

Volume 31 Spring 2013

THE FORUM

OFFICIAL PUBLICATION OF PHI SIGMA IOTA

ANNOUNCEMENTS AND REMINDERS

Did you Know? Phi Sigma Iota is a member of the Association of College Honor Societies (ACHS), and as such, **members of our Society are eligible for a higher, GS-7 starting rank for positions in the Federal Service?** In a letter dated April 13, 1973, the U.S. Civil Service Commission stated, "Membership in a national honor society meets one of the requirements for entrance at the GS-7 level in numerous professional and technical occupations in the Federal service. However, applicants must meet all of the requirements as described in the particular Federal Job Announcement covering the positions for which they apply." This affords a tangible acknowledgment of merit. See <http://www.achsnatl.org/achsbene.asp>. You should list the achievement on your application. Here's a link to the Operating Manual page for the US Office of Personnel Management that gives the details.
<http://www.opm.gov/qualifications/policy/ApplicationOfStds-04.asp>

Small grants still available. Phi Sigma Iota is making small grants of up to \$150 available to chapters or individual members who are seeking funds to complete a project consistent with the goals of Phi Sigma Iota. Grants for the Academic Year 2012-2013 are available until the funds are exhausted. Students may apply directly for these grants. Application is by letter of request and should indicate the funding level requested and a description of the project and its goals. Upon completion of the project, recipients should send the organization a report of their activities and an explanation of their use of funds. Send inquiries, applications and project reports to contact@phisigmaiota.org, to the attention of Roz Macken.

Phi Sigma Iota Scholarships. Collegiate scholarships will continue to be awarded and a new scholarship program for Alumni & Professional Members has been established. Both application forms can be found on the "Scholarships" link on the Society's website, <http://phisigmaiota.org>. The deadline for all applications is March 29, 2013.

Scholarships and Awards for Members of Honor Societies. Phi Sigma Iota's Member Resources page also has information on scholarships and awards available to members of any honor society belonging to the Association of College of Honor Societies (ACHS), a coordinating organization that maintains high standards, monitors, advises, and certifies the quality of member honor societies. For additional information, see also www.achsnatl.org.

Submissions to *The Forum*. Members who would like to submit material for publication in *The Forum* should send an electronic copy of the material to the attention of Roz Macken at contact@phisigmaiota.org.

Nominations for Phi Sigma Iota National Offices. Elections for the Executive Committee offices of Secretary and First Vice President will be conducted in the fall of 2013. Faculty members interested in serving on the Executive Committee in an official capacity should complete the nomination forms on The Advisors' Resources page of the website, or send a letter of interest to the attention of Dr. Randall Donaldson indicating the capacity in which they wish to serve. Dr. Donaldson can be contacted via email to: contact@phisigmaiota.org.

The Forum

Official Publication of Phi Sigma Iota
International Foreign Language Honor Society

Volume 31 Spring 2013

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Phi Sigma Iota exists to recognize students who excel in language learning. The experiences of learning a new language or of becoming better acquainted with a culture other than one's own are unique to each student. *The Rostrum* offers student members of Phi Sigma Iota the opportunity to publish their original writing about these experiences.

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Chantal Berthet, Advisor, Gamma Omega Chapter #225, College of St. Elizabeth, recounts her experience during political unrest in Argentina in 2001. Dr. Robert J. Chierico, Dr. Evelyne Delgado-Norris, and Dr. Virginia Shen of Chicago State University coordinate study abroad programs and share their experiences. Send us YOUR story for the next issue!

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In this section, we publish your chapter news and photographs. We also report new chapter charters. Let us hear from you! Send news and pictures to Administrative Director Roz Macken at contact@phisigmaiota.org.

Editor, Kajsa Larson
Assistant Professor of Spanish & Advisor
Gamma Phi Chapter #222
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FROM THE COMITIUM: President's Letter

As I sit down to write this column I have just finished watching the Presidential Inauguration Ceremony on the steps of the Capitol. Independent of the individuals being sworn in, the event itself is a celebration of continuity, the tradition of transferring power peacefully. In his inaugural address President Obama called on all of us to be creative in solving our collective problems.

In the interest of full disclosure, I have to admit that I thoroughly enjoy the pomp and circumstance of those rare public celebrations in the United States like Inauguration Day. My own tastes aside, however, I was struck as I watched today's events in Washington that continuity and creativity could describe *Phi Sigma Iota* as well. The organization continues to grow. New chapters are being chartered, dormant chapters are reactivating, and active chapters are initiating new members in ever-increasing numbers. The size and number of scholarship awards have also grown, and recipients submit glowing reports of the degree to which financial support from *Phi Sigma Iota* allowed them to gain experience or undertake projects which otherwise would not have been feasible. *Phi Sigma Iota's* long tradition of support for and encouragement of cross-cultural awareness and understanding is flourishing.

We do, however, face challenges which demand creative responses. One long-standing tradition which the Executive Committee has as yet been unable to revive is the National Convention. Meeting face-to-face in convention lies at the core of *Phi Sigma Iota* as an organization. Yet with chapters spread across the country and travel costs ever on the rise, it seems impractical to ask advisors and student members to travel long distances to meet. The Executive Board continues to look for creative and practical ways to bring the membership together.

One of the final speakers during the inaugural proceedings was Cuban-American poet Richard Blanco. Of course, Blanco was but one of a number of people involved in the event whose very presence signaled another theme of the day—diversity. Yet for me it is Blanco's personal story which illuminates the appropriateness of the entire ceremony as a metaphor for the aims and aspirations of *Phi Sigma Iota*. Blanco trained as a civil engineer, but returned to school to pursue his creative side. He has moved back and forth between the life of the mind and the imagination and a very practical and demanding career as an engineer. Today he was challenged to give voice on a national and international stage to his own story in a language which is not necessarily his first and to do so in a way which provides insight into the national psyche. I can think of no better example of multiculturalism and the use of language to express our very humanity, ideals inherent in the goals of *Phi Sigma Iota*.



Randall P. Donaldson, President

FROM THE CURIA:

Cognition and Humility: Multilingual Skills in a Monolingual Culture

Robert H. von Thaden, Jr., Ph.D., Associate Professor of Religious Studies
Mercyhurst University

Dr. Robert H. von Thaden, Jr. earned his bachelor's degree in religion/German from Muhlenberg College, a Master's in religious studies from the University of Chicago, and a doctorate in New Testament & Early Christianity from Emory University. His remarks below were presented at the induction ceremony for the Gamma Sigma Chapter #219 at Mercyhurst on May 10, 2012.

Introduction

Thank you for the invitation and I want to thank the students for all of their work that they have done, and continue to do here at Mercyhurst. Someone has to buck the stereotype of the monolingual culture that pervades many sectors of our country. So thank you.

I just wanted to share a little about how I came into the study of languages and what I think the benefits of language acquisition are.

Learning New Languages

I grew up in a quasi bi-lingual family. By which I mean, my father's parents were German immigrants, and while my father could understand what they said (when they spoke German) just fine, as is typical of the second generation he was not interested in being a bi-lingual speaker – and certainly not to raise his own children as such.

That being said, my childhood was populated by low German words and phrases and modes of expression. So, of course, I thought that's how everybody spoke. It would have been nice for the family to warn my sister and me of this when we started going to school. We'd roll out these low German words and our friends just... stared.

But I really wanted to learn what the older people in my family were saying when they'd talk among themselves. So I was one of the few to sign up for German when it came time to pick a foreign language in 7th grade – that I'd be learning High German while my family spoke Low German (Plattdeutsch) – was something that would only dawn on me later. "I don't know what language YOU speak", an uncle once told me jokingly after I had come back from a semester studying in Germany, "but *I* speak German."

So I learned German throughout junior and senior high and then went to college with the intention of majoring in it. And, of course, I got the "What the hell are you going to do with that?" question, but later my father, in particular, developed high hopes that I'd go to work in the BMW offices that were right over the Jersey border. Of course, being a humanities geek, I disappointed him by going to graduate school for religious studies.

And *of course* I wanted to become a biblical scholar so I had to learn, in addition to your standard French for reading French, some dead languages: Greek and Hebrew. I cannot tell you the number of times I have muttered or screamed: "Why couldn't I have studied AMERICAN religion?"

What Language Study Does

Now, I must confess that spending the last half a dozen years teaching, rather than researching, means that my language skills have grown a little rusty. It's been almost 20 years since I studied in Germany and I look back with awe on how I could (relatively) easily engage Germans and get around in a foreign country for half a year. I miss that ability. I miss the knowledge that comes from doing nothing all day but poring over texts written in Hellenistic Greek trying to make sense about what they are saying. I miss even remembering much of my Hebrew. I do NOT miss my wife mocking my pitiful French pronunciation – if you're not supposed to pronounce the "h", then why is it in their word for winter?

But I know that, cognitively, I am still reaping rewards from my study and continued (albeit limited) use of tongues other than English. And I think this is what the politicians and money men miss about learning languages: while fluency is a laudable goal, it is not the only one. Just knowing how other languages work gives us insights into how other cultures THINK. *This* is the thing that I find the most important about stretching our mind to learn, and perhaps master, other languages. Since we, as a species, tend to think in metaphors, knowing HOW other cultures deploy linguistic cues to enable meaning provides us rich insight into other modes of thinking.

And I'm going to go so far as to suggest that learning other languages makes us better human beings – if only because we continually are confronted by what we *don't know*. We are constantly humbled – first by having to learn new vocabulary, and perhaps a new alphabet, like children would. Second, if we are fortunate enough to travel to the country in which our language is spoken, to feel utterly lost while thinking, "But I was the best in my class..." Not only does that give us empathy for non-native English speakers here at home, but it reminds us how dependent we are on the kindness of strangers.

I'm doing an independent study with a student in biblical Greek right now – if you wander past my office on Thursday afternoons our booming voices are hard to miss (or ignore...) and most of the time we're cracking up about some grammatical oddity. "Of course it is," has become our stock phrase when confronted with the innumerable: "Here's the rule for X except in every case where that rule doesn't hold". Or: "This word means itself, its opposite, and 'become'."

"Why?" My student will often ask in exasperation and I remind him: "This is your spiritual discipline. This will teach you humility. Just remember that."

Maybe this is all idiosyncratic on my part, but I definitely think that all of you have fundamentally changed your cognition by immersing yourselves in language study. And have grown as empathetic human beings.

And you are to be commended for that.

