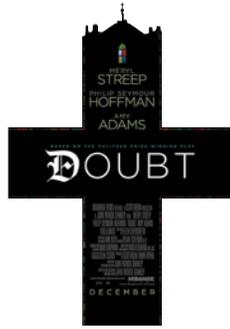


***Doubt* Intro: Summary Response**



Directions: Read passage I and passage II (focus on Shanley’s central point: the purpose). Then, write a summary response in which you summarize (in one paragraph) **one** of Shanley’s central points. Then, in another paragraph respond to Shanley’s perspective. Do you agree or disagree with him? Why or why not? Reference textual details from **both passages** in the summary paragraph, use parenthetical citations when quoting or paraphrasing, and discuss your own personal experiences and observations in the response paragraph. We will discuss this information during a Socratic Seminar.

Format: MLA Heading, Double-Spaced, 12 font, Times New Roman, approximately 1 page.

Late Policy: You can submit this assignment no more than two days late for half credit (50%).

Passage I: John Patrick Shanley, Preface to *Doubt*

What's under a play? What holds it up? You might as well ask what's under me? On what am I built? There's something silent under every person and under every play. There is something unsaid under any given society as well.

There's a symptom apparent in America right now. It's evident in political talk shows, in entertainment coverage, in artistic criticism of every kind, in religious discussion. We are living in a courtroom culture. We *were* living in a celebrity culture, but that's dead. Now we're only interested in celebrities if they're in court. We are living in a culture of extreme advocacy, of confrontation, of judgment, and of verdict. Discussion has given way to debate. Communication has become a contest of wills. Public talking has become obnoxious and insincere. Why? Maybe it's because deep down under the chatter we have come to a place where we know that we don't know... anything. But nobody's willing to say that.

Let me ask you. Have you ever held a position in an argument past the point of comfort? Have you ever defended a way of life you were on the verge of exhausting? Have you ever given service to a creed you no longer utterly believed? Have you ever told a girl you loved her and felt the faint nausea of eroding conviction? I have. That's an interesting moment. For a playwright, it's the beginning of an idea. I saw a piece of real estate on which I might build a play, a play that sat on something silent in my life and in my time. I started with a title: *Doubt*.

What is Doubt? Each of us is like a planet. There's the crust, which seems eternal. We are confident about who we are. If you ask, we can readily describe our current state. I know my answers to so many questions, as do you. What was your father like? Do you believe in God? Who's your best friend? What do you want? Your answers are your current topography, seemingly permanent, but deceptively so. Because under that face of early response, there is another You. And this wordless Being moves just as the instant moves; it presses upward without explanation, fluid and wordless, until the resisting consciousness has no choice but to give way.

It is Doubt (so often experienced initially as weakness) that changes things. When a man feels unsteady, when he falters, when hard-won knowledge evaporates before his eyes, he's on the verge of growth. The subtle or violent reconciliation of the outer person and the inner core often seem at first like a mistake, like you've gone the wrong way and you're lost. But this is just emotion longing for the familiar. Life happens when the tectonic power of your speechless soul breaks through the dead habits of the mind. Doubt is nothing less than an opportunity to reenter the Present.

The play. I've set my story in 1964, when not just me, but the whole world seemed to be going through some kind of vast puberty. The old ways were still dominant in behavior, dress, morality, world view, but what had been organic expression had become a dead mask. I was in a Catholic church school in the Bronx, run by the Sisters of Charity. These women dressed in black, believed in Hell, obeyed their male counterparts, and educated us. The faith, which held us together, went beyond the precincts of religion. It was a shared dream we agreed to call Reality. We didn't know it, but we had a deal, a social contract. We would all believe the same thing. We would all believe.

Looking back, it seems to me, in those schools at that time, we were an ageless unity. We were all adults and we were all children. We had, like many animals, flocked together for warmth and safety. As a result, we were terribly vulnerable to anyone who chose to hunt us. When trust is the order of the day, predators are free to plunder. And plunder they did. As the ever widening Church scandals reveal, the hunters had a field day. And the shepherds, so invested in the surface, sacrificed actual good for perceived virtue.

I have never forgotten the lessons of that era, nor learned them well enough. I still long for a shared certainty, an assumption of safety, the reassurance of believing that others know better than me what's for the best. But I have been led by the bitter necessities of an interesting life to value that age-old practice of the wise: Doubt.

