432 a year. Reporting the lifetime earnings estimates of American workers classified by educational level, a 2012 Census Bureau report predicted $1,371,000 in lifetime earnings for a worker with only a high school diploma, while a worker with a bachelor's degree is estimated to earn $2,422,000 over his lifetime (assuming a 40 year career for both parties).

ROI numbers do not tell the whole story. Unemployment among recent college graduates is not higher than unemployment for other education levels, but it is significant. According to a May 2013 study from the Georgetown University Center on Education and the Workforce, the overall unemployment rate for recent graduates (those between ages 22 and 26 who hold bachelor degrees) is 7.9 percent. More significant, according to research released in January from the Center for College Affordability and Productivity, is the fact that almost half of recent college graduates are working jobs that do not require a college degree. Underemployment, therefore, is a more significant problem than unemployment.

"The philosophy that college is for everyone and that the modern economy demands only better-educated workers has led to a glut of college students and college-educated young adults who cannot find work suited to their education. Excess demand for college education, fueled in part by the false claim that you must be college-educated to succeed in the American economy, has contributed to inflated tuition rates and costs of attendance at major universities. High costs of attendance have driven students to view their education as a means to attaining greater financial ends, and this greed has in turn corrupted the nature of a university education."

The philosophy that college is for everyone and that the modern economy demands only better-educated workers has led to a glut of college students and college-educated young adults who cannot find work suited to their education. Excess demand for college education, fueled in part by the false claim that you must be college-educated to succeed in the American economy, has contributed to inflated tuition rates and costs of attendance at major universities. High costs of attendance have driven students to view their education as a means to attaining greater financial ends, and this greed has in turn corrupted the nature of a university education.

Every student contemplating enrollment in college should be able to answer questions about why he is doing so. Attending college simply because doing so increases one's future job outlook and earning potential does not do justice to the true value of a university education.

The Orestes Brownson Council at Notre Dame emphasizes the development of well-rounded individuals in accord with the universities mission to educate the hearts and minds of its students. Citing Blessed John Henry Newman's idea of a liberal education, the Council website reads, "Liberal education is an education that makes us more human. It makes us adults. It seeks to develop all the things in us that make us distinctively human. This education is only successful if it makes us better human beings."

John Haldane, Professor of Philosophy and Director of the Centre for Ethics, Philosophy and Public Affairs at the University of St. Andrews in Scotland, spoke at Notre Dame about the "Future of the University: Philosophy, Education, and the Catholic Tradition" last January. He spoke of the idea that human excellence and happiness require self-understanding and virtue. Catholic universities seek to promote human excellence and happiness; as such, they also must work to promote understanding. Haldane went on to discuss the ideas of philosophers such as Matthew Arnold, Newman and Mill.

An article in the *Rover* following this talk summarized Haldane's views thus: "Arnold saw education as an essential means of the transmission of high culture, in contrast to technical training. Newman thought that universities were not to engage in research, and that the object was to teach universal knowledge; in other words, the role of colleges is to diffuse and extend knowledge rather than advance it. Mill believed that the goal of the university is to make capable and cultivated human beings, not to be a place of professional education." This Newman-Mill-Arnold view is very similar to the classic Plato-Aristotle-Aquinas view of education.

This discussion of the future of the university is particularly important at a Catholic institution like Notre Dame. If costs of attendance will not be lowered, there should at least be a strong effort to rebalance the university toward the traditional understanding emphasized by Haldane in his lecture. The danger in modern higher education, where more and more students are educated in engineering and technology, is that the classical idea of the education of the whole human person will be lost.

A combination of many factors produces the trend of students treating higher education simply as financial investment in one's future. High costs of attendance foster a sense of greed amongst students as they seek to make good on their investment. An economy that values college degrees in engineering and technical training more than degrees in the liberal arts will directly or indirectly encourage more students to enter these fields, where they may not take courses that will help them to develop into well-rounded individuals. Lastly, high costs of attendance coupled with the promise of high ROI foster self-serving behavior and careerism that contribute to a wider cultural malaise.

Charles Chaput, OFM Cap., Archbishop of Philadelphia, recently spoke in Mexico City to the bishops of North and South America about the New Evangelization. Speaking about cultural problems in the United States, Archbishop Chaput lamented the consumer-oriented and me-first culture.