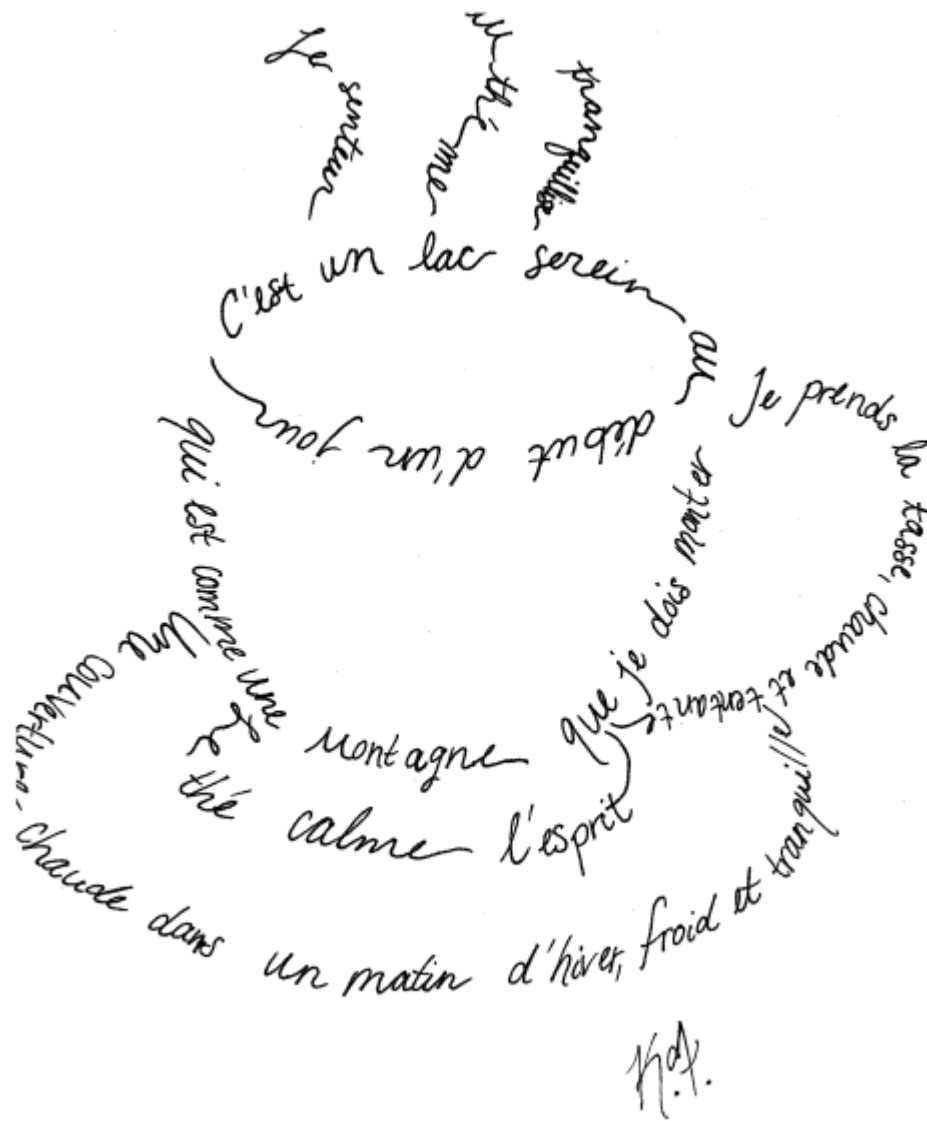
FROM THE ROSTRUM:

Le Matin

Katherine Franzen

Member, Gamma Phi Chapter #222, Northern Kentucky University

This poem is written in the same style as Guillaume Apollinaire's *Calligrammes*, poems that take on the shape of their subject. My poem, *Le Matin*, was inspired by the calm I experience every morning as I drink a cup of tea. Drinking a warm cup of tea on a chilly, quiet morning helps me to prepare myself for all the worries and stresses that the day will bring.



Le mystère du symbolisme dans *La Belle et La Bête* et *Orphée*

Ashley Sanders

Member, Zeta Epsilon Chapter #248, Spring Hill College

Il est intéressant de regarder des films différents qui ont été réalisés par le même réalisateur. Les films peuvent être très différentes de plusieurs façons, mais il y aura généralement quelques similitudes. Il peut exister des similitudes dans l'intrigue, dans les thèmes, dans le symbolisme, dans la cinématographie, ou d'autres aspects du film. C'est le cas avec le symbolisme dans les films que Jean Cocteau a réalisés. J'ai regardé ses films *La Belle et la Bête* et *Orphée* et j'ai remarqué que leurs éléments magiques offrent beaucoup de similitudes. Cela est particulièrement visible dans le symbolisme qu'il utilise dans les deux films. Dans ses films qui sont très différents, *La Belle et La Bête* et *Orphée*, Jean Cocteau utilise l'amour, les miroirs, et les gants, comme des symboles pour des choses plus grandes qu'eux.

Avant de comprendre les symboles, on a besoin de comprendre pourquoi Jean Cocteau a choisi d'utiliser des symboles. Il a intentionnellement pris la décision d'utiliser des symboles plutôt que directement dire ce qu'il voulait dire. Le message au début de *La Belle et La Bête* donne une bonne explication. L'imagination des enfants est quelque chose qui est magique et Jean Cocteau croyait que les adultes devraient utiliser ce type d'imagination. Cocteau pourrait simplement dire ce qu'il veut dire, mais il veut pour le spectateur d'utiliser son imagination. Il utilise sa créativité pour forcer le spectateur à être aussi créatif. En s'appuyant sur l'imagination du spectateur, Cocteau sait que le film sera un peu différent pour chaque personne. Regarder un film est une expérience et Cocteau dirige ses films pour que l'expérience est personnelle. En ce sens, il est nécessaire pour le spectateur d'être engagé et impliqué avec le film.

Cocteau utilise des symboles pour exprimer de grandes idées générales, dans une histoire spécifique. Cocteau utilise des symboles qui peuvent représenter des idées qui existent dans des situations extérieures des films. Dans deux de ses films, il utilise les mêmes symboles pour représenter des concepts similaires. Une grande partie des symboles sont mis en évidence par leurs attributs inhabituels et / ou magique.

Le premier de ces symboles, c'est l'amour, qui est le moins "magique." Dans *La Belle et la Bête* et *Orphée*, il ya des relations non conventionnelles. Dans un sens littéral, ce sont simplement des relations inhabituelles. Belle, dans *La Belle et La Bête*, est une belle fille qui vit avec son père, ses sœurs, et son frère. Sa vie est très simple. Par sort, elle vient de connaître une bête. Contrairement à Belle, cette bête n'est pas physiquement attrayant. Sa vie n'est pas simple du tout, il habite dans un château et il a des pouvoirs magiques. Toutefois, ces deux personnages différents s'aiment. Cette même situation se présente dans *Orphée*. Orphée est un homme qui est très beau. Sa vie n'est pas tout à fait aussi simple que Belle, parce qu'il est poète. Cependant, il n'a pas de pouvoirs magiques. Comme Belle, il aime quelqu'un La Princesse, qui n'est pas nécessairement "belle." Elle a des pouvoirs magiques et vit une vie fascinante et mystérieuse.

Ces deux relations représentent plus que le fait que les opposés peuvent être attirés entre eux. Belle et Orphée sont des personnages qui sont très jolie et beau de souligner que les personnes qu'ils aiment ne sont pas aussi physiquement attrayant. D'une certaine manière, la bête et la princesse sont des personnages très attractifs. Cocteau est d'utiliser ces caractères en tant que symboles de la beauté intérieure. Belle aime la Bête et Orphée aime la Princesse à cause de leur personnalité et pas à cause de leur apparence physique. Ils sont des personnages attractifs, magique et unique. Ils sont intrigants et mystérieux. Cela montre l'importance de voir au delà des apparences des gens. C'est un thème qui s'applique aux films, mais elle s'applique aussi à tout le monde.

La Bête et La Princesse obtient leur magie de certains des mêmes sources. Ces sources sont très symboliques. Parmi ces symboles importants sont des miroirs. Dans La Belle et la Bête, la Bête a cinq sources de la magie et une d'elles est un miroir. Belle voit ce miroir pour la première fois le jour où elle se déplace dans le château de la Bête. Quand elle regarde dans le miroir, elle ne se voit pas. Au lieu, elle voit son père qui est à sa maison et il est malade. Plus tard dans le film, les sœurs égoïstes de Belle volent le miroir. Quand elles regardent dans le miroir, ils voient une dame laide et vieille et un singe.

Comme La bête, la Princesse trouve des pouvoirs magiques dans les miroirs. La princesse est une représentation physique de la mort. Elle utilise des miroirs comme un passage, quand elle quitte le monde réel et pénètre dans la vie après la mort. Heurtebise a dit, "les miroirs sont les portes par lesquelles la mort va et vient."

Dans ces deux films, les miroirs sont beaucoup plus que simplement un morceau de verre réfléchissant. Leur capacité à réfléchir, c'est symbolique dans les films. Dans un sens, les miroirs continuent "à montrer l'importance de la beauté intérieure. Plutôt que de réfléchir ce qu'une personne ressemble, les miroirs ont d'autres fins. Pour les soeurs de Belle, au lieu de refléter leur beauté extérieure, elle reflétait leur laideur intérieure. Bien que les soeurs de Belle ont semblé jolie, elles étaient vraiment égoïstes, materialists, et cruels et le miroir le reflète. Jean fait cela pour montrer l'importance de l'intériorité des personnes. Pour Belle et La Princesse, les miroirs sont un moyen d'échapper pour le moment. Belle est emprisonné dans le château de la Bête, mais dans le miroir, elle peut voir où elle veut vraiment être. La princesse peut aussi utiliser les miroirs pour échapper au monde où elle est. Il est intéressant de noter que Belle et la Princesse utiliser les miroirs pour échapper à un endroit triste pour entrer un autre endroit triste. En ce sens, les miroirs sont des symboles qui reflètent l'idée que les choses ne sont pas toujours aussi mauvais qu'ils paraissent. Lorsque Belle et la Princesse essayez d'utiliser les miroirs pour échapper, elles finissent par être encore dans un endroit désagréable.

Une autre source de la magie de la Bête et la princesse est des gants. Quand Belle met sur le gant bêtes, elle se déplace instantanément de château de la Bête à la chambre de son père. De même, lorsque la princesse, ou l'un des autres personnages dans Orphée, met les gants, elle peut voyager à travers les miroirs. Les gants sont des symboles qui correspondent avec les miroirs. Dans un sens littéral, miroirs reflètent ce qui est là, et des gants de couvrir ce qui est là. Cocteau utilise les deux objets comme un moyen d'évasion. Quand les personnages utilisent des gants pour essayer de couvrir la situation où ils sont et de quitter pour aller ailleurs, ils ne vont pas toujours à une endroit meilleure. Ceci est très similaire à ce que les miroirs représentent. Les deux objets sont magiques, mais ils montrent que les pouvoirs doivent être utilisés à bon escient. Ils montrent aussi que si vous êtes dans une mauvaise situation, il peut être plus avantageux d'essayer de l'améliorer au lieu d'essayer d'y échapper.

Il est intéressant de voir comment ces deux films ont beaucoup de similitudes à cause de leur symbolisme. Leurs intrigues sont très différentes, mais ils ont encore beaucoup de choses en commun. Cocteau a utilisé, avec success, l'amour, miroirs, et des gants de transmettre beaucoup plus que leurs significations littérales dans ces deux films.

