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Foreword

Introduction

“Connections” is the third volume of *Rooted in Rhetoric*, an academic journal published by the Rhetoric, Writing, and Communications department at the University of Winnipeg. “Connections” showcases student writings from a variety of departments including English, Biochemistry, Rhetoric, Indigenous Studies, and many more. The students featured in this collection have provided examples of their writing as varied as they are; personal narratives, argumentative essays, and critical analyses are all gathered here to offer readers the insights into the minds of each student.

This compilation of student writings is titled “Connections” because it highlights the many connections that people have. A person can be connected to another person, a place, an idea, an event, or countless other things. These connections play a part in determining who a person was in the past, who they are in the present, and who they will be in the future.

Thank you to the students who submitted their work and allowed people a glimpse into their minds with their writing. Thank you also to Dr. Andrew McGillivray and Dr. Helen Lepp Friesen for organizing and facilitating this volume of *Rooted in Rhetoric*. Finally, thank you to the Rhetoric, Writing, and Communications department for covering the costs of production for the journal.

Flânerie at the Winnipeg Richardson International Airport

Maria Josellee Dabalos

When you think of international airports, you usually think of a busy place with lots of people arriving or departing, but Winnipeg's international airport does not meet these expectations. There was a certain vibe, certain spaces, a certain pattern of people, that set this airport apart from other international airports. In my one hour stay at the airport, I decided to remain at the arrival area where I noticed quite a few things that give Winnipeg Richardson International Airport its character. Although airports are considered as a non-place, of constant mobility and zero connections, there are certain factors that can certainly argue against this idea.



When my dad dropped us off at the arrival pick-up area outside of the airport, I noticed a few taxis and cars waiting for their passengers. It was quite loud with all the cars driving by; however, I did not feel overwhelmed by this in comparison to the other international airports I had been to. Upon entering the airport from the east side entrance, I noticed two things: the refreshing airport scent and the individuals who were waiting on a bench across the entrance. My initial thought was that they were waiting to be picked up. They

lot to remember, which makes Winnipeg Richardson International Airport more meaningful than just a "non-place."

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What is Home?

Alexis Ferland

What makes my place a home? Is it a physical place? My place is a home to my son Cleo, boyfriend Chris, our baby on the way, and me. We are a small family waiting for this little one to arrive. My home is about family; our child is what makes our place a home. My home is a loving relationship between a mother and son, and a father and son. My home is the home-cooked

about re-learning about our ancestors, and teaching my son where he belongs in the world, what his identity is, and what his responsibilities are as a descendant of the Eagle clan. My home is about teaching Cleo about ceremonies, so Cleo can live the good life. I want Cleo to be ae

decolonizing home so we remember where we came from, who our ancestors are, and our

The Modern Day

A Lack of Modernity // Friday Night !

I've noticed that the present lacks a representation of the present. Where does our society depict itself? Through art, media, and the public sphere. But in these depictions, modernity is overshadowed by either nostalgia or futurism. Our society seems to be obsessed with another time, whether it has already happened or still to come.

The recent film, *La La Land* (Chazelle, 2016) brought back the aura of classic Hollywood films. At times it may push for a message like, "hey, remember *Singin' in the Rain* and *Invitation to the Dance*?" I am not saying that this is a useless expression of artistry. I often indulge in films that reminisce in the shine of centuries past.

A great example of a film that inspires me to learn more about earlier bygonees is Akira Kurosawa's *Seven Samurai* (1954). As it is, in my humble opinion, possibly the best film of all time, it inspires me to read about feudal Japan and watch more films on that subject. Elsewhere in the mid-20

Many people in society are afraid of change. People often view change as the past versus the future. Society is comfortable with the past, but so much in society is evolving that fear blocks the option of change. As humans, we make decisions based on what we think is in our best interest. However, when our thoughts and values are based solely in the past or the future, we cannot truly make decisions that are best for us in the now.

I'm not saying that we should abandon all thoughts and values from our history or our

Everything we learn from these incidents must be taken into account in today's modern society. This seems contradictory to my previous statements, but what I wish to convey is that the modern world needs to live in the moment, while learning from passed societal mistakes - only then can we effectively achieve our goals as a society.

There are however positive shifts in perspective in this modern world. We have seen the oppressed rise and, though still oppressed in many ways, share their voice. There are many, many barriers, but ideal mutual respect is beginning to emerge in our modern world. Those who recognize this glimmer of respect must nurture it and help it grow. We do this not by crucifying those who oppose it, but by educating and correcting negativity; helping those who suffer realize their hate and leave it behind.

There is common debate on where (objectively) hateful points of view should be tolerated. Whether these topics such as extreme and alt right views; race, gender, and sexual orientation discrimination should be discussed in public places or left to breed hate in the deep corners of the internet. There are positive ways to create change in behavior, and education should be the goal, not humiliation and rage.

