This fall the ODU Library brought back, by popular demand, the “Food for Fines” promotion during the month of October. More than 45 patrons donated more than 2,200 cans or packages of non-perishable items in support of this endeavor (and to clear an equivalent amount of fines!). Library student workers again “competed” against each other to help increase the can collection total. Brittany Reed, a freshman circulation student assistant, took first place in the contest. Second place went to Elizabeth Maxey. Congratulations and THANKS to all!
It’s Happening @ Your ODU Library!

Check it Out!
When I see an article heading saying “List of Top Ten Things,” I figure that I have the time to take to look at the list – if I’m interested. When Discover magazine gives a wide selection of areas of “20 things you didn’t know” about something, I am drawn like a moth to a flame. Maybe there’s something here that you might not know about - but would like to. http://discovermagazine.com/columns/20-things-you-didnt-know.

Matthew Heller, Reference Librarian

Spangler Special Hours
Thanksgiving Break
Weds. 11/24– 9:00am-5:00pm
Thurs. 11/25– Closed
Fri. 11/26– Closed
Sat. 11/27– 8:00am-5:00pm
Sun. 11/28– 1:00pm-11:00pm

Finals
Sun. 12/5-Thurs. 12/9-Open until midnight
Sun. 12/12-Weds. 12/14– Open until midnight
Sun. 12/19– 1:00pm-7:00pm
Thurs. 12/23– 9:00am-5:00pm

Holiday
Fri. 12/24-Sun. 1/2– Closed
Mon. 1/3-Thurs. 1/6– 9:00am-11:00pm
Fri. 1/7– 7:30am-8:00pm

Fall Book Sale!
Nov. 12th-23rd

Online registration is available for the Ohio Educational Technology Conference. The Conference will bring together over 6,500 educators from across the state of Ohio. Faculty, librarians, administrators, teachers, and technology gurus will learn how technology and its uses across the educational spectrum can positively impact our students' progress; bring together campus collaborations; and provide us with professional development that emphasizes how current technology is a resource for educators not just the solution.

Key Dates
December 1, 2010: Early bird deadline
January 5, 2011: Advance registration deadline
January 5, 2011: Cancellation deadline
2011 Conference Dates: January 31- February 1 2011
http://www.etech.ohio.gov/conference/
Sister JoAnn Hohenbrink is the Assistant Dean of the Division of Education and an Associate Professor of Education. She pursued a career in education because of her love for learning and her experiences have motivated her to help others. “This time spent learning encouraged in me this idea of helping others to learn as well,” stated Hohenbrink. When she was a child she would do anything to learn and go anywhere to learn, “That learning could take place in a school, learning a subject with other students my age, or at home reading a good book, or just discovering things on my own while on the farm.” Anytime that she had the opportunity to learn, she embraced that opportunity, especially when the learning experiences were about space and plants. Sister Hohenbrink has the dedication and love to help others which are the most important components in teaching others.

Sister Hohenbrink had a difficult time selecting her top five books that every education major should read. “There are just too many great authors and books that education majors should choose; it was difficult to narrow my choices to only five.” One of her favorite authors is John Dewey, who was a supporter of progressive education and educator’s rights. A few of his books are The Child and the Curriculum, The School and Society: Being Three Lectures by John Dewey, Supplemented by a Statement of the University Elementary School, Schools of To-Morrow, Democracy and Education: An Introduction to the Philosophy of Education, and many others. Other than John Dewey, Sister Hohenbrink encourages Education majors to read Courage to Teach by Parker Palmer; Warriors Don’t Cry by Melba Pattillo Beals; The Corrections by Jonathan Kozol; The Differentiated School by Carol Ann Tomlinson; and The Dot by Peter H Reynolds.

There are many reliable books that Education majors should read, but there are also academic journals that will also be beneficial for future educators as well. Sister Hohenbrink stated, “Education has many professional organizations which all produce their own journal(s). I would say students need to know their professional organization and what [publications] the organization produces.” Including journals and books are websites of specific journals. “It is also important to visit the website of the organization numerous times each month.” There are three websites that Sister Hohenbrink is fond of and are: NMSA: National Middle School Association, journal: Middle School Journal; NCAA: National Council for Social Studies, journal: Social Education; and ASCD: Association for Supervision and Curriculum, journal: Educational Leadership. There are too many great sources for education majors to select and the more advice a future educator receives from an educator already in the system the better off they will be. Sister Hohenbrink is an excellent resource to use because of her knowledge of education.

Editor’s Note: The books and journals mentioned in this article can be found or accessed via the ODU or OhioLINK Catalogs.
From the Director’s Desk...

Every few years the library staff spends some time evaluating our departmental mission and vision statements to determine whether they still ring true to the ODU Library. Consequently this past summer the staff made some revisions to our statements, putting on our wordsmith hats until we all came to agreement. Our new statements are already posted on the web at http://www.ohiodominican.edu/library/mission.aspx. I hope this mission and vision captures who we serve, the programs and services we offer, as well as point your library in a direction that benefits you the most. Please take a moment to read them and feel free to comment if you would like to do so.

-Jim Layden
Director,
Library Services

Cormac McCarthy’s The Road

The following talk was given by Professor Jeremy Glazier at the invitation of the students in Sigma Tau Delta, who screened The Road as part of their film and lit series on Wednesday, November 10.

Think about all the things “the road” has come to symbolize in American life: freedom, independence, interconnectedness. The construction of US Route 40, for example (also known as the National Road), which runs directly through Columbus, marks a very important development in the westward expansion of the United States during the 19th century. What started as little more than a dirt path running through Cumberland, Maryland eventually became a paved road that stretched nearly to St. Louis, Missouri on the Mississippi River. Today, Interstate 70, which runs parallel to the National Road and would have been impossible without it, stretches all the way to Cove Fort, Utah.

