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Highlights

Cardivascular Endurance

Academic Versus Athletic

Intercollegiate Football

Cape Verdean Literature

Discovering Thoughts, Inventing Future

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The Effect of Circuit Training on Cardivascular Endurance of High School Boys

By Dr. P. P. S. Paul Kumar
Acharya Nagarjuna University, India

Abstract- Fitness is that state which describes the degree to which an individual has the capacity to capacity productively. Fitness is a singular matter. It suggests the capability of every individual to live most adequately inside his Potentialities. the motivation behind this study was to figure out if there was any critical impact of cardiovascular persistence of young men through chosen high-intensity aerobics works out. Ninety six Boys people of Govt. High School, Guntur were chosen at irregular aggregation of 400 scholars as the subjects for this study. Two likened aggregations were defined of Forty eight each one, matching them with the indistinguishable beat rate readings. One was named as gathering x and was treated as the control bunch, and the second assembly Y, was subjected to the trial medication.

Keywords: *kabaddi, players, motor fitness, yogic, men.*

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Abstract- Fitness is that state which describes the degree to which an individual has the capacity to capacity productively. Fitness is a singular matter. It suggests the capability of every individual to live most adequately inside his Potentialities. the motivation behind this study was to figure out if there was any critical impact of cardiovascular persistence of young men through chosen high-intensity aerobics works out. Ninety six Boys people of Govt. High School, Guntur were chosen at irregular aggregation of 400 scholars as the subjects for this study. Two likened aggregations were defined of Forty eight each one, matching them with the indistinguishable beat rate readings. One was named as gathering x and was treated as the control bunch, and the second assembly Y, was subjected to the trial medication.

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I. Introduction

The ability to carry out daily tasks with vigor and alertness, with ample energy to enjoy leisure time pursuit and to meet unforeseen emergencies. Physical fitness is the ability to last to bear up and to persons under difficult circumstances where an unfit person would give up. It is self – evident that the fit citizens are a nation's best assets and weak over its liabilities. It is therefore the responsibility of every country to promote physical fitness is the basic requirement for most of the tasks to be undertaken by an individual in his daily life. If it is under developed in his daily life.

Cardiovascular fitness has been defined as the ability of the organism to maintain the various internal equilibrium within the body as closely as possible to the resting state during a sub maximal task and to restore promptly after exercise any equilibrium which have been disturbed "this definition implies that a fit person will adapt more efficiently to the stress imposed by a specific task and will recover much faster following the task. The trained person has a faster recovery following the task as the heart rate returns to its resting value much quicker. If this task were continued, the trained person would be able to perform more work before reaching exhaustion. Information on the construction and function of the heart and circulatory system is presented as necessary back ground information on cardiovascular endurance. In sports training there are many means and methods are available to develop the required components out of all training methods. Investigator has chosen circuit training as a best mean to develop cardiovascular endurance. In all the sports and games endurance plays an important role. Total endurance includes cardio vascular endurance, muscular endurance and capacity of Oxygen debt.

But Cardio – vascular endurance is most important than others. For developing endurance different trainings can be used. They are circuit training, interval training and farther training. Those who have the best endurance can maintain their role throughout the games and sports without fatigue. Among the numerous training the above mentioned are regarded as most valuable training methods for developing endurance. Both training methods are designed to assist the development of the circulatory and respiratory systems of the body. However in athletic events requiring great endurance, the main limitation is the ability of the circulatory system to supply oxygen to the working muscles and to keep the muscle cells free of waste products. This particular process is dependent upon cardio vascular endurance. Endurance or stamina is the term used to cover Cardio – respiratory fitness. It is a measure of an efficient heart and lung system and can only be developed by exercises which involve the heart and lungs and their capacity to supply oxygen to the working areas of the body.

General endurance concerns the whole body and is a measure of this capacity to withstand oxygen debt, where as local endurance concerns fatigue in one particular set of working muscles. Circuit training can be defined as the training programme in which an athlete goes from one exercise station to another in a planned sequence and in the shortest possible time. In planning a circuit training programme, exercises chosen to fit the needs of the individual. Each of these exercises is then numbered and assigned to a certain area called station. Through circuit training, the athletes may increase their strength and endurance by increasing the repetitions of the exercises at each station or by doing the required frequencies of exercises in a shorter length of time. If the work load is to be kept constant, the athletes can develop strength and endurance by gradually decreasing the time taken to go through the circuit. This method of training emphasizes 'time' rather than resistance. This method was originally introduced by Morgan and Adamson about 1957 at the University of Leeds, England.

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- Some advantages of circuit training are

a) A large number of persons can be accommodated at the same time.
b) The individual works at his own rate within his own capacity,
c) The goals are both immediately obtainable and easily evaluated, and
d) 'Target time', the attempt to complete the circuit in a certain maximum time, provides a strong motivational factor.

Since circuit training has the primary objective of improving the blood circulation to the working muscles the investigator was interested to experiment whether there would be any effect on Cardio Vascular endurance after an experimental period of circuit training.

II. Background Work

According to morgon and Adamson, circuit exercises must be selected and arranged in such away as to Coalesce into a period of training which will have a positive effect upon all round strength, endurance and power . According to the English Coaches, who have put to test circuit training, it is no more supplement to the actual training programme of an athlete. It is not only important but a must during the basic conditioning period of the athlete's development.

Circuit respiratory improvement can only be affected by some form of training which makes continuous demands upon the heart and lungs over a prolonged period of time. Circuit training has been adopted throughout the world as a simple but effective method of improving the performance factors. Circuit training is designed to develop cardio vascular respiratory endurance as well as flexibility, strength and muscular endurance in essential muscle groups. It is an efficient training method in terms of gains made in a short time. It can be used by one person or a group and does not require elaborate equipment. Circuit training is designed to stimulate the cardio – respiratory organs and as a result the endurance aspect is stressed.

Brown concluded that a physical education programme for fifth grade girls which included a 10 minute circuit training programme improved Physical fitness as measured by the American Association of health, Physical Education and Recreation youth fitness test .

Forty two businessmen from the Vancouver young Men's Christian Association were equated by Taylor into three groups (one underwent a programme and the third acted as a control group). All subjects were given the lenson Muscular strength. Test and the Harward step test at the beginning and the end of the eight week experimental period. Both experimental groups showed gains in performance that were statistically significant for the Cardio Vascular and Muscular strength tests. There were no statistically significant differences between the two experimental groups. It was concluded that both the calisthenics and the circuit training programme as used in this study, were effective methods of improving the cardio Vascular and muscular status of business men. In a study by watt, one group of 21 subjects was subjected to a developmental course of exercises at the University of Oregon. A second group of 17 subjects went through a developmental course in which circuit training was used. The subjects were tested in pull-ups, push-ups, leg, 300 yard shuttle run and 60 second sit-up test before and at the end of the course watt found that significant gains in the physical fitness level of low fitness students can be achieved by their participation in either in the performance of the cardio vascular test (300 yard run) can be increased significantly by the regular developmental exercises or by the circuit training.The general purpose of circuit training is to develop muscular strength, muscular endurance, and Cardio vascular endurance. The arrangement of a circuit permits a large number of heterogeneous individuals to train together. The arrangement and selection of exercises determine. The degree and type of physiological changes occurring in the individual.

Circuit training can be used for general fitness purposes or can be adopted as a conditioning medium for various grounds sports. For sports conditioning, for example, it has been utilized by many professional soccer and by teams in England and by foot ball and competitive seiling teams in Australia. According to the originators, circuit training enables large number of performers to train together by employing a circuit of consecutive exercises around which each performer progresses, performing an individually derived dosage of exercise and timing his progress. Circuit training enables large numbers of performer, to train at the same time by employing a circuit of consecutively numbered exercises around which each performer progresses doing a prescribed allocation of work at each exercise, and checking his progress against the clock. In the circuit training study by wakefidd, Harkins and Cooper, the girls moved as rapidly as possible from one station to another, performing the prescribed exercised at each station before moving on to the next one. The requirement at a specific station was to run a specific weight prescribed number of times. Orchin herself a pre-determined number of times. New requirements and new goals were established as desired when using this method. Participation in this circuit training programme should have caused the girls to improve progressively. As performance was improved and girls were motivated to try to complete three circuits. Circuit training became an important device in conditioning girls for participation in track and field activities as well as in other sports activities.

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According to Boyer, The trained heart works at lower rate and affects a larger stroke volume than the untrained man. This increase in stroke volume is thought to require. For a given work load, a lesser amount of myocardial oxygen than an untrained heart. Letounov of Soviet Socialist Republic States. As a result of training, the action of the Cardio-vascular system becomes more economical, as revealed by a drop in the pulse rate, lengthening of ventricular contraction and relaxation phases, lengthening of the diastole and lowering of the systolic and diastolic blood pressures, decrease in the velocity of the blood flow and a better utilization of oxygen.

III. Experemental Designing

It Related group design was used in this study. During the pre-test the pulse rate after three minutes modified Harvard step Test, was recorded for every subject. On the basis of their pulse rate, they were formed into two equivalent groups of 48 each. The scholar used 125 boys, though only 96 students were needed in order to secure matching scores in computing the equivalent groups out of 125, 96 students were selected and they were classified into two equivalent groups by matching process. Thus the experimental design chosen was a related group design.

The exercises in included in the circuit training programme were,

a) Rope skipping

Three metre ropes were used for the purpose. The duration of the exercise was minute and there was no restriction about the number of skips ; but the subject had to do it continuously till the end of the stipulation time of one minute. The subjects had to keep the ends of the rope each in one hand and on whistle they would start skipping on both the legs.

b) Four count jumping jog

For this dynamic exercise, the duration was also fixed as one minute. No restriction was imposed on the number of jumping jogs to be done within one minute, but the subjects were instructed to do it without break till the end. The exercise had to be done in four counts. The subjects had to be in standing position. On whistle they had to jump astride and the bring the hands sideward (No.1) hands over the head clap, (No.2) hands sideward (No.3) & then return to the starting position. This exercise had to be done continuously and rhythmically on the spot.

c) Squat thrust

The subjects had to be in standing position, feet together. On the first count they had to bend the knees to a full squat position, placing hands on floor and between the knees. On count two, they had to thrust both the legs backward to a front leaning rest.

d) Sit-Ups

The subjects were asked to lie in supine position, legs extended and feet about twelve inches apart. The subject had to interlock the hands and place them behind the neck. The subject and to sit-up and touch with the left elbow, the right knee without raising the knee and return to the lying position. The same was to be repeated with the right elbow touching the left knee. This was to be done continuously till the end of the one minute period, but no restriction was imposed on the number of sit-ups to be done.

e) Two count jumping jog

For this dynamic exercise, the duration was also fixed as one minute. No restriction was imposed on the number of jumping jogs to be done within one minute, but the subjects were instructed to do it without break till the end. The exercise had to be done in two counts. The subjects had to be in standing position. On whistle they had to jump astride and bring the hands sideward upward over the return to the starting position. The exercise had to be done continuously and rhythmically on the spot.

f) Running on the spot

The duration of time fixed for this exercise was also one minute. On whistle, the subjects had to start running on the spot with high knee action. These was no restriction regarding the speed, the subjects were not to stop, till the end of the stipulated time. The experimental group was further divided into six groups of eight each. Each group was asked to occupy one station and was given the numbers from one to six. On whistle, the subjects started doing the exercise allotted to the particular station. After every minute, the whistle was blown the subjects had to proceed to the next station in the anticlock wise direction without wasting any time. The circuit was treated as complete when each group had completed exercises in all the six stations. In between repetitions, no interval was allowed for regulation. Prior to the start of the experimental study, demonstration of all exercises was made and the subjects were taught to perform the exercises correctly. At the end of six weeks. The modified Harvard step test, pulse rate was again administered for both the groups and the pulse rate was again recorded. The pre-test and post-test scores of both control and experimental groups have been presented in the appendices.

The obtained data were statistically analysed test administration.

To test whether there was any significant difference between the means of the experimental and control groups, in the post-test data, the't' ratio was used. The't' ratio is the ratio of the difference between means and the standard error of the difference between means. Since related groups were used in this study, the degree of freedom chosen was N-1, as suggested

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by Clarke and Clarks. The formula used for the calculations were the following.

$$M = AM + \left[\frac{\Sigma fd}{N} \right] \times C$$

Where M = Mean
AM= Assumed Mean
∑fd= Sum of the products of the frequencies
N = Total number of subjects.
C = Size of the class interval.

$$\text{Standard Deviation} = \sqrt{\frac{\sum fd^2}{N} - \left[\frac{\sum fd}{N}\right]^2}$$

where
σ = standard deviation.
∑fd = sum of the products of the frequencies and deviation from the assumed mean.
N = Total number of subjects.
C = size of the class interval.

Standard Error of the Mean

$$\underline{\sigma} M = \frac{\sigma}{N}$$

Where,
$\underline{\sigma}$ = standard deviation.
N = Total number of subjects.

Co-efficient of correlation

For finding out the co-efficient of correlation between the control and experimental groups, the formula recommended by Clarke and Clarke for product moment correlation was used.
Where
r = Co-efficient of correlation.
Ex1y1 =sum of deviations of x and y
N = Variables respectively
∑x = E fdx
N
∑y = E fdy
N
σ x1 = correction of standard, deviation of x variable.
y1 = correction of standard deviation of y variable.

t-Ratio

The 't' ratio was calculated to test whether there was any significant post-test difference between the means of the control and experimental groups. The t-ratio was calculated as under.
t = DM
σDM

where,
t = 't' ratio.
DM = Difference between the means.
σ DM = standard error of the difference between means.

Where,
My = Mean of the experimental group.
Mx = Mean of the control group.

Correlated Group Standard error of the difference between means
My = Mean of the experimental group.
Mx = Mean of the control group.

$$DM = \sqrt{\sigma Mx^2 + \sigma My^2 - 2\sigma MX^1 \sigma My^1}$$

Where
σMx = Standard error of mean x(control group)
σMy = Standard error of mean y(experimental group)
Un correlated group Standard error of the difference between means
σDM =
σMx = Standard error of mean x (control group)
σMy = Standard error of mean y (experimental group)
r = Co-efficient of correlation between the control and experimental groups.