"I mean the moral poverty that comes from an advanced culture relentlessly focused on consuming more of everything; a culture built on satisfying the self; a culture that runs on ignoring the needs of other people. *That* kind of poverty, as Mother Teresa saw so well, is very much alive in my country. It's like a parasite of the soul," he explained.

Archbishop Chaput went on to state the importance of Catholic higher education on the formation of American culture, and the change that education can affect. "*Ecclesia in America* rightly notes that 'one of the reasons for the Church's influence on the Christian formation of Americans is her vast presence in the field of education, and especially in the university world,'" he said.

Notre Dame must stay true to its mission statement, which states that, "The University prides itself on being an environment of teaching and learning that fosters the development in its students of those disciplined habits of mind, body, and spirit that characterize educated, skilled, and free human beings." Students should leave Notre Dame not only looking forward to the impressive ROI that they will reap in the future, but also having been developed in mind, body and spirit so that they can help to alleviate the moral poverties of the times.

Tim Bradley is a sophomore studying theology and economics. Contact him at tbradle5@nd.edu.

A woman for all women

Rebecca Self
Religion & Ethics Editor

Human rights activist informs, inspires at ND

According to President and founder Reggie Littlejohn, Women's Rights without Frontiers (WRWF) is a non-religious, neither publicly pro-life nor pro-choice organization that unites people from different political, religious and ideological camps against the human rights violations occurring in China. In particular, it works to expose and oppose the forced abortion, gendercide and sexual slavery that have become rampant under the one-child policy. On November 7, Littlejohn sat down for lunch with a small group of Notre Dame students to discuss these issues.

WRWF's two-pronged approach to issues of forced abortion and gendercide involves both direct interaction with the people affected and international advocacy. The life-saving branch of WRWF in China functions on the ground, providing financial assistance to pregnant women to enable them to choose life for their daughters despite immense pressure to bear sons. The advocacy branch is more vocal and visible internationally, due in large part to Littlejohn's activism.

In 2012, Littlejohn was the prominent American voice working to free Chinese activist Chen Guangcheng. Guangcheng was nominated for the Nobel Peace Prize and won the Asian equivalent of the Nobel Peace Prize, the Ramon Magsaysay Award, for his exposure of the forced abortion practice in his native Yinan County in China's Shandong Province. He was imprisoned and tortured by the Chinese Communist Party. Released four years later with numerous untreated medical afflictions, Guangcheng lived under strict house arrest with his mother, wife and 6-year-old daughter. The authorities severely limited the family's access to food, and rumors began to circulate in the international community that he had died.

During Guangcheng's imprisonment, Littlejohn was active with Voice of America, the official US broadcast into restricted nations. She said over the radio that she felt in her heart that Guangcheng was not dead but dying, and asked the Chinese people and other listeners to pray for his liberty.

The story of his miraculous escape from house arrest and arrival at the US Embassy in Beijing was evidence to Littlejohn that "[forced abortion and gendercide] greatly pains the heart of God." She said in the seminar that China's geographic distance from the US is irrelevant: "we should care because God cares." Littlejohn herself has received numerous awards for her work from American national organizations, which she says is indicative of the international nature of this issue.

Littlejohn shared shocking statistics with seminar participants about the plight of women and unborn children in China. The Communist government "boasts, actually boasts," she said, that 400 million births have been prevented under the one-child policy. This number is larger than the population of the US and Canada combined.

China's Family Planning Police forcibly transport women to unprofessional abortion and sterilization clinics. The government offers monetary rewards to people who report violations of the one-child policy. When discovered, families with more than one child face fines, jail time and the literal confiscation of their children. And since the selective abortion of girls has led to an excess of 37 million Chinese men over women, many of these "illegal" female children are trafficked as child brides.

The suicide rate for women, Littlejohn said, is higher in China than anywhere in the world, with 590 women per day taking their own lives in 2013. In 2010, the number was 500, meaning that three years saw an increase of over 20 percent. Since China is so populous, this translates to one in five women in the world living under these same conditions that drive so many women to suicide. If India,which also is rife with sex-selective abortions due to the dowry system, is included, one in three women globally faces very strong pressure to prevent or terminate pregnancy, especially if her child is female.



