

Charter

Gonzaga's Journal of Scholarship and Opinion



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Charter:

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**Congratulations, you
and Charter were made
for each other.
Let your wild rumpus
begin.**

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Letter from the Editor

A few summers back, I was in France for a spell and heard one phrase that stood out among all others: “it’s not possible.” I heard it in response to my attempts to board empty trains; I heard it when I asked for my change at a currency exchange booth; I heard it when I watched a veiled Muslim woman try to get a reservation at a restaurant; and, frustratingly, I heard it when I asked about retaining a lawyer.

The latter experience involved an unexpected interrogation by the very worst sort of French police officers – the very thin mustache, forgetful of American military aid in the World Wars kind – who charmingly took my passport and reminded me that under still-effectual Napoleonic codes, suspects are guilty until proven innocent. In response to my requests for clarification and explanation for the search (a mistaken identity one, I might add) my interrogators replied with a phrase that needed no translation: “Il n’est pas possible” (In case you’ve missed the whole point so far and do, in fact, need a translation: “it’s not possible”).

When I eventually bid France adieu and came home to this entirely unique endeavor we call America, I learned that one of my good friends from high school had recently enlisted in a branch of the United States military. I got to visit with him about a month after he had completed boot camp. As he tells it, after an abrupt wakeup on his first day at camp, a drill sergeant of some sort (the kind readily capable of spitting and screaming simultaneously, I assume) lined up the new recruits and had each explain his reason for enlisting. My friend responded in a panicked bellow, “I’m here to serve my country, sir”, just as all the fledgling soldiers before him had. The sergeant moved on, satisfied. Not far down the line, the sergeant, inches from the face of an-

other recruit, screamed shrilly, “And why are you here, son?” Without a moment’s hesitation, the soldier replied, “I’m here to kill hajjis, sir!” My friend tilted his head ever so slightly to see the sergeant’s response, as did a few others in the barracks. “You’re Goddamn right you are!” sprang the sergeant, without missing a beat. And that was that. As my friend tells it, the response has become a great joke among the unit, and the source of the phrase has been promoted to company leader.

America is a curious idea: an experiment, if you will. This is a country of contradictions. As Americans, we are products of a great endeavor in liberty. Our system’s founding documents are humble, and admittedly imperfect. And we are constantly in revision. The Supreme Court case of *Texas v. Johnson*, for example, made the act of burning the American flag in protest legal, ironically the very symbol for the freedom to protest. Poetic, no?

In America, unlike the “it’s not possible” I heard from so many in France, “it is possible.” The writing in *Charter* is testimony to that. We can question, and we should question, the society in which we live. And though we, as people, are not always humble, the documents that govern our country are. This is the humility that ought to guide us. Our mission is not the bigoted sentiment of my friend’s company, and we are not going to change French manners or law codes, but it is promising to recognize that in America there is something insatiable: hope.

Lady Liberty is not, as Joseph Conrad’s character Kurtz fatally illustrates, marching blindly in darkness, but an emphatically tangible, redirectable, patient-in-an-optometrist’s-office, reality here in America.

So leaf through what we have here in *Charter*. Dare to have an opinion. Be a little bitter that you didn’t submit something. But for God’s sake, don’t you dare exercise your right to light this journal on fire. ■

Kevin O’Toole

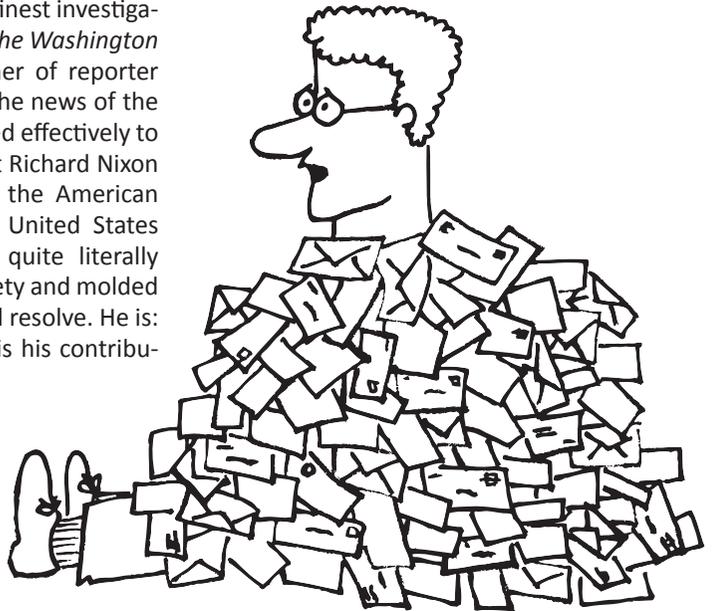
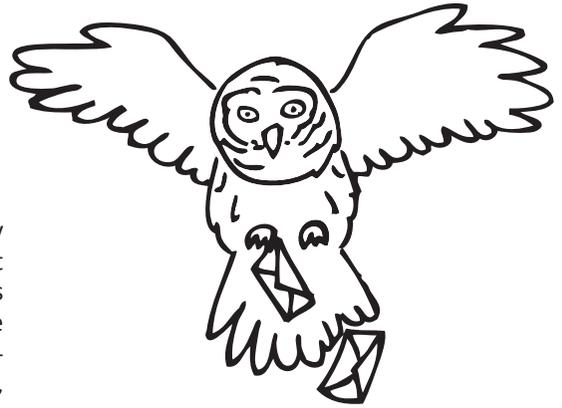
Letters to the Editor:

Dear Reader, take note:

Here at *Charter*, as you could probably guess, we are inundated with mail that would make even the Hogwarts owls wince. Thus, for our Letters page we choose only the very best and most riveting commentary. In *Charter's* last issue, themed Sports and Society, the staff here on Gonzaga's premier journal of scholarship and opinion began a tradition that we continue here in this issue. The linguist and MIT professor Noam Chomsky "wrote in" to *Charter* in the spring with deep regrets that his demanding schedule of public appearances, lectures, and previous writing commitments deterred him from contributing to our esteemed journal (we forgave him). For this, *Charter's* 49th year and 53rd issue, we continue the aforementioned fledgling tradition. Here, in our patriotically-themed volume, the staff of *Charter* gives you one of America's finest investigative reporters, a writer for *The Washington Post* since 1971, the partner of reporter Carl Bernstein in breaking the news of the Watergate scandal, which led effectively to the resignation of President Richard Nixon and a dramatic change in the American public's perception of the United States Presidency. His work has quite literally transformed American society and molded generations in their political resolve. He is: Bob Woodward. And here is his contribution to this journal:

Regarding Charter:
Wish I could, but I just do
not have the time now.
Hope you understand.

Bob Woodward



Kevin O'Toole

The Mail Room

Apocalypse Now, Please



James Powers

I have a somewhat uncomfortable secret to share: I often find myself wishing for the end of the world as we know it. Not necessarily a full-on, split-the-planet-in-half, this-is-the-end-for-*real* kind of thing, but the sort of disaster that brings us back to square one – that leaves dusty bands of us walking along an interstate that is slowly becoming overgrown. Of course, if such a cataclysm were to actually occur, I expect I would feel much less enthusiastic about it—who knows, I might even get messily killed by some hoodlum within the first thirty-six hours. But, I don't know, the idea of being handed the chance to really rough it, to fight for my life and the lives of those I love, to see how I function with the various crutches of technology and infrastructure kicked out from under me, is exhilarating and scary.

I have a suspicion that here in America a fair few of us have similar, if unacknowledged, wishes. See, there comes a time when you realize that food probably should be neither as easy nor as squishy as a Cup-A-Noodles, or that you shouldn't be able to fit days' worth of music in your pocket, or that Kirkland Signature simply should not be able to manufacture vast amounts of absolutely everything. There comes a time when you can't help feeling, in a word, soft. And then you want to do something about it. Or you want something to be done to you about it—say, for example, the apocalypse.

It seems that that time came for us Americans quite a while ago. That's why, for example, we now make sure to spend

several hours a week physically strengthening ourselves by oomphing around chunks of metal designed expressly for that purpose. In lieu of more traditional worries such as whether or not we'll survive the winter, we've found more bizarre ones such as making sure that our virtual money stays (theoretically, of course) in our pockets, or that we're taking the correct combinations of drugs to get through the day (*soma*, anyone?).

Don't get me wrong, I'm not meaning to downplay the genuine stresses that confront typical affluent Americans, nor do I wish to imply that the numerous blessings we enjoy are in and of themselves bad. But I do mean to suggest that we can have too much of a good thing. In fact, I'm suggesting that we do have too much of a good thing, and that we know this, and that this knowledge demands action on our part.

As we all know, our nation was founded upon an ideal of freedom, and it seems that the system she came up with for achieving that freedom was extremely effective, or at least productive. Set against the course of human history, our nation's brief existence is an incredible, slightly frightening strobe-flash of political, technological and military achievement. Though her influence is waning lately, the modern society that is now manifested across much of the globe owes a great part of its existence to America, and it took a startlingly short time for our nation to achieve its status as a superpower. But you already knew that.

Between the daily news and our history textbooks we have become acutely aware of the fact that the majority of humanity has not lived and probably still does not live like us. Yes, we have to deal with depression and deadlines and job scarcity and eventually death, but many of the basic terrors that have afflicted humans for much of our species' history are absent. As I said above, the majority of us don't really need to worry about surviving the winter. Nor do we generally have to worry about

plagues sweeping through our cities, foreign armies descending upon and enslaving us, or some sort of disaster destroying absolutely all our livelihood. We've built up impressive infrastructures against those sorts of problems.

This has, I think, sparked a sort of national guilt but also a strange sort of envy, and this brings me back to the apocalypse. I could be wrong, but it seems that end-of-the-world stories have only begun to move from the milieu of myth and religion to that of entertainment within the last century at the earliest. Now, of course,

**“the affluence that
our political system
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they are extremely popular; for some reason many people nowadays get a kick out of visualizing the end of civilization as we know it. Why on earth would that be? At first glance Armageddon or Captain Trips certainly isn't an appealing prospect. But I think we realize that such a catastrophe, should it actually occur, would “reset” everything and give us a chance to try ourselves out without the massive infrastructure supporting us; we would get to test our strength and hopefully pass that test.

More than that, I think we have in our minds this idea of the “noble savage:” the uncivilized barbarian who is nonetheless more human than the frazzled yuppie with a caffeine dependency. As Rousseau would maintain, the savage, unlike the yuppie, is unencumbered by the complexities of civilization and therefore truly free. Ironically, the affluence that our political system has given us the freedom to pursue has in many meaningful ways enslaved us. I think we may feel that we've been cheated out of the “freedom” and “simple humanity” allegedly enjoyed by the noble savage,

and apocalypse stories give us a chance to imagine the possibility of going back to it. At least I know I feel that way at times.

The obvious problem, of course, is that actually having an apocalypse come screaming at us and give us that opportunity is completely impractical, not to mention terrifying. Nor is it terribly practical for us to renounce our material wealth and go off to be hermits in the Congo, or even necessarily to just volunteer and go abroad with the Peace Corps. We have jobs and families and spaces to fill in our admittedly bizarre clockwork of a world that demand our attention.

To sum up, a society of technology and convenience has left us more than a little squishy, even debilitated, yet our lives are encased in and framed by that society and we can't just leave. So what do we do? I propose that, instead of the two extremes of fleeing from or succumbing to our coddling culture, we take an active role in shaping this culture by shaping ourselves. We're already plenty aware of the necessity of physical fitness to combat the physical effects of our wealth—diabetes, obesity, heart disease, etc. and etc. We already have gyms and fitness programs aplenty. What we need now is a mental, spiritual, moral fitness program. We need to start doing hard things, both on and off the physical plane. Yes, go out and run six miles to keep your heart in good shape, excellent. But don't forget to also occasionally give when it hurts, to spend the majority of your day *without* earbuds in, to voice your concerns when your friends are about to pull you into something stupid, to listen to some classical music, take your homework seriously, and maybe even pray.

If we do these things, we will begin to learn, and from there we will begin to care, and from *there* living will be more than the daily grind rolling by in a caffeinated blur. It will have direction and higher purpose, and we will have the strength to choose to pursue that purpose. We will have real freedom, no apocalypse necessary. ■



Is Too Much Freedom Possible?

Stephani Lynn Shriver

As national radio, television, and other facets of the media have recently been inundated with debate over the controversial proposed "Ground Zero Mosque" in Manhattan, I argue that this debate has severe implications regarding the role of freedom in the lives of modern American citizens.

The official name for the project was originally "Cordoba House," and according to the project leader, Imam Feisal Abdul Rauf, this name would model a once peaceful co-existence among Jews, Christians, and Muslims in Cordoba, Spain

between 700 and 1000 A.D. However, people in opposition of the project have argued that the name would not represent a time of peace because, according to history, the Iberian Peninsula of Southern Spain was conquered in the early 700s by Muslims from North Africa, and Jews and Christians were second class citizens under Muslim rule. As the Islamic Empire spread throughout Spain the city of Cordoba did flourish as it represented a unique blend of Jewish, Christian, and Muslim cultures, so what are the true intentions of the name? The argument is up for debate, but regardless of the true intentions in naming the project, many have also critically questioned the imam's choice of location for the new mosque. The location on Park Place is less than two blocks from Ground Zero of the World Trade Center site, so close that the original building at the location was severely damaged by airplane wreckage on September 11, 2001. In the midst of the controversy and protesting,

the project name was changed to “Park 51” in reference to the street address of the proposed site.

It is important to note that the Park 51 project would not simply be a mosque, but it would be an entire faith center with recreational, food, and daycare facilities that bring in revenue. Although the building is not solely a mosque, I argue that the addition of any kind of Islamic prayer and cultural center so close to Ground Zero is not appropriate. Such an addition would be analogous to the addition of a Japanese Military Museum on the shore adjacent to the U.S.S. Arizona Memorial at Pearl Harbor, something that most people would disapprove of in a heartbeat. The members of the United States Navy who lost their lives on December 7th, 1941 were killed in the name of the Japanese government. The addition of an Islamic prayer center so close in proximity to the World Trade Center site would be no different: the innocent civilians who lost their lives on September 11th, 2001 were murdered in the name of Islam. Those of you who have visited memorial sites such as the U.S.S. Arizona or Ground Zero understand how sacred the locations are. I have spent time at both memorial sites and the common theme I have observed is one of respect, quiet and deep respect for those who are no longer with us. Landmarks honoring the name in which these people were killed in such close proximity to actual place in which they were killed would be a disgrace to their memories.

The First Amendment of the U.S. Constitution states that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.” Because of the freedom granted to all American citizens by the Constitution, the creation of an Islamic mosque two blocks from Ground Zero is legal. All citizens, including people who

immigrate into the United States are granted religious freedom, the freedom of speech, and the freedom to peaceably assemble....so does that mean citizens can do whatever they want in exercising these rights without regard to what might be morally right and respectful of other citizens? We are blessed to have the freedom to exercise such rights, but where do we draw the line? I argue that the nearly limitless freedom that we are granted as American citizens has compromised our sense of responsibility. Too often we are concerned with our own personal interests and economic gain in order to advance ourselves in the competitive, individualistic society in which we live.

I realized some of the negative implications of our freedoms when I worked at America’s Camp, a summer camp in Massachusetts for children who lost parents on 9/11. I had nine girls in my cabin, eight who lost their fathers and one who lost her mother on September 11, 2001. The history of the memorial I had visited in Manhattan suddenly became

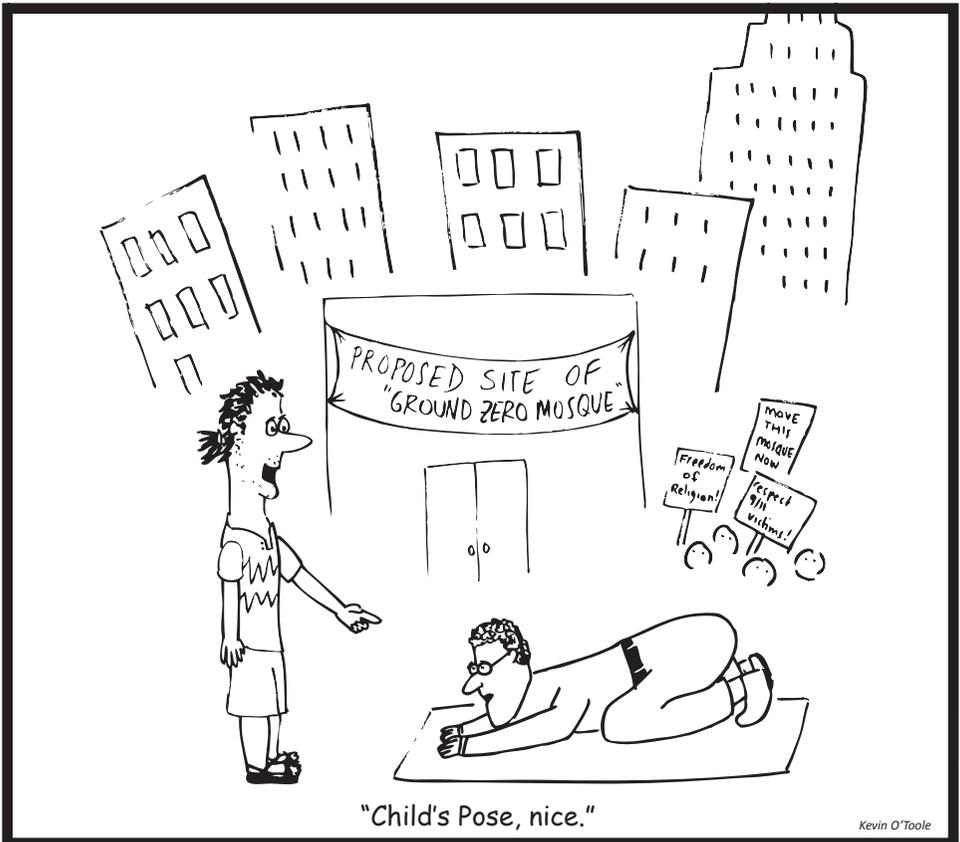
“the proposed location of the mosque... would be disrespectful to the memory of the victims of 9/11”

intensely personal, and as the girls get older each year, the horror of their parents’ deaths becomes more real to them. As the girls from my cabin experience high school, they hear about 9/11 everywhere: the news, their 9th grade history books, Blockbuster, and popular Internet websites such as YouTube. I witnessed children comparing their parents’ deaths to those shown in a popular action movie, trying to make sense of what happened

while fearing a horrific realization. What are the values of our society coming to when children are so familiar with the horrific violence that Hollywood glorifies? The film industry doesn't care about being respectful or sensitive towards human life, it only cares about making profits and the personal advancement of its workers. It is neither realistic nor legal to require the film industry or YouTube to censor its material, but as American citizens we can become more aware of the lack of respect in our society that has become so second nature to us. As Gonzaga students educated to serve others, we can think twice about what values we surround ourselves with every day and how we can become more conscious and respectful human beings.