The Portrayal of Peasants in Medieval Spanish Lyric Poetry

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In Barbara Tuchman's book, *A Distant Mirror: The Calamitous 14th Century*, she states that the “deep grievance of the peasant was the contempt in which he was held by the other classes.”¹ In addition, “most tales and ballads depict him as aggressive, insolent, greedy, sullen, suspicious, tricky, unshaved, unwashed, ugly, stupid and credulous or sometimes shrewd and witty, incessantly discontented, usually cuckolded (pp. 174 – 175).” The abominably low social status of the peasant in medieval Europe was the result of the early developmental trends of feudalism, but by the eleventh century conditions of peasant life and improved social mobility threatened the rigidly-conceived social order, and offered a diversity of opportunities for a peasant to better his or her situation in life. The popular lyric poetry of the Spanish Middle Ages reflects some of these changes in rural life, and depicts a variety of the tasks that Spanish peasants performed. In this paper, I will examine a selection of medieval Spanish popular lyric poetry that reflects the lives of Spain's peasants. I will discuss two important categories of rural workers: the “labradores” and the “pastores.” I will also refer to the collection of lyric poems edited by Margit Frenk Alatorre.²

According to Frenk Alatorre, the medieval folk lyric “murió en el siglo XVII, sin que hoy queden en la Península más que reliquias aisladas de ella.”³ In another article, “La autenticidad folklórica de la antigua lírica “popular”,” Frenk Alatorre describes seven tests by which one may estimate whether or not a text has its roots in the popular lyric of folklore.⁴ Although it may be impossible to confirm with much certainty the survival of the traditional lyric as it existed during the Middle Ages, it is possible to infer from both textual clues and other sources the probability that a lyric poem may have been of traditional origin. Therefore, although it is possible that the poems may have been altered by one or more of the “copistas,” the thematic content of the poems in Frenk Alatorre's *Corpus* is probably folkloric in origin. From this standpoint, I intend to consider the thematic elements of my chosen texts as residues of the authentic experiences of the Spanish peasantry of the Middle Ages.

I. LABRADORES

Although the custom of binding peasants to their protecting lord or to the land itself was common throughout the Christian territories of Spain during the Middle Ages, it was also possible for a peasant to buy his freedom in certain cases, and even eventually aspire to become a small proprietor himself. They could bind themselves to the protection of a lord and could keep

¹Barbara Tuchman, *A Distant Mirror* (New York: Alfred A. Knopf, 1978) 174. All subsequent references to Tuchman's book will be marked with parenthetical page references.

²Margit Frenk Alatorre, *Corpus de la Antigua Lírica Popular Hispánica (siglos XV a XVII)* (Madrid: Editorial Castalia, 1987). All references to poems from this collection will be marked with parenthetical page references.

³Margit Frenk Alatorre, “Historia de una forma poética popular,” in *Estudios sobre lírica antigua* (Madrid: Editorial Castalia, 1978) 259.

⁴Margit Frenk Alatorre, “Autenticidad folklórica de la antigua lírica “popular”,” in *Estudios sobre lírica antigua* (Madrid: Editorial Castalia, 1978) 115-136.

their lands, paying only a rent to the lord.⁵ However, according to José Ángel García de Cortázar, “... habría que recordar que no siempre y en términos absolutos propiedad de la tierra equivale a riqueza. Muchos campesinos-arrendatarios podían ser más prósperos que otros campesinos-propietarios.”⁶

Thus, freedom did not always go hand in hand with prosperity, and the labors of the peasantry were not always well-rewarded. Nevertheless, many peasants may have looked upon the better fortunes of other members of their class (the “caballeros villanos” and so on) as encouragement to dream of better lives for themselves. In lyric number 1092 of the Frenk Alatorre collection, there seems to be an attitude of resignation to the hardships of life of an agricultural laborer:

El villano va a sembrar:
Diós se lo dexe gozar! (p. 523)

Although a peasant could truly have enjoyed his work and been satisfied with his station in life, there are other indications of dissatisfaction and even ambitions above their station in other lyrics, including numbers 1097, 1098, and 1101. Number 1097 (p. 525) expresses distaste for the chore of reaping:

Que las manos tengo blandas
del broslar:
no nascí para segar.

Again in lyric number 1098, the peasant denies that her lover was meant for such a life of unrelenting physical labor (or possibly implying she is in love with someone above her own station in life):

Pastorcito nuevo,
de color de amor,
no sois vos, mi vida,
para labrador. (p. 526)

Number 1101 also expresses the subtle differences in status amongst peasants within their own class. In this song, the best of the gleaners is better-dressed than her comrades. This may refer to the incidence of peasants who, upon acquiring certain wealth, were able to dress above their station in life, threatening the traditional social order. According to Tuchman,

“Nothing was more resented by the hereditary nobles than the imitation of their clothes and manners by the upstarts, thus obscuring the lines between the eternal orders of society. Magnificence in clothes was also considered a prerogative of the nobles, who should also be identifiable by modes of dress forbidden to others... sumptuary laws were repeatedly announced, attempting to fix what kinds of clothes people might wear and how much they might spend.” (p. 19)

The finery worn by the gleaner in this poem expresses not only her prosperity but also a threat to the established social order, which her companions at least appear to respect, even if motivated by envy of her good fortune. The poem may be satirizing the woman who tries to be better than she was born to be, or it may also be interpreted as a token of the latent (or active) social ambitions of the peasantry to improve their own stations in life:

Esta sí que se lleva la gala
de las que espigaderas son,
esta sí que se lleva la gala,

⁵Joseph O’Callaghan, *A History of Medieval Spain* (Ithaca: Cornell University Press, 1983) 179.

⁶José Ángel García de Cortázar, *La sociedad rural en la España Medieval* (Madrid: Siglo XXI de España Editores, S. A., 1988) 242. Subsequent references to this book will be marked with a parenthetical page reference.

que las otras que espigan non. (p. 528)

In addition to depicting the shifting social status of peasants in rural Spain, many of the traditional lyrics reflect the particular customs of rural labor itself. In number 1102 (p. 528), the reaper is advised to go away and allow the gleaner to work the field, possibly an echo of the Old Testament tradition of allowing widows to glean for their subsistence living, having no man to provide for them (see Leviticus, chapter 19, verses 9 – 10):

Segador, tírate afuera,
dexa entrar la espigaderuela. (p. 528)

Number 1096 may reflect the stereotype of the lazy peasant, and it may also be a children's rhyme, according to one of the sources cited by Frenk Alatorre (Cancionero provincia de Madrid, t. 2, texto no. 362) (p. 525):

A segar son idos,
tres con una hoz;
mientras uno siega,
holgavan los dos.

In the version from the *Cancionero provincia de Madrid*, the singer addresses the audience as “niñas”, so the poem may have been used for its humorous quality as a song to entertain children.

Number 1113 may reflect the shortage of workers following changes in agricultural practices as well as the depletion of the peasant population following various plagues:

A la vina, señores,
al bochorno,
que el fruto es mucho
y los obreros pocos.

During times of labor shortages, laws restricting peasants' freedom of movement and strengthening the lords' control over the peasant population made life increasingly harsh for many laborers in the Peninsula. In addition, the colonization of southern territories captured by the Christian armies also served to lure peasants away from their ancestral homes. According to Joseph O'Callaghan, heavier rents imposed by their lords, and “remensas” (or payments of a redemption) were required before any tenant could leave the land. This made it more difficult for a peasant to shake off his serfdom.⁷ Therefore, the prosperity hinted at in the rhyme does not necessarily imply better times for the laborers who had to harvest it. If anything, they probably experienced a greater loss of freedom when their lords' harvests were good.

In addition to the indications regarding peasant life in rural Christian Spain, there are two lyrics in the Frenk Alatorre collection that would indicate the presence of Moorish slaves:

1109A
Deja las avellánicas, moro!,
que yo me las varearé.

1109B
Deja las avellánicas, moro!,
que yo me las vareare,
tres y cuatro de un pimpollo,
que yo me las varearé. (pp. 530-531)

According to O'Callaghan, the “condition of these rural slaves differed little from that of free

⁷Joseph O'Callaghan, *A History of Medieval Spain* (Ithaca: Cornell University Press, 1983) 472.

peasants who were bound to the soil.”(p. 180) Slaves could become freemen, bound to their lord's service in the same way as any other tenant. The lyric above suggests friction between the Moorish laborer and his Christian counterpart, although such contact would likely have been strictly controlled by the overseers, in order to prevent a violent conflict.

In addition to verse depicting the social conditions of the “labradores”, there is also a small body of lyric poetry which relates the labors of field peasants to the ecclesiastical calendar, matching seasonal work with significant holy days, as in lyrics numbers 1126A and B; 1127A, B and C; and 1128A, B, C, D, and E. These verses may have been useful for reminding the workers of what tasks had to be performed and when but also served to knit the daily work and lives of the peasants to a religious and seasonal rhythm in harmony with the natural world.

II. PASTORES

Although women are also depicted as gleaners, there seems to be a greater wealth of verse devoted to women in the business of shepherding or cattle herding. Lyrics numbered 1136 and 1137 (pp. 545-546) depict the duty of the ordinary shepherdess to guard her flock and to be alert to its safety:

1136

Cata el lobo o va, Juanica, Juanilla!
Cata el lobo do va! (p. 545)

1137

Que total al arma, Juana!
Ola, que total al arma! (p. 546)

The usage of a generic name like Juanica, Juanilla, or Juana may connote the unremarkable presence of women in this kind of work, such that they are already the stuff of folklore and legend. In addition, women are also remarked upon, and perhaps even criticized, in lyrics numbered 1142 and 1151. In number 1142, a woman is depicted as calming her oxen:

La muger que los bueyes amansa
como no cansa? (p. 548)

And in number 1151 it is possible that the “vacas” symbolize disdainful young women who appear to think they are too good for ordinary drinking water drawn from the river:

Las vacas de la virgo
no quieren beber en el rio
sino en bacin de oro fino. (p. 551)

Besides verses that strictly deal with shepherdesses or female cattle herders and their work, there are several lyrics which fall into the pastoral tradition of love poetry: lyrics numbered 1151, 1153, 1154, and 1155. Number 1155 describes the shepherd who is so in love that he abandons his flock. The narrator of lyric number 1153 also wonders who will look after the sheep if the shepherd is distracted by love:

Digas, pastorcico,
que guardas ganado,
si eres enamorado? (p. 551)

The religious parallel is clearly that of the shepherds who abandoned their flocks to visit the newborn Christ, as in the Gospel of Luke, chapter 2, of the New Testament. In addition, Frenk Alatorre cites a possible relationship between this verse and the collection of Christmas “villancicos” published in 1595 by Estevan de Cafra, and also a connection to the Cancionero de

Nuestra Señora – both of which relate the love experienced by the shepherd to the divine love of Christ.

There are also lyric poems that deal with interesting aspects of the labors of the “pastores.” Number 1131 describes how the cattle herders long for sunset, so that they may sit down and have a bite to eat from their pouches (“zurrone”). Number 1138 describes how the head shepherd (“el mayoral”) calls out the other cattle herders to work. Number 1147 simply advises that the noisiest cow lead the herd, presumably so that the other cows will hear in what direction they must follow. Number 1152 warns shepherds against falling asleep on the job, and number 1139 shows how a cattle herder calls out to his livestock to herd them away from a private preserve that they should not enter:

Arahao, arahao, mi ganado!

No entreis en el vedado! (p. 547)

The “vedado” may have referred to the private game preserves controlled by the lords for hunting and sport. Implicit in the verse is that the “vedado” may not have been fenced in or clearly separated from the fields where cattle herders took their livestock to graze.