Reggie Littlejohn meets Pope Francis

Littlejohn routinely shares this information, and much more, in settings such as the Vatican and Amnesty International events. Beyond being the keynote speaker at various Marches for Life, she has presented to the US Congress, the European Parliament, the British Parliament, the Vatican, the US State Department and the White House. She hopes WRWF will garner more support from both sides of the life issue to fight forced abortion and gendercide because they are such gross violations of human rights. Forced abortion is violent, ignores the wishes of the woman and shows utter disregard for the dignity of human life.

For these reasons, Littlejohn said that Planned Parenthood International, which claims to stand for volunteerism and free choice, should have taken a stand against forced sterilizations in Puning City, Guandong Province, when they were exposed in 2010. But instead, Littlejohn said, they are "complicit" in "working with the Communist Party in China on population control." She believes America is complicit by extension because Planned Parenthood receives funding from the US government.

The students who attended the seminar wanted to know what they might do to help, and Littlejohn's first request was for prayer. Her personal faith and conviction are the bedrock of her activism.

See It's a Girl*, a documentary about the dangers that female children face worldwide, for more information. Find screenings near you at http://www.itsagirlmovie.com/.*

Rebecca Self is a sophomore studying political science and education, although she hasn't yet taken a course in poli sci and has only taken one and a half in education. If you have any course recommendations for next semester, email her at rself@nd.edu.

Lincoln and the question of executive discretion

John VanBerkum
Staff Wrtier

Critics claim Lincoln violated the spirit of the Constitution in the Civil War; did he?

Abraham Lincoln is one of America's most revered presidents, but he has also been criticized for circumventing the Constitution. Professor Benjamin Kleinerman of Michigan State University defended Lincoln against this charge in a November 7 lecture entitled "Lincoln's Executive Discretion: The Preservation of Political Constitutionalism."

During the Civil War, Lincoln suspended the writ of *habeus corpus* by imprisoning of hundreds of Confederate soldiers without observing the due process of law. He also greatly expanded presidential war powers, bypassing Congress numerous times.

Critics contest that Lincoln's actions were directly contrary to the democratic order set up by the Constitution. Kleinerman, on the other hand, argued that Lincoln's actions were *necessary* to uphold those very same principles of the Constitution.

Kleinerman proposed that the purpose of Congress is to engage in politics or debate over policies for the country. Congress exists as a forum for competing political interests and for Congressmen to handle the problems voiced by their constituents.

On the eve of the Civil War, however, the Southern Congressmen cast the ballot aside and reverted to bullets. "You can't go from ballots to bullets," Kleinerman said during the question and answer session. "That's moving politics out of the realm of deliberation and compromise and elections and into the realm of 'I've got more force than you.'" Lincoln had to work around Congress to protect the true order of the Constitution, he argued.

Lincoln believed that the presidential powers must expand because the South circumvented normal politics. Kleinerman argued that the emergency expansion of presidential powers was in no way political but rather aimed at protecting the Constitution.

A common fear (understandably so) in early America was that a single person with unbridled presidential power would become an uncontrollable dictator. Lincoln's power during the Civil War, therefore, could have led to a permanent usurpation of Congressional power and a circumvention of checks and balances.

According to Kleinerman, however, Lincoln's actions were justified because military actions are beyond the scope of Congressional power. Under Article One, Section Eight, Congress has the power to declare war, but the president is the commander-in-chief and runs military operations. The Radical Republicans during Lincoln's time wanted Congress to have ultimate control of military actions, even to the point of ordering generals and troops.

Lincoln resisted this idea because he believed that military power was not a political action and, therefore, not subject to Congressional authority.

"The real despotism," Kleinerman explained, "is a legislature claiming wartime necessity as they just take people's property."

These land-grabbing tactics would be distinctly political, which is not how war powers are supposed to be exercised. Consequently, these actions are not part of the Constitutional powers of Congress.

The Congress was without the Confederate contingent during the Civil War, resulting in a body with reduced political purpose due to the lack of an opposing side with which to debate. To protect Congress and maintain its political nature rather than resorting to despotic practices, Lincoln argued that the presidential emergency powers had to be expanded: "For politics to be meaningful, that is, for it to be based on compromise, deliberation, and adjudication, it must be bound by certain Constitutional limitations." By exercising executive discretion, Lincoln reasoned that he was protecting the Constitution and its institutions.

Critics also claim that Lincoln was simply following the precedent set by President James Polk in the Mexican-American War: In this instance, Polk declared war on Mexico without Congressional approval after American troops were shot at in Mexico.