Whatever personal, economic, or cultural gain that could come from Park 51 should be disregarded because of its location at the site of the 9/11 attacks and

memorial. Regardless of the controversial intentions of Imam Feisal Abdul Rauf, the project leaders need to be responsible and consider the implications of an Islamic prayer and cultural center at the site where innocent lives were lost in the name of Islam. Such an addition would be legal under the Constitution of the United States, but this is not an issue as to whether or not a mosque should be constructed. The problem lies in the proposed location of the mosque, which would be disrespectful to the memory of the victims of 9/11 and the families of victims who visit the memorial regularly. A new Islamic prayer and cultural center could be constructed almost anywhere; let the sacred space of the World Trade Center site rest in peace in respect for those who are no longer with us. Just because we have the right to do something does not make it right. ■



Proximity

Luke Waitrovich

Since the advent of the Tea Party, America's political climate has had questions about proximity. The Tea Party, which claims to be founded by the members of the 1773 Boston Tea Party¹, brings up the issue of what the founders of America would think about our country today. What is the proximity of today's America to the America of 1776? Is it better if today's America is similar to the America of 1776? Or not? I would like to recommend that the answer to the previous questions lies, ironically enough, in another question: How close is too close?

How close is too close? This is a question that was asked in the dog days of summer of 2010, culminating around September 11th. It was the central question over the controversy of having an Islamic community center two blocks away from Ground Zero. Some parties saw having an Islamic center that "close" as a slap in the face to all the victims of the tragedies that occurred on September 11, 2001. On the other hand, some parties believe that the right to religious freedom allows an Islamic community center to be constructed wherever the Muslim community wants it. Freedom cannot be limited by proximity.

Asking if there is a "too close" is like asking 3rd graders what came first, the chicken or the egg. The issue of closeness is relative, and no one answer exists that will appease everyone. The only reason why this question is even being asked is because many Americans actually

1 <http://www.teaparty.org/about.php>

believe that Islam is a religion about hating and killing and that every mosque is some sort of a combat training center. Islamophobia, the American ignorance about Islam, creates a gap that literally alienates Muslims from entering accepted mainstream culture. It has people in the streets with signs that read, "NY are you siding with the enemy?" "Everything I needed to know about Islam I learned on 9/11," and "Islam is of the Devil." Islamophobia led Terry Jones, a Christian pastor from Florida, to start an initiative to make September 11th International Burn a Koran Day. Again, how close is too close?

Clearly a proximity issue exists with Americans and Muslims. However at the same time, this proximity issue sheds

**“Islamophobia...
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light on how close modern America is to the original America. The America of 1776 was the champion of the oppressed in the world. It stared into the dark, unwavering eyes of oppression and tyranny and said, "No more!" The America of 1776, the America of our founding fathers, sought justice to the point of treason, revolution, and death. As a result, the America of 1777 and all the subsequent years became a beacon of justice, freedom, and liberation for those in need.

Unfortunately, America has often failed to maintain justice, freedom, and liberation. The abuse of Native Americans finds its roots with the first European settlers of this land. Slavery continued for almost another century after the founding of America. Women did not have

the freedom to vote until roughly 150 years after the founding of America. The Japanese citizens of California were placed into America's version of concentration camps during World War II. Racial tensions led to the civil rights movement of the 1960s and 1970s to guarantee the rights of all individuals, both white and black, two hundred years after the founding fathers signed a document stating, "All men are created equal." Gays and lesbians experienced immense discrimination from the 1980s to today. Now, in a post-9/11 America, Muslims are the innocent victims of hate. Fortunately, America has been able to recognize its flaws and correct them, eventually. Today's America still has a passion for justice, freedom, and liberation, but this America is sluggish in exercising those ideals. ■

Franklin's Chair:



Dr. Ann Ostendorf

Creating the Nation: What the Constitution Didn't Do

At the end of the Constitutional Convention, in September of 1787 in Philadelphia, as some of the final delegates were signing the constitution, Benjamin Franklin made a speech, during which he compared the experience of creating this new government to the half sun that had been carved in the back of the chair of the president of the Convention, George Washington. Franklin, in his speech, noted that artists frequently found it difficult to distinguish in their work a rising from a setting sun. Yet Franklin now found this half sun to be highly symbolic of the earliest years of the young new country. He had often pondered, during the highly divisive debates of the prior summer, whether or not this

sun, on the back of Washington's chair, was rising or setting. Franklin was looking for a sign of optimism and birth, because he knew there was much opposition to this new constitution. But now, as some of the final delegates were signing this contentious document after months of debate and compromise, Franklin was assured that he was witnessing the dawn and not the dusk of a nation.

This story of Franklin and the chair has been frequently used by later generations to evoke the mood at the creation of the Constitution. It is usually told, however, as a metaphor for the hopefulness at a new birth; the dawn of a new day. I, however, tell this story of Franklin and the chair for the opposite reason; to highlight the fact that Franklin seriously considered and feared that this constitutional convention he had participated in, could have resulted in, not the birth of a new nation, but the death of the revolution. As a man enmeshed in the politics of the day and in touch with the feelings of the public, Franklin entertained serious doubts as to the future viability of the infant republic. Was Washington's chair carved with a setting sun, symbolic of the American Revolution's last glimmer?¹

Why was the Constitution created?

Why was a new Constitution being considered in the first place? Some Americans proposed a new plan of governance because the old one, called the Articles of Confederation, did not seem to be doing its job; at least according to some of these former British colonists. As the challenges of existing as a government separate from Britain became increasingly apparent to those trying to ensure stability and peace throughout North America, a movement formed to scrap the loose decentralized form of governance, where most decisions were made in each individual state, and

1 Eric Slauter, *The State as a Work of Art: The Cultural Origins of the Constitution* (Chicago: The University of Chicago Press, 2009), 1-8.

to create a stronger federal or national government. The old Articles of Confederation had no executive or judiciary; the representatives in Congress from each state were all that made up the national government, and their only real authority was over national defense and foreign policy. They could not raise taxes, regulate trade, or force a state to adhere to any law they made. This was exactly the type of powerless government these former colonists intended to create after their experience with the British imperial monarchy. But as a result, several destabilizing incidents occurred during the 1780s, a decade of economic depression in an infant country attempting to recover from war, that made this confederation appear more as a hindrance than a launching pad for the success of their independent polity. Those who feared for their ability to preserve the independence they had just won in the competitive Atlantic World and among contentious local divisions set about ensuring the meaningful successes of the Revolution as understood by them. This could occur, they thought, by creating a more powerful central government, with a new Constitution. This new constitution, as Franklin covertly reveals through his sun chair interpretation, was a document created out of fear; fear that the revolution would fail through invasion from without, fear of disunion that would rise up from within, fear of division and fear of diversity.

So it is in this context then, that I make the claim that the Constitution did not create the nation. The Constitution was the marriage license in a marriage of convenience that was the United States; it was a document of compromises not consensus. The diversity of opinions surrounding if a new constitution was desirable, and then over the precise nature this new constitution would take, were just two in a long list of divisions that threatened to tear the young republic apart. Based on the variety and consistency with which the threat of diversity and disunity seemed to wrack the

national consciousness before, during and after the constitutional debates, we hear a chorus whose harmony, if not melody, sang that the constitution might not be enough. Attempts to remedy the Constitution's deficiency in creating a shared feeling of attachment between those who now lived under the shared rules of governance took many forms. Some people purposefully and methodically instigated methods to nationalize the diversities into a tighter union, while others acted less self-consciously, even if with the common goal. Although no nation-wide consensus or identity ever emerged during the earliest decades of the United States, exposure to and navigation through a wide variety of differences, while attempting to define this new American, was the one experience shared in common by everyone.

What the Constitution did not do—congeal difference

Insecurity pervaded the new American nation. Late eighteenth and early nineteenth-century cultural commentators, concerned with the question of what it meant to be American believed that America's lack of a unified character and national culture potentially threatened the success of the republican experiment. More than a desire to differentiate themselves from Europe, their anxiety arose out of the belief that the nation's members lacked any commonalities beyond the shared revolutionary experience. Some American commentators, however, recognized that certain types of diversity, including ethnic and racial diversity, were key components of their national identity. But when William Jenks, a New England biblical scholar writing in the first years of the nineteenth century, considered American character to be "a mixture of Dutch phlegm, the sanguine complexion of the Englishman, French cholera and vanity, Irish rapidity, German sensibility and patient industry, Negro indifference, and Indian indolence," this was neither a complement, nor considered a solid foundation on which to

build a country.²

As a result, many writers in America called explicitly for the identification, creation, and support of a shared national culture to unify, solidify and legitimize the young republic. The newly forming political parties, the variety of religious traditions, the contrasting regional experiences, and the ethnic and racial diversity within the nation, all caused insecurity, and thus became problems with which to be dealt. The new nation, then, existed more in a process of definition, than as a definable entity. The nation was incomplete, they usually concluded. It was a work in progress; it was something to be achieved. As a result, a resounding call to create an American national culture emerged from a variety of thinkers as a way to encourage a cohesiveness that would bind the varied, changing and uncertain components of the nation together into something resembling a singular entity.

Attempts to Create a Shared National Culture

The intellectual elite of the early republic remained focused on preserving the political, economic and social stability needed to retain independence within a disparate young nation. From voices as varied as Noah Webster, with his attempt to codify American English soon after the Revolution, to the following generation's cultivation of an American literary culture by the likes of Emerson, Fuller and Thoreau, all engaged in a dialogue promoting a unique national culture through both explicit and implicit comparisons to non-American ways. In an attempt to alleviate the anxiety caused by the nation's uncertain future, a general call resounded throughout the nation to reject European, especially British culture, in order to support and rationalize a politically independent United States; yet the appreciation for and habit

² William Jenks, quoted in Joyce Appleby, *Inheriting the Revolution: The First Generation of Americans* (Cambridge, Mass.: Harvard University Press, 2000), 160.

of European ways proved hard to break.

In a 1778 letter, ten years before the new Constitution, Thomas Jefferson complained, "[m]usic . . . is the favorite passion of my soul, and fortune has cast my lot in a country where it is in a state of deplorable barbarism." In what might seem to be a surprising demonstration of aristocratic snobbery by the father of American republicanism, he proposed importing from Italy "a band of two French horns, two clarinets, two hautboys (oboes), and a bassoon." He suspected one could do this "without enlarging their domestic expenses" considering that in a country like Italy "music is cultivated and practiced by every class of men" and one "might induce them to come here on reasonable wages." The consideration of keeping an Italian band at Monticello demonstrates the colonial elite's opinions of local musicianship even though their vision to improve this situation, in this instance, never became a reality. Revolutionaries like Jefferson, "were not obsessed, as were later generations, with the unique character of America." American culture would outshine Europe one day, the founders believed, not for its rejection of, but by building upon its British and European heritage.³

For the generation following the Revolution, however, an option in national culture development unforeseen by the founders emerged. Fresh voices called for the nation to follow an alternate course. These commentators believed building an American culture founded on European greatness to be a futile endeavor. During their earliest decades, "Americans . . . had experienced a social and cultural transformation as great as any in American history, a transformation marked by the search for

³ Thomas Jefferson to unknown, (possibly Francis Alberti), June 8, 1778, in *The Life and Selected Writings of Thomas Jefferson*, ed. Adrian Koch and William Peden (New York: Random House, 1944), 363-364; Gordon S. Wood, *The Rising Glory of America, 1760-1820*, rev. ed. (Boston: Northeastern University Press, 1990), 8.

an *American* identity.”⁴ American intellectuals attempted to fashion the new United States with the awareness that a nation’s existence should center around a people with a shared character. Their attempts to adopt, reject and modify assorted foreign cultures, both from outside the nation but also internally, reveal the difficulty of forging a unified cultural vision.

Insecurity about what the nation could and should mean infiltrated all conversations about what form this American national culture should take. Noah Webster, one of the earliest voices of this movement writing ten years after Jefferson’s indictment, and while the new Constitution was being considered, chided Americans for “mimicking the follies of other nations and basking in the sunshine of foreign glory. . . Americans unshackle your minds and act like independent beings . . . you have an empire to raise . . . and a national character to establish.” Americans were also goaded into action by the snide comments of foreigners, proving that they did still care how the Old World perceived them. Charles Matthews, an English comedian who toured the United States in the early 1820s, complained of the difficulty of getting at the American *character* because “all the menial situations are filled by negroes, and Irish and Scotch. This constitutes the great difficulty in picking up anecdote, character, or anything that would be called peculiarity. . . . If I enter into a conversation with a coachman, he is Irish; if a fellow brings me a note, he is Scotch. If I call a porter, he is a negro.” To Matthews, being Irish, Scottish, or black eliminated one from the potential of being American and thus exhibiting American character. The English writer Reverend Sydney Smith in the 1820s, advised Americans to be proud of their *English* ancestry since “[i]n the four quarters of the globe, who reads an American book? Or goes to an American play? Or looks at an American picture or statue?” This was a rhetorical question; everyone knew the answer was no one. In

4 Wood, *The Rising Glory of America*, 1-2, 20.

an 1836 address by the *Louisiana Native American Association*, anti-immigration nativists outlined the precise nature of the consternation that immigrants instigated: “When an Hibernian (Irish), or French, or German society, (*on the day of its foreign patron saint*) celebrates its annual fete, are the hallowed objects of American love

**“In this context, then,
I make the claim that
the Constitution did
not create the nation.”**

and reverence the subject of their adoration? No! all their reminiscences emanate from ‘the fader land.’”⁵ Such ethnic and racial diversities (as well as political, economic, religious and regional differences), combined with the instability of American national identity, and motivated some of the diverse American populace to cultivate strategies to create a unity of national character that transcended divisions of the individual experience and identity.

How then was this nation created?

Alternately, and in much less self-conscious ways, more Americans experienced the unifying nation through cultural *practices* available to the many instead of cultural *products* to be consumed by the few. One of the most useful practices of creating the nation came through commemorations of the shared experiences and memories of the Revolution. The first, and some might

5 Noah Webster, “On the Education of Youth in America,” in *Essays on Education in the Early Republic*, ed. Frederick Rudolph (Cambridge, Mass.: Harvard University Press, 1965), 77; Anne Mathews, *Memoirs of Charles Mathews; A Comedian*, vol. 3 (London: Samuel Bentley, 1838), 382-383; *Edinburgh Review* (January 1820): 78-80, quoted in Rebecca Brooks Gruver, *American Nationalism, 1783-1830: A Self-Portrait* (New York: G. P. Putnam’s Sons, 1970), 274-276; Earl Neihaus, *Irish in New Orleans, 1800-1860* (Baton Rouge: Louisiana State University Press, 1965), 77-78.

say only, shared experience all Americans had in common was that they used to be subjects of the British crown and now they no longer were. As a result, the Fourth of July became a day of celebration that could seemingly unify everyone together through the shared history of a colonial and revolutionary experience. Commemorations of the Fourth of July took a variety of forms, but most frequently included parades, barbecues, speeches, the reading of the Declaration of Independence, toasts to revolutionary war heroes, and balls for the more genteel members of society. Although these were local exhibitions, newspapers throughout the country frequently reprinted the announcements from festivities in other regions, thus creating a shared feeling among diverse people throughout the country, around their common bond of throwing off the colonial yoke. Newspapers transformed local expression into national ones, as parades became media events that were written about and re-published elsewhere. Such public commemorations were also a very democratic in that they were open to be witnessed by anyone. The individual, then, could then interpret "American" in their own way to suit their own particular need⁶

Another way the nation was created out of the various diverse and divisive components was through the glorification of national heroes. These heroes needed to be outside or above (or at least appear to be outside or above) the partisan commemorative acts and the nation's ethnic heterogeneity. George Washington was the earliest of these national heroes. According to the historian David Waldstreicher, "Americans did not so much give up their fears of executive power during the constitutional debates, as agree to entrust them to one man." George Washington became a symbol of the nation, largely because a huge number of people agreed that he was. The

cult of Washington served not just to get people to accept the new constitution, but it also created a common national *experience* of Washington during his 1789-1791 nation-wide tour, celebrating his presidency and the new federal government. This was necessary, because without Washington as hero, the newly created executive branch seemed to hold the potential for tyranny to many of those against a strong central government embodied in this new constitution. Washington, as a revolutionary hero and not a partisan politician, smoothed over that potential for the time being. This newly created symbolic Washington centralized people's sentiment; thus creating union through feelings of attachment; attachment to a man, who symbolized the nation and so attachment to the nation. Washington symbolized the successful revolution shared by all and not the partisan politics of the 1780s and 1790s.⁷

Conclusion:

The new Constitution that still serves as the founding document of this nation was highly contentious. The lack of unanimity during the founding period is often easy for us to forget. This isn't our fault. Beginning with Franklin and his rising sun on the back of Washington's chair, early Americans, both the everyday average people as well as the self-conscious cultural commentators, were able to hide their underlying fear of divisiveness, which presumably would lead to national failure, under the optimistic rhetoric of unification that glossed over all forms of diversity in experience and opinion. The uniqueness of place, person, or opinion was not something to be celebrated; difference needed to masquerade as commonality in order to alleviate the fear of disunion that diversity seemed to signal. A consistent desire remained between the American Revolution and the Civil War to create an imagined unity that was the United States. Rather

6 David Waldstreicher, *In the Midst of Perpetual Fetes: The Making of American Nationalism, 1776-1820* (Chapel Hill: The University of North Carolina Press, 1997), 3-14.