IV. Observations & Analysis

The The null hypothesis was put to test by subjecting the difference in the performances of control and experimental groups before and after the experimental treatment for statistical significance by calculating 't' ratio using the following formula recommended by Clark and Clarks.

Where
t ='t' ratio.
DM = Difference between means.
σDM = Standard error of difference between means.

Table I (a) : Computation of Mean standard Deviation and Standard error of the mean of pulse rate of the pre-test of the control group

Step Intervals	F	d	fd	fd^2
68-70	3	4	12	48
65-67	2	3	6	18
62-64	4	2	8	16
59-61	8	1	8	8
56-58	**10**	**0**	**0/+3/4**	**0**
53-55	10	-1	-10	10
50-52	6	-2	-12	24
47-49	4	-3	-12	36
44-46	1	-4	-4/-38	16
	48		∑fd=-4	$\sum fd^2$=176

Table I (b) : Computation of Mean standard deviation and Standard error of the mean of pulse rate of the pre-test of Experimental group

Step Intervals	f	d	fd	Efd^2
69-71	2	4	8	32
66-68	2	3	6	18

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63-65	1	2	2	4
60-62	11	1	11/ +27	11
57-59	**5**	**6**	**0**	**0**
54-56	11	-1	-11	11
51-53	8	-2	-16	32
48-50	7	-3	-21	63
45-47		-4	-4/-52	16
	48		$\sum fd=-25$	$\sum fd^2=187$

Table II (A) : computation of mean standard deviation and standard error of the mean of pulse rate of the post-test of the control group

Step Intervals	f	D	fd	Efd^2
67-69	2	4	8	32
64-66	2	3	6	18
61-63	6	2	12	24
58-60	8	1	8/ 34	8
55-57	**7**	**0**	**0**	**0**
52-54	10	-1	-10	10
49-51	9	-2	-18	36
46-48	3	-3	-9	27
43-45	1	-4	-4/-41	16
	48		$\sum fd=-7$	$\sum fd^2=171$

Table II (B) : computation of mean standard deviation and standard error of the mean of pulse rate of the post-test of the experimental group

Step Intervals	f	D	Fd	Efd^2
59-61	2	4	8	32
56-58	1	3	3	9
53-55	2	2	4	8
50-52	14	1	14/ +29	14
47-49	**7**	**0**	**0**	**0**
44-46	2	-1	-5	5
41-43	8	-2	-16	32
38-40	9	-3	-27/-48	81
	48		$\sum fd=-19$	$\sum fd^2=181$

Table III : mean standard deviation and standard errors of means of the initial scores of control and experimental groups

Groups	Mean	Standard deviation	Standard and error of the mean
Control group	56.75	5.739	.82
Experimental group	56.44	5.712	.82

Table IV : mean standard deviation and standard errors of mean of the final scores of control and experimental groups

Groups	Mean	Standard Deviation	Standard and error of the mean
Control group	55.56	5.649	.82
Experimental group	46.31	5.703	.82

Table V : the mean gains of control and experimental groups

Groups	Mean	Standard Deviation	Standard and error of the mean
Control (48)	56.75	55.56	1.19
Experimental (48)	56.44	46.81	9.63

Table VI : 'T' ratio of the difference between initial means of control and experimental groups

Groups	Mean of initial puls rate	Difference between mean	t-ratio
Control group	56.75	0.31	0.27
Experimental group	56.44		

Table VII : 'T' ratio of the difference between initial means of control and experimental groups

Groups	Mean of final pulse Rate	Difference between mean	t-ratio
Control group	55.56	8.75	4.57
Experimental group	46.81		

Table VIII : 'T' ratio of the difference between initial means of control and experimental groups

Experimental group	Mean of pulse Rate	Difference between mean	t-ratio
Initial reading	56.44	9.63	7.295
Final reading	46.81		

The graph clearly indicated that the experimental group was much better than the control group, as far as the experimental factors were concerned. It also revealed the fact that the circuit training exercise given to the experimental group has caused better development of cardio vascular endurance of the experimental group. The selected circuit training exercise has contributed to the development of cardio vascular endurance as shown by the graph on pulse rates.

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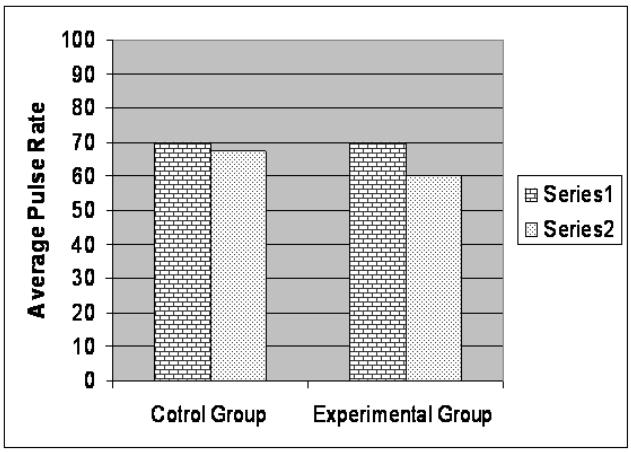

Fig.1 : bar diagrams showing the pulse rate of the control and experimental group

V. Conclusion

It was observed that there was a significant improvement in the cardio-vascular endurance of the experimental group through the circuit training programme. It was also found the there was no significant improvement in cardio-vascular endurance of the control group which did not have the circuit training programme. Within the limitations of the study and from the findings of the analysis of the data, Circuit training may be considered as a vital part of the physical education programme in all schools, to improve the Cardio vascular efficiency of the students. Circuit training exercises to suit the need of the athletes may be framed for all athletic events. Circuit training may be used more often as a conditioning device. This study may be conducted in a more elaborate and extensive manner to cover different age groups. This training method may be compared with other training methods. Circuit training needs specialized research studies relating to its contribution to speed, co-ordination agility, flexibility etceteras..

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The Job Satisfaction of Physical Education Teachers in Srikakulam District

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Abstract- Physical Fitness is the capacity to carry out responsible vigorous physical activity and includes qualities is pertain to the individual health and well being. Physical fitness improves the general fitness, health, organic functioning capacity, strength, stability of muscular and skeleton system etc. Physical Fitness is the basic criteria for every individual in the society. To lead a successful life an individual has to undergo fitness programmes for sportsman. Facilities are the most essential need for any programme in the education field. Laboratories and good libraries have become essential for importing scientific knowledge. Since physical education fields and other equipments become essential for successful implementation of its programmes. Physical Education Programme can succeed only through proper organization requires the following Finance, Equipment and facilities, Personnel and so on.

Keywords: *teacher, physical education, junior, boys.*

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The Job Satisfaction of Physical Education Teachers in Srikakulam District

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Abstract- Physical Fitness is the capacity to carry out responsible vigorous physical activity and includes qualities is pertain to the individual health and well being. Physical fitness improves the general fitness, health, organic functioning capacity, strength, stability of muscular and skeleton system etc. Physical Fitness is the basic criteria for every individual in the society. To lead a successful life an individual has to undergo fitness programmes for sportsman. Facilities are the most essential need for any programme in the education field. Laboratories and good libraries have become essential for importing scientific knowledge. Since physical education fields and other equipments become essential for successful implementation of its programmes. Physical Education Programme can succeed only through proper organization requires the following Finance, Equipment and facilities, Personnel and so on . Equipment and facilities are very essential for the successful condition of the Physical Education Programme. Facilities are essentially the contributing factor for the successful implementation of physical education programmes. To facilitate the same, the questionnaire technique was adopted and the data were collected from 6 Govt. Junior colleges in Srikakulam District. All the 6 Govt., Junior Colleges are Surveyed, out of 6 colleges, 3 are co-educational colleges, 2 for girls colleges and 1 for boys college.

Keywords: teacher, physical education, junior, boys.

I. Introduction

"Games" Physical Fitness is the basic criteria for every individual in the society. To lead a successful life an individual has to undergoes fitness programmes for sportsman. Fitness is the latest buzzword in the society. Be it man or women, be it old or young every one wants to be fit. Fitness is very essential requisite of sports. A sports man, not only should be physically fit, but also remain for throughout his career. Fitness is the ability to respond to life's physical, emotional and social demands. So as to lead a high quality of life. In other words, it is a balance between different body systems. Physical fitness is defined in terms of aerobic activity which depends on the ability of human system to deliver and use oxygen. An educated individual in physically fit, mentally alert, intellectually sharp, emotionally physical well being is an important factor for an individual. The present Concept of Physical well being is not only freedom from diseases, but also to have endurance and skill to meet the demands of daily life and sufficient reserve to with stand stress and strain. However, educational planners and administrations have failed to give due importance to physical fitness in the educational programmes. One has to be physical fit to carry out one's duties to the self, the society and the nation efficiency. Physical activities greatly contribute to the mental and physical health of the individual. Activities of physical education and games bring emotional and social maturity and health adjustment among pupils. Facilities are the most essential need for any programme in the education field. Laboratories and good libraries have become essential for importing scientific knowledge. Since physical education fields and other equipments become essential for successful implementation of its programmes.

In this paper our investigation is an attempt to study the existing physical education facilities available in Govt. Junior College, Seethampeta in Srikakulam district, Andhra Pradesh. It is hypothesized that The Govt College P.D may not Satisfied with their job because the facilities will not be good in Govt. Junior College, Seethampeta in Srikakulam district, Andhra Pradesh. The survey will be conducted only in urban area Govt. Junior College, Seethampeta in Srikakulam district, Andhra Pradesh. The Survey will be conducted only in 6 institutions in the urban areas of Srikakulam District. The survey is conducted only with regard to physical education facilities in the Govt. Junior College, Seethampeta in Srikakulam district, Andhra Pradesh.

II. Review of Related Literature

To Physical Education properly organized and adequately supervised contributes to the goal of general education. Physical education is considered as an integral part of general education. Facilities are an important part in a program of physical education. Facilities are of various kinds. Their necessity and utility depend upon the nature of the program, administrative policy of the institutions needs and interests of the students of and administrators.

a) Facilities

The importance of adequate facilities for a successful program of physical education in colleges cannot be the other over stated. Joseph's says

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"Physical education requires facilities in the form of play fields, Gymnasium and where possible swimming pool." Thomas states standard in physical education may be defined as the minimum requirement for the effective functioning of the program. It is a requirement in terms of facilities equipment's and personnel are established by authority, research and general consent." A committee on National plan of physical of physical education health education and recreation suggests, "A good program of physical education requires varied equipment of sufficient quantity of use of different kinds of skills mastery over a variety of skills it must be remember is one of the objectives of physical education and this facilities when equipment is ample."

b) Play Grounds

Govindarajalu says "We need more play fields, and then only we help to the creation of high standards none merely spaced." Webster says "One essential of healthy living is the maintenance or the provision of open spaces that will be using the facilities at peak load." Dr. V.K.R.V.Rao asserts that, "Any talk of promotion of physical education and sports without proper play grounds was non- sense." William and Morrison sum up that "Gymnasia, polls and play fields are essential in modern civilization. The gymnasium along with its equipments serves as a place where skills may be learned by young people and they enjoy physical and recreational activities. The sense of physical well being is much felt by one who leaves the gymnasting game, or dancing, followed by shower."

c) Equipment

A committee on National plan of physical education health education and recreation suggests "A good program of physical education requires various equipments in sufficient quantity use of different kinds of equipment is necessary for different kinds of skills. Mastery over a variety of skills of must be remembered is one of the objectives of physical education and this is facilitated when equipment is ample." Hughes and French while "Classifying various equipment indicate that, personal equipment such as customer, towels, soap, lock, basket and lockers, game equipment, such as bats, balls, gloves, and marks, gymnastic apparatus such as parallel bars , horizontal bars , roman rings and mats and trainees, equipment such as first aid supplies, furniture are needed is most of the colleges for effective functioning of the physical education program."

d) Physical Education Personnel

It has been known all that the staffs of physical education are the personnel to carry a program. The program may be divided into three 1. Staff 2.Finance and 3. Facilities. These constituents make the program effective, successful and consistent. Humphrey states "One of the most important single factors in establishing a well balanced program of activities is that of teaching personnel."

e) Finance

The budget and the financial management of the department is one of the most important duties of the physical educational personnel in an institution.

III. Methodology Implemented

The purpose of the study was to survey the existing facilities available in the Govt. Junior College, Seethampeta in Srikakulam district, Andhra Pradesh. The programme in physical education might be formulated. In order to achieve this purpose 6 institutions were surveyed. To facilitate this, the investigator had confined him self to the survey method based on a questionnaire to collect the data. The investigator, in consultation with his advisor and repressing the books and previous similar investigators, prepared a preliminary questionnaire. This was reviewed by teachers in the files of physical education. After implementing the suggestions given by them, the questionnaire was rearranged and finalized discarding the items unsuitable for the study.

Then the printed questionnaire may send to the Government Jr. Colleges. Some of the copies were personally handed over to the physical directors of the Government Jr. Colleges to collect data for analysis.