Here I paraphrase wisdom from Tenzin Gyatso, the 14th Dalai Lama: If you want others to practice compassion, practice it yourself on even your worst enemies.

Conclusion // Monday Morning !

We collect things from the past: vintage antiques, old books, music records, and paintings. We strive to advance technology with artificial intelligence, easy access amenities, and a new smartphone that comes out twice a year. We are not living in a modern world, we are living elsewhere.

Not that I deny the benefits of imagination, but our absolved minds create illusions that we are in the future now, or still in the past. Some live the same as it was, indulging in whatever positive comforts as well as negative outcomes arise from that. Others think nothing of mistakes of our earth-walking predecessors, and will stop at nothing to achieve their goals.

I believe there is a happy medium. One where we can think critically of the world around us - of media, of our leaders, of one another, and of ourselves. If we can live in a compassionate world with appropriate concern to history and our goals, we can be an effective modern society.

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Kurosawa, A.

He then grabbed my hand and took me to play video games with him. During that small amount of time I found out quite a bit about Tommy. Tommy was eleven years old and from a small reserve up north called Pukatawa. I found out that Tommy came to the psych ward because he was getting bullied back home and had recently lost his sister and mother to suicide. As a result, he was severely depressed and started to harm himself. Tommy began to develop psychosis and tried to hang himself. I sympathized with him. I knew what he was going through and knew this would be a hard thing to face alone, so I decided that I was going to help him as much as I could. We

who was unmarried at the age of 85. She explained that she belonged to a Punjabi community in which it was not possible to be single without marriage.

I asked he ,

be socialized and build new relationships out of love and respect with unknown people.

Occasionally, meeting with new individuals gives us inspiration and motivation from their life experience which helps us succeed in our own life. As I reflect on the sacrifices of that aged lady, her blessings help me reach for the top of the world.

The *Mestiza* Consciousness through the Narrative Writing and Thinking
of a Filipina Canadian Student Writer

Roselle Panganiban

through her Spanish name. Within *The Rhetorical Tradition*, I found it fascinating to find and learn about a female rhetor of non-binary colour, though the authors (Bizzell and Herzberg) did endeavour, in this second edition, to include rhetors contributing to the diversity of rhetorical studies. Through Anzaldúa, I found myself, a minority student, compelled by how an unconventional writer challenged the Western framework of rhetoric that I was familiar with in my undergraduate education. As a concept framed by mental processes birthed from cultural mixing, crossing borders (or borders, themselves, crossing over others), and a tolerance for ambiguities; the *mestiza* consciousness is essentially a psychology based on existing in the in-between, in third space (Anzaldúa 99).

But it was not so much the theoretical foundations within the *mestiza* consciousness that pulled me in. As Edwina Barvosa states, “Anzaldúa’s conception of multiple identities shares dimensions with work by other scholars,” such as William James, Robert Dahl, and W.E.B. Du Bois (55-56). However, knowing how to implement ideas in a compelling, *rhetorical* way to attract different audiences is a different story and is, indeed, grounded upon rhetorical storytelling. As Andrea A. Lunsford notes in “Toward a Mestiza Rhetoric,” what shocked Anzaldúa the most was the attention she stirred from composition scholars (63).

Truly, Anzaldúa’s magnetism came from the ways she understood and critically addressed her vulnerability and limited ways of knowing. In challenging others’ “politics of address”

The *Mestiza* Consciousness through Narrative Writing and

what I have understood about the

The *Mestiza*

Full Spectrum

Abigail Saseniuk

In 2013, Jackson was the most popular name for baby boys in Canada. Jackson was not on either my list or my husband's list of possible baby names. We couldn't agree on a boy name because I felt certain we were going to have a baby girl whom we agreed to name Isla. We decided to keep the gender of our baby a surprise. We decorated our nursery with neutral grey paint and accented it with bright pops of colour. Two weeks later than estimated, our son Oscar was

futures of our children out in the world as adults without us. Temple Grandin, a public speaker on autism and animal science would often come up in group conversations. Grandin's perspective on her life experience with autism eased a few of my worries:

Visual thinking has enabled me to build entire systems in my imagination. During my career I have designed all kinds of equipment [...] Some of the people I've worked for don't even know that their systems were designed by someone with autism. I value my ability to think visually, and I would never want to lose it. (Grandin 3)

The insights that Temple Grandin offered reminded me that there are many adults on the autism spectrum who are thriving. Without their accomplishments, thought processes and problem solving, the world would be very different.