7 Waldstreicher, *In the Midst of Perpetual Fetes*, 177-126.

than seeing the constitution itself as a moment of creation, it should be seen as a moment like so many others, including parades, elections, paintings, songs and toasts, where differences were suppressed to the greater good of shared history, loyalty, and feelings of attachment, or union. Such acts, one might say, of agreeing to masquerade as one for the larger shared desire of having a nation, might in fact be the fundamentally shared American experience. Beginning in the 1850s a nationwide recognition that national unity had been more imagined than real seemed more obvious to everyone as political disunion officially occurred and led to the Civil War.

We know about Franklin and the sun chair story, because James Madison recorded this in his notes of the debates at the constitutional convention. In Madison's record of Franklin's speech, the sunrise metaphor was the second to last line in his chronicle. For the fiftieth anniversary of the Constitution, Congress wanted Madison's notes from the convention to be published. During the editing of Madison's papers for publication, the *last* line from Madison's convention notes was removed. These last words recorded by Madison didn't seem to be the final note that should sound in the history of the creation of the constitution; whereas Franklin's sunrise metaphor was the perfect image of new beginnings. We have always wanted to be optimistic; we have always wanted to be united. But the erasure of opposition and difference from the national narrative, instead of actually drawing the nation closer, in fact created, and I suggest still creates, bigger problems. Instances of dissent are important to remember. By forgetting the differences of opinion and experience that the nation has in fact been, been witness to and hence been forged through, each time a new diversity arises, we are constantly surprised, and then surprised again later, that the nation could be so multifaceted and even divisive. In fact, by ending our story not with the second to

last line, but the last line of Mr. Madison's record, we get a more accurate memory of what this nation is all about. The final sentence Madison wrote, which was later removed for publication, read "The Constitution being signed by all the Members except Mr Randolph, Mr Mason, and Mr. Gerry, who declined giving it the sanction of their names."⁸ This reality of dissent at the founding moment struck the wrong note; not a homogenous union of opinion, but a place where heterogeneity and divisiveness forged the union. The American nation was created through negotiating the divisions within society; a process still underway, and a process often grounded now in the tradition of calling the constitution to work for you. ■

8 Slauter, *The State as a Work of Art*, 1-8.

Concerning the nature of LAW

Delbert Tibbs

It is my thought that the LAW should, ought (we must be prescriptive here) represent the distillate of the wisdom of the race- in its expression, its application, in all of its many aspects. It ought to show forth the greatness of our thought, our compassion, our strength as well as be like a mirror of what we have perceived to be the universal and perfect spiritual law.

A tall order, no doubt, for any people but a people who will this, who reach for what we might want to call this High and Righteous way, will achieve it and in doing so will elevate the race in thought and spirit and set a standard that will be a blessing to the race; this I truly believe.

A People who can do this - make tangible in their law the best that is in themselves - shall become like the spiritual creation, they shall have no end; they will endure like gravity, like the creation.

I think that we who constitute this thing that we call the United States of America need to think more and more in this way when we think of the Law. If we, as a people, do this, then we will have what we have never had as a nation: many diverse people trying to be one. Justice will truly be blind, all the time, instead of some time, for some people. The land of the free and the home of the brave will be more than rhetoric; those words will be anchored in the rock of our own integrity as a People and a Nation. Then, the intervening variables of race, economic and class status will find no place in us, our Law, our Nation.

Like the dream of Martin. Yes.

About the Poet:

In 1974 Delbert Tibbs was arrested for a rape and murder that he did not commit. In a trial that lasted less than two days an all-white jury found the African American Tibbs guilty of his charges. Delbert was given a death sentence. He sat on death row in Florida until 1982 when he was exonerated by the Florida State Supreme Court.

Now Delbert lives in Chicago and is active in the movement against the death penalty. He came to Gonzaga as the guest of alumna Andrea Woods (class of 2009) and spoke on behalf of the nonprofit Witness to Innocence, a rehabilitation program for exonerated death row inmates, in the spring of 2010.

Of his experiences on death row, Delbert reflects, "I should have lost hope, but I didn't."

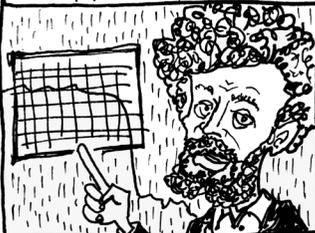
Biographic information courtesy of www.witnesstoinnocence.org ■

THE ESCHATON DIARIES

A COMIC JOURNAL OF
THE AMERICAN
APOCALYPSE

PART I

MCKENNA'S TIMEWAVE HAD PRE-
DICTED THE DEEP DESCENT INTO
NOVELTY THAT CAME IN NOVEMBER



2010 WAS THE YEAR IT REALLY
BEGAN TO UNRAVEL ...



THE ACADEMICS AND JOURNALISTS
HAD ABSOLUTELY NO IDEA WHAT
WAS GOING ON. ONLY A FEW
WORLD LEADERS ACTUALLY GOT IT



SOME KIND OF PORTAL BETWEEN
HISTORICAL REALITY AND THE
UNCONSCIOUS DIMENSIONS OPENED
UP



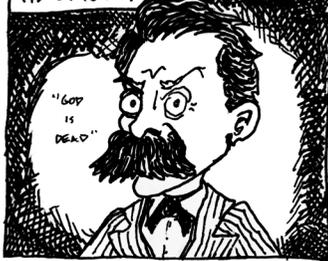
THE ANCIENT BATTLE BETWEEN
LUCIFER AND AHRIMAN OVER
THE DESTINY OF HUMANITY TOOK
A NEW AND RADICAL TURN!



SINCE 1450 OR SO, LUCIFER HAD
BEEN DOMINANT, AND HAD CON-
VINCED HUMANITY TO FREE ITSELF
OF ITS ALLEGIANCE TO GOD



INDEED, HUMANITY HAD BECOME
ITS OWN GOD



AS EARLY AS WWI, THE FOLLY OF
PROGRESSIVE HISTORY WAS
PLAIN TO SEE... BUT, HAVING
ABANDONED GOD, HUMANITY HAD
LEFT ITSELF LITTLE CHOICE ...



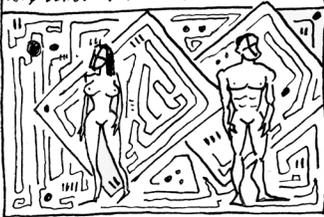
BUT TO BECOME OBSESSED WITH
POWER, WHICH THEY OBTAINED BY
MEANS OF FINANCE, WARFARE, AND
TOTALITARIAN GOVERNMENT.



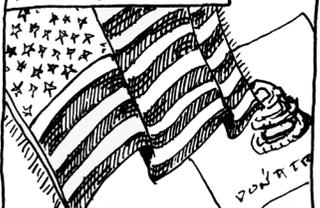
THIS WAS WHEN AHRIMAN TOOK
CONTROL



AND EMBARKED UPON A PROJECT TO
ENSLAVE THE WORLD THROUGH CON-
SUMERISM, STATE-MANAGED CREDIT,
AND LONGINGS FOR TRANSHUMANISM



AMERICA EVENTUALLY WOKE UP
BUT IT WAS TOO LATE TO FIX
THE PROBLEM. AS AHRIMAN MOVED
IN FOR THE KILL ...



THE HEAVENLY REALMS
ONCE AGAIN INTERVENED
AND OFFERED US A
CHOICE BETWEEN
SPIRITUAL FREEDOM
AND MATERIAL
BONDAGE



ASTONISHINGLY, MANY CHOSE
BONDAGE — IT WAS, IN THE
END, A LOT EASIER



Baseball's American Identity: Safe or Out?

Thomas Whitney

Baseball has to be American. I mean what would this country be without baseball? Besides, just look at it. The herbicide-induced perfection of the grass. The 'whataya-say-hum-kid-hum-babe's resonating throughout the park. The obese spectators shoving hot dogs down their throats, fighting for foul balls with their mouths full. It all screams red, white, and blue. Baseball is a competitive game, with strict rules, but openings to cheat. It appeals to blue-collar America, as players are able to excel with hard work and determination, but it also has a white-collar allure, as players are able to get away with wits when they lack power or pure athleticism. Throughout recent American history, baseball has also mirrored the times. Socially, it was segregated when it was the norm and has since been integrated. Technologically, players used to drink pickle juice for an energy boost, and now they stick steroidal needles in their asses. Fiscally, the salaries have increased as the gap between America's rich and poor widens. The game has had scandals and strikes, as well as heroes and underdog stories. Everything American can be found in baseball and vice versa, and for this, we cherish it.

But, are we outsourcing our most his-

torically beloved sport overseas like it was a shoe factory? Foreign-born player numbers are up, which means that most of the outrageous sums of money we pay them are being sent back to Venezuela and South Korea instead of recycling back into the domestic economy. On top of that, hundreds of well-qualified American ball-players are losing job opportunities. Assuming that corporate outsourcing has not become an American pastime in itself, can we still deem baseball as "American" as we once thought? Let's look at the numbers.

The NFL, widely deemed today as the greatest professional sport, is the most American in terms of labor. Only a mere 3% of its players are foreign-born. This is understandable considering that football (not soccer, but foobah) is virtually endemic to the United States. Basketball on the other hand, has been gaining popularity overseas, and its numbers reflect it. About 13% of NBA players are internationals. No American professional sport, however, can claim to have as much foreign labor as Major League Baseball (and no I'm not counting Canadians in the NHL). More than 28% of MLB players are foreign-born. Every team usually has a handful of Latinos or Asians on the roster, if not an entire infield of imported ballplayers. Not only are these players prolific, but they often outdo our fellow countrymen at this American craft. Out of the last 24 Major League MVPs, 38% were internationals. Japan has won the only two World Baseball Classics, whereas the United States' best finish was fourth in 2009. Japan even won the last Little League World Series. These statistics are alarming considering the fact that we claim the sport as our own. Baseball may not be as "American" as we think. Hell, even the official MLB baseballs are made in Costa Rica. So should we worry about baseball losing its American identity?

I doubt that England still claims soccer as its own, even if they did invent the sport. Today soccer clearly belongs to the whole world. On a smaller scale of popularity, there is baseball. Once America's darling, it

has gained enough interest abroad where I think it's safe to call it a world game as well. According to television ratings, football has significantly exceeded baseball in domestic popularity, suggesting a shift in America's favorite sport (based on interest). We may not be completely outsourcing the sport, but we can argue that baseball has become less "American" and more belonging to the world. Not a bad thing,

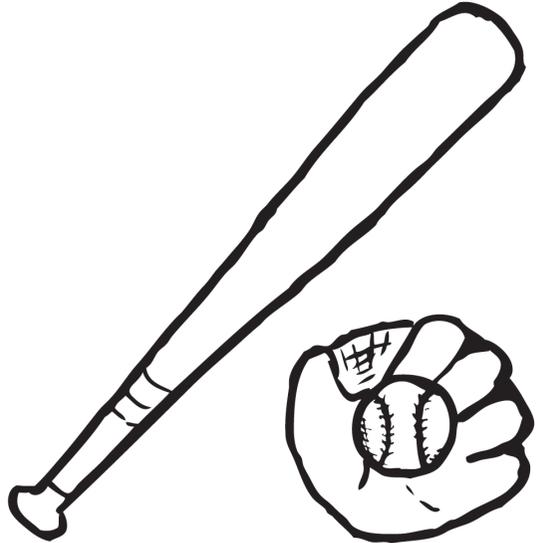
“Have we forgotten what America is all about? Opportunity maybe (bases loaded)? Home of the brave, anyone (stealing third)? Freedom ring a bell (green light on a 3-0 count)?”

though. Look at how awesome everyone outside of America thinks soccer is. Being less "American" could even be beneficial for the sport.

But wait. Have we forgotten what America is all about? Opportunity maybe (bases loaded)? Home of the brave, anyone (stealing third)? Freedom ring a bell (green light on a 3-0 count)? Today, our country is a Cobb salad of culture; every ingredient is its own distinct entity, but all work together to make a scrumptious meal. Diversity and fusion of cultures is America. Without fail, baseball has once again reflected this modern society. Without changing the rules, altering the scoring system, or succumbing to instant replay like other sports, baseball has retained its tradition and has stayed loyal to the game's founding vision. At the same time, however, much has changed with the player composition of teams and the way players play the game. Likewise, we Americans still play the game

of life within the confines set up by our founding fathers. The players are different, more ethnically diverse, and we may play the game differently, but the idea of America has been upheld. We have shared our land and our jobs with foreigners so that they can play our game too (not necessarily out of kindness, but for our benefit), and baseball is the same way. It must still be considered American.

Besides, how do you think the game got so popular around the world? The answer is America's other favorite pastime: globalization! Just like contraception, Mormonism, and Gwen Stephani, we spread baseball to other countries. What is more American than this? Say what you will about globalization (allow me: it's suspect), but the rest of the world got baseball out of it. For that, we accept thanks. ■



A Composer, Not a Hero: Hanns Eisler and the FBI



Julia Riegel

Arnold Schoenberg, widely acknowledged as one of the twentieth century's most influential composers, was not only a great musician; he was a highly influential teacher, and many of his students "played conspicuous roles in twentieth-century music."¹ Though Anton Webern and Alban Berg were his most famous students, Schoenberg stated that he had three great pupils—Webern, Berg, and Hanns Eisler. Eisler, born in Austria in 1898, broke sharply with his teacher in order to pursue his own path. He became "one of the 20th century's most important composers and, thanks to his politics, one of the least recognized."² Influenced by Communist ideas, Eisler believed strongly that music should be easily accessible to the masses. Unfortunately, when he fled to America in self-imposed exile from the Nazis, he ran afoul of the FBI and the House Un-American Activities Committee. His artistic achievements meant little in a nation paranoid of Communist infiltration and

subversion. The McCarthy era's climate of complex, interacting fears—including xenophobia—made the existence of art with Communist content seem hazardous to American security. Hanns Eisler fell victim to this culture of suspicion and fear.

The "Grand Alliance" of World War II—cooperation between the United States, Britain, and the Soviet Union—was never much more than a marriage of convenience to defeat Hitler, although "[c]ooperation with the Soviet Mephistopheles helped the United States and Great Britain achieve victory over their enemies in a remarkably short time and with surprisingly few casualties."³ Even before Berlin fell, the alliance showed signs of strain. At the Yalta Conference in February 1945, "fragile compromises" attempted to reconcile the US's and the USSR's divergent security priorities.⁴ By the end of the war, mutual distrust had deepened. As the Cold War began abroad, within the US fear of Communism gave rise to paranoia of subversion. Such fear was not limited to the general population; in *The FBI and American Democracy: A Brief Critical*

1 Alex Ross, *The Rest is Noise: Listening to the Twentieth Century* (New York: Farrar, Straus and Giroux, 2007), 35.

2 David Culbert, "Introduction. Hanns Eisler (1898-1962): The politically engaged composer," *Historical Journal of Film, Radio & Television* 18, no. 4 (October 1998).

3 John Lewis Gaddis, *Strategies of Containment: A Critical Appraisal of American National Security Policy During the Cold War* (New York: Oxford University Press, 2005), 3.

