

Spring 4-25-2012

## KAIROS Undergraduate Publication

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**καιρός :: kairos**

**SMU Publication of Undergraduate Works**

# etymology

"The opportune occasion for speech. Sensitive to *kairos*, a speaker or writer takes into account the contingencies of a given place and time, and considers the opportunities within this specific context for words to be effective and appropriate to that moment."

- *Brigham Young University,*  
*Selva Rhetoricae*



# mission statement

Identify and celebrate the top 20 works of the SMU Undergrad (and their authors, obviously).

Publish them... like, on paper. Old school.

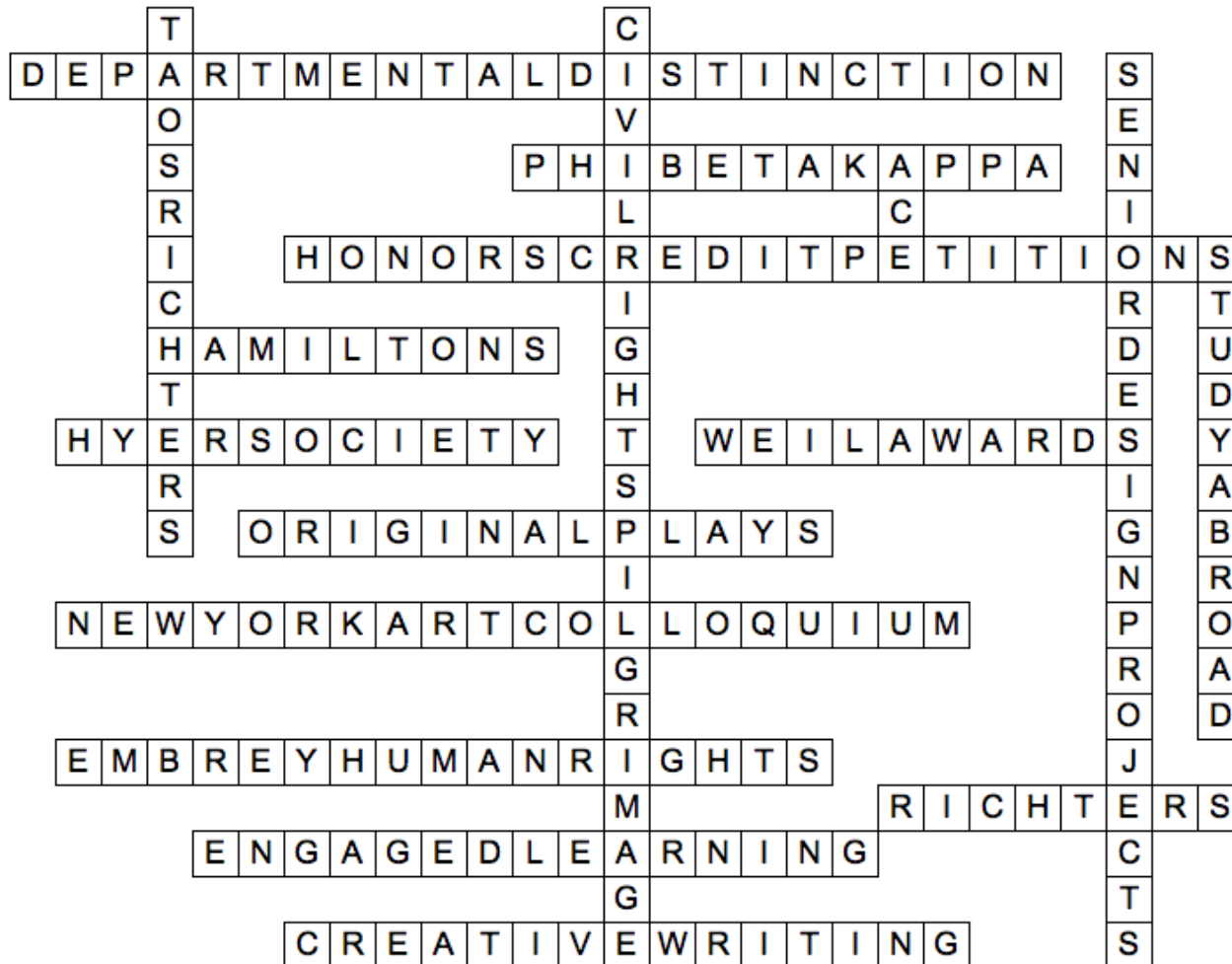
Distribute the publication to reach seniors in Dallas-area high schools.

can you find six differences?