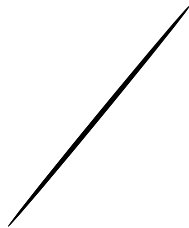
People on the autism spectrum will always see a world outside our linear views. If we are lucky they will share those views with us. I am fortunate to experience the personality that Oscar brings to our family. There will always be challenges to we face that an average family does not. There aren't *What To Expect* books to have fully prepared me to raise a child with special needs, but there are Pinterest boards to help with my goals. However, with every new word spoken and every new friend Oscar has made we will continue celebrat9 (ce) TT1 6(en) 12.21284

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I returned the next day alone. The man was still there, sitting at his usual spot. I approached him and apologized for my friend's rudeness. He smiled but said nothing. I sat down beside him and started the conversation. At first, he only nodded and answered "Yes" or "No," still feeling uncertain by my initiative. The minutes went by quickly; he finally told me his name: Roy.

As we talked, I learned that he was abandoned (discarded) by his wife and two children since his first arrest for a violent attack. The statement scared me a little. Realizing my expression, Roy assured me that he was a changed man. He then started to talk about himself. He had been involved in a gang during his teenage years; the reputation caused him to enter prison many times. He shared about the life he spent in darkness, overwhelmed by dullness and loneliness.

Roy told his story with tears in his eyes, wet eyes that had witnessed the cruelty of the world, the injustice of society, and the negativity in the people's mind: the day that he lost everything, the day he was accused for murder because he was at the wrong place and at the wrong time. The innocent man spent thirty-five years of his life in prison.

"Do you believe in God?" Roy stopped and asked.

Confused by his question, I touched the cross that was tucked away in my shirt and nodded.

“There was this boy, he volunteered for prison ministry during my serving time. Nice kid, though he was the only person that would come visit me during my last five years in prison.”

Two hours passed quickly. I was amazed at how much I could talk with a stranger I hardly knew. I never saw Roy again after that day, not until later when I found out he passed away from mental illness.

Three years later, my first college admission prompt: “Give your desired major and why.” My answer: Prison Ministry. It all started with a stranger named Roy.

As I walked to the payphone, in the corner I noticed a box for a contest to win a trip to Disney World. After the phone call I filled out a ballot entry for my mom although I never told her.

About three weeks after I filled out the ballot my little brother and I walked home from school as usual. However, when we entered the apartment suite my mother was already home. I found it concerning that she was sitting at the table crying, of course thinking the worst-case scenario. A feeling of dread and anxiety came over me with all these terrible thoughts of being in some sort of awful financial trouble beyond what we already had, or my mom only given a certain amount of time to live; however dark those feelings were they were not unusual for me and my stomach ached with butterflies. As I grew up I had to watch these seizures slowly take my mother away from me.

My mother stood up and grabbed me, pulling me close in a gentle manner as she could

ground. We got our luggage into the taxi and went to the airport. For some strange reason I do not recall the airport in Winnipeg. However, I remember the Air Canada flight because I was extremely terrified. I was shaking and grasping on the seat arm rests with all my might as the plane started ascending into the sky, all the while thinking we were going to crash.

We stepped out of the airports main doors in Orlando, Florida and everyone's eyes were on us. It was over 20 degrees and we were wearing parkas. We waited for a cab to take us to our hotel and the cab driver asked my mom where we were from; my mom responded and said "Canada." I remember this because he then said, "don't you guys live in igloos?" I will never forget how ridiculous he sounded; although it was surprisingly hilarious.

Disney World was fun, however many of the rides gave me an upset stomach. I remember being in the Disney Park waiting in line to go into the haunted mansion attraction holding a giant turkey leg I got my mom to buy me; there were no hotdog stands nearby and my stomach ached with hunger. As I was going to take a bite a seagull swooped down and robbed me of my lunch; it was funny now that I think about it. While in Orlando we ventured to many different tourist attractions. Though I enjoyed Universal Studios the most I more importantly enjoyed the final bit of time spent with my mother.

Shortly after our two week trip my mother passed away. I find myself often questioning if miracles truly exist. Was this trip generally a miracle? Till this day, Disney World is the only trip I have ever been on. Looking back, this is one of the best memories I

have of my family. I often wish I could go back in time to spend more time with her. I somehow feel that time was stolen from me on April 24th, 1994.

A Moving Disaster

Robert Wilson

Standing before me in the Canadian Embassy, on that hot and muggy August day in Washington, D.C., was an officer, a Lieutenant-Commander in the Royal Canadian Navy, his wife, and their two preschool children. They had just travelled over 4,600 kilometers from Victoria, British Columbia to Washington, D.C. The Lieutenant-Commander wanted to know if his furniture had arrived yet, and if it had, when he could expect it to be delivered. As the

all destroyed. All that family had now was whatever they travelled with. How was I going to tell this family that? How do you tell someone that they have lost everything?