In literature throughout the world, the road often becomes a symbol for the journeys that take place on it. The archetypal Quest motif—from the quest for the Holy Grail and the pilgrimage that forms the basis of the Canterbury Tales, to Robert Frost’s poem “The Road Not Taken” and Jack Kerouac’s novel On The Road—is one of the most persistent themes in world literature, and our need for questing, journeying, and discovering can well be thought of as part of what it means to be human.

Cormac McCarthy’s Road is very dark. There’s no getting around it. This is no quest for self-discovery or celebration of America’s manifest destiny. And the movie, in my view, is true to the spirit of the novel. In America, we don’t tend to like books—or movies—that don’t have happy endings. We tend to want our books and movies to end… “nicely,” for lack of a better word: the good guy wins, the hero gets the girl, the world is made right again. Our rational side, however, knows that that’s not always how it works out in real life. We live in some pretty dark times, and this story seems to want to remind us that it could get a lot darker before it gets better—and that it may not get better at all.

Continued on the next page
So... why would anyone want to read such a book, or see such a movie? Wouldn't we be better off to go see a feel-good, lovey-dovey, slap-stick comedy-romance? Well... maybe. But I want to propose that this story—which won the Pulitzer Prize, the James Tait Black Memorial Prize, and was a finalist for the National Book Critics Circle Award (three very important awards)—I want to propose that this story is very much a part of the central literary tradition in America.

In February 1675, a white woman named Mrs. Mary Rowlandson was abducted from her home in Lancaster, Massachusetts—which was then a remote settlement on America’s western frontier—by Narragansett Indians. She and her three children were dragged into the wilderness and endured eleven weeks of captivity under very harsh conditions. Her youngest daughter, six year old Sarah, died; the others were sold into slavery. But eventually Mrs. Mary Rowlandson was ransomed back to her people, and the account she wrote of her experience became one of the best-selling books of the era: *The Captivity and Restoration of Mrs. Mary Rowlandson*. In recounting her tribulations in the wilderness at the hands of what she called “ravenous beasts,” Mrs. Rowlandson arrives at a startling—and, at the time, quite controversial—revelation: that God—her God! the Christian God!—also provides for these “barbarous creatures,” the “merciless heathen” that have taken her and her children. Eventually, the white settlers would subdue the American wilderness and make the dream of manifest destiny a reality, but in Mary Rowlandson’s narrative we have a striking glimpse of the danger—indeed, the terror—of the early American perception of Nature and the Frontier.

By the time Henry David Thoreau wrote about his own experience of “Life in the Woods”—his other title for *Walden*—in 1854, the American wilderness had shrunk dramatically. There were still skirmishes with Native Americans in the west, but the territory east of the Mississippi had largely been tamed. Thoreau’s experiment—to go out into the woods, build a little house, and live there self-sufficiently for two years—recreates, on a small scale and without the threat of Natives, the pioneering experience of earlier Americans like Mary Rowlandson. What Thoreau cannot recreate is Rowlandson’s worldview: that was gone, possibly forever. Rowlandson, in typical Puritan fashion, relished (in retrospect) the idea that her suffering brought her closer to Christ. At the end of her narrative, she confesses that “now I see the Lord had His time to scourge and chasten me. The portion of some is to have their afflictions by drops, now one drop and then another; but the dregs of the cup, the wine of astonishment, like a sweeping rain that leaveth no food, did the Lord prepare to be my portion. Affliction I wanted, and affliction I had, full measure (I thought), pressed down and running over.”

At the end of his narrative, Thoreau recalls a “story which has gone the rounds of New England, of a strong and beautiful bug which came out of the dry leaf of an old table of apple-tree wood, which had stood in a farmer’s kitchen for sixty years.” The bug, “which was heard gnawing out for several weeks, hatched perchance by the heat of an urn,” is a sign of optimism for Thoreau, who wonders “what beautiful and winged life, whose egg has been buried for ages [...] in the dead dry life of society [...] may unexpectedly come forth [...] to enjoy its perfect summer life at last!”

*Continued on the next page*
One hundred years later, Thoreau’s optimism would unfold from sea to shining sea in the autobiographical cross-country journey of a young member of the Beat Generation, Jack Kerouac. Kerouac’s most famous novel, *On the Road*, opened the American frontier (both geographically and literally) for generations of readers in search of themselves. Kerouac’s journey—and, by extension, his readers’ journey—is one of exuberant self-discovery and experimentation that in some ways is a direct descendant of Thoreau.

But McCarthy’s “road” is certainly a different one than Kerouac’s. As the father and son make their way through the blasted, post-apocalyptic landscape—not in search of the self but merely in search of survival—we find ourselves re-connected with the primal terror of the American wilderness experienced by Mrs. Mary Rowlandson. Yet in the not-too-far-fetched very-near-future of McCarthy’s captivity narrative, “restoration” no longer seems a possibility. McCarthy’s heroes, it seems, do not find God in the wilderness.

As you watch the movie, think about these connections. Is McCarthy’s vision of the world too dark? Are there any signs of hope, or is this a cynical and nihilistic allegory devoid of all optimism? Pay particular attention to the images and implications at the end of the film. Does McCarthy offer us any glimmer of redemption?

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**Annual Children’s Book Drive**

To benefit the Focus Learning Academy

November 27 through January 6

ODU Library is sponsoring its Annual Children’s Book Drive to benefit the Focus Learning Academy [www.focuslearn.org](http://www.focuslearn.org)

from Monday, November 29 through Friday, January 6. Drop off a new, un-wrapped children’s book under the tree near the entrance of Spangler Learning Center. Contact Cathy Kellum, Head, Library Public Services, ext. 4676 or kellumc2@ohiodominican.edu for more information.