IV. Analysis and Data Interpretation

The purposes of the present study were to find out the existing physical education facilities in the Govt. Junior College, Seethampeta in Srikakulam District. To facilitate the study, the questionnaire method was adopted. The Government Junior Colleges are spread in 4 areas namely Palakonda, Kothuru, Rajam. 2 colleges are in Srikakulam, 2 colleges are in kothuru area and 1 college in srikakulam are and 1 college in Rajam area

Table 1: number of institution taken for study

Area	Number of Institutions	Percentage
Srikakulam	2	33.32
Kothuru	2	33.32
Rajam	1	16.66
Palakonda	1	16.66
Total	**6**	**100**

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Table 2 : Year of Establishment

Year of Establishment	Number of Colleges
1982-87	2
1987-92	1
1992-97	1
1997-2002	2
Total	**6**

Table 3 : location of the Institution

Location	Number of Institutions
City/Town	6
Village	-
Total	**6**

Table 4 : Type of Institution

Category	Number of Institutions
Co-Educational	3
For Girls	2
For Boys	1
Total	**6**

Table 5 : Strength of Institution

Strength	Number of Institutions
0-600	4
600-1200	1
1200-1800	1
Total	**6**

Table 6 : Play Fields

Particulars of the Play Ground	One Court/Ground	More than One Court	Total
Volley ball Court	6	-	6
Basket ball Court	-	-	-
Tennis Court	-	-	-
Kho-Kho Field	4	-	4
Kabbadi Court	4	-	4
Net Ball Court	-	-	-
Tennikoit Court	3	2	5
Throw Ball Court	4	-	4
Ball Badminton Court	4	1	5
Shuttle Badminton Court	4	1	5
Hockey Field	-	-	-
Cricket Ground	2	-	2
Foot Ball Field	-	-	-
Soft Ball Dimension	1	-	1

Table 7 : Particulars of Athletic Fields

Particulars of the Field	Number of Colleges
400 mts. Track	-
200 mts. Track	3
High Jump Pits	6
Long Jump Pits	6
Throwing Circles	6
Permanent Throwing circles	-

Table 8 : Permanent Facilities

Particulars	Number of Colleges
Swimming Pool	-
Gymnasium	-
Equipment rooms	5
Resting room	2

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Table 9 : Athletic Equipment

Particulars of Athletic equipments	Colleges having			Percentage
	One Equipment	More than one Equipment	Total	
Starting Blocks	-	-	-	-
Starting Gun	2	-	2	33.32
Stop Watches	4	1	5	83.3
Measuring Tapes	5	1	6	100
Judges Stand	-	-	-	-
Hurdles	-	-	-	-
Relay baton	-	-	-	-
Shots 16 lbs	4	-	4	66.64
12 lbs	2	-	2	33.32
8 lbs	5	1	6	100
Cross bars	3	-	3	49.98
High jump up right	6	-	6	100
Take off boards	-	-	-	-
Pole vault box	-	-	-	-
Discuss a. Men	4	1	5	83.3
b. Women	4	2	6	100
Javelin a. Men	3	1	4	66.64
b. Women	2	1	3	49.98
Pins for marking	-	6	6	100
Whistle	-	6	6	100
Skipping ropes	-	4	4	66.64
Score sheet	-	6	6	100
Signal Flag	-	4	4	66.64
Victory Stand	-	-	-	-
Referees Stand	-	-	-	-

Table 10 : Gymnasium Equipment

Particulars of Gymnasium equipment	College having	
	Only One	More than One
Parallel Bars	-	-
Horizontal Bars	-	-
Mats	-	-
Support Belts	-	-
Spring Boards	-	-

Table 11: Equipments for Major Games

Equipment for major games	Colleges having			Percentage
	Only one	More than One	Total	
Basket ball boards	-	-	-	-
Basket ball rings	-	-	-	-
Net ball rings	-	-	-	-
Table Tennis	-	-	-	-
Basket balls	-	-	-	-
Basket ball ring net	-	-	-	-
Volley balls	-	5	5	83.3
Volley ball Net	3	3	6	100
Foot balls	-	4	4	66.64
Foot ball goal net	-	-	-	-
Foot ball goal posts	-	-	-	-
Soft balls	-	1	1	16.66
Soft ball gloves	-	-	-	-
Base plates	-	-	-	-
Hockey Sticks	-	2	2	33.32
Hockey balls	-	2	2	33.32
Goal Keeper pads	1	-	1	16.66
Goal Boards	-	-	-	-
Goal Nets	-	-	-	-

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Ball Badminton Rocket	-	5	5	83.3
Ball Badminton net	5	1	6	100
Shuttle cocks	5	1	6	100
Shuttle nets	5	1	6	100
Table Tennis balls	-	-	-	-
Table Tennis Net	-	-	-	-
Table Tennis rocket	-	-	-	-
Tennis balls	-	-	-	-
Tennis net	-	-	-	-
Cricket balls	-	4	4	66.64
Cricket bats	1	3	4	66.64
Cricket stumps	1	4	4	66.64
Cricket Batting pads	1	3	4	66.64
Cricket batting gloves	2	2	4	66.64
Wicket Keeping gloves	3	1	4	66.64
Boundary flags	-	1	1	16.66
Throw balls	2	2	4	64.66
Sluggers	-	-	-	-
Tennikoit rings	-	6	6	100
Tennikoit nets	5	1	6	100
Net balls	-	-	-	-
Net ball nets	-	-	-	-
Volley ball antenna	1	2	3	49.98
Chest numbers	-	6	6	100
Kho-Kho posts	2	2	4	66.64

Table 12 : Audio – Visual Aids

Particulars of the Audio-Visual Aids	Only one	More than one
Amplifier	4	-
Mikes	3	1
Radio	4	-
Band Set	1	-
T.V.	4	-
Notice board	6	-
Charts various sports and games	4	-
Sports magazines	1	1
Journals	-	-

Table 13 : Intramural Programmes (games)

Name of the Game	Number of Colleges
Volley ball	6
Kabbadi	6
Kho-Kho	5
Ball Badminton	6
Shuttle Badminton	5
Cricket	2
Tennikoit	5
Throw ball	3
Track & Field Events	5

V. Findings & Recomendations

The Government Junior Colleges are spread in 4 areas, namely Srikakulam, Kothuru, palakonda and Rajam. 2 Colleges are in Srikakulam, 2 Colleges are in Kothuru and 1 College in Palakonda and 1 college in Rajam. The study was conducted only in urban areas in Srikakulam District. The year of establishment of Government Junior Colleges varied from 1982 to 2002. The strength of the colleges varied from 182 to 1352. All the 6 Government Junior Colleges are having Physical Directors. Out of 6, one college is having Women Physical Director. There are no any qualified markers and no college using ground boys. All physical directors are doing classroom teaching. There is no N.C.C. in these colleges. Regarding fields is courts 6 colleges are having Volley ball and Shuttle Badminton Courts and Kabbadi, Tennikoit and Ball Badminton Courts are in 5 colleges and Throw ball and Kho-Kho fields are in 4 colleges, and cricket ground in 2 colleges and Soft ball Dimension is in 1 College. Basket ball, Tennis, Net Ball courts and Hockey and Foot ball Fields are not there any colleges. All the 6 colleges are not having 400 mts

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track, 3 colleges are having 200 mts track and all colleges are having High Jump and Long Jump Pits and Throwing Circles. Indoor Facilities like Caroms and Chess game facilities available in only 4 colleges. All the 6 colleges are not having Swimming pool and Gymnasium facilities. Equipment rooms are in 5 colleges and resting rooms are in 2 colleges. It may be noted that equipment like starting gun, shots 12 lbs., cross bars and Javelin Women are available only in less than 55% of the colleges.

Shots 16 lbs, Javelin men, Skipping ropes and Signal Flags are available only in less than 70% of the colleges. Whereas equipment like stop watches, and Discuss men are available only in more than 80% of the colleges. Whereas equipments like measuring tapes, relay baton, shots 8 lbs, High Jump upright, Discuss Women, Pins for marking, whistle and score sheets are available in all the 6 colleges. All the 6 colleges are not having equipments like starting blocks, judge's stand, hurdles, take of boards, pole vault box, victory stand and referee's stand. All the 6 colleges are not having any equipments for major games like, Basket balls, boards, rings, Net ball rings, Table Tennis Table, Basket balls, Basket ball ring net, Foot ball goal net, goal posts, soft ball gloves, Base plates, Hockey goal boards, goal nets, Table Tennis balls, Table Tennis net, Tennis rocket, Tennis ball, tennis net, sluggers, net balls and net ball nets. Soft balls, Hockey goal keeper pads, boundary flags, Hockey sticks, Hockey balls and Volley ball antenna are available only in less than 55% of the colleges.

Whereas equipments like Foot balls, Cricket balls, Cricket bats, Cricket Stumps, Cricket batting pads, batting gloves, keeping gloves throw balls and Kho-Kho posts are available only in less than 75% of the colleges. Volley ball's and Ball Badminton rockets are available only in more than 8% of the colleges. Whereas equipments like volley ball net, ball badminton net, shuttle cocks, shuttle nets, Tennikoit rings, Tennikoit nets and chest numbers are available in all the 6 colleges. 4 colleges are having amplifier out of 6 colleges and 3 colleges are having mikes and 4 colleges are having Radio, and only one college is Band set out of 6 colleges. 4 Colleges are having T.V. and all the 6 colleges are having notice boards and 4 colleges are having charges various sports and games and one college is having sports magazines and all the 6 colleges are not having journals. Above 80% colleges are conducting intramural programmes. All colleges are having sufficient amount to conduct annual tournaments. All colleges are having sanitary facilities like rooms, water taps and lavatory.

1. All colleges should be provided with sufficient play grounds, so that all major games may be played.
2. Journals, Sports Magazines and Charts various sports and games should available for students.
3. Facilities for indoor games should be provided in each college.
4. Facilities for track and field events may be increased.
5. Athletic equipments are in Government Junior Colleges are not sufficient.
6. Major games equipments in Government Junior Colleges are not sufficient.
7. Audio Visual equipments should be fully utilized to create interest among pupils in sports and games.
8. Money allotted for intramurals and Extramural should be improved.
9. All Government Junior Colleges should be take steps to utilize the services of specialties and coaches provided by the sports council.
10. The physical Directors should take effective steps to conduct intramurals and Extramurals every year without fail.
11. The parent association renders help only to academic side. It should also give equal importance to Physical Education.
12. Gymnasium equipment should be provided for Government Junior Colleges in order to improve the physical fitness of students.
13. Appoint markers in Government Junior Colleges.
14. Appoint ground boys in Government Junior Colleges.

VI. Conclusion

Physical Education is an important aspect of general education. Physical Education acts as an anti-dote to student's unrest all over the world by providing varied games, sports and physical education facilities, available in physical education colleges in order to implement the planned programme for the benefit of trainees. Facilities are essentially the contributing factor for the successful implementation of physical education programmes. To facilitate the same, the questionnaire technique was adopted and the data were collected from 6 Govt. Junior colleges in Srikakulam District. All the 6 Govt., Junior Colleges are Surveyed, out of 6 colleges, 3 are co-educational colleges, 2 for girls colleges and 1 for boys college.

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Militant Nostalgia in Cape Verdean Literature

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Militant Nostalgia in Cape Verdean Literature

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Abstract- During the twentieth century, Cape Verdean diaspora authors challenged the longstanding Cape Verdean tradition of passively mourning what was lost. Previous poets and storytellers used saudade, or a sense of sentimental homesickness, to provide readers with an escape from daily life, particularly the physical and political hardships of living on the Cape Verde islands and the cultural dislocation of living elsewhere. A new group of authors, however, took a more militant approach in order to inspire ethnic pride, cultural and racial self-awareness, and political action. The results were activist literary movements, Claridade in the 1930s and Certeza in the 1940s, which led to the nation's civil rights and independence movements of the 1960s and 1970s. This essay analyzes Cape Verdean and Cape Verdean-American authors who transformed saudade to be a rallying cry for the celebration of their heritage and the assertion of self-confidence, unity, and action among their readers.

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I. Introduction

An important theme in diasporic literature is a sense of nostalgia for the homeland left behind, "a mythic place of desire in the diasporic imagination" (Brah 1996, p. 192). Authors1 within the Cape Verdean diaspora call their mournful, sentimental homesickness saudade.2 This bitter-sweet sentiment has appeared in poetry, songs, and folktales to provide an escape from daily life, including the physical hardships of living on the arid Cape Verde Islands and the cultural dislocation of living somewhere else. However, during the twentieth century saudade became more than a wistful, romantic longing for what was lost. It acquired a militant edge, meant to inspire ethnic pride, cultural and racial self-awareness, and political activism.

Cape Verde, ten small islands located a few hundred miles off the coast of West Africa,3 has developed a multiracial, multicultural society after centuries of miscegenation between Portuguese colonists and African slaves.4 In the nineteenth and twentieth centuries many left the islands to escape drought, famine, poverty, and socio-political repression. Emigrants to Europe and the Americas usually improved their socio-economic position, but they also faced aggressive racism and discrimination, particularly in the United States where many emigrants formed insulated, supportive Cape Verdean-American communities. For many, departure did not diminish their devotion to a homeland they thought they remembered, a utopia of green fields, continuous singing and dancing, and happy children. This joyful, comfortable "memory" caused some to become disconnected from the islands' actual customs and socio-political issues.

The purpose of saudade underwent a transformation when, in the middle of the twentieth century, members of the Cape Verdean diaspora became more culturally self-aware and politically active. Authors decided that a deeper, more honest engagement with their cultural roots could help them challenge the racial prejudice and cultural erasure that had made escape into nostalgic fantasy desirable in the first place. Simultaneously using and rejecting the power of saudade,5 these authors gave Cape Verdeans and Cape Verdean-American readers an "inner freedom" to learn more about their heritage and become social activists. A mixture of nostalgia, realism, and activism, this new form of saudade united members of the diaspora, empowering them to fight for independence on the islands6 and civil rights in the United States.

II. "This Despair of Wanting to Leave but Having to Remain!"

At the beginning of the twentieth century, classically educated Cape Verdean authors wrote on abstract, "universal" topics, which ignored the daily suffering, discrimination, and cultural traditions of actual Cape Verdeans. They only mentioned the islands to wax nostalgic about a non-existent "Atlantis"7 of joy, brotherhood, and prosperity. This willful blindness began to change in the 1930s when the Claridade8 poets declared their cultural independence from European conventions, portrayed their homeland as it actually was, and encouraged readers to use native wisdom to improve their daily lives.

Manuel Lopes, one of Cape Verde's most famous Claridade authors, used saudade to inspire interest in cultural truths and to take a stand on the issue of emigration from the islands. His poem "Crioulo" (1964) honors the island culture that teaches boldness and resignation because Cape Verdeans gain "the humility born of disillusionment" (Ferreira 1975, p. 105) as well as hope and joy for an unlikely future. His "Nem Navio" (Neither Ship, 1964) honors saudade as a warm voice inside all Cape Verdeans but warns against complete devotion to sentimental nostalgia because it is "an illusion that disguises itself" (Ferreira 1975, p. 107), seemingly soothing but ultimately limiting and destructive. In Lopes's novel Chuva Braba (Wild Rain, 1956) protagonist Mane Quim recognizes the difficult

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truths about his homeland without rejecting the romantic vision inherent in its folklore. Mane confronts hardship pragmatically, which includes using traditional stories and customs to guide where and when to plant his crops and what types of people to love and respect. In the Faustian struggle at the end of the novel, Mane wins his soul by choosing not to emigrate across the Atlantic with his godfather. He remains not because the islands are ideal but because he is willing to work hard to build a future for himself and his community.