When I came back to the counter, the Lieutenant-Commander said to me, "Corporal, what took you so long? My wife and children are hot and

While waiting to board the British Columbia ferry, the moving van's brakes caught on fire. Unfortunately, everything was lost. Nothing was saved.

The Lieutenant-Commander's wife collapsed on the spot.

While the Lieutenant-Commander tended to his family, I gathered the necessary forms required to file a claim. A few minutes later, I explained the procedure for submitting a claim of loss, and about a week later, I submitted his claim. After that, our paths never crossed again. This tragedy was hard on me at the time, but I came to realize that tragedies occur and that it is how you deal with them that can make such a difference in your life. I know that it did for me.

What Makes a House a Home

Chelsey Young

What makes a house a home
Is it the tree lined street
Creating a ceiling of leaves
Ever green in their shade

Lilacs blooming in the sun
A border of fragrance
Perfuming a pathway
To endless mauve and purple haze

The largely ineffable depths of the *mysterium tremendum* encountered under the influence of certain substances include but are not limited to: the uncharted cosmos of the human mind, our relationship to the environment (a dismembered appendage of the human

Soma the Enigma: Exploring the Ecstatic Origin

pharmacology and ease of use for an ancient people. Unlike

Soma the Enigma: Exploring

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Understanding Memorialized Facebook Profiles from a Lacanian Perspective

Megan Dupas

In Facebook's profile settings — not the aesthetic settings but the boring technical ones — there are options in case you die. You can assign a "Legacy Contact" for who will keep your profile active via post-mortem management. Or you can choose to have your profile removed forever. With the former option, someone must report your death to Facebook to have your profile "memorialized." This is one example of how social media has changed the way we mourn. When someone is missing their loved one they do not have to call a friend or meet face-to-face with someone to work out their grief; Nor do they have to trek out to the cemetery to utter words of remembrance at their grave. With Facebook, someone can visit their loved one's memorialized profile instead and leave a personal message on their wall or post an old picture of them — and feel like they are still connected with the deceased. This paper's focus will be based on our interactions with memorialized pages on Facebook and public mourning on social media. Using Jacques Lacan's

interaction because each commenter offers an anecdote, memory or sentiment about the deceased which forms a sense of solidarity among their network. Facebook functions as an

for the subject by *failing* to get the object \ddot{o} (235). The object constitutes something we perceive as lost and wish to recover. In Lacanian theory, the \ddot{o} prohibiting agency \ddot{o}

Understanding Memorialized Facebook Profiles

öbelief in the Otherø's belief,ö and so we ignore the absurdity of this idea (the deadø's profiles

friends and family of the person like, love and share our pictures and wall posts we receive gratification because we feel as though our grief is being validated. We can never be fully satisfied by the other people's recognition of our emotional release; we have an egotistical urge to publicize our relation to the person. We disavow the other's existence (i.e. that the dead's profile stands in for them), and resort to drive for our bursts of pain-stricken

to drive and seek emotional comfort and co-presence which is always fleeting, ephemeral and illusory.

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In 1952, Briggs and Thomas successfully performed a nuclear transfer. In their

newly transplanted organ as a foreign object. Once the body does this, it will begin to attack organ, ultimately leaving it unusable to the patient. According to Fatemeh Gaemi et al., the introduction of immunosuppressant drugs has increased the rate of survival and success rate (118). However, taking high doses of these immunosuppressant drugs can pose fatal long term effects on the body's immune system and can cause chronic rejection. Age and gender is also a factor of the recipient and donors (Gaemi et al. 119). By growing organs using that specific patient's cells, rejection rates could be eliminated entirely.

Therapeutic cloning could potentially provide patients with the exact organs they need. Charlotte Kfoury states that many genetic mutations and loss of function situations addressed in hospitals could be solved with therapeutic cloning (113). Kfoury explains that many types of tissues could be created to counteract conditions such as osteoporosis by creating more osteoblasts and regenerating the spinal cord after trauma (113).¹ Ma

therapeutic cloning were fulfilled it would have a huge impact by reducing the amount of suffering caused by disease and disability. It promises the greatest single advance ever made to medicine, and thus one of the greatest promises for the good of mankind. (Grayling

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well as organizations like churches and projects such as The Salvation Army or Winnipeg Harvest, to survive their day to day lives. Jerry Buckland states, "it is a situation more common among low income people who lack access to main stream banks and instead rely on fringe banks such as payday lenders, check cashers, and rent-to-own shops for their banking need, which are expensive and poorly regulated" (Buckland 15). These fringe banks are taking advantage of clientele that are at a disadvantage. Buckland pointed out that on payday loans, they pay 250 percent higher on the money they borrowed, while a bank or a line of credit, you pay 10 to 20 percent on the money borrowed (15).