III. CONCLUSION

The subjection of the rural peasantry and consequent problems of submission and resistance are not implied, if not overtly apparent, in the songs which appear in the Frenk Alatorre *Corpus*. According to García de Cortázar, “el campesinado aparece, ante todo, como sujeto de una sumisión y, como consecuencia, de una resistencia que, eventualmente, aunque pocas veces, concluye en conflicto abierto (p. 253).” Apparently, there were no open conflicts between peasants and their lords before 1300, and only a very few times afterward. The attitude of submission before earthly power was parallel to the attitude of submission before heavenly power, and the failure of most peasant revolts to accomplish any changes in their plight also served to reinforce their passivity. Hence, the popular lyrical poetry of Spain at that time reflects a kind of sad resignation to virtual slavery, while the southward expansion of the Reconquest offered some small hope to those who could not be completely reconciled to their born station in life, the ongoing war serving to provide medieval Spanish society a kind of safety valve that allowed it ultimately to preserve its rigid social class system throughout a century that resulted in more massive social and cultural shifts in other parts of Europe. These Spanish lyrics are very poignant and offer insight into a world in which feudal lords struggled to maintain or re-exert power over an increasingly autonomous serf population. As Peter Coy pointed out recently in his review of the book *Why Nations Fail*, the Black Death killed so many people that labor shortages led to increased bargaining power for the peasantry of much of Western Europe, while peasants in other countries were subjected to a “second serfdom” at the hands of increasingly tyrannical lords.⁸

⁸ Peter Coy, “Book Review: *Why Nations Fail* by Daron Acemoglu and James Robinson.” Bloomberg Businessweek, April 19, 2012. Retrieved April 26, 2012, from: <http://www.businessweek.com/articles/2012-04-19/book-review-why-nations-fail-by-daron-acemoglu-and-james-robinson>

A Valuable Lesson from Spain

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Since I was young, I can remember almost every adult I've met complaining about their job and going to work every week. Going to work seemed to be everyone's obsession, as if every aspect of their lives revolved around their job in the same manner that Earth revolves around the sun everyday, with the difference being that rather than their sun being a source of light and energy, it was a giant ball of doom that absorbed all their sources of fun and energy.

A very negative impression in regards to working had been stamped into my mind when I was just in elementary school. The common message had been that children should play and have fun with other kids for as long as they could until they reached that dreaded day when they should enter the workforce and stop having fun for good. Well, for many years I accepted this to be the cold hard truth for everyone. I accepted this without questioning, until I finally went to Spain between my junior and senior years of college in July, 2012.

When I first started college, I never even thought studying abroad was a possibility for me. I heard some students and professors talk about the benefits and wild experiences that studying abroad brought to students. I liked to hear their stories, but I thought these experiences would always be out of reach for me—they sounded too good to be possible. Even after a professor had written a note on one of my Spanish exams that he thought studying abroad would be really rewarding for me, I didn't take the idea very seriously, mostly because I couldn't imagine leaving my home, my friends, and everything that was familiar to me for any amount of time.

My attitude towards going to another country to take classes began to change during the second half of my sophomore year in college. I was going through a really rough point in my life and had taken on responsibilities that I never thought I would have to deal with at my age. I had to take over all the bills and care for my father's old house after he passed away that summer before my sophomore year began. I was very overwhelmed with all the changes while continuing my studies, but I started to find that I was more independent than I had previously thought and could handle things pretty well on my own.

When I started making plans for moving out of my run-down house and into an apartment with a roommate, I started to ease into the idea of studying abroad. I had decided to declare my major in Spanish since I did so well during my first year of college and had been studying the language since my freshman year in high school. Once I got into the more advanced Spanish courses in NKU, I met several juniors and seniors that had actually gone to Spain and different Latino-American countries to study Spanish for a few weeks or even for a whole semester. All the study abroad veterans that I had met only had good things to say about their experiences, and I remembered that note that professor had written to me during my first semester in college. With all these influences combined, along with the fact that I would soon be living in an easy-to-maintain apartment, I decided to do research on the Spanish study abroad programs that NKU had to offer.

After attending a study abroad fair and speaking with several students and professors, I decided that one of the KIIS Spain month-long summer programs would be best for me. Several of my friends had participated in one of these programs and I even knew a professor who taught classes for one. In the fall of 2011, I officially applied for the KIIS Spain II program, which would take place during the whole month of July in 2012. I was moved into and feeling really comfortable in my new apartment by then, and I had decided to live at the apartment for a few years. It would be much easier to leave an apartment for a month, with a roommate that could

take care of things and make sure my rent would be paid, than it would be leaving a whole house with countless responsibilities.

I was nervous about whether or not I would be accepted to participate in the program, but when March finally came around my worries were relieved when I was notified a few days early of the good news: my application to study abroad in Spain for a month was accepted. For the next few months I tried to mentally prepare myself for my big trip while making lists of what I would need and asking friends for advice on what items would be most useful to have and what life would be like there. I was extremely nervous about leaving home to a foreign place and not being able to see my close friends and family for thirty days, but I was still extremely excited. I knew I would be bringing back all sorts of unique stories to tell to my friends, we would have so much to catch up on.

On the day of my departure to Spain I said goodbye to my boyfriend and a few of my friends who came to see me off at the airport. I was more nervous than ever, especially considering that I had never flown before. I was extremely relieved that I chose the group flight option for the trip. My inexperience with airports would have led me to getting very lost if I didn't have a group to follow around. Our first flight was a short trip from Louisville, Kentucky to Dallas, Texas, where we connected to the flight that would take us all the way across the Atlantic Ocean to Madrid, Spain. I guess I was glad to have a smaller, "preview flight" before getting on the really long, overnight one. I didn't feel tense on either of the flights, although the overnight flight on the larger American Airlines plane felt smoother with less turbulence.

It felt surreal getting off the plane in another country and taking the hour-long bus ride to the Spanish city that we'd all call home for a month. We stayed in the quaint little town of Segovia, about an hour north-west of Madrid. I had heard a lot about Segovia during the study abroad orientation that we had back in the Spring, and through reading about the town in the thick program guide that all the students had been given. Even though I had heard and read quite a bit about Segovia, I was still in a state of wonder when we arrived to it and took our first walks around the town. The ancient aqueduct that runs along the older section of town is amazing to stand under. The aqueduct's 166 arcs were built with about 25,000 rocks; it is almost 30 meters high and stretches 760 meters in length. I didn't know these facts when I first got to Segovia, but the structure is easily impressive without knowing any of these details and by just being near it. Due to its massive size and visibility from different places throughout Segovia, our group used the Aqueduct as a meeting spot and point of direction for the whole month.

After seeing the amazing aqueduct of Segovia for the first time, the first thing we did when we got to Segovia was split into small groups or pairs and found our host mothers (whom we referred to as our "señoras") and were taken to their homes. I was thankful to have been given the choice to request a friend from NKU to be my roommate for the month. Our señora was very sweet but the first day at her apartment was still awkward as we weren't sure what to do and hadn't had the chance to get comfortable in our temporary home. However, we were lucky that our first night in Segovia was also the night of the Euro-cup Soccer tournament between Spain's national team (Real Madrid) and Italy's team. Spain beat Italy in the game, which led to Segovia being full of celebratory festivities that night. Unfortunately we had classes to attend early in the morning so my roommate and I couldn't take full advantage of the festivities, but at least our first night was made memorable by that soccer match and all parties and riots in the streets that followed it.

It was easy to settle into the routine of getting up early every morning to walk twenty minutes from our senora's apartment to the Plaza Mayor where our classes took place in an old building

with nice apartments. We always had one excursion each week that took the place of classes, leaving us with a regular schedule of classes only 4 days a week. The excursions were equivalent to Spanish field trips. They consisted of our group taking a bus to a city (or sometimes 2 cities) that was at least an hour away so that we could walk around and sometimes take tours of large cathedrals with impressive architecture. A few times we had official tour guides who lead our group around the cathedrals and city blocks while speaking in Spanish the whole time. We were also required to speak to each other, the professors, our host families, and program director in Spanish. These rules that demanded that we speak as little English as possible and immerse ourselves in Spanish contributed to the culture shock of being dropped in a new, foreign country, but they were necessary for learning the language.

One of the professors I had for a class I took in Spain tried to help us get additional practice in speaking the language daily by giving us survey questions to ask to local Segovian citizens during our free time outside of the KIIS center. The questions asked for their opinions on certain issues in Spain that related to the economy, the educational system, and politics. However, there was one question that was a little different than the others that I had to ask to a few people: “What is your impression of tourists that visit your country?” I talked to workers from a couple stores about this question, as they seemed to have nothing better to do during the early afternoon, and they all said the same thing: many tourists seeming to be in more of a hurry than the locals. One person even told me that they noticed Americans seemed tense, like even though they were on vacation they weren't relaxing enough and always had something on their minds. This response made me think of my parents and other adults complaining and worrying constantly about going to work when I was younger. I even remembered going on a few smaller vacations and hearing my parents talk about dreading going back to work, even though they were supposed to be spending their time not worrying about work and the usual stresses.

Soon after I had discussed the topic of tourists with a few Spaniards, in particular about American tourists, the professor for my Advanced Conversations in Spanish class lectured about something similar. The topic of the day was how Spanish people view their leisure time and work. Apparently the Spanish greatly value their leisure time but don't necessarily oppose working. Rather, they view working as giving them the ability to have leisure time to take breaks and spend time with friends and family. From here we were introduced to a quote that can serve as a philosophy for living: “*No se debe vivir para trabajar sino trabajar para vivir.*” In English, this quote means that one shouldn't live to work but rather they should work to live. This principle really made sense in respect to the Spanish way of life, especially considering how the Spanish workers I had talked to a few days before viewed tourists in their hurried manners.

I decided to talk with my señora as well about this principle so I could get some Spanish insight on this “rule for living.” She told me that she also thought that Americans seemed to be in a constant hurry and too preoccupied with worrying about work. “*Vosotros Americanos necesitais relajarse mas y disfrutar de la vida cotidiana.*” My señora told me that we Americans need to relax more and enjoy daily life, to look at work not as a burden but as a means to enjoy our leisure time better. Her words made me think back even more on all the complaining I've heard throughout my life in regards to work. This perspective made me reflect on the negativity that most people in the USA have towards their jobs, and how they could turn all those negative thoughts into positive ones by changing their views a little. At this point during my stay in Spain, I decided that I would try to uphold the Spanish attitude towards working and leisure time throughout my own life.

I'll always remember the many conversations I had, places I visited, views I saw, people I met,

and food I tried in Spain, but I feel like one thing that I should try to remember more from my experience is what I learned about the Spanish attitude towards working and having fun. I feel like our society in the United States could benefit from adopting the same attitude. Imagine if everyone who had a job in the US had a more positive perspective on their working lives and placed higher importance on their leisure time, there would be a lot less stress in our society. I'm glad to have studied abroad and learned about this philosophy in Spain; it's definitely going to have a big impact on my life. If you're a student whose debating on studying abroad but has some doubts about it like I used to, just imagine what sort of positive impact seeing firsthand another way of life could have on your own life. You never know what you'll learn from another culture.



Harley Smith in front of Segovia's aqueduct.



NKU's Chris Robinson at Alcazar In the rain in Coca Spain NKU's Dr. Larson and students



KIIS group in Cuellar



KIIS group in Salamanca

La Sirena: Un cuento de horror al estilo de Gustavo Adolfo Bécquer

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Matthew won the Holy Spirit Library's short story contest in the spring of 2012 for this original work.