4 Gaddis, *Strategies of Containment*, 13.

History, Athan Theoharis argues that “U.S. policymakers...viewed Soviet leaders as subversive adversaries orchestrating worldwide revolution.”⁵ Fear of subversion extended beyond the actions of Soviet leaders and agents: starting in 1940, the FBI extensively monitored organizations as diverse as the U.S. Communist Party and the NAACP, using wire-tapping, break-ins, and mail intercepts. Political organizations were not the only targets. While President Roosevelt may have intended that the FBI combat groups directly affiliated with the Soviet Union and Nazi Germany when he authorized these investigations, “his interest in secrecy and his broad authorization enabled FBI officials to monitor individuals and organizations involved only in efforts to influence public policy and popular culture.”⁶

This latter development was particularly sinister for émigrés like Eisler, since German and Austrian cultural figures that had been forced to flee Nazi cultural politics and persecution were a primary target of the FBI covert investigations. Émigrés had an understandable interest in the shape of postwar Germany, and generally supported democratic politics and a socialist economy. However, the FBI was more concerned with the subversion of popular culture: fears that American culture might be negatively influenced led to the “massive FBI investigation of the motion picture industry, under the code-named COMPIC program,” which lasted from 1942 to 1956.⁷ In 1943, several films—*Mission to Moscow*, *For Whom the Bell Tolls*, and *Hangmen Also Die*—were released and provoked an intensification of the FBI’s investigation. The first was pro-Soviet and the second and third were antifascist, all in accordance with American foreign policy interests at the time.

Additionally, none of the films’ producers were in a position to commit sabotage or espionage. (Incidentally, Eisler composed the music for *Hangmen Also Die*, a film in which he had the enjoyable task of scoring the assassination of SS leader Reinhard Heydrich; notably, “[w]hen a portrait of Hitler appears on-screen, Eisler responds with a cackling eruption of atonality.”⁸)

J. Edgar Hoover’s fear that Communists would successfully infiltrate Hollywood and thereby influence and subvert American popular culture led the FBI to search out Communist activity in the film industry, while actual Soviet operatives, quite aware of FBI surveillance, ran rings around American intelligence agents. FBI reports claimed that Communists in Hollywood had “succeeded in ‘forc[ing] the making of motion pictures which glorify the Soviet Union and create sympathy for the Communist cause.’”⁹ The foundation was laid for the persecution of leftist artistic figures. As early as 1938, the House Un-American Activities Committee under Congressman Martin Dies, in addition to a number of newly elected Republicans in Congress, targeted the arts programs of the New Deal as sources of subversion. While Congressman J. Parnell Thomas accused the Theatre Project of the New Deal of disseminating propaganda, the union organization American Federation of Musicians argued that the Music Project was an unfair source of competition for professional musicians.¹⁰

In 1945, peace did not break out; rather, the end of World War II segued into the opening salvos of the Cold War. As during the war, the FBI pursued a “vigilant countersubversive policy,” and its operations grew in both scope and invasiveness. Civil liberties were not a high priority.¹¹ The FBI focused on ensuring

5 Athan Theoharis, *The FBI and American Democracy: A Brief Critical History* (Lawrence, Kansas: University Press of Kansas, 2004), 65.

6 Theoharis, *The FBI and American Democracy*, 58-59.

7 *Ibid.*, 59.

8 Ross, *The Rest is Noise*, 291.

9 Theoharis, *The FBI and American Democracy*, 60, 62.

10 Ross, *The Rest is Noise*, 287.

11 Theoharis, *The FBI and American Democracy*, 65.

that, in the event of a hot war, Communist operatives would not be in place to commit espionage or sabotage in America. A particular concern was eliminating any Soviet sympathizers from government service. In order to prevent infiltration, one of the FBI's most ambitious goals was "to institute a program to detain all identified 'members of the Communist Party and any others' who 'might be dangerous'" if diplomatic relations with the USSR ceased or if war broke out. These "others" could include any "in the organized labor and civil rights movements, in education, in churches, and in the media" exhibiting Communist sympathies.¹² Though this goal was never realized, it indicates the sheer extent of paranoia. Instead of focusing solely on investigating potential operatives in government service, the military, industry, or other sectors in which espionage or sabotage could be truly devastating, the FBI turned its gaze on social activists who, while attempting in some cases to change US policy, were not likely to cause any real strategic damage. The trials and convictions of accused Soviet spies—Julius and Ethel Rosenberg, David Greenglass, Theodore Hall, Saville Sax, and others—served to heighten the sense of paranoia and promoted what Theoharis calls "McCarthyite politics."¹³

During the last years of the 1940s, the FBI initiated "a course of political containment" in partnership with the House Un-American Activities Committee (HUAC).¹⁴ Though FBI Director Hoover was initially reluctant to be publicly associated with the highly controversial HUAC, in light of successful cooperation between the FBI and HUAC while investigating Communist influence in Hollywood, Hoover "agreed to provide 'every assistance to this Committee.'"¹⁵ In 1947, with the FBI's clandestine assistance, HUAC began hearings on potential Communist

infiltration of the American film industry. In that same year, the FBI provided HUAC with information on fifty-one figures in Hollywood, information that helped the Committee to establish subpoenaed witnesses' Communist affiliations, even when those witnesses refused to testify against themselves.¹⁶ It was this information that would help HUAC members in their crusade against Hanns Eisler's supposed subversive, Communist intentions.

Born in 1898, Eisler grew up in the extraordinarily rich musical climate of Central Europe in the early twentieth century. He was born in a time heavily influenced by the vast operas of Richard Wagner, works that pushed the boundaries of traditional Western music. Eisler's first compositions were written in the style of fin-de-siècle Vienna, "in a lush idiom."¹⁷ Under the tutelage of Schoenberg, his style soon changed: during this time, Eisler wrote aggressively atonal music. However, the world around him was changing, and he would change with it. Eisler's nascent Communist sympathies led him to become involved in the informal musical movement "aimed at bringing music out of the drawing-room, the salon and even the concert hall into a wider realm and giving it contact with and meaning to a broader and perhaps less sophisticated public."¹⁸ This movement spanned both Europe and the United States, where it included composers like George Gershwin and Aaron Copland, though it had little, if any, formal organization. When Eisler moved to Berlin, he joined the city's young composers, many of whom "seemed on the verge of solving the ultimate mystery—how to break the divide between classical music and modern society."¹⁹

Eisler had found new purpose. He

16 Ibid., 91.

17 Culbert, "Introduction: Hanns Eisler."

18 *The Cambridge Music Guide*, ed. Stanley Sadie and Alison Latham (New York: Cambridge University Press, 1993), 424.

19 Ross, *The Rest is Noise*, 179.

12 Ibid., 68.

13 Ibid., 87.

14 Ibid., 88.

15 Ibid., 90.

came to believe that he could advance the international revolution by writing catchy, martial music accessible to the working class. In writing such music, he felt that he was “doing something useful” for the cause of socialism.²⁰ While other Weimar-era musicians sought to connect with “the People,” Eisler’s popularity was indisputable. Socialist revolutionaries as far away as China sang Eisler’s uplifting, militant songs. Even prominent Nazi and future Reich Minister of Public Enlightenment and Propaganda Joseph Goebbels acknowledged Eisler’s accomplishments. He argued that the National Socialist movement needed its own art, including films of *Battleship Potemkin*’s caliber and songs as popular as Eisler’s compositions.²¹ Eisler called the genre of music he developed during these years *Kampflieder*, or songs of struggle. His songs were deeply unsentimental, unconcerned with the abstract beauty of music—rather, he wanted content that would powerfully influence the listener. One of Eisler’s favorite musical collaborators was the German singer Ernst Busch. Eisler and Busch carried aggressive, militant, deeply politicized (and sharply anti-Nazi) music into the social milieu of Berlin’s working class. As a pianist, Eisler “drew shouts of approval whenever he banged the piano keys with a balled-up fist.”²²

Apart from his piano playing, Eisler was not a violent man. His music and style of performance certainly matched the spirit of Weimar-era German Communism, which actively stood against the rising strength of Nazism. Eisler joined the International Music Bureau, an organization run by the Comintern. However, his behavior reflected the German political climate. Individuality itself was vanishing, as journalist Ludwig Bauer noted when he

20 *Solidarity Song: The Hanns Eisler Story*, dir. Larry Weinstein (Oley, PA: Bullfrog Films, 1997), documentary.

21 *Ibid.*

22 Ross, *The Rest is Noise*, 202.

“lamented that political fanaticism on both the right and the left was devaluing the life of the individual.... ‘Individuals count only as part of the whole.’”²³ Along these lines, Eisler collaborated with Bertolt Brecht (librettist of *The Threepenny Opera*, among many other compositions) “on a supremely vicious theater piece titled *Die Massnahme*, or *The Measures Taken*.”²⁴

“Hoover’s fear led the FBI to search out Communist activity in the film industry, while actual Soviet operatives, quite aware of FBI surveillance, ran rings around American intelligence agents.”

This work discusses a group of Communist agitators in China; one Young Comrade makes too many mistakes, and not only agrees that he must die but specifies the manner of his death. It is possible that the work of Gerhart Eisler, Hanns Eisler’s brother and a covert Communist operative, may have inspired *Die Massnahme*.

Eisler’s music reflected the increasing violence of the German Communists. However, as Ludwig Bauer stated, the right was gaining in violence as well, reflecting the charged political climate. In 1933, the Nazis took control of Germany;

23 *Ibid.*, 204.

24 *Ibid.*

in 1938, the *Anschluss* united Germany and Austria, and Eisler fled to the United States, temporarily taking up residence in New York. He was in excellent company: “[b]y the beginning of the forties, when the Soviet Union, Nazi Germany, and their respective satellites controlled Europe

**“it is clear that the
FBI feared not
only Communist
infiltration, but also
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and Eisler fit the
bill.”**

from Madrid to Warsaw, crowds of cultural luminaries sought refuge in the United States.” America’s attitude was exemplified by Zionist activist and impresario Meyer Weisgal’s telegram to Max Reinhardt, an Austrian director: “‘IF HITLER DOESN’T WANT YOU I’LL TAKE YOU.’”²⁵ After spending time in New York, Eisler moved to Hollywood, where he lived among many other émigrés, including such musical and cultural titans as Stravinsky, Schoenberg, Rachmaninov, and Thomas Mann.

Eisler was—for a time—at home in the United States.²⁶ He became close friends with Charlie Chaplin, watched gangster films with Brecht, and enjoyed commercial success from his film scores. Eisler departed from his militant, aggressive musical style to write scores for movies like the 1945 production *The Spanish Main*, a typical Hollywood pirate epic. Appropriately, Eisler composed lush, Romantic music.²⁷ He clearly abandoned his Communist ideals to work on a film called *Pete Roleum and His Cousins*, an introduction to the

oil industry for children.²⁸ His anti-fascist ideals were apparent in his score for *Hangmen Also Die*. One of the greatest ironies of Eisler’s American exile was that this film—which accorded with US foreign policy interests—attracted the attention of the FBI during their investigations of Hollywood. Eisler also attracted the FBI’s interest as an artistic émigré; as an Austrian in a position to influence culture through music, he was easily classified as a potential threat by an organization paranoid of cultural subversion.²⁹ The FBI began to monitor him, and then, in 1947, his sister Ruth Fischer denounced both Eisler and their brother Gerhart as dangerous Communist operatives.

The FBI’s file on Hanns Eisler contains 686 pages of documents; nearly all of it has been released under the Freedom of Information Act, although some sections and the names of informers have been withheld. The present-day synopsis of Eisler’s case on the Freedom of Information Act website reveals most of the FBI’s basic criticisms of the composer:

“Hanns Eisler, alien German composer, was investigated by the FBI from 1942 until his deportation by the Immigration and Naturalization Service in 1948. In 1947 Eisler admitted, in testimony before the House Committee on Un-American Activities, to joining the German Communist Party in 1926. Hanns Eisler is the brother of Gerhart Eisler, known Comintern agent.”³⁰

The FBI’s case against Eisler rested on essentially these points: that he was an émigré (an astonishing number of

28 Ross, *The Rest is Noise*, 288.

29 Theoharis, *The FBI and American Democracy*, 59.

30 Federal Bureau of Investigation File on Hanns Eisler, Excerpts Released Under the Freedom of Information Act, 1942-1948, File Number 100-195220, <http://foia.fbi.gov/foiaindex/eisler.htm> (17 September 2009). Please note that future references to this file will cite the PDF file name (e.g., Part 1a, Part 2a, etc.) and the PDF page as the page number.

25 *Ibid.*, 260.

26 *Ibid.*, 271.

27 Culbert, “Introduction: Hanns Eisler.”

documents are devoted to examinations of his legal status in the United States), that he admitted that he once applied to the German Communist Party more than two decades before his hearing before HUAC, and that his brother was a Communist agitator. However, the description misses one point emphasized repeatedly in the files: the FBI suspected Eisler of attempting to commit political subversion through his music and musicological articles.

The first document in Eisler's file is a letter written by J. Edgar Hoover in 1942. It focuses on the testimony of Walter Steele before the Dies Committee, which states: "Music and dancing are no means neglected by the radicals and their allies for the purpose of subversive propaganda." Steele goes on to argue that Eisler was an active Soviet-inspired revolutionary, using his music as a weapon. Furthermore, he claims that Eisler was admitted to the United States by special permission from Secretary of Labor Perkins, to the protest of many non-radical immigrants.³¹ This statement is revealing in many regards. First, it establishes the fascination that Eisler's music held for his FBI investigators. Second, it accuses Eisler of avidly fomenting revolution through music. Songs since the Marseillaise have inspired revolutionaries, but have not triggered revolutions. Finally, it introduces the problem of Eisler's status as an immigrant. It is notable that Eisler was admitted to the United States as a non-quota immigrant, indicating his special status in the eyes of the American government, and that he was a cultural luminary of such stature that US officials did not want to leave him to the mercy of the Nazis.

The FBI files are complex, and would take years to analyze fully. However, several points are worth mentioning. Twenty-six pages of Eisler's file are devoted entirely to a script and discussion of *Die Massnahme*, the play on which he collaborated with Bertolt Brecht. While the tale of the young

Communist specifying how he must die for his sins is chilling, it is hardly criminal. One memo from 1943 sensibly points out that while the evidence against Eisler is "undoubtedly indicative of revolutionary tendencies," it is essentially the same as the evidence against Brecht, whose case was examined and dismissed.³² Nevertheless, investigation continued; as one document notes, Eisler was under suspicion as a Communist subversive because he was "proclaimed a 'revolutionary composer' by the New York Daily Worker [*sic*]" and composed a number of songs with political content.³³ A scrapbook was secretly seized from his house and its contents examined; the FBI found therein a series of newspaper articles about Eisler. Descriptions of and long quotes from these articles fill pages. The files also contain dozens of pages of discussion of correspondence written by both Eisler and his wife and sent to Eisler by his friends and brother, and reports from surveillance conducted on Eisler.

Perhaps one of the most poignant documents in Eisler's files is his statement about the accusations leveled against him. He argues that he is a target of the House Un-American Activities Committee solely because he lives and works in Hollywood and is the brother of Gerhart Eisler. Meanwhile, he makes firm statements that he is first and foremost an anti-Nazi, writing: "I did my best to inspire all those who fought against the Nazi criminals.... I am proud of those of my works which have been used in the great struggle against the threat of barbarism and destruction."³⁴ Eisler's frustration with the investigation is palpable. At one point, HUAC investigator Robert Stripling pointed out that the *Great Soviet Encyclopedia* had identified Eisler as a Communist, and asked if it had done so in error. Eisler replied:

"It is an error. They call everybody Communist which was active like me. I admitted, gentlemen—I am not afraid

32 Ibid., Part 1b, 4.

33 Ibid., Part 1b, 6.

34 Ibid., Part 2b, 78-79.

31 Federal Bureau of Investigation File, Part 1a, 3.

about anything—I would admit it. I have no right, especially today, in which the German Communists in the last 15 years have sacrificed so much and fought, too—I would be a swindler if I called myself a Communist. I have no right.

The Communist underground workers in every country have proven that they are heroes. I am not a hero. I am a composer.”³⁵

Eisler’s statements and testimony make clear that the investigations conducted by the FBI and HUAC ignored constitutionally guaranteed rights of free speech and free expression. It is well-known that artistic output was carefully controlled and sifted for political correctness in both Nazi Germany and the Soviet Union. It is distinctly counter-intuitive that the United States, nominally the last defense of the free world, would similarly censor art, whether through formal legal measures or more general persecution. Eisler himself noted that music’s political power is limited: “songs cannot destroy fascism, but they are necessary.”³⁶ Nonetheless, his FBI file clearly indicates that his investigators feared that he could subvert American culture through song and soundtrack.

Eisler was far from the only artistic figure under investigation—his friend Charlie Chaplin was suspected of subversive activities as well, although the fact that the FBI suspected “that one of the world’s most famous film stars, a man worth upwards of \$30 million, was plotting to overthrow capitalism suggests at the very least the organization had its wires crossed.”³⁷ However, due to Eisler’s status as an immigrant, his case was more complex

35 “Hearings Regarding Hanns Eisler,” transcript, 41. <http://www.archive.org/stream/hearingsregardin1947unit#page/n9/mode/2up> (25 November 2009)

36 “Hearings Regarding Hanns Eisler,” 23.