Lincoln condemned this use of presidential power because the American troops were in Mexican territory when they were engaged in battle. This was not a legitimate end for the use of executive discretion. Once war begins, however, Lincoln conceded that the time for politics had ended.

To rescue himself from the accusation of hypocrisy, Lincoln argued that the Civil War was different. He could not actually reason that the conflict between the north and south required a declaration of war because that would be to admit that the Confederate states comprised an independent nation. Discussion about war should start in Congress, but once war was declared or engaged, politics needed to stop and executive control of the armed forces needed to begin.

Rather than bypassing Constitutional provisions, Lincoln saw himself as upholding Constitutional values and institutions. Congress' purpose is politics, and during a time of civil war, executive power must be expanded to protect Congress from becoming despotic. Lincoln kept the union alive through his power of executive discretion, Kleinerman

John VanBerkum is a sophomore political science and philosophy major living in O'Neill Hall. If you think that the penny is the coolest coin, email him at jvanberk@nd.edu.

Ryan relishing Notre Dame experience

Rich Hidy
Sports Editor

Super senior swimmer Kelly Ryan on her role as a leader and life after Notre Dame

Senior swimmer Kelly Ryan returns to the Irish this season primed to add to an impressive résumé at the NCAA level.

Ryan performed her best on the biggest stage at last year's NCAA Championships, where she swam a Notre Dame school record of 1:53.57 in the 200 backstroke. Ryan swims both the backstroke and freestyle, and has been a key contributor to the Irish roster since she won Big East Titles in the 400 medley and both the 100 and 200 freestyle her freshman season. Most recently, Ryan won the 200 yard backstroke in the Irish's victory over No. 24 Wisconsin on Saturday, touching the wall with a time of 28.43.

Ryan came to Notre Dame after attending Fenwick High School in Illinois, and is a student in the College of Arts and Letters, majoring in pre-professional studies and Spanish. She has been named to the Dean's List twice and was a member of the Big East All-Academic team in 2012-2013. The *Rover* had the opportunity to talk to Ryan about her distinguished career as one of the leaders and top performers in the pool.



Senior Kelly Ryan, right, celebrates after a race

Irish Rover: **How much do you think swimming will be a part of your life after graduation?**

Kelly Ryan: I will always be a swimmer at heart. I'm definitely going to keep up with the results of the team. I'm going to miss swimming and the team so much that I feel like I will always be connected.

Why did you choose to participate in swimming as a sport and why did you choose to swim at ND?

Ryan: I actually started swimming because I wanted to spend more time with my best friend who had just started swimming. We swam for a few years together before she quit, but I was already hooked. Swimming has been a huge part of my life ever since. I chose ND because I fell in love with the school when I came here. The atmosphere and spirit were unbeatable compared to other schools I was looking at. I felt like I really fit in with the swim team and the academic life here as well.

What are some of your favorite aspects of attending school at Notre Dame?

Ryan: My favorite aspect of this school is how we are like a family. I also love the spiritual aspect and the opportunity to grow as a well-rounded person while going to school here.

How did you end up choosing your major?

Ryan: I went on a mission trip to Costa Rica when I was in high school, and the demand for translators was so high that the doctors had me working in the triage unit to translate for them. I absolutely loved interacting with the people there and helping them get the aid they needed from the doctors. That trip was when I decided I wanted to be a doctor and continue studying Spanish.

What do you think is your greatest accomplishment here, either in the pool or out?

Ryan: My sophomore year, I was the last person to be invited to the NCAA meet in the 200 backstroke. No one expected anything from me at that meet, myself included. I ended up dropping two seconds and becoming an All-American when I got 7th in the event. I think that was my greatest accomplishment and definitely one of my favorite swims of my swimming career.

How much have you taken a leadership role this year?

Ryan: As a senior class, I think we have all stepped up into leadership roles a lot this year. We are working very hard to create a hard-working and fun team culture that will last even after we graduate. We also have great captains this year with Allison Casareto, Bridget Casey and Emma Reaney. They have been doing an awesome job with everything so far.

What are you going to miss about Notre Dame next year?

Ryan: I think I will miss my friends the most. I have made so many lifelong friends here on the team and in my dorm and classes. It's going to be very hard to leave the constant support system that I have here.

How much do the school records and NCAA appearances you've earned mean to you?