This theme became very popular with "anti-evasionist," anti-emigration poets. These poets wanted to teach the diaspora, as well as those on the islands, to respect their heritage and work together to survive in a hostile world. Poet Jorge Barbosa challenged the emigrants' sentimentalism, characterizing it as a sign of their abandonment. In "Casebre" (Little Shack, 1956), Barbosa portrayed the "bitter memory" (Ellen 1988, p. 24) of drought and starvation on the islands with specific and grisly details. The poem suggests that although many want to ignore this suffering and death by escaping into nostalgia, made possible by leaving the islands, their "silence" only further separates and destroys the "family" of those who remain. In "Poem of the Sea" (1941) Barbosa wrote that inside the heart of every Cape Verdean is a desire to travel, lamenting that while the sea "imprisons" the islands, it is also a "road" to a better life (Ellen 1988, p. 41). However, Barbosa himself refused to emigrate, stating that the love for his homeland filled him with the "despair of wanting to leave but having to remain!" He despaired that poverty and hopelessness dominated his people, but instead of running from the islands and his selfhood he made saudade a rallying cry for political self-determination and cultural self-respect.

The Claridade poets portrayed concrete reality and encouraged common Cape Verdeans to fight for their rights. These poets criticized sentimental nostalgia and urged readers on the islands and throughout the diaspora to reconnect with their roots. Saudade for many of these poets was no longer a numb sadness that allowed oppressed people to evade reality and wallow in self-pity; it was becoming a means to cultural self-awareness and ethnic unity. Ovidio Martins argued "Anti-evasao" (Anti-evasion, 1962) that he will "shout," "roar," and "kill" (Hamilton 1975, p. 290) for his homeland and its traditions rather than escape to Pasargada, the ancient capital of Persia and nostalgic location of metaphysical escape. Corsino Fortes's "Emigrant" (1974) urged members of the diaspora to recognize that they control their own future if only they have the courage to face it: "For every departure is potency in death/and every return is a child learning to read" (Ellen 1988, p. 53). This "departure" is more than emigration; it is the mental escape from facing the issues at hand.

This new, militant saudade reconnected Cape Verdeans to their African heritage. For example, Manuel Lopes privileged African folklore and native medicines over Western traditions, as in the short story "No terreiro do bruxo Baxense" (Under the Spell of Baxenxe, the Sorcerer, 1959). In addition, Aguinaldo Fonseca linked the Cape Verdean landscape with its African cultural roots in "Mae-negra" (Black Mother, 1951):

> The black mother cradles her son.
> She sings a remote song
> her grandparents used to sing
> on nights without a dawn. (Ellen 1988, p. 13)

Fonseca took this connection a step further in "Magia negra" (Black Magic, 1951), in which the "distant murmur" (Hamilton 1975, p. 297) of the Cape Verdean's African ancestors inspires the wounded and beaten poetic persona to take a decidedly militant stance. The poem suggests that the black man adopt the "fiery voice" of a traditional song and stand up to the whip.

Poets Ovidio Martins and Antonio Nunes reproduce Creole rhythms to express the African element of their Cape Verdean-ness and make political statements. Nunes's "Ritmo de pilao" (Rhythm of the Pestle, 1958) describes the pounding and grinding of the pestle, giving it a musical rhythm that "recalls the days of slavery and voices a protest against the continuing servitude and suffering of the masses" (Hamilton 1975, p. 300). Nunes creates tension in order to enrage his readers, and "in the final stanza the monotonous sound of the pestle appears to grow louder as it punctuates the air and accompanies strong words calling for change and revolt" (Hamilton 1975, p. 301). The urgency and aggressiveness of these protest poems caused many to rethink their approach to their heritage. Urbano Tavares Rodrigues called traditional nostalgia a malady in A Saudade Na Poesia Portuguesa (1967), stating, "Only saudades do not heal:/He that has them, with them remains" (Romo 1974, p. 29). This open wound represents people's separation from each other and from their past. Lamenting about the past robs it of life and significance. Rodrigues argued that Cape Verdeans must celebrate themselves, find common ground, and actively improve themselves and their community.

Cape Verde's revolutionary political leader Amilcar Cabral wrote his own self-awareness and protest poetry. His "Our Islands," "Pieces of the African," and "Of the Black Continent" supported unity between the islands and the African mainland. During his fight for Cape Verdean independence, Cabral also reached out to African Americans. In a 1972 speech, he (1973, p. 76) linked ancestral nostalgia with militant activism, stating, "we are very encouraged in our struggle by the fact that each day more of the African people born in America become conscious of their responsibilities to the struggle in Africa. . . . [N]ever forget that you are

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Africans." Cabral united Africans, African Americans, and members of the Cape Verdean diaspora in a common struggle for social and cultural independence.

Cabral championed other poets in the 1960s and 1970s who believed Cape Verdeans needed to reconnect with their African heritage. This militant nostalgia challenged the cultural denigration of white Portuguese and cultural denial by Cape Verdeans who could pass for white. According to scholar Russell Hamilton, Cabral often referenced poem that reinforced Cape Verdeans' ties to their homeland and culture. In one speech, he "extracted the phrase 'another land within our land' from Aguinaldo Fonseca's poem 'Sonho' (Dream), in which Fonseca anticipated the younger generation in their refusal to abandon the islands" (Hamilton 1975, p. 291). Activists like Cabral and protest poets like Fonseca connected the people's deep inner selfhood with relevant social issues. Onesimo Silveira's poem "Hora Grande" (The Big Moment, 1962) uses the Cape Verdeans' closeness to their ancient landscape and their anger at being enslaved and oppressed to declare a new political awareness in Cape Verde. At one point Silveira argued, as did Barbosa in "Casebre," that it is important to remember the past and learn from it:

> The slave ship will be lost in the league of time
> for the soul of our voices
> will not perish in the bottom of a hold.
> Hunger will no longer feed on hunger
> and we will soar on the Sun's wings
> holding destiny on the palms of our hands! (Ellen 1988, p. 14)

The flying African is a traditional, mythical figure of many African cultures. It has also been used by African American authors, like Toni Morrison in Song of Solomon, to represent the desire to escape white society and fly "home," as well as the belief that after death their souls fly back to Africa. Cape Verdean poet Armenio Vieira used the volcanic origins of the Cape Verde Islands as a metaphor in "Poema" (Poem, 1962), stating that someday his homeland will be reborn as a prosperous, industrial, self-governed state.

Felisberto Vieira Lopes, writing under the name Kaoberdiano Dambara, used the local Cape Verdean Creole dialect, Crioulo, and the Cape Verdeans' memories of "mother Africa" to attack colonialism directly in his collection of poems entitled Noti (Night, 1965). One of the most important ways Dambara reconfigured Cape Verdean nostalgia for his militant purposes was his use of the morna. This traditional song expresses melancholy and loss, but Dambara "expands the nationalist spirit of the morna to encompass, in its woeful lyricism, the recognition of injustices" (Hamilton 1975, p. 305). Furthermore, a few poems in Noti use the batuque, which is a Cape Verdean musical form that was taken directly from Africa without any European additions or alterations. Like his nationalist use of the morna, "Dambara penetrates that surface of exoticism that even some committed writers have assigned to batuque, and in so doing he raises the ceremonial to the level of a people's world view" (Hamilton 1975, p. 305). Onesimo Silveira and Teobaldo Virginio used the morna as a unifying battle cry against oppression and exploitation. For Dina Salustio, the morna can make a feminist statement, as well as being "music of nationality and cultural identity" (Gomes 2002, p. 279). The morna appears in modern protest literature, expressing a new, self-confident sense of African heritage, racial brotherhood, and nationalism. For example, Cape Verdean-American poet Teobaldo Virginio's morna in "Cronica" (Chronicle) challenges sentimentalism and attempts to reconnect emigrants to their heritage. In addition, Cape Verdean Manuel Ferreira's novel Hora di bai (Hour of Leaving, 1962) characters who rebel against Portuguese colonialism are the "morna-singing embodiment of Cape Verde's free spirit" (Hamilton 1975, p. 351). The morna philosophy of individual strength, endurance, and perseverance is an important element of the Cape Verdean self-identity.

III. Memories of "Home"

At least half of the people who currently identify themselves as Cape Verdean do not live on the Cape Verde Islands (Lobban and Lopes 1995, p. 46). Cape Verdeans settled in the United States after serving on whaling ships in the nineteenth century, and many others joined the great influx of immigrants around the turn of the twentieth century. Those that arrived without personal wealth or professional skills worked as longshoremen, cranberry pickers, factory workers, and domestic servants, earning enough so their offspring could be lawyers, doctors, teachers, and entrepreneurs. In the face of a racist, discriminatory society, they formed insulated Cape Verdean-American communities, which gave them a sense of home and belonging. They maintained elements of their "distinctive and dynamic culture" (Lobban and Halter 1987, p. 1) by retelling traditional stories,9 singing traditional songs, and remaining connected with family and friends on the islands, sending money and letters via the Cape Verdean-owned packet ships. According to scholar Robert Hayden (1993, p. 10), these Cape Verdean-American communities helped new arrivals get jobs, homes, health insurance, and college scholarships in America. While some immigrants and their children became completely Americanized, most developed a multicultural identity, which included a deep respect for their Cape Verdean heritage.

Author Baltasar Lopes expressed the important of emigrants maintaining a real connection to the people and culture they left behind in his novel Chiquinho (1947). Lopes's protagonist Chiquinho arrives in the

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United States ready to use what he experienced on the islands and what he learned from the people there to face life's challenges. His journey emphasizes the difference between nostalgia and folk wisdom, and the value of using the latter to gain self-confidence and create a multicultural identity. Although Chiquinho gladly leaves his homeland to join his father in Massachusetts, he cannot deny the love he feels for the family and culture he leaves behind. Even before leaving, Chiquinho learns "the Creole nostalgia of the islands' son" by reading aloud letters from friends and family already in America:

> [The letters] revealed the archipelago's voice beckoning the emigrants to the corner of the world they had left behind. [. . .] A sentimental geography which placed America very near me. It no longer seemed a faraway land. America was at the reach of my hand. The distances became almost meaningless because of the intimacy those letters established with the island. (Ellen 1988, p. 84)

Cultural awareness is active, not passive. Chiquinho asserts his sense of saudade, recognizing success as a mix of socio-economic achievement and deep familial and cultural connections.

By the 1960s, more and more diaspora authors linked active rebellion with cultural self-awareness, loudly celebrating Cape Verdean culture and supporting their homeland's struggle for independence. Exiled activist Luis Romano ardently promoted the use of Cape Verdean Crioulo as the language of literature and protest. He argued that racism and violence would end only when the West recognized his people's cultural and social equality. In "Irmao branco" (White Brother, 1963), Romano criticized the imperialist nostalgia10 of the "white brother" as nothing more than the destructive domination of his African homeland and the exploitation of its people:

> You mixed my black blood
> with the soil of a land you strove to possess.
> [. . .]
> Everything was yours: my children, my treasures,
> my sons your slaves,
> my body your door mat.
> But that splendor was your undoing. (Ellen 1988, p. 17)

Romano suggested that what the Portuguese colonists remember with fondness is actually what will inspire Cape Verdeans to assert themselves and destroy the white oppressor's authority.

According to literary scholar Maria Ellen (1988, p. 158), the expression of "a nostalgic recollection of the native soil. . . . is perhaps the main characteristic of the poetry written by Cape Verdean immigrants in America." Although some Cape Verdean-Americans' sense of nostalgia only brought them a hopeless feeling of sadness and loneliness, many used this sense of saudade to build a strong self-identity and advocate for legal rights and social equality. After immigrating to the United States, poets Jorge Pedro Barbosa and Rosendo Brito used the language, music, and traditions of the islands to assert themselves. Barbosa warned his readers against the corruptive influences of Western culture in "The Woman of Today" and "Joao Pestle-Stick." Brito expressed great respect for Cape Verde's ancient mythology in "Islands in the Distance," concluding the poem: "No one understands that all roads/Compel us to return to our islands" (Ellen 1988, p. 171). If not a literal act of repatriation, this "return" can be a militant nostalgia, a fight for cultural identity and racial equality.

Cape Verdean-Americans' memoirs also show the importance of maintaining a cultural connection with their homeland. For example, Belmira Nunes Lopes (1982) wrote that during the years of the Claridade and independence movements she became spiritually and culturally closer to the islands despite living in America. Rather than descend into sentimental nostalgia, she asserted her Cape Verdean self by describing the histories of her mother's and father's families. She admired her parents' generosity as they welcomed emigrants into their New England home and helped them find jobs and homes of their own. Despite seeing her father being ridiculed and abused by racist adults and children, Lopes learned to respect herself and her heritage through the folktales her mother told her, the traditional songs and dances her family and friends performed, and the traditional foods and Crioulo words she learned. As an adult Lopes sought out other Cape Verdean-Americans to form social clubs and political organizations, later visiting both Cape Verde and West Africa. Lopes stated that pride in her heritage caused her to actively support the Cape Verdean fight for independence and the African Americans' fight for civil rights. In the end she emphasized the importance of honest self-awareness, reminding her readers: "The Cape Verdeans have a history. We have a long history of accomplishments and achievements in the Cape Verde Islands" (1982, p. 201).

Lena Britto (2002) also wrote a memoir about her life in America between the 1920s and 1980s. Like Belmira Lopes, Britto fondly remembered her parents teaching her about her Cape Verdean heritage: they held traditional weddings, dances, and wakes in their home; they housed new arrivals from the islands; they spoke Crioulo at home; and they cooked traditional foods. Like Lopes, Britto was inspired by these memories to become an outspoken activist, fighting for civil rights in the United States and actively supporting the Cape Verdean independence, holding fundraisers and visiting Amilcar Cabral's widow. Britto and Lopes's strong sense of heritage and community helped them face discrimination and build strong self-identities.