37 John Sbardellati and Tony Shaw, “Booting a Tramp: Charlie Chaplin, the FBI, and the Construction of the Subversive Image in Red Scare America,” *The Pacific Historical Review* 72, No. 4 (Nov. 2003): 496.

than Chaplin’s. There is some evidence that xenophobia played a role in Eisler’s downfall. As early as February 1946, FBI-sanctioned “educational material” sought to demonstrate “the ‘basically Russian nature’ of the U.S. Communist Party.”³⁸ Eisler was Austrian, not Russian, but the point stands; it is clear that the FBI feared not only Communist infiltration, but also foreign infiltration, and Eisler fit the bill. In the end, Eisler was simply in the wrong place at the wrong time. As a Communist of Jewish descent in 1930s Berlin, he was a target for the Nazis. As a Hollywood composer, the brother of Gerhart Eisler, and a former composer of worker’s songs living in 1940s California, he was a target for the FBI and HUAC. Following his HUAC hearings, he fled deportation from the United States and ended up in East Berlin. There, the Soviet authorities denounced him for the terrible artistic sin of “formalism.” Eisler finally died, drunk and depressed, in 1962.

Eisler’s story is deeply tragic. However, his biography reveals not only the depth of paranoia in the FBI of the 1940s and J. Edgar Hoover’s deep concerns about artistic subversion. The persecution of Hanns Eisler demonstrates the dangerous situation of cultural and artistic figures during times of high political tension. As a case study, Eisler’s story illustrates that the visibility of artists who produce for mass audiences makes them particularly vulnerable to official enforcement of political orthodoxy. There is no real evidence that Eisler ever belonged to the German Communist Party, although he admitted that he applied in 1926. Nor did the FBI ever find evidence that he was attempting to overthrow American democracy.³⁹ Nevertheless, he was an easy scapegoat in a nation obsessed with dangerous foreign infiltration. ■

38 Theoharis, *The FBI and American Democracy*, 89.

39 Federal Bureau of Investigation File, Part 4b, 26.

Welcome to the United States of America

Anna Kecskes

“All passengers please proceed to border patrol and customs. Please have your passports ready.” Welcome to the United States of America. Struggling to keep my wayward bags from smacking fellow passengers, I tried to navigate the sprawling, unorganized maze that we know and love as JFK Airport. After baggage claims and more security checkpoints, I was free to look around and observe the America where I had landed two hours before. Returning from a year studying abroad in France, I caught myself staring at flashy advertisements and gawking at gaudy store windows, taking in my own culture again. Though it sounds ridiculous, I experienced a bit of “counter” culture shock; I had to re-acustom myself to my own culture.

Once home, some things proved easy to get used to again and I never gave them a moment’s thought. I could go for a run without attracting stares, and I rediscovered the absolute joy that is organic peanut butter. Some things weren’t that simple. As I emerged back into my former world, things I had never noticed before began to stand out. Again and again, I noticed the excesses that characterize so many aspects of our current lives. But is this culture of having “stuff” really America?

Perhaps this could stem from the fact that I had been living with two suitcases worth of possessions for the last ten and a half months. Still I couldn’t help but notice the sheer quantity of almost everything Americans own or do. Excess shows up as an international concern (at least among many capitalist nations) that is quickly growing into an environmental, ethical, and economical problem. America, while by *no* means the only country to take part in this, plays the poster child for excess

among the world’s consumer nations. The majority of our country enjoys a veritable bounty of products and goods, with most families owning multiple cars, some even multiple homes.

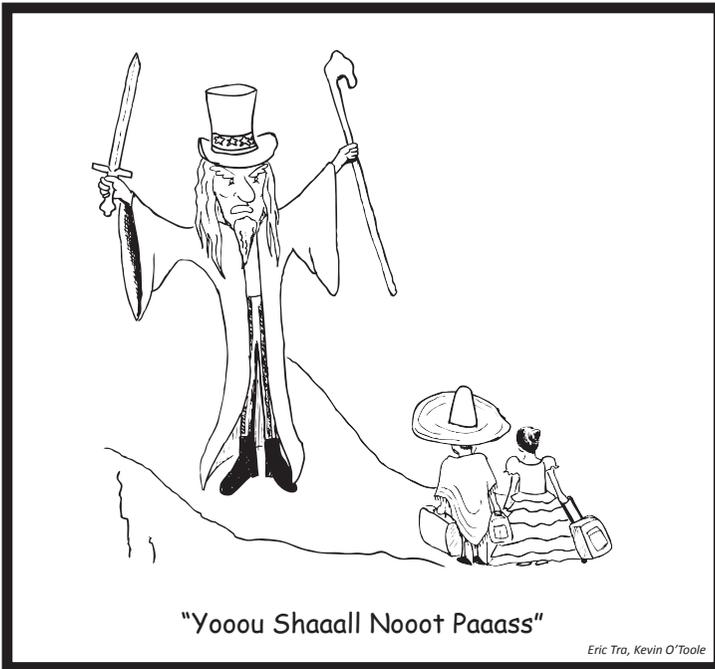
This has not always been the case. Our century has seen many changes unprecedented in history, changes that would have been unfathomable not long ago. How would one explain the current obesity problem to someone from antiquity? At any other point in human history, have we, *en masse*, experienced the problem of too much food, of people consuming too many calories per day? What other time in history have humans had to rent out stor-

“by living our comfortable lifestyles today, we have distanced ourselves from and forgotten our past.”

age units in which to stash the overflow of their possessions? The recent TV show *Hoarders* documents individuals literally buried by their own possessions within their homes. Though most of Americans are not at that point, we all indulge in excess in one way or another, and I am as guilty as the next person. Be honest, how many of us shop at Costco and LOVE the giant box of fruit leather? Who does not take part in this enormity of wealth that is readily available to us and so easy to afford?

The sobering answer is that many people do not take part, because they cannot. The media lately bombards us with images and stories of the increasing presence of legal and illegal immigrants within the United States. One can find daily some report or statement vilifying this population. Remarks are often made about “those people” coming in and “taking our jobs”, bringing to mind pictures of an invading

that originally prompted immigration to the United States prove unfathomable to many Americans today. Living as we do, with 24 packs of Lil’ Debbie brownies under the bed, imagining life with the threat of starvation or death proves not only difficult but painful for us. It only follows to ask ourselves: who are we, who have so much, to deny others a chance to share in that same wealth and freedom?



force wreaking havoc upon our society. Indeed, from our tightened security on the borders, one would think America really is being invaded.

From the recent reactions in Arizona and other southern states¹, one can only conclude that, real or imagined, this population is seen as an honest threat. I can only theorize that by living our comfortable lifestyles today, we have distanced ourselves from and forgotten our past. How many citizens in America claim ancestors that came to America to escape dire situations? The necessities, impossible situations and deplorable living conditions

Certainly, the current immigrant population raises complicated political, social and economical issues. These concerns are serious and cannot be ignored; the questions of how to feed, educate and care for millions of people demands a response. But this response should never be made in fear, anger and indignation that “those people” are present.

My point is not to make all of us who own a car and eat three full meals a day feel guilt-ridden and horrible. Rather, the next time you buy that pack of jumbo blueberry muffins, consider how incredibly lucky you are. And don't be afraid to let someone else get that lucky too. ■

1 State of Arizona Senate, *Senate Bill 1070*, 49th Leg., 2nd sess. 2010.

Don't Know What You've Got 'Til It's Gone

Emily Frake

Ask, and any Berkeley-attending, Birkenstock-wearing college student will tell you there are fundamental problems with America. Ask, and any wealthy taxpayer around April 15th will find flaws with this country as well. Ask me. A year ago, I would have listed a titanic number of grievances against this country. A year ago, I would have called much of this country's history appalling and shameful. However, this past summer, I had the opportunity to attend the Gonzaga-in-Florence program and spent almost seven weeks in Europe. After this experience, I cannot say that I agree with my aforementioned "list of grievances." I no longer sympathize with the well-to-do taxpayer. In Europe, I learned a lot about life on the other side of the world. There were days of culture shock that I was arrogantly sure I would not experience, and I found myself missing home a lot more than I expected. As the classic Joni Mitchell song articulates, "Don't it always seem to go, that you don't know what you've got 'til it's gone."

Gone. I left the United States on May 11th as excited as I could ever imagine. I may have even taken the ticket attendant at LAX by surprise with my bright eyes and chipper tone at 5:30am on a Tuesday morning. Little did he know, I had been waiting for this moment for eight excruciating months. For those who are unaware, the study abroad application process is extensive and grueling. I made the decision

a few weeks into my sophomore year that I wanted to go to Italy the upcoming summer. The next several months were abundant in meetings and paperwork. Visa meetings, passport meetings, culture immersion meetings. Student Life clearances, immunization records, financial information. Studying abroad is not for the faint of heart. It takes commitment. I wanted this one hundred percent.

It didn't take long for me to realize that I wasn't in Kansas anymore. Of course I expected things to be different. I was ready for the language barrier to be an issue and for my diet to consist mostly of pasta. However, I was not expecting *everything* to be different. An excerpt from my blog on May 13th, two short days after my departure from the States, reads, "The milk is warm, the fruit not as ripe and Nutella is abundant. It turns out you have to pay for water ("aqua") at every restaurant you

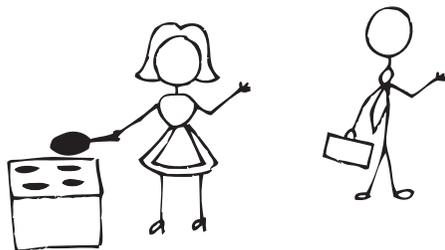
"With my appreciation of Italy also came my appreciation of the United States."

go to and one must also ask for it "sans gas" to get the type of water we drink in America. Everyone smokes here. EVERYONE. I find it disgusting and am sneezing a lot because of this horrific smell. Really, it's gross." The rest of the blog goes on to complain about how small the showers are and this ridiculous invention of a service charge. A little over 24 hours in Italy and I was already homesick. I was ready to go home to the awful country I was so quick to criticize during the past twenty years of my life.

Luckily, the culture shock died down after the first week or so of my Italian adventures, and I began to understand how

this alien place operated. Italy does things its own way, which does not necessarily make it a better or worse place to live, in comparison to America. It simply makes it different. I no longer expected to find fat-free options on a menu or to-go cups for my coffee. I did expect to find gelato shops littered more frequently than Starbucks establishments in yuppie American neighborhoods. With my appreciation of Italy also came my appreciation of the United States. I've always been a firm believer that California is the best state in the country, but I've never been an advocate for the United States. That attitude was stopped in its tracks mid-May. Although I have tremendous respect and adoration for the Italian culture, America has won over my heart.

Appreciating the United States of America took little more than twenty-four hours in a foreign country. Surely, I'm still ashamed of the oppression that has marked America's history and continues to persist to this very day. I will still protest unfair policies that I feel are counter to our great nation's ideals. However, I am significantly less critical of this country. So, yes, I'm just fine paying taxes if it means I can have extensive plumbing and refrigeration systems. I'll take the abominable traffic situation in the Los Angeles area, if lying in the sand at the beach won't cost me five euros. At the end of the day, dear readers, this latte-drinking, liberal elite will attend baseball games, eat apple pie and most importantly, be proud to be an American. ■



America's Least Favorite F-Word

Ashley Ruderman

"Male... or female. Female... or male? Well, libro means book in Italian. . . books were historically only accessible to men at one point. . . therefore the noun must be male."

Welcome to the inner monologue of a first year Italian student, who has sound proficiency in English. As students of Gonzaga University, this train of thought will likely sound familiar. Each of us gained acceptance to this institution because we had completed a minimum of two to three years of a foreign language in high school. Our university further supports language programs in Chinese, French, German, Italian, Japanese, Spanish, Latin, Arabic, and Greek. Many of us are held to a foreign language requirement due to a particular major or study abroad program. It is essentially safe to say that our Gonzaga student body can all appreciate and understand, to some degree, at least one foreign language.

Many of the languages that students frequently study present a linguistic feature that is outside of an English-based understanding of language: gendered nouns. Chances are you can remember trying to recall whether or not "sandwich" was a masculine or feminine noun on your French test. Or, perhaps you can sympathize with

those can't wrap their heads around *how* one decodes a word for being either masculine or feminine. When students ask their professors "How?" they often receive the same perpetual response: "In indeterminate cases, you simply must memorize." When this is difficult, the brain makes a contextual, yet logical, association to the gender of the noun for the purpose of memorization.

For the sake of catering to the "most popular" language taken at Gonzaga, deemed so by the mere amount of 101 courses provided to students in Fall 2010 á la ZagWeb, Italian will serve as the language of reference. All Italian nouns are gendered masculine by the article 'un,' or feminine, by 'una.' In some cases the article 'uno' is used for words that are either contemporary and new, like 'computer,' or words that are the all too reliable "exception to the rule."

Take for example, the following list of Italian words. Try to guess the gender of the noun.

<u>Italian</u>	<u>English translation</u>	<u>Gender</u>
lavoro	job	masculine
casa	home	feminine
cucina	kitchen	feminine
pasto	meal	masculine
libro	book	masculine
carta	paper	feminine

To take into account which nouns are feminine and which are masculine, one might notice that masculine nouns are more "active" than those that are feminine. For example, a 'job' is masculine, while the 'home' remains feminine. Women cook in the 'kitchen,' and presumably serve 'meals' to men.

'Paper' that is printed on composes a 'book.' This trend exists throughout gendered languages such as Italian.

When one is immersed in a culture that uses gendered nouns, the nature of communication forbids the individual from avoiding the gender ideology that is constructed within a language. One must understand that "language is a system of signs that express ideas," and therefore, language quite literarily teaches native speakers "what is masculine" and "what is feminine" from a

“it is time to examine what Feminism actually represents and stands for”

very young age (de Saussure). Foreign learners, particularly those whose first language is non-gendered, are essentially re-taught gender roles in order to acquire proficiency. Fluent speakers of any language are able to communicate subconsciously. Therefore, these individuals have also subconsciously classified nouns as male or female.

This argument might seem, on a surface level, to scream "outdated," in that contemporary society fails to maintain the gender stereotypes associated with the home, or the work place, or which gender spends more time in the kitchen. In addition, it would be impossible to empirically measure how gendered nouns affect a given society. However, the various gender roles and stereotypes within any given culture are seemingly supported by the ideology present within the language. Language allows for communication, which consequently propels society toward a variety of

outcomes. Therefore, language maintains a great amount of power.

Now that the shortcomings of foreign languages have been picked apart in the American way, let American English be considered. The English language as it stands does not gender nouns. In fact, significant movement has been made in deserting terms that mark gender. For instance, the word ‘actress’ is actively being dropped as both men and women are considered ‘actors.’ Similarly, it is much more common for a restaurant host to notify you

“Moving away from using gender specific nouns in English marks progress. However, there are still nouns that will never be able to escape from gender markers”

that your ‘server’ will be tending to you shortly. The terms ‘waiter’ and ‘waitress’ are now less likely to be used.

Moving away from using gender specific nouns in English marks progress. However, there are still nouns that will never be able to escape from gender markers, such as: man, woman, father, mother, sister, brother, masculine, and feminine. While these words are specific to a gender, other words that use part of their root end up maintaining problematic definitions. Take for example, Feminism.

There is no specific gender marker for Feminism in the English language, and yet this term is often understood as the opposite of Masculism. Therefore, society generally portrays feminists as a group of bra-burning, male-bashing, radical women who maintain little, if any interest, in the progress that men make in society. In consequence, this understanding has attached a negative connotation to ‘Feminism’ that has saturated our society. No one wants to call oneself a feminist for fear of being known as an unruly, irritating, and pretentious person.

Due to the irrational and ignorant nature by which Feminism has acquired such a negative connotation, it is time to examine what Feminism actually represents and stands for. After carefully evaluating the beliefs of various Feminist thinkers, consider bell hooks’ definition of Feminism, paying special attention to the words she uses:

“[Feminism] is a commitment to eradicating the ideology of domination that permeates Western culture on various levels—sex, race, and class, to name a few—and a commitment to reorganizing U.S. society, so that the self-development of people can take precedence over imperialism, economic expansion, and material desires.” (Treichler)

It is important to notice that hooks’ definition uses language carefully. She uses the word ‘people’ instead of women. Sex is not hooks’ solitary concern, as she is inclusive in her definition by incorporating race and class as important social markers. Feminism, therefore, is an all inclusive political theory and social movement.