Abstract: Given the success and popularity of supernatural fiction in the present day, this original work takes a step back in time as a creative examination of the beginnings of this genre in the writings of the Spanish Post Romantic writer Gustavo Adolfo Bécquer. *La Sirena* is a short story that is told in the style of Bécquer's *Leyendas* or "Legends," and was composed after studying, both in and out of the classroom, three of these legends: *El monte de las ánimas*, *El gnomo*, and *yLa cruz del diablo*.

Las canciones de los pájaros llenaban el aire mientras yo trataba de escribir este cuento. Ellos me recordaban de los bosques y montes de mi hermoso país. Y, por eso, me acordé de una leyenda de mi juventud, sobre un hombre que había seguido una canción misteriosa y descubierto los fantasmas de nuestro pasado distante.

...

El aire fresco de la noche helaba su piel mientras Benjamín caminaba por el bosque. El joven estaba perdido y no podía ver nada en la oscuridad. El follaje había ocultado la luz de la luna y él sólo contaba con los sentidos del tacto y del oído para hacer su camino por el sendero estrecho. Ya había caminado por cuatro horas en el bosque y estaba muy cansado, emocionado, y preocupado.

Tenía casi treinta años y no le gustaba salir al aire libre. Pero, más temprano en el día, había tenido una discusión con su novia y necesitaba ir a un lugar tranquilo para pensar. Con el acaloramiento del momento no había pensado en coger una linterna ni una chaqueta porque no se dio cuenta de la distancia que él caminaría. Un poco después, se sintió perdido sin una luz y hacía mucho frío.

Unos minutos más pasaron mientras él caminaba antes que el silencio de la noche fuera roto por el sonido de un canto. — ¡Finalmente!—pensó, y decidió seguir la canción con la esperanza de ser salvado. Pero, aunque la música sonaba muy cerca, continuó caminando una media hora más antes de entrar en un claro del bosque donde parecía brotar la canción.

El claro era pequeño pero tenía señales de vida. En un rincón del claro había un granerito viejo y en el otro lado había un cementerio vallado. En el centro, había una casita muy sencilla que parecía abandonada. A diferencia del bosque, no había sonidos ni de los animales, ni de los insectos. Solamente la canción misteriosa que emanaba de la casita y colmaba la noche.

Lleno de curiosidad, Benjamín caminó hacia el cementerio. Cinco lápidas estaban ordenadas en una fila de tres y una fila de dos. No tuvo miedo de este lugar, pero tampoco se sentía cómodo. La quietud del claro era desconcertante. La canción, sin embargo, lo llenó con el deseo de quedarse allí y él estaba muy contento de ver la luz de la luna llena y las estrellas en el cielo.

Entonces, respiró profundamente e intentó leer las inscripciones en las lápidas, pero sin éxito. Cada vez que él se movía más cerca a las lápidas a leerlas, la música se hacía más intensa y él puso su atención al claro vacío cerca de él. Este continuaba un poco más adelante, hasta que el joven vio una luz que emanaba de las ventanas de la casita y prestó atención a la figura de una mujer joven, casi de la misma edad que salió de la casa y lo miró.

Llegas tarde—ella dijo con una voz muy dulce y suave— ¿Dónde has estado? Te esperaba.

Benjamín no entendía sus palabras porque no la conocía. Pero, al mismo tiempo, tenía una atracción a la mujer y sus características bellas y quería conocerla más.

Ella tenía pelo moreno muy largo y bello y su piel pálida se acentuada por la luz de la luna. Pero, más que su figura, la dulzura de su voz le hizo perder todas sus aprensiones.

Después de un momento de silencio, ella sonrió y le indicó seguirla adentro de la casa. Por una fuerza extraña, él lo hizo y la buscó en el interior de la casita. El interior era sólo un cuarto con una chimenea, una mesa con sillas en el centro, y una cama en el otro lado. Había una olla en la chimenea con una sopa que olía rico y en la mesa había un tazón y una cuchara. Benjamín admiró la simplicidad de la casita y, con la luz, pudo distinguir que la mujer tenía ojos morenos.

Ven—ella mandó—come.

Por la misma fuerza impulsiva, el hombre se sentó en una silla y empezó a comer la sopa. El sabor era picante pero muy delicioso. Y, mientras comía, la mujer empezó a canturrear una canción y bailó cerca del cuarto. Pronto, él empezó a seguir el ritmo con su pie, marcando la melodía de la canción.

Baila conmigo—ella dijo, y el joven se levantó y se unió a su danza.

Benjamín se perdió a sí mismo cuando el zumbido de ella se transformó en una canción. Los dos jóvenes bailaban cerca del cuarto por mucho tiempo y él se olvidó todo—su novia, su trabajo, su vida—estaba en éxtasis y no quería interrumpir la danza ni quería separarse de los brazos de la mujer.

¿Cómo te llamas?—él le preguntó—dime por favor.

Silvia—respondió—me llamo Silvia. — Y, entonces, sin más conversación, los dos continuaron la danza y la canción siguió seduciendo al hombre.

Una hora había pasado antes de que la canción terminara de nuevo y la danza entre el hombre y la mujer se suspendiera. —Bésame—ella mandó y el hombre, sin pensar, unió sus labios a los labios de ella. Fue como si una descarga de electricidad pasara por su cuerpo y Benjamín no tuvo fuerzas para resistir la fuerza magnética que lo llevaba hacia la mujer encantadora. Todas sus características le atraía a ella: sus labios suaves y flexibles, aroma de su perfume, la sensación de su piel contra su propio cuerpo.

Era como si él estuviera hechizado y después de separarse de su abrazo, se sentía como emborrachado. Fue entonces que él se cayó en la cama y se durmió en los brazos de Silvia.

...

Benjamín se levantó con el sol en su rostro y las canciones de los pájaros todavía resonando la canción de Silvia. Con mucha sorpresa, descubrió que no sólo estaba en el cementerio, sino que durmiendo sobre una tumba.

¿Era un sueño?—se preguntó, pero cuando se levantó, leyó el nombre en la lápida. La inscripción decía, AQUÍ DESCANSA SILVIA PÉREZ ÁLVAREZ, 1755-1785.

El temor se apoderó de su corazón. Todavía podía sentir la suavidad de sus labios contra los de él. Y tenía mucho miedo cuando se dio cuenta que la casita había desaparecido. En el claro sólo estaban el cementerio y el granerito. Era como si la casita nunca hubiera existido porque no pudo ver ningunos cimientos y el césped estaba descuidado.

Con gran temor, Benjamín corrió. Él corrió y no paró hasta que él volvió a la cabaña y a su novia. A ella, le contó su cuento, pero, no le creyó a él. Nadie le creyó su relato, aún menos un anciano quien había experimentado la misma experiencia hacía muchos años ...

...

Por esta razón, te doy este cuento como lo oí de Benjamín. Todavía, él advierte a todos sobre esta noche: la noche que él pasó en el Bosque de la Sirena. Y, hasta ahora, él nunca volvió a entrar en el bosque.

La Role des Marraines et Parrains

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Les marraines et les parrains sont importants aux contes de fée. Il aide le personnage principal et souvent ils dirigent l'histoire dans une direction différent. Ils ont souvent le pouvoir de faire les choses que les humains ne peuvent pas faire. Ils sont souvent un symbole de quelque chose qui manque dans la vie des personnages qu'ils aident. Leurs actions provoquent souvent les vies des autres pour le bon. Dans les contes de *La Belle et la Bête*, *Peau D'Ane* et *Le Petit Prince* ont des personnages qui sont ou qui ressemblent à des marraines ou parrains.

Dans le conte de *Peau D'Ane*, la marraine est un personnage assez clair. Elle est la fée qui habite dans la forêt avec qui Peau D'Ane parle directement quand elle a des soucis. La marraine de Peau D'Ane l'aide clairement quand elle en a besoin. Dans le conte de *La Belle et la Bête* la marraine n'est pas assez claire. Elle est la fée du château que la Belle ne voit qu'en ses rêves. Son rôle est moins directs que le rôle de la Marraine de Peau D'Ane, mais cela est toujours facile à voir que cette fée est une marraine. Dans *Le Petit Prince* il parait au début qu'il n'a pas une marraine ni un parrain, mais le Petit Prince soi-même prend le rôle d'un parrain. Il arrive quand l'aviateur a besoin d'aide comme presque toutes les marraines et tous les parrains font dans les contes.

De temps en temps les marraines et les parrains représentent les fées, mais autre fois ils sont plus complexes. Au début la marraine de la Belle ne fait pas de choses claires pour aider la Belle elle donne plutôt le conseil. Pendant l'histoire les effets de la fée n'existe qu'avec l'utilisation des objets magiques et ce qui se passe au château comme s'il se faisait par la magie. Ces effets sont plutôt indirects, mais ils sont grâce à la fée du château. Il parait possible que la fée ne soit qu'une fantaisie de la Belle jusqu'au point où la Bête redevient un prince et il dit, "Une méchante fée m'avait condamné à rester sous cette figure jusqu'à ce qu'une belle fille consentît à m'épouser..." (Beaumont, 62) et puis elle entre dans le château où la fée l'attend pour lui donner sa récompense. Le Petit Prince n'est pas est encore plus mystérieux comme parrain. L'aviateur est au milieu du désert et il n'a pas de l'eau. Donc il est possible que le Petit Prince n'est qu'une hallucination, mais il a toujours les caractéristiques d'un parrain. Il aide l'aviateur et il peut faire les choses inhumaines comme traverser les mondes. La marraine de Peau D'Ane est la seule des trois où il est clair du début jusqu'à la fin qu'elle est vraiment marraine. Elle est même appelée la Marraine.

Ces personnages ont des rôles symboliques dans tous les trois histoires. Les marraines de *Peau D'Ane* et *La Belle et La Bête* agissent comme mère des deux femmes. En *Peau D'Ane* la reine meurt au début. Donc à cause du fait qu'elle n'a plus une mère elle va chercher sa marraine quand elle avait besoin de conseil comme après son père décide qu'ils doivent se marier "De mille chagrins l'âme pleine, Elle alla trouver sa Marraine..." (Perrault, 108) Dans *La Belle et la Bête* l'auteur n'écrit jamais de la mère de la Belle. Bien qu'elle ne cherche pas une marraine comme Peau D'Ane elle en reçoit une. Quand elle est arrivée au château de la Bête elle rêve d'une fée qui lui dit "Je suis contente de votre bon cœur, la Belle; la bonne action que vous faites, en donnant votre vie pour sauver celle de votre père, ne demeurera point sans récompense." (Beaumont, 37) Cette partie indique que cette fée va faire quelque chose pour aider la Belle. Par contre, au lieu d'être un symbole parental, le Petit Prince symbolise la jeunesse de l'aviateur. Le Petit Prince ressemble à l'aviateur quand il était jeune. Quand le Petit Prince arrive il dit "S'il vous plaît... dessine-moi un mouton!" (Saint-Exupéry, 12). En ce moment le lecteur ne sait pas qui parle parce que l'auteur n'écrit que, "... quand une drôle de petite voix m'a

réveillé. Elle disait:” (Saint-Exupéry, 12). Le lecteur apprend aussi que les grands n’aimaient pas l’œuvre de l’aviateur quand il était jeune. Il n’est donc pas claire si cette voix est vraiment un autre ou si peut-être la voix est la conscience de l’aviateur.