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IV. Looking Back, Moving Forward

Since gaining independence in 1975, Cape Verdeans have continued to build upon their cultural reawakening. Although some authors have fallen victim to the "[o]utbreaks of nostalgia often follow revolutions" (Boym 2001, p. xvi), others have built upon the people's heightened cultural self-awareness, challenging their readers to "better understand themselves and contribute to the development of further studies about Cape Verde and the Cape Verdean people" (Balla 1990, p. 11). These authors validate their culture, their homeland, and their African heritage by telling stories about the past to encourage their readers to own their Cape Verdean-ness and their political autonomy. These authors continue to use the rediscovery of their heritage to help them participate in imagining and creating a better future for their communities, whether they are in Cape Verde or America.

Cape Verdean poet David Hopffer Almada used saudade in the 1980s to remind his fellow Cape Verdeans what they have endured and to emphasize what future changes are necessary. In his short story "Evocacao: Lenbransas di Arvi" (Memories of a Tree: An Evocation, 1986), Almada used a traditional piece of the Cape Verdean landscape to symbolize the past. The cypress tree in the middle of the town square represents Portuguese colonial rule and the Cape Verdeans' struggle to survive it. A rebellious "they" remove the Europeans' colonial presence and chop down the tree, which allows the townspeople to plant their own tree. The link to a colonial past ends, but the link to a Cape Verdean and African past is restored. The story urges readers to reclaim their own past in order to control their destiny.

Almada also urged the construction of a better future through a simultaneous celebration and rejection of the past in the poem "Song for Cape Verde" (1988). The lyrical poem nostalgically recalls what Cape Verdeans can appreciate about themselves and their homeland: the "African sandy pebbles," the "warm morabeza," and the "blue seas,/open skies and lofty mountains" (Ellen 1988, p. 68). It celebrates "the Fort of Santiago,/the carnival of Mindelo,/the First of May in Sao Filipe" as well as "the funana,/the drum dances,/the mornas,/the coladeira" (pp. 68-69). However, Almada rejected that his people are "Victims of the East Wind" (using the title of Manuel Lopes's second novel), and claims that they need a new identity, a new song (p. 66). He sought an active, self-aware nostalgia that inspires rather than saddens.

Joao Rodrigues's poem "Who Said We Had Departed?" (1986) argues that cultural self-awareness and social change occur through the act of sharing stories, memories, and songs. Emigrants must use the nostalgia they feel for their homeland to shape their identity and achieve solidarity. Rodrigues asked for Cape Verdeans across the diaspora to "join our hands/to your hands" to create a circle within which they all could "dance/like children,/to sing the song of rain" (Ellen 1988, p. 65). The cleansing, life-giving rain is rare on the islands, which makes it all the more precious as a symbol of joy, unity, activism, and renewal. Rodrigues called his readers to return to their roots and use this reconnection to improve their daily lives.

Other authors used nostalgia metaphorically, suggesting that surviving and succeeding in the future depends on a strong, positive connection to the past. In Armenio Vieira's "Historias recuperadas: as coisas deste mundo e do outro" (Retrieved Stories: Things of This World and of the Other, 1984), the ghost of an ancestor turns off the protagonist's gas stove so he does not die in his sleep. The link between past and present is so strong that the ancestor does not only inspire someone today, he can perform a practical service that affects the person's everyday life. Tome Varela da Silva's "Natal" (Christmas, 1988) rewrites the Christmas story with a Cape Verdean setting and Cape Verdean characters. The memory of an important religious and social tradition aids in the renewal of a community.

Even second- and third-generation Cape Verdean-American authors remember their heritage with a generative nostalgia, one that invigorates their self-identity and social conscience. For example, Marcel Gomes Balla (1990) criticized the American government and the American educational system for devaluing and ignoring an important minority group in The "Other" Americans. He declared: "Now, for the first time, I have decided to inform America about our rich cultural heritage so that all Americans will know that we exist as a united and proud people" (1990, p. 9). The book is at once a history text, a memoir, and a collection of cultural documents, including poems, a short story, a timeline, the Cape Verdean national anthem, and its declaration of unity and rights. Balla recounted his people's history, their contributions to American society, and his own visit to the islands to educate and protest. He argued that by learning about their past, Cape Verdean-Americans can express their current "needs and grievances" and gain recognition and equality (1990, p. 112). Balla emphasized that Cape Verdean-Americans deserved the same rights as any other American, declaring: "We all know that the Bostonian's battle cry during the famous Boston Tea Party was 'No taxation without representation.' [. . .] If they were proud of this, then we should be willing to stand up and refuse to pay taxes for education until we are duly represented in the system" (1990, p. 28).

Cape Verdean-American Louis Babbitt (2002) published his book of poetry in English, but he nostalgically used his cultural and historical heritage to recommend tolerance, cooperation, and equality between different races and across the diaspora. His

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"When Hate Dies" revisits the horrors of the slave trade and segregation, the remnants of which linger today and must be resolved, not ignored or avoided. A closer connection to "motherland Africa" is necessary to protest racism in the United States and to change the nation's "way of life, morals and attitude" (Babbitt 2002, p. 44). "What It Took to Make this Crioulo" remembers the "miserable moments, mixed with degrading memories" (p. 53), but the cruelties of slavery and colonization has only enhanced and intensified the pride and talent of the people, creating a diaspora "with a lot of pride and talent, lots of love, fulfilling our task" (p. 54). "Whispers of the Past" suggests cultural rebirth and social change results from understanding the past as it happened, including slavery, genocide, and a fight for rights. In "Down It Flows" a person's rights and liberties must be fought for, and saudade translates into a rallying cry: "Clear your throats, there is going to be a change this day, laws to govern the status of many, not just the few" (p. 79).

Babbitt urged members of the diaspora to rally around their ancestors. In "The Dreamers," the speaker makes a connection with ancestors from his "living past" (2002, p. 95). He learns that "every part of [his wise ancestors] is in him," providing the means for his protection. He metaphorically can "call on all his past for help" (p. 96) as he fights for social justice and learns to become a better person. Respect and understanding for African and African American heritage also has relevance in the present, evident in the poems "The Nigerian," "The Ethiopian," and "Black Past in America." Babbitt's "Oakdale of My Past" expresses the value of maintaining Cape Verdean communities in the United States, which make the past relevant in the present. His "From Meek to Sheek" demands that the younger generations, who are ignoring their past, regain their self-respect and avoid being drug dealers, prostitutes, and killers (p. 144).

Cape Verdean-American poet Vasco Pires (2003) also engaged with his past to find his own voice and envision a better future for all Americans. "African Seed" and "My Drum," for example, use historical and cultural nostalgia to express a message of social protest, which becomes more apparent in the poems "White Cage, Black Rage" and "The Power of One." By learning the truth about his past, Pires realized his identity and asserted his voice. His readers experience their Cape Verdean homeland in "The Spirit of Cabo Verde" and "My People." They learn about the cultural "forces" within their souls in "Who We Are?" which instructs members of the diaspora to "Show the world,/what we are about" (p. 51). Furthermore, "Continuing the March," "Diversity," and "Rediscovering America" urge Cape Verdeans and African Americans to build racial solidarity and protest those people and institutions that continue to denigrate and oppress both groups. Finally, Pires's "Rise Up!" commands "black men" that "It's time to make a stand./I know we can. I know we can" (p. 17).

African American poet Everett Hoagland (1998) also made this saudade connection. Hoagland included Cape Verdeans in several poems of cultural self-awareness and social protest. Criticizing the police and white America's legacy of institutionalized oppression and abuse, Hoagland's "The 'To Serve and Protect' Blues" connects Emmett Till and Rodney King with Cape Verdeans who "testify with mornas" (p. 58). He also links the African heritage and socio-political struggles of African Americans and Cape Verdeans in "B.A.C.O.N. and Beans" and "Parting Ways." In "This City: A Catalogue," Hoagland argues that instead of being prejudice and divisive, the world should see the "raceless faces" of the "Latino, Cape Verdean, Afro American" children in New Bedford, Massachusetts, as evidence that "there is only one race:/The Human Race" (p. 15).

In conclusion, recent Cape Verdean and Cape Verdean-American authors have used militant nostalgia to raise self-awareness and incite political protest. They resisted the desire to idealize what was supposedly lost or to seek escape from a history of slavery on the islands and discrimination in the United States. Instead, these authors fought for cultural pride, racial unity, and social empowerment through their connection to those memories. Poets and novelists continue to celebrate and document Cape Verde's oral history, folklore, traditional music, and Crioulo dialect. The result for many is pride for their Cape Verdean homeland, their successful revolution against Portuguese colonialism, and their activism against segregation and racism in the United States. The new sense of saudade rallies Cape Verdeans and Cape Verdean-Americans to celebrate their past in order to actively improve their present and future.

Notes

[1] All works are written in English or translated by scholars listed in the References.

[2] The word saudade, or sodad, is untranslatable. According to Carlos Romo (1974, p. 29), it "has direct affinity with the Greek pathos; it is a feeling bitter and sweet at the same time; 'the sadness of sweet memories' as the Cape Verdean poet, Eugenio Tavares in his mornas describes it." A stoic ability to survive the greatest hardships "is the most singular characteristic which profoundly describes the very soul of what it is to be Cape Verdean" (p. 31).

[3] The volcanic archipelago was uninhabited until Portuguese explorers discovered it in the 1462. After colonization, it became a bureaucratic hub of the slave trade. Slavery was abolished on the islands in 1876, but racial discrimination and exploitation continued long afterwards.

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[4] Approximately 71% Creole, 28% African, and 1% European (Leary 2001, p. 4).

[5] According to Svetlana Boym (2001, p. 62), marginalized or oppressed groups use a militant, or "off-modern," type of nostalgia in response to Western culture's sentimentalization of the "past," which whitewashes Western aggression, naturalizes white supremacy, and encourages dangerous extremist movements like Nazism and McCarthyism.

[6] Cape Verdean Amilcar Cabral organized the African Party for the Independence of Guinea-Bissau and Cape Verde (PAIGC) in 1956. Cabral was assassinated in 1973. Cape Verde won its independence from Portugal on July 5, 1975.

[7] Classical Cape Verdean poetry like Jose Lopes's "Minha Terra" (My Land, 1929) and Pedro Cardoso's "Hesperides" (1930) often portrays Cape Verde as the lost city of Atlantis.

[8] The first issue of the literary journal Claridade (clarity) was published in 1936. It inspired the more militant Certeza (certainty) movement of 1944 and the independence movement of the 1960s and 1970s.

[9] In 1923, folklore scholar Elsie Clews Parsons interviewed Cape Verdeans living in New England and transcribed 133 traditional folktales (many with multiple variations), 183 proverbs and sayings, and 292 riddles, publishing them in English and Crioulo, which was spoken in many Cape Verdean-American communities.

[10] Anthropologist Renato Rosaldo (1989) coined the term "imperialist nostalgia" in Culture and Truth: The Remaking of Social Analysis.

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Telemachus in Ithaca: Delimitation of Identity Frontiers in the Ancient Iron Age (XII-VIII BC)

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Abstract- In this article, we will try to understand how the description of space in Homer's Odyssey contributes to the delimitation of an Hellenic identity during the ancient Iron Age. We will first analyze the first book of the so-called Telemachia, part of the Odyssey that narrates the journey of Telemachus, Odysseus' son, to the kingdoms of Sparta and Pylos in search of news of his missing father. We believe that the young Ithacan's journey will help us in our task of understanding the way through which the Greeks saw the place (topos) where they lived and what makes of it a place of identity (isotopia).

Keywords: *odyssey; homer; space; identity; isotopia.*

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Abstract- In this article, we will try to understand how the description of space in Homer's Odyssey contributes to the delimitation of an Hellenic identity during the ancient Iron Age. We will first analyze the first book of the so-called Telemachia, part of the Odyssey that narrates the journey of Telemachus, Odysseus' son, to the kingdoms of Sparta and Pylos in search of news of his missing father. We believe that the young Ithacan's journey will help us in our task of understanding the way through which the Greeks saw the place (topos) where they lived and what makes of it a place of identity (isotopia).

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I. Introduction

Our interest in this article is understanding the way through which the landscape described by Homer helps the process of definition of a Hellenic identity throughout the ancient Iron Age (XII-VII BC). By landscape, we mean the group of places present in Homer; however in this paper we will restrict ourselves to the space of Ithaca as described in the first four books of the Odyssey, collectively known as Telemachia.

In order to do that, we will use as technical landmarks the ideas of Henri Lefebvre about space defined as isotopia. This concept, as developed by Lefebvre (2008), essentially refers to real, physical spaces that represent belonging, identity. However, according to Coelho (2010, p.278), it is possible to use that author's approach to read spaces in symbolic dimension, articulated with the imaginary – such as in Homer – since the literary text is not restricted to the mere reproduction of a physical space.

Many times, archeologists – and historians – tend to disconsider the importance of literary reports, considering them useless and evidence of the historicity of the events they describe. In the case of the Odyssey, if it is not a faithful witness – and does not intend to be – of the movement of populations through space during the ancient Iron Age, at least it expresses the ethnicity and the importance of ethnic belonging in Greece during the first millennium before Christ. The conscience of a Hellenic identity ("hellenicity") is being generated in the 8th and 7th centuries BC. and appears as a result of the process of definition of political communities – the poleis (HALL, 1997, p. 65).

According to Buxton (1994, p.155, 212), the Odyssey allows us to understand the "Hellenicity" by contrast with the other peoples that Odisseus meets in his wanderings. The model built by those oppositions marks the development of new concepts of space and territory when whole populations migrate to new lands outside the Greek world or establish new kinds of organizational structures such as the polis (Hall, 1997, p.43). However, no kind of "Greek conscience" is yet clear. That is very evident in the Iliad, where we see the conflict between Greeks and Trojans – the representation of the Other –, however, both worship the same gods, speak the same language and have the same customs.