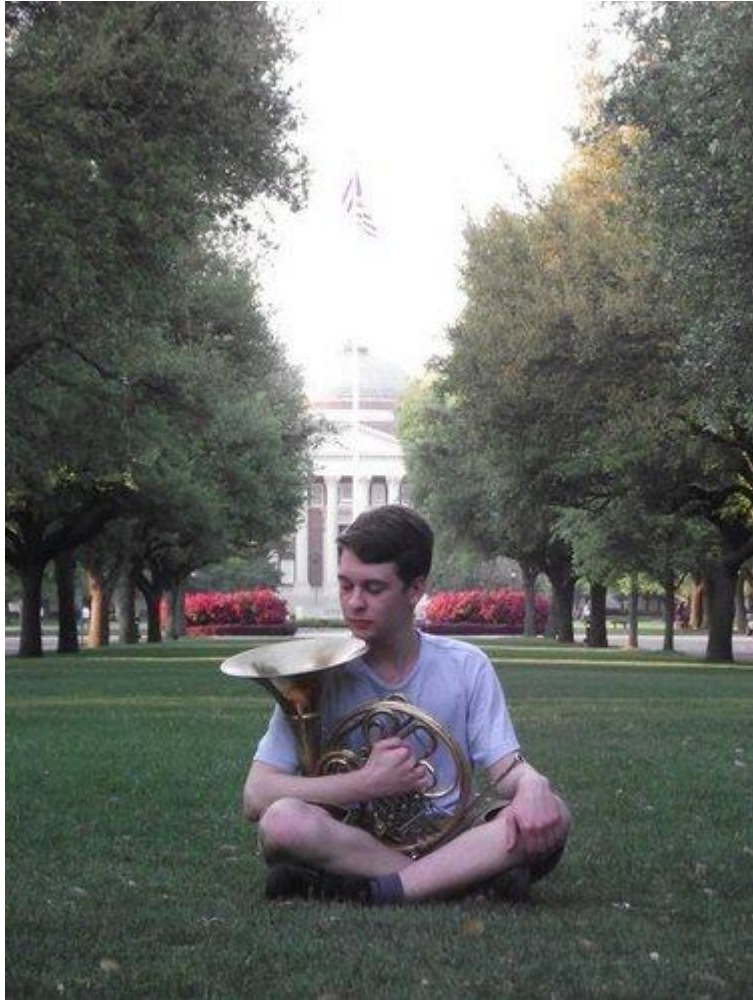
**collecting student papers**

# types of papers & projects



# spring 2012 published writers

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- Zac Friske
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*Stiller Freund* - for Tenor and Chamber  
Orchestra (Text by R. M. Rilke)

Arrangement for piano and voice

spring 2012 featured student artists (non-textual)



rit. . . . . Adagio

30

Trink-en bit-ter wer - de Wein. ...wer - de Wein.

rit. . . . . Adagio

*mp*

35

Molto più mosso molto accel. . . . .

Molto più mosso molto accel. . . . .

*pp* *p*

40

44

Allegro

*mf*

Sei in die-ser Nacht aus Ü - ber-maß

Allegro

*mf*



## **Richard Braxton**

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MAP OF EQUATORIAL GUINEA

### Ideological Foundations of Colonialism

Coherent colonial policy in Equatorial Guinea emerges immediately after the end of the Spanish Civil War, when Nationalist forces defeated the Republicans and General Francisco Franco assumed the authoritarian rule over the nation. The ideological foundations of Franco's colonial strategy in many ways mirrored his domestic priorities - enforcing a unified sense of culture and conservatism through the imposition of a) the Spanish language and b) the Catholic religion. The preeminence of linguistic and religious ends extended to practically all elements of Spanish colonial ideology - education, economics, and the formation of national identity. We see strong evidence for this correlation between ideology and action in the rhetoric of contemporary Spanish colonial administrators.