Ryan: My records and NCAA appearances have meant so much to me because they represent the growth of the program. Every year I have watched more and more people come with me to NCAAs, specifically Kim Holden, who was the previous record holder in the 200 backstroke and my training partner here at Notre Dame for three years. Watching her take the record from 1:57 to 1:55 was so inspiring to me, and I always looked up to her while we trained together. Breaking her record was something that I could not have done without her help, so that also shows how far our team has come.

What are your plans after you graduate?

Ryan: I hope to go to med school, but I am taking a year off before I do that! I'm searching for something to do next year where I can prepare for med school by staying involved with medicine, and also work on my Spanish.

Rich Hidy is a sophomore Business major and journalism minor who can be contacted at rhidy@nd.edu. Please ignore his predictions for the football team's record in the first edition of this year's Rover. *His prediction of 10-2 was meant for next season. Go Irish!*

Bowling with the rest of them

John McMackin
Staff Writer

Where will the Irish be playing their final game of the season?

After the football team's loss to Pittsburgh, the Fighting Irish are out of contention to attend a second straight BCS bowl game. But have no fear! A bowl game, albeit a slightly less glamorous one, is still on its way. Below are the top bowl games to which I think the Irish have a chance to be invited. These potential bowl destinations are arranged in order of both chance of invitation and the factor of location.

(1) The New Era Pinstripe Bowl in Yankee Stadium, New York, New York

This bowl is definitely the frontrunner. Returning to Yankee Stadium for another game would hardly be a bad landing spot for the Irish. Notre Dame would be filling a spot for the Big 12. I predict that Baylor and Oklahoma State both get BCS bids, and that TCU will not be able to scrape together enough wins to be bowl-eligible. The weather would be an issue (check out the bowl's website for frosty pictures of last year's champion Syracuse), but when compared to the other bowl game sites, nothing beats playing football in the Big Apple.

(2) The Military Bowl in RFK Stadium, Washington, DC

This is a bit of a fall-off from the first choice. RFK is no Yankee Stadium. Notre Dame would be facing off against Rice and taking one of the ACC's spots in this game. With Florida State and Clemson both getting BCS bids and Pittsburgh upsetting a few other mid-level ACC teams' postseason hopes, the door could be open for the Irish. This scenario is not as likely because there is a chance that another team (eg, Maryland or Syracuse) wins one more game and takes this slot, but the location of Washington, DC, makes this an attractive bowl. Maybe John Boehner will make another appearance like last year in Miami.



(3) The BBVA Compass Bowl in Legion Field, Birmingham, Alabama

Here is where it starts to get a little thin. Notre Dame would be taking one of the SEC's spots in this game, and I have us taking on Rutgers. What makes this bowl attractive is that it takes place on January 4, and is one of the last three bowl games played. No other games are held that day, so coverage of the game and the game itself could dominate ESPN for 12-plus hours. The location is abysmal. Being from the Southeast, I can attest to the fact that Notre Dame is not greatly loved there, but it would be a great chance for bringing the Notre Dame brand to the fertile Tennessee, Mississippi and Alabama recruiting grounds.

(4) The AdvoCare V100 Bowl in Independence Stadium, Shreveport, Louisiana

Last but not least is the legendary AdvoCare V100 bowl. Who has not dreamed of playing postseason football in Shreveport, Louisiana? This is another situation where Notre Dame would take one of the SEC's slots. This time, however, I have them playing Pittsburgh. A healthy Notre Dame, at full strength with an unsuspended Stephon Tuitt, would give the team a chance to redeem itself. There isn't anything incredibly attractive about this game. The location is not great, the opponent is one that the Irish have played before and the timing leaves a lot to be desired. The game is the same day as the Chick-fil-A Bowl, which should feature Miami against Georgia. Sadly, there is no way that round two of ND vs. Pittsburgh could compete with that matchup. The great thing about this game is that it is a bowl game. That is about all that can be said for it.

With any luck, the Irish will be returning to Yankee Stadium, but if they don't, well, let's just say that spending the holidays at your uncle's might not be the worst thing in the world.

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QUICK STATS

4—Consecutive seasons Notre Dame is bowl eligible in every season of Brian Kelly's tenure.

2007—Last time Notre Dame made it to consecutive BCS bowls.

364—Career passing yards for Tommy Rees in two bowl game starts.