We consider that the work of Homer is an important instrument to understand the relationship between humans and the space they occupy. The Odyssey is especially helpful, because it is a poem about trips and cultural contacts. In its narrative, tales of the exploration of a "New World" are mixed with popular tales, producing therefore a rich and complex picture of a world in transition (DOUGHERTY, 2001, p. 11; POWELL, 2004, p. 38). Homer makes that clear in the opening of the poem (Hom. Odyssey, I, 1-9):

> Sing in me, Muse, and through me tell the story
> of that man skilled in all ways of contending,
> the wanderer, harried for years on end,
> after he plundered the stronghold
> on the proud height of Troy.
> He saw the townlands
> and learned the minds of many distant men,
> and weathered many bitter nights and days
> in his deep heart at sea, while he fought only
> to save his life, to bring his shipmates home.[1]

In the original Greek, Odysseus is polítropos, the one with many habilities and that, from his voyages, has accumulated knowledge about many peoples and places. As Hartog points out in "Memória de Ulisses" (2004, p. 14) the many wanderings of Odysseus, even though he does not want them, since his main goal is to return to Ithaca, allow the hero to accumulate great knowdlege of the world that surrounds him and, at the same time, to outline a Hellenic identity. By circulating between fantastic and "real" spaces, the king of Ithaca

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[1] All the translations in this paper are from the work of Robert Fitzgerald.

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bounds the frontiers between human and divine, between Greek and the Other.

The expansion of new horizons had great influence on how the people we call the Greeks saw themselves and the others. For Malkin (2005, p. 58-9), the movements of the formation of settlements outside Hellas (intensified after VIII BC) are mainly responsible for boosting the development of a Greek identity, especially from the enlargement of the contact with the Other.

Homer's narration carries the marks of the contact and interaction between peoples of different perspective and culture. The author of the Odyssey show a clear interest in exploring questions of identity and difference, selectively drafting pre-existing information about foreign peoples. The poems were executed for an audience more or less engaged in the construction of meaning: thinking about culture – be it their own or others' – and imagining distant lands, such as Egypt and Arcadia, Scythia and Sparta (SKINNER, 2012, p. 238).

The space that emerges in the Odyssey is very wide, different from the Iliad which has a scenario basically concentrated in Troy, the plot develops in an amplitude that goes from Troy to Egypt, including the imaginary lands that can not be placed anywhere, such as the Phaeacians' island (LATEINER, 2005, p. 417).

In this article, we will analyze in closer detail the Telemachia (something that can be translated as challenges or adventures of Telemachus), the part of the narrative that depicts the journey of Odysseus and Penelope's son to the kingdoms of Sparta and Pylos, in search of news of his missing father.

The Telemachia is divided in two parts: action in Ithaca (Books 1 and 2) and trip to Pylos and Sparta (books 3 and 4, respectively). However, for this paper, we chose to analyze the action developed in Ithaca, starting point of Telemachus' journey, his native land, place where the youth starts the preparations for his trip in search of news of his father who never returned from the Trojan war.

We believe, with Foxhall (2005, p. 75-6), that landscapes are human artifacts in which a complex cultural history is embedded. These landscapes should be interpreted as manifestations of historically specific identities, shaped by different human societies for many millennia, deeply rooted in cultural principles. What we want, by analyzing the Ithacan landscape, is comprehend in which way that kingdom – as represented by the poet – corresponds to a space of belonging for Odysseus and Telemachus, an isotopia, and, therefore, defines the hero's identity.

Telemachus' adventure begins when the gods, in a council in Olympus, decide to send the goddess Athena to Ithaca, to inject hope in the young man to search for news of his father. The gods use the absence of Poseidon – Odysseus' fierce enemy who was far, in Ethiopia, receiving sacrifices of bulls and sheep (Hom., Odyssey, I, 19-27) – to organize a meeting. Helping the hero is only be possible when the god of the seas is absent. So, the goddess Athena can fulfill her role of Odysseus' protector. Thereby, she intercedes for him opposite the meeting of gods. In her entreaty, she points out where the hero is located (Hom., Od., I, 38-52).

The goddess informs us that Odysseys is in Ogygia, island belonging to the nymph Calypso. The gods decide to send Hermes, the messenger, to order the deity to free the hero immediately. From then on, the action goes back to Ithaca, and the poet narrates the arrival of Athena to that kingdom. The daughter of Zeus arrives disguised as Mentes, king of the Taphians, that inhabit Themesos.

Mentes is an old acquaintance of the king of Ithaca. In the past, Odysseus had gone to the kingdom of the Taphians to get poison for his arrows. There, he received the hospitality due to foreigners. Therefore, it is expected of Telemachus that he receive the stranger with the same courtesy once given to Odysseus in tha land of the Taphians.[2] (Hom., Od., I, 260-4)

Having fulfilled the rites of hospitality to Mentes; Athena, the goddess reveals herself as an ally of Telemachus in the fight against his mother's suitors, that dilapidate his family's heritage. She counsels the young man to go to Pylos in search of news of his father, but, as Powell (2004, p. 118) observes, the goddess knows where the hero is. Her intention, in encouraging Telemachus, is for the trip to make the youth into a man, that he leaves his childish world for the world of adulthood.[3] We believe that Telemachus' journey can

[2] The rituals involving the reception of a guest and the exchange of gifts (boon and counterboon) played a very relevant role in homeric epic poetry. The boons (generally speaking, material gifts) are offered or exchanged to establish or confirm friendship between members of different communities. Once established, these relations are transmitted for generations. That can be observed in the scene where Mentes describes to Telemachus the hospitality offered by his own father to Odysseus, being that a form of claiming a similar treatment to himself (SEAFORD, 1994, p. 16-7). Cf. also FINLEY, 1988.

[3] Many authors especulate about the real reason for Telemachus' journey, encouraged by Athena. For Alden (1987, p. 134) it would be an educational journey, of personal transformation. Like Powell, the author believes that the *Telemachia* is a kind of rite of passage, the opportunity for the boy to become a man. Rose (1967, p. 391-4), however, emphasizes the declared purpose of the trip: searching for news of his father. But, as mentioned before, the goddess knows of the whereabouts of the hero. This ambiguity made scholars search for supplementary explanations. Rose argues that the goal of Telemachus' journey is the search for glory (*kleos*), because the goddess says in the meeting of the gods that she will send the youth to Sparta and Pylos in order to find whatever he can about his father's return and conquer *kleos esthlon*, that is, a good reputation among men (Hom., *Od.*, I, 88-95). His glory is only acquired after the revenge against the suitors. For that author, Athena's plan is to make Telemachus see that his own *kleos esthlon* will only come through the revenge, but that demanding revenge depends partly on knowing the truth about Odysseus, which, in its turn, demands traveling to Pylos and Sparta. Jones (1988) argues that Telemachus' journey is in itself a

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be understood also as a search for one's own identity. The young man had never met his father, Odysseus had left when he was a newborn. In some passages of the poem, Telemachus even doubts his own progeny (Hom., Od., I, 215-16).[4]

In her speech, Athena/Mentes asks Telemachus to summon the assembly of citizens, so the young man can talk about the problem of the suitors. Many scholars question the purpose of summoning an assembly for that, since, in the Homeric world, the group of citizens, that is, the demos or mass of soldiers – in the case of the Iliad – has no voice, and only watches as the prominent figures debate. The assembly does not vote or make decisions. Therefore, there is doubt around the reason why the meeting is called since the population of Ithaca has no authority to help Telemachus in his needs (EMLYN-JONES & YAMAGATA, 2006, p. 20). Following Athena/Mentes' plan, this could be an opportunity for the boy to display maturity since, for the first time since Odysseus had left, an assembly was called, and, this time, conducted by Telemachus.

The assembly takes place in the agora. This is the space that represents order, maintenance of a status quo and perfect organization of society, an isotopia for the town's citizens. According to Magalhães (2005, p. 39) gathering in the agora is, for the Greeks, a distinctive sign of a refined culture, conferring superiority to that society and offering privilege to those who stand out in it. Following Homeric heroic morals, the battlefield is a preferential place for the attainment of glory (GABRECHT, 2009). However, the agora also plays that role of glory-giver; as much as the battlefield, in the agora a man can face his opponents, surpass his rivals and see his own superiority recognized by others (MAGALHÃES, 2005, p. 40). Not only that, but it is also a space of gathering of citizens and solution of problems between individuals. That is why Telemachus summons the citizens of Ithaca at dawn of the day after the arrival of Mentes/Athena. And it is with rude words that the young man challenges the suitors to face him in the agora:

> At daybreak we shall sit down in assembly
> and I shall tell you – take it as you will -
> you are to leave this hall. Go feasting elsewhere,
> consume your own stores. Turn and turn about,
> use one another's houses.
> (Hom., Od., I, 411-4)

In reply, one of the suitors, Antinous, challenges Telemachus:

> "Telemakhos, no doubt the gods themselves
> are teaching you this high and mighty manner.
> Zeus forbid you should be king in Ithaka,
> though you are eligible as your father's son."
> (Hom., Od., I, 423-6)

Since Odysseus had left, Ithaca had been in a state of anomia, the power is shattered because of the inefficiency of Telemachus against the suitors.[5] Apparently, the absence of Odysseus and the problem with the suitors imposed a state of anarchy in Ithaca. The assembly had never again been summoned, according to the spech of the ancient man named Aegyptius, who questions the reason for such gathering:

> "Hear me, Ithakans! Hear what I have to say.
> No meeting has been held here since our king,
> Odysseus, left port in the decked ships.
> Who finds occasion for assembly, now?
> One of the young men? One of the older lot?
> Has he had word our fighters are returning-
> news to report if he got wind of it -
> or is it something eles, touching the realm?
> The man has vigour, I should say: more power to him.
> Whatever he desires, may Zeus fulfill it."
> (Hom., Od., II, 26-35)

As soon as Telemachus arrives at the agora, the other citizens of Ithaca give him the old seat of Odysseus (Hom., Od., II, 14), a gesture that demonstrates the authority and the important role in the meeting given to the young man. He also receives the scepter from the hands of the herald, Pisenor (Hom., Od., II, 37-8), the object that confers the right to speak in the assembly (GABRECHT, 2006, p. 87).

In the space of the agora, the young son of Odysseus explains the problem that afflicts his house:

> No need to wonder anymore, Sir,
> who called this session. The distress is mine.
> As to our troops returning, I have no news -
> news to report, if I got wind of it -
> nor have I public business to propose;
> only my need ad ge trouble of my house -
> the troubles. My distinguised father is lost,
> who ruled among you once, mild as a father,
> and there is now this greater evil still:
> my home and all I have are being ruined.
> Mother wanted no suitors, but like a pack
> they came […]
> No; these men spend their days around our house
> killing our beeves and sheep and fatted goats,

central element in the conquering of *kleos,* and not only the revenge against the suitors.

[4] DAWE (1993, p. 62) argues that the way in which Telemachus speaks about his own progeny "They say he is my father" may be read as an idiomatic expression, not necessarily as expressing doubt as to his relation with Odysseus.

[5] Odysseus' old father, Laertes, is still alive, but does not govern anymore, apparently having abdicated in favor of his son, and living isolated in his own property. As Mentes tells in verses 223 to 229: "Years back, my family and yours were friends / as Lord Laertes knows: ask when you see him./ I hear the old man comes to town no longer,/ stays up country, ailing, with only one/ old woman to prepare his meat and drink/ when pain and stiffness take him in the legs/ from working on his terraced plot, his vineyard."

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carousing, soaking up our good dark wine,
not caring what they do. They squander everything.
We have no strong Odysseus to defend us,
and as to putting up a fight ourselves -
we'd only show our incompetence in arms.
(Hom., Od., II, 42-64)

From what has been told, and after a tough debate with some of the suitors, Telemachus requests the collaboration of the other citizens in solving the tribulations that grieve him. The young man wishes for a manned ship and so explains to the citizens of Ithaca his plan of travelling in search of news of his missing father:

But give me a fast ship and a crew of twenty
who will see me through a voyage, out and back.
I'll go to sandy Pylos, then to Sparta,
for news of Father since he sailed from Troy -
some traveller's tale, perhaps, or rumoured fame
issued from Zeus himself into the world.
If he's alive, and beating his way home,
I might hold out for another weary year;
but if they tell me that he's dead and gone,
then I can come back to my own dear country
and raise a mound for him, and burn his gear,
with all the funeral honors that befit him,
and give my mother to another husband.
(Hom., Od., II, 220-32)

In his speech, Telemachus informs the Ithacan citizens that he intends to gather a crew and travel to Pylos and Sparta for news of Odysseus. We will follow him in his journey through both Hellenic kingdoms in search of his father, but also of his own identity, but, at the same time, we see the movement through the spaces of Hellas as a means of understanding how the poet conceives and represents his own territory and how this helps to shape the outlines of a Hellenic identity.

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The Academic Versus Athletic Experience for Intercollegiate Football Athletes

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Introduction- The continued focus on the collegiate careers of student athletes continues its presence within the community of higher education. As this focus has been historically centered on academic performance, we are beginning to see a growing concern for the overall experience obtained in a higher education setting, especially concerning athletes participating in the sport of football. Research in student athlete experiences has demonstrated that participation in athletics enhances learning, character development, leadership skills, social self-esteem and motivation (Astin, 1993; Childs, 1987; Hirko, 2009; Miracle & Rees, 1994; Pascarella & Smart, 1991; Shulman and Bowen, 2002). While this experience has traditionally been examined through a comparative lens between traditional non-athlete students and the student athlete population, the athlete experience needs to be further investigated through a qualitative lens to assess the true phenomenological environment.

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I. Introduction

The continued focus on the collegiate careers of student athletes continues its presence within the community of higher education. As this focus has been historically centered on academic performance, we are beginning to see a growing concern for the overall experience obtained in a higher education setting, especially concerning athletes participating in the sport of football. Research in student athlete experiences has demonstrated that participation in athletics enhances learning, character development, leadership skills, social self-esteem and motivation (Astin, 1993; Childs, 1987; Hirko, 2009; Miracle & Rees, 1994; Pascarella & Smart, 1991; Shulman and Bowen, 2002). While this experience has traditionally been examined through a comparative lens between traditional non-athlete students and the student athlete population, the athlete experience needs to be further investigated through a qualitative lens to assess the true phenomenological environment. Within the qualitative lens, the self-reported experiences of specific athletic populations can be investigated to gain a better understanding these group experiences.