In a general sense, the ideological foundation for Spanish colonization matched that of many other European nations, seeking the lofty yet indeterminate goal of holistically transforming "la vida moral, intelectual, social y material del indigena" [the moral, intellectual, social, and material life of the native] (Bonelli Rubio 1944, 4). The uniquely Spanish character of these colonial priorities emerges not only in the assertion that religious and academic education were inextricably linked but also in the insistence that the Spanish language and the Catholic faith were the only proper means of achieving such a unified, holistic education. Education Minister Heriberto Ramón Álvarez García, who directed Spanish educational policy in the colony and placed the Christianization of the native population as the ultimate priority (Álvarez García 1952, 33), stated: "If we want men whose acts conform to our own social organization, it may only be achieved if these men love the same God, speak our language, and feed their spirits with the same ideals." (Álvarez García 1949, 28)

in the disastrous Spanish-American War, essentially relegated Spain to a second-class position in the politics of European colonialism.

Despite three successive changes in system of governance - Bourbon Monarchy, the dictatorship of Miguel Primo de Rivera, and the Second Republic - Spanish colonial policy remained relatively consistent from 1900 to 1936. Economic development in Equatorial Guinea was hampered by endemic labor shortages on Fernando Poo - the colony's most fertile agricultural area. As such, Spain began to import laborers from neighboring colonies like Nigeria as well as Spanish agriculturalists, who began to assert themselves as the dominant force in Equatorial Guinea as a product of the administration's statist economic management policies (Sundiata 1990, 137-179).

Thus education served as the fundamental basis for Spanish colonial strategy in that it provided the perfect medium for communicating and propagating its cultural and linguistic priorities. Similar socio-religious framing can be found in colonial rhetoric concerning the colony's economic development. Colonial administrators rationalized the exploitation of Equatorial Guinea's resources using a tripartite, faith-based argument. First, the indigenous population, having received its land by divine providence, should naturally have the primary right to benefit from its resources. Secondly, however, man was no more than an administrator of those resources, which were given by God for the benefit of all mankind. Therefore, the world's resources should be extracted and administered by those most capable of bringing about such universal benefit (Bonelli Rubio 1949, 73). While we can safely assume that Spain's exploitation of Equatorial Guinea's lumber and agricultural potential served toward Spanish rather than

universal benefit, we see the manner in which Spanish administrators, almost to the point of absurdity, linked the preeminence of the Catholic faith with their colonial imperative in Equatorial Guinea. Spain, in claiming itself as the proper overseer over a richness of resources that the indigenous population could neither extract nor administrate, justified its usufruct over the colony's resources as an act that both pleased God and benefitted man.

Spanish colonial administrators' commitment to Franco's idea of Spanish language and Catholic faith as fundamental to the proper formation of the indigenous population was also coupled with a less coherent but still expressed desire to use colonization efforts to establish "una conciencia patriótica" [a patriotic consciousness] (Álvarez García 1949, 28) amongst the native population. The idea was to create "un negro para Africa," a new population of educated Africans who would essentially be the foundation for civilized society in Spain's colonial holdings. As such,

Comparative Literacy Rates in Major European Colonies 1949

England	France	Belgium	Spain
Gold Coast 13.7	Equatorial Africa 4	Congo 49.7	Equatorial Guinea 69.9
Nigeria 9.2	Cameroon 3.8	Rwanda 28	
Sierra Leone 4.8	Togo 1.4		

*in percentage of population*

Source: "La cultura: el problema de la colonización." Archivos del Instituto de Estudios Africanos 3.8 (1949): n. pag. Print.

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about **undergraduate work**

about **SMU**



**namaste**