Ces personnages dirigent souvent la direction des contes. La marraine de Peau D’Ane fait un grand effort pour aider la princesse de ne pas se marier avec son père. Elle lui dit, “Dites-lui qu’il faut qu’il vous donne [...] Une Robe qui soit de la couleur du Temps...” (Perraut, 109) puis, “... Soit de la couleur de la Lune...” (Perraut, 110) puis, “... de la couleur du Soliel.” (Perraut, 110) et enfin “Demandez-lui la peau de ce rare Animal.” (Perraut, 111) Chaque fois son père l’avait fait pou elle. Donc elle avait aidé Peau D’Ane à échapper. La fée de *La Belle et la Bête* donne des conseils à la Belle. Elle sait grâce à cette fée qu’elle ne va pas mourir. Donc elle était plus calme quand elle était avec la Bête. Par contre, le Petit Prince commence par s’empêcher les réparations de l’avion parce qu’il demande beaucoup de questions à l’aviateur et il exige que l’aviateur dessine un mouton pour lui. Il commence un peu plus tard d’aider à trouver de l’eau pour que l’aviateur peut survivre. Puis après il dit enfin, “Tu dois maintenant travailler. Tu dois repartir vers ta machine.” (Saint-Exupéry, 103) Cet événement commence le changement du Petit Prince où in ne dérange plus le travail de l’aviateur et il veut que l’avaiteur finisse son travail aussi. Toutes les actions du Petit Prince aide l’aviateur à ne pas mourir.

Grâce aux actions des marraines et des parrains l’aviateur, la Belle et Peau D’Ane sont tous sauvés. La Belle n’est pas mangée par la Bête qui devient un prince. Il est possible que cet événement ne se passerait pas s’il n’était pas pour le conseil de la fée. Ses sœurs sont aussi transformées en pierre donc la Belle n’a plus de mauvaises sœurs. Peau D’Ane est sauvée d’un mariage avec son père. Comme la Belle elle rencontre le prince d’un autre royaume et donc ils se sont mariés. L’aviateur est sauvée d’un danger comme la Belle aussi, mais au lieu d’une bête il est sauvé parce qu’il ne meurt pas dans le désert, mais il l’a aidé à trouver son esprit de jeunesse aussi. Au fait les deux apprennent les choses ensemble. Le Petit Prince apprend, “Je suis responsable de ma rose...” (Saint-Exupéry,92) L’aviateur apprend de ne pas être comme des grands et il apprend à nouveau à dessiner plus grâce aux désirs du Petit Prince. Pour tous les trois ils redonnent les choses qui manquent dans la vie de la Belle, de Peau D’Ane, et de l’aviateur. La belle reçoit encore sa famille, Peau D’Ane retrouve l’amour que son père ne pouvait pas lui donner après la mort de sa mère et l’aviateur reprend un peu de sa jeunesse qu’il a perdue à cause des grands qu’il n’aimait pas son œuvre.

Les marraines et les parrains ont des rôles importants dans les contes de fées. Ils aident les personnages sages qui en ont besoin. Leur importance est variée dans chaque conte mais l’importance existe toujours. Ils améliorent la vie des autres et ils donnent de l’espérance aux gens qui lisent ces contes. Les effets des marraines et des parrains ne sont pas toujours vus pendant l’histoire mais à la fin le bon gagne grâce à eux.

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Sobrellevar

Christine Wisher

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Christine wrote this fictional story for a literature course while on a study abroad program at Universidad Francisco de Quito, Ecuador, and is based loosely on a combination of hardships her friends experienced at the time.

Ella pasó veintiún días en el hospital. Le dieron un diagnóstico de ascitis pero no tiene cáncer. Gracias a Dios no tiene cáncer.

Su hijo la encontró una noche en el piso de su cuarto gritando con dolor y con sangre sobre la cara. Presa del pánico, la llevó al hospital. Después de una noche allí, la trasladaron al otro hospital en el centro de la ciudad porque dicen que es el mejor. Sólo el mejor para ella.

Los padres tenían que trabajar. Compartían la responsabilidad de cuidar a su hijo y ganarse la vida, trabajando sobretiempo los fines de semana. Como él solo era un niño, siempre se quedaba con uno de ellos. Cada dos fines de semanas, se quedaba con el papá pero no lo quería. Empezó a llorar. Por tres días lloró y este se repetía cada dos semanas. Cuando la mamá no estaba en casa, él se encerraba en el cuarto de ella, abrazando su almohada y respirando profundamente el olor de su champú.

Él ya tiene treinta y un años y sigue viviendo con los padres, o más importante, con la mamá. Ahora que ella está enferma, él no tiene ganas de salir ni de trabajar. Se queda despierto toda la noche para cuidarla. Cada treinta minutos repite la rutina; entra a su cuarto, toma su temperatura, verifica que está respirando. Si está despierta, le pregunta si necesita algo. Cuando está borracho, pasa por su cuarto con más frecuencia. Estos días, siempre está borracho.

Él tiene un hermano que vive y trabaja en otro país. Por eso no pudo venir cuando la mamá se enfermó. A él no le importa la razón sino sólo que el hermano no viene. Ahora no le importa el hermano. No le importa el papá tampoco aunque por otras razones. Mientras el hermano no está presente, quiere que el papá esté ausente. Ella se apoya en su esposo para caminar. Él le trae comida. Le ayuda a bañarse. El papá la cuida.

-- ¡Esto no es su trabajo!

Solo él puede estar a su lado. No quiere que nadie más la toque.

Los médicos dicen que ella es adicta a los relajantes musculares. Tiene síndrome de abstinencia en el hospital. Una vez entró en una profunda depresión hace tres años cuando se murió su hermana en un accidente y dos meses después, su padre se murió de viejo. Empezó a tomar pastillas. Mintió a los doctores para conseguirlas. El consumo no tiene nada que ver con su condición, solo la complica.

Él habla frecuentemente con su amiga desde lejos. Le confesó a la pantalla que él está tomando más que nunca y durante las dos horas de la conversación, se quedó un cigarrillo entre sus labios. Después de apagar el séptimo en el cenicero, la amiga le dijo, “Te vas a matar. Tienes que cuidarte para cuidar a ella.” Su mamá perdió a su hermana y su padre hace poco tiempo y ella no pudo imaginar la pérdida de su devoto hijo también. Eso la amiga entendió. A él no le importa.

“¿Y a tu mamá? ¿Qué le pasará después?”

-- No me importa. No estaré aquí para verlo.

Les Cordes du Violon

Anna Sysun

Member, Gamma Phi Chapter #222, Northern Kentucky University

Les Cordes du Violon was inspired by the incredible playing of a great violinist. There are multiple aspects of the poem. I think that the violin has a very mysterious and changeable nature. For many centuries the violin was associated with a woman. Perhaps the shape of the instrument reminds one of the figure of a woman. The sound of violin can also be very different, depending on the level of skill, talent, and nature of the artist. Thus, in my poem I draw a few comparisons.

One is directly related to violin playing. In this case, violin represents itself, the instrument, and the bow represents the artist who plays violin.

Another aspect is the comparison between the forms. There are two types of shapes in my calligram poem. The shape of a violin as well as the shape of a woman's figure represent complex forms. The violin has many details and consists of a combination of different shapes. Thus, the violin represents complexity, gentleness, elegance, and changing nature. The bow and the small figure of a man represent simplicity and directness. Thus, the bow represents man and his driven nature. The last form, portrayed as the triangular attention sign, represents the unity. The two types of forms are united in that sign as well.

Les Cordes du Violon

Elle a la figure de femme
Sa tête est très petite et élégante
Son cou est long et beau
Ses épaules sont douces
Sa taille est gracieuse
Son corps est lisse comme un pétale de rose

Il y a quatre cordes dans son cœur
Une corde pour l'amour
Une corde pour le bonheur
Une corde pour la douleur
Une corde pour la souffrance

L'archet du violon
Il est comme l'homme
S'il est doux et plein d'esprit
Le violon va chanter avec l'esprit
Mais s'il est sévère
Le son du violon va être comme un cri

Cher archet,
Faites attention
Quand vous touchez
Les cordes du violon.

Elle a la figure de la femme

Ses yeux sont doux et son nez est long et beau. Ses lèvres sont douces et son menton est gracieux. Ses cheveux sont noirs et ses dents sont blanches. Ses mains sont petites et ses pieds sont fins. Elle est si douce et si gracieuse, comme une fleur. Elle est si douce et si gracieuse, comme une fleur.

Car tout du violon est
comme un homme d'été

S'il est doux et plein d'esprit le violon va
s'en servir à son avantage mais s'il est sévère et
sans cœur le violon va être comme un chat

Cher archet faites attention
Quand vous touchez les cordes du violon

Les cordes du violon
Anna Sysun

WHAT'S YOUR STORY?

Pans and Ladles for Political Change

Chantal Berthet

Advisor, Gamma Omega Chapter #225, College of St. Elizabeth

The black 32" Sony TV was on when the anchor, Jorge Lanata, announced: "And now ladies and gentlemen we interrupt this program to feature President De La Rúa's national speech." I was nervous, anxious, and stuck to the light coming out of that dark box. In 2001 Argentina was not experiencing the "prosperous" years it had from 1989 to 2000, under president Menem's government. During those years, people thought things were getting economically better because Menem's administration paid debt with privatizations and huge loans from the International Monetary Foundation. Basically, he put the country on a credit card. Now, in 2001, with Fernando de la Rúa in charge, the system was collapsing. Unemployment hit 18% and the currency that had been fixed at 1 dollar equal to 1 peso seemed impossible to maintain.

The President's words are unclear in my mind; however, I do recall Lanata's comment: "It is a fact, this President is autistic." During the speech, Lanata and all Argentines were waiting to hear new policies, new ideas, and different strategies that would show us we were moving toward change. Unfortunately, the expected announcement was not delivered and the president only expressed empty words that meant nothing to our nation. He seemed detached and far from our complicated national situation.

I was staring at the TV set trying to understand how a president, my President, could be so out of touch with reality. Suddenly, I was interrupted by a growing sound coming through the window. My neighbors were hitting their pans everywhere I looked. People on their balconies were expressing their frustration and anger. The banging on pans continued, increasing as if it was never going to stop.

"Dad, let's go. We have to know what's going on," I said. As we left the apartment we were carrying pans and ladles. Once on the street, people of all ages were coming out from every building and we walked and walked. The destination of the multitude was uncertain, but the direction steady. The metallic pounding accompanied the crowd as we moved closer to the target. After a twenty-minute walk we arrived at a gorgeous, modern, tall, brown building, located on one of the most expensive avenues in Buenos Aires. Domingo Cavallo, the Secretary of Treasury, lived in that building. He was the person who sold our public companies, and requested enormous international loans that were used neither to create jobs nor to develop the country. His Ivy League education at Harvard University did not contribute significantly to our country.

Individuals were singing in protest and demanding him to leave office: "*Que se vaya, que se vaya, que se vaya,*" [get out, get out, get out]. My dad and I sang too, but after a while we returned home. We didn't have cellphones and my mom didn't know our whereabouts. After that experience, we were empowered and moved by the spontaneous and massive reaction of the community. That was the first time I participated in a demonstration and I was particularly fascinated by the crowd's calm and peaceful demeanor. However, the message to the Secretary was loud and clear: "We don't want your policies any longer."