The Abolition Movement, the Wom-

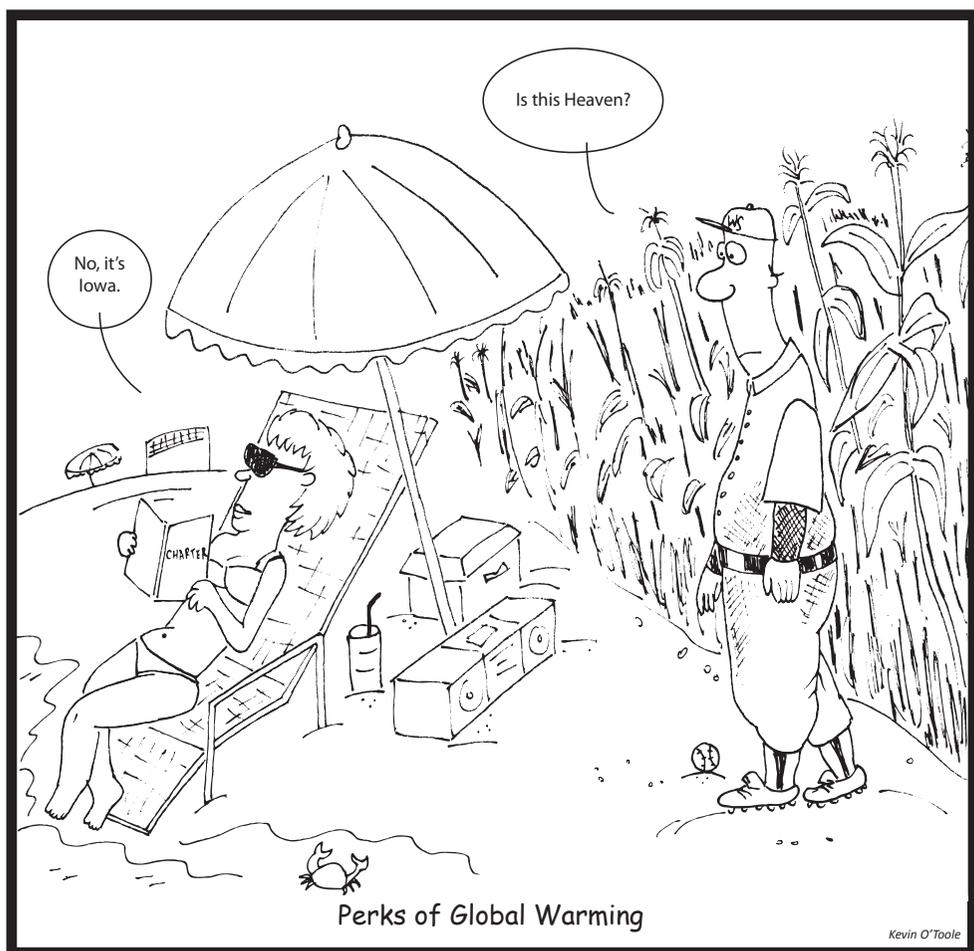
en's Suffrage Movement, the establishment of Social Welfare, the Civil Rights Movement, the establishment of Equal Opportunity Employment, and the present battle for full-fledged homosexual rights—are all Feminist concerns that involve and affect both men and women from a variety of lifestyles. The progress the United States makes, while it may be slow, tiresome, and difficult to achieve, benefits the least advantaged people in our society. It is no longer acceptable to frown upon feminists or even try to disassociate with the word, especially as our Gonzaga education frames us as “men and women for others.” The mere ability

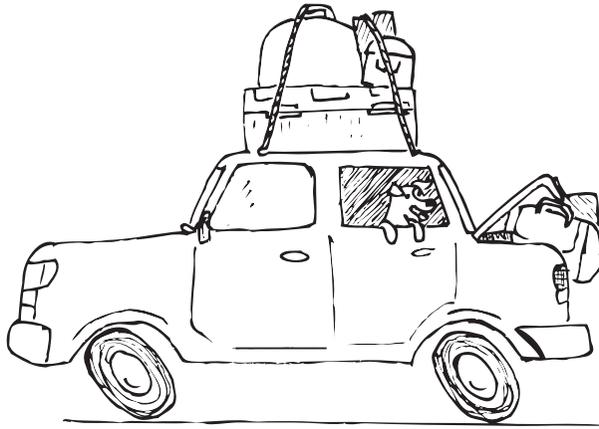
to be conscientious of other individuals obligates us all, as college-educated men and women, to uphold the meaning of Feminism in its purest form. ■

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Eric Tra

Moving Right Along

Ryan Kepler

Americans have always had a fascination with movement. The pilgrims and other colonists braved the Atlantic Ocean to search for a better place to live. The pioneers constantly pushed westward to find their own place (Regrettably, they would take this place from the first real Americans on the continent, some of whom were nomadic, which is also a lifestyle based on transience). Our American style of government is likewise based on movement: politicians promise a brighter future and we perpetually rectify an imperfect constitution to create a more idyllic state of being for our citizens in an effort to form a “more perfect union.” What I think makes me most American is the fact that I love to move too.

I don’t mean that changing houses is a personal hobby, although I have done this more than once and have found it to be an adventure that opens new doors and new possibilities in new places. I think to accurately explain my love of movement I have to give a little of my history and my experiences getting from there to here.

I came into existence after my parents met each other in two clubs that normatively are all about movement: a running club and a skiing club. My dad was a pilot, and moving came with the territory. My mom was a teacher, passing on knowledge

to a new generation of movers and shakers. Together they have made a family that moves simultaneously individually and in solidarity.

To say we are an active family might be an understatement. My aunt says that she thought my brothers and I would never grow tall because my mom had us walk so much as we were growing up. She was partially correct as I am now only 5’7”. With an older brother, Sean, to play with sitting still was never something I did growing up. When Sean ran, I would want to run. When Sean learned to ride a bike, I wanted to learn to ride a bike. When Sean started playing soccer, I was right there with him. In the summer if we were up, we were moving, whether by air, land or sea. By air I am referring to the summer we wanted to fly. We built parachutes out of everything we could find: tarps, umbrellas, and garbage bags tied to broomsticks which we thought would be a hybrid oar/wing. We were totally wrong in this endeavor and thankfully none of us are aspiring engineers today. Water was also an integral part of summer even if “the sea” sometimes meant a small lake near our house, the local pool or the sprinklers in our yard.

Sometimes the sea did mean the sea, though. As I grew up I was fortunate

enough to participate in the great American tradition of family vacations. Sometimes we flew, but mostly we drove. We went to places like Glacier Park and the Gulf of Mexico. Our vacations usually included visiting my grandparents' house three hours away or my other grandparents' house three thousand miles away. These trips included stops at museums, restaurants, tourist traps, amusement parks, historical sites, campgrounds, hotels, motels, Holiday Inns and as many rest stops as there were on the side of the interstate. We sometimes did this as a summer trip and sometimes as a cross-country move to new places and new possibilities; whatever the adventure, our Labradors were always there with us.

The best part of these trips was that we were together. All six of us were together in our Minivan with the two dogs and our seventeen suitcases piled high in the back. We were together through card games, car games, and every single Harry Potter book-on-tape. We were together as technology evolved and we watched a DVD from inside the car (It was playing in the car next to us as we crept through heavy traffic from Tampa to Orlando). Most times we laughed, sometimes we slept, and sometimes I was kicked out and made to walk along the road.

In America the idea of a car trip is so enticing because you can travel anywhere in the country. A car trip is the epitome of freedom. It is the American dream: the idea that we can do anything and everything we want. As students of a Jesuit School though, we have to acknowledge the fact that this mobility is easier for some than for others. There are those of us for whom a family vacation was a part of summer. But there are many in America who cannot do as many things as we can or go to as many places as we do. I feel so blessed because my family has provided so many directions in which to go.

The only time I really wanted to travel in some way and could not was in fourth grade. I was doing a mentor project for

a class and was teamed up with a member of a community who had a career in a field that I was interested in. Some people chose doctors or lawyers or firemen. I chose a hot air balloonist. This indecision as to a career path still haunts me today. I did not want to go sit in an office; I wanted to fly. Turns out, money does matter. The man I was supposed to learn from had re-

“We were together through card games, car games, and every Harry Potter book-on-tape. We were together as technology evolved and we watched a DVD from inside the car (It was playing in the car next to us as we crept through heavy traffic).”

cently lost his real job and could not take me up in the hot air balloon. I still gave a report on it, but I had to use pictures from books rather than ones I was supposed to have taken on my inaugural flight.

In high school I started to drive and it changed the way I thought about moving. I could go when I wanted (until curfew) and where I wanted (which was mostly up and down Main Street – a round trip of eight blocks). As it turns out, I wasn't meant to be a race car driver any more than I was meant to be a bird or tall – I have hit five deer, two pheasants, a cow, a tree, and a ditch. All were separate incidents. I also

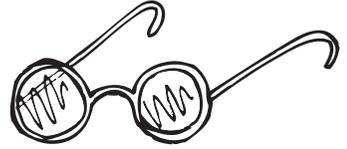
found some new modes of transportation like four-wheeling and driving a tractor, though I rolled the four-wheeler and ran the tractor into a hay bale.

When I moved on to college all sorts of modes of transportation in trying to get to and from home presented themselves. I have carpooled, been dropped off by my dad, taken the bus, the train, a plane, and most recently driven my very own car here. Driving is fastest, the bus is cheapest and the train is the most comfortable. While on campus I ride my bike to class which is a quick alternative to walking and a green alternative to driving (This whole article, by the way, is actually a warning to students walking down the newly christened "Bulldog Alley." I am on my bike and I have shown an incredible ineptitude of avoiding objects in my path when moving in any vehicle.).

Last Fall I made the biggest move of my life when I went to Spain for four months. I learned that America doesn't have the best roads or buses or trains. I learned that you have to sit in your assigned seat on a train and that saying loudly in English, "There is someone sitting in my seat and I don't know how to tell them," does not constitute as a request for someone to get out of the seat. I learned that riding in a car called a Panda with your visiting mom on unnamed streets in downtown Sevilla can be the most stressful yet exhilarating driving experience of your life.

Next Spring I will move on from Gonzaga. I am not sure where I am going or how I will get there, but I do know that I will continue to move. Like many Americans before me I will move along the path that we call life. Sometimes I will have to run and sometimes I will have to crawl. Hopefully, if I try to fly I have more than two garbage bags and a broomstick or an unemployed hot air balloonist by my side. I am not worried though, because as long as I have the support like that of my brothers' and the faith that I can do it, I will try. I will move forward as person and as an American because that is what we do best. ■

All-American Geeks: the Mainstreaming of the Marginalized



Lexi Rice

(NOTE: as the author has no desire to embroil herself in more controversy, for the duration of this article the word "geek" is used as a synonym for the word "nerd," and proceeds under the assumption that there is no significant nuance of comparative intelligence, social aptitude, or pejorative connotation to be taken into account.)

Watch any movie that professes to be about the American high school experience and you will see the archetypes: the jocks, the drama kids, the normals, the cheerleaders, and, of course, the geeks. A geek is instantly recognizable by his thick glasses, his unfortunate choice of clothing, his social ineptitude, and his obsession with things both ridiculously detailed and utterly outside normal human experience. And of course, a geek is recognizable by his position on the edges of society, usually being shoved into lockers by the school bully or turned down by the head of the cheerleading squad. While in some films he will be portrayed sympathetically, even occasionally winning some emblematic social coup, he is never accepted into mainstream society.

The traditional geek trope is instantly recognizable and still widely used. However, in recent times, being identified as a "geek" has lost much of its stigma. Indeed, with the advent of the computer age, geeks have claimed a position of power in both economic and cultural settings, and

with power has come a grudging respect. Geeky in-jokes, t-shirts, and slogans have been incorporated into American culture, and “geek chic” fashion promises to distill the essence of the much-fetishized hot geek for public consumption. Of all marginalized social groups, the geek has become the most successful, both commercially and socially. One could argue that geeks are going mainstream.

Yet at second glance, this argument would begin to seem counterintuitive. For, unlike most marginalized groups, which are defined by ethnicity, orientation, gender, or economic standing and treated by society in accordance with those qualities, a geek is defined solely by his or her social position on the fringes. Certainly, there are certain stereotypes most often associated with geekdom – but these stereotypical qualities would not in and of themselves transfer any sort of prejudice upon the geek except perhaps that of privilege, since the stereotypical geek is usually an educated white heterosexual male. The same demographic contains such traditionally privileged groups as the jocks and normals. Therefore, the thing that separates the traditional geek from mainstream society is precisely his status outside it.

The designation of “geek,” then, signifies an individual whose marginalized status is at least partially voluntary. Here we reach another paradox in geek persecution. Traditionally society has idolized the very figures who seem to scorn it most. Therefore, it seems odd that geeks, who have devoted themselves to intellectual pursuits, meet with dismissal, while rock stars and artists are usually portrayed in a positive light, their struggles against normality lionized. The answer lies in an apparent difference in the way geeks and artists view society. Artists reject the flaws in society while seeking to somehow reform it, so that they may reenter it in good conscience. They remain engaged in society,

and believe in its fundamental principles. Geeks have chosen to sacrifice the approval of society for the sake of their passion. In films, this sacrifice is portrayed as something *involuntary* – there are many shots of geeks staring wistfully out through their thick glasses, wishing they could join the masses of society, gain approval, and be healed of this geekiness which has cursed them from birth. They may try to reinvent themselves, only to betray their inherent unfitness with some telltale sign of excessive intelligence. The reality is, as usual, more complex. Many geeks possess more-than-adequate social skills and are quite capable of carrying out a conversation (even with a member of the opposite sex) without sweating themselves to death. They are perfectly able to forsake their geekhood and become “normal.” They *choose* not to abandon the interests and pursuits that mark them as geeks – wheth-

“The power of the geek lies in their willingness to sacrifice social concerns for intellectual ones – in their rejection of society.”

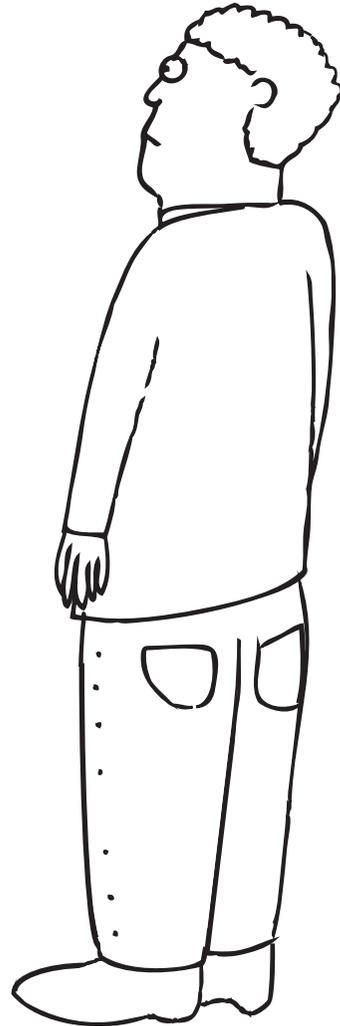
er these be advanced economic theory, vintage cars, or, yes, the first three seasons of *Star Trek*. And this choice is made because social acceptance cannot replace the meaning that would be lost if the geek abandoned his or her passion. The artist tries to reinvent society; the geek forsakes society entirely, whether or not it is functioning as society should. It is no wonder, then, that society should react with such contempt to the geek who has rejected it and welcome the artist as its savior.

But in spite of all social warnings, given most obviously during the formative years of high school, geeks have continued to thrive. In fact, they have won. It is passionate, intelligent individuals unconstrained by social norms who have given the world the Information Revolution, and in so doing, altered society more dramatically than any school of artists or genre of music could. It is geeks who are now on the cutting edge of culture, because it is geeks who now rule the technology and entertainment spheres of the economy. The old saw about being nice to nerds because you'll end up working for one has been proven resoundingly true. Far from being tamed by mainstream society and assimilated into it, geeks have obtained power over it – precisely by rejecting conventional behavior.

Is America's sudden openness to the geek merely the response of a chastened society which has seen the error of its ways and now welcomes those who have proven their approach to be more successful? Perhaps. But other, more sinister interpretations must also be examined. The power of the geek lies in their willingness to sacrifice social concerns for intellectual ones – in their rejection of society. However, this act of rejection is far easier to make when society seems hostile and stifling. When society embraces the geek, youngsters might get the mistaken impression that it is possible to be a geek and still seek approval from society. While it is certainly possible to gain recognition from society by being a geek, the reverse does not hold: no one who seeks to be a true geek by embracing the socially prescribed attributes of the geek will succeed. He who seeks to save his "cool geek" persona will certainly lose it, while he who couldn't care less shall gain it. Is it not far more likely that, far from accepting the legitimacy of the geek's rejection of mainstream American culture, society is seeking to rob the geek of his power by further entangling him in

its snare?

While many decry the "selling out" of geekdom, the true geek's faith will not be much tested by these new developments. Society has tried to crush the geek in the past; now it changes its tactics, but its goal remains the same. Certainly the future generations of society-rejecting world-changers will rise to this new challenge as we their predecessors have risen to the old. No amount of malicious or misguided mainstreaming can conquer the enduring spirit of the geek. ■



Kevin O'Toole

Postmodernism in America

Oh, come on, it's kinda funny. ■

Servant-Leadership in American Corporations

Matthew Kincaid, Ph.D. Candidate, MBA

Well-publicized ethical failures from the past decade like Enron and WorldCom have significantly increased public awareness about the inner-workings of large organizations and brought corporate responsibility issues to the forefront of the business world. Many of the guilty culprits of such scandals have been held accountable by the United States judicial system and are currently repaying their debts to society as formal guests of various state penitentiaries. As a result, the United States has experienced a surge in corporate social responsibility endeavors in the past few years from large and small businesses alike. However, even amidst this surge in efforts, there are strong indicators that suggest organizations are struggling to successfully implement and carry out legitimate strategies.

For example, charitable donations by corporations have declined as a percentage of profits by nearly 50% over the past 15 years (Porter & Kramer, 2002, p. 28). As Doane (2008) explained,

The problem is that the short-term incentives of the stock market are simply not compatible with the long-term objectives of sustainability. Consistent drives for quarterly profit figures won't reward companies who are prepared to make long-term and, indeed, expensive investments in things such as poverty eradication or sustainable energy (p. 245).

Executives have found themselves in increasingly difficult situations, trapped between investors applying tenacious pres-

sure to maximize their short-term profits and critics demanding higher levels of corporate social responsibility. To make matters worse, many critics of the social responsibility movement do not seem satisfied by the increased levels of corporate philanthropy.

