

# HONORS IV

**Section Moderator: Dr. Nathan Griffith**  
**Inman Health Sciences Building 111**  
**3:30 – 5:00 PM**

**3:30-4:00**

**“Behind the Seams: The Relationship Between Media Consumption and Popular Fashion”**

Lindsey Faith Moore  
Faculty Advisor: Dr. Ken Spring

What started as an analysis of the production and consumption of culture by specifically looking at the fashion industry turned into an intense assessment of statistical data. This data included surveys collected from 200 individuals, 50 of which were on Belmont’s campus, and 20 interviews held in New York City and Nashville.

In attempts to expand Diane Crane’s cultural theory of art industries to include the fashion industry, the first step of outlining the process of a cyclical influence within the industry is developed in this thesis research project. A definite relationship between music media consumption and fashion style selection is examined and a detailed analysis of the stylization of lifestyles around nine Weberian types is discussed.

Discipline: Honors /Sociology

**4:00-4:30**

**“Satisfying MacIntyre’s Demands: Locke’s Government and Aristotle’s Man”**

Ben Bryan  
Faculty Advisor: Dr. Nathan Griffith

The notion that the freedom of individuals ought to be the central concern of political theory is a distinctly modern one. But what if modern philosophy is built on a mistake? Such is the argument of Alasdair MacIntyre, who in *After Virtue*, argues that modern moral philosophy fails to provide justification for its moral claims, and in order to justify moral claims we must adopt a pre-modern understand of human beings as beings with essential functions the proper performance of which constitutes virtue.

MacIntyre insists that we must reject liberalism as one of many fictions of the modern world. But perhaps we may reconstruct liberalism in a way that is compatible with MacIntyre’s demands for a functional understanding of human beings.

The place to begin this reconstruction is the thought of John Locke. Locke’s moral theory does not fulfill MacIntyre’s demands for a legitimate moral theory, leaving Locke’s central claims about rights unjustified. There is a feature of Locke’s political theory, however, that is quite useful for our reconstruction: a functional account of government.

Locke’s notion government’s function, however, must be divorced from his larger theory, which is deeply problematic. If we take for granted its claims about negative rights, we find that we end up in anarchism. Furthermore, Locke’s portrait of man is lacking. We can, however combine Aristotle’s account of man and

Locke's account of government, creating a hybrid view that insists upon the importance of both individual autonomy and community built around the common good.

Discipline: Honors/Political Science

**4:30-5:00**

**“The Literary Evolution of Dido”**

Sarah C. Rowe

Faculty Advisor: Dr. Margaret Monteverde

Although Dido now is best known as the Queen of Carthage and lover of Aeneas, Rome's first “Founding Father,” in reality she has made multiple appearances in history and literature. Originally a legendary-historical founder of Carthage—much like Rome's Romulus—and a ruler in her own right, Dido's role as a leader of integrity and force of character in a male-dominated world largely has been forgotten. The disregard of Dido's role as a leader in favor of her now more familiar role as a lover is due largely to the pervasive influence of Roman poet Virgil, who in his celebration of Aeneas' Roman mission in his Aeneid transformed the Dido figure into a romantic obstacle for Aeneas' destiny.

Despite scholars' continued awareness of the original Dido as seen in the writings of Tertullian, Petrarch, and Boccaccio, Virgil's Dido gradually would become the only Dido most people knew. Roman poet Ovid would attempt to assume her female perspective in his *Heroides*, and scores of medieval works, including *The House of Fame* and *The Legend of Good Women* by English poet Geoffrey Chaucer, would maintain Virgil's and now Ovid's predominance. By the time proto-feminist Christine de Pizan took up Dido as a model female leader and lover, the original Dido all but had been forgotten.

Discipline: Honors /English & Classics