The next day Cavallo resigned. I felt proud, engaged in my country's business, and fascinated by the quick result after the previous night's events. These feelings took me by surprise because I was in command of my country for the first time. Democracy is powerful, even with the limitations and imperfections of the system; citizens are able to bring change when they fight

together for a good cause. I guess democracy does happen sometimes and, in this case, I believed my voice had been heard.

What's Our Study Abroad Story?

Robert J. Chierico, Evelyne Delgado-Norris, Virginia Shen
Chicago State University

Dr. Robert J. Chierico is a Professor of Spanish and Chair of the Dept. of Foreign Languages & Literatures at Chicago State University. Dr. Evelyne Delgado-Norris, originally from Dakar, Senegal, is Assistant Professor of French at Chicago State University. Dr. Virginia Shen, originally from Kaohsiung City, Taiwan, is Professor of Spanish and serves as Advisor for Iota Chi Chapter #258 at Chicago State University. They coordinate study abroad programs in Spain, France and Taiwan respectively, and share their experiences with us here.

The Department of Foreign Languages and Literatures offers various study abroad possibilities for students: traditional formats for language and culture, some with integration of special topics, and choice of study of less commonly taught languages in Taiwan.

The first of these programs was established with the Universidad de Castilla-La Mancha in 2001 by means of a bilateral agreement. Since then, about eighty students have had the opportunity to study Spanish in Toledo, Spain. Preparation for the experience begins with an orientation class taken the semester before departure for Spain. Students study the history and culture and begin to deal with issues that might arise in the study abroad setting. They complete an application in the Office of Study Abroad and participate in an interview process. They also take a preliminary language placement exam. Upon arrival in Spain, students undergo a more complete evaluation so that they can be placed in one of ten working groups. Chicago State students are placed with local families to maximize the learning experience. A typical day begins at 9:00 AM and ends at 1:30 PM with a break at mid-morning. Students then return home for lunch and after a brief rest participate in cultural tours, dance classes, or view Spanish movies. The program lasts for one month and students receive six hours of credit toward the major in Spanish.

French students study at the Université Internationale d'Eté in Nice. They are placed in classes that suit their levels and choose afternoon workshops that fit their interests: Cuisine Niçoise, Histoire de Nice et de la région, Art, or Conversation. In addition to the traditional field trips organized by the French university, the French program also offers Chicago-State-faculty-led special explorations around Black history in the region (the theme changes from year to year). Students travel to the nearby city of Fréjus to discover African history at the site of the "Missiri" mosque built by Black African colonial troops; the history of jazz in Nice is revealed as students follow in the footsteps of Dizzie Gillespie and Josephine Baker. Finally, we visit the small town of St. Paul de Vence where writer James Baldwin sought refuge at the end of his life. Study of the Black experience in the region allow CSU minority students and those interested in African American Studies in particular to see that France was and still is a major theatre of Black world history.

The partnership between Chicago State University and National Kaohsiung University of Applied Sciences has facilitated academic exchange between faculty and students from both

sister colleges since 2001. Several groups of students from Chicago State University have participated in the Chinese Languages and Culture Program at KUAS. Prior to departure students complete at least two courses in the target language, and enroll in an orientation course to enhance language skills and to explore the sociopolitical, economic, and cultural characteristics of Taiwan. The curriculum includes language instruction, cultural sessions - traditional musical instruments, calligraphy, martial art, etc., as well as several field trips to museums, national parks, and cultural festivals and celebrations. Another feature of this program is the volunteer student ambassadors from KUAS who coach international students throughout their study abroad programs. This unique relationship usually develops into life-time friendship and bilateral cultural exchanges.

For all programs, language pre-test and post-tests are given upon return to measure gains in language acquisition, a weekly journal or blog is kept to document experience and self-reflection. Upon return, a research paper is required and cultural presentations are given for the whole CSU community for the promotion of foreign languages, study abroad, and global competency. Assessment results indicate a highly significant improvement in listening, speaking, reading, and writing skills in the target languages. Participating students unanimously agreed that study abroad was beneficial to their academic development, and appreciated this unique opportunity that CSU provided to better prepare them to be citizens of a global society.



Welcome to Taiwan!



Bonjour de Nice!



Ola!

Reports From The 2011-2012 Phi Sigma Iota Scholarship Recipients

The Founder Dr. Henry W. Church Scholarship
Gregory A. Pavone, Delta Eta Chapter #170, US Naval Academy, Annapolis MD

I want to start by saying thank you for this scholarship. I am truly honored to be a recipient of such a generous award. I wanted to report back on how things are going in my life since last April. At that time, I was extremely busy finishing my undergraduate thesis for the economics department, which I am proud to say was successfully submitted and I graduated with honors from the Naval Academy in late May. May was a very busy and exciting month as many of my family and friends came to Annapolis to participate in graduation events culminating in commissioning day/commencement on May 29th. I am a naval officer now! It was a very cool feeling to get my first salute that afternoon.

Then, immediately after graduation, I flew to Beijing, China and was there for two months, studying Mandarin at Beijing Language and Culture University on a State Department Critical Language Scholarship. I lived with a Chinese family, met with language tutors, and took language classes literally all day everyday for the two months I was there. It was a wonderful experience and my Chinese improved immensely.

I am now settled here in Cambridge, MA and have just finished my first semester studying public policy at the Harvard John F. Kennedy School of Government and I intend to use Chinese and Korean as much as possible. I have already had the opportunity to network with many Chinese and Korean friends living in the Cambridge area and have used the languages at every opportunity. As you know with languages, "If you don't use it, you lose it!"

I have officially joined the Fairbank Center for Chinese Studies, the Harvard Korea Institute, and am a member of the Harvard Chinese Students and Scholars Association (HCSSA) and North Korea Study Group (NKSG). I attend the Korean language table sponsored by the Korea Institute in which only Korean is spoken as the Harvard Korean community comes together for monthly lunches.

Also, I was able to host a man named Sheen Dong Hyuk, about whom the book *Escape from Camp 14* is written. He is the only confirmed person to be born into a North Korean political prison camp to have escaped to the West. He spoke at Harvard and I helped set up the event and got to attend his birthday party afterwards. He complimented my Korean language abilities, which was flattering.

This past semester, I MC'd an event through the HCSSA called China night, where several China scholars and experts presented their research. The audience was mostly Chinese (hundreds) and I tried to impress them by introducing myself in Mandarin. They really liked it. Finally, I attended a talk in Mandarin at the end of the semester by a Chinese psychotherapist who gave a lecture on finding happiness in the little things in life. I'll admit, there were many vocabulary words that I had to look up during the presentation but I really enjoyed practicing the Chinese.

The most fulfilling thing, however, has been the close Chinese and Korean friends I have been able to make over the course of the semester. I even brought several of these friends to my parents' house for Thanksgiving. They really appreciate my efforts to learn their culture and language. Thank you again for the scholarship.

The Dr. Anthony S. Corbiere Scholarship
Matthew I. Mayforth, Phi Nu Chapter #30, Muskingum University, New Concord OH

I would like to express my gratitude and appreciation for the scholarship that was awarded to me this past spring. At the time of my application I was considering options that would allow me the opportunity to spend a little less than a year in Europe, but wasn't quite sure which would be best. Eventually, I decided to do two programs over a span of ten months in Europe.

First, I accepted an internship at a German high school in Gießen, Germany called Gesamtschule Gießen-Ost. My host mother, whom I've known since 2008 and who worked at the school as a secretary, explained to me that the school is quite different from the traditional system in Germany. I will be working as an intern at this school with students who are a year or two away from graduation. The unpaid internship will begin on August 10 and last until the end of September. It is at that time that I will start as a Fulbright English teaching assistant in Braunau am Inn, Austria. I will be an English assistant in two Austrian high schools until May 2013.

Although the Fulbright position is paid, the internship is not, and as a result, had I not received the scholarship from Phi Sigma Iota, it is doubtful I could afford to take part in the internship in Gießen. It is a direct result of these funds that I will be able to expand my professional competencies in Gießen and extend my stay in German-speaking Europe by about two months. Again, thank you very much for your support.

The Dr. Santiago Vilas Scholarship
Alicia M. Race, Gamma Phi Chapter #222, Northern Kentucky University, Highland Heights KY

As a recipient of the Dr. Santiago Vilas Scholarship, I was able to afford one of the greatest experiences I have ever had. The funds granted me the opportunity to travel to Ecuador for a study abroad program. I was able to improve my Spanish language skills while being immersed in the Ecuadorian culture. Not only was it an educational and enjoyable journey, it opened my eyes to new perspectives and expanded my interest in indigenous rights. This fall, I entered the first year of my Master's program in Political Science, with my primary research interest in Latino and Latin American politics. My experience in Ecuador will be beneficial in my academic career. Personally, the greatest reward came from visiting the community of Salasaca. Here I developed a fascinating connection with the land, the people, and their community. Though my time spent there was brief, the powerful experience I had continues to inspire me daily. Thanks to Phi Sigma Iota, I was able to experience such an extraordinary opportunity!

The Dr. Marie-France Hilgar Scholarship
Claudia P. Ortiz, Beta Tau Chapter #197, California State University Chico, Chico CA

My goal after I graduated from California State University, Chico, was to continue with my studies as a master student, mainly because I wish to teach Spanish at the college level. Teaching has been my passion from an early age since I was in middle school in Colombia, where I was a tutor through my high school. I want to encourage people to learn different languages and cultures and instill in students the importance of languages and literature learning. This fall I was admitted as a graduate student to the University of Nevada, Reno in the Department of Foreign

Languages and Literatures to pursue a masters in Hispanic literature. The monetary help I received from the Phi Sigma Iota Collegiate Member Scholarship allowed me to cover some of my graduate tuition costs and pay for some of the moving expenses from Chico to Reno. Again, I would like to express my heartfelt thanks to the Phi Sigma Iota Scholarship Committee for granting me this honor.

The Phi Sigma Iota Scholarship

Jason Rosenfeld, Beta Omega Chapter #202, Binghamton University, Binghamton NY

It is incredible to think that just a year ago I was beginning my final semester at Binghamton University, just months away from attaining my degree in Spanish Language and Literature. Now, I wake up each morning prepared to memorize various biochemical pathways and dissect a human cadaver in anatomy lab. Being part of Phi Sigma Iota during my undergraduate career has really helped shape the ambitious dental student that I am today.

While serving as Phi Sigma Iota co-president with Michelle DePinto during my sophomore year, we began the *Phi Sigma Iota Language Crash Course Program*. This project aimed to increase language awareness on our campus by teaching bits of various languages to students, and turned out to be a huge success. I am now in the works of organizing a similar program here at the Stony Brook University School of Dental Medicine, as we have a high volume of Spanish-speaking patients in our clinic.

I am proud to have received the Phi Sigma Iota scholarship, which has certainly helped me finance my dental education. I intend to continue promoting the values of our Society, and the importance of language study throughout my education here at Stony Brook University, and in my future endeavors as a dentist.