In response to this situation, companies have tried to align the two efforts to satisfy both groups. As Porter and Kramer (2002) exposed, however, "What passes for strategic philanthropy today is almost never truly strategic, and often it isn't even particularly effective as philanthropy" (p. 29). Corporate spending on charitable causes in the United States skyrocketed from an estimated \$125 million in 1990 to an estimated \$830 million in 2002. Yet most of the money was spent on public relations and marketing efforts to promote the companies and their good deeds (p. 29). This has led to widespread cynicism about motives. A case in point: Phillip Morris Companies, one of the world's largest tobacco corporations, spent \$75 million in 1999 on charitable causes and then subsequently allocated \$100 million in funds to publicize its efforts (p. 29).

To be sure, not all companies have taken the same route as Phillip Morris. Some have found ways to successfully align their financial goals with their social responsibility efforts and have done so in reputable ways (Porter & Kramer, 2002, p. 31). Cisco Systems, for example, created the Cisco Networking Academy, which is an educational program that trains computer network administrators. The academy provides jobs to high school graduates

and trains them in an area that could potentially become a bottleneck to the firm's growth due to a shortage of qualified professionals (p. 31).

Cisco is one example of a company that has overcome the barriers to creating fundamental change with regard to its leadership philosophies, which has helped enable the company to achieve a long-term outlook on corporate social responsibility. Bennis (2004), proclaimed that the reason the value basis of leadership is frequently discounted is because it is centered on faith, personal values, and belief systems, and this, he lamented, "threatens us" (p.

“the best test for a leader to understand if he or she is communicating at a deep and significant level is to ask: Am I listening?”

xiv). In contrast to companies like Cisco, many corporate leaders seem unmotivated by issues they do not see directly and immediately affecting their bottom line, and despite public pressures, continue to operate within the framework put forth by Friedman (1962) in his acclaimed book *Capitalism and Freedom*. Friedman insisted that social responsibility is not the job of corporate executives and it should not be on their agendas. He asserted that such notions would begin to shift the capitalist market in the US towards a socialist perspective (p. 86). True to these sentiments, issues that are not measured by Wall Street appear to fall low on the priority lists of many of today's corporate executives. Many organizations would seeming-

ly rather stick with hierarchical leadership philosophies and exclusively focus their energy on wealth maximization. New initiatives with humanitarian backbones that prioritize the public good go against the grain of traditional management thinking and the school of pure capitalism. Consequently, they brushed aside and left off of corporate agendas.

So how have companies like Cisco succeeded in their corporate socially responsibility efforts? The answer is simple. They have learned how to meaningfully integrate change into their organizations. Zohar (1997) explained, "Real change, fundamental transformation, requires that we change the underlying patterns of thought and emotion that created the old structures in the first place" (p. 2). Simply put, the thinking behind the thinking must be altered. Bennis (2002) echoed Zohar's viewpoint and explained that change can be accomplished through a shared vision that is meaningful to employees (p. 104).

This change in thinking must begin with organizational leadership—those individuals guiding the direction their companies travel. A tried and true way of understanding how a change in leadership philosophy can effectively permeate an organization and help it achieve its objectives is to study examples of where it is occurring. One such example seen in corporations within various industries is a shift towards servant-leadership principles. Servant-leadership, formally introduced by Robert Greenleaf in the 1970s, is a leadership philosophy with the top priority of serving others (Greenleaf, 2002, p. 27). It is characterized by ten key principles, which were formally introduced by Larry Spears after a tedious and comprehensive review of all of Greenleaf's original writings.

The first and arguably the most essential principle is *listening*. Spears instructed, "Listening, coupled with regular periods of reflection, is essential to the growth of the servant-leader (Spears, 1998, p. 4). Tradi-

tionally, leaders are placed in positions of power because they are effective communicators and decision-makers. However, the best test for a leader to understand if he or she is communicating at a deep and significant level is to ask: Am I listening?

The second principle is *empathy*. Spears (1998) reiterated the importance of listening when discussing empathy by affirming, "The most successful servant-leaders are those who have become skilled empathetic listeners" (p. 4). Servant-leaders must strive to understand and empathize with others. Individuals who fully accept others and empathize with them are more likely to be trusted and therefore able to effectively communicate and lead. It is imperative to understand that servant-leaders do not try to solve others' problems, but rather accept and empathize with them amidst their problems.

The third principle gleaned by Spears is *healing*. Servant-leaders must learn to heal themselves and others. Given the pain and suffering that exists in the world, regardless of its specific magnitude, healing is undoubtedly one of the "great strengths" of servant-leadership because it offers the opportunity to "help make whole" anyone person that it comes into contact with (Spears, 1998, p. 4).

An acute sense of *awareness* is the fourth principle of servant-leadership. Servant-leaders must strive to open wide the doors of perception beyond the usual alertness of sight, sound, smell, and touch to increase both general and self-awareness (Spears, 1998, p. 4). "The cultivation of awareness gives one...the ability to stand aside and see oneself in perspective in the context of one's own experience, amid the ever present dangers, threats, and alarms. Then one sees one's own peculiar assortment of obligations and responsibilities in a way that permits one to sort out the urgent from the important and perhaps deal with the important" (Greenleaf, 2002, p. 41).

The fifth key principle is *persuasion*. Persuasion seeks long-term change and manifests itself in a genuinely healthy and convincing way. Servant-leaders convince rather than coerce, through a gentle, non-judgmental argument that a wrong should be righted by individual voluntary action (Spears, 1998, p. 4). Persuasion often occurs one person at a time and is perhaps the most vivid example of the distinction between traditional authoritative leadership and servant-leadership. Persuasion deviates from the traditional notions of coercion and compliance into a non-authoritarian model.

A crucial key trait for corporate behavior, and the sixth principle introduced by Spears, is *conceptualization*. Spears (1998) offered, "Servant-leaders are called to seek a delicate balance between conceptual thinking and a day-to-day focused approach" (p. 5). Servant-leaders must nurture the ability to believe in greatness by maintaining perspectives that think beyond day-to-day realities. This is a skill that can be practiced and developed, and in most cases, should be. In traditional business structures, managers are charged with successfully completing short-term goals, and thus they are typically consumed with this focus. However, managers who wish to become servant-leaders must break the boundaries created by a narrowly focused, operational mind, and stretch their thinking to a broader, conceptual level while not losing sight of the daily operations.

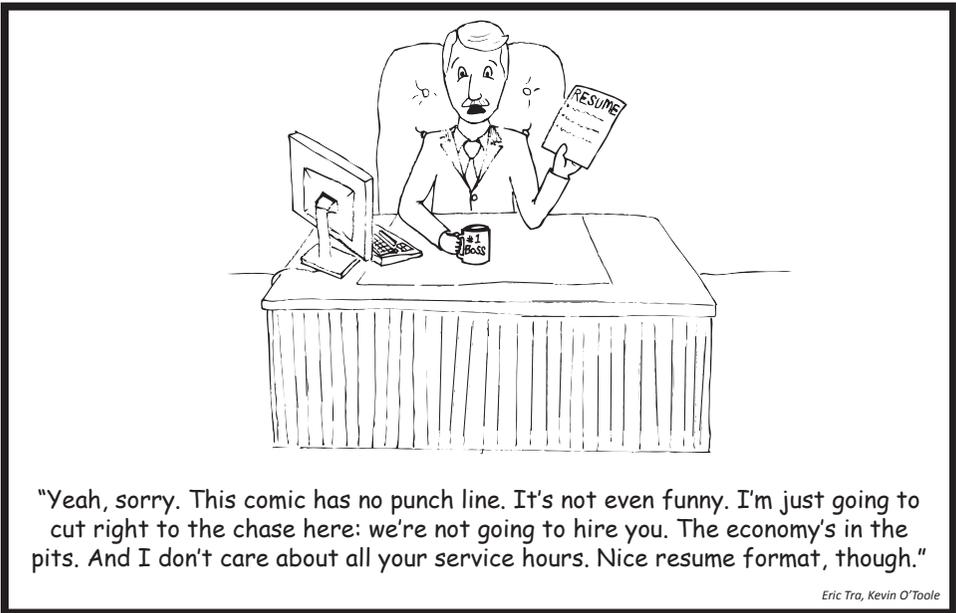
Foresight is the seventh key principle and is the one servant-leadership characteristic that "is deeply rooted within the intuitive mind" and the only one "with which one may be born" (Spears, 1998, p. 5). Through education and practice, the other characteristics can call be consciously developed, but foresight remains less understood and less written about. Regardless, it is believed to be a necessary characteristic of an effective leader to

comprehend lessons from the past, realities of the present and likely consequences of a decision in the future.

The eighth key principle is *stewardship*. Servant-leaders strive to create trust within organizations and institutions to ultimately work for the greater good of society. Stewardship is built on the commitment to serving the needs of others and is therefore one of the great pillars of servant-leadership. As well, stewardship provides a wealth of guidance to the spirit that is servant-leadership as it emphasizes operating on openness and persuasion

able funds for personal and professional development, taking a personal interest in the ideas and suggestions from everyone, encouraging worker involvement in decision making, and actively assisting laid-off workers to find other employment” (Spears, 1998, p. 6).

As Greenleaf (2002) stated, “Where community doesn’t exist, trust, respect, and ethical behavior are difficult for the young to learn and for the old to maintain. *Building community* is the tenth and final key principle Spears gleaned from the extensive work of Greenleaf. Living



rather than control and coercion (Spears, 1998, p. 5).

Servant-leaders work to always maintain a commitment to the ninth key principle, the *growth of others*. They foster the belief that people have intrinsic value beyond their tangible contributions, and therefore commit to the personal, professional, and spiritual growth of all people within their scope of influence. Spears stated, “this can include (but is not limited to) concrete actions such as making avail-

in community as one’s basic involvement will generate an exportable surplus of love that we may carry into our many involvements with institutions that are usually not communities: businesses, churches governments, and schools” (p. 52). Because traditional communities have dwindled away beneath the shadows of large corporations, and in turn many longstanding values that once played major roles in shaping peoples’ lives have dissipated, servant-leaders must look for new ways of

building community (including within corporations).

Graham (1998) proposed, “When high-level strategic decision makers are also servant-leaders, the values underlying servant-leadership will influence the choice of enterprise strategy” (p. 149). One example is the Vanguard Group, a servant-leadership-oriented mutual fund corporation that has created a culture where serving

“corporate responsibilities have been pushed beyond financial achievements to also become closely connected to social responsibility... the two efforts are integral.”

others is held in the highest regard. The company openly affirms the principles of listening, empathy, service, initiative, and cooperation (Bogle, 2004, p. 103). In less than thirty-five years, the Vanguard Group has become one of the world’s top financial institutions (pp. 92-94). Yet the organization has been belittled by many of its competitors and industry experts (p. 103). As Vanguard founder John Bogle, observed, “Surely our competitors—even the most successful of them—look with sort of detached amusement and skepticism at our emergence as an industry leader.” He adds, “We have dared to be different, and it seems to be working just fine” (p. 103).

Graham (1998) put forth the possibil-

ity that servant-leadership can occur anywhere and affect anybody (p. 145). Graham points out, however, that corporate executives have the potential to impact more people around the world than most other individuals. It is at most senior level of an organization where strategic decisions are made and policies put forth that vast numbers of people both internal and external to the company are affected by. It is also at the top levels of organizations where ethical-based approaches to decision making have yet to firmly take hold. “The whole field of strategic analysis from an ethical perspective is quite young,” asserted Graham (p. 145).

It is not surprising then, considering the promotion of an elevated level of ethical awareness in the workplace is a fairly new phenomenon, that many people still subscribe to older, more traditional business frameworks. For example, a basic understanding of the fundamental structure of corporations indicates that long-term corporate success is directly tied to financial achievements (Achbar & Abbot, 2004). Moreover, corporations are constructed as entities whose primary objective is to maximize profitability and its level of success is often based wholly on this (Achbar & Abbot, 2004). In the wake of ethical scandals such as the Enron collapse, however, corporate responsibilities have been pushed beyond financial achievements to also become closely connected to social responsibility (Achbar & Abbot, 2004). Not surprisingly, many corporate executives are now finding themselves conflicted, attempting to maximize the profits of their organizations while also trying to appease the expectations of corporate social responsibility critics. It turns out, however, the two efforts are integral. Although it is not clearly illustrated on a widespread scale in today’s marketplace, history has provided various examples of companies, and in some cases entire industries, achieving both goals.

Included in these examples are servant-led companies such as Starbuck's, Interface, Motorola, Cisco Systems, the Vanguard Group, and TDIndustries, who have all maintained positions in their respective industries at the upper echelon of corporate social responsibility initiatives and standards (Bogle, 2004, p. 98; Zohar, 1997, p. 3). Interestingly, servant-leadership and corporate social responsibility appear to embody similar foundational principles. For instance, a servant-leader emphasizes the importance of stewardship and community building, which lie at the foundation of philanthropy and community investment, major pillars of corporate social responsibility. Additionally, awareness and foresight are key characteristics of servant-leadership that underscore the corporate social responsibility ideals of environmental management and sustainability.

The organic food production industry is a notable example of an instance where an entire industry is experiencing success stemming from servant-led efforts. To quote authors Greene and Dimitri (2003), "Organic agriculture is expanding rapidly in the United States, as consumer interest continues to gather momentum and new organic production and marketing systems evolve. Continued growth is expected in the industry" (p. 1). Organic farming is generally viewed as being more socially responsible than mass food production because it provides people with healthier, more earth-friendly food from smaller, sustainable inputs. Although some people firmly believe that the potential growth of organic farming is limited, the executives of organic companies have realized tremendous growth in both their individual organizations and the industry as a whole (p. 1).

Other examples depicting the power of servant-leadership from a broad perspective include the notion of placing nominal values on all of the earth's natural resources, which is being discussed and

evaluated by major opinion leaders in the marketplace (Achbar & Abbot, 2004). One such leader is Ray Anderson, the CEO and founder of Interface, Incorporated, the world's largest commercial carpet manufacturer. Anderson believes that progressive ideas such as valuing natural resources as much as the consumer goods they are used to produce will begin to forever change the way business is conducted, and ultimately separate companies that achieve longevity in the global marketplace from those that do not. Accordingly, Anderson has successfully shifted many of the operating procedures of his company to more environmentally friendly practices (Achbar & Abbot, 2004).

Understanding and working towards servant-leadership presents a potential solution to the shortcomings of many current corporate social responsibility efforts. Senge (2002), a leading scholar in both business and leadership, observed, "In an era of massive institutional failure, the ideas in servant-leadership point towards a possible path forward and will continue to do so" (p. 345). Similarly, in the concluding notes of her critically acclaimed book, *Rewiring the Corporate Brain*, Zohar (1997) warned, "I believe that it is only from such a basis of spiritual servant-leadership that really deep transformation can come about in the corporate world. Without it, there can be no fundamental rewiring of the corporate brain" (p. 154). As shown here, some organizational leaders have created this basis of servant-leadership within their companies and experienced tremendous success as a result, yet they remain the minority in the marketplace.

Consider the servant-leadership affirmations from the leaders of two of today's most profitable corporate giants, Starbucks and the Vanguard Group. Former Starbuck's CEO, Howard Behar, in his keynote address during the 2009 annual Robert K. Greenleaf Servant-Leadership Conference, explained how every day he

worked to fulfill the goals of servant-leadership in the marketplace and create more caring organizations. He commented, "Caring is not a sign of weakness, but rather a sign of strength. Without trust and caring, we'll never know what could have been possible" (Behar, 2009). Vanguard founder, John Bogle, asserted that employing the "idealistic visions" of servant-leadership into an organization can be done successfully to create caring, sharing, and serving businesses. In the concluding comments of his essay *On the Right Side of History* (2004), he marveled, "In the mutual fund industry the central idea of serving is being proved in the marketplace by tens of millions of investors" (p. 111). ■

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On Religion and Patriotism

Michaela Jones

There is very little in life that angers me more quickly than an insult to America, especially the idea of burning the flag. Perhaps it is because, as a military child, I have little else to which to anchor my identity except as an at-large American. In my nineteen years, I have lived in all four corners of the vast area we call the United States of America, as well as three years overseas, and never spent more than four years at a time in one place. I can say with a certain amount of authority that America is a diverse place with few unifying characteristics across its expanse. There are mountains in the Northwest like there is sweet tea in Memphis and work ethic in Washington, DC like boardwalks in California. Or, exactly like not. Even the language differs, from pronunciation to slang: “Hey, y’all, it’s fixin’ ta be a hella wicked good time- wanna come?” Each time I move, the culture shock is as great as when my dad was transferred to rural Japan. North-South and East-West rivalries are easy to understand once one realizes governing life philosophies, much less colloquial communication and geography, do not coincide.

When all seems lost, though, there is patriotism. Old Glory brings a sense of belonging and pride to the heart of every red-blooded American, and when times turn tough, we rally together from the coastal beaches through the plains to the sprawling cities. Whether it holds a can of pop or of soda, a helping hand knows no bounds as it serves the common cause of God and country.