There is an uneasy time when belief has begun to slip, but hypocrisy has yet to take hold, when the consciousness is disturbed but not yet altered. It is the most dangerous, important, and ongoing experience of life. The beginning of change is the moment of Doubt. It is that crucial moment when I renew my humanity or become a lie.

Doubt requires more courage than conviction does, and more energy; because conviction is a resting place and doubt is infinite - it is a passionate exercise. You may come out of my play uncertain. You may want to be sure. Look down on that feeling. We've got to learn to live with a full measure of uncertainty. There is no last word. That's the silence under the chatter of our time.

Passage II: Meanwhile: I am, therefore I doubt - Opinion - *International Herald Tribune*

John Patrick Shanley

Published: Thursday, February 8, 2007

There are two predominant ways of dealing here in the United States. There is the culture of doubt, and there is the culture of dogma. Both are remedies to the problem of choice.

It is indicative that one of the most incendiary and divisive issues of the last many years swirls around the word choice. Should a woman have the right to choose? Are you pro-life or pro-choice? How would you respond?

The majority of Americans have already been asked many times if they are pro-life or pro-choice and they already have your answer. Most people know that pro-life is code for one thing, and pro-choice is code for its opposite.

When they are asked if they are pro-life or pro-choice, they are being asked to declare themselves politically. It is a political question that defines reality as an either/or proposition. And it's a bit of a trick. My impression is that people still answer when asked, but they've grown weary of the question; it's inhuman. We know instinctively there's more to life.

Religion is often the arbiter in these matters. We look to our church, temple, or mosque for a moral ruling.

I remember at my church school in the Bronx a priest described a dilemma to my eighth-grade class. "Your wife and your mother are both drowning and you can save only one. Which one do you save?" Most of us answered that we would save our moms.

The priest said: "Wrong! Once you are married, your primary responsibility is to your wife. You should save your wife."

I remember picturing the dark waters closing over my mother's head as I held a shivering indistinct female.

Then I went to a Catholic high school. In one of my textbooks, it had a section on logic. In this section, there was a list of fallacies. One leapt out at me. It was called the Limited Choice Fallacy. An orator or teacher or politician or priest offers you a choice, but the choice is in itself misleading. My mind flew back to my drowning wife and mother. I had been played! I had been a victim of the Limited Choice Fallacy.

Another question out there, more immediate at the moment, is Iraq. "Should we stay in Iraq or should we get out?"

It's an irritating question because again it is not human. It appears to be direct and clear, but it leaps over everything important that needs to be discussed and understood. It's dogma framed as choice. So I have a suggestion. Don't fall for it.

Responsible, thinking people do not lead a yes-or-no existence. Responsible, thinking people do not have to reduce complicated subjects down to "for" or "against."

How did the church scandals happen? How could they have been so extensive? Why were the victims treated as culprits, and the culprits protected? Well, people made up their minds. They made a choice. People decided who to trust and what to believe. And anything they saw or heard that did not conform to those choices, those facts simply were not allowed to exist.

There is a tendency in our time and perhaps throughout time to simplify. We all want it simple. We want to know what to do. A great communicator is one who can break it down for you — "Just give me the bottom line." "Cut to the chase."

Well, life and morality and governance, adequate citizenship, are not about "the chase." Just as having a spiritual life is not about making up your mind once and for all. True spirituality is present, it's alive and observant.

Doubt is not paralysis. Certainty is. Doubt keeps the doors and windows open. Belief is one room with no way out. Do not let others impose a polarity of response on you. You need not live a reactive life. Don't look to have life explained to you, presented to you. Live the life that emanates from your interior greatness. Be an overwhelming bounty of impressions, ideas, conflicting theories, and let the propellant behind all this be generosity. A giving.

Never look to the opposite side to change. It is always your turn to change. Society begins and ends with each of us. If you want to reverse some frustrating polarization of thought you encounter in others, I invite you to passionately doubt everything you believe.

Shanley, John P. "Meanwhile: I Am, Therefore I Doubt." *Nytimes.com. The New York Times*

Company, 8 Feb. 2008. Web. 3 Aug. 2015.