The President's Scholarship

Gabrielle M. Loew, Gamma Gamma Chapter #91, University of Alabama Huntsville

This past summer I had the extraordinary opportunity to intern abroad in Sevilla, Spain. The scholarship I received from Phi Sigma Iota helped fund my internship to complete my college experience. Professionally, I received a myriad of work experience during my stay. I worked an unpaid internship for the company Cointer Electrónica, S.L. Here I learned how a Spanish enterprise operates and the pace to which the workers utilize their time. Primarily doing business with China and Turkey, Cointer sells household appliances - everything from hair dryers to juicers to space heaters - under the brand Grunkel. I worked in the Import Department, where I translated instruction manuals for electronic products from English to Spanish and checked import documents before sending them with their corresponding shipments.

I learned a lot personally, as well, since I travelled alone and in turn gained another mother and a few sisters in Spain. I lived cordially with Carmen Rodriguez, a widow and empty-nester who for eight years now has been taking in students who are studying and interning abroad, along with her old golden retriever, Rumba. Carmen cooked for us daily - and she was a fantastic cook at that - did our laundry, cleaned, etc. while we stayed with her. My experience was also challenged by Carmen, since she did not speak any English; that made my time there more beneficial, as we spoke only Spanish around her. When I moved in, there were three other girls living in the house: Adrienne from Michigan and Natalie from Maine, both studying at the

University of Sevilla. They had been staying with Carmen for six months. There was also Manon, from France, interning for a month at a retail clothing store as part of her requirements before graduating from secondary school. Jailene arrived just two days after I did from Texas to complete her internship for the Junta of Andalucía. She and I grew very close as we bonded over our commonality in heritage - she is Puerto Rican, too.

I obtained a very healthy and green lifestyle in Spain and even lost eight pounds due to Carmen's naturally healthy cooking, walking all the time, drinking lots of water and sweating in the hot Spanish summer climate. I found that Spain is a very eco-friendly country. The streets of Sevilla were filled with hatchback motor vehicles, motorbikes and bicycles. Huge recycling bins line the streets everywhere for a greener, cleaner Spain.

I experienced two observed religious holidays while in Spain: el Día de San Fernando, who is the Saint of Sevilla, and el Día de Corpus Cristi, where streets are scattered with fragrant rosemary and locals gather to watch the religious procession leave the Cathedral. Both holidays are regionally observed so the bulk of stores and public offices were closed.

I observed Spanish fashion as I people-watched everyday on the metro and in my free time. Spain has a wide variety of people: preppy, gothic, rocker and athletic—all things I did not think I would see there. I also travelled to Lagos, Portugal, and Morocco with Discover Sevilla, a local travel company that puts together affordable trips to surrounding areas for tourists. With them I started meeting some great friends that I frequently spent time with in Sevilla. My favorite thing we did while in Portugal was visit Cabo San Vicente where we watched the sunset at "The End of the World" as it rapidly went down the horizon into the ocean. In Morocco we went to the medinas (cities) of Chefchouen, Tetouan and Tangiers where we listened to native guides on walking tours.

I checked out the salsa scene with my *amigas* and went to the movies a couple of times. Other highlights include attending a battle of the bands concert with a French girl in my program, Anais, and a visit to the Flamenco Museum with my roommates. It is the only flamenco museum worldwide and provides live shows later in the evenings. I saw the play "Carmen" that is based on the famous opera, went to the Plaza de Toros, took a tour of the Bullfighting Museum, and visited the Indies Archives, which holds most of the world's oldest maps that early navigators and explorers used for their excursions.

I was extremely fortunate to experience Spain winning the Euro Cup 2012. It is a huge deal since Spain won the last Euro Cup in 2008 and the World Cup in 2010. After the game my friend, Sabrina, and I went walking through the streets with the rest of Sevilla, yelling and celebrating as Queen's "We are the Champions" resounded through the speakers.

All in all I feel that I have gained so much rich knowledge from my six-week experience and I am continuing my personal goal to never stop learning. As much fun as I had, I did have down days where I did get homesick and it took me about three weeks to get settled in to the European lifestyle. Technology of today is wonderful, though, as I was able to frequently Skype with my parents and sister back in the States. I feel elated that my latest cultural experience has led me to become more well-rounded and constantly keeping my mind open. At almost every meal we engaged in great conversation with Carmen and each other about our different backgrounds as we got to take in each other's point of view on politics, the education system, and the local customs there. I enhanced my language skills by learning a vast new vocabulary along with colloquial terms as well a new dialect. I would love to travel back to Spain in the future and revisit Carmen as well as keep in touch with my American and European friends that I met there.

***IT'S ALL ABOUT US!:* CHAPTER REPORTS**

Please welcome these new chapters awarded since the last issue:

Chi Zeta Chapter #262, Bryant University, Smithfield RI
Chi Omega Chapter #263, University of South Alabama, Mobile AL
Chi Delta Chapter #264, University of Vermont, Burlington VT

Alpha Chapter #0, Allegheny College, Meadville PA



The Alpha chapter at Allegheny College inducted thirty-three new members on March 5, 2012, representing majors and minors in Chinese, French, German, Latin and Spanish. Faculty advisor, Briana Lewis, gave the opening remarks and the chapter officers Elise Swanekamp, President, Amy Frake, Vice President and Wenonah Echelard, Secretary/Treasury conducted the ceremony. Presentations by Amy Frake, Zachary Silberman, Jordan Metcalfe, Jiarong Li, and Erin Wahl included poems and songs in the student's second language.

Lambda Chapter #11, Muhlenberg College, Allentown PA



Muhlenberg College's Lambda chapter conducted its initiation of new members on Sunday February 12, 2012. Welcoming remarks were offered by faculty advisor Mirna Trauger and by the Department of Languages, Literatures and Cultures chair, Dr. Joan Marx. Dr. Al Kipa, Professor of German and Russian at Muhlenberg served as speaker for the event. Dr. Kipa is a Professor Laureate, Saeger Professor of Comparative Literature, and former Chair of the

Department of Languages, Literatures and Cultures. With humor and insight, Dr. Kipa spoke of the value of learning languages. He reminded students of barriers that are broken down when we speak another's language. Twenty-seven students were inducted in a ceremony lead by the chapter officers and faculty advisor. Family, friends, and faculty gathered at a reception after the ceremony to congratulate the new members. In early April 2012, graduating senior members organized a poster/powerpoint session during which they showcased projects and papers that represented a capstone experience for them during their years of language study.

Sigma Upsilon Chapter #62, East Carolina University, Greenville NC



Sigma Upsilon Chapter #62 initiated ten candidates during fall semester and held the spring initiation ceremony on May 4, 2012. Five additional members were inducted, pictured here with faculty advisor Professor Frédéric Fladenmuller.

Beta Gamma Chapter #128, Rhode Island College, Providence RI



On May 3rd, 2012 the Beta Gamma chapter at Rhode Island College held its annual initiation ceremony. Fifteen outstanding new members, 14 majors and one minor, all in Spanish, were inducted into membership. Faculty advisor Maricarmen Margenot, together with professors Olga Juzyn, Carmen Albina and Miriam Gorriaran conducted the ceremony. Family and friends, together with students from different languages within the Department of Modern Languages, enjoyed a *Cinco de Mayo* reception and celebration following the ceremony. Congratulations to all!

Beta Tau Chapter #197, California State University – Chico, Chico CA



Piano music by Katarra Shaw opened the initiation ceremony on April 11, 2012 for the Beta Tau chapter at California State University - Chico. Dr. Patricia Black, Foreign Languages & Literatures Department Chair, welcomed those in attendance. The keynote address, "An Adventure into the Unknown," was delivered by Honorary Member Fred Pérez. Twenty-seven new members were inducted. Those in attendance were entertained by the Synergism Women's Choir prior to a reception for the initiates and their guests.

Beta Theta Chapter #188, Capital University, Columbus OH



After a busy year of artistic shows, food-tasting parties, literary presentations, and an international dinner, the Beta Theta chapter conducted their initiation ceremony on April 19. Eight new members were inducted, representing majors and minors in both French and Spanish. Amy Mendez and David Pickering served as speakers at the event, and, in addition to other University dignitaries in attendance, the chapter welcomed back former PSI advisor, Dr. Barbara Keller.

Gamma Xi Chapter #215, Cabrini College, Radnor PA



On Friday evening, April 20, 2012, the Gamma Xi Chapter at Cabrini College included eight new members into the honor society. Student officers and members prepared and directed the initiation by lighting the ceremonial candles as they read the contributions of world languages to universal culture. In closing the ceremony, a distinguished alum, Abel Rodríguez (2001), addressed the group to give testimony of the value of languages in today's world. In celebration of such a momentous occasion, the evening concluded with a delicious international dinner shared by parents, students and faculty.

Gamma Phi Chapter #222, Northern Kentucky University, Highland Heights KY



Gamma Phi chapter helps teach the salsa and cha-cha-cha to fifth-graders on March 22, 2012 as part of Northern Kentucky University's Spirit Day, a campus-wide initiative to promote international music and culture to partner elementary and middle schools in the six southern-lying counties of the Northern Kentucky region.

Epsilon Beta Chapter #227, University of Evansville, Evansville, IN



The Epsilon Beta chapter held its annual initiation ceremony on Sunday afternoon, April 1, 2012 in the Ridgway University Center. Ten students were inducted into membership, representing seven languages. Faculty advisor Ann Baker gave the opening remarks and welcomed the new members. Chapter President Sarah Williams, Vice President Erica Marburger, Treasurer Sam Stevens, and Social Director Jenna Rice, along with PSI members Deirdre Gillen, Kenzie George and Andrea Weber, conducted the ceremony. Mr. Xiaoyu Zhu, Visiting Instructor of Chinese, delivered the keynote speech for the event. A dessert reception for members, initiates, faculty and friends followed the ceremony.

Zeta Alpha Chapter #241, Southeastern Louisiana University, Hammond, LA



On Wednesday, November 7, 2012 a new group of outstanding students was inducted into Zeta Alpha Chapter. This year's inductees, Marcela Spicuzza, Aimee Harris, Courtney Mitchell, Amber Law, Shelly Spann, Jaimie Washington, and Kirstan Shelton are majors and minors in Spanish and French. After the ceremony students and faculty enjoyed a dinner together.

Iota Chi Chapter #258, Chicago State University, Chicago, IL



On April 27, 2012 the Iota Chi chapter celebrated its third induction with seven members, including two Spanish majors, two Spanish minors, two French minors, and one Bilingual Education major. The Chapter Advisor, Dr. Virginia Shen, began the program with a brief history of the Society, followed by remarks by the Associate Dean of the College of Arts and Sciences, Dr. Janet Halpin, and the Department Chairperson, Dr. Robert Chierico. Chapter president, Irma Monreal-Castro, presented a certificate of appreciation to Dr. Shen for her support of chapter endeavors. The ceremony concluded with the traditional lighting of students' candles by faculty to symbolize the passing on of academic excellence, scholarship, and friendship.

Omega Alpha Chapter #260, Salem State College, Salem MA



Alpha Omega chapter and the Department of Foreign Languages' Spanish Club held an International Fashion Show as their first fundraiser on Friday, March 23, 2012. Students paraded the runway at Marsh Hall cafeteria to the beat of international music and wild applause. Fashions highlighted international designers and were donated by Quincy Fashion of Quincy, MA. Intermission entertainment was provided by G3L, a comedy troupe that wowed the audience and models alike. The fashion show raised nearly \$700, which will be used to establish scholarships for meritorious students in language studies. The show was such a success that we plan on making it an annual event.