Perhaps, however, God *is* country in our

democratic nation, founded out of the Reformation and Enlightenment, where church is separated from state to maintain the purity of each. Because of this and our nationalistic-ethnic melting pot of opportunity, it is only logical that the intrinsic desire of humanity to connect would tear through the walls of state and church in order to combine the virtues of both into one emblem. American patriotism, without loyalty to leader or institution, has evolved

“What’s sad is that these bonding experiences, which later become retold as bolsters to our patriotism, often occur only in the wake of tragedy.”

into a cult of its own. In the book *Religion and American Culture*, George M. Marsden expounds and supports this theory:

“Soon the United States developed a set of rituals and symbols that bore a striking resemblance to traditional Christian rites and symbols but in which the nation itself was the object of worship. The flag, like the cross in Catholic churches, was a sacred object. Elaborate rules developed as to when and how it could be handled. Pledges to the flag arguably played the role of crossing oneself in a church. One pledged to a creed. The nation developed holidays (holy days) and its own brand of saints. George Washington, for instance, soon took on mythical qualities. National architecture and shrines provided centers for pilgrimages and worship” (53).

In our country, school children across the miles are unified as they pledge their loyalty “to the flag of the United States of America and to the republic for which it stands.” Our first leaders are commonly referred to as the Founding Fathers, analogous to the Christian founders, Abraham and Jacob. Celebrations of Independence Day may differ in cuisine, but it can be counted upon that fireworks will be the cornerstone from the National Mall to the small towns off every major highway. Our hymns sound like “God Bless the USA,” “Courtesy of the Red, White, and Blue,” and “Yankee Doodle.” We support our troops (rightly so, if I may say) as a congregation supports its missionaries. We may not live together or face the same local crises, but there is comfort and satisfaction in knowing that certain traditions are the same from the Louisiana bayou to the valleys in Alaska.

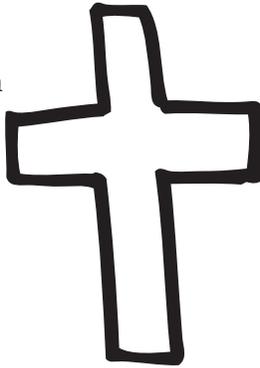
From the Revolution to Manifest Destiny to the current affair in the Middle East, we have embraced those traditions and have fervently spread the ideals behind them: freedom and democracy. We are incredibly fortunate to live as luxuriously and as safely as our government enables us to, and it is only natural that we should want others to enjoy the same degree of life, liberty, and pursuit of happiness. Christ himself said to “love your neighbor as yourself” (Mark 12:31) and that “whatever is done for the least among us, is as to me” (Matthew 25:40). To serve God is to serve each other, whether “Jew or Gentile, free or slave, male or female” (Galatians 3:28). As Americans, when we come together regardless of geography, race, or socio-economic status, we do it to serve each other, to build each other up, to preserve the ideal of patriotism. America is community, built on faith in its philosophy.

What’s sad is that these bonding experiences, which later become retold as bolsters to our patriotism, often occur only in the wake of tragedy. Who hasn’t felt

a twinge of sympathy with the accordion player who cried for Kennedy’s assassination? Footage from Pearl Harbor, 9/11, and Hurricane Katrina is replayed frequently to remind each of us, not only of our mortality, but also of our patriotism, of the strength of our unconquerable nation, of our union beyond jobs and sports affiliation. “There is a time for everything... a time to kill and a time to heal, a time to tear down and a time to build, a time to weep and a time to laugh, a time to mourn and a time to dance... a time to love and a time to hate, a time for war and a time for peace” (Ecclesiastes 3:1-8). It is the times of sadness, of hatred, of healing that make the moments of laughter and dancing and Independence Day barbecues so much more meaningful. And that, after all, is the purpose of faith- in God, or in the Red, White, and Blue. ■

I Support the Westboro Baptist Church

Matt Patterson



...in case you've been living under a rock:

The Westboro Baptist Church is an extremist religious organization based out of Topeka, Kansas. The group held it's first church service in 1955, though it didn't become actively involved in the anti-gay movement until 1991.¹ They run the website "GodHatesFags.com," where they publicly condemn the LGBT community, Roman Catholics, Muslims, Jews, Swedes, Irish, Canadians, and Americans. They condemn the army, the navy, and all other branches of our nation's military. They "picket" street corners and funerals for fallen military personnel with signs reading, "God Hates Fags," "Thank God for Dead Soldiers," and "America is Doomed." The organization has been classified as a hate group by the Southern Poverty Law Center, and has been placed on a "watch" list by the Anti-Defamation League.²

Despite their title as the Westboro Baptist Church, many people feel that they give Baptists a bad name. Some members of our community would argue that the Westboro Baptist Church isn't a religious

group at all. These common reactions are primarily in response to the Church's mission statement, which comes across to most observers as hate speech. However, according to the Westboro Baptist Church's website, the phrase "God Hates Fags" is a "profound theological statement, which the world needs to hear more than it needs oxygen, water and bread. The three words, fully expounded, show:

1) the absolute sovereignty of "GOD" in all matters whatsoever

(e.g., Jeremiah 32:17, Isaiah 45:7, Amos 3:6, Proverbs 16:4, Matthew 19:26, Romans 9:11-24, Romans 11:33-36, etc.)

2) the doctrine of reprobation or God's "HATE" involving eternal retribution or the everlasting punishment of most of mankind in Hell forever

(e.g., Leviticus 20:13, 23, Psalm 5:5, Psalm 11:5, Malachi 1:1-3, Romans 9:11-13, Matthew 7:13, 23, John 12:39-40, 1 Peter 2:8, Jude 4, Revelation 13:8, 20:15, 21:27, etc.)

3) the certainty that all impenitent sodomites (under the elegant metaphor of "FAGS" as the contraction of faggots, fueling the fires of God's wrath) will inevitably go to Hell

(e.g., Romans 1:18-32, 1 Corinthians 6:9-11, 1 Timothy 1:8-11, Jude 7, etc.)³

While I'm neither a member of the WBC, or any sort of accredited theologian, here's what I interpret those lines to mean:

1) God is present in all things; there are no accidents

2) God punishes those people who are considered to lack principle; all the bad people in the world, which includes you and me and our parents, are going to hell forever

3) Anyone who engages in a sexual act other than a married couple attempting to reproduce is definitely going to Hell (this would include anyone in the LGBT community, anyone who's engaged in premarital sex, and anyone who's ever

worn a condom)

Several members of our own Jesuit community have told me that the WBC is not a religion, because all religions must offer some sort of hope to their followers. This is one place where I would defend the

“I completely support the Westboro Baptist Church and their prolific idea that “God Hates Fags.””

Baptists of Westboro, because according to the Westboro Baptists Church’s website, there is hope for “faggots.” According to the FAQ’s page on their site, “a fag who truly repents is no longer a fag.” In order to repent, all one has to do is stop committing the sin and truly repent to God.⁴ And this message of hope, regardless of how deep it lies in the penumbra of the WBC’s core message, is critical to understanding the Westboro Baptist Church. They are indeed a religion. They do indeed offer hope to their followers. They offer hope to those who don’t follow them. Notice, none of their signs say, “WBC Hates Fags.” And I think that is for good reason.

I completely support the Westboro Baptist Church and their *prolific* idea that “God Hates Fags.” Which is ironic, because I am a faggot: at least, according to their definition of the term. In an interview with BBC correspondent Louis Theroux, Shirley Phelps-Roper (who runs the WBC’s day-to-day operations) defines the term “faggot” by saying, *“Just don’t think of fags as those guys who are taking it up the tailpipe. Think of it as people who are involved in some perverted sex act. And I’m talking about anything other than one man, one woman, in their wedding bed.”*⁵ I’m not a “faggot” in the traditional sense that the slang term is used, because I’m not homosexual. I’m a faggot because I’ve engaged in pre-marital sex.

I don’t believe the WBC hates homosexuals. I don’t believe they hate American troops. I believe the WBC has simply adopted an extreme interpretation of the Bible. I honestly believe they want to help people. Yes, I think they’re overly abrasive. Yes, I disagree with their strategy to help those they consider to be “doomed.” But that doesn’t make them wrong. They are simply acting on one interpretation of the bible, just as the Catholics, the Lutherans, and the Protestants do - their interpretation of the bible just happens to be considerably more radical (and in fairness to the thousands of Catholics I’ve offended, probably less progressive).

Despite supporting the Westboro Baptist Church, I don’t hate homosexuals, nor do I have anything against any members of the LGBT community. Conventionally, I’m not okay with the slang terms “fag” or “gay,” though I’d be lying if I said I haven’t used both of them as derogatory terms. In some ways, I am a hypocrite - at some point, we all are. I believe our condemnation of the LGBT community is a social and cultural condition, which leaves me feeling both embarrassed and ashamed to call myself a member of American society.

To anybody who doubts that America’s condemnation of the LGBT community is cultural, or structural, I’d love to hear your arguments. But before you come talk to me, take a look at the number of states that allow same-sex marriages (or even same-sex “unions”) - only five; look at the number of hate crimes that are committed against members of the LGBT community - 1,617 in 2008, with an average increase in the number of crimes committed since 2006 of 11.5%; look at the fact that the University of Washington’s LGBT resource center is called the “Q Center”; look at the fact that college campuses across the nation have clubs like HERO; look at the fact that Gonzaga RAs are encouraged to post signs on their doors explaining that their rooms are safe places for members of the LGBT community (as if the rest of our campus isn’t?)⁶. If our society is a reflection of

its members, then we're all a little guilty here. At some point, we're all hypocrites.

I can't imagine a reason that anyone ought to be treated any differently from anyone else, regardless of their sex, race, or sexual orientation. In the words of one of my professors, "We're doing the same thing to the gays that we did to the blacks."

Despite my supporting the Westboro Baptist Church, I have nothing against any of our armed forces either. I've had friends, teachers, and family members serve for our armed forces, and my older sister is currently stationed at Ft. Bragg in North Carolina, waiting to be deployed to the Middle East. Granted, I don't really support any unnecessary acts of violence, but the idealist in me looks at our American soldiers as our nation's defenders before it sees them as war-mongers. Maybe I'm granting them too much. In either case, every American soldier who puts on his or her fatigues and carries a rifle is doing something that requires much more old-fashioned courage than anything I've ever done: risk his or her life for her country. So, people can call our troops whatever they want, but I'd call the vast majority of them "heroic."

I know that now, most people still reading are probably a little confused: *if he supports LGBT rights, and if he supports our troops, then why does he support the Westboro Baptist Church?* Well, it's pretty simple really. Ever seen the movie "Watchmen"?

Watchmen is a famous series of comic books released by Alan Moore in 1986. The comics were brought back to life and taken to the big screen in 2009, when director Zack Snyder (who also directed the movie "300") turned the comic series into a box-office hit. Watchmen is a story about a world where normal people and superheroes live side by side; think of it as a more realistic (in some ways) version of X-Men. The story takes place in the middle of a looming nuclear arms conflict between the United States and Russia, and illustrates an alternative path that history

could have taken had these superheroes, Watchmen, been around.

In the Watchmen movie, Dr. Manhattan is a superhero who has a fantastic ability to manipulate matter. The film climaxes as Ozymandias, another superhero, who is regarded as the most intelligent human being in the world, uses a device to emulate the abilities of Dr. Manhattan and strike down with nuclear bomb-like forces in both the United States and Russia. At first, it seems ironic to most people that Ozymandias, a superhero considered to be the most intelligent person in the world,

"If our society is a reflection of its members, then we're all a little guilty here. At some point, we're all hypocrites."

would cause so much devastation and kill millions of people. In fact, had the movie ended there, it would make Ozymandias seem like a *supervillain*, rather than a hero. But the movie doesn't end there. Ozymandias explains to Rorschach, Dr. Manhattan, and Nite Owl (the only people in the world who know what actually happened) that he created the devastation not to destroy mankind, but rather to unite them. He explains that it is only through a threat to their existence like the one created by Ozymandias that all of humanity would be able to unite. And, sharing a common enemy, the world unites.

Now, call me crazy, but I look at the WBC as America's Watchmen. Instead of targeting the entire world, they target homosexuals, anyone associated with the American military, and anyone who engages in sexual acts outside of the purpose of procreation. Instead of using a nuclear bomb, they use hate speech. But they're just as effective. Their hatred takes the American military

and the American LGBT community, two groups that have a considerable amount of tension, and gives them a common enemy. It gives the sexually active, promiscuous, heterosexual American population something to share with the emerging LGBT community: resentment toward intolerance. It successfully achieves the seemingly insurmountable task of getting groups that are at odds with each other to join hands in promotion of tolerance. And in doing so, it targets all of America. Successfully.

“[The WBC] successfully achieves the seemingly insurmountable task of getting groups that are at odds with each other to join hands in promotion of tolerance.”

If I was asked to define my spirituality, for the sake of categorizing myself, I'd probably call myself agnostic. But, the more I hear about the WBC, the more I believe that there must be a God; because, whether or not it was their intention to, the WBC unites people. It creates a sort of “we're-all-in-this-together” sense of empathy that can make even an agnostic kid from Mukilteo be upset over the fact that a Church of the Latter Day Saints was burnt to the ground in his hometown. It creates a sort of unity between Roman Catholics, Muslims, Protestants, and Jews; and I don't mean that it creates a union, but rather it creates a sense of unity based on a renewed emphasis on tolerance between these different faiths. I support the Westboro Baptist Church and their

message of “God Hates Fags” because it brings our country together, and serves as a potential catalyst for our society to make some serious structural changes. For the better.

Some people will disagree with my theory that the WBC is a good thing. Some people might fear a group like the WBC, because they believe that they might inspire hate. Well, I've spent close to a month reading about the Westboro Baptist Church. I've read every word of text on their website at least once, and I've seen just about every video and documentary you can find on them. And I don't think they're anything to be feared. In all realism, how many people do you think see the WBC's signs and think to themselves “Yeah, come to think of it, I think God *does* hate fags,” and then starts contributing their own hate speech? If anyone at all does, it's certainly not often. Just watch videos of their picketing. Just e-mail their leaders. They don't receive a ton of support. From anyone.

As a young man from “Seattle,”* I show a fair amount of favor toward local artists. One artist, in particular, Macklemore, has a song that talks about hate groups and racism. In his song, “One Time Really,” Macklemore says:

“One time...for the ignorance and hatred that plagues man,/

the Nazis, the Europeans, and the Klu Klux Klan,/

'cause you're creating humans with action and passion within,/

who will educate the youth and make sure that it never happens again.”

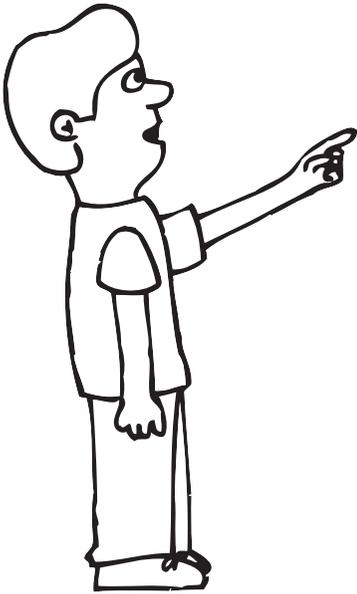
I believe that people are inherently good. I love America - not for McDonald's, or Nike, or Apple. Not for our growing emphasis on education, or for our insane ability to exploit those countries and peoples that are lesser than we. I love America because of our First Amendment. I love that we allow groups like the WBC, the KKK, and other groups of hatred and racism to exist. Nationally speaking, our past is

loaded with mistakes. But our past and our memory of these mistakes is what allows us to progress as a nation and as a people. That's why, as silly as I think it is to hate someone, I'm glad we allow hate groups to exist. I'm glad we don't just sweep our past and our mistakes under the rug. Because without the knowledge of our past, we're susceptible to repeat these mistakes in our future. ■

*Note: Yes, I know I'm not actually from *Seattle*; that's why it's in quotes; if you are from Seattle and are upset about me saying I'm from your city, then Google search the phrase "mukilteo money magazine"; my hometown is better than yours.

(Endnotes)

- 1 "Fall From Grace." A Documentary Directed by K. Ryan Jones in 2008.
- 2 BBC. <http://topdocumentaryfilms.com/the-most-hated-family-in-america/>
- 3 <http://www.godhatesfags.com/>
- 4 <http://www.godhatesfags.com/faq.html#Confess>
- 5 BBC, *Ibid.*
- 6 <http://gaylife.about.com/od/hatecrimes/a/statistics.htm> <http://www.courtinfo.ca.gov/opinions/archive/S168047.PDF> -- For a review see: Thomas Kupka, Names and Designations in Law, in: *The Journal Jurisprudence* 6 (2010) 121-130.



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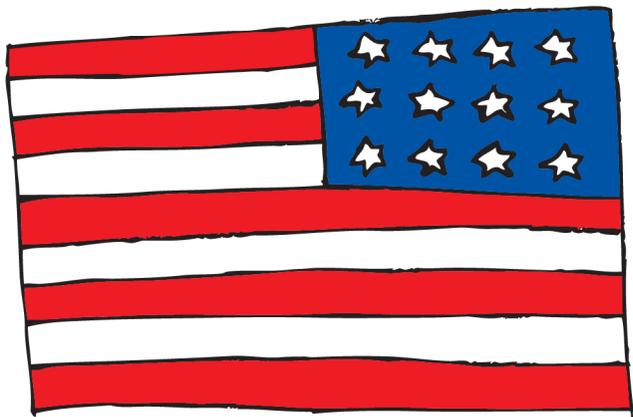
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