The importance of intercollegiate athletics to students, faculty, and surrounding college community is unquestionable as intercollegiate athletics have long been considered an integral part of the higher education system in the United States (Despres, Brady, & McGowan, 2008). Within higher education, the dual roles student athletes accept to be successful athletes and academic scholars can be difficult to maintain. Thus, academic personnel and administrators as well as coaches must strive for a deeper understanding of athletics while trying to provide an environment that promotes learning, performance, institutional integrity, and academic rigor (Godfrey & Satterfield, 2010; Suggs, 2005). Historical studies investigating student athlete performance provide a grim portrait of college athletes as academics. Purdy, Eitzen, & Hufnagel (1982) detailed athlete academic deficiencies compared to the general student population on dimensions of high school GPA, class rank, SAT scores, college GPA, and graduation rates. Additionally, male athletes scored lower in all aspects compared to the general student population, and student athletes participating in revenue producing sports of football and basketball have a relatively low probability of receiving a degree compared to non-athletes (Purdy, Eitzen, & Hufnagel, 1982; Eitzen & Purdy, 1986; Warfield, 1983; Weber, Sherman, & Tegano, 1987). Although these studies are dated, the cultural implications and stereotypes created and reinforced by these studies exist today.

The facts regarding student athlete academic performance is that student athletes graduate at higher rates than non-athletes and are highly involved in college life (Simiyu, 2010). While athletes have traditionally been stereotyped as lesser students, we are seeing an adaptation in the student athlete population. Recently, studies have shown dramatic improvements in student athlete academic successes as athletes' academic performance is similar to other students who enter college with similar SAT scores and demographic background (Aries, McCarthy, Salovey, & Banaji, 2004). Recent data shows that graduation rates for student athletes are consistently on the rise (Franklin, 2006; Hosick,2008; Sander, 2008; USA Today, 2008; Wolverton,2006). The NCAA data for 2008 show that Graduation Success Rate (GSR) for Division 1 players reached 78% (Sander, 2008) for the 1998 to 2001 academic years. The GSR however varies widely by sport, race, and gender (Fountain and Finley, 2009). Male basketball athletes graduated at 62%; football 66%; lacrosse 88%; water polo 87%; fencing and gymnastics each 86%. On average, female athletes graduated at a rate of 87% compared to men's 71%. For female sports, skiing graduated at 96%; gymnastics 95%; field hockey and lacrosse 94% for each; basketball 82%; and bowling came last at 68% (Sander, 2008). Comparing these graduation percentages to the average graduation rate within six years for the whole student body being 53%(Simiyu, 2010; Marklein, 2009); it is perplexing how stereotypes such as the "dumb-jock" have maintained momentum in the academic culture, and requires an examination of the appropriateness of comparing student athletes to non-student athletes.

As student athlete graduation rates and associated academic success continue to rise, we must investigate why traditional stereotypes maintain their strength and the fairness of the expectations placed upon student athletes. Student athletes enter an academic system for the production of marginal students through the relationships that are developed

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between all significant members of the academic setting (Benson, 2000), as student athletes are continually categorized as less-academically competent, regardless of intelligence, dedication or potential. Traditionally, student athletes enter college with limited expectations, face negative reinforcement from teachers, and experience poor academic advising (Benson, 2000). As recently as 2005, Singer (2005) found that student athletes lack the opportunities to make educational decisions and are still being treated differently in the academic domains of higher education. However, as previous research has brought these issues to light, the higher education community has shown an interest in providing a more adequate experience for the student athlete population.

The academic performance of student athletes has become a focal point of evaluation and comparison by academic researchers over the past three decades. Steps by individual athletic departments, the National Collegiate Athletic Association (NCAA), and educational researchers have been taken to amend discrepancies between the student athlete population and the traditional non-athlete student population. Examining the lifestyles, expectations and demands placed upon student athletes, especially those in revenue producing sports at the Division I level, have yielded detailed findings on academic time restrictions due to athletic time requirements; limitations in class choice due to athletic schedule conflicts; limited educational major choices due to class choice limitations; and differences in communicated expectations between the student-athlete population and non-athlete population from the faculty (Benson, 2000; Harrison, Comeaux & Plecha, 2006; Jolly,2008; Potuto & O'Hanlon, 2006). While improvements have been made in regulating classes, attendance, graduation rates, and grade point average, the most influential change has been the willingness of the faculty and student athletes to communicate. The cultural improvement in the faculty and student athlete relationship are integral for the success of student athletes as students and determined to be an important predictor of academic success and especially grade point average (GPA) (Comeaux & Harrison, 2007; Harrison & Comeaux, 2006). Therefore, an increased understanding of the student-athlete's world and a more active approach by faculty to encourage both academic and informal interactions has the potential to provide student-athletes with a greater understanding of the academic environment and help them develop as true student-athletes (Jolly, 2008).

The cultural influence experienced upon entering college as a student athlete can also be different from the general student population. Student athletes on most college campuses today represent a special population of students with unique challenges and needs different from their non-athlete peers (Gayles, 2009). Non-athlete students are encouraged to socialize throughout the campus and provided with gatherings and events organized by the university and student organizations. Student-athletes are encouraged to prepare for their sports and use their limited free time to balance academic expectations. Student athletes are required to attend and prepare for hours of practice a week than can equate to a full-time work schedule. As the general student population has the option to obtain outside employment, these employment opportunities are unlikely to possess the physical demands experienced by student athletes. This does not indicate that athletes have appropriate excuses for any academic shortcomings, only that the culture in which they exist in higher education is indeed different that that of the general student population.

Culture itself is difficult to define and examining cultural differences in a particular setting presents many challenges because culture results from several social processes among an organization and its members (Geertz, 2000; Martin, 2002). Culture is a collective process determined by accepted actions, ideas, and items that provide meaning within an organization or a group (Schroeder, 2010). To examine athletic culture within the organizational culture of an institution of higher education, the phenomenological environment must be examined. The athletic culture can be defined as the environment in which a student athlete lives as they are fulfilling their roles and responsibilities as both a student and an athlete (Despres, Brady, McGowan, 2008). As with any culture, the athletic culture possesses both positive and negative aspects and is generally examined through the lens of student athlete roles and identifying primarily as a student or an athlete and investigates the emotional influence of pressure to succeed in both worlds. The pressure to be a successful student and a successful athlete separates the two worlds and creates a double life for the athlete (Godfrey & Satterfield, 2010). The athletes exist as two separate individuals living two different lives in the world of higher education. The student athlete is immersed in a truly different culture as compared to the rest of the student body (Depres, Brady, & McGowan, 2008). This cultural difference makes demands on student athletes that non-athlete students do not endure. The deficiencies in educational literature exist in the examination of the influence of cultural relationships and the methods in which the student athlete population experiences them. Therefore, to aid in filling this gap, a phenomenological research method was selected to examine the lived experiences of the student athletes that are explored with the goal of giving the reader an accurate understanding of the essence of an experience (Moustakas, 1994).

II. Objective/Purpose

The purpose of this study is to gain understanding and insight into the relationship between

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athletics and academics for Division I football players at a large Division I institution in the southeastern United States. This leads to two additional purposes: 1) to examine the overall college experience for division I football players to better understand the relationship between the athletic and academic culture at the institution, and 2) to provide university faculty and staff an updated vision of the student athlete experience to enhance the academic growth and development of this student athlete population.

III. Theoretical Lens

The research tradition driving this study is the interpretive approach as the goal is to determine the academic and athletic cultural interpretations of collegiate football athletes. "Interpretive methods are based on the presupposition that we live in a social world characterized by the possibilities of multiple interpretations" (Yanow, 2000, p. 5). To explore this experience, the researcher will use Organization and Institutional Theory as a theoretical lens. Using the notion that institutions consist of regulative, normative, and cognitive structures will offer meaning to the development of the relationships within organizations and the ways in which student athletes experience culture and associated relationships. This notion will be used as an orienting lens to shape the methods of data collection and interview questions (Creswell, 2009).

The theoretical lens further focuses on neoinstitutional theory. Neoinstitutional theory examines the cultural norms within higher education institutions concerning the normative, regulative and cultural-cognitive perceptions of the institution. The normative pillar of institutions places emphasis on the normative rules that introduce a prescriptive, evaluative, and obligatory dimension into social life (Scott, 2001). More specifically, the normative pillar focused on the values and norms of the institution in designating a means to set and pursue goals and objectives (Scott, 2001). The regulative pillar of institutions examines the set rules of the institution in the attempt to regularize and constrain behavior, and the cultural-cognitive pillar examines the shared understandings, beliefs, and stereotypes held by faculty members of the institution that create the social reality of the institution (Scott, 2001). Within the cultural-cognitive pillar, the individual experiences of the student athlete population can be investigated. Using Richard Scott's (2001) analytical description of the three pillars, this study will focus primarily on the sociological development of relationships and culture formation using the three pillars of institutions to assess the individual experience of Division I football athletes. Culture formation, academic socialization, time constraints and faculty influence can be investigated through each pillar.

Since no evidence exists in the literature that examines the student athlete experience of academic and athletic relationships using the neoinstitutional perspective, the researcher examines the essence of this experience using Neoinstitutional theory as a guide. The researcher conducted in-depth, semi-structured interviews with current division I football athletes, to discover the behavioral and social relationships that are created between college athletics and academics from the student athlete point of view. By using this model as a guide, this phenomenological exploration was used to answer the following question:

Central Question:

What is the meaning of the relationship between the athletic and academic culture for student athletes participating in the sport of football at a large Division One institution?

IV. Methodology

Using a phenomenological method, this study seeks to describe the relationship between athletics and academics through the experiences of intercollegiate student athletes. In contrast to the more traditional quantitative approaches to research, phenomenology falls under the qualitative research tradition. Creswell (2009, p.4) defines qualitative research as "a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem". The qualitative research approach seeks to explore social or human problems to provide outsiders with an experiential understanding of a phenomenon. Qualitative methods are ideal when attempting to answer experiential questions that are participant-centered (Moustakas, 1994). The goal of phenomenology is to produce detailed descriptions of the research participants' lived experiences, rather then hypothesis, opinion, or generalization (Wertz, 2005). This research focuses the lived experiences of intercollegiate football athletes and the ways in which they understand the relationship between athletics and academics at the intercollegiate level and the ways in which they experience institutional culture.

a) Data Sources/Participants

For this research study, individual interviews were conducted with 10 student athletes who participate in football at one division I-A university located in the southeast region of the United States in which football exists at the highest revenue sport. The participant requirements included current enrollment and participation within the varsity level sport of football at the university and a class classification of junior, senior, or graduate student. The classification of graduate student is possible due to 5th year eligibility in which a student athlete can red-shirt (participate in all team functions but not participate in competitive events) for

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one academic year and still possess 4 years of athletic eligibility. All twenty-seven athletes who met the criteria at the time of the study were contacted and ten agreed to participate in the study. Of the 10 student athlete participants, 7 were African-American and 3 were Caucasian; 5 participants were academically classified as seniors, 4 were juniors, and 1 participant was a graduate student. All ten of the participants were athletic scholarship athletes.

V. Results/Significance

Analyzing phenomenological data follows a systematic procedure that is rigorous yet accessible to qualitative researchers (Moerer-Urdahl & Creswell, 2004). Data analysis, according to Moustakas, requires a description of the researchers own experience with the phenomenon (epoche), followed by identifying significant statements, meaning units and themes. Next, the researcher synthesizes the themes into a description of the experience that can textually represent the actual lived experience of the research participants (Moerer-Urdahl & Creswell, 2004). Thematic analysis was conducted at the conclusion of the transcription process to allow for each athletes voice, perception and opinion to be included in the analysis. As significant statements were selected and categorized into meaning units and ultimately themes, the goal was to produce a written description that adequately and appropriately describes the lived experience of this population of student athletes. At the conclusion of the thematic analysis, member checking was conducted to increase the trustworthiness of the study. The results of this study produced the following three themes to describe the student athlete experience: (1) Helmet Fraternities, (2) Identity Adaptation, and (3) Interconnected Cultures.

a) Helmet Fraternities

The helmet fraternity is a statement created and presented by one of the research participants. Participant #1 described the connection between teammates in the following statement:

> "You know, being around your teammates, it is almost like being in a fraternity. Like when people ask me if I am going to pledge or do this, I tell them that the helmet is my fraternity. That is my sign. That is what I represent. And I will choose that every time."

Helmet fraternities, is a reference to the cultural association student athletes make towards the symbol on their helmets. This association is closely associated to the Greek life culture, especially fraternities. A fraternity, as defined in Webster's Dictionary, is an organization of male students, primarily for social purposes that is associated by ties of brotherhood and possess a common purpose or interest. For football players, this brotherhood is a characteristic of being a teammate that forges a deep rooted relationship of respect, unity, and love. The daily angst of being a college football player combined with the expectations of academic success creates a tight and focused sense of community among teammates. As individuals grow and mature, they tend to lean on those similar to them in their experiences and daily routines thus effectively creating the helmet fraternity. Participant #6 describes the different experiences of the collegiate football athlete compared to the non-athlete student illustrating the dynamics behind group development:

I have had a few non-athlete relationships, but they are kind of weird because they always want to do things and I am like, cant, I've got to go to practice. Or lets go out, I can't, going to the hotel. Cant skip practice. I mean, they stay up all times of the night and we are trying to go to bed because we got to get up early. They sleep in till 12 because their classes don't start until 1, and by the time 1 comes we are headed to meetings because we have been up since 6. So, it's just a different life.