True Reconciliation for Indigenous People? This is

keep their identities as well as find employment. Assistance with finding and staying in post-secondary education is important to ensure that Indigenous people are able to find secured paying jobs after they graduate. Therefore, this will help reduce welfare and increase our tax base.

Housing is a big challenge especially for the Indigenous people in the northern areas. In its 2016 census, Statistics Canada mentioned that there are a large of number of Indigenous people who live in a dwelling that needs major repairs, especially those living in reserves in

focus on housing improvements for low-income Indigenous families and do a safety assessment if children are part of an overcrowded home.

Children in homecare is another big problem. The Minister of Indigenous Services Jane Philpott said that, "This is very much reminiscent of the residential school system where children are being scooped up from their homes, taken away from their and we will pay the price for the generations to come" (Barrera). This might cause problems in the future between Indigenous people and the government.

Who are the people who are being taken away from their homes?

learned their parenting skills from their parents, siblings and extended family through examples and daily directions, but the learning process was denied to several generations of Indigenous parents

The Human Experience of Crying: A Look at the Benefits

Jana Samolesky

Abstract

In this article, I investigate the value of the uniquely and universal human behaviour of crying. I discuss the cathartic benefits of crying, offering relief of stress and release of tension. Then I consider how crying is linked to mood stabilization. Thirdly, I note the ill-effects of crying suppression, and finally, I briefly investigate how the social context surrounding an episode of crying impacts the crying individual. I conclude that because weeping behaviour offers us valuable health benefits and the suppression of crying is linked to disease, we should support episodes of crying by treating the behaviour as normal and positive.

Keywords: *crying, catharsis, mood stabilization*

Introduction

All animals, at every age, have the ability to cry -- often as a reaction to pain and/or anger or a way of signalling danger (Bellieni, 2017). It is only humans however, that can express feelings by shedding tears. This behaviour has been selected and elaborated on through our evolution as a species (Bellieni, 2017; Griffith, Hall, & Fields, 2011). Crying offers many benefits, including the release of tension through catharsis and mood stabilization, while the suppression of crying is linked to ill-health. Support during episodes of weeping is important because the social context affects people whether or not they reap the rewards associated with the behaviour.

emotional balance. Bellieni (2017) reports that the mood stabilization following an episode of crying can be caused, in part, from the gentle massage of the cheeks by tears, triggering endorphin release. Endorphins provide a soothing sensation and are produced in response to

international study revealed that the social context surrounding an episode of crying determined whether the crying experience yielded cathartic results (Bylsma et al., 2008).

When an individual received social support during an episode of crying, they were very likely to experience the relief and stabilizing effects of catharsis, and when the individual received

of the gender of the weeper, and that we treat crying as a normal part of being human so we all may enjoy the benefits of this behavioural mechanism.

Rog,
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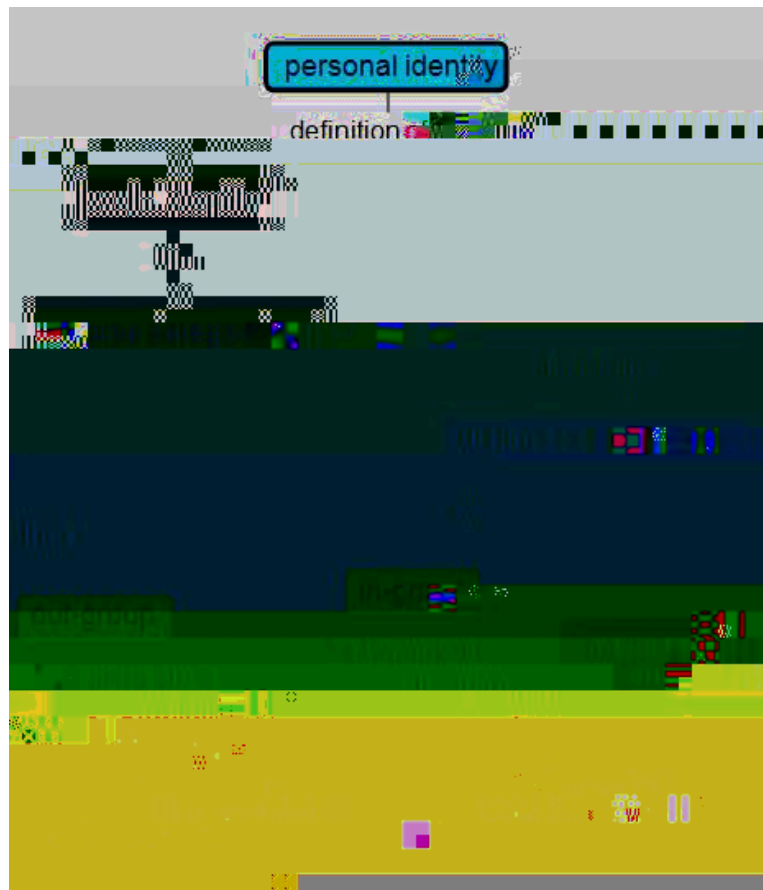
Social Identity Theory