Intercollegiate football players possess a unique schedule in college that is exacerbated by the physical work and mental preparation that occurs on a daily basis. To understand this experience without participating in the daily rigors of a student athlete is difficult. The mental, physical, and emotional toll that football takes on the body forges the bond between teammates. Therefore, the fraternity is created by growing and learning together as a team and becomes the foundation of the college experience. The loyalty and respect towards each other is created through countless hours of practice and training. Despite the various social backgrounds, cultural differences, and personal goals, intercollegiate football creates a bond that withstands multiple criticisms, stereotypes and social hurdles unseen by the non-athlete student body. The requirements of the sport, at the collegiate level become a job in itself with pressures, expectations, and diligence that is only accomplished by pledging loyalty to the athletic symbols. This fraternity, the brotherhood, and the meaning of being a teammate are a lived experience. The fraternity is forged in the daily battles of being a student athlete. The fraternity is a way of life. Although each participant expressed the difficulty of the sport, it was their teammates that pushed them to continue. Every participant spoke about the importance of this relationship, using descriptors such as "love", "beneficial", "brothers", and "great relationships". Participant #2 describes the relationship in the following statement:

> "I have said this for a long time that the best thing that I have taken from college is the relationships I have made, and the guys on the football team, and the friendships I have made. My relationship with the guys on the football team… one thing I can say, the thing about football… we have 115 guys, so you really learn how to mesh with guys from different backgrounds, or guys that you would not usually like

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or usually hang out with. But they are on the football team so you have got to make it work. And I am really grateful for that because it has taught me how to gel with a lot of different types of people. And I definitely feel like that is something that will help me later on in life."

Participant #7 simply states, "Well your football teammates are like your brothers and stuff. I spend the most time with them and they will always come first with any relationship." Upon further examination into the development of this concept, the bond is forced out of necessity. The role of the student athlete in higher education becomes a cultural reality that is separated and specific to age and sport, especially that of a football player at a school in which football is the highest revenue sport. The team becomes a separate microcosm of the student population that provides social benefits, cooperation, and a means to work through differences that are experienced between the academic and athletic cultures. The student athletes' role as a student is limited in both the amount of time available to fulfill that role and the other experiential opportunities available for them to pursue. Therefore, conforming to the standards and norms within the team becomes the safest and most comfortable path to a successful academic and athletic career. The team, and the relationships developed within the team, is a safe haven of understanding, as student athletes find comfort in knowing that their teammates are experiencing the same stresses of balancing athletics with academics.

b) Identity Adaptation

The theme identity adaptation is a reference to the perception of cultural reality that the research participants experience during their time in the collegiate setting and what it means to be a student athlete. As an intercollegiate football athlete in a setting in which football exists as the most important revenue producing sport at the university, it is particularly difficult to separate the student from the football player. The importance of football to the students, faculty, and administration within the culture of the university makes it difficult for these student athletes to establish themselves as students. Participant #6 describes the culture as an expectation, "As far as sport performance goes, the expectations are to win championships and that expectation comes from coaches, teachers, students, fans, anybody you name it." Participant #9 describes the culture by stating, "Athletically, our expectation is to win. Compete with the best of the best. We are about championships here."

The student athlete also has problems identifying as students due to the amount of time that is focused towards their sport. Identifying as athletes does not diminish the importance of academics, but it does present how important and influential the sport of football is to establishing their identity. Upon separating the concept of student athlete and creating a choice to identify by, the participants all chose athlete. This identity classification provides insight into the relationship between athletics and academics for Division I football players by indicating the student athlete's perceived role on the college campus. The athlete identity is reinforced by the time dedicated to their sport and the idealized importance of receiving an athletic scholarship. Their perception of college, athletics, and academics transforms and grows as personal maturity and development occur. The student athlete reality is more focused on the concept of employment rather than purely education. Student athletes perceive their purpose on campus is to perform athletically and a means by which to obtain an education. It is important to note that although every athlete chose to identify as an athlete, they took great care to include the importance of an education. For student athletes, identifying as athletes does not decrease the desire to graduate or be an educated member of society. This is reinforced by the following response:

"Judging by the amount of time that I put into each, I am an athlete. Judging by the one that is more important to me it would be student. Because I mean, football will end for me some day you know, but I will always have an education to fall back on. A degree is ultimately the most important thing. I know that is kind of a cliché answer, but it really is the way that I think about it. But that is a tough question… Part of being a football player and a student athlete, is that it is easy for football to be the thing that defines you."

Being defined as an athlete, especially a football athlete, is described as easy because of the cultural perception of both the football players and the importance of the sport of football. As participant #7 describes, "It is easy to only talk about football with the students, it is easy to only focus on football and do enough to "just get by" in class. But I want more than that. I have other plans for my life."

Student athletes consistently exist between identities. The constant rush between classes, workouts, and practice create unique situations in which the athlete has to change focus and concentrate on separate purposes. The classroom presents itself as the most difficult change due to the environment in which they enter. The academic perception regarding football players varies among students, faculty, administration and other athletes. These perceptions can be stereotypes, admiration, understanding or disdain and each class and faculty member create a different cultural environment within the classroom and more specifically between non-athlete students and the student athletes. Participant #8 sums up the perception of student stereotypes with the following statement:

"Well most students here at State, for the most part, stereotype athletes regardless of which

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sport you play and probably more so the black athletes. The relationship in class is very… it is not bad… it is just not close. You don't feel like they want to interact with you. And probably because you're an athlete they just think or have disrespect for you because you're an athlete. And if they do talk to you it is generally about football. If you are talking about something else, then you probably brought it up. But for the most part it is about athletics."

While the relationships among students exist as a vital component to the lived college experience, for student athletes, the relationship can best be described as strained. Other students foreclose on their identity and only reinforce the importance of athletics. This creates a distance or void between the two sub-groups as the participants described relationships and friendships with the general student population as "few" and "limited", especially as their college careers progressed. The trend that became apparent between the interaction of the general student population and student athletes is of misunderstanding and creates extreme caution towards accepting new members into an individual's group of friends.

The role of the individual as a football player is perceived to take precedence over the individual and the person, thus creating an identity crisis for student athletes. They become chameleons within the classroom who adapt to the atmosphere of the environment. The perception of the student athletes as being different from the student body is in fact created by the student body treating them as if they are different. They feel as if they are treated solely as football players. They are treated different, they feel different, the culture that they become a part of is different and thus their experience is different.

c) Interconnected Cultures

The third theme, interconnected cultures, represents the connectedness of the academic culture and the athletic culture for student athletes. There has always been the assumption that athletics and academics were at war with one another for student athletes with each component trying to establish itself as the most important reason for being in college. The reality is that these two may be a bit more intertwined than we think. While the relationship between academics and athletics exist as unstable at times, it also can serve as a driving force to assist both towards success. The academic reputation of the university influences expectations for student athletes to be successful in the classroom. Intercollegiate football athletes, with the weight of the university's athletic program on their shoulders, must adhere to the academic expectations of representing the university as students. Although student athletes were limited in choices of majors in higher education and the time available to focus on academics, the university expected them to be successful in the classroom and graduate (Jolly, 2008).

The responsibility of intercollegiate football and academics takes a physical, emotional and mental toll on student athletes. The balance between the two seems to exist when both are simultaneously successful. Balancing academics and athletics is often a roller coaster of emotion and stresses that change on a weekly basis. The relationship between the two is undeniable. Participating as a student athlete in the sport of football affects every aspect of college life. Football is not an extracurricular activity for these individuals; it is a way of life. Football is a core piece of their identity and a component that has been used to define these individual for years. Football is not something they do, it is a part of who they are, and to not fully conceptualize this underestimates the desire and dedication it requires to be successful as both a student and an athlete.

Football can have positive and negative effects on academics, but academics can also have positive and negative effects on football. The balance between the academic and athletic lives of a student athlete reinforces the importance of both for intercollegiate football players.

Football becomes more difficult when the mind is clouded with academic shortfalls, and academics become more difficult when football is faltering. For student athletes, learning to balance these two responsibilities is an accomplishment. Examining the relationship between athletics and academics for these student athletes provide examples of their experiences in achieving balance as student athletes. Participant #8 describes achieving balance by stating:

I don't think it (balancing athletics with academics) is something that you can put into words. It is something that you have to find within yourself and you have to put some personal things on the backburner. Mostly and get whatever done that you can. It is hard. That is not something that everyone can do, but it takes a special person to balance that emotionally. It is a lot of stress and a lot of stress all the time.

The mental challenge of succeeding in both academics and athletics also poses challenges to success. Football is as much of a mental activity as it is a physical activity. Each week during the season requires a new game plan, a detailed focus on a new team, and hours of mental preparation to be successful. Each week produces new study guides in the form of game plans and strategies vital to team success. Therefore, on top of the physical exhaustion created by the sport itself, the mental exhaustion also steals time away from academics. Participant #5 describes this effect in the following statement:

It (mental stress) does affect you from practice to everything. It can be tricky, especially during the season. You get very tired. Especially when you have a

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little work do and you are trying to prepare for tomorrows practice.

Athletic success can also positively affect academics. One participant describes a positive scenario by stating,

> "For me they don't go hand in hand, however it gets easier to do your academics when you are having success in football. It is easier to go to class. You are just in a better mood. You spend the majority of your time in football. And when you are winning, your coaches are not angry, and everybody on the team is in a better mood. And that puts you in a better mood, and that makes it so much easier to come home from football and sit down and write a paper when you are in a better mood."

Just as success in football improves the mental outlook on academics, for the participants of the study, the lack of success in athletics tended to have more of a negative effect regarding academics. The psychological effect of losing affects the individual student athlete and the environment in which learning occurs. The social impact losing can have on the classroom environment can negatively affect learning as a whole, especially in the desire to be in class as well as ability to participate and pay attention. The participants describe the effects of losing in the following statements:

> "I think it is harder to go to class. You don't want to have to deal with the scrutiny from the students when you lose. People talking about you. A lot of people take losing pretty hard and they get like I don't want to do anything else until we win again. "

As higher education professionals begin to understand the affects athletics and academics have on one another, the concern becomes how to distinguish the two or at least learn to balance them. Attempting to separate athletics from academics in higher education is not an easy task. With so much external focus placed on athletics from fans, student body, faculty, administration and coaching staff, there are no environments that provide an escape that separate the two. The student athlete constantly presents two identities and separation becomes an individual task in which they must chart their own path and determine what methods work the best. Participant #7 describes the balance between academics and athletics in the following statement:

> "I don't think it is something that you can put into words. It is something that you have to find within yourself and you have to put some personal things on the backburner. Mostly and get whatever done that you can. It is hard. That is not something that everyone can do (balance both athletics and academics), but it takes a special person to balance that emotionally. It is a lot of stress, and a lot of stress all the time."

In addition to the athletic impact on academics, there is a substantial academic impact on athletics. Maintaining good grade point averages, class work, and assignments provides the student athlete with the opportunity to focus on football. Properly managing time and staying up to date with class requirements eases the difficulty of athletics and decreases the mental and emotional stress of attempting to balance the two. Jamal was the first participant to express the connection as he stated, "Well when you are successful in the classroom, the average player on the team, was successful on the field. It reflected that. The time that you would put into your school notes, you would try and put that same amount of time and effort into your assignments on the fields, so there was definitely a connection." Upon further investigation into this concept, it was discovered that academics does in fact play a role in the athletic success for student athletes. The stress of being a good student athlete is relieved by being successful in the classroom. The failure to maintain academic standards in the classroom adds a dimension of stress that negatively affects both academics and athletics. Participant #1 and #3 reinforce this with the following statements:

When you are doing well in the classroom, you don't have to think about it on the field, like oh man I got all of this stuff to do. You don't have to think about it, you can just focus on football. If you are doing well in class, you actually have the time to focus on football. You don't think about it (on the field).

When you are doing good in class it is just easier to play football. Having a good semester and (academic) stuff is flowing real easily and you are getting your stuff turned in and you are on top of your stuff it definitely translates onto the field. When it (academics) is running smoothly, you can be on top of your game.

VI. Conclusion

The philosopher William James once said that any difference that is a difference should make a difference. Intercollegiate football players exist in higher education in-between classifications of being a student or an athlete. They are so far removed from the traditional undergraduate experience that it is hard to classify them with the general student population. They are more closely related to a working professional who is enrolled as a student, similar to the graduate student population. The working professional maintains a primary job and completes academic responsibilities during non-work hours. The football student athlete describes their experiences in this manner. While work may exist as a primary objective, the academics can still exist as the most important.

The typical regulative, normative, and cognitive structures within higher education do exist for student athletes who participate in the sport of football at the Division I level. However, they are compounded by the associated regulative, normative, and cognitive

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structures of the athletics, creating a unique culture in which these student athletes exist in higher education. The pressures to represent the university academically, athletically, and socially indeed creates an experience that at least warrants a discussion on the classification of student athletes.

The concern with classifying student athletes as a separate population is that it indicates that they are or should be treated differently, which is inaccurate; however, judging them in comparison with a population that does not reflect them is inappropriate. The means by which higher education professionals evaluate the success and failures of student athletes needs to be reevaluated. As we begin to deepen our understanding of the relationship between athletics and academics, so to must we expand on our understanding of the implications of that relationship. The relationship between athletics and academics does not exist as a complex conflict between two separate worlds in academia. Instead, they are reciprocating worlds that have dramatic effects on those that participate in them.

a) Limitations and Research Implications

As the research base on intercollegiate athletics continues to grow, it is important to look at the implications and limitations of research. This research simply provides evidence that reinforced the need for further research. Additionally, due to the nature of this study, this research is limited to the sport, gender, and athletic culture on one institution as phenomenological research cannot be generalized across athletic departments and institutions. The most important limitation is that these findings are only representative of the ten participants and their experiences in the higher education setting. The findings do not represent the physical, mental, or emotional experiences of all intercollegiate football athletes or the overall student athlete population in general. With the understanding that there are academic and athletic specific challenges that intercollegiate football athletes face while in higher education, further research is needed to compare the experiences between institutions, between sports, especially revenue and non-revenue sports, and between genders. Additionally, there is need for researchers to apply and conduct this study to other sport populations. These studies will help to distinguish between sport specific experiences, population specific experiences, and the methods in which they differ from the general student population.

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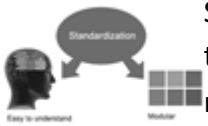

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References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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