Brittany Valcourt

Social Identity Theory is a conceptualization concerned with the psychological theories and attitudes that shape how we identify ourselves when engaging in groups. First proposed in 1979 by Henri Tajfel and John Turner, Social Identity Theory involves three

Social

Social categorization is the act of categorizing individuals into social groups to be able



Source:

http://www.age-of-the-sage.org/psychology/social/Tajfel%27s_Theory_of_Social_Identity.jpg

Social identification explores the ideologies within social categorization further by identifying the distinctive self-descriptive qualities we classify ourselves with.

“A process of social identification with the groups to which we belong is an important element that connects us to groups, and that tells us both who we are and who we are not. A social identity is thus the product of a process of social categorization and of identification with the groups we belong to, which we then characterize as part of ourselves” (Spears and Schwartz 203).

Our social identity is a binary construct that describes the cognitive processes that occur when we engage with groups. The process of socially categorizing the groups we identify ourselves with is called self-identification. We are self-identifying with the collective and will strive for a positive group identity when engaging with others we view similar to us. We derive value from these interactions to an extent where we behave favourably to our groups ideologies and distinctive qualities. Group comparison occurs when we compare our social group to other groups therefore motivating an individual within a group to maintain positive group distinctiveness. Social Identity Theory is a staple in communication theories because it provides a testable explanation for predictable group behaviour and our binary social identity.

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Gilletteø

øHooked on a Feelingö:

øHooked on a Feelingö: Gilletteø's øJust Whistleö

are deliberately accentuated to convey that Gillette's product is also flawless and beautiful, and any person can attain these attractive characteristics through its use. Gillette purposely used a model in their

their advertisement links hygiene to their product, which is especially desirable in beauty products because they come in close contact with some of the most sensitive areas of the body.

In addition to the desirability of cleanliness, male approval is another tactic that Gillette uses to convey attractiveness. In the foreground of the advertisement, a man’s shadow is cast over the model’s torso, leaving her legs uncovered and the primary focus of the ad. The close proximity of the man illustrates that the woman is irresistible and the lack of cover on her legs shows that the man approached her because of her legs. The decision to include a man’s shadow that crosses over the woman’s body instead of including a man’s actual presence within the ad maintains the focus on the woman and allows the appearance of the

been taken to perfect the "design" of this tool, which can be desirable for the beauty conscious who are mindful of the amount of time that it takes to alter their appearance. Gillette establishes their dedication to serving their customer by stating that they have "uniquely" created something for just a portion of their client base. The company is also portrayed as being attentive to detail because the razor was created specifically for women. Furthermore, the ad also includes that if you use "Just Whistle" from Gillette, you will have a "noticeably smooth shave," which proposes that the user can easily tell the difference between a Gillette razor and the competition's because it is a "noticeable" change. For a consumer to actively notice the difference in the results of a few uses is a huge feat for a beauty product because these products are marketed as tools to temporarily enhance the consumer's appearance in subtle ways; therefore, for a user to notice a distinct difference is a remarkable achievement. In addition, a distinctly "smooth shave" will not only benefit the shaver, but it will also draw the attention of anyone who may touch or see the product of a fresh shave. Gillette explains to the audience that there is a signif

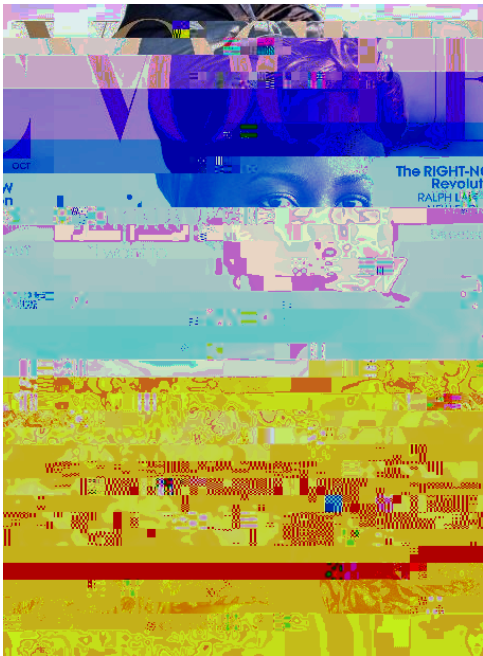
consumer can captivate the attention of anyone within sight or a hand’s reach because “Just Whistle”

The Perception of Women: The Past and the Present

Giordana Curatolo

The rhetorical critique I conducted on Norman Rockwell's *Girl at the Mirror* is significant because I analyzed the artifact using a feminist approach which has yet to be conducted. Feminist theory is important to society because it provides viewers with direct insight on how individuals perceived women during the time of

burgundy stool which faces a long brown and framed mirror. She seems to be contemplating



Rockwell not only depicts the woman in the magazine as young and Caucasian but also represents the child as Caucasian. Individuals of colour, especially women of colour, did not receive the same equal rights as Caucasian individuals in the 1950s. The early 1950s was the start of the civil rights movement which aimed to secure legal rights for African Americans. Women were highly dominant during this movement, but they were still

overshadowed by men, who received the most recognition for the success. Though the movement was established to gain equality for all individuals, women were still pushed aside due to bias, since being a women [sic] of [colour] meant facing both racism and sexism (Women Had Key Roles). Women experienced gender discrimination and sexual harassment (Women in the Civil Rights Movement) before, during, and after the movement.

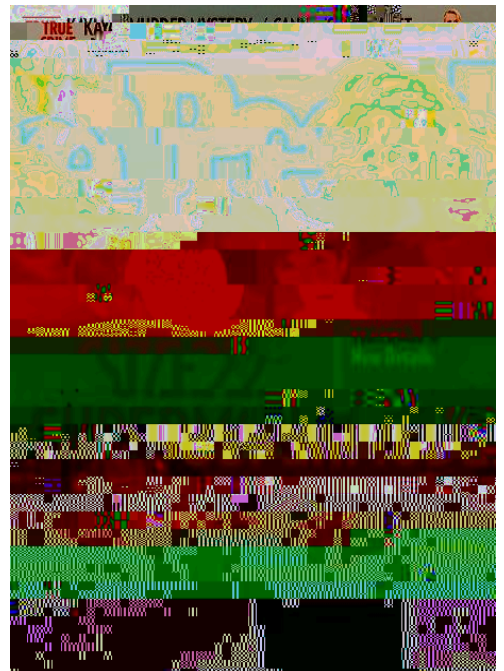


Figure 2. Magazine in the

Women of colour were not acknowledged for their tireless efforts. These women often worked long and vigorous hours as domestic servants for upper class Caucasian women. African

In the past, society portrayed women as attractive beings and disregarded their intellectual intelligence. Society had stereotypically categorised women as individuals who were solely concerned with their appearance even though it does not necessarily apply to all women. Women were constantly being judged by their appearance, causing them to contemplate their style, complexion, and figure. Rockwell's image of the mirror strongly emphasises the image and labels placed on women in the 1950s. Rockwell describes to viewers that the young girl is purely concerned with how she presents herself to society. Feminist theory highlights the importance of removing stereotypes, and despite progress made towards gender stereotyping, development must still continue. Society is currently seeing many female leaders in a variety of fields such as business, technology, and media who are not solely concerned about their appearance but instead are viewed for their intellect and contribution to society rather than what their bodies have to offer.¹ To have the young girl face the mirror shows viewers that women were only looked upon by society (particularly by men) based on their outer appearance. In other words, some men viewed women as sexual objects and merely thought about them in a sexual manner. Feminist theorists have worked effortlessly to end the stigma placed on women and through actions, such as the Me Too movement and Halsey's powerful speech at the 2018 Women's March. Change has begun, but Norman Rockwell's depiction of women shows the struggles of the past.

In the 1950s, it is clear that masculine views of women were seen in a contrasting way from how women viewed themselves. Norman Rockwell, the addresser, is a male who symbolizes his view of women at the time. Powerful societal individuals were mainly upper class white men who held complete control over all aspects of a woman's life, whether it was how she should have looked, thought, or behaved. As an upper class white male, Rockwell's portrayal of the young girl could only reflect his personal views on how women were acknowledged. *Girl at the Mirror* and *A Scout is Helpful*

Remembering the Man Called Intrepid: The Non-Descript Statue of Sir William Stephenson

Denise Fajardo

On July 24, 1999, Princess Anne unveiled a 2.4-metre bronze statue created by the world-renowned sculptor Leo Mol. This statue located at the busy downtown intersection of Memorial Boulevard and York Avenue commemorates Sir William Stephenson, ðone of WWII's most infamous intelligence officers,ö also known by his codename 'The Intrepid' (ðThe Intrepid Lifeö). Paul Duval, a biographer of Leo Mol, writes, ð[1]acking the bright

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colours which are an immediate attraction for almost everyone, the sculpture probably demands a more searching attention than painting,ö and so it is unsurprising if people who may walk or drive past this statue do not notice it at all (Duval, Ch. 9).

Interestingly, some people may not even know about

Sir William Stephenson and his lengthy list of international endeavours and achievements.

Although this may seem ironic, Sir William Stephenson is a remarkable man commemorated in an unremarkable, non-descript statue situated along a major thoroughfare. Stephenson's non-descript statue functions rhetorically in commemorating his covert character.

Remembering the Man Called Intrepid:

may apply well to visitors of Memorial Park especially when they do not know who Stephenson is. Stephenson's monument is one of six monuments found in Memorial Park. There are two possible assumptions the public may make when they pass by this statue based on the surrounding environment and the statue's lack of intricate details. First, if the public happens to come across the Memorial Park plaque near the fountains, they will find the plaque signed by Premier Duff Roblin in 1962 with the following dedication: "To the honoured dead. This park was dedicated in memory of their sacrifice in war and peace to create this province and preserve this nation." After reading this plaque, the truncated syllogism might be: "This is

“INTREPID.” The statue seems to imply to the public that all they have to know is his name and alias, search him up on Google, and they will learn more about him.

These public perceptions through enthymemes suggest to be useful yet prone to contestations. To portray Stephenson in an aviator uniform is both limiting and fitting. It is fitting because it is true that he was an aviator, and maybe Leo Mol originally intended him to fit with the other monuments in Memorial Park, with most of them having plaques indicating that they are peacekeepers. While it is understood and acceptable that there is only so much that can be depicted in a sculpture, portraying Stephenson in his aviator uniform is still limiting because he is more internationally known for his work as a spy.

Conclusion

William Stephenson’s non-descript statue located at a downtown intersection commemorates his major achievement as an ace pilot during World War I. The non-descriptness of the statue gives the public a mixed message about Stephenson’s character because, while being an ace pilot during World War I is one of his major achievements, he is more internationally known as a spy who worked for Churchill and Roosevelt. Other scholars may want to examine other art pieces through which Sir William Stephenson is remembered, such as the mini bronze statue by Erin Senko and a mural in the West End by Dave Carty. Located at Sargent Avenue and McGee Street, the mural encompasses numerous elements of Stephenson’s life in contrast to the non-descript statue of Stephenson in Memorial Park. Both

pieces of art are rather less non-descript than Leo Mol's statue. Overall, Winnipeg's unsung hero Sir William Stephenson is commemorated in a non-descript way which, for the most part, still speaks to his secret identity as a spy, always appearing unidentifiable and neutral.

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The Road Analysis

Jeremy Lennon-Gibson

The purpose of this paper is to analyze Cormac McCarthy's writing style, language, and characters as a way to convey feelings of discomfort in his novel, *The Road*. I will explain how McCarthy wants the reader to feel emotionally drained by both the narrative and the mechanics of the book, and how McCarthy aims to punish the reader just as much as the characters within the novel.

McCarthy intentionally uses a lack of punctuation to create run on sentences to add an additional layer of discomfort to the reader. In my experience, the lack of punctuation often made me re-read sections of the page, creating the feeling that I had to push forward to read, just as the characters in novel were forced to push forward and walk. McCarthy's use of poor punctuation also made me weary for every line read; I would think to myself as I read onward "will I have to re-read this section too?" This weariness created by the mechanics added to the already palpable stress and uneasiness instilled by the grim nature of the narrative. McCarthy uses the word "and" frequently, sometimes up to four times in a sentence. This creates a feeling of confusion and discomfort in a situation that wouldn't warrant such emotions if the sentence was written in a typical style.

McCarthy has created his career by being a master of descriptive language. He describes every detail of every environment as if he were painting a picture. McCarthy's

ability to describe environments allows him to subject the reader to horrible sights and situations in clear perspective. This descriptive language also comes into play in describing emotions. McCarthy follows the "less is more" school of description when it comes to emotions; he says only what is necessary. This allows the reader to project even more of themselves onto the characters, creating more discomfort in the process. McCarthy doesn't include a lot of dialogue between the characters, but when dialogue is used, it is written similar to that of a screen-play. In doing so, McCarthy gave me a claustrophobic feeling, due to the short, snappy feeling of the formatting. The

McCarthy wanted the reader to feel uncomfortable while reading *The Road*. He succeeded. In doing so, he also created an amazing narrative on the power of love and the subjective nature of good. Deep down in its core, *The Road* is a love story between a father and a son. McCarthy blankets that meaning under the environments and the trauma induced by the ways mentioned above. Never have I read a novel where the author has tried to affect the readers on so many separate levels, whether it be for the better or worse. It's that attention to detail to both the narrative, environment, and the reader's perception of those elements that will stick with me over the years, not the feelings of discomfort, or shock. *The Road* is truly a generational novel from a man who is used to making generational novels.

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